

Living Labyrinth welcomes you



Mount Tabor Presbyterian Church, Portland, Oregon

The Immersive Labyrinth Walk

A program guide for **Good Friday**

Prepare your space

- + Find a quiet space, set up a focal point (e.g., candle, cross, flower)
- + See end of this document for an introduction to the labyrinth and a printable labyrinth
- + Open your computer or device, click on the video link



Ease into this time

- + Gaze at your focal point
- + Listen to the meditative music

Draw near to God...as God has already drawn near to you.



Meditative Music

O sacred head now wounded
With grief and shame way down,
Now scornfully surrounded
With thorns Thine only crown,
How art Thou pale with anguish,
With sore abuse and scorn.
How does that visage languish,
Which once was bright as morn.

What language shall I borrow
To thank Thee dearest man?
For this, Thy dying sorrow,
Thy pity without end.
O make me Thine forever,
And should I fainting be,
Lord, let me never, ever
Outlive my love to Thee

Welcome and Introduction



Welcome to the immersive labyrinth walk. You are invited to virtually walk the labyrinth as a path for prayer. In quietness, reflection, and openness to God, it is our hope that you will experience being God's beloved, connect with God's presence, and feel sparks of God's Spirit within you.

Introduction to the Labyrinth

When you need time for yourself to think and reflect, where do you go? What do you do? There are times when taking a walk is just what we need. It is a way to care for ourselves, to relax and decompress, or to think through an aspect of your life. Taking time for yourself is important. The labyrinth can be that safe and welcoming place to just "be," and to experience your experience. Walking a labyrinth allows you to slow down and pay attention to your body, mind, and spirit.

In our society there is increasing information regarding personal health and the importance of growing in our state of mindfulness. The intent of mindfulness is to be attentive and present to the whole self - mind, body and spirit. This state of being can be cultivated through walking the labyrinth. The labyrinth path allows your mind to relax. Your body in motion finds its natural rhythm. And most importantly, your interior self - your soul/spirit - is allowed to emerge and receive its needed attention.

For centuries, people from all cultures and traditions around the world have found the labyrinth to be a timeless path that promotes peace, clarity, and wholeness. By walking its path, you may experience a re-centering, an increased connection to self, a new insight, or a peaceful assurance that your footing is secure for the steps ahead. Like a good friend, the labyrinth is always open and accepting.

Through music, prayers, scripture, art, and your imagination, may this immersive walk gently stir something new in you.

You are encircled by the arms of the mystery of God.
Hildegard of Bingen

Introduction to Good Friday (Friday of Holy Week)

The Bible's Old Testament gives a prophetic voice to Christ and his purpose of coming to the world. In the New Testament this purpose is fulfilled as Jesus carried his cross to be crucified on the road to Golgotha. Words seem to fall short when trying to capture the depth of this act. It is worth our utmost contemplation to remember Christ's death and resurrection. His sacrifice on the cross conquered sin and death and opened the door to relationship with God and life everlasting. This one moment in time changed the world forever. What a wonder, what a mystery, what a gift to receive!

But He (Jesus) was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes, we are healed. Isaiah 53:5 NKJV

Jesus will be betrayed, condemned, mocked, scourged, spit on and killed. And on the third day He will rise again. Mark 10:33-34 NKJV (paraphrased)

Greater love has no one like this, than to lay down his life for his friends. John 15:13 NKJV



May the Spirit of God reveal these truths to us as we pause to reflect on the cross. May our mind, body and soul be open and receptive to receiving from God the depth of this grace.

Visual entry points for reflection

We are featuring two artists: Jennifer Goto's black and white monotype entitled *Show Me* and Sadao Watanabe's *Jesus Carrying His Cross*.



Watanabe Sadao
viewing his stencil

Sadao Watanabe, 20th century printmaker, uses the Japanese Folk art tradition in stencil dyeing.

Watanabe invites us to use direct perception, imagining ourselves in the Biblical scene and engaging in our relationship to Christ.

We begin the inner journey of the soul by quieting our minds, opening our hearts, and engaging our body and our imagination in this guided labyrinth walk.

