



Break the Silence Sunday

28 April 2019



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This resource guide can be downloadable online at

<https://sa.uca.org.au/BreakTheSilenceSunday>

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The Uniting Church SA Communications & Events team.

Synod Resolution about *Break The Silence Sunday*

At the Special South Australian Synod meeting held on 9 February, 2019, it was resolved to adopt that the 4th Sunday in April (or another suitable Sunday), be set aside for “*Break The Silence Sunday*”. The following is the official minute record of the decision:

Members of the Special Synod meeting agreed by consensus that (S19.23) the SA Synod resolve to:

ADOPT the 4th Sunday in April or another suitable Sunday as ‘*Break The Silence Sunday*’ to provide an opportunity for UCA congregations, faith communities and organisations associated with the Uniting Church with opportunities to open up a dialogue within the Church about rape and sexual assault.

- 1. ACKNOWLEDGE the reality of rape and sexual violence in our world;**
- 2. SUPPORT survivors by creating a place where they can tell their stories, feel loved and supported, and find encouragement on their healing journey;**
- 3. COMMIT ourselves to the work of changing the world and creating a future.**

Safe Church: *Uniting Church SA Safe Place Statement*

“The Uniting Church in Australia believes that all people are made in the image of God and as such we should accept every individual regardless of race, age, creed or gender.

As a Christian community, we believe that God reaches out to us in love and acceptance and that our relationships with each other should express love and respect and not be abused.

As a community of faith we are committed to providing a place in society where human beings can explore what it means to be made in the image of God.

As an expression of this commitment, the Uniting Church in Australia recognises its responsibility to provide worshiping and pastoral communities that are free from abuse and that provide safe environments for all people to explore and express their faith in the Gospel.”

A Prayer To Begin

As you begin planning for *Break The Silence Sunday* you may feel many things, wondering if you can bring this word of hope to your congregation, and how they will respond when you do.

You could be wondering what kind of stories will be shared with you, and if you will be able to hear them with your whole heart.

You might be afraid of not knowing answers that you think are needed by those who come to you with questions about this day, with stories of their own, with fears and insecurities.

You might be hearing the voice of that parishioner who asks, “Why do we have to do this *again?*” and you’re trying to find the words to tell them that the reality of rape and sexual violence need to be confronted over and over again until justice is done.

Whatever you’re feeling, and thinking, please don’t panic. This is a journey, and every step counts, no matter how tentative. So sit in a comfortable place, take a few breaths, and then pray this prayer for yourself..

A Prayer For Hesitant Clergy by the Rev Don Niederfrank

Divine Companion, you have encouraged and comforted me
at so many times,
in so many places,
with so many persons.

One more time, I ask, though afraid even in my asking,
be with me.

Strengthen my trembling knees,
that I may stand with those who have too often and too long stood alone.

Call to me in the tumult of my self-focused anxiety,
that I may bring your Presence, your Peace, to those whose terror is real.

Deliver me from my silencing fears
that I may speak your Word.

Holy Shepherd, I am yours. Send me to those you love.

Introduction to the 2019 *Break The Silence Sunday* & Notes For Worship Planners and Leaders

What is *Break The Silence Sunday* (BTSS)?

BTSS provides the impetus to open up conversation within the church about rape and sexual assault. This could relate to domestic violence, or it may be rape and sexual assault by strangers, striking at random in the community.

The *Break The Silence Sunday* initiative first began in the United States in 2016. It was a result of a variety of faith communities coming together, each with a deep appreciation and experience of the wisdom in the breadth of the Christian tradition. The idea of creating a dedicated Sunday in the church calendar, the Fourth Sunday of April each year, has now extended globally.

At the Special South Australian Synod meeting held on 9 February, 2019, it was agreed to adopt this date (28th April for this year or another suitable Sunday) for '*Break The Silence Sunday*'.

Congregations are encouraged to explore, within the context of worship, how the voice of survivors may be heard, honoured, and their pain acknowledged. The community is encouraged to explore ways to commit itself to the work of ongoing reflection, support, and social change.

Prayers, litanies, reflections, scripture ideas, sermon starters, music suggestions, and more are provided in the following pages of this resource guide, which can be adapted to suit particular faith communities and contexts. It may shape part, or all, of the liturgy prepared for worship.

It is anticipated that faith communities will:

- acknowledge the reality of rape and sexual violence in our world;
- support survivors by creating a place where they can tell their stories, feel loved and supported, and find encouragement on their healing journey;
- commit ourselves to the work of changing the world, creating a future world free from rape and sexual violence.

It is a journey, small steps along the way to 'Break The Silence' and to commit to change.

Why does this matter?

Sexual violence¹ is highly prevalent in our society. 'Sexual assault' covers a wide range of unwanted sexual behaviours that are often used by offenders as a way to assert power and control over their victims. Yet forms of sexual violence such as

¹ <https://aifs.gov.au/projects/sexual-violence-research>

child sexual abuse, sexual assault and sexual exploitation remain some of the most under-reported of serious offences.

Research has found that many people in the community hold attitudes and beliefs that justify, conceal, excuse, or minimise sexual victimisation. Victim/survivors often do not speak out about these experiences because of fear, shame and the lack of community understanding about the range of circumstances in which sexual violence occurs, and its impact on victim/survivors.

Sexual violence often intersects with other forms of harm such as family and domestic violence, bullying, and interpersonal violence more broadly. Sexual victimisation also has complex relationships with mental health, relationships, parenting, alcohol and other drugs, and social disadvantage. These intersections can present challenges for prevention efforts, policy development and service responses.

Sexual violence is a major health and welfare issue. It occurs across all ages, socio-economic and demographic groups but mainly affects women and children. Indigenous women, young women and pregnant women are particularly at risk.

Almost 1 in 5 women (18%) and 1 in 20 men (4.7%) have experienced sexual violence (sexual assault and/or threats) since the age of 15. Over a lifetime, that statistic rises to 1 in 4 women who will be a victim of rape in their lifetime.²

What those statistics don't tell us though is how many rapes go unreported because of a victim's fear, sense of shame, and overwhelming societal pressures. How many people aren't able to talk about what has happened to them? Don't have a safe place to tell their story?, and don't have someone they can trust to tell their story to?

