

**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 told his disciples this parable,  
 ‘The kingdom of heaven will be like this.  
 Ten bridesmaids took their lamps and went to meet the bridegroom.  
 Five of them were foolish, and five were wise.  
 When the foolish took their lamps, they took no oil with them;  
 but the wise took flasks of oil with their lamps.  
 As the bridegroom was delayed, all of them became drowsy and slept.  
 But at midnight there was a shout,  
 “Look! Here is the bridegroom! Come out to meet him.”  
 Then all those bridesmaids got up and trimmed their lamps.  
 The foolish said to the wise, “Give us some of your oil, for our lamps are going out.”  
 But the wise replied,  
 “No! there will not be enough for you and for us;  
 you had better go to the dealers and buy some for yourselves.”  
 And while they went to buy it, the bridegroom came,  
 and those who were ready went with him into the wedding banquet;  
 and the door was shut.  
 Later the other bridesmaids came also, saying, “Lord, lord, open to us.”  
 But he replied, “Truly I tell you, I do not know you.”  
 Keep awake therefore, for you know neither the day nor the hour.

**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.**

**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?”**

**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.**

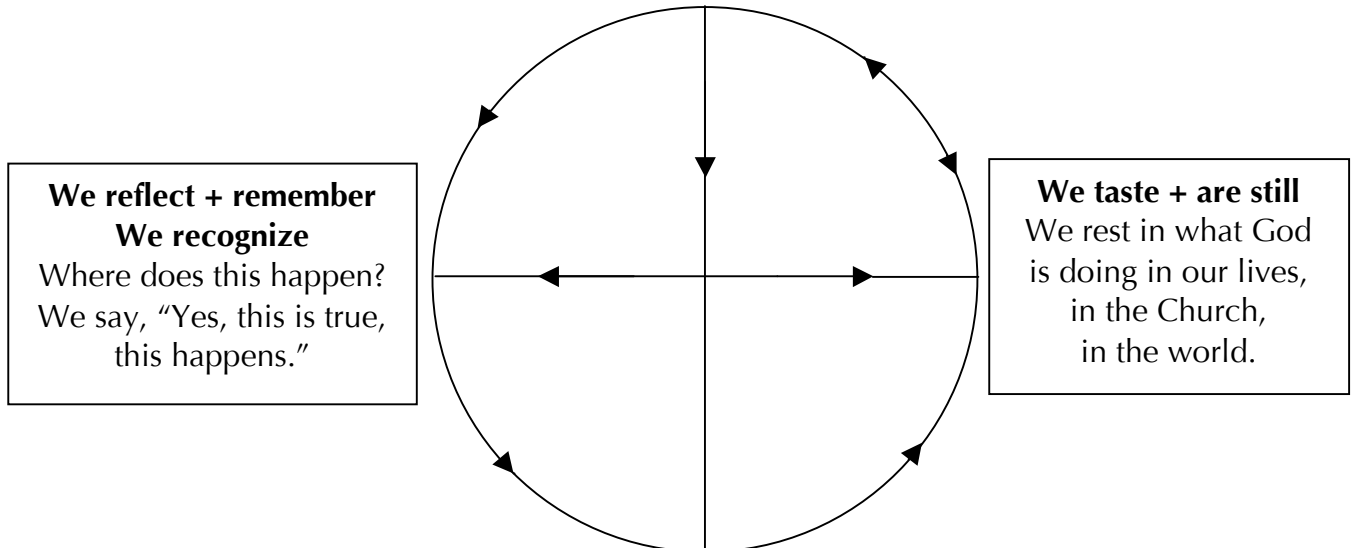
**D.1 We rest in the word we’ve heard in our lives. We permit God’s work continue in us. As we rest in the word, we become one with the word.**

## 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.



- 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)