

Study Questions for Dominican Laity Candidates

Meeting 7 April

Philippe, Jacques *Time for God* Ch. 4, 5 (pp. 82-98 and Appendices pp. 99-108)

Morello, Rev. Sam Anthony, OCD. “*Lectio Divina: Framework of Teresian Prayer*”. ICS Publications.
<http://www.elcarmelo.org/lectiodivina.html>, accessed January 2017. Used with permission.

Saint: <http://www.nashvilledominican.org/community/our-dominican-heritage/>

Questions on Morello, *Lectio Divina*.

1. Even though this article is written by a Carmelite, *Lectio Divina* is not something ‘from’ the Carmelites, as the Spiritual Exercises are from the Jesuits, etc... What is it about *Lectio Divina* that seems to fit so well into “Dominican Spirituality”?

2. Just as Dominicans (rightly or wrongly) joke amongst themselves about our distinct personalities (“When you’ve met one Dominican, you’ve met one Dominican”), one might say that there could be as many different ways *Lectio Divina* may be approached. Some read a portion of scripture aloud 3 times, some read the passage very, very slowly. There is current ‘revival’ of *Lectio Divina*, especially among young people. Do you have any approaches, resources or experiences to share with your group on *Lectio Divina*?

Study Questions for Dominican Laity Candidates

3. One roadblock to Lectio Divina is thinking you need a 'eureka moment' or a new insight every time you pray with Scripture. What do you think are some other roadblocks to reading Scripture prayerfully? Literature buffs may want try to think of how Screwtape would advise Wormwood to tempt his patient with regard to Lectio Divina.

4. Dominicans "contemplare et contemplata aliis tradere". Why do you think Dominicans say *contemplatio* and not *lectio*, *meditatio* or *oratio*?

Questions from *Time for God* Chapters 4 and 5

1. In order to achieve a clear understanding of the juxtaposition of body and spirit in mental prayer, reconcile these two truths: "The first, basic truth, without which we will not get very far, is that the life of prayer... is not the result of a technique, but a gift we receive" and, secondly, "Still, we are not pure spirit but creatures of spirit and body, and we need to learn how to use space and time in the service of the spirit." (Ch 4 p 82)

2. Describe the time, place, and physical attitudes in mental prayer. (Ch 4 pp 83-86)

