

Spirituality Practices Study.

for

SPFM441 Contemporary Christian
Spirituality

by

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Spirituality Study Sessions

Each session should last an hour.

You can have a gathering time for snacks and a time after the session for fellowship and chatting if you like. If you do this I would suggest 30 minutes before and 30 minutes after so each session is 2 hours long. There is always flexibility.

1. First Session – Prayer Practices overview

- a. This is simply an introduction to the Contemplative Tradition and 4 prayer practices. You can have the class go and practice the Active Prayer Practice during the week between sessions.

2. Second Session – Practice Centering Prayer

- a. During this session you should review Centering Prayer and the method.
 - i. Talk about word choice and make sure everyone has time to discern a word.
 - ii. Make sure everyone is comfortable.
 - iii. Remind them if they fall asleep, when they wake up they should rejoin the prayer.
 - iv. Give a moment to make sure no one will have to use the restroom during the 20 minutes of prayer.
 - v. Download the app for timers and sounds to start and finish the prayer
 - 1. <https://www.contemplativeoutreach.org/centering-prayer-mobile-app/>
- b. Do a 20 minute session of Centering prayer.
 - i. Remember to leave extra silence at the end.
- c. Discuss the experience
 - i. What were good things?
 - ii. What were not so good things?
 - iii. What did you like about the prayer time?
 - iv. What was unsettling during your prayer time?
 - v. Will you try this again?

3. Third Session – Practice Lectio Divina

- a. Review Lectio Divina and the methods.
 - i. Talk about the 4 steps and how the monastic form is more of a process than steps.
- b. Read a text together.
 - i. Pick a text.
 - 1. Some that work well for Lectio Divina are:
 - a. Luke 10:38-42, Mary and Martha
 - b. Mark 10:46 - 52, The healing of blind Bartimaeus
 - c. Matthew 8:28 - 34, The Gadarene swine
 - d. Genesis 32:22-31, Jacob wrestles the angel

- e. Exodus 3:11-14, I AM WHO I AM
 - f. Matthew 5:14 - 16, You are the Light of the World
 - g. Matthew 5:19 - 21, Treasures in heaven
 - h. Luke 13:18 - 19 The parable of the mustard seed
 - i. Ezekiel 36:26, A heart of flesh
 - j. John 8:2 - 11, The adulterous woman
 - k. Matthew 8:13, Become like children
 - l. Jeremiah 1:4-10, Before I formed you in the womb
 - m. Matthew 6:25-34, The lilies of the field
 - n. Matthew 10:8, Cure the sick
 - o. John 20:11-18, Do not hold on to me
 - p. Acts 2:1-13, Pentecost
 - q. Matthew 14:13-21 Loaves and fishes
 - r. Luke 2:41-52, Twelve-year-old Jesus
 - s. Matthew 3:13-17, The Baptism of Jesus
 - t. Exodus 3: 1-6, Moses at the Burning Bush
 - u. John 1:1-15, The Word became flesh
 - v. Mark 6:7-13, Jesus calls the twelve
- ii. Pick people to read the text
 - 1. Decide ahead of time who will be the three readers and have them find the passage.
 - 2. You can decide if you want them to read from the same translation or not.
 - iii. Have the first person read and remind the others they are listening for a word.
 - 1. When the reading is done have a moment of silence then ask for the word that the listeners heard.
 - 2. Leave a moment of silence before the next reading.
 - iv. Have the second person read and remind the others they are listening for a phrase.
 - 1. When the reading is done have a moment of silence then ask for the phrase that the listeners heard.
 - 2. Leave a moment of silence before the next reading.
 - v. Have the third person read and remind the others they are listening for whatever God gives them.
 - 1. When the reading is done have a moment of silence then ask for the thoughts that the reading has brought up.
 - 2. Leave a moment of silence before the questions.
 - vi. When this process is over talk about the process.
 - 1. What was good in this method for you?
 - 2. What was not so good in this method for you?
 - 3. What did you like about this method?
 - 4. What was unhelpful about this method?

5. If you used different translations, Did the different translations have an impact on how well this method worked for you?
- vii. If you have time do another text or end early.

4. Fourth Session – Prayer Beads Overview

- a. In this session we will look at different prayer beads and specifically:
 - i. Rosaries
 - ii. Anglican Prayer Beads
 - iii. Lutheran Pocket Rosaries.
- b. Do an overview of Catholic Rosary
- c. Do an overview of Anglican Prayer Beads.
- d. Do an overview of Lutheran Pocket Rosary.
- e. Discuss differences in the styles

5. Fifth Session – Make Prayer Beads

- a. In this session you will need string and beads for everyone to make Anglican Prayer Beads.
- b. Make sure you have the supplies you need
 - i. Each person needs
 1. String
 2. A Cross
 3. 1 special invitational bead
 4. 4 matching Cruciform beads
 5. 28 smaller week beads
- c. <https://www.youtube.com/watch?v=wfmSDE3iXvY>
 - i. Follow the instructions at this video.
 - ii. Allow all members of the class to choose their beads and construct the beads.
- d. Once everyone has created their beads work through the prayers in the Anglican Prayer Beads Section of the study.
- e. If the class is up to it and you can also make pocket rosaries.
- f. <https://www.youtube.com/watch?v=m3hhQa-NKbI>
 - i. Here is a video that shows how to make them with paracord and bigger beads
 - ii. You can use string and a cord Tool
 1. https://www.amazon.com/MRY-Store-Cord-Rosary-Knotting-Handle/dp/B07KMGJDX/ref=sr_1_8?crid=IXOD17KTYT7R&keywords=cord+tool&qid=1669079559&srefix=cord+tool%2Caps%2C296&sr=8-8
- g. Once done making your beads make sure to use them.

6. Sixth Session – Labyrinth

- a. Discuss what a labyrinth is and what it is not.
 - i. A labyrinth is not a maze.

- ii. There is one way in and that is the way out.
 - iii. A single path with no dead ends
- b. Review the Labyrinth section of the study for the history
- c. Discuss finger labyrinths
 - i. If you have quilters who can make some this is a great thing to pass out to students.
- d. If there is a labyrinth close to you can visit, go there for this session
 - i. Walk the labyrinth.
 - 1. Give students at least 20 minutes.
 - a. Advise them this might be a quicker walk than they want to take
 - ii. If there is not a labyrinth close use finger labyrinth
- e. Discuss the experience.
 - i. What was good in this for you?
 - ii. What was not so good in this for you?
 - iii. Was walking the labyrinth what you thought it would be?
 - 1. Why or why not?
 - iv. Will you do this again?
 - v. If you walked the labyrinth would you use a finger labyrinth?

7. Handouts for each session

- a. Materials needed by class members can be found at:
<https://asacredrebel.com/dmin/contemporary-christian-spirituality/spirituality-practices-study/class-guide/>

Prayer Practices Overview

In this session we will look at methods of prayer that may be new to us.

1. Christian contemplative tradition
2. Centering Prayer
3. Welcoming Prayer
4. The Active Prayer Practice
5. Lectio Divina

Christian contemplative tradition

“Though it has acquired other meanings and connotations in recent centuries, the word contemplation had a specific meaning for the first 16 centuries of the Christian era. St. Gregory the Great summed up this meaning at the end of the 6th century as the knowledge of God that is impregnated with love. For Gregory, contemplation was both the fruit of reflecting on the Word of God in scripture and a precious gift of God. He referred to contemplation as “resting in God.” In this “resting,” the mind and heart are not so much seeking God, as beginning to experience what they have been seeking. This state is not the suspension of all activity, but the reduction of many acts and reflections to a single act or thought in order to sustain one’s consent to God’s presence and action.

In this traditional understanding, contemplation, or contemplative prayer, is not something that can be achieved through will, but rather is God’s gift. It is the opening of mind and heart – one’s whole being – to God. Contemplative prayer is a process of interior transformation. It is a relationship initiated by God and leading, if one consents, to divine union.”¹

Christian Contemplatives and Contemplative Practices Throughout History

“Contemplative prayer is by no means a modern addition to Christianity. Contemplative Christian prayer has representatives in every age. A form of contemplative prayer was first practiced and taught by the Desert Fathers of Egypt, Palestine and Syria including Evagrius, St. Augustine and St. Gregory the Great in the West, and Pseudo-Dionysius and the Hesychasts in the East.

In the Middle Ages, St. Bernard of Clairvaux, William of St. Thierry and Guigo the Carthusian represent the Christian contemplative tradition, as well as the Rhineland mystics, including St. Hildegard, St. Mechtilde, Meister Eckhart, Ruysbroek and Tauler. Later, the author of *The Imitation of Christ* and the English mystics of the 14th century such as the author of *The Cloud of Unknowing*, Walter Hilton, Richard Rolle, and Julian of Norwich became part of the Christian contemplative heritage.

After the Reformation, the Carmelites of St. Teresa of Avila, St. John of the Cross and St. Therese of Lisieux; the French school of spiritual writers, including St. Francis de Sales, St. Jane de Chantal and Cardinal Berulle; the Jesuits, including fathers De Caussade, Lallemont and Surin; the Benedictines, like Dom Augustine Baker and Dom John Chapman, and modern

¹ <https://www.contemplativeoutreach.org/the-christian-contemplative-tradition/>

Cistercians such as Dom Vital Lehodey and Thomas Merton, all cultivated practices in their lives that they believed led to the spiritual gift of contemplation.”²

Modern Contemplative Practices

“In the 20th and 21st centuries, initiatives have been taken by various religious orders, notably by the Jesuits and Discalced Carmelites, to renew the contemplative orientation of their founders and to share their spirituality with laypeople. In addition, several monks, such as Fathers Thomas Keating and John Main, have pioneered efforts to answer the call of Vatican II to return to the Gospels and to biblical theology as the primary sources of Catholic spirituality. The product of these initiatives is a myriad of modern prayer practices based on historical contemplative teachings.

