

Liturgy of Lament for the Broken Body of Christ

Part I Background:

A survivor of clergy sexual abuse, known as Stephen, approached Sr. Christine Schenk, CSJ, of Future Church. He had prepared a service of healing for victims of clergy sexual abuse and was seeking her assistance to find a church where such a service could be held. The service included scripture, songs and hymns written specifically for the service, and a suggestion for a laying on of hands.

Sr. Chris approached two members of the Core Team of Ascension of Our Lord Church in Cleveland, Ohio—Fr. Joe Fortuna, pastor, and Ms. Laurel Jurecki, pastoral associate—to inquire if they would be willing to get involved. Upon receiving a positive answer, Chris, Joe and Laurie met several times to discuss the shape of the service.

They quickly agreed that a service of healing was too ambitious. Although some victims of clergy sexual abuse might be ready for a service of healing, many others would be in many different stages of their dealing with their experience. It was decided that it would be wiser to construct a liturgy of lament for the broken body of Christ, in which all members of the body of Christ could name their feelings—anger, disillusionment, sadness, confusion, etc.—in a faith-filled context with the hope of an encounter with the transformative Spirit of God. Such an approach would permit the authentic participation not only of those who were actual survivors of clergy sexual abuse, but also of those who were part of parishes whose pastors had been removed because of accusations of clergy sexual abuse, of those who were friends of victims or the accused, and of any members of the wider ecclesial community who were suffering as a result of the disclosures of the past several months. The focus was to remain on the actual survivors of clergy sexual abuse, but at the same time be expansive enough to include others. This was a major challenge to the construction of the liturgy. Another challenge was to respect the multi-cultural dimensions of the anticipated assembly.

In discerning symbolic actions appropriate for such a service, the image of the broken body of Christ emerged. This image seemed to be powerfully polyvalent. Among others, it connected with the broken bodies of sexual abuse victims, the broken ecclesial body, the broken body of Christ on Calvary, and the body of Christ broken and shared in eucharist. It was decided that the Cross would be the focus of several ritual actions which would allow participants to engage at a level or levels appropriate to their own experience. Much of what was done was to engage in symbolic actions from other Christian rituals in a way that reflected their particular pertinence to this event. In a kind of modified “stations of the cross,” participants would have the opportunity to venerate the cross, have their senses signed with the sign of the cross, sign themselves with the water of baptism, or have hands laid upon them. They could participate in none or in all of these ritual actions. It would be up to them.

An important pastoral concern was the response such a service might elicit from

participants. Given the vulnerability of the participants, it was decided not to state the names of any victims or accused, nor to make any mention of diocesan legal questions or policies regarding clergy sexual abuse. The whole point was simply to pray together. Several credentialed social workers, counselors and spiritual directors were consulted to be present should the need for immediate attention or follow-up emerge. They would be identified by having their names and credentials published in the program, as well as by wearing a distinctive name tag. (As it happened, some of the survivors of clergy sexual abuse came to the service because their counselors had mentioned it to them and had offered to come with them.)

A final but important concern was how to notify the survivors. Since so many are reticent to come forward and identify themselves as such, this proved to be daunting. It was decided not to have media coverage of the event beforehand, because there was concern that numbers would be too great. Instead, survivor support groups were notified and asked to get the word out. In addition, both Future Church and Ascension of Our Lord Church sent letters of invitation to roughly a thousand priests and pastoral ministers in the diocese of Cleveland, asking them in addition to invite any whom they believed might benefit from the liturgy.

What follows is a description of the order of worship that was followed at Ascension. To help make sense of the service, a sketch of the worship space is enclosed with indications of where the various ministers were located for various parts of the service. Obviously, any celebration of this liturgy in a different space and with different ministers would require appropriate adjustments.

Care has been taken to respect the copyright of the texts and music used in the liturgy.

The Cleveland Liturgy of Lament had 22 Co-participants including:

Annunciation Parish, Ascension of Our Lord Church, Ascension of Our Lord School , St. Barnabas Parish, St. Colman Parish , Carmelite Sisters, Call to Action, Community of St. Malachi Parish, Congregation of St. Joseph, Franciscan Center, Humility of Mary Sisters, St. Joseph Wellness Center, St. Mark Parish, St. Mary Parish, Lorain, Missionary Cenacle Volunteers Notre Dame Sisters (Chardon), Our Lady Help of Christians Parish, Pax Christi, Sisters of Charity of St. Augustine, Sisters of St. Joseph of the Third Order of St. Francis, Church of the Resurrection, Ursuline Sisters of Cleveland Leadership Team, Ursuline Sophia Center

Part II Liturgy of Lament for the Broken Body of Christ
(Summary of Order of Worship)

