

gypsies often traveled together in great caravans known as kumpania. while it traveled, the kumpania maintained contact with other convoys of the same clan moving along separate routes. they would leave signs at crossroads- a bunch of twigs tied with a red rag, a branch broken in a particular way, a notched bone- these signs were most often called patrin. we hope for this zine and recording to be our patrin- a message to our family in exodus.

of course nothing can replace the experience of actually gathering together and participating in a worship time. and we are not hoping this recording will replace any of you from coming out to shows as much as possible. however, a sonic reminder of an event that took place may encourage us to press on, and pursue the desires God is ripening in our hearts. and hopefully a live recording can serve in ways that studio recordings can't. as our psalms are meant to be very participatory, here one can listen to voices of all the worshipers involved, these sounds moving about a room in rawness, and all the relationships between the different elements that can be heard in a particular space at a particular time. plus we thought it would be a cool excuse to invite a bunch of friends from sister convoys, that are scattered across the land, to join in worship together, to inspire each other and anyone who might be there or hear this. also we have several new songs we were anxious to share in some form.

we hope that this offering, this presentation, will serve to remind us of the power of gathering for times of transformative worship, and so spur us on to live lives of mercy and justice, as well as make us want to intentionally gather like this often. for though worship is a life-style, these particular times of crying out to God together can open us up to receive his renewing breath, as he forms us into the body we are called to be.

we really hope that this will be a patrin- a message, a sign, a signal to our family in the midst of exodus. we are sojourners all, but in these latter days many pilgrims have grown sleepy and settled down. others have been moving, but in isolation from other kumpania. patrins have been thrown away, or blown in to garbage heaps with lack of purpose. so, we pulled some out. may this small look into our journey inspire you on yours, and we hope to often hear from your journey to inspire us on ours. may all we do be for God's glory, by the power of the Holy Spirit, through the grace poured upon us from the Son on the cross.



psalters is the name of the Hebrew temple musicians that originally sang the psalms. we are a community of individuals that feel called to the vocation of being modern day psalmists. like the psalters of old we want to make music for God's sake, not for music's sake, by God's grace and for his glory. one thing we like to reflect upon to help us focus on what we should be doing is our mission statement. so in an attempt to explain to you a little bit about who we are, we thought it might be helpful to go through the mission statement, describing in a little more detail what we mean by those phrases:

we are the cry of the exodus
there is no home for us here
we are a nomadic tribe of psalters
walking in the footsteps of ancients past
to the far corners of the present
united as one voice
against the oppression within and without
one more echo in the eternal song
of our first love
our hope
our pillar of fire

we are the cry of the exodus

and so it starts with a cry. first of all this reflects that we feel our role in the body of christ to be a very vocal one. and this voice is to be a passionate one; not a speech, but a cry. and this voice is connected specifically with exodus. God is always leading his people on an exodus of some kind. wherever there is oppression, there needs to be a cry out to God to save, and he will liberate us. however, this liberation takes us first through the struggle of the wilderness and not directly to the promised land. one of the main oppressions the american church needs liberation from right now is our apathy and numbness and the fact that we act more like americans than christians.

there is no home for us here

we are not trying to fit in, we are not trying to make our lives or our songs acceptable to the world. Jesus is our Lord and Home and so here we are aliens in a strange land, living out the ways of our homeland. this may make us foolish to this world, but we are unconcerned. we are Christ's fools. although all who follow Christ are called to be different from the world, we see part of our role as expressing this in a very visible way.

