Writing in the Margins
Praise for Writing in the Margins

“May I really write words and draw pictures in the margins of my Bible?” (My Bible has some underlinings and a few hesitant pencil or erasable chalk punctuation marks.) In her lovely and liberating book, Lisa Hickman not only says, “Yes!” but she hands out permission slips to pick up our writing tools and go for it. With stories of people whose Bible margins are filled with notes and doodles, and with simple exercises to get started, Lisa encourages us to physically engage the Word of the Living God, not just worship an ancient book.

—Sybil MacBeth, author of Praying in Color: Drawing a New Path to God

One of the gifts of this book is “On the Pages of Your Bible”—deep questions that invite our deep thinking, instructions that lead to reflection and wonderment, encouragements that draw out our true and truer selves. Rather than fearing you won’t know what to write, fear instead you will discover too much of who you are. Then, “Fear not,” for Lisa Nichols Hickman shows us that in discovering ourselves, we discover God.

—Joyce MacKichan Walker, Minister of Education at Nassau Presbyterian Church in Princeton, NJ, is a teacher, keynoter, curriculum writer, and the 2008 Educator of the Year for the Association of Presbyterian Church Educators

In her book, Writing in the Margins, Lisa Hickman carries her readers to a fresh and intimate engagement with the words of scripture though a deep conversation with the text in the margins of the Bible that will then spill out into transformed lives. Hickman draws upon the same energy that is present in young adulthood and coaxes us into a lifetime of deep engagement with scripture. In a world where life often takes us to the margins, in one way or another, Hickman’s text is inspired and provocative, and it brings new and creative vitality to the biblical witness.

—Pastor Mary Brown, editor of “ON Scripture—The Bible,” Odyssey Network

In the first book of the Bible, Jacob, a conniving protagonist, wrestles with God at midnight. As the sun glimpses over the horizon, God leaves Jacob with a wrenched hip and a blessing. In Writing in the Margins, Lisa Hickman invites us into that holy struggle. As we learn to grapple, the words, stories, and disciplines in this book will leave us broken and blessed.

—Carol Howard Merritt, author of Tribal Church and Reframing Hope

After reading a few pages of Lisa Nichols Hickman’s Writing in the Margins, I got up off the couch to hunt for a pencil and my Bible. She led me into a hidden world of other Christians’ relationships with God through scripture in a way that lures me back into a love affair with the book. Her stories are nothing we have heard before; her questions in each chapter invite true discovery. Nothing trite here. She invites us into the practice of relating to the Bible in a fresh, unique, and compelling way that welcomes both newcomers and old-timers.

—Melissa Wiginton serves as Vice President for Education Beyond the Walls at Austin Presbyterian Theological Seminary in Austin, Texas
Not only does Lisa Hickman give her readers a remarkably simple yet rich spiritual practice; in a book that is purportedly about the white space framing sacred scripture, she offers deeply moving biblical reflections. Ironically, *Writing in the Margins* will play a central role in the life of many contemporary Christians.

—Katherine Willis Pershey, author of *Any Day a Beautiful Change: A Story of Faith and Family*

Talk about a book that practices what it preaches. *Writing in the Margins* not only opens the door to new thinking about the spiritual practice of journaling, but it, literally, gives you space to do just that. From the eloquence of Hickman’s thoughtful prose to the depth of her theological musings, I’m certain that all those who settle down with this book will find themselves captivated by her words of wisdom and inspired by her passion.

— Jason Santos, author of *A Community Called Taizé: A Story of Prayer, Worship and Reconciliation*

Lisa Hickman makes the luminous claim in *Writing in the Margins* that decisive action takes place not in the marks of the Bible’s text but in the voids beside the text. She challenges the reader to meet the Word in those pristine spaces, with minds alert, imaginations attuned, and pencil in hand. For Hickman, the Bible's margins, as with the margins of life, form the terrain of the Spirit.

—Donald Ottenhoff, Executive Director of the Collegeville Institute for Ecumenical and Cultural Research

Before opening this book, I thought it would be about how to read the Bible. Then I discovered it is really about how to pray. I shouldn’t have been surprised; those two things go hand in hand.

—Matthew L. Skinner, Associate Professor of New Testament, Luther Seminary

Informative, practical, and permission-giving. As one who has marked up his Bible for years, it is good to be affirmed in this endeavor and discover other creative ways people of faith are using the margins of the Bible.

