



**PRESBYTERIANS AGAINST  
DOMESTIC VIOLENCE NETWORK**

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)



# **October is Domestic Violence Awareness Month 2013: Stories of Hope and Restoration**

Presbyterians Against Domestic Violence Network (PADVN) provides annual awareness resources and worship aids to assist your congregation as you seek to address relationship violence in all of its forms.

- Stories of Hope and Restoration; An Introduction to our Theme
- It's Never Too Late to Break The Silence; A Story of Hope and Restoration
- Forging Partnerships in Louisville, Kentucky; The Faith Community & Community Advocates Together
- The Blue Corn Mothers Alliance in Albuquerque, New Mexico
- Intimate Partner Violence: Reflections from Seminary
- Black Mountain Presbyterian Church, Black Mountain, North Carolina; A Denominational Leader in Addressing Family Violence Issues- A Decade in Review
- The Psalms, A Place to Start the Journey of Hope and Restoration
- Bulletin Insert- Plant... Harvest... Eat... Multiply... LIVE
- Worship Resources; Hope and Restoration, Rebecca Booth Lawson
- Worship Resources; Hope and Restoration, Dr. Deborah Blades
- Additional Resources; Hope and Restoration

We hope that you will share with us your ideas for additions to these resources and themes for future resource packets.

## **Stories of Hope and Restoration Introduction**

Violence in any form is a destructive force that damages and destroys life and well being. When violence is woven into the fabric of family relationships it distorts and destroys not only the relationships between the victim and the perpetrator but the well-being and sense of self of each and every family member. So often, families enmeshed in violence have lost a sense of hope and the prospect of healing and restoration seems to be a remote possibility. When domestic violence occurs, hope and restoration are never easily attained. Sometimes they are decades in the making, especially if the victim or survivor of domestic violence and her family have no community of support to assist them on their long journey. This is precisely where the Church should be. As Christ's agent of hope, we are charged to be "a light, shining in the darkness," to those whose hope has been thwarted and do not know where to turn. This packet of information includes resources that faith communities might find useful in worship, in your own work with victims and survivors of domestic violence, and in educating congregational members on how to be effective agents of hope, that may empower others toward restoration (and in doing so, be restored, themselves).

The PADVN Leadership Team invites you to share your responses to this material with us. We welcome feedback regarding its usefulness to you, we'd like to know how you observed Domestic Violence Awareness, we would welcome additions you might offer to this theme, as well as suggestions for future themes that may inspire congregations, worshiping communities, and each of us to Break The Silence around domestic violence.

Feel free to contact us through either of our web site locations:

[www.pcusa.org/phewa/padvn](http://www.pcusa.org/phewa/padvn) or

<http://www.phewacommunity.org/padvndomesticviolencenetwork.html> or phone

Susan Stack, Associate for PHEWA & Networking at the Presbyterian Mission Agency, (800) 728-728 ext. 5800. Thank you for your witness.

## **It's Never Too Late to Break The Silence; A Story of Hope and Restoration**

I recently lost my mother. She was ninety-two years old, although she only admitted to being thirty-nine. She was one of the most courageous women I have ever known. She was an immigrant, born in Mandal, Norway. She came to this country at age seventeen, to visit her aunt, a seamstress in New York City. While she was here, the Nazis invaded Norway and she was not able to return home. She got a job as a nanny and began to learn English. She met and married my father and had three daughters.

On her eighty-fifth birthday, my mother gathered her three daughters and shared with us that the reason that she had married my father was because he had raped her and she became pregnant with my sister. After eighty-five years, she broke the silence and finally named the violence that she had lived with for her entire marriage.

My father was an abusive man, to her and to us. Domestic violence was that dirty secret that she could not hide from us because we lived with it, although we rarely spoke of it. But the shame of the rape stayed hidden and buried all those years, even for twenty years after my father's death.

Why, at eighty-five? Why, on her birthday? Could it be because she had watched one of her daughters walk away from an abusive marriage, to find healing and restoration? Could it be that she finally decided that she deserved a birthday present for herself? She never told us why.

When my mother finally verbalized her terrible secret, you could visibly see the weight fall from her shoulders. Her tiny frame, sitting in her wheelchair, suddenly appeared much taller. Her face showed a resilience and an even stronger determination than we were used to seeing

The final seven years of my mother's life were filled with happiness and joy, despite her many health issues and her paralysis of over thirty years. People would look at her and say, "You poor lady!" My mother would respond, "I am the luckiest woman in the world!" And, amazingly, she truly believed that! Breaking the silence, for my mother, brought hope and restoration.

The Reverend Bonnie M. Orth, Pastor, Mayfield Central Presbyterian Church, Mayfield, New York and member of Presbyterians Against Domestic Violence Network (PADVN)

## **Forging Partnerships in Louisville, Kentucky**

The Faith Community & Community Advocates Together

For a number of years a small group of people of faith and community advocates in Louisville tried, without much success, to collaborate in stopping the violence in our homes. Attempts were made but success eluded us. Building relationships of trust takes time, energy, and patience... commodities that are often in short supply.

Louisville has one of the largest domestic violence and rape crisis centers<sup>1</sup> in the United States. Over the years, it has fostered vital partnerships with the police, the court system, the school system, and the business community. Unfortunately, advocates sometimes shied away from faith communities, and more often than we would like to think, faith communities have not always been helpful in steering vulnerable persons toward the available services.

In the last two years, inroads have been made in bringing faith leaders and advocates together... enough to call this a story of hope and restoration.

It was the community group, MensWork<sup>2</sup>, who has been at the forefront in attempts to bring these groups together. They rightly advocate that men must take responsibility in ending the violence, and until they do, the violence will not stop. They also understand that faith leaders are often the first to hear about abuse. Their commitment to working with secular and faith organizations, together, is essential in stopping the violence.

The coalition group that was originally formed through the efforts of MensWork had some initial success, but eventually saw their efforts fizzle; interest was there, but members found it difficult to give the time that was necessary to form lasting collaborations.

MensWork didn't give up when faced with that initial failure. They were dedicated to bridging the gulf between faith groups and domestic violence advocates. Through their efforts, a strong team was established. Today, it includes a staff member of the Center for Women and Families, several former staff persons, faculty members of Louisville Presbyterian Theological Seminary, a faculty member of the University of Louisville Kent School of Social Work, a therapist, a pastor who serves on the Leadership Team of Presbyterians Against Domestic Violence Network, a hospital chaplain, the executive director of the Kentucky Council of Churches, and the executive director of MensWork.

---

<sup>1</sup> The Center for Women and Families - <http://www.thecenteronline.org/>

<sup>2</sup> MensWork - [www.mensworkinc.com](http://www.mensworkinc.com)

While not everyone can come to all the meetings, the commitment is there and work is progressing.

At two different events we used the simulation, *In Her Shoes*,<sup>3</sup> which is an interactive way to follow the stories of victims and survivors of violence as they struggle to find community resources, represented by 17 different stations.

Our goal is to bring advocates and persons of faith together to enable partnerships to form. To do this, we asked community members to stand by the stations they represent in real life... police officers, court officials, pastors, health providers, therapists, and crisis advocates. Participants interact with these professionals as they follow their victim's story. Some of the "stories" end well, some of the stories end tragically. For participants, it is an eye-opener to just what it takes to become a survivor. The simulation can be an emotional, gut-wrenching experience, particularly when they understand that the "stories" they are following are real.

Our first *In Her Shoes* experience was designed primarily for faith leaders. The second event was for seminary students who were involved in Clinical Pastoral Education in area hospitals. This event was debriefed by a supervising chaplain so that it met the needs of those students.

Additional events are in the making:

- A meeting at the crisis center to learn about their services and resources;
- A coffee shop conversation with a survivor (a Presbyterian Teaching Elder);
- A film showing of *Broken Vows - Religious Perspectives on Domestic Violence*.<sup>4</sup>

What we are learning...

1. Congregational leaders do not jump at the chance to hear about domestic violence! A general invitation to an event may not result in many participants. Getting people to the table takes personal invitations.
2. Domestic Violence professionals and advocates also need to learn the resources faith leaders can bring to victims. Sometimes it is to name how faith can heal and sometimes it is to help victims who experience a crisis of faith.

