
oikoumene
BREAK
the Silence
SUNDAY 2026
LITURGY
22 November 2026
Sunday
Theme:
Ensure Justice, Protect Survivors of Violence and End Impunity
SCRIPTURE READINGS:
Genesis 16:1-16 and Matthew 25:31-46

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PREPARATION FOR BREAK THE SILENCE SUNDAY

Break the Silence is a Sunday service about sexual violence and all other forms of violence. Care must be taken to protect families and the survivors of violence who will be in your pews. To prepare congregations to hear the message for the day, we recommend the following actions to worship leaders:

1. Announce the theme the week before so that the congregation is aware of the content.

2. Allow families to decide whether they want children to stay for the service, and prepare activities for them in a separate venue for those families who choose to remove their children from the sanctuary.

3. Have trained listeners or women's fellowship leaders available after the service for those who need additional support or help processing the message.

4. Print local helplines and services in your church bulletins. You will find a list at the end of this booklet.

More than anything, be present, caring and compassionate to the potential pain these topics might cause people who have experienced and continue to suffer from violence.

SYMBOLS FOR WORSHIP

- **White frangapani flowers**

White flowers symbolize hope for the future. Prevention of violence against women and girls is possible.

- **Candles**

A candle's flame signifies that advocacy, community awareness and training on the elimination of violence against all women and girls will continue until there is no more violence.

- **Blue Colours**

Blue reflects the vast Pacific Ocean, central to identity, livelihood, and spirituality. It symbolizes life, sustenance, and ancestral connection.

- **Purple Colours**

Purple is a global symbol in campaigns against gender-based violence, including in the Pacific. It represents resilience, solidarity, and the fight for equality and equity intended by God for all people. In our Christian context Purple is the liturgical colour for the seasons of Advent and Lent, symbolising preparation through repentance.



ORDER OF SERVICE

WORDS OF WELCOME

Today we recognize Break the Silence Sunday. This is a special service about sexual violence and all other forms of violence. Recognizing that some children might be too young for this topic, we have prepared a safe place with activities they can engage in during the worship service.

(Add in information about where the children can go and who will take care of them here.)

Knowing this is a difficult topic for many, we have trained listeners available after the service.

(Add information here about the listeners and where they will be available.)

Additionally, you will find helplines and services in your bulletin.

OPENING PRAYER

MINUTE OF SILENCE

As we observe a minute of silence, let us reflect on what this silence means.

Today, we remember women and girls who experience violence and abuse in its many forms. We think of our wives, mothers, grandmothers, aunts, sisters, neighbours, friends, and colleagues who may be facing violence that often goes unseen, ignored, or unspoken.
We also remember the women and girls whose lives have been taken by violence. We honour their memory and mourn their loss.
Let this be a silence that remembers, not a silence that hides.
Let this be a silence of commitment. A commitment that their suffering and deaths will not be in vain. A commitment to speak out, to support survivors, to challenge violence wherever it exists, and to work towards a future where every woman and girl can live in safety and dignity.

Please join me in a minute of silence.

OPENING SONG OF PRAISE *(Churches to choose the song)*

LITANY OF CONFESSION AND LAMENT

Invitation To Confession

We have, as the church and individual members, been silent when lives are shattered by violence. We have looked away from those who experience violence, who would share their stories, afraid of what we might hear, of what it might mean for us, and for our lives. We have been quick to ask questions – what did you do wrong, what were you wearing, why didn't you fight back, why were you there in the first place – placing blame on survivors instead of where it belongs, with the perpetrators. We have offered bad theology, holding onto beliefs that justify violence, and to unhealthy ideas about purity and virginity, demanding quick forgiveness, and ignoring our own involvement in a system that allows violence to continue. Together let us confess trusting in God's grace to lead us on a new path.

Responsive Prayer of Confession

God of heaven and earth before you we confess our sin.

*(**ALL**)* ***God of transformation hear our prayer***

We confess the terrible physical and sexual violence that so many women/ men/ boys and girls across the globe are subjected to.

*(**ALL**)* ***God of transformation hear our prayer***

We confess how even in our own time scripture has been used to justify violence against women and their exclusion from full roles in society.

*(**ALL**) **God of transformation hear our prayer***

We confess a violent culture which turns women's bodies into sexualised commodities and sees women as part of the spoils of war and commerce.

*(**ALL**) **God of transformation hear our prayer***

We confess the structural violence of our institutions including the church which too often exclude women from decision making, power or authority.