—Dan Thomas, Associate Pastor for Education and Nurture, Immanuel Presbyterian Church

*Writing in the Margins* is a lovely, practical meditation on how to read—no, more than that, how to interact and be alive with—Scripture. Which means it gives insight for being alive to faith and to doubt, to answers and to questions, to prayer and to engagement in the world.

—Kent Annan, author of *After Shock* and *Following Jesus Through the Eye of the Needle* and co-director of Haiti Partners

With this lovely reflection on the practice of writing in the margins of our Bibles, Hickman offers a vibrant way to bring the sacred text to life and into our lives. Invoking the wisdom of other gifted margin-writers, she convinces us to take up a pen and join our words with God’s Word.

—Maureen R. O’Brien, Ph.D., Associate Professor of Theology, Duquesne University, Pittsburgh, PA

If you’re like me—reminiscent about a past when the Spirit burned in your heart and the Word fed your belly—Hickman’s book is for you. *Writing in the Margins* lit a new spark of hope and possibility inside me. Thank you, Lisa, for this gift.

—Margot Starbuck, author of *The Girl in the Orange Dress*
Lisa Nichols Hickman

Writing in the Margins

Connecting with God on the Pages of Your Bible

Abingdon Press
Nashville
For Rich Gordon and his girls:
Jennifer, Jessica, Megan, and Katie.

The word of Christ must live in you richly.
—Colossians 3:16
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You have picked up this book. Now you’ve got to pick up your pen. This is a book that you will underline, dog-ear, and mark up. It is, as they say in this digital age, interactive. You will enjoy it, you will learn interesting things, and you will be inspired. I assure you, if you do interact with it as it invites you to, enjoying the sidebars and pull quotes, and especially doing the exercises and responding to the reflection question, you will live differently as a result. You will start doing this with your Bible. Soon, your whole life will become interactive.

It starts with a holy longing. Or at least curiosity. You’ve got the book in your hands, so you are partway there. But there is some work to be done. If you are curious, you’ve got to participate. This is experiential education. Get on those safety goggles, friends. This could get dangerous.

Sociologists and cultural critics (and educators, booksellers, pastors, and all sorts of book lovers) have spilled much ink in recent years about the effect of the internet on our reading habits. Nicholas Carr, in his must-read book The Shallows, famously asked, “Is Google making us dumb?” He documents a scary thesis: the interactive and short-form style of online reading has eroded our
ability to sustain serious thought, to focus, to think deeply about the printed page (electronic or otherwise.) Perhaps it is emblematic of this problem that the device we use to get to our fast-paced, hot-wired snippets of reading is called a browser.

Good readers—and those who value thoughtful interaction with books and the beauty and ideas they carry—know that we have to do more in our study (and more in our lives) than just browse. To put it simply, we have to pay attention. Lisa Nichols Hickman is subversive in this info-glut, zippy age because she invites us to settle down. She invites us to focus. She asks us to care enough to take our learning seriously by refusing to be passive, starting with the printed page and, as the habit is learned, in our very lives.

Close, engaged reading, with pen in hand, paying attention to the words on the page—in any book, although her focus is on the Bible—demands that we do at least two things, and Lisa wisely helps us learn both.

First, we must resist distraction. We have to pay attention to the text. In story after inspirational story, Lisa tells of people she knows who have done this. From a college student involved in a summer beach ministry (and working at a yogurt shop called Peace, Love, and Yogurt—how cool is that?), to a seasoned social activist, to one of the heroes of the book—a middle-aged friend in her congregation who was dying of cancer—she inspires us to learn how to read the Bible carefully. I am sure it will help you see the words on the page with attentiveness. As you’ve surely already deduced, she helps you learn to do this through the simple art of using that pen. Underline, circle, star, highlight—and write in the margins! If you’re nervous about this practice, take comfort in her explanation that it is “consecration, not desecration.” She does a fantastic spin on the famous call to read the Bible with the newspaper in the other hand; she says to read the Bible with your pen in the other hand.

But the second thing, after using pen or pencil as a tool to help you focus and see the text in all its strange and glorious wonder, is this: Lisa teaches us to make connections. She tells us, as she
looks at the well-worn Bibles of the people in her book, that they have drawn lines and arrows, circled words and then pointed to other words they scribbled. Sometimes there are symbols or dates or exclamation points. They are, almost literally, connecting the dots. Hickman calls them “sacred connections.”