Greeting/Welcome/Hospitality and Ground Rules

Reading

Cry of Lament

Assembly Hymn

Greeting, introduction, invocation by presiding minister

Reading

Psalm of Hope

Gospel Proclamation

Preaching

Litany of Lament

Invitation to ritual action: Presiding Minister

Ritual Action: "Stations" of the Cross

The Lord's Prayer

Sign of Peace

Blessing and Dismissal

Closing Song

Liturgy of Lament for the Broken Body of Christ

(Detailed Description)

Greeting/Welcome/Hospitality and Ground Rules

One of the staff of the host church offers a greeting and welcome. Participants are reminded that neither the names of survivors or accused, nor diocesan legal or pastoral policy, will be mentioned. Our purpose is to pray. Attention is drawn to the counseling professionals and how to identify them if needed. Restrooms are pointed out. Everyone is invited to a reception following the prayer. Participants are told that press photographers who are present have been asked to photograph only the ministers, or the assembly participants from behind. The overall tone of all these ground rules is to be warm and compassionate.

After the Greeting and Welcome, the lights in the church are turned off (except the ambo light). All sit in silence for a few moments. After a few moments, a large cross is carried down the center aisle, raised high, and placed on its stand in the sanctuary. Those who will minister during the ritual actions follow in procession. (suggest ministers be a combination of lay and ordained, men and women all vested in albs.) Once in the sanctuary, they lay prostrate in the direction of the cross. Then the reader goes to the ambo and proclaims the reading from Romans.

Reading Romans 8: 22-27

Cry of Lament

Music: Cantor (a capella): Oh...Oh...Oh...Oh..., sometimes it causes me to tremble, ...
[Musical text taken from the African-American Spiritual, “Were You There,” #43 in Lead Me, Guide Me.

After the cry of lament, the ministers laying prostrate, stand and return to their places in the assembly. The lights are turned on.

Assembly Hymn

Music: “Hymn for Victims” Trunk 2002: All

Greeting, introduction, invocation by presider

The presiding minister greets the assembly in these or similar words:

In the name of the Father,....
We have come here tonight from many places,
From east and west, north and south,
From pain and disillusionment,
From anger and confusion,
From sadness looking for hope.
We come together for one thing only:
To raise our hearts and voices and very bodies to God,
In the hope that the very act of raising them in
 lament yet in faith,
They may be touched in their brokenness
 And know the transforming and surpassing power of God’s love.

Then the presiding minister offers an extempore opening prayer.

Reading

II Corinthians 4: 6-12

Psalm of Hope Trunk 2002

Cantor sings verses, Assembly sings refrain

Gospel Proclamation Matthew 27: 45-56

Preaching: (can be done by lay or ordained)

Music: *(Using musical tones reminiscent of “Were You There.” (Musical text to follow)*
The responses in the litany will be from “Were You There,” (1) At beginning and end of the litany all sing: “O, sometimes it causes me to tremble, tremble, tremble...” After each invocation, the assembly simply sings, “Oh...Oh...Oh...Oh...”

Presiding Minister Intones:

O Holy God hear us as we cry out to you. Our pain is more than we can bear alone...

Assembly Responds:

Oh...Oh...Oh...Oh..., Sometimes it causes me to tremble, tremble, tremble...

Presiding minister cries out the following, with the assembly responding, “Oh...” to the musical phrase which begins the assembly response immediately above.

Unable to forget the violation done to us, we cry... [Assembly: “Oh...Oh...Oh...Oh...”]

Still bearing the marks of our wounds, we cry... [Assembly: “Oh...Oh...Oh...Oh...”]

Struggling to overcome our fears, we cry... [Assembly: “Oh...Oh...Oh...Oh...”]

Mourning our loss of innocence, we cry...

Not knowing where to turn in our misery and isolation, we cry...

Wondering how your grace permitted this, we cry...

Bowed down by the weakness of human frailty, we cry...

Longing for families who can bear our truths with us, we cry...

Looking for justice where none seems possible, we cry...

Searching for the kind of faith that once sustained us all, we cry...

Covered in shame and confusion, wanting to stand safe and secure again, we cry...

Hoping for kindness and truth to meet, justice and peace to kiss, we cry...

Desperate for the courage to face our own demons, we cry...

Wanting to put all this behind us and live in wholeness, we cry...

Outraged by the actions of those who should have known better, we cry...

Bearing with one another the burdens of our own and not of our own making, we cry...

Lost, looking for your guidance and direction, we cry...

Amidst the shattered images of godliness and ministry, we cry...

Out of darkness of our despair, we cry...

Into the cloud of our unknowing, we cry...

Not even knowing how to help each other or where to go from here, we cry...

