



Faith Partners Against Family Violence



Dear Clergy Colleagues and Friends:

Domestic Violence happens in all congregations across the United States regardless of Denomination, Culture or Faith Practice and raising this issue in your church is something that can no longer be avoided or ignored.

The Month of October is recognized as Domestic Violence Awareness Month and not only is this a wonderful time begin to openly discuss this matter with the congregation, but this is also a great time to begin some type of support group within your congregation as well.

Once you break the silence about this terrible social problem, you will be surprised at the people who approach you to talk about issues of abuse in their own lives or in the lives of others that they know. This is a wonderful opportunity for healing to begin to take place as well.

There are many several ways that this matter can be addressed. You can write about it in your newsletter; and adult study; talk to the youth group; and preach as well as teach on the subject.

The following pages contain some materials to aid you in this endeavor.

Also available are Silent Witness Silhouettes you can borrow to stand in your church entryway for a week to give witness to the personal stories of domestic violence.

If you would like someone to come and lead a discussion or if you'd like to talk more about domestic violence or Faith Partners, please give us a call at 253-383-3056 and ask for David C. Isom.

We are also available to come and do more extended training to your church of any group you may be a part of. Feel free to make copies of any of the materials in this packet.

FPAFV also trains and coordinates the volunteer chaplains for the Family Justice Center. If you are interested in volunteering as a chaplain at the FJC, please call us.

Thank you for bringing the issue and very real personal cost of domestic violence out into the open and breaking the silence.

May God's Peace rest upon you and yours always,

Rev. David C. Isom
Director, FPAFV
Senior Pastor, St. Stephen CME Church



Faith Partners Against Family Violence



Domestic Violence Talking Points

Domestic Violence is

- * the pattern of assaultive and coercive behaviors
- * including physical, sexual, and psychological attacks, as well as economic coercion
- * that adults or adolescents use against their intimate partners

Domestic Violence is about one partner gaining and maintaining **power and control** over the other.

Domestic Violence is a **CHOICE** made by the perpetrator.

Domestic Violence is NOT

- * Mutual Combat
 - o There is almost always a primary perpetrator and a primary victim, even if it is not readily apparent.
- * A One-Time Event
 - o Violence often cycles and escalates over time; even if physical violence only happens once, other forms are likely to have happened in the past and/or continue into the future.
- * The Fault of the Victim

Domestic Violence is NOT caused by

- * Alcohol or Drugs
 - o Many people abuse substance and are not violent towards their partners, and vice versa;
 - o Substance may intensify abusive behavior, but it is likely that the pattern exists regardless of substance use.
- * Anger
 - o Anger is a feeling, but we make choices about how we act on that feeling;
- * Stress (see above)
- * Mental Illness
- * “Out of Control” Behavior
 - o Domestic Violence is about gaining and maintaining control, not about losing control;
 - o Abusers are often very controlled when they are abusing (what they say, where they attack, etc.)

Prevalence:

1 in 4 women experience physical assault, rape, or stalking at the hands of an intimate partner during a lifetime.

- * 1.8% of women experience abuse each year.
- * 5.3 million victimizations; 2 million injuries.
- * 64% of rapes, physical assaults, and stalking of women is perpetuated by intimate partners.

7% of men report being abused in their lifetime

These figures come from the 2000 National Violence Against Women survey, a national telephone survey conducted of both men and women by the CDC and NIJ.

Costs:

The cost of intimate partner rape, physical assault, and stalking exceed \$5.8 billion each year.

- * \$4.1 billion for direct medical and mental health services;
- * \$0.9 billion in lost productivity from paid work and household chores.
- * \$0.9 billion in lifetimes earnings lost by victims of homicide.

This does not include abuser-related costs, incarceration, or quality of life costs.

These figures come from a 2003 report by the CDC.



