

**A Chorus of Living Faith**  
**Celebration of Religious Freedom and World Community**

Edited and Arranged by Vincent Brown Silliman

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[Errata items have been incorporated into this version]

Organists may care to make other selections of instrumental music than those in the Order  
of Service

## **Organization and Preparation**

### **The Speech Choir**

The selections here arranged for choral speaking have been interpreted by speech choirs numbering from thirty to ninety voices. In each case the voices were gathered into four groups – women’s light, women’s dark, men’s light and men’s dark – groups indicated in the following text by the initial letters. The “light” voices correspond more or less to soprano and tenor singing voices; the “dark” to alto or bass. If only a small speech choir of from sixteen to twenty voices is available, it may be preferable to divide the voices into groups of women’s and men’s, or of light and dark, with a good deal of the text assigned to solo speakers. Such an arrangement is here suggested by the directions enclosed in parentheses. It is assumed that the members of speech choirs will all be persons who are interested to take part, regardless of their previous experience, and who are willing and able to attend rehearsals.

### **Vocal Interpretation**

The directions printed at the left of texts arranged for choral speaking are meant to be helps, not inflexible laws.

Even in a small church a certain exaltation of tone is necessary. To be effective, each voice must be so used as to be clearly audible throughout the church. If the voices are well used, passages that call for comparatively quiet utterance will be perfectly audible in a large church.

The direction “normal tone” means a full, clear, free tone, sufficient to command attention and interest in every part of the church, but leaving large reserves of power and intensity for special words, phrases and passages.

Italicized words and passages are to be spoken with special care, as explained in the directions at the left.

Breaks in the speaking, in addition to those indicated by paragraphing and punctuation, are marked by dots.

If monotony is to be avoided, a voice inflection like that associated with a period must be used a many commas, semicolons or colons. Some of the places where this inflection is appropriate are marked by a period without parentheses (.).

A special point must be the clear – but not unduly exaggerated – pronunciation of final *d*'s and *t*'s.

The passages in which the entire congregation joins constitute the climax of the service and must be rehearsed by the speech choir as carefully as any others. Firm, confident and inspiring leadership by the speech choir – conducted by the director – is essential.

### **The Director**

The key person is the director of the speech choir. He needs to envision the complete clearness of enunciation, the unanimity of utterance, the delicacy, vigor and power of expression of which massed voices are capable. He must be ready with a vocal interpretation

for every word and phrase of the text, though he should not impose his own interpretation in a dictatorial manner. The interpretation finally presented must be one that the choir as a whole enters into heartily – one that the members feel is their own unanimous agreement or by fair compromise.

A satisfactory grouping of the voices can be achieved by having each member of the choir in succession read aloud a sentence or two. The director will pick out voices that seem to him characteristic of the groups he intends to form. He will put with these the other voices that blend with them or that add interesting vocal color. If possible, the grouping should be reconsidered after a rehearsal or two.

How much rehearsal is necessary? The ideal would be about the amount required for the preparation of an oratorio. If the full text is spoken chorally, five rehearsals of more than an hour each will hardly be enough for passable results, even with the most intense application on the part of all concerned. If less time is available, a good deal of the text had better be assigned to solo speakers. Choral speaking that has not been sufficiently rehearsed is uninteresting to everyone concerned.

The choir member with a prominent voice is likely to be among the director's most valuable resources. He may be placed at the back where his voice will stimulate and perhaps point up the speaking of his group. More than one shift of relative positions may be necessary before the voices are brought together that best blend with or complement each other.

It will probably be desirable for the director to conduct a performance much as does the director of a chorus of singers. He will form the words with his lips – but will not speak

them – and will also indicate the beat and expression with hand and arm gestures. The director must secure absolute unanimity of attack at the beginning of each paragraph and after each considerable break in the speaking. He will insist that every member of the choir look at him at such times, and that, indeed, the members follow his lips and gestures constantly, save for such brief glances at the text as may be necessary.

### **Mechanical Details**

Members of the speech choir must have sufficient standing room, and each voice must have an unobstructed way to the entire congregation. A stepped platform will probably be necessary. If there are no chancel steps to serve the purpose, a temporary structure may have to be put together.

The members of the speech choir may be seated in the front pews at the sides of the church and may go to and from the platform during a hymn or other musical selection. At the beginning of the service they should proceed to their seats in an orderly manner. The action must be thought through in advance, and must be rehearsed. Members of the speech choir will join heartily in the singing of all congregational hymns – even while they are walking to and from the platform. If two selections by the speech choir are widely separated in the service, the members should return to their seats after the first selections.

