

GRACE AND HOLY TRINITY CATHEDRAL
A Servant Church in the Heart of the City

Do Not Fear
Only Believe



The Sixth Sunday after Pentecost
July 1, 2018 • 10:15 a.m.

Holy Eucharist, Rite Two

SERVICE NOTES

Please rise, as able, for portions of the service marked with an asterisk (*).

Thank you for observing silence.

VOLUNTARY: "A Meditation on 'Draw us in the Spirit's tether'"

Gerre Hancock

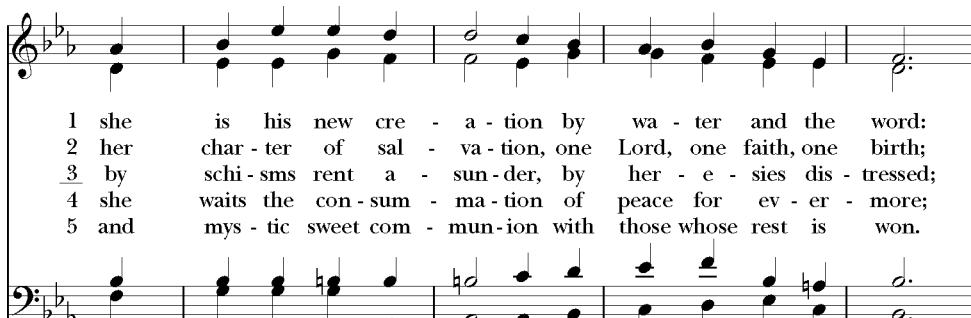
ANNOUNCEMENTS

The Word of God

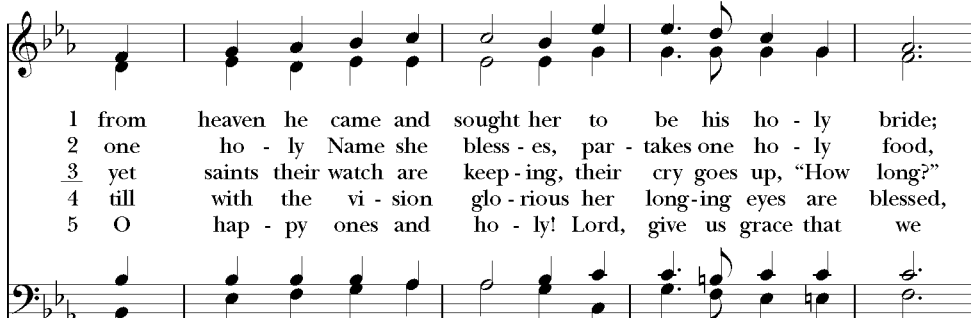
* ENTRANCE HYMN: "The Church's one foundation"



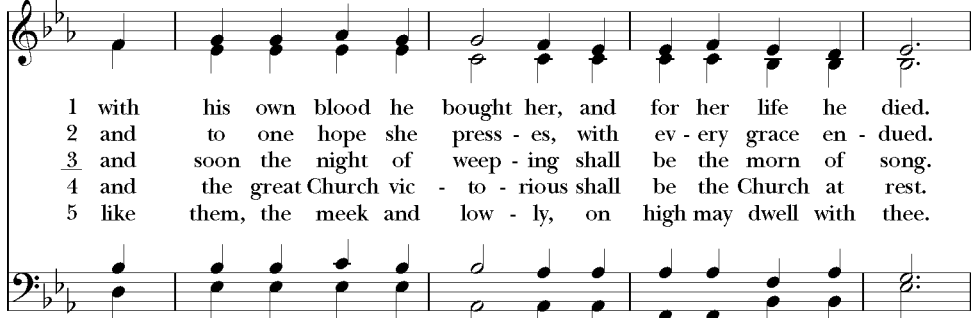
1 The Church's one foun - da - tion is Je - sus Christ her Lord;
2 E - lect from ev - ery na - tion, yet one o'er all the earth,
3 Though with a scorn - ful won - der men see her sore op - pressed,
4 Mid toil and tri - bu - la - tion, and tu - mult of her war
5 Yet she on earth hath un - ion with God, the Three in One,



1 she is his new cre - a - tion by wa - ter and the word:
2 her char - ter of sal - va - tion, one Lord, one faith, one birth;
3 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
4 she waits the con - sum - ma - tion of peace for ev - er - more;
5 and mys - tic sweet com - mun - ion with those whose rest is won.



