



THE
LUTHERAN
WORLD
FEDERATION

A Communion
of Churches

16 Days of Activism against Sexual and Gender-based Violence

Orange the World: “Fund, Prevent, Respond, Collect” Liturgy for Sunday 6 December 2020

In the Ecumenical Prayer Cycle, we pray this week with the people and churches of Myanmar, Thailand.

In a time of physical distancing, let this liturgy unite our hearts and minds as we seek to overcome Sexual and Gender Based Violence together.

Invocation song

Wa Wa Wa Emimino (Come, O Holy Spirit, Come)

<https://www.youtube.com/watch?v=V9UIPHQgxIk>

♩ = 112 Church of the Lord (Aladura): Nigeria

Wa Wa Wa E - mi - mi - mo, Wa Wa Wa A - lag - ba -
Come, O Ho - ly Spir - it come. Come, al - might - y Spir - it
Ven, ven, ven, Es - pí - ri - tu. Ven ven ven, te a - la - ba -
O viens, Es - prit, viens, O viens, puis - sant Es - prit,
Komm, o komm Hei - li - ger Geist. Komm, o komm du Geist voll

Tenor solo

E - mi - o - lo - ye
O wise Spir - it come.
Ven, Es - pí - ri - tu
Es - prit de sa - gesse
du Geist der Wahr - heit

ra Wa - o wa - o wa - o.
Come, Come, come, come.
ré, Ven, ven, ven.
viens, Viens, viens, viens.
Kraft. Komm, Komm, Komm.

a - lag - ba - ra - me - ta
al - might - y Tri - ni - ty
te a - la - ba - ré oh Dios.
Puis - san - te Tri - ni - té
du Geist der Ei - nig - keit

E - mi - mi - mo.
O Spir - it, come.
Es - pí - ri - tu
O Es - prit, viens.
Hei - li - ger Geist.

Yoruban and music as taught by Samuel Solanke, © The Church of the Lord (Aladura), P.O. Box 71 Sagamo, Remo, Ogun State, Nigeria.
Notation and English paraphrase by I-to Loh © 1986 WCC and the Asian Institute for Liturgy and Music.
Française, Joëlle Gouël © 1990 WCC. German, Wolfgang Leyk. Español, Oneida Mendez.

Prayer for God's protection and help (Psalm 71:1-7)

One: In you, O Lord, I take refuge;
let me never be put to shame.
In your righteousness deliver me and rescue me;
incline your ear to me and save me.

Many: You incline your ear to me.

One: Be to me a rock of refuge,
a strong fortress, to save me, for you are my rock and my fortress.
Rescue me, O my God, from the hand of the wicked,
from the grasp of the unjust and cruel.

Many: You are my rock and my fortress.

One: For you, O Lord, are my hope,
my trust, O Lord, from my youth.
Upon you I have leaned from my birth;
it was you who took me from my mother's womb. My praise is
continually of you.

Many: You took me from my mother's womb. My praise is continually of you.

Scripture

The Holy Gospel according to John 7:58 – 8:1-11

Then each of them went home, while Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them.

The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?" They said this to test him, so that they might have some charge to bring against him.

Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her." And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him.

Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." And Jesus said,

“Neither do I condemn you. Go your way, and from now on do not sin again.”

Word of God, Word of life.

Many: Thanks be to God.

Reflection:

Refer to the contextual bible study “Jesus’ Response to Violence,” included at the end of this document, or [access online here](#).

Intercessory prayers

One: O Christ, how can I let go of those stones that we use to target and hurt women? How long will we wield our cultures, our structures, our traditions, and our institutions as weapons against women? Teach us to become instruments of life and hope, rather than weapons of death and harm.

Many: Señor ten piedad de nosotros

Clara Ajo and Pedro Triana: Cuba (from "Misa Cubana")

Traditional B^b Gm Dm E^b

Se- ñor, ten pie - dad de no - so - tros. Cris - to, ten pie - dad de no -
 Se- ñhor, tem pie - da - de de nós. Cris - to, tem pie - da - de de
 O Lord, have mer - cy up - on us. Christ, have mer - cy up -
 Oh Herr, er - bar - me dich. Chris - tus, er - bar - me
 Sei- gneur, aie pi - tié de nous. Christ, aie pi - tié de

B^b Cm F B^b

so - tros. Se - ñor, ten pie - dad de no - so - tros.
 nós. Se - ñhor, tem pie - da - de de nós.
 on us. O Lord, have mer - cy up - on us.
 dich. Oh Herr, er - bar - me dich.
 nous. Sei - gneur, aie pi - tié de nous.

Cm F B^b

Sí, ten pie - dad de no - so - tros.
 Sim, tem pie - da - de de nós.
 Yes, have mer - cy up - on us.
 Ja, er - bar - me dich.
 Oui, aie pi - tié de nous.

Note: Although the time signature is 6/8 the feel is 4. The 8th notes feel like triplets.

