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The Free Church of Berkeley

The Covenant of Peace:

*A
Liberation
Prayer
Book*



*compiled by
John Parman Brown
and Richard L. York*

The Covenant of Peace

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A Liberation Prayer Book

by The Free Church of Berkeley

Compiled by

John Pairman Brown

and

Richard L. York

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New York

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Preface

A traditional formula determines what the prayer book of any community should contain: *lex orandi lex credendi*, the rule of faith is the rule of prayer. The only standard of our prayer book must be the standard of our commitment. As the bleeding witnesses to peace and liberation multiply, we feel an overwhelming urgency once again, for our time, to put together texts that will point a wandering Church back toward its Pole Star. We can't help it if the message we're committed to is the two-edged sword of the God who is a consuming fire. We are in conscience bound to warn users that they are playing with fire; but also that in the end we will all, whether by a decisive act or by repeated indecision, fall into the hands of the living God.

This is a prayer book for all those groups, in America and elsewhere, committed by their Gospel and the needs of the planet to the struggle for peace, justice, and environmental renewal. It has been prepared by one of those groups, the Free Church of Berkeley, in large part out of words we heard on the street. Men who are neither hot nor cold sometimes ask us, "Are you a Christian group or another radical political group?" We are unwilling to say that we are the Church as distinguished from the struggle; we are unwilling to say that we are another political group. One purpose of this book is to challenge the legitimacy of that question.

The Church of all our groups is one with no national headquarters, budget, or membership rolls; it is a movement inside the Churches and inside something where the Spirit first stirred in our decades--the Movement. The existing structure to which both of us in the Free Church happen to sit lightly is the Episcopal Church. This Liberation Prayer Book obviously stands in some relation to the work of Thomas Cranmer. In *The Living Church* of 2 June 1968, one of us (Jock Brown) criticized the attempts of the Episcopal Church to update Cranmer. At that time we were challenged to do better; here, with complicated emotions, is our response.

Like Cranmer, we are living in an age of revolution. He came down on the side of encapsulating the Church into a hierarchic, mercantile society. We have

thrown in our lot on the side (which we believe to be the side of the prophets and Gospel) of supporting and humanizing the revolution. We are not concerned to argue here whether expensive church edifices should stand and be filled on Sundays with affluent worshippers. We are very much concerned, so long as the edifices and worshippers exist, to offer them a specimen of what they ought to be doing and saying.

Cranmer had the supreme advantage of living when the English tongue came to full maturity--partly of course as a result of the Reformation, which he helped to build. Still he went wrong in two ways (much more so his bowdlerizers after him): he did not print the right selection of biblical texts in his book and he interpreted wrongly the ones he did print. As a result, his effort to free the English church from an authoritarian religious hierarchy ended in putting the church to work for an authoritarian secular government; he had only exchanged one false master for another. Two excuses can be made for him. First, biblical scholarship had not opened to him the true historical figure of Jesus or the prophets; second, he was too remote to hear the contemporary people's reformation, which did grasp those figures through insight into its own world. Neither excuse is available to people who want to go on using Cranmer's work today.

The understanding of the Bible, of history, and of the current crisis which we presuppose has been stated in his own way by Jock Brown in *The Liberated Zone: A Guide to Christian Resistance* (John Knox Press, 1969). Its working out in an actual youth congregation has been the twenty-four hour job of Dick York for the past three and one-half years. The network of Movement churches--also supported mostly by young people--that have sprung up across the country like mushrooms after rain is recorded in the quarterly issues of *Win With Love: A Directory of the Liberated Church in America* (Free Church Publications, Box 9177, Berkeley, California 94709).

Our revision of liturgical tradition begins with the title. The second half of our Bible calls itself a "New Covenant," a phrase taken from Jeremiah by Paul, and applied to the worship of his scattered communities. But what makes the covenant new is the fact that it carries personal fulfillment, social liberation, and environmental renewal. And so *Ezekiel* 34:25 announces it as a "covenant of peace,"

berith shalom. Our decision to enter the covenant is an act of "choosing life" rather than death (*Deuteronomy* 30:19), a phrase which George Wald has bound on us all. That choice is made possible when the Power of history at the right time breaks through our stubbornness and puts the spirit of the Liberator in our hearts, saying "Abba Father" (*Galatians* 4:6). This book is built around those three texts.

"From the masses to the masses." We have used that maxim from the *Little Red Book* of Mao Tze Tung in putting together this handbook for the Green Revolution. In all important respects it is user-developed from inside the Movement. Nearly everything has been tried and revised in the Free Church of Berkeley; much of the material records oral improvisation from our people. Our rubrics are not legislation but description of what actually has been done. Throughout we have done our best to find out what people wanted to have said, we have tried to root it in its proper tradition, and then we have given it back to them again. We should like our work to be judged on our success in that enterprise alone.

What we could not improve on in the tradition, we kept: the canticle of Francis, Cranmer's formulas for marrying and burying. But as we studied the tradition we became more critical of it. Thus we dropped the *Te deum* and greatly modified the *Gloria in excelsis*, for these are acclamations of an emperor (Roman and Byzantine, respectively) who hardly differs from other holders of secular power. We replaced them with compositions that define how the Liberator is different from other claimants. Our version of the *Abba Father* is that reconstructed by Günther Schwartz (in *New Testament Studies* XV [1968/69], 233-247) as it probably existed before Matthew the liturgical compiler went to work on it.

In our collaboration each has done his own job. The dramatic structures, the choice of services provided, the range of idioms, come from Dick's needs in a street ministry. The choice of biblical passages, the new versions, and the final compilation, have been Jock's work. This book includes an anthology of the biblical passages that are of central importance to us; its index allows it to serve also as psalter and lectionary. Our translations use liturgical freedom in very different degrees, from

highly literal versions to modernized paraphrase; they are not specimens of another whole-Bible translation. We have tried only to use words which communicate the desired sense to our actual audiences. Thus the two groups of words, both in Greek and Hebrew, usually translated *Lord* and *Savior* mostly come out *Liberator*.

We intend our book as both celebration and education. We have aimed at putting the right words together into that right order whose highest name is Poetry; use will determine where we have succeeded. We have tried to avoid celebrating the wrong things, like Cranmer, or (worse) celebrating nothing at all, like group-sensitivity liturgies on the one hand and the COCU liturgy on the other. We are celebrating the freedom won by our struggle for global justice in community, and brought in by the *Liberator*. So we also wish to be as informational and didactic as a newspaper from Viet Nam or the Black Panthers. Several texts give a rundown of cosmic and planetary history. Our Pentecostal theme, and our hope for use in the Third World, are symbolized by certain words in foreign tongues, with translation: *Salaam, Miru, Hða Bính*.

We hardly know where to begin or end general acknowledgements. Ed Kelley gave us the publisher's invitation we were waiting for. Tony Morlet got us the bread to write on. Bob Castle's litanies have been on our mind. Bits of these liturgies have been publicized by Bob Haskell, Tom Pike, Al Thomas, Stephen Snyder, Massimo Theodori, John Robinson, the Nine for Peace, and the Hawaii Resistance. Mike Itkin has done us the flattery of ripping off the bulk of these materials and reworking them for his own community. We would never have thought of guerrilla liturgy if Abbie Hoffman had not been himself. As Viv Broughton's CHURCH in London has evolved in parallel with the Free Church, we have borrowed liturgy back and forth. Special thanks, for benefits recorded only by the Operator of the universal Switchboard, is due to Greg Mack, Glee Bishop, Mike Baxter, Phyllis and Otto Smith, Carl Bangs, Joe McCarty, Gail Braunstein, Janie Dickinson Allen, Emily, Melinda, and the thirty thousand people who marched on Memorial Day, 1969. From another point of view, without the work of Lyndon Johnson, Dean Rusk, William Westmoreland, Richard Nixon, McGeorge Bundy, Melvin Laird, John Mitchell, Spiro Agnew, Richard

Daley, Charles Hitch, Edward Teller, Ronald Reagan, Frank Madigan, and their associates, this book would not have been needed in the first place.

We have not written a weekly office or lections for a Sunday cycle. For we are still a Movement, called into getting ourselves together from time to time, in the style of prophetic confrontation. Our book takes the form in which it was shaped by History. But in another book we do hope to print suitable day-by-day readings for our whole Calendar.

The Calendar. The general plan arose spontaneously when we two were driving with Tom Hayes to Port Chicago; Jim Kennedy has contributed many revolutionary dates. We wish to record our rejection of any Perpetual Calendar which would rationalize the date of Easter or put patriotic holidays on long weekends; the sun, moon, and history all have their own integrity. More than half the dates are occupied by persons or events that call for celebration; they are printed in Roman type, with those that are major in Berkeley capitalized. Around them are political commemorations, printed in italics. Since politics is the realm of the ambiguous, these events call for a mixture of celebration and penitence, which we let each user determine for himself. All our commemorations are arranged for liturgical convenience; where our date does not coincide exactly with the historical or traditional date of the event celebrated, we have tried, with as much accuracy as possible, to indicate the original date in parentheses.

The Litany. This is the oldest element in the liturgy; it has passed through at least a dozen states. Our scrapbook shows it as first used in a solidarity event for the Berrigans on 15 June 1968. It works as a whole public service in its own right; also each section is recommended for use by itself elsewhere.

The *Prayers and Celebrations* provide a topical substitute for a yearly cycle of collects.

Entering the Covenant. At the Free Church we have never yet gotten ourselves together enough to covenant; but we do use most of the texts here somehow or other. We offer the form to our more advanced sister communities across the country. The *November Fifth Statement* is our current working confession.

The Book of Changes. Cranmer, assuming a passive, illiterate peasantry, begins each office with the priest telling the people why they are there. Our materials, being user-developed, mostly begin with the people telling the minister why they are there. The understanding of the life-cycle is that worked out by Jock in *Planet on Strike* (Seabury Press, 1970). The participants are supposed to have this book in their hands.

1. The form for *receiving a baby into the covenant* came from the impromptu blessing of new hippy babies on Telegraph Avenue.

2. *Going through the waters* is our normal adult baptismal form, first used on 11 November 1968; it is now combined with an Easter Eve liturgy.

3. The *wedding celebration* pages are likely to wear out first. The vows are a distillation from hundreds of couple-written services at which Dick has officiated; they also incorporate a suggestion from Michael Allen.

4. The form of *commissioning for ministry* has the texts which Jock preached from at Dick's ordination. We take it for granted that any ordinations henceforth will be wholly ecumenical; so this form is an outline to be filled in by negotiation among the churches taking part.

5. The form for *visiting prisoners* is an expanded text for what we have long been doing. We prescribe the Kiss of Peace with a *shall* because some jails are uptight about it and we want to provide the visitor with some leverage on the warden.

6. The *memorial of the dead* expands Joe Hill's saying: "Don't mourn, organize."

The *Freedom Meal* is a revision of the tattered mimeographed sheets which have already gone around the world; we are moved at the response found by these words--not ours but the people's. The *Shalom* theme comes from David Kirk. The nucleus of the Affirmations, a chain of Movement slogans or bumper stickers, was first used before two thousand screaming kids on 4 July 1968. We trust communities of the Spirit to improvise inside the framework we provide--or outside it.

The *Disarmed Forces Prayer Book* was compiled in consultation with Joe Sonntag and his colleagues at the Pacific Counselling Service; it rests on a

large base of contact with GI's on duty. Thanks to Tim Parkinson in *Green Flag* for the refrain "Count me out"; to Joan Baez Harris and the War Resisters League; and to the Order of Saint Maximilian.

The *Medical Cadre Manual* has been done up for the use of our own medical cadre working with Mike Baxter; it represents the needs of the Medical Committee for Human Rights and other allied groups.

The *Guerrilla Liturgies* are designed for outdoor or cathedral use with a bullhorn or loudspeaker before a hostile or uninstructed crowd. A cadre of three or four with prayer books is enough to organize the people's responses. Each liturgy is in three parts: a preparation at the staging area; a liturgy in procession; and a prophetic action or takeover. Especially in the third part, what we provide is resource material for the leader to select from on the spot, in the street, in temples filled with money changers, at headquarters of pigery. Sometimes you will want to proceed directly to the action before you split or get busted; at other times you will want to claim sanctuary and filibuster praying-in until reinforcements arrive. If there is time for guerrilla theater, each text has an interlude that takes up hostile criticism by a straight man who stands for the congregation.

These liturgies have been designed in a general way around the Church and national calendar. But the Catholic scheme of a seasonal cycle of observances has been modified here into a topical cycle of confrontation. Incarnation, penitence, lament, resurrection, and earth rebirth have been put back into history.

1. The *lament for victims and executioners* is a much modified Good Friday liturgy. The Reproaches in this form were first used at Cobo Hall in Detroit during the National Council of Churches triennial (December 1969), just after censorship of the Song My atrocity had been pierced. We owe the broken pot to Rosemary Ruether.

2. *Burn out the mark of the Beast* is a generalized Ash Wednesday text, with borrowings from *A Solemn Rite for the Public Burning of Draft Cards*, printed by the Davis (California) Resistance. We owe special thanks to Dan Berrigan, fugitive and prisoner for the Liberator, for permission to use his beautiful meditation, here slightly cut. This liturgy was

used on Ash Wednesday 1969 outside the Federal Building in San Francisco (where the fountains a little later turned to blood), and in 1970 at the consecration of Oakland Army Base Chapel to Saint Maximilian.

3. Successive stages of the *Decontamination* liturgy were used in exorcising the Pentagon on 21 October 1967; at the University of California in Berkeley and the Graduate Theological Union on 11 April 1969; at the Oakland Conference Against Facism; at the National Council of Churches in Detroit; and at Saint Maximilian's Chapel, Presidio of San Francisco, on 6 March 1970. It now includes a Palm Sunday (or Advent) procession. More often the litany response has been "Power to the people; out demons out."

4. The *Sanctuary of peace* is a new Christmas service; its nucleus was the conversion of the General Convention of the Episcopal Church into an AWOL sanctuary at South Bend in August 1969. We are indebted to Raymond Jennings for letting us adapt his translation from Kanzō Uchimura.

5. *Earth Rebirth* evolved from the consecration of People's Park on 11 May 1969; it was used in the Berkeley festival of 18 January 1970, and we know that a lot of copies have gone out. It is superficially syncretistic for wide coalition with ecology activists. Thanks to Viv Broughton for "How shall we sing the Lord's song"; to Gary Snyder for "earth household"; to various straight sources for well-known slogans; to Incredible String Band for the Benediction; and to Smokey the Bear for kind permission to reproduce his Sutra free forever.

We have tried here to present nothing but the biblical testimony and we ask Bible churches to take our work seriously. Each item carries a clear witness against militarism, exploitation, and pollution--in a word, Sin. Each is designed to strike a clear note of that revolutionary nonviolence, whether in personal crisis or social confrontation, which *is* our Good News. We hope to have found the narrow way between sectarian withdrawal and harmless generalities. We offer our book as a service to the movement for revolutionary change outside and inside the Church. We want very much to hear from critics, and under the Gospel will do our best to satisfy them in any future edition. Our

farthest hope is that some materials here will one day become a genuine bond of unity for the New Church constantly in birth: that this book will actually become that Covenant of Peace it calls itself.

John Pairman Brown

Richard L. York

*Witness day of Jeffrey,
Allison, Sandy Lee, and
William*

*Year of our Liberator
1970*

*Year not-too-many
before Peace and
Liberation*

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The Covenant of Peace

Calendar

JANUARY

- 1 A THE NAMING OF JESUS; *Emancipation Proclamation* (1863); *New Year's Day*
2 b
3 c
4 d Albert Camus, man of goodwill (1960)
5 e
6 f EPIPHANY
7 g
8 A Giotto di Bondone, painter and follower of Francis (1337)
9 b Galileo Galilei, observer of the creation (1642)
10 c
11 d
12 e
13 f THREE PEACEMAKERS: Menno Simons (1559), George Fox (1691), Ammon Hennacy (1970)
14 g
15 A *Birthday of Martin Luther King, Jr.* (1929)
16 b
17 c Antony, hermit in Egypt (356)
18 d
19 e Jan Palach, resister in flames, Prague (1969)
20 f
21 g
22 A
23 b
24 c
25 d The conversion of Paul
26 e Polycarp, martyr of Smyrna (156)
27 f
28 g Fyodor Dostoyevsky, student of humanity (1881)
29 A
30 b GANDHI THE MAHATMA, apostle of nonviolence (1948)
31 c

FEBRUARY

- 1 d IGNATIUS OF ANTIOCH, visionary and martyr
(about 115); *First sit-ins, Greensboro,*
N.C. (1960)
- 2 e The Presentation of Jesus
- 3 f Ansgarius, apostle of Scandinavia (865)
- 4 g
- 5 A
- 6 b
- 7 c
- 8 d Student martyrs of Orangeburg, S.C. (1968)
- 9 e
- 10 f Caedmon, first poet of England (about 680;
moved from 11 February)
- 11 g ABRAHAM JOHN MUSTE, peacemaker and organ-
izer (1967)
- 12 A *Birthday of Abraham Lincoln* (1809)
- 13 b Innocents of Dresden (1945)
- 14 c *Valentine's Day*
- 15 d CAMILLO TORRES, revolutionary and priest in
Bolivia (1966)
- 16 e
- 17 f
- 18 g Martin Luther, reformer (1546)
- 19 A Michelangelo Buonarroti, artist of humanity
(1564; moved from 18 February)
- 20 b Frederick Douglass, black liberator (1895);
Chicago Conspiracy sentenced (1970)
- 21 c *Murder of Malcolm X* (1965)
- 22 d *Birthday of George Washington*, general in
First American Revolution (1732)
- 23 e
- 24 f
- 25 g
- 26 A
- 27 b
- 28 c
- 29 -

MARCH

- 1 d
2 e
3 f JOHN WESLEY (1791) and CHARLES WESLEY (29
March 1788), street ministers
4 g
5 A *Boston Massacre* (1770)
6 b
7 c Perpetua, Felicity, and their companions,
martyrs in Carthage (202)
8 d Thomas Aquinas, student of natural order
(1274)
9 e
10 f Harriet Tubman, black liberator (1913)
11 g James Reeb, martyr in Selma (1965)
12 A MAXIMILIAN, draft resister (295)
13 b Gregory, bishop of Rome and musician (604;
moved from 12 March)
14 c Karl Marx, prophet of justice (1883)
15 d JOHNNY APPLESEED (John Chapman), planter of
Eden (1845; date uncertain)
16 e INNOCENTS OF SONG MY (My Lai; 1968)
17 f Patrick, apostle of Ireland (461)
18 g
19 A Joachim of Flores, visionary of the future
(1202)
- spring equinox
- 20 b Isaac Newton, searcher into the creation
(1727)
21 c Innocents of Sharpeville, South Africa
(1960)
22 d *D.C. Nine destroy Dow Chemical office*
(1969)
-
- 23 e Nikolai Berdyayev, Christian ideologist
(1948)
24 f *Selma march ends* (1965); Viola Liuzzo shot
(25 March 1965)
25 g The Annunciation to Mary; Death of Ishi,
last native American (1916)
26 A Ludwig van Beethoven, visionary (1827);
Walt Whitman, poet (1892)
27 b Alice Herz, witness in flames (1965)
28 c Uchimura Kanzō, founder of "No-Church" re-
form in Japan (1930); Roger Williams,
seeker (March or April 1684)
29 d
30 e Jesus the runaway (12)
31 f John Donne, priest and poet (1631)

APRIL

- 1 g *Feast of Fools*
- 2 A John Frederick Denison Maurice (1 April 1872) and Eugene Victor Debs (1 April 1925), socialists
- 3 b
- 4 c MARTIN LUTHER KING, JR., peacemaker and martyr (1968)
- 5 d *Boston Massacre* (1770)
- 6 e *Oakland police shoot down Bobby Hutton* (1968)
- 7 f El Greco (Domenico Theotocopoli), visionary (1614)
- 8 g GAUTAMA THE BUDDHA, mask of Christ
- 9 A DIETRICH BONHOEFFER, revolutionary (1945); Innocents of Deir Yassin, Palestine (1948)
- 10 b PIERRE TEILHARD DE CHARDIN, voyager in time (1955)
- 11 c Antonio Rufiz de Montoya, organizer in Paraguay (1653); Emilio Zapata, agrarian reformer in Mexico (10 April 1919)
- 12 d
- 13 e Innocents of Jallianwalla Bagh, India (1919)
- 14 f Justin, martyr in Rome (about 167)
- 15 g Damien (Joseph de Venster), priest and leper (1889); *Peace Mobilization* (1967)
- 16 A Benedict Joseph Labré, priest and panhandler (1783)
- 17 b Francisco Jose de Goya y Lucientes, artist and war protester (1828)
- 18 c Albert Einstein, cosmologist (1955)
- 19 d Charles Robert Darwin, historian of life (1882)
- 20 e *Warsaw ghetto revolt* (began 19 April 1943); *Massacre of Ludlow, Col., miners* (1914)
- 21 f Peter Abelard (1142) and Heloise (1163), lovers
- 22 g Thomas Cranmer, liturgist and martyr (1556; moved from 21 April)
- 23 A
- 24 b Genocide of the Armenians (1915)
- 25 c Mark, evangelist
- 26 d *Black Manifesto promulgated* (1969)
- 27 e Innocents of Guernica (1937)
- 28 f Sundar Singh the Sadhu, disappeared on mission in Tibet (April 1929)
- 29 g *Columbia University student revolt* (1968); Hernan Mery, agrarian reformer in Chile (1970)
- 30 A Catherine of Siena, visionary and social worker (1380)

MAY

- 1 b Joseph the worker; *International Workers' Day*
- 2 c Leonardo da Vinci, universal man (1519)
- 3 d William Shakespeare (23 April 1616 O.S.)
- 4 e Monica, mother (387)
- 5 f Student martyrs of Kent, Ohio (4 May 1970)
- 6 g Henry David Thoreau, hermit and war resistor (1862)
- 7 A *Vietnamese victory at Dien Bien Phu* (1954)
- 8 b Revelations to Dame Julian of Norwich (1373)
- 9 c
- 10 d
- 11 e Cyril (869) and Methodius (885), apostles of Russia
- 12 f *Ghetto massacre in Augusta* (1970)
- 13 g
- 14 A *Destruction of People's Park, Berkeley, Calif., begun* (1969)
- 15 b Aristide Peter Maurin, Catholic worker (1949)
- 16 c Student martyrs of Jackson (15 May 1970)
- 17 d *Catonville Nine burn draft files with napalm* (1969)
- 18 e
- 19 f JAMES RECTOR, martyr for ecology, Berkeley, Calif. (1969)
- 20 g Alcuin, liturgist (804)
- 21 A
- 22 b
- 23 c Girolamo Savonarola, reformer (1498)
- 24 d Nicolaus Copernicus, astronomer (1543)
- 25 e *Chicago Fifteen burn draft files* (1969)
- 26 f Antonio Henrique Pereira Netto, apostle to youth and martyr in Recife (1969)
- 27 g Bede, historian (735)
- 28 A
- 29 b Boris Pasternak, poet (30 April 1960)
- 30 c *Massacre of steel workers, Chicago* (1937)
- 31 d Signing of the Barmen Declaration (1934)

JUNE

- 1 e
- 2 f Martyrs of Lyons (177)
- 3 g POPE JOHN XXIII, apostle of unity (1963)
- 4 A
- 5 b *Assassination of Robert Fitzgerald Kennedy*
(1968)
- 6 c
- 7 d
- 8 e
- 9 f Columba of Iona, holy man (597); *First English Prayer Book* (10 June 1549)
- 10 g Innocents of Lidice (1942); THICH QUANG DUC, resister in flames (11 June 1963)
- 11 A Saint-Denis, first gothic church, dedicated in Paris (1144)
- 12 b Medgar W. Evers, martyr in Mississippi (1963)
- 13 c *Peasants' Revolt led by John Ball, London* (1381)
- 14 d
- 15 e *Magna Carta signed* (1215)
- 16 f
- 17 g
- 18 A Denmark Vesey, black liberator (1822)
- 19 b

summer solstice

- 20 c
- 21 d James Chaney, Andrew Goodman, Michael Schwerner, martyrs in Mississippi (1964)
- 22 e Alban, martyr of Britain (304)

- 23 f
- 24 g Birth of John the Baptizer
- 25 A
- 26 b
- 27 c *International Workers of the World founded* (1905)
- 28 d
- 29 e Peter and Paul, apostles in Rome (about 67)
- 30 f

JULY

- 1 g
- 2 A Visitation of Mary
- 3 b *Algerian independence* (1962)
- 4 c *U.S. National Liberation Day* (1775;
holiday)
- 5 d
- 6 e Jan Hus, reformer and martyr in Prague
(1415)
- 7 f William Faulkner (6 July 1962)
- 8 g
- 9 A
- 10 b
- 11 c Benedict of Monte Cassino, monk (about 540)
- 12 d *Newark ghetto revolt* (1967)
- 13 e
- 14 f *Capture of the Bastille* (1789)
- 15 g *Nine for Peace resign from U.S. Armed
Forces, San Francisco* (1968)
- 16 A Meister Eckhart, mystic (1328; date un-
known)
- 17 b
- 18 c
- 19 d
- 20 e *First Moon landing* (1969)
- 21 f Albert John Luthuli, peacemaker in Africa
(1967)
- 22 g Mary Magdalen, harlot
- 23 A
- 24 b Thomas à Kempis, mystic (1471)
- 25 c James, apostle; Walter Rauschenbusch, ac-
tivist (1918)
- 26 d *Cuban Revolution* (1953)
- 27 e
- 28 f Johann Sebastian Bach (1750)
- 29 g Mary and Martha of Bethany
- 30 A William Penn, peacemaker (1718)
- 31 b Joseph of Arimathea

AUGUST

- 1 c Ignatius Loyola, organizer (1556; moved from 31 July)
- 2 d
- 3 e
- 4 f Jean Vianney of Ars, pastor (1859); Anne Frank arrested (1944)
- 5 g
- 6 A TRANSFIGURATION OF JESUS; HOLY INNOCENTS OF HIROSHIMA (1945)
- 7 b
- 8 c
- 9 d FRANZ JAEGERSTAETTER, draft resister in Austria (1943); Innocents of Nagasaki (1945)
- 10 e
- 11 f *Watts ghetto revolt* (1965)
- 12 g WILLIAM BLAKE, visionary (1827); Clare of Assisi, abbess (1253)
- 13 A Florence Nightingale, nurse (1910)
- 14 b Maximilian Kolbe, O.F.M., of Poland, volunteer substitute victim (1941)
- 15 c MARY
- 16 d
- 17 e
- 18 f Benjamin Bufano, peace sculptor (1970)
- 19 g Blaise Pascal, confessor (1662)
- 20 A Jonathan Daniels, martyr of Selma, Ala. (1965); *First blacks landed at Jamestown, Va., as slaves* (1619)
- 21 b Bernard of Clairvaux, visionary (1153; moved from 20 August)
- 22 c
- 23 d Execution of Nicola Sacco and Bartolomeo Vanzetti (1927)
- 24 e Simone Weil, mystic (1943)
- 25 f
- 26 g Women's suffrage granted (1920)
- 27 A William Edward Burghardt DuBois, black liberator (1963)
- 28 b Augustine of Hippo, ideologist (430)
- 29 c *Freedom March on Washington* (28 August 1963)
- 30 d Ruben Salazar, Chicano peace martyr (29 August 1970)
- 31 e John Bunyan, tinker and visionary (1688)

SEPTEMBER

- 1 f Gregorio Alipay, reformer in the Philip-
pines (1940)
- 2 g James Albert Pike, innovator (1969)
- 3 A *Death of Ho Chi Minh* (1969)
- 4 b Albert Schweitzer, physician (1965)
- 5 c
- 6 d
- 7 e
- 8 f Birth of Mary
- 9 g
- 10 A
- 11 b
- 12 c
- 13 d
- 14 e THE HOLY CROSS; SIMON OF CYRENE, inductee;
INNOCENTS OF BIRMINGHAM, ALA. (15 September
1963)
- 15 f Dante Alighieri, visionary (14 September
1321)
- 16 g *Mexican Independence* (1810)
- 17 A
- 18 b Dag Hammarskjöld, peacemaker (1961)
- 19 c
- 20 d *Delano farm workers begin strike* (1965)
- autumn equinox
- 21 e Matthew, evangelist
- 22 f *Nuremberg war-crime verdicts* (1946)
- 23 g Sigmund Freud, physician of souls (1939)
-
- 24 A *Milwaukee Fourteen destroy draft files*
(1968)
- 25 b
- 26 c
- 27 d
- 28 e Louis Pasteur, physician (1895)
- 29 f Michael and all angels
- 30 g *First use of anesthetics* (1846)

OCTOBER

- 1 A *Chinese revolution* (1949)
- 2 b Student martyrs of Tlateloco, Mex. (1968)
- 3 c Woody Guthrie, singer (1967); *Fort Hood Three resign from U.S. Army* (1967)
- 4 d FRANCIS OF ASSISI (1226)
- 5 e Teresa of Avila, visionary (1582; moved from 4 October)
- 6 f William Tyndale, translator (1536)
- 7 g John Woolman (1772) and Jose Clemente Orozco (1949), artists and liberators
- 8 A
- 9 b *Murder of Ernesto Che Guevara* (1968)
- 10 c
- 11 d
- 12 e *Circle of the Earth joined* (1492)
- 13 f
- 14 g *Presidio Twenty-seven resist murder, San Francisco* (1968)
- 15 A *David Miller first to burn draft card* (1965)
- 16 b Hugh Latimer and Nicholas Ridley, martyrs (1555)
- 17 c *John Brown begins black liberation at Harper's Ferry* (16 October 1859)
- 18 d Luke, historian and physician
- 19 e Nikos Kazantzakis, prophet (18 October 1957)
- 20 f
- 21 g *Exorcism of the Pentagon* (1967)
- 22 A James, brother of Jesus, Jewish Christian
- 23 b Paul Cézanne (1906)
- 24 c *United Nations Charter in effect* (1945)
- 25 d
- 26 e
- 27 f Miguel Servetus, physician and martyr (1553); Holy Innocents of the Wars of Religion
- 28 g
- 29 A Marcellus, military resister (298); Clarence Jordan, translator in Georgia (1969)
- 30 b David Darst, witness by fire (1969)
- 31 c NINETY-FIVE THESES POSTED BY LUTHER (1517); *Halloween*

NOVEMBER

- 1 d ALL SAINTS
- 2 e ALL SOULS; NORMAN MORRISON, confessor in flames (1965)
- 3 f
- 4 g Søren Kierkegaard, lover of truth (1855)
- 5 A
- 6 b *Russian Revolution* (24-25 October 1917 O.S.)
- 7 c
- 8 d John Milton, poet (1674)
- 9 e Martin of Tours, pacifist (397; moved from 8 November)
- 10 f Roger LaPorte, witness in flames (1965)
- 11 g *Execution of Haymarket defendants* (1887)
- 12 A
- 13 b
- 14 c Innocents of Coventry (1940)
- 15 d Amos Comenius, educator (1670); *Anti-war mobilization* (1969)
- 16 e
- 17 f
- 18 g
- 19 A Murder of Joe Hill in Utah (1915)
- 20 b Leo Tolstoy (7 November 1910 O.S.)
- 21 c
- 22 d *Assassination of John Fitzgerald Kennedy* (1963)
- 23 e
- 24 f
- 25 g Isaac Watts, musician (1748)
- 26 A
- 27 b
- 28 c
- 29 d
- 30 e Andrew, apostle

DECEMBER

- 1 f Charles Foucauld, apostle of Algeria
(1916); *International Prisoners for Peace
Day; Rosa Parks keeps bus seat, Montgomery,
Ala.* (1955)
- 2 g *Sproul Hall sit-in, Berkeley* (1964)
- 3 A Francis Xavier, apostle of the Orient
(1552)
- 4 b Clement of Alexandria, pacifist (about
210); *Massacre of Chicago Panthers* (1969)
- 5 c Wolfgang Amadeus Mozart (1791)
- 6 d
- 7 e
- 8 f
- 9 g
- 10 A Karl Barth and Thomas Merton, confessors
(1968)
- 11 b
- 12 c
- 13 d
- 14 e John of the Cross, mystic (1591)
- 15 f *Bill of Rights adopted* (1791); Sitting
Bull, red liberator (1890)
- 16 g *Boston Tea Party destroys private property*
(1773)
- 17 A *First air flight* (1903)
- 18 b *Nonviolent sit-in, Oakland, Calif., Induc-
tion Center* (1967)
- 19 c
- 20 d
- winter solstice
- 21 e Thomas, apostle
- 22 f
- 23 g ---
- 24 A John Muir, naturalist (1914)
- 25 b CHRISTMAS
- 26 c Stephen and other victims of lynching;
Joseph L. Hromádka, socialist (1969)
- 27 d JOHN, apostle and visionary
- 28 e HOLY INNOCENTS OF JERUSALEM, AUSSCHWITZ,
AND TOKYO: INNOCENTS OF WOUNDED KNEE, S.D.
(29 December 1890)
- 29 f John Wyclif, reformer (1384; moved from 28
December)
- 30 g
- 31 A

The Covenant of Peace

Litany

I. THE OPENING OF PERCEPTION

Our fingers, eyes, ears, nose, tongue, all windows
of perception, open our senses to sink us in
the glory of the world; Open our senses.