Support workers say the number of offenders facing court and receiving prison sentences is too low. The figures show the likelihood of a sexual assault offender serving a prison sentence is pretty low, especially because it's believed that most sexual assault incidents are not reported to police. Everyone reacts differently to sexual assault. All of the following responses are normal:

- Shock and denial
- Fear - fear of the offender, of being alone, or of not being believed.
- Silence - unable to talk about the assault, or to describe what it feels like to have been assaulted, out of fear of being judged.
- Anxiety - feeling unsafe or unable to relax.
- Depression or sadness

² Australian Institute of Health and Welfare 2018. Family, domestic and sexual violence in Australia 2018. Cat. no. FDV 2. Canberra: AIHW. This report is available to download on www.aihw.gov.au.

- Guilt and blame
- Low self-esteem, loss of self-confidence, feeling ‘unworthy’, ashamed or ‘dirty’
- Isolation - wanting to be alone, to isolate yourself from family and friends.
- Nightmares and flashbacks - images and memories of the assault intrude on your daily life and sleep.
- Mood swings changing quickly from anger and rage, to tears and despair, and back again.
- Loss of confidence to do your work or study, or lack confidence with friends or your partner.
- Loss of trust of people in your social circle or family.

What, in the midst of all this, has the church done to respond?

Sadly, the answer is not much.

The Uniting Church is associated with organisations in the UnitingCare network which respond to those living with the reality of sexual assault and rape. But as a church, we haven’t wanted to wade in, thinking that the topics of rape and sexual violence are simply too difficult, too personal and private, too overwhelming for the church to take on. Clergy (quite rightly) acknowledge that it is usually beyond their professional capacity to deal with the complex physical and emotional consequences of sexual assault and rape.

Perhaps we wonder how we will respond to the intense emotions of survivors - guilt, shame, fear, anger, anxiety, and more. Or we prefer the focus to be on education, discounting the lived experience of survivors sitting in our pews who need the love and grace of the church to help them along their healing journey.

Break The Silence Sunday aims to help reach out to survivors in the church and community, and speak out, clearly denouncing rape and sexual violence as crimes against the body of God.

There is no doubt that this is hard work, and you will need to do a lot of preparation – of yourself, of your worship team, and of your congregation/community.

Everyone needs to be made aware that *Break The Silence Sunday* will be observed, that explicit words like rape and assault may be incorporated into the liturgy. They need to know that worship will likely be emotionally challenging, regardless of the specific words used, because you will be talking about things many would rather never speak of.

Planners will also need to do some after-care – for yourself, your worship team, and your community. Take the time you need to think, pray, and reflect on how the observance of *Break The Silence Sunday* went.

Make sure you know your local resources for survivors who may come forward and need help accessing clinical help, and then offer to go with them, or meet them for coffee, or simply be with them.

When a survivor shares their story with you, be gentle and remember that they are trusting you with some of the hardest parts of their life, hoping that you will be the living presence of God in their lives.

Through all of this, keep in mind that *Break The Silence Sunday* is a movement and a work of hope. It is a movement, a journey, and it takes time.

We believe that, as individuals, as congregations, and as the wider church we can do better to support survivors, creating space where they feel safe sharing their stories, and honouring their courage and resiliency. For the church to be a place where survivors can be heard, and respected, and supported in their journey.

We can find new ways of thinking about, and talking about our faith that doesn't glorify suffering and doesn't perpetuate the abuse that so many have suffered. We can work together to change the culture that allows sexual violence to happen, building a future where survivors can share their stories without shame, and where all can live free from sexual violence.

The suggested date for *Break The Silence Sunday* is the fourth Sunday of April, but another date can be chosen. Feel free to pick a time that works best for your community. An alternate date could be the third or fourth Sunday in November. Significant dates in November include: White Ribbon Day (22 November, 2019) and the International Day for the Elimination of Violence Against Women (25 November, 2019). Whatever date you choose please feel free to adapt these materials, use them for inspiration, and craft whatever you need – worship, prayer, study – that best fits the needs of your community.

Sample Newsletter Article & Bulletin Announcement

You've probably heard of the **#MeToo** movement, women and men speaking out about their experiences with sexual harassment, abuse, and violence. Every day, courageous people are speaking out, but it is not enough for them to do so.

We too, as people of faith, must be courageous.

The survivors of sexual violence are our friends, neighbours, colleagues, family, and members of our congregation. They need us to help them, to listen as they speak out, to create a place where their stories can be heard without fear, or judgment. They need us to witness with them to the pain of their stories, and to stand with them, reminding them of the healing love of God.

Join us for *Break The Silence Sunday* on _____(date)_____.

In worship we will acknowledge the reality of rape and sexual violence.

We will commit ourselves to being a listening people, trusting in the good news of God's love and grace, and a people dedicated to changing the reality of violence in the world.

This service will name truths and may be difficult and challenging. It will also be an encouragement to survivors who are part of our church, our community, and the world.

Parents may need to consider if their children will be present for the service, or if another program might be offered for them for some or all of the service.

If you have questions or concerns about the service, or if you would like to help with worship leadership, please contact _____(name of Minister)_____.

Biblical and Theological Background

The scriptural testimony of Genesis (1.26-27, 5.1-2, 9.6) as well as Psalm 8.3-8, James 3.9 and others declare that all humanity is created in the very image of God, the human body being holy and sacred. Following in this scriptural tradition, the theology and practice of the Uniting Church in Australia affirms the sacredness of all bodies. Violations of any human body, particularly the intimate nature of the violation of rape and sexual violence, are therefore violations against the image and body of God.

In addition, the testimony of 2 Corinthians 5.17 declares that through faith in Jesus Christ we are all a new creation, and in numerous healing stories in the Gospels (Matthew 9.20-22, Mark 5.25-34, Mark 10.46-52, Luke 17.11-19, and Luke 18.35-43) Jesus reaches out to those who are in need of healing and hope with the words, “your faith has made you whole”. Speaking the truth of our stories is a part of what can save us, can restore our bodies and our relationships with God and with others. The community of the church can offer a powerful place for stories to be told and honored, and for healing to begin, but only if the church is willing and able to listen. Survivors need the listening heart of the church’s community to support them in their healing journey.

Finally, in Judges 19 the story of rape and violence ends with a clear call to the faithful to, “Consider it, take council, and speak out” (Judges 19.30). The church is called to nurture and care for those who suffer at the hands of others, and to speak out about injustice. Instead of supporting the wounded, the church has perpetuated theologies that do additional damage, including those that glorify suffering, leave survivors believing they should stay in abusive relationships, and advocate for unconditional forgiveness of perpetrators.

Too often, historically, the church has chosen silence when face-to-face with survivors of sexual violence instead of bravely and courageously supporting and nurturing survivors, and speaking out against the violence that was perpetrated against them.

