



# Encounters with God

Nurturing spirituality  
through imaginative prayer  
- for primary aged children -

To what extent does the Ignatian tradition of imaginative prayer provide a pathway for primary aged children to have an encounter with God?

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# Nurturing spirituality through imaginative prayer

The 'Encounters with God' series have been created to nurture the faith and spirituality of primary aged children within Christian and Catholic schools & organisations. They are inspired by the spiritual exercises developed by St Ignatius of Loyola (1491-1556).

This publication explains the rationale behind the creation of the series and the research behind the imaginative prayer experiences available to primary schools through Compass Connections.

For more information on the different imaginative prayer experiences available, please visit [www.compassconnections.co.uk](http://www.compassconnections.co.uk)



# To what extent does the Ignatian tradition of imaginative prayer provide a pathway for primary aged children to have an encounter with God?

## PART I: Introduction

In this publication, I will discuss the extent that the Ignatian tradition of using imaginative prayer<sup>1</sup> can provide a pathway for primary aged children to have an encounter with God. And how regular experience with imaginative prayer could nurture their faith formation and nourish their spiritual development. Although there are a wide range of spiritual applications to deepen a relationship with God, as proposed within the Spiritual Exercises<sup>2</sup> of St Ignatius of Loyola, I will be focusing in depth on the imaginative aspect of prayer as suggested in the second week of the spiritual exercises<sup>3</sup>.

The children that I will refer to will denote primary aged children from the ages of six to twelve, which is seen by some scholars as the stage in which the imagination, especially through stories, can contribute to meaning<sup>4</sup>. In our contemporary society, if we now recognise that children have a spiritual capacity, a pertinent question would be how can it be nurtured so that they continue to grow their faith? How can educators both nourish them and provide an experience for them to encapsulate all different pathways of praying?<sup>5</sup> I hope to provide some illumination on these questions.

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<sup>1</sup> Melloni J. (2000) The Exercises of St Ignatius of Loyola in the Western Tradition. Gracewing. p.ix

<sup>2</sup> The 'Spiritual Exercises', formed by St Ignatius of Loyola are taken over the period of 4 'weeks', although the time period can be adapted to the age and experience of the exercitant. Ignatius was aware that in order to provide individual nourishment, the exercises needed to be adapted to suit the person rather than the person reshaping themselves for them to be received. Ignatius was aware that God was willing to start where we are rather than we have to arrive at a 'place' in which to begin. See Ganss, G.E. ed (1991) Loyola, Ignatius S. The Spiritual Exercises and Selected Works of Ignatius of Loyola. Mahwah (NJ), Paulist Press. p.26

<sup>3</sup> Each week of the 'Spiritual Exercises' has different foci. The second week is focused on the Gospel moments and the life of Jesus, whilst encouraging the exercitant to imagine with all the senses what moments of the Gospels were like using the imagination.

<sup>4</sup> Fowler, J.W., Nipkow, K.E. and Schweitzer, F. (1991) Stages of Faith and Religious Development: Implications for Church, Education and Society. SCM Press. London.p.24

<sup>5</sup> Holmes, U. (1980) A History of Christian Spirituality.p.4

Warnock believes that *'the cultivation of imagination...should be the chief aim of education'*<sup>6</sup>. Successful learning needs to engage imagination<sup>7</sup> and therefore should be at the core of each learning opportunity. I hope to demonstrate that the method of imaginative prayer can contribute significantly to the prayer life of the child and give children a pathway in which to discover and encounter God through personal experience.

I would like to focus on how imaginative prayer can:

- a) provide a *pathway to God* - with regards to finding an individual method of praying,
- b) enable *an encounter with God* - using the Gospel moments within imaginative approaches,
- c) deepen *spiritual development and faith expansion* – seeing the imagination as a way to nourish spirituality.

## What is Imagination?

Merriam-Webster's Dictionary defines imagination as *'the act or power of forming a mental image of something not present to the senses or never before wholly perceived in reality'*<sup>8</sup>. Imagination is a tool which is often prescribed to childhood. Having imagination as an adult is often misunderstood as a waste of time and a substitution to being productive<sup>9</sup>. In recent history, it has been equated with the imaginary and untruth<sup>10</sup>, even though it is reputed that people in Biblical times did not have this view<sup>11</sup>. However, I feel that imagination is a creative aspect which is a much-needed adult element. Rahner, believed that rather than *'growing out of childhood, we should be*

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<sup>6</sup> Warnock, M. (1976) *Imagination*. London; Faber. p.9

<sup>7</sup> Egan, K. cited in Lyle, S. (2009) *Imagination in Education: the neglected dimension*. The work of Kieran Egan. *Professional Development Today*. Vol. 12.3. p.8

<sup>8</sup> Merriam-Webster Online Dictionary. <https://www.merriam-webster.com/dictionary/imagination>. Accessed 4.12.2017

<sup>9</sup> Having 'imagination' can be misconstrued as a childhood trait, perhaps due to St Paul's letter to the Corinthians about putting 'the ways of childhood behind me', 1 Corinthians. 13:1. Although I would propose that innovators, creative industries and leaders have the capability of using imagination as an adult trait.

