

Break the Silence Sunday

is celebrated on the Sunday which is closest to November 25th which is International Day for the Elimination of Violence Against Women and the beginning of the:

**16 Days of Activism
Against Gender Based Violence
November 25—December 10**

Why those dates?

The 16 Days of Action run from 25th November, UN International Day of Elimination of Violence against Women, to 10th December, Human Rights Day. The campaign spans these 16 Days in order to highlight the link between violence against women and human rights. Today, women and girls are subjected to many forms of human rights violations solely on the basis of their gender.

The 16 Days period includes other significant dates like International Human Rights Defenders Day (29th November), World Aids Day (1st December) and the anniversary of the Montreal Massacre (6th December).

What are the aims of the Campaign?

The 16 Days Campaign is an opportunity for individuals and groups around the world to call for the elimination of all forms of violence against women by:

- Increase women's safety
- Highlighting the nature and prevalence of violence against women
- Raising awareness of violence against women as a human rights issue
- Showing solidarity among women around the world
- Promoting women's leadership
- Lobbying government
- Strengthening local work to tackle violence against women



Why does the Church participate?

- To break the silence within our church and our families about family violence
- To affirm as Christians that we are all equal – made in the image of God
- To affirm as Christians that violence has no place within our families, our Church, our schools, our communities
- To add our voices and prayers to those around the world seeking the elimination of gender based violence

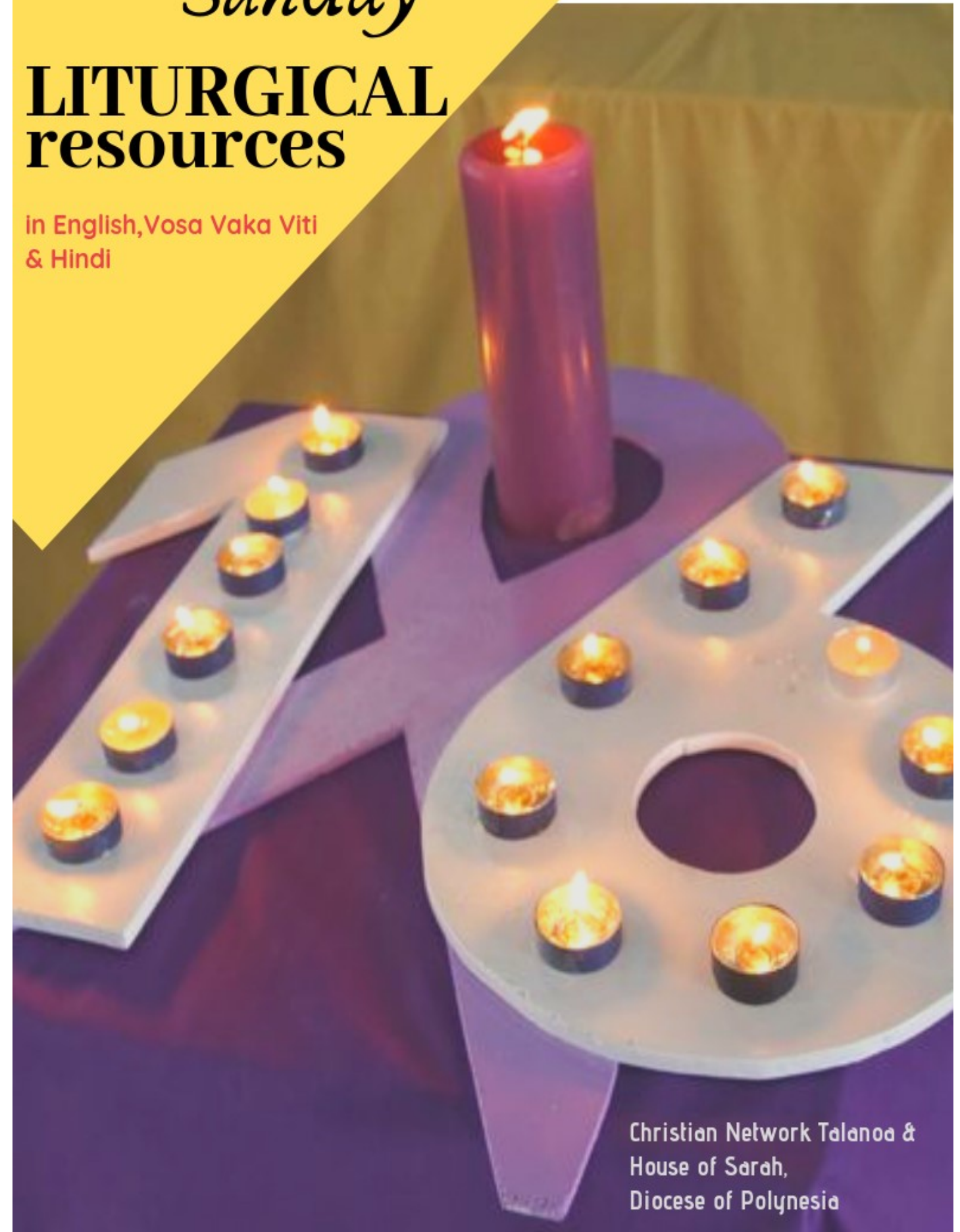
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Break the Silence Sunday

