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BREAK THE SILENCE

Liturgical resource

In English, Itaukei & Hindi languages

SPEAK

out

16 Days of Activism Against Gender- Based Violence Campaign
25 Nov - 10 Dec

Christian Network Talanoa, House of Sarah | Anglican Diocese of Polynesia

'BREAK THE SILENCE' SUNDAY RESOURCES.

'Break the Silence' Sunday - 21 November 2021



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 campaign spans 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.

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 22. However, if the day does not suit some of the member churches, it is suggested that they choose another Sunday from 25 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, Anglican Diocese of Polynesia

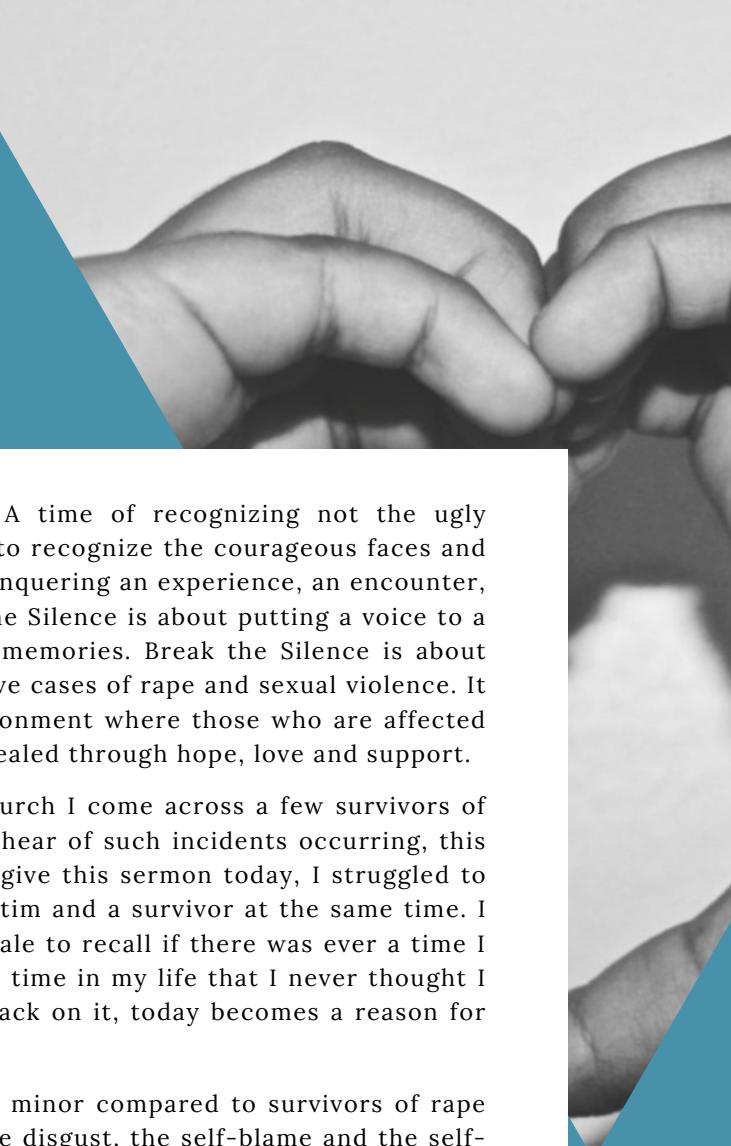
These service resources and suggested readings have been prepared by the members of the Christian Network - Talanoa and Pacific Conference of Churches.



BREAK THE SILENCE SERMON - ENGLISH

Sermon Passage: Psalm 42: 1-5

Theme: In Jesus Christ we have hope!



Today we commemorate Break the Silence Sunday. A time of recognizing not the ugly experiences that comes with sexual assault but a time to recognize the courageous faces and the brave spirited souls who have overcome and still conquering an experience, an encounter, or a bad incident dealing with sexual violence. Break the Silence is about putting a voice to a reality that we often choose to hide and bury in our memories. Break the Silence is about voicing the need for change in our responses to sensitive cases of rape and sexual violence. It is an opportunity for us the Church to create an environment where those who are affected can voice their experiences in order that they may be healed through hope, love and support.

As a 25-year-old single female and working for the Church I come across a few survivors of sexual violence. In the Church, it is not often that we hear of such incidents occurring, this doesn't mean that it does not exist. As I was asked to give this sermon today, I struggled to come to terms with the experience of one who is a victim and a survivor at the same time. I was rummaging through my experience as a young female to recall if there was ever a time I felt I was being sexually violated. This brought me to a time in my life that I never thought I would share about or even talk about. But reflecting back on it, today becomes a reason for me to Break my silence.