1 from heaven he came and sought her to be his ho - ly bride;
2 one ho - ly Name she bless - es, par - takes one ho - ly food,
3 yet saints their watch are keep - ing, their cry goes up, "How long?"
4 till with the vi - sion glo - rious her long - ing eyes are blessed,
5 O hap - py ones and ho - ly! Lord, give us grace that we



1 with his own blood he bought her, and for her life he died.
2 and to one hope she press - es, with ev - ery grace en - dued.
3 and soon the night of weep - ing shall be the morn of song.
4 and the great Church vic - to - rious shall be the Church at rest.
5 like them, the meek and low - ly, on high may dwell with thee.

* OPENING ACCLAMATION AND COLLECT FOR PURITY

Presider Blessed be God: Father, Son and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

All Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

* SONG OF PRAISE: "Glory to God in the highest"

1. Glo-ry to God in the high-est, and
 peace to his peo-ple on earth. 2. Lord God, heaven-ly King, al-
 might-y God and Fa-ther, we wor-ship you, we give you thanks, we
 praise you for your glo-ry. 3. Lord Je-sus Christ,
 on-ly Son of the Fa-ther, Lord God, Lamb of God, 4. you
 take a-way the sin of the world: have mer-cy on us;
 5. you are seat-ed at the right hand of the Fa-ther: re-
 ceive our prayer. 6. For
 you a-lone are the Ho-ly One, you a-lone are the Lord,
 7. you a-lone are the Most High, Je-sus Christ, with the
 Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A - men.

Music: William Mathias (b. 1934). Copyright: © 1976, Oxford University Press, Inc. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

* COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

There is no children's Chapel or Godly Play this morning.

THE LESSONS *All are seated. Meditative silence follows the readings.*

First Reading: 2 Samuel 1:1, 17-27

Lector After the death of Saul, when David had returned from defeating the Amalekites, David remained two days in Ziklag.

David intoned this lamentation over Saul and his son Jonathan. (He ordered that The Song of the Bow be taught to the people of Judah; it is written in the Book of Jashar.) He said:

Your glory, O Israel, lies slain upon your high places!
How the mighty have fallen!

Tell it not in Gath,
proclaim it not in the streets of Ashkelon;

or the daughters of the Philistines will rejoice,
the daughters of the uncircumcised will exult.

You mountains of Gilboa,
let there be no dew or rain upon you,
nor bounteous fields!

For there the shield of the mighty was defiled,
the shield of Saul, anointed with oil no more.

From the blood of the slain,
from the fat of the mighty,

the bow of Jonathan did not turn back,
nor the sword of Saul return empty.

Saul and Jonathan, beloved and lovely!
In life and in death they were not divided;

they were swifter than eagles,
they were stronger than lions.

O daughters of Israel, weep over Saul,
who clothed you with crimson, in luxury,
who put ornaments of gold on your apparel.

How the mighty have fallen
in the midst of the battle!

Jonathan lies slain upon your high places.
I am distressed for you, my brother Jonathan;

greatly beloved were you to me;
your love to me was wonderful,
passing the love of women.

How the mighty have fallen,
and the weapons of war perished!

The Word of the Lord.

People **Thanks be to God.**

Psalm 130 *Sung by the choir.*

Chant by Ivor Atkins

Out of the depths have I called to you, O Lord;
Lord, hear my voice; *
let your ears consider well the voice of my supplication.
If you, Lord, were to note what is done amiss, *
O Lord, who could stand?
For there is forgiveness with you; *
therefore you shall be feared.
I wait for the Lord; my soul waits for him; *
in his word is my hope.
My soul waits for the Lord,
more than watchmen for the morning, *
more than watchmen for the morning.
O Israel, wait for the Lord, *
for with the Lord there is mercy;
With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

Second Reading: 2 Corinthians 8:7-15

Lector As you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

“The one who had much did not have too much,
and the one who had little did not have too little.”

