

Living Labyrinth welcomes you



Santa Rosa Labyrinth, Yarrow Point, Washington

Immersive Labyrinth Program Guide

Theme: Lament

Prepare

- + 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

Abide with me: fast falls the eventide
The darkness deepens; Lord, with me abide
When other helpers fail and comforts flee
Help of the helpless, O abide with me
(Abide with me)

Swift to its close ebbs out life's little day
Earth's joys grow dim, its glories pass away
Change and decay in all around I see
O thou who changest not, abide with me
(Abide with me, abide with me)

I fear no foe with thee at hand to bless
Ills have no weight, and tears no bitterness
Where is death's sting? Where, grave, thy victory?
I triumph still, if thou abide with me
(Abide with me)

Heaven's morning
breaks and earth's
vain shadows flee
In life, in death,
abide with me



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 for you to experience being God's beloved, connecting with God's presence and sparks of God's Spirit within you.

What if we no longer have the will nor strength to get up, stand up or show up? The burden, the loss, the pain, and struggle overcome us. We anguish, we despair, and we feel numb. How long, oh Lord, how long? Do we dare show our state of mind to others? Where is it safe to bare our soul? Who will hear our cry? This cry of our hurting heart is the prayer of lament. It comes from the depth of loss, from pain and from the longing to understand the unknown.

Where is it safe to lament? Unfortunately, we lack opportunities to express the depth of hurt in our society. Some churches may offer a "Darkest Night" service on Good Friday to allow us to lament Jesus' death, but throughout the year there are few options. So, we find ourselves crying into our pillows or allowing our grief to overtake us in the shower where the sound of the water muffles our sobs. Or driving on a lonely highway at night, gripping the steering wheel, lost in our thoughts of despair.

These outlets may be helpful to relieve some of our inner pain, but more than likely the hurt gets stuffed down. There are, however, other ways for us to express our grief that can help us and stay connected to God in the process.

We can learn to lament from the spiritual practices of prayer from our Korean sisters and brothers. They go to the mountains to pray and cry out to God, saying, "Ju yeo, JU YEO, **JU YEO!**" (Lord, LORD, LORD!). Additionally, their worship and prayer services allow for the ardent expressions of lament that echo our Lord Jesus' prayer as he was being crucified. When He cried out, "My God, my God, why have you forsaken me?", Christ's lament invites us to be real as we cry out to God.



The labyrinth offers us the space where we can bare our souls to God. It is an open path that invites us to come and express our authentic selves. The labyrinth holds no judgment, no "shoulds" or "should nots." It is not afraid of emotions, questions, or doubts. In the midst of the darkest dark and deepest pit, the searching and not finding, the longing, the waiting, we can cry out to God there. As we walk this path, we will find that we are not alone.

In our video we are featuring my friend Mary Ellen Weber's labyrinth in Yarrow Point, Washington. Nestled in her lakeside backyard is a Santa Rosa labyrinth made of natural stone that lines the grass path. The gentle curves and simplicity of its design both welcome and offer comfort. Between the lake and the labyrinth stands a beautiful willow tree. Its draping branches seem to echo human emotion. This tree is the last to shed its leaves in the Fall and the first to sprout the new green foliage at Springtime. The willow's stately presence throughout the seasons, even in the dead of winter, is a symbol of healing, hope and grace. How fitting to have this family's beautiful Grandmother Willow watching over us as we walk.

Our hope can only be as deep as our lament is.
And our lament as deep as our hope.

Cole Arthur Riley

Scriptures to Light the Way

+ Job scraped his skin with a piece of broken pottery as he sat among the ashes. (Job 2:8, *New Living Translation*)

+ While Jesus was here on earth, he offered prayers and pleadings, with a loud cry and tears, to the one who could rescue him from death. And God heard his prayers because of his deep reverence for God. (Hebrews 5:7, *New Living Translation*)

+ Even when I walk through the darkest valley, I will not be afraid, for you are close beside me. Your rod and your staff protect and comfort me. (Psalm 23:4, *New Living Translation*)

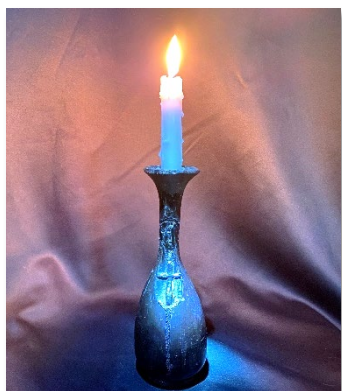
+ The light shines in the darkness, and the darkness can never extinguish it. (John 1:5, *New Living Translation*)

May the Spirit of God reveal these truths to us as we enter this time of reflection. May our mind, body and soul be open to receiving from God the depth of this grace.



