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## *Planted by the Waters*

Spring/Summer, 2022

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## CALENDAR

**An Action in Solidarity with Haiti is being planned for July 28th in San Francisco.**

More information to come from the Haiti Action Committee:

<https://haitisolidarity.net/>

**Saturday, August 6 (Hiroshima Day), and Tuesday, August 9 (Nagasaki Day) 9:00 am – 10:30 am, PST**

**Virtual Rally: <https://enlightenedfilms.com/august-rally>**

**The Haiti Poetry Gathering will be Saturday, August 27th, 3-5pm by Zoom. More information to come.**

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## GOOD FRIDAY VIGIL 2022 REPORT

Good Friday this year was April 15, traditionally tax day

We asked ourselves, "This Tax Day — What doth the Lord Require of Thee?"

We remember — We are to do justice, love mercy and walk humbly with God. We hope you were able to join us in this beautiful, powerful Good Friday Virtual Livermore Lab Interfaith Worship and Witness at which we distributed monopoly money to represent paying for education, healthcare, housing and environmental upgrade.

To view photos go to:

<https://www.flickr.com/photos/118366291@N02/albums/72177720298166214>

This year Good Friday fell on the first day of Passover, so we also celebrated exodus from bondage, always to be hoped for, and in the midst of Ramadan, which we celebrated with our Muslim brethren.

The Good Friday witness was co-sponsored by Ecumenical Peace Institute and Livermore Conversion Project with the assistance and participation of Tri-Valley CAREs and Western States Legal Foundation.

Our preacher was Rev. Allison Tanner of Lakeshore Avenue Baptist Church with music by Betsy Rose, Rev. Silvia Brandon-Pérez and Daniel ben Avram, and Sacred Dance with Carla De Sola and Zara Anwar.

The event, for all people of faith &/or good will, included readings and speakers from a variety of the world's traditions. Marylia Kelley, executive director at the Livermore-based Tri-Valley CAREs, spoke from the gates of the Lab. She offered an update on Livermore's nuclear weapons work with a focus on the new warheads the Lab is currently developing.

Janet Cordes Gibson did the welcome. Isabella Zizi offered a First Nation honoring of the land and the ancestors. Farha Andrabi Navaid shared the Good Friday invocation. Wynd Kaufmyn and Rev. Max Lynn conducted the call-and-response reading. Carl Anderson offered thoughts on nonviolence and the war in Ukraine. The program also included Jim Haber, Mark Coplan, Tony Scarr, clarinetist, and Fr. Ivan Tou reading scripture.

For the Order of Worship program, including the call-and-response readings, a podcast and video recordings, please visit our website, [www.epicalc.org](http://www.epicalc.org)



*Carl Anderson, at Good Friday, Livermore, 2010. Photo by Amanda Scarr.*

**UKRAINE AND NONVIOLENCE —  
Thoughts Shared at the Good Friday Vigil,  
April 15, 2022,  
Livermore Nuclear Weapons Laboratory**

*by Carl Anderson*

Recent events, in Ukraine and elsewhere, have led me to ask my friends, the planners of this gathering, to add a few minutes to our Order of Worship to express my thoughts.

What happened to Ukraine in February was a severely violent escalation: Invasion. I recall another severely violent escalation, which occurred in 2003: Iraq. Such escalations cause heavy loss of life and millions of refugees. Old hatreds get worse, and new hatreds arise. Further escalations are a serious risk — they happened within Iraq and Syria. And after a bit, I will say something about an even worse kind of escalation.

Nonviolence also happens. Remember the US in 2003. We protested nonviolently against the invasion of Iraq — we did so in large numbers. We didn't stop the invasion — to that extent, we lost. But our protests of 2003 laid some groundwork for eventual peace.

