

Dear Student;

You have been in a relationship with God since the day you were born. It is God's desire to be in relationship with His people. For the month of September, Take Home Sunday School will be focusing on Communicating with God.

In any relationship, communication is key. We communicate with God primarily through prayer. The Book of Common Prayer says this, "Prayer is responding to God, by thought and by deeds, with or without words."

There are seven different types of prayers; Adoration, Praise, Thanksgiving, Penitence, Oblation, Intercession, and Petition.

Adoration is when we let God know how much we enjoy being with God.

Praise is when we say Alleluia to God.

Thanksgiving is when we let God know we are grateful.

Penitence is when we tell God we are sorry for the wrong things we have done.

Oblation is the gifts we give to God.

Intercession is when we tell God of the things or family and friends need.

Petition is when we tell God about the things we need.

In your packet are many things, including a book. Start your Take Home Sunday School by going through it and seeing if you can find one of each of the above type of prayers. Which is your favorite? Try and say a different prayer every day for a week. Another good source of prayers is the Book of Common Prayer in the pews at St. Anne's. When you are in church on Sunday, look through it and find one the you can relate with.

In your packet there is a small prayer journal. You can write out your own prayers. Which type of prayer do you find easiest? Which is hardest? Why?

Prayer can be done out loud or silently. Sometimes silent prayer is called contemplative prayer. Your packet has a small red bag with all the materials you need to make your own set of Anglican Prayer bead. There are directions and sample prayers.

Prayer can be done sitting still or moving. In your packet is a pamphlet about labyrinths. The pamphlet is from a church in Georgia, but there are labyrinths here in Massachusetts!

Here is one in Billerica:

20 Governor Fuller Road Billerica, Massachusetts 01821-2015

Jennifer Dewar, Phone: 978-667-1358, Email: yoganana@comcast.net

Always open

Labyrinth is outside and always accessible, but we encourage pilgrims to contact us for directions and to tell us when they are coming to walk.

Here are two in Boston:

Rose Fitzgerald Kennedy Greenway Boston, Massachusetts 02110

Always open

The Labyrinth is a key feature of Armenian Heritage Park located on the Rose Fitzgerald Kennedy Greenway between Faneuil Hall Marketplace and Christopher Columbus Park, at the intersection of Atlantic and Cross Streets in downtown Boston.

Cathedral Church of St. Paul

138 Tremont Street Boston, Massachusetts 02111

The labyrinth is on the main stone floor of the sanctuary

Roger Lovejoy, Phone: 617-879-6310, <https://www.stpaulboston.org>

The Labyrinth is now also open as long as the church is open - on weekdays from 9-5, and weekends may vary

There is paper and directions for drawing your own labyrinth. You can use your finger to trace and pray as you go.

There is also a simple coloring book, because coloring is fun!

Enjoy!

Making your own set

You need a cross, and either five larger beads and 28 smaller ones. Or the cross with one large bead in one style, four large beads in a second style and 28 smaller beads.

Thread both sides of the strand coming from the cross through the first two large beads. Then on each side, string seven smaller beads, a larger bead and seven smaller beads again. You will have used all but the final larger bead. Put both of the two strands together again, and add the last bead, then tie off with a knot, and cut the string close to the knot. You're done. Looking at a picture of the beads as you string your own set will make these directions easier to follow.



*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.*

Anglican 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 invitory bead between the cross and the wheel of beads brings the total to thirty-three, the number of years in Jesus' earthly life.

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.

God may bring us nearer to God's presence at times, and sometimes further, all the while on the path.

When you reach the center, you may continue standing or sit. Spend as much or as little time within the center of the labyrinth as you wish.

When you are ready begin the outward journey on the same path that brought you to the center. As you retrace your steps, you may want to consider what you take from the experience.

As you reach the exit from the labyrinth, you may want to remain in the area for a little while. This can be a productive time to draw, journal, or sit and enjoy the relative stillness for a while.