Faith Partners Against Family Violence



Domestic Violence – What Clergy Can Do

- ★ Become educated about domestic violence, the dynamic of abusive relationships, and local resources for victims and batterers.
- ★ Preach about domestic violence – regularly. Weave references to domestic violence into sermons about peace, justice, etc.
- ★ Make sure that religious education programs for adults and children includes age-appropriate discussion about abuse and violence in families.
- ★ Meet separately with individuals at least once before starting premarital or couple’s counseling. Ask each partner how disagreements are settled, if they are ever afraid of their partner, and if there has ever been violence in the relationship.
- ★ Offer a class about domestic violence.
- ★ Have posters, brochures, or other information about domestic violence displayed in your office and/or throughout the building.
- ★ Educated the congregation – use newsletters or bulletin boards.
- ★ Host community forums on domestic violence or offer space for community organizations to offer such forums.
- ★ Urge your congregation to find ways to work against domestic violence in the larger community – adopt a shelter by providing them with volunteers, clothing, or other resources.
- ★ Create “Safe Congregation” policies for your congregation that address the ways that domestic violence, child abuse, sexual violence, clergy abuse, and other forms of abusive behavior will be handled.

If you suspect violence in a congregant’s relationship:

- ★ Talk with the victim. Express your concerns for her/his safety, and offer to help her/him plan for safety. Use the Pierce County DV HELPLINE as a resource (253-798-4166).
- ★ Do not offer or recommend “couple’s counseling” – that is not helpful when violence and abuse have made a relationship unequal and unsafe for one of the partners.
- ★ Be with the victim in her/his pain. Do not attempt to tell her/him what to do, but help her/him find the ways to be the safest, wather the decision is.
- ★ If the victim indicates it’s safe, talk with the abuser about attending certified batterer’s intervention counseling. It’s OK to minister to the abuser, but do not be taken in by quick promises of change, conversions, attempts to justify the abusive behavior.
- ★ **REMEMBER – THE SAFETY OF THE VICTIM IS THE PRIMARY PRIORITY!**



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Domestic Violence – What Congregations/Faith Communities Can Do

- * Hold a workshop for the congregation about domestic violence.
- * Ask your faith community leader to talk about domestic violence – regularly.
- * Organize a “healing service” for victims of domestic violence.
- * Advocate for having age-appropriate discussions about abuse and violence in families as part of adult and children’s religious education.
- * Put up posters, brochures, or other information about domestic violence and local resources in the building
- * Ask someone to write a column for the newsletter about domestic violence.
- * Host community forums on domestic violence or offer space for community organizations to offer such forums.
- * As a faith community, “adopt” a shelter or other organization and organize volunteers to help out.
- * Create “Safe Congregation” policies for your congregation that address the ways that domestic violence, child abuse, sexual violence, clergy abuse, and other forms of abusive behavior will be handled.
- * Make sure that all professional and lay leaders, religious education teachers, elders/deacons, etc. receive training about the dynamics of domestic violence and how to respond appropriately.



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Domestic Violence – How to Create a Safe Place in Your Faith Community

For Children

- Education on conflict resolution/healthy attitudes
- Mentoring programs for kids
- Service projects for related agencies
- Other _____

For Youth

- Dating violence education
- Mentoring for teens
- Peer counseling
- Service projects
- Confirmation education on serving in the community
- Education on prostitution
- Other _____

For the Elderly

- Education on elder abuse
- Service projects
- Mentoring children
- Other _____

For Victims/Survivors of Abuse

- Verbal prayer in worship
- Helpful discreet phone numbers/cards
- Healing services
- Training for lay people to become advocates
- Provide space for support groups
- Other _____

For Perpetrators/Abusers

- Resources/phone numbers and brochures
- Verbal prayer in worship
- Other _____

For Pastors

- Formal training on family violence
- Incorporate abuse screening in premarital counseling
- Screen members seeking counseling and then refer victims and abusers to the appropriate resources
- Homilies
- Other _____

For the Congregation

- Verbal prayer for victims and perpetrators
- Adult education/forums on:*
- Family violence in general
 - Child abuse
 - Dating violence
 - Prostitution
 - Speakers from local resources
 - Bible study on use/misuse of scripture and violence
 - Elder abuse
 - Effects of violence on children
 - Sexual violence
 - Lay training/retreat on family violence
 - Special offerings and fund raisers for related agencies/resources

Media events:

- Brochures
- Books
- Posters/banners
- Displays
- Artwork
- Videos
- Bulletin articles
- Advertising the church as a "Safe Place"
- Partnering with other churches
- Provide activities promoting the family
- Other _____

For Leaders, Staff & Health/Wellness/Social Ministry Committees

- Training on family violence
- Contact legislators about issues/bills supporting families
- Develop congregational policies denouncing violence and supporting families
- Assist with and support any of the activities listed above
- Other _____

*By Jane Kane of Encourage to Hope Ministries.
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Christian Myths About Sexual and Domestic Abuse

—adapted from work by Mary Potter Engel, Ph.D.