Centering

- + Take a deep breath, fill your lungs
- + Breathe in through your nose and gently exhale through your mouth
- + Breathe in God's unconditional love (several seconds)
- + Breathe out anything that hinders you from receiving God's love (several seconds)

Be still and know that I am God
Be still and know that I am
Be still and know
Be still
Be

Based on *New Living Translation*. Ps. 46.10

Entering a Time of Reflection

- + You are invited to gaze and meditate on the image
- + Enter the suffering of Christ
- + Receive the depth of His love



Goto, Jennifer. *Show Me*. 1994. Used with permission.

Prayer

We come with increased awareness of our need for God.

O Lord Jesus Christ, Son of God, have mercy upon me:
Lord, have mercy
Christ, have mercy
Lord, have mercy

A Reading of the Word

They stripped him and put a scarlet robe on him, and twisting thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail King of the Jews!" They spat on him and took the reed and struck him on the head. After mocking him, they stripped him of the robe and led him away to crucify him.

...From noon on, darkness came over the whole land. Jesus cried with a loud voice, "My God, my God, why have you forsaken me?" ...Then Jesus cried again with a loud voice and breathed his last.

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, and the rocks were split. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's son!"

New Revised Standard Version. Matthew 27: 27-31, 45-54



- + Read the text aloud to yourself
- + Allow the words to sink into your soul
- + Notice words, phrases or images that seem to draw you
- + Listen, receive, and respond to the invitations of God that you are God's beloved child

Visualizing the Word through Art

- + You are invited to gaze and meditate on the image
- + Enter the scene and imagine Christ dying for you
- + Notice, ponder, and receive



Watanabe, Sadao. *Christ Carrying His Cross*. 1968. Used with permission.

Walking the Labyrinth

Music: Benson, Stella, harper. "In the Winter Dark." *The Healer's Way, Volume II*, 1999. Used with permission.

Release, Receive, Return

Our friend begins to walk the labyrinth. This is our cue to begin our reflection and prayer. We are being led through the three movements of the labyrinth: As we enter, we begin to *release*. At the center, we rest and *receive*. We *return*, using the same path.

In each movement, open your heart and mind as you walk in silence, reflection, and prayer.

Three Movements

- Release** At the entrance, pause and step in.
 Slow down and begin to notice.
 Let go of expectations, allow your thoughts and feelings to emerge naturally.
- Receive** At the center, pause and rest.
 Freely stand, sit, kneel, open your palms, or raise your arms.
 Remain open; just "be" and receive what is there for you.
- Return** Walk the same path out.
 Take what you have experienced with you.
 Allow the thoughts/gifts to ruminate and weave into your life.

Note: If you want to increase the length of any segment, feel free to pause the video.



Our friend will now step out of the labyrinth and pause.
You are invited to reflect on what you experienced.
Feel free to sit or stand. You may want to journal.
We close our virtual walk with a benediction – an affirmation of what is good.
May these visuals and music seal what you have experienced and send you forth.

Benediction

Dancer: Michael Fujimoto

Were you there when they crucified my Lord? (2x)
Oh, sometimes it causes me to
tremble, tremble, tremble
Were you there when they crucified my Lord?

Were you there when they laid Him in the tomb?
Oh, sometimes it causes me to
tremble, tremble, tremble
Were you there when they laid Him in the tomb?

Were you there when they nailed Him to the cross?
Oh, sometimes it causes me to
tremble, tremble, tremble
Were you there when they nailed Him to the cross?

Were you there when they crucified my Lord?
Oh, sometimes it causes me to
tremble, tremble, tremble
Were you there when they crucified my Lord?

Were you there when they pierced Him in the side?
Oh, sometimes it causes me to
tremble, tremble, tremble
Were you there when they pierced Him in the side?

Were You There. African-American Spiritual. Written by John Rosamond, 1925. Arranged and performed by Melvin Fujikawa. Used with permission.



Reflection

- + Reflect on your experience
- + Journal if you would like
- + Linger as long as you desire...