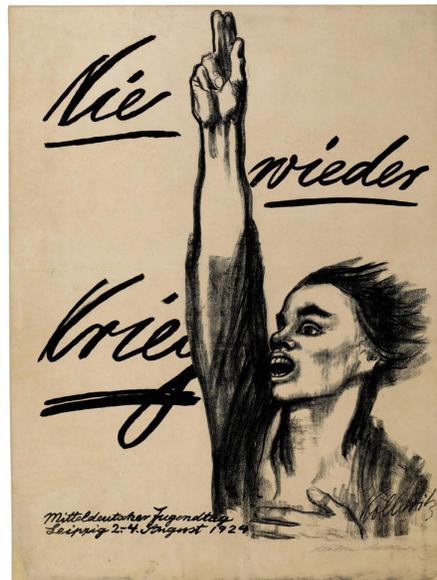
There's a parallel in Russia. Many Russians have said НЕТ ВОЙНЕ, No to war, using nonviolent methods. The Russian government responded with 15,000 arrests since the invasion. In the short term, those Russians who said "No to war" have lost. But they are laying groundwork for eventual reconciliation of Russians and Ukrainians.

I'm a Quaker. Here are some words from a Russian Quaker, written on the day of the invasion:

*Each of us... is called to come to an understanding of the pain of war, of the malignancy of the developing situation. And God will give each of us the strength to make a stand and to speak out, as long as we listen to the song of peace...*

*Act according to your conscience, do not allow the circumstances to destroy you. Hold to those you hold dear, help those near to you, make a public witness for peace, don't give an ear to the blandishments of the propagandists.*

*No to war. ~Boris Fedyukin*



“Nie Wieder Krieg” translates from the German as “No to War.”

More about escalation. I'm speaking from just outside Livermore Lab, just the other side of the fence. Many times, Marylia Kelley, Daniel Ellsberg, and others have reminded us of the Lab's main purpose. Here's a way to describe that main purpose: **To enable nuclear escalation.** And that kind of escalation would be far worse.

So we work for peace. We do what we can. We remind ourselves that others — others who we don't even know about — also work for peace.

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**MAKING THE UNTHINKABLE IMPOSSIBLE:  
ABOLISH NUCLEAR WEAPONS!**

**Saturday, August 6 (Hiroshima Day), and Tuesday, August 9 (Nagasaki Day) 9:00 am  
– 10:30 am, PST**

**Virtual Rally: <https://enlightenedfilms.com/august-rally>**

For the third time, due to the COVID-19 pandemic, this year's Livermore rally will be virtual. The program will feature Daniel Ellsberg, Nagasaki A-bomb survivor, Nobu Hanaoka, Russian peace and democracy activist, Natalia Mironova, international anti-nuclear power activist, Marie Inoue, Livermore Lab watchdog, Marylia Kelley and more, with music by Emma's Revolution and Benjamin Mertz.

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**SATURDAY**

*(c) 1991 Carolyn S. Scarr*

The soldiers awaken slowly  
the blood dried on their hands.

From under the fingernails  
it will not wash clean.

The odor remains  
and a dizzy memory,  
a haze in the back of the brain,  
casting a dimness  
over this day of no beginnings.

A cloak lies on the ground  
travel-worn, tattered.  
They had fought for it,  
gambled.

No one remembers who  
had won  
who lost.

They tear it into strips  
and run  
stagger  
shouting and waving  
the strips, attempting to regain  
yesterday's wild exhilaration.

Behind doors  
people hide and look  
away  
willing the world to return  
to normal.

But those who had cheered —  
shouted "crucify"

jeered as the blood  
spurred —  
wave also their cloth strips  
and try to shout down  
the empty sky.

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## UNIVERSALISM OR EXCEPTIONALISM?

*By Jonathan Kuttab*

This article was originally published by Friends of Sabeel North America:  
<https://www.fosna.org/the-fosna-blog/universalism-or-exceptionalism>.

