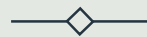


THE IGNATIAN WAYS OF PRAYER

Rooted in the Catholic Tradition



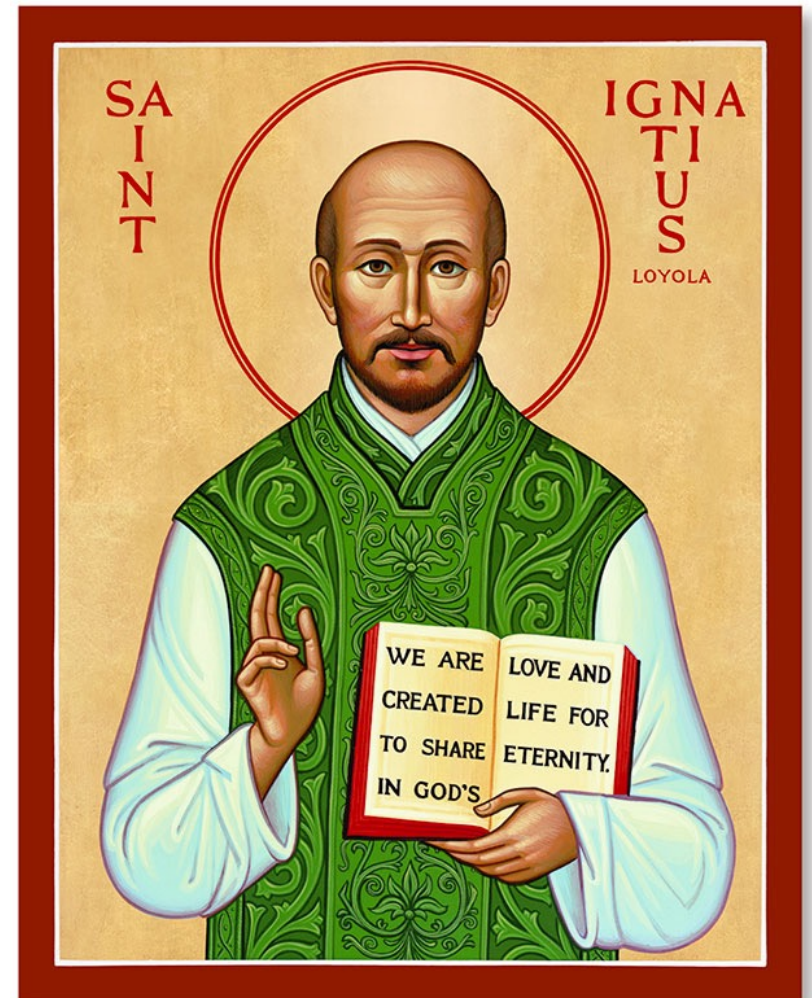
Dr. Karen Shields Wright

Diocese of Bridgeport

People of Hope

May 2022

Institute for Catholic Formation



IGNATIAN
WAYS OF
PRAYER



Within the Spiritual Exercises

The Examen

Meditation

Contemplation

Colloquy

S
T

S
S
LOYOLA

THE SUSCIPE

—◆—
Offering Prayer

“Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O Lord, I return it. All is Thine, dispose of it wholly according to Thy will. Give me Thy love and Thy grace, for this is sufficient for me.”

Ignatius Loyola

S
T

S
S
LOYOLA



—◆—

Petitionary Prayer

“We ask for the grace that all our words and actions may be ordered purely to the service, praise, and greater glory of God our Creator and Savior.”

Ignatius Loyola

THE SPIRITUAL EXERCISES OF ST. IGNATIUS



To *Know* Christ more Clearly

To *Love* Christ more Dearly

To *Follow* Christ more Nearly

The Spiritual Exercises



The History of the Exercises

“The Spiritual Exercises of Saint Ignatius have been universally considered one of the great masterpieces of ascetical theology by the Church.

It’s a complete guide and framework for growing in Christian perfection, which grew out of the saint’s own experiences and in helping others in finding God’s will.”

Bishop Barron’s Pivotal Players

The Spiritual Exercises



What Do They Contain?

