

### We Have Been Told

We have been told.

We've seen his face  
and heard his voice alive in our hearts.

"Live in my love with all your heart.

As the Father has loved me, so I have loved  
you.

I am the vine; you are the branches,  
and all who live in me will bear great fruit.

Refrain

You are my friends, if you keep my commands,  
no longer slaves; I call you friends.

Refrain

No greater love is there than this: to lay down  
one's life for a friend.

### The Summons

Will you come and follow me if I but call your  
name?

Will you go where you don't know and never be  
the same?

Will you let my love be shown, will you let my  
name be known?

Will you

let my life be grown in you and you in me?

leave yourself behind if I but call your name?  
care for cruel and kind and never be the same?  
risk the hostile stare should your life attract or  
scare? let me answer prayer in you and you in  
me?

Will you

And admit to what I mean in you and you in  
me?

let the blinded see if I but call your name?  
set the prisoners free and never be the same?  
kiss the leper clean and do such as this unseen,

Will you love the "you" you hide if I but call  
your name?

Will you quell the fear inside and never be the  
same?

Will you use the faith you've found to reshape  
the world around Through my sight and touch  
and sound in you and you in me?

Lord, your summons echoes true when I but call  
your name! Let me turn and follow you and  
never be the same.

In your company I'll go where your love and  
footsteps show.

Thus, I'll move and live and grow in you and you  
in me.



## *A Quick Overview of Lectio Divina*

*Lectio divina* is an ancient method of praying with sacred texts; usually the sacred text comes from the Scriptures, but other texts may be used as well. The basic idea is to spend time listening deeply and intently to what God might have to say to you through the text—almost as if the sacred text were a much-cherished love letter from God.

The earliest Christians were Jews who were very used to praying with Scripture. St. Benedict of Nursia (480–543) was the first to use the term *lectio divina* (“sacred reading”) when he included it in the rule of life for all of his monks. Other spiritual masters such as St. Bernard of Clairvaux, Guigo the Angelic, and St. John of the Cross continued to develop the practice over the centuries, until it reached the form most people know today.

It was Guigo, a Carthusian monk, who first set out the four steps or movements of *lectio divina*. Here they are, with their Latin names in parenthesis:

- **Reading** (*lectio*) In the first step, you choose a reading, and you read it several times, leaving room for the Holy Spirit to call your attention to a word, phrase, or line that God wants you to hear.
- **Meditation** (*meditatio*) In the meditation step, you think about the word or words that the Holy Spirit has called to your attention, holding them in your mind and considering them from different angles.
- **Prayer** (*oratio*) In the prayer step, you respond to the sacred words in prayer, either silently or out loud, or in writing.
- **Contemplation** (*contemplatio*) In the contemplation step, you rest in God’s presence, quieting yourself and listening for God’s response to your prayer.

Even though we’ve outlined four movements or “steps” to *lectio divina*, it’s important to know that your prayer might not follow the steps exactly. *Lectio divina* is not like changing a car tire or making a cake, where the order of the steps is critical to success. It’s more like a deep conversation with a friend.

Although *lectio divina* always begins with reading, and often progresses naturally through the next few steps, you might find yourself bouncing around a bit. For example, you might read the text and have an immediate reaction that you voice to God (the prayer step); then, you might pause and think about the words more (the meditation step); then, if you find your mind drifting, you might go back and re-read the text again. After a while, you might move into contemplation . . . or you might not, and that would be okay.

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