- 1. Sexual and domestic abuse do not occur in nice Christian families.**
Statistics show that sexual and domestic abuse occur as frequently in religious households as in non-religious households.
- 2. Sexual and domestic abuse occur in "those other" denominations, not in**
All Christian denominations are affected by sexual and domestic abuse. To deny this is to try to find yet one more way to avoid the injustice and to shift the responsibility away from what we do or do not do to prevent abusive relationships.
- 3. Theology is irrelevant to sexual and domestic abuse.**
Some reports suggest that members of more "rigid" Christian groups are at higher risk of abuse. Although we have no reliable data on this position, theology that is more hierarchical and patriarchal than egalitarian may be one factor (among many) that can increase the likelihood of abuse to women and children. The messages that we convey through theology can directly or indirectly support abusive behaviors, especially those directed at women and children; it is important to listen to our words and hear them this perspective.
- 4. The power of God alone will change the situation.**
By "turning it all over to God," the individual avoids the help that God send to us through the hands and hearts of other human beings, whether they be social workers, advocates, ministers, friends, other family members, or counselors. In other words, it is a fallacy to assume that God works WITHOUT any effort on the part of human beings. We are created to be responsible selves, and thus we are obligated to use the gifts for healing that God places before us in the life.
- 5. Accepting Jesus as his/her personal savior will solve the problem of the abuser**
Domestic and sexual violence are rarely one-time events, but are patterns of behavior that are often difficult to overcome. A "flash conversion" experience will not cure a person of deeply ingrained patterns immediately. Therefore, it is necessary to make use of whatever legal, psychological, and pastoral aids and services that are available to assist the perpetrator in the recovery process. It is important to provide the abuse with spiritual support, but also to hold that person accountable for the violence.
- 6. Redemption comes only through suffering.**
Personal suffering can be an occasion for our own growth, but it is never the cause of growth. In other words, suffering is not necessarily redemptive. It embitters some persons rather than urging them towards growth. We can be redeemed in our suffering, but we are never redeemed because of our suffering. God does not require any one person or any groups of persons to pay a demanding price in order to purchase redemption. God grants wholeness and healing as free gifts of peace.

Christian Myths About Sexual and Domestic Abuse continued

For women in the church, the revolutionary theology of the cross of Christ, a witness to his active choice to take a stand against the injustice in the world, has been distorted into a reactionary theology of suffering, a justification for the passive and unprotesting acceptance of their own unjust civilization.

7. God teaches us, trains us, through suffering. Therefore, suffering is to be accepted as a gift.

The belief that God has a divine plan, purpose or reason for the ills one must suffer during his or her life may bring comfort to some victims by giving them a sense of control of their reality (if they cannot control what happens to them, they can at least control the interpretation of it). In other words, this theological belief may be part of the survival mechanism of the victim and should be dealt with sensitively and gently. The aim, however, would be to lead victims and survivors to see that there are acts of violence that have systemic roots (i.e. caused by an unjust system in society) and that impinges upon their individual lives rather than that of others in a random way (i.e. the acts are irrational and they personally are not singled out for some divine purpose).

8. Suffering is a punishment for past sins.

Many women feel that they are beaten or raped or otherwise abused as a punishment for previous sins (usually previous sexual activity). They need to know that being sexually active is not in itself sinful and therefore requires no punishment. They also need to know that they do not deserve the treatment they are receiving; that they are the unwitting and involuntary victims of an explosive system; and that it is the perpetrator, because of his abuse of his force or authority, who carries the full responsibility for his action towards her.

9. Suffering is a divine vocation.

Women will occasionally argue that it is their "mission" or vocation to save their husbands by their example of patient forbearance. While each one of us is given a divine vocation, no one of us is called to save another human being. That is as presumptuous as it is impossible. It is the work of God to save.