*As FOSNA supports Palestinian liberation theology, we also resist white supremacy, Christian nationalism, and all forms of imperial religion. This is why we stand in solidarity with oppressed people everywhere, whether advocating on behalf of black lives, indigenous rights, or displaced, migrant, and stateless persons wherever they may be.*

At the core of international law is the concept of universalism. Essentially, the same rules, values, and expectations apply to everyone, friend and foe alike. It is also the principle behind the Golden Rule and the universal appeals of Christianity as well as Islam. It has its foundations in the unity of the Godhead, the father of us all.

Standing in contrast to this is the principle of exceptionalism: that one's own country, tribe, or specific group are special and, as such, do not need to abide by the same rules as everyone else. In other words, we are uniquely good, advanced, and enlightened; we can govern on the basis of our own superior values; and we have no need to answer to anyone but ourselves and our own institutions. The danger, of course, is that once we

believe we are special and unique, or exceptional, we become arrogant, and we often violate those very principles we might preach and demand of others. Such exceptionalism becomes our justification for privilege and our ticket for avoiding accountability and other restrictive rules.

Religion often plays a major part in this game: European colonialism, South African Apartheid, American “Manifest Destiny” alongside Christian Nationalism, and Israeli Zionism have all suffered from this malady. Each has justified their evil oppressions of others on the basis of some form of divine sanction or biblical basis. The “doctrine of discovery,” for instance, justified colonialism and ethnic cleansing of indigenous peoples by Christians who “discovered” the land already inhabited by non-Christians. The twin concepts of “a chosen people” and “divine land promises” have been utilized by such movements to bolster



oppressive systems and practices. Part of the appeal of exceptionalist thinking is the claim that such uniqueness can become one’s mission, or even “burden,” to bring one’s superior and enlightened values to the rest of the world—to be a “city upon a hill” and a “light to the nations.”

By contrast, Jesus, born already into a sectarian context and mindset, actively rejected such thinking. He chided those of his own people who claimed special privilege as being “Children of Abraham” and proclaimed a new universalist paradigm whereby the Kingdom of God is open to all humankind. He welcomed and consorted with the weak, the oppressed, the Samaritans, women, and the gentiles. The early church also wrestled with this exceptionalism, but eventually came to preach firmly Jesus’ message that in Christ there was no longer Greek or Jew, male or female, master or slave. We are all children of God. This was never a message of conformity, for all peoples are accepted and loved in their myriad particularities, but one of universal invitation and inclusion—of making space within oneself and one’s own identity for the presence and inclusion of the other.

This message is just as vital today, as we oppose racism, discrimination, and exceptionalism, whether in this country in the form of Christian Nationalism, or in Israel/Palestine in the form of Zionism. We proclaim God’s message of equality and universalism and call for a system of justice that rejects privilege and oppression. We support universal human rights in our assertion that all are made in the image of God and equally deserving of dignity and respect.

## HAITI: THE RANSOM IS STILL BEING PAID

*By Robert Roth, a longtime educator and activist.  
He is a co-founder of Haiti Action Committee*

On May 20th, *The New York Times* published a meticulously documented series entitled, *The Ransom*, detailing the devastating impact of the so-called “Independence Tax” enforced by France in 1825 on the world’s first Black republic. As *The Times* reported, Haiti became the only place where the descendants of enslaved people were forced to pay compensation to the descendants of slave owners. With the first payment to France, Haiti had to shut down its nascent public school system. And as the billions of dollars



paid to France and then to U.S banks like Citicorp multiplied, Haiti’s economy disintegrated.

*The Times* series comes nearly 20 years after the administration of then-President Jean-Bertrand Aristide formally demanded \$21.7 billion from France as restitution for the funds extorted from Haiti. This was a key factor in France’s cooperation and support for the

U.S.-orchestrated coup that overthrew Aristide’s democratically elected government. Mainstream media at the time, including *The New York Times* and *The Washington Post*, treated the demand as *Quixotic* and a *publicity stunt*, as their reporters wrote one article after another demonizing the democratically elected Aristide administration, thus helping to lay the ideological justifications for the 2004 coup d’etat.

