



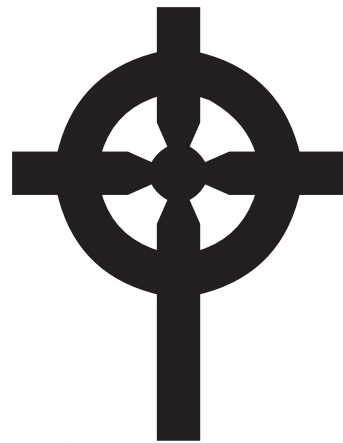
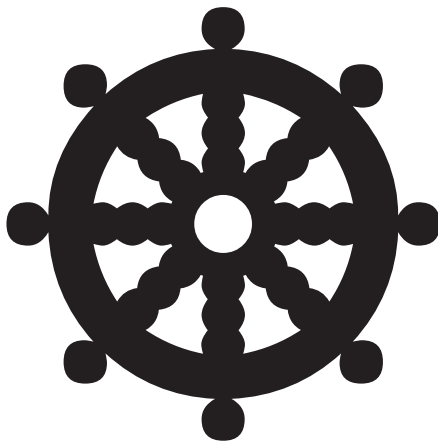
INTERFAITH PRAYER

in the style of Taizé

LIVING BUDDHA, LIVING CHRIST, LIVING SPIRIT

May 21, 2024

7:00 PM



Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.

Welcome to Saint Mark's Cathedral and this Interfaith Prayer service with Buddhist Chants and the Music of Taizé. Wherever you are on your spiritual journey, you are welcome here!

To learn more about Taizé Prayer at Saint Mark's, visit saintmarks.org/taize.

To learn more about Buddhist Meditation with Clear Mountain Monastery, visit clearmountainmonastery.org.



ABOUT THIS PRAYER SERVICE

While planning this prayer service, many themes were explored. The group took notable inspiration from the writings and collaborations of Buddhist Monk Thích Nhất Hạnh, and Trappist Monk Thomas Merton, OCSO. Hạnh and Merton's relationship in the late 1960s formed the foundation for Christian/Buddhist dialogue.

The theme of Living Buddha, Living Christ, Living Spirit was agreed upon as a theme for tonight's service. This theme was inspired by the title of Thích Nhất Hạnh's famous book Living Buddha, Living Christ.

Parallels were identified between these differing traditions by using the fruit of the Spirit as a framework (as known from Galatians 5:22-26).

Tonight's prayer service meditates on the parallels between each "fruit of the Spirit" and a corresponding "Dhamma" from Buddhist scripture. Each section is prefaced with a brief background to the concepts, and one Reading and one Chant are paired with each fruit of the Spirit or Dhamma.

The readings from the Christian tradition are sourced from either the Hebrew Bible (sometimes referred to as the "Old Testament") or the New Testament, both of which together form the sacred scriptures of the Christian tradition. Most of the Christian chants in tonight's service come from the ecumenical monastic community of Taizé, France (www.taize.fr).

The readings and chants of the Buddhist tradition are sourced from the Pali Canon, the most complete surviving collection of the earliest Buddhist scriptures, or "Suttas." Many chants here have been rendered in Pali, the original language of these texts. Most of the readings are sourced from the Dhammapada — a collection of sayings of the Buddha in verse form. Some words have been adjusted to be more gender-inclusive.

Our prayer is that the readings, prayers, and chants of tonight's service uplift your soul and draw you closer to the Spirit's presence in your life. May peace be with you.

OPENING GREETINGS AND BLESSING

As the community gathers, all are invited to settle in silence.

You may remain seated throughout the entire service.

LAND ACKNOWLEDGMENT & WELCOME

The Very Reverend Steven L. Thomason,
Dean & Rector, Saint Mark's Cathedral

OPENING BLESSING

The Venerable Ajahn Nisabho,
Monastic, Clear Mountain Monastery

SAMANTĀ cakkavālesu
Atrāgacchantu devatā

From all universes may the devas come here.

Saddhammam muni-rājassa
Sunantu sagga-mokkhadam.