Visual Entry Points for Reflection

We will feature three pieces of art:



The candlestick is an artifact from the 17th Century during the period of persecution and martyrdom of Christians in Japan. The cross is the light in the darkness that could not and would not be extinguished.



Watanabe, Sadao.
Job and His Wife, 1966.

Sadao Watanabe aptly captures the state of mind of Job who experiences loss after loss after loss.



Watanabe, Sadao.
Christ Carrying the Cross, 1968.

Pairing Job and Jesus carrying his cross invites us to make a connection between our life and Christ's suffering for our sake.



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 one's 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 (for you)
- + Breathe out anything that hinders you from receiving God's love today.

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

Based on Psalm 46:10, *New Living Translation*

Enter a Time of Reflection

- + You are invited to gaze and meditate on the image
- + Allow your thoughts and feelings to emerge
- + Know that you are seen, heard and understood



Watanabe, Sadao. *Job and His Wife*, 1966.

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 God's Word

Have compassion on me, Lord for I am weak.
Heal me, LORD, for my bones are in agony.
I am sick at heart.
How long O LORD, until you restore me?

Return, O LORD, and rescue me.
Save me because of your unfailing love.

For the dead do not remember you.
Who can praise you from the grave?

I am worn out from sobbing.
All night I flood my bed with weeping,
drenching it with my tears.
My vision is blurred by grief;
my eyes are worn out because of all my enemies.

Go away, all you who do evil,
for the LORD has heard my weeping.
The Lord has heard my plea;
the Lord will answer my prayer.

Psalm 6: 2-6, *New Living Translation*

- + 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 bring all of yourself to God
- + Express your authentic self and receive God's love



Watanabe, Sadao. *Christ Carrying the Cross*, 1968.

Walking the Labyrinth

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

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.

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

Sacred Dancer: John West

Nobody knows the trouble I've seen
Nobody knows my sorrow
Nobody knows the trouble I've seen
Glory, Hallelujah

Nobody knows the trouble I've seen
Nobody knows but Jesus
Nobody knows the trouble I've seen
Glory, Hallelujah

Sometimes I'm up
Sometimes I'm down
Oh, Yes, Lord

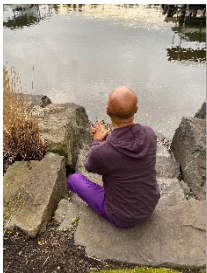
Sometimes I'm almost to the ground
Oh, Yes, Lord

Nobody knows the trouble I've seen
Nobody knows but Jesus
Nobody knows the trouble I've seen
Glory, Hallelujah

If you get there before I do
Oh, Yes, Lord
Tell all my friends, I'm comin' too
Oh Yes, Lord

African American spiritual. *Nobody Knows the Trouble I've Seen*. Mide Kolawole, vocals and keyboard. January Lim, violin.

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 the 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.

Jeremiah 6:16, New International Version

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 thousands of 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 pilgrims, unable to make the treacherous journey 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

- + Santa Rosa Labyrinth, Yarrow Point, Washington. Used with permission from Mary Ellen Weber, Veriditas Certified Labyrinth Facilitator.

Music and Dance

- + Newburn, Benjamin. *Music Composition*. Used with permission.
- + Salt of the Sound. *Abide with Me*, by Anita Tatlow and Benjamin Tatlow, 2021. Used with permission.
- + Benson, Stella, harper. "In the Winter Dark." *The Healer's Way, Volume II*, 1999. Used with permission.
- + African American spiritual. *Nobody Knows the Trouble I've Seen*. Mide Kolawole, vocals and keyboard. January Lim, violin. Used with permission.
- + John West, *Sacred Dancer, Founder of Valyermo Dancers, Oblate of St. Andrew's Abbey*.

Word and Image

- + Quote from Cole Arthur Riley, *This Here Flesh*, 2023.
- + Dr. Ken and Anne H.H. Pyle, Sadao Watanabe collection:
 - + Watanabe Sadao viewing his stencil. Used with permission.
 - + Watanabe, Sadao. *Job and His Wife*, 1966. Used with permission.
 - + Watanabe, Sadao. *Christ Carrying the Cross*, 1968. Used with permission.
- + Candle holder, Okada Hidden Christian collection. Leslie Okada Birkland. Used with permission.
- + *New Living Translation*, Job 2.8, Heb 5.7, Ps. 23.4, John 1.5, Ps. 46.10, Ps. 6.2-6.
- + *New International Version*, Jer 6.16.

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Video link available at www.ministrelife.org

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<https://abhms.org/>



Lament Labyrinth Walk 2023
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