---

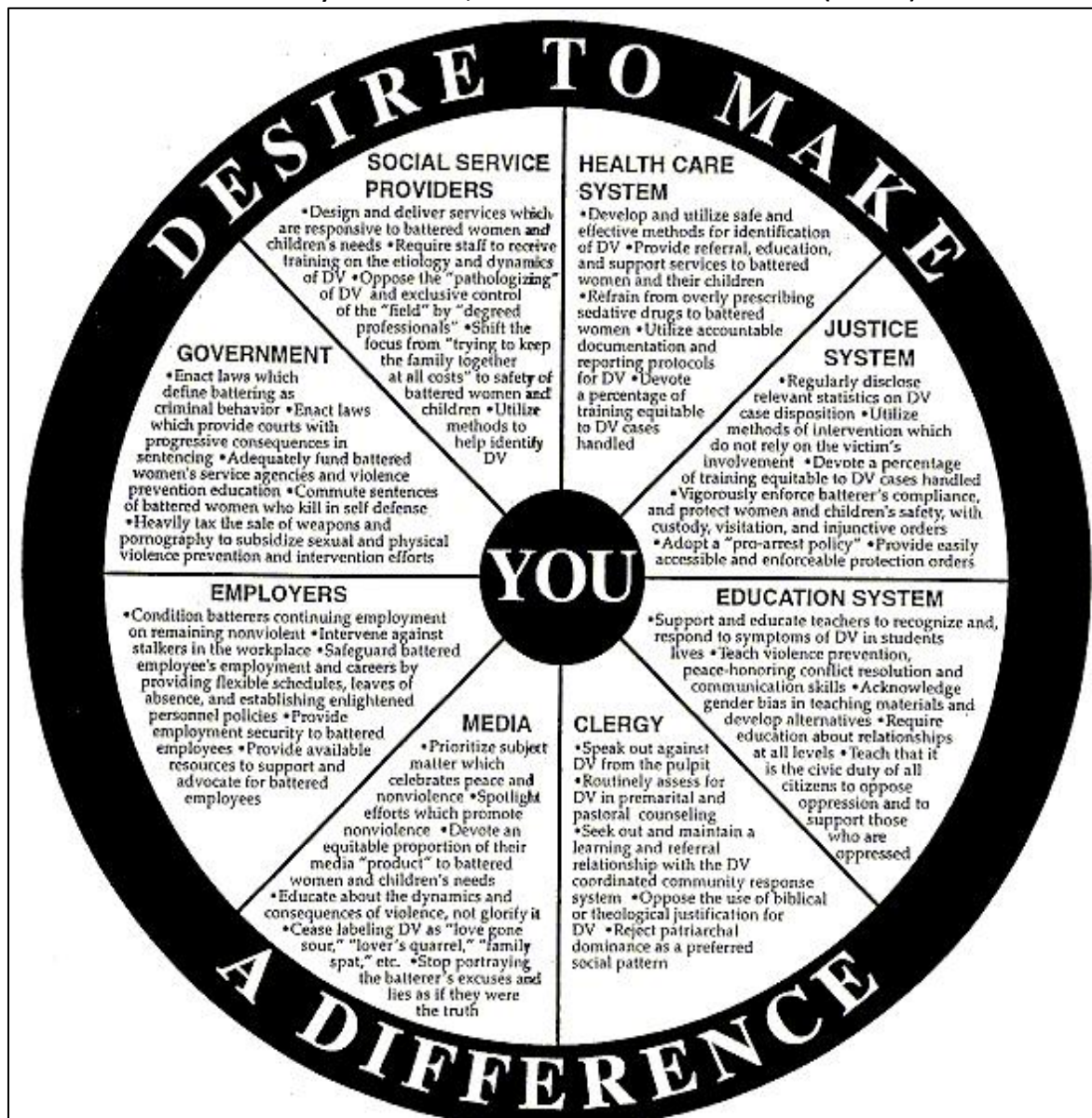
<sup>3</sup> *In Her Shoes* can be borrowed from the Presbyterian Health, Education, & Welfare Association (PHEWA), PC(USA): [www.pcusa.org/phewa](http://www.pcusa.org/phewa) or purchased through the Washington State Coalition Against Domestic Violence: <http://www.wscadv.org/resourcesAlpha.cfm?ald=6388541A-C298-58F6-02A2A6CF514E6448>

<sup>4</sup> *Broken Vows* can be purchased from the FaithTrust Institute: <http://www.faithtrustinstitute.org/store/01tA000000M7rSIAS>

3. A relationship of trust between professional advocates and pastors is critical. The gulf is often wide, as advocates have seen pastors send women back into danger, and pastors fear that advocates and crisis centers may disregard a victim's faith and practice.
4. It does take the whole community, each doing their part, to address the violence in our homes and communities. [see the Desire to Make a Difference Wheel, below, which stresses the importance of the community acting together]
5. This coalition brought together by MensWork has been less successful at making this an interfaith endeavor, but is not giving up on that goal.

This story is far from over. There is much to be done. Hope...Yes, there is plenty of Hope!

COMMUNITY OPIN



Coordinated Community Response Material derived from: Domestic violence Institute of Michigan - Desire to Make a Difference Wheel Developed by Mike Jackson & David Garvin

[http://www.pharos.nl/documents/doc/workforcare\\_module10.pdf](http://www.pharos.nl/documents/doc/workforcare_module10.pdf) page 20

The Rev. Nancy K. Troy, pastor of Briargate Presbyterian Church in Louisville, Kentucky and member of the Presbyterians Against Domestic Violence Network (PADVN), a network of the Presbyterian Health, Education, & Welfare Association (PHEWA)

## **Blue Corn Mothers Alliance Albuquerque, New Mexico**

I have been working in various capacities to end violence against women for the past thirty years and am at this time trying to start another program in the same field.

As Executive Director of the Shelter for Victims of Domestic Violence in Albuquerque, I worked with a multitude of women (and some men) of all different backgrounds and traditions. The third highest population was always Native American Women and their children. It was true in 1984 and remains true today that this is a population with the fewest resources and limited access to existing programs and services. We also worked with immigrant women from Asian Countries and others who spoke languages other than English. We soon realized that in order to truly meet their needs and provide good service, we needed to become more culturally aware and sensitive to their needs. This meant that we needed to hire advocates who spoke their languages. We needed to provide foods that they were accustomed to eating and listen to their stories so we could understand how they experienced violence.

By becoming more aware and wanting to truly meet the needs of the people, we needed to know more about them. We needed to be able to ask questions as to how best to serve their needs in ways most comfortable for them because, "One Size Does Not Fit All!"

We must learn as much as we can so as not to recreate a violent situation or atmosphere in a program or shelter setting. If we do not, we may inadvertently use language or treatment methods that recreate trauma of past experiences such as Boarding Schools for Native Women or trauma from war in countries where some have recently experienced losing entire families.

We cannot say that a program developed in a large urban area in the East is one that will be effective in Tribal communities. Know as much as you can, and if you don't know... Ask!

We are in the process of developing a new Advocacy Center for Native American women and their children called Blue Corn Mothers Alliance. If funded, this program will fill a long unmet need in Albuquerque. While there are several programs designed specifically for Asian women, Latina women, and Anglo women, there are currently no programs specifically for Native Women, even though statistics tell us that Native



**padvn** PRESBYTERIANS AGAINST  
DOMESTIC VIOLENCE NETWORK

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

women experience violence nearly twice that of other groups. We are currently seeing those women referred by the Indian Health Clinic and other groups on a voluntary basis. We would like to open a center where we could truly meet the need. La Mesa Presbyterian Church has graciously allowed us to use an Office at the Church one day a week to see women.

We look forward to expanding our program so that true healing can take place physically, emotionally, mentally, and spiritually.

Beverly J. Wilkins, Executive Director  
Blue Corn Mothers Alliance  
(505) 340-6646

## **Intimate Partner Violence: Reflections from Seminary**

My experience of seminary at McCormick in Chicago was one of cramming various different yet important subjects into a three-year Master of Divinity program: from the history of various Christian movements worldwide (including, of course, our Reformed tradition); to historical and contemporary theological currents informing both academy and faith communities; to the field of Biblical Studies from their hermeneutical foci on ancient texts and contemporary, contextual critical strategies; to the practice of ministry from pulpit and font to hospital bed. As a ruling elder, and admitted church nerd, I was expecting these subjects. What had not initially occurred to me as being a subject found in a seminary education (and one that, sadly until recently and probably in many other contexts, does not exist) is that of intimate partner violence, and how critical that study is for seminarians.