### **The Content of the Service**

The order of service that follows is offered as an aid both in visualizing and in arranging such a service as is here described.

It is desirable on several counts to include in the service a selection by the speech choir that is different in character from *The Faith Behind Freedom*. Hence the present arrangement of stanzas from Whitman's "Pioneer! O Pioneers!" The rehearsal of this selection will develop valuable qualities of speaking which will in turn add vocal color to the statelier and more solemn text of *The Faith Behind Freedom*. The contrast between the two selections will make the rehearsals and the final service more interesting to all concerned.

For the interlude between Part I and Part II of *The Faith Behind Freedom* an alternative would be to have individuals representing the ten characters in *Men of Liberty*, by Rev. Stephen H. Fritchman, declare the contribution each made to the great tradition through his prophetic idealism and courageous action. The text to be spoken might be a brief paragraph written by each of the speakers and amended through group discussion under the leadership of an adult adviser. If a good deal of the text of *The Faith Behind Freedom* is assigned to solo speakers, it might be well to have a musical rather than a spoken interlude at this point – such as the canticle, "The Spirit of Man Shall Triumph," by a choir of singers.

If the passages from the prophets are not used as an interlude, additional readings may be included earlier in the service. These may be chosen to illustrate the fact that the elements of *The Faith Behind Freedom* have been anticipated, confirmed, and proclaimed "through many centuries, in every land."

Special circumstances – such as the availability of a prominent speaker – may make it desirable to have an address as part of the service. Complete copies of the statement *The*

*Faith Behind Freedom* should be available for general distribution after – not before – the service.<sup>1</sup>

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<sup>1</sup>These may be obtained free of charge from the Beacon Press, 25 Beacon St., Boston 8, Mass. Single copies of the Order of Service are available at three cents each.

## Order of Service

ORGAN PRELUDE

Prelude and Fugue in E Minor

J. S. Bach

CONGREGATIONAL HYMN

*Hymns of the Spirit 75*

Light of ages and of nations,

Every race, and every time,

Has received thine inspiration,

Glimpses of thy truth sublime.

Always spirit in rapt vision

Passed the heavenly veil within,

Always hearts bowed in contrition

Found salvation from their sin.

Reason's noble aspiration

Truth in growing clearness saw,

Conscience spoke its condemnation,

Or proclaimed the eternal law.

While thine inward revelations

Told thy saints their prayers were heard,

Prophets to the guilty nations

Spoke thine everlasting word.

Lord, that word abideth ever;

Revelation is not sealed,

Answering now to our endeavor,  
Truth and right are still revealed.  
That which came to ancient sages,  
Greek, Barbarian, Roman, Jew,  
Written in the soul's deep pages,  
Shines today, forever new!

*Samuel Longfellow*

READING	The Trumpet Lies in the Dust	<i>Rabindranath Tagore</i>
CANTICLE	The Spirit of Man Shall Triumph	<i>Horace Westwood</i> <i>Music, W. Crotch</i>

SELECTION BY THE SPEECH CHOIR "Pioneers! O Pioneers!"	Walt Whitman
CONGREGATIONAL HYMN	<i>Hymns of the Spirit 319</i>

Once to every man and nation  
Comes the moment to decide,  
In the strife of truth with falsehood,  
For the good or evil side;  
Some great cause, God's new Messiah,  
Offering each the bloom or blight,  
And the choice goes by forever  
'Twixt that darkness and that light.

Then to side with truth is noble

When we share her wretched crust,  
Ere her cause bring fame and profit,  
And 'tis prosperous to be just;  
Then it is the brave man chooses,  
While the coward stands aside,  
Till the multitude make virtue  
Of the faith they have denied.

By the light of burning martyrs  
Jesus' bleeding feet I track,  
Toiling up new Calvaries ever  
With the cross that turns not back;  
New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward,  
Who would keep abreast of truth.

Though the cause of evil prosper,  
Yet 'tis truth alone is strong;  
Though her portion be the scaffold,  
And upon the throne be wrong,  
Yet that scaffold sways the future,

And, behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above his own.

*James Russell Lowell, arranged*

PRAYER

OFFERTORY

Arioso in A

*J. S. Bach*

CONGREGATIONAL HYMN

*Hymns of the Spirit 352*

Wonders still the world shall witness  
Never known by men of old,  
Never dreamed by ancient sages,  
Howsoever free and bold.  
Sons and daughters shall inherit  
Wondrous arts to us unknown,  
When the dawn of peace its splendor  
Over all the world has thrown.

