

ACCEPTING THE EMBRACE *of* GOD: THE ANCIENT ART *of* **LECTIO DIVINA**

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1. THE PROCESS *of* **LECTIO DIVINA**

A VERY ANCIENT art, practiced at one time by all Christians, is the technique known as *lectio divina* - a slow, contemplative praying of the Scriptures which enables the Bible, the Word of God, to become a means of union with God. This ancient practice has been kept alive in the Christian monastic tradition, and is one of the precious treasures of Benedictine monastics and oblates. Together with the Liturgy and daily manual labor, time set aside in a special way for *lectio divina* enables us to discover in our daily life an underlying spiritual rhythm. Within this rhythm we discover an increasing ability to offer more of ourselves and our relationships to the Father, and to accept the embrace that God is continuously extending to us in the person of his Son Jesus Christ.

***Lectio* - reading/listening**

THE ART of *lectio divina* begins with cultivating the ability to listen deeply, to hear “with the ear of our hearts” as St. Benedict encourages us in the Prologue to the Rule. When we read the Scriptures we should try to imitate the prophet Elijah. We should allow ourselves to become women and men who are able to listen for the still, small voice of God (1 Kings 19:12); the “faint murmuring sound” which is God's word for us, God's voice touching our hearts. This gentle listening is an “atunement” to the presence of God in that special part of God's creation which is the Scriptures.

THE CRY of the prophets to ancient Israel was the joy-filled command to “Listen!” “Sh'ma Israel: Hear, O Israel!” In *lectio divina* we, too, heed that command and turn to the Scriptures, knowing that we must “hear” - listen - to the voice of God, which often speaks very softly. In order to hear someone speaking softly we must learn to be silent. We must learn to love silence. If we

are constantly speaking or if we are surrounded with noise, we cannot hear gentle sounds. The practice of *lectio divina*, therefore, requires that we first quiet down in order to hear God's word to us. This is the first step of *lectio divina*, appropriately called *lectio* - reading.

THE READING or listening which is the first step in *lectio divina* is very different from the speed reading which modern Christians apply to newspapers, books and even to the Bible. *Lectio* is reverential listening; listening both in a spirit of silence and of awe. We are listening for the still, small voice of God that will speak to us personally - not loudly, but intimately. In *lectio* we read slowly, attentively, gently listening to hear a word or phrase that is God's word for us this day.

***Meditatio* - meditation**

ONCE WE have found a word or a passage in the Scriptures that speaks to us in a personal way, we must take it in and “ruminate” on it. The image of the ruminant animal quietly chewing its cud was used in antiquity as a symbol of the Christian pondering the Word of God. Christians have always seen a scriptural invitation to *lectio divina* in the example of the Virgin Mary “pondering in her heart” what she saw and heard of Christ (Luke 2:19). For us today these images are a reminder that we must take in the word - that is, memorize it - and while gently repeating it to ourselves, allow it to interact with our thoughts, our hopes, our memories, our desires. This is the second step or stage in *lectio divina* - *meditatio*. Through *meditatio* we allow God's word to become His word for us, a word that touches us and affects us at our deepest levels.

***Oratio* - prayer**

THE THIRD step in *lectio divina* is *oratio* - prayer: prayer understood both as dialogue with God, that is, as loving conversation with the One who has invited us into His embrace; and as consecration, prayer as the priestly offering to God of parts of ourselves that we have not previously believed God wants. In this consecration-prayer we allow the word that we have taken in and on which we are pondering to touch and change our deepest selves. Just as a priest consecrates the elements of bread and wine at the Eucharist, God invites us in *lectio divina* to hold up our most difficult and pain-filled experiences to Him, and to gently recite over them the healing word or phrase He has given us in

our lectio and meditatio. In this *oratio*, this consecration-prayer, we allow our real selves to be touched and changed by the word of God.

Contemplatio - contemplation

FINALLY, WE simply rest in the presence of the One who has used His word as a means of inviting us to accept His transforming embrace. No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary. It is the same in our relationship with God. Wordless, quiet rest in the presence of the One Who loves us has a name in the Christian tradition - *contemplatio*, contemplation. Once again we practice silence, letting go of our own words; this time simply enjoying the experience of being in the presence of God.