16 DAYS OF ACTIVISM
AGAINST GENDER-BASED
VIOLENCE CAMPAIGN
NOV 25 - DEC 10

LITURGICAL resources

In English, Vosa Vaka Viti
& Hindi



Christian Network Talanoa &
House of Sarah,
Diocese of Polynesia

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This campaign has been developed by the House of Sarah



In partnership with UN Women Fiji Multi-Country Office



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Women of Faith Talanoa, Jan 29th 2018

16 Days of Activism Against Gender Based Violence Campaign

The 16 Days of Activism Against Gender Violence Campaign is an opportunity to show collective actions and solidarity in efforts to end violence against women. In 1993, the United Nations Declaration on the Elimination of Violence Against women defined violence against women “as any act of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”

The 16 Days of Activism began in 1991 as an initiative of the Centre for Women’s Global Leadership (<http://16dayscwgl.rutgers.edu>) based in New Jersey, United States of America. Over the years the campaign has been widely supported by women’s organisations, civil society organisations, faith based organisations, governments, private sector, educational institutions, communities including development agencies.

The 16 days runs from 25th November, UN International Day for the Elimination of Violence against Women, to 10 December, Human Rights Day. The campaign spans these 16 Days in order to highlight the links between ending gender-based violence and human rights values and that gender-based violence is an international human rights violation. Further details of the significant dates to observe within this 16 days’ period are:

November 25: International Day for the Elimination of Violence Against Women

November 29: International Day of Solidarity with the Palestinian People

December 1: World AIDS Day

December 2: International Day for the Abolition of Slavery

December 3: International Day of Disabled Persons

December 6: Anniversary of the Montreal Massacre

December 10: Human Rights Day

The Christian Network – *Talanoa* is an alliance of ecumenical partners and individuals convened by House of Sarah (HoS) of the Anglican Diocese of Polynesia in 2013 to talk with each other, share information

and take collaborative actions to address violence against women. Beginning in 2013, the alliance had been focusing on breaking and removing the culture of silence and shame around violence against women through joint activities during 16 Days of Activism. The activities aim to create more understanding and conversations on the harmful effects of violence on women and children, the community and country in a bid to rallying efforts to rid of this wide-scale problem permanently

In the Pacific, the examples of harmful and criminal behaviour faced by women are domestic violence, rape, harassment, bullying a forced and early marriage, gang rape including sorcery related violence.

Approximately two-in-three women reported having experienced violence from their spouse in the Pacific island countries which is alarmingly high by world standards. The Fiji Women's Crisis Centre's (FWCC) national research released in 2013 on Women's Health and Life Experience in Fiji (2010/2011) provided alarming prevalence of violence faced by women. These include:

- 64% of women who have been in intimate relations have experienced physical and /or sexual abuse by a husband or intimate partner in their lifetime;
- 72% of ever-partnered women experienced physical, sexual or emotional violence from their husband/partner in their lifetime and may suffered from all three forms of abuse simultaneously;
- 15% of women have been beaten during pregnancy and one third of these were punched and kicked in the abdomen by their husbands or partners.

Data collected in other countries through the Family Health and Safety Studies (FHSS), implemented by the Secretariat of the Pacific Community (SPC) and women's NGOs (in Fiji, Tonga (Ma'a Fafine moe Famili) and Vanuatu (Vanuatu Women's Centre) and supported by UNFPA and the Australian Department for Foreign Affairs and Trade further show that:

- In **Kiribati**, 68% of ever-partnered women reported experiencing physical or sexual violence, or both, by an intimate partner. Twenty three percent (23%) of women who had ever been pregnant reported being physically abused during pregnancy.
- In **Samoa**, 24% of women reported physical violence during pregnancy. Women who reported abuse were significantly more likely to have children who died (16% compared with 10%) and to experience miscarriage (15% compared with 8%) than women who did not report violence. Forty six percent (46%) of women who have ever been in a relationship have experienced one or more kinds of partner abuse. In addition, 65% of women reported being abused by someone other than a partner, primarily physical violence (62%).

Jawaab

Heh Parmeshwar,

Tuh hame shakti deh ki,

Hamh aap meh oommidh aur

Sahara dhoonden.

Heh Parmeshwar,

Tuh hame swasthye, aur laabhpraadh bana,

Os pidda aur dookhdaayee anubhaow se jis se

Hamh gojre,

Aur doosrown par howi atyechaar ka gawaah bane,

Hame gyath dila ki,

Aap ka prem hamare liya sada ka hai.

Heh Prabhu,

Andhera ki joyti,

Aur thandak ki,

Rajai banh!!

