

## Sustainable Spirituality: The Discipline Of *Lectio Divina*

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### Introduction

One of the pressing issues we face in pastoral ministry today is spiritual sustainability. The constant demands that pastoral ministry generates such as the need to bring a fresh word from God each week and pastorally engage in the struggles of our people, place a great drain on our spiritual resources. Ministry burnout and breakdown can often be the outcome. While some help can be gained from better management the heart of the challenge to sustainability is a spiritual one. How can we sustain a healthy spiritual life with all of the pressures that come with pastoral ministry?

In recent years we have seen the emergence in western society of the ‘Slow Movement’<sup>1</sup> that seeks to explore ways in which we can slow down the pace at which we do things. An expression of this movement is the recovery of the act of slow reading. Educationalists have been concerned that the current fast reading practices simply focus on information and results.<sup>2</sup> This is also a problem common to those in pastoral ministry where the Bible is often quickly read to find a passage to preach on, or simply becomes a quick devotional grab before the demands of the day take over. The fast reading of the Biblical text can prevent our Bible reading from being life giving and transforming.

While the practice of slow reading has gained focus in the secular world it is not a recent discovery. Many slow reading advocates are discovering that it is actually a reflection of the ancient spiritual practice of *Lectio Divina*. It is a spiritual discipline that offers those of us in pastoral ministry an avenue for developing a sustainable and healthy spiritual life. This classical spiritual discipline has experienced a revival in recent years as we rediscover the task of spiritual formation in Christians.<sup>3</sup>

In order to appreciate the discipline of *Lectio Divina* we need to outline its historical development and look at its theological basis. This will enable us to understand better the detailed practice of *Lectio Divina* and reflect on how this spiritual discipline may be applied to our pastoral ministry today.

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<sup>1</sup> Jessica Love, “Reading Fast and Slow,” *The American Scholar* (Spring 2012):

[www.theamericanscholar.org/reading-fast-and-slow/](http://www.theamericanscholar.org/reading-fast-and-slow/) Accessed 3 November 2012.

<sup>2</sup> K. Jo-Ann Badley and Ken Badley, “Slow Reading: Reading along *Lectio* Lines,” *The Journal of Education and Christian Belief* 15:1 (2011), 30.

<sup>3</sup> Thelma Hall, *Too Deep for Words* (New York: Paulist Press, 1988), 1.

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### A Brief Historical Overview of the Development of *Lectio Divina*

There is no clear origin to *Lectio Divina*. Its roots have been traced in Judaism to the Hebrew method of study called *Haggadah*, a process of learning by heart,<sup>4</sup> as well as to the Greco-Roman educational practice in which classes of students would engage the classic myths as they were read out aloud to them.<sup>5</sup> Regardless of its origins the practice of *Lectio Divina* has a rich heritage having been used widely by the early church fathers.<sup>6</sup>

During the Third century Origen practised a form of divine reading that sought to find a personal message from God.<sup>7</sup> In the Fourth century Jerome, who translated the Bible into Latin, advocated sacred reading, as did Augustine.<sup>8</sup> The practice of sacred reading eventually became a common form of prayer within the monastic movement where, under the leadership of Benedict, it became central to the life and rhythm of the monastic communities.

We find the first formal reference to *Lectio Divina* in the Rules of Benedict that governed monastic life. Rule 48 set down a requirement for fixed hours of sacred reading.<sup>9</sup> This rule ensured that the life of the monastery was centred on a regular encounter with the Biblical text. The purpose of this regular reading was to not only feed the spiritual life of each monk, but to develop the communal relationships within the monastery.<sup>10</sup>

Reading the Bible in the monastery during these early years required the text to be read aloud. This was due partly to a shortage of available Biblical texts,<sup>11</sup> because of their rarity and high cost.<sup>12</sup> If monks were to regularly encounter the Biblical text then it needed to be read out to a group. Additionally, from the Second century onwards, the spaces which had been placed between words in the written text had been removed.<sup>13</sup> This meant that a monk making his first approach to the text needed to vocalise each word in order to decipher the writing.

This practice of reading aloud to a group enabled the reading process to become a dialogue with the text.<sup>14</sup> It helped transform the act of reading the Biblical text into a prayer to God.<sup>15</sup> Constant

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<sup>4</sup> Christine Valters Paintner, *Lectio Divina: The Sacred Art* (London: SPCK, 2012), 4.