Scripture Reflections

Isaiah 43.1-7

One of the things many survivors struggle with is feeling as if what happened to them has damaged the core of who they are, that the violation of rape and sexual abuse has made them damaged goods, unclean in the eyes of the world, and unworthy in God's eyes.

This passage from Isaiah offers a powerful reminder that God has called each of us by name. Each of us is personally claimed by God, so that whatever challenges might come in life we are secure in God's care for us, a God who will be with us always. In addition, many (most) survivors ask where God was when they were in the midst of their trauma, and where God is now that they are trying to heal.

Without dismissing the pain, this passage reminds us that God is with us when the rivers overflow, and when the fires feel as if they will consume us. God is with us in the midst of the suffering, continuing to claim us as God's very own, and perhaps in that there is hope, a realisation that God stands with us, weeps with us, and holds us in the darkest moments of our lives.

Psalm 121

This is a traveler's song, perhaps meant for those who were making the pilgrimage to Jerusalem for the celebration of the Passover, or another festival. It is an important psalm for survivors because the work of healing is a journey, the journey of an entire lifetime.

Healing from rape and sexual violence is not something that can be accomplished by checking off a series of steps and then leaving it all behind. Instead, it is a journey full of U-turns, and pitfalls, moments of great clarity, and moments when it feels like all the work has been for nothing and you're right back where you started. In all those moments, the psalmist reminds us that God will never tire of walking with us; will be with us in the heat of the day and in the depths of the night; will keep our lives through whatever challenges may come.

Much like the passage from Isaiah, this psalm is a reminder that God is with us in the muck of life, carrying us when we feel like we can no longer carry ourselves. How might the church model this kind of journeying together in supporting survivors?

Luke 13.10-17

In the midst of his travels throughout the region of Galilee, Jesus comes to a particular synagogue. It happens to be the Sabbath day, and Jesus meets a woman who has been unable to stand, completely bent over, for eighteen years. Immediately Jesus calls her and frees her from her illness, laying his hands on her and straightening her spine. The leaders of the synagogue don't celebrate with the woman, but demand to know why Jesus would break the law by curing her on the Sabbath. Jesus calls out their hypocrisy saying that eighteen years is long enough and that this woman should be set free from her struggles, particularly on the Sabbath, a day dedicated to the God who desires our wholeness.

A survivor of sexual abuse shares her reflections on this scripture:

“As a survivor, I both love and fear this scripture. The fear comes from the idea of brokenness, of this woman's infirmity being used as a direct parallel to being a survivor. I already struggle with feeling broken, less than whole, impure, and more. I don't need the scriptures to reinforce those feelings, and I surely don't need a preacher to go on about how if I just trusted in God enough, or believed in Jesus enough, then I would be freed from all those feelings, that I would be as whole and healed as the woman in the scriptures.

“But there is also great hope in this scripture, that in coming to God, in standing in the synagogue where God's people gather, in being seen and known by the Holy One, I and other survivors might begin the process of becoming whole, and healed, and standing up straight for the first time in many years. When I read this scripture I think of the idea, “If not here, where? If not now, when?” Shouldn't the children of God come to the church for healing, to be seen and known as they are, and to be freed from what has kept them bent over with shame and fear for all these years? Shouldn't the children of God come to the church on the Sabbath day itself, when the presence of God is felt more keenly, when the holiness of all whom God has created is known more clearly, that their stories might be heard in love, and transformed with grace?”

Liturgy For *Break The Silence Sunday* ~ April 28, 2019

Notes: Unless otherwise noted, prayers are originally written by the Rev Moira Finley.

All songs and prayers are suggestions.

Musical Prelude/Opening music/choruses

Welcome

Welcome to worship. Today we stand with our sisters and brothers who have been victims of rape and sexual assault. We witness to their pain, and their strength; to their questions, and their faith; to what keeps them up at night, and what they need from us, as individuals and as communities of faith. Today we break the silence of complicity and fear, and through it all trust in the good news of God's incredible love for us, and for all the world.

Call To Worship

We come this day trusting in God's grace,
confident of Jesus' love,
and aware of the Spirit's guidance.

We come this day anxious and unsure,
hurting and frightened, confused and hopeful.

We come this day to listen,
to hear, and to speak out.

We come this day to Break the Silence!

Gathering Prayer

O God, Life giver, Pain bearer,
You know what our siblings
hold in their hearts, and minds.

Open us, Holy One.

You know the things they are afraid to speak,
because they have been silenced by their own shame,
and by our discomfort and fear.

Open us, Holy One.

Open our hearts, our minds, and our spirits
to the stories of those who have survived
the worst we do to one another.

Open us, Holy One.

Open us that together
we may listen with compassion,
and speak with conviction
that we may no longer be silent.

Open us, Holy One. Amen.

Gathering Song

Breaking The Silence: A Time For Prayer

Silence in worship can be powerful, a time for people to listen to the voice of their heart and soul. However, this is Break The Silence Sunday, a time to no longer keep silence. This time of prayer seeks to provide some silence, acknowledging the reality of rape and sexual assault, but also breaking the silence of our complicity. In Australia, sexual assault happens once every 21 minutes (on average). That is, once, every twenty one minutes...

a silence of 21 seconds is held, then a bell is chimed

Once, in every twenty one minutes someone in Australia is sexually assaulted, and the church has been deafeningly silent.

a silence of 21 seconds is held, then a bell is chimed

Survivors have been shamed into silence, afraid to speak the truth of their experiences. When they have dared, they have been met with pity, contempt, hurtful and dangerous theologies, and victim blaming.

a silence of 21 seconds is held, then a bell is chimed

The time for our silence as the church is over. Rev Dr Martin Luther King, Jr once said, "In the end we will remember, not the words of our enemies, but the silence of our friends."³

It is time for us, the body of Christ, to recognise those who have experienced rape and sexual assault, and to be outspoken about this violence. It is time for us to open our hearts, our minds, and our churches to the stories of survivors, to share with them the hope of God's grace that is with us in our moments of deepest despair, and can in time bring hope.

a silence of 21 seconds is held, then a bell is chimed

Now! Now is the time for us to break our silence!

a bell is chimed

Song Response: refrain to "You Are Mine" by David Haas or a Taize song

Invitation to Confession

We have, as the church and as its individual members, too often been silent when the lives of those who we know have been shattered by sexual violence. We have shied away from those who would share their stories, afraid of what we might hear, of what it might mean for us, and for our lives. We have been quick to ask questions - what were you doing, what were you wearing, why didn't you fight back - placing blame on survivors instead of where it belongs, with the perpetrators. Together, trusting in God's grace, let us confess our responsibility in creating and perpetuating a culture of silence.