The Word of the Lord.

People **Thanks be to God.**

* GOSPEL HYMN: "Thine arm, O Lord, in days of old"

1 Thine arm, O Lord, in days of old was strong to
 2 And lo! thy touch brought life and health, gave hear - ing,
 3 Be thou our great de - liv - erer still, thou Lord of

heal and save; it tri - umphed o'er dis - ease and death,
 strength, and sight; and youth re - newed and fren - zy calmed
 life and death; re - store and quick - en, soothe and bless,

o'er dark - ness and the grave. To thee they went, the
 owned thee, the Lord of light: and now, O Lord, be
 with thine al - might - y breath: to hands that work and

blind, the deaf, the pal - sied, and the lame, the lep - er
 near to bless, al - might - y as of yore, in crowd - ed
 eyes that see, give wis - dom's heaven - ly lore, that whole and

set a - part and shunned, the sick with fe - vered frame.
 street, by rest - less couch, as by Gen - nes - aret's shore.
 sick, and weak and strong, may praise thee ev - er - more.

Words: Edward Hayes Plumtre (1821-1891), alt. Music: *St. Matthew*, from *Supplement to the New Version of Psalms* by Dr. Brady and Mr. Tate, 1708. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

* THE HOLY GOSPEL: Mark 5:21-43

Gospeller The Holy Gospel of our Savior Jesus Christ according to Mark.

People **Glory to you, Lord Christ.**

Gospeller When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

The Gospel of the Lord.

People

Praise to you, Lord Christ.

SERMON

* NICENE CREED

All

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.

* PRAYERS OF THE PEOPLE

Lector: God of mercy and peace,
People: Hear our prayer.

CONFESSON AND ABSOLUTION

Presider Let us confess our sins against God and our neighbor.

People Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Presider Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all
goodness, and by the power of the Holy Spirit keep you in
eternal life. Amen.

* THE PEACE

Presider The peace of the Lord be always with you.
People And also with you.

CELEBRATION PRAYER

Those celebrating anniversaries of birth, marriage, and other joyous occasions are invited to come forward for prayer.

All O God, our times are in your hand: Look with favor, we pray, on your servant(s) as *they* begin
another year. Grant that *they* may grow in wisdom and grace, and strengthen *their* trust in your
goodness all the days of *their* lives; through Jesus Christ our Lord. Amen.

The Holy Communion

OFFERTORY ANTHEM "Draw us in the Spirit's tether"

Harold Friedell

Draw us in the Spirit's tether,
For when humbly in Thy name,
Two or three are met together
Thou are in the midst of them;
Alleluia! Alleluia!
Touch we now Thy garment's hem.

As the brethren used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup,
Alleluia! Alleluia!
So knit Thou our friendship up.

All our meals and all our living
Make as sacraments of Thee,
That by caring, helping, giving
We may true disciples be.
Alleluia! Alleluia!
We will serve Thee faithfully.

Text: Percy Dearmer

* PRESENTATION HYMN

All Praise God, from whom all blessings flow;
Praise God, all creatures here below;
Praise God above, ye heavenly host;
Praise Father, Son and Holy Ghost.

* THE GREAT THANKSGIVING

Eucharistic Prayer A

Presider The Lord be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

Music: William Mathias (b. 1934). Copyright: © 1976, Oxford University Press, Inc. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

Presider Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

All **Christ has died.**
 Christ is risen.
 Christ will come again.

Presider We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

Presider And now, as our Savior Christ has taught us, we are bold to say,

The Lord's Prayer

All **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 daily 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, for ever and ever. Amen.

Breaking of the Bread

Je - sus, Lamb of God: Have mer - cy
on us. Je - sus, bear - er of our sins: Have mer - cy
on us. Je - sus, re - deem - er of the world: Give us your peace.

