

As *Lectio Divina* is a way of praying we begin in prayer:

God our Father, source of all light
 you have sent your Son into the world,
 to reveal yourself to all your children.
 Send your Spirit upon us now
 that we may meet Jesus in the Word that comes from you.
 May we come to know him,
 may we come to love him more deeply
 and so be drawn closer
 to the happiness of your Kingdom. Amen.

Early in the morning Jesus came again to the temple.
 All the people came to him and he sat down and began to teach them.
 The scribes and the Pharisees brought a woman who had been caught in adultery;
 and making her stand before all of them, they said to him,
 ‘Teacher, this woman was caught in the very act of committing adultery.
 In the Law, Moses commanded us to stone such women.
 What, then do you say?’
 They said this to test him,
 so that they might have some charge to bring against him.
 Jesus bent down and wrote with his finger on the ground.
 When they kept on questioning him, he straightened up and said to them,
 ‘Let anyone among you who is without sin be the first to throw a stone at her.’
 And once again he bent down and wrote on the ground.
 When they heard it, they went away, one by one, beginning with the elders;
 and Jesus was left alone with the woman standing before him.
 Jesus straightened up and said to her,
 ‘Woman, where are they? Has no one condemned you?’
 She said, ‘No one, sir.’
 And Jesus said, ‘Neither do I condemn you.
 Go your way, and from now on do not sin again.’

A.1 We attend to the text. We attend to this word of the living Lord.

A.2 We wait. We wait until we CONNECT with a phrase or a word in the passage.

A.3 We share—without comment—a word or phrase that has touched us.

B.1 We ask, ‘What is happening in this text?’ ‘What do I see in this passage?’

B.2 We ask ourselves, ‘Where does this happen?’ ‘When have I seen this text unfold?’

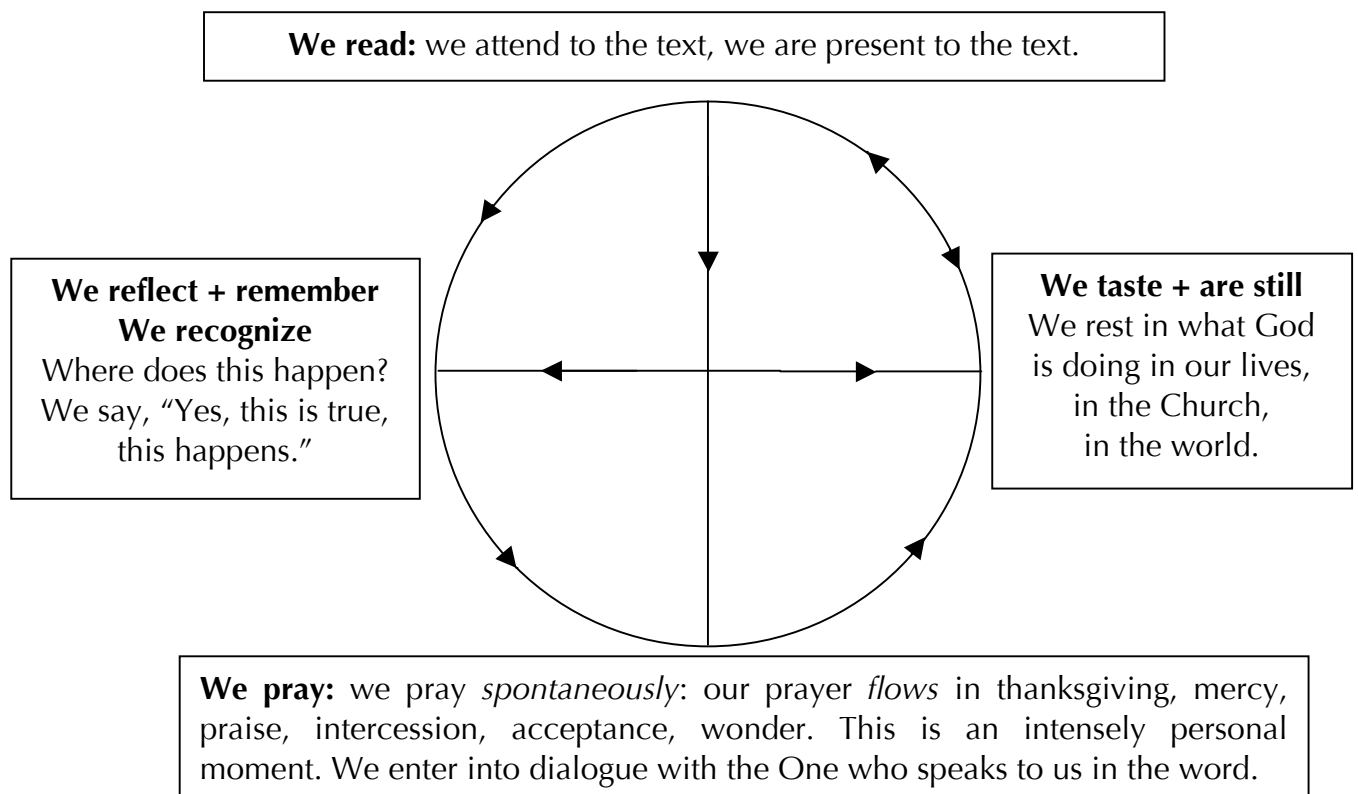
**B.3 We ask, “Where is the Lord for us?” “Who permits the work of God to happen?”
 “Where is the good news in this story?”**

C.1 We wait and we respond to the Lord who shows us the truth of our lives.

D.1 We rest in the word we’ve heard in our lives. We permit God’s work continue in us. As we rest in the word, we become one with the word.

The Way of Lectio ~ Some Pointers for the Journey

- 1 The gospel is GOOD NEWS, not good advice! (N. T. Wright) Turning it to good advice imprisons its life. The fruitful question: where is the good news in this story?
- 2 *Sursum Corda!* The Bible is a story of HOPE. Growing in the Word is deeply asking the fruitful, life-giving question: where is the hope in this text?
- 3 *Lectio*—What is meant here is *reading and re-reading* the text. The important points are highlighted, the events, the words, the personalities involved, the emotions, the circumstances, the unfolding of the action. This *careful exploration* results in many surprising discoveries as we get to know the text. (Cardinal Carlo Maria Martini)
- 4 In *Meditatio* ‘you enter into the passage through your imagination, identifying with the characters and with the movement. You recognize them either from your own experience or the experience of others who have touched your life. *You discover for yourself the truth of the passage; you find yourself saying, ‘Yes, this really happens, this is true to life.’* (Michel de Verteuil CSSp. *Spirituality* 1 [1995], 9.)
- 5 Praying the Scriptures well requires balance. Every biblical text has many dimensions; *lectio divina* is a way of holding them together in a fruitful relationship:



- 6 Hearing the voice of the Lord can only be done looking back over our lives. We learn to remember. We come to recognize. We grow in discernment. This happens slowly. In the words of Michael Casey, ‘*Lectio divina* ... is not the alienating absorption of a message that is foreign or even hostile to our deepest aspirations; is the surprising conclusion that our most authentic level of being is mirrored in the Scriptures.’ (*Sacred Reading: The Ancient Art of Lectio Divina*, 30)
- 7 In binding our prayer to God’s word, ‘our private, self-made worlds come to an end; a new world appears within and around us and the impossible becomes an everyday experience.’ (Thomas Keating OCSO, *Open Mind, Open Heart*, 13)