10. Suffering presents us with opportunities to show compassion and love in our : suffering with the victims of abuse.

According to Mother Theresa, God is present in suffering human beings as we are to take the suffering of others as opportunities to do works of compassion and love. This is an individualist and passive approach that accepts the whole system of injustice and doesn't work to change that system or to understand the social causes of the problem of exploitation of women and children. We do not need to accept unjust suffering in order to show compassion and love. In fact, acts of social injustice that aim at restructuring the entire patriarchal system so that there will be no more victims can be fine works of compassion and love.

11. Suffering gives victims a "moral edge" or moral superiority.

This is basically a romantic view of suffering that treats victims of abuse and one-dimensional creatures, as victims alone, rather than seeing them as the incredibly strong and

Christian Myths About Sexual and Domestic Abuse continued

resilient survivors that they often are. Our own need to romanticize suffering can blind us to the great strength and dignity that are present in the lives of survivors as well as to the foil horror of the harm that has been done to them

12. The suffering of women and children is random.

In his popular book *When Bad Things Happen to Good People*, Rabbi Kushner presents suffering as a random event. While this view may be helpful to counter the suffering as punishment and to help us understand the suffering we experience with terminal diseases and other "natural" physical ills, it is not helpful for the victims of sexual and domestic abuse. The suffering in our society of women, children, and elders, like that of Jews, lesbians, gays, and people of color, is not totally random. Rather, it is a necessary consequence of a sexist, racist, and exploitative patriarchal system that dehumanizes, women, trains them to be willing victims, and blame them when they cry for help.

13. The suffering of individual women is a result of choice they have made.

While the suffering of women as a group is not random, the suffering of a particular woman is. What this means is that there may be no final explanation for why a certain type of abuse happened to a certain woman and not to her sister or friend. In other words, we must be extremely careful not to blame her for the suffering that she is experiencing individually because of the exploitative system that exists in our society.

14. Suffering is the ultimate imitation of Christ; victims must "bear their cross" as Christ did.

Often, we focus intensely on the suffering of Jesus as ways to understand many of the unpleasant and difficult physical and spiritual trials that we, as humans, must face. Victims of domestic violence have often thought of their suffering and pain as a "cross" they must bear, much as Jesus did. However, it is equally important to remember how the teachings of Jesus consistently challenged notions of violence and abuse in society. Using the significance of his death to uphold violence and abuse is incongruent with his mission and messages. Victims need to be freed from the notion that enduring abuse is acceptable (or desirable) because Christ endured abuse.



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Scripture to Consider when Addressing Violence

Psalm 55 "...suffering, anger, horror, tempest, storm, violence, strife, malice, abuse, destructive forces, threats, lies, insulting, distress, attacks, violates his covenant, war, soothing, drawn swords, cats your cares on the Lord and he will sustain you, bloodthirsty and deceitful men, trust."

Colossians 3:18,19 "Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them."

Ephesians 5:21-25 "Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her."

Malachai 2:16,17 "'I hate divorce,' says the Lord God of Israel, 'and I hate man's covering himself with violence as well as with his garment,' says the Lord Almighty. So guard yourself in your spirit and do not break faith. You have wearied the Lord with your words. 'How have we wearied him?' you ask. By saying 'All who do evil are good in the eyes of the Lord and he is pleased with them' or 'Where is the God of justice?'"

Isaiah 58:4-6 "Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high. Is this the kind of fast I have chosen, only a day for man to humble himself? Is it only for bowing one's head like a reed and for lying on sackcloth and ashes? Is that what you call a fast, a day acceptable to the Lord? It is not the kind of fasting I have chosen: to loose the chains of injustice and unite the cords of the yoke, to set the oppressed free and break every yoke?"

Romans 12:9,10 "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor another above yourselves."

Proverbs 13:24 "He who spares the rod hates his son, but he who loves him is careful to discipline him."

Matthew 19:14,15 "Jesus said 'Let the little children come to me and do not hinder them, for the kingdom of heaven belongs to such as these.' When he had placed his hands on them, he went on from there."

Psalm 118:5,6 "In my anguish I cried to the Lord and he answered by setting me free. The Lord is with me; I will not be afraid. What can man do to me?"

Matthew 15:18-20 "But the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'unclean;' but eating with unwashed hands does not make him 'unclean.'"

Micah 6:8 "What does the Lord require of us? To do justice and walk humbly with our God."



