

Ignation* Model for Scriptural Reading

Ignation refers to “Saint” Ignatius of Loyola (C.E. 1491-1556), founder in the Society of Jesus (C.E. 1540) or “Jesuits,” as members of this religious order are popularly known. Ignatius of Loyola created a “notebook,” known now as **Spiritual Exercises, as part of a profound spiritual awakening. This awakening moved him away from a life “given over to the vanities of the world” and toward “encountering Christ as intimate companion.” and a life given to responding to Christ’s call: “Whoever wishes to come with me must labor with me.” The Ignation Model for Scriptural Reading is the characteristic process used in the **Exercises** as an “embodied” approach to engaging passages of Hebrew and Christian Scriptures, particularly the Gospels, An experience of “encountering Christ as intimate companion” is often an outcome of this approach to the Gospels.*

(This summary overview of the “Ignation Model” is offered by Susan Tamobrini Czolgosz who is solely accountable for any misinterpretations or misapplication of the Model as he has learned and used it.)

“Aspirationes Sancti Ignatii”

(Prayer Used and Recommended by Ignatius of Loyola as an “ordinary daily prayer”)

Soul of Christ, sanctify me
Body of Christ, save me
Blood of Christ, inebriate me
Water from the side of Christ, wash me
Passion of Christ, strengthen me
O Good Jesus, hear me
Within Your Wounds hide me
Permit me not to be separated from Thee
From the wicked foe defend me
At the hour of my death call me
And bid me come to Thee
That with Thy Saints I may praise Thee for ever and ever. AMEN.

The Ignation* Model

- I. Locate & read the appointed or selected Scripture passage.
(Within a lectionary cycle of readings, the Gospel passage is usually used.)
- II. Preparatory Prayer: *(In my own words, I pray asking God for grace that all my intentions, actions, and operations may be directed to the praise and service of God)*
- III. First Prelude:
Read the Passage again. *(Imagine the place and interactions that the passage depicts as vividly as I can; admit my encultured and unknowing biases.)*
- IV. Second Prelude: *(Ask for what I desire from God given “my reading” of this passage.)*
- V. First Point: *(Employ my imagination to “fill in the details” of the scene.)*
- VI. Second Point: *(Employ my sense of hearing to attend to what I would “hear” in all moments of the scene depicted in the passage. What do I hear, not hear, in the encounter as I imagine myself being each of the characters in the encounter?)*
- VII. Third Point: *(Employ my sense of smell to perceive what scents and odors might suffuse the scene.)*
- VIII. Fourth Point: *(Employ my sense of taste to attend to what might be stimulated not only with my taste “buds” but also with my social sensibilities, what’s happening in “good” and “bad” taste.)*
- IX. Fifth Point: *(Employ my sense of touch to feel what physical and emotional sensations may be integral to this scene.)*

- X. Colloquy: *Enter into Conversation with Christ about my encounter with all involved in the Scripture passage. End my conversation with a prayer of gratitude for what I have received in this “Exercise.”*
- XI. *End with “Lord’s Prayer” prayed as “recommitment” to the will and ways of Christ through my behaviors as disciple of Christ Jesus.*