

Lectio Divina: Meditating with the Word of God

We begin by calling on the Holy Spirit, asking for his assistance. Then we proceed to read and to meditate the Sacred Text in Five Movements, using each time a different human quality.

[Seek and you shall find, knock and it shall be opened to you (LK 11:9)]

The **First Movement** is called *Lectio*, which is to read the Sacred Text: using the **Intellect** we *seek* for the objective meaning of the Text. In words of Pope Benedict XVI: *“It opens with the reading (Lectio) of a text, which leads to a desire to understand its true content: what does the biblical text say in itself? Without this, there is always a risk that the text will become a pretext for never moving beyond our own ideas”* (VD 87).

Characters: Who are the characters in the reading?	Circumstances: Events, when, how, where, & why?	Teachings: What does the reading say?

The **Second Movement** is called *Meditatio*, which is to meditate the Sacred Text: using the **Heart** we *find* what the text is saying to me. In the words of Pope Benedict XVI: *“Next comes meditation (Meditatio), which asks: what does the biblical text say to us? Here, each person, individually but also as a member of the community, must let himself or herself be moved and challenged”* (VD 87).

Assimilation: What is the text telling me?	Association: How does it affect my life?	Correlation: What does it remind me off?

The **Third Movement** is called *Oratio*, which is to pray with the Sacred Text: using our whole Being we *knock* by engaging in conversation with God through prayer. In the words of Pope Benedict XVI: *“Following this, comes prayer (Oratio), which asks the question: what do we say to the Lord in response to his word? Prayer, as petition, intercession, thanksgiving and praise, is the primary way by which the word transforms us”* (VD 87).

Petition: What is the Text asking me to do or to change?	Intercession: That God may give me the Grace to do it.	Thanksgiving: The Lord beforehand for the gift.	Praise: In God’s Providence to achieve the goal.

The **Fourth Movement** is called *Contemplatio*, which is a passive act of contemplation: using **Nothing**, we let the Lord *open* to us and *reveal* to us *whatsoever, however and whenever*. In words of Pope Benedict XVI: *“Next comes contemplation (Contemplatio), during which we take up, as a gift from God, his own way of seeing and judging reality, and ask ourselves what conversion of mind, heart and life is the Lord asking of us? [...] Contemplation aims at creating within us a truly wise and discerning vision of reality, as God sees it, and at forming within us “the mind of Christ” (1Cor 2:16)”* (VD 87).

Contemplate: God’s love through the message He has given me.	Comprehend: That I am a part of His plan & that despite my faults He loves me.	Taste: I Enjoy the beauty of His gifts and the healing power of His mercy.

The **Fifth Movement** is called *Actio*, which is an active resolution to make the Text come to life: using the power of the **Will**, we *enter* to cooperate (**FIAT**) with God’s grace to act upon the Word. In the words of Pope Benedict XVI: *“The process of Lectio Divina is not concluded until it arrives at action (Actio), which moves the believer to make his or her life a gift for others in charity. We find the supreme synthesis and fulfilment of this process in the Mother of God. For every member of the faithful Mary is the model of docile acceptance of God’s word, for she “kept all these things, pondering them in her heart” (Lk 2:19; cf. 2:51)”* (VD 87).

Recognize: What is it that I am supposed to do?	Plan: How I am to do it?	Evaluate: How am I progressing?

We conclude our Lectio by offering a prayer of thanksgiving to God for all gifts received.