We do not anticipate a self-criticism from *The Times* for its past reporting. Hardly. But as *Times* readers study the new series, they will hopefully demand to know more about the ways in which the U.S. and France continue to exploit Haiti’s resources, dominate its political life and prop up the tiny, violent and corrupt Haitian elite that now rules the country. And they will hopefully call for an accurate accounting of the powerful Haitian grassroots movement that continues to fight for democracy and true sovereignty.

Take for example the recent uprising of Haiti’s factory workers. On February 17, 2022, thousands of Haitian garment workers, their families and supporters, filled the streets of Port-au-Prince to demand an end to starvation wages and horrific working

conditions. The workers demanded a wage increase from 500 gourdes per 9-hour work day (approximately \$4.80) to 1500 gourdes per day (approximately \$14.40). As the demonstrations continued throughout the next week, Haitian police fired on the crowds with tear gas cannisters and live ammunition, killing a journalist and wounding many protestors.

The garment workers strike came in the midst of double-digit inflation in Haiti, with the prices of food, fuel and other commodities soaring. To make matters worse, the government of de facto prime minister Ariel Henry recently announced that it would end fuel subsidies, leading to even higher prices. In numerous interviews, workers expressed outrage over the government's actions, pointing out that the cost of traveling to and from their factory jobs alone took up 40% of their daily wage. Workers chanted, "You raised the gas, but didn't raise our salaries."

In 1991, Haiti's President Jean-Bertrand Aristide was set to raise the minimum wage, when a U.S.-organized coup toppled his government only seven months into his term. In February of 2003, during his second administration, Aristide doubled the minimum wage, impacting the more than 20,000 people who worked in the Port-au-Prince assembly sector. The Aristide government provided school buses to take these workers' children to school and subsidies for their school books and uniforms. In addition, his government launched a campaign to collect unpaid taxes and utility bills from Haiti's wealthy elite. None of this sat well with Haiti's factory owners, who helped plot and carry out the 2004 coup.

Haiti is still living with the effects of that coup. The coup fast-tracked the implementation of the U.S.-imposed structural adjustment program, known in Haiti as the "Death Plan." Nowhere was this more apparent than during the aftermath of the devastating 2010 earthquake, which killed over 300,000 Haitians and left millions more under tarps and tents. Shortly after the earthquake, then-U.S. Secretary of State Hilary Clinton traveled to northern Haiti, declaring that "Haiti is now open for business", as she hailed the inauguration of the Caracol Northern Industrial Park, now a key center of the garment industry and a target of the current labor protests and strikes. State Department cables revealed that Clinton and the State Department, along with USAID, were pressuring Haiti's government to block any hike in the minimum wage, arguing that this would be detrimental to the development of the export sector. A series of compliant and corrupt Haitian regimes, selected and propped up by the U.S., have facilitated this plan, taking their cut along the way.

The current battle of Haiti's garment workers for survival and dignity is part of the broader popular movement in Haiti. The workers who are in the streets of Port-au-Prince return home at night to communities like Belair, Cite Soleil and Lasalin, that have been targeted by Haitian police and paramilitary death squads, who have besieged them with massacres, kidnappings and gang rapes aimed at silencing their opposition to the current government

The garment strike came just days after the term of de facto prime minister Ariel Henry officially ended on February 7th. Hundreds of thousands of Haitians have demonstrated for months their opposition to the continuation of this regime, which they rightly classify as illegitimate, a creation of the so-called Core Group (the United States, France, Spain, Brazil, Germany, Canada, the EU, the UN and the OAS) that controls Haiti's politics. While the U.S. State Department continues to support the Henry regime, grassroots organizations, including Fanmi Lavalas – the people's party of Haiti – have called for a transitional government to end corruption, stop the repression, respect the rights of workers, stabilize the economy, and set the stage for free and fair elections.

Once again, it is the U.S. that stands in the way. The ransom is still being paid – and reparations are long overdue.