[Assembly, twice: Oh...Oh...Oh...Oh..., sometimes it causes me to tremble, ...]

Invitation to ritual action: Presiding Minister

Those who will serve as ministers at the various stations will come up and venerate the cross (modeling ways to venerate). Then they all kneel around the cross and remain there until the presiding minister has said these or similar words:

Sign of our suffering.

Sign of our salvation.

On the wood of the cross Jesus Christ bore our infirmities
and took upon himself the consequences of all our sinfulness.

In the wood of the cross we find solidarity
with our own suffering and broken bodies.

Through the wood of the cross we too are lifted up
and raised to the glory of God.

Those who will minister in the signing of the senses go to their stations, while the other ministers remain where they are. Those who will sign the senses model the action, one for each other at each of the stations, as the presiding minister says the following:

Sign of our suffering.

Sign of our salvation.

The very shape of our world.

Receive the sign of the cross on your forehead

Put on the mind of Christ,

from the folly of whose cross God's wisdom was manifest.

Receive the sign of the cross on your ears,

that in the cries of the abused and betrayed

you may hear the voice of the Lord.

Receive the sign of the cross on your eyes,

darkened by tears, denials and coverups,

that they may be brightened in the light of Christ.

Receive the sign of the cross on your lips,

silenced by fear and the shock of scandal,

that you may respond to the word of God

and speak justice and truth in love.

Receive the sign of the cross over your heart,

broken in pain and uncertainty, disillusionment and disappointment,

that Christ may dwell there by faith.

Receive the sign of the cross on your shoulders,

weighted and scarred with sadness and sorrow,

that your burden be eased in the gentle yoke of Christ.

Receive the sign of the cross on your hands,

wrung in anger and agony,

that Christ may be known in the work which you do.

Receive the sign of the cross on your feet,

that you may stand firm in faith and hope,

and walk in the way of Christ.

*Those who will minister at the stations of the signing of the senses remain where they are.
Those who will lay hands move from the cross and go to the font. They remain there
while the presiding minister says these or similar words:*

**Sign of our suffering,
Sign of our salvation.**

Those who have been baptized into Christ Jesus have been baptized into his death.
For them sin is suffocated and the spirit of new life is released.

Renew now the pledge of faith made at your own baptism.

With the water of this font,
Take upon yourself again the

**Sign of our suffering,
Sign of our salvation.**

Those standing around the font reach into the font and bless themselves with the sign of the cross. Then they go to the places at which they will do the laying on of hands. When they arrive at their stations, one imposes hands upon the other while the presiding minister says these or similar words:

**Sign of our suffering.
Sign of our salvation.**

Still bearing the marks of his betrayal and the wounds of his cross,
the risen Christ reached out his hands
to his disciples and offered them peace
which the world could not give.

Spirit of truth,
Spirit of healing,
Spirit of reconciliation,
**Sign of our suffering,
Sign of our salvation.**

(When the assembly is invited to the stations, those who will be reading the prayer for the signing of the senses while the ministers do the signing, come forward and stand between the ministers so that they can hear the prayer and sign accordingly. Those ministers who will be laying on hands may memorize the prayer or have someone read it for them as well.)

The presiding minister then invites all in the assembly to come forward in these or similar words:

Come now to these **signs of our suffering,
Signs of our salvation.**

Come vulnerable and hopeful,
With reverence and awe.

Come to these stations of the cross,
To one or to all.
Come in any order you wish

To whichever sign of your suffering and salvation God leads you.
And while you come,
Let us lift our voices in prayer and song
That our broken bodies and spirits may be lifted up as well.

Ritual Action: “Stations” of the Cross

Music:

Selections for choir and assembly are done at this point. Among the selections to be done, the following should be included:

“Litany for Healing,” Trunk 2002 (sung by assembly)

“Perdona A Tu Pueblo,” Arranged by Jeannie Rey Routtu (Sung by Cantor)

“He took my hand,” Trunk 2002 (sung by Choir)