The Spiritual Exercises' structure opens with introductory notations (20) and a statement of purpose (Principle & Foundation) followed by 50 meditations on Mysteries on the life of Christ along with 4 main Exercises

1. Call of Christ the King
2. Two Standards (Christ and Satan)
3. Three Classes of Persons
4. Three Ways of Humility

The Spiritual Exercises



Who are the Exercises for?

for those who desire:

- to have a deep intimate relationship with Jesus,
- to be freed from disorders and attachments for a heartfelt knowledge as the beloved sinner
- to discover their true identity, mission, and place in the world through loving service

Paraphrased from Bishop Barron's Pivotal Players

The Spiritual Exercises

A Pilgrim's Journey

with

4 Dynamic Weeks

STATES OR STAGES IN THE CHRISTIAN LIFE

The first week exercises that are characteristic of the purgative way, the purification of the soul as one advances towards God.

The second-week is proper to the movement of the illuminative way - with the acquiring of virtues through the imitation of Christ and a call to participate with Him in mission.

The third and fourth weeks have the contemplative characteristics of the unitive way where we join closely with Christ in His sufferings and joys.

Paraphrased from Bishop Barron's Pivotal Players

THE EXAMEN



The Daily Prayer of 'finding God in all things'

THE
EXAMEN
A PRAYER OF
GRATITUDE



Found in the “first week of the (Spiritual) Exercises... (it) is known as the consciousness exam (though) it sounds like an examination of conscience, but the practice that Ignatius urges is far deeper and wider than only looking at our sin.”

“It’s an attempt to look at all the ways that God has been present to us in the course of our day and all the ways He’s offered His grace.”

Bishop Barron: St. Ignatius Pivotal Player

THE
EXAMEN
A PRAYER OF
GRATITUDE



“Now to be sure we also look at the way we resisted that grace when sin or attachment has gotten the better of us (less grateful for); it is not for self-reproach.”

“Ignatius took this ancient tradition of prayer of reflection and made a way to experience God, as well as to assess our behavior.”

It’s a practice of regular self-scrutiny.”

To know thyself.

Bishop Barron: St. Ignatius Pivotal Player

SANCTUS

IUS
LOYOLA

THE EXAMEN

The Examen is a prayer of graced awareness to reflect upon God's presence and action in our day; to see the day through the eyes of Christ; to discern the Holy Spirit's leadings and review our responses; and to seek the Father's loving invitation for renewal.

The Examen

A Time with God



To See all Things New in Christ

- Notice
- Listen
- Savor
- Discern
- Commit
- Adore

The Examen

Experience - Reflection
Gratitude



All Things to Become New in Christ

Experience alone does not teach us much; it is when we reflect on our experience that we really begin to learn.

We take a journey into the *recent past*, to *savor the present*, and to *look with hope towards the future*.

A daily prayer of gratitude that has the capacity:

- To transform our lives
- To come to know thy self
- To grow in virtue and holiness - day by day

The Examen

5 Movements
Evening or Next Morning

Gratitude – Thanksgiving for the day’s graces and gifts.

Desire –For the Holy Spirit to reveal the day through Christ’s eyes; and for what He most want you to take note of.

Review – Who and/or what did you encounter? Discern the Holy Spirit’s leadings. How did you respond?

Reflect - Share your thoughts and feelings about what came up. Listen for the Spirit’s guidance. Commit to take action.

Request - Share your concerns about tomorrow, ask specifically for what you need.

The Examen

Contemplatives in Action



All are New in Christ

what we *think*, is what we do and feel

what we *feel*, is what we think and do

what we *do*, is what we think and feel

To desire to be contemplations in action for the
greater glory of God.

To grow in holiness, day by day.

EXAMEN



A Walk Through

Step 1 Preparation in Gratitude

Look towards your God who is Love lovingly looking at you (Adoration).

Ask God to show you the day through His eyes (Petition).

Step 2 Review the Day

Notice any joys and delights; and focus on the day's gifts.

Look at the day, look at the work you did, look at the people you interacted with. What did you receive from them? What did you give them? Pay attention to small things and other seemingly small pleasures. God is in the details.



Step 3 Reflect on Day

Notice moments when you were fully alive, times when you felt at peace, joyful, happy, comforted, whole, your best self, and moments when you felt close to God. Allow some of these moments to come to mind. These are times of consolation.

Pick a moment that you feel *most grateful for* and stay with it, savor it. Notice how God is drawing you to more of those experiences. Take some time to give thanks to God.



Step 3 Review the Day – Notice cont'd

Now remember anything that you are *less grateful for*.
Experiences that caused you to feel drained of energy,
frustrated, irritated, angry, sad, alone, isolated,
unaccepted, fragmented...less than your best self.