³ Martin Luther King Jr. "The Trumpet of Conscience" Steeler Lecture, November 1967.

Unison Prayer of Confession

God, we confess that we put stumbling blocks
in the path of those who need to share
their stories of rape or of abuse,
of incest or of cyber-shaming.

We put the block of disbelief,
the block of our own discomfort
at visualizing sexual violence
and our own discomfort
at not knowing how to fix everything.

We put the block of liking church
to be vague and happy,
the block of blaming the victim,
the block of “you should have been careful,
found different kinds of friends,
worn different clothes.”

We put the block of insecurity,
the block of “I’m in too deep here -
please tell a counsellor,”
the block of “get over it,”
and the block of “aren’t you over it yet?”

God, we confess that we are so proud
about not throwing the stones
we never notice that people
stumble and fall
on the way to our church door.

(Rev Maren C Tirabassi, © 2015, used with permission)

Assurance of God’s Grace

Christ who named putting stumbling blocks in the paths of little ones as the most serious of sins, affirmed that giving one cup of cool listening is worth a world of blessing. We are forgiven, and given a chance to listen and love again.

(Rev Maren C Tirabassi, © 2015, used with permission)

Hymn: O God, When Trust is Shattered

Tune: PASSION CHORALE 7.6.7.6 D (“O Sacred Head, Now Wounded”)

Text: Copyright © 2018 by Carolyn Winfrey Gillette.

Reading: John 20: 19-31 (Revised Common Lectionary for 28 April, 2019)

Song: I Love To Tell The Story: Re-sung For *Break The Silence Sunday*

Sermon/Reflection/Stories from Survivors

The Revised Common Lectionary Gospel reading for 28 April 2019 is Jesus appearing to the disciples after the resurrection. In his risen life, he bears the scars of his woundedness from the crucifixion. You may like to read two reflections on this text as sermon seeds.

Sermon Seeds 1: **#HimToo** – why Jesus should be recognised as a victim of sexual violence

<https://theconversation.com/himtoo-why-jesus-should-be-recognised-as-a-victim-of-sexualviolence-93677>

Sermon Seeds 2: Thomas: Surviving Our Scars

<https://www.faithgateway.com/thomas-surviving-scars/#.XKMXDi17GYU>

Song suggestions

“God Is Holding Your Life” *by Richard Bruxvoort Colligan*

“We cannot measure how you heal” *Words by John Bell*

A Time of Prayer

Holy One, you filled the world with your love, and your Spirit,
breathing into each of us the breath of life.

You named each of us, and claimed each of us as your very own,
but some of us, some of your beloved children
have been hurt, deep in their souls.

They have experienced great violation through rape, abuse, incest,
harassment, stalking, trafficking, and assault.

They come, asking to be heard, needing to be healed by your unending love,
asking us to stand with them, and to work for justice.

We pray for that healing this day, O God.

We pray for your love and grace to be poured out abundantly
on all who have been wounded by sexual assault
– the survivors and all those that love them.

May your healing presence guide each survivor
in their path towards wholeness, and hope.

May your courageous Spirit fill all of us this day.

Give us the strength to listen, to speak out, to be bold,
and to trust in you completely.

Give us what we need to comfort those who struggle,
and the commitment we need to work tirelessly
for the wholeness of all your people.

These, and all our prayers, we pray
with the words that Jesus taught his first disciples, saying together...

The Prayer Jesus Taught

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as is in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever Amen.

Song suggestion

“For everyone born a place at the table” *Words by Shirley Murray*

The offering will be collected during this song. A portion of the offering may be given to a rape/sexual assault support network.

Prayer of Dedication

Generous God, we bring you these gifts, signs and symbols of our hope and gratitude. We entrust them to you in faith that the work Christ began – listen to the stories of God’s people, healing the brokenness of the world, and restoring creation – might continue in us and through us. Grant us the courage to listen, to pray, and to speak out. In faith we pray, Amen.

Celebrating Communion

This table is not ours, but it belongs to God. All who seek to be fed and nourished by God’s grace, and sustained by this community are welcome to share at this table. We come, from the shadows of a waiting, hurting world, knowing that, wherever we have been, whatever we have experienced, we will be fed and renewed. We reach for the cup of God’s love, aware of an unquenchable thirst in the depths of who we are, a thirst for justice and hope. We come, trusting that God will meet us here. Let us pray together...

Holy One, we come to share the richness of table. We ask for your healing grace to be poured out on all those who have suffered sexual violence. Renew and restore them, and your church. Be present with us, and remind us that your presence is with us always. Give us the courage to truly be the Body of Christ.

Gracious God, in Jesus you have given us the greatest gift. We come to this table to know you, to remember your love, and to confess that your grace is for all. Some of us come to this table tired and anxious. Some of us come with hope in our hearts. All of us come, trusting in your Spirit’s presence, and trusting in the promise that we might all be One, whole and healthy, as your people. Let us pray together...

We thank you God for giving yourself to us in Jesus Christ. We thank you that he lived among us, and knew what it was like to be human. Feed us at

this table, and give us the courage to be faithful to the One who dared to come into our world. Renew and revive us.

Give us the courage to listen, and to speak out today and always. Amen.

We know the stories about Jesus' life, how he would come to share many meals with his disciples and friends. He would welcome those who had been cast to the margins of society, eating with sinners and prostitutes, with the sick and the lame, with the wealthy and the poor alike. On one of those occasions, as his earthly life was nearing an end, he found himself with his disciples and those who had followed him closely in an upper room in Jerusalem.

They were there to share the story of hope, of release from captivity, of God's promise of freedom. During the meal he would take the bread, bless it, break it, and offer it to them saying, "this is my body which is given for you." Later, after supper, he would take the cup, give thanks, and say, "this cup is a reminder for us of the new relationship God has made possible between us, and all of creation." The bread we share is a reminder for us that just as God blessed Jesus with an earthly body, so our earthly bodies are blessed. The cup we share is a reminder for us of Jesus' life, and the grace of God that Jesus came to help us know.

We pray that God would bless this bread, and this cup, and us as we receive them. We bring all our lives to God at this table, that we might be one people, united as the Body of Christ, working together for justice and peace. The gifts of God for the people of God. Come for all things are now ready. Come and see how good God is.