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(picture left) A sign of hope, as Berta Zuniga Caceres, daughter of slain indigenous activist Berta Caceres passes on, to newly inaugurated President Xiomara Castro, the “High Staff of the Lenca People, signifying respect, authority, and unity. The poster says, *Berta will return and will be millions [of people].*

**WITNESS TO A NEW HOPE IN  
HONDURAS,  
AND TO MANY CHALLENGES**  
*by Paul Fitch*

Dear Friends, Family, Community,

I finally share from my experience this past January of being present in Honduras, as part of a SHARE Foundation delegation, at the beginning of a new era signifying the beginning of the end of a dictatorship (one which functioned with the consent and support of the U.S. Government, from Obama on). I will also take advantage of the passage of time to share some of the occurrences there in the now just over 100 days of the new government.

A sign of hope, as Berta Zuniga Caceres, daughter of slain indigenous activist Berta Caceres passes on, to newly inaugurated President Xiomara Castro, the “High Staff of the Lenca People, signifying respect, authority, and unity. The poster says, “Berta will return and will be millions [of people].”

**An especially gratifying aspect around the inauguration of this new government is the dynamic which brought it about. Whereas, when I was in Honduras on a “Vamos a la Milpa” delegation only seven months earlier, whenever we asked people what the**

prospects of meaningful change through the upcoming elections were, we were invariably told that they presented little hope. However, in the final stages of the electoral campaigns there was further unification of parties opposing the dictatorship. This, along with the efforts of the Honduran organizations and determination of the Honduran people, and their loss of tolerance, and the United States loss of tolerance for a third consecutive electoral fraud since the 2009 coup d'état, led to the election of Xiomara Castro. She is the first ever woman president of Honduras, and one who presents herself as one earnestly seeking to spearhead the "refoundation" of government and of society to prioritize the overwhelming needs of the majority (including the indigenous and black native cultures) and of the natural systems of the land. There were also major gains by progressive forces at the level of mayorships and of the national Legislative Assembly (congress). There is yet much healing needing to take place, and many, many challenges for the future. These will depend upon the further unification of the people, and upon people like us who do not allow Honduras to be forgotten.

This first part of the visit by our delegation of about 12 people (a diminished number because of cases of COVID) was in response to invitations to witness the installation of two mayors of small towns in the north of Honduras. My group went to Macuelizo, Santa Barbara province, where the mayor, Jacqueline (Jackie) Trejo, was inaugurated. Editor's Note: *The second group traveled to Las Vegas, Honduras for the installation of Mayor Victor Hugo Tejada.*

**We then travelled on to the main event: the inauguration of President Xiomara Castro**, of the LIBRE party (party for Freedom and Refoundation) in the capital city of Tegucigalpa.

Riding in our bus at 6am on inauguration day, we encountered a miles-long line of people waiting to enter the National Stadium where the event would take place. We heard shouts of, "this is it!" and "we did it!" This was a day of a city both very alive with the pulsations of this historic day, while also half shut down. After a couple hours of navigating traffic, encountering closed streets, and negotiating with the police to be allowed to continue, we arrived.

Inspired by the presence with us of two women of Code Pink, we carried our banner, saying "Justicia para Guapinol" (Justice for Guapinol), a campaign to free eight political prisoners being held for nearly 2 1/2 years on trumped-up charges for protesting illegal mining in a national park in the mountains above their town. Not only did security allow us to take it into the stadium, no one stopped us when we marched, carrying the banner, around the track, to the cheers and shouts of "Freedom!" and "Justice!" from the crowds seated in bleachers above. Their cause is a very personal one for us in the SHARE Foundation, as we have visited them in prison, accompanied them in the courts, joined in support of their organization for environmental defense of their communities, and put pressure on Honduran authorities and the U.S. Embassy to free them. We have been moved to do so because of the love, spirit, and commitment of the people themselves to fight, always nonviolently, for justice for the land and for people.

