



Learning To WALK WITH GOD

Name:

Address:

**O Lord, lead me in your truth
and teach me. Ps 25, 5**

God of all goodness,
grant me to desire ardently,
to seek wisely,
to know surely,
to accomplish perfectly
your holy will for the glory of your name.

St. Thomas Aquinas



WORD OF GOD

Bill Bradley (U.S. Senator and basketball player, 1943-) served in the U.S. senate for 18 years and is known as a leader, athlete, writer and presidential candidate. He is the author of four books, with *Values of the Game* in 1998 becoming a New York Times bestseller. Since retiring from the U.S. Senate in 1995, Bradley has served as chair of the National Civic League and has been involved in public affairs and higher education. He headed an institute focused on leadership at the University of Maryland, worked on issues in international affairs at Stanford University and taught an undergraduate seminar in public policy at the University of Notre Dame.



He gives a bible to a Russian athlete at the Olympics saying: "It is the most important thing in the world to me."

- Do I treasure the Word of God?

"ALL Scripture is **GOD-BREATHED** and is useful for teaching, rebuking, correcting and training in **RIGHTEOUSNESS**, **SO THAT** the man of God may be thoroughly equipped for every **GOOD** work." 2 Tim. 3:16-17 NIV

Fred Hansen, U.S., pole vaulter 1964 Olympic was on the verge of losing the Gold Medal, a medal the U.S. had won in that event since the start of the Olympics, to Rheinhardt, the German Pole Vaulter.



He was nervous, worried behind the vault stops in the heat of the competition, to read a letter from his Dad in which Dad quoted Is 40,13: “Those who hope in the Lord will find their strength renewed. They will rise on eagle’s wings. They will run, and will never tire.” Spurred on by this verse, he vaults to a world record!

- **Do I use bible for daily living?**

Jesus answered, “It is written:
MAN SHALL NOT LIVE ON BREAD ALONE,
BUT ON EVERY WORD THAT COMES FROM THE
mouth of God.” Matthew 4:4

- **Do I live the Word of God?**



Mother Teresa tells an experience she had while visiting the slums in Nesahualcoyotl, Mexico. The people were living in huts, breathing foul air. She asked them “What is your greatest need?”

One man speaks up for the rest said:
La Palabra de Dios
(The Word of God)

- **Do I preach the Word of God?**

WRAP Bible Meditation



Write: Read the passage from the Bible, Underline the phrase/phrases that touch you. **Write** it in your diary (“My son, do not forget my law.. **Write them on the tablet of your heart,**” Prov 3:1-3)

Reflect: It “is a prayerful quest engaging thought, imagination, emotion, and desire. Its goal is to make our own in faith the subject considered, by confronting it with the reality of our own life.” (CCC 2723)

It is allowing the word of God to enter into you as you ask: *what does this text tell me about God, self or the world?*

Use a good bible commentary, or, Pray a decade of the Rosary. Use the “Five W’s”: **who, what, when, where, why**)

Apply: Resolve by taking a practical decision to **apply** the word of God in your life, asking: What does God ask of me? The decision should be SMART: Specific, Measurable, Attainable, Relevant and Time Bound

Pray: Remain a while in silence, writing out a small **prayer** seeking the grace to live your resolution.

Lk 11, 27-28

Date:-----

W: “Hear the Word of God and keep it.” (Lk 11, 28)

R: (Pray a decade of rosary) Like the wise an listened to Jesus’ words and acted on them (Mt 7, 24) Mary accepted the Word of (Lk 1, 38) and so is truly Blessed (Lk 1, 42) and all generation will call her blessed (Lk 1, 48). So too St Antony of the desert, St Francis Assisi, Mother Teresa etc

A: Today, I will offer the morning Homily as an act of love for Holy Souls and rely on God alone and not be anxious. (Or, today I will learn by heart 3 bible verses; or, today I will do an act of love for Sacred Heart)

P: Mother Mary, give me a deep love for the Scriptures

Verses

Date:-----

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Verses

Date:-----

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Verses

Date:-----

W:

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LECTIO DIVINA

The 'Benedictine' Method of Contemplating the Scripture ~ Exercise 33: Sadhana, a Way to God, Antony de Mello

Start by quieting yourself in the presence of God... Then take up a book for sacred reading (**lectio**) and begin reading until you alight upon a word, a phrase, a sentence that appeals to you, that attracts you... When you get to such a sentence, stop the *lectio*. The first part of the exercise is now over and the second part, the meditation, must begin.

(It is important that you do not take a passage for your reading that you are not familiar with, that is likely to spur you on to read more and more. The purpose of this reading is to awaken your heart to prayer, not to stimulate your mind to curiosity.)

For example, let's take John 7:37-38. You begin to read:

The last day of the feast was the most important. On that day Jesus stood up and said in a loud voice: "If any man is thirsty, let him come to me and drink. He who believes in me, streams of living water will pour out from his heart ... "

And let us suppose that you are gripped by those words, "*If any man is thirsty, let him come to me and drink.*" Then the *lectio* stops and the *meditatio* begins.