Prayer of Faith, Prayer of the Heart, Pure Prayer, Prayer of Simplicity, Prayer of Simple Regard, Active Recollection, Active Quiet, and Acquired Contemplation are all names of modern practices based on historical practices and meant to prepare their practitioners for contemplation. The practices around which Contemplative Outreach was built, Centering Prayer and Lectio Divina, are two such practices. Centering Prayer and Lectio Divina are closely derived from ancient contemplative Christian practices and are attempts to present these practices in updated formats that appeal to the lay community.

In many cases, modern Christian contemplative practices serve as a bridge in East/West dialogue as well as a way home for many Christians who have gone to the East in search of spiritual wisdom.”³

Centering Prayer

Centering Prayer is a receptive method of Christian silent prayer which deepens our relationship with God, the Indwelling Presence ... a prayer in which we can experience God’s presence within us, closer than breathing, closer than thinking, closer than consciousness itself.⁴

Contemplative Prayer

“We may think of prayer as thoughts or feelings expressed in words. But this is only one expression. In the Christian tradition contemplative prayer is considered to be the pure gift of God. It is the opening of mind and heart - our whole being - to God, the Ultimate Mystery, beyond thoughts, words, and emotions. Through grace we open our awareness to God whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing, closer than consciousness itself.”⁵

Centering Prayer

“Centering Prayer is a method designed to facilitate the development of contemplative prayer by preparing our faculties to receive this gift. It presents ancient Christian wisdom teachings in an updated form. Centering Prayer is not meant to replace other kinds of prayer; rather it casts a

² <https://www.contemplativeoutreach.org/the-christian-contemplative-tradition/>

³ <https://www.contemplativeoutreach.org/the-christian-contemplative-tradition/>

⁴ <https://www.contemplativeoutreach.org/centering-prayer-method/>

⁵ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

new light and depth of meaning on them. It is at the same time a relationship with God and a discipline to foster that relationship. This method of prayer is a movement beyond conversation with Christ to communion with him.”⁶

Theological Background

The source of Centering Prayer, as in all methods leading to contemplative prayer, is the indwelling Trinity: Father, Son, and Holy Spirit. The focus of Centering Prayer is the deepening of our relationship with the living Christ. It tends to build communities of faith and bond the members together in mutual friendship and love.⁷

The Root of Centering Prayer

Listening to the word of God in Scripture (*Lectio Divina*) is a traditional way of cultivating friendship with Christ. It is a way of listening to the texts of Scripture as if we were in conversation with Christ and he were suggesting the topics of conversation. The daily encounter with Christ and reflection on his word leads beyond mere acquaintanceship to an attitude of friendship, trust, and love. Conversation simplifies and gives way to communing. Gregory the Great (6th century) in summarizing the Christian contemplative tradition expressed it as “resting in God.” This was the classical meaning of contemplative prayer in the Christian tradition for the first sixteen centuries.⁸

Wisdom Saying of Jesus

Centering Prayer is based on the wisdom saying of Jesus in the Sermon on the Mount: “When you pray, go to your inner room, close the door and pray to your Father in secret. And your Father, who sees in secret, will reward you” (MT 6:6). It is also inspired by writings of major contributors to the Christian contemplative heritage including John Cassian, the anonymous author of *The Cloud of Unknowing*, Francis de Sales, Teresa of Avila, John of the Cross, Thérèse of Lisieux, and Thomas Merton.⁹

History of Centering Prayer

“Centering Prayer was developed as a response to the Vatican II invitation to revive the contemplative teachings of early Christianity and present them in updated formats. In this way, the method of Centering Prayer is drawn from the ancient practices of the Christian contemplative heritage, notably the traditional monastic practice of *Lectio Divina* and the practices described in the anonymous fourteenth century classic *The Cloud of Unknowing* and in the writings of Christian mystics such as John Cassian, Francis de Sales, Teresa of Avila, John of the Cross, Therese of Lisieux, and Thomas Merton. Most importantly, Centering Prayer is based on the wisdom saying of Jesus in the Sermon on the Mount:

“...when you pray, go to your inner room, close the door and pray to your Father in secret. And your Father, who sees in secret, will repay you.”

⁶ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

⁷ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

⁸ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

⁹ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

Matthew 6.6 (*New American Bible*)

In the 1970s, answering the call of Vatican II, three Trappist monks at St. Joseph's Abbey in Spencer, Massachusetts, Fathers William Meninger, Basil Pennington and Thomas Keating, looked to these ancient sources to develop a simple method of silent prayer for contemporary people. The prayer came to be known as Centering Prayer in reference to Thomas Merton's description of contemplative prayer as prayer that is "centered entirely on the presence of God." The monks offered Centering Prayer workshops and retreats to both clergy members and laypeople. Interest in the prayer spread, and shortly after the first intensive Centering Prayer retreat in 1983, the organization Contemplative Outreach was formed to support the growing network of Centering Prayer practitioners.

Today Centering Prayer is practiced by people all around the world, creating local and global networks of Christians in communion with Christ and each other and contributing to the renewal of the contemplative dimension of Christianity."¹⁰

Method of Centering Prayer

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within
 - a. The sacred word expresses our intention to consent to God's presence and action within.
 - b. The sacred word is chosen during a brief period of prayer to the Holy Spirit. Use a word of one or two syllables, such as: God, Jesus, Abba, Father, Mother, Mary, and Amen. Other possibilities include Love, Listen, Peace, Mercy, Let Go, Silence, Stillness, Faith, Trust.
 - c. Instead of a sacred word, a simple inward glance toward the Divine Presence, or noticing one's breath may be more suitable for some people. The same guidelines apply to these symbols as to the sacred word.
 - d. The sacred word is sacred not because of its inherent meaning, but because of the meaning we give it as the expression of our intention to consent.
 - e. Having chosen a sacred word, we do not change it during the prayer period because that would be engaging thoughts.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.
 - a. "Sitting comfortably" means relatively comfortably so as not to encourage sleep during the time of prayer.
 - b. Whatever sitting position we choose, we keep the back straight.
 - c. We close our eyes as a symbol of letting go of what is going on around and within us.
 - d. We introduce the sacred word inwardly as gently as laying a feather on a piece of absorbent cotton.
 - e. If we fall sleep, we simply continue the prayer upon awakening.
3. When engaged with your thoughts, return ever-so-gently to the sacred word.

¹⁰ <https://www.contemplativeoutreach.org/history-of-centering-prayer/>

- a. “Thoughts” is an umbrella term for every perception, including body sensations, sense perceptions, feelings, images, memories, plans, reflections, concepts, commentaries, and spiritual experiences.
 - b. Thoughts are an inevitable, integral, and normal part of Centering Prayer.
 - c. By “returning ever-so-gently to the sacred word” a minimum of effort is indicated. This is the only activity we initiate during the time of Centering Prayer.
 - d. During Centering Prayer, the sacred word may become vague or disappear.
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.
 - a. The additional two minutes enables us to bring the atmosphere of silence into everyday life.
 - b. If this prayer is done in a group, the leader may slowly recite a prayer, such as the Lord’s Prayer, while the others listen.¹¹

Some Practical Points

1. The minimum time for this prayer is 20 minutes. Two periods are recommended each day, one first thing in the morning and the other in the afternoon or early evening. With practice the time may be extended to 30 minutes or longer.
2. The end of the prayer period can be indicated by a timer which does not have an audible tick or loud sound when it goes off. There is a free Centering Prayer mobile app timer available.
3. Possible physical symptoms during the prayer:
 - a. We may notice slight pains, itches, or twitches in various parts of the body or a generalized sense of restlessness. These are usually due to the untying of emotional knots in the body.
 - b. We may notice heaviness or lightness in our extremities. This is usually due to a deep level of spiritual attentiveness.
 - c. In all cases we pay no attention and ever-so gently return to the sacred word.
4. The principal fruits of Centering Prayer are experienced in daily life and not during the prayer period.
5. Centering Prayer familiarizes us with God’s first language which is SILENCE.¹²

Points for Further Development

1. During the prayer period, various kinds of thoughts may arise:
 - a. Ordinary wanderings of the imagination or memory.
 - b. Thoughts and feelings that give rise to attractions or aversions.
 - c. Insights and psychological breakthroughs.
 - d. Self-reflections such as, “How am I doing?” or, “This peace is just great!”

¹¹ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

¹² https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

- e. Thoughts and feelings that arise from the unloading of the unconscious.
 - f. When engaged with any of these thoughts return ever-so-gently to the sacred word.
2. During this prayer we avoid analyzing our experience, harboring expectations, or aiming at some specific goal such as:
- a. Repeating the sacred word continuously.
 - b. Having no thoughts.
 - c. Making the mind a blank.
 - d. Feeling peaceful or consoled.
 - e. Achieving a spiritual experience.¹³

Welcoming Prayer

The Welcoming Prayer is a method of consenting to God’s presence and action in our physical and emotional reactions to events and situations in daily life. The purpose of the Welcoming Prayer is to deepen our relationship with God through consenting in the ordinary activities of our day — “consent-on-the-go.”¹⁴

“Deliberately dismantle the emotional programs of the false self.”