2. THE UNDERLYING RHYTHM of *LECTIO DIVINA*

IF WE are to practice *lectio divina* effectively, we must travel back in time to an understanding that today is in danger of being almost completely lost. In the Christian past the words **action** (or *practice*, from the Greek *praktikos*) and **contemplation** did not describe different kinds of Christians engaging (or not engaging) in different forms of prayer and apostolates. Practice and contemplation were understood as the two poles of our underlying, ongoing spiritual rhythm: a gentle oscillation back and forth between spiritual “activity” with regard to God and “receptivity.”

PRACTICE - spiritual “activity” - referred in ancient times to our active cooperation with God's grace in rooting out vices and allowing the virtues to flourish. The direction of spiritual activity was not outward in the sense of an apostolate, but **inward** - down into the depths of the soul where the Spirit of God is constantly transforming us, refashioning us in God's image. The *active life* is thus coming to see who we truly are and allowing ourselves to be remade into what God intends us to become.

IN THE early monastic tradition *contemplation* was understood in two ways. First was *theoria physike*, the contemplation of God in creation - God in “the many.” Second was *theologia*, the contemplation of God in Himself without images or words - God as “The One.” From this perspective *lectio divina* serves as a training-ground for the contemplation of God in His creation.

IN CONTEMPLATION we cease from interior spiritual *doing* and learn simply to *be*, that is to rest in the presence of our loving Father. Just as we constantly move back and forth in our exterior lives between speaking and listening, between questioning and reflecting, so in our spiritual lives we must learn to enjoy the refreshment of simply *being* in God's presence, an experience that naturally alternates (if we let it!) with our spiritual *practice*.

IN ANCIENT times contemplation was not regarded as a goal to be achieved through some method of prayer, but was simply accepted with gratitude as God's recurring gift. At intervals the Lord invites us to cease from speaking so that we can simply rest in his embrace. This is the pole of our inner spiritual rhythm called contemplation.

HOW DIFFERENT this ancient understanding is from our modern approach! Instead of recognizing that we all gently oscillate back and forth between spiritual activity and receptivity, between practice and contemplation, we today tend to set contemplation before ourselves as a goal - something we imagine we can achieve through some spiritual technique. We must be willing to sacrifice our "goal-oriented" approach if we are to practice *lectio divina*, because *lectio divina* has no other goal than spending time with God through the medium of His word. The amount of time we spend in any aspect of *lectio divina*, whether it be rumination, consecration or contemplation depends on God's Spirit, not on us. *Lectio divina* teaches us to savor and delight in all the different flavors of God's presence, whether they be active or receptive modes of experiencing Him.

IN *lectio divina* we offer ourselves to God; and we are people in motion. In ancient times this inner spiritual motion was described as a helix - an ascending spiral. Viewed in only two dimensions it appears as a circular motion back and forth; seen with the added dimension of time it becomes a helix, an ascending spiral by means of which we are drawn ever closer to God. The whole of our spiritual lives were viewed in this way, as a gentle oscillation between spiritual activity and receptivity by means of which God unites us ever closer to Himself. In just the same way the steps or stages of *lectio divina* represent an oscillation back and forth between these spiritual poles. In *lectio divina* we recognize our underlying spiritual rhythm and discover many different ways of experiencing God's presence - many different ways of praying.

3. THE PRACTICE of *LECTIO DIVINA*

Private *Lectio Divina*

CHOOSE a text of the Scriptures that you wish to pray. Many Christians use in their daily *lectio divina* one of the readings from the Eucharistic liturgy for the day; others prefer to slowly work through a particular book of the Bible. It makes no difference which text is chosen, as long as one has no set goal of “covering” a certain amount of text: the amount of text “covered” is in God's hands, not yours.

PLACE YOURSELF in a comfortable position and allow yourself to become silent. Some Christians focus for a few moments on their breathing; other have a beloved “prayer word” or “prayer phrase” they gently recite in order to become interiorly silent. For some the practice known as “centering prayer” makes a good, brief introduction to *lectio divina*. Use whatever method is best for you and allow yourself to enjoy silence for a few moments.

