



Candidacy Formation

Meeting Seven

The Four Pillars of Dominican Life: Prayer, Part IV

Saint: Bl. John of Fiesole (Fra Angelico) and Bl. Imelda Lambertini

Objectives

- Explain the importance of meditation to growth in prayer.
- Practice *Lectio Divina* together with a passage from a Gospel.
- Pray the “Jesus Prayer”
- Understand how the praying the Rosary unites us with the Heart of Mary and leads us into Her own mental prayer giving us access to the Heart of Jesus
- Recognize spiritual writers and various forms of mental prayer

Reading List

Philippe, Jacques *Time for God*. New York, NY: Scepter Publishers, 1992.

- Ch. 4, 5 (pp. 82-98 and Appendices pp 99-108)

Lectio Divina: Framework of Teresian Prayer (Rev. Sam Anthony Morello, OCD)

- [PDFLINK](#) | Also linked below module on Southern Province Formation Website
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Bl. John of Fiesole

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Bl. Imelda Lambertini

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Southern Dominican Laity
PROVINCE OF ST. MARTIN DE PORRES
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Questions

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 three 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?
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*?

Time for God

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)
3. Explore "pitfalls of present day mindsets" in relation to meditation. (Ch 5 p91)
4. What are the advantages of the "Jesus" prayer and the role the name of Jesus holds within it? (Ch 5 p 92-94)
5. How is praying the Rosary "a sign of Mary's maternal presence"? (Ch 5 p 94-95)

Bl. Henry Suso and St. Catherine of Siena

1. How were Blessed Fra Angelico and Blessed Imelda faithful to prayer?