Communion is shared

Unison Prayer of Thanksgiving

We give you thanks, Gracious God, that you come to us in bread and cup, and in the love of this community. Send us from this table, nourished and empowered. Help us listen with all our hearts, and speak with all our minds, that all your people might truly know peace. Amen.

Committing ourselves to Change

In the presence of one another, we pledge ourselves to ending the violence of rape and sexual assault, working towards a vision of the Beloved Community where all can live in dignity and peace. We acknowledge the reality of rape and sexual violence, a plague that brings hopelessness and fear to our siblings here, and around the world.

We stand in solidarity with those who have been victims. We promise to be open to their stories, and with the grace of God, to listen without judgment.

We know the promise of wholeness, and hope that Jesus came to bring to the world.

We affirm the promise of God's love for all the survivors in our world, those whose stories are known to us, and those whose stories are still shrouded in silence and fear.

We know that we have not done enough, that we have been silent when those around us have been struggling.

We look forward with hope, trusting in God's ability to give us strength to listen with courage, and to be silent no longer.

We believe that the future depends on us.

We believe that there is something we can, and must do, as people of the Good News, and as members of one human family, to end the violence of rape and sexual assault.

We recognise that we cannot do this alone. We know we must learn to depend on each other, and on God, in the struggle to end sexual violence, and create justice.

Gracious God, help us to be aware of your loving disruption of our lives. Give us the courage to work with you, and with each other, to transform our hurting world. Empower us with your Spirit that we might break the silence of sexual violence. Help us listen and move together, from fear and pain towards your realm of peace and justice. In Jesus' name we pray, Amen.

Music (*sending out*)

Benediction

May God our Creator renew in us the creative Spirit that brings healing and life to our world.

May Jesus the Christ, uphold us in grace and love.

May the Holy Spirit fill us with courage

to be bearers of God's song of hope in the world. Amen.

A sign of peace is exchanged.

(You may choose to do this at an appropriate time during worship.)

God's peace be with you.

And also with you.

Music suggestions

Notes: All songs marked with an asterisk* are included in the original 2019 BTSS resource.

<https://breakthesilencesunday.org>

All songs marked with a double asterisk** are copyright free but please acknowledge the author.

Feel free to use songs and hymns familiar to the local congregation.

Gathering:

TiS 693 Come as you are (*Words: Deirdre Brown*)

Come and find the quiet centre (*Words: Shirley Erena Murray. Music: Beach Springs*)

God of creation** (*Words: Craig Mitchell; Tune: Morning has Broken*)

We have come* (*Words and Music: Christopher Grundy*)

Response in song:

Spirit open our heart (*Words: Ruth Duck*)

https://hymnary.org/text/god_replace_my_stony_heart

You are mine* (*David Haas*)

Do not be afraid*

Taize responses (e.g. O Lord hear our prayer; In our darkness)

O God, When Trust is Shattered** (*Words: Carolyn Winfrey Gillette*)

I Love To Tell The Story: Re-sung For *Break The Silence Sunday** (*Words: Maren Tirabassi*)

God Is Holding Your Life* (*Words: Richard Bruxvoort Colligan*)

<https://psalmimmersion.bandcamp.com/track/god-is-holding-your-life-ps-121>

We cannot measure how you heal (*Words: John Bell*)

https://hymnary.org/text/we_cannot_measure_how_you_heal

Communion:

For everyone born, a place at the table (*Words: Shirley Murray*)

https://hymnary.org/text/for_everyone_born_a_place_at_the_table

(Or another suitable song to lead into communion)

Other: Songs by Helen Wiltshire from Here's a New Day, new words to familiar tunes. (Free to download from the www.pilgrim.org.au - music publications)

- Here's a new day #16 (good to begin the service)
- The love we share #33
- Gift of Grace #72
- Tears #73

God of Creation (*tune: Morning Has Broken*)

God of Creation
Gentle life-giver
Present at birth, and
all through our days
Author of sunrise
Song in the night sky
Here in this place, we
offer our praise

Jesus, Companion
teacher and healer
friend of the grieving,
suffering, the poor
Stand with your people
whisper among us
promise of mercy
goodness for all

Spirit of Comfort
blow through Creation
stir up new life, breathe
peace through our world
Healer of hearts, and
hope for tomorrow
weave all our sorrows
into new dawn

Here we give thanks for
life in its fullness
blessings received
your gifts to us all
Make us a people
filled with compassion
selflessly giving
serving your world

(Words: Craig Mitchell, 2010. May be used in worship with acknowledgement)

O God, When Trust is Shattered

Tune: PASSION CHORALE 7.6.7.6 D ("O Sacred Head, Now Wounded")

O God, when trust is shattered
by wolves among your sheep,
when youth and children suffer,
when those remembering weep,
when victims tell their stories,
when leaders hide abuse,
bring healing, love and mercy!

Bring justice, God of truth!
When leaders side with evil,
when people do their worst,
may we reach out to victims
and put their healing first.
If any member suffers,
we all will suffer, too.

Bring healing, love and mercy!
Bring justice, God of truth!
We pray that the abusers
will learn sin's awful cost,
and - making no excuses -
will know that they are lost.
Then may they find redemption -
as we all need it, too.
Bring healing, love and mercy!

Bring justice, God of truth!
May all who serve in churches
be careful, watchful, wise.
May we prevent abuses
and hear your children's cries.
We pray that institutions
will seek your way anew.
Bring healing, love and mercy!
Bring justice, God of truth!

*Text: Copyright © 2018 by Carolyn Winfrey Gillette (www.carolynshymns.com)
Permission is given for free use of this hymn*

Sermon suggestions & advice for Preachers

You need to carefully consider what your community needs during the sermon or reflection time on *Break The Silence Sunday*.

Are you part of a community that is already familiar with the issues of rape and sexual violence?

Is yours a community where these are new, and frightening topics?

Does your community frequently engage in justice work in the world beyond the church doors?

Are you aware of survivors in your pews, some who have shared their stories with you?

Is this your first year participating and so all this seems overwhelming?

You could develop your sermon after reflecting on two sermon seeds from John 20 included in these materials, or one of the survivor stories on the website, <https://breakthesilencesunday.org/>.

You could invite someone from a local resource organisation to speak about their services to your community. It's possible that there's a survivor in your community who is willing and able to share their story, but please ask gently and kindly. You don't want to overwhelm them if they aren't ready to take their story public, or if the idea of public speaking is simply too much.

