

## St. Francis Prayer Meditation

12 & 12 pages 98 – 102

We will want the good that is in us all, even in the worst of us, to flower and to grow. Most certainly we shall need bracing air and an abundance of food. But first of all we shall want sunlight; nothing much can grow in the dark. Meditation is our step out into the sun. How, then, shall we meditate?

The actual experience of meditation and prayer across the centuries is, of course, immense. The world's libraries and places of worship are a treasure trove for all seekers. It is to be hoped that every A.A. who has a religious connection which emphasizes meditation will return to the practice of that devotion as never before. But what about the rest of us who, less fortunate, don't even know how to begin?

Well, we might start like this. First let's look at a really good prayer. We won't have far to seek; the great men and women of all religions have left us a wonderful supply. Here let us consider one that is a classic.

Its author was a man who for several hundred years now has been rated as a saint. We won't be biased or scared off by that fact, because although he was not an alcoholic he did, like us, go through the emotional wringer. And as he came out the other side of that painful experience, this prayer was his expression of what he could then see, feel, and wish to become:

"Lord, make me a channel of thy peace - that where there is hatred, I may bring love - that where there is wrong, I may bring the spirit of forgiveness - that where there is discord, I may bring harmony - that where there is error, I may bring truth - that where there is doubt, I may bring faith - that where there is despair, I may bring hope - that where there are shadows, I may bring light - that where there is sadness, I may bring joy. Lord, grant that I may seek rather to comfort than to be comforted - to understand, than to be understood - to love, than to be loved. For it is by self-forgetting that one finds. It is by forgiving that one is forgiven. It is by dying that one awakens to Eternal Life. Amen."

As beginners in meditation, we might now reread this prayer several times very slowly, savoring every word and trying to take in the deep meaning of each phrase and idea. It will help if we can drop all resistance to what our friend says. For in meditation, debate has no place. We rest quietly with the thoughts of someone who knows, so that we may experience and learn.

As though lying upon a sunlit beach, let us relax and breathe deeply of the spiritual atmosphere with which the grace of this prayer surrounds us. Let us become willing to partake and be strengthened and lifted up by the sheer spiritual power, beauty, and love of which these magnificent words are the carriers. Let us look now upon the sea and ponder what its mystery is; and let us lift our eyes to the far horizon, beyond which we shall seek all those wonders still unseen.

"Shucks!" says somebody. "This is nonsense. It isn't practical."

When such thoughts break in, we might recall, a little ruefully, how much store we used to set by imagination as it tried to create reality out of bottles. Yes, we reveled in that sort of thinking, didn't we? And though sober nowadays, don't we often try to do much the same thing? Perhaps our trouble was not that we used our imagination. Perhaps the real trouble was our almost total inability to point imagination toward the right objectives. There's nothing the matter with constructive imagination; all sound achievement rests upon it. After all, no man can build a house until he first envisions a plan for it. Well, meditation is like that, too; it helps to envision our spiritual objective before we try to move toward it. So let's get back to that sunlit beach - or to the plains or to the mountains, if you prefer.

When, by such simple devices, we have placed ourselves in a mood in which we can focus undisturbed on constructive imagination, we might proceed like this:

Once more we read our prayer, and again try to see what its inner essence is. We'll think now about the man who first uttered the prayer. First of all, he wanted to become a "channel." Then he asked for the grace to bring love, forgiveness, harmony, truth, faith, hope, light, and joy to every human being he could.

Next came the expression of an aspiration and a hope for himself. He hoped, God willing, that he might be able to find some of these treasures, too. This he would try to do by what he called self-forgetting. What did he mean by "self-forgetting," and how did he propose to accomplish that?

He thought it better to give comfort than to receive it; better to understand than to be understood; better to forgive than to be forgiven.

This much could be a fragment of what is called meditation, perhaps our very first attempt at a mood, a flier into the realm of spirit, if you like. It ought to be followed by a good look at where we stand now, and a further look at what might happen in our lives were we able to move closer to the ideal we have been trying to glimpse. Meditation is something which can always be further developed. It has no boundaries, either of width or height. Aided by such instruction and example as we can find, it is essentially an individual adventure, something which each one of us works out in his own way. But its object is always the same: to improve our conscious contact with God, with His grace, wisdom, and love. And let's always remember that meditation is in reality intensely practical. One of its first fruits is emotional balance. With it we can broaden and deepen the channel between ourselves and God as we understand Him.