*(**ALL**) **God of transformation hear our prayer***

Great God we give you thanks that you call us out of silence to name hidden and domestic violence

*(**ALL**) **Today we pray for all those women who, despite suffering from violence, continue to care for family and children, to grow and prepare food, carry water, earn a living and offer support to others.***

We pray for women who are trafficked as domestic or sex workers; for women who are raped and do not know how to find the words to name their pain or a way into the future.

*(**ALL**) **We pray for the transformation of our societies, which often find it easier to judge the victims of violence than to solve the problems of injustice.***

We pray for right and just relations between women and men so that together we may transform and overcome violence in all forms and learn to celebrate our diversity and independence.

(***ALL***) ***We look forward to an age of peace, when violence is banished, both women and men are able to love and to be loved, and the work and the wealth of our world is justly shared.***

Amen.

SONG *(Churches to choose the song)*



SCRIPTURE READINGS

GENESIS 16: 1 - 16

Now Sarai, Abram's wife, bore him no children. She had an Egyptian slave whose name was Hagar, and Sarai said to Abram, "You see that the Lord has prevented me from bearing children; go in to my slave; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her slave, and gave her to her husband Abram as a wife. He went in to Hagar, and she conceived, and when she saw that she had conceived, she looked with contempt on her mistress. Then Sarai said to Abram, "May the wrong done to me be on you! I gave my slave to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the Lord judge between you and me!" But Abram said to Sarai, "Your slave is in your power; do to her as you please." Then Sarai dealt harshly with her, and she ran away from her.

The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. And he said, "Hagar, slave of Sarai, where have you come from and where are you going?" She said, "I am running away from my mistress Sarai." The angel of the Lord said to her, "Return to your mistress, and submit to her." The angel of the Lord also said to her, "I will multiply your offspring so that they cannot be counted for multitude." And the angel of the Lord said to her,

"Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction.

He shall be a wild ass of a man, with his hand against everyone, and everyone's hand against him, and he shall live at odds with all his kin."

So she named the Lord who spoke to her, "You are El-roi," for she said, "Have I really seen God and remained alive after seeing him?" Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

Hagar bore Abram a son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore him Ishmael.

SCRIPTURE READINGS

MATTHEW 25: 31 - 46

“When the Son of Man comes in his glory and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food or thirsty and gave you something to drink? And when was it that we saw you as a stranger and welcomed you or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me.’ Then he will say to those at his left hand, ‘You who are accursed, depart from me into the eternal fire prepared for the devil and his angels, for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment but the righteous into eternal life.”

Scripture Acknowledgement
Unless otherwise indicated, all Scripture readings and quotations in this liturgy booklet are taken from the New Revised Standard Version, Updated Edition (NRSVue) of the Holy Bible.
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Break the Silence Sunday was created by the Christian Talanoa Network, an alliance of Fijian women's groups and churches convened by the House of Sarah in 2013. Through worship and study this special day strives to remove the culture of silence and shame women endure when speaking about the violence and abuse they face. In the year 2017, Break the Silence Sunday was observed in a united way by the Fiji Council of Churches including the Methodist Church, the Catholic Church, the Anglican Diocese of Polynesia, the Baptist Church, the Salvation Army, and the Orthodox Church. Today, the Pacific Conference of Churches marks Break the Silence with our member churches on Sunday, 22 November. This leads to the 16 Days of Activism, which begins on 25 November and ends on 10 December each year.

And this work is badly needed. While research agrees that physical abuse spans all races, socioeconomic classes, religious and ethnic groups, sexual abuse and violence rates in the Pacific Islands are among the highest globally. UN Women reports that, "VAWG (violence against women and girls) in the Pacific is among the highest in the world, with up to 68% of women experiencing physical violence in their lifetime, often by an intimate partner, and young women with disabilities being particularly vulnerable"[1]. This includes Christian communities and congregations. Therefore, the church (all of us) is called to act, to repent of the ways we have shielded abusers and to use our power and pulpits to teach a better, Christ centered way forward.

Scripture is key to this work. Part of what makes our biblical narratives so powerful is their refusal to shy away from the truth of the human condition. The Bible pulls us in to wrestle with the complexity of human relationships with one another and God, the brutality and the beauty. Rather than presenting an idealized vision of the world and humanity, we often see biblical characters behaving in reprehensible ways, or overcoming terrible circumstances.