With these words, Fr. Thomas Keating instructs practitioners of Centering Prayer in his classic work on the contemplative dimension of the Gospel, *Open Mind, Open Heart*. The Welcoming Prayer provides a method for living Fr. Keating’s teachings.¹⁵

Definition

The Welcoming Prayer is a method of consenting to God’s presence and action in our physical and emotional reactions to events and situations in daily life.¹⁶

Purpose

The purpose of the Welcoming Prayer is to deepen our relationship with God through consenting in ordinary activities. The Welcoming Prayer helps to dismantle the emotional programs of the false-self system and to heal the wounds of a lifetime by addressing them where they are stored — in the body. It contributes to the process of transformation in Christ initiated in Centering Prayer.¹⁷

Freedom from the False Self

¹³ https://www.contemplativeoutreach.org/wp-content/uploads/2012/04/method_cp_eng-2016-06_0.pdf

¹⁴ <https://www.contemplativeoutreach.org/welcoming-prayer-method/>

¹⁵ https://www.contemplativeoutreach.org/wp-content/uploads/2012/09/welcoming_prayer_trifold_2016.pdf

¹⁶ https://www.contemplativeoutreach.org/wp-content/uploads/2012/09/welcoming_prayer_trifold_2016.pdf

¹⁷ https://www.contemplativeoutreach.org/wp-content/uploads/2012/09/welcoming_prayer_trifold_2016.pdf

The practice of Welcoming Prayer is an opportunity to make choices free of the false-self system — responding instead of reacting to the present moment. Through the action of the Holy Spirit, our practice empowers us to take appropriate action as freely and lovingly as possible in any situation that presents itself in our lives.¹⁸

History

Mary Mrozowski, one of the founders of Contemplative Outreach, formulated the Welcoming Prayer. She based it on the 17th century French spiritual classic *Abandonment to Divine Providence* by Jean-Pierre de Caussade as well as Fr. Keating's teachings and her own lived experience of transformation with its underlying attitude of surrender. The practice was so powerful in bringing about inner change that it soon spread throughout the Contemplative Outreach network.

“To welcome and to let go is one of the most radically loving, faith-filled gestures we can make in each moment of each day. It is an open-hearted embrace of all that is in ourselves and in the world.” - Mary Mrozowski¹⁹

Welcoming Prayer Method

1. Feel and sink into what you are experiencing this moment in your body.
2. “Welcome” what you are experiencing this moment in your body as an opportunity to consent to the Divine Indwelling.
3. Let go by saying “I let go of my desire for security, affection, control and embrace this moment as it is.”²⁰

The Active Prayer Practice

The active prayer—an aspiration drawn from Scripture for us in daily life — is short, usually six to twelve syllables. The saying of the syllables is synchronized with one's heartbeat. While some people like to use a variety of aspirations for this purpose, it is easier to work a single aspiration into the subconscious. The great advantage of this practice is that it eventually becomes a “tape” similar to the “tapes” that accompany one's upsetting emotions. When this occurs, the aspiration has the remarkable effect of erasing the old tapes, thus providing a neutral zone in which common sense or the Spirit of God can suggest what should be done.

The active prayer has to be repeated again and again at free moments in order to work it into the subconscious. The old tapes were built up through repeated acts. A new tape can be established in the same way. It may take a year to establish one's active prayer in the subconscious. It will then arise spontaneously. One may wake up saying it or it may accompany one's dreams.

Go about this practice without anxiety, haste, or excessive effort. Do not blame yourself for forgetting to say it on some days; just start up again. It should not be repeated when your mind is occupied with other things such as conversation, study, or work requiring concentration.

¹⁸ https://www.contemplativeoutreach.org/wp-content/uploads/2012/09/welcoming_prayer_trifold_2016.pdf

¹⁹ https://www.contemplativeoutreach.org/wp-content/uploads/2012/09/welcoming_prayer_trifold_2016.pdf

²⁰ <https://www.contemplativeoutreach.org/welcoming-prayer-method/>

Examples of the active prayer:

O Lord, come to my assistance.

Lord, increase my faith.

O God, make haste to help me.

Not my will but thine be done.

Holy Mary, Mother of God.

Thy kingdom come, Thy will be done.

Abide in my love.

Open my heart to Your love.

My God and My All.

Jesus, my light and my love.

My Jesus, mercy.

May my being praise you, Lord.

I belong to you, O Lord.

Our help is in the name of the Lord.

Open my heart to your love

Holy Spirit, pray in me.

Lord, I give myself to you.

Lord, do with me what You will.

My Lord and my God.

Speak Lord, Your servant is listening.

Bless the Lord, my soul.

To you oh Lord, I lift my prayer.

Excerpted from Thomas Keating's, *Open Mind, Open Heart*²¹

Lectio Divina

“Lectio Divina, literally meaning “divine reading,” is an ancient practice of praying the Scriptures. During Lectio Divina, the practitioner listens to the text of the Bible with the “ear of the heart,” as if he or she is in conversation with God, and God is suggesting the topics for discussion.”²²

²¹ <https://www.contemplativeoutreach.org/the-active-prayer-practice-method/>

²² <https://www.contemplativeoutreach.org/lectio-divina-contemplation/>

History of Lectio Divina

“Lectio Divina is an ancient practice from the Christian contemplative heritage. It was made a regular practice in monasteries by the time of St. Benedict in the 6th century. The classical practice of Lectio Divina can be divided into two forms: monastic and scholastic. The scholastic form was developed in the Middle Ages and divides the process of Lectio Divina into four hierarchical, consecutive steps: reading, reflecting, responding and resting. The monastic form of Lectio Divina is a more ancient method in which reading, reflecting, responding and resting are experienced as moments rather than steps in a process. In this form, the interaction among the moments is dynamic and the movement through the moments follows the spontaneous prompting of the Holy Spirit. To allow for this spontaneity, Lectio Divina was originally practiced in private.

The current resurgence of Lectio Divina owes much to the reformations of Vatican II and the revival of the contemplative dimension of Christianity. Today, Lectio Divina is practiced in monasteries and by laypeople around the world. New practices have also been inspired by the ancient practice of Lectio Divina, such as praying the scriptures in common, which uses the scholastic form of Lectio Divina for a group experience of praying the scriptures. Though the method of Lectio Divina has taken slightly different forms throughout the centuries, the purpose has remained the same: to enter into a conversation with God and cultivate the gift of contemplation.”²³

Method of Lectio Divina

1. Reading (Lectio): Read a Scripture passage listening with the “ear of your heart.” What word or phrase captures your attention? Repeat it gently.
2. Reflecting (Meditatio): Reflect on and relish the words. Be attentive to what speaks to your heart.
3. Responding (Oratio): As listening deepens, allow responses to arise spontaneously — praise, thanksgiving, questions, petitions.
4. Resting in (Contemplatio): Simply “be with” God’s presence as you open to deeper meanings of the Word of God for you.²⁴

In Lectio Divina we read a passage of scripture either alone or in a group and hear it and how God is speaking to us through that reading. When done in a group, different voices read the same passage and each time we can focus on different aspects. I have seen this done with three readings of the text:

1. The first time through we focus on the word God is giving us and when we respond we give only that word,
2. The second time is a phrase or sentence and when we respond we give only that phrase,
3. The third time through we leave ourselves open to God and respond with whatever God has put on our hearts.

²³ <https://www.contemplativeoutreach.org/history-of-lectio-divina/>

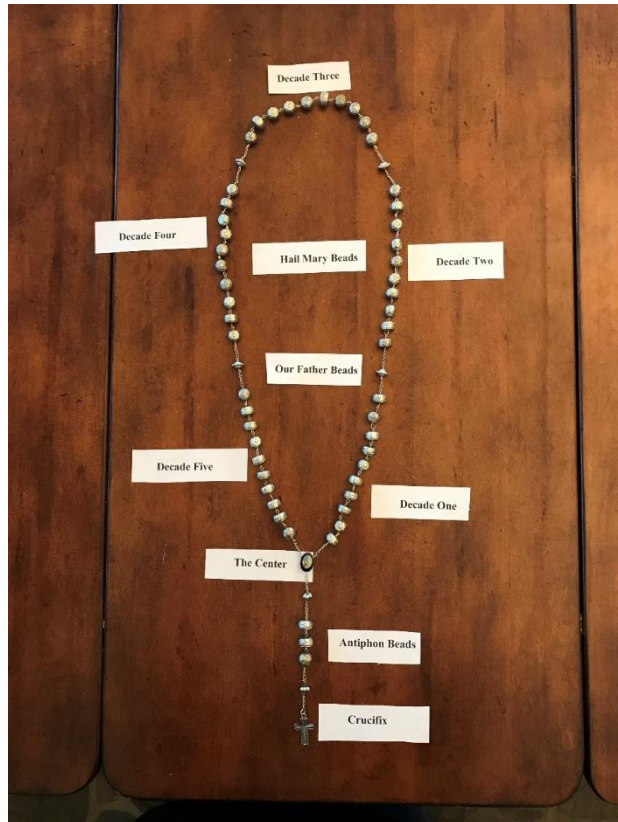
²⁴ <https://www.contemplativeoutreach.org/lectio-divina-contemplation/>

Prayer Beads

1. Rosary
2. Anglican
3. Lutheran Rosary

There are different types of Prayer beads. The one most of us are probably familiar with is the Catholic Rosary.

Rosary



²⁵The Catholic Rosary is comprised of:

A crucifix
An Our Father Bead
3 Antiphon Beads
An Our Father Bead
The Center Bead
10 Beads for Decade 1
An Our Father Bead
10 Beads for Decade 2
An Our Father Bead
10 Beads for Decade 3
An Our Father Bead
10 Beads for Decade 4
An Our Father Bead
10 Beads for Decade 5

How to Pray the Rosary

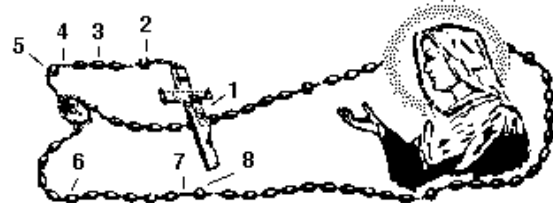
The purpose of the Rosary is to help keep in memory certain principal events in the history of our salvation. There are twenty mysteries reflected upon in the Rosary, and these are divided into the five Joyful Mysteries (said on Monday and Saturday), the five Luminous Mysteries (said on Thursday), the five Sorrowful Mysteries (said on Tuesday and Friday), and the five Glorious Mysteries (said on Wednesday and Sunday). As an exception, the Joyful Mysteries may be said on Sundays during Advent and Christmas, while the Sorrowful Mysteries may be said on the Sundays of Lent.