It was our way, of speaking out with a voice difficult for the people themselves to have, to make sure the president-elect, and the entire country, heard this plea. I was a little timid about this, especially since the master of ceremonies told us, four times, over the loudspeaker in this stadium full of 20,000 people, to please take our seats. But we carried on. As the ceremony began, we did sit down. It was the enthusiasm for change in the land, embodied in the people gathered there, that gave us the authority to do this. I can't imagine that a rightist government, of even the government of the United States here in our land, would have allowed us to do this. Editor's Note: The Guapinol Eight have since been released.



Getting ready to carry the banner in the stadium

**It is significant that our Vice President, Kamala Harris,** was there, as a sign of support from the U.S. Government, and a demonstration of interest of our government and the American people in Honduras. Every U.S. administration since the 1980's has tended to support militarism and the corrupt economic and politically elite of the country, in support of its own perceived economic and security interests. It was amusing that, when she was introduced, the crowd broke out shouting. In the American press this was reported as people were cheering. The reality is that they were chanting, "Lleva JOH, lleva JOH..." Which means, "Take JOH (Juan Orlando Hernandez, the outgoing president) with you." They were saying, take him to be tried in a U.S. federal court on charges of massive drug trafficking, just as his brother Tony had been.

Editor's Note: A week later JOH was taken away in chains and shackles for extradition to the United States.



This is most of the delegation. The 2 women and the man in suits are our appointed guides.

Excerpts from President Xiomara Castro's inaugural address:

*Dear sisters and brothers, Honduran people, the Presidency of the Republic has never been assumed by a woman in Honduras. 200 years have passed since our independence was proclaimed. We are breaking chains and we are breaking traditions. This historical fact could only arise out of the will of the majority. Thank you Honduran people. Thank you for this honor and your trust.*

*On this historic day, I will inform the nation and the international level about the real, undisguised figures of what I am receiving about the social and economic tragedy that Honduras is facing and about my proposal to rebound the socialist and democratic State.*

*The ship of the State of Honduras has been sunk these last 12 years and I receive it in bankruptcy...*

*The economic catastrophe that I receive is unparalleled in the history of the country and its impact on people's lives is reflected by the 700% increase in debt, poverty increased to 74% to become the poorest country in Latin America. These figures in themselves explain why caravans of thousands of people of all ages flee to the north, to Mexico and the United States, looking for a place and a way to survive regardless of the risk to their lives.*

*The State was established to ensure its inhabitants the enjoyment of justice, freedom, culture and economic and social well-being, and as a consequence we have the duty to restore the economic system on the basis of transparency, production efficiency and social justice in the distribution of wealth and national income.*

*The State has been turned into an oppressor and violator of human rights...*

*The refoundation of Honduras begins with the reestablishment of respect for human beings, the inviolability of life, and the security of citizens. No more death squads, no more silence in the face of femicides, no more hired killers, and no more drug trafficking or organized crime...*

*... we are going to concentrate the greatest efforts in four sectors permanently demanded by the citizens: education, health, security and employment.*

*The government will not go it alone, but will be accompanied by the voice and opinion of the people through popular consultations.*

*The Ministry of Education must allocate a budget to start this school year with face-to-face classes for our boys and girls, young people, ensuring free enrollment, school snacks, vaccines and masks...*

*My entire government must focus on agricultural development and food sovereignty, we are going to renegotiate the clauses of CAFTA (Central America Free Trade Agreement).*

*No more strip mining permits, no more exploitation of our minerals, no more concessions for the exploitation of our rivers, hydrographic basins, our national parks and cloud forests.*

*Freedom for the political prisoners of Guapinol. [!!]*

*Justice for Berta Cáceres.*

*There will be amnesty law for political prisoners, for prisoners of conscience, and for Honduran men and women in exile to be able to return.*

*There will be a repeal of the laws... that promote corruption and the looting of public wealth, trusts, contracts and concessions that damage the economy.*

*It is up to us to guarantee that the dark times of the legislative dictatorship will not return because the National Congress will be democratized...*