But all too often in our faith lives we forget about, or ignore, those texts that force us to confront difficult topics, subjects we would rather not deal with. One such story is that of Hagar.

Most of Hagar's story is overlooked in our lectionary readings, and that might be because it is so hard. Hagar is the slave of Sarai and Abram. Owned by Sarai, Hagar serves her and is totally subject to her whims and will. So, after suffering through years of infertility, Sarai decides to offer Hagar to Abram as a surrogate. Hagar becomes Abram's 'wife' and is raped by Abram, with the permission of Sarai. As a result of this abuse in her own home, Hagar conceives a child. Sarai is incensed by this development, seeing Hagar as a threat to her position in the household, and demands that Abram get rid of her. He responds callously, 'she's your slave. Do with her what you will.' To escape Sarai's abuse, Hagar is forced to flee into the wilderness.

It is in this place of rejection, of fear, of loss that Hagar has an experience of the divine. "The angel of the Lord also said to her, "I will so greatly multiply your offspring that they cannot be counted for multitude." And the angel of the Lord said to her, "Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction." We often think of Abraham as the father of a nation, the one to whom divine promises were made. But here we see Hagar, a slave, a rape victim, a person cast away by her people and left to die, speaking with God, receiving those same promises. She too is parent, mother to an entire people.

In this encounter Hagar sees God. She has a conversation with the Holy One. God seeks her out as she is at her lowest point, lost and desolate by a spring of water. And Hagar responds with empowered gratitude. We hear, "So she named the Lord who spoke to her, "You are El-roi," for she said, "Have I really seen God and remained alive after seeing him?" Therefore the well was called Beer-lahai-roi." She has talked with God, and survived. She has been a victim of violence, and survived. She has had everything she's ever known taken away, and survived.

And though God sends her back into the home of Sarai and Abram, a deeply problematic part of the story, she goes back there with the knowledge that she can and does survive.

It is important to emphasise here that this return of Hagar, or any person, into the hands of her abusers should never, under any circumstances, be repeated. Just as through God's ongoing revelation, we have come to see that slavery is a deep sin that should never again be perpetrated throughout the world, in the same manner God's ongoing revelation has helped us to see that the abuse of women and girls is a sin, a moral, spiritual and ethical wrong. We have come to see, to understand, it is God's will for every individual to live in safety, without fear of violence. This is not just a secular human right, but the call of our God and Christ our Savior.

And we can see this in Hagar's narrative. Hagar not only sees God, she is seen by God. 'El-roi' means 'God of seeing' or 'God who sees'. 'Beer-lahai-roi' means 'well of the living God who sees me'. Hagar experiences the presence of a God who sees her, as a woman, as a victim of abuse, as one in need of healing and protection. Yet God also sees in Hagar the mother of a nation, a figure of resilience and power, one capable of withstanding hardship to go on and lead her people. This text shows clearly a God who recognizes and empowers those who suffer sexual violence, and a faith that tells their story. God calls us to do the same, by confronting those who abuse others, lifting up those who suffer violence, and creating safe spaces for all.

The reading from Matthew also talks of a God who sees. These words from Jesus come at the end of his life, as he was talking to his disciples, portraying what was to come, and sharing wisdom for the difficult days ahead. He shares story after story, parable after parable, and ends with this, a warning, but also a promise. "Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'" It is Jesus' promise that God is with the powerless and unseen.

And it is no mistake that this is the last parable in Matthew before the passion narrative begins. It is a key to any understanding of Christianity. To understand the mind of Christ, to understand the purpose of his presence with us, to understand the incarnation itself, we must hear, see and respond to those who suffer. Christ's call to his disciples is also his call to the church, to us all, to see the most vulnerable in our society as Christ himself, as his embodied, physical presence, here in this world. As we move into these sixteen days of activism, we look for inspiration towards Christ's challenge and call to see and honor female victims of violence.

On Christ the King Sunday that means adding the words to our reading from Matthew, "'Lord, when was it that we saw you physically and sexually abused and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'" The bodies of rape victims are the body of Christ. The spirits of women beaten by their partners are the spirits of Christ. To ignore, belittle or deny their voices is to ignore, belittle or deny the voice of Christ. Christ our King identifies with these victims of violence to show that the path to redemption is not through repeating abuse but bringing about change, by ensuring justice for every victim, protecting survivors with safe spaces, and ending cultures of impunity for those who participate in the ongoing cycles of violence.