The Lord’s Prayer

Sign of Peace

Blessing and Dismissal

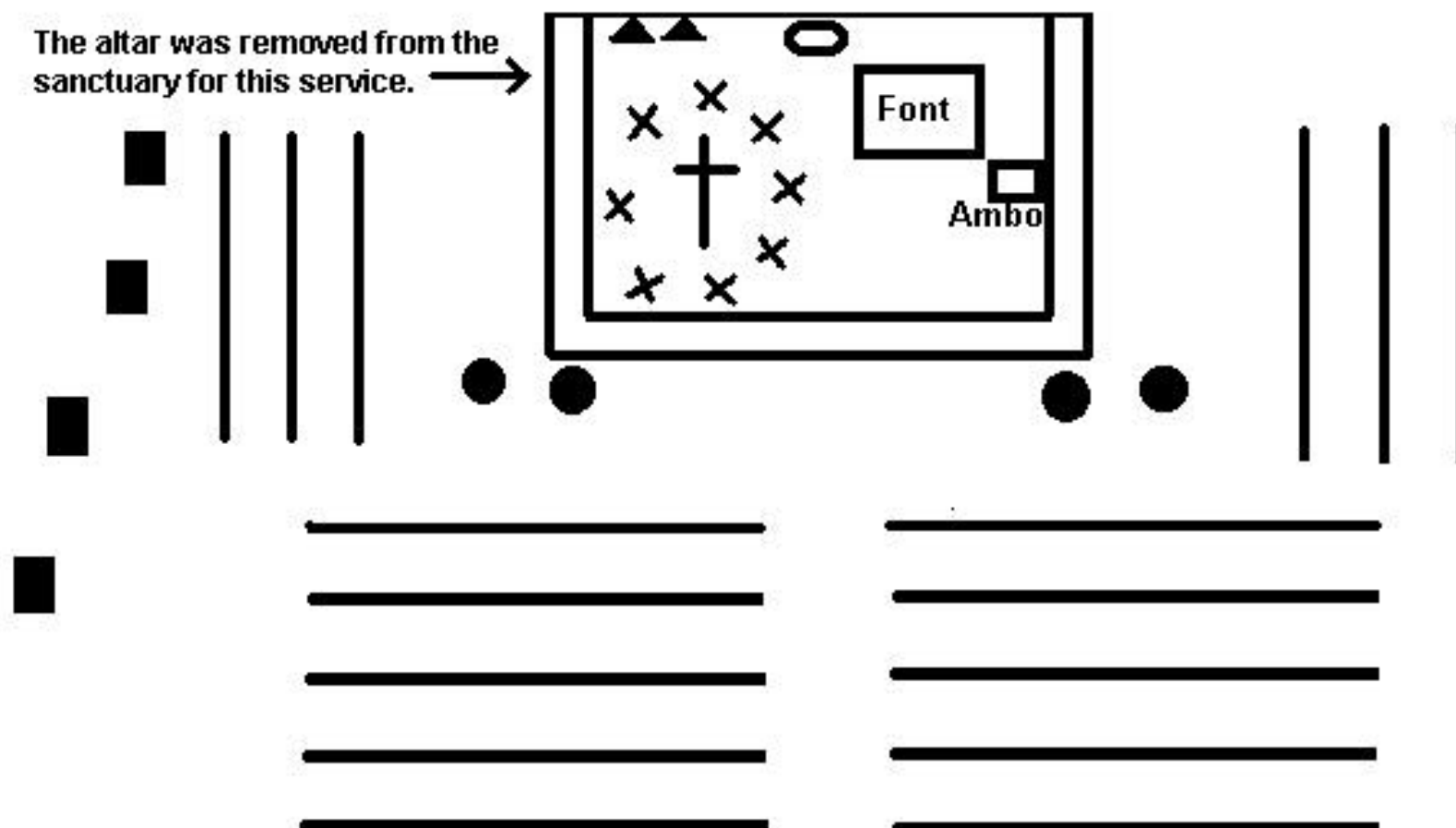
Closing Song

“Healer of Our Every Ill,” Gather 357 All

Liturgy planners or others with questions, or anyone who would like the full text and music for *"A Service for Victims"* may contact Stephen by emailing their contact information to euch2005@futurechurch.org.

For a digital copy of the *“Liturgy of Lament for the Broken Body of Christ”*, visit www.futurechurch.org

The altar was removed from the sanctuary for this service. →



Legend:



= Prostration before the cross



= Paschal Candle



= Signing of the Senses



= Presider/preacher's chairs



= Laying on of hands

Preaching: Liturgy of Lament for the Broken Body of Christ

Christine Schenk csj

10/14/2002

This is one of the more difficult preaching invitations I have ever accepted.

I would not dare to speak were it not for some experience with the issue of sexual abuse both as a nurse midwife and as an occasional spiritual companion and friend to those struggling to heal from these grievous wounds.

The readings tonight are meant to help us lament and perhaps bring some wisdom. But first, I think it wise to take cue from Romans and try to name some of the things over which we groan in great travail .

Foremost among these is the experience of our brothers and sisters who have been wounded by the terrible abuse of power which is sexual abuse and especially clergy sexual abuse.

Some of you here may have just begun to surface deeply repressed memories of abuse... You experience searing flashbacks which come upon you at unexpected times bringing incredible pain, and an overpowering sense of helplessness. The flashbacks leave you feeling panicky, frightened and exhausted.