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Sermon Themes

Breaking the Silence of Abuse

These scriptures illustrate that God's people have always struggled with sexual and domestic violence. These biblical stories assist us in naming the violence in our own lives:

- ◆ Judges 11:29
- ◆ 2 Samuel 13:1-19
- ◆ Psalm 55:1-15, 20-21
- ◆ John 8:31-32

Suffering, Abandonment, Hope

These texts demonstrate the range of emotions that survivors of domestic violence may feel. The journey towards healing involves intense pain and intense feelings, including feelings of being abandoned by God. Caring people can become a source of hope.

- ◆ Psalm 22
- ◆ Psalm 27
- ◆ Isaiah 25:4-5
- ◆ Romans 8:31-39

Church's Response to Survivors

These passages demonstrate how Jesus honors peoples' pain and suffering. His healing power is demonstrated by his compassionate, non-judgmental response to suffering (not blaming the victim).

- ◆ John 9:1-7
- ◆ John 4:7-14
- ◆ Luke 8:40-48
- ◆ Luke 10:29-37

Church's Response to Perpetrators

These biblical texts emphasize naming offenses as sin, holding offenders accountable for their actions, and challenging them to repent, to turn away from evil.

- ◆ Matthew 18:15-18
- ◆ Galatians 6:1-2

Challenging Violence

These are texts that challenge violence - it's wrong because God and God's word says it is. Violent behavior is characteristic of sinful people and brings judgment of God

- ◆ Psalm 11:5-6
- ◆ Ezekiel 7:11
- ◆ Joel 3:19
- ◆ Amos 3:10
- ◆ Obadiah 10
- ◆ Habakkuk 2:17
- ◆ Zephaniah 1:9

Relationships:

- ◆ Ephesians 5:33, 25
- ◆ 1 Corinthians 13

Anger and Empathy

- ◆ Ephesians 4:31-32
- ◆ 1 Timothy 3:2

Peace and Justice

- ◆ Proverbs 19:19

Other texts that may be useful

Challenging Violence in the Home

- ◆ Exodus 21:26-27
- ◆ Proverbs 11:29-30
- ◆ Proverbs 24:15
- ◆ Matthew 2:16

Stalking and Lying in Wait Condemned:

- ◆ Psalm 10:2, 8-10
- ◆ Psalm 17:11
- ◆ Psalm 37:32
- ◆ Psalm 56:5-6
- ◆ Psalm 59:3
- ◆ Psalm 140:5
- ◆ Jeremiah 5:26
- ◆ Micah 7:2

Sermon Themes continued

Verbal Abuse

- ◆ James 3:9
- ◆ Matthew 5:22
- ◆ Psalm 140:9
- ◆ Psalm 10:7
- ◆ Proverb 18:21
- ◆ Acts 4:21,29
- ◆ Acts 9:1
- ◆ Ephesians 6:9

Violence Hurts the Abuser

- ◆ Psalm 7:16
- ◆ Proverb 1:11, 18
- ◆ Proverb 19:19

God Hears Prayers of the Oppressed

- ◆ II Samuel 22:3-4
- ◆ Exodus 3:7,9
- ◆ Psalm 10:17-18
- ◆ Psalm 59:2, 139:19, 140:1,5,
- ◆ Habakkuk 1:2-9
- ◆ Psalm 119, 134, 153, 157, 161, 166
- ◆ Psalm 140:1-5

Abuser, Not Abused, At Fault

- ◆ Psalm 58:2

David Praises God for Delivering Him From Violence

- ◆ II Samuel 22:49
- ◆ Psalm 103:6
- ◆ Psalm 12:5
- ◆ I Samuel 54:11-17
- ◆ I Samuel 60:17-18

Others:

Jeremiah 6:13-15; 31:15-17
Luke 18:1-8
2 Corinthians 4:8-18
1 Corinthians 6:19-20

Service Samples



Litany for



Domestic Violence Observance

Reverend Rosalind M. Polston

Macedonia United Church of Christ

One: God of mercy, grace, and compassion, you continue to heal and nurture us.

All: We thank you and praise you, Lord.

One: God of unconditional love, you have touched the very core of our hurts, pains, disappointments—all of our brokenness—bringing healing to all who need it.