Presider The Gifts of God for the People of God. Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

COMMUNION

- All are welcome to receive communion or a blessing.
- For gluten-free bread, cross your hands palms down.
- For a blessing, cross your hands over your chest.

Communion Hymn: "Take my life, and let it be"

The musical score is written in G major (one sharp) and 4/4 time. It consists of four systems, each with a vocal line and a piano accompaniment line. The lyrics are as follows:

1 Take my life, and let it be con - se - crat - ed, Lord, to thee;
2 Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

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Communion Hymn: "Heal me, hands of Jesus"



1. Heal me, hands of Je-sus, and search out all my pain: re-
2. Cleanse me, blood of Je-sus, take bit - ter-ness a - way; let
3. Know me, mind of Je-sus, and show me all my sin; dis-
4. Fill me, joy of Je-sus: anx - i - e - ty shall cease and



store my hope, re - move my fear and bring me peace a - gain.
me for - give as one for-given and bring me peace to - day.
pel the mem - o - ries of guilt, and bring me peace with - in.
heaven's se - ren - i - ty be mine, for Je - sus brings me peace!

Words: Michael Perry. Music: *Sharpe*, Carl Haywood (b. 1949), from *Tunes for Grace*. Copyright: Words: © 1982, 1989, Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission. Music: © 1997 Carl Haywood. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

SENDING OF EUCHARISTIC VISITOR

The Eucharistic Visitor is sent out with these words:

Presider We who are many are one body,
People For we all share one bread, one cup.

* POSTCOMMUNION PRAYER

All Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

* BLESSING

* SENDING HYMN: "My country, 'tis of thee"

1 My coun - try, 'tis of thee, sweet land of
 2 My na - tive coun - try, thee, land of the
 3 Let mu - sic swell the breeze, and ring from
 4 Our fa - thers' God, to thee, au - thor of

lib - er - ty, of thee I sing; land where my
 no - ble free, thy name I love; I love thy
 all the trees sweet free - dom's song; let mor - tal
 lib - er - ty, to thee we sing; long may our

fa - thers died, land of the pil - grim's pride,
 rocks and rills, thy woods and tem - pled hills;
 tongues a - wake, let all that breathe par - take,
 land be bright with free - dom's ho - ly light;

from ev - ery moun - tain - side let freed - om ring.
 my heart with rap - ture thrills like that a - bove.
 let rocks their si - lence break, the sound pro - long.
 pro - tect us by thy might, great God, our King.

Words: Samuel Francis Smith (1808-1895). Music: *America*, from *Thesaurus Musicus*, 1745. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

* DISMISSAL

Deacon Let us go forth into the world, rejoicing in the power of the Spirit.
People Thanks be to God.

VOLUNTARY: “Ceremonial March”

Herbert Sumsion

Please join us in Founders’ Hall for coffee and refreshments.

Serving Today

Presider	The Reverend Canon Christy Dorn	Altar Guild	Paget Higgins, Sarah Ingram–Eiser,
Preacher	The Very Reverend Evelyn Hornaday		Carolyn McLeroy, Sharon Hudson
Deacon	The Reverend Jerry Grabher	Ushers	Ric Sweeting, Milt Tootle,
Director of Music	Dr. Paul Meier		David Telep
Lectors	Lisa Thomas, Jackye Finnie	Acolytes	Jonah Fahnestock, John Morrison,
Intercessor	Alexandra Connors		Alexander Fortune
Eucharistic Ministers	Cheryl McDonald, Mike McDonald,	Greeters	Becky Johnson, Bob Johnson
	Alexandra Connors	Bookstore	Ken Stewart
Healing Minister	Janet Sweeting	Musicians	The Trinity Choir

The Vestry: Bob Carlson, *Senior Warden*, carlsonr44@yahoo.com, 913-522-2803; Terri Curran, *Junior Warden*, tcurra2@yahoo.com; Chuck Ritter, *Treasurer*; Jonathan Sternberg, *Clerk*; Steve Moore, *Chancellor*. Tara Bennett; Phyllis Biddle; Paula Connors; Jackye Finnie; Donna Knoell; Candy McDowell; Ron Michka; Ryan Thomas; Milt Tootle.