Hamh oon ke liye praarthana karte hain,
Joh hinsa ke shikaar howe hain,
Oon ki Tu sahaayeta kar ki,
Weh fir se sharirik, maansik aur adhyatmik roop se ayog banh jaayen,
Oon koh smarth bana ki, owh mahasoos kar saken ki,
Parmeshwar ka prem oon keh liye bhi hai,
Owh Parmeshwar ki anmol rachna hain.

Jawaab

Heh Parmeshwar,
Tu hame shakti deh ki,
Hamh aap meh oommidh aur
Sahara dhoonden.

Hamh oon ke liye praarthana karte hain,
Joh doosrown par hinsa hote dekha hai,
Magar oon ka kisi bhi tarah se sahaayeta nahi kiya,
Oon koh chama kar deh,
Oon keh manh meh joh dosh aur sharmindagi hai ose khatam kar deh,
Oon koh Tuh geyaan deh ki,
Doosrown par hoh rahi hinsa ka rokthaam karna jaroori hai,
Tuh oon koh himmat deh , mawn koh torna.

Jawaab

Heh Parmeshwar,
Tuh hame shakti deh ki,
Hamh aap meh oommidh aur
Sahara dhoonden.

Hamh oon ke liye praarthana karte hai,
Jinho ne kisi par hoh rahi hinsa koh dekhte rahe,
Balki madaad karne meh kamjor theh,
Hamh vintee karte hain ki,
Tuh oon koh saahas aur himmat deh ki,
Owh pashchataap na karehn.

- In the **Solomon Islands**, 64% of ever-partnered women aged 15-49 reported physical and/or sexual violence by an intimate partner. More women reported severe violence (34%) than moderate violence (11%). Sexual partner violence was reported by 55% of women.
- In **Tonga**, 40% of ever partnered women aged 15-49 reported lifetime physical or sexual violence. Sixty eight percent (68%) of women above the age of 15 reported physical violence from non-partners such as male relatives.

Join with us during 16 Days of Activism and help us put a spotlight on any form of violence and abuse faced by women and children in Fiji and other Pacific island countries.

For further information please contact :

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Polynesia, 7 Des Vouex Road, Suva, Fiji.

'Break the Silence' Sunday - 25 November 2018

Break the Silence' Sunday Resources.

The 16 Days of Activism Against Gender Based Violence runs from November 25 – the UN International Day for the Elimination of Violence Against Women to December 10 – International Human Rights Day. It is a global campaign to focus our efforts towards working to eliminate violence against women in our families, our communities and our world.

The Christian Network – Talanoa (CNT) instigated the Break the Silence Sunday (BTS) in 2013. BTS Sunday is marked on the Sunday immediately preceding November 25. This year, BTS Sunday will fall on November 25. However, if the day does not suit some member churches, it is suggested that they choose another Sunday from 20 November to 10 December.

CNT was established in 2013. It is a Fiji based ecumenical network of organized women's and Christian women's units working on removing the culture of silence and shame around violence against women especially in faith based settings. The network meets on a monthly basis at the House of Sarah Office, 7 Des Vouex Rd, MAST Centre.

This is the third year in which a collective wide effort by the Fiji Council of Churches (FCC) will mark the 16 Days of Activism and Break the Silence Sunday (BTS Sunday).

Following a motion by The Most Reverend Dr. Winston Halapua, Head of the Anglican Diocese of Polynesia at the FCC's meeting on September 15, 2016, members made a consensus decision to support the 16 Days of Activism campaign and the "Break the Silence" Sunday (BTS Sunday) initiative.

Jawaab

Heh Parmeshwar,

Tuh hame shakti deh ki,

Hamh aap meh oommidh aur

Sahara dhoonden.

Hamh aap se maang karten hai ki,

aap oon ke saath deh, joh abhi,

apne pariwaar se hinsa ka shikaar hoh rahen hai

Hamh praarthana karten hain ki,

Aap oon koh sakoon aur shanti deh,

Oon koh rakcha ki raah dikha.

Jawaab

Heh Parmeshwar,

Tuh hame shakti deh ki,

Hamh aap meh oommidh aur

Sahara dhoonden.

Hamh oon ke liye praarthana karte hain,

Joh hinsa ke shikaar howe hain,

Oon ki Tu sahaayeta kar ki,

Weh fir se sharirik, maansik aur adhyatmik roop se ayog banh jaayen,

Oon koh smarth bana ki, owh mahasoos kar saken ki,

Parmeshwar ka prem oon keh liye bhi hai,

Owh Parmeshwar ki anmol rachna hain.

Jawaab

Heh Parmeshwar,

Tuh hame shakti deh ki,

Hamh aap meh oommidh aur

Sahara dhoonden.

Kiyon Mawndhaaran Raviwar Torna Jaroori Hai?

Mawndhaaran ko jahir karne se pidith prani ka manh shant ho jata hai.

Ishu aur Samri istri ka aaksimik milan, Samri istri ka mawn ko tor diya. Joh kuch oos ke manh meh chipa tha oos ke manh ka bojh tha.

