

# White Ribbon Day Resources 2023

**Compiled by Rev Hana Popea  
PCANZ White Ribbon  
Ambassador**



## **A Message of Support from PCANZ Moderator Rt Rev Rose Luxford**

“I commend to the churches the White Ribbon Day 2023, and the resources that have been prepared by the Rev Hana Popea, White Ribbon Ambassador for the PCANZ.

Recently I was listening to a podcast featuring Mike King and he talked about issues to do with mental health.

He talked of ‘changing the narrative’ in how we speak to and treat our young people, and what a huge difference that can make.

That approach resonates with the theme ‘Change the Story for women and girls’.

As Hana says,  
violence experienced by women and girls takes many forms.  
Let us be pro-active in being part of changing the story.”

# No More Smalling Up Of Me

Jean's original poem was published in 2003 and David set it as a song in 2023 for PCANZ's White Ribbon

[Song for PCANZ's White Ribbon]  
[Melody, words & chords version 1.6]

Original poem by **Jean Wilson** [of Jamaica]  
Original music and additional words by **David Raymond Dell** [of New Zealand]

**Tune: HANA**  
♩ = 118

**INTRO** C D<sup>4</sup> **VERSES** D<sup>4</sup>

*Verse 1 should be led by a piano playing the accompaniment, with the melody on flute and a female voice singing 'do do doo ...'*

1. [Instrumental verse] ...  
2. No more meek - ly say - ing 'yes'  
3. No more smal - ling up of me  
4. E - ven as I sing my song

5 Am<sup>7</sup> C G/B G  
... when my heart is scream - ing 'no!' No more ta - ming of my  
by pre - ten - ding I'm not here! No more run - ning from the  
I am ta - king shape and form! I am har - nes - sing my

9 F C/E D<sup>4</sup> D Dm  
feel - ings so my po - wer won't show. No more  
mus - sic and the spot - light's sharp glare. No more  
po - wers like a ga - the - ring storm! There's no

13 Dm<sup>4</sup>/C B<sup>b</sup> B<sup>b</sup>/C A<sup>b</sup> A<sup>b</sup>maj<sup>7</sup>/G  
hi - ding my e - xu - b'rance from dis - ap - pro - ving eyes;  
li - ving in this pri - son bar - ri - ca - ded by my fears;  
ob - sta - cle so bold as to dare stand in my way!

17 Fm Fm/E<sup>b</sup> D<sup>b</sup> Fm/C B<sup>b</sup>m<sup>7</sup>  
no more wa - te - ring my - self down so my  
no more tur - ning and re - trea - ting in the  
I am ta - king back my life a - gain, and I'm

22 B<sup>b</sup>m<sup>7</sup>/A<sup>b</sup> C<sup>4</sup> C D D<sup>4</sup> D  
1-3 spi - rit won't rise. 2. No more  
face of new fron - tiers. 3. No more  
4. E - ven

**ENDING**  
26 B<sup>b</sup>m<sup>7</sup>/E<sup>b</sup> Fm Cm/E<sup>b</sup> D<sup>b</sup> **Repeat x2** B<sup>b</sup>m<sup>7</sup>/E<sup>b</sup> A<sup>b</sup>  
do - ing it to - day, oh yeah; I'm do - ing it to-day! **+ 28 bar Postlude**

Words © 2003 Jean Wilson, Jamaica

Music and additional words © 2023 David Raymond Dell, Wellington, New Zealand - [daviddellnz@gmail.com](mailto:daviddellnz@gmail.com) - 0274 507 079

**See further information about this new PCANZ White Ribbon song on the back pages of this resource.**

# White Ribbon Day Resources

Compiled by Rev Hana Popea  
the PCANZ White Ribbon Ambassador

**White Ribbon Theme 2023: Change the story for women and girls so that they may live their lives free from the fear of violence.**  
**Violence experienced by women and girls takes many forms.**

**White Ribbon Day**, held on 25 November each year, is the international day when people wear a white ribbon to show that they do not condone violence towards women. It celebrates the many men willing to show leadership and commitment to promoting safe, healthy relationships within families and encourages men to challenge each other on attitudes and behaviour that are abusive.

I would like to encourage our congregations and leaders to unite in solidarity on **Sunday 26 November 2023 – the PCANZ White Ribbon Day** (the closest Sunday to White Ribbon Day). Wear a white ribbon for the whole month of November, creatively raise awareness in your local presbytery, your parish, your work, your school, your youth group, your kids programme, and incorporate the White Ribbon resources in your local community worship services etc.

The following resources provide you with some information and ideas to create a more meaningful White Ribbon Service for your community and groups.