The topics of intimate partner violence and abuse were found throughout my time in seminary in a variety of ways. These subjects were brought up in the context of discussion of professional boundaries for clergy, in seminars on weddings and civil unions, in pastoral care courses, and in a course that probably should be required of all seminarians, in one form or another, which we called Sexual and Domestic Violence. As faith leaders, whether ordained clergy or in the myriad of “non-traditional” ministries God is calling us to, it is absolutely critical that we understand the dynamics of intimate partner violence and other forms of abuse, as it is we who are often the ones who are in positions to be responders to victim and survivors as well as those who perpetrate such violence.

In my seminary experience, these issues often were integrated into our coursework and what we called practica (a day or two-long intensive seminar on a specific topic in ministry), in addition to the specific course I took on the subject. Because of the stark reality that intimate partner violence and sexual abuse affects so many of us, our neighbors and friends and partners, and community members, they absolutely need to be addressed. Those of us in positions of leadership in faith communities need the resources to do so. We learned how to look for red flags while doing marriage and union counseling sessions, how to look for signs and minister to those with whom we are engaged in pastoral counseling, how to recognize and deal with our own experiences in the context of ministering with others, and the specifics of these types of violence. In our Sexual and Domestic Violence course, taught by the Rev. Dr. Sharon Ellis Davis, we looked at a variety of issues over the course of a semester. These issues included different forms of violence, such as intimate partner violence, teen dating violence, sexual violence and abuse, and sexual trafficking. We also examined patterns of behavior in cases, including physical, sexual, psychological, and economic behaviors; issues of power and control; types of abusers; barriers and concerns around abuse that are unique within various religious communities, indigenous communities, and communities of color; and issues of how the church contributes to and aids abusers in terms of how our theologies, Biblical interpretation, and counseling (especially in rushing to forgive and reconcile) often harm rather than heal. These courses and topics opened the door for us to begin to understand intimate partner violence, preparation for those who will be called upon to respond in an effective way to this particular evil.

**padvn** PRESBYTERIANS AGAINST  
DOMESTIC VIOLENCE NETWORK

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

This education was critical to my seminary experience and will be for my ministry. It is proving essential to my ongoing theological and ethical work in the academy as a doctoral student. With my background as a ruling elder, I hope that sessions and deacons, as well as pastoral care providers and community leaders, will be given (and will seek out) the tools to respond to the traumas in their midst, and that they have personally experienced. We need further opportunities for our leaders and care givers who are not called to be clergy to learn how to be responders to intimate partner violence and the other forms of trauma our communities live with. Ultimately, my hope is that our communities can grow into places of true sanctuary for all who are victims and survivors, and that we can stand together against the violence that challenges not only life, but God's desire for life in abundance.

Jon M. Phillips, M.Div.  
Presbyterians Against Domestic Violence Network

**Black Mountain Presbyterian Church,  
Black Mountain, North Carolina**  
**A Denominational Leader in Addressing Family Violence Issues**  
A Decade in Review

Ten years ago, while serving the Black Mountain Presbyterian Church (BMPC), I gathered five members of the congregation who were all professional social workers, to help me to put together a Congregational policy addressing Domestic Violence and articulating the church's response to the issue theologically, educationally, and pastorally. That policy was adopted by the Session at BMPC in late 2003 and began to guide the congregation towards a process of educating children, youth, and adults with age-appropriate materials developed by the FaithTrust Institute. In 2005, the staff was trained on how to respond to a victim of domestic violence and how to implement the policy when faced with a variety of scenarios. By the time of my departure as an Associate Pastor in late 2007 we had begun the process of regularly lifting up the issue in worship and once a year in sermons. The membership of Black Mountain was supportive of this focus.

It has been gratifying to learn this spring of the ongoing commitment of BMPC to further develop this vital ministry. In 2008, Dr. James Poling, a retired Presbyterian Minister and Seminary professor from Garrett Evangelical Theological Seminary, along with his wife, Nancy, who is also very active in addressing family violence issues, moved to Black Mountain and made Black Mountain Presbyterian their home church. The following year the congregation called a new pastor, Shannon Kershner, who is well educated about abuse issues and committed to the work of the committee. Each April the church lifts up the issue of Child Abuse or Elder abuse in worship, and each fall the church highlights domestic violence issues in worship. In addition, they utilize bulletin inserts, information sheets, local agency presence on bulletin boards, and the middle and high school youth groups have hosted programs on healthy dating, sexuality issues, and boundaries.

More recently, the original Domestic Violence Prevention Committee, under the ongoing oversight and support of Betsy Warren for the past ten years, took on a new name, The Family Violence Prevention Committee. They have expanded their focus to address child and elder abuse as well. Two years ago, the congregation was approached about developing a child safety policy and the membership was encouraging of the endeavor.

Dr. Poling reflects on the process. "A committee comprised of a lawyer, educators, and the church preschool director was formed in early 2012 to

develop a policy. The policy was approved by Session in August, 2012 and can be found on the BMPC web site:

<http://bmpcnc.org/BMPC%20Response%20to%20Domestic%20Violence.pdf>.

The policy calls for a Child Protection Committee, a separate committee, to administer the program, background checks and training for Approved Adults who work with children, guidelines for working with children and youth, reporting evidence of child abuse, and pastoral care of families affected by child abuse. The Child Protection Committee has received applications for approved adults from 62 people and most of them have received 6 hours of training. We are currently conducting background checks on these persons. In addition, we have done a lot of congregational education: Minute for Mission on Sunday morning, bulletin insert, information page, two articles in the church newsletter, and one in the *Black Mountain News*. We have also met regularly with staff to develop adequate administration for the program: records of who is an approved adult, locked cabinet for files of background checks, regular review of how the policy is going. In August we will meet with weekday teachers, parents and youth, Sunday School teachers, and others, in preparation for launching the program on September 1st. So far, this complex process has gone amazingly well and everyone is committed to making BMPC a safe community for children and adults.”

In the Presbytery of Western North Carolina the BMPC child safety policy has become a model for other churches in the Presbytery. There is currently a Child Safety Committee writing a policy for the Presbytery. In addition, local church leaders are invited to attend training on child safety. This year it will be offered three times. Hopefully, other congregations will also develop their own policies.

### **Reflections:**

- Black Mountain Presbyterian Church is fortunate in being a church with a wealth of human resources, a substantial preschool program, and in having a pastor who is both knowledgeable about family violence issues and willing to keep these issues before the congregation in its worship and educational focus. Their trail blazing efforts are made accessible to all Presbyterian churches through the BMPC policies and by engaging the above mentioned actions.
- The FaithTrust Institute, a Seattle based agency directed by Dr. Marie Fortune, addresses Family Violence Issues and Clergy Misconduct and is the best resource for educational materials for congregational members of all ages, as well as church staff and officers. <http://www.cpsdv.org/>

- All congregations, both large and small, need to understand how prevalent family violence is in our society and in virtually all of our churches. We all need to address the issue both within our worship life and in educating our members, staff, and officers about the issues.
- Presbyteries all across the nation should serve as educators/leaders by studying these documents and by providing workshops and training for all church leaders to attend.
- The hard work of designing a policy for sessions to study and adopt has already been done by at least this one congregation. What is needed in every presbytery and in each church is a commitment by church leaders to addressing all forms of family violence.
- Each year since 2002, PADVN has compiled excellent resources in our annual Domestic Violence Awareness/Worship resources packet, available in September. Resources feature a variety of related topics including spousal abuse, elder abuse, and dating violence, to name a few. They are available at [www.pcusa.org/PHEWA/PADVN](http://www.pcusa.org/PHEWA/PADVN) and <http://www.phewacommunity.org/>
- We invite you to stay connected with, and to support the ministries of our Presbyterians Against Domestic Violence Network (PADVN) and the Presbyterian Health, Education & Welfare Association (PHEWA) by taking out a membership and sending a tax-deductible donation. Your participation is important in helping PADVN/PHEWA to inspire, equip, and connect Presbyterians to engage in these ministries, offering hope that can lead to restoration. Scroll down to see Giving options at: <http://www.phewacommunity.org/>

The Rev. Dr. Kevin E. Frederick  
Pastor of the Waldensian Presbyterian Church in Valdese, North Carolina and  
Moderator of the PADVN Leadership Team

## **The Psalms, A Place to Start the Journey of Hope and Restoration**

Have you ever asked the question, “How long, O Lord?” “How long?” Most of us have. They say, “Into each life a little rain must fall,” but the truth is that there are times when the rain becomes such a downpour that we are about to drown in the deluge.

