



# Faith Resources

TO USE DURING ACTION

**No Kings! Interfaith Litany**

**Litany: A Collective Commitment to Nonviolence**

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**A Commitment to Non Violence**

TO USE IN REFLECTION

**No Kings Bible Scriptures & Study**

This resources was compiled by organizers with [The Kairos Center](#)

# No Kings! Interfaith Litany

Written by Rev. Dr. Jessica Williams, Kairos Center

**Reader 1:** We stand today in the long tradition of prophets, spiritual leaders, and freedom fighters from our sacred traditions who have, also, stood up to the empires, kings, and unjust rulers of their day. Today we are taking to the streets nationwide with a clear message: No Kings!

**Reader 2:** As we stand together today I invite you to join us. Each time we say “no thrones! No crowns!” you respond with “NO KINGS!” This country does not belong to strongmen. It belongs to the people and the people say no thrones, no crowns

**All: NO KINGS!**

**Reader 1:** In Isaiah 10, the prophet declared, “Woe to those who join house to house, who add field to field, until there is room for no one, and you are left to live alone in the midst of the land.” And today we declare no thrones, no crowns,

**All: NO KINGS!**

**Reader 2:** The Quran reads “Corruption has appeared on land and sea because of what the hands of humans have wrought, that He may make them taste a part of that which they have done, in order that they may return [to guidance]” (Quran 30:41).” And today we declare no thrones, no crowns,

**All: NO KINGS!**

**Reader 1:** During his life of oppression under the Roman Empire, Jesus declared to give to Caesar what is Caesar, but to God what is God’s, an anti-imperialist teaching which acknowledges that all that is in the world belongs to God and not to Caesar. Like Jesus, today we declare, no thrones, no crowns

**All: NO KINGS!**

**Reader 2:** The Hindu scriptures state, “The absolute (Ruler), intoxicated with power, ruins the [people]...There should be no absolute and unrestricted power” (Shatapatha Brahmana, XIII:2-8). And today we declare, no thrones, no crowns

**All: NO KINGS!**

# No Kings! Interfaith Litany

Written by Rev. Dr. Jessica Williams, Kairos Center

**Reader 1:** The ways of empires, kings, and unjust rulers of this world are not the ways of love, justice, and mercy embodied in all of our sacred traditions. Instead of money-hungry, power-grabbing, profit-seeking wanna-be kings, we are here today to bear witness to a world of abundance and thriving for all people and creation.

**Reader 2:** Our faith and spiritual traditions show us the ways of love, interdependence, justice, and peace. Today we commit ourselves to building this world in our nation, in our states, in our cities, and in our neighborhoods: a society in which all people are free and can thrive in the abundance of beauty and truth.

# Litany: A Collective Commitment to Nonviolence

**Reader 1:** We are in a period of precipitous democratic decline. Every government institution is in disarray, with an executive branch that is seeking ever greater authority and a Congress that continues to prioritize war and the wealthy over the rest of us. Core programs and institutions are being dismantled and defunded, from health care and public education to our ability to respond to disease, climate disasters and increasingly widespread economic insecurity. Meanwhile, legislation, executive orders and militarized state force are targeting immigrant communities, Black and indigenous people, LGBTQ+ youth and families, pregnant women, democratic protest and the poor to sow fear and division among these frontline communities and society more broadly.

**Reader 2:** In response to hate and fear, we stand together as a beloved community.

**Reader 3:** In response to injustice and inequity, we proclaim our commitments to justice, peace, and inclusion, knowing that we can and will bend the arc of history in our favor.

**Reader 4:** In response to escalating violence against our loved ones and neighbors, both known and unknown, we choose nonviolence to confront the shallow strength of our opponents with the blinding force of our own power.

# Litany: A Collective Commitment to Nonviolence

**Reader 1: Drawing on the lessons of nonviolent movements in US and world history, we commit to the following principles of nonviolence:**

**1.** **Reader 1:** Using truth and compassion, nonviolence exposes the violence of unjust systems and structures, without compromising our principles. As Rev. Dr. Martin Luther King, Jr., wrote in memory of the historian, W.E.B. DuBois, “history has taught that it is not enough for people to be angry – the supreme task is organize and unite **people so that their anger becomes a transforming force.**”

**All: I will act with respect towards all.**

**2.** **Reader 2:** Nonviolent love is active, unselfish and steadfast, giving generously even when it may be returned with hostility. As Coretta Scott King reminds us, “The greatness of a community is most accurately measured by the compassionate actions of its members.”