Birds and bats, moths and bees, and all fliers;
fish and dolphins who travel the whale's
road; all animals that share our being: Open
our senses. *And so on.*

Flowers and green things, redwood trees and all
forests, mantle of the living globe:

Folded mountains and the sand of the shore, rocks
and all hard things:

All bridges and temples stepping on the hills:

Salmon-filled rivers and lakes, waters of life:

Unaltering Sea, the wave of drowning and mother of
us all:

Earthquake and volcano, uneasy continents, and
wandering icecap:

Wind and clouds, thunderstorm and snow and rain,
breath of this jewel earth:

Moon and all planets, clocks of the darkness:

O Sun, our Sun, source of life and watcher of our
days:

Stars in your imagined constellations, companions
of shepherd and sailor:

Milky Way and the ten thousand cubed galaxies:

Protons and electrons, all units of existence, who
alone know your own names:

Cosmos of space and time, island in the sea of
nonbeing:

Universal consciousness, everywhere potential
since actual in us:

O Power behind space and time, Fountain of matter
and energy, Organizer of change and revolu-
tion: Open our senses.

Open our senses, God of nature and history, so
that we may serve our neighbor in love, free
from all dangers and compulsions: Open our
senses.

II. PRAYER FOR DELIVERANCE

From napalm and fallout, from shrapnel, gas, and
bullet, from poison, torture, and mutilation:
Good Lord, deliver us.

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From prison and detention camps, from conscription and from unjust sentences: Good Lord, deliver us. *And so on.*

From rats and bedbugs, from crowding and eviction, from hunger and unemployment:

From neglect by parents, from neglect by children, from neglect by callous institutions:

From cancer and stroke, from ulcers, madness, and senility:

From starvation and epidemic, from overcrowding of the planet, from pollution of the soil, the air, and the waters:

From poverty and disease, from segregation and prejudice, from harassment, discrimination, and brutality:

From racism and affluence; from the concentration of power in the hands of ignorant, threatened, or hasty men:

From propaganda, fads, frivolity, and untruthfulness:

From arrogance and unfeeling, narrowness and meanness, from stupidity and pretence:

From boredom, apathy, and fatigue, from lack of conviction, from fear, self-satisfaction, and timidity:

From retribution at the hands of our victims, from the consequences of our own folly:

From resignation and despair, from cynicism and manipulation:

Through all unmerited suffering, our own and others':

Through the unending cry of all peoples for justice and freedom:

Through all concern and wonder, love and creativity:

In our strength and weakness, in occasional success and eventual failure:

In aloneness and community, in the days of our action and the time of our dying:

By the needs of mankind and of the earth, and not by our own merits or deserving: Good Lord, deliver us.

Deliver us, Good Lord, open our eyes and unstop our ears, so that we may see the figures of the saints and hear their witness: Good Lord, deliver us.

III. INVOCATION OF THE SAINTS

- Bridegroom of poverty, our brother Francis, follower of Jesus and friend of the creation:
Stand here beside us.
- Apostle of nonviolence, Gandhi the Mahatma, reproach to the churches: Stand here beside us. *And so on.*
- Good Pope John, friend of the poor, who longed for the unity of all people:
- Peacemaker in America, Abraham J. Muste, father of activists:
- Peacemakers in the world, Dag Hammarskjöld, Albert John Luthuli, and all your brothers, called children of God:
- Mask of the Christ, Gautama the Buddha, fountain of compassion:
- Harriet Tubman, Frederick Douglass, John Woolman, Eugene Debs, and all freedom fighters:
- Madman in America, Johnny Appleseed, planter of Eden:
- Inductee of Africa, Simon of Cyrene, who carried the cross of your Liberator:
- Visionary and apostle, John of Patmos, resister to the World Beast:
- Visionaries and poets, Caedmon, Dante, William Blake, John Bunyan, Isaac Watts, pilgrims of the inner light:
- Faithful harlot, Mary Magdalen, first witness of new life:
- Priest and panhandler, Benedict Joseph Labré, fool for Christ:
- You who speak the soul's language, Johann Sebastian Bach, Wolfgang Amadeus Mozart, Ludwig van Beethoven, and all your brothers:
- Students of the earth, Charles Darwin and Pierre Teilhard de Chardin, voyagers in the past and in the future:
- Children of the synagogue, Albert Einstein, Karl Marx, and Sigmund Freud, divers in the sea of humanity:
- Vanguard for the Liberator, John the baptizer, who condemned the crimes of princes:
- Witnesses in England, John and Charles Wesley, street ministers:
- Reformers and leaders of protest, Amos of Tekoa, Paul of Tarsus, Jan Hus, Martin Luther, Uchimura Kanzō, and all your companions:
- Explorers in the Gospel, Menno Simons and George Fox, generals in the warfare of the Lamb:

Free men in chains, Maximilian and Franz Jaegerstaetter, draft resisters:

Confessor in Africa, Augustine of Hippo, city-planner for God's people:

Confessor in Russia, Tovarisch Boris Pasternak, poet of reconciliation:

Confessors in America, Henry David Thoreau and Thomas Merton, hermits and resisters:

Confessors in flames, Norman Morrison, Alice Hertz, Roger LaPorte, David Darst, Jan Palach, Thich Quang Duc, and all your companions, immolated for the sake of peace:

Innocents of Guernica, Sharpeville, and Birmingham, all victims of lynching, in your undeserved deaths:

Innocents of Coventry, Dresden, Tokyo, and all victims of bombing, caught up in a sea of fire:

Innocents of Hiroshima and Nagasaki, pierced by needles of flame:

Innocents of Auschwitz, Dachau, and all concentration camps, in your despair and dying:

Innocents of Biafra and Armenia, Albigenses and kulaks, all unpopular objects of genocide:

Innocents of Wounded Knee, Deir Yassin, and Song My, God's wheat ground in the mill of war:

Martyrs of Africa: Perpetua, mother; Felicity, slave; and your companions:

Martyrs and confessors, Polycarp, Ignatius, and Justin, who refused the incense to Caesar:

Martyr in Berkeley, James Rector, witness to green revolution:

Martyrs in the streets of the South, Jonathan Daniels, James Reeb, Medgar Evers, Michael Schwerner, Viola Liuzzo, and all your companions:

Martyr in Athens, Socrates the hippy, Christian before Christ:

Martyr in England, John Ball, priest and revolutionary:

Martyr in Colombia, Camillo Torres, priest and revolutionary:

Martyr in Germany, Dietrich Bonhoeffer, confessor and revolutionary:

Martyrs of Orangeburg, Kent State, Augusta, and Jackson, witnesses to youth revolution:

Martyr in America, Martin Luther King, organizer for peace and justice:

Unwed mother, blessed Mary, wellspring of our liberation:
 Our hero and leader, Jesus the manual laborer, root of our dignity:
 Our hero and leader, Jesus the prophet, who resisted the Establishment:
 Our hero and leader, Jesus the Liberator, a king because first a servant:
 Our hero and leader, Jesus the poet, who laid down a new form of speech: Stand here beside us.
 Our hero and leader, Jesus the Son of God, bright cornerstone of our unity in a new Spirit: Stand here beside us.

IV. INTERCESSIONS

For the poor and hungry, migrant workers and hoboos, outcast and unemployed: We call on the Spirit.
 For street and ghetto people, for unmarried mothers and children unwanted in their homes: We call on the Spirit. *And so on.*
 For the wounded, for prisoners and exiles, for all persecuted because of conscience or resistance:
 For the sick and suffering in mind or body, for alcoholics, for those spaced out on drugs or fear:
 For the mortgaged and manipulated, fearful of crime and competition, pawns in a game of the affluent:
 For prostitutes; for policemen, jailers, and soldiers; for all prisoners of a degrading system:
 For uptight authorities and officials, that they may listen to the voice of the different and weak:
 For oppressors, exploiters, and imperialists, that they may be confused and disarmed by love:
 For the masters of war (*especially N, N, and N*), that they may be given a new transplant of flesh in place of their heart of stone:
 For all whom we fear, resent, or cannot love; for the unlovable:
 For those who are dying and have died, in bitterness or tranquility:
 For doctors, nurses, and social workers, for ministers to the poor:
 For organizers, students, and writers, all who raise the cry for justice:

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For all who are close to us, here and in every
place:

For the reconciliation of mankind through the non-
violent revolution:

For the established churches, that they may be
humbled, reformed, and united:

For the global movement of peace and liberation,
the church of Jesus incognito:

For reformers and prophets, preachers and poets,
that God may raise them up where they are
least deserved and most needed:

That all couples may realize their union with the
universal flow of love:

That our tables may be spread with the natural
fruits of the earth, that our grandchildren
may inherit a restored planet:

That all persons in their work may express ancient
wisdom through the child's vision:

That each one who enters our house may receive the
hospitality due to the Christ whom he bears:

In thankfulness for all who have turned from ex-
ploitation to the Way:

In thankfulness for all who have been freed from
prison, poverty, illness, or fear:

*Here whenever possible the people make free inter-
cessions and thanksgivings.*

For all those things we are not wise enough to ask
for ourselves: We call on the Spirit.

We call on the Spirit to bind us in solidarity
with all who are using their lives to resist
evil and affirm community: We call on the
Spirit.

Liberation Prayers

(Arranged alphabetically by catchword)

For American Indians

O Great Spirit, you that watch the fall of every sparrow, restore to the true inhabitants of this land their own forests and prairies. By their voice teach all pilgrims and sojourners on this continent the secrets of its life; let us learn that it is not our property but yours.

For Animals

O Spirit of change, you who made mankind bud out from the world-tree of life, bless our brothers of other language. Do not let us in our thoughtlessness harm them or the wild world we share; have us live together in sympathy, by the example of Francis the friend of all.

For Black people

Jesus our Liberator, you were a black man in Galilee. Stand beside all black people today in their struggle for liberation; let them become your hands and your voice to bring all people knowledge of your Way.

For Broken families

Our Liberator, you knew the pain of an uncomprehending family. Take up all broken families in your arms; break the chain of misunderstanding and provocation. Teach parents and children gentleness; bring the alienated together by building them into your new community.

For Casualties

Jesus our Brother, you also at the end despaired of the Father; raise up all who have fallen casualty through sickness, anxiety, bitterness, or fear, just as you did in your lifetime on earth; and unite them with us in one movement.

For Church leaders

Our Liberator, smile with pity and sorrow on those who are called leaders in your Church. Call their administrative procedures into question; give reality to the words they daily repeat. If they cannot build for peace, justice, or conservation, let them at least not support war, oppression, pollution. If they cannot embrace your poverty, let

them at least not embrace the world's affluence. Raise up beside them prophets and ministers of your way, and so call your church back to yourself.

For the Churches

Our Liberator, you make the message of your peace known in many ways; set fire to all the churches where it is spoken ignorantly, partially, coldly, perversely, falsely; let their tinder blaze up into your truth.

For Clergy and Sisters rejected by their churches

Our Liberator, you told us that your followers would be expelled from the houses of God and investigated by synods. Walk beside each of our brothers and sisters who have been penalized for their faithfulness. Take their suffering up into your suffering, make your victory their victory; build the casualty-rolls into your new community.

For the Coming of the Liberator

Jesus, you came before when expected, and unexpectedly; in every age you have brought your Way to men's hearts, not through official channels, but through your own channels. Today, come in the right way for you to come, and give us eyes to recognize it. Maranatha, come quickly, our Liberator.

For Confidence

O Truth of all being, from time to time we see a hint of your reliability. Extend those times to all our time, make our confidence in your faithfulness the root of all our being, so that we can say Yes to life; through the Liberator who is the living evidence for our faith.

For the Convention of a church

Spirit of our Liberator, you presided over the councils of the apostles, even when unworthy or shortsighted. Move the hearts of all here assembled, so that our sole agenda will be to turn back the breaking wave of violence; let us act to liberate the poor, to restore the natural order, to break the weapons of militarism. Teach us that renewal begins with the house of God; smash racism, war, exploitation, in our hearts; set our own house in order.

For the Conversion of ourselves

Our Father, our hearts are transparent to you; you understand the excuses, delays, rationalizations, that we put between ourselves and the next step. Sweep away that spiderweb. Do not let any doubt

shadow our certainty of the one thing necessary. Resolve all complications in the simplicity of becoming ourselves, so that we may be agents of your love and fellow-soldiers with the Liberator in your battle.

For Courage

Our Liberator, we do not ask that our fear should be taken away from us, but we do turn it over to you. Let it be your business. Turn our own actions back over to us, and we for our part will make them our business.

For the Courts

Our God, with you is the book of justice, in you is no violence at all. Overshadow each court of this world which claims to do your justice. Expose its hypocrisies, halt its harassments, break through its tunnel vision. And let all its seeds of justice bear true fruit, for our peace and liberation.

For Defense against demonic powers

O God our only Strength, surround us with the defense of commitment, and put into our hands the weapons of truth and nonviolence, so that we may not succumb to the World Pig, but stand beside Jesus our hero and leader.

For Directors of corporations

O Director of the universe, examine with care the accounts of all who claim to be agents in your administration; let the voice of the poor and oppressed be heard in their boardrooms; touch their hearts with doubt and uncertainty; distribute their accumulations; halt their manufacture of poison and death; show them how their task may be turned over to all whose hands do the world's work.

For the Dying and dead

O Fountain of life, you allowed Jesus your son to be taken over by death; lift in your hands our *brother* [*sister*] now leaving this common life, and unite *his* dying with the Liberator, so that *he* may also be raised up by your spirit in the community of love.

For Engineers and scientists

O God of truth, you have showed to students the hidden things of your creation. Let them swear by your faithfulness never again to destroy man or nature by their knowledge; let them no longer accept the wages of death from the prince of death.

For Families

God, it is your way to build great things out of small. Maintain each family against all suspicions and anxieties, so that it may become an example and a building-block in the home of us all, that new mankind which you are bringing in through Jesus our Liberator.

For Farmworkers, foresters, biologists

Jesus our brother, you appeared first in your new life to a woman of the street as a Gardener. You are the true Adam; walk always with men and women who are doing the work of Adam, planting the garden of this planet; liberate them from all oppression, help us all learn their secrets.

For Hope

You who are our Future, show us your hand in the still undetermined events to come. Help us work with the hope that our work makes a difference; help us rest in the assurance that we are not indispensable; help us die in solidarity with our brothers and sisters of all times, and especially with our elder brother the Liberator.

For Housing

God, you are our home in the Age to come. Turn your pity towards the homeless of this Age: the exploited, the unwanted children, the evicted, hoboos, vagrants. Turn your indignation towards all heartless institutions and landlords that have kept them so. With your bulldozer, level the world ghetto; build the new Jerusalem on this green and pleasant earth.

For Justice in the economic system

O you who are all our wealth: break down every concentration of money, overthrow every industry that pollutes the earth, give all men and women a creative job for their hands and a true share of the common wealth.

For Love

God, we recognize you as author of change; we are ready to spend our time where you command. For your part, show yourself to us as the Unchangeable. Hold us fast to our friends and lovers, give us time to spend with them, which is also your time. Let our love be the strength and the model for our struggle.

For Media people

O Power of being, you made the Liberator the word and image of yourself. Let all who work with

words and pictures hold up everything they touch to his example; let them enrich not themselves but your people; give them strength and will to expose every system of violence and to advance your peace and liberation.

For Meetings

Our Father, you are known to us through the words and needs of our brothers. Speak to us in this meeting, so that our brothers may be helped and your revolution of love pushed forward, through Jesus our Liberator who never showed himself hard of hearing.

For all in Mental confusion

Jesus our brother, take up in your hands all whose inner self has been broken by a violent age. Let them find good friends and relatives, quiet and greenness and running water. And smash the world of meaninglessness that has smashed them; bring in everywhere the things that make for our peace.

For the Military

Jesus our only leader, go and speak to the Generals and Admirals. Tear down the pictures of yourself they have hung on their walls, put a worm in their apple, wormwood in their highballs. Infect their minds with knowledge of what they have done; find a useful vocation they can retire to. And break the chain of command; let them have no successors, let their in-baskets be filled with cobwebs.

For the Ministry

O Well of our peace, you told our Brother to pass by the great ones of the world, and to call the poor as his organizers. Let many men and women hear the cry for justice raised by the victims of force or neglect on every continent. Let them serve the fallen and strengthen the struggling, with commitment and joy, to their life's end.

For National Liberation Movements

O God of justice, let all who struggle for national liberation establish their own culture, sitting unafraid under their vine and figtree. Make their revolutions humanized and democratic. At your right time turn them from all violence or dictatorship; make them true spokesmen for justice in the World Revolution of peace and freedom which you have begun.

For the Old

Our Father, we pray for our fathers and mothers, who will see only by hope and trust the new thing you are doing. Let them live with their grandchildren, let them not be pensioned away by their sons and daughters to die. Help them understand that their strange children are bone of their bone, flesh of their flesh; that the catechism they taught in their churches is being worked out in the streets.

For Peace and Freedom

O God, the source of change, break all chains, stop all wars, and end the hate which causes both, so that your people may live with peace and freedom in Jesus our Liberator.

For the Planet

Architect of the worlds, you put man and woman in the garden to keep it; show us the true harmony between ourselves and the earth, between green things and animals, air and water. And give us the secrets of knowledge and will, to restore all damage done to the planet by our ignorance or malice, and to let all living things have the freedom which is proper for them.

For the Police

You who have given laws to man and all creation, supervise all those who profess to be maintaining law. Raise up protest whenever their law becomes a new lawlessness. Remind them that they are servants, not masters, of the people. Help them to neither use nor carry the weapons which our Liberator renounced. And give them dignity to reject the role of rich man's pawn in oppressing those poor for whom our Brother died.

For Politicians

O Light of truth, shine on all those whose profession is named compromise and show them those things which cannot be negotiated; in the spirit of the one who is our way, our truth, and our life.

For the Poor

Our Liberator, you called the poor blessed, for you became one of them. Let them realize their blessedness as the vocation to struggle for justice and freedom on the planet which your Father gave us all.

For the President of the United States

O God our only strength, look with indignation and pity on *N.*, the President of these United States. Break down the fence around his White House; let him hear the voice of a colored nation, of a colored world. Inspire him with distrust of his advisers. Repeat daily in his ears the words of his childhood preacher, that men do not gather grapes from thorns, nor figs from thistles. Teach him that peace is not built by killing, nor justice by repression. Make him the servant and not the exploiter of his people, after the example of Jesus, his Liberator and ours.

For Prisoners

Jesus our brother, victim of brutality and political prisoner, be with all our brothers and sisters unjustly jailed. Give them the strength to do what must be done without useless anger and bitterness; soften the hearts of their guards with pity or at least justice; and speed up your promised coming to open all prison gates and set captives free.

For any Project

O everlasting Word, who at the beginning shaped all worlds, put your spirit into the fingers and brains of those who have begun this project; let them push past midpoint fatigue to the end; remove all obstacles not of their own making, so that we all may share with you in the work of creation.

For Purity of air and water

O Power of being, you have spread an envelope of clean water and air around this sapphire earth. Break every chimney, rust every pipe which delivers poison into your living world; teach our brothers and sisters to live invisible on the only planet they will be given.

For a Remnant of God's people

O Rock of Israel, you promised salvation for those who endure harassment. In time of testing let your people not return evil for evil; by your gentleness keep the fabric of this earth from irreversible harm; and in the end lead a remnant out into your Liberated Zone, for the sake of the one who stayed steadfast in trials, Jesus our Liberator.

For other Religions

O Power of Being, you nowhere leave yourself without a witness. Let us learn truth from all men,

by whatever name they call it. Let Mammon and Beelzebub be unmasked, whenever they come to us in the name of the Liberator; and let his incognito be removed, whenever he comes to us once again under a new name, as he did also at first.

For Reparations

Our only true Judge, you who delay condemnation and love gentleness, help us turn from our complicity in racism; break the chain of our guilt; let us hear both the patience and the anger of the victims; help us to take their side, and to bring with us reparations for our sin and the sin of our fathers; for the sake of that homeless brother who was wounded for our offenses, Jesus the Liberator.

For the Revolution

O God whose Name is revolution, cut our ties with all that is wrong and dying; help us to carry out, not our revolution, but yours. Do not let us continue in the old way of murder, but direct us onto the new Way of love, which we learn from the spirit of our brother the Liberator.

For the Rich

O Power to whom all things are possible, we do not know whether you can bring a camel through the eye of a needle. Let our rich brothers and sisters not trespass forever on your gentleness and forbearance; let them rather hear the word to the rich young ruler, and give it all away; may their reward be in the future and not in the past.

For Rights everywhere

O Power of being, your love is the only law; in you is no injustice at all. Hold up every legal system, every court and administrator, to the plumbline of your impartiality. Smash all discrimination, use our hands and voices to build a world of equal rights for all.

For a Runaway

Father of all the unwanted, take under your care each one who for a time has no family in the world. Soften the heart of *his* parents, make possible *his* return if that is your desiring, for the sake of Jesus the teenager who ran away to be about your business.

For Scholars

Spirit of truth, through our fault the powers of darkness have obscured the truth of the Gospel by a false learning. Raise up true scholars to confound its pretensions and to light a true beacon;

let them point to the unschooled poor who do your work by the Liberator living in them.

For Schools and seminaries

Fountain of wisdom, have you not put springs of knowledge into men's hearts and into books? Let our schools reject all subservience to oppression; let them stop at no truth short of the truth of liberation; let them find nothing good enough but your goodness.

For Simplicity of life

Jesus, without self-punishment you reduced your needs to a minimum; your message was short; you did not travel far nor live long. Give us a share of your simplicity and truthfulness, so that our success may be of the same kind as your success, and our failure measured by your failure.

For Strength in troubles

O Judge of history, you have let troubles surround us; we are tired, in pain, near despair. Send your Spirit to each one of us, and underneath our fatigue put an energy from outside us. Hold us fast in the love of the brotherhood, remembering that everything we suffer has already been suffered by the Liberator.

For the Threatened

We pray for all those so burdened with a sense of mediocrity or guilt that they cannot let go of supposed securities, for fear that justice will strip them naked. God, give them other ground to stand on. Show them that to renounce complicity is the beginning of true security in the brotherhood of the Liberator.

For Travelers, hitch-hikers, drivers

God, in every age you send men and women from their homeland like Abraham to build a new community in a distant country. Watch over those who go out on trip. Do not let them fall into sickness or the hands of the violent, and each night find them a meal and lodging for the sake of the Son of Man who had no place to lay his head.

For a Trial

O Judge of the Ages, hold up the standard of your truth to those who in this place are called agents of your justice, so that they may speak not what is conventional but what is right, remembering the unjust condemnation, long ago and yesterday, of their Liberator.

For the Unemployed

Jesus the manual laborer, stand beside those whom oppression has deprived of useful work; turn their hands to your work. Care for their needs, for their wives and children; and do not let them be muzzled by welfare. Redouble their cry for justice; build a true society on the solid base of their indignation.

For Union organizers

O Source of change, you called Moses your first prophet as an organizer of the exploited, the leader of a general strike. Give all union organizers his commitment and power; by their work break down every system of injustice and oppression, build a human society on this garden planet.

For Unity of people

O God of life, you who have made men and women of one stock and one family, turn our eyes from outward differences to the common humanity and let us embrace, as children of one house, through the Brother of us all.

For the Unity of the Church

O Fountain of unity, build all humankind into a new creation around your Son, the true Adam. Do not let administrative schemes deceive the simple. Raise up everywhere people's organizers, who will unite your church in order to do your desiring: the works of freedom, conservation, and peace.

For Victims

Our Liberator, that Power which we do not understand has brought many persons (and especially N.) into union with your suffering. Raise up champions for their cause. Do not leave them as victims long; and while they are such, give them your confidence and a foretaste of the new life.

For the Vision of God

Bright Sun of all the worlds, you have made the fullness of all the universe your splendor. Bring us to such simplicity that our eyes can see the Day of your liberation in every day, through the one whose face reflects the knowledge of that glory, Jesus our brother.

For the Vocation of everyone

Our God, you are no respecter of persons; all work is your work, no man's is more important than another's. As our Brother learned in the carpenter's shop the whole task of liberation, so may

each of us bring to his task the whole person he must become.

For White people

O God of history, you are taking this planet from the white people who have long usurped it, and giving it to others. Turn the children of the colonialist to their brothers; let them bring with them their treasures of science and art. Together let them build one family without exploitation on one living planet.

For our Work in the revolutionary Church

God, you make all things work together for good among those who love you; help us build each word and action into a consistent program of change, looking forward to the coming New Age of cooperation among all in the Liberator.

For the Young

O God, in you is every future; stand beside the young people in whom our future lies. Help them avoid the mistakes of their parents; renew in them all truths which their parents once affirmed. Make them cells of a more just society, builders of a restored planet.

For Liberation

Our Father, the Prince of this world had shut us up very tight in his castle Despair; now the Liberator with the weapon of his Spirit has broken down its walls, and we learn a new song of freedom.

For a Safe Return

O Power of history, you exiled your people in Babylon and brought the Liberator down to Egypt; you have brought us home from the discomfort and dangers of exile; we trust you also at the end to anchor humankind, and the whole universe, in the destination of their hoping.

For the Creation

Creator, you who have filled the universe with splendor, even as we struggle against the powers of darkness we celebrate your magnificence; we make our road of combat part of the desired goal and we salute you as our final Goal.

For Nature and History

Fountain of life, we praise you for the excellence of the planet where we labor, for the lives and works of our brothers and sisters in the past, for touching our hearts to see both. Do not let us be satisfied with less than whole commitment; let us be your agents in life and liberation.

For a Saint

O Source of life, you pour humankind into many shapes; we thank you for the example and witness of your servant *N.*; help us take on the form of humanity that our time and place call for, in the strength of that Brother who is the perfect man.

For our Food

O King of the Ages, blessed are you who bring the grain out of the earth and make the sap rise in the vine. We praise you in these your gifts, we ask that the hungry never be turned away from our door, through that Liberator who declared all food sacred and who never ceases offering us the bread of life.

For Childbirth

Father of all living, we thank you that your daughter *N.* has safely brought a child into the

world of light; watch over them both and, by your Spirit, have the child brought up in the presence of Jesus the Liberator.

For Harvest

Source of life, we praise you that once again in its season the land has given its increase and your people are fed in joyfulness; may the earth never grow less green, and may all mankind ever rejoice in your liberation.

Entering the Covenant

A form for the mutual compact of a group which may not yet have called or commissioned a minister; and where some may not yet have gone through the waters, or may have doubts about their baptism as infants.

SALUTATIONS

Leader and People:

It is time for us to wake up from sleep;

Our freedom is nearer than when we believed.

[Romans 13:11]

See, now is the proper time;

Today is the day of liberation.

[2 Corinthians 6:2]

You are the light of the world;

A city set on a hill cannot be hidden.

[Matthew 5:14]

God has made with us a covenant of peace;

He sends down the rain in its season.

He has broken the bars of our yoke;

And freed us from the hand of our oppressors.

[Ezekiel 34:25-27]

He removes bow and sword, and war from the land;

He makes us lie down in safety.

[Hosea 2:18]

The habitation of God is with men;

He lives with them and they are his people.

[Revelation 21:3]

Change your heart and turn back;

The fulfillment of time has arrived.

[Acts 3:19; Galatians 4:4]

Be confident in the good news;

The Liberated Zone is at hand.

[Mark 1:15]

THE PROMISE OF THE COVENANT

Leader: Friends, we are here as a group because we have tried and failed to make a life for ourselves individually. But a seed has been sown in the world, and each of us is aware of its germination in his heart. Today we want to throw off complicity with an old order of violence and to bind ourselves together in a new compact, so clearly that not the simplest person will doubt for an instant where we stand. We know that by ourselves we lack the insight and the will to do

this. So let us hear the old promise of a covenant freely made available to men and women, whose terms are not arbitrary but the laws of the universe, offering that peace which the world cannot give.

Assistant: See, the days are coming, says the Power of history, that I will seal a new covenant with the house of Israel. It will not be like the covenant which I sealed with their fathers, on the day when I took them by the hand to lead them out of Egypt, the land of exploitation; for they rejected that covenant, even though I was their husband. For this is the covenant I will seal with the house of Israel after those days: I will put my law in their midst and write it on their hearts; I shall be their God and they will be my people. No more will a man teach his neighbor or his brother, saying, "Know God"; for they will all know me, from the least to the greatest. I will pardon their crime and remember their complicity no more. [*Jeremiah* 31:31-34]

THE THREEFOLD RULE

Leader: Friends, let us hear from the prophet that Way of justice which is the first rule of the covenant.

Assistant: Is not this the fasting that I have approved, says the Power of history:

To break the chains of injustice,
 To cut the straps of the yoke,
 To release the oppressed into freedom,
 And to throw off every yoke;
 To share your bread with the hungry,
 And bring the landless poor into
 your household;
 When you see the naked, to cover him,
 Not hiding away from your own flesh?

[*Isaiah* 58:6-7]

Leader: Let us next hear from the book of Moses the permanent task laid on man and woman, to plant the garden of this living planet.

Assistant: Then God took man and put him in the paradise of Eden, to cultivate it and tend it. And God blessed them and said to them, "Be fruitful and increase, spread over the earth and regulate it; assume leadership over the fish of the sea, the birds of the air, and every animal that moves on the earth." [*Genesis* 2:15; 1:28]

Leader: Friends, the good news we bear is that Jesus is the agent of the new covenant. In him, we who are called will receive our promised inheritance. Let us then finally open our ears to the new Way of Love laid down for us by our brother the Liberator.

Assistant:

You shall love your enemies,
 Do good to all who hate you,
 Bless those who denounce you,
 Pray for those who harass you.
 If someone hits your right cheek,
 Turn him the other also;
 If someone takes away your coat,
 Give him your shirt also.
 Give to everyone who demands;
 Do not ask to have back what is seized.
 And as you wish people would treat you,
 You treat them just that same way.
 Your reward will be great,
 For you will be children of the Highest,
 Who raises his sun on the evil and good,
 And rains on the just and unjust;
 So you shall be merciful,
 Just as your Father is merciful.
 [Luke 6:27-31, 35-36; Matthew 5:45]

LIBERATION FROM COMPLICITY

The following Statement of Complicity is either read by the people along with the leader, or repeated after him line by line.

We confess that we are accomplices
 With the demonic powers of violence.
 We grow rich by daily oppression;
 We sleep in beds of racism.
 We take pride in freedom and justice,
 And we invent new slavery.
 We say that our goal is peace,
 And invent new instruments of war.
 We live off the fat of the land,
 And we poison it for our children.
 We say that we love our neighbor,
 And we try to breed him off the earth.
 We cry out against exploitation,
 And exploit each other and ourselves.
 And so we are accomplices
 In the crime of burnt bodies;
 Burnt ghettos;
 Burnt earth;
 Burnt freedom.

54 The Covenant of Peace

We are accomplices by our violence,
By our violence,
By our most grievous violence,
In turning our faces away
And in doing nothing.

Leader and People:

Kyrie eleison. Kyrie eleison.
Lord have mercy upon us. Lord have mercy
upon us.

Christe eleison. Christe eleison.
Christ have mercy upon us. Christ have
mercy upon us.

Kyrie eleison. Kyrie eleison.
Lord have mercy upon us. Lord have mercy
upon us.

Leader: The Power that lighted the stars, that puts down oppressors and lifts up the poor from the dust, can also transform our twisted and broken lives. For the door of our freedom opens by itself for all that knock; whoever is in Jesus our Liberator has become a new being. And so, may he who provides us with bread from the earth, air to breathe, and fire to purify rottenness, now also in his great waters drown our old self, and give us a fresh start through this community of love. Amen; so may it be.

PSALM 111

I celebrate God with my whole heart
In the community of those who love
justice.
Great are the events he brings,
To be studied by all who delight in him.
Splendor and beauty is his work;
His justice stands forever.
He sets up a memorial of his marvels;
Loving and gentle is our God.
He gives food to those who honor him;
He always remembers his covenant.
He shows his people the power of his works
By giving them the inheritance of the
violent.
The works of his hands are certain and just;
All his demands are true;
They are fixed for ever and ever,
They are done in truth and confidence.
He sent liberation to his people;
To eternity he upholds his covenant.
Blessed and holy is his being;
His fear is the summit of wisdom.

A true mind is theirs who do his will;
His praise will stand forever.

MAKING THE COVENANT

Here a representative of the community reads their covenant statement; see the specimen appended.

Leader: Brothers and sisters, are you determined in your minds, without any reservation, to carry out the provisions of this covenant for the time provided?

Then each in turn, ending with the leader, expresses in his own words his adherence to the covenant.

Leader: Are you prepared, for that purpose, to study the Holy Scriptures, and the natural laws of society and this planet, building into your lives whatever new truths may come from that study?

People: We are prepared to do so.

Leader: Friends, it is a narrow door of service and commitment that we are entering today: more than an hour of ceremony, more than a summer of community organizing. For while there is a lower class, we are in it; while there is a soul in prison we are not free; while the earth is polluted we are unclean; wherever bombs fall, our wholeness is wounded. And if we claim to be perfect in knowledge or action, we deceive ourselves and injure our brother. Let us then always have in mind the story of the two men, which our Liberator taught us.

Assistant: Two men went into the sanctuary to pray, a clergyman and a sheriff. The clergyman stood up and prayed thus to himself: "God, I thank you that I am not like other men, exploiters, unjust, or unfaithful, such as this sheriff. I fast twice in the week, I give ten percent of all my income to charity." But the sheriff stood far off, not daring to lift his eyes to the sky, and struck his breast, saying: "God be gentle with me, a guilty man." I tell you, the second man went back to his house liberated, but not the first. For everyone who lifts himself up is put down; but the person who puts himself down is lifted up. [Luke 18:9-14]

Leader: But we have been told, and believe, that the full commitment of the Liberator makes up for our failure in commitment: the news of his life

persons day by day to their number.