My experience with sexual violence can be considered minor compared to survivors of rape and extreme sexual violence. Nevertheless, the fear, the disgust, the self-blame and the self-repulsion was all there. Such an experience has the ability to erase one's self worth, dignity and significance. This happened when I was 19 years old and during a doctor's visit. It goes to prove that it can happen anywhere and anytime and with people that you may know and trust. You know it is wrong when you come out and you feel disgusted, repulsive and in doubt. Then the self-blame kicks in. "Why did you go in there by yourself? Stop making a big deal out of it, that is part of the doctor's physical assessment. That's your fault for not asking for a female doctor." And the blame goes on.

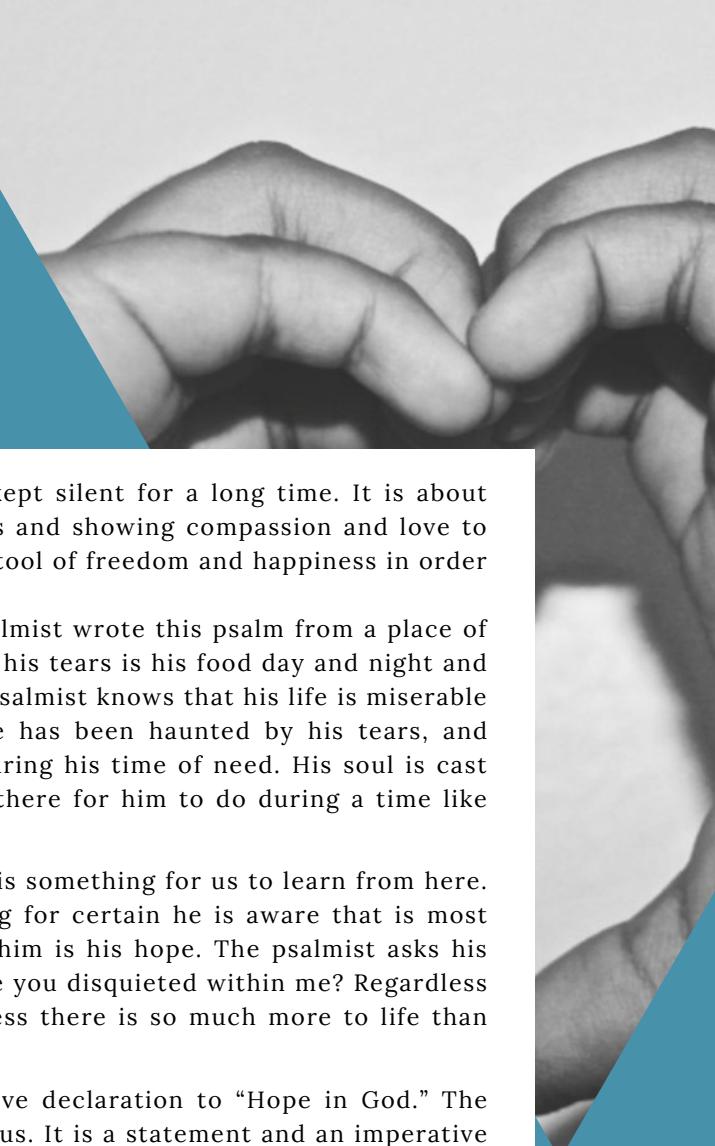
Looking back on that horrible day, I remember the drive home and the creepy feeling I still had. I remember the need to return home and wash off the doctor's creepy touches. I remember my heart pounding at the time, the what ifs running in my mind, and the tears that was silenced. My experience was a personal choice to be silenced because I chose to keep it a memory locked away. Until today.

Break the Silence Sunday allows us to come out and acknowledge that through our horrible experiences with any sort of sexual abuse, it is our courage, our will to live, our dignity and our worth that gives reason for our prevalence from such crippling encounters. There are so many survivors out there who were victims of such abuse. And often while we are helpless, weak, vulnerable and powerless, it is easy to fall into a tunnel of depression, distress, and despair. A tunnel that can take days, weeks and years to climb out of. We ask, where was God? Where was he when we needed him the most?

BREAK THE SILENCE SERMON - ENGLISH

Sermon Passage: Psalm 42: 1-5

Theme: In Jesus Christ we have hope!



Break the Silence Sunday is about voicing what we have kept silent for a long time. It is about giving courage to the helpless, giving hope to the hopeless and showing compassion and love to the unloved. Most importantly it is about giving others the tool of freedom and happiness in order to enable them to move on with their lives in Jesus Christ.

Today, I want to shed light on Psalm 42 verses 1-5. The psalmist wrote this psalm from a place of depression and distress. His life has come to a point where his tears is his food day and night and the question of "Where is God?" lingering to him (v3). The psalmist knows that his life is miserable and downtrodden. He knows that every night and day he has been haunted by his tears, and people come at him questioning the absence of his God during his time of need. His soul is cast down and his spirit is disquieted within him. What ought there for him to do during a time like this?

The psalmist knows that his pain is like no other but there is something for us to learn from here. Despite the distress he is going through there is one thing for certain he is aware that is most important. That is, knowing that God is his helper and in him is his hope. The psalmist asks his soul, why are you cast down? He inquires his spirit, why are you disquieted within me? Regardless of his soul and spirit being weary in defeat and helplessness there is so much more to life than tears for food every night and every day.