**All: I will move with love.**

**3.** **Reader 3:** Nonviolence is a way of life for courageous people, anchored in the society we believe is possible and know we deserve. We must overcome the ways we are divided to find strength in our diversity and deepen our commitments to equity, peace and justice. As Myles Horton penned in *We Make the Road by Walking*, “Any decent society has to be built on love and trust and the intelligent use of information and feelings. Education involves being able to practice these things as you struggle to build a decent society that can be nonviolent.”

**All: I will remain accountable to the values and goals of our community.**

**4.** **Reader 4:** The whole structure of American life must be changed. This will take many forms of struggle, beyond any single action, march, protest or election cycle, and generations of freedom fighters. As Rev. Dr. King said in 1963, “change does not roll in on the wheels of inevitability, but comes through continuous struggle. And so we must straighten our backs and work for freedom.”

**All: I will build a social movement that defends and protects democracy, our values and our rights for the long haul.**

**5.** **Reader 1:** We must not lose sight of the truth that human history remains on the side of justice. As the great Ella Baker reminds us, “we who believe in freedom cannot rest until it comes.”

**All: I believe that we will win. We believe that we will win!**

# We Believe Statements

## Option 1

**We believe that healthcare is a fundamental right, not a privilege.** “Hands off Medicaid” and all attacks on healthcare—every person deserves access to quality care, because all God’s children must be protected.

**We believe that no child should go to bed hungry and that every child deserves a quality education.** It is immoral to steal resources from our communities while funneling money into detention and deportation. “Thou shalt not steal”—we demand that our priorities be set on feeding and educating our children, not harming them.

**We believe that this moment demands moral clarity.** We will not stand by while our neighbors are deprived of their rights. “Woe to you who deprive people of their rights”—we stand together to call for justice, dignity, and the protection of the most vulnerable.

**We believe in an America where we care for one another, not one that divides and destroys.** Hands off our communities, hands off our rights, hands on healing, hands on lifting each other up. We reject policies that harm the poor to serve the powerful.

**We believe that now is the time for all hands on deck.** The moral crisis of this moment requires action—standing up, speaking out, and organizing together to build the just and compassionate society that we all deserve.

## Option 2

We believe that healthcare is a fundamental right. All of us deserve access to quality care.

We believe that all of our children deserve abundant, healthful food, a quality education and an environment where they can flourish.

We believe in our right to thrive, not merely survive.

We believe in an America where we care for one another. We deserve a society where all of our needs are met.

We believe that now is the time for all hands on deck. The moral crisis of this moment requires action—standing up, speaking out, and organizing together to build the just and compassionate society that we all deserve.

We believe that the society we deserve is possible. We will stand up, speak out and organize to build the beloved community, here and now.

# A Prayer for the People (And Against Kings)

Written by Adam Barnes, Kairos Center

God of Justice who despises the domination of kings

God of Liberation who leads us out of captivity and wants us all to share in God's abundance.

In these dark times may we see clearly and lift our voices against the destructive ways of Kings and Empire

Against the way that seeks peace through violence, war, and supremacy.

Against the way that believes prosperity comes from the exploitation of people, destruction of land, hatred of the other, and division of our communities.

Let us remember that God's peace is established through compassion and justice.

Let us remember that God's prosperity is established by ensuring that we all have what we need to thrive.

God's love and abundance extends to all.

May we find the strength in ourselves and in each other to get organized and resist the ways of Kings and Empire.

May we always care for and have compassion for each other, especially those suffering and on the margins.

May we love and celebrate who we are and have the courage to come together across the ways that we have been divided.

In the abiding love of our ancestor, drawing power from the struggles for justice and freedom that came before us, we humbly pray.

Don't lose hope, we were made for these times.

*\*This prayer can be followed by the song, "We Were Made for These Times," featured on the next page in this faith resource.*

# We Are The Movement (and other arts & culture resources)

\*This song can be can be proceeded by the prayer above

## We Are The Movement

By Lu Aya

We are the movement  
Liberation moving  
For every single human  
We have come to win.