The question is sometimes asked, why, of all the incidents in our Lord's life, the Rosary only considers these particular twenty. The mysteries of the Rosary are based on the incidents in the

²⁵ Image from <https://springvegasscoop.com/2017/10/25/how-to-make-a-rosary/>

life of Our Lord and His Mother that are celebrated in the Liturgy. There is a parallel between the main feasts honoring our Lord and his Mother in the liturgical year, and the twenty mysteries of the Rosary. Consequently, one who recites the twenty mysteries of the Rosary in one day reflects on the whole liturgical cycle that the Church commemorates during the course of each year. That is why some of the Popes have referred to the Rosary as a compendium of the Gospel. One cannot change the mysteries of the Rosary without losing the indulgences that the Church grants for the recitation of the Rosary.²⁶

The steps to praying the Rosary are:



1. Make the Sign of the Cross and say the “Apostles’ Creed”
2. Say the “Our Father”
3. Say three “Hail Marys” for Faith, Hope, and Charity
4. Say the “Glory Be”
5. Announce the First Mystery and then say the “Our Father”
6. Say ten “Hail Marys” while meditating on the Mystery
7. Say the “Glory Be” (*Optional: Say the “O My Jesus” prayer requested by Mary at Fatima*)
8. Announce the Next Mystery; then say the “Our Father” and repeat these steps (6 through 8) as you continue through the remaining Mysteries.
9. Say the closing prayers: the “Hail Holy Queen” and “Final Prayer”
10. Make the “Sign of the Cross”

Pope Saint John Paul II suggested the recitation of the Rosary as follows: the **JOYFUL** mysteries Monday and Saturday, the **LUMINOUS** on Thursday, the **SORROWFUL** on Tuesday and Friday, and the **GLORIOUS** on Wednesday and Sunday (with this exception; Sundays of Advent and Christmas – the **JOYFUL**; Sundays of Lent – the **SORROWFUL**). Here is a chart:

Monday	JOYFUL
Tuesday	SORROWFUL
Wednesday	GLORIOUS
Thursday	LUMINOUS
Friday	SORROWFUL
Saturday	JOYFUL
Sundays of Advent and Christmas	JOYFUL
Sundays of Lent	SORROWFUL
Other Sundays	GLORIOUS ²⁷

²⁶ <https://rosarycenter.org/how-to-pray-the-rosary>

²⁷ <https://rosarycenter.org/how-to-pray-the-rosary>

Mysteries

The Joyful Mysteries

1. Annunciation

- a. Through the disobedience of Adam sin enters the world. Rom. 5:12
- b. The Father sends His Son to save the world. Jn. 3:17
- c. The Angel Gabriel is sent to a virgin named Mary. Lk. 1:26,27
- d. The Angel tells Mary: "You are to have a Son and will name Him Jesus." Lk. 1:31
- e. He is the Son of God. Lk. 1:32
- f. Mary consents: "Let it be done to me." Lk. 1:38
- g. God the Son becomes Man, in obedience to His Father. Lk. 1:35
- h. By His obedience many shall be saved. Rom. 5:19
- i. Mary becomes Mother of God. Lk. 1:35
- j. Nothing is impossible with God. Lk. 1:37

2. The Visitation

- a. Mary visits her elderly cousin Elizabeth. Lk. 1:40
- b. Elizabeth is with child. His name is John. Lk. 1:13
- c. She greets Mary: "Blessed are you because you believed." Lk. 1:45
- d. Mary herself is with Child, through the Holy Spirit. Mt. 1:18
- e. She answers: "My soul proclaims the greatness of the Lord." Lk. 1:46
- f. "His mercy reaches from age to age." Lk. 1:50
- g. Mary, the Mother of God, stays to help Elizabeth. Lk. 1:56
- h. After three months Mary returns to her home in Nazareth. Lk. 1:56
- i. Do good to all. Gal. 6:10
- j. Be at peace with everyone. Rom. 12:18

3. The Nativity of our Lord

- a. In Bethlehem will be born He Who is to rule my people. Micah 5:2
- b. Joseph and Mary leave Nazareth to register in Bethlehem. Lk. 2:4
- c. There, Mary gives birth to the Son of God. Lk. 2:7
- d. Mary lays Him in a manger, because there is no room for Him in the inn. Lk. 2:7
- e. Angels announce to shepherds nearby: "The Savior is born." Lk. 2:10,11
- f. Angels sing: "Peace to men of good will." Lk. 2:14
- g. Wise men come from the East in search of Christ. Mt. 2:1,2
- h. Entering the house in Bethlehem, they worship Him. Mt. 2:11
- i. All nations serve Him. Ps. 72:11
- j. Those who accept Christ become children of God. Jn. 1:12

4. The Presentation

- a. When the Child Jesus is eight days old, He is circumcised. Lk. 2:21
- b. And his parents name Him Jesus. Lk. 2:21
- c. The name of Jesus is the only name by which we can be saved. Acts 4:12
- d. "Ask the Father anything in My Name. He will give it to you." Jn. 16:23
- e. Lord, You are good and forgiving to all who call upon Your Name. Ps. 86:5
- f. Joseph and Mary take Jesus to Jerusalem to present Him to God. Lk. 2:22

- g. Simeon, a holy man, foretells: “This Child is destined for the fall and rise of many.” Lk. 2:34
 - h. “Your own soul a sword shall pierce.” Lk. 2:35
 - i. Joseph and Mary take Jesus to their hometown of Nazareth. Lk. 2:39
 - j. Whatever you do, do all in the Name of Jesus. Col. 3:17
5. Finding Jesus in the Temple
- a. Jesus is twelve years old, and goes to Jerusalem with Mary and Joseph. Lk. 2:42
 - b. Jesus remains in Jerusalem. His parents do not realize it. Lk. 2:43
 - c. Mary and Joseph return looking for Him. Lk. 2:45
 - d. They find Jesus in the temple. Lk. 2:46
 - e. Jesus was fulfilling the will of His Father. Lk. 2:49
 - f. The Holy Family returns to Nazareth. Lk. 2:51
 - g. Jesus, the Son of God, obeys His parents. Lk. 2:51
 - h. God tells us: Honor your father and your mother. Mt. 15:4
 - i. If you love Me, obey My commandments. Jn. 14:15
 - j. Let us love in thought, in word, and in action. 1 Jn. 3:18²⁸

The Luminous Mysteries

1. The Baptism of our Lord

- a. A voice cries out in the wilderness. Mk. 1:3
- b. John the Baptist preaches repentance. Mt. 3:1-2
- c. John proclaims that One is coming “the thong of whose sandals I am not worthy to unloose.” Mk. 1:7
- d. Jesus approaches John to be baptized. Mt. 3:13
- e. John protests that Jesus should be the one baptizing him instead. Mt. 3:14
- f. Jesus answers that it must be so for now. Mt. 3:15
- g. The heavens open; the Spirit descends. Mt. 3:16
- h. A voice from heaven says, “This is my beloved Son, in whom I am well pleased.” Mt. 3:17
- i. There is One Lord, One Faith, One Baptism. Eph. 4:5
- j. We were baptized into His death in order to be raised to new life in Him. Rm. 6:4

2. The Wedding in Cana

- a. There was a marriage in Cana in Galilee. Jn. 2:1
- b. The wine runs out. Mary intercedes. Jn. 2:3
- c. Jesus replies that His hour has not yet come. Jn. 2:4
- d. Mary tells the servants to do whatever He asks. Jn. 2:5
- e. Jesus asks the jars of water be filled. Jn. 2:6
- f. The steward marvels that the best wine has been served last. Jn. 2:10
- g. This was the first of His signs. Jn. 2:11
- h. “I will espouse thee to Me in faith.” Hos. 2:20
- i. “Husbands, love your wives, as Christ also loved the Church” Eph. 5:25
- j. “Blessed are they that are called to the marriage supper of the Lamb.” Rev. 19:9