Break the Silence Sunday is not just a call to recognition and compassion. It is also a call to repentance. Unfortunately, all too often we inside the church have done this very thing. We have ignored the voices of the vulnerable, those who ask that we see their experience, that we honor their suffering. This is especially true when it comes to confronting sexual and physical violence. Because it is too hard, because it is too awkward, because it is too sensitive, because it implicates those in power, those in authority, like Hagar's story, we have chosen to forget and ignore. We as the church must change, we must do better. We must come together to repent of our silence and then to advocate for policies inside and outside of the church which bring justice to all victims.

Over the sixteen days of activism, we invite you to listen to the stories of the women in your life, in your families and homes, on line and in person, who have suffered and who continue to suffer because of sexual violence. You will hear painful recollections. You will also hear of their resilience and their enduring power in the face of abuse. We remember that Hagar calls us to see the ways God empowers each one of them. And we remember that Christ calls us to imagine their bodies as the body of Christ. We ask you to hear their voices because God hears their voices, because God sees their pain, because God honors their experience, because God calls us to do better. On this special Sunday and over the next sixteen days, may we listen and then may we call the church and our governments to act.

Amen.



[1] Pacific Partnership to End Violence Against Women and Girls Phase II (2024-2027), brochure.https://asiapacific.unwomen.org/sites/default/files/2025-03/fj-20250381191-PacificPartnershipPhase-II-Brochure-120620.24-FINAL.pdf

“A Pacific Reflection on Ending Impunity and Protecting Survivors of Violence”

As Pacific people, we deeply value our cultures, traditions, and Christian faith. However, these very values are now being tested by what we think, what we say, and, most importantly, what we do.

We preach respect, yet too often silence survivors of violence and abuse. We condemn other forms of immorality, yet hesitate to confront violence within our own congregations. We demand modesty, obedience, and particular standards of behaviour from women and girls, while too often excusing harmful behaviour among men and boys.

Christianity remains central to the identity of many Pacific communities, yet violence against women and girls continues at alarming levels. Regional studies have reported that in some Pacific countries, approximately 68% of women have experienced physical or sexual intimate partner violence during their lifetime.

Globally, the statistics are equally disturbing:

- Approximately one in three women experiences physical and/or sexual violence during her lifetime.
- Nearly one in four adolescent girls who have been in a relationship has experienced physical and/or sexual violence by an intimate partner before reaching the age of 20.
- Approximately one woman or girl is killed every ten minutes by an intimate partner or family member.

These Pacific and global realities are deeply troubling. They remind us that gender-based violence is not simply a private or family matter. It is a serious violation of human rights, a public health concern, and a moral and spiritual challenge that demands urgent action.

This contradiction challenges us as people of faith. Our churches must be places of safety, healing, justice, and accountability, rather than places where violence is hidden behind silence, shame, or the misuse of cultural and religious teachings.

This raises a deeply uncomfortable but necessary question: How can we profess to follow Christ, who teaches love, compassion, justice, and the dignity of every human being, while violence continues within our homes, families, churches, and communities?

Ending impunity" has a profound and concrete meaning for us in the Pacific.

In Fiji, the traditional practice of bulubulu, intended to promote reconciliation and restore relationships, has at times been misused to settle cases of rape and incest between families, often leaving survivors unheard and without justice. Similar cultural practices across the Pacific can also be misused in ways that prioritise family reconciliation over the rights, dignity, safety, and wellbeing of survivors.

In many of our Pacific communities and families, sex and sexual violence remain taboo subjects, rarely discussed openly. The desire to preserve family honour, uphold the sacredness of the vanua, respect traditional and religious authority, and avoid bringing shame upon the church can create a culture of silence. Too often, survivors are discouraged from speaking out, while perpetrators escape accountability.

As churches and communities of faith, we have a responsibility to ensure that no survivor is silenced, blamed, pressured into reconciliation, or denied access to justice in the name of culture, tradition, family honour, or religion. Reconciliation must never replace accountability. Forgiveness must never be used to excuse abuse. And protecting the reputation of a family, church, or community must never come before the safety and dignity of a survivor.

Sexual violence and abuse involve sexual acts committed without valid and freely given consent.

It is important to understand that:

- Silence does not mean consent.
- A lack of resistance does not mean consent.
- A previous relationship, marriage, or prior consent does not automatically imply consent in the present.
- Consent obtained through fear, coercion, threats, or manipulation is not valid consent.