THEN TURN to the text and read it slowly, gently. Savor each portion of the reading, constantly listening for the “still, small voice” of a word or phrase that somehow says, “I am for you today.” Do not expect lightening or ecstasies. In *lectio divina* God is teaching us to listen to Him, to seek Him in silence. He does not reach out and grab us; rather, He softly, gently invites us ever more deeply into His presence.

NEXT TAKE the word or phrase into yourself. Memorize it and slowly repeat it to yourself, allowing it to interact with your inner world of concerns, memories and ideas. Do not be afraid of “distractions.” Memories or thoughts are simply parts of yourself which, when they rise up during *lectio divina*, are asking to be given to God along with the rest of your inner self. Allow this inner pondering, this rumination, to invite you into dialogue with God.

THEN, SPEAK to God. Whether you use words or ideas or images or all three is not important. Interact with God as you would with one who you know loves and accepts you. And give to Him what you have discovered in yourself during your experience of *meditatio*. Experience yourself as the priest that you are. Experience God using the word or phrase that He has given you as a means of blessing, of transforming the ideas and memories, which your pondering on His word has awakened. Give to God what you have found within your heart.

FINALLY, SIMPLY rest in God's embrace. And when He invites you to return to your pondering of His word or to your inner dialogue with Him, do so. Learn to use words when words are helpful, and to let go of words when they no longer are necessary. Rejoice in the knowledge that God is with you in both words and silence, in spiritual activity and inner receptivity.

SOMETIMES IN *lectio divina* one will return several times to the printed text, either to savor the literary context of the word or phrase that God has given, or to seek a new word or phrase to ponder. At other times only a single word or phrase will fill the whole time set aside for *lectio divina*. It is not necessary to anxiously assess the quality of one's *lectio divina* as if one were "performing" or seeking some goal: *lectio divina* has no goal other than that of being in the presence of God by praying the Scriptures.

***Lectio Divina* as a Group Exercise**

THE most authentic and traditional form of Christian *lectio divina* is the solitary or "private" practice described to this point. In recent years, however, many different forms of so-called "group lectio" have become popular and are now widely-practiced. These group exercises can be very useful means of introducing and encouraging the practice of *lectio divina*; but they should not become a substitute for an encounter and communion with the Living God that can only take place in that privileged solitude where the biblical Word of God becomes transparent to the Very Word Himself - namely private *lectio divina*.

IN churches of the Third World where books are rare, a form of corporate *lectio divina* is becoming common in which a text from the Scriptures is pondered by Christians praying together in a group. The method of group *lectio divina* described here was introduced at St. Andrew's Abbey by oblates Doug and Norvene Vest: it is used as part of the Benedictine Spirituality for Laity workshops conducted at the Abbey each summer.

THIS FORM of *lectio divina* works best in a group of between four and eight people. A group leader coordinates the process and facilitates sharing. The same text from the Scriptures is read out three times, followed each time by a period of silence and an opportunity for each member of the group to share the fruit of her or his *lectio*.

THE FIRST reading (the text is actually read twice on this occasion) is for the purpose of hearing a word or passage that touches the heart. When the word or phrase is found, it is silently taken in, and gently recited and pondered during

the silence which follows. After the silence each person shares which word or phrase has touched his or her heart.

THE SECOND reading (by a member of the opposite sex from the first reader) is for the purpose of “hearing” or “seeing” Christ in the text. Each ponders the word that has touched the heart and asks where the word or phrase touches his or her life that day. In other words, how is Christ the Word touching his own experience, his own life? How are the various members of the group seeing or hearing Christ reach out to them through the text? Then, after the silence, each member of the group shares what he or she has “heard” or “seen.”

THE THIRD and final reading is for the purpose of experiencing Christ “calling us forth” into *doing* or *being*. Members ask themselves what Christ in the text is calling them to *do* or to *become* today or this week. After the silence, each shares for the last time; and the exercise concludes with each person praying for the person on the right.