<sup>5</sup> Badley, 34.

<sup>6</sup> James Martin, "Contemporary Catholics on traditional Devotions," *America*, 31 March 2003, 18.

<sup>7</sup> David G. Benner, *Opening to God* (Downers Grove, Ill.: InterVarsity Press, 2010), 43.

<sup>8</sup> Jim Manney, "What is *Lectio Divina*?" *The Catholic Answer* (January/February 2009), 7.

<sup>9</sup> Rule of Benedict, [www.osb.org/rb/text/rbemjo3.html#48](http://www.osb.org/rb/text/rbemjo3.html#48) Accessed on 5 November 2012.

<sup>10</sup> Michael Casey, *Sacred Reading: The Ancient Art of Lectio Divina* (Ligouri: Ligouri Triumph, 1995), 5.

<sup>11</sup> Casey, *Sacred Reading*, 3.

<sup>12</sup> M. Basil Pennington, *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures* (New York: Cross Road Publishing, 1998), 1.

<sup>13</sup> Duncan Robertson, *Lectio Divina: The Medieval Experience of Reading* (Collegeville: Liturgical Press, 2011), xiv.

<sup>14</sup> Casey, *Sacred Reading*, 4.

<sup>15</sup> Robertson, xiv.

repetition of readings also encouraged the monks to memorise the passages so that they could meditate on the text while they were engaged in their other work that took them away from the written page.<sup>16</sup> This process of reading the text aloud, memorising and reflecting upon it became an essential rhythm of monastic life.

In the Twelfth century a four-part structure of *Lectio Divina* was set out by a Carthusian Prior by the name of Guigo II.<sup>17</sup> In his treatise, 'The Ladder of Monks', Guigo II set out a four step process of reading, meditation, prayer and contemplation.<sup>18</sup> The Latin titles of these four steps are *Lectio*, *Meditatio*, *Oratio* and *Contemplatio*. This traditional four part structure to *Lectio Divina* helped preserve the practice of spiritual reading as life in the monasteries changed in the Thirteenth century. With a greater availability of books and the dominance of scientific theology, there was a movement away from the traditional group reading practice to a more individual practice.<sup>19</sup>

Towards the end of the Middle Ages the spiritual discipline of *Lectio Divina* had gradually fallen into disuse across the wider church - the only exception being the monasteries.<sup>20</sup> It did not regain a wider use amongst Catholics until after Vatican II, when it also started to gain interest from Protestants attracted to the classic spiritual disciplines.<sup>21</sup>

### The Theological Basis of *Lectio Divina*

Hall comments that *Lectio Divina* introduces us to "the power of the Word of God in Scripture to speak to the most intimate depths of our hearts... to promote genuine spiritual growth and maturity".<sup>22</sup> In order to appreciate the practice of *Lectio Divina* it is important to understand the theology that undergirds this spiritual discipline.

Central to the practice of *Lectio Divina* is our theology of the Bible, which shapes our understanding of how God interacts with us in the reading of the text. There are a number of passages in the Bible that are foundational to this theology. "The word of God is living and active" (Heb 4:12). "All Scripture is God breathed" (2 Tim 3:16). "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "Faith comes from hearing the message, and the message is heard through the word of Christ" (Rom 10:17). "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you." (Luke 11:9).

<sup>16</sup> Robertson, xiv.

<sup>17</sup> Pennington, 58.

<sup>18</sup> Guigo II, The Ladder of Monks, [www.ldysinger.stjohnsem.edu/@texts2/1180\\_guigo-2/02\\_lad\\_sel-lec.htm](http://www.ldysinger.stjohnsem.edu/@texts2/1180_guigo-2/02_lad_sel-lec.htm)  
Accessed 5 November 2012.

<sup>19</sup> Robertson, xviii.

<sup>20</sup> Hall, 1.

<sup>21</sup> Benner, 43.

<sup>22</sup> Hall, 7.