April of 2011, lightning struck the bell in our steeple and our two hundred year-old church burned to the ground. Suddenly, as a congregation we found ourselves, like the Israelites, in exile, in need of hope and restoration. As we gathered in the high school auditorium, our exile after the fire, the hurt and grief was not only visible, it was palpable. It took several months before we even felt like we were able to put words to our grief, or even to cry out, “How long, O Lord?”.

As the pastor of the church, I knew that it was important for us, when we were able, to take the time to acknowledge and name our pain. It was important for us, like the Israelites, to lament before God and one another, crying out, “How can we sing the Lord’s song in a foreign land?” “How long, O Lord?” It was important for us to name our laments before they could be turned into blessings. And so we began a conscious process of lament as we walked our journey of healing and moving toward hope and restoration.

Biblically, lament has always been a part of the Christian’s life. Humanity cries out and God responds. However, I think that more often today we often skip over lament, feeling somehow that we should not cry out, we should be able to “handle” our pain. In today’s society of our “Don’t Worry, Be Happy” world, it is no wonder that there is little space for those struggling with sadness, depression, and loneliness.

Thomas Merton said, “One cannot truly know hope unless he has found out how like despair hope is.” Our fire has taught me that the best way of responding to suffering, and remembering hope, is to lament before God and to experience that hope that God offers to us.

As I have been reflecting on our time since the fire, I have been thinking that this need for lament, in order to find hope and restoration, is the same for victims and survivors of domestic violence. Living in violence causes one to want to cry out, “How long, O Lord?” And just as we did as a congregation, I believe that turning to the Psalms is a great place to start on the journey of hope and restoration.

It is interesting that when you read the Psalms of lament, you see that after the Israelites voice their pain, their grief, their needs, and even cry out for vengeance,

something happens; the mood and tone of the Psalms change and turns toward a positive resolution. The Israelites feel heard and dealt with bountifully by God and they move to praising God for God's faithfulness and love.

"Is there no place at the table for damaged hearts and scarred souls? Do you not invite everyone who believes? I believe. Oh God, I believe," writes Ann Weems, wife of a Presbyterian pastor, whose son, Todd, was brutally murdered just after his 21<sup>st</sup> birthday. Her book, Psalms of Lament, was written during her grieving.

I believe that God offers a place for damaged hearts and scarred souls. The Psalms offer a place to start; a place to search for and to find hope. And hope can lead to restoration. Restoration of the life within us, the Spirit that enables us to move through our pain and to keep putting one foot in front of the other.

The Reverend Bonnie M. Orth, Pastor, Mayfield Central Presbyterian Church  
Presbyterians Against Domestic Violence Network



## Plant...Harvest...Eat...Multiply...LIVE

These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

Jeremiah 29:1, 4-7

On this day we remember victims and celebrate survivors of domestic violence. The Jeremiah passage is a good one to turn to. One does not go to the pages of Jeremiah lightly. Probably not the prophet you'd be tempted to invite to dinner! He railed against all forms of injustice. Sometimes called "the weeping prophet," he turned his wrath on those who preyed upon the most vulnerable members of society.

The people of Judah were living in exile in Babylon, longing to be back home in Jerusalem. As the psalmist wrote, "By the rivers of Babylon - there we sat down and there we wept when we remembered Zion." (Ps 137:1)

One of the dynamics of abuse, power, and control is that one lives in isolation and exile. Exiled from the joy of simply living without fear, exiled from family and friends, exiled from even the one who had pledged their lasting love. Jeremiah would certainly call to account those who abuse, but he would also hold accountable those who witness and say nothing, who stand by silently, who turn from the one who longs to be safe in their own home. He would most certainly remind us all to "seek the welfare of the city."

Like those in captivity in Babylon, God speaks words of comfort, hope, and promise to those held captive by abuse...

### **Plant...Harvest...Eat...Multiply...LIVE**

In the midst of trouble, seize life, because God's will for all is...peace...shalom.

How can we "seek the welfare of the city" and all who dwell therein?

- Stand with her if and when she chooses to seek refuge...

**padvn** PRESBYTERIANS AGAINST  
DOMESTIC VIOLENCE NETWORK

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

- Make your congregation a place of learning, truth telling, silence breaking, and safety...
- Join advocates in your community in a coordinated response...
- Hold government accountable for laws that truly protect and for effective services rendered...

Looking for ways to be a Jeremiah in your own city? Presbyterians Against Domestic Violence Network (PADVN), a ministry of the Presbyterian Health, Education and Welfare Association (PHEWA) will help:

<http://www.presbyterianmission.org/ministries/phewa/presbyterians-against-domestic-violence/> and <http://www.phewacomunity.org/>

This article was originally written for the *Presbyterian Mission Yearbook of Prayer and Study* - October 13, 2013.

The Rev. Nancy K. Troy is the Pastor of Briargate Presbyterian Church in Louisville, Kentucky and serves on the PADVN Leadership Team.

Worship Aids for Domestic Violence Awareness:  
Hope and Restoration

HYMNS OF HOPE AND RESTORATION

From the Presbyterian Hymnal, 1990 (blue)

<b>“Be Thou My Vision”</b>	<b>pg. 339</b>
<b>“Canto de Esperanza/Song of Hope”</b>	<b>pg. 432</b>
<b>“My Soul in Silence Waits for God”</b>	<b>pg. 197</b>
<b>”Our God, Our Help in Ages Past”</b>	<b>pg. 210</b>
<b>“God of Grace and God of Glory”</b>	<b>pg. 420</b>
<b>“There is a Balm in Gilead”</b>	<b>pg. 394</b>
<b>“Pues si Vivimos/When We Are Living”</b>	<b>pg. 400</b>

WORSHIP RESOURCES

Calls to Worship

**People will come from east and west,  
From north and south,  
And will eat in the kingdom of God.  
Indeed some are last who will be first,  
And some are first who will be last. (Luke 13:29-30, NRSV)**

**An Adaptation of Psalm 91:**

**Leader: Let us who live with faith in God proclaim,**

People: "Lord, You are my refuge and my fortress, my God I will trust forever."

**Leader: Let us who trust in the Lord know that holy love surrounds us.**

People: God's protection will follow us throughout our days.

**Leader: When we call out to the Lord,**

People: We know that we are heard.

**Leader: God is with us in every trial and temptation,**

People: Therefore we will rejoice in the salvation of the Almighty! Amen!

**An Adaption of Psalm 126**

**Leader: Let us come before the Lord with open hearts,**

People: Let us bring our broken dreams, our conflicts and our griefs.

**Leader: For God is good and out of sorrow will come new gladness.**

People: The Lord will fill us again with power to sing with joyful hearts!

**A Responsive Call To Worship, adapting Psalm 16**

**Leader: You are our security, O Lord, we find refuge in You.**

People: Everything that is good comes from You, Lord!

**Leader: You give us guidance and make our hearts glad,**

People: You lead us on the path of life.

**Leader: In Your presence there is fullness of joy,**

People: In Your kingdom there is fulfillment forever! Amen!

Prayers

**Lord, make me an instrument of your peace.**

**Where there is hatred, let me sow love;**

**where there is injury, pardon;**

**where there is doubt, faith;**

**where there is despair, hope;**

**where there is darkness, light;**

**where there is sadness, joy.**

**O Divine Master, grant that I may not so much seek**

**to be consoled as to console;**

**to be understood as to understand;**

**to be loved as to love.**

**For it is in giving that we receive;**

**It is in pardoning that we are pardoned;**

**And it is in dying that we are born to eternal life.**

St. Francis of Assisi, Public Domain

**God of life, God of comfort:**

**alone,**

**afraid,**

**in fear,**

**in loss,**

**we cry out:**

**“Why, O Lord, why?”**

**“How long, O Lord, how long?”**

**We cling to you in hope**

**even as we grasp for hope.**

**So grasp us in your loving embrace**

**through Jesus Christ,**

**who endured the cross for our sake. Amen.**

The Worship Sourcebook, © 2004 Faith Alive Christian Resources, 4.5.27

As we listen to the world's concerns,  
hear the cry of the oppressed,  
and learn of new discoveries,  
give us knowledge,  
teach us to respond with maturity,  
and give us courage to act with integrity.

