



I. ADORATION

Jesus before my eyes. Having thus consciously united ourselves with the Lord Jesus we begin our meditation by adoring God in Christ Jesus. We focus on some attitude or attribute of Jesus, His words, His actions, His sentiments so that we may worship God "in Spirit and in truth" (Jn 4:23). Seeing the way in which Christ Jesus offers all that He is to the Father, we sit in awed silence, filled with love and praise, "in the same dispositions and religious sentiments in the depths of our soul."

In doing so we enter into the virtue of religion, which gives to God all that God is due — everything. God alone suffices, and we are absolutely dependent upon him. In doing so, we fulfill the first petition of the *Our Father*, "Hallowed be thy name."

II. COMMUNION

Jesus in my heart. After adoring the aspect of Christ that has become the focus of our prayer, we enter more deeply into that quality or sentiment by seeking to participate in it. We give ourselves over to the Lord so that we may "enter into participation with who He is, and in whatever He wishes to animate us."

Father Olier calls this stage "spiritual communion" because in it God pours forth into us His riches and graces. As we experience this reality, we "hold ourselves in silence and repose, to receive all the outpouring of God's gifts and communications, without wanting to act on our own accord, nor to do anything which will disturb the pure and holy operations of the divine Spirit" in us.

In that silence we experience the in-breaking of the Kingdom and the fulfillment of the second petition of the *Our Father*, "Thy Kingdom come."



III. COOPERATION

Jesus in my hands. The third stage of Sulpician Meditation consists in "conforming to and cooperating faithfully with the graces we have received." We do so by resolving to put into concrete practice the aspect of the Lord Jesus we have adored, with which we have been filled in the spiritual communion given us by the Holy Spirit. While some concrete ways of doing this may arise in our prayer, what is important is abandoning ourselves to the Holy Spirit so that we may carry out the will of the Father to manifest this aspect of Christ Jesus in whatever ways the Spirit offers us the opportunity to do so.

In doing so, we realize that our ability to put into practice what we have learned in prayer is primarily the action of God who empowers us to do so. "This is so important that we ought to conclude our prayer by relinquishing and abandoning ourselves totally to the Holy Spirit, who will be our light, our love and our virtue."

Impelled by the Holy Spirit, we will be guided to fulfill God's will in the most pure and fruitful manner possible. We are not inactive in cooperating with God, but submissive to all that He desires. In this manner, the third petition of the *Our Father*, "Thy will be done," manifests its fullest completion.