[Acts 2:41-47]

Here follow the Affirmations God is not dead
etc. from p. 123.

*Then the Intercessions from the Litany (p. 35), or
in some other form.*

Leader: This is my command, that you should love
each other as I loved you. No one has greater
love than this: to lay down his life for his
friends. You are my friends, if you do what I
command. And my yoke is easy and my burden light.
Peace I leave to you, my peace I give to you; not
as the world gives, do I give to you. Shalom.

[John 15:12-14; Matthew 11:30; John 14:27]

Here follows the Kiss of Peace.

Assistant:

I your God love justice;

I hate robbery and oppression.

I give you your reward in truth;

I seal with you a covenant of my Age.

Your children are known among the peoples,

Your descendants in the heart of all
nations;

All who see them will agree:

They are a people that God has blessed.

[Isaiah 61:8-9]

BENEDICTUS

Blessed is the God of Israel,

For he has visited and ransomed his
people;

And lifted up a horn of liberation for us

In the house of David his servant.

As he promised by the mouth of his holy
prophets

Who have been since the start of his Age:
Liberation from our enemies

And from the hand of all that hate us,

Showing gentleness to our forefathers

And remembering his holy covenant,

The promise he made to Abraham our father;

That we, rescued from fear of our
enemies,

Should serve with holiness and justice

All of our days in his presence.

[Luke 1:67-75]

Leader: Thus says the Alpha and the Omega, the first and the last, the beginning and the end: I was dead, and see, I am living in the Age to come; I will give everyone that is victorious to eat from the tree of life in the paradise of God.

[*Revelation* 22:13, 1:18, 2:7]

Specimen of a local covenant:

THE NOVEMBER FIFTH STATEMENT

*Adopted by the staff of the Berkeley Free Church,
5 November 1969*

The Free Church of Berkeley is a community within the revolutionary Movement which relates to the radical tradition of Jesus, the Prophets, and the Church of Liberation.

I will make for them a covenant on that day
with the wild animals, with the birds of the
air, and with the creeping things of the earth.
[*Hosea* 2:18]

We recognize the Spirit of God at work in the movement of our brothers and sisters for the restoration and preservation of the ecological balance of our planet. We believe that uncontrolled production and consumption constitute violence against ecological law and order. We admit our complicity, individually and collectively, in the pollution of our environment by chemicals and radiation, in the exploitation of natural resources and wilderness, in the horror of overpopulation. Therefore we dedicate ourselves to working toward a life-style which holds a viable ecological order as a sacred and revolutionary priority.

I will break bow, sword, and battle out of the land, and allow them to sleep in safety.

[*Hosea 2:18*] I will make with them a covenant of peace . . . and they will know that I am the Power of history, when I break the bars of their yoke and liberate them from the hand of their oppressors. [*Ezekiel 34:25-27*]

We recognize the Spirit of God in the movement for peace and liberation throughout the world. We join in the struggle for the liberation of oppressed peoples (the poor, the Third World, racial minorities, women, and youth) from exploitation and racism at home and from imperialism abroad. We dedicate ourselves to serve the victims of force and oppression, avoiding the trap of the colonialist mission in perpetuating a corrupt system, and recognizing that the highest form of service is organizing the oppressed for resistance. We will struggle for the establishment of social and political structures which are just, humane, and participatory. We will resist institutions of war, conscription, racism, imperialism, and injustice, and shall attempt to offer an alternative through the life of joy and suffering in our voluntary community of brothers and sisters.

I will marry you to myself for ever, marry you with integrity and justice, with tenderness and love. [*Hosea 2:19*]

We recognize the Spirit of God at work in the struggle of our time toward sexual intimacy, vocational creativity, psychic integrity, and interpersonal sensitivity. We resist those institutions of our society which dehumanize and destroy real interpersonal relations. We accept the imperative to develop attitudes and life-styles that are personally and communally liberating and non-exploitative. In celebration we will be freed to work toward the ecological and social revolutions.

A Book of Changes

1. Receiving a Baby into the Covenant

Including the form for adoption of a child

The act of going through the waters implies that an individual is able to answer for himself or herself. By the present form a baby is brought into the covenant of peace in the fullest way that something can be done for one person by others.

PSALM 139

O Power of being, you have searched me out;
You see my thoughts from far away.
You surround my path and my bed.
And have knowledge of all my ways.
Before a word is on my tongue,
My God, you know it perfectly.
You encounter me in front and behind;
You lay your hand upon me.
The marvel of your knowledge is beyond me;
It is too high for me to reach.
For you shaped all my parts;
You formed me in my mother's womb.
I will praise your works;
For I was wonderfully made.
You knew my life altogether,
My substance was not hidden from you,
When I was being made in secret,
Fashioned in the depths of the earth.
Your eyes saw my unformed shape;
In your book my members were written,
And all the days that were made for me,
Before they had yet come to being.

Minister: We celebrate you, our Father, master of sky and earth, that you hid these things from the wise and learned, and revealed them to babies. Yes, our Father, for this was your joyful will.

[Luke 10:21]

THE PRESENTATION

Here the mother, holding her child, prays in her own words or as follows.

Mother: Fountain of all life, I thank you because you have entrusted me with a share in your work of creation, and given me a child for the covenant of your peace. Like Hannah I have brought *him* [*her*] to your congregation; and I pray that *he* may live all *his* life in this community, through Jesus our Liberator who was once a child.

All: Amen; so may it be.

Or if the baby is adopted, the mother can say:

Maker of all life, another has given birth, and I have been entrusted with the child that was born. I bring *him* [*her*] as my own child into the presence of this congregation; and I pray that *he* may live all *his* life in the covenant of your peace; through Jesus our Liberator who also found a new mother in the community of love.

Father: Friends, we have read in the book of Luke how the child of Mary, eight days after his birth, was given his name of JESUS and taken to the Temple to be brought into the covenant; there he was blessed by Symeon and Anna. So likewise we have brought this child of our bodies [or, this child whom we have taken as our child] to the present company. Here we will renew our own commitments, name this child and enroll him in this community, and begin his education in it.

Reader: They brought him children so that he could lay his hands on them; and his Disciples criticized them. But when Jesus saw this he was very angry, and said to them, "Allow children to come to me, do not prevent them; for to such belongs the liberated zone. Truly I tell you, unless a person receives God's liberation like a child, he will never enter it." Then he took them up in his arms, put his hands on them, and blessed them. [Mark 10:13-17]

LITANY

- 0 Child, our promised Prince of Peace: Accept your own children.
- 0 Child praised by shepherds and their animals: Accept your own children. *And so on.*
- 0 Child honored by kings of the earth:
- 0 Child given the name JESUS of liberation:
- 0 Child, carrier of the world's spirit:
- 0 Child, born in the city of royalty:
- 0 Child, taxed by a foreign oppressor:
- 0 Child, presented in God's temple:

- O Child acclaimed by Symeon the prophet:
- O Child, a displaced person for the covenant's sake:
- O Child, in whose place the innocents were murdered:
- O child apprenticed to the manual laborer: Accept your own children.
- O Child, a runaway for your father's business: Accept your own children.

THE PROMISES

Minister: Let us all at this time renew the promises which we once made in the presence of this community.

Here the Minister and People repeat the six questions from the form of going through the waters (pp. 73-74).

Minister (to the parents): Brother and sister, we have just reaffirmed our own commitments. Are you determined to bring this child up in a household where those convictions are living, while also letting *him* [*her*] have *his* own integrity; and at the right time help *him* to a free act of going through the waters?

Here the parents express their willingness in their own words.

Minister (to the godparents): Do you undertake full responsibility for the care and education of this child if its parents should be taken from this community, as if it were your child?

Godparents: This child is flesh of our flesh.

THE COVENANT

Minister: Let us hear from the prophet Hosea God's promises of hope in the covenant of peace, which this child is about to enter.

Reader: On that day I will seal for you a covenant with the wild animals, with the birds of the sky and the beasts of the earth. I will break the bow and sword, and remove war out of the land; and I will make you lie down in safety. I will marry you to me forever, marry you in justice and integrity, in love and gentleness; I will marry you to me in steadfastness, and you will know that I am God. [Hosea 2:18-20]

Minister: Sky and earth witness to us that God has set before us today good and evil, blessing and curse, life and death. Which will you choose?

All: We choose life, that we and our children may live.

Here follow the Affirmations God is not dead etc. from p. 123.

RECEIVING THE CHILD

Then the father and mother say together:

This child of our flesh has found a new family;
We name *him* [*her*] *N.*;
We entrust *him* [*her*] to you our brothers and sisters.

Or if the child is adopted they say:

We take this child as flesh of our flesh;
We name *him* [*her*] *N.*;
We entrust *him* [*her*] to you our brothers and sisters.

Then the Minister enters the child's name in the book of the community, saying:

Blessed are all those whose names are written in the Lamb's book of life. As this child sees the faces of its family on earth, so may its guardians beyond space and time see the face of our one Father.

All: Abba, Father:
Blessed be your working;
Soon be your appearing;
Done be your desiring.
Our bread provide us;
Our debts forgive us;
From trials free us.

Reader: All those who are led by the spirit of God are children of God. For you did not receive a spirit of slavery in fear, but a spirit of adoption, in which we cry out, Abba, Father. The Spirit itself witnesses together with our spirit that we are children of God; and if children, then also heirs; heirs of God and joint heirs with the Liberator. With him we suffer together so that we may live together with him in splendor.

[*Romans* 8:14-17]

Minister: Whoever wishes to be first among us, must be last of all and a servant of all. For the

Liberator took up children in his arms, saying:
"Whoever receives such a child in my name receives
me; and whoever receives me, receives not me but
the one who sent me." Shalom, brothers and sis-
ters, sons and daughters, the covenant of peace be
upon you all, Shalom.

*Then follows the Kiss of Peace, begun by the par-
ents kissing the child.*

PSALM 23

My shepherd is the God of creation;
There is nothing I lack.
He lets me lie down in high pastures;
He guides me to the water of peace.
He opens my life in liberty
To walk in the ways of justice.
Although I go through death valley
I am not afraid of wickedness;
For you are walking beside me,
The way of my leader guides me.
You set a table before me
In the face of all my oppressors;
My brow is bright with the olive,
My cup is filled overflowing.
Joy and gentleness follow me
All the days of my life;
I make my home in God's keeping
Until the end of all days.

*Then the Minister marks a cross with oil on the
child's forehead, saying:*

May the Father send guardians to watch over you at
night, and to be your shade by day.

*Then the parents give the child the Bible (or the
New Testament or Psalms) and also the prayer-book
of the community, saying:*

Take the words we live by; we set your feet in no
other way than the one we ourselves have chosen.

MAGNIFICAT

My heart praises the Power of being,
My life leaps up in my Liberator.
For he saw the oppression of his servant;
Every age will now hail me as happy.
That Energy has dealt with me nobly;
Blessed is the name of his being.
His sympathy spreads on all ages
Of those who are fearful before him.

66 A Book of Changes

He has done a new thing with his arm,
And scattered the arrogant in their
schemes.

He has pulled down the powerful from their
seats

And raised up the wretched of the earth.

He has filled the hungry with his food,
And turned the wealthy away.

He has restored his servant Israel,
Remembering his constant kindness,

As he promised to our fathers, to Abraham
And his offspring until the new Age.

[*Luke 1:46-55*]

Minister:

God bless you and watch over you;

God shine his face on you and love you;

God lift up his face to you, and set
his peace among you.

[*Numbers 6:24-26*]

2. Going through the Waters

This form, the act of permanent adult commitment to the new Way, is an adaptation of the old Roman Easter Eve liturgy and baptism. It is set in the context of the Freedom Meal, and should only be shortened in prisons, in sickness, or other emergency. If possible it should be a Vigil service and ideally it will be scheduled for the Eve of Easter or Pentecost; but any baptism is of itself a festival of the Resurrection.

THE NEW FIRE

Outside the room new fire is struck.

Minister: O Light beyond all worlds, in the beginning you organized the primeval darkness into our universe; let this new fire signal for us the great work by which you placed Jesus our Liberator in the center of history, a man transparent to your illumination, so that the spirit of his new life may shine in our community of love.

People: Amen; so may it be.

A taper is lit, and the procession enters the darkened room, while three times is said:

Minister: The light of liberation.

People: Thanks be to God.

Reader: Rejoice now, you army of Powers beyond space and time, your Captain of humility is at hand; blow the trumpet of freedom for the servant King who conquers by love. Let the stars of morning shout as they did at the first moment of creation, for our Brother is making a new sky, a new earth. Sing with joy, forests and oceans, mountains and grainfields; for your mother the Earth has passed out of eclipse by demonic powers into the noontide Sun of justice, who restores her for all creatures that live on her. And gather together here, you whole cloud of witnesses in the liberated community of love, and fill our halls in the glory of the Illuminator.

Here the Candle and other lights are lit.

Reader and People:

Peace be with you all.

And with you, our brother.

Lift up your hearts.

We lift them up to our Liberator.

Let us celebrate the Power of being.

It is good and right for us to do so.

Reader: It is right that here and now we should thank you, O Power of history, through Jesus our Liberator, the true Adam, who was executed by the oppressor and lives in us with triumph; he is the Lamb sacrificed at the Passover feast, in whom death has died. In this night you led our fathers out of the house of exploitation, passing through the great waters on dry land; in this night those who walk the new Way pass out from the valley of darkness into the clear light of your Liberated Zone; in this night our Brother breaks the chains of our hell of separation, and builds us into the society of mankind. To free an unfaithful servant you gave up a loyal son; O fortunate guilt of man, that warranted such liberation!

Therefore, O Father of lights, accept this candle, that it may burn continually to push back the frontiers of darkness. May the Morningstar who knows no setting, when he comes in splendor to consummate his work, find it still burning, and us his brothers still working by its light. Amen; so may it be.

THE SIX PROPHECIES OF THE WATERS

Then a spokesman for those who wish to go through the waters says:

Friends, we are here at this time as refugees from the occupied territory of exploitation; we wish to enter the liberated zone of your fellowship.

Minister: Brothers and sisters, you are welcome. You know and we know that no person can enter new life except through the purification of death to the old way. Let us then be quiet and hear the promise of the waters.

Reader: Hear the first prophecy, the bounding of the great deep, from the book of Job.

Where were you when I compacted the earth?

Speak if you have such knowledge.

Who (if you know) set its dimensions?

Who put his yardstick against it?

What did its foundations rest on,

Who laid its cornerstone,

When the stars of dawn sang together

And the sons of God called out in joy?

And who fenced the sea with gates,
When it broke out from the womb,
When I made the clouds its clothing,
And wrapped it in the dark storm,
And planted a boundary for it,
And set up its gates with their bar,
And said, "So far you may come, and no
further;
The pride of your waves is here broken"?
[Job 38:4-11]

People:

When he fixed the sky, Wisdom was there;
When he drew a circle on the face of the
deep. [Proverbs 8:27]

Reader: Hear the second prophecy of the rainbow,
from the book of Moses.

And God said, "This is the symbol of the Constitu-
tion which I am making between myself, and you,
and every living creature that is with you, for
all the generations of time. I am setting my bow
in the stormcloud, and it will be a symbol of the
constitution between me and the earth. Whenever
I bring the stormcloud over the earth and the bow
appears in the cloud, I will remember the consti-
tution between me and you and all living crea-
tures, every kind of animal. The waters will
never again become a flood to destroy all flesh.
When the bow is in the stormcloud, I will see it
and remember the everlasting constitution between
God and every living creature, every animal on
earth." [Genesis 9:12-16]

People: For all the days of the earth, sowing and
harvest, heat and cold, summer and winter, day and
night shall not cease. [Genesis 8:22]

Reader: Hear the third prophecy, how a new people
was born by going through the great waters, from
the book of Moses.

Then Moses stretched out his hand over the sea,
and God pushed the sea back by the strong wind of
his breath from the east, all the night long. He
made the sea dry land, and the water was divided.
And the children of Israel went into the middle of
the sea on dry ground; the waters were a wall for
them on the right and on the left. And the
Egyptians were pursuing and came in after them,
all Pharaoh's horse and chariots and cavalry, into
the middle of the sea. And in the morning watch

God looked down on the army of Egypt from the pillar of fire and cloud; and he held up the army of Egypt by muddying their chariot wheels so that they were too heavy to roll. And Egypt said, "Let me run away from the face of Israel; for God is fighting on their side against Egypt."

Then God said to Moses, "Stretch out your hand over the sea, and the water will come back over Egypt, over his chariots and cavalry." And Moses stretched out his hand over the sea, and the sea returned at daybreak to its usual place, and the Egyptians rushed into it. So God wiped out the Egyptians in the middle of the sea. The water returned and covered the chariots, the cavalry, and all Pharaoh's army that went after them into the sea; not one of them remained. But the children of Israel walked on dry ground in the middle of the sea, and the water was a wall for them on the right hand and on the left. [Exodus 14:21-29]

People:

I will sing to the Power beyond armies,
 For he has utterly triumphed;
 The horses and the chariots
 He has thrown into the sea;
 They were covered up by the floods,
 They went down in the deep like a stone.
 [Exodus 15:1, 10]

Reader: Hear the fourth prophecy of God's victory over the dark powers of the deep, from the book of Isaiah.

Wake up, wake up, get dressed with strength,
 O Arm of the Power beyond all hosts;
 Wake up as in the ancient days,
 The generations of the ages.
 Was it not you that cut up the Beast,
 That wounded the great monster?
 Was it not you that dried up the sea,
 The water of the great deep,
 That made the abyss of the sea a road
 For the liberated to go through on?
 All those ransomed by God will return,
 And come to Zion with singing;
 The happiness of the Age to come
 Shall rest as a crown on their heads;
 Gladness and joy are given to them,
 Mourning and tears are abolished.
 [Isaiah 51:9-11]

People:

He has drawn a circle on the face of the
waters,
At the horizon of light and darkness;
The pillars of sky are shaking
And cower at his demands.
With his power he stilled the sea,
By his knowledge he smashed the World
Beast.
By the wind of his breath the sky grew fair,
His hand impaled the Pig retreating.
[Job 26:10-13]

Reader: Hear the fifth prophecy of drowning and
rebirth, from the book of Jonah.

I called out of my distress
To the Power of being, and he heard me;
From inside the belly of the prison
I cried and you heard my voice.
For you threw me in the heart of the sea.
I was surrounded by the flood;
All your waves and breakers
Have passed over my head.
The waters shut in over my life,
The deep was on every side of me,
Weeds were wrapped around my head
At the roots of the mountains.
I went down to the land
Where gates shut against me forever,
But you brought me up living from that death,
O God my liberator. [Jonah 2:2-6]

People:

Out of the depths I cried to you, my God;
O Liberator, hear my voice;
May your ears consider well
The voice of my complaining. [Psalm 130:1]

Reader: Hear how Jesus our brother went down into
the great waters, from the book of Mark.

The beginning of the message of Jesus the Liber-
ator, as it stands written in the prophets: "See,
I send my messenger before your face, he will pre-
pare your way"; "A voice of one crying, in the
desert prepare God's way, make his paths
straight." John the baptizer was in the desert
proclaiming passage through the waters as a fresh
start for liberation from crimes. The whole land
of Judea went out to him, and all the people of
Jerusalem. They went through the waters at his
hands in the Jordan river, admitting their crimes.
John's clothing was of camel hair, with a leather

belt around his waist; he ate locusts and wild honey. And in his announcement he said: "One stronger than I am is coming after me, whose sandals I could not stoop down and unloose. I make you pass through water; he will make you pass through the holy Spirit." In those days there came Jesus from Nazareth of Galilee and went through the waters in Jordan at John's hands. And just as he was coming up out of the water, he saw the sky split and the spirit coming down on him like a dove. And there was a voice from the sky, "You are my beloved son, in you I am well pleased." [Mark 1:1-11]

People: I have waters I must go through; I am uneasy until it is finished. [Luke 12:50]

THE RULES OF THE NEW WAY

Here are read the three Rules of the new way from the form of entering the covenant (pp. 52-53).

THE LITANY

Reader: And Cain said to Abel his brother, "Let us go out to the desert." And when they were in the desert, Cain rose up against Abel his brother and murdered him. And God said to Cain, "Where is Abel your brother?" And he said, "I do not know; am I my brother's keeper?" And God said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed on account of the ground, which opened its mouth to receive your brother's blood from your hand. When you work the ground, it will no longer yield you its strength; you will be a fugitive and a wanderer on the earth." [Genesis 4:8-12]

Reader and People:

Whose blood is this on my hands? Wash off
your brother's blood.
Whose sweat has built my affluence? Wash off
your brother's blood. *And so on.*
What burned flesh is in my nostrils?
My finger has pressed the bomb-release.
My hand has voted the war-lever.
My ears are deaf to the beggar.
My eyes have turned away from the wounded.
My key has locked out the poor.
My axe is sticky from the redwoods.
My voice is hoarse from lying.
My loins have subdued the slavegirl.
I put death in my children's milk.
I programmed the death-computer.

I made my lover a stranger.
I breathe the poison of my inventions.
I do not know my brother.
Am I my brother's keeper? Wash off your
brother's blood.
What blood is this on my hands? Wash off
your brother's blood.

THE QUESTIONS

Minister: Brothers and sisters, you have heard the rule of justice from the book of the Prophets, and Jesus' rule of love from the Gospel. Are you committed from now on to walk by those rules in your dealings with other people?

Candidates: Yes, I am committed to serve and liberate the oppressed and to love my enemies.

Minister: You have also heard the rule of our common life on this earth from the book of Moses. Will you undertake to help limit the numbers of the human race and to maintain the order of the planet?

Candidates: I take on the task of Adam, to build the paradise of Eden.

Minister: Are you ready at this time to break off your ties with all that destroys God's created orders, both of nature and society?

Candidates: I renounce cooperation with every system of violence and oppression.

Minister: Are you convinced that Jesus our Brother, through the new Way of revolutionary nonviolence which he teaches and illustrates, is our only salvation from disorder, guilt, and meaninglessness?

Candidates: I trust in Jesus as my only Liberator.

Minister: Are you ready to follow his way in joy and sorrow, in comfort and deprivation, in life and death; and in solidarity with the Church, of which the fellowship assembled here is part?

Candidates: I will follow his Way wherever it leads; his Way is peace, peace is his Way.

Minister: In the spirit of this community, will you constantly renew the promises you make here and the life you receive here; and work consistently for renewal of the planet, of society, of our own freedom, teaching and organizing to your life's end?

Candidates: I join the revolutions of justice and love.

ACCEPTING THE COVENANT

Minister: Friends, you have heard how in the beginning the Power beyond nature and history brought this earth into existence from the ocean of nonbeing; how he has again and again kept the family of mankind from being swallowed up by the floods of the Beast; and how at the right time of history he brought Jesus our brother through the water of Jordan and the greater waters of death as the firstborn of the new Age. Some of you may have been brought to the waters as babies by social convention, or as adults without any clear understanding. Now you have considered the radical change laid on us by the sacred books, and demanded by the needs of the earth, of the poor, of our own souls. Are you then prepared, for what is truly the first and last time, to make a fresh start, accepting the death and life, the suffering and promise, of the waters?

Here each candidate in turn expresses in his own words his readiness to go through the waters.

Minister: Brothers and sisters, we welcome you as fellow-soldiers in the warfare of the Lamb. Our leader said that if his kingdom were of this world, his servants would fight; but his kingdom is not of this world. And although we live in this world, we are not fighting a worldly war, for the weapons of our warfare are not of this world, and therefore have power to destroy the fortress of the dark powers [2 Corinthians 10:3]. For our strength is made perfect in weakness. Will you accept induction into this army and no other, at whatever cost?

Candidates: I accept induction into his army and no other, at whatever cost.

Minister: See, sky and earth witness to us, that God has set before us this day good and evil, blessing and curse, life and death. Which will you choose?

Candidates: I choose life, that I and my children may live.

Minister: Hear from our brothers and sisters the affirmations of our commitment.

Then are recited the Affirmations God is not dead etc. from p. 123.

THE BLESSING OF THE WATERS

Minister: Lift up your hearts.

People: We lift them up to the Liberator.

Minister: Let us celebrate the Power of Being.

People: It is good and right for us to do so.

Minister: It is right that we should praise you, O Energy of creation, because by your wisdom humankind was born from the womb of the waters, and each passes back into them; but still, at every threat to our continuance, new communities of hope have emerged from a passage through the great seas. And so, may all who, trusting in you, pass through these waters be washed clean from their brother's blood and embrace him in peace; may they strip off complicity for guilt and put on the white clothing of justice; may the old man of aloofness be drowned and a new man of solidarity be raised up. By your life-giving spirit, O God, which at the beginning hovered over the deep, bless these waters as the means of our union with Jesus our Brother, the vanguard of your new creation. Amen; so may it be.

Then the candidates one by one pass through the waters according to local custom, while over each is said:

Minister: In the name of Jesus our Liberator, may the Power of Being bring you through the great waters of death into the new community of his Spirit.

THE CLOTHING AND ANOINTING

Then the candidates are dressed in white clothing, while is said:

Minister: As our Brother, after he first took on the necessity of suffering, was seen by his friends transfigured in light, so may you take this white clothing as a symbol that you are united with the splendor of his commitment.

And after all are so dressed:

Minister: Who are these dressed in white clothing, and where have they come from?

People: These are ones who have come out from great oppression; they have washed their clothing

and made it white in the blood of the Lamb.

[Revelation 7:13-14]

Then each candidate is anointed on the forehead, while is said:

Minister: As prophets, priests, and kings were once anointed for their office; since you have shared the death of Jesus our brother, may you also share the new life of his anointing, whom we recognize as our only prophet, our only priest, our only king.

Reader: Hear how the Liberator was anointed for death and for life with the best gifts of the creation, by a woman from among the oppressed.

One of the clergymen asked Jesus to eat with him; and he came into the house of the clergyman and took his place. Now a harlot of that city, when she learned that he was at the clergyman's table, took an alabaster jar of ointment. She stood at his feet weeping, and with her tears she began to wash his feet. Then she dried them with the hair of her head, and kissed his feet, and rubbed them with the ointment. [Luke 7:36-38]

THE SIX PROPHECIES OF THE SPIRIT

Spokesman for the new members: Friends, we thank you for taking us in from out of Babylon the great. But many of our brothers and sisters are still lost in the City of destruction; go out and help them also.

Minister: We welcome you, our brothers and sisters, into the community of love. But neither you nor we have power to go out into the doomed streets and speak the word of life unless the sea-breeze of the Spirit is blowing through us. So let us again be quiet and listen for the voice of the west wind of life and change.

Reader: Hear the first prophecy of the Spirit, how man and woman received the breath of life, from the book of Moses.

In the day when God made earth and sky, there was at first no wild plant on the earth, no wild herb had yet grown; for God had not brought rain on the earth, and there was no human being to work the ground. But then a flood rose up from the earth, and watered all the face of the ground. And God shaped mankind of clay from the ground, and breathed a living spirit into his nostrils; so man

became a living creature. And God had planted a garden in Eden (that is, "Delight") from of old; and there he set the human beings he had shaped. And God brought out of the ground every tree beautiful to see or good to eat, the trees of life; and in the middle of the garden, the tree of knowledge of good and evil. [Genesis 2:4-9]

People:

He gives us a new heart,
He puts a new spirit in us;
He takes the stone heart out of our flesh,
And gives us a heart of flesh.
[Ezekiel 36:26]

Reader: Hear the second prophecy of the Spirit, how men became deaf to each other, from the book of Moses.

And the whole earth had one tongue and few words. And as they wandered from the east, they found a valley in the plain of Shinar, and settled there. And each one said to his neighbor, "Come, let us make bricks and bake them." They had bricks for stone, and asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower with its head in the sky; let us make ourselves a memorial, so that we shall not be scattered on the face of all the earth." And God came down to see the city and the tower that the sons of man had built. And God said, "See, they are one people, and they have all one tongue. This is only the beginning of what they will do; now nothing they plan to do will be walled off from them. Come, let us go down and confuse their tongues there, so that a man will not hear his neighbor's tongue." And God scattered them from there over the face of all the earth, and they stopped building the city.
[Genesis 11:1-8]

People:

He gives us a new heart,
He puts a new spirit in us;
He takes the stone heart out of our flesh,
And gives us a heart of flesh.

Reader: Hear the third prophecy of the Spirit, the vision of an age of alienation, from the book of Ezekiel.

The hand of God was on me; and he brought me in the spirit of God and set me in the middle of a desert full of bones. And he led me around through them; there were very many of them in the

desert, and they were very dry. And he said to me, "Son of man, will these bones live?" And I said to him, "Lord, you are the one that knows." And he said to me, "Prophecy to these bones, and say to them, You dry bones, hear the word of God: See, I am bringing breath into you, and you will live. I will lay tendons on you, and draw flesh over you, and put skin on you, and give you breath for you to live; so you will know that I am God."

And I prophesied as I was told; and when I prophesied, there was a noise of rattling, as bone came together with bone. And I looked, and saw tendons on them, and flesh on them, and skin over it; but they had no breath. Then he said to me, "Prophecy to the Spirit; prophecy, son of man, and say to the Spirit, Thus says God: Come from the four winds, O Spirit, and breathe upon these corpses, so that they may live." And I prophesied as he told me; and the breath came into them, and they came to life, and they stood on their feet, a very great army. [Ezekiel 37:1-10]

People:

He gives us a new heart,
He puts a new spirit in us;
He takes the stone heart out of our flesh,
And gives us a heart of flesh.

Reader: Hear the fourth prophecy of the Spirit, a vision of the Liberator, from the book of Isaiah.

The Spirit of God is upon me,
Because God has anointed me;
He sent me to tell the oppressed good news,
To restore the broken-hearted;
To announce liberation to the captives
And daylight for all those imprisoned;
To proclaim the year of God's pity,
A day of vengeance for our God;
To comfort all those who mourn,
To give them the oil of gladness.
So that men will build up the ancient ruins
And repair the desolate cities.

[Isaiah 61:1-4]

People:

He gives us a new heart,
He puts a new spirit in us;
He takes the stone heart out of our flesh,
And gives us a heart of flesh.

Reader: Hear the fifth prophecy of the gifts of the Spirit, from the letter of Paul to the Corinthians.

We speak wisdom among the fully committed. Not a wisdom of this age, nor of the demonic rulers of this age, doomed to destruction; but the wisdom of God hidden in secret, which he set up before time and space to honor us. None of the magistrates of this age recognize it; for if they had recognized it, they would not have executed the Liberator of splendor. It is written, "No eye has seen, no ear has heard, no heart has imagined, what things God has prepared for those who love him." These things God has uncovered to us through the Spirit; the Spirit searches out all things, even the abysses of God. No one knows a man's affairs except his spirit inside him; so no one knows God's affairs except the Spirit of God. And we have not received the spirit of the world but the spirit of God, so that we should know the free gifts made by God to us; which we do not speak in words taught by human wisdom, but in words taught by the Spirit.
[1 Corinthians 2:6-13]

People:

He gives us a new heart,
He puts a new spirit in us;
He takes the stone heart out of our flesh,
And gives us a heart of flesh.

Reader: When the Fiftieth day after the Passover, which is Pentecost, arrived, they were all together in one place. And there came suddenly from the sky the sound of a strong steady wind which filled the whole house where they were sitting. And there appeared to them tongues of fire, distributed and resting on each of them. And they were all filled with the sacred Spirit, and they began to speak in other tongues, just as the Spirit put in their mouths. Now there were staying at Jerusalem Jews and religious men from every nation under the sky; and when the sound was heard, a crowd of them gathered and was astonished, because each one heard them speaking in his own language. They were carried out of themselves in wonder, saying: "Are not all these who are speaking Galilaeans? How is it that each of us hears them speaking in his own language, that he was brought up in? Parthians and Medes and Elamites, inhabitants of Mesopotamia, of Armenia and Cappadocia, Pontus and Asia, Phrygia and

Pamphylia, Egypt and the districts of Libya near Cyrene; Romans in residence, Jews and converts, Cretans and Arabs; we hear them speaking in our own tongues the great actions of God."

[Acts 2:1-11]

People:

He gives us a new heart,
He puts a new spirit in us;
He takes the stone heart out of our flesh,
And gives us a heart of flesh.

THE GIFT OF THE SPIRIT

Minister: Brothers and sisters, after the new thing has been born, it must still be given the breath of life. You have heard how again and again in the past the spirit has been transmitted; will you here and now receive it in your hearts?

Candidates: I open my body as a temple of the Spirit.

Minister: Will you bring the same Spirit to your own household, helping the young to desire the things done here, so that your family may be an example and nucleus for the larger community of love?

Candidates: I will help build the lives around me into the new City.

Minister: As the Artisan of nature designed the galaxies and earth with his fingers, will you make your vocation and job transparent to his Spirit?

Candidates: In my work I stand beside my Brother the carpenter.

Minister: As he was content to be the servant of all, will you in his spirit always take thought for the poor, the suffering, the oppressed?

Candidates: I will be union spokesman and waiter at table.

Minister: When your own hour of casualty comes, will you with confidence rely on the same spirit of ministry in this brotherhood?

Candidates: In strength and in weakness I trust in the spirit of life.

Minister and People:

Be all of one mind in the Spirit. We are all
of one mind in the Spirit.