The **meditatio** is done, not with one's mind, but with one's mouth. "*The mouth of the just man shall meditate wisdom,*" we are told in Ps 37,30. When the psalmist tells us how he loves to meditate on the law of God, how he finds it sweeter to his palate than honey from the honeycomb, how he meditates on this law of God ceaselessly, day and night, is he talking about meditation merely as an intellectual exercise, a reflection of what is stated in God's law? I like to think that he is also talking about the constant recitation of God's law-so he meditates as much with his mouth as with his head. This is what you must now do with the line that inspired you:

Repeat this sentence again and again. You may do this mentally; there is no need to pronounce the words with your mouth or to say them aloud. What is important, however, is that you keep repeating these words (even if you do so mentally) and reduce your reflection on their meaning to the barest minimum. In fact, it is better not to reflect on them at all. You know what they mean.

Now, through repetition of them, allow them to sink into your heart and mind, to become part of you! "If any man is thirsty, let him come to me and drink . . . If any man is thirsty, let him come to me and drink . . . If any man is thirsty . . ." As you do this, you will savor and relish the words you are repeating . . . It is likely that you will instinctively shorten the sentence, dwelling now on one set of words rather than on another. If any man is thirsty . . . any man . . . any man . . . any man ...

Once you have done this for a while, you will have relished the words sufficiently. You will feel saturated with them, touched by the unction they give. Now is the time to stop the meditation and start the prayer (**oratio**)

How is the oratio made? Either by speaking spontaneously to the Lord in whose presence you are, or by maintaining a loving silence in his presence, filled as you are with the grace, the unction, the attitude that these words have induced in you. Thus, you might proceed somewhat in this fashion: "Any man . . . any man . . . any man . . . Do you really mean that, Lord? Are you ready to give any man living water to drink? Is it true that we need no qualification except that of being a man? That it does not matter if I am a sinner or a saint, if I love you or I don't, if I have been faithful to you in the past or not? That it is enough that I am just a thirsty man-and that I come to you? ... "

Or you might say something like this: "Thirsty, thirsty . . . thirsty ... come to me ... come to me ... come to me . . . I am thirsty, Lord, so here I come to you ... But I am coming with a good deal of diffidence ... I have come to you so often in the past and you have not slaked my thirst . . . What is this mysterious living water that you speak of? Is there some block in me that prevents my seeing it ... my tasting it? ... "

Pray spontaneously in this fashion, or just stay in loving silence before the Lord as I suggested above, as long as you can do so without being distracted. When you notice you are finding it hard to maintain the *oratio* without distraction, pick up your book and start the *lectio* again. Go ahead in the passage you have chosen until you alight upon another sentence that appeals to you . . .

Saint Benedict says, "Oratio sit brois et pura. (**Let prayer be brief and pure.**)" He is not speaking here of the time we give to meditation and prayer in general. He is speaking of the third part of this method of prayer, the *oratio*, which should be held on to as long as it is pure, that is, distraction-less. When distractions begin to come in, it is time to move on to the *lectio*. This *oratio* will often have to be brief for beginners, who are not accustomed to being long without distractions.

Verses	<i>Date:-----</i>
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Verses	<i>Date:-----</i>
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How's My Mental Prayer Going on?

1. Do I prepare my meditation regularly?
2. Is there in my meditation a personal contact with God?
Do I remain in God's presence?
3. Do I begin my prayer, confident that God Himself wants to converse with me?
4. If I do not feel interiorly attracted, do I try at least, peacefully to fix my thoughts on God? How?
5. Is there any laziness or want of energy or drowsiness?
6. Whenever meditation or contemplation is difficult, do I make use of the method which suits me (for example, do I use a picture, a prayer, a passage from a book, meeting spiritual director, etc)?
7. How do I bring my thoughts back to God as soon as I discover that I am distracted?

8. Are distractions due to some culpable cause: inordinate affection, revolt, bitterness or rancor?
Is there not in me an excessive and selfish desire for consolation?

9. Do I seek too much feelings and emotions and do I not let them influence my prayer?

10. When in desolation, do I see in it a trial send by God to strengthen my love and to turn my prayer into a sacrifice? Do I offer this sacrifice with humility and trust?

11. When I feel I am doing nothing during my prayer, do I trust in the divine will which is working in me?

12. Am I not discouraged when I feel dry and empty? Do I resist the temptation to shorten my prayer under the pretext that I am doing nothing?

13. When I feel aridity in prayer, am I happy to offer to the Lord my helplessness and to abandon myself to Him in my misery?

14. Do I take SMART resolutions and examine myself to see if I put the Word of God into practice?

Your face, O Lord, do I seek. Ps 27, 8

***Our failure to realize that 'Someone is there'
is the root of all our problems in prayer.
Keep reminding yourself that Jesus is looking at you,
and you are looking at him.
~ St. Teresa of Avila***



“Be still and Know that I am God” Ps 46, 10

***What we need most to make progress is
to be silent before this great God
with our appetites and our tongue, for the language He best
hears is silent love.***

~ St John of the Cross, Spiritual Maxims 53

**It is the Lord! Jn 21, 7
All that takes place within us,
around us, or through us
contains and hides God's divine action.
~ 'Abandonment to Divine Providence',
Jean Pierre de Caussade**