Men shall rule with winged freedom  
Worlds of health and human good,  
Worlds of commerce, worlds of science,  
All made one and understood.  
They shall know a world transfigured,  
Which our eyes but dimly see;

They shall make its towns and woodlands  
Beautiful from sea to sea.

For a spirit then shall move them  
We but vaguely apprehend –  
Aims magnificent and holy,  
Making joy and labor friend.  
Then shall bloom in song and fragrance,  
Harmony of thought and deed,  
Fruits of peace and love and justice –  
Where today we plant the seed.

*Jacob Trapp*

### *The Faith Behind Freedom*

Part I. The Struggle to be Free Speech Choir

Interlude      Prophetic voices

Part II. Definition and Assertion of Faith Speech Choir

Interlude: Anthem Till New Worlds Laugh the Old to Scorn

*Suggested by "Milton," William Blake*

*music, C. Hubert H. Parry*

Part III. Affirmation of Purpose Leader, speech choir and congregation

*The congregation will rise on hearing the organ chords and after an  
introductory sentence by the leader will join in the Affirmation of Purpose;*

*after the concluding sentences by the speech choir, the congregation  
will be seated.*

CONGREGATIONAL HYMN

*Hymns of the Spirit 363*

Faith of the larger liberty,  
Source of the light expanding,  
Law of the church of man to be,  
Old bondage notwithstanding:  
Faith of the free! By thee we live –  
By all thou givest and shalt give  
Our loyalty commanding.

Heroes of faith in every age,  
Far-seeing, self-denying,  
Wrought an increasing heritage,  
Monarch and priest defying.  
Faith of the free, in thy dear name,  
The costly heritage we claim,  
Their living and their dying.

Faith for the people everywhere,  
Whatever their oppression,  
Of all who make the world more fair,

Living their faith's confession:  
Faith of the free! Whate'er our plight,  
Thy law, thy liberty, thy light  
Shall be our blest possession.

Purpose we gratefully receive,  
Since life is more than pleasure,  
Gospel to them that do believe,  
For none may hide such treasure:  
Faith of the free! We hail thee now;  
With burning hearts we make the vow  
To serve thee without measure. Amen.

*-- Vincent B. Silliman*

BENEDICTION

ORGAN POSTLUDE

Jubilate Deo

*Alfred Silver*

# ***The Faith Behind Freedom***

## **Part 1. The Struggle to Be Free**

(Directions in parentheses are for small speech choirs with voices divided into two groups, only)

*Normal tone*

MD At a time of world upheaval

when all things are called in question, (.)

*(One or two soloists)*

it is well that men should search their hearts

and know what faith they hold

and whether it can shape the present miseries

towards a happier future.

WD Many beliefs, once confidently held,

have crumbled with the coming of the modern age:

others are falling now before the fury of the storm.

MD To cling to these beliefs means trusting in the effectual.

We cannot build the future with a worn-out creed.

*Quick pickup*

WD Nor can we build it out of emptiness and unbelief.

*Crescendo*

We need a faith

that truly reckons with an age of transformation;

that knows the inner meaning of events;

*Climax*

*that sees the coming victory of humanity*

*Diminuendo*

within the present tragedy and loss.

<p><i>Somewhat faster; greater intensity</i></p>	<p>a</p>	<p>This faith has long been growing and has now begun to claim the future.</p>
<p><i>MWDL: a few voices take lines marked "a"; more are added at each letter (DL, as directed here)</i></p>	<p>b</p>	<p>It was held by Jefferson and Lincoln as the hope of liberation and in rejection of the creeds.</p>
<p><i>Vigorous crescendo</i></p>	<p>c</p>	<p>It was proclaimed by Channing as the essence of original Christianity;</p>
<p><i>Climax</i></p>	<p>d</p>	<p>by Emerson as pure Religion;</p>
<p><i>Original tempo; Normal tone</i></p>	<p>e</p>	<p>by Parker as the faith that builds the brotherhood of man.</p>
<p><i>Original tempo; Normal tone</i></p>	<p>f</p>	<p>Walt Whitman prophesied it as the true religion of tomorrow.</p>
<p><i>Original tempo; Normal tone</i></p>	<p>g</p>	<p>It has been voiced by prophets, sung by poets, declared by pioneers of liberty through many centuries, in every land.</p>
<p><i>Original tempo; Normal tone</i></p>	<p>MD</p>	<p><i>It is the faith behind freedom.</i></p> <p>From the beginning man has struggled to be free.</p>