These principles remind us that every person has the right to bodily autonomy, dignity, safety, and protection from violence and abuse.

It is also important to acknowledge two realities. First, men and boys can also experience violence and abuse, including gender-based and sexual violence. Second, not all perpetrators of gender-based violence are men; women can also be perpetrators.

Recognising these realities does not diminish the central fact that women and girls are disproportionately affected by gender-based violence, particularly intimate partner violence and sexual violence. Children, persons with disabilities, and other people experiencing heightened vulnerability may also face significant risks of violence and abuse.

The 16 Days of Activism Against Gender-Based Violence

The 16 Days of Activism Against Gender-Based Violence, observed annually from 25 November, the International Day for the Elimination of Violence against Women, to 10 December, Human Rights Day, provide an important opportunity for us to reflect, speak out, and take meaningful action. During these 16 days, we are called to challenge harmful attitudes, beliefs, teachings, traditions, and cultural practices, including the misuse of religious teachings, that normalise, justify, conceal, or perpetuate gender-based violence.

As Pacific churches, our faith must move beyond words and become visible through our actions. We must create safe spaces where survivors are heard, believed, respected, protected, and supported. We must challenge harmful practices, strengthen safeguarding measures, promote survivor-centred responses, and ensure that perpetrators are held accountable through appropriate justice processes.

Ending impunity means breaking the silence, confronting injustice, protecting survivors, and refusing to allow culture, tradition, or religion to be used as an excuse for violence.
Above all, it means living out the Christian values of love, justice, compassion, and human dignity that we so boldly proclaim.

Our call is clear: Ensure Justice, Protect Survivors of Violence, and End Impunity.

CLOSING PRAYER

One: Let us pray.

God of love, compassion and healing, we pray to you on this Break the Silence Sunday for the Elimination of Violence against Women:

All: For women and girls who have experienced violent relationships, that they can find safety and healing from their trauma, and rebuild their lives;

One: For children who have witnessed violence in their homes against their mothers and sisters and other family members, that they will experience healing and hope;

All: For indigenous women and refugee women who have been impacted by extreme violence, that deep and lasting change will ensure their safety;

One: For individuals and organisations working to prevent violence against women and girls and help survivors of violence, that their courage and generosity will endure;

All: For men who speak out against forms of expression that demean women or condone violence against them, that their voices will grow stronger;

One: For the men and boys who have behaved violently towards women and girls that they will have a change of heart, repent in meaningful ways, and seek whatever help they need to lead changed lives.

All: God of love, we commend these prayers to you and ask that your compassion might flood the hearts of all people. We make this prayer through Jesus Christ, who lives and reigns with you in the Holy Spirit.

Amen

FINAL SONG *(Churches to choose the song)*

BENEDICTION

QUESTIONS FOR DISCUSSION AND TALANOA WITH CHURCH GROUPS

As we begin the 16 Days of Activism to end violence against women and girls, let us reflect on these questions in our personal journeys and our journey as community of faith:

1. **What does your church do to create safe spaces for survivors of abuse and violence?**

2. **What does your church do to hold those who perpetrate violence accountable?**

3. **What does justice for women and girls who experience violence look like?**

4. **How did God empower Hagar? How might we empower victims of abuse in our congregations? Name some concrete things your congregation can do.**

5. **Discuss Matthew 25:44-46. How does Christ call us to imagine those who suffer today?**

WHAT WE CAN DO TO END VIOLENCE AGAINST WOMEN AND GIRLS?

- Engage and mobilise **Women's Fellowships** to lead awareness, advocacy, and survivor support initiatives.

- Work with **Men's Fellowships** to promote positive masculinity, respectful relationships, and violence prevention.

- Involve **Youth Groups** in education, awareness campaigns, and peer-led initiatives addressing gender-based violence.

- Encourage churches to actively participate in the **Thursdays in Black** campaign as a visible commitment to end violence against women and girls.

- Join public awareness activities, marches, and advocacy campaigns that promote gender justice and safety.

- Observe and actively participate in key international and national commemorative days including:
- **International Women's Day** (**8 March**)
- **16 Days of Activism Against Gender-Based Violence** (**25 November**)
- **Human Rights Day** (**10 December**)

- Engage in other relevant national, regional, and ecumenical observances.