²⁸ <https://rosarycenter.org/the-joyful-mysteries-scripturally-based>

3. The Proclamation of the Kingdom of God and the Call to conversion
 - a. Jesus proclaims, “The Kingdom of God is at hand: repent and believe the Gospel.” Mk. 1:15
 - b. Jesus preaches the Kingdom in Galilee. Mt. 4:23
 - c. Jesus teaches the Beatitudes to the crowds. Mt. 5:1-12
 - d. Jesus commands His believers to be salt of the earth and the light of the world. Mt. 5:13-16
 - e. It is not enough to say “Lord, Lord,” but one must do the will of the Father. Mt. 7:21-23
 - f. Jesus sends His disciples to preach and say, “The kingdom of heaven is at hand.” Mt. 10:7
 - g. “To other cities also I must preach the kingdom of God: for therefore am I sent.” Lk. 4:43
 - h. If we do not receive the kingdom of God like a little child, neither shall we enter it. Mk. 10:15
 - i. Jesus sends the disciples out to preach the kingdom and heal the sick. Lk. 9:2
 - j. The Apostles preach the Risen Christ. Acts 2:32
4. The Transfiguration
 - a. Jesus takes Peter, James, and John up to a high mountain by themselves. Mt. 17:1
 - b. He is transfigured before them; His face shines like the sun, and His garments shine like light. Mt. 17:2
 - c. Suddenly, Moses and Elijah appear. Mk. 9:4
 - d. Peter asks to build three tents. Mt. 17:4
 - e. As Peter speaks, a cloud descends over them, and the apostles become afraid. Mt. 9:34
 - f. A voice proclaims of Jesus: “This is My beloved Son, in whom I am well pleased.” Mt. 17:5
 - g. The disciples become utterly terrified. Mt. 17:6
 - h. Jesus tells His disciples to rise, and to not be afraid. Mt. 17:7
 - i. As we share in Christ’s sufferings, so shall we share in His glory. 1 Pt. 4:15
 - j. The disciples rejoice to be found worthy to suffer for the sake of His name. Acts 5:41
5. The Institution of the Eucharist
 - a. The Feast of Unleavened Bread, also called the Passover, drew near. Lk. 22:1
 - b. Jesus sends His disciples to make preparations for the Passover. Mt. 26:17-18
 - c. When evening arrives, Jesus reclines at table with them. Mt. 26:19-20
 - d. Jesus tells the disciples that He will not share in the Passover again until all is fulfilled. Lk. 22:16
 - e. Our Lord washes the feet of His disciples. Jn. 13:5-6
 - f. Jesus took the bread, broke it, and gave it to His disciples, saying “This is My Body.” Lk. 22:19
 - g. In a similar way, He took the chalice and said, “This is My Blood.” Lk. 22:20

- h. “Amen, amen, I say unto you: Except that you eat of the flesh of the Son of Man, and drink His blood, you shall not have life in you.” Jn. 6:53
- i. For the chalice and bread is a communion in the blood and body of the Lord. 1 Cor. 10:16
- j. When we eat this bread, and drink this cup, we proclaim His death, until He comes. 1 Cor. 11:26²⁹

The Sorrowful Mysteries

1. The Agony of Jesus

- a. Jesus and His Apostles go to Gethsemane to pray. Mt. 26:36
- b. With Peter, James and John, He enters the olive grove. Mt. 26:37
- c. “My soul is sorrowful unto death.” Mt. 26:38
- d. “Father, if it be Thy will, let this cup pass from Me.” Mt. 26:39
- e. “Yet, not My will, but Thine be done.” Mt. 26:39
- f. “Could you not watch one hour with Me?” Mt. 26:40
- g. “Watch and pray that you enter not into temptation.” Mt. 26:41
- h. Judas betrays Jesus with a kiss. Mt. 26:48
- i. “Having seized Jesus, they led Him away to the high priest’s house.” Lk. 22:54
- j. His disciples abandon Him. Mt. 26:56

2. Jesus is scourged

- a. Before the high priest Annas, one of the guards strikes Jesus in the face. Jn. 18:22
- b. Annas sends Jesus, bound, to the high priest Caiphas. Jn. 18:24
- c. They sought false witnesses against Jesus that they might put Him to death. Mt. 26:59
- d. Peter denies three times that he is a disciple of Jesus. Jn. 18:17,25,27
- e. Jesus is brought before Pilate, for only he can issue a death sentence. Jn. 18:31
- f. Pilate can find no guilt in Jesus. Jn. 18:39
- g. To appease the Jews, Pilate has Jesus scourged. Jn. 19:1
- h. “It was our infirmities that He bore, our sufferings that He endured.” Is. 53:4
- i. “He was pierced for our offenses, crushed for our sins.” Is. 53:5
- j. “By His stripes we were healed.” Is. 53:5

3. Jesus is crowned

- a. Jesus answers Pilate that He is a king, but His kingdom is not of this world. Jn. 18:36
- b. In mockery the soldiers place a crown of thorns on His head. Mt. 27:29
- c. They put a reed in His right hand, a symbol of authority. Mt. 27:29
- d. They kneel before Him in derision: “Hail, King of the Jews.” Mt. 27:29
- e. They spit on Him and taking the reed, strike Him on the head. Mt. 27:30
- f. Pilate presents Jesus to the crowd and says “Behold the Man.” Jn. 19:5
- g. The crowd shouts: “Crucify Him! Crucify Him!” Jn. 19:6
- h. Pilate asks: “Shall I crucify your King?” Jn. 19:15
- i. They respond: “We have no king but Caesar.” Jn. 19:15

²⁹ <https://rosarycenter.org/the-luminous-mysteries-scripturally-based>

- j. “Though He was harshly treated, He submitted, and opened not His mouth.” Is. 53:7
- 4. Jesus carries His cross
 - a. Jesus carries His Cross to Calvary. Jn. 19:17
 - b. “He who does not carry his cross and follow Me, cannot be My disciple.” Lk. 14:27
 - c. “Take My yoke upon you... your souls will find rest.” Mt. 11:29
 - d. “My yoke is easy, and My burden light.” Mt. 11:30
 - e. “He who loses his life for My sake will find it.” Mt. 10:39
 - f. What we suffer now can never compare to the glory that awaits us. Rom. 8:18
 - g. Simon the Cyrenean helps Jesus carry the Cross to Calvary. Lk. 23:26
 - h. “Weep not for Me, but for your children.” Lk. 23: 28
 - i. “God forbid that I should glory, save in the cross of Christ.” Gal. 6:14
 - j. The worldly person is an “enemy of the Cross of Christ.” Phil. 3:18
- 5. Jesus dies on the cross
 - a. Jesus is nailed to the Cross. Lk. 23:33
 - b. He prays: “Father, forgive them...” Lk. 23:34
 - c. Jesus says to the repentant thief: “This day you will be with Me in paradise.” Lk. 23:43
 - d. Looking down at Mary His Mother, He says: “Woman, there is your son.” Jn. 19:26
 - e. Looking at the beloved disciple, He says: “There is your Mother.” Jn. 19:27
 - f. Jesus endures the terrible torture of the Cross for three hours. Mt. 27:45
 - g. Nature itself seemed in mourning, for darkness covered the earth. Mt. 27:45
 - h. “There is no greater love than this: to lay down one’s life for one’s friends.” Jn. 15:13
 - i. Having completed His redeeming mission, Jesus cried out: “It is finished.” Jn. 19:30
 - j. “Father, into Your hands, I commend My spirit.” Lk. 23:46³⁰

The Glorious Mysteries

- 1. Jesus rises from the dead
 - a. Jesus is risen from the dead. Lk. 24:6
 - b. He appeared to the apostles and says: “Peace be with you.” Jn. 20:19
 - c. He then appeared to more than five hundred at one time. 1 Cor. 15:6
 - d. If Christ is not risen, then our faith is useless. 1 Cor 15:14
 - e. Thomas declares: “Unless I see I will not believe.” Jn. 20:25
 - f. “Blessed are they who have not seen and have believed.” Jn. 20:29
 - g. “He who believes and is baptized will be saved.” Mk. 16:16
 - h. Faith is a gift of God. Eph. 2:8
 - i. “He who believes in Me will never die.” Jn. 11:26
 - j. “Lord, I do believe, help my unbelief.” Mk. 9:23

³⁰ <https://rosarycenter.org/the-sorrowful-mysteries-scripturally-based>

2. Jesus ascends to heaven

- a. "I am going to My Father and your Father, to My God and your God." Jn. 20:17
- b. "I go to prepare a place for you." Jn. 14:2
- c. "That where I am, there you also may be." Jn. 14:3
- d. "Make disciples of all nations." Mt. 28:19
- e. "There shall be one fold and one shepherd." Jn. 10:16
- f. "I am with you all days." Mt. 28:20
- g. "You have not chosen Me, I have chosen you." Jn. 15:16
- h. "I am the way, the Truth, and the Life." Jn. 14:6
- i. Jesus ascends to the right hand of His Father. Mk. 16:19
- j. "I will draw all men to Myself." Jn. 12:32

3. Descent of the Holy Spirit

- a. The Apostles and Mary were together in prayer. Acts 2:1
- b. A sound from heaven filled the whole house. Acts 2:2
- c. Suddenly tongues of fire rested on each of them. Acts 2:3
- d. They were filled with the Holy Spirit. Acts 2:4
- e. Men of every nation understood them in their own language. Acts 2:6
- f. They were strengthened to preach the Gospel without fear. Acts 4:19
- g. Peter declared: "God has made both Lord and Messiah, this Jesus whom you crucified." Acts 2:36
- h. You are children of God because of your faith in Jesus. Gal. 3:26
- i. Love one another. Jn. 15:12
- j. Love your enemies. Mt. 5:44

4. Mary is taken up into heaven

- a. "You will not suffer your faithful one to undergo corruption." Ps. 16:10
- b. "You are the glory of Jerusalem. You are the splendid boast of our people." Jud. 15:9
- c. "Arise, My beloved, My beautiful one, and come." S. of S. 2:10
- d. "You are all-beautiful... and there is no blemish in you." S. of S. 4:7
- e. "The Queen takes her place at Your right hand." Ps. 45: 10
- f. "Blessed are you, daughter... above all women on earth." Jud. 13:18
- g. "Hail, full of grace, the Lord is with you." Lk. 1:28
- h. If we are likened to Christ in His death, so shall we be in His resurrection. Rom. 6:5
- i. "I shall return to take you with Me." Jn. 14:3
- j. "God's temple in heaven opened, and there was seen the ark of His covenant." Apoc. 11:19

5. Mary is crowned queen of heaven and earth

- a. "A great sign appeared in heaven: a woman clothed with the sun." Apoc. 12:1
- b. "The moon was under her feet, and on her head a crown of twelve stars." Apoc. 12:1
- c. "In the highest heavens did I dwell, my throne on a pillar of cloud" Sir. 24:4
- d. "I am the mother of pure love" Sir. 24:24

- e. “I am the mother of knowledge.” Sir. 24:24
- f. “I am the mother of hope.” Sir. 24:24
- g. Mary is Queen Mother of Him who “shall reign in the house of Jacob forever.” Lk. 1:32
- h. “Those who seek Me find Me.” Prov. 8:17
- i. “He who serves Me will never fail.” Sir. 24:21
- j. “He who finds Me finds life.” Prov. 8:35

Anglican Prayer Beads³¹

*Since the earliest of times,
people have used pebbles or a string of knots or beads
on a cord to keep track of prayers offered to God.
Virtually every major religious tradition in the world
uses some form of prayer beads.*

A Form of Contemplative Prayer



Anglican Prayer Beads are a relatively new form of prayer, blending the Orthodox Jesus Prayer Rope and the Roman Catholic Rosary. The thirty-three bead design was created by the Rev. Lynn Bauman in the mid-1980s, through the prayerful exploration and discovery of a contemplative prayer group.