		Through countless generations,
		he has fought to liberate himself
<i>(One or two soloists)</i>		from limitations in the natural world about him, (.)
		from fear and ignorance, (.)
		from the tyrannies
		imposed by other men.
		In this he has fulfilled a natural law of life,
<i>Crescendo</i>		which, as it climbs to higher levels in the scale,
		requires the growth of freedom.
<i>Sustained volume</i>	WL	Once reached,
		this higher level cannot be debased
		without disaster.
<i>Contrasting inflection</i>		<i>Retreat</i> from freedom, therefore,
<i>for "retreat" and</i>		or its <i>degradation</i> ,
<i>"degradation"</i>		is defiance of a natural law,
		which now, as always,
		must invite calamity.
<i>With conviction</i>	WDL	<i>Man, to be equal to his future,</i>
		<i>Must . be . free!</i>
<i>With conviction; not</i>	MDL	But freedom cannot live
<i>too loud</i>		unless it grows.
<i>This line slowly</i>		<i>The time has come to make it universal.</i>

<p><i>Normal tone;</i></p> <p><i>faster</i></p> <p><i>Crescendo</i></p>	<p>MD</p>	<p>When, in the 18<sup>th</sup> century,</p> <p>it was declared that all men are created equal</p> <p>and endowed with freedom as a natural right,</p> <p>not only was a new and different kind of nation</p> <p>dedicated to a universal principle,</p> <p>but the declaration heralded the freedom of the world.</p>
<p><i>Begin rather softly;</i></p> <p><i>increasing intensity</i></p>	<p>WD</p>	<p>This is the deeper issue of the present era.</p> <p>The agelong struggle has achieved its universal scope.</p> <p>The earth is now a neighborhood.</p> <p><i>Mankind is bound together in a common fate.</i></p> <p><i>Freedom must in the end be indivisible.</i></p>
<p><i>Quick pickup; louder;</i></p> <p><i>Faster</i></p>	<p>ML</p> <p>(D)</p>	<p><i>And therefore,</i></p> <p><i>we believe the world must come to be</i></p> <p><i>a single, free community.</i></p>
<p><i>Quick pickup; softer</i></p>	<p>WL</p> <p>(L)</p>	<p>Until it does, wars will increase</p> <p>and nations, strong or weak,</p> <p>must face the ever-present danger of destruction.</p> <p>The world is now too small</p> <p>for anything but brotherhood;</p>
<p><i>Quick pickup; but</i></p> <p><i>deliberately; with</i></p> <p><i>conviction</i></p>	<p>MWL</p> <p>(DL)</p>	<p><i>and brotherhood,</i></p> <p><i>before it can be universal,</i></p> <p><i>must be based upon the principle</i></p>

*End of paragraph*

*that all men are created free.*

*Normal tone;*

MDL This is the hope of freedom,

*faster*

but behind it there has always been  
a freedom-building faith.

*(Solo)*

Freedom cannot be maintained  
by faiths that foster ignorance and superstition,  
and thus become the natural tools of tyranny.  
Whatever fears the naked light of truth  
will seek its shelter in oppression.

MWDL Only beliefs which in themselves are liberating

(DL) are equal to the purpose of a liberated world.

*With deliberation*

Hence, we believe that freedom grows from free religion,

*Crescendo*

that only a free religion can be universal,

*Climax; emphasize each*

*and that every other freedom*

*word*

*is based on freedom*

*of the mind.*

### **Interlude**

#### **Part II. Definition and Assertion of Faith**

*Normal tone; not*

WD A true religion

*too slowly*

knows no barriers of nation, race or class,

*(Solo)*

and no exclusion through a creed.

*Use higher tone for  
words here italicized*

Its unity in is its *purpose*;

its *covenant* is brotherhood.

As no man can be good enough to be the master of another,  
so no man can we wise enough to bind another in belief.

*What we reject is  
incidental to what we proclaim*

Hence, we reject all orthodoxies

and proclaim the *Free and Universal Church*.

*(Solo)*

MD

And in the freedom of this church,

knowing that all beliefs derive their substance

from the meaning that we find in life

and from the faith we have in man,

we make the following affirmations,

offering them to all to whom they are persuasive

and as the basis of a faith for freedom-loving men.

*Pause*

*With conviction:*

MWL

We believe that religion and life are one

*Deliberately*

(L)

and the spiritual world is part of the natural world.

We take our stand with modern knowledge,

knowing it as fallible

but knowing also

that it supersedes a less enlightened past.