<sup>10</sup> Boyd, G. (2004) *Seeing Is Believing*. Baker Book House Company. p.72, 129

<sup>11</sup> Boyd, G. (2004) *Seeing Is Believing*. p.86

*growing into it*<sup>12</sup>. The imagination is one way in which to keep this aspect of childhood alive.

In my twenty-five-year experience as a primary educator, I have seen many instances where the use of imagination has reawakened children's learning. The capability for imagination is present in all children and adults; although can differ from person to person<sup>13</sup>. Nevertheless, the imagination is something that is innate in our psyche and is either used or forgotten. I believe that the divine gift of imagination is at our very core due to its emergence in childhood and therefore at 'the root of our being'<sup>14</sup>.

### **My understanding of 'Spirituality'**

Scholars continue to review the definition of 'Spirituality'. The meaning has posed a challenge due to its relative short etymological history, with each generation making constant revisions in light of our developing knowledge, discernment of God and developments of theology<sup>15</sup>. It has been used to describe a person's interior life<sup>16</sup> and a person's 'deepest values and meanings by which people seek to live by'<sup>17</sup>.

My understanding of spirituality is that it is a 'human trait'<sup>18</sup> ; it is what gives humanity purpose and meaning and is therefore intrinsic to humanity. Spirituality is 'fundamental to the human condition, without it would be to deny the full potential of what it means to be fully human'<sup>19</sup>. In the religious sense, spirituality can provide a pathway to God.<sup>20</sup>

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<sup>12</sup> Rahner, K (1971) Ideas for a theology of childhood in Theological Investigations. Vol 84. The Theology of the Spiritual Life. Translate by Bourke, D. Herder and Herder cited in Nye, R. (2009) Children's Spirituality. Church House Publishing. London. p.vii

<sup>13</sup> Barry, W. (1987) God and You: Prayer as a Personal Relationship. Paulist Press.p.41

<sup>14</sup> Berryman, J.W. (1991) Godly Play - An Imaginative Approach to Religious Education. Augsburg, Minneapolis.p.135

<sup>15</sup> Philip Sheldrake explains that the 'pedigree' of the word spirituality has been quite short lived both in theological and secular writing from 1961. The Oxford dictionary in 1961 had six meanings, five of which were not pertained to a religious area of study. See Sheldrake, P. (1995) Spirituality and History: Questions of Interpretation and Method. SPCK, London. pp.1, 40-42

<sup>16</sup> Ganss, G.E. ed (1991) Loyola, Ignatius S. The Spiritual Exercises and Selected Works of Ignatius of Loyola. Paulist Press, Mahwah, (NJ). p.61

<sup>17</sup> Sheldrake, P. (2007) A Brief History of Spirituality. Blackwell, Oxford. p.1.

<sup>18</sup> Hyde, B. (2008) Children and Spirituality. Searching for Meaning and Connectedness. Jessica Kingsley Publishers. London and Philadelphia. p. 23

<sup>19</sup> Richardson, C. (2017) 'Spiritual Development in Catholic schools'. p.48

<sup>20</sup> Tetlow, J.A (2008) Making Choices in Christ: The Foundations of Ignatian Spirituality. Loyola Press. Illinois. p.14

## Children's Spirituality

Spirituality, according to Hay and Nye, is '*massively present in children's lives, that they have a 'high level of consciousness of being aware of themselves*'<sup>21</sup> and are often more '*open to their spiritual reality*'<sup>22</sup>. In his study, Tamminen recorded that 80% of seven-year-old children reported an '*experience of God*' and '*very high levels of spiritual experiences*' in children up to the ages of 12.<sup>23</sup>

Nurturing the spiritual lives in children is important so they are able to explore the qualities of relationships that make us truly human<sup>24</sup>. As they are capable of having profound spiritual experiences from an early age<sup>25</sup> and have a surprising capacity for depth in their spirituality<sup>26</sup>, it is important to explore the approached in spirituality in which children '*clearly possess a rich spiritual dimension to their lives*'<sup>27</sup>.