A PRAYER

Eternal God, you call us to ventures of which we cannot see the ending by paths as yet untrodden, through perils unknown. Give us faith to go out with courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord. Amen.

—The Book of Common Worship

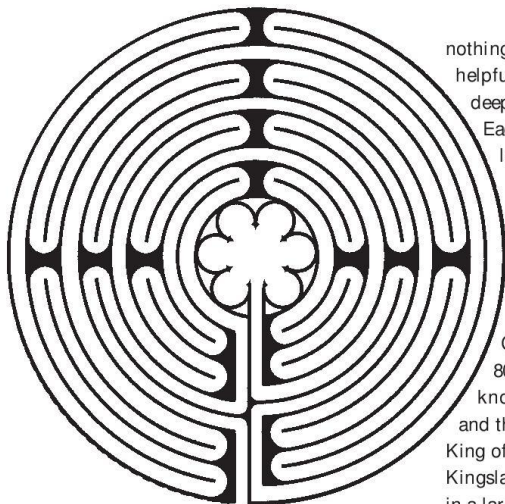
Walking the Labyrinth at King of Peace

Our labyrinth is typically under the chairs in our worship space, so walking the path is on set days or by prior arrangement. We will usually offer one day a month to walk the labyrinth, with more frequent opportunities during the seasons of Lent (the seven weeks leading up to Easter) and Advent (the four weeks leading up to Christmas). You can check our website at www.kingofpeace.org or call us at 912-510-8958 for the current schedule.

**King
of
Peace**
Episcopal Church—Kingsland, Georgia
6230 Laurel Island Parkway
Kingsland, GA 31548
www.kingofpeace.org



Walking
the
Labyrinth



The labyrinth is a tool to use in contemplative prayer and meditation. Labyrinths are often confused with mazes. But while a maze has dead ends and blind alleys, the labyrinth has only one path leading both in and out of the center. The labyrinth is flat. One can always see the center. The destination is assured, so that the mind can be still and attentive.

Walking the labyrinth clears the mind and gives us insight into our spiritual journeys. The labyrinth does

nothing on its own. It is simply a tool helpful for many people in deepening their prayer lives.

Each walk into and out of the labyrinth is a unique opportunity to meet our creative, loving God through contemplative prayer.

The pattern at right is based on the pattern built into the floor of Chartres Cathedral in France more than 800 years ago. It is the best known Christian labyrinth design, and the pattern for the labyrinth at King of Peace Episcopal Church in Kingsland, Georgia. It is one element in a larger plan to encourage people to experience the rich depths of spirituality found in Christianity.

Suggestions for Walking the Labyrinth

The Labyrinth can offer a time to hold up a particular intention to God, such as when you are trying to discern God's will, or pray for another person. But most often, a labyrinth walk is a time of opening yourself to God without an agenda.

Before you step onto the labyrinth, spend a few moments quieting your mind in preparation for the experience. Notice your breathing and become in tune to its rhythm as you quiet yourself in preparation. Then you may want to say a prayer before beginning the walk.

As you walk toward the center, you may want to consider things you need to let go to be in God's presence. Or you may want to hold on to one intention for which you are walking.

Walk at your own pace—which may be slow and measured or relatively quickly. The pace that feels right to you is the right speed for the labyrinth. You may also pause as you wish, at turns or at other points along the path.

If others are walking the labyrinth at the same time, you may want to step off the path to let them pass or pause to allow them to step around you. You may acknowledge one another or stay focused on your own walk as feels appropriate.

As you walk, notice how the path winds sometimes close to the center, sometimes near the edge. This is a metaphor for our own spiritual journeys. The path that leads us to

What is a Labyrinth?

Not a maze! At first glance, a labyrinth looks like a maze, but once you start following it, you realize you're just going down one long, boring path. there aren't any offshoots where you get lost, get to a dead end, and have to back-track.

That long, boring path is actually quite meditative once you figure out you won't need to use your brain to find your way to the end, which is precisely what labyrinths are used for.

