



Lectio Divina. Third Sunday of Easter. Cycle A

Tlaxcala (México), Hna. Elizabeth Flores Pérez, April 26, 2020.- "What are they talking about on the road?"

This is a proposal to carry out the Lectio Divina of Lc 24,13-35, being guided by the texts of Jean Lafrance (1931-1991), in his book *"Prie ton Père dans le secret"* (texts quoted in color), either personally or in community, use what helps you. It is a good way to encounter the Lord.

PREPARATION



*"First, she (the virgin who lives a contemplative life) recollects herself before entering into prayer... She gathers her thoughts and affections. **She prepares herself to listen to the Word of God.**"*

Prepare what you need. The prologue is important, give time for getting ready (a place, a position, a favorable time).

And the silence...

"Then she opens the book of Scripture... to receive the thought of Another and not her own."

"She can then read, not just to know, but to penetrate the deep meaning of the words... discovering its hidden truth..."

It is important to read the text aloud, whether you are in a group or alone. By listening to the words at least once, you can then read them silently. Let the words penetrate your ears, your being.



Do not concentrate on thoughts or ideas, they can be obstacles. At first just listen to the words, if any word catches your attention, stay on it, write it down.

GOSPEL

Lk 24: 13-35. The disciples of Emmaus

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?”

And he replied to them, “What sort of things?” They said to him, “The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see.”

And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So, he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?”

So, they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

QUESTIONS

WHAT ARE THEY TALKING ABOUT ON THE ROAD?

I invite you to contemplate, first our people. What are their cries for help, their words of faith, hope and love, their silence that reveal their fears?

And you? What are you talking about on the road? What occupies your thoughts? What are your words? Don't rush, take your time.

At this time draw attention to the text. I suggest the following.

SILENCE. MEDITATION

"The silence, capacity to listen" (School of Silence - On the website www.dominicos.org).

We don't just listen with our ears. Our body also listens. A word, when it finds an open body, spreads through it. Silence creates a resonance in the word. After silence, we hear better. Silence is a void and the fullness is the present. Only emptiness can give resonance. You cannot sing with your mouth full. You need the ability to listen.

The ear does not select. The eye is more selective. The ear learns everything. The song of the bird and the whistle of the wind. Silence is necessary to select the Word and to say what the psalmist says. I hear a voice in my heart.

To listen, we must love to listen. Our listening is immensely provocative. Listening inspires the other. If you listen, you untie the barriers of the other and provoke a word.

The Word, if it touches us and cuts us through, it can accompany us eternally. Look for the Word that dwells in your heart. Do not look for it outside. Somehow it is already inside. Listen to it. What the Word does is awaken something that is already within us. Through silence one learns to listen without anticipation. Not anticipating the word is a good thing. Not saying ahead of time what the other has to say to us.

The music comes after you hear it. The music is celebrated after the sound has been made. The Word is after the sound is over. Listening asks for full and complete attention. We are not used to listening because listening demands complete attention from us. And we do not have the habit of listening because we pretend as if to listen. It is a pity because the music is profane when we do not listen to it.

We should have capacity for pure listening. Listening has nothing else to do but listen. Listening without influencing what comes to us.

Let the fish swim; let the bird fly; let the Word sound. Learn this. How good it is not to influence anything! Like breathing.

The Word is an action. The word that resounds within us is a presence full of dynamism. But it must be left free to resonate.

God has only one word: Jesus. God's simplicity is manifest... The Word will seek us. Let us not manipulate it. In silence it can find us. Once found, let us not reflect on it. To do so is to separate from it. Deepen this text... by letting it "ring".

CONTEMPLATION

"Once you have found what you were looking for, imitate Our Lady who closes the book, to ruminate on the Word inwardly, letting it descend into the depths of your heart: This is the work of the inner Master, the Holy Spirit"



Let yourself be led by the Spirit

"Were not our hearts burning within us as he spoke to us on the road and explained the scriptures?"

Listening, openness, trust, acceptance. The heart of the disciple is ready. Then the miracle happens: their eyes opened and **THE WORD MADE FIRE IN THEIR HEARTS.**

"Finally, the Virgin enters into ecstasy. She comes out of herself, finding her joy, her ultimate joy of prayer. All true prayer will lead you to the joy of the encounter with God"

Talk to him, call him, he will certainly come... today or any day... wait for him.

If you like, take the psalm from today's liturgy in the Eucharist.



ACTION

"The Virgin, then, transmits the savored, meditated Word... How could you transmit this experience if you have not lived it? Your external word has its strength from within.



Without waiting for anything, the disciples, full of joy, retrace their steps, meet their friends.

"They told what had happened to them on the road and how they had recognized the Lord in the breaking of the bread."

Go, he sends you, announce his love!

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