I also encourage parishes who have created their own White Ribbon resources to share these with the wider church by having these resources available on the PCANZ website. Please email your resources to ... [Angela@presbyterian.org.nz](mailto:Angela@presbyterian.org.nz)

## What is Violence?

Violence may be defined in various ways. Simply stated, violence is words and actions that hurt people. These actions are often justified by existing norms, values, belief systems, cultures and social structures of societies. The World Health Organization (WHO) defines violence as:

The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation (WHO, 2002:5).

‘Violence against women is the threatened or actual use of physical force against a woman that either results in or has the potential to result in injury or death. This type of violence includes the physical, sexual or psychological assault of women by partners, intimates, family members and acquaintances’ (Centre for Disease Control, 1995).

Violence is a monster that destroying nations, societies, communities, churches, schools, work, homes, individuals and environments. The celebration of violence in social media, music and even video games is poisoning our young people and children. Pornography assaults the dignity of women and contributes to violence against them. Beyond the violence in our streets is the violence in our heads and hearts. Hostility, hatred, despair, abuse, bullying, and indifference are at the heart of a growing culture of violence.

Relationships each day are being destroyed by a culture of violence that leaves women and children dead and families living in fear in their homes. Our society seems to be increasingly numb to human loss and suffering. The Universal Declaration of Human Rights (UDHR) affirms the value of every human life (for example, the right to dignity and the right to equality)<sup>1</sup>. As a nation, our commitment to “create peace, affirm the values of human dignity”<sup>2</sup> is haunted by mental health and death, imprisoned by fear and violence rather than infused by peace. Does it have to be this way? It doesn't have to be this way!

We can turn away from violence; we can build communities of greater love and peace. It begins with a clear conviction:

**“Do to others what you would have them do to you...”** (*Matthew 7:12*).

This is a fundamental moral principle flowing from our teaching on the dignity of the human person. It is an approach to life that values people over things. Treating others with respect must guide the choices we make as individuals, as a church and as a society: what we do and won't do, what we value and consume, whom we admire and whose example we follow, what we support and what we oppose. Respect for human life is the starting point for confronting a culture of violence.

The Presbyterian Church of Aotearoa New Zealand cannot ignore the human costs of much violence and abuse in our local communities. What we are providing in these resources are neither a plan nor a programme. They are ideas and information about what's already underway in our local parishes and schools. Our faith in Jesus Christ gives us the values, vision and hope that can bring an important measure of peace into our hearts, our homes, our regions, our streets and our parishes. Our commitment and calling not only changes us, but together we can change our culture and our communities.

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<sup>1</sup> Human Rights and Te Tiriti o Waitangi

<sup>2</sup> Treaty of Waitangi is New Zealand's own unique statement of human rights.

## Short Reflection

Jesus says, “But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two.” [Matt 5: 38-48].

Why the right cheek? Jesus is referencing here a back-handed slap. The kind of slap that someone in power might deliver to someone under his authority – a day labourer or slave – not to actually injure, but to humiliate, to insult, to put the that person/slave in his or her place. This is a blow that a master might deliver to a slave, a Roman to a Jew, or a man to a woman or even a child. Now, in that culture any attempt to actually fight back would be met with instant force. It would be to put one’s life at risk.

Jesus’ instruction is: Stand right back up and offer the other cheek to be slapped. Jesus is giving an example of a protest which is not likely to get them killed. By offering the other cheek the one slapped is refusing to be humiliated. It’s a way of claiming one’s humanity. It’s a way of saying, “No matter what you do to me, you do not take from me my dignity and humanity.” This is true of the other two examples Jesus gives about stripping off one’s clothing and handing it over to the oppressor even as the oppressor goes about confiscating their property, and walking an extra mile when a soldier orders you to carry his bags one mile. These are all different forms of protest.

So, rather than running scarred, or attempting to fight back, Jesus is encouraging his disciples by not saying ‘don’t resist’ but don’t resist violently. Find a way to claim your humanity.

Walter Philip Wink (1998)<sup>3</sup> unpacks the Greek word, *antistenai*, which means “to resist violently, to revolt or rebel with violence.” Jesus says, “Offer no *antistenai*, no violent resistance to one who does evil.” In other words, do not use violence to resist evil. Do not continue the downward spiral of violence. Jesus wants us to break the downward cycle of violence by refusing to cooperate with violence, refusing to retaliate with further violence. Violence in response to violence can only lead to further violence.

When Paul says, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink” (Romans 12:20), he is telling his readers to treat the oppressors as human beings. He is saying, ‘treat them as human beings and in doing so you preserve your own humanity’. We bless the oppressor and pray for the

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<sup>3</sup> Wink’s. *The Powers that Be: Theology for a New Millennium*, 1998

oppressor because the oppressor bears the image of God no matter how marred and distorted that image may be.

