

Living Labyrinth welcomes you



Trinity Episcopal Cathedral, Portland, Oregon

The Immersive Labyrinth Walk

A program guide for **Maundy Thursday**

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



Bloedel Reserve
Bainbridge Island, Washington

And after all I lay me down
My broken pieces at the mercy of your hand
And still my soul waits for you
Longing, hoping, just to go deeper still
When your ways
Your ways
Your ways
Your ways are higher
Your ways are higher

Salt of the Sound. *Your Ways*. Written and produced by Anita Tatlow and Benjamin Tatlow, 2017.
Used with permission.

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.



Introduction to the Labyrinth

The labyrinth is a path that, when walked, engages the mind, the body, and the spirit. There is a natural rhythm to one's gait, unique to you. As you take one step at a time, your mind begins to let go of the pressing details of your life circumstances. You can feel your pulse slow and your body relax. You begin to notice the interior of your person - your soul. Your often "shy" soul finds the labyrinth to be a safe and secure place to emerge and be noticed.

If you have ever enjoyed the fun of a maze, you probably know that it can also be confusing or even frustrating trying to figure out how to get out of the twists and dead-ends. Although a labyrinth's appearance is similar to a maze, it is a singular path that leads to the center; there are no dead-ends and nothing to figure out. You merely follow the path to find your way into the center and then out. Instead of feeling confused or anxious about which way to go, the labyrinth path promotes clarity and peace; the path is clear.

This time and space devoted to walking the labyrinth allows you to slow down, reflect and become aware of the inner thoughts and feelings of your soul. It is a gracious space that accepts you exactly where you are at this moment. Like a good friend, the labyrinth is a gracious host, open and welcoming.

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

Listen to yourself and in that quietude, you might hear the voice of God.
Maya Angelou

Introduction to Maundy Thursday (Thursday of Holy Week)



The season of Lent lasts forty days. We now enter Holy Week. Palm Sunday begins the week of the Lord's Passion. As Jesus entered Jerusalem, the crowds waved palm branches and cheered him as King, while Jesus' eyes were cast toward the long road ahead to the cross.

The Thursday following Palm Sunday is known as Maundy Thursday, or Holy Thursday. (*Maundy* comes from the Latin word *mandate*, which means *command*). Maundy Thursday commemorates Jesus washing his disciples' feet and eating his last meal with them. By washing their feet, he expressed the full extent of his love for them. He humbled himself by performing this lowly task usually reserved for servants. His demonstration of radical servitude provided them the perfect example of how to live by serving others.

Later, after washing his disciples' feet, Jesus ate the Passover meal with them, again providing another tangible expression of compassionate presence and how to live in relationship with Him and to each other. The elements of the meal were filled with meaning. He explained that the bread represented his body and the wine, his blood. He blessed the wine and the bread and invited them to remember him each time they ate this meal. Everything he did that night made a heart-print on their souls. In the same way, God invites us to remember and live so that we, too, may have our souls imprinted.



Visual entry points for reflection



Watanabe Sadao
viewing his stencil

We will use the art of Sadao Watanabe, a 20th century printmaker, who uses the Japanese Folk art tradition in stencil dyeing. His print of Jesus washing the disciples' feet captures Jesus' humility and his love for his disciples. The second print of the Last Supper illustrates the poignant final meal with his beloved disciples. 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 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
- + Breathe out anything that hinders you from receiving God's love

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
- + Imagine your feet being washed by Jesus' hands
- + How do you feel? What thoughts emerge?



Watanabe, Sadao. *Jesus Washing the Disciples' Feet*. 1973. 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

The Lord, on the night that he was betrayed,
took some bread and gave thanks to God for it.
Then he broke it into pieces and said,
“This is my body which is given for you. Do this to remember me.”

In the same way he took the cup of wine after supper, saying,
“This cup is the new covenant between God and his people -
an agreement confirmed with my blood.
Do this to remember me as often as you drink it.”
For every time you eat this bread and drink this cup,
you are announcing the Lord’s death until he comes again.