*I have ordered the Minister of Foreign Affairs to send a communication to the United Nations requesting their support and assistance in the fight against corruption.*

*We support multilateralism and complementarity.*

*Dear Honduran people, this is a date that will remain in our history as the imprint of a generation that decided to be free... believing that a better world is possible.*

*Honduran women I am not going to fail you, I am going to defend your rights, all your rights, count on me.*

*Ever onward to victory!*

*For the rest of Paul Fitch's reflections and his report on the accomplishments of the first 100 days.*

[https://docs.google.com/document/u/4/d/e/2PACX-1vRTtI\\_rkHAnYX2nMFyERngRdGaOiEtUZqO1SODmLDnpITESEOkFa-OxZB8ufYi0kj5I8x2eIKRzqUR/pub](https://docs.google.com/document/u/4/d/e/2PACX-1vRTtI_rkHAnYX2nMFyERngRdGaOiEtUZqO1SODmLDnpITESEOkFa-OxZB8ufYi0kj5I8x2eIKRzqUR/pub)

*(Contact us if you can't access this online.)*

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The late Berta Cáceres, Honduran Activist; Photo from <https://www.goldmanprize.org/recipient/berta-caceres/>

**Song by the Rev. Silvia Antonia Brandon-Pérez (recording):** *In the background playing is Francisco Herrera; we sang this (March 20th, 2016) today at an event in San Francisco, and it will be part of a video I am making for Bernie Sanders. This came to me after we attended the memorial service. Sending it on because I thought we could sing it at our vigil; it is quite short. The inspiration came from what we were told the Lenca people said: No la enterramos; la sembramos. We didn't bury her, we planted her.*

### **SOMOS BERTA**

*música y letra de Silvia Brandon-Pérez de Cuba*

Te sembramos una tarde,  
te sembramos en la tierra  
y los árboles se nutren  
de la Berta que germina.

Eres flor y eres semilla,  
eres paz y eres caricia.  
Somos Berta, muchas Bertas  
y surgimos cada día.

#### **Coro:**

**Somos Berta, muchas Bertas  
y surgimos cada día.  
y cosechamos tus frutos,  
lo alegre de tu sonrisa.**

Eres sol de las mañanas,  
repicar de las campanas,  
eres agua entre las aguas  
y nos nutres cada día.

Artesana en la montaña,  
Artesana en la montaña,  
mujer, honor y entereza,  
es tu ejemplo nuestra fuerza  
y tu risa nuestra estrella.

**Coro**

A tu lado aquí estaremos,  
con tu fuego seguiremos,  
mujer noble de los lencas  
tu consejo nos inspira.

Nuestras aguas protejamos,  
nuestra tierra defendamos,  
aquí estás inconfundible,  
con tu espíritu invencible.

Coro: (se repite 2 veces; la última vez la música es distinta)

**SOMOS BERTA**

*music and lyrics written by Silvia Brandon-Pérez from Cuba*

We planted you one afternoon,  
we planted you in the earth,  
and the trees are nourished  
by the Berta that germinates.

You are flower and you are seed,  
you are peace and you are caress.  
We are Berta, many Bertas  
and we emerge every day.

**Chorus:**

**We are Berta, many Bertas  
and we emerge every day,  
and we reap your fruits,  
the joy of your smile.**

You are the morning sun,  
the ringing of the bells,  
you are water among the waters  
and you nourish us every day.

Artisan in the mountains,  
woman, honor and integrity,

your example is our strength  
and your laughter is our star.

### Chorus

At your side here we will be,  
with your fire we will continue,  
noble woman of the Lencas  
your advice inspires us.

Let us protect our waters,  
Let us defend our land  
Here you are, unmistakable,  
with your invincible spirit.

The final chorus is repeated twice, an octave higher the last time.

