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The origin of the word “liturgy” comes from the Greek for ‘leitourgia,’ for *public service*, also the root of ‘leitourgos,’ or *minister* -- made in turn from *lēitos* (public) and *ergos* (working). I like to think that this breaks down nicely what ministry is and does -- quite literally the crafting of *work for the people*. What is ministry but interdependent care for each other? What might *liturgy*, in a sacred, open source *public service* look like?

In 2025, each entry of this series will be accompanied by an offering of materials that trouble the notion of ritual -- of ministry -- and of care. From scripture to podcast, toolkit to prayer, readers are invited to become participants in a collective ritual towards further consideration of the topics at hand. Where does spiritual inquiry end and service towards our liberated futures begin? How are these inextricably entangled? May you find meaning and motivation here, freedom and fire. - Elæ Moss Benedetto, 2025

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LITURGICAL PRACTICUM for the PEOPLE:

Dao 38, *Talking About Power*, Ursula K. Le Guin Translation

Excerpts from **Galatians 5** [Christian, New Testament, Message Version]

Excerpts from **Letter from a Birmingham Jail**, Rev. Dr. Martin Luther King Jr.

Ella's Song, Sweet Honey In the Rock

For Times Such as These on Live Like the World is Dying (Podcast)

YEAR ONE FIELD PROTOCOL Zine / Prompts ([Download](#)).

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*“remember / where the thought is, I brought all this / so you can survive when law / is lawless.
(Right here) / Feelings, sensations that you / thought was dead / No squealing and remember /
that it's all in your head.” - Gorillaz, from Clint Eastwood*



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Dao 38, *Talking About Power*, Ursula K. Le Guin Translation

Great power, not clinging to power,
has true power.

Lesser power, clinging to power,
lacks true power.

Great power, doing nothing,
has nothing to do

Lesser power, doing nothing,
has an end in view.

The good the truly good do
has no end in view.

The right the very righteous do
has an end in view.

And those who act in true obedience to law
roll up their sleeves
and make the disobedient obey.

So: when we lose the Way we find power;
losing power we find goodness;
losing goodness we find righteousness;
losing righteousness we're left with obedience.

Obedience to law is the dry husk
of loyalty and good faith.

Opinion is the barren flower of the Way,
the beginning of ignorance.

So great-minded people
abide in the kernel not the husk,
in the fruit not the flower,
letting the one go, keeping the other.

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Excerpts from **Galatians 5** [Christian, New Testament, Message Version, adapted]

“The moment any one of you submits...to any rule-keeping system, at that same moment [the] hard-won gift of freedom is squandered....When you attempt to live by your own religious plans and projects, ...you fall out of grace. What matters is something far more interior: faith expressed in love.... It is absolutely clear that God has called you to a free life. ... Legalism is helpless in bringing this about; it only gets in the way.”



Excerpts from ***Letter from a Birmingham Jail***, Rev. Dr. Martin Luther King Jr.

You express a great deal of anxiety over our willingness to break law. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: There are just laws and there are unjust laws. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws.

Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregated a false sense of inferiority.

Let us turn to a more concrete example of just and unjust laws. An unjust law is a code that a majority inflicts on a minority that is not binding on itself. This is difference made legal. On the other hand a just law is a code that a majority compels a minority to follow that it is willing to follow itself. This is sameness made legal.

Ella's Song, Sweet Honey In the Rock (lyrics excerpt, listen at [link](#))

We who believe in freedom cannot rest until it comes

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Not needing to clutch for power, not needing the light just to shine on me
I need to be one in the number as we stand against tyranny
struggling myself doesn't mean a whole lot, I've come to realize
that teaching others to stand up and fight is the only way my struggle survives

For Times Such as These on "Live Like the World is Dying" (Podcast)

Join Rabbis Jessica Rosenberg and Ariana Katz as they talk with host Margaret Killjoy about what it means to bring traditions and spirituality together with radical politics, why it's important, and how we can use it to build stronger and more resilient communities.

Dive deeper [into the book](#), a contemporary companion to the Jewish year cycle offering spiritual practices and holiday rituals rooted in movements for racial justice, decolonization, feminism, and queer and trans liberation. Each chapter opens with an invocation by liturgist and healer Dori Midnight and illuminated by artist Sol Weiss. An example of the beautiful art from this volume is reprinted here with permission.



YEAR ONE FIELD PROTOCOL

Zine / Prompts ([Download](#)).
(Elæ Moss Benedetto, c. 2022)

*An Open Source Autonomous
Primer for Self and Collective
Stewardship*

This YEAR ONE FIELD PROTOCOL primer supports the independent implementation and development of personal and collective practices to invite and sustain continuous human inhabitation of this planet.

It takes as its baseline the failure of the current systems in place to support the necessary shifts to move this process forward at the necessary pace for survival

It offers a series of prompts to assist individuals as well as collectives in beginning and sustaining practices, systems, and the development of a localized YEAR ONE HUB for future shared use, and understands the moment of committing to this process as the start of your own "YEAR ONE" of a new timeline.