

2–MEDITATION IGNATIAN MEDIATION

This form encourages people to focus on a particular saying or scene and then using the faculties of the *intellect* (including the imagination) and the *memory* to recall to meditate and stir the *will* to make applications in our hearts. It is living the mystery of the life of Christ within our own lives.

- 1–Choose a scripture passage or topic.
- 2–Place yourself in the presence of God and ask for his blessing.
- 3–Imagine the scene, possibly using the senses, e.g., picture the scene in your mind, imagine the sounds, smells and atmosphere, etc., a.k.a. composition of place.
- 4–Sit with it and ponder, possibly placing yourself into the story and in connection with the various characters or groups of characters.
- 5–Listen, reflect and ask what it saying to you and let it lead you into prayer.
- 6–Make some points to remember.
- 7–Make a practical application to your life.
- 8–Make an act of thanksgiving and possibly close with an Our Father.

AUGUSTINIAN MEDITATION

This form is similar to Ignatian meditation but rather than going back from the present to the event, it involves bring the past even into the present, e.g., when meditating on Jesus healing a blind man, we place it in our day rather than projecting ourselves back.

N.B.: With both these types of mediation, some find it helpful to keep a notebook.

A THIRD WAY

Another type of meditation is to simply sit in silence with God and reflect on what has been happening in your life and/or what will be happening. You may wish to quietly ponder whatever comes to mind in the presence of God. It can simply be sitting in silence. One good time to do this is while driving to work in the morning and spending that time with God rather than listening to the radio.

The memory and imagination will prove most helpful if they are employed to nourish piety, by searching in the Scriptures, in the Liturgy, and in spiritual writers the choicest texts, the most beautiful similes, the richest imagery, and if the imagination is used to enter into God's presence, to picture in their details the mysteries of Our Lord and the Blessed Virgin. Thus, far from stunting this faculty, we shall fill it with devout representations which will replace dangerous fancies.

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The Spiritual Life: A Treatise on Ascetical and Mystical Theology*