## 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

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meaning of the Text. In words of Pope Bene	edict XVI: "It opens with the reading (Lec	tio) of a text, which leads to a desire to
understand its true content: what does the biblio	cal text say in itself? Without this, there is	always a risk that the text will become
a pretext for never moving beyond our own idea.	s"(VD 87).	
Characters:	Circumstances:	Teachings:
Who are the characters in the reading?	Events, when, how, where, & why?	What does the reading say?
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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:	Association:	Correlation:
What is the text telling me?	How does it affect my life?	What does it remind me off?

The <b>Third Movement</b> is called <b>O</b>	ratio, which is to pray w	vith the Sacred Text: us	ing our whole Being	we knock by
engaging in conversation with Go	d through prayer. In the	words of Pope Benedic	t XVI: "Following this,	comes prayer
(Oratio), which asks the question: 7	vhat do we say to the Lor	d in response to his wor	d? Prayer, as petition,	intercession,
thanksgiving and praise, is the primary way by which the word transforms us" (VD 87).				

Petition:	Intercession:	Thanksgiving:	Praise:
What is the Text asking me to do	That God may give me	The Lord beforehand	In God's Providence to
or to change?	the Grace to do it.	for the gift.	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 (Contemplation), 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).

wise and discerning vision of reality, as God sees it, and at forming within as the nitha of Christ (1001 2.10) (VD 07).			
Contemplate:	Comprehend:	Taste:	
God's love through the message He has	That I am a part of His plan & that	I Enjoy the beauty of His gifts and	
given me.	despite my faults He loves me.	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:	Plan:	Evaluate:
What is it that I am supposed to do?	How I am to do it?	How am I progressing?