In light of the points mentioned in this introduction, I will continue to explain to what extent imaginative prayer provides a *path* to God, thus enabling an *encounter*, and the impact it can have towards the *spiritual development and faith expansion* of a child.

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<sup>21</sup> Hay, D and Nye, R. cited in Hoare, L (2009) Nurturing the Spirituality of a Child. p.13

<sup>22</sup> Nye, R. (2009) Children's Spirituality. Church House Publishing. London. p.vii

<sup>23</sup> Tamminen, K. cited in Hay, D and Nye, R. (2006) The Spirit of the Child. Harper Collins Religious.p.57

<sup>24</sup> Carter, M. (2007) All God's Children. SPCK. London. p.57

<sup>25</sup> Hyde, B. (2008) Children and Spirituality.p.59

<sup>26</sup> Nye, R. 'Spirituality' cited in Richards, A. & Privett, P. Eds. (2009) Through The Eyes Of A Child'. Church House Publishing.p.72

<sup>27</sup> Hyde, B. (2008) Children and Spirituality.p.171

## PART 2: Imaginative prayer as a pathway to God

There are many 'pathways' which people take on their life journey. The various degrees of life experiences are based on where we travel physically, intellectually, emotionally and spiritually. The chapters of our lives can be, by enlarge, either positive or negative but often at times a combination of the two.

Pathways denote that there is a beginning and a destination. It is a link between the 'here' and the 'there'. The terrain will be bespoke to our unique way of seeing the world. It is often 'the map' according to Peck<sup>28</sup> in which we interpret our surroundings. God has a unique relationship with each of us, therefore through this love, each pathway will be unique. Christians are people on a way; on a pilgrimage<sup>29</sup> which is all about following Jesus and putting the divine persons at the core which we follow<sup>30</sup>.

McGinn suggests that there are *'many paths to discovering God, as one single path may not be sufficient for everyone'*<sup>31</sup>. As Christians, we have been invited and created to discover connection to God<sup>32</sup>. Children, then for that reason, will need a range of opportunities in which to discover their pathways to encounter God. Just as not all children learn in the same way, not all children will be drawn to the imaginative prayer method. However, I feel it is important to provide different opportunities in order to expand the horizons of experience so that they can ultimately find their own spiritual paths to God.

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<sup>28</sup> Peck, M.S. (1978) *The Road Less Travelled*. Random House. p.49

<sup>29</sup> Fleming, D. (2008) *What Is Ignatian Spirituality?* Loyola Press. p.34

<sup>30</sup> Fleming, D. (2008) *What Is Ignatian Spirituality?* p.33

<sup>31</sup> McGinn, B. (2017) 'Praying with the masters today – Talk 4' from the 'John Main Seminar' 2017. August 10-13, 2017: Houston, USA. <https://soundcloud.com/wccm> 18:30-18: accessed 20.11.2017

<sup>32</sup> Ware, C. (1995) *Discover Your Spiritual Type*.p.84

Imaginative prayer within the Ignatian tradition can provide the children with an opportunity to *'experience intimacy with our loving creator'*<sup>83</sup> as the God who meets us where we are on our own journeys<sup>34</sup>. If children can see *'the presence of God in the most things'*<sup>85</sup>, we can envisage how imaginative prayer, in the Ignatian tradition, could lead them into further presence and encounter. The imaginative approach could provide a path for the children to enable a realised union with God<sup>36</sup>, the God whom St Ignatius would want us to be in deep communion with<sup>37</sup>.

### **PART 3: Imaginative prayer to enable an encounter with God**

Are explorations needed in order to have an encounter? Is it not in the searching that we often discover what there is to find? If explorations are encouraged, then the possibilities for an encounter could become greater. An encounter with God is not a once in a lifetime moment, it doesn't happen and then it is over; it is not something that is achieved or passed. It is an ever evolving and deepening process which enriches the person who prays; it is a lifelong process<sup>38</sup>. Using imaginative prayer regularly, in the Ignatian tradition<sup>39</sup>, could provide a way in which an encounter is not only possible for children, but as a means towards God<sup>40</sup>.

