

Ignatian Method of Meditation

Tony Hickey

The Three Parts

1. Beginning of the Meditation
2. Body of the Meditation
3. Conclusion to Meditation

Part One: Beginning the Meditation (Preludes)

- a rapid recall of the truth to be considered
- the *composition of the place* through the imagination
- petition for a special grace in harmony with the subject

Part Two: Body of the Meditation

Memory

- a representation of the subject as a whole together with the chief circumstances

Understanding

- What should I consider in this subject?
- What practical conclusions should I draw from it?
- What are my motives in drawing these conclusions?
- How have I previously lived up to this?
- What must I do in the future to improve my (interior) life?
- What obstacles must I remove?
- What means must I employ?

Will

- Affections produced during the entire meditation, especially at the end
- Resolutions taken at the end of each point:
practical, personal, sound, humble, full of trust

Part Three: Conclusion

- Colloquies: with God
 with Christ
 with Blessed Virgin Mary. etc
- Review: - How have I made this meditation?
 - How and why have I failed / succeeded?
 - What practical conclusions have I drawn?
 What requests have I made?
 What resolutions have I formed?
 What lights have I received?
 - Choice of a thought as a reminder of the meditation.

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AN APPROACH TO MEDITATION

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Taken from 'Interior Prayer' - Carthusian Conferences

During the time of prayer we can use a method, following a particular plan of reflection on any particular subject.

There are many methods to choose from; the best are those that are the simplest.

An example:

1. Choose a text or a subject
2. Fix a time for the length of the prayer (e.g. half an hour)
3. Make the sign of the Cross with great attention
4. Place your body in a recollected attitude of prayer, expressing awareness of the presence of God; then take up a position which is alert, but can be kept without tension
5. Make a deep act of faith in God present here and now in your heart
6. Make a picture in your imagination of the subject chosen followed by an intellectual consideration; then let your heart speak freely and come to rest finally in a simple attention to the Lord.
7. End the time of prayer in thanksgiving to the Lord for the grace of this time spent with him, and renew the sign of the Cross

Further Advice

This is a simple use of our imagination, intelligence and heart.

Abstract intellectual speculation is to be avoided as well as excessive wordiness

or a hankering after sensory emotions.

There must always be times of silence at the end when God can speak to us if he wishes,

and when the Spirit can move us towards his wisdom and love.

Even in meditation we have to remember that the Spirit is present and active within us and that true contact with God takes place

on the level of faith and love.