*May they listen to the True Dhamma of the King
of Sages, leading to heaven and emancipation.*

Sagge kāme ca rupe
Giri-sikharatate cantalikkhe vimāne

*Those in the heavens of sensuality and form, on peaks and
mountain precipices, in palaces floating in the sky,*

Dipe ratthe ca gāme
Taruvana-gahane geha-vatthumhi khetto,

*In islands, countries, and towns,
In groves of trees and thickets, around homesites and fields.*

Bhummā cāyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā

*And the earth-devas, spirits, heavenly minstrels,
and nagas, in water, on land, in badlands and nearby:*

Titthanta santike yam
Muni-vara-vacanam sadhavo me sunantu.

*May they come and listen with approval.
As I recite the word of the excellent sage.*

Dhammassavana-kalo ayam-bhadanta.
(repeat 3 times.)

*This is the time to listen to the Dhamma,
Venerable Beings.*

1. LOVE (METTA)

The reading for the first fruit of the Spirit, Love (Metta), is taken from the Gospel according to St. Mark. In this reading, often given the nickname “The Great Commandment,” Jesus provides the two most important commandments that in themselves summarize the whole point the law. This “Great Commandment” appears in all three of the canonical Gospels (Matthew, Mark, and Luke). The Sadducees were a sect within Judaism in the time of Jesus, and were tasked with priestly and temple responsibilities.

The chant is called the “Karaniya Metta Sutta: The Buddha’s Words on Loving-Kindness.” Metta is often translated as loving-kindness, well-wishing, friendliness. Metta cultivation is a popular form of Buddhist meditation, which centers on cultivating goodwill towards living beings. Metta is a quality which arises within the greater context of the Buddhist training — the Buddha describes this context before he introduces metta within this teaching.

READING

Mark 12:28-31

ONE OF the scribes came near and heard the Sadducees disputing with one another, and seeing that Jesus answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” ♦

For this chant, the bracketed text is chanted by the leader, and all are invited to join the chant where indicated.

CHANT *The Buddha's Words on Loving-Kindness*

Leader [Nôw let us chant the Buddha's words on loving-kindness.]

Leader [This is what should be done]

All By one who's skilled in goodness
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,

Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skilful,
Not proud and demanding in nature.

Let them not do the slightest thing
That the wise would later reprove,
Wishing: In gladness and in safety,
May all beings be at ease.

Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,

The seen and the unseen,
Those living near and far away,
Those born and to be born,
May all beings be at ease.

Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world:

Spreading upwards to the skies
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated,
Or lying down — free from drowsiness —
One should sustain this recollection.
This is said to be the sublime abiding.

By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
Is not born again into this world.

2. JOY (PAMOJJA)

Readings for the second fruit of the Spirit, Joy (Pamojja), are taken from the Dhammapada. These verses praise joy in the Dhamma — the Buddha’s teaching. Another meaning of Dhamma is the timeless, universal law which governs the natural order of things, with a primary focus on action and the fruits of action.

Important terms: “aggregates” sum up the whole of an individual’s mental and physical experience, the “Deathless” refers to an Enlightened state beyond birth and death.

The chant, taken from the Christian community of Taizé, is inspired by the words of the letter of St. Paul to the Romans, chapter 14. In this letter, Paul is speaking to the people of Rome in the first century C.E., offering them pastoral counsel concerning problems that have arisen within the community of Christians there.

READING

Dhammapada Verses: 78, 205, 373-374

DRINKING the Dhamma,
refreshed by the Dhamma,
one sleeps at ease
with clear awareness & calm.
In the Dhamma revealed
by the noble ones,
the wise person
always delights. (DHP 78)

DRINKING the nourishment,
the flavor,
of seclusion & calm,
one is freed from evil, devoid
of distress,
refreshed with the nourishment
of rapture in the Dhamma. (DHP 205)

AMONASTIC with their mind at peace,
going into an empty dwelling,
clearly seeing the Dhamma aright:
their delight is more
than human.

However it is,
however it is they touch
the arising-&-passing of aggregates:
they gain rapture & joy:
that, for those who know it,
is deathless,
the Deathless. (DHP 373-374) ♦

CHANT

The Kingdom of God

WORDS: cf. Romans 14:17

MUSIC: Taizé

For this chant, you are invited to join in the singing ostinato (continually repeated), either with the melody/soprano line, or harmonizing with one of the three other parts (alto, tenor, bass). The choir will signal the end of the chant by singing it the last time through a cappella (without musical accompaniment).