St Ignatius suggested using the Gospels as part of this imaginative approach. The way in which each moment can unfold in our imagination has the ability to bring us closer to the divine and enable God to communicate with us in a personal way<sup>41</sup>. The concept of God can be quite arbitrary for children whose understanding of the world is based on

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<sup>33</sup> Aschenbrenner, G. (2004) *Stretched for Greater Glory*. Loyola University Press. p.25

<sup>34</sup> Silf, M. (1998) *Landmarks*. Darton, Longman and Todd. p.164

<sup>35</sup> Otto, A. (2017) *God Moments*. Ave Maria Press, Notre Dame, Indiana. p.8

<sup>36</sup> Laird, M. (2006) *Into the Silent Land: A Guide to the Practice of Christian Contemplation*. Oxford University Press, New York. p. 10

<sup>37</sup> Fleming, D. (2008) *What Is Ignatian Spirituality?* p.11

<sup>38</sup> Keiller, J. (1992) *Praying with Children in the Home*. Grove Spirituality Series number 42. Grove Books Ltd. p.11

<sup>39</sup> In the *Spiritual Exercises*, St Ignatius guides the exercitant through the gospel moments using the imagination, so to connect to ourselves to God through Jesus. Imaginative prayer can provide the ability to have a deep personal encounter in a 'face to face' manner. See Oestreicher, J and Warne, L (2006) *Imaginative Prayer for Youth Ministry Youth Specialities Books*: CA. p.9

<sup>40</sup> Hebblethwaite, M. (1987) *Finding God in All Things*. London: Collins. p.7

<sup>41</sup> O'Brien, K. SJ (2011) *The Ignatian Adventure: Experiencing the Spiritual Exercises of Saint Ignatius in Daily Life*. Loyola Press. Chicago.p.141

experience and through the visual world. Imaginative prayer has the capacity to enable children to experience the visibility of God through Jesus<sup>42</sup>.

As children have the ability to bring a sense of reality to their imagination<sup>43</sup> and have the capacity to make their spiritual selves evident at a personal level<sup>44</sup>. This approach could be a concrete way in which children could have a real and personal encounter with a certain personal vividness<sup>45</sup>. It is within the grasp of children due to its simplicity<sup>46</sup>. Imaginative prayer can be the place where God becomes present to them, in a way which may not been experienced before. The experience, albeit through the imagination, can have an impact on transforming the child's spiritual life<sup>47</sup>.

Children need a range of opportunities in which to enable their faith to expand and grow. Having a wide horizon of choices could enable children to find the path to God that is uniquely imprinted in their hearts<sup>48</sup>. Without this, children may look at the options presented to them, and if they do not find the pathways to God to which they feel drawn to, could lead them to re-evaluate their faith altogether.

Through imaginative prayer, the Jesus of the Gospels becomes a personal living Jesus, rather than just a historical figure in a book; He is the Jesus who draws us to him, to be with Him<sup>49</sup>. Through encountering Jesus in the imagination, there is a possibility to engage in the presence of God. The connection comes with each imaginative moment that the children take part in. As previously mentioned, it is not an occasion to be

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<sup>42</sup> St Irenaeus of Lyon cited in Boyd, G. (2004) *Seeing Is Believing*. Baker Book House Company. p.55

<sup>43</sup> Cavalletti, S. (1979) *The Religious potential of the child* (translated by Patricia M. Coulter & Julie M. Coulter) Paulist Press. New York, Ramsey. p.43

<sup>44</sup> Mata-McMahon, J. (2017) *Spirituality and Humour: Making Connections for Early Childhood Education*, *International Journal of Children's Spirituality*, 22:2,170-178. p.173

<sup>45</sup> Aschenbrenner, G. (2004) *Stretched for Greater Glory*. Loyola University Press. p.81

<sup>46</sup> Hebblethwaite, M. (1987) *Finding God in All Things*. p.88

<sup>47</sup> Boyd, G. (2004) *Seeing Is Believing*. p.12

<sup>48</sup> Ware, C. (1995) *Discover Your Spiritual Type*.p.42

<sup>49</sup> Fleming, D. (2008) *What Is Ignatian Spirituality?* p.58

achieved once, but it is in entering into a relationship with Jesus that the union will develop. Our imagination has the power to transform our relationship with God<sup>50</sup>.

Knowing information about the Gospels does not 'automatically translate into transformation'<sup>51</sup>. St Ignatius understood that it is not the intellect which transforms us but the experience<sup>52</sup>. For children to be able to understand the presence of God, I suggest that the Ignatian approach be used regularly and during early faith formation that occurs in primary education. Through the imaginative exercises, children could be guided to develop their trust in the divine and become to know Jesus more<sup>53</sup>.