And here is the amazing part, something this book will help you with: by writing our own thoughts, feelings, frustrations, and hopes next to the holy text, we discern the connections between God’s Word and our lives. By commending this practice, Hickman shows that biblical faith is a living faith. That is, we who are called to be God’s people are invited to know God, to listen to God speak, to relate timeless truths from the Bible to the complexities and messiness of our real lives. She swipes a line from the feisty radical historian Studs Turkel, who often told people to write in the margins of the books they read—even to question and disagree!—and thereby to enter into what he called a “raucous conversation” with the author. When the book is as grand and vital as the Bible, and the authors include an array of women and men from several cultures and distant centuries, this interaction is going to be raucous indeed. By inviting us to write in the margins of our Bibles, Lisa helps us enter into this dialogue not only with its inspired truths but also, ultimately, with the Triune God of the universe.

In Writing in the Margins you will find all sorts of interesting stuff about writing, books, the history of marginalia (it’s a pretty cool word, isn’t it?), and what we can learn by being willing to write in our Bibles. Do you know what Elvis wrote in his Bible? Did you know that hundreds of years ago printers figured out a “golden ratio of page design” that helps the eye settle on the text? You know what normal margins are, but did you know the center ones are called gutters?

She doesn’t overwork the image, but you can take it from there: sometimes we find God’s truth in the gutter, deep in the center of dark hardship where there is little margin and where perhaps even God feels absent. Hickman does not advise us to pick and choose
the parts of the Bible that we most like, scribbling up only the sweet stuff. God is a real conversation partner, and the history of redemption unfolds in the full drama of Scripture through thick and thin. As you make connections between the true stories, poems, prayers, politics, songs, and letters that make up the Bible, and the true stuff of your own life—by writing in the margins pieces of your story, the thick and thin of your life—you will, she promises, come to know God's grace in Christ Jesus, the living Word of the words.

Jesus, we all know (or do we?), raised a ruckus in his own holy life. He embraced those on the margins of society, insisted that his own ministry was an inauguration of the ancient Hebrew Year of Jubilee as described in (get this) Leviticus. Lisa starts this study of writing in the margins of the Bible in Leviticus, with a rumination of how God commanded the Israelites to leave margin in their rows of crops, a public agricultural policy that made room for the homeless and poor—those on the margins. It’s a good place to start a book, since it is where Jesus started. His very first sermon (recorded in Luke 4, a passage marked up in my own Bible) cites a prophetic text from Isaiah that alludes to Leviticus 25. Jesus, the Lord of the marginalized, preaches about margins, declaring himself to be the one to bring Jubilee shalom to the people of Israel. They liked that, Luke tells us, until Jesus preaches a bit more, suggesting that there are others—non-Jews and enemies!—who get in on God’s redemptive regime. He makes some connections, drawing on the margins of Israel’s story, and at that point, they want to kill him.

What might you write in the margins of this amazing passage? Will you connect the identity and mission of Jesus with the Old Testament law and prophets? There is good news, indeed, but it may be troubling. Outsiders—those on the margins of society and of our own lives—are included? Grace is bigger than we thought? God cares about the world, about land and prisoners, about justice and restoring all aspects of culture? And we are recruited to be involved in it all? Holy things happen when we inhabit these margins, when we allow the echoes and resonances to come to the fore and to come
alive in our lives. You will experience God in fresh and holy ways, through the Bible itself, as you enter the conversation—writing, scribbling, and interacting.

Maybe this practice will be hard for those of us who think that Christian truths are abstract, religious ideals from a gilded-edged Book that are just there. And we must simply agree with them and try hard to live them. This is, you will soon figure out, not the view of the Bible that the Bible itself teaches. Scripture comes to us as a story, which points to a living relationship with a living Lord. It is not static, and it must be embodied anew in each generation, in each life.

Perhaps this practice will come more naturally to those who have grown up digital, interacting with video games and handheld devices. Choose Your Own Adventure books were popular a few years back, and the generation raised to actually enter stories—to help live out the story—might get this high-def way of engaging the Scriptures.