*Lectio Divina*, like all spiritual disciplines, has as its starting point the expression of faith. In faith we come believing that God has inspired the Bible.<sup>23</sup> If we do not come with this attitude of faith and belief then it is not possible to engage in this discipline. It is faith that affirms God is knowable, because we believe God reveals himself to us in the Bible.<sup>24</sup> We also affirm the unity of Old and New Testaments as both are inspired by the same Holy Spirit.<sup>25</sup>

A critical characteristic of this theology is our understanding that there is a dynamic aspect to the inspiration of the Bible. While we affirm that the words on the page have been inspired by the Holy Spirit, we also affirm that through the Holy Spirit these words are able to speak afresh to us in our current situation.<sup>26</sup> Through reading the Word of God we engage in a conversation with God. The discipline of *Lectio Divina* approaches the biblical text with the belief that reading the words will connect us to God.<sup>27</sup>

Foster points out that God created us with an imagination which he has redeemed for the use of the kingdom of God.<sup>28</sup> This use of the imagination enables us to encounter the inspired text with not just our minds but also our emotions. This helps bring a dynamic encounter with God to the fore in our reading. It transforms what can sometimes be seen as a one-dimensional exercise of reading words on a page into a full encounter with the living God.

The spiritual discipline of *Lectio Divina* has a strong theological and Biblical basis that enables us to engage the Word of God in a fresh and dynamic way. The foundation for this will always be our faith that God meets us in the reading of his Word.

## The Practice of *Lectio Divina*

### **Preparation**

Just as a gardener must prepare the soil before he plants the seed, any who undertake the discipline of *Lectio Divina* must also make preparations. Some of these preparations are of a practical nature in terms of context and content, while others are more focused on the inner preparation of the heart and mind.

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<sup>23</sup> Innocenzo Gargano, *Holy Reading* (Norwich: Canterbury Press, 2007), 7.

<sup>24</sup> Daniel D. Green, *The Use of Classical Spiritual Disciplines in Evangelical Devotional Life* (Eugene: Wipf & Stock, 2008), 4.

<sup>25</sup> Gargano, 8.

<sup>26</sup> Paintner, 20.

<sup>27</sup> Manney, 7.

<sup>28</sup> Richard Foster, *Prayer* (London: Hodder & Stoughton, 1992), 155.

Casey points out that one of the first things we need to do in preparation is to slow down our intellectual metabolism.<sup>29</sup> In order to enter into this encounter with God, especially in the midst of the hyperactive world in which we live, we need to slow down. Demarest suggests that we need to quieten our minds to give room for our heart to develop.<sup>30</sup> This is one of the initial challenges of *Lectio Divina* because it requires a stillness of the mind and heart, which sometimes runs counter to the prevailing culture and the realities of pastoral ministry.

Davis points out that another key aspect of preparation for encountering the text is there must be an open mind searching for insights.<sup>31</sup> If *Lectio Divina* is our search for God, as Casey comments,<sup>32</sup> then it must be approached with an openness to discover what God has to say to us. This can present a particular challenge for those of us in professional ministry who engage with this discipline. It should not be used in conjunction with any preparation for sermons or Bible studies. Such dual purposes can insulate the reader from encountering the challenges that God may have for them in the text.<sup>33</sup> Therefore it requires a degree of discipline to keep *Lectio Divina* as your own personal encounter with God and not another source of ministry preparation.

To encourage the movement to stillness and slowness, thought must be given to the time when and frequency with which you will engage in this spiritual discipline. Casey suggests it is important that we choose a time of the day where we are less likely to be sleepy, so that we may sufficiently engage the process.<sup>34</sup> As to how regularly we should practise *Lectio Divina* there is some debate. While the ideal is expressed as a daily experience, such as was practised by Bonheoffer's students,<sup>35</sup> Demarest suggests that a rhythm of once a week is sufficient to get you started.<sup>36</sup> There is a danger in recommending any prescribed regularity because that can make the practice become a legal requirement instead of a joyous encounter with God.

It is also important to choose carefully the place where you practice *Lectio Divina*. Casey in particular stresses the need to choose a place that is not associated with other activities.<sup>37</sup> This is a practical issue for those of us in the professional ministry who may be tempted to do it in our study. From my own short experience in this discipline, a neutral setting removes the distractions generated by the workplace.

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<sup>29</sup> Casey, *Sacred Reading*, 8.

<sup>30</sup> Bruce Demarest, *Satisfy your Soul* (Colorado Springs: Navpress, 1999), 126

<sup>31</sup> Thomas Davis, 'Benedict's Monastic Theological Formation: A Garden of Nuts', *Cistercian Studies Quarterly* 46.3 (2011), 257.

<sup>32</sup> Casey, *Sacred Reading*, 62.

