THEN IN lectio and meditatio we experience being authentically addressed by God, we will naturally enter into oratio, our address to God. Oratio is the pouring out of ourselves to God in response to God's address to us. It is far more than the sanitized response we usually label prayer. Oratio is the deep cry of our heart to God. It may be a cry of joy and exaltation. It may be a cry of pain. It may be penitent or petulant, releasing or resistant, responsive or rejecting.

Oratio may be a point of resolution. We may find ourself awakening to some point of our brokenness to which we were blind. We may arrive at the point of surrender for some longheld disobedience to God. We may come to a new level of com-

mitment of our life to God.

Whatever form it takes, oratio is characterized by integrity. It is the honest expression of our thought, feeling, and desire to God, the outpouring of deep speaking unto deep.

CONTEMPLATIO

A STER WE HAVE HEARD God's address to us in lectio, wrestled with it in meditatio, responded to it in oratio, we come to the point of contemplatio. Here we simply wait in stillness before God. Having wrestled with God's encounter and poured ourselves out to God in response, we now seek to become pliable in God's hands. We cannot change ourselves. God is at work in us, and we need to allow God to do that work. If the encounter with God is genuine and if our response is real, then all we can do is wait upon the Lord.

But contemplatio is an active passivity. It is an active yielding of ourself to God, a holding of ourself open, receptive, responsive to whatever God chooses to give us, to do in us, or to do with us. Contemplatio carries us beyond the specific time and place of our lectio divina. It continues into the ebb and flow of our daily lives, especially in those areas of our being where God has addressed us. In our daily activities and relationships, then, we should especially endeavor to be yielded to the transforming

presence of God.