Documents, Speeches, and excerpts from
The Lost Scrolls of Poverty
Performance
On
March 11, 2005
in
Wilson, North Carolina
PROCLAMATION

WHEREAS, America is a great nation of prosperity and substance; and

WHEREAS, America is a country set forth with the promise for pursuit of happiness and equal opportunities for all mankind; and

WHEREAS, significant strides have been made to establish equality for all; and

WHEREAS, poverty and illiteracy still plague our communities; and

WHEREAS, the purpose of The Day of the Poor is to improve and promote understanding of the economic disadvantage of the poor.

NOW, THEREFORE, I, C. BRUCE ROSE, Mayor of the City of Wilson, North Carolina, do hereby proclaim March 11, 2005, as

"The Day of the Poor"

and urge all of our citizens to join in the observance of this occasion and to commemorate this event with appropriate activities.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed the seal of the City of Wilson, North Carolina, this the twenty-third day of February in the year of our Lord two thousand and five.

__________________________________________
C. Bruce Rose, Mayor
Permission from Tenants  
To close Manchester Street off from thru-traffic  
March 11, 2005  
(Only one signature per household needed)  

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<thead>
<tr>
<th>Name(Print)</th>
<th>Signature</th>
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<td>James</td>
<td>Haskins J. H.</td>
<td>501 Manchester</td>
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<td>Calvin</td>
<td>Smith</td>
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<td>Doris Lucas</td>
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<td>Willie Lucas</td>
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<td>Tony Farmer</td>
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28. Jose Reyes Jr. R.C.
29. Lee Hinnant
30. Sadie Farmer
31. Donna Jones Jr.
32. Annie Williams
33. Willie James Williams
34. Linda Williams

Address
532 Manchester St.
534 Manchester St.
529 Manchester St.
404 Manchester St.
400 Manchester St.
305 Manchester St.
The Lost Scrolls of Poverty

The Performance

Characters in order of Appearance

The lineup for the March
Damalya Malanha-Nancy
The Seer-Doris
Little One-Taylor
School of the Prophets of Gerbodue-Frances
Time Bearers-Yolanda, Alexis, Alexandra
Sky Dwellers-Aaron
Well Whispers-
Priest of Religious Affairs-Wendale Spivey
Minister of Education-
Seven Readers of the House of Zeuron-Louise, Brenda, Ann,
Mourners
The Band
Mother and child-Sharon-Diego
The Male Rapper-Eddie
Freestyle Rappers

Ceremony
Choreographer-Erica
Timebearer
Sky Dweller
Seer
Little One
Seven Readers of the House of Zeuron
Damalya Malanha

Feast of the Dispossessed
Artist Performing-Quineice
Nahum
Eddie Cain
Manchester Z
Act I-Scene I
The people have gathered in the streets at Piney Grove Baptist Church. This is where the pilgrimage will begin. The pilgrimage is symbolic of the walk of like sufferers. There was the March on Washington lead by Martin Luther King, March at Selma, The Million Man March. Marches are symbolic of the notion of a forceful protest and call to action. The march is in remembrance of a warrior, one who sacrificed her life for the truth to be released through and by the scrolls delivery to the hands of the original bearers who defected from the House of Zeuron. She marched from the House where she served and walked 40 miles east of Mantukli to deliver the scrolls.

The mourners are wailing in a synchronized chant.

Act I-Scene II
Priest of Religious Affairs begin to preach a sermon as the crowd begin to walk. He is into his sermon only five minutes when the band comes up from behind him playing loud, and it would appear interrupt the minister, who continues. The band performs a number as the minister gets louder. The band completes the number without interruption.

The band fades out, the minister continues.

Act I-Scene III
A woman enters dragging a child, and walking furiously in and out of crowd, weeping. She appears to be a young woman of the age of approximately 25-27 years old. She is trying to find out where the speaking is coming from. She tugs at individuals, as she walks toward front, following the voice. She is crying out, blurring, “What are you trying to say? Preacher, what are you saying? She has not approached preacher at first. What should I do to feed my child? Can the words you speak bring comfort to the hunger he feels? I have no way of providing for him. She falls on the ground, and continues to weep.