The king - dom of God is jus-tice and peace and joy in the Ho-ly Spi - rit.

5
Come, Lord, and o - pen in us the gates of your king - dom. (The)

3. PEACE (SANTI)

The reading for the third fruit of the Spirit, Peace (Santi), is taken from the Gospel according to St. John. In this reading, Jesus is speaking to his disciples (followers) after he shared the Last Supper with them and washed their feet, showing him the example of servant leadership. In these verses from John, Jesus leaves the disciples his peace, which the world cannot give them. This occurs the night of Jesus's arrest, the day before his crucifixion.

The chant, "Reflections on Universal Well-Being," is one way to reflect on the four "Brahmaviharas," the divine abidings: loving kindness, compassion, sympathetic joy, and equanimity. Equanimity can be considered the culmination of these. Reflecting on the principles of action is often associated with equanimity; all beings reap what they sow, all in accordance with the unchanging, universal laws governing the principles of action.

READING

John 14:26-27

JESUS SAID, "The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid." ♦

For this chant, the bracketed text is chanted by the leader, and all are invited to join the chant where indicated.

CHANT *Reflections on Universal Wellbeing*

Leader [Now let us chant the reflections on universal well-being.]

Leader [May I abide in well-being,]

All In freedom from affliction,
In freedom from hostility,
In freedom from ill-will,
In freedom from anxiety,
And may I maintain well-being in myself.

May everyone abide in well-being,
In freedom from hostility,
In freedom from ill-will,
In freedom from anxiety, and may they
Maintain well-being in themselves.

May all beings be released from all suffering.

And may they not be parted from the good fortune they have attained.

When they act upon intention,
All beings are the owners of their action and inherit its results.
Their future is born from such action, companion to such action,
And its results will be their home.

All actions with intention,
Be they skilful or harmful —
Of such acts they will be the heirs.

4. PATIENCE (KHANTI)

The reading for the fourth fruit of the Spirit, Patience (Khanti), is an excerpt from the Kakacupama Sutta: The Simile of the Saw. In this teaching, the Buddha addresses monks with a series of similes on the importance of maintaining patience and goodwill even when faced with abuse and criticism. Only when faced with difficult situations can one truly be known as gentle, even-tempered, and calm.

The chant, also sourced from Taizé, is inspired by the words of Jesus from the Gospel according to St. Matthew when Jesus asks his disciples (followers) to stay awake with him and pray in the Garden of Gethsemane the night of his arrest. The words of the verses are inspired by the prayer Jesus himself prays, one of the few places in the Gospel where Jesus so vividly shows emotion, as he knows that the hour of his arrest and crucifixion is at hand.

READING excerpt from *Simile of the Saw*

OTHERS may address you in a timely way or an untimely way.

They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of goodwill or with inner hate.

In any event, you should train yourselves: “Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of goodwill, and with no inner hate. We will keep pervading them with an awareness imbued with goodwill and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with goodwill—abundant, exalted, immeasurable, free from hostility, free from ill will.” That’s how you should train yourselves.

[E]ven if bandits were to carve you up savagely, limb by limb, with a two-handled saw, they among you who let their heart get angered even at that would not be doing my bidding. Even then you should train yourselves: ‘Our minds will be unaffected and we will say no evil words.’

Monastics, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure? ♦

THE GREAT SILENCE

All are invited into a period of silence and stillness for personal meditation and prayer, begun by the chime of the singing bowl.



CHANT

Stay with me (*Bleibet hier*)

WORDS: Matthew 26:38, ff.

MUSIC: Jacques Berthier

For this chant, you are invited to join in the singing of the Refrain ostinato (continually repeated), either with the melody/soprano line, or harmonizing with one of the three other parts (alto, tenor, bass). A cantor will sing the verses. The choir will signal the end of the chant by singing it the last time through a cappella (without musical accompaniment).

Stay with me, re-main here with me, watch_ and pray,— watch_ and pray.—
Blei - bet hier und wa - chet mit mir. Wa - chet und be - tet, wa - chet und be - tet.

Verses (sung by cantor):

1. Stay here and keep watch with me. Watch and pray, watch and pray!
2. Watch and pray not to give way to temptation.
3. My heart is nearly broken with sorrow. Remain here with me, stay awake and pray.