Younger or older, rationalist or experientially inclined, this is a book for us all. It will help us read our Bibles more playfully, even as it teaches us to take it more reflectively; it will deepen our relationship with God and cause us to take our lives more seriously. As we write in the margins, we are entering into a holy space, and as we find God there, we will be slowly shaped into the image of the Christ who embraced those on the margins. This is not magic, and it is not a simple technique. It is a way of life, including habits of reading well, seeking God, and learning to listen. Interacting with the Word of the Lord through Scripture in this scribbling way lays bare our own lives. Over time we are transformed, so that we might be faithful agents of God’s reign in the world.

Any book that can help us do this, that can help us make sacred connections between the Word and the world, that can train us to enter this redemptive project of God’s rescue of the world, is well worth having. More, it is worth interacting with. Write in the margins of Writing in the Margins, and soon you will be writing in
the one-inch margins of your Bible. And who knows what will come next? I am sure it will be a holy adventure.

—Byron K. Borger
Hearts & Minds independent bookstore
Dallastown, Pennsylvania
Sacred Edges

To live sacred lives requires that we live at the edge of what we do not know.

—Anne Hillman

Blank Spaces

The invitation of this book is, at its simplest, to pick up a pen and write in the blank spaces of your Bible.

It is an invitation to look at the blank spaces of your biblical text and see in the margin around its border an opportunity for a life-giving, chaos-breaking, transforming, creative conversation between you and the eternal God.

To have a conversation in the blank spaces holds a particular challenge. You must be comfortable with the wide-open space—not just of the margin on the page but also of the invitation to sit still...
for an extended period of time, thereby creating the space for a real conversation.

Or maybe you do not need to be comfortable with the blank spaces. Maybe you just need to be willing to become comfortable with the stillness. Or you need to be willing to brave the discomfort; I keep finding that some of the most fruitful spiritual experiences of my life come when I am willing to brave the discomfort.

God’s best work occurs in the margins. If we have the courage to step into that wide-open space, God will meet us there.

Sacred Edges

Perhaps, like me, you have hoped to connect to God by reading straight through the Bible from Genesis to Revelation—every chapter, every verse, every levitical law and psalm, every parable and proverb. With great resolve, you have laid out a chart and set to reading. Genesis unfolds in its praise of creation and prose of family life. We are drawn into the joy of childbirth, the drama of jealousy, and the crazy grace of providence. In Exodus, we are amazed by the salvation story of slaves escaping from Egypt led by the everyman Moses. Even the building of the tabernacle, as detailed as the story gets, creates awe and wonder as a place for worship is dedicated and great offerings of each person’s skill and craft and resources culminate in its beautiful design. This is the dwelling place of God, and at this point in our journey to connect with God, we are completely connected and even awed.

And then we get to the book of Leviticus.

Have you done this? Made it through Genesis and Exodus, then turned the page to Leviticus and those burnt offerings and lists of laws and been completely done. All resolve goes up in ashes with those pigeons and turtledoves. So much for the chart and the good intentions. When the daily discipline of Bible reading is already
slighted by the sleepy eyes for the evening devotion, or the ruse of busy days for the morning reading, and then those Leviticus chapters unfold, we can’t help but get interrupted. In my head, I know that Leviticus is the story of how God met God’s people, of how Israel engaged with and danced with and lived with the living God. But sometimes my eyes glaze over, nonetheless.

This is precisely where the margins matter. The very place in scripture where we so often stop reading is precisely the place we need to deeply listen. God cares about the margins, and that message resounds in Leviticus 23:22: “When you harvest your land’s produce, you must not harvest all the way to the edge of your field; and don’t gather every remaining bit of your harvest. Leave these items for the poor and the immigrant; I am the LORD your God.”

Here, God says very clearly, the edges matter.

God is referring to the fields for the harvest, but this same principle matters for the margins of our Bibles as well. For the fields, setting aside the edge created a sacred space, an offering of sorts, for the poor and the widowed, the migrant and the immigrant, to glean and gather a portion of the harvest for their nourishment.

When I read these words, I can’t help but wonder about the connections and conversations that occurred around those edges as strangers met, shared in the bounty, exchanged words of wisdom, offered encouragement for the journey. This edge became a place of new connections, an intersection wherein those who might not cross paths in daily life made acquaintance and found strength from one another.

Is it possible that our Bibles are just like these fields? Perhaps this might seem contradictory at first. If God says save the edges, then why would we go and fill the margins of our Bibles?