Mawn torna Raviwaar ka oopdesh aawashyek hai. Is oopdesh se oon ka bhalaayi hoga jab apne andar ke bhaownaon ko apne se pratat nahi kar paathe hai.

Mawn torna changaai ka yek kriya hai, joh Parmeshwar ke ashish se swatranta meh hota hai.

“Mujeh maaloom hai ki massiah ayega,
Aur jab wah ayega, hamse sabkuch batlaayega”

Prameshwar ne jawab diya,

“Mai wahi hoon,
Wahi mai hoon,
Joh tum se baaten,
Kar raha hoon”
(Yuhanna: 4: 25, 26)

Beech Bachhao Ka Praarthana

Dayaaloo Parmeshwar,

Hame maaloom hai ki duniya bhar meh hinsa hoh rahi hai,

Hamh dukhi hain, ki hamh insaan jaanboojh kar paashwik, nirdayee aur kroorata se doosrawn koh maansik aur shaaririk chot aur dard deneh ki badhawaa koh nirantrata dete jate hain.

Liturgical Resources for Break the Silence Sunday

These service resources and suggested readings have been prepared by the members of the Christian Network - Talanoa and commended to the Fiji Council of Churches for their use.

The secretariat of the Christian Network – Talanoa is based at:

House of Sarah – MAST Centre, a ministry of the Anglican Diocese of Polynesia,

7 Des Vouex Road Suva, 3100665. Email Miliana Fong on miliwaqa2015@gmail.com

Liturgical Resources

The liturgical resources is commended to you for use in your parish. You may use it or parts of it or create your own.

Sermon outline

Sermon outline – this year a sermon outline is provided. This is to give you some key messages that you may wish to highlight from the chosen text.

Translations

The Vosa vaka-Viti and Hindi translations are also included. A special thank you to:

- Mrs. Titilia Vakadewavosa - sermon outline - English and Fijian versions.
- Rev. Mereti Rabonu - Intercession Prayer - Fijian Translation
- Mrs. Uttra Gurdayal - Hindi Translations

LITURGICAL RESOURCES FOR
BREAK THE SILENCE SUNDAY, 2018.

Scripture Readings

Micah 4:2 -4; Romans 6:1 -8; John 4: 1-26.

SERMON OUTLINE

“BREAKING BARRIERS.”

John 4: 1-26.

Context

Jesus went through Samaria. The Samaritan Woman met with her Saviour and Lord, who healed her, liberated her and transformed her whole being. She has received salvation through Jesus Christ.

Historical Context:

The barriers between Jews and Samaritans mentioned in the text by John can be called, “ancient history.” The tribe of Israel was divided in two around 300 BC. The Northern Kingdom occupied Samaria with 10 tribes and Southern Kingdom in Judea with two tribes only of Judah and Benjamin (1st King 12). Samaritans built a temple on Mt. Gerizim where they worshipped (John 4:5). Many travellers went all the way around Samaria all the time just so they wouldn’t come into any contact with Samaritans. I’m sure you have seen and experienced how brutal people can be to one another because of feuds that started generations ago depriving people to having a decent life. But somehow, John the Gospel writer says, Jesus had to go through Samaria in order to cross over the boundaries. There is no other alternative for Jesus but to go through Samaria to break that barrier.

Setting:

The meeting place was at Jacob’s well in the town of Sychar, in Samaria, overlooking the mountain of worship for the Samaritans. Jesus after his long walk from Judea, decided to take a rest by Jacob’s well. The time was the 6th hour, at noon time. It was when the Samaritan woman thought it was the right time for her to go and fetch water from Jacob’s well; where she finally came to meet with her Saviour.

Sabak Seekhna

1. Agua, paadri, Ishu meh biswaasi ko har bandhan ko tor kar apna karye karna jaroori hai.
2. Paadriown ko pahela pahal aguiwai lekar katinh se katinh istithi meh jaa kar khoye howe logo ko madad karna chahiye. Na ki sirph bachan se balki karam se.
3. Katinh se katinh samaj, koro, gaaown meh jaa kar logon ko bachaana hai, parmeshwar ke naam se.
4. Jis katinh jagha meh jaayen, jaldee meh na rahen, samaye le kar kaam karen. Apna lachye bina pura kiye na lawten, har prani ko dhoodhen jo musibat meh hai.
5. Budhimani aur vivek ka prayog karen.
6. Sakaaraatmak shabdh istemal karen.
7. Parmeshwar ke bachan ke piyase ko anant- jiwani jal de.
8. Apna prayojan (opadesh) aur lachye ko samjehn.

Sawal Pratikriya ke liye

Kyaa aap ne yek paadri, agua, ma-baap yea insaaniet ke haisiat se, aesa chunaooti lekar, kadam badhaaya?

Agua, paadri, biswaasi hote howe, kiya aap ko maloom hai ki aap ke parosi, samaj, parivar, koro meh samajik, sanskriti, rajnitik, parivarik samasseyen hain?

Ishu ka Samri jane ki kahaani sonne se aap ke manh meh kiya jagrit hoowa? Kiya aap ke liye yek chunaooti hai?