All: We thank you and praise you, Lord.

One: Our Savior and Redeemer, we ask that you hear the prayers of your people.

All: Hear us, O Lord.

One: We pray for a world that seems to have forgotten that you are a God of love.

All: Hear us, O Lord.

One: God, come now with your healing power. Touch our hearts. Sprinkle the minds of those who are downtrodden with your truth.

Speak words of life to those who are suffering from emotional disability and physical injury.

All: Touch us, O Lord.

One: Lord, camp on the very thrones of the hearts of those who are experiencing loneliness, anguish, isolation, and despair.

All: Touch us, O Lord.

One: Lord, speak a word of healing, a word of restoration, and a word of comfort to those who have experienced abuse of any kind.

All: Hear us, O Lord.

One: Destroy the yokes of fear, silence, and apathy.

All: Heal us, O Lord.

One: Give joy to those that are grieving over their separation and loss.

All: Give us joy, O Lord.

One: God of compassion, let them not die in that place of despair but fill them with your peace. Those who are broken by violence, restore wholeness; those whose families have been split, restore peace and security; those who experience shame, let them know that you love them so much. Create within them a newness for life. Reconcile them unto you. Keep them in the bosom of your arms, protecting and shielding them from life's harms.

All: Come, O Lord, and restore us in love and wholeness.

One: Before God and the community, let us call out the names of those that seek healing.

(The congregation may call out names.)

Lord, Our God, we lift up to you all those who have died of violence.

(The congregation may call out names.)

May their spirits rest in eternal peace.

In that place, where there is no more pain.

In that place, where there is no more fear.

In that place, where there is eternal love and life.

God, in the name of Jesus, we praise and thank you for your love and compassion. May those who have been broken, be restored and recreated in your wholeness and fullness, knowing that you are the healer.

All: Amen.

Service of Hope, Healing, & Wholeness

Greater St. Louis Parish Nurse Network

Gethsemane Lutheran Church

May 9, 2002

*Those who are able, please stand

**Be seated

Welcome Pastor Michael Ide

Pre-service Music - *Time for meditation and filling out prayer request cards.*

*Hymn Insert: "O GOD OF LOVE"

Duet vs 1, congregation vs 2 - 6

*Opening Dialog - *Psalm 107:1-9.17-22*

said responsively by the Leader and the Congregation

Leader: O give thanks to the Lord, for he is good;

All: for his steadfast love endures forever.

Leader: Let the redeemed of the Lord say so,

All: those he redeemed from trouble, and gathered in from the lands, from the east and from the west, from the north and from the south.

Leader: Some wandered in desert wastes, finding no way to an inhabited town;

All: hungry and thirsty, their soul fainted within them.

Leader: Then they cried to the Lord in their trouble

All: and he delivered them from their distress

Leader: he led them by a straightway, until they reached an Inhabited town.

All: Let them thank the Lord for his steadfast love, for his wonderful works to humankind.

Leader: For he satisfies the thirsty,

All: and the hungry he fills with good things.

Leader: Some were sick through their sinful ways,
All: and because of their iniquities endured affliction;

Leader: they loathed any kind of food,

All: and they drew near to the gates of death.

Leader: Then they cried to the Lord in their trouble,

All: and he saved them from their distress;

Leader: he sent out his word and healed them,

All: and delivered them from destruction.

Leader: Let them thank the Lord for his steadfast love,

All: for his wonderful works to humankind.

Leader: And let them offer thanksgiving sacrifices,

All: and tell of his deeds with songs of joy.

Rev. Deborah Patterson:

Let us pray

Loving and tender God,

All: touch my heart with hope, touch my mind with clarity, touch my soul with peace, and touch my body with the warmth of your healing presence. Grant me courage to face the future, insight to understand life's trials, wisdom to discern how I can touch the lives of others, and the comfort of persons who care about me as I reach for your loving hands. In Jesus' name, Amen.

(Prayer created by Rev. Deborah Patterson, Executive Director of Deaconess Parish Nurse Ministries)

**The First Lesson – Isaiah 40:1-2, 27-31

Duet: "COME TO THE WATER"

The Second Lesson – James 5:13-16

Silence for meditation

*The Gospel - Matthew 11:28-30

Come unto me, all you who labor and are heavy laden and I will give you rest...