We must not get caught up in a spiral of hate and violence but by treating the enemy as a human being, with human decency, we are able to be aware of our own anger and keep it from devolving into bitterness and hate. We are summoned to pray for our enemies' transformation, and to respond to ill-treatment by demonstrating love that can only be found in God. "Love does no harm to a neighbour, therefore love is the fulfilment of the law" (Rom 13:10).

Our commitment is to put the gospel teachings into action. That's when we become, like Jesus, nonviolent resisters to the culture of violence and injustice.



## Children and Young People

In the year to June 30, 2023, Oranga Tamariki established that 12,743 individual children were abused or neglected. That's around 1.1% of under-17s. Which means that around one in 90 children were abused or neglected last year.<sup>4</sup> In 2023, most child harm stories are just background noise. We barely even notice them. Oranga Tamariki's chief social worker Peter Whitcombe, in his interview (August 2023) with reporter Jehan Casinader, says 'the real figure will likely be much higher, because so much abuse is unreported or unprovable.'

Deputy Chair of Children's Rights Alliance Aotearoa Dr Claire Achmad said: "Overall, New Zealand tends to overlook children as citizens; active participants in and

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<sup>4</sup> <https://www.stuff.co.nz/national/300958410/how-many-kids-are-being-killed-oranga-tamariki-cant-say>

contributors in their lives, the lives of their whānau and communities... Through our civil society reporting to the Committee on the Rights of the Child, it is clear that we still have a long way to go to make all children's rights real in Aotearoa."

The church has been given a high calling with regard to our children. Paul writes to the church at Rome: "Just as each of us has one body with many members ... so in Christ we who are many form one body, and each member belongs to all the others" (Romans 12:4-5).

Children are a gift from God and we are privileged to have the most important role in imparting to our children, grandchildren and great grandchildren the values of restorative justice, mercy, and humility. We are charged with the calling to model in our own lives and teach the children in the way of Christ, to love God with our whole being and to love our neighbour as ourselves. Jesus laid a platform of grace and compassionate mission. He confronted the prejudice and injustice of society. He gave himself in humble service for the good of others, even unto death.

The reality in our local neighbourhoods is that too many children experience high levels of fear, abuse and violence at home – they feel scared and angry due to problems they are involved in in their homes and schools. Some kids walk away from home because of terrible arguments. Others leave silently because they don't want to cause a problem. They might have done something they're ashamed of, and they're afraid to tell their parents. On the other hand, there are thousands of children who are being abused by those they trust, many of whom are unknown to the police. Other reasons kids walk away from home include:

- Abuse and violence in the family;
- Parents separating or divorcing or the arrival of a new stepparent;
- Death in the family;
- Birth of a new baby in the family;
- Family financial worries;
- Kids or parents drinking alcohol or taking drugs;
- Problems at school;
- Peer pressure;
- Failing or dropping out of school.

We have seen and heard on television, social media, and reports from the Ministry of Justice that some children have problems related to life on the street: no money, no food, no safe place to sleep, no education and no one caring for them. They live in such risky situations and can get involved in dangerous crimes and violence i.e. stealing to meet basic needs, drugs, alcohol, unprotected sex, gangs – and they have higher levels of mental health risk. The latest New Zealand crime data reveals that 1,500 youth and children were charged in the year to June, which is 15% more than the previous year.

In society now the frightening truth is, families face increasing financial and social pressures – and we aren't seeing resourcing and support being adjusted to match demands. The cost of living and the housing crisis is putting immense pressure on many families – so increasing community capability to support families is essential. Intervention is needed now.

How can the church participate in breaking the cycle of violence? How can the church help young people and families to solve the tough problems they are facing? How can the church stand alongside those who are vulnerable to help them make good life choices?

We definitely have a role to play. Scripture sets the scene very clearly in Luke 1:39-55. Mary has a major role to play. She carries the One in her womb who will show the world what the kingdom of God looks like, lived out in human flesh. She gives birth to Jesus, cares for him as an infant and teaches him as a child. Think of the calling given to Mary and Joseph. They taught Jesus right from wrong, they grounded him in the best of the Jewish scriptures and traditions, and when he went astray, as all children do, they corrected him. A major factor in Jesus becoming the person he became was the guidance and loving nurture of Mary and Joseph at home. All of us know how important it is to receive love and good instruction in those early formative years of our lives – and Mary and Joseph did that.