The use of the rosary or prayer beads helps to bring us into contemplative of meditative prayer—really thinking about and being mindful of praying, of being in the presence of God—by use of mind, body, and spirit. The touching of the fingers on each successive bead is an aid in keeping our mind from wandering, and the rhythm of the prayers leads us more readily into stillness.

Symbolism of the Beads

The configuration of the Anglican Prayer Beads relate contemplative prayer using the Rosary to many levels of traditional Christian symbolism. Contemplative prayer is enriched by these symbols whose purpose is always to focus and concentrate attention, allowing the one who prays to move more swiftly into the Presence of God.

The prayer beads are made up of twenty-eight beads divided into four groups of seven called weeks. In the Judeo-Christian tradition the number seven represents spiritual perfection and completion. Between each week is a single bead, called a cruciform bead as the four beads form a cross. The invitational bead between the cross and the wheel of beads brings the total to thirty-three, the number of years in Jesus’ earthly life.

³¹ <http://kingofpeace.org/prayerbeads.htm>

Praying with the beads

To begin, hold the Cross and say the prayer you have assigned to it, then move to the Invitatory Bead. Then enter the circle of the prayer with the first Cruciform Bead, moving to the right, go through the first set of seven beads to the next Cruciform bead, continuing around the circle, saying the prayers for each bead.

It is suggested that you pray around the circle of the beads three times (which signifies the Trinity) in an unhurried pace, allowing the repetition to become a sort of lullaby of love and praise that enables your mind to rest and your heart to become quiet and still.

Praying through the beads three times and adding the crucifix at the beginning or the end, brings the total to one hundred, which is the total of the Orthodox Rosary. A period of silence should follow the prayer, for a time of reflection and listening. Listening is an important part of all prayer.

Begin praying the Anglican Prayer Beads by selecting the prayers you wish to use for the cross and each bead. Practice them until it is clear which prayer goes with which bead, and as far as possible commit the prayers to memory.

Find a quiet spot and allow your body and mind to become restful and still. After a time of silence, begin praying the prayer beads at an unhurried, intentional pace. Complete the circle of the beads three times.

When you have completed the round of the prayer beads, you should end with a period of silence. This silence allows you to center your being in an extended period of silence. It also invites reflection and listening after you have invoked the Name and Presence of God.

Closing your Prayers

The following ending can be used with any of the prayers in this booklet. After three circuits around the prayer beads, you may finish as follows:

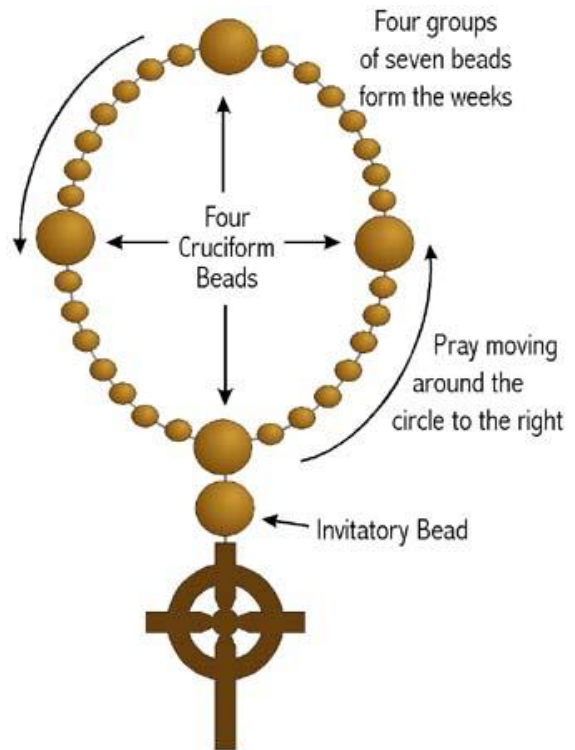
Last time through:

Invitatory Bead

The Lord's Prayer

The Cross

I bless the Lord.



Or, in a group setting:
Let us bless the Lord
Thanks be to God.

Prayers

You may mix and match or put together your own.

Bless the Lord

The Cross

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

The Invitatory

O God make speed to save me (us),
O Lord make haste to help me (us),
Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now,
and will be forever. Amen.

The Cruciforms

Behold now, bless the Lord, all you servants of the Lord. You that stand in the house of the Lord,
lift up your hands in the holy place and bless the Lord.

The Weeks

I lift up my eyes to the hills;
From where is my help to come?
My help comes from the Lord,
The maker of heaven and earth.

Trisagion and Jesus Prayer

The Cross

In the Name of God, Father, Son, and Holy Spirit. Amen.

The Invitatory

O God make speed to save me (us),
O Lord make haste to help me (us),
Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now,
and will be forever. Amen.

The Cruciforms

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon me (us).

The Weeks

Lord Jesus Christ, Son of God,
Have mercy on me, a sinner.

Or, in a group setting:

Lord Jesus Christ, Son of God, Have mercy upon us.

**Trisagion means "thrice Holy"*

Agnus Dei Prayer**The Cross**

The Lord's Prayer

The Invitatory

"Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer."—Psalm 19:14

The Cruciforms

Oh, Lamb of God that taketh away the sins of the world
have mercy upon us,
Oh, Lamb of God that taketh away the sins of the world
have mercy upon us,
Oh, Lamb of God that taketh away the sins of the world
give us Thy Peace.

The Weeks

Almighty and merciful Lord,
Father, Son, and Holy Spirit,
bless us and keep us.
Amen.

**Agnus Dei means "Lamb of God"*

Julian of Norwich Prayer

The Cross

In the Name of God, Father, Son, and Holy Spirit. Amen.

The Invitatory

O God make speed to save me (us),
O Lord make haste to help me (us),
Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now,
and will be forever. Amen.

The Cruciforms

God of your goodness, give me yourself,
For you are enough to me.
And I can ask for nothing less that is to your glory.
And if I ask for anything less, I shall still be in want, for only in you have I all.

The Weeks

All shall be well, and all shall be well,
And all manner of things shall be well.

Or

In His love He has done His works, and in His love He has made all things beneficial to us.

This prayer was created by Sister Brigit-Carol, S.D.
www.solitariesofdekoven.org

A Celtic Prayer

The Cross

In the Name of God, Father, Son, and Holy Spirit. Amen.

The Invitatory

O God make speed to save me (us),
O Lord make haste to help me (us),
Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now,
and will be forever. Amen.

The Cruciforms

Be the eye of God dwelling with me,
The foot of Christ in guidance with me,
The shower of the Spirit pouring on me,
Richly and generously

The Weeks

Pray each phrase on a separate bead.
I bow before the Father who made me,
I bow before the Son who saved me,
I bow before the Spirit who guides me,
In love and adoration.
I praise the Name of the one on high.
I bow before thee Sacred Three,
The ever One, the Trinity.

This prayer was created by Sister Brigit-Carol, S.D.

www.solitariesofdekoven.org

Come Lord Jesus Prayer**The Cross**

"Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."—Revelation 7:12

The invitatory

"God is our refuge and strength, a very present help in time of trouble."—Psalm 46:1

The Cruciforms

"Bless the Lord, O my soul, and all that is within me, bless God's Holy Name."—Psalm 103:1

The Weeks

"Come Lord Jesus, draw us to yourself."—John 12:32

Saint Patrick's Breastplate**The Cross**

I bind unto myself today the strong Name of the Trinity,
by invocation of the same, the Three in One, and One in Three.
Of whom all nature hath creation, eternal Father, Spirit, Word:
praise to the Lord of my salvation, salvation is of Christ the Lord.

The Invitatory

Christ be with me, Christ within me, Christ behind me, Christ before me,
Christ beside me, Christ to win me, Christ to comfort and restore me.
Christ beneath me, Christ above me, Christ in quiet, Christ in danger,
Christ in hearts of all that love me, Christ in mouth of friend and stranger.

The Cruciforms

I bind unto myself today

the strong Name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.

The Weeks

1. I bind this day to me for ever, by power of faith, Christ's Incarnation;
2. his baptism in Jordan river;
3. his death on cross for my salvation;
4. his bursting from the spiced tomb;
5. his riding up the heavenly way;
6. his coming at the day of doom:
7. I bind unto myself today.

1. I bind unto myself the power of the great love of cherubim;
2. the sweet "Well done" in judgment hour;
3. the service of the seraphim;
4. confessors' faith, apostles' word,
5. the patriarchs' prayers, the prophets' scrolls;
6. all good deeds done unto the Lord,
7. and purity of virgin souls.

1. I bind unto myself today the virtues of the starlit heaven,
2. the glorious sun's life-giving ray,
3. the whiteness of the moon at even,
4. the flashing of the lightning free,
5. the whirling of the wind's tempestuous shocks,
6. the stable earth, the deep salt sea,
7. around the old eternal rocks.