we are a nomadic tribe of psalters

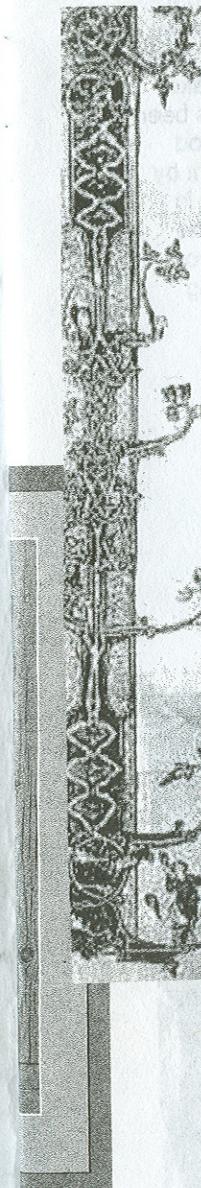
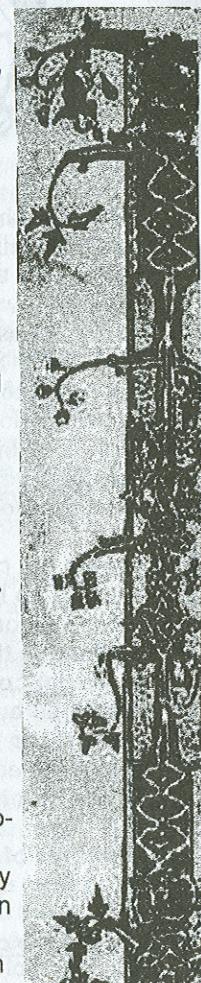
well the nomadic part is pretty straightforward. we want to actually stay living physically as nomads. owning no property, being mobile. this has a lot of practical value for what we are doing, but is also teaching us deep spiritual lessons about exodus and living as sojourners in this world, and hopefully can have some value as a prophetic word to the church to stay pilgrims. we are living this out as a tribe. not only do we want community, but a community that is carving out in some way its own culture and sustainable way of life. and of course the main work of this tribe is that of the psalter. the writers and performers of psalms and hymns; worship leaders through the arts.

walking in the footsteps of ancients past

we don't claim to be a completely new part of the body. there is a tradition throughout the history of God's people of psalmists and songs born out of exodus. we want to learn from and be inspired by this great heritage--from king david to the orthodox liturgy to the slave spirituals. and musically we want to learn from the sounds of cries that have arisen from any culture that has suffered oppression or gone through exodus--from the gypsies to the african diaspora.

to the far corners of the present

though we learn from tradition, God is always calling his people to sing a new song for he is always doing a new thing. we want to be the song that sings what is relevant to the church of today in this present age, and the days to come. musically we want to push the boundaries of art, inviting new creative expressions of beauty.



united as one voice against the oppression within and without

our voice, our vocal role is not to speak up on our own behalf, but first to be a voice for those who have none. those oppressed by governments, war, famine, exploitation, or whatever else, whose cry cannot be heard by those who have the resources to help. also, understanding that oppression is not only imposed upon people but brought forth by our own human sinfulness, we cry out to God against ourselves that he may liberate us from ourselves.

one more echo in the eternal song

again we do not want to sing forth a word from our own wisdom, but merely be a reflection of God's eternal wisdom, the Father's eternal creative Word our Lord and Saviour Jesus Christ through the power of the Holy Spirit.

of our First Love

here we end with three descriptions or titles of God that are particularly meaningful to this tribe. we start with First Love. God is the creator of love and the home of love. we love him because he first loved us. the first time any of us could actually love anything with any truth was when we began a relationship with Him who is Love. and He is not only the beginning but the prime importance. we desire to love Him above all else because He is who He is. His love was shown to us in that while we were still sinners Christ died for our sins and rose again on the third day. we hope our worship can be an expression of His love and an opportunity to fall in love with Him more.

our Hope

we cannot always clearly see the one we love but He is always our hope even though all is dark. in the midst of this world of oppression, sin, wilderness, futility, pain, and numbness, we hope in Him who is with us and who is coming again to make all things new and to set all things right! many things in this world claim to be something we can hope in but we know they all fail. the state, wealth, technology, spiritualism, and many other phenomenon claim to offer hope for humanity. we desire that our worship bring down these idols from our hearts and minds and set the hope of God on the throne of our being. and also that our worship transforms us into people who's lives are worship, and who's lives are living out the hope of the kingdom of God right now in the present as a witness to this world of the only hope.

reading for lords prayer:

luke 11:1

one day jesus was praying in a certain place, when he finished,
one of his disciples said to him, lord teach us to pray...

our Pillar of Fire

as the hebrew people went in exodus the pillar of fire and and
the pillar of cloud led them through the wilderness by night
and by day. the hebrews saw these pillars as God's feet. we
pray that God will still be our guide today, that we look to His
feet to lead, follow in His footsteps with every step we take.
fire is one of the most amazing symbols of God that has been
revealed to us. from the burning bush, to the pillar, to God
being called a consuming fire, to the baptism of the Spirit by
fire, to Jesus saying he came to cast a fire upon earth... in
hebrew worship fire represented the presence of God. the
presence of God is life- without which we are nothing. wor-
ship is the way we participate in this life. may His burning
presence engulf us all completely.

lords prayer:

our Father who art in heaven
hallowed be your name
thy kingdom come
thy will be done
on earth as it is in heaven
give us this day our daily bread and
forgive us our debts
as we forgive all those who are indebted to us
and lead us not into temptation
but deliver us from evil
for thine is the kingdom
and the power and the glory
forever and ever
amen!