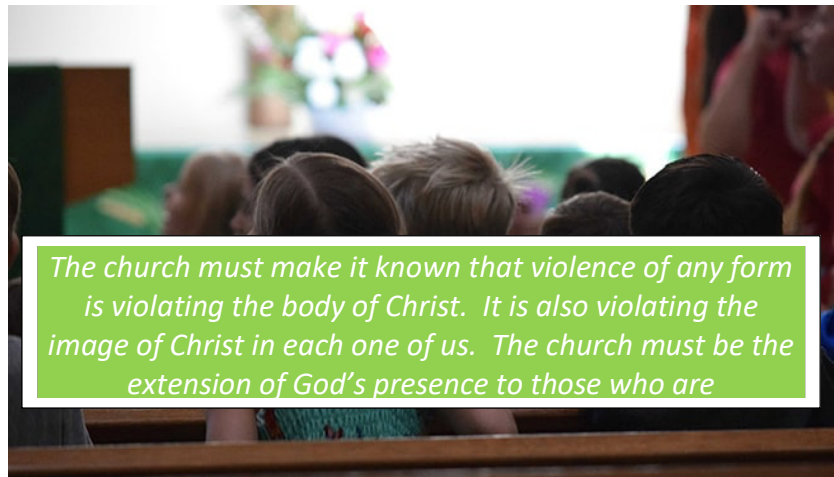
We have a calling (like Mary and Joseph) in our families, in our church and in our society. We all need God, and we all need each other. Jesus called disciples and sent them out to do the very works of salvation he was doing. Jesus modelled what God wants for all of us. The way we love God is by loving others. The invitation to trust in God as Saviour, is an invitation to be participants in God's work of liberation and compassion.

Sometimes we become so entrenched in our negative attitudes, hurtful beliefs and destructive behaviours that it takes a time of revelation for us to finally see our own blindness. May we be open to such revelations. May we welcome them, and allow them to have a healing and liberating effect in our lives. Healing us from our spiritual sickness caused by our negative and biased attitudes and actions. And liberating us from our prejudices, resentments, fears and intolerances. May each of us personally, and collectively as a faith community, be open to God's transforming grace that always leads us to be more inclusive, more compassionate and more understanding. And may we be given the courage we need to acknowledge and leave behind hurtful behaviours and actions, so that we can be centred more fully in the grace of Jesus, our Lord and Friend.

So I encourage parents, ministers, chaplains, parish leaders, youth workers, lay leaders and teachers, women, children and men to speak out, committing our lives



to the service of others, standing against a tide of violence with values of peace and non-violence and a commitment to justice. I hope and pray for words of encouragement to be received by parents who confront daily the cultural messages that influence their children in ways that are so contradictory to the basic values of honesty, respect for life, morality



and justice. We believe silence and indifference are not options for a community of faith in the midst of such pain. We also recognize words and actions can go together and can make a difference!

If you have concerns about a child's safety at school, work, church or in a personal capacity, please make sure you speak out and act on it. Talk to your parish minister, parents, youth leader, council, session or your church's White Ribbon Ambassador. Consider running a healing project to empower young people, to help their stories to be heard, to eliminate violence and to make a commitment to safety, education, faith, happiness and transformation.

## How Violence Affects Children wheel



## **What is the cause of men's abusive behaviours towards women?**

There are many causes behind male violence towards women, and many reasons behind men getting involved in abusive behaviours:

- poverty, alcoholism and drug addiction;
- unhealthy relationship between husband and wife;
- inability to control anger;
- mental illness resulting from childhood trauma or abuse;
- frustration at unemployment;
- thinking of women as 'property to be owned' rather than as 'partners in marriage';
- growing up in families where violence was modelled and taught to boys as a way of making them into 'men' or where there was a narrow interpretation of scripture which taught that 'man' is the head of the house.<sup>5</sup>

Many cases of violence against women are caused by power inequality in families, churches, work, schools and wider societies.

Data from Police, Courts, and domestic violence services shows that the majority of reported violence is perpetrated by men against women and children. However, differences in the way violence is defined and measured can give contradictory findings.

There is a wide range of violent behaviours:

- Power and control violence or coercive controlling violence is controlling behaviour and psychological abuse that is often, but not always, accompanied by physical and sexual abuse or the threat of violence. This is usually one person controlling their partner or family members through fear. This is mostly perpetrated by men, and results in the most harm to adult and child victims.
- Resistive violence involves a victim of power and control violence retaliating or using violence in self-defence. This is mostly perpetrated by women.
- Situational or common-couple violence is adults using violence to resolve conflicts. In many cases, the violence does not result in serious physical harm, but in some cases the violence is chronic and dangerous. Adult victims are not fearful or controlled, although children are negatively affected. Men and women use this kind of violence roughly equally.
- The least common forms of family violence are anti-social violence (perpetrated by people who are violent to everyone) or pathological violence (violence that is the direct result of mental illness or injury).

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<sup>5</sup> [www.dvc.org.nz/dvtheory.htm](http://www.dvc.org.nz/dvtheory.htm)

Safety encompasses more than just staying alive. It's the long-term restoration of a woman's health, her financial and housing stability, her access to opportunities, and her freedom to live, parent, and participate in the life that she wants to live. Our role as a church is to show compassion and participate in creating a safe environment for all.