But I wonder if there is an invitation in this text from Leviticus for us to think about how we look at the margins of our Bibles. Could this border be a sacred edge? A place for offering? A place for firstfruits? A place to invite in the outside world we might otherwise keep at bay? A place to engage in new conversations with the
poor, the widowed, the migrant, the orphaned child? Perhaps those conversations are sometimes with a stranger we hear about in the comings and goings of our daily life and then bring to God in prayer on the page. Or perhaps those conversations are with whatever part of ourselves is poor, widowed, a stranger in a new land, an orphaned child who has lost something precious. What if the Bible were our first field? A place to practice this discipline—of making sacred the edge—that we then take and practice in the other portions and fields of our lives?

Ironically, maybe, it is precisely in Leviticus that we learn how important connecting with God on the pages of our Bibles really is. The list of instructions in the text of Leviticus could be read as ho-hum and humdrum, or they can be seen as a lifeline—a whispered secret to living. Leviticus 23 is all about the spiritual discipline of margins—that is, keeping the edges of our fields, our days, our weeks, our hearts, our minds, our lives open and available to the surprising work of God.

Wouldn’t it be amazing to see what could happen if we could keep such a practice? My hope and prayer, in the pages of this particular book, is that praying in the edges of our Bibles becomes a witness and a way into keeping those margins open in other parts of our lives. Then, in that sacred edge, new crops might be cultivated.

Wide-Open Spaces

Writing in the margins is about cultivation—finding that blank space that frames all of life, and creating an atmosphere inside that precious one-inch rim of breathing room. Writing in the margins is about finding a new way in the midst of confusion. It is the back and forth that comes from spending time with an old friend who knows you better than you know yourself.
Writing in the margins is about making sacred connections between ancient text and present day—an arc spanning time and space—that intersects the now and the real and the sometimes overwhelming, and finds wisdom and depth from those connections.

Writing in the margins is about bridging the distance from word to world and finding a new horizon as those two connect. Writing in the margins is a way of finding spaciousness—a spacious yes, a gracious no, and a ripe and pregnant maybe for the varying conversations and decisions of your life.

It’s creating a space, having a conversation, making connections, and venturing forth from that place to a holy and changed life—transformed.

Mostly, writing in the margins is an offering—an act of making sacred the borders of our days and the edges of our prayer—as we connect and converse in new ways at this sacred intersection.

In this book you will find an invitation to cultivate, converse, connect, and change as you engage the breadth around the page by connecting the depth of scripture to the depth of your soulful experience in living.

This is a place to doodle, a place to write with your nondominant hand, a place to scribble, a place to pray, a place to write things that surprise you, a place to be honest. It is a place to think hard but not to overthink. It is a place to pray your heart out, but not piously. It is a place for you alone—in conversation with God.

In an article on marginalia in The New York Times, Dirk Johnson captures just what kind of conversation writing in the margins can be:

_Studs Terkel, the oral historian, was known to admonish friends who would read his books but leave them free of markings. He told them that reading a book should not be a passive exercise, but rather a raucous conversation._
Writing in the margins of your Bible is, simply, a way of having an ongoing, raucous conversation with God.

Growing up in south Louisiana, my dad and I would venture to the local public library on Saturday afternoons and check out stacks of books. There were no better days than these. We would get home and collapse on the sofa with the piles beside us, and more days than not, listen to the afternoon thunderstorm roll through. I remember sitting with those books knowing that the border around the edges kept the world at bay. The margins created a sacred space where a whole new world could be explored.

Now, as an adult, I crave that time when the world stopped and all that existed was the comfort of my dad and the space those margins checked out from the library created. All was well with the world, for a moment, those afternoons. Sometimes I find that peace again when I work in the edges of my Bible. That wide-open space, that work in the edge of the margins, creates wide-open spaces for me to breathe, but even more to serve as I reach out to others in justice, humility, and mercy having been strengthened by my time in the margins.

In this book, we’ll learn about all sorts of margin-writers who had raucous conversations in their margins: musicians from Elvis to Bach, writers from Melville to Mary Karr, artists and doodlers, sinners and saints. We’ll learn from ordinary folks like you and me who unearthed lives of meaning in the depths of their margins. And we’ll learn how margins recovered the lost language of the Wampanoag Indians. We’ll learn how the margins nurtured someone’s love. And we’ll see how the margins of a young girl, McKenzie, led to the building of orphanages halfway around the world.