Others here may have struggled for years with multiple psychological wounds left by early childhood sexual abuse..wounds such as depression, disassociation, eating disorders and perception disorders which make it hard to relate to self and others in healthy ways.

Many of you have felt hopeless about ever healing from these early psychic wounds. They seem so entwined with the roots of your identity that healing looks completely impossible. In addition to feeling hopeless you may feel self disgust and self hatred which is compounded by the knowledge that childhood sexual abuse may have been passed from generation to generation in your family. Some of you may have faced your childhood abuse only when your own children triggered your flashbacks when they reached the age you were at the time of your abuse...forcing you to choose between becoming an abuser yourself, or taking the courageous step of getting treatment.

Most ..and I would venture nearly all of you have been or are now angry at a God who seemed so absent in the midst of your abuse....why would a supposedly good God allow such a terrible thing to happen to one so innocent...you as a child?

Why did God allow you to lose your childhood so early? And perhaps most difficult of all...how could such evil exist in a world which we believe should be essentially good? Could there even be such a concept of a good God or is that just another fairy tale told to children but not fitting with the reality of adulthood when the evil in the world becomes all too painfully apparent.

And for those victims of clergy sexual abuse here tonight...an even crueler twist was added to your pain.....how could this grievous betrayal happen at the hand of one who was supposed to represent God? One from whom you had every right to expect respect, nurture, and wisdom about the ways of God. Instead, you learned fear, self hatred, and numbing confusion about yourself and about God.

Many of us here tonight never experienced childhood sexual abuse or clergy sexual abuse ourselves but we feel wounded and betrayed by church leaders who made decisions seemingly more protective of institutions than they were of persons.

We want to say in some way that we are sorry...perhaps we are like the women of Jerusalem in the gospel who witness the whole of Jesus' crucifixion and death ...watching from a distance. We come to offer what small comfort we can ...the comfort of our presence, our sorrow, our lament, and our mourning over what our institution has done to individuals.

Still others of us may have recently lost a cherished priest or pastor placed on administrative leave for accusations of abuse of many years ago. Or we may know a respected priest friend who was placed on administrative leave because of abuse allegations. We feel confused, angry and at a loss. We think due process must enter the equation somewhere...and forgiveness too...but we do not want our children placed at risk.

A few survivors here tonight have learned as our songwriter "Stephen" did that yes, there is a God who is good and who is able to heal even the horrible wound of childhood sex abuse...whether suffered at the hands of a parent or a priest.

It is you who should be preaching this homily...

You more than any here know what it is to be an earthen vessel carrying within your body the death of Jesus. And you know as well the wondrous gift of carrying within your body the life of Jesus... because though you have experienced wounds and difficulties on all sides and saw no answer to your problems you did not despair but trusted God to help you in your weakness.

And I can say further, because I know some of you well...you have even discovered the gift hidden in the healing from such a grievous wound...though such a gift is hard won only after a long and arduous journey of owning the pain and seeking healing of both psyche and soul .

You now know of the power and mercy and love of God in a way that many of the rest of us have never experienced. . Your faith and deep belief that God could heal and make things right again is now a gift to others who have also felt wounded to the point of death.....because you witness that yes, there is a balm in Gilead as the old hymn says...

You know from your own experience of the power of this God whose love can mend even your deepest wound. I encourage those of you whose faith has made you whole, as Jesus says in the scripture, to reach out to those still struggling to find a God of love in the midst of their pain.

Matthew's Gospel tells us that Jesus himself cried out his sense of desolation and abandonment, "My God my God, why have you deserted me?" he cries. What is less well known is that he is praying the first line of Psalm 22 which continues "how far from saving me, the words I groan! I call all day, my God, but you never answer, all night long I call and cannot rest.....Yet, Holy One you who make your home in the praises of Israel, in you our ancestors put their trust, they trusted and you rescued them; they called to you for help and they were saved, they never trusted you in vain."

I think Psalm 22 is especially helpful to pray when we feel angry, abandoned and hopeless as many of us may be feeling tonight Jesus found comfort in naming his sense of being abandoned by God... but then he also placed his trust in God's power to save.... and he was not disappointed.

Believers know that Jesus' suffering did not end in death but in resurrection ... in new life. A dear friend once told me to never look at the cross without at the same time seeing the resurrection. So when we venerate the Cross we are acknowledging the reality of evil and death but we are even more so venerating God's power to save.

God's power to save brought a new and resurrected life to Jesus and to the whole of humanity. Through the power of Jesus death and resurrection, we too experience the blessed rebirth of our Baptism.. ..and the slow unfolding of our new self...a self healed from the power or grip of death.