Through the love of the Fountain of life:

We are all of one mind in the Spirit.

And so on.

Through Jesus our brother's fidelity:

Through the hope of his people in every age:

In prosperity and in harassment:

In our families and our aloneness:

In our suffering and celebration:

At the day of death, in the years of living:

In solidarity with God's whole people: We

are all of one mind in the Spirit.

In unity with all the creation: We are all

of one mind in the Spirit.

Then the Candidates kneel down before the Minister and his colleagues, who lay hands on their heads, saying:

In the name of Jesus our Liberator, may the healing Spirit of God rest upon you; the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of gentleness and the love of God, in this reconciled community of friends.

Then likewise the Ministers kneel down and receive the spirit from the new members; and so throughout the congregation. The Kiss of Peace follows, while the Minister says:

Shalom, my brothers and sisters, the peace of our Liberator be with you. Shalom.

Minister: The covenant of peace has been sealed; for God has sent the spirit of repentance into your hearts, crying out:

All:

Abba, Father:

Blessed be your working;

Soon be your appearing;

Done be your desiring;

Our bread provide us;

Our debts forgive us;

From trials free us.

CANTICLE

And after this I will pour out

The breath of my spirit on all flesh.

Your sons and daughters will prophesy,

Your old men will dream dreams,

Your young men will see visions;

On your servants I will pour out my spirit.

[Joel 2:28-29]

AT THE FREEDOM MEAL

Then begins the Litany of the Saints (p. 33), during which the Ministers can leave the room and return in celebration vestments. Immediately afterwards follows the Gloria in Excelsis (p. 122), during which bells are rung.

Minister: Let us hear that Word from which, we believe, there is fresh light yet to break.

THE EPISTLE

All of us who went through the waters to Jesus our Liberator, went through them to his death. For we were buried with him through our immersion into his death so that, just as he was awakened from the dead by the splendor of the Father, we also might walk in new life. For if we have been grafted onto the manner of his death, so shall we also be with his rising. We are aware that our old self was executed along with him, so that our complicity with evil might be destroyed, for us to serve evil no longer. And if we have died with him, we trust that we will also live with him. For we know that, after the Liberator was waked up from among the dead, he will not die again; death has no more control over him. He died to evil once and for all; he now lives to God. So we must think of ourselves as dead to evil, and alive to God in Jesus the Liberator. [Romans 6:3-11]

PSALM 98

Sing a new song to the Power of history,
 For he has done wonderful things;
 His right hand and his holy arm
 Have carried off liberation.
 He has made his victory known,
 To all races he showed his justice;
 He remembered his mercy and truth
 To all the house of Israel;
 And all the continents of the earth
 Have seen the liberation of our God.
 Sing to him, the whole world;
 Rejoice, cry out and praise.
 Praise him with every music,
 With music and voice of melody,
 With trumpets and sound of horns
 Be happy before the King of power.
 Let the sea in its fulness thunder,
 The globe and its inhabitants;
 Let the rivers clap their hands,
 Let the mountains laugh together,

Before the Power of history
Who comes to judge the earth;
He will judge the globe in fairness.
And all the races with equity.

THE GOSPEL

Now two of them on that day were walking to a village named Emmaus about sixty miles from Jerusalem, and discussing together all these things that had happened. And while they were talking, Jesus himself drew near and began walking with them; but their eyes were kept from recognizing him. He said to them, "What words were you exchanging in your journey?" They stood still, discouraged. One of them named Cleopas answered: "You have been staying in Jerusalem, and do not know the events that have happened there in these days?" He said, "What events?"

They said, "The affair of Jesus the Nazarene, a prophet powerful in action and word, in the sight of God and all the people--how the chief priests and magistrates turned him over for a death sentence and executed him. But we were hoping that it was he who would liberate Israel. Furthermore, this is the third day since it happened. And some women of our number have given us an astonishing report; they were at the grave early in the morning and did not find his body; but told us they had seen a vision of Messengers, who said he was alive. Some of us went to the grave, and found it as the women reported; him they did not see."

He said to them: "You fools and slow of heart to trust all that the prophets said; did not the Liberator have to endure these things before entering his splendor?" Then starting with Moses and all the prophets he explained to them the things about himself in all the Books.

They came near the village they were going to, and he appeared to be journeying farther. But they urged him, saying, "Stay with us, for it is near evening and the day is almost done." So he came in and stayed with them. And when he joined them at table, he took the loaf, gave thanks, broke it, and divided it among them. Then their eyes were opened, and they recognized him; but he no longer was seen by them.

They said to each other, "Did not our hearts burn in us, when he was talking to us on the road, at the way he opened the Books to us?" And they got

up at that very hour and went back to Jerusalem, and found the Eleven and their companions assembled and reporting: "The Liberator has really been raised up; he appeared to Simon." They in turn told what had happened on the road, and how he had been made known to them in the breaking of the loaf. [Luke 24:13-35]

THE PRAYER

Minister: O Power of the universe, we ask that, as the Liberator has broken a new way through the gates of death to your light, so we, turned by him from the darkness of guilt, may walk into the city of justice and peace, through his loving spirit in the community of life. Amen; so may it be.

The Affirmations are not said again; in their place can be sung:

THE WAR IS OVER

Tune: "Victory," Palestrina 1588 (*The Hymnal 1940*, no. 91; 8 8 8, with Alleluias)

- 1 The war is over, and a zone
Of liberation here has grown
Where life returning cracked the stone;
Alleluia.
- 2 The dark exploiters had their day;
See how their violent powers decay!
Our Guide has marked a better way; Alleluia.
- 3 The sap above begins to flow;
The axe lies rusting far below;
The winds of future landward blow; Alleluia.
- 4 The Sun of Justice lights the east,
And breaks the handcuffs of the Beast,
While humankind sits down at feast; Alleluia.
- 5 On green sierras near the sky
He wipes the tear from every eye;
Oppressor Death begins to die; Alleluia.
- 6 He put himself in others' care;
The Dark Lord found no foothold there.
His laurel wreath we all may wear; Alleluia.
- 7 The people's armies of the night
In every land move towards the light;
At dawn they reach their City bright;
Alleluia.

- 8 The Swimmer rises from the wave
To crush the Crab that digs our grave.
Come quickly Jesus, strong to save!
Alleluia.
- 9 Our guilt no longer fears the tomb.
The landless poor have found a home.
Our Brother tastes the honeycomb; Alleluia.
Alleluia; Alleluia; Alleluia.

For the Offertory canticle is sung:

Jesus our Lamb is sacrificed;
Therefore let us keep his feast
Not with the old leaven of violence,
But with the new bread of plainness and
truth. [1 Corinthians 5:7-8]

For now the Liberator is awaked from the
dead,
The vanguard of all who sleep;
For since by a man came death,
By a man comes rising from the dead.
[1 Corinthians 15:20-21]

We have died, and our life is hidden
With the Liberator in God;
And when Jesus our life appears,
We also will appear with him in splendor.
[Colossians 3:3-4]

For the Dismissal is said:

Reader:

Go in peace and love.
Go out into Babylon and bring them in.
Keep the faith, baby:
You are the Liberated Zone.

3. The Celebration of a Wedding

The service as printed is complete in itself; by the addition of items in square brackets, it is set in the context of the Freedom Meal, with the engagement taking the place of the penitential section, and the marriage proper becoming the conclusion of the offertory.

AT THE PROCESSION

Until the first breath of day
And the retreat of shadows
I go up to the mountain of myrrh,
To the hillside of frankincense.
You are wholly fair, my love;
There is no defect to be found in you.
Come with me from Lebanon, my bride,
Depart from the head of Hermon;
Away from the dens of lions,
Down from the mountains of leopards.
You have made off with my heart, my sister,
My bride, made off with my heart;
By a single look of your eyes,
By one jewel of your necklace.
Sweet as the bees' comb are your lips;
Honey and milk are on your tongue.
And your garments in their perfuming
Are as the smell of Lebanon.
A garden enclosed is my sister, my bride,
A garden enclosed, a fountain sealed.
Your buds are a paradise of pomegranates
And all spice: henna with nard,
Saffron, calamus, cinnamon,
With every tree of frankincense,
Myrr and wood of aloes,
With all the chiefest of balsams.
A fountain of many gardens,
A great spring of living water,
And streams flowing from Lebanon.
[*Song of Solomon 4:8-15*]

[*If the Freedom Meal follows, the minister reads Francis' prayer for peace, p. 121.*]

THE GREETINGS

Minister: Shalom, my brother and sister, the covenant of peace be upon you, Shalom.

Couple and Others: And peace be with you, our brother, Shalom.

Minister: For the Liberator himself is our peace;

People: He breaks down all walls of hatred.
[Ephesians 2:14]

Minister: And we have been betrothed to him

People: As a faultless bride to her husband.
[2 Corinthians 11:2]

THE LITANY FOR A WEDDING

(Replacing the Invocation of the Saints)

Minister and People:

Blessed is the Fountain of all the worlds:

Blessed is he whose name is Love.

Blessed is he that established the light of
the Sun: Blessed is he whose name is
Love. *And so on.*

Blessed is he that compacted the earth:

Blessed is he that filled up the great sea:

Blessed is he that brings down the rainfall
of life:

Blessed is he that raised cedars from the
ground:

Blessed is he that makes grain sing in the
field:

Blessed is he that makes our heart glad with
the sap of the vine:

Blessed is he that made birds and insects,
deer and all living things:

Blessed is he that formed man and woman after
his own image:

Blessed is he that makes the womb swell with
new life:

Blessed is he that puts his own creativity
in our fingers:

Blessed is he that raised up Jesus as our ex-
ample and Liberator:

Blessed is he that surrounds us with the pil-
lars of his saints:

Blessed is he that makes the nations live in
peace:

Blessed is he that forgets not love in the
grave of our death: Blessed is he whose
name is Love.

Blessed is he whose splendor is the universe:
Blessed is he whose name is Love.

THE DEMANDS OF THE LIBERATOR

*The three rules of the new Way are replaced by the
following:*

Reader: Hear the light burden laid on us by Jesus our Liberator. The first demand is this: "Listen, Israel, our God is one; and you shall love our God with all your heart and soul and mind and strength." And the second is like it: "You shall love your neighbor as yourself." No other demand is greater than these.

[*Mark 12:29-31; Matthew 22:38*]

THE ENGAGEMENT

This replaces the entire penitential section of the Freedom Meal. First the couple address the congregation as follows:

Man: Friends, after thought and prayer I have come here today, with the intention of taking the hand of *N.* in marriage. I ask your approval; and I call on our brother here, as your representative, to witness our promises.

Woman: Friends, after thought and prayer I have come here today, with the desire to offer my hand to *N.* in marriage. I ask your approval; and I call on our brother here, as your representative, to witness our promises.

Then the minister says to the couple:

My brother and sister, today you are to accept from each other the joyful burden of that love in which the worlds were made. As Isaac our forefather went a long journey to his homeland, and there found the fair Rebeccah he was in search of, so you two have found each other. Our Liberator offered up all for this beloved community here assembled, with which he is one flesh. Likewise I ask you today, in its presence, if you are prepared to do the same.

Then the minister says to the woman:

N., will you take this man to your wedded husband? Will you love him, comfort him, honor and keep him in sickness and in health; and, forsaking all others, keep only to him, so long as you both shall live? I will.

Likewise to the man:

N., will you take this woman to your wedded wife? Will you love her, comfort her, honor and keep her in sickness and in health; and, forsaking all others, keep only to her, so long as you both shall live? I will.

Then the woman speaks to the man as follows, or in words of the couple's own choosing:

I, *N.*, promise that I will strengthen and support you, *N.*, by sharing my joys and fears; and at the same time, in patience and trust, give you room to grow, and freedom to be your own self.

And likewise the man to the woman, in the same words. Then the minister says to the couple together:

N. and *N.*, will you take pains not to burden the earth with the number of your children; but to make your family a nucleus for a more just and happier society, helping build this planet into the garden it was meant to be? We will.

Then the woman either is given away or steps forward with the man.

REAFFIRMING THE COVENANT

Minister: My brother and sister, let us listen to the joyful promise made by the Power of Being.

Reader:

"For the mountains may be removed

And the hills may be shaken,

But my love shall not be removed,

And the covenant of my peace shall not
be shaken,"

says the God who has felt sympathy for you.

[*Isaiah 54:10*]

Minister to all: Friends, today these two join our community in a new relationship. So let us once again reaffirm that covenant by whose assurance we live. For see, God calls sky and earth to witness that he has set before us this day good and evil, blessing and curse, life and death. Which will you choose?

People: We choose life, that we and our children may live.

[*The Gloria in excelsis can be said here or omitted.*]

Minister: Let us hear that word from which, we believe, there is fresh light yet to break.

LESSON

Reader: And God said, "It is not right for a man to be by himself; I will make him a partner suitable for him." And God shaped from clay every

wild animal, and every bird of the air. He brought them to man to see what he would call them; and whatever man called each creature, that was its name. So man gave names to all the animals, and to all the birds of the air, and to every creature of the wilderness; but for man no suitable partner was found. Then God brought unconsciousness upon man, and he slept; and he took one of his ribs, and brought flesh back over its place. And God built the rib he had taken from man into woman, and brought her to man. And man said, "This time it is bone of my bone and flesh of my flesh; she will be called woman, because she was taken from man." Therefore a man leaves his father and mother and embraces his wife, and they become one flesh. And the two of them, the man and his wife, were naked and not ashamed.

[*Genesis* 2:18-25]

PSALM 128

Happy are all that stand in awe of God,
 Who walk in his ways;
 You will eat the produce of your hands,
 You are happy and joyful.
 Your wife is a fruiting vine
 On the walls of your house;
 Your children are slips of olive
 All around your table.
 So shall the man be blessed
 That stands in awe of God.
 God will so bless you from Zion,
 You will see Jerusalem happy all your
 days;
 You will see your children's children,
 And Israel in peace. Shalom.

THE GOSPEL

On the third day there was a wedding in Cana of Galilee. The mother of Jesus was there, and Jesus and his followers were invited to the wedding. Now when the wine ran out, the mother of Jesus told him, "They do not have any wine." Jesus told her, "What is that to you or me, lady? My hour is not yet at hand." But his mother told the servants, "Do whatever he tells you." Now there were six water jars lying there, each holding two or three gallons. Jesus told them, "Fill the jars with water," and they filled them to the brim. Then he told them, "Now draw off from the jars, and take it to the master of ceremonies"; and they took it. Now when the master of ceremonies tasted

the water which had become wine, and did not know where it came from (only the servants who drew off the water knew), he called the bridegroom and said to him: "Everybody brings out the best wine at the beginning, and then the poorer wine when people are drunk; but you have kept the best wine until now." Jesus did this as the beginning of his signs in Cana of Galilee, and thus showed his splendor; and his followers had confidence in him.
[John 2:1-11]

THE PRAYER

Minister: O Fountain of love, make the hearts of this man and this woman firm, so that they can carry out joyfully the things they have today promised; for the sake of the one who has set us the precedent of his own love, Jesus our Liberator. Amen; so may it be.

The Affirmations can be replaced by the following

CANTICLE

All of you that went through the waters
Have clothed yourselves in the Liberator.
In him there is neither Jew nor Greek,
No oppressed or oppressor,
Nor any male or female;
In Jesus you are all made one.
[Galatians 3:27-28]

Here if desired can come a short sermon.

The Freedom Meal intercessions can be replaced by the following

INTERCESSIONS

For *N.* and *N.*, now to be married in the sight of God and in the presence of this community: We call on the Spirit.
For the happiness of couples everywhere: We call on the Spirit. *And so on.*
For the poor; for prostitutes, unmarried mothers, orphans; for all the unloved and unwanted:
For doctors, nurses, and social workers; for all ministers to the oppressed:
For the peace of the world, for an end to all war:
For the whole creation; for animals without voice, that we may become their voice:
For children and grandparents, that they may enjoy love in a family:
For every person in his vocation, that each may remain faithful to his best vision:

That the Christ incognito may never be turned from our door: We call on the Spirit.
We call on the Spirit to bind us in solidarity with all here and elsewhere, living and dead, who build their lives into the golden circle of love: We call on the Spirit.

[If the Freedom Meal follows, the Offering is begun by the Minister saying:

And I saw the holy city, new Jerusalem, coming down out of the sky from God, made ready like a bride adorned for her husband. [Revelation 21:26]

The Presentation is the usual one on p. 125.]

THE MARRIAGE

The man takes the woman by her right hand and says as follows:

I N. take you N. to my wedded wife,
To have and to hold,
From this day forward,
For better, for worse,
For richer, for poorer,
In sickness and in health,
To love and to cherish,
Until death do us part,
As the first man took his wife Eve
In the paradise of Eden.

Likewise the woman:

I N, take you N. to my wedded husband,
To have and to hold,
From this day forward,
For better, for worse,
For richer, for poorer,
In sickness and in health,
To love and to cherish,
Till death do us part,
As the first woman took her husband Adam
In the paradise of Eden.

Then the minister blesses the ring or rings, saying:

As these rings have [this ring has] neither beginning nor end, and lose [loses] neither luster nor substance, so may the Wellspring of love maintain these two persons constant and joyful in the community of peace, through our Brother who gave himself for it.

Then the man puts the ring on the woman's finger, saying:

With this ring I marry you,
With my body I honor you,
With all I have I present you.

And the woman likewise, if she has a ring.

Minister: Once again the covenant of peace has been sealed; for God who marries us to himself in love has sent the Spirit of the Liberator into our hearts, crying:

All:

Abba, Father:
Blessed be your working;
 Soon be your appearing;
 Done be your desiring.
Our bread provide us;
 Our debts forgive us;
 From trials free us.

Minister: Let us pray for peace among men. O Power of history, let the home of these two, as of couples everywhere, become a city set on a hill, a sanctuary of peace; by their work and play may people learn love and not war, sitting unafraid under their vine and figtree; through the Liberator who blessed peacemakers as your children. Amen; so may it be.

Let us pray for peace in the natural order. O bright Sun of creation, let the joyful union of this couple (if your desire is such) overflow into the birth of children, not too many for the planet to bear, who will carry on in their generation the renewal of society and nature; so that in your right time the wolf may lie down with the lamb and the paradise of Eden be restored; through the bond of our unity, Jesus the true Adam. Amen; so may it be.

Then the Minister joins their right hands, saying:
Those whom God has joined together let not man put asunder.

Then he says to the people:

Friends, you have heard what things *M.* and *N.* have promised, and watched their exchange of rings; on your behalf I declare that they are man and wife, in the name of the Fountain of love who has filled this community with the spirit of Jesus the Liberator.

Then follows the Kiss of Peace, begun by the couple, during which is said:

My beloved is mine and I am his,
He feeds his flock among the lilies.
Come quickly my love like a gazelle
Or a stag on the mountains of spices.
The bed underneath us is green,
The beams of our house are of cedar.
[*Song of Solomon 2:16, 8:14, 1:17*]

[*If the Freedom Meal is to be celebrated, the Sursum corda is then said. The Abba Father need not be repeated. The Blessing and Dismissal are replaced by the following.*]

Minister: May the Power behind space and time
bless you, and unite you with his own Name of
love, to take your intended place in the unrolling
of his will; through the spirit of our Brother who
gave us the true picture of humankind. Amen; so
may it be.

AT THE DEPARTURE

Rise up my love with me,
My fair one, and come away;
For see, the winter is past;
The rain is over and gone;
The crocus appears on the earth,
The time of singing is near,
And the voice of the turtledove
Is heard in our land.
[*Song of Solomon 2:10-12*]

4. Commission for Ministry

An outline of commissioning for any office of ministry in the community. It is set in the context of the Freedom Meal, in which the three Rules and the form of Liberation from Complicity can be omitted.

THE PROPHECY

Son of Man, speak to the children of your people and say to them: If I bring the sword on a country, and the people of the country take a man of their own and make him their watchman, and he sees the sword coming against the country, and blows the trumpet and warns the people; then if someone hears the voice of the trumpet and does not take warning, and the sword comes and takes him away, his blood is on his own head. He heard the voice of the trumpet, he did not take warning, his blood is on himself; for if he had taken warning, he would have saved his life. But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes away any one of them; that man is taken away in his complicity, and his blood I will require at the hand of the watchman.

Son of Man, I have made you a watchman for the house of Israel; whatever thing you hear from my mouth, you are to warn them from me. If I say to the criminal, "O criminal, you will certainly die," and you do not speak out to warn the criminal to turn from his way, the criminal will die in his complicity, and I will require his blood from your hand. But if you warn the criminal to turn from his way, and he does not turn from his way, he dies in his complicity, and you have saved your life. [Ezekiel 33:2-9]

CANTICLE

Have the way of life among you
Which was also in Jesus our Liberator;
Although in the form of God,
He did not set his heart on that equality,
But he made himself empty,
Taking the form of a slave.
And receiving the nature of a man,
He accepted humiliation,

And became obedient to death,
 Even the death of the cross.
 And so God raised him high,
 And gave him a name over all names;
 So that to the name of Jesus
 Every knee should bow down,
 Of creatures above, on earth, and below,
 And every tongue should agree
 That Jesus is leader and liberator
 In the splendor of God the Father.
 [Philippians 2:5-11]

THE GOSPEL

The rulers of nations exercise authority over them, and their influential men are called Benefactors. It is not to be like this among you. Rather, let the greater one among you become as the less, and the leader as the servant. For which is greater, one who sits at table or one who serves him? Is it not the one who sits at table? And am I among you as the one who serves. You are the ones who have stayed with me during my trials. And I make a covenant with you as my Father made a covenant with me, that you should eat and drink at my table in my liberated zone, and sit on thrones judging the twelve tribes of Israel.
 [Luke 22:25-30]

Here follows an address on the character of ministry.

THE PRESENTATIONS

A statement of the candidate's calling is read by an elected representative of the community where he or she is to minister. Then a statement of the candidate's suitability is read by a minister recognized both by him and by the community, in accordance with the covenant of the community.

THE QUESTIONS

Presiding Minister: Friends, you have heard that this our brother has been called to the office of ----- by the representatives of this community. And you have heard testimony to his qualifications by these others who have already been called and commissioned for such a ministry. We now wish to hear from our brother himself, in his own words, how he understands this task, so that we will have good grounds to believe he will prove serviceable to his people, and not himself fall casualty.

My brother, you are being called to serve others

in the way of a waiter at table, which our Liberator defines as the truest work of a human being. It was indeed said of Jesus our Brother, Others he saved, himself he cannot save; and all here present stand ready to hold up your hand if you fall casualty. Still, what you are being commissioned for is to hold up the hand of others. Do you then feel that you and your family are solid and stable enough in your individual commitments, in your personal relations, so that with a quiet mind you can take on the burden of helping others, day in and day out? Also, as our Liberator and his Apostles often had no place to lay their head, you are not guaranteed money or support, even from an affluent society, for a work which means building a different society on new foundations. Few if any of those you see here are wealthy. Do you then have a useful vocation by which you can support yourself in this work if other support fails? And are you settled in your mind to go on in this work without bitterness or resentment, if necessary at your own expense?

You must understand clearly from our sacred writings the tasks of a minister. First of all, because he is a fellow-servant with the Liberator, the minister is a watchman, as we heard from the prophet Ezekiel. The minister, through his study of the sacred Books, of the lives of the saints, of the news, of men's hearts, is given the spirit of prophecy, to see how the crimes of a nation are bringing the sword upon it. Are you then prepared with Amos, Jeremiah, and all the prophets, to condemn when necessary the complicity of rulers, priests, the rich, judges, the exploiters of man or nature in an oppressive system; and to work for change in it? Are you willing to share the poverty or harassment of the victims, and to take your chance on joining them in prison?

Second, the minister of Jesus is a herald: he announces the Liberated Zone where men and women, society and nature are starting to become themselves. Can you testify with conviction that his liberation is already at work in yourself? Are you prepared to let the Spirit build the community of love around your work, according to God's style rather than your style? Have you determined to help recall the Churches of Jesus to their original charter, supporting everything true in them, rejecting or reforming everything corrupt in them? Will you take on the burden of poetry, delivering

your message in such language that it can be heard by your audience?

Third and most important, the minister of the Liberator is above all a servant, as we heard from Luke; that is what his title means. Whatever his faults in vision or weaknesses in organization, he can always take the side of the oppressed, binding up their wounds, making their suffering his suffering. Are you prepared to do this, becoming, so far as lies in you, a spokesman for all those who have no other spokesman?

These tasks are simple to state, difficult to carry out. But carrying them out is made a little easier if you hold fast to simplicity of statement. So finally we wish to hear your assurance that you will not obscure the real nature of your work by compromise, mystification, double speaking, hidden agenda. Will you be a person who, so far as possible, holds nothing in reserve, keeps nothing secret but the confidences of others, permits himself no unexplained absences or unavailability, and has no ambition but usefulness; so that the simplest man or woman will not for an instant hesitate to trust you, because he can see instantly what you stand for, and see that you are one who trusts in a Power greater than us all?

Then the candidate, in his own words, as simply and directly as possible, reads or speaks a statement of where he stands in answer to these questions.

Minister: Are you prepared to bring your whole life under the guidance of the Spirit, as known to us in the Bible, in the lives of the Saints, and in our own history through the Providence of God? I am prepared to.

Will you use the worship and covenant of this community as your constant guides to the working of the Spirit; and at the same time hold them up to the plumb-line he has given us? Yes, I will do so.

Have you determined to trust that Jesus our Brother, by his example, teaching, and work, is Christ and Lord--that is, Liberator of man and of all creation? I have so determined.

May the Fountain of strength who has brought you to this commitment today keep you in it all your days. Amen; so may it be.

Here follow the Affirmations God is not dead,
etc. from p. 123.

LITANY

Come quickly Jesus the helper of all mankind:
Come quickly our helper.

Come quickly, you that make broken bodies and
lives whole again: Come quickly our helper.
And so on.

You that pronounced the blessedness of the poor
and suffering:

You that bring in the liberated zone to all
nations:

You that were fearless to denounce the crimes of
the powerful:

You that observe the lilies of the wild and the
sparrow's fall:

You that in your coming bring in the paradise of
Eden:

You that love children, join the marriage feast
and mourn the dead:

You that call sinners of the people, and sinners
against the people, into one community:

You that took on our guilt, so that we could take
on your wholeness:

You that throw out the demonic powers from our
living:

You that led the march of protest to the Temple of
God:

You that passed through the dark waters, and were
anointed with the Spirit:

You that were lifted up in transfiguration and in
brutality:

You that broke the evil powers by offering your-
self to them:

You that refresh all people with the bread of life
and the sap of the vine: Come quickly our
helper.

Come quickly, our helper, and pour out your spirit
on all called to be your fellow-servants: Come
quickly our helper.

THE COMMISSIONING

Minister: O Spirit of God's breath, Spirit of the
Liberator's life; this community is dead unless
you are the atmosphere it breathes. Come and ful-
fill the dream of your saints that a new society
will rise out of the ruins of the old. As you
have always in the past come on those who trusted
you, today fill this one who asks only to do your
work in your strength. Through *him*, and *his*

brothers and sisters everywhere, may the golden ring of our fellowship become one and the same with the sphere of this planet, so that all created life will exist together in love and peace.

Then the ministers, and other representatives of the community, lay hands on the candidate's head, while is said:

May the Power of Being make you a faithful servant of his covenant of peace, in the office of -----, not by the letter of human institutions, but by the Spirit of life; through Jesus our Brother and Liberator, who was among us as a servant and gave his life for the people.

Then the newly commissioned minister is given the Bible, while is said:

Receive the word of life; put no other book above this or beside this; let all your words be spoken, all your actions done, in its spirit.

Then any other appropriate instruments or symbols of office are given. The new minister is installed in his office by a representative of the community. The papers are signed. Then the presiding minister, assisted by his new colleague, continues the Freedom Meal, starting at the Offering. The Beatitudes are replaced with a blessing of the new minister:

May your mouth speak the word of justice in and out of season; may you plant the peace garden of this earth wherever your feet stand; may your eyes always be turned towards the poor and exploited, your hands be quick to lift them; and may the Spirit of God accompany you, so that at the Liberator's coming you will hear the word spoken to a faithful servant: Since you did it for the least of these my brothers, you did it for me.

5. A Form for Visiting Prisoners

This form is not suitable for a prison-appointed chaplain making official visits. It assumes a fellowship between prisoner and visitor; that is, it is intended primarily for political prisoners, in the broad sense. Prayers especially for military prisoners are found on pp. 129-137.

Visitor:

Lift up your heads, you gates;
Open up, you everlasting doors;
For the King of splendor to come in.
Who is this King of splendor?
Our God strong and mighty,
The God beyond all armies.

Lift up your heads, you gates;
Open up, you everlasting doors;
For the King of splendor to come in.
Who is this king of splendor?
The God of all true armies,
He is the King of splendor.

[Psalm 24:7-10]

Grace be to you and peace from Jesus our Liberator, the first political prisoner.

READINGS

(1) *From the prison diaries of Dietrich Bonhoeffer.*

Nothing can make up for the absence of someone whom we love, and it would be wrong to try and find a substitute; we must simply hold out and see it through. That sounds very hard at first, but at the same time it is a great consolation; for the gap, as long as it remains unfilled, preserves the bonds between us. It is nonsense to say that God fills the gap; he does not fill it, but on the contrary, he keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain.

The dearer and richer our memories, the more difficult the separation. But gratitude changes the pangs of memory into a tranquil joy. The beauties of the past are borne, not as a thorn in the flesh, but as a precious gift in themselves. We must take care not to wallow in our memories or hand ourselves over to them, just as we do not gaze all the time at a valuable present, but only

at special times, and apart from these keep it simply as a hidden treasure that is ours for certain. In this way the past gives us lasting joy and strength.

Times of separation are not a total loss or unprofitable for our companionship, or at any rate they need not be so. In spite of all the difficulties that they bring, they can be the means of strengthening fellowship quite remarkably.

I have learned here especially that the facts can always be mastered, and that difficulties are magnified out of all proportion simply by fear and anxiety. From the moment we wake until we fall asleep we must commend other people wholly and unreservedly to God and leave them in his hands, and transform our anxiety for them into prayers on their behalf.

What times these are! What memories for the years to come! What matters is that we should direct these memories, as it were, into the right spiritual channels, and so make them harder, clearer, and more defiant, which is a good thing. There is no place for sentimentality on a day like this. If in the middle of an air raid God sends out the gospel call to his kingdom in baptism, it will be quite clear what that kingdom is and what it means. It is a kingdom stronger than war and danger, a kingdom of power and authority, signifying eternal terror and judgment to some, and eternal joy and justice to others, not a kingdom of the heart, but one as wide as the earth, not transitory but eternal, a kingdom that makes a way for itself and summons men to itself to prepare its way, a kingdom for which it is worth while to risk our lives.

(2) *From the acts of Saint Perpetua, Carthage, A.D. 203.*

During those few days we were baptized, and the Holy Spirit told me to make no other request after going through the waters than for bodily endurance. A few days later we were lodged in prison, and I was in great fear, because I had never known such darkness. A day of horror; terrible heat, due to all the crowds; brutality by the soldiers. On top of all I was tormented there by anxiety for my baby. Then those blessed deacons who were ministering to us paid for us to be removed for a few hours to a better part of the prison and refresh

ourselves. Then my baby was brought to me, and I suckled him, for he was already faint for lack of food. I spoke anxiously to my mother on his behalf, and strengthened my brother, and commended my son to their charge. I was wasting away because I saw them wasting away for my sake. Such anxieties I suffered for many days. Then I got permission for my baby to stay in the prison with me, and I at once recovered my health, and was relieved of my trouble and anxiety for my baby. My prison suddenly became a palace to me, and I would rather have been there than anywhere else.

(3) From the journals of George Fox.

One time in this jail there came a soldier to us; and whilst one of our Friends was admonishing of him and exhorting him to sobriety, I saw him begin to draw his sword. Whereupon I stepped to him and told him what a shame it was to offer to draw his sword upon an unarmed man, and him a prisoner; and how unfit and unworthy he was to carry such a weapon; and that if he should have drawn it upon some men, they would have taken his sword from him and have broken it to pieces. So he was ashamed, and went his way; and the Lord's power sustained us.

At a later time I had a fit of sickness, which brought me very low and weak in my body; and I continued so a pretty while, insomuch that some Friends began to doubt of my recovery. I seemed to myself to be among the graves and dead corpses; yet the invisible power did secretly support me, and conveyed refreshing strength into me, even when I was so weak that I was almost speechless. One night, as I was lying awake upon my bed in the glory of the Lord which was over all, it was said unto me that the Lord had a great deal more work for me to do for him before he took me to himself.

Endeavors were used to get me released, at least for a time, till I was grown stronger; but the way of effecting it proved difficult and tedious; for the King was not willing to release me by any other way than a pardon, being told he could not legally do it; and I was not willing to be released by a pardon, which he would readily have given me, because I did not look upon that way as agreeable with the innocency of my cause.

(4) From the Acts of the Apostles, 12:6-11.

Now when Herod was about to bring Peter out for execution, on that very night he was sleeping

between two soldiers, bound with two chains, and sentries in front of the door were guarding the prison. Then a Messenger of God stood there, and a light shone in the cell; he tapped Peter on the side and woke him up, saying, "Get up quickly." And the Messenger said to him, "Put on your clothes and your sandals"; and he did so. And he said to him, "Wrap your coat around you and follow me." And he went out, following him; he did not realize that what the messenger was doing was real, but thought he was dreaming. After they had passed the first and second guards, they came to the iron gate leading into the city; it opened for them by itself. They went out and walked for a block, and then suddenly the Messenger left him. Then Peter came to himself and said, "Now I know truly that the Lord has sent his Messenger and has saved me from the hand of Herod and from the expectation of the people."