As citizens, we acknowledge the Spirit's work in human government  
for the welfare of the people,  
for justice among the poor,  
for mercy toward the prisoner,  
against inhuman oppression of humanity.  
Help us to obey you above all rulers;  
fill us with the patience of Christ  
as we wait upon the Spirit.  
We pray for the fruit of the Spirit of Christ  
who works for peace on earth,  
commands us to love our enemies,  
and calls for patience among the nations.  
We give thanks for your work among governments,  
seeking to resolve disputes by means other than war,  
placing human kindness above national pride,  
replacing the curse of war with international self-control.

**We hear the Spirit's call to love one another,  
opposing discrimination of race or sex,  
inviting us to accept one another,  
and to share at every level  
in work and play, in church and state,  
in marriage and family, and so to fulfill the love of Christ.  
Enable us to accept that call and be agents of renewal in our work  
through our Lord Jesus Christ. Amen.**

The Worship Sourcebook, © 2004 Faith Alive Christian Resources, 4.5.4. Based on Our Song of Hope, st. 9-12

**Merciful God,  
We know that violence is frequent in our world and can be seen  
everywhere we turn.  
We are saddened that humankind allows brutal and hurtful ways to  
continue.  
Allow us to find both hope and restoration in you, O Lord.**

**We ask that you be with those who are, right now, experiencing violent situations.**

**We pray that you will comfort them, embrace them, and love them completely.**

**Allow them to know your peace.**

**Help them to find protection and a way out, even when none seems possible.**

**Allow us to find both hope and restoration in you, O Lord.**

**We pray for those that have had violence in their past.**

**Help them to become whole again physically, emotionally, and spiritually. Enable them to know that they are loved and are valuable creations of the living God.**

**Allow us to find both hope and restoration in you, O Lord.**

**We pray for those who have seen violence and not said or done anything.**

**Forgive them, and help them to relieve their guilt and shame.**

**Help them to know what they can do to prevent and stop future violence.**

**Give them the courage to break the silence.**

**Allow us to find both hope and restoration in you, O Lord.**

**We pray for those who have witnessed violence but have been powerless to stop it.**

**We ask that you would empower them.**

**Help them to know that they need not feel any remorse.**

**Allow us to find both hope and restoration in you, O Lord.**

**Heal us, O God, from the pain that we have experienced, both as victims and as witnesses.**

**Help us to know that your love is always with us.**

**Be our light in the darkness and our warmth in the cold.**

**Allow us to find both hope and restoration in you, O Lord.**

**Amen.**

**Rebecca Booth Lawson, Princeton Theological Seminary '15, Summer Intern, Mayfield Central Presbyterian Church, Mayfield, New York**

An Affirmation of Faith based on the writings of  
the Rev. Dr. Martin Luther King, Jr.

**I refuse to believe that we are unable to influence the events which surround us.**

**I refuse to believe that we are so bound by racism and war, that peace, brotherhood, and sisterhood are not possible.**

**I believe there is an urgent need for people to overcome oppression and violence, without resorting to violence and oppression.**

**I believe that we need to discover a way to live together in peace, a way which rejects revenge, aggression and retaliation. The foundation of this way is love.**

**I believe that unarmed and unconditional love will have the final word in reality.**

**I believe that right, temporarily defeated, is stronger than evil, triumphant.**

**I believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits.**

**I believe that what self-centered people have torn down, other-centered people can build up.**

**By the goodness of God at work within people, I believe that brokenness can be healed. 'And the lion and the lamb shall lie down together, and everyone will sit under their own vine and fig tree, and none shall be afraid.'**

Shared by the Rev. Dr. Michael Jinkins, President of Louisville Presbyterian Theological Seminary; written by the Rev. Michael Mather, senior minister of the Broadway United Methodist Church, Indianapolis, Indiana, and a member of the Board of Directors of the Louisville Institute.

### Sermon Illustrations

**The term "intimate partner violence" (IPV) is often used synonymously with domestic abuse or domestic violence. Family violence is a broader definition, often used to include child abuse, elder abuse, and other violent acts between family members.**

The Church has a key role to play in breaking the silence around domestic violence. It is important that the topic be raised in sermons and studied in Adult Education classes. Why? The Church is the one place where you have the perpetrator, the victim, and the witnesses (often, the children), hearing the message that it is wrong, that God loves you, we're here to support you, you don't have to put up with it. You are not alone!

Refer to *Telling The Truth; Preaching about Sexual and Domestic Violence*, edited by John S. McClure and Nancy J. Ramsay, United Church Press, 1998; now available online (download entire book at no charge from web link below; click on upper-right corner drop-down menu- flower icon- and choose "Download PDF.")

<http://books.google.com/books?id=evfZ4msdViUC&printsec=frontcover&dq=mcclure,+ramsay,+telling+the+truth&hl=en#v=onepage&q&f=false>

and to John McClure's blog post, "Preaching and Penn-Gate," Nov. 14, 2011:

<http://johnsmcclure.com/2011/11/14/preaching-and-penn-gate/>

See, "Domestic Violence sermon: Be Safe and Well. Peace. Joy. Courage." by the Rev. Dr. Sandra Bochonok, Bainbridge Island and North Kitsap Unitarian Universalist Association Fellowship, delivered on January 28, 2001 — SuperBowl Sunday: <http://www.kcdvtf.org/faithsermonuniv.pdf>

According to the Centers for Disease Control and Prevention's 2005 report, Domestic Violence affects more than 32 million Americans each year (which is more than 10% of the U.S. population) and in 1995 accounted for \$4.1 billion in health care costs.

*Centers for Disease Control and Prevention, 2005*

(Note: But it is also believed that incidents of domestic violence are highly underreported.)

A woman is beaten by her husband or partner every 15 seconds in the United States. *Uniform Crime Reports, Federal Bureau of Investigation, 1991*

Twenty-five percent to 45% of battered women were battered while they were pregnant.

*U.S. Department of Justice*

The National Coalition Against Domestic Violence (NCADV) reports that:

- An estimated 1.3 million women are victims of physical assault by an intimate partner each year.
- 85% of domestic violence victims are women.



- Females who are 20-24 years of age are at the greatest risk of nonfatal intimate partner violence.
- Most cases of domestic violence are never reported to the police.
- Witnessing violence between one's parents or caretakers is the strongest risk factor of transmitting violent behavior from one generation to the next.
- Boys who witness domestic violence are twice as likely to abuse their own partners and children when they become adults.
- 30% to 60% of perpetrators of intimate partner violence also abuse children in the household.

[http://www.ncadv.org/files/DomesticViolenceFactSheet\(National\).pdf](http://www.ncadv.org/files/DomesticViolenceFactSheet(National).pdf)

Bulletin Board Quotes on Domestic Violence; Hope and Restoration

**“God is our refuge and strength, a very present help in trouble.” *Psalm 46:1***

**When the world says, "Give up," hope whispers, "Try it one more time." Oh, give thanks to the LORD, for He is good! For His mercy endures forever.**

**1 Chronicles 16:34**

In violence we forget who we are.

- Mary McCarthy

I will not allow anyone—especially the abuser—to tell me who I am!