Text adapt. Spanish, Portuguese and Music: © Clara Ajo and Pedro Triana, Souberville, 628, Cárdenas (44100), Matanzas, Cuba.
 Adapted text in English, German and French: WCC-COE 150, Route de Ferney 1211, Geneva 2, Switzerland

One: O Christ, stand with as we seek the strength and courage to resist and speak out against patriarchal violence in both public and private spaces, as individuals and institutions - even if this means being a lone voice against a mob. Embolden us to call

perpetrators of violence to justice and accountability. May we learn to speak truth to patriarchal powers and speak the truth in love for all those whose lives are at stake due to gender-based violence.

Many: Señor ten piedad de nosotros

One: O Christ, we pray for your body, the church, to stand in solidarity with all those trafficked women, men and children whose bodies are seen and sold as sexualized commodities. Empower your church to accompany those in situations of heightened vulnerability. We bring before you contexts of conflict where rape is used as a weapon of war, where human bodies are converted into extended battle fields, and people are forced into sexual slavery. May we follow you in the paths of justice, compassion and solidarity.

Many: Señor ten piedad de nosotros

One: O Christ, we remember all those women who are abused and assaulted verbally and physically for their assertiveness in challenging sexual and gender-based violence. Protect our sisters, daughters and mothers who are targets of cyber-bullying, online misogyny, name-calling and media-trials. Strengthen and sustain them in their struggles, and raise up for them support and accompaniment as they work towards the flourishing of all life.

Many: Señor ten piedad de nosotros

Song: Suggested songs for Healing and Peace

- For the healing of the nations, by Fred Kaan (1929-2009) words © 1968, Stainer and Bell Ltd, London, England, (admin. Hope Publishing Company), Carol Steam IL 60188.
- Music (ALLELUIA DULCE CARMAN 87 87 87), Melody and bass from *An Essay on the Church Plain-chant*, 1782; harmonised by William Henry Monk, (1823-1889).
- For every one Born, there is a place at the table, by Shirley Erena Murray © 1998 Hope Publishing Company, Carol Steam IL 60188. Music @ Brain Mann, administered by the General board of Global ministries, GBG Music.

The Lord's Prayer

Benediction

We find courage to name aloud our experience(s) of God in our life.

God said, “do not fear, for I am with you”

One: We are not alone in this,

Many: For our God is with us.

One: As we strive for justice,

Many: We shall not be discouraged,

One: As we stand against violence with hope and perseverance,

Many: We shall not be stopped,

One: As we work to heal the world from hurt and hate,

Many: We shall not be held back,

One: The Grace, love and strength of the triune God accompany us
each step of the way.

Many: Amen! Amen! Amen!

Liturgy prepared by Rebecca Sangeetha Daniel, LWF

Contextual Bible Study: Jesus' Response towards Violence – John 8:1-11

Context:

What were you wearing? What were you doing at that time of the night? Why were you there? All these are common questions that women who have experienced rape get asked - not just by common people, but even in courts. In a patriarchal society, there is still a strong underlying notion that rape and sexual assault might be the consequence of a woman's actions and attitudes. 'Victim-blaming' in cases of rape is a common practice in many societies. Because of this, men who have been accused of assault can get away scot-free, while the woman is left alone to bear the double burden – of sexual assault, as well as moral assault.

Guiding questions:

- To what extent is 'victim-blaming' a part of the 'rape culture' in your context?
- Do you know of instances and ways in which patriarchal society takes on itself the task of policing women's bodies and sexuality?

Background of the text:

Though this passage is about adultery and not rape, there is one conspicuous detail which is important to take note of. Though it takes two to commit an adultery – in this story it is only the woman who stands

accused. The man is missing from the accusation. The patriarchal structures and culture seem to have enabled him to walk out of the situation, while the woman stands accused by a mob that has (literally) taken judgement into its own hands – by preparing to stone her.

Jesus resolutely resists buying into this culture. As the mob tries to draw him into passing a judgement on the woman – who, by mob trial has been found guilty - Jesus turns the tables against the mob and helps them to reflect on their own complicity in sin. In a world of sexual and gender-based violence – where misogyny, mob violence and media-trials throw stones of doubt, blame and hate at women - what would be the implications of Jesus’s words “Let anyone among you who is without sin be the first to throw a stone at her”?

Many among us might rightly think that we haven’t been directly involved in sexual and gender-based violence against women. However, if we reflect on our silence and inaction in the face of the prevailing patriarchal culture that sanctions violence against women in many forms, we realize that we are very much part of the problem and “our hands are unclean and our hearts are unprepared” to follow Christ.

In this passage, Jesus helps us to see the social dimension of sin – about how we as human beings are part of structures and cultures that perpetuate sin. This passage also draws attention to the problem of making scapegoats of the vulnerable – the ‘sinned against’. As we think about prevention of violence against women, we need a cultural shift – a shift from a culture of accusation that points fingers at woman to a culture of introspection that reaches out to remove the log from our own eyes (Matthew 7:3-5).

Questions to ponder:

- How do we as churches resist the double standards that prevail against women when it comes to sexual violence?
- What steps need to be taken to increase consciousness of one’s complicity in structures that unleash violence against women’s bodies?
- How do we move away from being part of the mob to becoming part of the Jesus movement?