<sup>33</sup> Casey, *Sacred Reading*, 80.

<sup>34</sup> Casey, *Sacred Reading*, 86.

<sup>35</sup> Richard Foster, *Prayer*, 153.

<sup>36</sup> Demarest, 138.

<sup>37</sup> Casey, *Sacred Reading*, 81.

The final piece of preparation is the selection of the Biblical text to use. This is an area where there is some variation and debate. Mulholland believes that the best approach is when the text is chosen for us, so he emphasises the use of the lectionary.<sup>38</sup> This is the practice of the Community of the Transfiguration, for example, who use the daily lectionary as a part of their monastic life.<sup>39</sup> Casey on the other hand suggests that *Lectio Divina* should be based on books of the Bible rather than on individual chapters or texts.<sup>40</sup> This is more reflective of the monastic practice of *lectio continuata*.<sup>41</sup> Pennington suggests that the most common approach is to use the Gospels.<sup>42</sup> Casey also suggests that some of the Patristic texts are suitable for *Lectio Divina*.<sup>43</sup> Regardless of what approach is used to select the text it is important to engage the text free of any other agendas so that we are open to what God will say to us.

### **Practice: The Four Stages**

As mentioned earlier the traditional approach to *Lectio Divina* is based on the four-part structure set down by Guigo II in his treatise, 'The Ladder of the Monks': *Lectio, Meditatio, Oratio and Contemplatio*. While there is general agreement about these four aspects to *Lectio Divina*, there is some debate as to the relationship that exists between the four.

Keating believes that the formal step structure of the four stages is reflective of a scholastic practice that conveys the idea that one must complete each step in turn with the climax being contemplation.<sup>44</sup> Manney points out that *Lectio Divina* does not always follow an ordered progression of stages but oscillates between times of acting and times of receiving.<sup>45</sup> Benner takes this one step further and suggests that they are simply four dimensions of a dynamic dance.<sup>46</sup> What is clear is that there is some flexibility in how *Lectio Divina* is practised, but for the purposes of this paper we will look at each stage sequentially.

*Reading: Lectio:* The journey begins with a reading of the text. In this initial reading, the text is engaged in a slow and attentive manner that seeks to be sensitive to the reality that God is speaking to us in this text.<sup>47</sup> The function of this first reading is to understand the text and we seek the literal

<sup>38</sup> M. Robert Mulholland Jr, *Invitation to a Journey* (Downers Grove, Ill.: InterVarsity Press, 1993), 111.

<sup>39</sup> Sister Miriam, Community of the Transfiguration, Interviewed in Highton on 25 September 2012.

<sup>40</sup> Michael Casey, *Toward God: The Ancient Wisdom of Western Prayers* (Ligouri: Ligouri/Triumph, 1996), 71.

<sup>41</sup> Pennington, 71.

<sup>42</sup> Pennington, 71.

<sup>43</sup> Casey, *Sacred Reading*, 104.

<sup>44</sup> Thomas Keating, *The Classical Monastic Practise of Lectio Divina*, [www.crossroadshikers.org/LectioDevina.htm](http://www.crossroadshikers.org/LectioDevina.htm), Accessed on 8 November 2012.

<sup>45</sup> Manney, 8.

<sup>46</sup> Benner, 47.

<sup>47</sup> Luke Dysinger, *Accepting the Embrace of God: The Ancient Art of Lectio Divina*, [www.saintandrewsabbey.com/searchresults.asp?Cat+35](http://www.saintandrewsabbey.com/searchresults.asp?Cat+35). Accessed on 8 November 2012.

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meaning of the text.<sup>48</sup> As background we are able to bring into our reading the insights of study.<sup>49</sup> However while we engage our intellect in this initial reading, the meaning of the text for us is not extracted by our interpretation but rather it is identified by how the text affects us.<sup>50</sup>

The discipline of this first stage is the requirement to engage the text slowly. We must not rush the reading but take our time over each word allowing the Spirit of God to speak afresh to us. Mulholland suggests that the text becomes a means of grace through which we encounter the God who speaks to us.<sup>51</sup> We may need to read through the text a number of times, forcing ourselves to slow down each time we read. Casey makes the suggestion that our reading can be helped by dialoguing with the text through a series of questions and listening for responses within us.<sup>52</sup> As words or phrases take prominence in our minds we should write them down to prepare us for the next stage.