Choir enters, they gather around her. They sing “Jesus can work it out.” She is comforted and the pilgrimage continues.

Act I-Scene IV
As the walk proceeds 10 protesters with signs enter protesting poverty, and around the same time 10 homeless people just walking, very slumped over. One or two are pushing grocery carts, with trash bags in.

Both groups join the march.
Act I-Scene V
Three freestyle rappers are battling in the street with the demeanor of thug. They group of marchers come upon him, and the Minister of Education begin to inquire of him his educational position. The minister begins to lecture them about the reason they should be in school, and how it helps our race look better.

The outspoken of the group Eddie "Cain" says to the minister that they are from the school of hard knocks, and begins to rap.

The walk climates at the gathering place and the crowd is seated.

Act II-Scene I
The scene of the ceremony is a gathering of the great minds from every part of the world, to witness the celebration of the long anticipated discovery of the lost scrolls, and to continue the dialogue of resolving the issue of poverty in light of this new information. The Seer-Doris is in charge. After the people have settled down from the march in their seats, the actual attendees to the summit still fellow and congregate, moving about, even with audience, thanking them for partaking of the summit also.

The Seer says to the entire cast who have gathered, "You know why we are here, we have found the long anticipated scrolls of the children of the sun. They will reveal to us a truth that will raise a nation on her feet. The choir breaks out with King of Kings. The scrolls are laid upon the back of a poor woman in the crowd who is beckoned by the Seer to come. The Seer begins to engage the crowd with the question, "Who can bear this burden alone. As the scrolls are piled on her she falls to the ground, and someone else assist her. This ends in step with the end of the choir singing.

Act II-Scene II
A choreographed number is performed by choir, demonstrators, homeless people, little one, mourners, etc.

Act II-Scene III
The Seer calls upon the summit leaders to give a five point message, then the readers who are descendants from the defected houses of Zeroun. The keynote speaker completes the ceremony.

Act III
The scene of the Feast of the Dispossessed is more relaxed. It involves eating, and fellowship. Groups will be performing.
Read From 2Chronicles 7:14-15

To the God who kills and makes alive,
Who brings down to the grave and brings up,
Who makes poor and makes rich,
Who brings low and who lifts high,
Who raises the poor from the dust, and
Who remembers the lonely and forgotten.

I pray that God who lighted every soul will fill this house with hope
And lift up those who wander from pillar to pole with no certain future.
Let the hands that have held the soul captive to poverty be broken upon the ground,
Upon the heads, upon the soil of the minds and upon the potential of
Let the waters of God cleanse and purge the ground of the stench of greed and
Humanity forgotten. And may the God of redemptive mercy
Restore us again to the beauty of “love thy neighbor” and do good to all mankind.
As an oracle of prophetic authority, I pronounce this land healed.

The House of Bethlorna

From the Book of Promise

Since the beginning of our sorrow for you, we made sacred vows and sealed them with the blood of the martyrs of the House of Bethlorna—many of who existed only to protect the archives of our ancestors. These spared not their own lives, and now rest with the fathers.

On that fateful day when the High Priestess of the House of Zuron—our foremother the edit of ascendency in the presence of the universe and the planets and brought all of this misfortune to bear on our heads, we recorded the first of a cord of promises to our descendents and upon these three hinges all that is written in the book of promise throughout the history of our travail.
To the Children of the House of Bethlorna, 47 BC on the border of Keshnol before witnesses that bare the mark of the Moon:

We hereby promise to reverse the word spoken against Bethlorna and the House of the Seven Cords and to rewrite our own destinies according to the revelation of truth.

To assure that the children of the House of the Seven Cords are thoroughly educated in the conspiracy of the Sun to hold the light of the moon captive to an eternity of scorn.

To leave none of our children victims to beggary existence, waiting for the crumbs that fall from the feast of Banaal. We will strengthen ourselves through unity and work forcibly for those less inclined to fight. Until we can all celebrate, we are all still prisoners of the night. But we will never give in to less than our birthright.