Learn: [bit.ly/WeAreTheMovement2026](http://bit.ly/WeAreTheMovement2026)

## No Kings! Song & Chant Sheet

Interested in more song & chant resources for your actions and movement spaces?  
Download the song & chant sheet [here](#)



**NO KINGS**

**Song & Chant Sheet**

\*Titles of Songs are hyperlinked to audio / video of songs  
\*\* This song + chant sheet also note in which setting a song will work best: Rally, Vigil, Sit In...

Songs compiled by the **KAIROS CENTER**  
KAIROS CENTER  
A RACIAL JUSTICE AND EQUITY CENTER

**Neighbor, Neighbor, Can't You See (call and response)**  
*March*

*The version of this song originated in 2014, when organizer Avery Bank heard an adaptation of the military cadence "What The Army Has Done To Me" at a Movement for Black Lives action in Vermont. "mama, mama can't you see what the system's done to me". At this action he encountered an army veteran who heard in this adaptation a connection between the state violence he saw in war, and the state-sanctioned police brutality directed at marginalized communities. Reflecting on the movement for universal healthcare in Vermont, Bank began to see politicians who deny citizens a right to adequate healthcare also as perpetrators of state violence. The song was then further adapted at an action taken to pressure Vermont's governor to fulfill a campaign promise to bring universal healthcare to the state, at which point the lyrics were changed to "neighbor, neighbor can't you see", reflecting solidarity across movements and communities who suffer the results of political negligence and state-sanctioned violence.*

Neighbor neighbor can't you see  
Democracy is what we need (2)  
Oh oh oh oh oh, this power grab has got to go (2)  
Healthcare is a human right  
That's why today we stand and fight (2x)  
Oh oh oh oh oh, healthcare cuts have got to go (2x)

Neighbor neighbor can't you see  
Social security's what we need  
Oh oh oh oh oh, these billionaires have got to go (2x)

Education is a right  
That's why today we stand and fight (2x)  
Oh oh oh oh oh, privatization's got to go (2x)

Neighbor neighbor can't you see  
Medicaid is what we need  
Oh oh oh oh oh, these cuts have got to go (2x)

Ain't no way we're backing down  
We're rising up the time is now (2x)

**Rich Man's House**  
*Rally*

By Minka Witz and the Economic Human Rights Choir of the New Freedom Bus Tour  
**Rich Man's House Oral History Video**

*Rich Man's House is a powerful song that was birthed by poor and homeless families of the Kensington Welfare Rights Union during the New Freedom Bus Tour in 1998. It is a song that lifts up the power of the 140 million poor and low income people in this country who are organizing to take back what is ours. This song has been sung at state capitals, civilian defense actions, mass meetings, bus tours and in homeless encampments to lift up our dignity and humanity as poor and dispossessed people in a cruelly unjust society. At the leaders of the New Freedom Bus Tour learned, the struggles they were facing in Kensington and the injustices that they were organizing to end were identical to the struggles that other poor and dispossessed people across the United States. Rich Man's House became a symbol for the capitalist system that has become all too comfortable with the death of our people at the hands of poverty, systemic racism, militarism and ecological devastation. The song became a declaration that we would no longer allow this death-dealing system to "walk all over me." We sing this song today to demand that our lives and our dignity be the guiding priority of our work to build the world our people need and deserve.*

I went down to the rich man's house  
And I took back what he stole from me  
Took back my dignity  
Took back my humanity (2x)

And now it's under my feet (where?)  
Under my feet (where?)  
Under my feet (where?)  
Under my feet  
Ain't gonna let no system walk all over me

Went down to the ICE office  
Went down to the DOGE office  
Went down to Congress  
Went down to the White House...

**Hands Off (call and response) (C minor)**  
*March*

By Joel McGlynn and Carrie Klein of Hot Glue & the Gun

*This song was originally written to be sung in the streets during the national day of action on April 5, 2025. On that day, thousands rose up across the country to confront the Trump administration and Elon Musk's ruthless assaults on Social Security, Medicare, SNAP, reproductive freedom, and immigrant and poor communities. From coast to coast, people took to the streets with rallies, marches, and pop-up protests to demand justice and fight back. Joel and Carrie led this song as part of the NYC march, raising their voices alongside the Kairos Center, NYC Poor People's Campaign, Iglesia del Pueblo, and others to lift a word of defiance and hope in the face of injustice.*