(is the christian life of prayer simply an evasion of the problems
and anxieties of contemporary existence? if we pray "in the
Spirit" we are certainly not running away from life, negating
visible reality in order to "see God", for "the spirit of the Lord has
filled the whole earth": prayer does not blind us to the world, but
it transforms our vision of the world, and makes us see it, all
people, and the history of humankind in the light of God. -
thomas merton)

reading for shiggiaon:

matthew 5:1-4

when Jesus saw the crowds, he went up on the mountain; and
after he sat down, his disciples came to him. he opened his
mouth and began to teach them, saying,
blessed are the poor in spirit, for theirs is the kingdom of
heaven.
blessed are those who mourn, for they shall be comforted.

shiggiaon: be gracious to me for I'm falling away
heal me o Lord for my bones are dismayed
and my soul is greatly dismayed

o lord how long Lord

return and rescue my soul



(the cry is the first resource granted to a human being; what we could never get by work, we cry for; the first nourishment flows from the mother and is given in response to the child's cry; there is no question of work. - simone weil)

reading for el:

isaiah 40:3-8

a voice is calling,
"clear the way for the Lord in the wilderness;
make smooth in the desert a highway for our God.

let every valley be lifted up,
and every mountain and hill be made low;
and let the rough ground become a plain,
and the rugged terrain a broad valley;
then the glory of the lord will be revealed,
and all flesh will see it together;

for the mouth of the lord has spoken."

a voice says, "call out."
then he answered, "what shall i call out?"
all flesh is grass, and all its loveliness is
like the flower of the field.
the grass withers, the flowers fades,
when the breath of the lord blows upon it;
surely the people are grass.
the grass withers, the flower fades,
but the word of our God stands forever.

el:
baal our god will fall away, whose name is lust, adultery
mammon god will fall away, whose name is riches, luxury
beelzebul will fall away, whose name is sin, slavery
heaven and earth will pass away but You live on!
our greed You take away, our lust You take away
our sins You take away, our friends will fade away
our logic fades away but You live on

El Eljon

Your love come down today, Your truth, Your justice,
Your healing, Your power, Your mercy, Your glory come today,
Your will be done today, in Jesus' name i pray, vanity of vanities all
is vanity
but You live on, You live on

El Eljon

(obviously, when man has somewhere to turn he does not pray
to God and God does not come to him, as long as man can
invent hopes and methods, he naturally suffers from the
pretension that he can solve his own problem. he invents
technical instruments, the state, society, money, and science.
he also invents idols, magic, philosophy, spiritualism, and all



(the things give him hope in himself that he can direct his own life and control his destiny. they all cause him to turn his back on God, as long as there is a glimmer of confidence in these means man prefers to stake his life on them rather than handing it over to God, when the sailors tried to save their ship by their nautical skill, jonah slept. all these aids had to be shattered, all solutions blocked, and man's possibilities hopelessly out classed by the power of the challenge, to cause jonah to return to God, only when man has lost the vast apparatus of civilization, in personal response, does man remember God, when man relies on these instruments: "those who pay regard to vain idols", when he stakes his life on the state or money, he does not know personal mercy, for these idols which help him to live are without mercy, they can indeed give a great deal to man, they can solve his problems, they can grant him happiness, power, even virtue and good, but they cannot give him the very thing he needs, mercy, for these idols have no heart, no relation of love can be set up with them, only relations of possession, if the one loves, the other possesses, the man who loves money or the state is not loved by them; he is owned, this is why so many fundamental problems of man cannot be solved by these powers, for man has definitive need only of one thing, to be loved, which also means to be pardoned and lifted above himself, none of these idols (least of all eos love) can do this for him, but man does not know this, or hear it, until he has learned the emptiness of idols, until he has been disillusioned, until in truth he finds himself naked and without mercy, until he begs in an empty world for the mercy which cannot come to him

from the world, to this stripped man God responds as he does to jonah, and jonah learns where mercy is to be had and who can give it to him, and he gets it because for once in his life he turns to the one who is in fact merciful. jacques ellul)

reading for dumpster divers:

acts 2:41-46

so then, those who had received his word were baptized, and that day there were added about three thousand souls, they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer, everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles, and all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need, day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart...