This is the life journey of every believer not only those who have been touched by the evil of clerical sexual abuse, or by the grievous structural evil which allowed such abuse to continue. All of us are journeying to a deeper, richer life as we slowly, slowly loose the power evil holds in our lives through our belief in Christ.

Matthew tells us further that after crying out.. Jesus “Yielded up his Spirit...and the veil of the temple was torn in two....”

I wonder if we are not in that place now as a church...the veil of our sacred structure has been torn and we see it for what it is...a flawed human institutionflawed like all human institutions....

But since we want our church structures to reflect as much as possible the goodness of the God we serve, we must cry out for repentance, renewal and rebirth of this beloved and wounded institution of Catholicism in the same way we cry out for our own repentance, renewal and rebirth.

Like the women watching from the distance, we know ourselves powerless to effect this healing.

But there is One who is not powerless...and so we look for a new outpouring of the Spirit ... a Spirit breathed forth from the present day crucifixion of innocence in our church.

Romans tells us confidently: “the pleas of the saints expressed by the Spirit are according to the mind of God.”

We trust this Spirit to make all things new...and we claim our Church and our wounded persons once again for Christ.

I encourage each of you here to invoke anew the sign of Jesus’ healing cross upon your person... either through the rituals we make available tonight or privately at home.

For it is in this sign that we are made whole. And it is by these wounds that we will be healed.

“We carry in our bodies the death of Jesus, so that the life of Jesus, too, may always be seen in our body.”....

This evening's Liturgy of Lament
has been catalyzed by
FutureChurch

Co-participants include:

Annunciation Parish
Ascension of Our Lord Church
Ascension of Our Lord School
St. Barnabas Parish
St. Colman Parish
Carmelite Sisters
Call to Action
Community of St. Malachi Parish
Congregation of St. Joseph
Franciscan Center
Humility of Mary Sisters
St. Joseph Wellness Center
St. Mark Parish
St. Mary Parish, Lorain
Missionary Cenacle Volunteers
Notre Dame Sisters (Chardon)
Our Lady Help of Christians Parish
Pax Christi
Sisters of Charity of St. Augustine
Sisters of St. Joseph of the Third Order of St. Francis
Church of the Resurrection
Ursuline Sisters of Cleveland Leadership Team
Ursuline Sophia Center

The following are Mental Health Professionals and
Pastoral Counselors who are available to assist
anyone this evening.

(They will be wearing nametags.)

Tree of Life, Gather # 163

Nearer, My God to Thee, LMGM # 143

Lead Me, Guide Me, LMGM # 168

He Took My Hand (Sung by Choir) by Stephen 2002 Trunk

The Lord's Prayer

Sign of Peace

Blessing and Dismissal

Healer of Our Every Ill, Gather # 357



Everyone is welcome to go downstairs to Fogarty Hall
for refreshments after the service.

PROCESSIONAL: Ministers will enter in silence

FIRST READING: Romans 8:22-27

Cry of Lament: Cantor

Hymn for Victims (all)

When no one would listen, the Lord lent an ear;
When I was hurt, helpless, the Lord drew me near.
When justice was wanting, the angels came round
And lent me their shoulders, their wings and their crowns.

When I lay there trembling, my faith gone away
The Lord came and rescued, my spirit He saved.
He whispered a wonder that carried me clear,
Restored my creation, my innocence dear.

Our shepherds unfeeling, uncaring, remote.
Unmoved by our suffering years without hope.
The Might of our Father in heaven unleashed,
He shook the church soundly and banished its sleep.

My anger grows righteous, it awakens my soul.
It moves God to root out and vanquish my foes.
A Pillar of Fire sent from God for a light
To scatter the darkness, no sin hid from sight.

No longer a haven for wolves among sheep
Where victims were trampled, their sorrows to keep.
A welcoming church filled with mercy and love
No room for abusers, new hope from above.

My Rock, my Strong Fortress, my Armor, my Shield
Protect all Your children and help them to heal.
Keep safe all Your treasures, the faith that is true.
Confound all the wicked, and guide us to You.

from A Service for Victims by Stephen, a victim of clergy abuse
Tune: Stephen June 11, 2002 Trunk 2002.

Invocation: Fr. Joe Fortuna

Reading: II Corinthians 4: 7-15

Psalm of Hope

Refrain: (all)

From the ends of the earth I have sought you;
In Your love You answered me.

by Stephen 2002 Trunk

Gospel: Matthew 27: 45-56

Preaching: Sr. Christine Schenk, CSJ

Litany of Lament

Refrain: (all)

O! Sometimes it causes me to tremble, tremble, tremble.....

Invitation to Ritual Actions: Fr. Joe Fortuna

The actions include:

Signing oneself with Water at the Baptismal Font

Veneration of the Cross

A Signing of the Senses

A Laying on of Hands

(During this time you are invited to join in singing the hymns below).