THOSE WHO who regularly practice this method of praying and sharing the Scriptures regularly find it to be an excellent way of developing trust within a group; it also is an excellent way of consecrating projects and hopes to Christ before more formal group meetings. A summary of this method for group *lectio divina* is appended at the end of this article.

Lectio Divina on Life

IN THE ancient tradition *lectio divina* was understood as being one of the most important ways in which Christians experience God in creation. After all, the Scriptures are part of creation! If one is daily growing in the art of finding Christ in the pages of the Bible, one naturally begins to discover Him more clearly in aspects of the other things He has made. This includes, of course, our own personal history.

OUR OWN lives are fit matter for *lectio divina*. Very often our concerns, our relationships, our hopes and aspirations naturally intertwine with our pondering on the Scriptures, as has been described above. But sometimes it is fitting to simply sit down and “read” the experiences of the last few days or weeks in our hearts, much as we might slowly read and savor the words of Scripture in *lectio divina*. We can attend “with the ear of our hearts” to our own memories, listening for God's gentle presence in the events of our lives. We thus allow

ourselves the joy of experiencing Christ reaching out to us through our own memories. Our own personal story becomes “salvation history.”

FOR THOSE who are new to the practice of *lectio divina* a group experience of “*lectio* on life” can provide a helpful introduction. An approach that has been used at workshops at St. Andrew's Priory is detailed at the end of this article. Like the experience of *lectio divina* shared in community, this group experience of *lectio* on life can foster relationships in community and enable personal experiences to be consecrated - offered to Christ - in a concrete way.

HOWEVER, UNLIKE scriptural *lectio divina* shared in community, this group *lectio* on life contains more silence than sharing. The role of group facilitators or leaders is important, since they will be guiding the group through several periods of silence and reflection without the “interruption” of individual sharing until the end of the exercise. Since the experiences we choose to “read” or “listen to” may be intensely personal, it is important in this group exercise to safeguard privacy by making sharing completely optional.

IN BRIEF, one begins with restful silence, then gently reviews the events of a given period of time. One seeks an event, a memory, which touches the heart just as a word or phrase in scriptural *lectio divina* does. One then recalls the setting, the circumstances; one seeks to discover how God seemed to be present or absent from the experience. One then offers the event to God and rests for a time in silence. A suggested method for group *lectio divina* on life is given in the Appendix to this article.

CONCLUSION

LECTIO DIVINA is an ancient spiritual art that is being rediscovered in our day. It is a way of allowing the Scriptures to become again what God intended that they should be - a means of uniting us to Himself. In *lectio divina* we discover our own underlying spiritual rhythm. We experience God in a gentle oscillation back and forth between spiritual activity and receptivity, in the movement from practice into contemplation and back again into spiritual practice.

LECTIO DIVINA teaches us about the God who truly loves us. In *lectio divina* we dare to believe that our loving Father continues to extend His embrace to us today. And His embrace is real. In His word we experience

ourselves as personally loved by God; as the recipients of a word which He gives uniquely to each of us whenever we turn to Him in the Scriptures.

FINALLY, *lectio divina* teaches us about ourselves. In *lectio divina* we discover that there is no place in our hearts, no interior corner or closet that cannot be opened and offered to God. God teaches us in *lectio divina* what it means to be members of His royal priesthood - a people called to consecrate all of our memories, our hopes and our dreams to Christ.

APPENDIX: TWO APPROACHES *to* GROUP *LECTIO DIVINA*

1. *Lectio Divina Shared in Community*

(A) Listening for the Gentle Touch of Christ the Word (*The Literal Sense*)

1. One person reads aloud (twice) the passage of scripture, as others are attentive to some segment that is especially meaningful to them.
2. **Silence** for 1-2 minutes. Each hears and silently repeats a word or phrase that attracts.
3. Sharing aloud: [A word or phrase that has attracted each person]. A simple statement of one or a few words. **No elaboration.**

(B) How Christ the Word speaks to ME (*The Allegorical Sense*)

4. Second reading of same passage by another person.
5. **Silence** for 2-3 minutes. Reflect on “Where does the content of this reading touch my life today?”
6. Sharing aloud: **Briefly**: “I hear, I see...”