Kiya aap Samri istri jaisa yek insaan ko apne samaj meh dhoondh sakte ho?

Ishu ko Judea se Samriya meh hoh kar jane ka kaaran Samri istri thi . Is se Ishu ko duniya meh aane aur kaarye karne ka lachey pura howa. Ishu is diniya meh aaye khoye hoowe ki khoj karna aur logon ko paap se bachaana (Luka 19:10).

Samri istri khoye hoowe, vanchit, jise samaaj neecha nazar se dekhta, jaatya-tanaaow, hinsa, jaatiya pakch-paat, ghutan, dabaaow meh jine ka pratik hai.

Jesus: Ishu

Ishu saccha aur aadarsh mardarshak hai, jiwani ka, jis meh kisi bhi tarah ka bandhan yea bhedhbhaow nahi hai.

Ishu ne doh dalown ki beech ka bandhan ko tor kar rukawat ko khatam kar diya. Rukawat ko torna yea bandhan koh khatam kar dene ka matlab hai rishtown ko firse jodna. Apne undar ki bhaaownaawn ko sache manh se prakat karne se, sache riste bante hai.

Sachaayi yeh hai ki Ishu Parmeshwar hai aur oodhaarak hai oos ke mahima sabkuch shant karta hai. Ishu accha aguwaai ka namoona dikhlaaya, har rukaawat ka bandhan tor Samriya meh gaya.

Ishu ke paas sakaaraatmak aur kaareysheel pahooch hai.

Parmeshwar ke nazar meh har prani anokha hai.

Aaksimik Milan

1. Isthani –Yakoob ka koowan se Yahoodiown aur Samriyown donoh ka sambandh hai. Donoh dal Jacob ka peedhee hai.

2. Oopyukt Chan – Chatha ghanta (din ka bara baja), Samri istri ke liye mahatwapuran aur oopyukt chan tha Ishu se amne-samne milne ka keown ki donoh chatha ghante par hee koowen par aaye.

3. Mawon ko Torna - Samri istri ka mawondhaaran ka jahir hone se os ki manh koh shanti milane se wah mukt hogai. Mokch milne se lakcheye pura hoowa.

Contrast:

The unexpected meeting at the well revealed the reality of this relationship between Jesus the Jew and the woman a Samaritan. When Jesus directly asked her for the water to drink, she responded negatively. "How can you ask me for a drink, when you are a Jew and I am a Samaritan," There was "oil and water right there and then. They cannot mix; they have nothing to do with each other. There are so many barriers; religious, ethnic, cultural, gender, political, that divides them.

The Story

The Samaritan Woman:

She has no husband according to her. But Jesus told her that she has been married to five men but the one she's with now is not her husband (vs17). She was the reason for Jesus journey from Judea through Samaria on that day and why Jesus came to the world to find the lost and to save sinners (Luke 19:10). She represents the unnamed and the unloved in society, the deprived, the outcast, the marginalized, the lost and the forgotten, cultural and ethnic tensions, gender violence, racial discrimination, exposures and revelations.

Jesus

Jesus is the genuine "yardstick" of good living and life that knows no barrier. Jesus was there to reconcile the two parties and to free them from bondage. To cross over boundaries is to demolish dividers, renewing relationships, restoring self – worth, revealing truths, liberating the whole being and reconciling with one another and with everyone. The truth is that Jesus is Lord and Saviour whose saving grace restores and reconcile. Good leadership model of one who takes the initiative to go through Samaria regardless. Jesus has effective and positive pastoral approach. Every individual is unique in the sight of God.

The Encounter:

Sees three important areas:

The **Location:** Jacob's well is something the Jews and Samaritans are both related to. They are all descendants of Jacob and the well belongs to all of them.

The **"Kairos" Time:** the 6th hour or noon time. It was the woman's "Kairos" time or her Godly time to meet with Jesus her Lord and Saviour. Both had come to the well on that hour.

Breaking of the Silence: her exposure and revelations brings healing and liberation to her. Salvation has been achieved and mission fulfilled.

Lessons To Learn:

1. Important for Leaders, Pastors, and Christians to cross over barriers, borders and dividers.
2. Also, they are to take the first initiatives to go through "Samaria".
3. "Samaria" must be crossed, must never be avoided or ignored, for there is always someone in "Samaria" that needs to be saved by the grace of God.
4. Make sure to take a rest on the journey to await the much needed moment.
5. Speak with wisdom and power.
6. Speak positive words and act positively.
7. Always offer Jesus, the "Living Water", to thirsty souls.
8. Know your purpose and objectives.

Questions for Reflections:

1. Have you ever dared to take a journey such as this in your life as a leader, pastor, role model, father/mother figure, a man or a woman of faith?
2. Do you as church leaders, pastors or people of faith understand or are aware of the social, cultural and political ills that exist within your society and communities, your "Samaria"?
3. How do you feel about Jesus going through "Samaria" and with all that transpired? Are you challenged?
4. Can you identify and go through the "Samaria" in your community?