For those who want to journal

When reflecting on your labyrinth walk, remember to shine a “soft light” on any images, memories, metaphors, or insights that arise. Refrain from trying to interpret your experience too soon. Often our shy souls hide from the bright lights of our thinking, analytical minds. Possibly the fruits of your labyrinth will not be realized until later and may be as subtle as a feeling of inner peace or a surge of creativity. Journaling is one way to deepen the meaning of your labyrinth walk. You may want to simply begin by writing about what is stirring within you.

Beloved, God bless you on your journey
walking to rhythms of God's grace,
step by step ...



Stand at the crossroads and look;
ask for the ancient paths,
ask where the good way is, and walk in it,
and you will find rest for your soul.

New International Version. Jer. 6:16

Dear friends,

I want to introduce you to the labyrinth as a path for reflection and prayer. Walking the labyrinth may be a new spiritual entry point for you. It is my hope that it would be an experience that increases your awareness of God, and helps you connect to yourself, to others and to your place in the world. As you walk, may you sense an awakening of the mind, an engagement with the body and a gentle nudge or spark of the spirit.

The labyrinth is over 4000 years old. It has been used by countless people in numerous cultures, countries, and traditions throughout the world. Contemplative walkers from Peru to Turkey, Minoans and Native American tribes alike have found meaning walking its path.

In the 13th century, labyrinths were installed in the floors of the great cathedrals throughout France. Some scholars' research shows that early faithful European Christians, unable to walk the pilgrimage to Jerusalem for fear of their lives, made symbolic pilgrimage by circling the ancient paths within their sacred space of the church. One of the last remaining of these labyrinths can be found in Chartres Cathedral outside of Paris, France, where people eagerly visit and walk it to this day.

Today there is a resurgence of interest in labyrinths. You may come upon its path unexpectedly: in parks, hospitals, churches, university campuses, backyards or even in a clearing in the woods. Labyrinths may be permanent, made of beautiful wood inlay or stone pavers, or painted in school-yard cement. Other paths may be temporary like those created in snow or on a sandy beach. Every labyrinth walk experience is unique; each one leaves a heart print on your soul.

There is no right or wrong way to walk the labyrinth, but there are three movements to each walk. As we enter the path, we begin to slow down and release; at the center, we rest and receive. Finally, we return using the same path, taking what we experienced with us.

Like a good friend, the labyrinth is always open and accepting. It awaits with a standing invitation:

Come and walk!

Grace and Peace,
Carolyn Shimabukuro

Eleven Circuit Medieval Labyrinth



Enter

Using your finger or writing utensil... in quiet reflection... slowly 'walk' the path.

Credits

Labyrinth

+ *Classical Labyrinth*, Mount Tabor Presbyterian Church, Portland, Oregon.

Music and Dance

- + Benjamin Newburn, *Music Composition*. Used with permission.
- + Thomas, Peggy, cornet soloist. *O Sacred Head Now Wounded*. Medieval Latin poem. English translation by John Gerbold, 1752. Salvation Army Media, 2020. Used with permission.
- + Benson, Stella, harper. "In the Winter Dark." *The Healer's Way, Volume II*, 1999. Used with permission.
- + *Were You There*. African-American Spiritual. Written by John Rosamond, 1925. Arranged and performed by Melvin Fujikawa. Used with permission.
- + Michael Fujimoto, *Choreographer and Performer*

Word and Image

- + Quote from Hildegard of Bingen, *O Nobilissima Viriditas*
- + Goto, Jennifer. *Show Me*, 1994. Used with permission.
- + Dr. Ken and Anne H.H. Pyle, Sadao Watanabe collection. Used with permission.
 - + *Watanabe Sadao viewing his stencil*.
 - + Watanabe, Sadao. *Jesus Carrying His Cross*, 1968.
- + *New Living Bible Translation*. Psalm 46: 10.
- + *New Revised Standard Version*. Matthew 27: 27-31, 45-54
- + *New King James Version*. Isaiah 53:5
- + *New King James Version*. Mark 10:33-34
- + *New King James Version*. John 15:13
- + Chong Ahn, *Person Bowed Down*.

Consultants

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- + Carolyn Y. Shimabukuro, *Design and Producer, Spiritual Director and Labyrinth Facilitator*

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Video link available at www.ministrelife.org

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<https://abhms.org/>



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