5. KINDNESS (KARUNA)

The reading for the third fruit of the Spirit, Kindness (Karuna), is taken from the book of the prophet Micah, from the Hebrew Bible. Micah, considered a minor prophet of the Hebrew Bible, lived in the late eighth and early seventh century, B.C.E.

The chant, “Suffusion with the Divine Abidings,” is another way to cultivate the aforementioned “Brahmaviharas.” Each divine abiding is in turn first established within the heart, then directed outwards into each of the four directions (quarters), then directed to pervade the “all-encompassing world.”

READING *Micah 6:6-8*

“**W**ITH what shall I come before the LORD,
and bow myself before God on high?
Shall I come before him with burnt-offerings,
with calves a year old?
Will the LORD be pleased with thousands of rams,
with tens of thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
He has told you, O mortal, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God? ♦

For this chant, the bracketed text is chanted by the leader, and all are invited to join the chant where indicated.

CHANT *Suffusion with the Divine Abidings*

Leader [Now let us chant the Suffusion with the Divine Abidings.]

All Mettā-sahagatena cetasā ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantāṃ lokaṃ mettā-sahagatena cetasā
Vipulena mahaggatena appamaṇena averena abyāpajjhena
pharivā viharati

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catuttham
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantam lokam karuṇā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena
pharivā viharati

Muditā-sahagatena cetasā ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catuttham
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantam lokam muditā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena
pharivā viharati

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharivā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catuttham
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantam lokam upekkhā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena abyāpajjhena
pharivā viharati

English translation: Now let us make the Four Boundless Qualities shine forth. I will abide pervading one quarter with a heart imbued with loving-kindness; Likewise the second, likewise the third, likewise the fourth; So above and below, around and everywhere; and to all as to myself. I will abide pervading the all-emcompassing world with a heart imbued with loving-kindness; abundant, exalted, immeasurable, without hostility, and without ill-will. I will abide pervading one quarter with a heart imbued with compassion; Likewise the second, likewise the third, likewise the fourth; So above and below, around and everywhere; and to all as to myself, I will abide pervading the all-encompassing world with a heart imbued with compassion; abundant, exalted, immeasurable, without hostility, and without ill-will. I will abide pervading one quarter with a heart imbued with gladness; likewise the second, likewise the third, likewise the fourth; So above and below, around and everywhere; and to all as to myself. I will abide pervading the all-emcompassing world with a heart imbued with gladness; abundant, exalted, immeasurable, without hostility, and without ill-will. I will abide pervading one quarter with a heart imbued with equanimity; Likewise the second, likewise the third, likewise the fourth; So above and below, around and everywhere; and to all as to myself. I will abide pervading the all emcompassing world with a heart imbued with equanimity; abundant, exalted, immeasurable, without hostility, and without ill-will.

6. GOODNESS (PUÑÑA)

The readings for the sixth fruit of the Spirit, Goodness (Puñña), are sourced from the Dhammapada. In the first verse, “phenomena” can be understood to be all constituents of experience.

The chant, also sourced from Taizé, is inspired by the words from the Gospel according to St. John, where Jesus shares wisdom with his disciples at the Last Supper, and Psalm 145, a psalm of praise to God’s goodness.

READING *Dhammapada 1-2, 122, 219-220*

PHENOMENA are preceded by the heart ... If you speak or act with a corrupted heart, then suffering follows you – as the wheel of the cart, the track of the ox that pulls it. Phenomena are preceded by the heart ... If you speak or act with a calm, bright heart, then happiness follows you, like a shadow that never leaves. (DHP 1-2)

DON’T underestimate goodness,
thinking, ‘It won’t amount to much.’
A water jar fills,
even with water
falling in drops.
With goodness—even if
bit
by
bit,
habitually—
the enlightened one fills themselves full. (DHP 122)

ONE long absent comes home safe from afar. Their kin, their friends, their companions, delight in their return. In just the same way, when you’ve done good & gone from this world to the world beyond, your good deeds receive you—as kin, someone dear come home. (DHP 219-220) ♦



CANDLE LIGHTING

During the following chant, all are invited to bring the prayers in your heart forward, symbolized by lighting a single candle in the candle bowl. Please place your candle as close to the center as possible, working outward as more candles are added.

For this chant, you are invited to join in the singing of the Refrain ostinato (continually repeated), either with the melody/soprano line, or harmonizing with one of the three other parts (alto, tenor, bass). A cantor will sing the verses. The choir will signal the end of the chant by singing it the last time through a cappella (without musical accompaniment).

There can be no great - er love than to lay down our life for those we
 Il n'est pas de plus grand a - mour que de don - ner sa vie pour ceux qu'on

love. Oh Bless the Lord our
 ai - me. Grande est ta bon-

God, whose good - ness a - bounds! Oh.
 té, Sei - gneur, en - vers nous!

Verses (sung by cantor):

1. Every day I will bless you, Lord, and praise your name forever.
 Great is the Lord and highly to be praised. God's love is beyond compare.
2. Every age shall proclaim your works, and shall declare your wondrous deeds.
 I shall speak of your light and splendor, tell the tale of your wonderful works.
3. The Lord is merciful and good, the Lord is patient and abounding in love.
 How good you are, Lord, to all, your compassion is for all you have made.
4. You are faithful in all your words, and loving in all your deeds.
 You support all those who are falling and raise up all who are bowed down.
5. You are just in all your ways, and kind in all your deeds.
 You are close to all who call you, who call on you from their heart.

7. FAITHFULNESS (SADDHA)

The reading for the seventh fruit of the Spirit, Faithfulness (Saddha), is taken from the book of Lamentations of the Hebrew Bible. These Lamentations, attributed to the Hebrew prophet Jeremiah, reflect the feelings of the Israelites after the destruction of Jerusalem and subsequent exile in Babylon in the sixth century B.C.E. Though the Israelites lamented their exile, they remember God's faithfulness.

The chant refers to "Noble Ones." These are beings who have attained awakening — unshakeable deliverance, foremost peace, ultimate security from bondage. These are not simply devout Buddhists; Noble Ones have glimpsed the Deathless. Their faith in the Tathagata (the Buddha), the Dhamma (the Buddha's teaching), and the Sangha (the Buddha's Noble disciples) has been confirmed through direct experience.

READING

Lamentations 3:22-33

THE STEADFAST love of the LORD never ceases,
His mercies never come to an end;
they are new every morning;
great is your faithfulness.
"The LORD is my portion," says my soul,
"therefore I will hope in him."

The LORD is good to those who wait for him,
to the soul that seeks him.
It is good that one should wait quietly
for the salvation of the LORD.
It is good for one to bear
the yoke in youth,
to sit alone in silence
when the LORD has imposed it,
to put one's mouth to the dust
(there may yet be hope),
to give one's cheek to the smiter,
and be filled with insults.

For the Lord will not
reject for ever.
Although he causes grief, he will have compassion
according to the abundance of his steadfast love;
for he does not willingly afflict
or grieve anyone. ♦

For this chant, the bracketed text is chanted by the leader, and all are invited to join the chant where indicated.

CHANT *Riches of the Noble Ones*

Leader [Now let us chant the verses on the Riches of the Noble Ones.]

All Yassa saddhā tathāgate acalā supatiṭṭhitā
Sīlañca yassa kalyāṇaṃ ariya-kantaṃ pasāmsitaṃ

*One whose faith in the Tathāgata
Is unshaken and established well,
Whose virtue is beautiful,
The Noble Ones enjoy and praise;*

Saṅghe pasādo yass'atthi uju-bhūtañca dāssanaṃ
Adaliddo'ti taṃ āhu amoghaṃ tassa jīvitaṃ

*Whose trust is in the Saṅgha,
Who sees things rightly as they are,
It is said that not in vain
And undeluded is their life.*

Tasmā saddhañca sīlañca pasādaṃ dhamma-dāssanaṃ
Anuyuñjetha medhāvī saraṃ buddhāna sāsanaṃ

*To virtue and to faith,
To trust to seeing truth,
To these the wise devote themselves,
The Buddha's teaching in their mind.*

8. GENTLENESS (APICCHATA)

The readings for the eighth fruit of the Spirit, Gentleness (Apicchata), are drawn from the Dhammapada.