*Meditation: Meditatio:* In this stage the task is to sit with those words or phrases that have resonated with your heart.<sup>53</sup> The traditional monastic practice for this stage was to repeat the text and memorise it. For us the task is to meditate upon the word and what it means for us. Martin comments that what the text will say to us will depend to some extent on the state of our soul as we read it.<sup>54</sup> If we are tired or depressed we will most likely gain a different understanding to what we would if we were feeling wonderful and energised. This reminds us of the dynamic nature of this encounter with God, in which God speaks into our current situation.

The faculty that is engaged in this stage is that of the memory where we seek to find some context within our life for the meaning of the text. Casey describes this as the Christological sense in which we understand the text in the context of the wider story of salvation.<sup>55</sup> It is the initial stage of applying the text to our own life and invites quiet reflection.

*Prayer: Oratio:* We enter into this discipline of *Lectio Divina* with the expectation that it will be a conversation between us and God. In the first two stages the focus of the conversation has been on what God has to say to us. We read the text with the expectation that this is God's word to us at this very moment. The third stage is our response to what God has to say to us, and it is expressed in our prayer to God.<sup>56</sup>

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<sup>48</sup> Casey, *Sacred Reading*, 54.

<sup>49</sup> Martin, 19.

<sup>50</sup> Robertson, 84.

<sup>51</sup> Mulholland, 111.

<sup>52</sup> Casey, *Sacred Reading*, 85.

<sup>53</sup> Dysinger, 1.

<sup>54</sup> Martin, 19.

<sup>55</sup> Casey, *Sacred Reading*, 54.

<sup>56</sup> Manney, 8.

The faculty that is engaged in this stage is that of conscience because what we are now doing is reflecting on how God's word is to shape our life.<sup>57</sup> It is where we explore the behavioural meaning of the text and we express in our prayer response our understanding of the changes that are needed. The prayer may acknowledge the changes we must make, our need of God to make those changes, or simply express thankfulness for the insights that we have been given.<sup>58</sup> The prayer is where our encounter with God is to shape how we live.

*Contemplation: Contemplatio:* This final stage is described by Dysinger as where we simply "enjoy the experience of being in the presence of God."<sup>59</sup> The significant aspect of this stage is that it invites us to do nothing else other than rest in God.<sup>60</sup> This is the stage where we experience the realities of slowness and stillness because all we are to do is sit with God. Foster gives it the delightful description of "waste time for God".<sup>61</sup>

For those who see these four stages as being hierarchical, this contemplation stage is the ultimate stage to which we are drawn. Pennington states that *Lectio Divina* is only complete in contemplation.<sup>62</sup> But regardless of whether or not it is the final stage, it is a reminder to us that ultimately *Lectio Divina* is a movement towards greater simplicity in our relationship with God.<sup>63</sup> Its goal is to enable God to transform our being and doing.<sup>64</sup> This is where our conversation with God through the written word engages with our spirit and draws us into a greater desire for the things of God.<sup>65</sup>

The beauty of the spiritual discipline *Lectio Divina* is that it is very flexible in its application. It is not restricted to a formal four-part structure but has great fluidity in how it is applied. There is however one essential component to *Lectio Divina* that must not be omitted and that is prayer. If there is no engagement of prayer in the practice then the act is simply a reading of the text and not *Lectio Divina*.<sup>66</sup>

### ***Lectio Divina* in Ministry Today**

One of the legacies of the Enlightenment for many Christians raised in the evangelical movement is that it has left many with a spirituality that is detached, rational and focused more on knowledge than

<sup>57</sup> Casey, *Sacred Reading*, 55.

<sup>58</sup> Martin, 19.

<sup>59</sup> Dysinger, 2.

<sup>60</sup> Manney, 8.

<sup>61</sup> Richard Foster, *Streams of Living Water* (London, HarperCollins, 1998), 57.

<sup>62</sup> Pennington, 69.

<sup>63</sup> Manney, 8.

<sup>64</sup> Mulholland, 115.

<sup>65</sup> Casey, *Sacred Reading*, 55.

<sup>66</sup> Casey, *Sacred Reading*, 83.

transformation.<sup>67</sup> This is particularly relevant for many in the baby boomer generation who have grown up with a devotional model of spirituality. Reading the Bible has simply been an exercise in gaining devotional knowledge about the Christian faith.