The Rt. Rev. Martin S. Field, *Bishop of the Diocese of West Missouri*; The Very Rev. Evelyn Hornaday, *Interim Dean*; The Rev. Canon Christy Dorn, *Associate*; The Rev. Jerry Grabher, *Deacon*; Dr. Paul Meier, *Director of Music*; Marco Serrano, *Young Adult Coordinator*; Julie Brogno, *Coordinator for Children’s and Family Ministry*; Alexandra Connors, *Youth Minister*; Linda Martin, *Children’s Music Director*; Sharon Sprague, *Sacristan*; Julie Toma, *Cathedral Administrator*; Janet Sweeting, *Office Assistant*; Melissa Scheffler, *Communications Coordinator*; Richard Wolf, *Finance Manager*; Angie Graham, *Property Manager*; Mike Guidry, *Assistant Property Manager*; Ken Stewart, *Cathedral Bookstore Manager*.

THE *Episcopal* CHURCH

July 1, 2018

General Convention: The Episcopal Church's Family Reunion

Imagine Eucharist for 8,000 people. Imagine a marketplace of goods and ideas. Imagine quiet conversations among friends, old and new. Imagine one of the largest legislatures in the world. Imagine the utter silence of prayer before momentous decisions.

The every-third-year gathering of the Episcopal Church known as General Convention is all of these things. The 79th gathering begins in Austin, in the Diocese of Texas, on July 5 and continues until July 13. Bishops and deputies from the Episcopal Church will make broad decisions about policies and worship.

Those decisions take the form of resolutions agreed to by both the House of Deputies and the House of Bishops.

The House of Deputies ranges in size between 800 and 1,000 members. Its sessions are moderated by its elected president, a position held by the Rev. Gay Clark Jennings of the Diocese of Ohio. Each diocese is represented by up to eight elected deputies: four priests or deacons and four lay members.

Deputies cannot be instructed to vote one way or another. They agree to have an open heart so that they can prayerfully listen to others and be led by the Holy Spirit. And they cannot refuse to vote on an issue.

Most resolutions or other actions must pass by simple majorities in each house. Occasionally, the House of Deputies votes by orders, meaning that clergy and deputies vote separately and each order's votes are counted as one vote with the majority of those two votes being recorded as the vote. If the deputation's orders are evenly split, the vote counts as "no."

The House of Bishops consists of diocesan, suffragan, assisting and retired bishops. It will be led by the Presiding Bishop, the Most Rev. Michael Bruce Curry, who was elected at General Convention in 2015.

Resolutions come from the groups that carry out work authorized by the previous convention, and from bishops, dioceses, provinces (geographic collections of dioceses), and deputies. Before a resolution can come before either house, it must be considered by a committee, which hears public testimony and makes recommendations on whether that resolution will be presented.

Convention is more than legislation. All business stops each day so that everyone can join in the Holy Eucharist.

In the exhibit hall, organizations and interest groups present their wares, recruit members and do their best to influence legislation. Many church-related organizations hold meetings in conjunction with Convention, including the Episcopal Church Women, who hold their Triennial Meeting concurrently.

Adapted from a 2009 text by Mary Frances Schjonberg and Janet Kawamoto.

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Press Release

**Episcopal
Relief & Development**
Healing a hurting world

Episcopal Relief & Development Celebrates Three-Year Program Achievements in Reducing Violence Against Women in Liberia

New York, NY—Episcopal Relief & Development and the humanitarian arm of the Episcopal Church of Liberia (ECL-RD) celebrated the three-year achievements of their program that engages faith leaders to prevent and respond to violence against women and girls in Liberia at a forum in Monrovia on Thursday, June 21.