(5) From Paul's second letter to the Corinthians, 11:23-31.

Are all those others ministers of the Liberator? Though I speak like a fanatic, I say that I am more so. I have had more labors, more imprisonments, been often beaten, often in deaths. Five times I received from the Jews forty lashes save one; three times I was beaten with clubs; once I was stoned; three times I was shipwrecked; I drifted at sea for a night and a day; constantly on journeys, in danger from rivers, in danger from highwaymen, in danger from my own people, in danger from foreigners, danger in the city, danger in the desert, danger at sea, danger among false brothers; in work and hardship, often sleepless, in hunger and thirst, in cold and nakedness; and beside these outer things, my daily companion-- anxiety for all the churches. Who is sick, and I am not sick? Who falls casualty and I am not angry? If I must boast, I will boast of my weakness. God the father of Jesus our Liberator, blessed for all the Ages, knows that I am not lying.

PSALM 142

I raise my voice to my God,
 With my voice I ask for his gentleness;
 I pour out my trouble before him,
 In his presence I make my complaint.
 When my spirit sinks low,
 It is you that know my way.

For on the path where I walk
They have hidden a trap for me;
I look to the right hand and watch,
And there is none to take notice;
All refuge has gone away from me,
No man looks after my life.
My God, you alone are my fortress,
My share in the land of the living;
Pay attention to my cry,
For I have been brought very low.
Save me from those who harass me,
Because they are too strong for me;
Bring me safe out of prison,
So that I can give thanks to your Name.
Then just men will surround me,
And you will deal fairly with me.

Visitor: The golden circle of mankind cannot be broken by any enemy, but only by ourselves. Once again, in spite of all difficulties, the community of love has been restored even in this place. Others have perhaps offended against that community more than we. Still I know for myself that I have been at fault; and if you feel the same, I invite you to confess after me.

My brother, I confess in the sight of God, in your presence, and to our brothers and sisters everywhere, that in my thoughts and words and actions I have broken the fellowship of our community, broken the image of God in myself.

[In particular, I have neglected the poor and oppressed by . . .
I have myself exploited the poor by . . .
I have exploited the natural environment by . . .
I have exploited my brothers and sisters by . . .
I have wasted my own abilities by . . .]

I am willing to do reparation; I ask forgiveness from God, and pardon from you, my brother, and from all my brothers and sisters present and absent.

Then the prisoner can make the same confession as appropriate.

Visitor: God has laid two ways before us, of death and of life; since we have chosen life, he is faithful to maintain his covenant. All breaks in the community of love have been made whole by

Jesus our Liberator, who is the ground of all unity. Amen; so may it be.

All:

Abba, Father:
 Blessed be your working;
 Soon be your appearing;
 Done be your desiring.
 Our bread provide us;
 Our debts forgive us;
 From trials free us.

Prisoner: Jesus came to Nazareth, where he had been brought up. And on the sabbath, according to his custom, he went into the synagogue, and stood up to read. There was given him the book of the prophet Isaiah; and, unrolling the book, he found the place where it is written:

The Spirit of God is upon me,
 He has anointed me with oil.
 He has sent me to tell the poor good news;
 To heal the broken in heart;
 To proclaim release to the captives,
 An opening of eyes to the blind;
 To set the oppressed at liberty;
 To announce God's year of justice.

Then he rolled back the book, and gave it to the attendant, and sat down; and the eyes of all those in the synagogue were fastened on him. And his first words to them were: "Today this writing is fulfilled in your ears." [Luke 4:16-21]

LITANY OF JESUS THE LIBERATOR

Jesus the first political prisoner, visit all political prisoners: Hear us our brother.
 Jesus who stole from the grainfields: Hear us our brother. *And so on.*

Jesus who stayed with prostitutes:
 Jesus who lived with revolutionaries:
 Jesus who called the tax-collectors:
 Jesus who slept with the poor:
 Jesus who proclaims release to the captives:
 Jesus who sets the oppressed at liberty:

In our need of bread and meat, clothes and medicines, books and paper:

In all times of heat and cold, loneliness and harassment:

When we are brutalized or neglected, insulted or threatened:

In our temptations to counter-brutality, counter-violence:

For all prisoners weaker than ourselves,
whose needs are greater than ours:
For all jailers and wardens, especially *N.*
and *N.*, that humanity may win out over
routine:
For all judges, officers, governors, and
presidents, that for their hearts of
stone they may be given hearts of flesh:
For all those sick, persecuted, poor, dying,
inside and outside, that you may be with
them to the end:
For women prisoners, for juveniles, for
mental patients:
For our family and friends (especially *N.*),
that they may receive their needs and not
lose confidence in your way:
For a speedy reform of the courts and prison
systems everywhere:
For an opening of gates, for recovery of
sight to the blind:
For liberation of all oppressed, for help to
the victims of violence:
For an end to war and exploitation, here and
in every land which you liberated by your
blood:

[*Here can follow free intercessions.*]

In solidarity with draft resisters, Maxi-
milian, Franz Jaegerstaetter, David
Darst, Thich Quang Duc, Jan Palach,
Norman Morrison, and all their brothers:
In solidarity with all executed for your
sake: Polycarp, Ignatius, Perpetua and
Felicity, Justin, and all their brothers:
In solidarity with all murdered for resist-
ance: Camillo Torres, Joe Hill, Sacco
and Vanzetti, Martin Luther King, James
Rector and all their brothers:
In solidarity with all unjustly imprisoned
for your name's sake: Paul of Tarsus,
George Fox, Gandhi the Mahatma, Abraham J.
Muste, John Bunyan, Dietrich Bonhoeffer
and all their brothers:
By your unjust arrest and trial, imprisonment
and beating:
By your undeserved death, by your permanent
life in our community: Hear us our
brother.
Hear us, Jesus our brother, and by your name
of Liberator be with us always: Hear us
our brother.

PSALM 40:1-3

I waited patiently for my God;
 He turned to me and heard my calling.
 He drew me up from the pit of desolation,
 Out of the swamp and quicksand.
 And he has set my feet upon a rock;
 He has made my steps secure.
 And he put in my mouth a new song,
 Words of praise for my God.

PSALM 146:5-10

Happy is he who hopes in God,
 God who made sky and earth and sea.
 He keeps his promise for ever;
 He executes justice for the oppressed;
 He gives bread to the hungry;
 He sets the prisoners free;
 He opens the eyes of the blind;
 He lifts up all that are bowed down.
 God loves all who love justice;
 God watches over all strangers;
 He supports the widow and orphan;
 He smashes the way of the wicked.

Visitor: I bind on my heart the breastplate of justice.

Prisoner: I bind on my head the helmet of liberation. [Isaiah 59:17]

Here follow the Affirmations God is not dead,
etc. from p. 123.

Visitor: Our God is faithful to maintain the covenant of his peace through the Liberator, who himself is our peace. For hear his words:

I have called you out in justice,
 I have taken your hand and supported you;
 I give you as a covenant to my people,
 As a light to all nations on earth:
 To open the eyes of the blind;
 To bring out the captive from prison,
 Those who sit in darkness from the dungeon;
 For I am God, that is my name.

[Isaiah 42:6-7]

By my God I can overcome an army; through him I can leap over a wall. Maranatha, come quickly, Jesus our Liberator. Shalom, my brother, his peace be with you, Shalom.

Here the visitor and prisoner shall exchange the kiss of peace.

Visitor: May God's love be victorious everywhere, as it has already prevailed in our hearts. May all men and women enlist in the peaceable army of Jesus our Liberator. May the Spirit of life flow into you with its waters, and bring you to a place of hills and sky, of joy and freedom.

6. Memorial of the Dead

Reader: Brothers and sisters, as our uncovered face mirrors the splendor of God, let us be transfigured into his likeness, from splendor to splendor. Our good news is hidden only among those who are being destroyed, whose minds the Idol of this age has blinded with lack of trust, to keep them from seeing the brightness of the Gospel of the splendor of the Liberator, who is the picture of God. For the God who said "May light shine out of darkness" has shined in your hearts, to give the splendor of the knowledge of God in the face of the Liberator. Now we hold this treasure in vessels of clay, to make it clear that the fountain of energy lies with God and not with us. At every point we are oppressed but not crushed; we see no way out but we do not give up; we are persecuted but not deserted, thrown down but not destroyed. Always we carry around the dying of Jesus in our body, so that in turn the life of Jesus may become visible in our body. For we in our life are constantly being handed over to death for Jesus' sake, so that the life of Jesus may shine through our dying flesh.

So let us not give up; for even while our outer humanity is being destroyed, our inner humanity is daily being renewed. For this temporary oppression is generating for us a weight of splendor in the Age to come. Let us then not pay attention to the visible but the invisible; for things seen belong to this passing age, but things unseen belong to the Age to come. For we know that when our temporary quarters of clay are dissolved, we have a home from God, not made by hands, belonging to the Age to come and in the Place of being. In our present house we groan, desiring to be clothed in that habitation which is from God, so that we may not be found naked; so that our vulnerability to death may be swallowed up by life. To this end God is making us ready; and he has already entrusted us with the down-payment of his Spirit.

[2 Corinthians 3:18-5:5]

As the body is brought into the room:

ANTHEM

See, the habitation of God is with men, and they shall be his people; he will wipe off every tear

from their eyes. Death and mourning shall be no longer, because former things have passed away.
[Revelation 21:3-4]

If there lives in you the Spirit of the one who raised up Jesus the Liberator from among the dead, he will give life also to your mortal bodies through his Spirit which lives in you.
[Romans 8:11]

The dead in him shall live, their bodies shall rise up; dance and sing, you dwellers in the dust. For his is a dew of splendor, on the land of shadows he will make it fall.
[Isaiah 26:19]

PSALM 90

God, you have been a home for us
From one age of men to another.
Before the mountains were pushed up,
Or the planet gave birth to the
continents,
From before time and until after time,
You are the Power of Being.
You turn man back into his dust,
And then say, "Rise up, children of Adam."
For a thousand years in your eyes
Are as yesterday or a night watch.
You sweep them away with your floods,
They are remembered as a dream.
They are grass that springs up in the
morning;
In the evening it withers and dries.
For we come to an end by your outrage,
We draw back at your indignation.
You have set our complicity before you,
Our crimes in the blaze of your features.
All our days fade away at your sentence;
Our years pass at the snap of your finger.
Our days are seventy years,
Or eighty in our farthest strength;
Their breadth is labor and trouble,
Soon it is gone and we are blown away.
Make us learn so to count our days
That we bring our hearts to wisdom.

Minister: Shalom, my brothers and sisters, the light and peace of our Liberator be with you and with the faithful departed, Shalom.

People: And peace be with you, our brother, Shalom.

LITANY

Jesus our brother, by your birth outside the inn:
Put your life in us.
As a victim of harassment, as a refugee child:
Put your life in us. *And so on.*
By your apprenticeship in wood and stone:
By your new birth in solidarity with our guilt:
By your temptations, by your doubt of your true
calling:
By your will to feed the hungry, to heal the
suffering:
By your openness to speak the words of our need:
In your fidelity to the voiceless poor and
oppressed:
In your anointing with nard by a woman of the
streets:
In every humiliation of your unmerited dying:
By your rising again wherever bread is broken:
By the new spirit of this your brotherhood:
Put your life in us.
By all who take your way, both known and unknown:
Put your life in us.

LESSON

Vanity of vanities, says the Preacher;
Vanity of vanities, all is vanity.
What profit does a man get
Of all the work he does under the sun?
A generation comes and one goes,
But the earth stands as from the beginning.
The sun rises and the sun goes down
And returns to the place it rose up from.
The wind blows south and turns to the north,
It turns and goes back on its circuits.
All the rivers flow into the sea
And the sea is never filled by them;
To the place that the rivers come from,
There they go back once again.
All things are full of tiresomeness;
Men cannot discover their meaning.
The eye is not satisfied with seeing,
Nor the ear ever filled with hearing.
What has happened is what will happen,
And nothing is new under the sun.
[*Ecclesiastes 1:2-9*]

NUNC DIMITTIS

Master, now you dismiss your servant
According to your word, in peace.
For my eyes have seen your liberation
Which you have set up before all peoples:

A light to illuminate the nations,
And to be the splendor of your people
Israel. [Luke 2:29-32]

FOR THE GOSPEL

It is the love of the Liberator that supports us; for we conclude that if one died for all, then all have already died in him. He died for all so that those who live should no longer live to themselves, but to him who for their sake died and was raised. So that whoever lives in the Liberator is a new creation. The old things have passed away and (Only look!) new things have come into existence. All things are from the God who has reconciled us to himself through the Liberator, and has given us the servant's task of reconciliation. We are to announce that the Power of Being has reconciled the universe to himself through the Liberator, not holding men's complicity against them, but setting in our midst the word of reconciliation. God is making his appeal through us as spokesmen of the Liberator; on his behalf we urge you, become reconciled to the Root of your being. The one man wholly free of complicity was made guilt for our sake, so that we might become the justice of God in him. As his fellow-workers we urge you not to frustrate the gentleness of God. For it is said, "At the right time I listened to you; I helped you in the day of liberation." And just look: today is the right time, now is the day of liberation. [2 Corinthians 5:11-6:2]

THE PRAYER

Minister: O Life of the world, you uphold all our individual lives; in the presence of your saints, look on the body of our *brother* [*sister*] departed and on us who remember *him*; renew perpetually the golden ring of our fellowship; maintain both *him* and us in fidelity to the liberation being done by Jesus, so that we all may have good hope of life in this our community of love. Amen; so may it be.

INTERCESSIONS

For the solitary and suffering, for the neglected and exploited: We call on the Spirit.
For all enslaved by a system of violence, whether as masters or servants: We call on the Spirit. *And so on.*
For the hungry and sick, for all dying in lonely places:

For all comrades of Luke the physician, for the
servants of the poor:
For all who struggle for justice in the name of
the Liberator:
For all who are building their lives into a more
just society:
For all who have died, in ignorance or in knowl-
edge of the new Way:
In memory of Jesus our brother, himself deserted
in his last hour:
In solidarity with our *brother* [*sister*] departed,
who has died and is living:
In thankfulness for the example set by the saints
of humanity: We call on the Spirit.
In thankfulness for the new life brought in by our
Liberator: We call on the Spirit.

PSALM 16:9-11

My heart is glad and my mind rejoices,
My body dwells in security
For you did not hand my life over to the
Grave;
Nor make your faithful servant see the
Pit.
You show me the Way of life;
In your face there is wholeness of joy;
At your right hand is happiness for
ever.

*If the Freedom Meal is to be celebrated, here fol-
lows the Presentation and Kiss of Peace. In any
case the Abba Father is here said:*

Abba, Father:
Blessed be your working;
 Soon be your appearing;
 Done be your desiring.
Our bread provide us;
Our debts forgive us;
From trials free us.

*The Blessing and Dismissal are replaced by the
following:*

THE BLESSING OF THE PEOPLE

Minister:

God bless you and watch over you;
God shine his face on you and love you;
God lift up his face to you and set his
peace among you.

[Numbers 6:24-26]

DISMISSAL OF THE BODY

Reader: I have been poured out, and the time of my departure is here. I have fought the good fight, I have finished my race, I have kept the faith. Now there is waiting for me the wreath of justice, which the impartial Judge will give me in that day; and not to me alone, but to all who have loved his appearing. [2 Timothy 4:6-8]

Minister: O Ground of our being; with confidence we entrust to you our *brother* [*sister*] departed. Give *him* the rest of the Age to come, you who are all our rest, and may light perpetual shine on *him*. May any thing that *he* did wrong be forgiven, as we who remain forgive each other, in the spirit of Jesus the Liberator. May any thing that *he* did well live in unity with the excellences of all the saints, which are not theirs but yours. And may we who still walk the way of gentleness in hope, and this one whose way is completed, at your right time stand together beside all reconciled mankind in the paradise of Eden, through our solidarity with Lazarus and all his brothers the poor.. Amen; so may it be.

A MIGHTY FORTRESS (PSALM 46)

Tune: "Ein' Feste Burg," Luther 1529 (*The Hymnal*
1940 no. 551; 87.87.66.667)

- 1 A mighty fortress is our God,
 And quick to hear our calling.
We will not fear the final flood,
 Or hills in ocean falling.
The waves may higher break,
And roots of mountains shake;
The universal Power
Stands as our ageless tower,
 And Jacob's God our stronghold.
- 2 He brings his City mountain streams,
 Her streets with light adorning;
He shows his goodness to her dreams,
 And guards her in the morning.
If nations raise their arm,
His voice arrests their harm;
The universal Power
Stands as our ageless tower,
 And Jacob's God our stronghold.
- 3 Come see what works our God has done,
 An end to war proclaiming;
He breaks the sword and snaps the gun;
 The armored cars are flaming.
Be still, for he commands,
Controlling in all lands;
The universal Power
Stands as our ageless tower,
 And Jacob's God our stronghold.

AT THE GRAVE

ANTHEM

Free me, O God, for the waters have come up to my soul; all your waves and floods have gone over me.
[Psalm 69;1, 42:7]

Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.
[John 12:24]

When this mortality puts on deathlessness, then will come about the word that is written: Death is swallowed up in victory.
[1 Corinthians 15:54]

PSALM 27

God is my light and my liberation;
Of whom should I be afraid?
God is the fortress of my life;
Of whom shall I be terrified?
Teach me your way, Ground of my being;
Lead me a straight path in the face of my oppressors.
I am confident of seeing the goodness of God
In the country of the living.
Be strong and let your heart be bold,
And wait for the right time of God.

LESSON

Do not worry about your life, what to eat;
Nor about your body, what you will wear.
Is not your life more than its food,
And your body more than its clothing?
See the crows, that they never sow seed
Or harvest or bring into barns;
And still your Father feeds them;
Are you not of more value than they?
And which of you by his worrying
Can add a hand's breadth to his height?
Look at the poppies of the field;
They do not weave or spin.
I tell you, Solomon in his splendor
Was not dressed like one of them.
And if the wild plants which bloom today
And tomorrow are thrown in the oven

Are clothed in such manner by God,
 Will you not also be clothed, you
 suspicious?
 So do not worry what you will eat
 Or what you will drink or wear;
 All peoples of the earth look for these,
 Your Father knows that you need them.
 But instead look for his liberation,
 And you will get these in addition.
 Fear not, little flock, for your Father
 Has willed you the country of freedom.
 Do not worry yourself about tomorrow;
 Let tomorrow worry for itself.
 Sell what are called your possessions
 And give them as presents for the poor.
 Make purses that never wear out,
 An unfailling account with your Father,
 Where moth and rust cannot rot it,
 Where burglars do not break and enter.
 For wherever your treasure is stored up,
 Know also that there will your heart be.
[Luke 12:22-34]

THE COMMITTAL

Minister: To the Source of life we entrust the life of our *brother* [*sister*] departed, and we commit *his* [*her*] body to the *earth* [*deep*] from which it came, as a shock of grain in its season; confidently awaiting the restoration of all things in the paradise of this garden earth, for which they all travail together in hope; through the spirit of Jesus our Liberator, who in his love is changing each of us into his own splendor.

Kyrie eleison. Kyrie eleison.
 Lord have mercy upon us. Lord have mercy
 upon us.

Christe eleison. Christe eleison.
 Christ have mercy upon us. Christ have
 mercy upon us.

Kyrie eleison. Kyrie eleison.
 Lord have mercy upon us. Lord have mercy
 upon us.

Minister: O Power who brings us from death to life in the love of our brothers, may this one who has been one of us never be separated from us, by the Liberator who has broken down all barriers. And in the presence of our *brother* [*sister*] now at rest, we ask that we who remain may find no rest except by following the new Way of Jesus in justice and love. In union with all the servants of

his people who have gone before us, may our bodies be built as living stones into the temple of his community. While we draw breath, may we be filled with his spirit for reconciliation. And at the end, allow us (after his example) to have poured ourselves so fully into others that we are alive in them, and in him, until the perfection of his new Age. Amen; so may it be.

BLESSING

May God who brought back from the dead the great Shepherd of the sheep, by the blood of the perpetual Covenant of Peace, unite you in every good action to do his desiring, through our Liberator Jesus, in whom is the splendor of all worlds.

[*Hebrews* 13:20-21]

The Freedom Meal

A PRAYER FOR PEACE

attributed to Francis of Assisi

Minister: Jesus, make us instruments of your peace. peace. Where there is hate, let us sow love; where there is violence, let us sow forgiveness, where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Our Liberator, let us not so much wish to be comforted as to comfort, to be loved as to love. For it is in giving that we receive, in pardoning that we are pardoned, in dying that we are born into the life of the Age to come.

People: Amen, so may it be.

THE GREETINGS

Minister: Shalom, my brothers and sisters, the covenant of peace be upon you, Shalom.

People: And peace be with you, our brother, Shalom.

Minister: For the Liberator himself is our peace;

People: He breaks down all walls of hatred.

[*Ephesians 2:14*]

Minister: And if he by the finger of God drives out demons,

People: No doubt his Age is upon us. [*Luke 11:20*]

Minister:

In Advent

His footsteps are close at hand.

At Christmas

Alleluia, for our peace a child is born.

At Epiphany

Gold is given him, with frankincense and myrrh.

At Easter

Alleluia, the tomb could not contain his life.

At Pentecost

Alleluia, his spirit is on every tongue.

At times of penitence

For our faults the violent spilled his blood.

At other times

In love he built the worlds of light.

People: May we be numbered among his saints
[Alleluia].

At other times

In love he built the worlds of light.

People: May we be numbered among his saints
[Alleluia].

THE INVOCATION OF THE SAINTS

Part III of the Litany (p. 33), in whole or in part, to which the response is:

People: Stand here beside us.

THE RULES OF THE NEW WAY

Here (except at a shortened service) are read the three Rules from the form of entering the Covenant (pp. 52-53).

LIBERATION FROM COMPLICITY

Except on festivals, the three Rules are usually followed, as in the form of entering the Covenant, by the statements of complicity and liberation (pp. 53-54).

GLORIA IN EXCELSIS

Splendor to God in the summits;
And on earth, peace to men of his
pleasing. [Luke 2:14]
For the rosetree of Jesse has budded,
A branch has flowered from his root;
And the breath of our God blows upon him,
A spirit of knowledge and strength.
In freedom he leads the oppressed,
The untouchable poor in his justice.
[Isaiah 11:1-4]
They will forge each sword to a plow,
Beat out bayonets into sickles;
No nation lifts weapon at nation,
Not one will learn war any longer.
But each man sits under his vine,
Without fearing under his figtree.
[Micah 4:3-4]
The plowman will push past the reaper,
The vintage comes fast upon flowering.
[Amos 9:14]
The wolf will walk with the lamb,
And a little child will lead them;
The lioncub feeds with the calf,
On the rattler's den children are dancing.
No violence or destruction is done
On all the hill of God's holiness;
For his knowledge covers the continents
As the seafloor is filled with the waters.
[Isaiah 11:6-9]

Minister: Let us hear that Word from which, we believe, there is fresh light yet to break.

A HEBREW PROPHECY

AN EPISTLE

HYMN OR SONG

READING OF THE GOSPEL

PRAYER FOR THE DAY

THE AFFIRMATIONS

Repeated by the people after a leader.

God is not dead.
God is bread.
The bread is rising.
Bread means revolution.
God means revolution.
Murder is no revolution.
Revolution is love.
Win with love.
The radical Jesus is winning.
The world is coming to a beginning.
The whole world is watching.
Organize for a new world.
Wash off your brother's blood.
Burn out the mark of the Beast.
Join the freedom meal.
Plant the people's park.
The asphalt church is marching.
The guerrilla church is recruiting.
The people's church is striking.
The submarine church is surfacing.
The war is over.
The war is over.
The war is over.
The Liberated Zone is at hand.

SERMON

LITANY OF INTERCESSION

Part IV of the Litany (p. 35), to which the response is:

People: We call on the Spirit.

THE OFFERING

Minister: Here, where two or three or more are joined in breaking bread, Jesus is made known--as the prisoner, the wounded one, the sick, the thirsty, the naked, the homeless, who asks for our help. We have been made a royal priesthood of his Gospel. So I appeal to you, brothers and sisters, by the sympathy of God, offer up your bodies a living sacrifice, in solidarity with his reconciling love. Do not be conformed to this age, but be transfigured through the renewal of your will.

A sentence such as the following:

Reader: The King will answer and tell them: Since you did it for one of the least of these my brothers, you did it for me. [Matthew 25:40]

For you know the gentleness of Jesus our Liberator, that when rich he became poor for our sake, so that through his poverty we might become rich. [2 Corinthians 8:9]

Let me boast of nothing except the cross of Jesus our hero and liberator, through whom the world has been crucified to me and I to the world. [Galatians 6:14]

A song such as the following:

They are walking from east and from west
To sit down together at table
In the life of the world's liberation
With Abraham, Isaac, and Jacob;
While the confident heirs of the earth
Are dismissed into outer darkness. [Matthew 8:11]

And for all men upon this mountain
The Strength beyond armies spreads out
A dinner of all the earth's yield,
A feast of wine from all vineyards.
And upon this hill he unties
The blindfold bound on all peoples;
He destroys old Death forever,
He dries off the tear from all faces. [Isaiah 25:6-8]

He opens our life in liberty
To walk in the ways of justice.
He sets a table before us
In the face of all our oppressors;
Our brow is bright with the olive,
Our cup is filled overflowing. [Psalm 23:3-5]

At the presentation:

Minister: Blessed is the King of the ages who satisfies his people from the earth. As the grain does not come to life unless it dies, so may we die to the old way and rise in his new way. As the one vine of our father David has many branches, so may the whole universe be made one in the Liberated Zone.

THE KISS OF PEACE

Reader: If you are bringing your gift to the altar, and there remember that your brother has something against you, leave your gift there in front of the altar; go and first be reconciled to your brother, and then come back and offer your gift. [Matthew 5:23-24]

Minister: We know that we have passed from death to life by the fact that we love our brothers. If a person does not love his brother whom he has seen, how will he love God whom he has not seen? He who does not love, does not know God; for God is love. [1 John 3:14, 4:20, 4:8]

Here follows the Kiss of Peace.

SURSUM CORDA

Minister: Lift up your hearts.

People: We lift them up to our Liberator.

Minister: Let us celebrate the Power of Being.

People: It is good and right for us to do so.

THE PRAISE OF CREATION

Minister: It is right for us at all times and places to celebrate the Fountain of nature and history. As our doors of perception open, they testify to a universe of glory: the touch of rocks, skin, fabric, marble columns; the smell of redwood, fish, flowers, our neighbor's sweat, the smoke of incense; the taste of grain and the blood of the vine; the sound of birdsong and animals, waves and wind, voice and music; the light of our sun, the galaxies, the lamp of a student. Through our awareness that the cosmos is everywhere ready to blossom into a love not of our own devising, we rise to a sphere of liberation beyond space and time; we hear words passing human speech, as our brother Isaiah did in the Temple; standing with heads bowed beside angelic Energies, in trust we

sing to you who determine the number of the stars,
O Father of splendors:

SANCTUS

All:

Holy, Holy, Holy is the Power beyond all
hosts.

The fulness of the whole world is his
glory.

Blessed is the one who comes in his name.

Hosanna, may his Way be victorious.

THE MEMORIAL OF HISTORY

Minister: And although by our fault we abandoned the well of living waters, the chain of complicity linking our failure to past guilt has been snapped, through no merit of our own; and, while living in occupied territory, we walk with hope. For in our hands, leading back to the first assemblies of our City, we hold a golden thread: the succession of prophets and saints [*and especially of N*] who looked to you, O Jesus, the Man for others, as their Morningstar.

[*Here a proper preface can be inserted.*]

Today we remember how at your last freedom meal with your friends (and at least one enemy) you took the loaf as we do, said thanks over it and broke it, and gave it to them, saying: "Take and eat; this is my body, broken for you; do this for my remembering." Also after the meal you took the cup, said thanks and gave it to them, saying: "Drink this, all of you: for this cup is the unending Constitution of a new society in my blood, poured out for liberation from your guilt. Do this when you drink it, for my remembering."

People:

Your dying we recall;

Your rising we proclaim;

Your coming we prepare.

THE INVOCATION OF THE SPIRIT

Minister: Friends, we have learned that our Liberator, by healing the sick, by refusing to do harm, by telling the poor good news, put himself so fully in others that nothing of him could die. So by our self-offering among his peaceable people we are made whole and given life. And we call upon you, O Spirit of Jesus, to put his death and life into this bread and wine, breaking down all

barriers between rich and poor, black and white, man and woman, old and young, East and West. Gather us together as true sons and daughters of our first parents to restore the paradise of Eden. And strengthen us as servants of the poor and as messengers of the peace brought in by our Brother, through whom, in the community of love, nature and history move to their desired Goal.

People: Amen. So may it be, here and everywhere, now and always. Maranatha; come quickly Jesus.

PATER NOSTER

Minister: The covenant of peace is sealed; for God at his right time has sent the Spirit of the Liberator into our hearts, crying out:

All:

Abba, Father:
Blessed be your working;
 Soon be your appearing;
 Done be your desiring.
Our bread provide us;
 Our debts forgive us;
 From trials free us.

BREAKING THE BREAD

Minister: The cup of celebration which we bless, is it not a sharing in the blood of the Liberator? The bread which we break, is it not a sharing in the body of the Liberator? We many are one body, for we all share the one loaf.

[1 *Corinthians* 10:16-17]

Here follows the Freedom Meal proper.

THE BLESSING

Minister and People:

M. Blessed are the poor:
P. For theirs is the Liberated Zone.
M. Blessed are all who mourn:
P. For they are comforted.
M. Blessed are the gentle:
P. For they shall inherit the earth.
M. Blessed are those hungry for justice:
P. For they will be satisfied.
M. Blessed are the merciful:
P. For they receive mercy.
M. Blessed are the pure in heart:
P. For they see God.
M. Blessed are the peacemakers:
P. For they are called the children of God.

M. Blessed are the oppressed:

P. For theirs is the Liberated Zone.

[Matthew 5:3-12]

THE DISMISSAL

Reader:

Go in peace and love.

Serve God, serve the people.

Keep the faith, baby:

You are the Liberated Zone.

People: Right on. Right on. Right on.

JOIN THE FREEDOM MEAL

Tune: "Rockingham," Miller-Webbe 1790 (*The Hymnal*
1940 no. 203; L.M.)

- 1 Tonight we join the Freedom Meal,
 Reminding our forgetfulness
How Jesus felt the Roman steel
 And stood in Caesar's purple dress.
- 2 He drinks the cup his love had filled,
 And blunts the violence of the Beast;
In solidarity we build
 The golden circle of his feast.
- 3 The Great Ones of the world oppress
 The poor, the black, the young, the brown;
But here the greater is the less,
 Who makes his brother's need his own.
- 4 Our hands lift up the rising bread
 In which the whole world's hope began;
We drink the blood our Vine has shed
 To warm the heart of God and man.
- 5 We kneel to wash our brothers' feet
 Within his Liberated Zone;
His new example we repeat
 And make his pearl our cornerstone.
- 6 We look to see our Morning Star
 Shine in the dark as friend to friend,
And raise the poor, from near to far;
 Come soon, our Fountain and our End.

The Disarmed Forces Prayer Book

REFUSING INDUCTION

It's your choice

Ultimately you can listen to only one thing, not your President, not your many misguided leaders, save a few, not the Communists or the Socialists or the Republicans or the Democrats, but you must listen to your own heart, and do what it dictates. Because your heart is the only thing which can tell you what is right and what is wrong. And after you have found out what you think is right and what is wrong, then you must know that you can say yes to what is right and no to what is wrong. And you young men, for instance, if you feel that to kill is wrong and to go to war is wrong, then you have to say no to the draft. And if you young ladies think it is wrong to kill, and war is wrong, you can say yes to the young men who say no to the draft. Because it is not the leaders and the dictators, it is not God who is going to get us out of the bloody mess we are in. It is only you and only me. *Joan Baez*

The house of cards

Spirit of life, help me see that Castle Death is only a house of cards; let me and my comrade pull out our cards, and bring it down like the walls of Jericho.

For freedom from violence

Jesus, you were angry at the unfeeling oppression of Empire, and tempted to join the guerrillas fighting for home and family; strengthen my hold on justice to see oppression wherever it may be, strengthen my hold on love to see that violence in a just cause again becomes injustice.

For freedom from self-righteousness

Bread of life, I have not often been hungry, or without clothing, or in need of medicine; close my mouth when I begin to condemn the violence of the hungry, the ill-clothed, the neglected. Let me join them in their cry for justice; let me correct the tactics only of those who are better off than myself.

What causes wars?

The crop of justice in peace is sown by peacemakers. But what causes wars and fighting among you? Is it not your greeds that fight among your members? You desire and do not get; so you kill. You do not have because you do not ask; you ask and do not receive, because you ask wrongly--to spend on your acquisitiveness. Don't you know that the love of this age is enmity with God? Whoever wants to be a friend of this age is an enemy of God. *James 3:18-4:4*

For police, induction personnel, draftboards, judges

Liberator of all persons, you showed me your way; leave me on my own without your comforts, and show what I have seen to all blind or unwilling instruments of a coercive system; find a way for them also to remove their bodies from it, and to build themselves into the community of your love.