The Gospel is about God as a compassionate God. Christ taught us to be compassionate as God is compassionate to us (Luke 6:36). This suggests that God moves on in compassion. And we have no alternative but to move on with God towards that vision of a community of compassion and a communion of love. Jesus Christ is the epitome of this compassion.

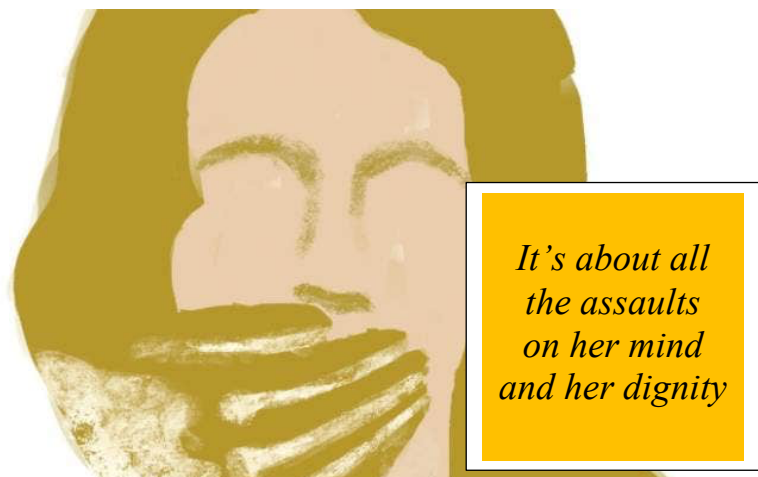
Jesus provided us with historical paradigms of what is understood today as compassion through his teachings and healings (Mt. 9:36; 14:4), in the death of his friend Lazarus (Jn. 11:35), in the parables of the good Samaritan who had compassion on the wounded traveller (Lk 10:33), and Jesus was "moved in His spirit" by a weeping woman (John 11:33). He showed compassion by feeding hungry people (Mark 8:2-3). Jesus cared about lost people, and outcasts, saying to repentant ones "Your sins be forgiven" (Luke 5:20).

In the parable of the prodigal son, the Father welcomes with compassion (Lk 15:20); and, above all, in Jesus' compassionate death on the cross (Rom. 5:8), the Father demonstrates the unprecedented character of God as a compassionate God. Compassion requires actual presence, and shares the suffering of another from violence.

In God we have a just and merciful God; he does not judge nor condemn us, nor is he in any way distant from our suffering; instead he hangs out with us and flows through us. God did not abandon us like sheep without a shepherd – instead, he took a drastic measure to bring us back to life.

### **Actions to reconsider:**

- We need a moral revolution to replace a culture of violence with a renewed ethic of justice, compassion, responsibility and community.
- We need to be aware that there will be victims and survivors of violence and abuse within our churches – and to



*It's about all the assaults on her mind and her dignity*

ensure that the church has robust procedures in place for dealing with any disclosures, so that victims and survivors are listened to, believed, and supported to take action if and when they are ready.

- Male church leaders need to take the initiative by encouraging women and young people to speak out on the subject of violence, or to give female leaders an opportunity to input.
- Churches need to provide training and support, or to invite ie: your PCANZ White Ribbon Ambassador, or SHINE, the local Police, social service providers, Nga Vaka o Kaiga Tapu etc to speak at your church or organisation.

### Speak out

The story of the ‘good Samaritan’ (Luke 10: 29-37) is one of many parables that I learned during my Sunday school years. Today, I’d like reflect on this story through the lens of a victim of violence challenging the actions of the Priest and the Levite, who chose to walk across the road and pass by the victim of violence, instead of stopping and helping.

The Priest and the Levite represented the religious establishment of Jesus’ day and the Samaritan represented the victims of violence. The Samaritans were the despised enemies of the Jews. So Jesus was highlighting the hypocrisy of the religious community who looked down with disdain on the Samaritans.

As communities of faith, we have had a tendency to be like the Priest and the Levite when it comes to assisting victims of violence – we have often just passed by on the other side.

### Power & Control wheel



Adapted from:

Domestic Abuse Intervention Project, Duluth, Minnesota  
National Collective Of Independent Women's Refuges Inc. NZ

Churches have often been reluctant when it comes to assisting the victims of domestic violence within our families, our churches and our communities. We have also often been reluctant to speak out about the injustice being perpetrated. We have tended to see it as 'not our problem'. We have often left it to the 'good Samaritans' outside of the church, such as Women's Refuge, Oranga Tamariki, the Police, the hospitals and medical profession, and the Work and Income Department, to stop and to minister to the victims of violence, to tend to their wounds, to find a safe place for them to stay, and to pay the cost in both time, effort and money.