Samri logo ne Gevizam ke pahaad par yek mandir banaya. Joh bhakt mandir meh araadhana karna chahate theh wye Samriya se jaa nahi sakte theh isee liya wye doorh ke raaste se hoh kar jaate theh.

Bairbhaaow aur dushmani purane jamane se chalta aaya, joh logown ke jiwan koh aashant karte raha.

Ishu (Parmshwar) ko is pratha ko torna hee tha. Isi liye Ishu ne Samriya se ja raha rasta se hoh kar Samriya koh paar kar ke pratha ko tor diya.

Waatawaran

Sukhar naam ka yek nagar, os bhumi ke paas jise Yakoob ne apne putra Yusuf ko diy tha, aur Yakoob ka koowan wahin tha.

Judia se lambe rah chalne ke baad Ishu ne koowen ke pas ruk kar bishraam karna chaha. Samaye tha chatha ghanta din ka. Usi samaye Samri istri Yakoob ke koowen se pani bharne aayee. Aur koowen ke paas oos ki oddhaarak Ishu se os ka bhet ho gaya.

Antar

Ishu (Yahoodi) aur istri (Samri) ka achaanak bhet koowen ke paas prakat kiya ki Yahoodi aur Samri aapas meh kabhi nahi mil sakte. Jab Ishu ne istri se paani manga tab istri ne Ishu ko na meh jawab diya , "aap mujhe se paani kaise maang sakte hain, jab ki aap Yahoodi hoh aur mai Samri. Panni aur tel ki baat aagyea paani aur tel kabhi mil nahi sakta. Oon ka yek doosre se kuch lena-dena nahi tha. Oon ke beech itna jada bairbhaaow tha. Oon ka dharam, sanskriti, kaum aur rajniti oon ke beech ka ruqawat tha.

Kahaani: Samri istri

Samri istri ke mutaabik os ke paas yek bhi pati nahi tha. Lekin Ishu ne usse batalaaya ki os ki shadi paach mardo se howa, leken jis ke shaath abhi rah rahee hai os ka pati nahi hai (VS 17).

HINDI TRANSLATION

Granth Pathan

Meeka: Waakye – Chaar
Anuwaakye – Doh – Chaar

Romiyow: Waakye – Chaar
Anuwaakye – Yek – Aath

Yuhanna: Waakye – Chaar
Anuwaakye – Yek – Chabbees

Prawachan Rooprekha

“Rukaawat Ko Torna”

Yuhanna: Waakye – Chaar
Anuwaakye – Yek – Chabbees

Sandarbh (Prasang)

Jab Ishu Samriya se hoh kar jaa raha tha, tab os ki beth yek Samri istri se howa. Samri istri ne apna udhaarak Parameshwar koh paa liya, jinhow ne oos ko changaai, dee, moksh dee aur oose mukti milgaya

Itihaasik Sandarbh

Yahoodiown aur Samriyown ke beech joh bairbhaaow tha, Yuhanna rachi meh likha gaya hai ose Itihaasik kha gaya hai.

Application for Break the Silence Sunday

1. Breaking the Silence is allowing oneself to speak out and expose all that has been oppressing and suppressing her whole being.
2. The encounter between Jesus and the Samaritan woman ended up to “breaking the silence” in her; allowing her to expose and reveal the truth about herself.
3. Break the Silence Sunday is meant to preaching such sermon as to help heal and liberate those who suffer silently.
4. Breaking the Silence is an act of healing that comes from within with freedom by the grace of God in Jesus Christ.

*“I KNOW THAT THE MESSIAH WILL COME, AND WHEN HE COMES HE WILL
TELL US EVERYTHING.”*

JESUS ANSWERED,

“I AM HE, I WHO AM TALKING WITH YOU.”

(John 4:25, 26).

FIJIAN TRANSLATION

LESONI ME WILIKI

Maika 4: 2-4; Roma 6:1-8; Joni 4: 1-26.

NA SUI NI VUNAU : "VOROKI NAI LATI."

Joni 4: 1-26.

Sa lako curumi Samaria ko Jisu, sa sotava kina na Yalewa ni Samaria na nonai Vakabula. Sa rawata kina me sereki ka vagalalataki mai nai vau dredre ni bula e dau tarai koya ka vauci koya tu. Sa yaco vua na veivakabulai ni Kalou.