From the Acts of Saint Maximilian, A.D. 295

Proconsul: He must either serve or die.

Maximilian: I will not be a soldier. You can cut my head off, but I refuse to serve in the armies of this world. I am a soldier of my God.

P.: Who has put these ideas in your head?

M.: My conscience, and he who has called me.

P.: Be a soldier and accept the leaden seal, the sign of enlistment.

M.: I have nothing to do with your sign. I already bear the sign of Christ, my God.

P.: I am going to send you to join your Christ, here and now.

M.: That is all I ask. That will be glory for me.

P.: Become a soldier and take the sign; if not, you will die a shameful death.

M.: I shall not die; my name is already written down with my God. I cannot be a soldier.

P.: Think of your youth and become a soldier. It is a fine life for a young man.

M.: My service is under my God. I have already told you. I cannot serve the world. I am a Christian.

P.: In the bodyguards of our lords the emperors there are Christian soldiers, and they serve.

M.: That is their business. I only know I am a Christian and I cannot do wrong.

P.: But those who serve--what wrong do they do?

M.: You know very well what they do.

P.: Strike his name off.

ON UNWILLING ASSIGNMENT

Rifle and bayonet drill

Jesus, I do not want to kill, or practice to kill, or speak of killing. And still I am afraid of punishment, of speaking my mind, of being thought a coward. Lay your discipline on me as you did on Peter when he took up the sword. With you at my side let me drop this weapon and enlist in your army of life.

On guard duty

O Commander above all armies, I find myself assigned on guard duty, like the soldiers who stood beneath your Cross and at your grave. Shake the earth underneath this camp of death, open a way for me to rise into your liberated zone of love.

Dangerous flight or voyage

Blessed Mary, the enemy deported you with your child on a dangerous journey to an uncertain destination. Give wisdom and skill to the pilot in whose hands my life rests; give me confidence and quiet. Your flight to Egypt preserved the world's liberation; let no person take harm from my travelling.

Against injury and death

Jesus, you accepted the nails yourself, but told us to pray the Father for deliverance from trials. We fall far short of your perfection; let us (if we may) still be children, asking the Father we do not yet know to shelter us from the violence of the world.

On orders

My pursuer, I thought I had found a sanctuary against your orders; now the Prince of this world has given me his orders. Let me have courage in surrendering to you, so that I may obey God rather than men.

For the enemy

Liberator of the world, I hate and fear the man of foreign language who is trying to kill me. Help me to discern that the real enemy is he who put this weapon in my hand and sent me here to another man's earth. Protect me and lead me out of the valley of this death.

Against genocide

Jesus, bring to my eyes the night when your mother gave birth to her baby outside the inn. Let me believe that the world's Liberator is being born

in every peasant family; show me him in every homeless baby. Let me suffer disgrace, punishment, harm, let my right hand be cut off before lifting it against one of these little ones.

For the crops of the enemy

O Creator of all beings, you have made all green things food for animals and birds and men, you make us all dependent on each other. When I am dead and only historians remember the cause of this war, there will still be mouths in this land to feed; do not send them off hungry for any action of mine.

In battle

Jesus, I am weak and afraid. Keep me from any situation when I would be under direct orders to fire, when I would have to fire to save my comrade. Help me show my comrade he need not fire to save me; help me to not fire in my own defense. Show me a comrade where I see an enemy.

But then what is the use of this weapon I am holding?

Wounded

Our Liberator, without consulting me you have given me a share in your Cross, and I do not yet know the outcome. Stay with me, turn my suffering like yours to good for some person unknown, do not leave me hopeless.

For peace

Our Liberator, on the first Christmas men were promised the benefit which above all others we now desire. Take the weapon from every hand, burn the vehicles and blunt the bayonets, break down all barriers, and rule gently over us all in that peace which is none other than yourself.

Exorcising the demon Kill

Enemy in my heart, it is you I must fear, and not the enemy in the facing line or the ambush. I tear you from me and, if I bleed, I accept a transfusion from the heart of Jesus. I have put on the breastplate of justice; never enter me again, much less another human being in my place, but like the pigs of Gadara, fall into the abyss and perish.

SPLITTING

AWOL

Son of Man, when the foxes had holes and the birds nests, you could not find where to lay your head.

Walk here beside me, let my fear be your fear. Do not let me wander forever; do not force me into exile against my will; above all do not send me back to that slavery I escaped from. Show me a friend I can trust in your name, and through him tell me what I must do.

Count me out

From the bayonet drill and the hating: Count me out, count me out, count me out.
From the system that makes me machinery: Count me out, count me out, count me out. *And so on.*
From the airdrop and the free fire zone:
From unquestioning obedience to orders:
From character guidance lectures:
From letting someone else think for me:
From the G.I. heart transplant of stone:
From now to the end of my walking:
On my sure days and on my unsure days:
In the face of exile and prison:
To face the face of my children:
To build a different America:
For the sake of the people who count on me: Count me out, count me out, count me out.
By the bond of my union with Jesus: Count me out, count me out, count me out.

Disarmament begins with me

If not with me, with whom, Jesus? Did I listen in on a telephone call meant for somebody else, or was it really me you were talking to? And did you truly mean what you said? But what is that spot on the khaki? Some kid from My Lai. I guess Mary's time came in some hooch at My Lai. A spot of your precious blood answers every question. Wearing the khaki for me is no longer a question.

Off the World Pig

He still has his piggy claws in me, unexpectedly strong; the wild boar's tusks graze my cheek from beside his gasmask snout. I cannot fight him any longer; I cannot fight any longer. Let him do what he will. As he pulls out his claws let him take his pound of flesh. The power of weakness has delivered me from the power of the World Pig. The grace of Jesus is sufficient. For the law of the spirit of life has set me free from the law of sin and death.

IN LIBERATED STATUS

New issue of equipment

Jesus, I take off the bandolier of violence and put on your belt of truth. I take off the flak vest and put on your breastplate of justice. I take off the combat boots and put on your walking shoes of peace. I get out from behind the armor plating and take up the shield of confidence. I take off the camouflage helmet and put on the helmet of liberation. I break the rifle and take up the weapon of the spirit, which is the word of God. Only so can I dare to struggle, dare to win, against the world rulers of this present darkness. For the salary of my old condition was death; but the free gift of God is the life of the Liberated Zone under you my Commander.

Solidarity

I am liberated, but still closely hemmed in; I have comrades outside, but I cannot see them or speak to them. Spirit of truth, weld an unbreakable bond of solidarity among all who are struggling for justice and love, in different ways and places, unknown to each other. Show us that we are all one army under the high command of the Liberator.

Oath of allegiance

I undertake to follow the Liberator as my Commander-in-Chief; I give unconditional obedience to his orders alone. I wrap up the clothes of the old way of life and mail them back to from where they came. I have put off violence to my mother the Earth, violence to my brother wherever he may be. I accept commissioning in the Liberation Army of Love.

Render unto Nixon

Jesus, you told us to render unto Nixon whatever things belong to him. Help us to discover which things those are, and to find no further use in them. Show us also which things belong to God; help us to set our hearts on them, and through them to find love, joy, peace and all other fruits of the Spirit.

Turning myself in

My struggle is not overseas or in exile but here; I must stand freely in my own country under my own name. Jesus, you allowed yourself to be turned in at Gethsemane rather than do violence to any brother. If the only way to freedom is through

prison, I also allow myself to be turned in. Help me push beyond man's injustice to your justice, beyond harassment to liberation, beyond violence to love.

For strength in trial

Jesus, since they harassed you it is likely they will harass me. You stood on your feet before your accusers, and did not open your mouth asking to be let off. Stand beside me during a play-acting trial, and do not let me fall into self-pity or anger. Plant the seed in those present which may blossom after five, ten, twenty years into love.

For strength in prison

Our Liberator, I cry out to you as the first political prisoner. Take my minutes of despair up into your minutes of despair. Open the gates of my heart and come in; at the right time open also those other gates. Give me with my hope of release that strength and confidence which you had in your hopelessness.

Looking toward release

Help me remember, my Brother, that the world outside is also a prison, enslaved by the same World Pig who rules in here. Do not let me expect that my family or comrades will understand what has happened here. As you were a marked man, I am a marked man, marked by your presence with me. Help me stand on my own feet, and find my own work in the struggle.

Thank you

We have been through bad times together, of which the world knows little; and good times, of which it knows less. I rely on you, as in some strange way I believe you rely on me. Thank you for being here. As one comrade to another, I take your wounded hand in mine.

FOR THE OTHERS

For those still in slavery

Jesus, you did not come to call virtuous men but sinners to repentance. We are your voice and hands and feet; show us how the liberation we have known can be brought to those still enslaved by a system of violence and fear.

For medics

God of healing, you have left no place empty of your witness. Make all medics doctors first, and

soldiers second or not at all. Maintain their loyalty to the oath of Hippocrates and Luke, not to the rulers of this age. Help them minister impartially to all, keep them witnesses to the revolution of love in a sea of violence.

For GI journalists

Spirit of truth, you can break through walls where none other can enter. Stay with all who have undertaken to speak for you, in however unlikely a place; maintain their loyalty to yourself alone, help them ignore all threats and harassment in fidelity to their vocation.

For the victims

My brother Victim, I was in part responsible for your suffering. Please go out to those others for whose suffering I was in part responsible, and tell them that the one who did it has turned against it.

For military prisoners

Our Liberator, we thank you for the witness of all those now imprisoned for that witness. As we know that you stand daily beside them, give us and all others their commitment and fearlessness, so that one day prisons will lie empty and derelict.

For the movement

God, you have made all men of one blood, but set their hands to different works. Make us one with our brothers and sisters in the revolution of love through all countries. Do not let us suspect each others' motives; rather by the weapon of your spirit destroy that dark Power whose last resort is to turn us against each other.

For chaplains

Jesus, forgive those who speak your words from out of the citadel of repression. Let them do your work in spite of themselves. Touch their hearts with disquiet and uncertainty, lead them in your way; and over against them set other ministers of your liberation who suffer with the suffering.

For jailers

Mary mother of Jesus, who saw your son mistreated by his captors; put it into the heart of all jailers and their women to see their prisoners not as prisoners but as human beings. Show each prison-keeper that his keys lock up no man tighter than himself; give him a longing for that liberation which with pain you brought into the world.

For officers and noncoms

O Power of History, our only true Commander, make your orders known among those who have usurped the authority which by right belongs only to you. Humanize their conduct and increase their doubts. Help them to find a brother in one they were told to consider an enemy, and to find the enemy nowhere but in their own hearts.

For the powerful

O you who drove the demons out of the violent, look with anger and pity on those powerful men oppressed by the demons of oppression. At whatever cost, free them from their tormenters, and free the suffering poor and the planet from their violence.

For civilian supporters of militarism

Spirit of truth, touch all who have been misled or manipulated into fear. Show them that the armed forces which they should fear, the missiles which threaten their towns, are not posted overseas but at home. Break through their walls, dispel the smog of their obsessions, open their eyes, and clothe them in invulnerability, which you alone can give.

For family and friends

O Mother of that Runaway whom you could not understand; by your new understanding, be with our family and friends who are absent and puzzled. Let the sword in their hearts turn them to greater understanding, and to solidarity with yourself and your son Jesus.

For the faithful dead

Jesus our comrade, we thank you for all those faithful dead who struggled without seeing the outcome on earth. We believe that they have seen victory in you, and that they and their work live on in us. As we do not mourn your death, let us not mourn theirs, but organize on the foundations they have laid.

MEDICAL CADRE MANUAL

For confidence

Our Liberator, you suffered and died, and are living in us. Then we do not need to be afraid of pain and death; we may trust life. Give all medics steady hands and hearts; give their patients confidence in them; keep them both safe from new injury.

For strength

O Spirit of life, there is much distress in front of our eyes, and our strength is failing. Let us push through to the other side of fatigue. Put your strength into our hands. We ask that the suffering of others should be relieved, if necessary at the cost of our own suffering.

Remembering the saints

Luke, physician and historian: Hold my hand steady.

Louis Pasteur, physician and scientist: Hold my hand steady.

Frantz Fanon, psychiatrist and revolutionary: Hold my hand steady.

Che Guevara, physician and revolutionary: Hold my hand steady.

Florence Nightingale, nurse and reformer: Hold my hand steady.

Albert Schweitzer, doctor and musician: Hold my hand steady.

Damien, priest and leper: Hold my hand steady.

Before an operation

O Universal Power of Being, may your eye rest on our *brother* [*sister*] who in pain and weakness has put *his* life in our hands. Give both *him* and us confidence and steadiness. Guide our hands with all our own knowledge and skill; may Hippocrates, Luke, Che, all physicians of the people stand beside us. Maintain the springs of life that we cannot see, overcome the destructive forces we cannot reach.

At a demonstration

Jesus our Liberator, you were fearless in prophetic witness, tireless in relief of suffering. Give all medics here that same courage and strength. Let no act of ours either bring on unnecessary violence, or weaken the cry for justice.

For protection against attack

O Strength beyond nature and history, we have taken an oath to help the sick and wounded at

whatever risk to ourselves. Hold us steady to that commitment and lift up the shield of your protection over us, and all our brother and sister medics; do not let the healer become another victim; keep the dark powers at bay.

For all brother and sister medics

Our Liberator, you make all persons whole. Send the spirit of your compassion and skill on all our brother and sister medics. Keep always in their hearts an awareness of the fellowship which has taken the same oath. Do not let the revolution of love, or the renewal of the planet, be delayed by any weakness or hesitancy on their part.

For all patients

Jesus our Liberator, we have done for our brothers and sisters here all that knowledge and skill could do. We entrust them to the medics who follow us and have taken the same oath. Open the springs of healing in them which are beyond our knowledge and skill.

For the seriously ill or wounded

O Best of physicians, look at your brother [sister] here in the crisis of *his* need. We have given him all the help that human hands could provide. You first took the dark route, you know best the secrets of death and life. Take this one in your hands, give *him* that wholeness and fulfillment which were written down for *him* before all worlds.

For the dying or dead

Compassionate Father, the spirit of your child is returning to you who first gave it. Forgive all *he* [*she*] did wrong, remember all *he* did well. We entrust *his* life to you with confidence. Give your child *his* true place in the society of man, and in your secret renewal of the whole created order, through Jesus the brother of us all.

The Hippocratic Oath (adapted)

I swear by the universal Power of healing, in grateful remembrance of Hippocrates the first doctor, that I will always honor those who taught me medicine; that I will continue studying it; that I will support my brother and sister medics, and share my knowledge with every sincere student. I will never refuse the call for help. I will treat friend and enemy with equal diligence, giving them the best care my art provides. I will subordinate my own convenience and safety to the needs of my

patient. I will neither give nor prescribe any poison or dangerous drug; I will not work while under the influence of any drug myself. While on duty I will seduce no patient, nurse, or other person; nor do business to my own advantage; nor use or carry any weapon. I will maintain all confidences, even from an enemy, inviolate. In every professional act I will make relief of suffering, justice for the oppressed, and restoration of the environment my sacred and revolutionary priorities.

Guerrilla Liturgies

1. A Lament for Victims and Executioners

Suitable for Good Friday and Church conventions.

I. AT THE STAGING AREA

Minister: Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow. [Lamentations 1:12]

PROPHECY

Reader:

See my Servant shall be raised up;
He will be put high on display.
Many will be dismayed at him:
His appearance was distorted
Beyond the semblance of humanity,
And his form unlike the sons of men.
Many nations will denounce him;
Ministers will shut their mouths at him:
They will see what they never were told,
And know what they never heard.
Who has believed our announcement?
Who saw God's right arm made bare?
His Servant grew up as a worthless weed,
As a stick from stony ground.
Despised and rejected by the powerful,
A man of sickness, knowing pain;
The wealthy hid their faces from him,
He was scorned, we set no store by him.
But surely he has lifted our suffering
And carried our contagion;
We avoided him as infectious,
Punished by God and despicable.
In fact he was wounded for our guilt,
He was beaten up for our complicity;
The punishment of our peace was on him,
By his harassment we are healed.
We all turned aside like sheep,
Each one wandering in his own way,

And the Power of History piled on him
The criminality of us all.

He was exploited and oppressed
And he never opened his mouth;
As a lamb led to the slaughterhouse,
As a dumb sheep before the shearers.
He was arrested by law and order.
And who will now follow his way?
He is exiled from the land of life;
For a nation's crime he was executed.
His coffin is set among criminals,
He was buried in a field without markers,
Although he had done no violence,
And no lies were in his mouth.

God has accepted his suffering
As a substitute for the violent;
And so he will see his children,
His days will be long extended.
In his hand God's desiring is done,
He is reconciled with his suffering.

"My Servant the man of justice
Shall liberate the people by his life;
He receives the inheritance of the rich,
He shares the rewards of the wealthy.
Since he poured out his life in his dying,
And was counted among the criminals,
He carries the guilt of his people,
And makes himself bail for the prisoners."
[Isaiah 52:13-53:12]

PSALM 59:1-7

Liberate me from my enemies, my God;
Protect me from the repressors.
Liberate me from the criminals;
Save me from the men of blood.
See, they lay ambushes against my life;
The powerful have conspired against me.
For no crime or evil in me,
O Lord, they run and make ready.
Wake up at my calling and see;
For you are the God beyond armies.
Awake to punish the oppressors;
Do not spare the conspirators.
In the evening they enter the city;
Howling like dogs they patrol it.
There they are, barking with their jaws
And snarling with their lips, "Who will
hear us?"

Reader: Jerusalem, Jerusalem, you who execute the prophets and stone all those sent to you, how often I have wanted to collect your children, as a bird gathers her chicks under her wings, and you would not let me! See now, your house is left desolate. I tell you, you will not see me again until the time comes when you say, "Blessed is he who comes in the name of God." O City: if even today you could learn what things work for your peace! But they have been hidden from your eyes. The days are coming that your enemy will besiege and encircle you and fence you in. They will throw you to the ground with your children in you; they will not leave stone standing upon stone in you, because you did not recognize the time of your visitation. [Luke 13:34-35; 19:41-44]

Minister: Brothers and sisters, we have come here to lament in dead earnest the harassing and murder of God's servant, our Liberator victim. But those who sit in the seat of the scornful are mourning over the fall of the World Pig; and rightly, because our Jesus like Samson pulled him down in his own death. Let us take them at their word; let us join in proclaiming the overthrow of Lucifer, Chief Magistrate of an age of violence, Chief Executioner among the executioners.

LAMENT FOR LUCIFER

Minister and People:

How you are fallen from heaven, Lucifer, son of the morning: How you are fallen from heaven, Lucifer, son of the morning.

God has broken the oppressor's rifle, who ruled the nations in anger: How you are fallen from heaven, Lucifer, son of the morning. *And so on.*

The cedars and redwoods rejoice, "No logger now comes up against us":

Hell is stirred up to meet you, it awakes those once leaders on earth:

They all are saying together, "You have become like one of us":

But you said in your heart, "I will spread freedom over all lands":

All that see you will stare, "Is this he that made the earth a desert?"

You do not share their burial, because you
destroyed your people:

Babylon the great is fallen, is fallen, that
made all nations drink the wine of the
wrath of her fornication:

Who is like that great beast? Who is able to
make war against it?:

No man can walk in its streets, unless he has
on his forehead the mark of the beast:
How you are fallen from heaven, Lucifer,
son of the morning.

Babylon the great is fallen, is fallen, and
has become the home of demonic powers:
How you are fallen from heaven, Lucifer,
son of the morning.

[Isaiah 14:4-21, etc.]

Minister: Friends, here we have been in our own
place. Let us go out to the place of the ex-
ploiter, and there speak to him in lamentation and
anger. For it was he that busted the Liberator of
all people; and there is a word from the Power of
History which he must hear before a worse thing
befalls him.

II. AT THE PROCESSION PSALM 22

My God, my God:

Why have you deserted me?

Why are you so far from helping me,
From the words of my torment?

I cry out by day and you do not answer;
By night, and I find no sleep.

And you are known as the Holy One;
You are called the Praise of Israel.

Our fathers trusted in you,
They trusted in your liberation;

They cried to you and were helped,
They trusted you and were not let down.

But I am a worm, no human being,
The scorn of man, contempt of the crowd.

All who see me make fun of me,
They stick out their lips and wag their
heads:

"He trusted in God, let God save him;
Let him rescue the one who calls on him."
And it was you took me from the womb;
You guarded me on my mother's breast.

I was thrown on you when first I was born;
From my mother's womb you are my God.
Do not go away, trouble is near;
There is no other to help me.
Many bulls are closing in on me,
Fat pigs are surrounding me;
They open their mouths at me
Like lions roaring for meat.
As water I am poured out;
My bones are all dislocated.
My heart has become like wax;
It is melted inside my body.
I am dried up like broken dishes,
My tongue sticks to my lips.
You have laid me in the dust of death;
The dogs are circling around me.
A gang of criminals have taken me;
They pierced my hands and my feet.
I can count all my bones;
They are staring and cursing at me.
They have divided my clothing
And are throwing dice for my garments.
Do not stand aside, my Liberator;
My helper, hurry to save me.
Save my life from their clubs,
My mouth from the mouth of the lion.
Release me from the paws of the dog;
Save me from the teeth of the pigs.

THE GHETTO PASSION

Black Jesus, our Liberator, free all your people:
Black Jesus, free all your people.

Our Liberator, ratbitten in your crib: Black
Jesus, free all your people. *And so on.*

Our Liberator who ate lead paint from the walls:
Our Liberator in your protein-deficient diet:
Our Liberator with no father at home:
Our Liberator who played with beer cans in dirt:
Our Liberator who failed the intelligence test:
Our Liberator, tracked in vocational classrooms:
Our Liberator, knifed by the local dealer:
Our Liberator, with a switchblade scar on his
cheek:

Our Liberator, swimming with grapefruit rinds:
Our Liberator, hanging around with his friends:

- Our Liberator, unskilled and unemployable:
Our Liberator, conned by the recruiting sergeant:
Our Liberator, absent without official leave:
Our Liberator, worked over by pigs in the squad
car:
Our Liberator, carrying Psalms with a bulletproof
cover:
Our Liberator, busted in the housing march:
Our Liberator, busted at the induction center:
Our Liberator, busted at the People's Park:
Our Liberator, preaching in the storefront chapel:
Our Liberator, replacing the broken glass:
Our Liberator, busted for preaching with no
license:
Our Liberator, denounced from Grace Church pulpit:
Our Liberator, leader of brown men and red men:
Our Liberator, harboring white runaway kids:
Our Liberator, bombed as a dangerous radical:
Our Liberator, busted for inciting to riot:
Our Liberator, turned down by the probation
officer:
Our Liberator, protesting prison meals:
Our Liberator, screwed by the public defender:
Our Liberator, sentenced by a deaf politician:
Black Jesus, free all your people.
Our Liberator, murdered by law and order: Black
Jesus, free all your people.
Black Mary, mother of the people's liberator:
Black Mary, free all your people.
Black Mary, sitting on the welfare benches: Black
Mary, free all your people. *And so on.*
Black Mary, evicted for a man in the house:
Black Mary, busted for living in trailers:
Black Mary, Death Row goldstar mother:
Black Mary, best hope of a messed-up planet:
Black Mary, free all your people.

LONESOME MOMMA BLUES

(Song without tune)

Refrain:

"How often I wanted to gather
Your chillen under my wings
Like the sage-hen out on the prairie,"
Your lonesome momma sings.

- 1 Oh it's misery for you that's plantin'
The tombstones of the just,
An' subscribin' to memorials
For the singers in the dust. *Refrain.*
- 2 "If we'd lived in the days of our fathers
We'd be clean from the singers' blood":
So you testify you is members
Of the lynchin' brotherhood. *Refrain.*
- 3 An' I sent you preachers an' singers
For your rope an' gasoline,
An' to whup them behind your churches,
An' follow them from the scene. *Refrain.*
- 4 An' I puts their blood on your fingers,
From the blood of Abel the good,
To the singer you strung from the churchdoor
In Subsistence Neighborhood. *Refrain.*
- 5 I tell you, in this generation
Each injustice is reckoned due;
Oh City that lynches the singers
An' the preachers I sends to you.
Refrain.
- 6 So your houses are left there empty;
You won't see this chil' again
Till people are callin' him blessed
When he comes as the Son of men. *Refrain.*
[Matthew 23:29-39]

III. AT THE CHURCH

One or more of the following three Prophecies is read, as the situation permits.

FIRST PROPHECY

Minister: My people have done two evils: they have deserted me, the Fountain of living water, and built themselves reservoirs, broken reservoirs, which cannot hold water. *[Jeremiah 2:13]*

Reader:

Hear the word of the Lord,
You rulers of Sodom;

Pay attention to God's instruction,
 You people of Gomorrah.
 "What have I to do with your worship
 services?"
 Says the Lord of history.
 "Why do you gather yourselves together
 To appear before my face?
 Who requested this from you:
 To trample my sanctuaries?
 Conduct no more empty services;
 Your praise is abominable to me.
 Your First Sundays and your festivals,
 My soul has a loathing for them;
 Their burden is unsupportable,
 I am finished with bearing them.
 When you spread out your hands in prayer,
 I turn my eyes away from you;
 When you multiply your prayers,
 There is nobody listening up here.
 Your hands are covered with blood;
 Wash them with soap, make them clean.
 Take away your complicity in crime
 From before the sight of my eyes.
 Bring your evil to an end;
 Learn how to do good.
 Struggle for justice;
 Resist all exploitation."

[Isaiah 1:10-17]

Minister: Take the music of your songs away from him, for he will not hear the tunes of your organs. Will you let justice roll down as water, and fairness as a stream perpetual? [Amos 5:23-24] No, for this people have done two evils: they have deserted the Fountain of living water, and built themselves reservoirs, broken reservoirs, which cannot hold water.

SECOND PROPHECY

Minister: An appalling and terrible thing has happened in this country. The prophets prophesy falsely, and the ministers teach at their instruction, and my people love it so; but what will you do when the end comes? [Jeremiah 5:30-31]

Reader:

For three atrocities of Gaza and for four,
 I will not turn away their punishment;
 For they exiled a whole population
 And turned them over to Edom.
 So I will send a fire against their wall
 And it will devour their strongholds.

For three atrocities of Ammon and for four,
I will not turn away their punishment;
For they ripped up the women with child in
Gilead

To extend their frontiers.
So I will send a fire against their wall
And it will devour their strongholds.

For three atrocities of Moab and for four,
I will not turn away their punishment;
Because they burned to lime
The bones of the king of Edom.

So I will send a fire against their wall
And it will devour their strongholds.

For three atrocities of Israel and for four,
I will not turn away their punishment;
For they sell the just man for silver
And the poor man for a pair of shoes.
They trample the head of the oppressed
Into the dust of the earth.

But I destroyed the Amorite before you,
Whose height was like the cedars.

And you only have I known
From all the peoples of earth;
Therefore I will impose reparation
For all your crimes upon you.

[*Amos* 1:6-15; 2:1-3]

Minister: Dig under the rock, hide in the earth,
from before the terror of God. For the Power be-
yond all armies has a day against everything tall
and high, against all the cedars of Lebanon, and
against every high tower. [*Isaiah* 2:10-15] For
an appalling and terrible thing has happened in
this country. The prophets prophesy falsely, and
the ministers teach at their instruction, and my
people love it so; but what will you do when the
end comes?

THIRD PROPHECY

Minister: They have put a hasty dressing on the
deep wound of my people; they cry out Peace,
Peace, where there is no peace. [*Jeremiah* 6:14]

Reader and People:

Woe to those who say evil is good and good is
evil. [*Isaiah* 5:20] Woe to those who say
evil is good and good is evil.

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Woe to those who acquit the guilty for a bribe,
and deprive the innocent of justice. [*Isaiah*
5:23] Woe to those who say evil is good and
good is evil. *And so on.*

Woe to those who join house to house, and add
field to field. [*Isaiah* 5:8]

Woe to those who pass unjust statutes, to rob the
people of their rights. [*Isaiah* 10:1-2]

Woe to everyone that builds his house with injus-
tice; who makes his neighbor work for him,
and does not pay him his wages. [*Jeremiah*
22:13]

Woe to those who grind the face of the poor into
the dust. [*Isaiah* 3:15]

Woe to one who builds a city with blood, and
founds a city on injustice. [*Habakkuk* 2:12]

Woe to those at ease in Zion, who are secure in
the suburbs of Samaria. [*Amos* 6:1] Woe to
those who say evil is good and good is evil.

Woe to those who make a covenant with death, an
agreement with destruction. [*Isaiah* 28:15]
Woe to those who say evil is good and good is
evil.

Reader: O Kremlin the rod of my anger; Peking the
staff of my fury! Against a godless nation I send
them; against the people of my wrath I deploy
them. They will loot and plunder; and trample
people down in the mud of the streets. But they
do not so intend; this was not their plan. For
when I have finished all my work on Mount Zion,
and destroyed my own people, then I will also pun-
ish their pride. For they say, "By the strength
of my hand I did it, by the wisdom of my under-
standing." Shall the axe boast over the one who
chops with it? Or the saw be greater than the one
who cuts with it? [*Isaiah* 10:5-15]

Minister: See, God claps his hands together
against the dishonest gain they have made, and at
the blood shed in their midst. [*Ezekiel* 22:13]
They sowed the wind and reap the whirlwind; they
plowed evil and reap injustice. [*Hosea* 8:7;
10:13] They have put a hasty dressing on the deep
wound of my people; they cry out Peace, peace,
where there is no peace.

THE WOES

Here a pot can be smashed, while there is read:
I will smash this people and this city the way one
smashes the jar of a potter, so that it can never
be mended [Jeremiah 19:11]

Reader and People:

Woe to you ministers and professors, hypocrites:
Woe to you ministers and professors, hypo-
crites.

Woe to you that preach and do not practice: Woe
to you ministers and professors, hypocrites.
And so on.

Woe to you that lay burdens on others, and do not
lift your finger to them:

Woe to you that love fine suits, and head tables,
and being called Doctor:

Woe to you that shut off liberation, who do not
enter yourselves or let others enter:

Woe to you that compute percents, and neglect jus-
tice and mercy:

Woe to you who clean the outside of the cup, and
the inside is full of oppression and
violence:

Woe to you whitewashed tombs, full of dead men's
bones inside: Woe to you ministers and
professors, hypocrites. [Matthew 23:4-27]

PSALM 10:1-12

Why do you stand far away, O Liberator?
Why are you hidden in time of trouble?
In arrogance the wicked hunt down the poor;
Let them fall in the schemes of their own
devising.

The wicked boasts of his heart's desire;
The rich man curses God.

His ways prosper at all times;

He thinks, I will never see adversity.

His mouth is full of lies and oppression;

Under his tongue are wrong and injustice.

From his ambush he murders the innocent;

He draws the poor into his net.

The poor man is crushed and falls down;

He thinks in his heart God has forgotten.

Stand up, God; raise up your hand;

Do not hide your face from the suffering.

Reader: Now when Jesus was setting out on his
way, a man ran up to him, knelt down in front of

him, and asked, "Good Leader, what must I do to inherit the coming Age?" Jesus said, "Why do you call me good? No one is good except only God. You know his demands: 'Do not commit murder, do not commit adultery, do not steal, do not lie, do not exploit, honor your father and mother'." And he said, "Teacher, all these I have observed since my youth." Then Jesus looked at him, kissed him, and said: "You lack one thing; go, sell all you have and give it to the poor, and you will have a treasure with God. Then follow me." But he was discouraged at this saying and went away sad, for he had much property. [Mark 10:17-22]

Minister: He who has an ear to hear, let him hear what the Spirit says to the Church: Give it all away. For it is by men of strange lips that he speaks to this people.

THE REPROACHES

First Reader: O my people, what have I done to you, or how have I wearied you? Testify against me.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Second Reader: Because I brought you out of the land of oppression, and gave you manna forty years in the desert, and brought you into a land flowing with milk and honey, you have prepared a cross for your Liberator.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Third Reader: One American is worth a thousand gooks; kill them when they're little before they grow up.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

First Reader: O my people, what have I done to you, or how have I wearied you? Testify against me.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Second Reader: I whipped Egypt with all her firstborn for your sake, and you have whipped me. I brought you out of Egypt through the Red Sea, and you delivered me to the chief priests. I

opened the sea before you, and you opened my side with a spear.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Third Reader: Others he saved, himself he cannot save; we had to destroy the City in order to save it.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

First Reader: O my people, what have I done to you, or how have I wearied you? Testify against me.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Second Reader: I went before you in the pillar of cloud, and you brought me to the pillar of Pilate's judgment hall. I gave you the water of life to drink from the rock, and you gave me gall and vinegar.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Third Reader: I heard the sound of a B-29 engine; my little brother was putting out his hand to catch the red dragonfly on the wall, when suddenly there came a flash.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

First Reader: O my people, what have I done to you, or how have I wearied you? Testify against me.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Second Reader: I struck kings for your sake, and you struck my head with a reed. I gave you a royal sceptre, and you set on my head a crown of thorns. I raised you on high with great power, and you raised me on the gallows of the Cross.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Third Reader: The fillings from their teeth were neatly lined up on shelves. Their shoes were in another room, all the left shoes in one pile and the right shoes in another pile.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

First Reader: O my people, what have I done to
you, or how have I wearied you? Testify against
me.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

Second Reader: Because I brought you across the
great ocean, out of the house of bondage, and set
you in this broad and fair land, you have extermi-
nated the inhabitant of the land, and brought
others into new bondage.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

Third Reader: This black kid was laying there in
Springfield Avenue with a lot of holes in him; the
place was sticky for several days.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

First Reader: O my people, what have I done to
you, or how have I wearied you? Testify against
me.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

Second Reader: Because I brought you into the
land of my Great Spirit, a land of many waters and
deep forests, you have cut down the forests with
your axes, and poisoned the air that my creatures
breathe, the water they drink, the soil from which
I made you.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

Third Reader: Can't stand in the way of progress;
when you've seen one redwood tree you've seen them
all.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

First Reader: O my people, what have I done to
you, or how have I wearied you? Testify against
me.