But the time has come for local congregations and for the wider churches to not pass by on the other side of the road, but to see and accept that they have a mission and a calling to aid the victims of violence within their churches and their local communities.

According to the Women's Refuge report of March 2023, you may have heard the "one in three women is a victim of violence" statistic and "the rate of police call-outs for family harm is on the rise!" – or you may have seen one of the devastating television news stories about a woman who was killed at home, in a brutal attack by her partner, and possibly with her children in the house.

The new approach of the Women's Refuge to assessing risk reveals a terrifying picture of family violence. Almost all the women they work with (84%) are physically assaulted, but it's never "just" assault – it's also strangulation (42%), it's also rape (36%), it's also being held hostage (50%). It's knowing these things probably haven't happened for the last time (61%). It's having to cope with the perpetrator smashing her things (68%), or forcing her to get pregnant or to end a pregnancy (10%), or forcing her to use drugs or alcohol (15%). It's about all of the assaults on her mind and her dignity. It's the constant put-downs and degradation (95%), and not being allowed to see her friends and her family (74%). It's about having her household routine dictated for her (52%). It's being kept on a digital leash, with her phone always tracked (31%), and about not having access to household money (45%). It's about how other people see her and her story. It's someone she once loved and trusted sharing her most personal or shameful secrets, or making up false stories about her mental health (38%), or her parenting (35%), or her substance use (22%). It's about the risks to her children's lives, as well as her own.

Children are always part of the family violence story, too. Almost half of the Women's Refuge clients are assaulted while pregnant, and almost half are threatened with the loss of their children. Children almost always bear witness to the violence against their mothers, and a quarter are abused by the perpetrator as well.

There will not be many of us reading this reflection who will not know either a victim, a survivor and/or a perpetrator of family violence within our church, or our network of family, friends and colleagues. But too often we are embarrassed or fearful to speak out about the subject, in case we are seen to be taking sides in a family or a personal conflict.

Just as the Lord said to Paul in Acts 18:9, “Do not be afraid, but go on speaking and do not be silent,” God is also speaking to us in the Church today: “the Lord longs to be gracious to you; therefore he will rise up to show you compassion. For the Lord is a God of justice.” [Isaiah 30:18:]

This is where we need to work together to close this gap. So what would it mean for us to speak out and to cross the road to assist the victim of violence? I encourage you today to speak out and to consider some practical action plans where you can close the gap of violence in your family, local parish, youth work, presbytery, at your work, school, sport clubs, or amongst your friends. Your support can mean a great deal to women and children who are hurt, demoralised and fearful.

It also means that the church should be a safe place for women to come and tell their stories. They should not be sent home and told to pray more, to submit more or told to not leave the relationship. The Church should support them with compassion and in the sure knowledge that it is not the will of God that they or their children should live with constant violence and intimidation in their lives. The church should support their choices and not condemn them. It should not punish them for having the courage to claim Jesus’ promise of life and life in abundance by asking them to remain in silent and violent relationships.

By talking with and listening to women who are victims and survivors, local congregations will soon learn what practical services are needed, and what attitudes and beliefs need to change within the congregation in order to help these victims and survivors on their journey to wholeness and healing.

But in our story we must go one step further than the Good Samaritan – we must do something to prevent the next person who takes the road from Jerusalem to Jericho from becoming a victim of violence. We must do something about the perpetrators of violence. The Church as well as the community has a responsibility to close this gap and to ensure that violence no longer works and that perpetrators no longer get away with it. We must call them to account.

The Church must say loud and clear that violence is not acceptable behaviour. We must also have the courage to teach perpetrators better ways of non-violent living, and to be prepared to walk with them on their journeys to transformation.

The vision of the new creation in Isaiah 65 helps the church to have the courage to work towards it becoming a reality in your local parish, your presbytery or at a national level. It means that, as the body of Christ, we must involve ourselves in the provision of services and missional work, even if it just begins with raising awareness and understanding of the secular services available to refer people to. But we must also teach people about the deeper theological understanding of God's grace and justice, and to not allow the Bible to be used to support gender inequality.



Culture, tradition and the 'normal' roles we play are deeply ingrained in our churches and wider communities – but these man-made structures and patterns of behaviour can be challenged and changed, where there is a will. While some of our cultural traditions are good and we'll want to hold on to them, other cultural traditions only advantage the status quo and entrench the power of the powerful – and these need to be challenged in the light of the Gospel.

Let's be people who live-out God's compassion and love towards all people – let's stand with the abused and the powerless and stand together against the perpetrators of violence. For God calls us to show in our words and our actions not only God's compassion and love, but also that we will walk the path where God leads us into a commitment to justice for all.