*basic riff for call and response*  
[Cm Bb F# G7] (walk down - in the manner of "16 Tons")  
bridge  
[F# G7] (hit and stop on F#)

Can Bb  
HANDS OFF! - (HANDS OFF!)  
Ab G7  
our DEMOCRACY  
HANDS OFF! - (HANDS OFF!)  
our DEMOCRACY  
HANDS OFF! - (HANDS OFF!)  
our BELOVED COMMUNITY

Social Security  
our Bodies  
our Workers  
our Trans Kids  
our Public Lands  
our Humanity  
our Farmers  
our Housing

bridge (every 3-4 times)  
Ab Bb  
our BELOVED COMMUNITY

Can  
our HANDS OFF!

**Trump, You're Kingdom Must Come Down**  
*Adaptation of the African American Spiritual "Satan Your Kingdom Must Come Down"*


Trump, you're kingdom must come down!  
Trump, you're kingdom must come down  
Oh I heard the voice of the people say,  
Trump you're kingdom must come down

Hatred, you're kingdom must come down  
Racism, you're kingdom must come down  
Poverty, you're kingdom must come down  
Greed, you're kingdom must come down

We'll shout, 'til we tear your kingdom down  
We'll shout, 'til we tear your kingdom down  
Oh I heard the voice of the people say  
We'll shout, 'til we tear your kingdom down

We'll pray, 'til we tear your kingdom down  
We'll march, 'til we tear your kingdom down  
We'll sing, 'til we tear your kingdom down

\*Can also use : gonna tear your kingdom down



# No Kings Bible Scriptures

## Texts from Prophets and About the People Getting Organized

**Context:** The prophets were not solitary orators, but leaders connected to movements of the poor and dispossessed. They were not just making generalized moral statements, but calling out very specific leaders and regimes of power, demanding deep transformative changes, and taking action to care for people and realize God's kingdom on earth.

### What Does God Say About the Extravagant Feasts and Ceremonies of Kings?

#### Amos 5:21–25

**I hate, I despise your feasts,  
And I will take no delight in your solemn  
assemblies.**

Yea, though ye offer me burnt-offerings  
and your meal-offerings,  
I will not accept them;  
Neither will I regard the peace-offerings of  
your fat beasts.

Take thou away from Me the noise of thy  
songs;  
And let Me not hear the melody of thy  
psalteries.

But **let justice well up as waters,  
And righteousness as a mighty stream.**

Did ye bring unto Me sacrifices and  
offerings in the wilderness forty years,  
O house of Israel?

#### Micah 6:6–8

6 “With what shall I come before the Lord  
and bow myself before God on high?  
Shall I come before him with burnt  
offerings,  
with calves a year old?

7 Will the Lord be pleased with thousands  
of rams,  
with ten thousands of rivers of oil?  
Shall I give my firstborn for my  
transgression,  
the fruit of my body for the sin of my  
soul?”

8 He has told you, O mortal, what is good,  
and **what does the Lord require of you  
but to do justice and to love kindness  
and to walk humbly with your God?**

# No Kings Bible Scriptures

## Texts from Prophets and About the People Getting Organized

**When our leaders claim what they do is holy and just,  
but ignore God's justice.**

### **Jeremiah 7:4-10**

4 **Do not trust in these deceptive words: "This is the temple of the Lord, the temple of the Lord, the temple of the Lord."** 5 For if you truly amend your ways and your doings, if you truly act justly one with another, 6 if you **do not oppress the alien, the orphan, and the widow or shed innocent blood in this place**, and if you do not go after other gods to your own hurt, 7 then I will dwell with you in this place, in the land that I gave to your ancestors forever and ever. 8 Here you are, trusting in deceptive words to no avail. 9 Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known 10 and then come and stand before me in this house, which is called by my name, and say, "We are safe!"—only to go on doing all these abominations?

**Wealth should not be concentrated in the hands of  
the few or those deemed "holy" but should be given  
to the people in abundance.**

### **2 Kings 4:42-44**

42 A man came from Baal-shalishah bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, "Give it to the people and let them eat." 43 But his servant said, "How can I set this before a hundred people?" So he repeated, "Give it to the people and let them eat, for thus says the Lord: They shall eat and have some left." 44 He set it before them; they ate and had some left, according to the word of the Lord.