More than 78 attendees participated in the forum, including The Hon. Alice Johnson-Howard, Deputy Minister of Gender, the Liberia Ministry of Gender, Children and Social Protection and The Most Rev. Jonathan Bau-Bau Bonaparte

Hart, Archbishop, Internal Province of West Africa/Bishop, the Episcopal Church of Liberia. There were representatives from the Pentecostal, Catholic, Methodist, Lutheran, Baptist and Full Gospel churches, as well as the Chairperson of the National Muslim Council. The Liberia Ministry of Education and the Ministry of Justice were represented in addition to national and international non-governmental organizations such as UNICEF, USAID, UNDP, UNFPA, ActionAid and the International Rescue Committee.

During the event, participants discussed key findings, learnings and practices from an external evaluation of the three-year Violence Against Women and Girls (VAW/G) Prevention and Response program. The evaluation was conducted from October to November 2017. The evaluation summary can be found at episcopalrelief.org/uploaded/files/Evaluation_Summary_for_Gender_Based_Violence_2018.pdf.

“The Church is committed to ensuring dignity for women and girls,” said The Most Rev. Jonathan Bau-Bau Bonaparte Hart, Archbishop, Internal Province of West Africa/Bishop, Episcopal Church of Liberia. “The greatest asset the faith community can give is to make people know their rights and the resources available to them and that is what this project is all about.”

At the forum, the results of the three-year program evaluation were presented, including promising practices in four areas utilizing:

- a process of self-reflection and discovery to understand and take action
- a multi-stakeholder collaborative approach (involving government ministries, service providers, law enforcement, ECL-RD, the County-level Faith Leader Coalitions and youth representatives)
- implementers with a local presence
- an integrated, interfaith response to violence against women and girls

The evaluation documented a reduction in violence against women and girls and an increased awareness of support and services for survivors. The report also noted a positive shift in perceptions and attitudes toward the role of women and girls in communities. The comprehensive training methodology and toolkit are unlike similar faith-based programs as they are centered on engaging both Christian and Muslim leaders in the same room, at the same time and with the same tools. The forum also highlighted participant experiences and insights.

“Before the program, we didn’t know we had the same rights as men, but thought we had to do what the man says. For example, we believed we didn’t have a right to go to school and instead have to take care of our household. We also believed we didn’t have a right to sit with men and talk or make decisions,” said a participant in the program.

Violence against women is pervasive throughout Liberia, and its increased prevalence can be attributed to the country’s devastating 14-year civil war. The program was designed to prevent gender-based violence (GBV) by addressing negative beliefs, attitudes and behaviors related to women and girls’ roles and rights. Ninety-eight percent of Liberia’s population identify with a faith tradition. Therefore, faith leaders can play influential roles, both in preventing violence and in facilitating more effective responses to incidents. From 2015-2017, in consultation with the Technical Working Group (TWG) of the Inter-Religious Council of Liberia, the program developed and tested the Faith Leader GBV Toolkit, an experience-based tool to train faith leaders in preventing and responding to gender-based violence through their work.

“As people of faith, we are called to reconcile our relationships with each other with respect and love. It is our responsibility. I am grateful for the contributions of our Christian and Muslim brothers and sisters as we support women and girls to live with dignity, free from violence.” Sheikh Alhassan Kamara, Co-Chairman of Technical Working Group of the Interreligious Council of Liberia.

“Our program focusing on the prevention of violence against women in Liberia shows the value of equipping a coalition of clergy and advocates with information and prevention strategies to change detrimental attitudes and social norms,” said Rob Radtke, President & CEO of Episcopal Relief & Development. “Helping communities promote the rights of women is an important focus of our work. I am grateful for our local faith networks for working with us as we move toward a vision where everyone is treated with dignity and respect.”

Visit Episcopal Relief & Development’s website, episcopalrelief.org, for more information about Gender Equality and Gender-Based Violence.

For over 75 years, Episcopal Relief & Development has served as a compassionate response to human suffering in the world. The agency works with more than 3 million people in nearly 40 countries worldwide to overcome poverty, hunger and disease through multi-sector programs, using the Sustainable Development Goals (SDGs) as a framework. An independent 501(c)(3) organization, it works closely with Anglican Communion and ecumenical partners to help communities create long-term development strategies and rebuild after disasters.