We respect the timeless wisdom

*No break after “teachings”*

of those ancient teachings which continue to persuade us,  
and revere the prophets of all ages and of every land.

We honor the precepts Jesus taught  
as being original Christianity.

But we *remember*

that, no matter what our heritage,

*This line very slowly*

*it is the living truth that makes us free.*

*With conviction;*

MWL We believe that man is both a child of earth

*Deliberately*

(D) and of the wider mystery of the universe.

We face the facts of evil, ignorance and tragedy

*“pre-tense”*

without evasion or pretense –

and equally without dismay.

For man has yet to reach his fullest stature

and is not imprisoned by the limits of his understanding.

He has the power of more growth, (.)

of loving and creating beauty; (.)

and, through spiritual awareness,

great intensities of insight and imagination.

*No break; very*

MWDL *He is, no matter what the mystery of his being,*

*deliberately; with awe*

(DL) *a living soul.*

*Normal tone; faster* WL The meaning of his life is not defined by what degrades it  
*Or two soloists, WL, WD* but by what it moves towards.

*(One or two soloists)* WD The truth that man resists takes deeper root within his  
conscience,  
and though he crucifies his benefactors, memory never  
lets a prophet die.

*Maintain tempo* ML We repudiate the fear that brings retreat to many modern  
minds: (.)  
that human progress has resulted in insoluble dilemmas  
and incurred the wrath of God through being due to  
human pride.  
No moral benefit ensues from such distortions of the facts  
of human evil,  
none of which are curable by superstitious fear.

*Contrasting inflection* MD The evil man creates is *grim* and *tragic*; (.)  
*for “grim” and “tragic”* but it must be conquered  
by humility combined with moral courage – not abase-  
ment – (.)  
and through the free religion that can build a better  
world.

ML Modern man is not condemned by modern progress

*Do not slight “of it”*

but by the insufficient spread of it.

MD It is ancient ignorance and ancient fear,  
together with all other ancient evil,  
that have held him back.

*Climax; emphasize*

MDL *It is wider freedom, leading to greater brotherhood,  
that will bring him on his way.*

*“greater brotherhood”*

*Separate these words . . .*

*With profound*

MWDL *We believe experience reveals a Mystery*

*conviction; deliberately*

(DL) *more sublime and wonderful than human life,  
and which exceeds our understanding.*

*In this we see the source of mind and spirit.*

*We recognize*

*that each of us must name this Mystery*

*as his thought directs,*

*but that the language of the heart*

*has called it . . . God.*

*Reason and conscience*

MWL We cannot hope to comprehend the Uttermost;

*challenge the spirit*

(L) we know it as “a power in the life,”

*of man*

upon which we may rely.

But we believe that God in human history

must think through human thoughts

and work through human hands.

MWD No thought of God is true  
(D) that undermines the need for courage  
or lessens our responsibility.  
Hence, man is challenged  
by the highest measure of his spiritual awareness,  
as well as by conditions in world about him,  
to achieve a life of freedom  
through his power to think, and choose,  
and share the guidance of his destiny.

*With fervor; climax of  
Part II, proclaiming  
emancipation of men  
through faith,  
emphasize "religious"*

MWDL *This is the soul's emancipation,  
(DL) the source of sacredness in human rights,  
the final and religious ground  
of freedom.*

### **Interlude, If Desired**

### **Part III. Affirmation of Purpose**

*Somewhat faster  
Or WDL  
(Or L)*

*Leader:*  
Having this faith,  
and believing in its power to shape the future,  
we desire that from the struggle of the nations  
shall come a moral victory of all mankind.

*Pause  
Not too slow*

*Congregation and Speech Choir:*

Our purpose is  
to build a World Community of free and equal men,  
dedicated to equality of rights and obligations,  
and governed by the laws that free men make.

To such a World Community we look for lasting peace,  
knowing that peace is built on unity,  
and unity on freedom.

No world, half slave, half free, can bring us lasting peace.

*Very deliberately*

*We seek complete and universal freedom.*

*Resume earlier tempo*

Our purpose is a world of liberation

*Contrasting intonation*

not only from the tragedy of war

*for "tragedy,"*

but from the tyranny of hate and greed,

And from the barrier of race and class,

And we look for freedom

through a better regulation of the world's prosperity:

freedom from poverty,

freedom from want.

We seek a world more equal in its opportunity,

free from hereditary privilege

and from entrenchments that defy the common good.

We look for equal justice,

equal economic treatment,

equal privileges,

irrespective of nation, color or creed . . .

There is no room for prejudice in a free man's world . . .