# No Kings Bible Scriptures

## Texts from Prophets and About the People Getting Organized

**Judgement for those who concentrate wealth and  
deprive others of what we all need to thrive.**

### **Isaiah 5:8–9**

**8 Woe to those who join house to house,  
who add field to field,  
until there is room for no one,  
and you are left to live alone  
in the midst of the land!**

9 The Lord of hosts has sworn in my  
hearing:  
Surely many houses shall be desolate,  
large and beautiful houses, without  
inhabitant.

### **Isaiah 2:7–9**

7 Their land is filled with silver and gold,  
and there is no end to their treasures;  
their land is filled with horses,  
and there is no end to their chariots.

8 Their land is filled with idols;  
they bow down to the work of their  
hands,  
to what their own fingers have made.

9 And so people are humbled,  
and everyone is brought low—  
do not forgive them!

# No Kings Bible Scriptures

## Getting Free from Pharoah

**Context:** Those who fled Pharoah's Egypt, "were an extremely diverse group of people (the mixed multitude, Erev Rav) who didn't worship the same God when they found each other, but who built and constructed a new vision of God together, through discovering a shared identity. And they did this through songs like Song of the Sea, Song of Deborah, and Hannah's Song. The songs are inviting folk to be part of things." (Daniel Jones, from the Freedom Church of the Poor Kings Bible Study)

### God takes sides with the poor against the arrogant and mighty

#### 1 Samuel 2:3-8 (Song of Hannah)

3 Do not go on boasting so very proudly,  
Do not let arrogance come out of your mouth;  
For the Lord is a God of knowledge,  
And with Him actions are weighed.

4 The bows of the mighty are broken to pieces,  
But those who have stumbled strap on strength.

5 Those who were full hire themselves out for bread,  
But those who were hungry cease to be hungry.  
Even the infertile woman gives birth to seven,  
But she who has many children languishes.

6 The Lord puts to death and makes alive;  
He brings down to Sheol and brings up.

7 The Lord makes poor and rich;  
He humbles, He also exalts.

8 God raises the poor from the dust,  
He lifts the needy from the garbage heap  
To seat them with nobles,  
And He gives them a seat of honor as an inheritance;  
For the pillars of the earth are the Lord's,  
And He set the world on them.

# No Kings Bible Scriptures

## Getting Free from Pharoah

**God defines godself with justice and liberation.**

### **Exodus 20:2-4**

**2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;** 3 you shall have no other gods before[a] me. 4 "You shall not make for yourself an idol, whether in the form of anything that is in heaven above or that is on the earth beneath or that is in the water under the earth.



# What the Bible Says About Kings Study

This Bible study is intended to guide faith communities in deeper reflection on the issues of this moment while declaring NO KINGS!

*\*Click on each session to receive the digital download.*



## Session 1

**The Birth of a Movement: The Rise of the Apiru in Resistance to Kings**



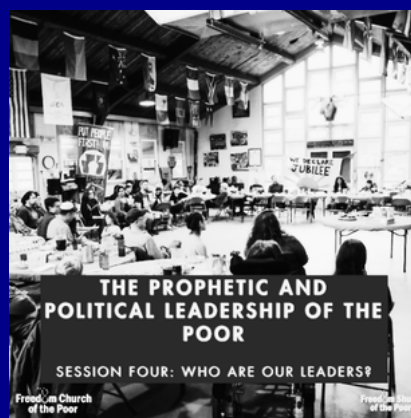
## Session 2

**Poor People's Prayers, Songs, and Struggles in Resistance to Kings**



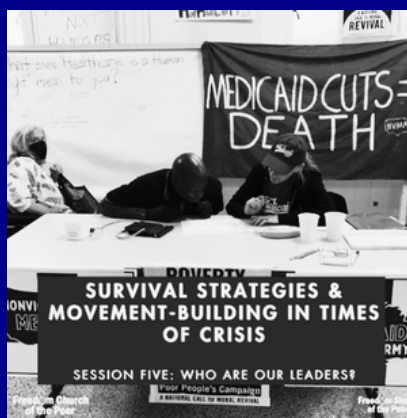
## Session 3

**Establishing the Kingdom: Who is the Temple for?**



## Session 4

**The Prophetic and Political Leadership of the Poor**



## Session 5

**Survival Strategies & Movement-Building in Time of Crisis**

Freedom Church  
of the Poor

Freedom Shul  
of the Poor



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FOR RELIGIONS, RIGHTS & SOCIAL JUSTICE

# No Kings Bible Scriptures

## Who Are Our Leaders? What The Bible Has To Say About Kings

Written by Daniel Jones, Freedom Shul of the Poor

**Context:** Daniel Jones, *Freedom Shul of the Poor*, shares in this open letter why it is especially important, in this moment, to reflect on the passages featured in the Bible study, "Who Are Our Leaders? What the Bible has to say about Kings."