(C) What Christ the Word Invites me to DO (*The Moral Sense*)

7. Third reading by still another person.
8. **Silence** for 2-3 minutes. Reflect on “I believe that God wants me to today/this week.”

9. Sharing aloud: at somewhat greater length the results of each one's reflection. [Be especially aware of what is shared by the person to your right.]
10. After full sharing, pray for the person to your right.

Note: Anyone may “pass” at any time. If instead of sharing with the group you prefer to pray silently, simply state this aloud and conclude your silent prayer with *Amen*.

2. *Lectio* on Life: Applying *Lectio Divina* to my personal Salvation History

Purpose: to apply a method of prayerful reflection to a life/work incident
(instead of to a scripture passage)

(A) Listening for the Gentle Touch of Christ the Word (*The Literal Sense*)

1. Each person quiets the body and mind: relax, sit comfortably but alert, close eyes, attune to breathing...
2. Each person gently reviews events, situations, sights, encounters that have happened since the beginning of the retreat/or during the last month at work.

(B) Gently Ruminating, Reflecting (*Meditatio - Meditation*)

3. Each person allows the self to focus on one such offering.
 - a) Recollect the setting, sensory details, sequence of events, etc.
 - b) Notice where the greatest energy seemed to be evoked. Was there a turning point or shift?
 - c) In what ways did God seem to be present? To what extent was I aware then? Now?

(C) Prayerful Consecration, Blessing (*Oratio - Prayer*)

4. Use a word or phrase from the Scriptures to inwardly consecrate - to offer up to God in prayer - the incident and interior reflections. Allow God to accept and bless them as your gift.

(D) Accepting Christ's Embrace; Silent Presence to the Lord
(Contemplatio - Contemplation)

5. Remain in silence for some period.

(E) Sharing our *Lectio* Experience with Each Other
(Operatio - Action; works)

6. Leader calls the group back into “community.”

7. All share briefly (or remain in continuing silence).

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Note – the above article is included in the Lord, Teach Us to Pray series by the Office of Spiritual Formation of the Presbyterian Church (U.S.A.) The following was added to the above article –

For further reading:

Michael Casey, *Sacred Reading: The Ancient Art of Reading the Bible*. Triumph Books, 1996.

Thelma Hall, *Too Deep for Words: Rediscovering Lectio Divina*. Paulist Press, 1988.

Robert Mulholland, *Shaped by the Word: The Power of Scripture in Spiritual Formation*, rev. ed. Upper Room, 2001.

M. Basil Pennington, *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures*. Crossroad/Herder & Herder, 1998.

Norvene Vest, *Gathered in the Word: Praying the Scripture in Small Groups*. Upper Room, 1997.

Praying Scripture

Devotional reading of the Scriptures has always been a wellspring of both Jewish and Christian spiritual life. While there is certainly a place for learning information and mastering the content of texts, in devotional reading we are seeking a deeper and more authentic relationship with the God in whom we live and move and have our being. As we open ourselves to the words of Scripture, we provide an opportunity for the Holy Spirit to pray in us.

Because we are not trying to "cover ground" or "get through" a certain amount of text, it is best to select a short passage of Scripture with which to pray, and to read it slowly with an attentive and listening heart. As we make ourselves available for God to speak a word to us personally, we bring to our listening all of our faculties of "hearing" - mind, emotion, memory, and imagination; hopes, intuitions, and visions.

In our meditation we order the chosen text on the strength of the promise that it has something utterly personal to say to us this day and for our Christian life, that it is not only God's Word for the Church, but also God's Word for us individually. We expose ourselves to the specific word until it addresses us personally. . .

It is not necessary that we should discover new ideas in our meditation. Often this only diverts us and feeds our vanity. It is sufficient if the Word, as we read and understand it, penetrates and dwells within us. . . In meditation God's Word seeks to enter in and remain with us. It strives to stir us, to work and operate in us, so that we shall not get away from it the whole day long. Then it will do its work in us, often without our being conscious of it.

Dietrich Bonhoeffer,
Life Together Harper &
Row, 1954, p. 83.