And, of course, you can craft your own sermon. If you choose to write your own sermon, you need to go carefully. The work of *Break The Silence Sunday* is to support survivors in their journey of healing. Don't preach about any shoulds.

Don't tell survivors that they should forgive those who have hurt them, or should share their stories, or should behave in any particular way. Don't focus on perpetrators and the need to welcome them into the community. This is also not the moment to glorify the cross, so please don't preach about the redemptive suffering of Jesus.

This is a time to speak about healing and wholeness, and the hope that Christ's community can provide. This is a time to talk about justice – a justice

for individual survivors (perhaps through the criminal justice system, but surely through having their voice heard and their stories honoured in the church); and justice for all creation as we work to change the culture that allows this violence to continue.

There are three scripture reflections. Isaiah 43.1-7 speaks of God's claiming and naming each of us, walking with us through the struggles and fear of our lives; Psalm 121 is a prayer of trust, remembering that our lives are in God's care and keeping all our days; and that God will always be with us; and Luke 13.10-17 tells the story of Jesus healing a woman and encountering resistance from the religious establishment because the healing took place on the Sabbath day.

These scriptures all point toward a God of hope, of companionship, and of justice. There are other scriptures that you could use to speak of God's support for those who are suffering, those who have been victims of injustice and violence, and those who have been silenced. You might also consider some of the other healing stories in the New Testament, but remember that healing is not necessarily physical, but an ability to fully participate in the life and work of the community, the chance for someone to be remembered, honoured, and respected.

If your community is already engaged in the difficult work of justice on behalf of survivors, if you feel you have the trust and support of the folks you'll be preaching with, and if you're feeling particularly brave, you might consider the story in Judges 19.

It is a difficult scripture, and you will want to do considerable exegetical work, some discussion in small group Bible study, and a lot of faithful preparation of your community so they are ready to hear, and receive the text.

You are invited to consider the final lines of Judges 19, whether you use that scripture in worship or not. Verse 20 reads (from the NRSV, emphasis added):

Then he commanded the men he sent, saying, "Thus shall you say to all the Israelites, 'Has such a thing ever happened since the day that the Israelites came up from the land of Egypt until this day? *Consider it, take counsel, and speak out.*'"

That is the work of *Break The Silence Sunday*, and your work in preaching and leading worship ...

- Consider it - recognise the problem, admit that rape and sexual violence are real, hurting members of your community, and society as a whole
- Take Counsel – learn about rape and sexual violence, listen to the stories of survivors without judgment, walk with them through the struggles, support and encourage them as they journey towards healing and hope
- Speak Out – say something, often, be a voice for justice, for changing our communities, for creating places of peace and safety for all

Sermon seeds 1 for John 20: Surviving our scars

Everyone else in the story fails to recognise Jesus also, but for some strange reason, only poor Thomas gets labeled a “doubter.” This suggests the “doubting Thomas” interpretation is an unfair reading that probably misses the point. While everyone else in the story seems to have forgotten Jesus’ suffering (and crucifixion) in light of His glorious resurrection, there is only one person who remembers it - and asks about it. Thomas, in other words, is the only person who remembers Jesus’ *whole* story - all the hurt, and the hope too. Thomas believes redemption is more than just an erasure of pain.

For him, redemption involves the way people live on *in spite of* the fact that they still carry scars on their skin. Thomas expects scars. If the guy in front of Him doesn’t have scars, Thomas will know He can’t be the Jesus he knew - because the real Jesus suffered something awful. Thomas is the only one in the room brave enough to remember that a friend’s painful wounds still remain without having to be shown them first. He remembers that the suffering of Jesus is *real*, just like our own suffering.

This radical new reading of Thomas helps us make sense of why in the only other Bible story (John 11) in which Thomas speaks, he is beyond a shadow of a doubt — pun intended! — portrayed not as a faithless loser but as the bravest, most loving, authentic friend Jesus has.

When Lazarus dies and Mary and Martha beg Jesus to come back to them in Judea, the disciples try to talk Jesus out of it by saying,

The Jews were just now trying to stone you, and are you going there again? — John 11:8

But Thomas — and *only Thomas* — pipes up and says,

Let us also go, that we may die with Him. — John 11:16

All the other disciples fear for Jesus’ life and their own, but Thomas is willing to die alongside Jesus.

We label Thomas “doubting Thomas,” but ignore the fact that he is also “willing-to-die-with-Jesus Thomas.” What is the ironic point of the story? Could it be that scar-sharing is the solid foundation for any authentic friendship? That no one really knows who we are until we are brave enough to show our scars to them? That the people who have put their fingers and eyes on our scars and still stick with us anyway are the people who understand best how to love us?

Thomas’s story teaches us all of these lessons and more. Those people in your life who accept and name suffering for the wounding thing it actually is are the only friends who can ever override the fear of walking with you down all life’s paths of pain. Only people who believe your wounds are real in the first place can ever

imagine placing their wounds next to yours. On the cross, God places God's story of woundedness next to yours.

Have you ever considered the telling fact that the Latin word *stigmata* that Christians have used for centuries to describe Jesus' scars is just the plural of the English word *stigma*, meaning a mark of shame, disgrace, or humiliation? Here, our very language exposes the teaching that all scars - even Jesus' - are stigmas. How many of us have been wounded by this terrible lie and faith-law! Jesus, however, refuses to see His scars as a source of humiliation or shame, or even as a thing to keep hidden. Instead, Jesus readily and boldly shows His scars to His friends. As I see it, Jesus flat-out rejects the idea that we should be ashamed and secretive about the unjust and terrible things other people have done to us.

Not only is Thomas unafraid to ask Jesus about His scars, but Jesus is also unafraid to show them to him. Both are heroic actions.

Why then are we so terrified of showing our scars or asking anyone about theirs? Are we missing the point of the story, which might just be that scar-sharing brings resurrection? Thomas is like that character in the novel *Little Bee* who says: "A scar is never ugly. That is what the scar makers want us to think. But you and I, we must make an agreement to defy them. We must see all scars as beauty...."

Because take it from me, a scar does not form on the dying. A scar means, I survived."⁴ While many Christians remember Thomas as the loser who doubted Jesus' post-resurrection appearance, we can remember Thomas instead as the bold friend who, because he refused to believe scars were stigmas, cared enough to ask Jesus about His scars that He survived. Inspired by Thomas, let's go and do likewise with our friends.

Adapted by Jacqueline Bussie for Devotionals Daily from *Outlaw Christian*, copyright Jacqueline Bussie.
<https://www.faithgateway.com/thomas-surviving-scars/#.XKMxyC17GYV>

⁴ Chris Cleave, *Little Bee* (New York: Simon & Schuster, 2008), 9.