1. I bind unto myself today the power of God to hold and lead,
2. his eye to watch, his might to stay,
3. his ear to hearken, to my need;
4. the wisdom of my God to teach,
5. his hand to guide, his shield to ward;
6. the word of God to give me speech,
7. his heavenly host to be my guard.

Words: attributed to St. Patrick (372-466)

translated by Cecil Frances Alexander, 1889

Adapted for use with Anglican Prayer Beads by Laura Kelly Campbell

An Evening Prayer

The Cross

Glory to the Father, and to the Son, and to the Holy Spirit. as it was in the beginning, is now, and

will be for ever. Amen.

The Invitatory

Open my lips, O Lord,
and my mouth shall proclaim
Your praise.

The Cruciforms

Guide us waking, O Lord,
and guard us sleeping;
that awake we may watch
with Christ, and asleep
we may rest in peace.

The Weeks

Jesus, lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, give us your peace.

How to create your own Anglican Prayer Beads

<https://www.youtube.com/watch?v=wfmSDE3iXvY>

A Lutheran Rosary³²

(numbers refer to the picture)



1. Kiss the crucifix (opt.); Holding the crucifix, say the Invocation and make the sign of the cross;

Holding the crucifix, say the Apostles Creed

2. Holding the first knot, say the Our Father
3. On the bead, say the Jesus Prayer
4. On the knot, say the Our Father
5. Here is where you can reflect on the mysteries
6. You can also reflect on something you are facing in your life or on something someone you love is dealing with or on your relationship with God.
7. On each of the next ten beads, say the Jesus Prayer
8. Holding the knot, say the Doxology

You can repeat steps 4-6 for each mystery, going over the 10 beads.

In place of the Jesus prayer, you can say any prayer from the heart, the pre-Trent Hail Mary, part of the Magnificat, or Martin Luther's evangelical praise of the Mother of God

9. Holding the crucifix, end with the Invocation and make the sign of the cross; kiss the crucifix (opt.)

³² <https://asacredrebel.com/a-lutheran-rosary/>

Invocation

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Apostles Creed

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Our Father

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy Will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Jesus Prayer

Lord Jesus Christ, Son of God, have mercy upon me, a sinner.

Doxology

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

Pre-Trent Hail Mary

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of the womb, Jesus Christ. Amen.

Part of the Magnificat

My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation.

Evangelical praise of the Mother of God

O Blessed Virgin, Mother of God, what great comfort God has shown us in you, by so graciously regarding your unworthiness and low estate. This encourages us to believe that henceforth He will not despise us poor and lowly ones, but graciously regard us also, according to your example.

Invocation

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Apostles Creed

Credo in Deum, Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad infernos, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

Our Father

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo, quia tuum est regnum, potentia et gloria in secula Amen.

Jesus Prayer

Domine Iesu Christe, Fili Dei, miserere mei, peccatoris.

Doxology

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Pre-Trent Hail Mary

Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus Christos. Amen.

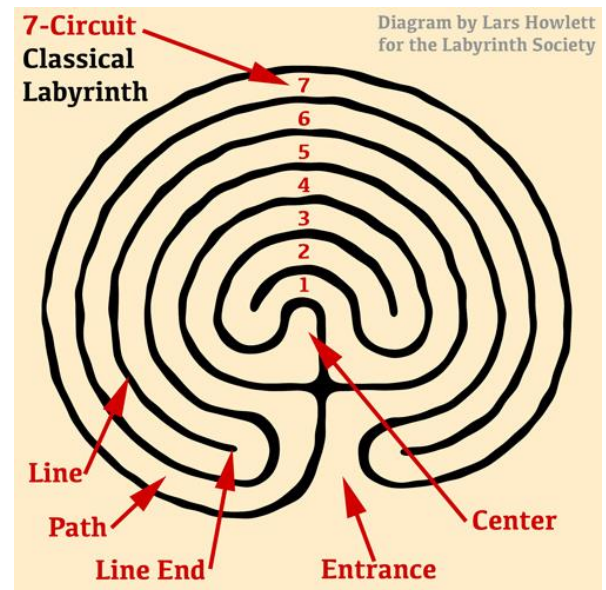
Part of the Magnificat

Magnificat anima mea Dominum, et exultavit spiritus meus in Deo salvatore meo, quia respexit humilitatem ancillae suae. Ecce enim ex hoc beatam me dicent omnes generationes, quia fecit mihi magna, qui potens est, et sanctum nomen eius, et misericordia eius in progenies et progenies timentibus eum.

Labyrinth

What is a Labyrinth?

A labyrinth is a meandering path, often unicursal, with a singular path leading to a center. Labyrinths are an ancient archetype dating back 4,000 years or more, used symbolically, as a walking meditation, choreographed dance, or site of rituals and ceremony, among other things. Labyrinths are tools for personal, psychological and spiritual transformation, also thought to enhance right-brain activity. Labyrinths evoke metaphor, sacred geometry, spiritual pilgrimage, religious practice, mindfulness, environmental art, and community building.



Labyrinths are named by type and can be further identified by their number of circuits. Counting from the center, the drawing at right illustrates a seven circuit design. You begin a labyrinth walk at the entrance and proceed along the path. Lines define the path and often maintain a consistent width, even around the turns. Generally at the center you have travelled half the distance, where it is common to pause, turn around, and walk back out again.³³

“Labyrinths are geometrical patterns used for walking or tracing, as a tool to assist the consciousness. They have been in existence for thousands of years. No one knows for certain when or where they first originated. They have been used by different cultures and mystical and religious traditions worldwide.

Some patterns are simple and some are more complex.

A labyrinth differs from a maze in that there is only one way in and one way out. They have one continuous path that twists and turns, eventually leading to the center. There are no dead ends. There is nothing to figure out as you walk or trace a labyrinth. You simply follow the path to the center and then retrace the same path back out.

Labyrinths are made from a variety of materials. Some are stone, some have the paths marked with grass, or gravel. There are large carpets made with labyrinth designs that get rolled out in gyms or parks. There are also small wooden, metal, cloth and paper labyrinths made to trace with your finger or a tracing tool.”³⁴

³³ <https://labyrinthociety.org/about-labyrinths>

³⁴ <https://www.peacelabyrinth.org/how-to-walk-the-labyrinth>

Left- or Right-Handed Labyrinths

A left- or right-handed labyrinth is determined by the direction of the first turn after entering the labyrinth. Jeff Saward estimates that approximately two-thirds of the ancient Classical labyrinths were right-handed (as depicted above) and two-thirds of the modern Classics are left-handed. Neither is better than the other—it is totally up to personal preference.

An Ever-Evolving Typology

As our awareness of labyrinths expands, it is important to keep our terminology consistent. One example of a now outdated name is calling the Classical Labyrinth the Cretan labyrinth. Some people call the lines 'walls,' but as most labyrinths are two dimensional this can lead to confusion.

With this in mind, Jeff Saward and Sig Lonegren—with the help of Marty Cain, David Tolzman, Lea Goode-Harris, Alex Champion and Robert Ferré— began an ongoing dialog with the goal of providing clarity for a working labyrinth typology. Lars Howlett updated these resources, also building off of the work of Erwin Reißmann and Andreas Frei.³⁵

How are they used?

People walk the labyrinth for many reasons. Some do it to relax, some as a walking meditation, some just for fun.³⁶

Aren't they strictly some sort of New Age phenomenon?

No. Labyrinths are ancient. The labyrinth was a central feature in many of the European Roman Catholic churches in the Middle Ages and many of these still exist today. The most famous of these remaining labyrinths is at Chartres Cathedral near Paris, France. The labyrinth at Chartres was built around 1200. It was walked as a pilgrimage and/or for repentance. As a pilgrimage, it was a journey to become closer to God. When used for repentance, the pilgrims would walk on their knees. Sometimes this eleven-circuit labyrinth would serve as a substitute for an actual pilgrimage to Jerusalem. The cross is at the center of the pattern of the labyrinth and is used in the construction as a guide.



³⁵ <https://labyrinthsociety.org/about-labyrinths>

³⁶ <https://labyrinthsociety.org/faqs>

Even today, churches with labyrinths encourage people to walk the labyrinth during Lent and Advent.³⁷

Where did they come from originally?

Labyrinths have been found all over the world dating from the earliest antiquity. Their origins are lost in the mists of time.³⁸

TYPES OF LABYRINTHS

Below is a list of types of labyrinths. By clicking on any of the links below, you will be taken to specific definitions and examples.

Classical Family

Definition: based on a pattern first documented on a clay tablet from Pylos, Greece (circa 1200 BCE) and also found on Cretan Coins of 400 to 500 BCE, these labyrinths are easily constructed using a seed pattern.

Classical 11 Circuit



Classical 15 Circuit

Example: Roerslev (Denmark)

Classical 3 Circuit

Examples: Cretan coins of circa 300 to 70 BCE

Classical 7 Circuit

Examples: Dalby, Rocky Valley, England

Concentric Labyrinth

Example: Otfrid's Labyrinth

Roman Labyrinth

The majority of Roman labyrinths are developed from the simple classical labyrinths. Often square or circular and occasionally polygonal, these labyrinths are found as mosaics on the floors of Roman buildings.



Medieval Group

These labyrinths usually divide up into four quadrants. Sacred geometry is deemed essential in the construction of some of these labyrinths. Older examples of these labyrinths are usually

³⁷ <https://labyrinthsociety.org/faqs>

³⁸ <https://labyrinthsociety.org/faqs>

found on the floors of European churches and cathedrals. They are also found as turf labyrinths in England.