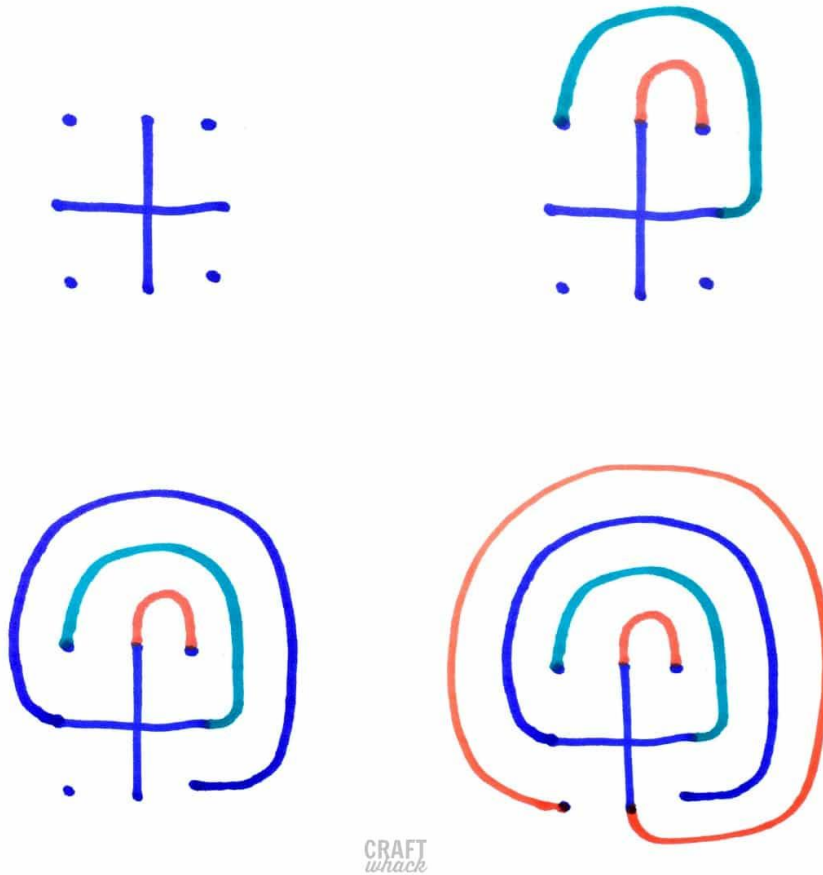
Many people use small labyrinth drawings to trace the path with their finger. This can have a relaxing and centering effect, and is one way to practice mindfulness.

Labyrinths actually date back over 4,000 years and can be found in cathedrals, caves, hospitals, schools, you name it. I feel like they're more prevalent than we might think, but not many people know the actual history behind them. In fact, if you do [a search for the history](#), it's hard to pinpoint where/how they came about.

<https://craftwhack.com/how-to-draw-labyrinth/>

How to Draw Labyrinths

Draw a 3 Circuit Labyrinth



Here's your simplest labyrinth, and here's how to draw it:

- Draw a small plus sign on your paper, about a third of the way down the page. (You'll need space above it.)
- Draw a dot in each 'corner' if you were to draw a square around the plus sign.
- Draw an upside down 'u' shape, connecting the top of the plus with the dot to the right of it.
- Moving clockwise, connect the next open dot to the left to the end of the right side of the plus.
- Keep drawing lines from the next open spot to the left to the next open spot to the right. See this drawing to make this clear.

Draw a 7 Circuit Labyrinth

Here's where labyrinths start to get more fun. The 7 Circuit labyrinth is more fun to draw, and this is when I decided I would start drawing and coloring in my labyrinths. (See further down for what I did.)

Basically the concept is the same as drawing a simple, 3-circuit labyrinth, but you are adding more circuits.

Draw the plus sign, as before. Make sure you place it a little further down on the page, because you will be adding more above the plus than below it.