Sermon Seeds 2 for John 20: He showed them his wounds

We all have scars, from the nicks of our childhood to long gouges left on a chest from bypass surgery, to the empty rippled space from a mastectomy. Some scars are readily visible; others are hidden and remain hidden from embarrassment or reticence.

Then there are the countless inner wounds: the griefs that never quite heal, wrongs that can never be righted, memories that cannot be erased, hurtful words or betrayals that still seem to have a direct line to our tear ducts or to the recurrent knot in our stomach. We are all scarred in one way or another. You can't get through life without scars, inside or outside.

When the risen Christ slips through the locked doors and appears before his frightened, despondent disciples, he shows them his scars. Thomas, who wasn't among the disciples for Jesus' first appearance, is told about Jesus' visible scars. A week later, the risen Christ surprises the disciples once more. This time Thomas is there. Jesus says, "Put your finger here," holding out his hands to Thomas. There's no indication that Thomas did what Jesus invited him to do.

Rather, he falls to his knees. Whether it was the sight of Jesus alive or the sight of the wounds that brought Thomas to his knees in recognition and adoration, we don't know.

We wonder why Jesus showed the disciples his wounds. But prior to that, we wonder why he had wounds anyway. Wouldn't it make more sense for the risen Lord to show himself in a resurrected body sleek and whole, marking his complete victory over sin and death?

I think Jesus showed his wounds as a badge of identity. He is the risen Lord who conquered death, and he is also the risen Saviour who entered the depths of human pain and sin. He displayed the marks that proved his finished work. He showed the disciples what that work cost.

The risen Christ has scars; being raised from the dead does not erase them. The scars of Good Friday are visible on Easter Sunday.

Sometimes people have the idea that if you're a real Christian you'll always have a sense of joy and peace within your heart. But Christians feel pain and sadness, depression and anxiety. The painful events of our past aren't erased. Life's absurdities still drive us to doubt. The church is often a messy place populated by broken, flawed people.

Yes, we experience great joy and deep faith, and we know that we can never be separated from God's love - but we still bear the scars of human life. And so did the risen Christ.

When Jesus showed the disciples his wounds, it meant that they could remember the pain they had all experienced on those last few days - the fear, the tears of remorse, the terrible hours watching him die. Their emptiness, their loneliness, their hopelessness: it was all there in those wounds. In his wounds they were free to probe their own. Now they could remember. Now they could rejoice. It's the same reason we need to ask people who are grieving how it's going, or say something about the one they're grieving for - it gives them the freedom to remember, perhaps to weep - the kind of weeping that releases and cleanses.

In his book, *The Wounded Healer*, Henri Nouwen astutely remarks that one of the most significant challenges of navigating pain is "living through our wounds" (p.109). The wounded Christ is the Lord and Saviour of a wounded community. It's wounded, broken, forgiven people, singing and praising their Saviour, that attracts a crowd. Richard Selzer is a surgeon who also has an extraordinary gift for putting his everyday work into words. Here he describes a memorable encounter: I stand by the bed where a young woman lies, her face postoperative, her mouth twisted in palsy, clownish. A tiny twig of the facial nerve, the one to the muscles of her mouth, has been severed.

She will be thus from now on. The surgeon followed with religious fervour the curve of her flesh; I promise you that. Nevertheless, to remove the tumour in her cheek, I had cut the little nerve.

Her young husband is in the room. He stands on the opposite side of the bed, and together they seem to dwell in the evening lamplight, isolated from me, private. . . . The young woman speaks.

"Will my mouth always be like this?" she asks.

"Yes," I say, "it will. It is because the nerve was cut."

She nods, and is silent. But the young man smiles.

"I like it," he says. "It is kind of cute."

All at once I know who he is. I understand, and I lower my gaze. One is not bold in an encounter with a god. Unmindful, he bends to kiss her crooked mouth, and I am so close I can see how he twists his own lips to accommodate to hers, to show her that her kiss still works. (*Richard Selzer, Mortal Lessons (New York: Houghton Mifflin Harcourt, 1996), p. 45*)

Source: Leonard J. Vander Zee. *The full sermon is here:*

<https://www.reformedworship.org/article/december-2012/he-showed-them-his-wounds>

Some Australian Statistics & Issues of Justice System compiled by Rev Sandy Boyce

1 in 6 (16%, or 1.5 million) women reported having experienced physical and/or sexual abuse before the age of 15 (as girls), and 1 in 9 (11%, or 992,000) men reported having experienced this abuse when they were boys (ABS 2017b).

On average (2016), police recorded 52 sexual assaults each day against women and about 11 against men (ABS 2017d). ABS data revealed the number of sexual assault victims recorded by police in Australia increased from 23,040 in 2016 to 24,957 in 2017, with an 8% increase in sexual assault victims nationally - the sixth consecutive year the number of sexual assault victims has increased.

Women make up 82% of recorded sexual assault victims. Sexual violence against women is common worldwide. According to the UN (2010), Australia ranked second for reported rape amongst High income OECD countries (just below South Africa).⁵ There were 8,409 victims of family and domestic violence-related sexual assault recorded by police, which accounted for a third (34 per cent) of all victims of sexual assault recorded nationally over the same period.⁶

Far from home and family, international students can be particularly vulnerable. Most international students are too scared or too ashamed to speak up if they have been targeted. The Australian Human Rights Commission undertook a project on sexual assault and sexual harassment of university students, and how universities respond to these incidents. The project came after years of advocacy by survivors of sexual assault, student representatives and other organisations to raise public awareness of the issue. The project found 22,000 students had experienced sexual assault in a university setting in the years 2015 or 2016. Few students press charges against their alleged perpetrators, because they are afraid of potential repercussions and the stigma surrounding rape.⁷

The justice system in Australia shrouds cases of sexual assault in secrecy even when victims want to speak out. Australia, a nation that prides itself on blunt talk and a “fair go” for all, often can’t seem to manage prosecution of the most sensitive crimes. The country shrouds law enforcement and the courts in unusual secrecy, particularly in cases of sexual and family violence. This limits public scrutiny and, critics say, tilts the scales of justice against the victims. In the **#MeToo** era, and in the aftermath of the sexual abuse scandals shaking the Catholic Church, many in Australia say the emphasis on secrecy and on

⁵ <https://www.sbs.com.au/news/sexual-assault-how-common-is-it-in-australia>

⁶ [http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4510.0~2017~Media%20Release~Recording%20of%20sexual%20assaults%20reaches%20eight-year%20high%20\(Media%20Release\)~16](http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4510.0~2017~Media%20Release~Recording%20of%20sexual%20assaults%20reaches%20eight-year%20high%20(Media%20Release)~16)

⁷ <https://www.aljazeera.com/programmes/101east/2018/04/australia-rape-campus-180425075250870.html>

protecting the rights of defendants — men, mostly, when it comes to sexual violence — has gone too far, enabling a broader lack of accountability.⁸

Australia has one of the highest rates of reported sexual assault in the world. Just over one-third of all persons who experienced sexual assault (39% or 31,300) had their most recent incident reported to police.⁹ One survey¹⁰ has quoted the Australian rate at more than double the global average. At the same time, one Australian support worker described rape as “the most underreported crime in our community”.