BREATH PRAYER - to help us in centering

On inhalation - "I come to you"

On exhalation - "I find rest"

**Hymn Insert: "SOFTLY AND TENDERLY"

During the singing of the hymn - *please pass your prayer requests to the center aisle for ushers to collect.*

The Prayers

(personal prayer time will follow each petition)

C: Congregation Sings Response following the words "We Pray"

Leader: Let us pray
Lord, grant your healing grace to, all who are sick, injured or disabled that they may be made whole;
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah
(Translation: Come by here)

Leader: Grant to all who are lonely, anxious, or despondent, the awareness of your presence;
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: Help us to bring hope, compassion, understanding and acceptance to those with mental illness and problems living.
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: Mend broken relationships and restore those in emotional distress to serenity of spirit.
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: O God of justice and mercy, lead us to action in our health care system that we may find ways of providing access to medical care for all your people.
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: Grant to the dying a peaceful, holy death, and with your grace strengthen those who mourn;
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: O God of Peace, guide all world leaders to seek peaceful resolution in response to conflicts. We remember especially Israel, Pakistan and Afghanistan. Protect the innocent, the lost, the confused.
We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: God of all hope, we remember all whose lives have been drastically changed through loss of loved ones, loss of jobs, economic change, and who live in fear. Help us all to put our trust in you.

We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: Healing God, we give you thanks for all who carry on Jesus' Healing ministry. We remember especially today those called into service as Parish Nurses. Give each one wisdom, discernment, compassionate servant hearts and all that they need to carry on Jesus healing works.

We pray

C: Kum Bah Yah,
My Lord, Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: Restore to wholeness whatever is broken in our lives, in our nation, and in our world.

We pray

C: Kum Bah Yah, My Lord,
Kum Bah Yah.
O Lord, Kum Bah Yah

Leader: Heal us Lord and make us whole.

The Prayers Continue with Special Prayer Requests

Laying on of Hands - As you come forward you are Invited to kneel at the altar and may privately request a personal prayer. You will receive laying on of hands and anointing which are associated with intercession and the gifts of God's spirit They express the church's earnest petitions for those In need of hope, healing, and wholeness.

Duet: "PRECIOUS LORD TAKE MY HAND"

Congregation: "JESUS REMEMBER ME"
"DONA NOBIS PACEM"

(Duet - sing through first time then congregation joins, see hymn insert)

Rev. Deborah Patterson:

*As outwardly and with sacramental oil
Your body is anointed
so may Almighty God, our Father,
inwardly anoint your soul, to strengthen you
with all the comfort and the joy
of his most Holy Spirit,
and to loose you from all that troubles you
in body, mind or spirit.
May he send you forth,
renewed and restored to do his will,
to your benefit, in the service of others, but above all to
the glory of his Holy Name.*

C: Amen

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, on earth as it is in
heaven.

Give us this day our dally bread;
and forgive us our trespasses, as we forgive those who trespass
against us;
and lead us not into temptation, but deliver us from evil.
For thine is the kingdom,
and the power, and the glory, forever and ever.
Amen

The Blessing

Sung Benediction: "THANK YOU LORD" Hymn Insert

Service of Hope, Healing and Wholeness

Westberg Symposium, September 26, 2002

* Please stand as you are able

** Please be seated

****Pre-Service Music - A time for meditation and centering**

***Opening Dialog**

THE WITNESS

Leader: Mothering God, You gave us birth. You are like a mother hen who shelters her chicks under her warm wings.

ALL: We believe that God is Love.

Leader: We see a God who wept for the people of the world,

ALL: And weeps for our wounding.

Leader: We see a God who reaches out with healing hands,

All: Who sees our pain and makes us whole.

CONFESSION

Leader: Let us join in our prayers of confession:
O God, you die for us and conquer death for us,

All: But we find it hard to believe in your love.

Leader: We see your creativity in all the earth,

All: But fear to ask for our own healing and the healing of others. Forgive us and bring us to faith. Forgive us and bring us to wholeness.

ASSURANCE OF PARDON

Leader: Hear God's word to us.

If we have faith as small as a mustard seed, God's power is released in us. Our healing is a gracious gift.

Rise, take up your bed and walk.