Our invitation to write, and in so doing to set things right, comes from our creator God—the one who writes creation into existence. Because we have a God who writes, we have an invitation to write. And, because we have a God who sets things right, we might just be made right in our practice of writing.
Virginia Woolf says, “The beauty of the world . . . has two edges, one of laughter, one of anguish.” I wonder if our Bibles meet those two edges of laughter and anguish every time we open the pages.

In my life, I’ve known a lot of laughter, and just a bit of anguish. In my ministry, I’ve seen both through and through. I go to the margins to remember the laughter and lament the anguish. These are the sacred edges of our world, our lives, and of this amazing text.

We meet this sacred edge with the Bible in one hand and a pen in the other.
Connecting with God

Renee Aukeman Prymus

It has been a long time since I have picked up a Bible to read it, and when I do, it’s a newer Bible without a lot of marginalia.

Today I picked up my duct-taped Bible and riffled through it. When I got this small, hand-sized Bible, at age fifteen, it had a maroon hardcover on it. Inside the front cover was a sticker with the approximate years of various ages and which Bible characters likely lived when. The Bible was with me on a hiking trip through Israel for two weeks when I was a teenager.

I carried this Bible everywhere between the ages of fifteen and twenty-one. At some point in college, the maroon cover fell off and I reupholstered the Bible with duct tape, taking care to create a tab for a pen and a pocket for my index cards at the back of the Bible. Since the Bible was so well used, the pages should be frail and pliable, but the Bible fell in the pool one summer while I was lifeguarding at a Christian camp, and the pages were never the same after that. All my purple-ink marginalia has faded to bright pink.

I flip through the pages of this Bible, and it’s similar to walking through the pages of my journals. Matthew contains big scrawls of my high school handwriting in Israel about the spice trade helping to fund Jesus’ ministry. Smudges from flowers cover the pages of 2 Kings 16:9-17:41, where I’ve now tucked encouraging quotes from former students, rewritten Psalms, and notes from sermons. Colossians and 1 Corinthians, both books that helped me through college, are filled with underlining.

When I look at these notes, at my very early, very evident devotion to God, my mind flips through pages of thoughts.

First, a twinge of guilt. Where did my avid Bible-reading days go? As I look through those pages, I stand in awe at my younger self. I was dedicated, devoted, and diligent in my studies, my prayers, and my relationship with God. I know that person is still inside me, still dedicated and devoted. Maybe I can discover her again.

Next to Exodus 14:13-14, where Moses tells the people not to be afraid in the face of the Egyptians, I wrote “prescription for unexpected life.” Somehow, moving back into the margins might help me live into that adventure.
On the Pages of Your Bible

• Open your Bible to Psalm 1 and read this prayer, which asks that we might become rooted in the word of God, just like “a tree replanted by streams of water, which bears fruit at just the right time” (Psalm 1:3). Around the margins of this page, muse about the fruits that might come from planting yourself ever more deeply in the Scriptures—how do you hope your commitment to engage God’s word on the pages of your Bible bring will bring growth to your life?

• Take several deep breaths. As you breathe in, think the words “wide open,” and as you breathe out, think the word “space.” As you breathe in and out this breath prayer, allow God to create wide-open space within you. Simply look at the margins of your Bible to see that wide-open space and imagine what possibilities God might have for you there.

• Just as we often want our margins “justified” against the right edge of the page, we look to God for justification. Through the work of Christ, God makes things “right” in our lives and invites us to live holy lives. Galatians 2:16 is a key verse in the Bible that proclaims that truth. Turn to Galatians, and read 2:11-21. Take notes in the margin in three ways. First, write down the words, images, or line that stands out to you in bold. Second, write down any questions you have. Third, choose one phrase from the passage that you especially want to hold onto and paraphrase it—write it down in your own words.

• What if your Bible was a field? Consider it a crop waiting to be harvested. Open the Bible and look at the layout of the land. Then, linger on the invitation of Leviticus 23. What might grow and be cultivated in this sacred edge? What might be offered? What crop is growing there now? What do you hope will be collected in the next harvest?
• Virginia Woolf speaks to anguish and laughter as the two edges of life. Read any of the following texts and reflect in the margins on the relationship between joy and pain in God’s world:

   Isaiah 61:1-6       Psalm 30
   Ecclesiastes 3:1-8   Matthew 5:1-12
NOTES

Sacred Edges

Love Letters
p 25 http://www.plymouthbrethren.org/article/5263

Laying Out the Golden Ratio of Page Design