- A Survivor of Domestic Violence

**Real courage owns up to the fact that we face a terrifying task, admitting that we are appropriately frightened, identifying sources of help and strength outside and within ourselves, and then going ahead and doing what needs to be done.**

- Alla Renée Bozarth

**If the numbers we see in domestic violence were applied to terrorism or gang violence, the entire country would be up in arms, and it would be the lead story on the news every night.**

- Rep. Mark Green, when serving as U.S. Representative from Wisconsin's 8th District

**Hope is the strongest driving force for a people. Hope which brings about change, which produces new realities, is what opens a person's road to freedom. Once hope has taken hold, courage must unite with wisdom.**

**padvn** PRESBYTERIANS AGAINST  
DOMESTIC VIOLENCE NETWORK

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

**That is the only way of avoiding violence, the only way of maintaining the calm one needs to respond peacefully to offenses.**

**- Oscar Arias Sánchez, Recipient of 1987 Nobel Peace Prize**

**If you want to leave you can do it. You need to take one step at a time. The first step may be to pick up the phone and ask for help.**

**- A Domestic Violence Survivor, quoted in *Invisible Wounds: overcoming power and control in an abusive relationship***

**Compiled by Rebecca Booth Lawson, Princeton Theological Seminary, Class of 2015, Summer Intern, Mayfield Central Presbyterian Church, Mayfield, New York, and members of Presbyterians Against Domestic Violence Network (PADVN).**

## Hope and Restoration Worship Resources

“What language shall I borrow to thank Thee, dearest Friend?”<sup>5</sup> These worship resources for this year’s Domestic Violence Awareness month have been developed with the long-standing concern and attention to language of the Presbyterian Church (U.S.A.). In the PC(USA) *Definitions and Guidelines on Inclusive Language*, it states that “our language about God should be as intentionally diverse and varied as is that of the Bible and our theological tradition. This diversity should be reflected in the language and life of the church.”<sup>6</sup> While recognizing that using feminine pronouns for God raises theological issues for some and still can be a matter of debate within churches, perhaps this month’s worship resources will provide an opportunity to encourage expanding sensitivity and balance in way that has not been considered. The main concern of these worship resources is pastoral. In a month focused on domestic violence, in which the majority of violence is against women and at the hands of men, many women find it impossible to draw close to God when only imaged as a father and male. Likewise, there are others whose relationships with mothers and women make it difficult to speak of God in the feminine. Therefore, both images are important to offer an opportunity to let God be God – a mystery of Love – ultimately beyond all language and comprehension. We encourage you to use these resources to broaden your expressions of God and to perhaps, in fresh new ways, continue to bring much-needed healing and wholeness for humanity and all creation through intentionality to words. Hopefully, feminine language and pronouns will add to, not subtract from, the worship experience. By tending to our language, we open ourselves more fully to God’s transforming grace and are empowered to participate more fully in God’s will for hope and restoration....“on earth as it is in heaven.”  
Grace and Peace,

Dr. Deborah Blades  
Ruling Elder, First Presbyterian Church, Anaheim, California  
Presbyterians Against Domestic Violence Network

---

<sup>5</sup> *O Sacred Head, Now Wounded*, Presbyterian Hymnal.

<sup>6</sup> PCUSA Inclusive Language PDF Resource, Well Spoken Words, available at [www.pcusa.org/language-gender](http://www.pcusa.org/language-gender)

The following Psalms are designed to be imagined as prayers of particular women who might have encountered very contemporary situations. By providing feminine language and using them as prayers of lament, hope, and pleas for God's restoration, it opens new ways of drawing meaning and insight into particular struggles and sorrows victims and survivors experience. Hopefully, this fresh voice to the Psalms will be used to inspire and enrich the worship experience for the whole body of Christ.

**Call to Worship** (Adapted from Psalm 99)<sup>7</sup>

Leader: God reigns! Let the people who ignore God tremble.

**People: Let all people praise God's great and glorious name**

Leader: God is a strong judge and a passionate lover of justice

**People: Let all people praise God's great and glorious name**

Leader: God alone is Holy

**People: Let all people worship in God's Holy presence.**

**Psalm 11**<sup>8</sup>

(This might be the prayer of an abused woman against her inner enemies – despair, fear, a sense of worthlessness.)

How can you say to my soul, "Fly away, like a bird, to the mountains"?

There is no easy escape from the inner attacks of darkness.

The arrows of fear pierce my heart.

The foundation of my self-esteem is destroyed.

How can I be upright, or do what I need to do? Yet God is within my body, which is Her holy temple.

She also dwells in the heavens and sees us, tests us all.

Though She lets those with integrity endure many trials,

Her soul hates those who love violence.

She will send fire and brimstone and a scorching wind

To destroy the despair that attacks me.

For God is loving and just, and always does what is right.

Those who act with integrity shall surely behold Her face.

---

<sup>7</sup> Rienstra, Marchiene Vroon. *Swallow's Nest: A Feminine Reading of the Psalms.* (Eerdmans Publishing: Grand Rapids, Michigan, 1992.)

<sup>8</sup> *Ibid.* 28.

## **Psalm 6<sup>9</sup>**

(This might be the prayer of a woman who was raped.)

Have mercy on me, O God, for I am very weak.  
Heal me, El Shaddai, for my bones ache with anguish  
and my soul is filled with turmoil.

O God, when will You deliver me from my despair?  
For mercy's sake, come soon to me and save me!  
If I die, how can I gratefully remember You?  
If I stay in this dreadful pit, how can I praise You?

I am sick with sighing, and every night I soak my sheets with tears.  
My face is wet with weeping, and my eyes are hollow with grief.  
The attack on me has made me grow old.

Depart from me, all you who would do me evil!  
For God has heard the sound of my sorrow.  
She has heard my pleas, and accepts me as I am.  
All who have hurt me shall know shame and trouble.  
Dishonor will fall on their heads.

## **Psalm 84: 1-7, 10-12<sup>10</sup>**

(This might be the prayer of women in ministry.)

How lovely are all the places of Your dwelling, El Shaddai!  
My soul faints with longing for the beauty of Your presence.  
My whole being shouts for joy to You, O living God!

Even the sparrow finds a home in Your presence,  
and the swallow finds a place to build a nest for herself,  
where she may also lay her young – on Your very altars, El Shaddai!

And blessed are all the women who find their strength in You,  
Whose hearts are Your houses of worship.  
As they go through the valley of weeping,  
they turn it into a place of wellsprings.  
Blessings shower on them like the spring rain.  
Because they are able to see Your Holiness everywhere,  
they go onward from strength to strength.

---

<sup>9</sup> 44.

<sup>10</sup> Ibid. 9.

A day in Your presence, O God, is better than a thousand far from You.  
I would rather serve You in small and humble ways  
than live in luxury and power among the wicked.

You are a God of grace and glory, shielding and enlightening us.  
You withhold nothing good from those who act justly.  
El Shaddai, blessed is the woman who relies completely on You!

**Prayer of the Faithful** (Byzantine liturgy)<sup>11</sup>

O God, holy and incomprehensible, You bid light to shine out of  
darkness.

You have raised us up to glorify You and petition Your goodness.

Receive us who now worship You and render You what thanks we can.

Grant all our requests that will advance our salvation.

Make us children of light and day and heirs of Your eternal good things.

O God, in your great mercy, be mindful of all here present praying  
with us, as well as all our sisters and brothers in need of Your love and  
help – and grant them Your great mercy.

Thus, saved in soul and body, we may use the free speech of friends  
to glory forever in Your wondrous and blessed Name.

**Benediction**

- May the God of mercy, who is well acquainted with grief, bless us  
with gentle comfort and healing for our sorrows. Amen.<sup>12</sup>
  
- May the God whose will is our portion and delight bless us with the  
wisdom to walk and rest in that will, day and night. Amen<sup>13</sup>
  
- May the blessing of God who has saved us from death and given us  
new life remain with us through the week to come and throughout  
our lives. Amen<sup>14</sup>

---

<sup>11</sup> 181.

<sup>12</sup> 209.

<sup>13</sup> 76.

<sup>14</sup> 176.

## **Confession**

Compassionate and Gracious God, forgive what our lips tremble to name. Free us from a past we cannot change. Break the chains that bind us. We admit that though You have called us to love others as ourselves, we often ignore cries for help, sit in judgment of others, and wait for someone else to do justice. Be merciful to us, O God; open our ears to your Holy Spirit, stir us to action, and awaken us from complacency. Help us to reflect the Spirit of Jesus, who brought hope to the anguished and restoration to all he touched. Amen

## **Prayers of the People**

Amazing and Gracious God, you created this earth and all that draws breath from the abundance of your Love. You revealed the mystery of your unconditional Love through our brother, Jesus Christ, in whom we have the assurance that nothing past, present or yet to come can separate us from your love. You have given us the precious gift of prayer, by which you work in, through, and among us, to bring healing to a broken and hurting world. In gratitude and desperate to know you more fully, with confidence that you hear us, accept our prayers.

We pray for...

the thousands of women who are victims and survivors of domestic violence, bowed down by the shame and pain of abuse. For the thousands of women who are trafficked, exploited, rejected because of what has been done to them and for what they must do to survive, those whom Jesus welcomed and dined with. Oh God of Hope, lift each head and heart, Restore them.

