

Day 28

Quest to Understand: Meditative Prayer



For Personal Reflection & Prayer

- Do I pray with scripture: engaging my intellect, imagination, memory and emotions through a focused reflection on some truth of God's revelation? (Do I concentrate, consider, conversed and commit?)
- In my daily prayer do I try and adhere with my will to what I sense the Lord is asking of me?
- Which scriptures stir my mind, imagination, heart and will?

Take these considerations to the Lord in prayer, asking for light and strength.

Offer a prayer inspired by the words of Scripture:

*I indeed baptize you with water
but one mightier than I is coming,
whose sandal strap I am not worthy to loosen.
He will baptize you with the Holy Spirit and fire.*

Luke 3:16

Pope Benedict XVI on Meditation

I want to speak of only one small aspect of the life of prayer — which is life in contact with God — namely, meditation. And what is meditation? It means “remembering” all that God has done and not forgetting his many great benefits (cf. Ps 103[102]:2b)... Let us therefore speak of a type of prayer which in the Christian tradition is known as “mental prayer”...



The heart and the mind must of course take part in this prayer.

However we are speaking today of a meditation that does not consist of words but rather is a way of making contact with the heart of God in our mind.

And here Mary is a very real model. Luke the Evangelist repeated several times that Mary, “kept all these things, pondering them in her heart” (2:19; cf. 2:51b). As a good custodian, she does not forget, she was attentive to all that the Lord told her and did for her, and she meditated, in other words she considered various things, pondering them in her heart...

The mystery of the Incarnation of the Son of God and of Mary’s motherhood is of such magnitude that it requires interiorization; it is not only something physical which God brought about within her, but is something that demanded interiorization on the part of Mary who endeavors to deepen her understanding of it, to interpret its meaning, to comprehend its consequences and implications.

Thus, day after day, in the silence of ordinary life, Mary continued to treasure in her heart the sequence of marvelous events that she witnessed until the supreme test of the Cross and the glory of the Resurrection. Mary lived her life to the full, her daily duties, her role as a mother, but she knew how to reserve an inner space to reflect on the word and will of God, on what was occurring within her and on the mysteries of the life of her Son...

Mary teaches us how necessary it is to find in our busy day, moments for silent recollection, to meditate on what the Lord wants to teach us, on how he is present and active in the world and in our life: to be able to stop for a moment and meditate. St Augustine compares meditation on the mysteries of God to the assimilation of food and uses a verb that recurs throughout the Christian tradition, “to ruminate”; that is, the mysteries of God should continually resonate within us so that they become familiar to us, guide our lives and nourish us, as does the food we need to sustain us.

We may undertake this “rumination” in various ways: for example, by taking a brief passage of Sacred Scripture, especially the Gospels, the Acts of the Apostles or the Letters of the Apostles, or a passage from a spiritual author that brings us closer and makes the reality of God more present in our day; or we can even, ask our confessor or spiritual director to recommend something to us.

By reading and reflecting on what we have read, dwelling on it, trying to understand what it is saying to me, what it says today, to open our spirit to what the Lord wants to tell us and teach us. The Holy Rosary is also a prayer of meditation: in repeating the Hail Mary we are asked to think about and reflect on the Mystery which we have just proclaimed.

But we can also reflect on some intense spiritual experience, or on words that stayed with us when we were taking part in the Sunday Eucharist. So, you see, there are many ways to meditate and thereby to make contact with God and to approach God; and in this way, to be journeying on towards Heaven.

https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20110817.html