Chartres Labyrinth



Contemporary Medieval

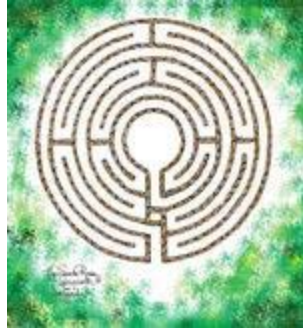
Modern labyrinth layouts that emulate the feel of the medieval designs.

Chalice Labyrinth



Santa Rosa

One of the new labyrinths that falls into this same category is the Santa Rosa Labyrinth (copyright 1999). Designed by Lea Goode-Harris in 1997, this seven-circuit labyrinth is divided into four quadrants and includes a unique space on the fourth circuit inline with the labyrinth's mouth. Called the "heart space" this area is not walked but serves as a sacred vessel for holding symbols of one's issues, needs or celebrations. Looking at the path, you will realize that this "heart space" is approached from all four directions, allowing the walker to view his/her symbols from various points of view. Examples: Several of the numerous permanent and temporary installations include: The Sebastopol Teen Center, Sebastopol, California by Lea Goode-Harris; Centenary United Methodist Church, St. Louis, Missouri., by Robert Ferre and Judy Hopen; St. Lukes, Shreveport, Louisiana by Marty Kermeen and St. Timothy's, Signal Mountain, Tennessee.



Medieval

Medieval 10 Circuit



Medieval 11 Circuit

Also known as the Chartres
labyrinth Examples:
Chartres, Amiens, St.
Quentin, France



Medieval 17 Circuit



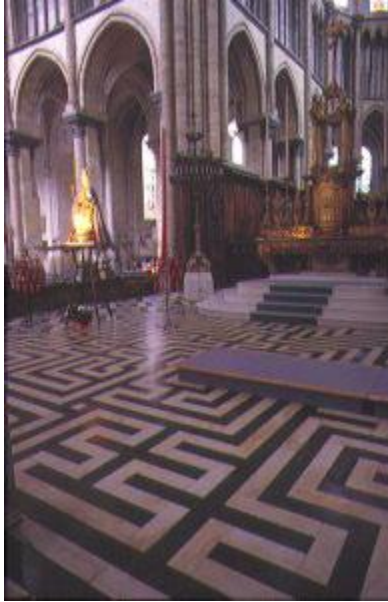
Medieval 7 Circuit



Medieval 9 Circuit



St. Omar Type



These square or rectangular labyrinths have a meandering pathway that is actually derived from the Medieval eleven-circuit design.

Contemporary

These contemporary designs are not similar to any of the above labyrinth types. The unicursal labyrinthine pathways or multiple paths of these designs are not designed to confuse, but to enhance spiritual perception.

Composite Designs

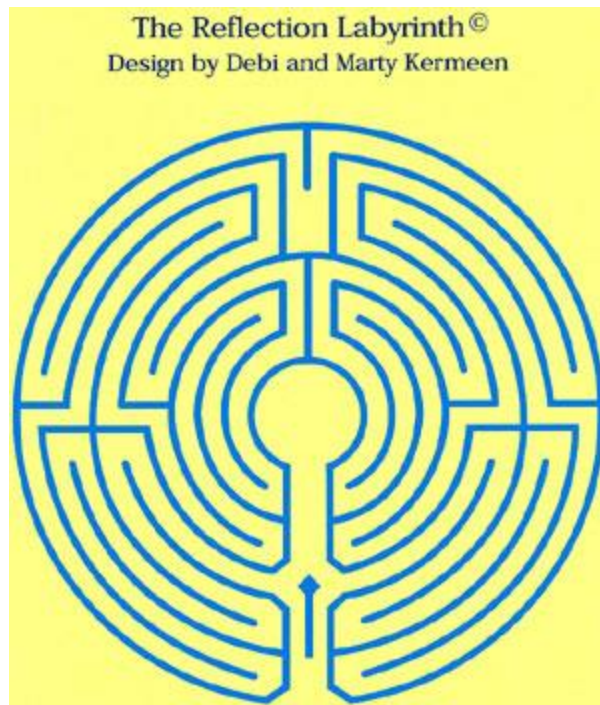


A composite design contains two or conceivably more natural geometric motifs.

Miscellaneous Designs

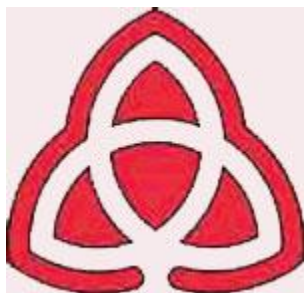
These labyrinths do not fall under any other typology.





Created as a bold new design for the dawn of a new millennium, the nine-circuit, dual-path Reflection Labyrinth looks like no other labyrinth. Its unique features cohere into a powerful metaphor for healing and wholeness in relationships.

Vesica Pisces Motif



Based on the vesica pisces.

Meander

Meander Pattern Based Design



The "Circular labyrinth" is a unicursal circular design, with a short path to get on the circle. Technically, it is not a labyrinth by the present definition.

Miscellaneous Labyrinth Types



These designs are not similar to any of the above labyrinth types. However, they do have unicursal labyrinthine pathways.



Three Dimensional Labyrinth

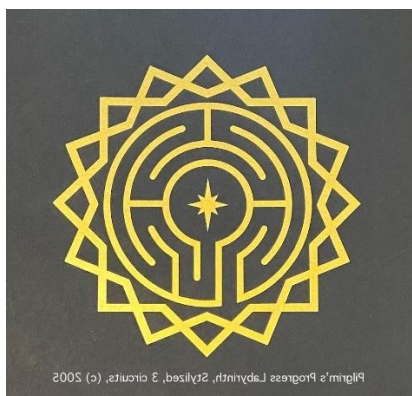
While the design of most three-dimensional labyrinths is invariably Classical, the paths of these labyrinths envelop a mound or hill, and are thus three rather than two dimensional. (Sometimes the boundaries between these labyrinths and earthworks become blurred.)³⁹

Finger Labyrinth

A finger labyrinth is one where you use your finger rather than walk it. They can be made from different types of materials or just printed out on paper.

Some examples of Finger labyrinths are:

³⁹ <https://labyrinthsociety.org/labyrinth-types>



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You can find more finger labyrinths here <http://harmonylabyrinths.com/finger-labyrinth-gallery/>

Or here is another Finger Labyrinth

<https://zdi1.zdcms.com/cms/res/files/382/ChartresLabyrinth.pdf>

Why walk a Labyrinth?

Many use the labyrinth as a tool to aid the self or consciousness.

It can be used as a tool to “unwind the mind,” and to let go stress or worries and concerns.

There are hospitals, universities and churches who have installed labyrinths to assist people to come to peace or relaxation.

Walking the labyrinth can release patterned behavior, thoughts, and feelings of various sorts. It can “untorque” or unwind you. As you release old patterned energy, the alignment of your body may shift or straighten into a greater spiritual alignment.

Some walk a labyrinth as a kind of moving meditation.

The labyrinth can be used as a metaphor for how you live your life. What can you learn about yourself as you walk it?

It can be looked on as a symbolic “hero's journey,” or a journey to a place of peace inside. The center can represent to your consciousness perhaps your heart, your Self, or your true beingness.

(Originally the labyrinth at Chartres was referred to as “The Road to Jerusalem,” and the name Jerusalem actually means “city of peace.” In some traditions, the labyrinth was used to represent finding the Holy Grail or finding Mecca.)⁴¹

⁴⁰ <http://harmonylabyrinths.com/finger-labyrinth-gallery/>

⁴¹ <https://www.peacelabyrinth.org/how-to-walk-the-labyrinth>

How do I Walk the Labyrinth?

You enter the labyrinth and follow the path as it winds its way toward the center. You pause in the center as you like, then turn and exit the labyrinth on the same path you came in, just going the opposite direction⁴².

How Long Does It Take?

Some people can be in and out in about fifteen minutes and some will take over an hour, stopping to pray, observe, etc.⁴³

Do I Have To Walk It Alone Or Can Several Walk At Once?

It is fine to walk it alone and fine to walk with others. People walk at different paces. If you encounter someone going the opposite direction, one will simply step off the path momentarily to allow the other to pass.⁴⁴

What Do I Focus On As I Walk The Labyrinth?

There are infinite focuses you may choose. There is no “right or wrong” way to walk a labyrinth.

What you focus on at the time may be determined by where you are in your life and what your questions, concerns or goals may be in the moment.

It is best to walk the labyrinth with an open heart and an open mind, asking for that which is for your highest good.

Here are some suggestions.

You might walk it as a kind of prayer.

You might walk it as a symbolic journey, as mentioned above.

You might set the intention to receive inspiration, or to receive an answer to a question, or solution to a “problem.”

You might walk the labyrinth with the intention to unwind, to let go of a worry or burden of some sort –letting it go when you reach the center.

⁴² <https://www.peacelabyrinth.org/how-to-walk-the-labyrinth>

⁴³ <https://www.peacelabyrinth.org/how-to-walk-the-labyrinth>

⁴⁴ <https://www.peacelabyrinth.org/how-to-walk-the-labyrinth>

You might use the labyrinth for learning more about yourself and life, by simply being aware of how you walk it and what you observe as you walk it.

Do you walk it fast? Or slow? Do you lose your focus or your way? Does your mind race or can you hold your mind steady and stay present? Do you wonder when you will reach the center? Do you wonder if you're doing it right? If you encounter another person on your path, are you impatient? Are you the one who steps off the path to accommodate the other person? Or do you hold your direction and find that other people step off to let you go your way?⁴⁵

⁴⁵ <https://www.peacelabyrinth.org/how-to-walk-the-labyrinth>