The discipline of *Lectio Divina* presents a doorway to discovering a deeper encounter with God, especially for those whose current practices have become dry and empty. Green noted that evangelicals tend to concentrate on devotional Bible reading and petitionary prayer, but neglect other forms of devotion.<sup>68</sup> The end result is often a legalistic spirituality driven by routine that is not life giving.

Last year I experimented with *Lectio Divina* as part of my own personal devotional life. As one who struggles with maintaining a regular, meaningful devotional life, the practice of *Lectio Divina* has helped recapture a love for simply sitting with God and reading the Bible. It has provided a simple framework that encourages a slowing down of my daily life and opening up my heart to a more dynamic encounter with God. The experience has encouraged me to continue developing this spiritual discipline within my life.

Its origins as a group exercise within the monastery remind us that it can be used as a structure for group encounter as well as for private devotions. Two months ago I introduced an informal version of *Lectio Divina* to a small group of retired men in the seventy plus age group. These men were invited to sit in silence for a period of fifteen minutes with a passage from the Gospels. They were then invited to share with the group what God had been saying to them. The subsequent sharing was at a far deeper level than had been previously evident in this group. Furthermore, they indicated that they thoroughly enjoyed the experience and expressed a desire to try it again in the future.

These two experiences provide, I believe, encouragement for pastors to explore and experiment with the practice of *Lectio Divina*. There are many in pastoral ministry and the wider church community whose journey with Jesus has become a series of religious practices without any experience of transformation.

This discipline of *Lectio Divina* also has a potentially wider application to the life and mission of the church. The traditional approaches to evangelism that are predominantly apologetically based have not been connecting. There is a growing interest in spirituality, especially amongst baby boomers and Gen-Xers that provides opportunities for mission.<sup>69</sup> People are looking for a deeper spiritual experience and encounter with God. *Lectio Divina* has the capacity to help people to engage afresh with God at this level.

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<sup>67</sup> Alister McGrath, *Beyond the Quiet Time* (Vancouver: Regent College Publishing, 2003), 20.

<sup>68</sup> Green, 9.

<sup>69</sup> Lauren F. Winner, "Evangelist to Soul Friend," *Christianity Today*, 7 October 2000, 60.

The emphasis on quietness and slowing down that flows through *Lectio Divina* is something that is needed in our fast-paced society. It is also needed in our worship where so much of the contemporary emphasis is on activity and noise. McHugh, in his work on the experience of introverts in the church points out that “our gift of helping others slow down is important in our witness to the nature of God”.<sup>70</sup> We need to reflect this slowing down in our worship as well as in our daily lives. The discipline of *Lectio Divina* provides a framework that encourages us to model a way of living that is different to our prevailing culture.

The application of *Lectio Divina* to the ministry of the church is only limited by the imagination. The underlying emphasis on slowing down and dynamically encountering God is something that can be applied to every area of life. *Lectio Divina* is a discipline that has the flexibility to be applied to both the personal and communal context.

### Conclusion

The emergence of the ‘Slow Movement’ should not come as a surprise, especially to those of us in pastoral ministry who find ourselves exhausted and overwhelmed by the demands and pace of ministry. The re-emergence of the practice of *Lectio Divina* at this time has so much to offer us in the work of the kingdom of God. As Casey points out “hyperstimulation can only be remedied by reducing the volume”.<sup>71</sup> *Lectio Divina* provides an effective way in which we as pastors can help ourselves and our churches start to quieten down.

The practice of *Lectio Divina* is not the panacea for all the challenges that we face in this world and in ministry. It is however a practical discipline that provides a context for a deeper spiritual experience where we can encounter God, which has the capacity to transform our lives and bring sustainability to our ministry. It reminds us that our relationship with God is dynamic and that God continues to speak afresh to us. We must remember though, that it is not something that will flow naturally. It will require commitment.

McGrath reminds us that “spending quality time with God is the precondition for effective and sustainable Christian service in the world”.<sup>72</sup> *Lectio Divina* is a spiritual discipline that can help sustain us to be more effective for the kingdom of God.

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<sup>70</sup> Adam S. McHugh, *Introverts in the Church* (Downes Grove, IVP Books, 2009), 180.

<sup>71</sup> Casey, *Sacred Reading*, 95.

<sup>72</sup> McGrath, 11.

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