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### INVITATION TO A PRAYER CELEBRATION

Excerpt from the forthcoming book

*Intersections*

by the Rev. Silvia Antonia Brandon-Pérez

In this time of COVID and the coming Armageddon, and once again endless war, I invite whoever would like to do this to participate in a "prayer celebration." I was a long-time member of Unity Church of Christ in Teaneck, and a person who practiced "New Thought." Our minister, who was an amazing human being, the Rev. Mary Alice Brown, invited Rev. Ruth Mosley to our church. She had built a ministry and an "urban" school in Chicago, a population beset with financial and racial difficulties. She

wrote a small book, which I have obtained permission to translate and to publish again. She used prayer to "manifest" and I am desperate at the prospect of another endless war... The other day I filled the tank of my VW beetle, 12 gallons, for almost \$60... and the censorship, and the hypocrisy of our government, and California politics have left me wanting to hitch a ride to another planet... Anyway, since there is no option called "planet B" I thought we could pray and manifest... Feel free to call if you want to participate and if you have any other suggestions.

The idea, of course, is to "Mastermind," which I have done before.

## **Manifestation**

The prayer below was used by the Rev. Ruth Mosley and her congregation in Chicago to manifest everything needed for their church home. I have changed the wording for us to achieve an earth home, a country home, a state home, and a city home that is meaningful, kinder, more loving, and more abundant for everyone. Let us pray inequality out.

This is meant to create a Mastermind that can guide us to change the conditions of our world. There is evidence in some of the quantum studies that are being done, that a positive mind attracts positive things. I would like to do this work to change the prevalent climate of violence, bigotry, discrimination, inequality, to change the killing of people of color by state violence, to house our homeless and feed our hungry children and end the wars, to work on changing our economic policies and our warlike stances so that people don't need to cross the border in fear for their lives, only to be jailed in a dank prison and mistreated. I believe that if we pray together and see the fields white with grain it will come to pass.

That doesn't mean we don't do the political work that is necessary, write articles, share things, vote, etc. but it means that we are setting different guidelines and seeing them done. It will also help us to fight the current rage and apathy and hopelessness. Bullying will not get us anywhere. We already have a bullying government, which means we had better pray and move our feet to, as the song said (in South Pacific), wash these habits out of our hair... Prayer and meditation are the way out of these habits.

Manifestation: How to mastermind for your new planetary (and state and country and city) home, and for peace, prosperity, health and success in all our lives.

### **100 day prayer celebration (the late Rev. Ruth Mosley)**

O Creator, our maker, create for us peace, prosperity, health and success.

O Creator, our maker, create for us a new home in this city, state, country and planet that is caring for and supplied with all the needs of all the people and the animals and of the planet herself.

O Creator, our maker, we give thanks that we are now receivers of God's peace of mind, body and soul. We give thanks that our ideas of prosperity are flowing through us into manifestation.

O Creator, we give thanks that health is now being manifested in us, as we daily give thanks that we are a success in all our endeavors.

O Creator, our maker, we give thanks for the manifestation of all our wishes and demands for our environment, our city, our state, our country, our world right now.

O Creator, our maker, we praise thee.

O Creator, our maker, we thank thee.

O Creator, our maker, we love thee.

### **MY PRAYER CELEBRATION RECORDER**

Where I am now: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

My goals at the end of 100 days of prayer celebration:

Health goals: \_\_\_\_\_

Job goals: \_\_\_\_\_

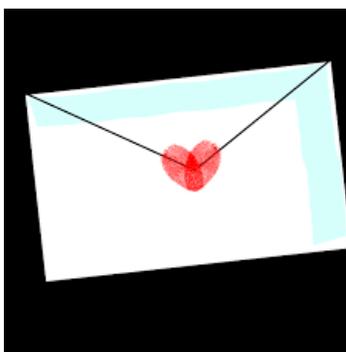
Family goals: \_\_\_\_\_

Prosperity goals: \_\_\_\_\_

Monthly income goals: \_\_\_\_\_

You can sign this document and go have fun with God and the Christ within. Retrieve it in a hundred days; you will be amazed at how it has worked in your life.

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