According to figures issued by the Australian Institute of Criminology, an estimated 70% of sexual assault incidents are not reported to police. Associate Professor Heath said even when reported, only a fraction of those that get to court result in conviction. “The best national data suggests we have a reporting rate of 15% of all sexual assaults victims say took place, while only 11% of those reports to police result in convictions. 11% of 15% means the actual conviction rate relative to the number of offences committed is minuscule.”¹¹

In Australia there are calls to change the court system to address disparity between the numbers of alleged offences and convictions. Rape support workers say many victims are put off pursuing charges because of lengthy court processes and difficulties with meeting the extensive requirements for proof.

⁸ <https://www.nytimes.com/2019/02/26/world/australia/australia-sex-abuse-secrecy.html>

⁹ <https://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4530.0~2016-17~Main%20Features~Sexual%20assault~10004>

¹⁰ [https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(13\)62243-6/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(13)62243-6/fulltext)

¹¹ <https://www.sbs.com.au/news/sexual-assault-how-common-is-it-in-australia?>

Logos

(find these logos on the website <https://sa.uca.org.au/BreakTheSilenceSunday>)





Break The Silence Sunday

Resources

Understanding Sexual Abuse: A Guide For Ministry Leaders & Survivors by Tim Hein (Muddy Pearl, 2018), Chapter 1 (“A Safe Place”).

<https://sa.uca.org.au/documents/justice/Chapter-1-Understanding-Sexual-Abuse.pdf>

Healing the Wounds of Sexual Abuse: Reading the Bible with Survivors by Elaine A. Heath (Baker Publishing Group, 2019): Previously published as *We Were the Least of These* (Brazos Press, 2011), this repackaged edition includes a new contextualized introduction that explores how the book speaks into a vital cultural conversation (#MeToo).

Domestic Violence Handbook: for clergy and pastoral workers, 2nd Revision Published by South Australian Council of Churches and Community Workers in Conversation - developing a Christian community response to domestic violence. c/- UnitingCare Wesley Adelaide Inc. This handbook is available online via <https://sa.uca.org.au/documents/beyond-violence/Domestic-Violence-Handbook-for-clergy-and-pastoral-workers.pdf>

Tools for Listening - A Safe Church Resource by the Uniting Church in Australia <https://assembly.uca.org.au/images/resources/royal-commission/Tools-For-Listening.pdf>

Thursdays in Black Campaign by World Council of Churches <https://www.oikoumene.org/en/get-involved/thursdays-in-black>

Comprehensive links to diverse ministry resources for Christian response to sexual and gender based violence compiled by Australian Common Grace Teams are available online at https://www.saferresource.org.au/church_ministry_resources

A hymn and pastoral prayer chosen by Rev Sandy Boyce for a pastoral response to victims of sexual abuse/assault are available online at <http://pilgrimwr.unitingchurch.org.au/?p=5280>

Sacred Spaces: a resource for faith communities to prevent and respond to sexual and gender based violence was developed by WeWill Speakout.US and is available online at <https://wewillSpeakout.us/sacred-spaces/>

Christians ending violence against women: Resources for churches provides a range of information, statistics and biblical resources. This aim to equip churches to speak out, with a strong biblical foundation and provide ideas for sermons and talks that could be used by churches on 25 November, the International Day for the Elimination of Violence Against Women, also known as White Ribbon Day, and is available online at <https://www.restoredrelationships.org/resources/info/68/>

Emergency numbers

Reporting Concerns and matters of Abuse

Current situations: If you believe a child or adult is in immediate danger please call **SA Police 000**

If the concern relates to a child at risk of harm or potentially at risk call the **Child Abuse Report Line (CARL) - Tel: 13 14 78.**

If any of the above involves any person in a leadership/ role of responsibility within the church please notify the Safe Church Committee by telephoning **(08) 8236 4268** or emailing: **safechurch@sa.uca.org.au**

Past incidents of concern and or abuse:
Ring the **South Australian Police on 131 444**

If the abuse has been in a Uniting Church institution or facility or by someone associated with the Uniting Church you can report this to the Presbytery and Synod of South Australia by telephoning (08) 8236 4268 or emailing: **safechurch@sa.uca.org.au.**

Anyone experiencing sexual or physical violence are encouraged to ring **1800-RESPECT**, a national telephone support line.

Lifeline Counselling (24 hours): **131 114**

Crisis Care, Weekends, Evenings: **131 611**

Yarrow Place & Sexual Assault Service: **8226 8787**

Child Abuse Report Line: **131 478**



Feedback Form ~ *Break The Silence Sunday* 2019

Please return to: Justice Officer
Mission Resourcing
Level 2, 212 Pirie St., Adelaide SA
Postal Address: GPO Box 2145, Adelaide SA 5001

You may also submit this information by email at mr@sa.uca.org.au

Your name: _____

Your position
(pastor/minister/worshipleader/other): _____

Your
community/church: _____

Did you use the *Break The Silence Sunday* Liturgy?

Yes, as it was provided

Yes, but we adapted it; please list how you adapted it:

We used parts of it, but not the entire liturgy; please list the parts used:

No, we wrote our own liturgy; if you are willing to share the liturgy you used, please email it to mr@sa.uca.org.au or post to the above address

Please continue to the other side

What did you use during the sermon time?

- A survivor in our community shared their story
- A community resource person came to help our community think through issues of sexual assault and rape
- Wrote our own sermon (if you are willing to share, please email it to mr@sa.uca.org.au or post to the above address)
- Something else; please describe...

What could we provide to you for 2020 that would help you better prepare, and lead *Break The Silence Sunday*?

Any additional comments, suggestions, concerns?