Bring these memories before God; ask God to
bring you the healing you need.



Step 4 Choose one feature of the day and pray from it

Asked the Holy Spirit to direct you to something during the day that God thinks is particularly important.

- It may involve a thought or feeling - positive or negative.
- It may be a significant encounter with another person, or moment of pleasure or peace. or
- It may seem something that's rather insignificant.

Look at it. Pray about it.



Step 5 Look Forward to Tomorrow with Hope

Ask God to give you grace for tomorrow's challenges.

Pay attention to the thoughts and feelings that surface as you survey what is coming up. Are you doubtful, cheerful, apprehensive, full of anticipation?

What do you think you particularly need for tomorrow,? strength, energy, patience, courage.

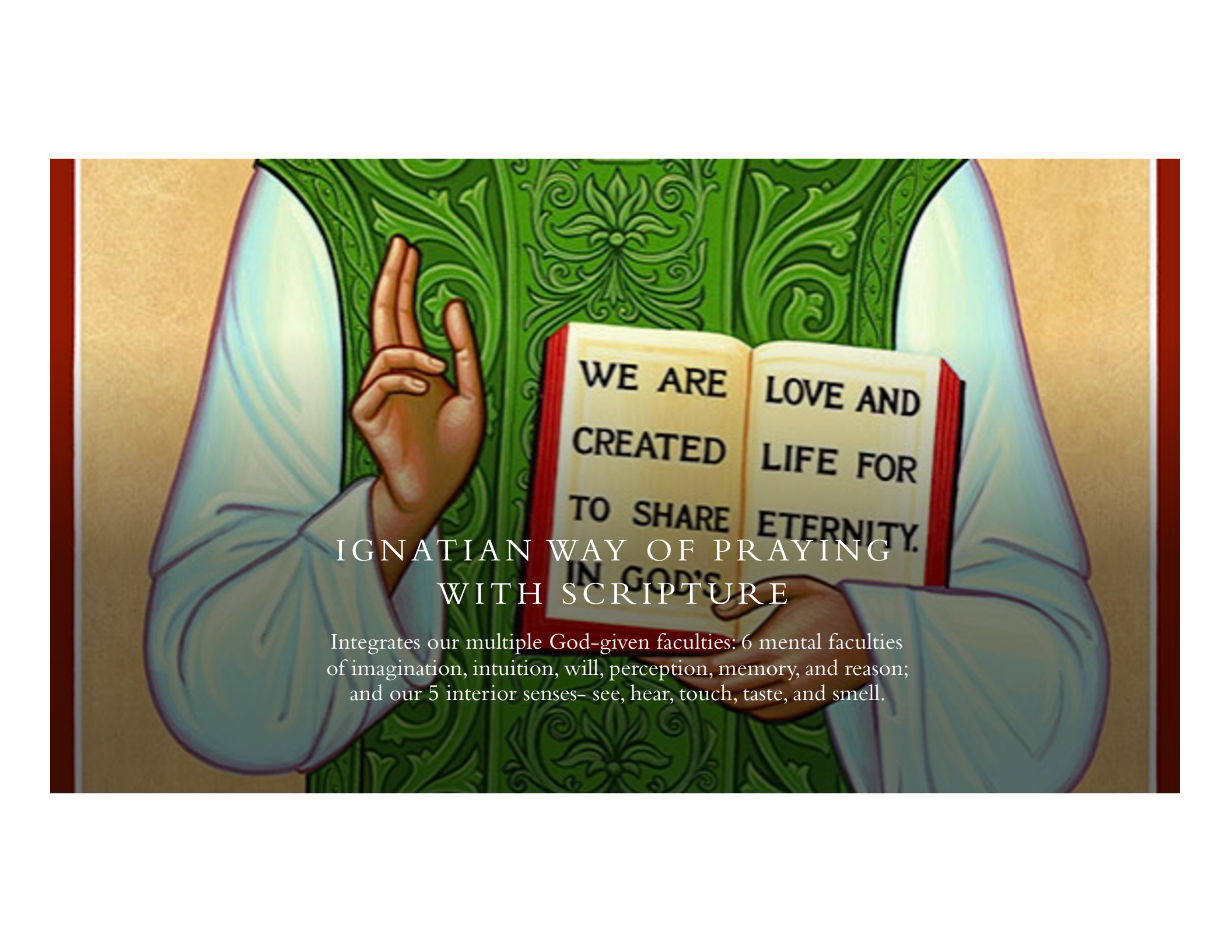
Asked for that gift. And thank God for the day to come.