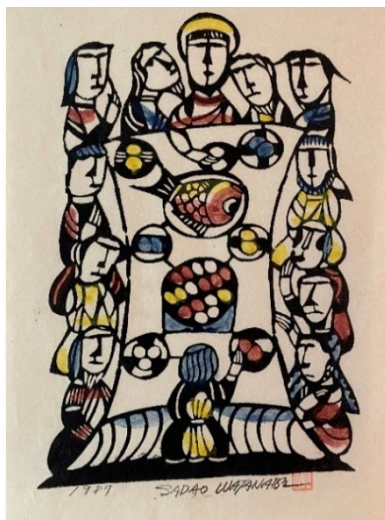
New Living Translation. 1 Corinthians 11: 23-26



- + 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

Visualizing the Word through Art

- + You are invited to gaze and meditate on the image
- + Enter the scene and imagine yourself at the table
- + Taste and receive



Watanabe, Sadao. *The Last Supper*. 1987. Used with permission.

Walking the Labyrinth

Music: Stella Benson, harper. "The Shephard (sic) and the Lord." *The Healer's Way, Volume II*. 1998. Used with permission.

Three Movements: 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.

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.

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

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

Dancers: Michael Fujimoto and Miles Haropp

Let us break bread together on our knees
Let us break bread together on our knees
When I fall on my knees
with my face to the rising sun
Oh, Lord have mercy on me

Let us drink wine together on our knees
Let us drink wine together on our knees
When I fall on my knees
with my face to the rising sun
Oh, Lord have mercy on me

Let us praise God together on our knees
Let us praise God together on our knees
When I fall on my knees
with my face to the rising sun
Oh, Lord have mercy on me.



Reflection

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

Trinity Episcopal Cathedral,
Portland, Oregon

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

+ *Eleven Circuit Medieval Labyrinth*, Trinity Episcopal Cathedral, Portland, Oregon.

Music and Dance

- + Benjamin Newburn, *Music Composition*. Used with permission.
- + Salt of the Sound. *Your Ways*. Written and produced by Anita Tatlow and Benjamin Tatlow, 2017. Used with permission.
- + Stella Benson, harper. "The Shephard (sic) and the Lord." *The Healer's Way, Volume II*, 1998. Used with permission.
- + *Let Us Break Bread Together*. African-American Spiritual. Written by George Bernard, 1912. Arranged and performed by Melvin Fujikawa. Used with permission.
- + Michael Fujimoto and Miles Harrop, *Dance Choreographers and Performers*

Word and Image

- + Quote from Maya Angelou, Twitter, 23 May 2014, twitter.com/DrMayaAngelou
- + Dr. Ken and Anne H.H. Pyle, Sadao Watanabe collection. Used with permission.
 - + Watanabe Sadao viewing his stencil.
 - + Watanabe, Sadao. *Jesus Washing the Disciples' Feet*, 1973.
 - + Watanabe, Sadao. *The Last Supper*, 1987.
- + *New Living Translation*. 1 Corinthians 11: 23-26
- + *Bread and Cup*, Trinity Episcopal Cathedral Labyrinth, Portland, Oregon.

Consultants

- + Darren Hochstedler, *Church Administrator*, Seattle First Baptist Church
- + Rev. Florence Li, *National Coordinator for Asian Ministries*, American Baptist Home Mission Societies
- + Carol B. Schneider, *retired high school English teacher*, San Gabriel, California

Design and Production Team

- + Chong Ahn, *Videographer*, Chong Ahn Productions, chongchul@gmail.com
- + Andrea Fontana, *Program Guide Editor*
- + Kristen Shimabukuro, *Administrative Assistant*
- + Carolyn Y. Shimabukuro, *Design and Producer, Spiritual Director and Labyrinth Facilitator*

Our gratitude to all who have participated in making this video a reality.

Video link available at www.ministrelife.org

This video is made possible by a grant from the American Baptist Home Mission Societies.

<https://abhms.org/>



Maundy Thursday Labyrinth Walk 2022

All rights reserved.