Hold in Your loving care, all who have died at the hands of others. Comfort those who mourn them with the knowledge that you will bring justice and healing to all who have been wronged. Oh God of Hope, we wait for Restoration.

We pray for Your Church throughout the world. Break down the barriers that disrupt and threaten to divide it. Grant us courage to proclaim your healing Gospel to a broken world. May we sit together at one table, united in Jesus Christ. Oh God of Hope, we pray for Restoration.

We pray for leaders of all nations. May Your Spirit move them to strive for peace and justice, to abandon greed and vain ambitions that

create misery for your children. May every country be a promised land for its people. Oh God of Hope, we pray for Restoration.

We pray for an end to this world's warring madness. Protect and sustain soldiers who serve and protect, women/men/children who seek shelter in the midst of battle, those who cannot return home, refugees unwanted or crowded into camps. God of Hope, we long for Restoration.

We pray for those most at risk in our world, our country, our communities. For children who are robbed of their innocence, unloved, abused, or exploited. For people with differing abilities, for the aged, many alone, forgotten, talents and gifts unused or unwanted; for men and women infected and affected by HIV and AIDS, often shunned out of ignorance and fear; for women vilified for reproductive decisions, many denied the right to choose. Help us to see the imprint of your image on ALL people; worthy, not by our own artificial standards, but worthy because you have breathed life into them. Oh God of Hope, we ache for Restoration.

We pray for those who live behind bars, incarcerated men and women forgotten and dehumanized. For those living behind prison walls we no longer see: Men and women shackled to grinding poverty who lack the basic necessities we take for granted, those who are homeless, jobless, those struggling with addiction or mental illness. Redeemer of All, set the captives free. Help us to turn empty religious ritual into Christ's transforming and healing power. Oh God of Hope, may we do our part in bringing Restoration.

We pray for courageous women and men who speak to the world of so much pain, who refuse to make peace with or give in to despair or cynicism, who reach out and meet the world's deep need, who continue to dream, envision, and struggle for a more just world. God of Hope, we pray for Restoration.

We pray for our nation. May we truly be a nation of liberty and justice for all. Regardless of party, ethnicity, color, gender, sexual orientation, or creed, may we stand united in the diversity in which we were formed, remembering that a house divided cannot stand. Oh God of Hope, we long for Restoration.

For all Your beloved who suffer with illness, sickness, or pain; return them to wholeness and remember all who care for them. We especially lift up the men and women in our church family and in our own families. May your Healing Spirit comfort and strengthen each one. Oh God of hope, we pray for Restoration.



Divine Breath of Life, You gave us this earth to be our home. Bring an end to selfish desires that ravage its air, land and water. Help us see

all creation as an anthem of praise to your glorious name. Oh God of Hope, we long for Restoration.

Redeemer of All, may we be people who know your love so abundantly we burst with passion to love and serve others. Empowered by the Holy Spirit, with Jesus as our example, help us to do justice, love kindness, and walk humbly with you, O God, our hope and our salvation.

Dr. Deborah Blades

Ruling Elder, First Presbyterian Church, Anaheim, California

Presbyterians Against Domestic Violence Network

## **Resources Used**

Rienstra, Marchiene Vroon. *Swallow's Nest: A Feminine Reading of the Psalms*. (Eerdmans Publishing: Grand Rapids, Michigan, 1992).

Schmitt, Mary Kathleen Schmitt. *Seasons of the Feminine Divine, Cycle A*. (Crossroads, New York, 1995).

*Women's Uncommon Prayers: Our Lives Revealed, Nurtured, Celebrated*. (Moorehouse Publishing, Harrisburg, Penn, 2000).

Theological Vision Statement: Presbyterian Hymnal Project. A Statement on Language

<http://www.presbyterianhymnal.org/PCOCS%20statements%20HO.pdf>

*Well Chosen Words*, a guide to understanding and using inclusive language, developed by the Racial Ethnic and Women's Ministries/Presbyterian Women ministry area in consultation with the Advocacy Committee on Women's Concerns, Presbyterian Mission Agency, PC(USA)

<http://www.pcusa.org/media/uploads/pw/pdfs/wellchosenwords.pdf>

## Additional Resources for Domestic Violence: Hope and Restoration”

### Articles

Sarah Bentley, “Bringing Justice Home: The Challenge of the Battered Women’s Movement for Christian Social Ethics,” in *Violence Against Women and Children: A Christian Theological Sourcebook*, eds. Carol J. Adams and Marie M. Fortune (New York: Continuum, 1995), pp. 151-71.

[http://books.google.com/books?id=XMEaWnsuPOoC&pg=PA151&lpg=PA151&dq=%22Bringing+Justice+Home:+The+Challenge+of+the+Battered+Women%E2%80%99s+Movement+for+Christian+Social+Ethics%22&source=bl&ots=4Dz6hZ4Y\\_4&sig=TzoN-3eXjSlyJPASEIM7o8gli6g&hl=en&sa=X&ei=REE3UuuCO4qW2gXTuYCIDA&ved=0CCsQ6AEwAA#v=onepage&q=%22Bringing%20Justice%20Home%3A%20The%20Challenge%20of%20the%20Battered%20Women%E2%80%99s%20Movement%20for%20Christian%20Social%20Ethics%22&f=false](http://books.google.com/books?id=XMEaWnsuPOoC&pg=PA151&lpg=PA151&dq=%22Bringing+Justice+Home:+The+Challenge+of+the+Battered+Women%E2%80%99s+Movement+for+Christian+Social+Ethics%22&source=bl&ots=4Dz6hZ4Y_4&sig=TzoN-3eXjSlyJPASEIM7o8gli6g&hl=en&sa=X&ei=REE3UuuCO4qW2gXTuYCIDA&ved=0CCsQ6AEwAA#v=onepage&q=%22Bringing%20Justice%20Home%3A%20The%20Challenge%20of%20the%20Battered%20Women%E2%80%99s%20Movement%20for%20Christian%20Social%20Ethics%22&f=false)

Michael Braswell, John Fuller, and Bo Lozoff, “Toward Restorative and Community Justice” in *Corrections, Peacemaking, and Restorative Justice: Transforming Individuals and Institutions* (Cincinnati: Anderson Publishing, 2001), pp. 141-53.

Kay Carmichael, “Retributive or Restorative Justice?” in *Sin and Forgiveness: New Responses in a Changing World* (Burlington, VT: Ashgate Publishing, 2003), pp. 126ff.  
Ron Clark, *Setting the Captives Free: A Christian Theology for Domestic Violence* (Eugene: Cascade Books, 2005), pp. 236ff.

Marie M. Fortune, “The Transformation of Suffering: A Biblical and Theological Perspective,” *Faith Trust Institute* (2010):  
<http://www.faithtrustinstitute.org/resources/articles/Transformation%20of%20Suffering.Violence%20in%20the%20Family.Marie%20M%20Fortune.The%20Pilgrim%20Press%201991.pdf>

Marie M. Fortune, “Forgiveness: The Last Step,” in *Violence Against Women and Children: A Christian Theological Sourcebook*, eds. Carol J. Adams and Marie M. Fortune (New York: Continuum, 1995), pp. 201-6:  
<http://faculty.plts.edu/gpence/PS1012/html/forgiveness.htm>

Marie M. Fortune, “Preaching Forgiveness?” in *Telling the Truth: Preaching About Sexual and Domestic Violence*, eds. John S. McClure and Nancy J. Ramsay (Cleveland: United Church Press, 1998), pp. 49-57. (One can now download the entire book at no charge from web link below; click on upper-right corner drop-down menu- flower icon- and choose “Download PDF.”)  
<http://books.google.com/books?id=evfZ4msdViUC&printsec=frontcover&dq=mcclure,+ramsay,+telling+the+truth&hl=en#v=onepage&q&f=false>

Vivette Jeffries-Logan, "Walking the Sacred Healing Circle," *Faith Trust Institute* (2010): <http://www.faithtrustinstitute.org/resources/articles/Walking-the-Sacred-Healing-Circle.pdf>

Gus Kaufman, "Renewal and Reconciliation after Family Violence?" *Faith Trust Institute* (2010): <http://www.faithtrustinstitute.org/resources/articles/Renewal-and-Reconciliation-after-Family-Violence.pdf>

Frederick W. Keene, "Structures of Forgiveness in the New Testament," *Faith Trust Institute*: (2010): <http://www.faithtrustinstitute.org/resources/articles/Structures-of-Forgiveness.pdf>

Al Miles, "Thorny Still: The Question of Forgiveness," in *Domestic Violence: What Every Pastor Needs to Know* (Minneapolis: Augsburg Fortress Press, 2011), pp. 103-29.