## **Call to Worship**

We have a duty  
to fight for and to set free  
every single person living in captivity.  
How can we choose to live a quiet life  
when there are millions whose voices are unheard?  
Those of us who are free  
need to fight for those in chains –  
for we are one and the same.  
At the very root of it all  
we are brothers, sisters, mothers, fathers –  
so let's walk together on the journey  
that leads all God's children to freedom.

## **Prayer by Rabbi Debra Smith**

We pray for victims of cruelty, and violence, of all forms of hatred.  
We pray for those who have witnessed acts of violence.  
We pray for those who have succumbed to acts of violence.  
We pray for those who have perpetrated acts of violence upon others.  
We pray for those who have been ignored or marginalized,  
just because they speak with an accent, look different from us,  
or wear a head covering.  
We pray for those whose rage runs rampant,  
whose thoughts are only focused on harming the other,  
of wiping out anyone who is not like them.  
We pray for those who cannot see themselves in the eyes of the other,  
who have no softness for those whose lullabies to their babies  
are sung in a foreign tongue.  
We pray for the courage to speak out against hateful, vicious words and  
outrageous actions.  
We pray for the strength to be an upstander and not a bystander.  
We pray for the conscience to open our homes and hearts  
to the immigrant and the refugee.  
Source of All Life, Compassionate One in the Heavens above:  
May You guide our steps on the road to righteousness.  
May You guide our lips to speak words of justice, mercy,  
and kindness to all humanity.  
We place our faith and our trust in You.  
Amen.



## **Prayer of St Francis of Assisi**

Lord, make me an instrument of your peace.  
Where there is hatred let me sow love;  
where there is injury, pardon;  
where there is discord, union;  
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. Amen.

## **Statements**

“A better world starts with better people, and hence why nothing will change until we become that change that changes.

A good man isn't good because of good deeds, but that loving heart and noble conscience that he heeds.

If the world's getting worse, ask it what it's exchanged and forsaken.

This world will never be fixed until we put all the tools back, stop hiding the blueprint, and re-engage the original architect.”

[The writer is unknown]

To make Aotearoa a better place, we need to start with you and me, that example, thus being something for others to see and copy, where they've the sense and will.

Nothing achieved by force here, it is having to come from one's heart and mind, you see, they hopefully catch the vision, noting the benefits, which there will be.

Yes, it's no good waiting for others to change, but rather, being that change, and thereby doing what you can to improve things, courtesy of that mature stand. And change having often come about because of the few who sought to do what the others didn't – and so, my dear friend, it's really up to me and you.

Author – Lance Landall

## **Blessings:**

“He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, “I am making everything new.” (Rev 21:4-5)  
The blessing of God Almighty, the Father, the Son and the Holy Spirit be with you all. Amen.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:38-39). The grace of our Lord Jesus Christ the love of God and the fellowship of the Holy Spirit be with you. Amen.

## **Helplines**

[Women’s Refuge](#) – 0800 733 843 (females only)

[Shine](#) – Free call 0508 744 633 between 9am and 11pm (for men and women)

[1737, Need to talk?](#) – Free call or text 1737 to talk to a trained counsellor.

[Kidslines](#) – 0800 54 37 54 for people up to 18 years old. Open 24/7.

[What’s Up](#) – 0800 942 8787 (for 5 to 18-year-olds). Phone counselling available Monday-Friday, noon-11pm and weekends, 3pm-11pm. Online chat is available 3pm-10pm daily.

[Youthline](#) – 0800 376 633, free text 234, email [talk@youthline.co.nz](mailto:talk@youthline.co.nz), or find online chat and other support options [here](#).

If you or someone else is in immediate danger, call 111.

## **More Resources**

Video – ‘Trapped’ <https://www.stuff.co.nz/national/crime/300120233/ive-thought-about-running-away-the-dilemma-for-abused-mums-in-the-family-court>

## **New music for PCANZ White Ribbon: No More Smalling Up Of Me**

See this new song which has been written especially for the PCANZ White Ribbon 2023. It can be found on the following pages.

There are two versions:

- The words, melody and chords version
- The piano accompaniment version

An MP3 of this song and the sheet music is also available on the PCANZ website.

***A new song for the PCANZ's White Ribbon in 2023***

# No More Smalling Up Of Me

Jean's original poem was published in 2003 and David set it as a song in 2023 for PCANZ's White Ribbon

[Song for PCANZ's White Ribbon]  
[Melody, words, piano & chords version 1.6]

Original poem by **Jean Wilson** [of Jamaica]  
Original music and additional words by **David Raymond Dell** [of New Zealand]

Tune: HANA  
♩ = 118

G INTROS C D VERSES D<sup>4</sup> D

Verse 1 should be led by a piano playing the accompaniment, with the melody on flute and a female voice singing 'do do doo ...'