And we seek these things here in America,  
having in mind especially  
our fellow-citizens, the Jews and Negroes,  
that we may be worthy of our place among the nations  
and of the coming freedom of the world.

We earnestly desire an end to nationalism,  
that love country may be freed from selfish interest.

Above the state must be the family of nations,  
and beyond all other human love,  
the love of all mankind.

Finally, we look for growing freedom through cooperation,  
Freedom in the service of the World Community,  
Freedom through the Brotherhood of Man.

*Leader:*

But we realize  
that when we have said these things  
we have not done them.

*Congregation and Speech Choir:*

We propose to do them,  
both as citizens of a free country  
whose freedom is their birthright,  
and as disciples of a free religion  
to whom it is a sacred trust.

*Leader:*

Mankind has purchased with its blood and agony  
the chance to build a better world.

*Congregation and Speech Choir:*

Let us begin to build it.

The time of opportunity . . . is . . . now.

## Pioneers! O Pioneers!

<p>“Western” here a synonym of “progressive”</p>	<p>MWDL</p>	<p>O you youths, <i>western</i> youths, So impatient, full of action, full of manly pride and friendship, <i>Plain</i> I see you, western youths, see you tramping with the foremost, <i>Pi-o-neers! O . pi-o-neers!</i></p>
<p>Distinct “o”</p>	<p>WD</p>	<p>Have the elder races halted? Do they droop and end their lesson, <i>wearied</i>, over there beyond the seas?</p>
<p><i>Drearily, especially</i> “wearied”</p>	<p>WDL</p>	<p>We take up the <i>task eternal</i>, . and the <i>burden</i>, . and the <i>lesson</i>, . <i>Pi-o-neers! O . pi-o-neers!</i></p>
<p>With vigor and determination</p>	<p>MDL</p>	<p><i>All the past we leave behind;</i> We debouch upon a newer, mightier world, . varied world, . .</p>
<p>“dee-boosh” “vay-ried”</p>	<p>MDL</p>	<p>Fresh and strong . the <i>world</i> we seize, <i>world of labor and</i> <i>the march</i>, .</p>
<p>Stress each italicized word</p>	<p>MWDL</p>	<p><i>Pi-o-neers! O . pi-o-neers!</i></p>

Softly, smoothly,  
with irresistibly  
mounting intensity

WDL We detachments steady throwing .  
Down the edges, through the passes, up the mountains  
steep,  
(MDL) *Conquering*, (WDL) *holding*, (MDL) *daring*,  
(WDL) *venturing*, . (MWDL) *as we go the*  
*unknown . ways*, .

MWDL *Pi-o-neers! O . pi-o-neers!*

Regular beat,  
except for phrase  
“all for us”  
Crescendo begins  
with “steady”

WDL All the *pulses* of the *world*,  
Falling *in*, they beat for *us*, with the *western movement* .  
*beat*;  
Holding *single* or *together*, *steady moving*, to the *front*,  
*all . for . us*, .

*Pi-o-neers! O . pi-o-neers!*

Disparagingly

MD Do the feasters gluttonous feast?  
Do the corpulent sleepers sleep? have they locked and  
bolted doors?

With dogged  
determination

MDL Still be ours the diet hard, and the blanket on the ground, .  
*Pi-o-neers! O . pi-o-neers!*

	WL	Has the night descended?
“Nodding,”		Was the road of late . so toilsome? did we stop
<i>wearily</i>		discouraged, . <i>nodding</i> on our way?
	ML	Yet a passing hour I yield you, in your tracks to pause
		oblivious,
	MWL	<i>Pi-o-neers! O . pi-o-neers!</i>
<i>Pause</i>		
<i>Faint and clear</i>	MWDL	Till with sound of trumpet,
<i>Fainter; clear</i>		Far, far off the daybreak call – hark! how loud and clear
“wind,” long “I”		I hear it wind;
<i>Crescendo; eagerly;</i>		Swift! to the head of the army! – <i>swift! Spring to your</i>
<i>Faster</i>		<i>places, . .</i>
<i>Rising inflection at end</i>		<i>Pi-o-neers! O . pi-o-neers!</i>

*[Walt Whitman}*

## Supplementary Materials

### The Trumpet Lies in the Dust<sup>1</sup>

The trumpet lies in the dust.

The wind is weary, the light is dead. Ah the evil day!

Come, fighters, carrying your flags, and singers, with your songs!

Come, pilgrims, hurrying on your journey!

The trumpet lies in the dust, waiting for us.