Litany for Healing (all) (Tune from Creator of the Stars of Night)

We call the Spirit, source of life,
Descend from heaven, show Your might.
Surround us, Lord, and fill our hearts.
The seed of faith in us to start.

A way beyond these painful days,
To heal these victims, Lord we pray.
Enflame our lives with fires of love,
With healing mercies from above.

Renew the church now wracked by sin.
With Holy Justice let us win
The hearts of faithful led astray.
In strife, confusion, make Your way.

Dispel the darkness, enter in.
Make clean our hearts, forgive our sin.
Make us Your sacrifice of love
The hope of victims, Christ Your Son.

Fly to me now, O heavenly Dove.
Bring down your healing, from above.
Make room to greet the Heavenly Guest.
Make straight my path to righteousness.

Cast out the sickness of my soul.
Break forth the dawn that makes me whole.
A strength within that never dies
Your Blessed Spirit in me rise.

Until the day I live with You,
Make quick my steps in wisdom true.
My every word, my every act,
Lord, You alone can guide me back.

Give thanks to God for healing hands,
For strength and weakness. Here I stand.
My life in joyful witness bring.
To Christ I bow, my prayers I sing.

Be now forever laid to rest,
My fears, my anxious cares be blessed.
No more in sorrow's land to dwell,
My spirit saved, the world to tell.



by Stephen 2002 Trunk

A PRAYER FOR
The Signing of the Senses

Receive the sign of the cross on your forehead

Put on the mind of Christ,
from the folly of whose cross God's wisdom was manifest.

Receive the sign of the cross on your ears,

that in the cries of the abused and betrayed
you may hear the voice of the Lord.

Receive the sign of the cross on your eyes,

darkened by tears, denials and coverups,
that they may be brightened in the light of Christ.

Receive the sign of the cross on your lips,

silenced by fear and the shock of scandal,
that you may respond to the word of God
and speak justice and truth in love.

Receive the sign of the cross over your heart,

broken in pain and uncertainty, disillusionment and disappointment,
that Christ may dwell there by faith.

Receive the sign of the cross on your shoulders,

weighted and scarred with sadness and sorrow,
that your burden be eased in the gentle yoke of Christ.

Receive the sign of the cross on your hands,

wrung in anger and agony,
that Christ may be known in the work which you do.

Receive the sign of the cross on your feet,

that you may stand firm in faith and hope,
and walk in the way of Christ.

A LITURGY OF LAMENT
FOR
The Broken Body of Christ



Hymn for Victims

Opening hymn from *A Service for Victims* by Stephen, a victim of clergy abuse.

Tune: Stephen June 11, 2002, @Trunk 2002.

When no one would listen, the Lord lent an ear;
When I was hurt, helpless, the Lord drew me near.
When justice was wanting, the angels came round
and lent me their shoulders, their wings and their crowns.

When I lay there trembling, my faith gone away
The Lord came and rescued, my spirit He saved.
He whispered a wonder that carried me clear,
Restored my creation, my innocence dear.

Our shepherds unfeeling, uncaring, remote.
Unmoved by our suffering — years without hope.
The Might of our Father in heaven unleashed,
He shook the church soundly and banished its sleep.

My anger grows righteous, it wakens my soul;
It moves God to root out and vanquish my foes.
A Pillar of Fire sent from God for a light
To scatter the darkness, no sin hid from sight.

No longer a haven for wolves among sheep
Where victims were trampled, their sorrows to keep.
A welcoming church filled with mercy and love
No room for abusers, new hope from above.

My Rock, my Strong Fortress, my Armor, my Shield
Protect all Your children and help them to heal.
Keep safe all Your treasures, the faith that is true.
Confound all the wicked, and guide us to You.

Hymn of Deliverance: "He Took My Hand"

From *A Service for Victims*, by Stephen, a victim of clergy abuse.

Sung to the tune: Londonderry Aire. June 25, 2002. @Trunk 2002

He took my hand and led me to a land of rest
Where I could pray and make my mind at ease.
He touched my heart and made it one in harmony
With His great good and sheltered me from harm.

I will give thanks for kindness God has shown to me.
The gifts of love in countless ways He shared.
He made a stand when all else failed, and saved my soul.
He knows my name, He blesses me and calls me home.

At morning light, the birds sing out His melodies
At noon I pray His fire of love to stay
As evening comes, I sing of song of thankfulness
This day His gift, I raise it all to Him.

In time of need, I pray for God's deliverance.
When lost in darkness, He will find a way.
He gives His blessing over me in every way.
My praise to sing, my life to give, His hand to save.