I recognise that there are some concerns that using the imagination could incur inaccuracies in the imagined version of the Gospel. However, Hebblethwaite proposes that they will become about incidentals rather than the essentials<sup>54</sup>. The Holy Spirit can inspire our imaginations and become the receptor to our spirituality<sup>55</sup>.

#### **PART 4: Spiritual development and faith expansion**

Child psychologists have aimed to provide an educational understanding with regard to the developmental stages of children<sup>56</sup>. Scholars such as Piaget and Kohlberg all suggest there is a *'process of maturation'*<sup>57</sup>, so to arrive at a level of human wholeness<sup>58</sup>. The theories of Fowler and Westerhoff particularly interest me with regard to spiritual development and faith expansion. Initially, being presented with the concepts of Fowler, suggesting that spiritual development occurs as a linear process<sup>59</sup>,

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<sup>50</sup> Boyd, G. (2004) *Seeing Is Believing*. p.81, 102

<sup>51</sup> Boyd, G. (2004) *Seeing Is Believing*. p.71

<sup>52</sup> Boyd, G. (2004) *Seeing Is Believing*. p.93

<sup>53</sup> Kuchan, K. (2005) J. (2000) *Visio Divina*. Crossroad Publishing New York. p.19

<sup>54</sup> Hebblethwaite, M. (1987) *Finding God in All Things*. p.98

<sup>55</sup> Boyd, G. (2004) *Seeing Is Believing*. p.98

<sup>56</sup> The development of the individual is important in contemporary theology and psychology. The theory on the *zone of proximal development* can help in the understanding of children's necessary spiritual care. See Vygotsky, L cited in Myers, B.K (1997) *Young children and Spirituality*. Routledge. New York, London p.78

<sup>57</sup> Holmes, U. (1980) *A History of Christian Spirituality*. p.12

<sup>58</sup> Robinson, K. (2011) *Out of Our Minds*. Capstone Publishing Ltd p.58

<sup>59</sup> Fowler, J.W. , Nipkow, K.E. and Schweitzer, F. (1991) *Stages of Faith and Religious Development*. p.24

I could see how one stage of faith could progress onto another. Linear progression denotes that something has been achieved and built upon the foundations of before<sup>60</sup>.

Fowler proposes seven stages of spiritual development from Stage One of 'Primal Faith' in infancy, to Stage Seven 'Universalising Faith' in midlife and beyond<sup>61</sup>. His theory implies that should an individual not progress to the next stage, then the person will continue to remain, albeit even as an adult, in stage which they have arrived at, with no more capacity for spiritual understanding.

Westerhoff however, proposes a different understanding of faith development<sup>62</sup>, one which suggests the terminology as an 'expansion of faith'. He proposes a non-linear theory, with an analogy of a tree with inner rings to describe how faith expands<sup>63</sup>. This type of growth takes time, as does the growing of faith. It is only with spiritual nourishment, through spiritual experiences, that it can thrive and grow. Just as a tree is dependent on factors to aid growth, he suggests that faith also needs the right sort of nutrients to enable growth and therefore expand faith.<sup>64</sup>

Imaginative prayer could be one of the nutrients in which to facilitate this theory, due to the suggestions that it is an approach which the children can actively experience in. Westerhoff suggests that without imagination we would be 'devoid of the experience and relationship with God', as the imagination is 'foundational to the spiritual life'<sup>65</sup>.

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<sup>60</sup> Ken Robinson argues that education should not be 'a linear process of preparation for the future but about cultivating talents...through which we can live our best lives'. See Robinson, K. (2011) *Out of our minds*. p.9

<sup>61</sup> Fowler, J.W. , Nipkow, K.E. and Schweitzer, F. (1991 ) *Stages of Faith and Religious Development*. p.25

<sup>62</sup> Westerhoff, J. In Lamont, R. (2007). *Understanding Children, Understanding God*. SPCK London.p.66

<sup>63</sup> Westerhoff, J. (2012) *Will Our Children Have Faith?* 3<sup>rd</sup> edition. Harrisburg, Penn, Morehouse Publishing. p.90

<sup>64</sup> Westerhoff, J. (1980) *Bringing Up Children in the Christian Faith*. Winston Press. p.24

<sup>65</sup> Westerhoff, J. (1994) *Spiritual Life*. pp.20-21

If expansion of faith is the objective; then communion with God is the ultimate treasure. Westerhoff believes that although it is important to provide different opportunities for faith expansion, it is also important to provide the opportunity that will enable them to move forward and grow<sup>66</sup>. Imaginative prayer could be one of the approaches that children can use to enable this. It also could allow for a more contemplative means of allowing a slower path, in which to ponder and meditate upon, which could provide the means for growth<sup>67</sup>.