I was on my way to the temple with my evening offerings,

Seeking for the heaven of rest after the day's dusty toil,

Hoping my hurts would be healed and my garment washed white,

When I found thy trumpet lying in the dust.

Has it not been the time for me to light my lamp?

Has my evening not come to bring me sleep?

O thou blood red rose, where have my poppies faded?

I was certain my wanderings were over and my debts all paid

When suddenly I came upon thy trumpet lying in the dust.

Strike my drowsy heart with the spell of thy youth!

Let my joy in life blaze up in fire.

Let the shafts of awakening fly. piercing the heart of night, and a thrill of dread shake

palsied blindness:

I have come to raise thy trumpet from the dust.

Sleep is no more for me – my walk shall be through showers of arrows.

Some shall run out of their houses and come to my side – some shall weep.

Some in their beds shall toss and groan in dire distress.

For to-night thy trumpet shall be sounded.

Of thee I have asked peace only to find shame.

Now I stand before thee – help me to don my armour!

Let hard blows of trouble strike fire into my life.

Let my heart beat in pain – beating the drum of thy victory.

My hands shall be utterly empty to take up thy trumpet.

*Rabindranath Tagore*

<sup>1</sup>From Rabindranath Tagore, *Collected Poems and Plays*. Reprinted by permission of  
The Macmillan Company, publishers.

## Text for an Anthem

Music by C. Hubert H. Parry (New York: G. Schirmer, Inc.) Octavo Number 8110

The present text is of unknown origin.

And shall we one day hear the Voice  
That first commanded day and night  
Cry through the dark, Rejoice! Rejoice!  
It is decreed, Let there be light!  
O set our eager hearts to turn  
The unwritten page of history,  
And by the fires that in us burn  
Disclose the face of mystery.

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds unfold!  
Bring me my Chariot of Fire!  
Through thundering skies and flaming land  
I'll blow the trumpets of the morn, –  
I shall not rest nor stay my hand  
Till new worlds laugh the old to scorn.

## **A Prayer**

Based on “Litany – A” in A Service of Worship for Use in Time of War

(Boston: The Beacon Press)

O Thou whose life is over all and in all, whose might is in all moving things and in the good will of men, we give thee thanks for the undying love of freedom and dauntless devotion to the right that is thy spirit in human hearts. Be thou our strength and stay in this hour of trial.

Light of our fathers, Light of freedom, we give thanks for the favor of our liberties and for the assurances of future good that live in the faiths of a free church and a free state. In all the doings of our common life and common labor may we learn new ways of freedom and the meanings of an equal regard for all.

O thou Light of all peoples that dwell upon the face of the earth, we remember before thee the nations that suffer the wounds and ruin of war brought upon them by the injustice and wickedness of men. We pray that thy spirit may restore wholeness of mind and heart to those many of our fellow men who have suffered the usurpation of their conscience and the misguidance of their virtue.

Holy Spirit, in whose eternal life are held those whom we love and all the labors of our years, we commit to thee all who are called upon to do battle for the frustration of tyranny and

aggression. May they be strengthened for every task of duty and helped in every hour of darkness or of pain.

Eternal God, enlarge our understanding and sustain our purpose until there be wrought into the fabric of the world such commerce of faiths, such institutions, customs and laws of right as shall establish peace among all nations and brighter hopes for the whole family of man.

Amen.

### **A Benediction**

Faith be ours by which we may live: faith to match our heritage of freedom, faith that the mind may honor and serve, faith for the depth of the heart and soul, faith for a just and brotherly human society, faith that is one with hope and love. May we keep such faith vigorous and pure by embodying it in action; and may all peoples know the joy of faith that makes men free.

Amen.

## ***Prophetic Voices***

### **From Many Centuries and Traditions**

The following quotations may be spoken by solo voices. The headings are largely the work of Rev. A Powell Davies. They may be read by the minister or the quotations may be used without any spoken introduction at all.

In all ages and in many languages the liberating faith and purpose of a free religion has been voiced by poets, pioneers and prophets. To represent the many who have spoken we choose today the following few:

1. Amos, herdsman of Tekoa, and prophet to the Hebrew people in eighth century before

Christ:

Hear ye the word of the Lord:

I hate, I despise your feast days,

And I delight not in your solemn assemblies.

Though ye offer me burnt offerings,

I will not accept them . . .

But let justice roll down as waters,

And righteousness as an overflowing stream.

Hate the evil, and love the good,

And establish justice in the gate.