When day is done and sunlight gives away to stars
I dream of Him, my Savior strong and true.
My every care, He takes away and lifts me up.
to him I come, my faith in trembling hands.

He is my hope no matter what the future brings
He is my light though darkness gathers round.
He is my life, my shelter in a time of storm
My own protector, my redeemer evermore.

When time has run, when angels come to gather me,
I pray to God, His tender mercies show.
I know His light will guide my steps to Calvary
The promised hope, the life that never ends.

The bread of life brings comfort to my failing soul
The cup of peace fills every care with love.
To God above, I rise, my tears below I leave.
My home at last, with Him to live, His life to give.

Litany for Healing

2002 Trunk, from *A Service for Victims* by “Stephen,” a victim of clergy abuse.

We call the Spirit, source of life,
Descend from heaven, show Your might.
Surround us, Lord, and fill our hearts.
The seed of faith in us to start.

A way beyond these painful days,
To heal these victims, Lord we pray.
Enflame our lives with fires of love,
With healing mercies from above.

Renew the church now wracked by sin.
With Holy Justice let us win
The hearts of faithful led astray.
In strife, confusion, make Your way.

Dispel the darkness, enter in.
Make clean our hearts, forgive our sin.
Make us Your sacrifice of love
The hope of victims, Christ Your Son.

Fly to me now, O heavenly Dove.
Bring down your healing, from above.
Make room to greet the Heavenly Guest.
Make straight my path to righteousness.

Cast out the sickness of my soul.
Break forth the dawn that makes me whole.
A strength within that never dies
Your Blessed Spirit in me rise.

Until the day I live with You,
Make quick my steps in wisdom true.
My every word, my every act,
Lord, You alone can guide me back.

Give thanks to God for healing hands,
For strength and weakness. Here I stand.
My life in joyful witness bring.
To Christ I bow, my prayers I sing.

Be now forever laid to rest,
My fears, my anxious cares be blessed.
No more in sorrow's land to dwell,
My spirit saved, the world to tell.

Psalm of Hope

Responsorial psalm from *A Service for Victims* by "Stephen," a victim of clergy sex abuse.
June 15, 2002. Tune: Psalm of Hope. © Trunk 2002.

Two cantors are suggested, one male and one female, representing both male and female victims of clergy sex abuse. Cantors take turns singing verses. Both cantors lead the congregation in the response.

R: "From the ends of the earth I have sought You; in Your love, You answered me."

Ps 61: 1-4

Hear my cry to You, O /Lord,
and listen to the sound of /my voice.
From the ends of the earth /I have sought you
in Your love, You /an-swered me.

My Rock, my Fortress, and my /God,
A strong defense against my a-/busers.
I will dwell in Your house /for-ever
beneath your wings I /make my home.

R: "From the ends of the earth I have sought You; in Your love, You answered me."

Ps 69: 7, 8, 20, 29

For I endured shame and /scorn.
I was disgraced and /cast out.
I looked for compassion, /finding none,
I looked in /vain for comfort.

Though peace was gone, my heart was /broken,
tears that fill my eyes left me /help-less,
Your kindness, O Lord, de-/livered me.
I glorify Your /Name and give You thanks.

R: "From the ends of the earth I have sought You; in Your love, You answered me."

Ps 58: 1-2

Now, do our leaders speak /truly?
Do they judge rightly and /help us?
By their deeds, our fathers /sheltered evil --
From their hands /vio-lent acts.

O Lord, tear out the fangs of the /lion.
Let them vanish as water flows /a-way.
Before the sun rises /a-gain
let the wicked be /swept a-way.

R: "From the ends of the earth I have sought You; in Your love, You answered me."

Ps 58: 10-11. Ps 100: 1-4.

The innocent rejoice and be / glad.
Their feet washed in Jordan's / wa-ters.
For God arises power-/ful and mighty.
His anger judging /all the earth.

Again we learn the joy of the /Lord
entering His courts with thanks/gi-ving.
He made us His children, /we His sheep,
His lambs now /cradled in safety.

R: "From the ends of the earth I have sought You; in Your love, You answered me."

Ps 66: 1, 2, 17, 19. Ps 67: 2-4

Shout with joy throughout all the /earth.
Sing the power of Yah-/weh's name.
For I cried for comfort /from the Lord,
my Lord, He /heard and answered.

Now our faces shine again in /blessing
May all the peoples sing and/praise you.
For God the Victor showers /us with justice
His ways, forever /dear to our hearts.

R: "From the ends of the earth I have sought You; in Your love, You answered me."

© 2002 Trunk, an excerpt from 'A Service for Victims' by Stephen, a victim of clergy abuse

Psalm of Hope 2 of 2