Nai Tukutuku Makawa :

Nai lati e koto ena kedrau maliwa ko Jutia kei Samaria me vaka e vola ko Joni, e rawa ni vakatokai me dua nai "tukuni makawa," sara. Ka se tekivu mai na 300 na yabaki ni bera ni sucu na Karisito (B.C). E a wase rua na Matanitu, ena Vualiku era tiko e Samaria, e rauta ni lewe 10 na Yavusa I Isireli, ka ra a tara nodra vanua ni So-Kalou ena ulunivanua (t 20),(ka rua na Yavusa ena Ceva ko Juta kei Penijamini (1Tui 12). Era sa vei yawaki sara ka sa sega ni ra qai veikilai tale ni ra dua ga na Yavusa taumada. Sa vakavuna me ra dau sasa muria na yasani vanua ko Samaria na kai Jutia me rawa ni ra calati ira kina. Eda kila na veika dredre e dau vakavuna na veimaliwai vakaoqo, ka dau vuna na vei tawasei kei na duidui. E vakadredretaka na bula ni veimaliwai. Na Kosipeli nei Joni e tukuna ni ko Jisu e lako curumi Samaria. Ko ya ga na sala e na voroki kina nai lati dredre vakaoqo, me lako curumi ko Samaria.

Na Vanua e Yaco Kina:

E vanua ni sota nai Keli wai nei Jekope, e Saika, e Samaria. Ko Jisu ni taubale balavu mai, sa nanuma me cegu enai Keli wai nei Jekope, ka toka tikiva tu na nodra ulunivanua ni So-Kalou na kai Samaria. Na gauna, enai ka 6 ni aua, ni sa tu donu tu na matanisiga. Sa nanuma talega na Yalewa ni Samaria, ni sa gauna vinaka oqo me laki taki wai kina. Rau sa mani mai sota kina kei na nonai Vakabula.

VEIMASULAKI

Turaga na Kalou Dauloloma, Ko ni kila na neimami vutugu kei na neimami mosi, ena veitovo voravora ni veivakatotogani, keimami sotava ena neimami veikoro, veitikotiko kei na veiyasai vuravura ena gauna e daidai.

Ni vukei keimami na Kalou.

Keimami kerea na nomuni veimaroroi kei na nomuni veitaqomaki vei ira era lako curuma tiko na veivakatotogani ena nodra vei matavuvale. Ni lomani ira na Turaga me rawa ni ra vakila na nomuni vakacegu ka vakaukauwataki ena gauna ni veilecayaki.

Ni vukei keimami na Kalou.

Keimami masulaki ira talega era sa lako curuma oti na veidredre oqo. Ni vakataucokotaka na nodra bula vakayago, vakayalo kei na nodra vakasama. Me ra vakila ni ra lomani ka ra sa i bulibuli talei ni ligamuni na Kalou.

Ni vukei keimami na Kalou,

Keimami masulaki ira era raica tiko na veivakatotogani, ka ra sega ni cakava kina e dua na ka. Ni vosoti ira ka me ra sereki mai nai vesu eso era vauci tu kina. Turaga me ra vukei, me ra vakaukauwataki me ra doudou ni tutaka na dina.

Ni vukei keimami na Kalou.

Keimami masulaki ira talega era vakila, era raica tiko na veivakatotogani oqo, ka sega ni dua na ka era cakava rawa kina. Ni vukei ira na Kalou me ra vakayaloqaqataki.

Ni vukei keimami na Kalou.

Ni vakabulai keimami na Kalou ka sereki keimami mai na veika rarawa keimami sa lako curuma oti. Me keimami vakadeitaki ena nomuni loloma. Mo ni neimami rarama ena gauna ni butobuto, ka neimami vakatawa ena gauna ni yaluma.

Ni vukei keimami na Kalou. Emeni

PRAYER OF INTERCESSION

Merciful God.

We know that violence is frequent in our world and can be seen everywhere we turn. We are saddened that humankind allows brutal and hurtful ways to continue.

Allow us to find both hope and restoration in you, O God.

We ask that you be with those who are, right now experiencing violence within their families.

We pray that you will comfort them, embrace them, and love them completely. May they know your peace. Help them to find protection and a way out, even when none seems possible.

Allow us to find both hope and restoration in you, O God.

We pray for those that have had violence in their past. Help them to become whole again physically, emotionally, and spiritually. Enable them to know that they are loved and are valuable creations of the living God.

Allow us to find both hope and restoration in you, O God.

We pray for those who have seen violence and not said or done anything. Forgive them and help them to relieve their guilt and shame. Help them to know what they can do to prevent and stop future violence. Give them the courage to break the silence.

Allow us to find both hope and restoration in you, O God.

We pray for those who have witnessed violence but have been powerless to stop it. We ask that you would empower them. Help them to know that they need not feel any remorse.

Allow us to find both hope and restoration in you, O God.

Heal us, O God, from the pain that we have experienced, both as victims and as witnesses. Help us to know that your love is always with us. Be our light in the darkness and our warmth in the cold.

Allow us to find both hope and restoration in you, O God. Amen.

Adapted from a prayer by Rebecca Booth Lawson, Princeton Theological Seminary. '15'

Na Duidui:

Na sota vakurabui oqo enai Keli wai nei Jekope, sa qai vakatakila na dina ni dredre ni veimaliwai e koto ena kedra maliwa na Jiu kei ira na kai Samaria. Ni kere wai na Turaga, e veisaqasaqa na yalewa ni Samaria ka kaya, " e rawa vakacava mo kerea vei au na wai mo gunu, ni ko sa kai Jutia kau sa yalewa ni Samaria. Sa basika na dredre, me vaka na wai kei na waiwai. Sa dredre me wakivata. Erau sa sega ni veiriti. Sa vuqa nai lati dredre ni noda bula; na vakabauta vakalotu, na mata tamata, nai tovo kei nai vakarau ni bula, na yalewa kei na tagane, na politiki, oqori na ka edau vakalatilati ka wasea tu na bula.

