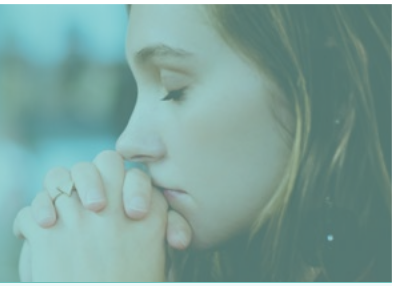


Lectio Divina



Lectio Divina is an ancient way of praying with scriptures that grows out of the Benedictine Tradition. The prayer pattern has a fourfold structure – traditionally called “Lectio, Meditatio, Oratio and Contemplatio.” The idea is to release yourself from the need to critique or analyse the scripture and to allow yourself to be effected and changed by it.

The modern translation of each of the four steps, with an explanation is overleaf. It is followed by some suggestions for readings to practice this prayer type with for the week ahead, as well as some space to journal or make notes if you choose to do so.

Further resources

If you find Lectio Divina a helpful prayer practice, then you can use it with any biblical passage.

The Irish Jesuits have produced a podcast and iPad App called “Pray as you go” which is [freely downloadable](#).

It has a daily audio Lectio Divina passage with contemplative music and prompts for prayer and reflection. Many people find it an extremely helpful aid to personal prayer.

Lectio Divina

Traditional version

Choose a verse of scripture to pray.

Read the section slowly, several times, listening with the ‘ear of the heart.’

Reflect on the words, attentive to which word or phrase speaks most to your heart.

Respond to the word or phrase that spoke to you, turning it over and over in your heart, offering it up in prayer.

Rest in God, sit in silence and listen for how God speaks through that word or phrase.

Repeat the process a second (and third?) time.

Another, more creative way to pray Lectio Divina could be:

Gospel contemplation

- Select a passage where Jesus is interacting with others.
- Read through the passage a couple of times until the story is familiar.
- Close your eyes and place yourself in the scene. Play it in your mind like a movie.
- Use all your senses to experience the scene. Use your imagination to touch, smell, see, hear and taste the scene.
- Close with prayer, speaking from your heart to Jesus.

Group Lectio Divina

As a group or family, practice Lectio Divina by having one person read the passage through three times SLOWLY and leaving a minute or two between each reading for contemplation.

John 3:1-17

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’

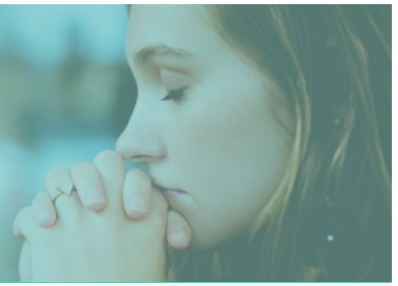
Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’

Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’

Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, “You must be born



Lectio Divina



from above.” The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.’

Nicodemus said to him, ‘How can these things be?’ Jesus answered him, ‘Are you a teacher of Israel, and yet you do not understand these things?’

‘Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

‘Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Daily lectionary readings for the weeks of Lent 2020:

Sunday 8 March	Psalm 121
Monday 9 March	Psalm 119:41-50
Tuesday 10 March	Exodus 17:1-7
Wednesday 11 March	Romans 5:1-5
Thursday 12 March	Romans 5:6-11
Friday 13 March	John 4:5-30
Saturday 14 March	John 4:31-42

Sunday 15 March	Psalm 95
Monday 16 March	1 Samuel 16: 1-13
Tuesday 17 March	Ephesians 4:17-32

Wednesday 18 March	Ephesians 5:1-14
Thursday 19 March	Ephesians 5:21-32
Friday 20 March	John 9:1-23

Saturday 21 March	John 9:24-41
Sunday 22 March	Psalm 23
Monday 23 March	Ezekiel 37:1-14
Tuesday 24 March	Ezekiel 37:15-23
Wednesday 25 March	Ezekiel 37:24-28
Thursday 26 March	Romans 8:1-11
Friday 27 March	Romans 8:12-27
Saturday 28 March	John 11:1-45

Sunday 29 March	Psalm 130
Monday 30 March	Psalm 118: 1-2, 19-29
Tuesday 31 March	Matthew 21:1-11
Wednesday 1 April	Isaiah 50:4-9a
Thursday 2 April	Philippians 2:5-11
Friday 3 April	Matthew 27:11-31
Saturday 4 April	Matthew 27:32-5

Holy week

Sunday 5 April	Psalm 31:9-16
Monday 6 April	Jeremiah 31:1-6
Tuesday 7 April	Hebrews 10:16-25
Wednesday 8 April	Colossians 3:1-4
Thursday 9 April	John 13:1-17, 31-35
Friday 10 April	John 18:1-19:42
Saturday 11 April	Acts 10:34-43
Sunday 12 April	John 20:1-18

Prepared for the Banyule Network of Uniting Churches, Holy Habits Lenten Studies by Rev. Sandy Brodine.



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA

