



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON



CLEAR  
MOUNTAIN  
A Buddhist Forest Monastery

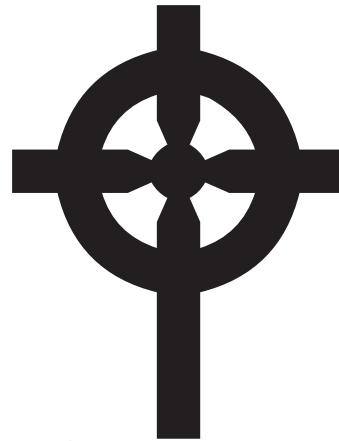
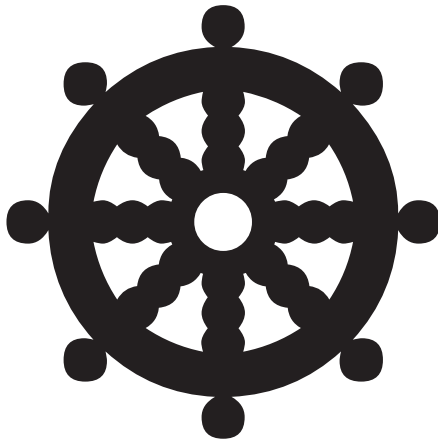
# INTERFAITH PRAYER

*in the style of Taizé*

LIVING BUDDHA, LIVING CHRIST, LIVING SPIRIT

June 9, 2026

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 Buddhist Meditation with Clear Mountain Monastery, visit [clearmountainmonastery.org](http://clearmountainmonastery.org).*



## ABOUT THIS PRAYER SERVICE

*This is the third celebration of our interfaith prayer service, honoring the growing connection between our two communities. A group of people from both Saint Mark's and Clear Mountain explored many themes when planning this service, taking 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 selections of readings and chants 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](http://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 Reverend Canon Emily Griffin,  
Canon Vicar, Saint Mark's Cathedral

## OPENING BLESSING

The Venerable Ajahn Nisabho,  
Monastic, Clear Mountain Monastery

*In Buddhist tradition, it is said that devas (celestial beings) are drawn to the sound of sacred teachings, gathering to listen as they are expounded.*

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 cāyantū 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)

For the first fruit of the Spirit, Love (Metta), we begin with two chants. For the first chant, inspired by the Gospel of St. John, chapter 15, verses 1-8, we meditate on the words of Jesus in which he proclaims himself as the true vine to which each branch must be united if it is to bear fruit. The vine and the vineyard are well-known symbols for God's people throughout Christian scripture.

The second 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 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.

## CHANT

*Flower of life*

WORDS: cf. John 15:1-8

MUSIC: Rufino Zaragoza, OFM

*The choir sings the refrain, all repeat it.*

*A cantor sings a verse, then all repeat the refrain as noted.*

*Refrain:*



*Verses (sung by cantor):*

1. All you humble and lowly of heart, come be planted down near the earth, close to my heart. *Refrain*
2. Have no fear of the vine grower's hand; it trims clean the branches of life, to bear more fruit. *Refrain*
3. I alone am the life-giving vine; in my death I nourish your lives, in you I dwell. *Refrain*

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*

**D**RINKING 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)

**D**RINKING 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)

**A**MONASTIC 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*

**J**ESUS 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*

SO TOO, monks, a monk may be ever so gentle, ever so mild-tempered, ever so calm, so long as disagreeable aspects of speech do not touch him. But it is only when disagreeable aspects of speech touch him that it can truly be known whether that monk is really gentle, mild-tempered, and calm.

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.

[E]ven if bandits were to carve you up savagely with a two-handed saw, limb by limb, whoever gave way to a corruption of the heart would not be doing my bidding. Even then you should train yourselves thus: “Our minds shall be unaffected and we shall say no evil words. We shall dwell sympathetic to that person’s welfare, with a mind of goodwill, and with no inner hate. We shall continuously suffuse them with an awareness imbued with goodwill and, with them as the foundation, we shall abide pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, exalted, immeasurable, free from hostility, free from ill will.” That is how you should train yourselves. ♦

## 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 fifth 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 make the Four Boundless Qualities shine forth.]

*All* [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-encompassing 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 comp<sup>h</sup>assion;  
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-encompassing 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-encompassing 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.*

*We offer two chants during the candle lighting: Breathe in us (Atme in uns), a Taizé piece with words inspired by St. Augustine; and I am sure I shall see, with words from Psalm 27, verse 17.*

### READING

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

**P**HENOMENA 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)

**D**ON'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)

**O**NE 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 chants, 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.*

**CHANTS DURING CANDLE LIGHTING**

*Breathe in us (Atme in uns)*

WORDS: att. St. Augustine  
MUSIC: Taizé

Breathe in us, Ho - ly Spi - rit.  
At - me in uns, Hei - li - ger Geist.

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one flat (B-flat). The melody is simple and repetitive, with lyrics written below the notes. The piano accompaniment consists of chords and single notes, mirroring the vocal line.

*I am sure I shall see*

WORDS: Psalm 27:17  
MUSIC: Taizé

I am sure I shall see the good-ness of the Lord in the land of the liv - ing.

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of three sharps (F#, C#, G#). The melody is simple and repetitive, with lyrics written below the notes. The piano accompaniment consists of chords and single notes, mirroring the vocal line.

Yes, I shall see the good-ness of our God, hold firm, trust in the Lord. I am

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of three sharps (F#, C#, G#). The melody is simple and repetitive, with lyrics written below the notes. The piano accompaniment consists of chords and single notes, mirroring the vocal line.