All: Amen.

****Old Testament Reading - Leviticus 8:1-4,10-12**

****Gospel Reading - Luke 10:38-42**

****Breath Prayer - to help us in centering**

On inhalation - "I am (insert your name)"

On exhalation- "a child of God"

***Prayers of Intercession**

Leader: Let us place in the hands of God, all that disturbs us, all our longings for those whom we hold in loving concern.

(You are invited to lift up names or concerns, aloud or silently.)

Leader: Loving and tender God

ALL: Touch my heart with hope,
Touch my mind with clarity
Touch my soul with peace, and
Touch my body with the warmth of your healing
presence.
Grant me courage to face the future,
Insight to understand life's trials,
Wisdom to discern how I can touch the lives of
others,
And the comfort of persons who care about me as
I reach for your loving hands.
Amen

*(Stand facing your partner and repeat after the leader, then
reverse roles;)

*Laying on of Hands (Place both your hands on your
partner's head and repeat after the leader:)

"May the power of God heal you in body, in mind,
in spirit, in relationship. Amen"

* Anointing (Anoint your partner's forehead or hands and
repeat after the leader:)

"Child of God I anoint you with oil in the name of
our Holy and Healing Creator. In Him may you
know hope and wholeness. Amen"

*Closing prayer:

**Leader: As outwardly and with sacramental oil your
body is anointed,
So may almighty God, our Creator,
inwardly anoint your soul,
to strengthen you with all the comfort and joy
of His most Holy Spirit,
and to loose you from the all that troubles you
in body, mind or spirit.
May He send you forth,
Renewed and restored to do His will,
To your benefit, in the service of others,
But above all to the glory of His Holy Name.**

ALL: Amen

*Closing Hymn: Thank You, Lord

WORSHIP RESOURCES

Opening Dialog

Hymn: Mothering God, you gave me birth

Book: Prayers for Health and Healing. The

Continuum . International Publishing Group, Inc., 370

Lexington Ave., NY, NY 10017

Prayers of Intercession

Opening: Prayers for Health and Healing (see above)

**Closing: Rev. Deborah Patterson, Executive Director,
Deaconess Parish Nurse Ministries, St. Louis**

Closing Hymn

Gather Hymnal

Holy Bible

**WORSHIP LEADERS Sharon
Salerno, Nadine Davis, Joan Crawford**

The Worship of God

A Service For Wholeness

December 31, 2000

GATHERING MUSIC

OPENING SENTENCES

Our help is in the name of the Lord who made heaven and earth

God consoles us in all our affliction,
so that we may be able
to console those who are in any affliction.
For just as the sufferings of Christ are abundant for us,
so also our consolation is abundant through Christ.

SONG

O Christ, the healer, we have come
To pray for health, to plead for friends.
How can we fail to be restored,
When reached by love that never ends?

From every ailment flesh endures
Our bodies clamor to be freed;
Yet in our hearts we would confess
That wholeness is our deepest need.

In conflicts that destroy our health
We recognize the world's disease;
Our common life declares our ills;
Is there no cure, O Christ for these?

Grant that we all, made one in faith,
In Your community may find
The wholeness that, enriching us,
Shall reach the whole of humankind.

READINGS FROM SCRIPTURE

Jeremiah 29:11-15
Psalms 32:1-8
James 5:13-16
Psalm 23

Pastor Lyn Corazin

OFFERING OF OUR LIVES TO GOD

INTERCESSION FOR HEALING

Pastor: Lord, in Your mercy,
People: **Hear our prayer**

LAYING ON OF HANDS

AND ANOINTING WITH OIL AND PRAYER

Those desiring the laying on of hands and anointing with oil come forward. Simply make your request known to the person praying with you.

SONG "Amazing Grace"

Amazing grace, how sweet the sound, That
saved a wretch like me! I once was lost, but now
am found, Was blind, but now I see.

"Twas grace that taught my heart to fear, And grace
my fears relieved; How precious did that grace
appear The hour I first believed!

Through many dangers, toils, and snares, I have
already come; 'Tis grace has brought me safe thus
far, And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be as long as life endures.

When we've been there ten thousand years, Bright
shining as the sun, We've no less days to sing God's
praise Than when we'd first begun.

***BLESSING**