*This Examen was taken nearly word for word from the Jesuits of South Africa's video presentation.



PRAYING WITH
SCRIPTURE





IGNATIAN WAY OF PRAYING
WITH SCRIPTURE

Integrates our multiple God-given faculties: 6 mental faculties of imagination, intuition, will, perception, memory, and reason; and our 5 interior senses- see, hear, touch, taste, and smell.

Praying with
Scripture



Ignatian Contemplation
Imaginative

Ignatian Meditation
Discursive

IGNATIAN
CONTEMPLATION
IMAGINATION



***EXPERIENCING THE REALITY
USING OUR IMAGINATION***

Scenes & Senses

There are 2 methods he prescribes in the Spiritual Exercises (also for Daily Mass Readings) - *the 'composition of place' & 'application of senses'* to construct the scene and engage our senses so as to experience more fully and deeply.

The method is deeply incarnational.

IGNATIAN
CONTEMPLATION



“It prevents prayer from being merely an exercise in abstraction and it assures that the whole person's body-mind, will, senses, and imagination is involved in the communication with God.

It constitutes I think one of the greatest gifts Ignatius has given to the spiritual tradition.”

Bishop Barron: St. Ignatius Pivotal Player

Ignatian
Contemplation
Composition of Place
Scenes (SE47)



***TO GROW MORE FULLY IN FAITH
KNOWLEDGE***

- ***Reconstruct*** the *scene* as in a movie using your imagination
- ***Observe*** what is going on in the scene
- ***Place yourself*** in the scene, note your desire on where you want to be

Ignatian Contemplation

Application of Senses

(SE 121-126)



***TO GROW MORE FULLY IN FELT
KNOWLEDGE***

- ***I SEE***
- ***I HEAR***
- ***I FEEL***
- ***I TASTE***
- ***I SMELL***

CONTEMPLATION
PRE-REVIEW
QUESTIONS

Here we bring our whole self to the prayer.

Where am I in this scene?

Where does Jesus want me to be?

What do I see, hear, smell, feel, taste?



What is God sharing with me?

What do I want to share with God?

END

What happened?

IGNATIUS
CONTEMPLATION

IMAGINATION



And when Jesus got into the boat, his disciples followed him. A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. And they went and woke him up, saying, “Lord, save us! We are perishing!” And he said to them, “*Why are you afraid, you of little faith?*” Then he got up and rebuked the winds and the sea; and there was a dead calm. They were amazed, saying, “What sort of man is this, that even the winds and the sea obey him?”

Matthew 8:23-27

Ignatian
Contemplation
Composition of Place
Scenes (SE47)



***TO GROW MORE FULLY IN FAITH
KNOWLEDGE***

- ***Reconstruct*** the *scene* as in a movie using your imagination
- ***Observe*** what is going on in the scene
What does Jesus look like? How do the others react to him? What are the people saying to one another? What emotions fill their words? How is Jesus acting?
- ***Place yourself*** in the scene, note your desire on where you want to be
As an observer in another boat, or in that boat, afraid?

Ignatian Contemplation

Application of Senses

(SE 121-126)



TO GROW MORE FULLY IN FELT KNOWLEDGE

- ***I SEE*** the others in the boat, the rippling sail
- ***I HEAR*** the disciples shouting, volume and tone of their voices, the noises of the wind
- ***I FEEL*** the objects around me – the water splashing my face, the cold wind, the wet clothes I am wearing.
- ***I TASTE*** the salt air, the fish and bread we were just eating.
- ***I SMELL*** the sea air, remembering the spring flowers on the mount of the Beatitudes.

CONTEMPLATION
POST PRAYER
REVIEW
QUESTIONS

*Here we bring our whole self to the
prayer.*

Where was I in this scene?

Where did Jesus want me to be?

What did I see, hear, smell, feel, taste?



What did God share with me?

What do I want to share with God
now?

What was this experience like for me?

IGNATIAN
MEDITATION



*LISTENING & DISCERNING TO THE
HEART*

USING OUR INTELLECT & MEMORY

It is a Mental Prayer in reading and re-reading a selection we seek to discover on each reading more of an understanding of what God has for us.

In this discursive process, we reflect upon what thoughts, images, memories, or insights were brought to mind by the Holy Spirit.