Draw an 11 Circuit Labyrinth

HOLY WHAT!? Let's see if we have enough paper to fit an 11 circuit labyrinth. You need to probably go a little smaller if you're working with regular printer-sized or A4 paper. I always work on [white card stock](#), because I'm the bomb.



CRAFT
whack

Tip: As you can see by the labyrinths above, you can tell easily where the marker lines start and stop. Try drawing the labyrinth in pencil first, then going over it with marker. It looks much better, and you can curve the corners that the pluses make in the center so the whole labyrinth looks smooth and lovely.

Some people draw labyrinths by alternating the direction the lines go. For instance, they will draw the first line going from the plus sign to the right dot, but then they will draw the second line, still in the same place, but they will draw it from right to left. This confuses me, so I just draw all the lines from left to right.



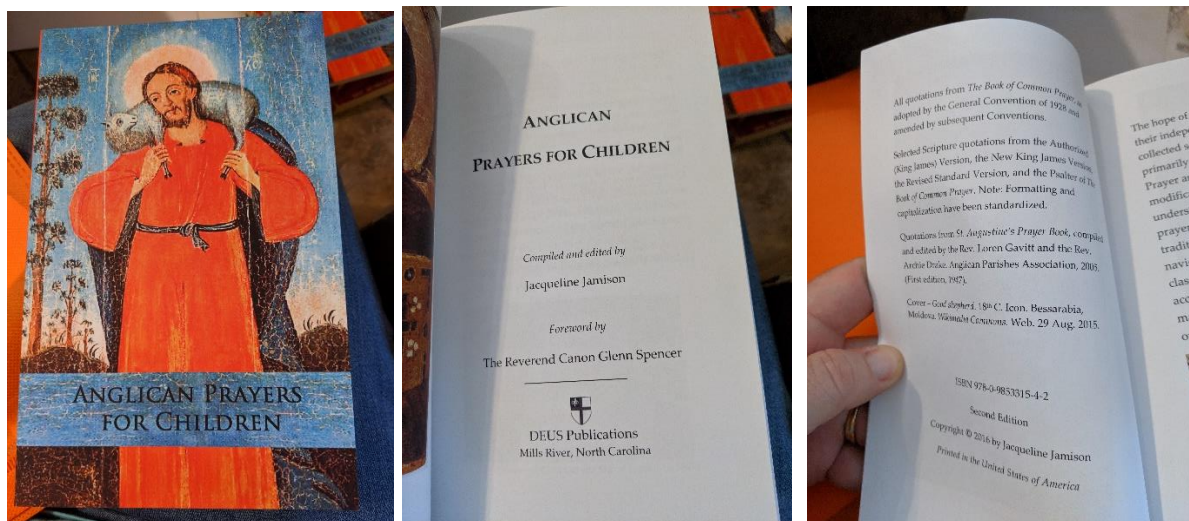
What to do With Your Drawn Labyrinth

- Meditate or pray using it as a tool for focus.
- Make art labyrinths
- Decoration: labyrinths have widely been used as decorative motifs, and you can use the symbol in printing, stamping, sewing, carving, etc.

How to do A Labyrinth Meditation

- Place your labyrinth drawing in front of you on a table.
- Using your finger, slowly trace the path from the outside to the center of the labyrinth. (Using the pointer finger from your non-dominant hand is said to help you focus better.)
- Keep your breathing slow and steady the whole time and focus your attention only on your finger tracing the path.
- Pause for a moment and take a few deep breaths.
- Trace the path back out to the beginning, still breathing slowly and focusing only on the path.
- Sit quietly for a moment and observe your thoughts and feelings. Feel free to take some time to write or draw after your labyrinth journey.

Included in the packet were beads, string, and a cross to make your own Anglican Prayer Beads. Also, paper for drawing labyrinths, a prayer journal, a small coloring book, and the following book:



This book can be purchased from Amazon or <https://anglicanprovince.org>.