Mary D. Pellauer with Susan Brooks Thistlethwaite, "Conversation on Grace and Healing: Perspectives from the Movement to End Violence against Women," in *Lift Every Voice: Constructing Christian Theologies from the Underside*, eds. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), pp. 177-92).

James Ptacek, ed., *Restorative Justice and Violence Against Women* (Oxford: Oxford University Press, 2010). Preview at: [http://books.google.com/books?hl=en&lr=&id=KYCOBFb8GO4C&oi=fnd&pg=PR7&dq=restorative+justice+and+violence+against+women+ptacek&ots=0XC4bkkIU6&sig=dPvIA-PlgHJKu\\_2r2BF2JAM6Yjc#v=onepage&q=restorative%20justice%20and%20violence%20against%20women%20ptacek&f=false](http://books.google.com/books?hl=en&lr=&id=KYCOBFb8GO4C&oi=fnd&pg=PR7&dq=restorative+justice+and+violence+against+women+ptacek&ots=0XC4bkkIU6&sig=dPvIA-PlgHJKu_2r2BF2JAM6Yjc#v=onepage&q=restorative%20justice%20and%20violence%20against%20women%20ptacek&f=false)

Heather Strang and John Braithwaite, eds., *Restorative Justice and Family Violence* (Cambridge: Cambridge University Press, 2002). Preview at: <http://books.google.com/books?id=naa2dRDVx94C&printsec=frontcover&dq=%22Restorative+Justice+and+Family+Violence%22+Strang&hl=en&sa=X&ei=X2A3UpOXNMP42QXG04GgAg&ved=0CC8Q6AEwAA#v=onepage&q=%22Restorative%20Justice%20and%20Family%20Violence%22%20Strang&f=false>

Emilie M. Townes, "Washed in the Grace of God," in *Violence Against Women and Children: A Christian Theological Sourcebook*, eds. Carol J. Adams and Marie M. Fortune (New York: Continuum, 1995), pp. 60-70: [http://books.google.com/books?id=XMEaWnsuPOoC&pg=PA60&lpg=PA60&dq=%E2%80%9CWashed+in+the+Grace+of+God%E2%80%9D+Townes&source=bl&ots=4Dz6h\\_2Y2a&sig=HdARCZFnxV0wCC7WApDBC1qIXgY&hl=en&sa=X&ei=s2A3Ut3CHqTi2gXv\\_4CwCw&ved=0CDUQ6AEwAg#v=onepage&q=%E2%80%9CWashed%20in%20the%20Grace%20of%20God%E2%80%9D%20Townes&f=false](http://books.google.com/books?id=XMEaWnsuPOoC&pg=PA60&lpg=PA60&dq=%E2%80%9CWashed+in+the+Grace+of+God%E2%80%9D+Townes&source=bl&ots=4Dz6h_2Y2a&sig=HdARCZFnxV0wCC7WApDBC1qIXgY&hl=en&sa=X&ei=s2A3Ut3CHqTi2gXv_4CwCw&ved=0CDUQ6AEwAg#v=onepage&q=%E2%80%9CWashed%20in%20the%20Grace%20of%20God%E2%80%9D%20Townes&f=false)

### **Bible Studies**

Marianne Blickenstaff, "While the Bridegroom is with Them": Marriage, Family, Gender and Violence in the Gospel of Matthew, in *Journal for the Study of the New Testament*, Supplement series, 292 (New York: T & T International), 2005. Preview at: <http://books.google.com/books?id=2hrQoMj8Q3AC&printsec=frontcover&dq=%E2%80%9CWhile+the+Bridegroom+is+with+Them%E2%80%9D+Blickenstaff&hl=en&sa=X&ei=x2E3UvKPKsjC2wXeifw&ved=0CC8Q6AEwAA#v=onepage&q=%E2%80%9CWhile%20the%20Bridegroom%20is%20with%20Them%E2%80%9D%20Blickenstaff&f=false>

Rebecca J. Kruger Gaudino, "The Shalom of God in the Midst of Empire: A Peacemaking Bible Study on Isaiah," Presbyterian Peacemaking Program, Presbyterian Church (U.S.A.), 2006.

### **Other Resources**

"Turn Mourning into Dancing! Policy Statement on Healing Domestic Violence and Study Guide," by action of the 213<sup>th</sup> General Assembly (2001), Presbyterian Church (U.S.A.): <http://www.pcusa.org/resource/turn-mourning-dancing/>

Cheryl B. Anderson, *Women, Ideology, and Violence: Critical Theory and the Construction of Gender in the Book of the Covenant and the Deuteronomic Law* (New York: T & T Clark International, 2004). Preview at: <http://books.google.com/books?id=w13AtWRKqxQC&pg=PA1&lpg=PA1&dq=%22Women,+Ideology,+and+Violence:+Critical+Theory+and+the+Construction+of+Gender+in+the+Book+of+the+Covenant+and+the+Deuteronomic+Law%22&source=bl&ots=oPjtD5B2pF&sig=P66XAqw5vuZ7DqAL5fViELWAvfg&hl=en&sa=X&ei=WWQ3UqbGCMjj2AX84IHQDA&ved=0CE4Q6AEwBw#v=onepage&q=%22Women%2C%20Ideology%2C%20and%20Violence%3A%20Critical%20Theory%20and%20the%20Construction%20of%20Gender%20in%20the%20Book%20of%20the%20Covenant%20and%20the%20Deuteromic%20Law%22&f=false>

Beth Basham and Sara Lisherness, eds., *Striking Terror No More: The Church Responds to Domestic Violence* (Louisville: Bridge Resources, 2006): <http://store.pcusa.org/157153069X>

Jennifer Butler and Melissa Gillis, "When We Are All Strong Together: Understanding Gender Discrimination, Building Gender Justice," Presbyterian Peacemaking Program, Presbyterian Church (U.S.A.), 1997.

Megan McKenna, *Not Counting Women and Children: Neglected Stories from the Bible* (Maryknoll, NY: Orbis Books, 1994).

National Network of Presbyterian College Women, "Lifting Up Our Voices: Young Women Explore Life, Liberation, and Faith," General Assembly Council, Presbyterian

**padvn** PRESBYTERIANS AGAINST  
DOMESTIC VIOLENCE NETWORK

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

Church (U.S.A.), 2002. See:

<http://www.presbyterianmission.org/ministries/youngwomen/lifting-our-voices/> and  
<http://www.pcusa.org/resource/lifting-our-voices-womens-theologies/>

## About Presbyterians Against Domestic Violence Network

(PADVN) is a network of the Presbyterian Health, Education & Welfare Association (PHEWA). We are a nationwide network of volunteers- survivors of abusive relationships, trained professionals, and persons committed to changing attitudes that minimize violence, especially violence against women. We provide advocacy, training, and resources for the prevention of and healing from domestic violence. We work to Break The Silence around domestic violence, especially in our congregations and worshiping communities.

In every church of every faith, there are victims, survivors, and abusers present at worship. Some are listening for words of recognition, understanding, comfort, and healing- that their place of worship is a safe place for them, that cares about what they are facing and is there to support and empower. Others need to hear that they must turn away from violence, repent, and seek to make reparations to those they have violated. We hope that every congregation and worshiping community will address domestic violence in sermons and in adult education classes. Our worship resources are designed for this purpose.

We would welcome your support and participation in our ministry. Consider staying connected with us through a membership in PADVN/PHEWA, and other ministry networks of PHEWA and/or consider a contribution to assist in our work. Thank you!

[http://www.phewacommunity.org/images/PHEWA\\_membership\\_fillable\\_form.pdf](http://www.phewacommunity.org/images/PHEWA_membership_fillable_form.pdf)

[http://www.phewacommunity.org/images/PHEWA\\_extra\\_giving\\_fillable\\_form.pdf](http://www.phewacommunity.org/images/PHEWA_extra_giving_fillable_form.pdf)

<http://www.phewacommunity.org/padvndomesticviolencenetwork.html>

<http://www.presbyterianmission.org/ministries/phewa/presbyterians-against-domestic-violence/>

