

Living Labyrinth welcomes you



Seattle First Baptist Church Labyrinth, Seattle, Washington

## The Immersive Labyrinth Walk

A program guide for **Advent**

### 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 video link

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

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

### Meditative Music

Silent night, Holy night  
The stars are shining, for a weary world  
Silent night, Holy night  
Long lay the world, waiting for the dawn

A glimpse of hope (a weary world rejoices)  
For a new and glorious morn...  
Emmanuel, Emmanuel

Silent night, cold and bright  
That star still shining, for a lonely world  
Silent night, O that night  
Few were waiting, as the dawn appeared

A glimpse of hope (a weary world rejoices)  
In a new and glorious morn...  
Emmanuel, Emmanuel  
Emmanuel, Emmanuel

The stars are shining, for a weary world.

## Welcome

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

### Introduction to the Labyrinth

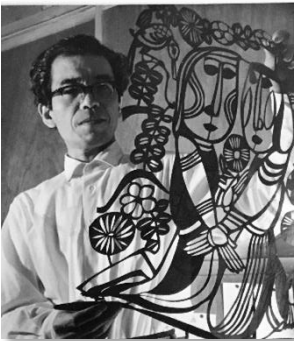
The labyrinth is over five thousand years old. People from all cultures and countries throughout the world have walked this path in contemplation. Each step engages our mind, body, and spirit. There is no right or wrong way to walk the labyrinth. It is your time to "be," allowing your thoughts and emotions to emerge. Feel deeply, listen carefully, and express your inner self. Like a good friend, the labyrinth is always open and accepting of you. Through music, prayers, scripture, and art, may this immersive walk gently stir something new in you.

When the Soul wants to experience something  
she throws out an image in front of her and then steps into it.

Meister Eckhart

### Introduction to Advent

The season of Advent (which means "arrival") spans four weeks prior to Christmas. It is time to ponder and await the promised Savior. The birth of Christ was prophesied in the Bible's Old Testament and found its fulfillment in the New Testament. We are invited to contemplate and re-live this timeless truth of the coming of Christ and to hold the promise of the second Advent to come.



Watanabe Sadao  
viewing his stencil

We will use the art of Sadao Watanabe, 20<sup>th</sup> century printmaker, as windows into God's story.

As we watch for the light, we have two fitting guides – Elizabeth who would bear a child at her very old age, and Mary who responded to the angel who told her that she would conceive a child by the Holy Spirit, replying "I am the Lord's servant."

They waited and experienced the *improbable* and the seemingly *impossible* births of John the Baptist and Jesus, the Son of God.

The Nativity scene allows us to imagine the closed door of the Inn and the open door of trust.

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 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)

## Entering a Time of Waiting

- + You are invited to gaze, meditate on the image
- + Enter the scene and imagine yourself in the story
- + Notice, ponder, and receive



Watanabe, Sadao. *Mary and Elizabeth*. 1970. 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

For a child is born to us, a son is given to us.  
The government will rest on his shoulders  
And he will be called: Wonderful Counselor,  
Mighty God, Everlasting Father, Prince of Peace.  
His government and its peace will never end.

Isa. 9.6-7

- + 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

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

## Visualizing the Word through Art

- + You are invited to gaze, meditate on the image
- + Enter the scene and imagine yourself in the story
- + Notice, ponder, and receive



Watanabe, Sadao. *Nativity*. 1993. Used with permission.

## Walking the Labyrinth

Music: Stella Benson. "Kyrie." *The Healer's Way, Volume 1*, 1998. Used with permission.

Our guide begins to walk the labyrinth. This is our cue to begin.

We are being led through the three movements of the labyrinth:

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

In each movement there is time and space for you to reflect and pray.

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

Our guide will now step out of the labyrinth.

You are invited to reflect on what you experienced. Feel free to sit or stand. You may want to journal.

We close our walk with a benediction ('bene' = good).

## Benediction

Dancer: Sandy Lew Nisperos

May these visuals and music seal what you experienced and send you forth.

O come, O come, Emmanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appear.

*\*Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!*

O Come Thou Dayspring come and cheer  
our spirits by Thine advent here;  
Disperse the gloomy clouds of night,  
And death's dark shadows put to flight.

O come, Thou Wisdom from on high,  
And order all things far and nigh;  
To us the path of knowledge show,  
And cause us in her ways to go.\*

O come, Desire of nations bind  
In one the hearts of all mankind;  
Bid Thou our sad divisions cease,  
And be Thy-self our King of peace.\*

*O Come, O Come, Emmanuel.* Latin: c. 9th C. Veni Emmanuel adapted from Plainsong, Mode I, Thomas Helmore.  
Arranged and performed by Mark Lum, 2021. Jaron Lum, Music Technical Adviser. Used with permission.

## Reflection

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

### Note on Journaling

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.



Crossroads Park  
Bellevue, WA

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 5000 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 the early faithful believers, unable to walk the pilgrimage to Jerusalem for fear of their lives, made a symbolic walk 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 temporal. You may find them as you walk and smell the freshly mown design in grass or hear your socks scuffle on a portable canvas. Some walks you may never forget, like the footprints in the fallen snow or the sand between your toes as the path washes into the ocean tide the labyrinth experience makes 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 on the journey,

*Carolyn Shimabukuro*

## Eleven Circuit Medieval Labyrinth



Enter

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

## Credits

### Labyrinth

+ *Eleven Circuit Medieval Labyrinth*, Seattle First Baptist Church, Seattle, Washington.

### Music and Dance

- + Benjamin Newburn, *Music Composition*. Used with permission.
- + Salt of the Sound. *Waiting for the Dawn*. Written and produced by Anita Tatlow and Benjamin Tatlow, 2016. Used with permission.
- + Stella Benson. "Kyrie." *The Healer's Way, Volume 1*, 1998. Used with permission.
- + Sandy Lew Nisperos, *Dancer*
- + O Come, O Come, *Emmanuel*. Latin: c. 9<sup>th</sup> C. Veni Emmanuel adapted from Plainsong, Mode I, Thomas Helmore. Arranged and performed by Mark Lum, 2021. Jaron Lum, Music Technical Advisor. Used with permission.

### Word and Image

- + Quote from Meister Eckhart, *German theologian, philosopher, mystic (c. 1260-c. 1328)*
- + Dr. Ken and Anne H.H. Pyle, Sadao Watanabe collection. Used with permission.
  - + Watanabe Sadao viewing his stencil.
  - + Watanabe, Sadao. *Mary and Elizabeth*, 1970; *Nativity*, 1993.
- + *New Living Translation*. Ps. 46.10; Is. 9. 6-7.
- + *New International Version*. Jer. 6.16.

### Consultants

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Video link available at [www.ministrelife.org](http://www.ministrelife.org)

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<https://abhms.org/>



Advent Labyrinth Walk 2021  
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