CONTACT INFORMATION FOR SERVICE PROVIDERS

COUNTRIES	CONTACTS
FIJI	
Domestic Violence Helpline (Toll Free)	1560
Child Helpline (Toll Free)	1325
Online Violence Hotline	1548
Health and Medical	3313444
Medical Services Pacific	9991094
Fiji Women's Crisis Centre (mobile 24hrs)	9209470
Empower Pacific Counselling Helpline (Toll free)	5626
Salvation Army	3315177 3301752 8904021
House of Sarah (8.30am - 4.30pm)	7484070 8072210 7591195
Homes of Hope	7733369
Police	919 917
Legal Aid	1506 7733725 2298600
Online Safety Commission	3300547 9980242
Fiji Human RIghts and Discrimination Commission	3308577 9709894

CONTACT INFORMATION FOR SERVICE PROVIDERS

COUNTRIES	CONTACTS
VANUATU	
Vanuatu Women's Centre	24000 161 (Toll Free Line) +678 25764
PAPUA NEW GUINEA	
Tok Kaunselin Helpim Lain (Sexual Assault and Domestic Violence Helpline) 24hr service Toll free line	7150 8000
Femili PNG Family and Sexual Violence Case Management Centre	7091 4027
Boroko Police Station National FSVU Office	7152 7622 7350 9130 7066 4880 7152 7644
KIRIBATI	
Kiribati Women and Children Support Centre (KWCSC) Helpline (Toll-free 24/7)	191
Landline	750 21 000
SAMOA	
Samoa Victim Support Group Helpline (toll-free, 24/7)	800-7874
TONGA	
Women and Children Crisis Centre (WCCC) Tonga Helpline (Toll-free, 24/7)	0800-444

CONTACT INFORMATION FOR SERVICE PROVIDERS

COUNTRIES	CONTACTS
SOLOMON ISLANDS	
National Helpline (toll-free, 24/7)	132
SAFENET service providers:	
Christian Care Centre	36319 / 7651223
Seif Ples (Grounds of Rove Police Station, Honiara)	132 / 24677
Family Support Centre	26999 / 20619; hotline 699
Ministry of Health and Medical Services ▪ **National Referral Hospital** ▪ **Intergrated Mental Health Service** ▪ **Social Welfare Division**	 44073 20690 / 20688 20569 / 20686
Ministry of Women, Youth, Children and Family Affairs (Coordination role):	23544
Royal Solomon Islands Police Force (RSIPF) ▪ **Emergency** ▪ **Communication Centre** ▪ **Family Violence Unit (Central Police Station, Honiara)** ▪ **Sexual Assualt Unit (Rove Police HQ)**	 999 23666 24480 / 20023 21226
Solomon Islands Planned Parenthood Association (SIPPA)	22991 23954
Public Solicitors Office (Mendana Avenue, opposite Central Market)	28404 28405 28406 22348

Reverend Sara Marean

Biography

Reverend Sara Marean is an ordained minister in the United Church of Christ (UCC). She has served as Pastor to congregations in Minnesota, Massachusetts, and New Hampshire in the United States of America. Most recently, she served as the Associate Conference Minister for the New Hampshire Conference of the United Church of Christ.

Rev. Sara has been called to serve with the Pacific Conference of Churches (PCC) as a Mission Co-Worker through Global Ministries, bringing her experience in pastoral ministry, church leadership, and ecumenical service to the Pacific region.

Acknowledgement

The Pacific Conference of Churches (PCC), through its Gender Justice and Safe Churches Ministry, extends its sincere appreciation to Reverend Sara Marean for preparing the sermon for the Break the Silence Sunday Liturgy 2026. Her thoughtful theological reflection strengthens the Church's commitment to ensuring justice, protecting survivors, and ending violence against women and girls.

We also acknowledge the dedicated contributions of Mrs Anareta Apole, Ecumenical Animator for the PCC Safe Churches Ministry, whose leadership and guidance have been instrumental in the development of this liturgy, and Ms Caroline Chambers, Ecumenical Enabler for Gender Justice, for her contribution to the preparation and coordination of this resource.

Together, Reverend Sara Marean, Mrs Anareta Apole, and Ms Caroline Chambers form the Gender Desk Team of the Pacific Conference of Churches, working collaboratively under the Safe Churches Ministry, led by Mrs Anareta Apole, to advance gender justice, promote safe churches, and uphold the dignity and rights of all people across the Pacific.

Vinaka vakalevu to the team for their dedication, commitment, and valuable contributions towards making our churches safer and more just communities for all.