



POPE FRANCIS ON *LECTIO DIVINA*: “SPIRITUAL READING”

“There is one particular way of listening to what the Lord wishes to tell us in his word and of letting ourselves be transformed by the Spirit. It is what we call *lectio divina*. It consists of reading God’s word in a moment of prayer and allowing it to enlighten and renew us. This prayerful reading of the Bible is not something separate from the study undertaken by the preacher to ascertain the central message of the text; on the contrary, it should begin with that study and then go on to discern how that same message speaks to his own life.

“The spiritual reading of a text must start with its literal sense. Otherwise we can easily make the text say what we think is convenient, useful for confirming us in our previous decisions, suited to our own patterns of thought. Ultimately this would be tantamount to using something sacred for our own benefit and then passing on this confusion to God’s people. We must never forget that sometimes “even Satan disguises himself as an angel of light” (2 Cor 11:14).

“In the presence of God, during a recollected reading of the text, it is good to ask, for example: “Lord, what does this text say *to me*?” What is it about my life that you want to change by this text? What troubles me about this text? Why am I not interested in this? Or perhaps: What do I find pleasant in this text? What is it about this word that moves me? What attracts me? Why does it attract me?”

“When we make an effort to listen to the Lord, temptations usually arise. One of them is simply to feel troubled or burdened, and to turn away. Another common temptation is to think about what the text means for other people, and so avoid applying it to our own life. It can also happen that we look for excuses to water down the clear meaning of the text. Or we can wonder if God is demanding too much of us, asking for a decision which we are not yet prepared to make. This leads many people to stop taking pleasure in the encounter with God’s word; but this would mean forgetting that **no one is more patient than God our Father, that no one is more understanding and willing to wait.** He always invites us to take a step forward, but does not demand a full response if we are not yet ready. He simply asks that we sincerely look at our life and present ourselves honestly before him, and that we be willing to continue to grow, asking from him what we ourselves cannot as yet achieve.”

From “The Joy of the Gospel” – the Holy Father’s apostolic exhortation Evangelii Gaudium, Nov. 2013, nos. 152-153.