

As *Lectio Divina* is a way of praying we begin in prayer:

God our Father, source of all light
 you have sent your Son into the world,
 to reveal yourself to all your children.
 Send your Spirit upon us now
 that we may meet Jesus in the Word that comes from you.
 May we come to know him,
 may we come to love him more deeply
 and so be drawn closer
 to the happiness of your Kingdom. Amen.

Jesus said to his disciples,
 ‘Beware, keep alert; for you do not know when the time will come.
 It is like a man going on a journey,
 when he leaves home and puts his slaves in charge,
 each with his work,
 and commands the doorkeeper to be on the watch.
 Therefore, keep awake:
 for you do not know when the master of the house will come,
 in the evening, or at midnight, or at cockcrow, or at dawn,
 or else he may find you asleep when he comes suddenly.
 And what I say to you I say to all: Keep awake.’

A.1 We attend to the text. We WELCOME this word of the living Lord.

A.2 We wait. We wait until we CONNECT with a phrase or a word in the passage.

Prayerful reading is the first moment of *lectio divina*. (M. Casey OCSO)

A.3 We share—without comment—a word or phrase that has touched us.

B.1 We ask, ‘What is happening in this text?’ ‘What do I see in this passage?’

B.2 We ask ourselves, ‘Where does this happen?’ ‘When have I seen this text unfold?’

**B.3 We ask, “Where is the Lord for us?” “Who permits the work of God to happen?”
 “Where is the good news in this story?” “Where is the hope in this story?”**

We recognise not merely the teaching but the movement. ... God speaks his word,
 not in the abstract but within the movement of our lives. (Michel de Verteuil CSSp)

C.1 We wait and we respond to the Lord who shows us the truth of our lives.

We wait until our prayer is spontaneous; we cannot force the work of the Spirit.

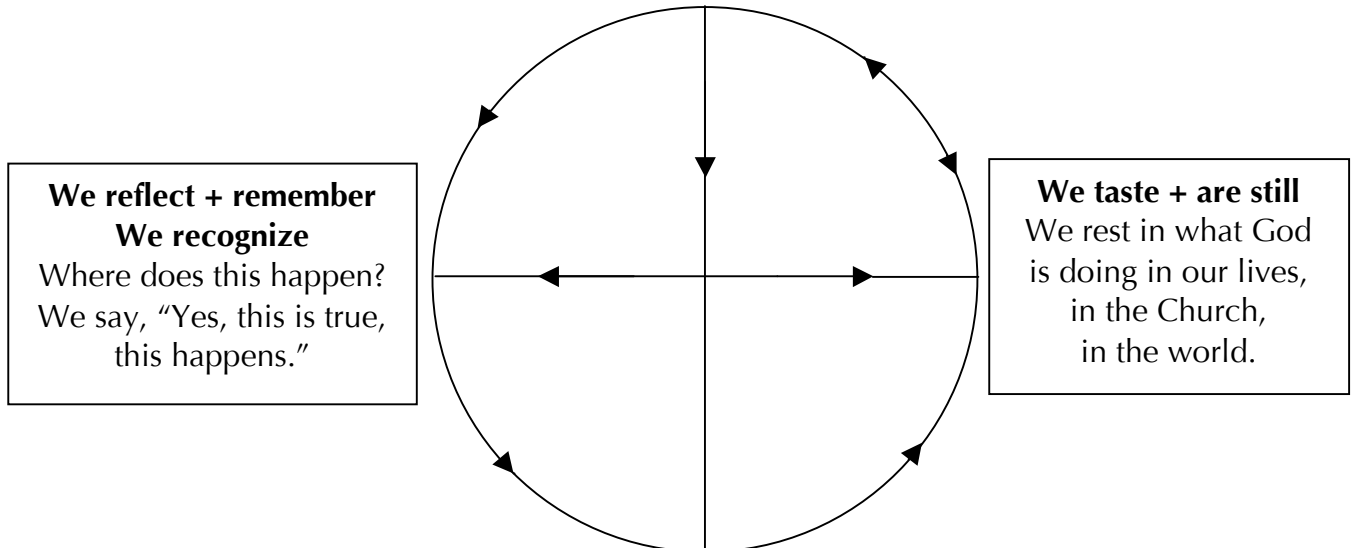
The word of God comes to us in *lectio* to awaken the heart.
 André Louf OCSO

D.1 We rest in the word we’ve heard in our lives. We permit God’s work continue in us. As we rest in the word, we become one with the word.

The Way of Lectio ~ Some Pointers for the Journey

- 1 The invisible God (see Col 1:15; 1 Tim 1:17) out of the abundance of his love speaks to us as friends (see Exod 33:11; John 15:14-15) and lives among us (see Bar 3:38), so that he may invite and take us into fellowship with himself. (*Dei Verbum* §2)
 - a. The word of God is a word that is spoken in friendship, not hostility.
 - b. God speaks to us in order to bring us into communion with himself. This is something deeper, and harder to pin down than a series of 'truths' about himself.
 - c. As the goal of revelation is communion (*societas*), the deeper dynamics of *lectio divina* resonate with the deeper dynamics of the Eucharist.
 - d. We wait for God's word within the Word. This cannot be rushed. We are humble before the word. We remember the proverb, 'Those who come to plunder do not receive gifts!' Forcing a 'message' or pushing a meaning, risks blocking the deeper treasures the Lord is offering us.
 - e. Only they receive who are recollected, only in silence is heard the beating of the heart of God.
(Bernardo Olivera OCSO, *Sententiae*)
- 2 The gospel is good news, not good advice! (N. T. Wright) Turning it to good advice imprisons its life & makes it oppressive. The fruitful question: where is the good news?
- 3 *Sursum Corda!* The Bible is a story of HOPE. Growing in the Word is deeply asking the fruitful, life-giving question: where is the hope in this text?
- 4 Praying the Scriptures well requires balance. Every biblical text has many dimensions; *lectio divina* is a way of holding them together in a fruitful relationship:

We read: we attend to the text, we are present to the text, we welcome the word.



We reflect + remember
We recognize
Where does this happen?
We say, "Yes, this is true,
this happens."

We taste + are still
We rest in what God
is doing in our lives,
in the Church,
in the world.

We pray: we pray *spontaneously*: our prayer *flows* in thanksgiving, mercy, praise, intercession, acceptance, wonder. This is an intensely personal moment. We enter into dialogue with the One who speaks to us in the word.

- 5 *Lectio divina* is not only a means of discovering something about God; it also helps us to understand our hidden selves. It is not the alienating absorption of a message that is foreign or even hostile to our deepest aspirations; it is the surprising conclusion that our most authentic level of being is mirrored in the Scriptures. (Michael Casey OCSO *Sacred Reading. The Ancient Art of Lectio Divina* [Triumph Books], 30)