Nai Talanoa.

Na Yalewa ni Samaria:

Okoya e sega na watina. Ia, ko Jisu e tukuna ni sa lima oti na watina, ia okoya erau tiko kaya oqo e sega ni watina (t.17,18). Sai koya oqo na vuni nona lako curumi Samaria ko Jisu ena siga ko ya. Ni sa vuni nona lako mai ko Jisu me kunei ko ira na yali, na tawa vakabauta, ka ra vakabulai nai valavala ca (Luke 19:10). Na yalewa oqo sa kedrai yaloyalo na tawa vakayacani, na tawa lomani, na biligi, na vakararawataki, na guilecavi, na vakaduiduitaki, na dau tagane, na yali kei na mate, nai tukuni ni dua e ceburaki ka kacivaki na nona bula.

Jisu

Ko Jisu, nai vakarau ni bula dokai ka vinaka, na bula e sega kina nai lati kei na veivakaduiduitaki. Ko Jisu sa mai semata tale na nodra veiwekani na kai Jutia kei Samaria, sa mai veivagalalataki. Ni lako curumi ka takosovi nai lati; sa vakarusai kina na duidui, sereki nai vesu, kunei na yali, vakabulai na mate, vakavinakataki na bula, yaco na duavata, sa basika na ka dina. Nai Liuliu vinaka, ena dau lako curuma nona Samaria ni veiqaravi, ni kila na kena bibi. Ko Jisu e yaga ka mana nonai walewale ni veiqaravi, ka yaga meda vakadadamuria. Sa ka uasivi ka rui bibi na tamata yadua ki na mata ni Kalou.

Na Sota

E Tolu na Ka Bibi:-

- 1. Na Vanua ni Sota:** Nai Keli wai nei Jekope e rau semati kina na vanua veiwekani e rua oqo, ko Jutia kei Samaria, ka ni ra kawa taucoko ga nei Jekope.
- 2. Na Gauna Va-Kalou:** Nai ka ono ni aua, ni sa tu donu tu na matanisiga, sa siga levu tutu. Sa nona gauna na Kalou me sotavi Jisu kina na nonai Vakabula na Yalewa ni Samaria, na sota ni veivakabulai. E rau yaco vata yani kinai Keli wai nei Jekope ko Jisu kei na Yalewa ni Samaria.
- 3. Voroki na Vagagalu:** sa ceburaki ka vakaraitaki na nona bula, sa yaco na veisereki kei na veivagagalalataki. Sa yaco vua na veivakabulai, sa vakayacori na Loma ni Kalou.

Veika eso e Vulici Rawa:

1. E ka bibi vei ira na Veiliutaki, Talatala, Qase ni Lotu, kei keda na tamata Vakabauta Vakarisito me dau lako curumi nai lati se voroki nai lati eso era vakatatao tu ni noda bula.
2. Me dau vu mai vei ira na vakasama ni tosotoso se lakolako.
3. Ko Samaria me lako curumi ka me kua ni dau vakayawaki se vakalecalecavi; ka ni tu dina edua e gadreva tu me sereki ka vakabulai.
4. Mo dua enai lakolako ka waraka nona gauna na Kalou.
5. Vosataka vaka yalomatua na dina kei na dodonu, ka nuitaka na kaukauwa ni Kalou.
6. Dau vakaturi Jisu ni o koya na "Wai ni Bula" ni tamata kecega.
7. Kila na nomui naki kei na vuni nomu veiqaravi.

Na Veika me Yaco: Siga Tabu ni Voroki ni Bula Vagagalu

1. Ni voroki na Vagagalu, sa na vakatara me vosa ka sereka na lomana okoya e vesuki tu na nona bula. Sa na kunei okoya e yali tu, ka sa na vakabulai okoya e mate tu.
2. Nodrau veitalanoa ko Jisu kei na Yalewa ni Samaria, sa "voroki kina nona bula Vagagalu" na yalewa oqo, ka sa tukuna mai na veika dina ni nona bula.

3. Na Siga Tabu oqo me vunautaki ga kina nai vunau vakaoqo, me ra vukei kina na vesuki tu.
4. Na "Voroki ni Vagagalu" e sala ni veisereki kei na veivakabulai e taucoko sara ena vukui Jisu Karisito.

**"AU KILA NI NA LAKO MAI NA MESAIA, IA,
NI SA LAKO MAI, ENA TUKUNA NA KA KECEGA."
QAI SAUMA KO JISU,
"SAI AU GA; KOI AU SA QAI VOSA TIKO VEI IKO."
(John 4:25, 26).**