Requiem for the Dispossessed

The House of Mortal

The Pied Piper played and we danced to solemn rites that had no melody for ours was a life punctuated by ambiguities:

Last hired, first fired, felony convictions for misdemeanor crimes, education deferred to illiteracy, truancy, low test scores, left behind, minimum wage, maximum fines, low income, high risk factors, excuses never fixed;

Violence at the front door, swindlers at the back, bullies, dope heads, brain dead on crack; ghetto cartels, drug deals gone bad, drug busts, drive by pushers, seeking fast cash; turf wars, bullets flying, pimps and prostitutes, addiction, affliction, underage recruits; police brutality, cover-ups, slaying of the innocent, cops on the take, jails in walking distance;
The House of Shemath

From the Book of Letters

Dear Lord Raptor,

I am writing to you with much hope that this letter like others will not be intercepted before we meet after the feast of Banaal. I call you Lord though in the eyes of others you have lost your place. They speak of it often in the courts as I stand quietly abiding in the task that has been set before me. I would rend them to pieces if it were not for the plan. Even this letter poses great danger to your life and mine and for the House of the Seven Cords, but in the words of one of the ancient fathers, "all that is necessary for the triumph of evil is that good men (and women) do nothing."

I have chosen this day to deem my life and our love a worthy exchange to right the wrong I witnessed when I served you and the others at the banquet table with your mother Zereth. The laughter and evil mockery that filled that great ball room when your clan feasted and danced at the ritual feast of Banaal. It echoes even now in my mind and the sport and the mischief of the children who grew up languishing on velvet-lined pillows until noon now labor from dawn to dusk in the tortuous salt beds of Nabothal, denied their own names and the right to be called royalty. The betrayal cannot be denied, but who am I to speak of such things. If I had known I would have murdered Zereth in her bed that same night she spoke the edit of ascendency in the presence of the universe and brought all this misfortune to bear on our heads. But everything has its time, its place in the divine sphere of sowing and reaping. I would have not guessed that a woman of such kind words and gentle glances could birth such an evil conspiracy. I was much deceived, but I will say no more of that. The time has come to reverse the edit and redeem the House of the Seven Cords. I send my love before me to bear you up and to protect you in the
unfortunate event that this letter is intercepted and we miss our connection at the Catacombs. I am but a maidservant, but my father was a great warrior the House of Shemath. I call upon his strength and upon our love denied to endure the agony of this day—this glorious day when the promise of the scrolls and all that is written therein shall vindicate our love and restore the birthright of the dispossessed.
March 2, 2005

Bennington High School
4510 Old Stantonburg Road
Wilson, North Carolina 28585
Attn: Keith Greene

My name is Nancy Wellington Bookhart, and I am asking for your participation in a March Against Poverty on March 11, 2005, at 4:00 p.m. I will be presenting the theme with performances from a theatrical group out of Atlanta, and some areas performers. I was hoping to have your band as a part of this great event.

The notice of invitation is not providing as much time as I would desire, but I am hoping to still have some representation from you. The time of the performance is 4:00 p.m. on that day in Wilson, North Carolina. We will be marching from the corner of Carolina and Vick, at Piney Grove Baptist Church. Mayor Bruce Rose has declared this day as ‘The Day of the Poor’, and will read a proclamation, accordingly.

I was raised in Wilson, North Carolina, on Manchester Street, then at the age of ten years old I relocated to Virginia with my family, but 530 Manchester Street has never left me. Such an impact was forged in my heart and spirit, I had to return.

I wanted to return because this is home, and I wanted to come home. I am presenting the theme of poverty in a theatrical way, and even fantastical, but poverty is neither a performance, nor is it a dream. I know without persuasion that lives, as mine will be overtaken by this epidemic, and some lives ravished.

Please contact me at (706)294-1369 cell, or (706)860-3323 home. I appreciate your support.

Sincerely,

Nancy Wellington Bookhart