2. An unknown idealist, twice quoted in the Hebrew scriptures, who proclaimed to his people a universal faith and hope:

And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

3. Gotama of India, called the Buddha – or, perhaps, some unknown follower of his – speaking long before the time of Christ:

All the means that can be used as bases for doing right are not worth one sixteenth part of the emancipation of the heart through love. That takes all those up into itself, outshining them in radiance and glory.

4. Also from Gotama or a follower, these counsels to straight and independent thinking:

Do not accept what you hear by report, do not accept tradition, do not accept a statement because it is found in our books, nor because it is in accord with your belief, nor because it is a saying of your teacher.

5. Socrates, the greatest of the ancient sages, and martyr to the cause of truth:

Athenians, I hold you in the highest regard and love, but I will obey God rather than you, and as long as I have breath and strength I will not cease from philosophy . . . And therefore, Athenians, either acquit me, or do not acquit me; but be sure that I shall not alter my way of life; no, not if I have to die for

it many times.

6. Lao-Tze, Chinese philosopher and teacher, revered for nearly twenty-five centuries:

To those who are good to me, I am good. And to those who are not good to me, I am also good. And thus all get to be good. To those who are sincere with me, I am sincere. And to those who are not sincere with me, I am also sincere. And thus all get to be sincere.

7. Jesus, the man from Nazareth, with whom a new era began, who summarized religion in two sayings from the Jewish law:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Thou shalt love thy neighbor as thyself.

8. Paul the Apostle, whose genius and devotion took Christianity from its first disciples and gave it to the world:

For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage.

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.

For in Christ Jesus nought availeth anything, save faith working through love.

9. Epictetus, in whom the classical tradition achieved its loftiest religious expression:

If thy brother do thee wrong, take not this thing by the handle,  
He wrongs me; for that is the handle whereby it may not be  
carried. But take it rather by the handle, He is my brother,  
nourished with me; and thou wilt take it by a handle whereby  
It may be carried.

Wilt thou not remember what thou art, and that these are thy  
relations, thy brothers, that they are the offspring of God?

10. Martin Luther, fiery and intrepid reformer:

I cry aloud in behalf of liberty and conscience, and I proclaim  
with confidence that no kind of law can with any justice be  
imposed on Christians, whether by men or angels, except so  
far as they themselves will, for we are free from all.

11. John Milton, poet immortal, and champion of revolutionary freedom:

Give me the liberty to know, to utter, and to argue freely  
according to conscience, above all liberties . . . And  
though all the winds of doctrine were let loose to play  
upon the earth, so truth be in the field, we do injurious-  
ly . . . to misdoubt her strength. Let her and falsehood  
grapple: who every knew truth put to the worse, in  
A free and open encounter?

12. Thomas Jefferson, through whom the equal rights and liberties of all mankind

achieved their final definition, and who proclaimed his faith in Unitarian free religion:

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness . . .

13. William Ellery Channing, prophet of man's dignity, of the free mind and of the universal church:

I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whence soever it may come, which receives new truth as an angel from heaven . . .

I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God and the rights of his children.

14. Tennyson, poet of man's new aspirations, and herald of the federation of the world:

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant men and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

15. Woodrow Wilson, who gave the world the vision of justice, peace and liberty, through a league of nations and a self-governing mankind:

Only a peace between equals can last; only a peace the very principle of which is equality and a common participation in a common benefit . . .

No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed.

16. John Bojer, modern Norwegian novelist, who proclaimed his faith in the spirit of man:

Honor to thee, O spirit of man. Thou givest a soul to the world, thou settest it a goal, thou art the hymn that lifts it into harmony. Adversity can crush thee, death can blot thee out, yet art thou still unconquerable and eternal.

## The Spirit of Man Shall Triumph

Horace Westwood

W. Crotch

Arranged by V.B.S.

[For sheet music, please see scan of the original]

The spirit of man shall triumph,

And shall yet reign over all the earth;

For man is heir of all the ages since the dawn of time;

In him shall highest prophecy be fulfilled.

His beginnings were in lowliness;

In body and instincts he is brother to the beasts.

Although at times he has trodden under foot “the fruit of centuries,

Yet in his soul is the unquenchable spark of divine fire.

Though the way of his ascent has been through struggle and pain and defeat,

Out of the conflict with evil he has found strength for victory.

Therefore will we not despair for the spirit of man,

For he has power to bless his time and to bequeath a heritage of righteousness.

Through knowledge shall he obtain mastery over his own life;

By the love of beauty shall his eyes be opened to discern the beautiful.

He shall glory in the welfare of his kind,

And shall be led *in ways of gladness and of peace.*