dumpster divers:

come now and join the feast
from the greatest to the very least
come now and join the feast
from the greatest to the very least

cops and soldiers you can come too

just lay down your guns and come on through
on your

of more rich people get rid of your stuff
of poor people there will be enough

and you mighty ones come down from your thrones
and you little ones you won't be alone

(the Spirit of God is a life that bestows life, root of world-tree and
wind in its boughs, scrubbing out sin, she rubs oil into wounds.
She is glistening life alluring all praise, all-awakening, all-
resurrecting. -hildegaard of bingen)

reading for creed:

james 2:19,20

you believe that God is one, you do well; the demons also
believe, and shudder, but are you willing to recognize, you
foolish fellow, that faith without works is useless?

creed:

i believe in God the Father Almighty
Maker of heaven and earth
and in Jesus Christ His only Son our Lord
who was conceived by the Holy Ghost
born of the virgin mary
suffered under pontius pilate
was crucified, dead, buried
He descended into hell

on the third day He rose again
He ascended into heaven

and sitteth on the right hand of God

the Father Almighty
from thence He shall come to judge the quick and the dead

i believe in the Holy Ghost
the holy catholic Church
the communion of saints
the forgiveness of sins
the resurrection of the body
and the life everlasting, amen.



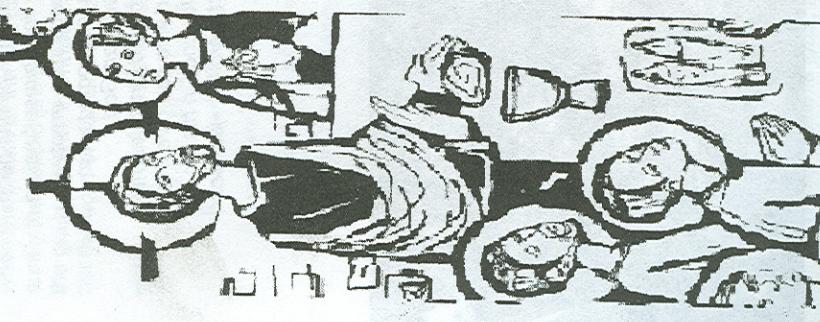
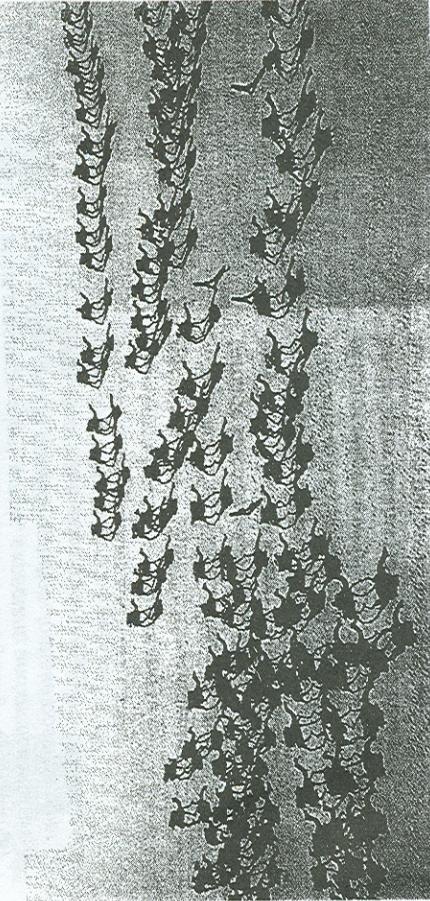
(But we must remember that it's possible to affirm the existence of God with your lips and deny his existence with your life. The most dangerous type of atheism is not theoretical atheism, but practical atheism — that's the most dangerous type. And the world, even the church, is filled up with people who pay lip service to God and not life service. And there is always a danger that we will make it appear externally that we believe in God when internally we don't. We say with our mouths that we believe in him, but we live our lives like he never existed. That is the ever-present danger confronting religion. -martin luther king, j

the sword:

psalm 119:49-54

remember the word to your servant,
in which You have made me hope.
this is my comfort in my affliction,
that Your word has revived me.
the arrogant utterly deride me,
yet I do not turn aside from your law.
I have remembered Your ordinances from
of old, o Lord,
and comfort myself.
burning indignation has seized me because of God
the wicked,
who forsake Your law.
Your statutes are my songs
in the house of my pilgrimage.

