

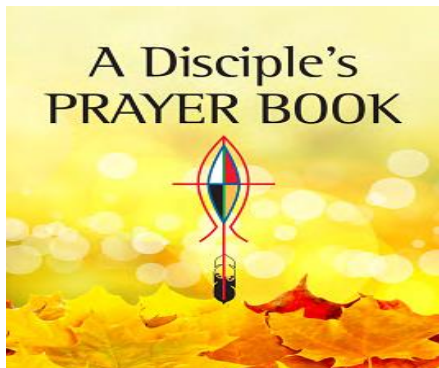
Information Sheet: Looking at the Bible in a reflective way

When Paul says, *let the word of Christ dwell in us richly* [Colossians 3:16] is this a call to perhaps take our time over reading and exploring the Bible? These resources offer ways of taking time with God's Word.

Lectio Divina is a contemplative way of reading the Bible. It dates back to the early centuries of the Christian Church and was established as a monastic practice by Benedict in the 6th century. It is a way of praying the scriptures that leads us deeper into God's word. We slow down. We read a short passage more than once. We chew it over slowly and carefully. We savour it. Scripture begins to speak to us in a new way. It speaks to us personally, and aids that union we have with God through Christ who is himself the Living Word.

For more information about Lectio Divina and how to enter into it look at the [Information Sheet](#) in the tool-box

Gospel-Based Discipleship (GBD)



GBD is a way of life and it leads us in our daily walk with Jesus. When you think about it, it is the same technique that Jesus used with his disciples. Think about the parables Jesus told; he seldom really explained them, he left it the disciples to figure out and use. We are still figuring and using today.

It is not a Bible study and it is not meant to replace the Daily Office. It is not a theological debate. GBD is not the only way to engage the Gospel.

See also the [Information Sheet](#) in the tool-box

A meditation on the Prodigal Son

This lectio divina meditation is offered by Christopher Jamison to be used within a small group. It is drawn from Luke's telling of the parable of the Prodigal Son. The meditation was first published in *Finding Sanctuary: Monastic steps for Everyday Life* by Christopher Jamison who was a former Abbot of Worth Abbey in Sussex, England.

Reading with Imagination

This approach to engaging with Scripture comes from the Ignation tradition. The exercise in this tool-kit was devised by John Goldingay an Old Testament scholar who teaches at Fuller Seminary, USA. John uses the exercise to encourage the use of imagination in our reading of the Book of Ruth. The approach suggested could equally be used with other biblical narratives.