People: Holy God, Holy Mighty, Holy Immortal,
have mercy upon us.

Second Reader: Because I liberated you from the

oppressor overseas, and led you safely through a war of brothers, you have dropped fire from the sky upon the poorest of peoples, and locked up in your prisons the young men and women who spoke the words of my judgement against you.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Third Reader: They was begging and saying, No. No. And the mothers was hugging their children, but we kept right on firing. Well, we kept right on firing. They was waving their arms and begging.

People: Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Reader: The Liberator suffered for the people, leaving us an example to follow his steps. He did no crime. No deception was found in his mouth. When he was insulted he did not insult back. When he suffered he did not curse. He trusted the one just Judge. He lifted off our complicity in his body on the Tree, so that we might die to crime and live to justice. By his wound we are healed. We had wandered off like sheep; now we have returned to the shepherd and guardian of our lives.

[1 Peter 2:21-25]

Minister: Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow.

THE SHEPHERD OF THE FRIENDLESS

Tune: "Passion Chorale," Hassler-Bach 1601 (*The Hymnal* 1940 no. 75; 76.76.D.)

- 1 The Shepherd of the friendless
By dogs and wolves is torn;
The King of pity endless
Is diadem'd with thorn.
And must our liberation
Be purchased at such loss:
To nail the whole creation
On an imperial cross?
- 2 See there our Ground of being
By law and order slain;
The sun withdraws its seeing,
The earth is moved in pain.
Could not your love inherit
Another end than this:
Rejected for your merit,
Arrested by a kiss?
- 3 Your suff'ring is united
To victims everywhere,
By ghetto lords exploited
Or scarred with fire from air;
Although in our denying
Our lives are little worth,
We pledge a war undying
Till justice rules on earth.
- 4 Our Hero still is living
In all oppressed lands,
The righteous still forgiving
Who pierce his feet and hands;
A redwood arch is growing
Above his final strife,
From out his thirst are flowing
The waters of our life.

2. Burn Out the Mark of the Beast

An Act of Disaffiliation

*Suitable for Ash Wednesday, March 16, August 6,
and other times of penitence.*

I. THE PREPARATION

Spokesman for people: Friends, in the knowledge that demonic forces have infiltrated the institutions of our society, we have gathered here to disaffiliate ourselves from the powers of darkness and to enlist in the army of life.

Minister: Already to the visionary eye, ragweed is growing in the streets of the great city Babylon and poison oak in its plazas; the vulture nests in its towers, the hyena growls from its alleys. At this time therefore we ask for the mountain air of the spirit to blow through our persons and our surroundings, so that we may have strength to say what must be said and do what must be done. Let us hear the words of the Power of history on the great city Babylon.

PROPHECY

Reader: Babylon the great is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And I stood on the sand of the sea, and saw a beast rise up out of the sea, whose feet are like the feet of bears, and whose face is the face of a pig. And all the world wondered at the World Pig, saying, "Who is like this great beast? Who is able to make war against him?" And there was given unto it a mouth speaking great things and blasphemies. And authority was given it over all tribes and peoples and tongues and nations. And all that dwell upon the earth shall worship it, whose names are not written in the book of life of the Lamb slain before the foundation of the world. And it causes all, both small and great, rich and poor, free and slave, to receive a mark in their right hand, or in their forehead, so that no man may buy or sell, or travel to and fro, or walk freely in the streets of the city, unless he has by his hand the mark of the beast and the number of his name.

After this I beheld, and lo, an angel flying in the midst of the sky, having an everlasting gospel to preach to all those who live on the earth, saying: "Fear God, and give glory to him, for the hour of his judgement is come; and worship the one who made earth and sea and the fountains of waters. And if any man has worshipped the beast and his image, or received his mark in his forehead or in his hand, let him repent himself, and take off from himself the number of the beast, and return it to the one that gave it."

Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and the cage of every unclean and hateful bird.

PSALM 94

O Eternal God of vengeance,
 O God of vengeance, send your lightning.
 Stand up, you Judge of the earth;
 Pay the exploiters their salary.
 How long, O God, will the oppressors,
 How long will they pat their own backs?
 They pour out their lying words,
 The criminals praise their own motives.
 They smash your people, O God,
 They oppress the folk of your covenant.
 Widows and minorities they shoot down;
 They murder the orphan children.
 And they say, "History will never notice;
 The God of Jacob is oblivious."
 Think it over, you dullest of people;
 When will you fools understand?
 Is the Maker of the ear hard of hearing?
 Will the planter of the eye fail to see
 it?
 That Power will not abandon his people;
 He never deserts his covenant.
 For justice is done to the struggling,
 But a pit is dug for the wicked.
 Who stands up for me against the wicked?
 Who takes my side against the violent?
 If God had not been my comrade,
 My life would have slept soon in darkness.
 Does God favor the rostrum of evil
 Which legislates murder by statute?
 They conspire against just men together;
 They pour out the blood of the innocent.
 But the Power of history is my fortress,
 My God is a rock of refuge.

He will turn their injustice against them
And wipe them out in their crimes.

Minister: Hear also the words of the Liberator,
what things must happen to us as to him, and what
we must say.

Reader: If a person recognizes me before men, the
Son of Man will recognize him in the presence of
the angels. If a person denies me before men, he
is denied in the presence of the angels. Whoever
speaks a word against the Son of Man is forgiven;
but whoever blasphemes against the holy Spirit is
not forgiven. And when they turn you over to mock
trials, or arraign you before judges and magis-
trates, do not worry how to defend yourself, or be
anxious how you will speak, for the Spirit will
teach you what to say in that hour. [*Luke 12:8-12*]

Minister: O Spirit of that God who ever lives,
you have called us to speak out his will by slogan
and action like the prophets before us; take away
our hostility, and remove all defects of sight and
hearing in those who confront us, so that if pos-
sible we may be unharmed and your message may be
received; through the Prophet of Nazareth who
organized the first demonstration in God's Temple.
Amen; so may it be.

II. LITANY

Shall I wear the beast's mark in my forehead? You
cannot serve two masters.

Shall I cut down the redwood forest? You cannot
serve two masters. *And so on.*

Shall I take the gun in my hand?

Shall I drop down fire from the sky?

Shall I advertise false products?

Shall I follow the course of the stars?

Shall I wait for another to lead me?

Shall I drug my eyes into blindness?

Shall I stop my ears to the poor man's cry?

Shall I become chaplain to the violent?

Shall I return to the bed of forgetfulness? You
cannot serve two masters.

Shall I follow the way of the majority? You can-
not serve two masters.

What way is then left to walk in? Burn out the
mark of the beast.

Let another begin the action. Burn out the mark
of the beast. *And so on.*

I have no talent for leadership.

What is the cry of nature?

What is the demand of the Power of History?
My brothers, what do you plan to do?
How shall we get the beast off our back?
What shall we tell our brothers and sisters? Burn
out the mark of the beast.

III. THE MAKING AND USE OF ASHES PROPHECY

Minister:

For three transgressions of Babylon and for
four,
I will not turn away the punishment;
Because they brought fire from heaven on
women with child
And sowed iron on their villages,
I shall turn the children of Babylon against
her,
And burn up her quarters with fire.
Because she cut down the trees of her
adversary
And spread poison upon his fields,
I send a spirit of madness upon her
To cut down her forests with her own hand,
To cast a seed of fire on her cornfields,
To fill her air with the smoke of her
burning
And her waters with the refuse of her
streets.
Because Babylon has raised a levy of her
youth
To enlarge her borders in a distant land,
Behold I raise up her subjects in her
streets,
And her young men shall resist her to her
face.
The lion has roared, who can but fear?
The Power of History has spoken, who can
but prophesy?

INTERLUDE

First straight man: We found this man overthrow-
ing our nation, and forbidding us to pay taxes to
Nixon. [Luke 23:2]

Second straight man: We have heard these men
speak disrespectfully of motherhood and God.
[Acts 6:11]

First straight man: These men are disturbing our
city; they advocate customs which it is illegal

for us Americans to practice. [Acts 16:20-21]

Second straight man: They are persuading men to worship God contrary to the law. [Acts 18:13]

First straight man: Come and help us! These are the men who are teaching against the Law; they have brought unclean persons into the temple, they have desecrated a holy place. [Acts 21:28]

Second straight man: These men who turn the world upside down have come here also; they are all defying the orders of Nixon, saying there is another President, Jesus. [Acts 17:6-7]

First straight man: The men whom you put in prison are standing in the temple and teaching the people. [Acts 5:25]

Reader: Then the sergeant with his men went and brought them, but without brutality, for they were afraid of being stoned by the people. And when they had brought them, they set them in the courtroom. And the magistrate interrogated them, saying: "We issued a strict injunction that you should not teach in the name of Jesus, and here you have filled the city with this teaching." And Peter and the Apostles answered:

All: We must obey God rather than men. [Acts 5:26-29]

First straight man: You are all under arrest. Who is your leader?

All: We have no leader but Jesus our Liberator.

THE DISAFFILIATION

Then all who wish to disaffiliate from violence say as follows, either after the Minister or along with him:

If my hand has consented to murder,
Let my hand consent no longer.
If I have shut my eyes to the poor,
Today I take up their cause.
If I exploited my brother,
Today I ask his forgiveness.
If I harmed the living planet,
Today I do reparation.
If I walled myself off with religion,
Today I jump over the wall.
If I invented private ecstasy,
I accept communal suffering.

If ever I bore the mark of the beast,
 I will bear its mark no longer.
 If ever I carried its number,
 I will carry its number no longer.
 So help me God and his holy words,
 In the hearing of these my brothers.

Minister: Brothers and sisters, a narrow door is set before us, which, we are told, not everyone will enter. We know that this universe had its beginning in fire, and we believe that to fire it will return. There are many things we cannot choose; but each of us has a choice whether that fire will be to him the burning love of his brothers, or the cancer of self-reproach. As the whole world is watching, in self-respect we have willed to burn those instruments which once affiliated us with an oppressive system. Today we affirm that some property has no right to exist. We propose this day to light in America such a candle as will never be put out.

Then as each person burns the instruments of affiliation he repeats:

We must obey God rather than men.

EPISTLE

Reader: Hear an Epistle on holy disobedience from our brother Daniel Berrigan.

Our apologies, good friends, for the fracture of good order, the burning of paper instead of children, the angering of the orderlies in the front parlor of the charnel house. We could not, so help us God, do otherwise. For we are sick at heart, our hearts give us no rest for thinking of the Land of Burning Children. And for thinking of that other Child, of whom the poet Luke speaks. The infant was taken up in the arms of an old man, whose tongue grew resonant and vatic at the touch of that beauty. And the old man spoke; this child is set for the fall and rise of many in Israel, a sign that is spoken against.

Small consolation; a child born to make trouble, and to die for it, the first Jew (not the last) to be subject of a "definitive solution." He sets up the cross and dies on it; in the Rose Garden of the executive mansion, on the D.C. Mall, in the courtyard of the Pentagon. We see the sign, we read the direction; you must bear with us, for His

sake. Or if you will not, the consequences are our own...

[For] we are no more, when the truth is told, than ignorant beset men, jockeying against all chance, at the hour of death, for a place at the right hand of the dying One...

We stretch out our hands to our brothers throughout the world. We who are priests, to our fellow priests. All of us who act against the law, turn to the poor of the world, to the Vietnamese, to the victims, to the soldiers who kill and die; for no reason at all, because they were so ordered--by the authorities of that public order which is in effect a massive institutionalized disorder.

We say killing is disorder; life and gentleness and community and unselfishness is the only order we recognize. For the sake of that order, we risk our liberty, our good name. The time is past when good men can remain silent, when obedience can segregate men from public risk, when the poor can die without defense.

We ask our fellow Christians to consider in their hearts a question that has tortured us, night and day, since the war began. How many must die before our voices are heard, how many must be tortured, dislocated, starved, maddened? How long must the world's resources be raped in the service of legalized murder? When, at what point, will you say no to this war?

We have chosen to say, with the gift of our liberty, if necessary of our lives, the violence stops here, the death stops here, the suppression of the truth stops here, the war stops here. . . .

Redeem the times! The times are inexpressibly evil. Christians pay conscious--indeed religious--tribute to Caesar and Mars; by approval of overkill tactics, by brinkmanship, by nuclear liturgies, by racism, by support of genocide. They embrace their society with all their heart, and abandon the cross. They pay lip service to Christ and military service to the powers of death.

And yet, and yet, the times are inexhaustibly good, solaced by the courage and hope of many. The truth rules, Christ is not forsaken. In a time of death, some men--the resisters, those who work hardily for social change, those who preach and embrace the unpalatable truth--such men

overcome death, their lives are bathed in the light of the resurrection, the truth has set them free. In the jaws of death, of contumely, of good and ill report, they proclaim their love of the brethren.

We think of such men, in the world, in our nation, in the churches; and the stone in our breast is dissolved; we take heart once more.

Here ends the Epistle.

PUTTING ON ASHES

Minister: Brothers and sisters, we know that the ultimate instrument of police brutality, scandal to the Jews and folly to the Greeks, has been transformed by the resistance of the Liberator into the means of our life and peace. And therefore, O Jesus, in solidarity with your nonviolence, we have cut out the mark of the beast from our forehead and burned his number to ashes. In their place, with penitence and hope, we accept the mark of the cross.

The the Minister marks the ash from the burned papers on the foreheads of all who wish it, saying:

Render unto Nixon that which is Nixon's and unto God that which is God's.

Minister: Friends, as the Power of History called Abraham from his native city and led him a long journey through the world, we likewise are pilgrims and travelers here, with no permanent city. When the Son of Man comes, will faith be found on earth? We then take out naturalization papers in that land where our true citizenship lies. For sky and earth witness this day, that there have been set before us good and evil, blessing and curse, life and death. Which will you choose?

People: We choose life, that we and our children may live.

Minister: By that covenant of peace let us enlist in the army of the Liberator and hear the Apostle's charge to his new recruits.

Reader: Be strong in the Liberator and in his power. Be dressed in God's complete set of armor, so that you can stand against the schemes of the World Beast. For our struggle is not against flesh and blood, but against demonic authorities,

against the world-rulers of our Dark Age, against evil spiritual powers in high places. So take up the panoply of God, in order that you can offer resistance in the evil day, and stand with your work complete. Stand with the belt of truth around your waist, wear the breastplate of justice, and put on the boots of those who announce the good news of peace. Over all lift up the shield of confidence, by which you can extinguish the scorching missiles of evil. And take up the helmet of liberation and the weapon of the Spirit, that is, the word of God. [Ephesians 6:10-17]

3. Decontamination: The Advent of the Liberator

A form of words to accompany some action at a place which does not expect it. Especially suitable for Palm Sunday, Advent, Reformation Sunday, and Pentecost.

I. AT THE STAGING AREA

PSALM 2

Why are the nations in conspiracy?
Why do presidents make empty plans?
The rulers have consulted together
Against the Power of history and the
Liberator:
"Let us break all their constraints;
Let us throw all their laws from us."
He who sits on the sky laughs them to scorn,
The Ruler of nature mocks at them,
Then he speaks to them in his anger,
He routs them with his indignation:
"Today I have set my King
Upon Zion the hill of my holiness;
I said to him, 'You are my Son,
Today I have begotten you;
I have made all peoples your inheritance,
The ends of the earth your possession;
Rule their kings with a rod of steel,
Smash them like broken china.'"
Now then you rulers understand this,
Be warned, all judges of the earth;
Serve the Power of history in fear,
Bow down before him with trembling;
If he is angry, your way is destroyed;
And his anger is quickly aroused.

Reader: Recognize what time it is: it is the hour for us to be waked out of sleep. For now our liberation is closer than when first we trusted. Night is far advanced, day is breaking. So we should throw off the works of darkness and get dressed in the armor of light. Since it is day, walk properly, not in folly and self-deception, not in anger and competition; get dressed in Jesus the Liberator, and pay no attention to the demands of the present Age. [Romans 13:11-14]

ANNOUNCEMENT

Minister: We interrupt this service to bring you a special announcement. Brothers and sisters, we are told that the ruler and servant of this planet comes at an unspecified time, on his schedule, not ours. Not at a Presidential election but perhaps at a sentencing; not at a military victory but perhaps at a defeat; not announced in the media but perhaps in the ghetto. His budget is not as our budgets; his leadership is with the masses. Our calendars cannot compute his Advent; he has his own time-zones, he is his own air controller.

Friends, be sober, be watchful, be vigilant; redouble your efforts; serve the Lord, serve the people. Any day we may see on our streets the political exile from every land, the universal people's organizer. Daylight saving may be announced at any moment, be prepared to reset your watches. Elections may be cancelled; the *Times* may suspend publication indefinitely; the six o'clock news is in doubt. Sit loose to your calendars: at any time darkness may be turned to day; any week may be all Sundays; any February may get a thirtieth people's day.

And some year the war will be over, won not by bombs but by bicycles, not by metal but by people, not by top-level negotiations but by the smuggled messages of political prisoners. We cannot say that this is the Year of our Liberator Nineteen-Hundred-and-Something. For he is not dead but living; he came long ago and he comes today. His word has gone out to all lands; for the first time in world history it is God's right time for God's folk to triumph over Leviathan; World People carries off the victory over World Piggery. The clocks are ticking faster, fallout is falling, the great sea is sick, poison is building up to a critical level; but a new child is about to be born. Be alert, be analytical; it will be told in the streets when the war is over.

Brothers and sisters, when God's acceptable year is at hand, time no longer will be measured by the past, but by the future. The Second Millennium may not wait for the year Two Thousand. Tear up the perpetual calendars. Friends, before the middle-aged in this audience grow old, before the young people are draft-eligible, before new apple trees bear fruit, the World Tree will bear the fruit that all men and women have been reaching

out for. Tear up the calendars. Many difficulties lie ahead but the Second Coming is at hand. History is sailing into a new Pacific Ocean; looming up we see the outlines of the Fortunate Islands. Shortly a prophet of the New Age will announce YEAR ONE OF PEACE AND LIBERATION!

THE RAINY DAY OF THE CHIL'

Can be sung to St. James Infirmary and other tunes.

That country don't come with watchin',
It spreads around you plain;
The days are comin' you'll look for
One day of this chil' in vain.

When they cry, "See it out on the prairie,"
You better not to roam;
When they whisper "There in the back room,"
You better keep to home.

As it lightnin's from mountain to prairie
Will be the day of this chil'
But beforehand you'll see these people
Harass him for a while.

Like it was in the days of old Noah
Will be this chil's day;
For they was eatin' and drinkin'
Marryin' and givin' away,

Till the day he went up the gangplank
And the rain dropped quietly;
Like it was in the days of Sodom
The day of this chil' will be.

For they was buyin' and sellin'
Plantin' corn and raisin' wall,
Till the day Lot come out from Sodom
And the cin'ers commenced to fall.

In that day a man on the rooftop
Had best not get his pack,
Or a man in the field run home for
A shirt to clothe his back.

If you spare your life you lose it,
And the loser his life will spare;
Two men are plowin' together,
They take one and leave one there.

Two women at the oven bakin',
They take one and leave one go.
But wherever the corpse is layin'
Lights down the carrion crow.

[Luke 17:20-37]

INTERLUDE

Reader: And it came to pass, when he drew near to Jericho, a blind man, the son of Timaeus, sat by the road begging. And when he heard the crowd going along the way he asked what this might be, and they answered him, saying:

People: Jesus of Nazareth is passing by!
[Luke 18:35-37]

Straight man: Show us a sign! Show us a sign!
Show us a sign!

Reader: This is a wicked age; it asks for a sign, and no sign will be given it but the sign of Jonah. The way Jonah was a sign to the men of Nineveh, so will the Son of Man be to this age. The men of Nineveh will go to court with this age and condemn it; for they repented at the teaching of Jonah, and one greater than Jonah is here.
[Luke 11:29-32]

Straight man: Blasphemy, blasphemy, blasphemy!
Who but God alone can forgive sins?

Reader: Which is easier, to say, "Your sins are forgiven," or to say, "Pick up your bed and walk?"
[Mark 2:7-9]

Straight man: Why does he not wash his hands before dinner?

Reader: Why do you wash the outside of the cup, when your inside is full of exploitation and wickedness?
[Luke 11:38-39]

Straight man: Why does he eat with street girls and dealers?

Reader: Sick people need a doctor, not well people; he did not come to call righteous but sinners.
[Mark 2:16-17]

Straight man: He is stealing grain from the fields; and doing it on Sunday!
[Mark 2:24]

Reader: Sunday was made for man, not man for Sunday. A camel can go through a needle's eye quicker than a rich man into the zone of liberation. You cannot serve God and Mammon.
[Mark 2:27, 10:25; Luke 16:13]

Straight man: If he were a prophet, he would know this woman for a sinner.
[Luke 7:39]

Reader: Her sins are forgiven, for she loved

much; he who loves little is forgiven little.
[Luke 7:47]

Straight man: Let me first go and bury my father.

Reader: Let the dead bury their own dead.

Straight man: Let me first say goodbye to my family.

Reader: No one who puts his hand to the plow and looks back is fit for the Liberated Zone.
[Luke 9:59-62]

Straight man: We saw a man casting out demons in your name, but he does not follow us, so we forbade him.

Reader: He who is not against us is on our side.
[Mark 9:38-40]

Straight man: This man casts out demons by Beelzebub Lord of the Mansion, the prince of demons.

Reader:

Any country is made desolate
That is divided against itself;
And any household will fall
Divided against itself.
If Satan is set against himself,
How will his country stand?
And if it is by Beelzebub
That I drive out the demons,
Who do your sons drive them out by?
So they can be your judges.
But if I by the finger of God drive them out,
Then Liberation is upon you.
When a strong man armed keeps his house,
His property is in safety.
But when one stronger comes to his house,
Binding the strong one hand and foot,
He takes the panoply that he trusted
And distributes the spoil.
When an unclean spirit leaves a man,
He goes to the desert searching a home;
And when he finds no home there he says,
"I go back to my house that I came from."
And when he comes, he finds it vacant,
Swept clean and neatly tidied.
So he gets seven demons worse than himself
And takes them with him to live there;
And the last condition of that man
Becomes worse than his first.

[Luke 11:15-26]

Straight man: Are you he that is coming, or do we look for another?

Reader:

The blind receive their sight,
Lame men are walking;
Cancers fall from the skin,
The deaf get back their hearing;
Dead men are raised up,
The poor hear a new preaching;
And blessed is every one
Who finds in me no stumbling.

[Luke 7:20-23]

Minister: We interrupt this service again for another special announcement. We have just received word that the Liberated Zone has been set up at *N*. Free water-fountains, free bread, wine without price. Entry permits now being issued, no formalities, no delay. First preference given to whores and dealers.

II. THE PROCESSION

Reader:

Dance with joy, daughter of Zion;
Sing out, daughter of Jerusalem.
See your King is coming
With justice and liberation;
Gentle and riding on a donkey,
On a colt the foal of a donkey.
He cuts off the chariot from Babylon
The cavalry from Sodom.
The tool of battle is lopped off,
He demands peace of the nations.
He governs from sea to sea,
From the River to the ends of the earth.
And see O daughter of Zion
By the blood of his Covenant with you
He frees your captives from the prisons,
From the deserts where no water is.
Return, you hopeful prisoners,
To your hill-camps beside the stream;
He restores to you today
Double for all you endured.

[Zechariah 9:9-12]

WE HOPE AND TRUST IN JESUS

Tune: "St. Theodulph," Teschner 1615 (*The Hymnal*
1940 no. 62; 76.76.D.)

Refrain:

*We hope and trust in Jesus
Our Liberator King;
To him the flower children
Their gifts and incense bring.*

- 1 The Brother of humanity,
He is the Prince of Peace;
In God's name he is coming
To make all warfare cease. *Refrain.*
- 2 He rides along the avenue
Upon the donkey's back;
The powers of darkness stumble,
And Caesar's stick will crack. *Refrain.*
- 3 The children of the Hebrews
With palms before him went;
The hopes of the exploited
Before him we present. *Refrain.*
- 4 We burn the monster's number,
His mark is off our brow;
The day of liberation
Is celebrated now. *Refrain.*
- 5 We melt the guns to plowshares
We sink the bombs off shore;
The nations fight no longer
And study war no more. *Refrain.*
- 6 But lovers sit together
Beneath their fig and vine,
On whom the Sun of justice
With peace and love will shine. *Refrain.*
- 7 In all his holy mountain
They shall not harm again;
The babies play in safety
Upon the rattler's den. *Refrain.*
- 8 Beside the mountain lion
The sheep may safely graze;
The paradise of Eden
Is planted in our days. *Refrain.*
- 9 The logger's axe no longer
Shall cut the living tree;
Our cedar and our redwood
Stand green above the sea. *Refrain.*

LESSON

Reader: And when they came near Jerusalem, by Bethany at the hill of olivetrees, he commissioned two of his companions: "Go to the village over there. When you enter it you will find a donkey that no man has yet sat on; untie it and bring it. If anybody asks you what you are doing, tell them its owner needs it, and they will let you have it immediately." So they went and found the donkey tied outside the door to a grapevine, and they untied it. And some people standing there asked them what they were doing, untying the donkey. And they answered as Jesus told them, and they let them go. And they brought the donkey to Jesus; they threw their cloaks on it, and he sat on it. And many people took off their cloaks and threw them on the street; and others cut palm branches from the fields and threw them on the street. And the crowd that went in front of him and behind him cried out, saying: [Mark 11:1-10]

LITANY

Leader and People:

Who is this riding among us?

Jesus the Prophet of Nazareth.

Blessed is he who comes in the name of God.

Hosanna, may his Way be victorious.

Who is this riding the animal of peace?

Jesus the Prophet of Nazareth.

Blessed be the coming Kingdom of David.

Hosanna, may his Way be victorious.

Who is the Liberator of Israel?

Jesus the Prophet of Nazareth.

Blessed be the Liberated Zone he brings.

Hosanna, may his Way be victorious.

Who is this carrying the palm of peace?

Jesus the Prophet of Nazareth.

Blessed be our leader the Prince of peace.

Hosanna, may his Way be victorious.

Who is this that destroys the weapons of war?

Jesus the Prophet of Nazareth.

Blessed is he who comes in the name of God.

Hosanna, may his Way be victorious.

Who is this that frees the oppressed from prison?

Jesus the Prophet of Nazareth.

Blessed is he that releases all captives.

Hosanna, may his Way be victorious.

Who is this that restores the Paradise of
Eden?

Jesus the Prophet of Nazareth.

Blessed is the Maker of all the worlds.

Hosanna, may his Way be victorious. *And
so on ad lib.*

III. AT THE DESTINATION

LESSON

Reader (in vox clerica): Here beginneth the Lesson. So the supervisors and foremen of the people went out and said to the people, "Thus says Pharaoh, I will give you no straw. Go out, get yourselves straw wherever you can find it; but your quota will not be decreased." So the people were spread out all over Egypt to get stubble for straw. And the supervisors bore down on them, saying, "Finish your daily quota as you did when you had straw." And the foremen of the children of Israel, who had been appointed by Pharaoh's supervisors, were beaten and interrogated: "Why have you not finished your quota of bricks today, as you did yesterday?" Here endeth the Lesson.

[*Exodus 5:10-14*]

CANTICLE

If possible, sung to Anglican chant.

Blessed art thou, O Lord, / our Property;

Praised and exalted above / all persons · for
ever.

Blessed art thou for the Name / of our Rights;

Praised and exalted above / all persons · for
ever.

Blessed art thou in the / temple of · consumption;

Praised and exalted above / all persons · for
ever.

Blessed art thou that beholdest the land values,
and dwellest be/tween the brokers;

Praised and exalted above / all persons · for-
ever.

Blessed art thou in the firmament / of the market;

Praised and exalted above / all persons · for-
ever.

CONVERSATION IN DARKNESS

Minister: In the beginning the Energy of creation made heaven and earth and all that is in them; and he looked at all he had made, and lo, they were very good. Today he looks in at them from outside space and time, and lo, they are very bad. For a demon of stupidity entered the heart of Adam, that he should increase and multiply and destroy beyond all limits, and pull down the roof of the sky on his own head. Now we are standing on land occupied by demonic powers, whose names are Beelzebul and Mammon. And the sons of man came to consult with the demons that live here, saying:

Reader: Teach us to saw down the cedar and fir, and tread the lilies into the mud; prepare poisons for us to kill the creeping things and whatever feeds on them; show us how to fill the air with waste products of asphalt, the birds that fly in it, the earth and its inhabitants, the waters and all who live in them; and give us your gold and silver, with which to buy the burning ash of death, that we may cast it on the heads of our enemies.

Minister: And the lying demons said to them: "Here are the poisons; go and prosper, only make sure they touch not your own heads." Again a second time the sons of man came and said:

Reader: It is too light a thing, that we have learned how to bend the earth to our will and yours. Teach us also to subdue the inhabitants of the land; help us bring people from all continents to be our hewers of wood and drawers of water, and wall them off in the quarters of our cities; show us how to destroy the woman with child and the young men in all places we wish to go; give us chains to bind all humanity to our desires.

Minister: And the lying demons said: "Here are chains; go and bind them on all people, only be sure they touch not your own legs and arms." Again a third time the sons of men came and said:

Reader: All these things we have done, and more; and now our own sons and daughters stand up against us. Give us therefore confused images to put before their eyes, empty sounds in their ears, and false books in their schools, so that they will not hear the words of the poets of GOD, and turn and overthrow us their parents.

Minister: And the lying demons said: "See, here are the words of confusion; go and turn them loose, only be careful to stop up your ears, so that you are not caught in your falsehoods, and ours."

But the demons could not deliver what they promised, for they are lying demons, and weak. For the Word of the Power of history is an antidote to every poison, a two-edged sword to cut every chain, a light eclipsing every falsehood. Listen! At the heart of the place where the demons stand, a sound of struggle.

Reader: Come out of the man you rotten spirit!

Straight man: What is there between me and thee, Jesus thou Son of God most high? In the name of God I adjure thee, torment me not.

Reader: What is your name?

Straight man: American Legion is my name, for we are many. Send us not out of the country; send us into the swine that we may enter into them.

Reader: May it be as you have spoken.

Minister: And the rotten spirits came out and went into the pigs, and the whole herd rushed over the cliff into the sea, about two thousand of them, and were drowned in the abyss. [*Mark* 5:7-13]

PSALM 80:8-16

You brought a vine from Egypt;
 You drove out the foreigners and planted
 it;
 You cleared the ground for it;
 It struck down root and filled the land.
 The mountains were covered with its shadow,
 The cedars of God were under its branches.
 It spread its leaves to the Sea,
 And its shoots to the River.
 Why then did you break down its wall?
 Each passerby rips off its fruit.
 The Pig from the desert grubs it up,
 Each Beast from the wilderness feeds on
 it.
 Look down, O God, from the heights
 On the vine which your right hand has
 planted.
 They have burned it with fire and smashed it;
 May they fall at the anger of your face!

LITANY

- On strike, shut it down, off the World Pig: On strike, shut it down, off the World Pig.
- When Pharaoh raised the brick quota, Moses and his people said: On strike, shut it down, off the World Pig. *And so on.*
- When Pharaoh offered concessions, Moses and his people said:
- When they ripped up women with child, the prophet Amos said:
- When kings sold the poor for silver, the prophet Amos said:
- When they asked the priests to bless them, the prophet Amos said:
- When Athens shut eyes to murder, Socrates stood up and said:
- When they busted him for corrupting youth, the youth stood up and said:
- When Jesus disrupted the Temple, all his followers said:
- When he broke up sacred monopoly, all his followers said:
- When they handed out incense for Caesar, all the Christians said:
- When the Pope put the keys in his pocket, Martin Luther said:
- When they put a gun in his hand, George Fox stood up and said:
- When they told him to stop his preaching, Wesley stood up and said:
- When they slapped on a war surtax, Thoreau sat down and said:
- When the British licensed sea-salt, Mahatma Gandhi said:
- When Hitler said Bow down and worship, Franz Jaegerstaetter said:
- When Hitler said Don't ask questions, Dietrich Bonhoeffer said:
- When the Kremlin bugged the typewriters, Boris Pasternak said:

When the Kremlin tanks rolled in, Jan Palach sat down and said:

When the helicopters came over, Che stood up and said:

When the orange toadstool pushed up, Abraham Muste said:

When the church said Keep your mouth shut, Norman Morrison said:

When they exempted clergy, the Berrigan brothers said:

When the Dow recruiters came round, the D.C. Nine all said:

When a white man gagged a black man, Dave Dellinger stood up and said:

When they break the farmworkers' heads, we stand up and say:

When they build the detention centers, we stand up and say:

When the Blue Meanies come on the Avenue, we stand up and say:

When they turn off the microphone, we stand up and say:

When the chainsaw hits the redwoods, we stand up and say:

When the captain says Babies also, we stand up and say: On strike, shut it down, off the World Pig.

When murderers speak of gradualism, we stand up and say: On strike, shut it down, off the World Pig.