- [Instrumental verse] ...
- No more meek - ly say - ing 'yes'
- No more smal - ling up of me
- E - ven as I sing my song

5 Am<sup>7</sup> C G/B G

... when my heart is scream - ing 'no!' No more ta - ming of my  
by pre - ten - ding I'm not here! No more run - ning from the  
I am ta - king shape and form! I am har - nes - sing my

9 F C/E D<sup>4</sup> D Dm

feel - ings so my po - wer won't show. No more  
mus - sic and the spot - light's sharp glare. No more  
po - wers like a ga - the - ring storm! There's no

**No More Smalling Up Of Me (2)**

13 Dm<sup>4</sup>/C B $\flat$  B $\flat$ /C A $\flat$  Abmaj<sup>7</sup>/G

hi - ding my e - xu - b'rance from dis - ap - pro - ving eyes;  
 li - ving in this pri - son bar - ri - ca - ded by my fears;  
 ob - sta - cle so bold as to dare stand in my way!

17 Fm Fm/E $\flat$  D $\flat$  Fm/C B $\flat$ m<sup>7</sup>

...  
 no more wa - te - ring my - self down ...  
 no more tur - ning and re - trea - ting so my  
 I am ta - king back my life a - gain, in the  
 and I'm

22 B $\flat$ m<sup>7</sup>/A $\flat$  C<sup>4</sup> C D D<sup>4</sup> D

spi - rit won't rise.  
 face of new fron - tiers.

2. No more  
 3. No more  
 4. E - ven

**ENDING** **No More Smalling Up Of Me (3)**

26 Bbm7/Eb Fm Cm/Eb Db Repeat x2 Bbm7/Eb Ab

do - ing it to - day, oh yeah; I'm do - ing it to-day!

32 Ab Fm Cm/Eb Db Bbm/Eb **END**  
on 3rd  
repeat

**POSTLUDE** Repeat with scattng

No more smal-ling up of me. *Scat: Even as I sing my song ...*  
*Scat: like a gathering storm ...*

37 Fm Cm/Eb Db Bbm/Eb

No more smal-ling up of me. *Scat: I am taking shape and form ...*  
*Scat: there's no obstacle so bold ...*

41 Fm Cm/Eb Db Bbm/Eb

No more smal-ling up of me. *Scat: I am harnessing my powers ...*  
*Scat: as to dare stand in my way ...*

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[Song for PCANZ's White Ribbon]  
[Melody, words & chords version 1.6]

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♩ = 118 Tune: HANA

INTRO C D<sup>4</sup> VERSES D<sup>4</sup>

1. *[Instrumental verse]* ...  
2. No more meek - ly say - ing 'yes'  
3. No more smal - ling up of me  
4. E - ven as I sing my song

*Verse 1 should be led by a piano playing the accompaniment, with the melody on flute and a female voice singing 'do do doo ...'*

5 Am<sup>7</sup> C G/B G

... when my heart is scream - ing 'no!' No more ta - ming of my  
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I am ta - king shape and form! I am har - nes - sing my

9 F C/E D<sup>4</sup> D Dm

... feel - ings so my po - wer won't show. No more  
mus - sic and the spot - light's sharp glare. No more  
po - wers like a ga - the - ring storm! There's no

13 Dm<sup>4</sup>/C B<sup>b</sup> B<sup>b</sup>/C A<sup>b</sup> A<sup>b</sup>maj<sup>7</sup>/G

... hi - ding my e - xu - b'rance from dis - ap - pro - ving eyes;  
li - ving in this pri - son bar - ri - ca - ded by my fears;  
ob - sta - cle so bold as to dare stand in my way!

17 Fm Fm/E<sup>b</sup> D<sup>b</sup> Fm/C B<sup>b</sup>m<sup>7</sup>

... no more wa - te - ring my - self down so my  
no more tur - ning and re - trea - ting in the  
I am ta - king back my life a - gain, and I'm

22 B<sup>b</sup>m<sup>7</sup>/A<sup>b</sup> C<sup>4</sup> C D D<sup>4</sup> D

1-3 spi - rit won't rise. 2. No more  
face of new fron - tiers. 3. No more  
4. E - ven

ENDING

26 B<sup>b</sup>m<sup>7</sup>/E<sup>b</sup> Fm Cm/E<sup>b</sup> D<sup>b</sup> Repeat x2 B<sup>b</sup>m<sup>7</sup>/E<sup>b</sup> A<sup>b</sup>

do - ing it to - day, oh yeah; I'm do - ing it to-day!

Words © 2003 Jean Wilson, Jamaica

Music and additional words © 2023 David Raymond Dell, Wellington, New Zealand - [daviddellnz@gmail.com](mailto:daviddellnz@gmail.com) - 0274 507 079

**A new song for the PCANZ's White Ribbon in 2023**