## 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 Jereusalem and subsequent exile in Babylon in the sixth century B.C.E. Though the Israelites lamented their exile, they remember God's faithfulness.*

*The Itipi chant is a Pali chant in Buddhism that praises the qualities of the Buddha (the Teacher), Dhamma (the Teaching), and Sangha (Enlightened Beings). Taught by the Buddha as an antidote to fear, It is often chanted repeatedly, traditionally 108 times, to focus the mind and recollect the sources of Buddhist refuge.*

### 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** Buddha-dhamma-saṅgha-guṇā (Qualities of the Buddha, Teachings, and Sangha)

Leader [Now let us chant verses in praise of the Triple Gem.]

**All** Iti pi so bhagavā arahaṃ sammā-sambuddho  
He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One;  
Vijjā-caraṇā-sampanno sugato loka-vidū  
He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds;  
Anūttaro purisa-damma-sārathi  
He trains perfectly those who wish to be trained;  
Satthā devamanussānaṃ buddho bhagavā 'ti  
He is Teacher of gods and humans; he is Awake and Holy.

Svākkhāto bhagavatā dhammo sāṇḍiṭṭhiko akāliko ehi-passiko  
The Dhamma is well expounded by the Blessed One, apparent here and now, timeless, encouraging investigation;  
Opanayiko paccattaṃ vedītabbo viññūhī 'ti  
Leading inwards, to be experienced individually by the wise.

Supaṭipanno bhagavato sāvaka-saṅgho  
They are the Blessed One's disciples, who have practised well,  
Uju-paṭipanno bhagavato sāvaka-saṅgho  
Who have practised directly,  
Ñāya-paṭipanno bhagavato sāvaka-saṅgho  
Who have practised insightfully,  
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho  
Those who practise with integrity —

Yad-idaṃ cattāri purisa-yugāni aṭṭhā purisa-puggalā  
That is the four pairs, the eight kinds of noble beings —  
Esa bhagavato sāvaka-saṅgho  
These are the Blessed One's disciples.

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo  
Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect;  
Anūttaram puññakkhettaṃ lokassā 'ti  
They give occasion for incomparable goodness to arise in the world.

## 8. GENTLENESS (APICCHATA)

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

*The chant is a Plainsong setting 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*

**A**S 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)

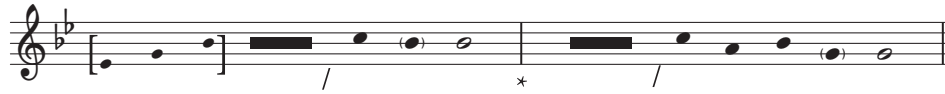
**N**OT BY harming life does one become noble. One is termed noble for being gentle to all living things. (DHP 270)

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

**S**PEAK 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) ♦

*A cantor sings the odd verses, all are invited to chant the even verses.*



*Deus noster refugium*

- 1 [God is our] refuge and / strength, \*  
a very present / help in trouble.
- 2 Therefore we will not fear, though the / earth be moved, \*  
and though the mountains be toppled into the / depths of the sea;
- 3 Though its waters / rage and foam, \*  
and though the mountains tremble / at its tumult.
- 4 The LORD of hosts is / with us; \*  
the God of Jacob / is our stronghold.
- 5 There is a river whose streams make glad the city of / God, \*  
the holy habitation / of the Most High.
- 6 God is in the midst of her;  
she shall not be / overthrown; \*  
God shall help her / at the break of day.
- 7 The nations make much ado, and the kingdoms are / shaken; \*  
God has spoken, and the / earth shall melt away.
- 8 The LORD of hosts is / with us; \*  
the God of Jacob / is our stronghold.
- 9 Come now and look upon the works of the / Lord, \*  
what awesome things / he has done on earth.
- 10 It is he who makes war to cease in / all the world; \*  
he breaks the bow, and shatters the spear, and / burns the shields with fire.
- 11 “Be still, then, and know that / I am God; \*  
I will be exalted among the nations;  
I will be ex- / alted in the earth.”
- 12 The LORD of hosts is / with us; \*  
the God of Jacob / is our stronghold. ♦

## 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)*

**K**NOW 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 saṃvattati

*And to Nibbāna.*

## CLOSING BLESSING

The Reverend Canon Richard C. Weyls,  
*Senior Associate Rector, Saint Mark's Cathedral*

**O** GOD, we are one with You. You have made us one with You. You have taught us that if we are open to one another, You dwell in us. Help us to preserve this openness and to fight for it with all our hearts. Help us to realize that there can be no understanding where there is mutual rejection.

O God, in accepting one another wholeheartedly, fully, completely, we accept You, and we thank You, and we adore You, and we love You with our whole being, because our being is in Your being, our spirit is rooted in Your spirit.

Fill us then with love, and let us be bound together with love as we go our diverse ways, united in this one spirit which makes You present in the world, and which makes You witness to the ultimate reality that is love. Love has overcome. Love is victorious.

**All Amen.**

Prayer by Thomas Merton, from *Merton & Buddhism: Wisdom, Emptiness, & Everyday Mind*.

*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

## LAND ACKNOWLEDGMENT & WELCOME

The Reverend Canon Emily Griffin

## OPENING BLESSING

The Venerable Ajahn Nisabho

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## CLOSING BLESSING

The Reverend Canon Richard C. Weyls

## USHERS

Solé Andromeda

**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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