The God of the Hebrew Bible is a God who is found, and whose will is revealed and served, in the struggle of poor and oppressed people to overthrow the unjust kingdoms of landlords and creditors. This God is one who accompanies and guides poor and oppressed people as palaces and temples are torn down, and as the armies of the rich and powerful are cast down to the bottom of the sea. Again and again, this God calls prophets to denounce and undermine kingdoms of exploitation - of hoarded wealth and organized brutality. This God doesn't dwell in luxurious temples, but alongside the movements of the outcast and discarded, the debtors and the impoverished, as they struggle to remake the whole of society into a home humane enough to allow the divine presence within it.

This Bible study series traces that experience of God as it finds expression in the books of the Hebrew Bible that deal most closely with the emergence of the revolutionary Israelite movement, the reaction and counter-revolution of the Israelite kingdoms, and the determined opposition of the early prophets. The focus is especially on Exodus, 1 & 2 Samuel, 1 & 2 Kings, and the prophets of the 8th century BCE (Amos, Micah, Isaiah, and Hosea).

The study group met throughout the Fall of 2024, during the height of the US presidential election, and this resource guide is being published in January 2025, just before the second inauguration of Donald Trump as president of the United States. This meant that as we were studying the Bible, and studying its ancient historical context, we were also of necessity studying our own economic and political realities today.

The struggle at the heart of the Biblical stories we were reading was over the question of who would dictate society's priorities: landlords, creditors, bureaucrats, and generals; or communities of farmers, shepherds, and manual laborers. The struggle waged by the ancient prophetic movements against the monarchies of Israel and Judah was over the basic question of how land and labor and the earth's abundance would be used: to feed

# Who Are Our Leaders?

and clothe and house and care for people, or to build palaces and temples, mansions and military garrisons for the elite. It was a struggle between forces in society with fundamentally different ideas of where God dwells, and whose side God is on: Does God bless injustice, and the hoarding of wealth, and dispossession, and narrow nationalistic militarism? Or does God command us to break every yoke of oppression, and care for one another, and give special concern to the poorest among us?

The struggle today is over similar questions: will society be led - and led to its destruction - by financiers, energy executives, speculators, war-mongers, and tech magnates, or will it be saved by the world's poor and increasingly economically outcast majority?

Kings of old and new, especially in times of profound crisis, have often put forward the most barefaced, self-serving, and extremist answers to these kinds of questions. Blasphemously, they claim divine support today for their plans to make the rich richer and to grind the faces of the poor into the dirt by attacking wages and health care, by making being poor a crime, along with waging political struggle, by carrying out mass deportations, and by denying the rights and the very existence of LGBTQ+ people. They claim a divine mandate to drive the nation and the planet onward into the catastrophes of climate crisis and world war.

The sacred texts highlighted in this study series expose the reality that these plans and policies - many of which have been pursued by Republicans and Democrats alike - are entirely contrary to God's will and God's teaching as laid out in the Bible. This is not the way laid out for us by the God who led the Israelites out of bondage, the God who called Elijah and Elisha, Isaiah, Micah and Amos. That God demands that we free those who are in chains, rather than fastening them more tightly.

As a new king is anointed in Washington, D.C. to reign over a society groaning under the weight of its own injustices, these stories from the Hebrew Bible provide us with comfort, and the confidence that comes with connecting ourselves to a legacy of struggle that stretches back over thousands of years. But they also provide us with warnings - we can lose, and we can fail. They provide us with a breadth of moral and political vision: we are not fighting against one individual, or political party, but against an entire edifice of injustice that has to be dismantled and reconstructed on new foundations. And they provide us with instruction and guidance on how to organize ourselves, on where and how to build power and strength, on where to find God and how to walk with God toward freedom.