if you have an ear than hear
God alone, wise and true, though
all be found liars in this
merchant-full abyss.
reject the dragon's billboards;
false Christ's, false hope away,
the contents all the same ~ conform!
history's razor blade.
the fists of manifestos
quietly fall in line.
this present age it roars;
stare in its light eternal;



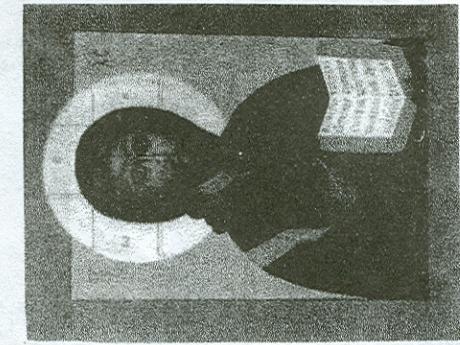
propaganda cease.

dance until the world's white dress
falls by His mercy,
then in the early hours of the morn
exposed to the Word we're - transformed!

o lover know the scroll is not our diagram
itself the bread of life -
reveals Him called Fathful and Truth.
on a white horse rides,
with justice and eyes of fire, from His
mouth comes a sword, says a voice,
to strike the nations down,
be glad and rejoice!
the Spirit and the bride they cry-
come! Alpha Omega.

wound us with longing more-
God, Living Word, our Lord!

(in the silence of the heart God speaks. if you face God in
prayer and silence, God will speak to you, then you will know
that you are nothing, it is only when you realize your
nothingness, your emptiness, that God can fill you with himself.
souls of prayer are souls of great silence. we cannot put
ourselves directly in the presence of God if we do not practice
internal and external silence. in silence we will find new energy
and true unity, silence gives us a new outlook on everything. the
essential thing is not what we say but what God says to us and
through us. in that silence, he will listen to us; there he will
speak to our soul, and there we will hear his voice. listen in
silence because if your heart is full of other things you cannot
hear the voice of God. but when you have listened to the voice
of God in the stillness of your heart, then your heart is filled with
God... be alone with him- not with books, thoughts, and
memories but completely stripped of everything - dwell lovingly
in his presence. silent, empty, expectant, and motionless. we
can not find God in noise or agitation. to make possible inner
silence... listen always to the voice of God and
the voice of the poor and needy... - mother teresa)



Jesus' garment
is flowing
around
you
as
you
read
the
scriptures
and
you
are
filled
with
the
spirit
of
God

in the silence of the heart God speaks. if you face God in
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reading for back streets of cairo:

exodus 3:2-14

the angel of the Lord appeared to him in a
blazing fire from the midst of a bush; and he
looked, and behold, the bush was burning with
fire, yet the bush was not consumed. so moses
said, "i must turn aside now and see this
marvelous sight, why the bush is not burned up."
when the Lord saw that he turned aside to look,
God called to him from the midst of the bush and
said, "moses, moses!" and he said, "here i am".
then He said, "do not come near here; remove
your sandals from your feet, for the place on
which you are standing is holy ground." He said
also, "i am the God of your father, the God of
abraham, the God of isaac, and the God of
jacob." then moses hid his face, for he was afraid
to look at God. the lord said, "i have surely seen
the affliction of my people who are in egypt, and
have given heed to their cry because of their
taskmasters, for i am aware of their sufferings. so
i have come down to deliver them from the power
of the egyptians, and to bring them up from that
land to a good and spacious land, to a land
flowing with milk and honey, to the place of the
canaanite and the hittite and the amorite and the
perizzite and the hivite and the jebusite. now,
behind, the city of the sons of israel has come to
me; furthermore, i have seen the oppression with
which the egyptians are oppressing them.
therefore, come now, and i will send you to
pharaoh, so that you may bring my people the
sons of israel out of egypt, but moses said to
God, "who am i, that i should go to pharaoh, and
that i should bring the sons of israel out of
egypt?" and He said, "certainly i will be with you,
and this shall be the sign to you that it is who
have sent you: when you have brought the
people out of egypt, you shall worship God at this
mountain." then moses said to God, "behold i am
going to the sons of israel, and i will say to them,
the God of your fathers has sent me to you.' now
they may say to me, 'what is his name?' now
what shall i say to them?" God said to moses, "
AM WHO I AM", he said, "thus you shall say to
the sons of israel, 'i AM has sent me to you.'

the people east of egypt, the people west of egypt,
the people north of egypt, the people south of egypt,
the people east of egypt, the people west of egypt,
the people north of egypt, the people south of egypt,

the people east of egypt, the people west of egypt,
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