The chant is inspired by the words of Psalm 46. The Psalms, also called the Psalter, are a collection of liturgical songs of the ancient Israelites. Psalm 46 is a song praising God for being present in the midst of troubling times. The refrain, “Be still and know that I am God” reminds us, even while bad things may be happening around us, to still ourselves and focus on the presence of God.

READING *Dhammapada 49-50 & 321, 270, 225, 133-134*

AS A BEE — without harming
the blossom,
its color,
its fragrance —
takes its nectar & flies away:
so should the sage
go through a village.

Focus,
not on the rudenesses of others,
not on what they’ve done
or left undone,
but on what you
have & haven’t done
yourself. (DHP 49-50)

NOT BY harming life does one become noble. One is termed noble for being gentle to all living things. (DHP 270)

GENTLE sages, constantly restrained in body, go to the unwavering state where, having gone, there’s no grief. (DHP 225)

SPEAK harshly to no one, or the words will be thrown right back at you. Contentious talk is painful, for you get struck by rods in return.

If, like a flattened metal pot you don’t resound, you’ve attained an Unbinding; in you there’s found no contention. (DHP 133-134) ♦

CHANT*Be still and know that I am God*

WORDS: based on Psalm 46

MUSIC: Steven C. Warner

*The choir sings the refrain, all repeat it.**A cantor chants a verse while all hum the tune, then all repeat the refrain as noted.*

Refrain (hummed during verses)

Be still and know that I am God; *be still,*

Be still and know that I am God.

Verses (sung by cantor):

1. God is a refuge and strength,
a helper close at hand,
close to my distress. **Refrain**
2. So may we not be afraid,
though trembling is the earth,
though all the mountains fall. **Refrain**
3. Though all the waters may rage,
the seas press all around,
my God will be my strength. **Refrain**
4. The rivers resound with great love,
the city sings for joy,
with God we will stand firm. **Refrain**
5. Consider the works of the Lord,
the labors God has done,
all conflict now will cease. **Refrain**
6. The Lord of creation is near,
a stronghold deep within,
“Be still and know God’s peace.” **Refrain**

9. SELF-CONTROL (SAMVARA)

The reading for the ninth and final fruit of the Spirit, Self-control (Samvara), comes from the Epistle (letter) of St. James, thought to be the brother of Jesus. James wrote this letter in the early days after Christ's death and resurrection to the Jewish Christians dispersed outside of Israel. In his letter, he provides a guidebook for following Christ as a way of life (not just as a system of beliefs) and avoiding ways that lead to death. The Epistle of St. James offers something more: a fundamental consideration of the nature of faith and the character of true religion.

The chant is an excerpt from the Buddha's first sermon after he attained full enlightenment. Here is described the "Middle Way," which avoids the two extremes of sensuality and self-deprivation. Sensuality consists of sense-pleasures which invade the mind, making it feverish and obsessive, while self-deprivation seeks to avoid all agreeable, pleasing phenomena. Self-deprivation was a common practice which the Buddha undertook until he understood it as fruitless, cultivating instead the "blameless pleasure" of a concentrated mind which leads to insight.

READING

James 1:19-27 (Common English Bible)

KNOW this, my dear brothers and sisters: everyone should be quick to listen, slow to speak, and slow to grow angry. This is because an angry person doesn't produce God's righteousness. Therefore, with humility, set aside all moral filth and the growth of wickedness, and welcome the word planted deep inside you—the very word that is able to save you.

You must be doers of the word and not only hearers who mislead themselves. Those who hear but don't do the word are like those who look at their faces in a mirror. They look at themselves, walk away, and immediately forget what they were like. But there are those who study the perfect law, the law of freedom, and continue to do it. They don't listen and then forget, but they put it into practice in their lives. They will be blessed in whatever they do.

If those who claim devotion to God don't control what they say, they mislead themselves. Their devotion is worthless. True devotion, the kind that is pure and faultless before God the Father, is this: to care for orphans and widows in their difficulties and to keep the world from contaminating us. ♦

For this chant, the bracketed text is chanted by the cantor, and all are invited to join the chant where indicated.

CHANT teachings from the *Discourse on Setting in Motion the Wheel of Dhamma*

Leader [Now let us chant the teachings from the *Discourse on Setting in Motion the Wheel of Dhamma*.]