To develop and grow through one's faith provides a deeper understanding of God and could give a greater meaning to life. Spiritual development is a process which takes place throughout the life of a person. The approach, seen within the context of a lifelong process<sup>68</sup>, can be encouraged and grown, or stopped regarding to the type of learning environment we are in.

As the seeds of spirituality take time to grow and many more years to come to fruition, for children to mature in spiritual understanding and communion with God, regular opportunities need to be in place in the formative years of primary education. It is in the nourishing and providing a sacred space for them to have this encounter that imaginative prayer could become a key. The often-secular approach of leaving a child to decide when they come adult to would be to deny them their core formative years where memories of innocence are unburdened by knowledge. As imagination is so prevalent in the lives of children, this method could provide them with an opportunity in which to provide nourishment.

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<sup>66</sup> Westerhoff, J. (2012) Will Our Children Have Faith? p.100

<sup>67</sup> Hoare, L (2009) Nurturing the spirituality of a child. p.19

<sup>68</sup> Richardson, C. (2017) 'Spiritual Development in Catholic Schools' p.52

## PART 5: Conclusion

In this document, I have hoped to illustrate through my reading, the extent in which imaginative prayer is able to provide a path to God thus enabling a divine encounter, as well as suggesting the impact it can have towards the spiritual development and faith expansion of a child.

The Ignatian tradition has the potential to lead to 'an experience of God' glorious love'<sup>69</sup> as well as making an active contribution to developing the prayer life of a child thus enabling an encounter with God. I propose that the value of providing this method as a way of encountering God, is more precious than educators have been envisaging.

Through the theories proposed, it is my understanding that imaginative prayer is a unique method in which could contribute significantly to children's prayer lives and be used to deepen their encounter experiences. Although it is important to reiterate, that children need to experience all types of prayer pathways to enrich the opportunities in finding a union with God.

As developments in faith expansion is dependent on experiences and is a phenomenon which takes time, often over the course of a lifetime, the impact that imaginative prayer could have would be difficult to ascertain within the primary age. This is an area in which I would like to undertake further research in.

What could the impact be on children, should educators adapt prayerful moments to include more Ignatian imaginative practises? I propose that imaginative prayer is an aspect that children should have regular experience in, due to the very nature of what

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<sup>69</sup> Aschenbrenner, G. (2004) Stretched for Greater Glory. p.xii

imaginative capabilities a child has. If there is not an opportunity for children to experience these approaches, could generations miss out on future contemplative thinkers? Could children's spirituality cease to grow and the depth of divine relationship become only a whisper rather than the clear voice of God heard?

To conclude, through imaginative prayer, children may encounter God from where they are; not when they achieve more or become more, but by being who they are already<sup>70</sup>. It can give them the permission to be themselves in the present and permission to be the person who God wills them to become. If a child has two purposes: 'to be and to become'<sup>71</sup>, then those who teach and lead children thus have a Christian obligation to fulfil both.

*'Children grow into the space we create for them  
and if we make that space large, they will grow tall'*<sup>72</sup>

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<sup>70</sup> Williams, R. (2016) Keynote Address. Meditatio Seminar: Hope for the Future - Meditation in Schools. 29 June 2016 - Heythrop College, London, UK in <https://vimeo.com/176449995> 24:58- 25:26 accessed 19.11.2017.

<sup>71</sup> Ratcliff, D. and May, S. (2004) 'Identifying Children's Spirituality' in Ratcliff, D. Ed. Children's Spirituality. Christian Perspectives, Research and Applications. Cascade Books. Oregon. p.10

<sup>72</sup> Sacks, J. (2008) 'The best present we can give our children is the chance to do something great' in BBC Radio 4 Thought for the Day. 12th December 2008. <http://rabbisacks.org/thought-for-the-day-12th-december-2008-the-best-present-we-can-give-our-children-is-the-chance-to-do-something-great/> accessed 28.11.2017

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Compass Connections (formerly Arco Iris Learning) was founded in 2011 by teacher and former senior leader Maria Caneda, who has taught in Primary Education for over 25 years.

Maria is the Director of Learning and Wellbeing at Compass Connections. She can deliver 'Encounters with God' children's sessions and CPD to primary colleagues in-person or online. She continues to nourish her own spirituality and is particularly inspired by Ignatian practices.

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