Ignatian
Meditation
Lectio



1st Time – Literal Level – Read to Understand

The Head

- Question: Ask yourself what is happening in the passage? what is being said, where it is etc.?
- Notice: a word, phrase, or image that has resonated within you. Take a moment to savor the insight, or a new understanding of the passage.
- Note: down those in few words or phrase or image what it was about.

Ignatian
Meditation
Lectio



2nd Time –Affective Level – Read to Connect

The Heart

- Questions: What does this passage say to me or how does it connect with my current situation? What are my thoughts and feelings upon reading this a second time?
- Notice: how the re-reading has affected you. Take a moment to savor the insights, feelings, or new understandings.
- Note: down a few words to describe how it has affected you.

Ignatian
Meditation
Lectio



3rd Time –Level of the Soul – Read to be Led

The Spirit

- Question: What is the God's message for me? In this *new thought, feeling, an image, word, or phrase.*
- Reflective Listening: Here we sit awaiting more of God's prompting.
- Respond: Share from the depths in love and gratitude.
- Remain: In focused silence with the Holy Spirit

IGNATIUS MEDITATION



“²⁶Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?²⁷ And can any of you by worrying add a single hour to your span of life?²⁸ And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these.”

Matthew 6:26-29

MEDITATION
POST PRAYER
REVIEW
QUESTIONS

Reflect: What was God saying to me through the text?

Respond: What did I say to God in response?

Result: What do I desire to do based upon this prayer time?



Request: What are God's graces I need to help me to carry on

THE PRAYER PERIOD



St. Ignatius prescribes a format for the prayer time.

An illustration of a priest in a blue robe with a green patterned vestment. The priest is holding an open book with both hands. The text on the book reads: "WE ARE CREATED TO SHARE IN GOD'S LOVE AND LIFE FOR ETERNITY." The priest's right hand is raised in a gesture, with the index and middle fingers extended. The background is a plain, light-colored wall.

THE PRAYER PERIOD

Beginning - *Preparatory*

Middle - *Lectio*

End - *Closing Prayer*

The Review

The Beginning
Preparatory



In placing our attention with
intention towards the reality of
God presence:

Prepare our Body

Offering Prayer

Petitionary Prayer

Preparatory

Offering Prayer

Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O Lord, I return it. All is Thine, dispose of it wholly according to Thy will. Give me Thy love and Thy grace, for this is sufficient for me.

Or

In your own words.

Petitionary Prayer

“I ask for this grace (specific) and that all my intentions, actions and operations may be ordered purely to the service and praise and greater glory of God my Creator and Savior.”

Or

Imagine Jesus asking you: *“What do you want me to do for you?”* Mark 10:51

Middle Lectio



Four Movements of Lectio Divina

- *Reading* - Lectio
- *Reflecting* - Meditatio
- *Responding* - Oratio
- *Resting* - Contemplatio

Closing Prayer



The 3 Ways To Close A Prayer Exercise

1. Formal Vocal Prayer Our Father, Hail Mary, Glory Be ...
2. Gestures Sign of Cross, Kneel
3. Colloquy A personal prayer “*is made by speaking exactly as one friend speaks to another, or as a servant speaks to a master*”(SE54).

The Review



Notice

Reflect

Savor

Without a review of the experiences of grace, those moments are left at the unopened door of our long-term memory, thereby forgotten, yet not forgotten by God.

Prayer Review Questions

How was I when I came to prayer:

- Was I rested, tired, hungry, distracted, contented, excited?
- What were my desires, requests, needs?
- What were my expectations? One of anticipation, hesitating or not sure about trusting?

Was my prayer more:

- More in my head (thoughts, analyzing, searching) or heart (felt senses, responding) or moving between both?
- Was I engaging my imagination?

What came up in this prayer time:

- From me - What stood out as the significant interior movements*?
- From God - What were the insights, promptings, and or graces received?

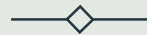
Where am I now after this prayer time:

- Feelings of consolation, dryness (a desolation)?

*Interior movements consist of the interactions of our intellect, will and affect: i.e thoughts, insights, feelings, emotions, moods, urges, impulses, desires, imaginations, attractions, longings, inclinations, and even resistances that *spontaneous arise within us.*

MAY YOUR LOVE
OF CHRIST
GROW EVER
MORE

Amen



The Ignatian Ways of Prayer

Institute for Catholic Formation: Diocese of Bridgeport

Karen Shields Wright, MS, DC, DM

www.IgnatianTradition.com