All Dve me bhikkhave antā

Bhikkhus, there are these two extremes

Pabbajītena na sevītabbā

That should not be pursued by one who has gone forth:

Yo cāyaṃ kāmesu kāma-sukh'allikānūyogo

That is, whatever is tied up to sense pleasures, within the realm of sensuality,

Hīno

Which is low,

Gaṃmo

Common,

Pothujjaniko

The way of the common folks,

Anāriyo

Not the way of the Noble Ones

Anattha-sāñhito

And pointless;

Yo cāyaṃ atta-kilamāthānūyogo

Then there is whatever is tied up with self-deprivation,

Dukkho

Which is painful,

Anāriyo

Not the way of the Noble Ones

Anattha-sāñhito

And pointless.

Ete te bhikkhave ubho ante anupagamma majjhimā

paṭipadā tathāgataena abhisambuddhā

Bhikkhus, without going to either of these extremes,

the Tathāgata has ultimately awakened to a middle

way of practice,

Cakkhu-karaṇī

Giving rise to vision,

Ñāṇa-karaṇī

Making for insight,

Upasamāya

Leading to calm,

Abhiññāya

To heightened knowing,

Sambodhāya

Awakening,

Nibbānāya samvattati

And to Nibbāna.

CLOSING BLESSING

Dean Thomason

MAY YOUR needs be few and your living simple.
May your actions bear witness to the suffering of others
and to the cause of compassion and care.
May your hands be instruments of mercy.
May your steps stay on the journey of justice and peace.
May your tongue speak gentle words of hope
for those who are oppressed without fear of the powerful.
In all things hold fast to that which is good,
rendering to no one evil for evil.
And may the Source of Love dwell with you and in you
this night and for evermore. Amen.

POSTLUDE

*You are invited to remain for a time in this space for prayer and meditation, or leave quietly so as not to disturb others.
May peace be with you this night and always.*



MINISTERS OF THE LITURGY

OPENING BLESSING

The Venerable Ajahn Nisabho

READERS

Carrie Kahler
Bryanna Raiche
Emily Meeks
Louis Sweeny
James Davidson
Dori Rosenberg
Michael Perera
Jonathan Stenberg

The Reverend Canon Richard C. Weyls

CLOSING BLESSING

The Very Reverend Steven L. Thomason

USHERS

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VIDEO

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Denis Betev
Hannah Hochkeppel
Ajahn Kovilo
Ajahn Nisabho
Bryanna Raiche
Mark Rogers
Michael Seewer
Louis Sweeny

Taizé Prayer takes a summer hiatus through September. Join us for our next Taizé Prayer liturgy on Tuesday, October 1, 2024 at 7:00 p.m., in the cathedral nave and livestreamed when we celebrate the Feast of St. Michael & All Angels.

ABOUT THE COVER SYMBOLS: *The three symbols on the cover are: the wheel of Dharma, or dharmachakra, a symbol used in Buddhism to represent the Buddha's teaching and divine moral order; a Celtic cross, a Christian symbol with origins in the Celtic Christian churches of the British Isles (from which The Episcopal Church originates); and the dove carrying an olive branch, symbols representing the Holy Spirit and peace. A stylized form of the dove in the shape of a cross is also the symbol of Taizé.*

ABOUT THE ICON: BUDDHA AND JESUS

Tracy Councill, Iconographer



This icon was written in 2019 for a friend of the iconographer who practiced both Christianity and Buddhism. He wanted Buddha and Jesus, each at a moment of enlightenment/calling. Buddha is shown seated under the banyan tree, touching the earth. Jesus is shown returning from his forty-day sojourn in the wilderness, in this case fashioned after the New Mexico desert.

Tracy Councill is an artist and art therapist, having retired in early 2023 after a long career working with Pediatric Hematology-Oncology patients at Georgetown University Hospital in Washington, DC. She first studied iconography in 2017 with Suzanne Schleck, a very accomplished iconographer who lives in New Jersey, and she has developed an ongoing iconography practice of her own. Tracy most enjoys creating non-traditional icons of her own design, rather than copying traditional ones. You can find more of Tracy's work on her Instagram, @wood-blockprints.

A copy of this icon was purchased as a gift from Clear Mountain Monastery to Saint Mark's Cathedral in commemoration of tonight's interfaith prayer service, and in gratitude for friendships and relationships forged over the years.

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