DECONTAMINATION

Minister: So a fourth and last time the sons of men came to the demons and said:

Reader: You have given us poisons to cast on the earth, and chains to cast on the limbs of men, and lies to cast in the ears of our sons and daughters. But intolerable words still ring in our own ears; give us, we pray, some device by which we may stop our ears against the witness of the prophets of the power of history.

Minister: And the lying demons said: "Take the words given to those prophets by that Energy whom

we despise and acknowledge; write the words in a book; build a tower to reach the sky; put the book in the tower, and set a priest of unclean lips to reading it for a people of unclean lips. Then at last you will have rest from the word which you fear."

And the people did as the lying demons commanded them: they wrote the book, and built the tower, and put the book in the tower; and set a priest of unclean lips reading it to a people of unclean lips; and they called the name of that tower CHURCH. And in every age it came to pass as the demons said. Over our heads rises the tombstone of God, we stand in the cemetery administered by the prince of the demons, whose name is RELIGION. But in every age it came to pass also (for the demons are lying demons, and weak) that a fountain of living waters broke through the rock on which the tower stood, and there were found men and women to drink the water, and hear the word spoken there at the command of the demons, and it is for them a fountain of youth.

Worthy is the Lamb which was slain! For the gates of Hell have done their worst against his people and not prevailed; the Lion of Judah is victorious over Sin and Death. In true recollection, overcoming the smog of amnesia, we declare today that the place of confusion, the tower of Babel, is the place of the breath of God. As the cloven tongues of flame descend on us, the demonic powers are dispersed like autumn leaves. Through the liberation brought in by Jesus, the victim who refused complicity, the high priest who rejected exploitation, we are no longer either victims or accomplices, but with him priests to the Power of nature and servants to humankind. In his name I declare this place DECONTAMINATED from the fallout of religion and pride and fear, and RECONSECRATED to hope and life and love. The demons have returned to the nothingness from where they came. Earth! Water! Air! Fire! Witness our liberation! Brothers and sisters: Plant seeds in earth! Wash bloodstains off stone! Fill air with vibrating tongues of love! Burn instruments of demonic affiliation! Repeat to ends of earth victory slogans:

Here are repeated the Affirmations God is not dead etc. from p. 123.

Then the act of liberation (posting theses, washing flags, etc.) is carried out, while there is read:

Reader: And Jesus went into the Sanctuary, and started pushing out all who were buying and selling in the Sanctuary; and he overturned the tables of the money-changers, and the booths of those who sold doves; and he demanded that nobody carry offering plates through the Sanctuary. And he educated them, saying: "Does it not stand written: My house shall be called a house of prayer for all races? But you have made it a cave of murderers." The ministers and the elders heard him, and tried to find a way to destroy him; but they were afraid of him, for the whole people was carried along with his teaching. [Mark 11:15-18]

4. *The Sanctuary of Peace*

An order to mark out a sanctuary for refugees, either symbolic (Mary and Joseph, war-victims) or real (political resisters). Especially suitable for Christmas and Epiphany.

I. AT THE REFUGEE CENTER

The refugees arrive singing liberation songs:

PSALM 147:1-6

It is a good thing to praise our God;
A celebration song is proper.
For he builds up Jerusalem,
He gathers the exploited of Israel;
He heals all broken in heart,
And bandages their wounds.
He prescribes the number of the stars,
He calls them all by their names;
Great is our God, great his power;
There is no limit to his wisdom.
God raises up the oppressed,
And throws criminals to the ground.

PSALM 126

When God brought back the refugees to Zion,
We were like those who dream;
Our mouth was filled with laughing,
And joy was on our tongue.
Then it was said among the nations,
God has done a great thing among them.
Restore our refugees, O Liberator,
Like the rivers in the desert.
May all who sow their seed with tears
Gather up its fruit with joy.
Surely whoever goes out with tears,
Carrying his seed in his garment,
He will come home with shouts of joy,
Bringing in his sheaves with him.

The refugees ask for a sanctuary appropriate to their situation.

Reader:

See my servant, I hold him straight;
I am pleased with the man of my choice.
I have laid the spirit of my breath on him;
He gives justice to all nations.
He does not shout or raise his voice,
Or make it heard in public places;

A bruised grassblade he will not break,
 Or blow out the feeble flame.
 He announces justice with truth,
 He does not give up or lose heart;
 Until he builds community on earth.
 The continents wait for his liberation.

[*Isaiah* 42:1-4]

Minister: Brothers and sisters, today these things are fulfilled in your ears. The World Architect has taken justice as his blueprint, and is laying a precious cornerstone--the pearl of great price, whose finder buys it for all he has. The stone rejected by the builders, the rock of stumbling has become the sanctuary of the poor. Into that sanctuary the liberated of God flow in with singing, the desert is covered with the camels of refugees, bringing their precious things. Friends, the sword will not again go through your land; here and in all homes of God's people sanctuary is to be found. In these our last days, God has done his new thing. The Liberator has appeared in every land, under many incognitos, but always himself.

THE SUN AND THE MOON

Buddha is the Moon; Christ is the Sun.

Buddha is the Mother; Christ is the Father.

Buddha is Pity; Christ is Justice.

Buddha retires to the mountain to keep himself spotless and pure; Christ goes forth to the world to fight the battles of faith.

Buddha weeps for the sins of the world; Christ fights to redress the wrong.

We love and admire Buddha, but we worship Christ: worship him not with rosaries and prayerbooks, but with heroic deeds he claims from his worshippers.

God made two great lights; the greater light to rule the day, and the lesser light to rule the night.

We love the Moon and we love the night; but as the night is far spent and the day is at hand, we now love the Sun more than we love the Moon.

And we know that the love of the Moon is included in the love of the Sun, and that he who loves the Sun loves the Moon also.

[*Kanzō Uchimura*]

LESSON

Reader: Now Judas Maccabeus and his men liberated the temple and the city, for God was going before them. They dismantled the altars built in the business district by foreigners, and tore down their chapels. They reconsecrated the sanctuary and built another altar of sacrifice. Then they struck fire from flints, and resumed the sacrifices; they burned incense, lighted lamps, and set out the bread of life. Then they prostrated themselves, and prayed God that they should never again fall into such complicity; and if they did do wrong, that he should discipline them gently, and not hand them over into the power of obscene and uncivilized races. Now it happened that the reconsecration of the sanctuary took place on the same day it had been defiled. They celebrated it for eight days with great joy, as at the Feast of Tabernacles, remembering how not long before they had celebrated the feast living like animals in the mountains and caves out of their guerrilla encampments. They held up the thyrsus, green branches and palm fronds, and raised loud music in honor of the one who had guided them to reconsecrate his sanctuary. [2 Maccabees 10-1:7]

PSALM 72

God, make the king your judge,
And set your justice on the son of David;
Let him judge your people with fairness,
And your exploited ones in truth.
Let mountains raise up peace for the people
And the hills bear justice.
May he liberate the sons of the poor
And smash every oppressor.
May his days endure with the sun;
May his age be as long as the moon.
May he fall like rain on the grass,
Like showers that water the earth.
May justice grow green in his days,
And peace rule while the moon remains.
May he rule from the sea to the sea,
From the River to the ends of the earth.
May the continents kneel before him
And exploiters lick the dust.
May all kings fall down before him,
All countries do his service.
For he answers the poor in his crying,
He lifts up the needy and helpless;

He is sorry for the weak and poor,
 He liberates the life of the exploited.
 He ransoms their life from violence;
 Precious is their blood in his sight.
 Long may he live honored with gifts;
 Let the gold of Sheba be brought him.
 Let prayer in his name be constant,
 His blessings be pronounced daily.
 May the land be covered with grain;
 May it wave on the tops of the hills.
 Blessed is his working forever;
 May his name endure with the sun.
 May all men bless themselves in him;
 All nations acknowledge his splendor.

II. THE PROCESSION

Minister: Let us go forth in peace. As the tabernacle of peace moves through the desert of violence, may the Spirit of God accompany it in a pillar of cloud by day, a pillar of fire by night. Take stakes and cords, build a moving sanctuary; even so the splendor of Being was seen by Ezekiel, rolling above his people wherever they went. Build the peace temple.

LITANY

All refugees and resisters from all countries:
 Build the peace temple.

Refugees from Biafra, starved by the affluent:
 Build the peace temple. *And so on.*

Refugees from Palestine in your relocation camps:
 Refugees of Viet Nam in your strategic hamlets:
 Refugees from the American wilderness in your
 reservations:

Refugees from Africa in urban ghettos:
 All chemists who have gone out from the poison
 factories:
 All who have gone out from the global police
 forces:
 All who have deserted the underground command
 posts:
 All who have given up counterinsurgency:
 All who have left off shuffling papers:
 All who have resigned from strip-mining crews:
 All who throw nails in the blades of chainsaws:

All who shut down the chimneys of death:
Prophets and poets fired by the Churches:
Scholars and wise men fired by the Colleges:
Honest reporters fired by the papers:
Honest biologists fired by industry:
Reformers and fighters fired by government:
Children who plant flowers and play with kittens:
Children who plant rice and play with beercans:
Woman who plant gardens and bear male children:
People united against repression:
Lovers and craftsmen, farmers and builders:
Organizers for peace and justice:
Political prisoners beside us in spirit:
Planters of parks, sowers of seeds:
Induction refusers, martyrs to Caesar:
Mahatma Gandhi, world conscience:
Abraham Muste, walking beside us:
Martin Luther King, walking beside us:
Francis our friend, walking beside us:
Isaiah and Micah, prophets of the new Age:
Simeon and Anna, who found the Liberator:
Mary the mother who bore the Liberator: Build the
peace temple.
Jesus our brother who became the Liberator: Build
the peace temple.

III. AT THE CHURCH

Minister:

Lift up your heads, you gates.

People:

Open up, you everlasting doors,
For the King of splendor to come in.

Minister:

Who is this King of splendor?

People:

Our God strong and mighty,
The Power beyond all armies.

Minister:

Lift up your heads, you gates.

People:

Open up, you everlasting doors,
For the King of splendor to come in.

Minister:

Who is this King of splendor?

People:

The Power beyond all armies,
He is the King of splendor.

[*Psalm 24:7-10*]

PSALM 46

Or the metrical version on p. 116.

God is our fortress and guard,
In oppression our sure supporter.
We will not be afraid of earthquake,
Though the mountain slides into the sea,
Though the great wave rolls white,
Though hills are cracked by its crying.
A Power above armies is with us,
Our castle the Helper of Jacob.

A stream makes happy his city,
The sacred home of the Highest;
He stays in her, she cannot stumble;
He defends her in the first dawning.
When nations fall into violence
By his mouth their dominions are melted.
A Power above armies is with us,
Our castle the Helper of Jacob.

Come and see his astounding acts:
He stops war to the ends of the world;
The bow is smashed, the steel blunted;
The armored cars melt in his flames.
Be still and see, he is your God,
Controlling all peoples and countries.
A Power beyond armies is with us,
Our castle the Helper of Jacob.

INTERLUDE

Straight man: Since we like to think of this our sanctuary as a House of Prayer for *all* people, besides welcoming our courageous defenders to this service, we are happy also to greet your little delegation. It gives me great pleasure to introduce our three Directors of Refugee Work.

Dollar-Sign Star lights up over the altar as Three Kings enter singing We three Kings of affluence are, etc.

First King: We have seen the Dollar of his Star in the east and are come to worship him; all nations come to this light, they bring gold to the brightness of his rising. And what we bring to the baby Jesus we bring to all mankind: mold-cast Infant Jesus of Pragues, convertible six percent debentures, crocheted kneelers, wall-to-wall carpeting, quickfrozen crepes suzette, taperecorded lifesize Barbie dolls, prepaid moon vacations, plasticized diocesan administrators. Give us (in the words of Lady Liberty) your tired, your poor. Under the plexiglass firmament of America, has anyone yet asked for bread and been given a stone? They need only command their stones to be made bread.

Minister: Man shall not live by bread alone, but by every word proceeding out of the mouth of God.

Second King: We have heard the threat of Herod the atheist and are come to protect the newly born, in the name of the Lord of Hosts. And the shield of defense, the sweet frankincense of security we hold over the baby Jesus we hold over all mankind: a nuclear umbrella, tariff quotas, black capitalism, law and order, work-welfare programs, anti-riot legislation, counterinsurgency, aid to underdeveloped countries, chaplains, search-and-hold missions, rehabilitation programs, and computerized baptismal social security registration. Has the Lord of Hosts ever yet failed to help and defend those who trust in him? Only give up your ethnic peculiarities, put your whole confidence in us your well-wishers; throw yourself down from the pinnacle of this temple into our melting pot. He will give his angels charge of you, to keep you in all your ways; they will bear you in their hands, lest at any time you dash your foot against a stone.

Minister: Thou shalt not tempt the Lord thy God.

Third King: We have seen the obscureness of his birth, and are come to offer him publicity. And the permanence of message, the embalming as by myrrh, that we offer to the baby Jesus we offer to the world: multi-media exposure, missionary outreach, prime time, *Life* and *Time*, a plug-in to our ecumenical ghetto and refugee strategy program.

To the poor and oppressed we say: all the kingdoms of the world can be shown your plight in a moment of time, for they have been given to Media, and Media gives them to whom it will; all these it will give you, if you fall down and worship Media.

Minister: Thou shalt worship the Lord thy God, and him only shalt thou serve.

BENEDICTUS II

Reader: See, this child is set for the falling and rising of many in Israel, and for a sign that will be spoken against. [Luke 2:34]

And you, child, are called a prophet of the
Highest;
You precede the Great One to prepare his
ways,
To give knowledge of liberation to his people
Through the cancelling of their
complicity;
By the gentle pity of our God,
In which the Dawn from on high will spread
over us,
Shining to all that sit in the shadow of
death,
To direct our feet into the way of peace.
[Luke 1:76-79]

THE CONSECRATION

Minister: God has made a covenant of peace with us; it shall be a covenant of all ages; he will bless us and set his sanctuary in the middle of us forever. For only see: the tabernacle of God is with men; he will live with them, and they will be his people. He will wipe away every tear from their eyes, and death shall be no more, nor will there be mourning and pain again, for old things have passed away.

[Ezekiel 37:26-27; Revelation 21:3-4]

Then the bearers of stakes and cords form themselves into a square, and install the refugees in their midst.

Let the circuit here marked out enclose an area forever free from oppression and violence. Let no weapon be brought into it; nor any uniform be worn in it, except the linen of those who have made it white in the blood of the Lamb. Let every person who takes refuge in this sanctuary, whether sinner or saint, be welcomed for the sake of the Liberator whom he bears. And for that purpose, let

this community dedicate itself to preserve our sanctuary inviolate; let their bodies become the sanctuary of God's spirit, a home of nonviolence and peace.

THE KISS OF PEACE

Minister and People:

Peace on earth to men of God's pleasing: Peace on earth to men of his pleasing.

Shalom, the peace of God be with all men: Peace on earth to men of his pleasing. *And so on.*

Peace in the hatreds of the Holy Land, *Salaam*, the peace of God:

Peace in India, land of Mahatma, *Shantih*, the peace of God:

Peace to Russia, our sister, *Mir*, the peace of God:

Peace to oppressed Prague, *Miru*, the peace of God:

Peace for the poor of Latin America, *la Paz*, the peace of God:

Peace in Viet Nam, land of Buddha, *Hoa Binh*, the peace of God:

Peace to the whole creation, *Eirene*, the peace of God: Peace on earth to men of his pleasing.

Peace in all lands to all men, the peace of God: Peace on earth to men of his pleasing.

There is no peace without freedom: There is no peace without freedom.

We shall overcome: We shall overcome.

Venceremos: Venceremos.

Jesus has overcome: Jesus has overcome.

Shalom, my brothers and sisters, the peace of our Liberator be with you all, Shalom.

Here if there is still opportunity the familiar nativity story from Luke can be read, while (for example) the figures in the creche are replaced with Vietnamese figures. Or there can be read the following

HOMILY

Now when the cry of the trumpet sounds, it assembles soldiers and announces war. Shall then the Liberator, who has sung a melody of peace to the

ends of the earth, not assemble his own soldiers of peace? For he has drawn together, O Humanity, by his blood and word, an army that sheds no blood, and entrusted to them the zone of his liberation. He has sounded the trumpet of his message, and we have heard it. So let us arm ourselves for peace, putting on the breastplate of justice, taking up the shield of trustfulness, placing on our head the helmet of liberation; and let us sharpen the sword of the Spirit, which is the word of God. So peaceably does the Apostle array us for battle: these are our invulnerable arms, in their panoply we may stand in the lines to resist the Evil One.

[*Clement of Alexandria*]

S. Earth Rebirth

A form for consecrating a park

*Suitable also at Easter,
Rogation time, Thanksgiving.*

I. AT THE STAGING AREA SLOGANS

Repeated by the Crowd after the leader.

Plant the world park.
Let the earth live.
Give grass a chance.
Liberate the park of your choice.
Support your local garden.
Dig up all asphalt.
Break all carburetors.
Pulverize plastic.
Smash insecticides.
Destroy vinyl flowers.
Stamp out astroturf.
Pass out the pill.
Make chainsaws illegal.
Chop down telephone poles.
Eliminate defoliants.
Exterminate fallout.
Neutralize napalm.
Segregate all arsenals.
Zap sonic boom.
Chain self to redwoods.
Bust poison factories.
Butterflies are people.
Protect pelicans' rights.
Support all carnivores.
Trees are gods.
Fair play for deer.
Squirrels have feelings.
Decent housing for hermit crabs.
Safeguard hummingbird culture.
Power to the plankton.
Reparations for robins.
Equal protection for shellfish.
Green is beautiful.

Recycle all garbage.
Live invisible.
Make love not war.
Weave the great web.

Replace wheels by feet.
 Smash consumer culture.
 Shut down machines.
 On strike shut it down.
 Planet on strike.
 Planet on strike.
 Planet on strike.
 Plant the world park.

Leader:

I saw the earth, and it was waste and void;
 And the sky, and it had no light.
 I saw the mountains, and they shook back and
 forth;
 And all the hills were quaking.
 I saw, and behold, there was no man;
 And every bird of the air had gone.
 I saw, and behold, the garden was a desert;
 And all its cities were ruined.
 [Jeremiah 4:23-26]

Hail and fire mixed with blood fell on the
 earth;
 And a third of the earth and the trees
 were burned,
 And all the green grass was burned.
 A burning mountain of fire was thrown into
 the sea;
 And a third of the sea was turned into
 blood,
 And a third of the sea creatures died.
 And a great star named Wormwood fell on the
 rivers and springs;
 And a third of the waters became bitter,
 And many men died from drinking them.
 And a third part of the sun was dimmed,
 A third part of the moon and stars,
 And a third of the day lost its
 shining. [Revelation 8:7-12]

THE LAW OF LIFE

Leader:

Hear the great law of life from the prophet
 William Blake.
 A robin redbreast in a cage
 Puts all Heaven in a rage.
 A dog starved at his master's gate
 Predicts the ruin of the State.
 Each outcry of the hunted hare
 A fibre from the brain does tear.
 A skylark wounded in the wing,
 A cherubim does cease to sing.

He who shall hurt the little wren
 Shall never be beloved by men.
 He who the ox to wrath has moved
 Shall never be by woman loved.
 Kill not the moth nor butterfly,
 For the Last Judgement draweth nigh.
 He who mocks the infant's faith
 Shall be mocked in age and death.
 He who shall teach the child to doubt
 The rotting grave shall ne'er get out.
 The beggar's rags, fluttering in air,
 Does to rags the heavens tear.
 The poor man's farthing is worth more
 Than all the gold on Afric's shore.
 One mite wrung from the labourer's hands
 Shall buy and sell the miser's lands.
 The soldier, armed with sword and gun,
 Palsied strikes the summer sun.
 The strongest poison ever known
 Came from Caesar's laurel crown.
 Nought can deform the human race
 Like to the armor's iron brace.
 The whore and gambler, by the State
 Licensed, build that nation's fate.
 The harlot's cry from street to street
 Shall weave old England's winding-
 sheet.

TRIAL

Straight man: Hear ye, hear ye, the district
 court of the Great Chain of Being is now in ses-
 sion, the Honorable the Great Spirit presiding.
 All stand please. The defendants at the bar have
 heard the appropriate sections from the statute
 book of life. How do they plead?

The Crowd repeats line by line after the leader:

Your Honor, we enter a plea of Guilty
 In the court of the Great Spirit
 To first-degree murder of redwoods,
 To grand larceny of grasslands,
 To statutory rape of minor woodlands,
 To unnatural acts of urban living,
 To wilful arson of forests,
 To unwarranted seizure of ricecrops,
 To mutilation of the human form divine,
 To misappropriation of natural resources,
 To wilful violation of the Pure Food and
 Drug Act,
 To genocide against herbivores,
 To drunken driving across continents,

To improper combustion of fossil fuels,
To lewd and lascivious waterproofing of the
earth,
To unlawful possession of insecticides,
To writing blank checks on the future,
To unauthorized handling of fissionable
materials,
To illegal dumping of detergents,
To illegal manufacture of garbage,
To trespassing on private property of
animals,
To trespassing on the private property of
the Great Spirit,
To rape and murder of the air,
To rape and murder of the water,
To rape and murder of the earth,
To rape and murder of flora,
To rape and murder of fauna,
To rape and murder of black men,
To rape and murder of red men,
To rape and murder of yellow men,
To repeated public acts of self-abuse;
We enter a plea of Guilty
To constant adult delinquency;
We accept the penalty prescribed
By the inflexible laws of nature,
And we ask the Power of Being
To change our mind for the future.

Leader: Air, blow the smog of false desires out
of our lungs and replace it with the west wind of
the Spirit. Amen.

Ocean and all waters, wash the synthetics out of
our blood and replace them with our own true chem-
istry. Amen.

Earth of decay and rebirth, break down the chlori-
nated hydro-carbons in our flesh and let us live
together with all other flesh. Amen.

Fire of the sun, blunt the needles of radiation in
all our biosphere and replace them with the desire
of life. Amen.

Brothers and sisters, let us take up the loads of
our common task. As we shake off from our feet
the dust of the City of Destruction, let us turn
our eyes to the New Jerusalem, and consecrate that
Temple whose pillars have come alive as the forest
cathedral. Let us be on our way, off the road, to
the City whose street is a river of living waters,
where the tree of life is blooming, and its leaves
are for the healing of the nations.

CANTICLE

How shall we sing the Lord's song in a strange
land?
How shall we sing the Lord's song in a world of
hunger?
How shall we sing the Lord's song in a house of
hatred?
How shall we sing the Lord's song with a gun in
our hands?
How shall we sing the Lord's song on burned-over
hills?
How shall we sing the Lord's song in a land of
synthetics?
How shall we sing the Lord's song in a strange
land?

Leader: All the days of the earth, seedtime and
harvest, cold and heat, summer and winter, day and
night shall not cease.

II. LITANY IN PROCESSION

*At streetcorners, when held up by cops, etc., it
would be good to rehearse the original Slogans
again.*

Restore our earth household: Restore our
earth household.

All powers of being, restore our earth house-
hold: Restore our earth
household.

Sea of Air, blowing out the smog of our
self-poisoning:

Snow and rain, washing down the poisons of
our combustion:

Salts of the sea, decomposing the life-
killing chemicals:

Fire and light, breaking down the products
of our industry:

Crabgrass and dandelion, cracking the water-
proofed surface:

Worms and woodlice, reconvertng all foreign
materials:

Rust and decay, restoring all metals to
earthloam:

Plankton of the deep, feeding the great
whales:

Streams and rivers, purifying the land's
body:

Termites and rot, levelling old settlements:

Squirrels and all rodents, distributing
acorns:

Deer and buffalo in cooperation with grass-
lands:

Bear and hawk and all carnivores, completing
the cycle:

Insurgent Red Men, restoring the land to its
Spirit:

Insurgent Black Men, putting a new song in
our mouth:

Insurgent Brown Men, taking over the vine-
yards:

Insurgent Yellow Men, resisting patented
poisons:

Children who take to the streets with picket
signs:

Hippies who fly kites at helicopters:

Biologists who sit down in front of
bulldozers:

Women who stop being breeding-machines:

Students that plant flowers in the face of
teargas:

Mothers pushing strollers past the line of
gasmasks:

Spirit of James Rector, martyr in Berkeley,
marching beside us:

Spirit of John Muir, keeper of the garden,
marching beside us:

Spirit of Johnny Appleseed, planter of Eden,
marching beside us:

Yin and Yang, male and female principles of
creation:

Buddha the compassionate, surviving the cycle
of dying:

Adam and Eve, first parents in the paradise
of Eden:

Angels and guardian spirits, watching over
this planet:
Seeds of life in the sun, in the space be-
tween stars:
Our galactic mother, enfolding the planet in
her spiral arms:
Billion-year heartbeat of the cosmic
expansion:
Nameless Energy upholding the space-time
manifold:
Eternal principle of nonviolence, letting
each do its own thing:
Jesus our loving brother, nonviolence in our
own flesh:
All the world's rejects, bums and hoboes,
winos and freaks:
Hippies and street people, blacks and
Chicanos, women and children:
Victims of genocide, Biafrans and Vietnamese,
named and nameless:
Refugees in the blackened ruins of the
doomed city: Restore our earth
household.
All who build a new world on the vacant
lots of the old: Restore our
earth household.

III. AT THE PARK

Leader:

The wilderness and arid land shall be glad,
The desert is smiling and blossoming.
It flowers all over with the crocus;
It rejoices with happiness and song.
The crown of Lebanon will grow in it,
The trees of Carmel and Sharon.
Springs are bursting through in the
wilderness,
And rivers in the desert.
The burning sand becomes lakes,
And the thirsty ground pools of water.
[Isaiah 35:1-2, 6-7]

INTERLUDE

First straight man: Young people, I am very happy
to address you future consumers on the occasion of

this ecological conference. The teaching of the Judeo-Christian tradition has been that we should not let nature go on in her old wasteful way, but by our own skills improve on her. And what has been the greatest source of improvement in world history but the inventive genius and capital of our own nation? As a simple businessman, who in a small way has shared in guiding this country's destiny, I should like to make one addition to your slogans: What's good for the military-industrial complex is good for you.

Second straight man: I am sure you agree with me, that the great enemy does not only live in some overseas capital; it is also right here, in the heart of each unproductive individual who has been tricked by an international conspiracy. Never forget that such meetings as this are only possible by the nuclear shield over our skies forged by our own native talents. Technology is neither good nor bad in itself; its dangers can be controlled by better technology. And only that technology stands between us and the creeping cancer from abroad. I am a refugee from that system, I know whereof I speak. Your own leader has said, "Be watchful, for you know not what hour of the night the thief is coming." Only by constant testing can we trust our defenses; physical discomfort is a small price to pay for that guarantee of our freedom. I also should like to give you a slogan: Thank God for fallout.

Third straight man: You have heard the parable of the foolish virgins who had no oil for their lamps, and so missed the coming of the bridegroom. Shall this happen to us? The New Age is on our threshold; shall we turn it away in our folly? The earth was made for man: as Paul says, "Does God care for oxen? Is he concerned for seagulls?" Our great commuter cities rely on oil; the oil-depletion allowance permits our most public-spirited citizens to go on serving us; by oil the Liberator is recognized. I would like to add one more slogan: Oil brings in the Kingdom.

Fourth straight man: In view of the reception you have given the other speakers on this platform, I have no recourse but to inform you that you are trespassing on private property. By order of the governor of this State, in five minutes you will all be arrested. This vacant lot has been surrounded. If anybody resists arrest, a chemical

agent will be sprayed on this area by helicopter. Please obey the orders of the officers with blue armbands. While you are lining up, let me remind you that your chief executive must look to the interest of all citizens, not just small pressure groups. When the sentiments of a few birdwatchers conflict with the expressed will of an expanding population, which should give way? On your scenic bus trip to the county rehabilitation center, remember this: When you've seen one redwood you've seen them all.

All four straight men together:

What's good for the military-industrial complex is good for you.

Thank God for fallout.

Oil brings in the Kingdom.

When you've seen one redwood you've seen them all.

Leader: You fools, when you see a cloud rising in the West, you say, The rain is coming; and so it happens. When you see the south wind blowing, you say, it will come on hot; and so it happens.

Fools and hypocrites: you that can discern the signs of earth and heaven, can you not discern the signs of the times? [Luke 12:54-56]

He then arrests the four straight men, and the Crowd makes a circuit of the park, repeating the Slogans.

THE COVENANT

Leader: Brothers and sisters, hear the words of the Covenant of Peace which the Power of Being has made with all life on this planet, in the words of the poet and prophet Ezekiel:

Assistant: I will seal with them a covenant of peace, and I will remove all violent life from their land; they will live safely in the great wilderness and sleep in the forests. And I shall make all places round about my mountain a blessing. I shall bring down the rain in its season; there will be showers of blessing. All the wild trees will bear fruit; the land will give its increase, and all people will be secure in their own land. They will know that I am the Master of history when I break the bars of their yoke, and liberate them from all their exploiters. No longer will they be a prey to foreign nations, nor will violent life destroy them; they will live securely, and nobody will terrify them.

[Ezekiel 34:25-28]

Leader: I call sky and earth to witness, that the Power of Being has set before us this day good and evil, blessing and curse, life and death. Which will you choose?

Crowd: We choose life, that we and our children may live.

ANTIPHON

You that turn justice to wormwood,
Seek for the Power of Being and live,
He who made the Pleiades and Orion
And pours waters out on the earth.
[Amos 5:6-8]

PSALM 65:9-13

You visit the earth and water it,
You make it blessed in abundance;
Your river is full of water,
And thus you ensure their grain.
You water its furrows deeply,
You soften it and bless its growth.
You crown the year with your goodness,
Your wagon tracks flow with oil.
The upland pastures are moist,
The hills dress themselves with happiness;
The meadows are clothed with sheep,
The valleys are wearing corn,
Together they laugh and sing.

CONSECRATION

Here are buried in the earth old Christmas trees, cartons, eggshells, coffeegrounds, comic books, sunday supplements, etc. Genuine organic matter is shredded for a mulch pile while the leader says:

We proclaim liberty to the land and its inhabitants. As we all travail together in the covenant of peace, on this ground consecrated to the life of the earth, we remove all wastes, blotting out the years that the locust has eaten. We bury all organic life, all that can be decomposed; we remove and recycle all metal, everything useful; we break up and dispose whatever is neither organic nor useful.

From earth you were taken,
And to earth you will return;
Her life comes to dying,
And in her the dead is reborn.

The seed we sow is not quickened
Unless first it passes through death.
In this ground all shall be well
And all manner of thing shall be well.

Then new living things are planted during the following Homily.

We see the cycle only in part, and we prophesy in part; we are children picking up pebbles on the shore while the great waves roll unnoticed. But what we do see we testify: when we stand on our own earth, we lose our fear of alienation, of our neighbor, of death, of doing wrong, of ourselves. As our City is decontaminated, the plagues of civilization recede: the thistles find their proper niche, the slum rat becomes a healthy field rodent, synthetic bread gives way to bread, chemical ecstasy is replaced by ecstasy of play. The landslide makes way for new forest; from the cracks of the earthquake the sycamore sprouts; in the fresh lava the fireweed is blooming; the rise and fall of the seas, the melting and freezing of icecaps are seen as recirculation of the planet's blood. We move naturally to death as a shock of wheat, old and full of days, when we know that our grandchildren will continue our work on the land we were loaned, eating apples and olives from the trees we planted. We hail as our brother Smokey the Bear, "Wrathful but Calm, Austere but Comic," set in the skies and untouched by any bath in Ocean, "bearing in his right paw the Shovel that digs to the truth beneath appearances, cuts the roots of useless attachments, and flings damp sand on the fires of greed and war"; disappearing in winter and rising in spring to eat earth's sweetest product, the honey of life perpetual. In his name we declare this land freed in eternity from all usurpation, and henceforth CONSECRATED TO THE WORLD PARK, the exclusive property of children, animals, trees, blackberries, and the Great Spirit.

O Risen Bear, type of the Liberator, our Brother who eats the honeycomb; take in your paw the hands of all foresters, gardeners, biologists, and farmers; accept them as your assistants to tend the paradise of this emerald planet, in the splendor of the Great Spirit. Amen; so may it be.

BLESSING

May the long time sun shine upon you,
 All love surround you,
 And the pure light within you guide
 you all the way on.

THE SONG OF FRANCIS

All-High, All-Strong, good Master
 Yours is all praise, all splendor,
 Each honor and each blessing.
 You alone, All-High, deserve them,
 No man can hope to name you.

Be praised by all your creatures;
 And first by Sun our Brother
 In whom you make our daytime.
 He is fair with great brightness;
 You, O Highest, are his meaning.

Be praised by Moon our Sister,
 By Stars you made as jewels.
 Be praised by Wind our Brother,
 By Cloud and every Weather,
 Through which you feed your creatures.

Be praised by Sister Water,
 Chaste, precious, and most useful.
 Be praised by Brother Fire,
 In whom our night is brightened,
 Handsome and strong and jocund.

Be praised by Earth our Mother,
 Who upholds and maintains us,
 Bears fruits with colored flowers.
 Be praised by all who pardon,
 And suffer in harassment.

Blessed are all who witness,
 In peace their lives conducting,
 For you, Most High, will crown them.
 Be praised by Death our Sister,
 None living will escape her.

Woe to all that die in violence;
 But blessed, all in your pleasing,
 No second death will touch them.
 Praise the Maker, all his creatures,
 And build the world he shows you.

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