

PRAYER

by

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The chiming of bells on a Sunday
is a call for the faithful to turn
their eyes full of reverence up in the skies
and thankfully pray to be heard

But there haven't been Sundays for years
Though the change is barely perceived
And the noise of the chainsaw persists
And the muffled, exhausted Lungs wheeze

Though bells are ringing
And we all know for whom

Above their graveyards hover the birds
(no memorial 'll be built for their deaths)
Sentient saplings, poisoned they wilt
And no one decides it's high time!

Bells are ringing
And we all know for whom

After all, there will come a time
When everything will stop growing
Until the last of us
Is
gone.

“Prayer” is a song about environmental degradation caused by human activity. More specifically, it broaches subjects such as deforestation and air pollution while its point of focus is personal initiative and action. Concerning the lyrics, it is important to understand the concept behind the first stanza; it recreates with a tint of irony the conventions of the Christian religion about prayer in the image of Sunday bells that invite the faithful to pray (1-4). The beginning of the second stanza, however, overturns and distorts the peaceful image, as “there haven't been Sundays for years” (5), for Sunday is supposed to be a day of bliss—but how could there be blissful days when everything that follows in the song takes place? Also, it is inferred that prayer needs to be reinvented, that is to say, the faithful should cast off passivity and take action, rather than rest in their being “heard” (4). In that context, the bells are ringing for everyone.

The introduction of the song is taken from an old cassette with pieces of music played on a “Hawaiian” guitar (Havaya in Greek, closely related to country’s steel guitar) by my grandfather. The specific musical part is taken from an otherwise previously unrecorded and unpublished song called “Prayer,” which I thought was the most suitable in theme and tone to introduce and to entitle my creative project.