The encouragement of the psalmist begins by an imperative declaration to "Hope in God." The psalmist is not asking us to hope in God, nor is he begging us. It is a statement and an imperative command. Which means we should not have a choice on the matter, our task here is to put our hope in God. How can we put our hope in God if we have been though hopelessness? Why do we need to put our hope in God when he was not there when we had hoped in him?

By beginning with yearning for God. Putting our hope in God in the midst of our suffering and our pain means longing for him despite our suffering and distress. Why are you cast down, O soul? Why is your spirit disquieted? Did you think God had forgotten you? (v9)

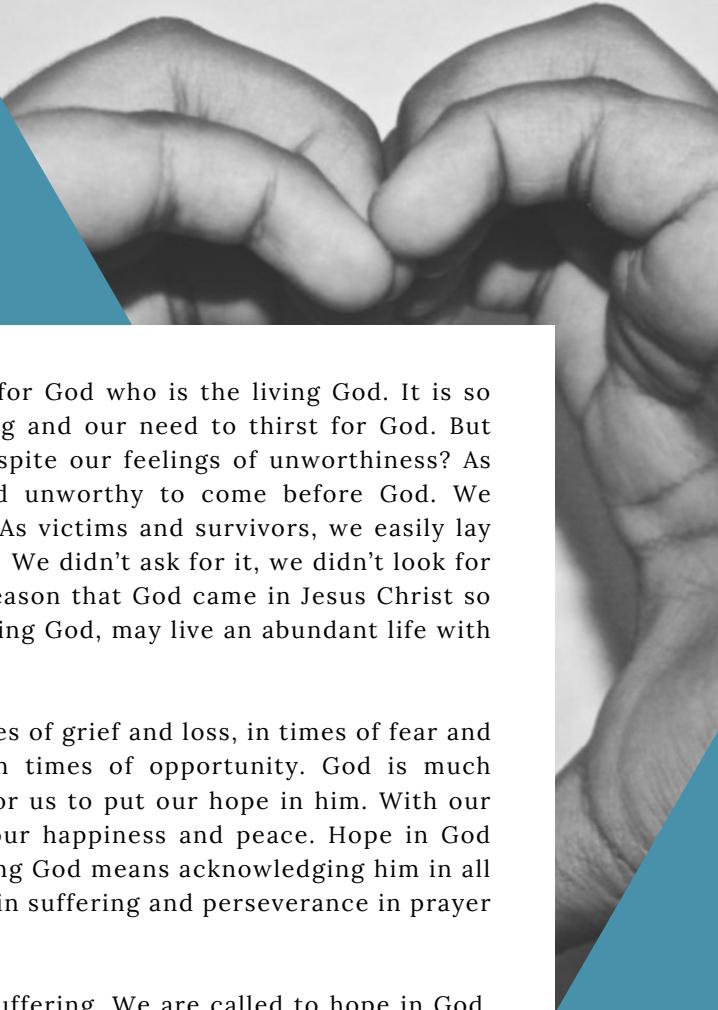
My child, a broken spirit, a broken and contrite heart God will not reject (Ps 51:17). If there is ever a time our soul and spirit need to long for God, it is this time when we are on the verge of darkness. It can be easy for us to just give up and surrender to the throws of evil and wickedness. But what good does that do for you and your soul? The encouragement of the psalmist today is our beaming light that will lead us out of our individual tunnels. No matter how narrow, how tight, how dark, and how long and far your tunnel is, do not ever think for once that you will not make it out of that tunnel. Who is your hope and helper? The psalmist says, "Hope in God, for I shall again praise him, my help and my God." (v5 and v11)

God is bigger than our problems and our sufferings. If God can endure an embarrassing suffering by his chosen people and suffered that extreme violence up to the cross in death, then so can we conquer our suffering and make it out of our individual dark tunnels for the glory of God. Just because we think God was not there in our time of need doesn't mean he wasn't present. Which is why the psalmist reflection says, "As a deer longs for flowing streams, so my soul longs for you God." Why? Because God can get him through his suffering. The suffering season is the season of renewal, season of hope and season of new life. Jesus went through his season of suffering that he may overcome death and give life to all.

BREAK THE SILENCE SERMON - ENGLISH

Sermon Passage: Psalm 42: 1-5

Theme: In Jesus Christ we have hope!



The message for us today is, that our souls may thirst for God who is the living God. It is so easy for our horrible experiences to quench our longing and our need to thirst for God. But who can revive that yearning within us to seek God despite our feelings of unworthiness? As victims and survivors, we can identify as unclean and unworthy to come before God. We identify ourselves as not worthy of God's saving grace. As victims and survivors, we easily lay the blame on ourselves when in reality it is not our fault. We didn't ask for it, we didn't look for it and most certainly we didn't deserve it. We are the reason that God came in Jesus Christ so that we may have life. So that whoever thirsts for the living God, may live an abundant life with him through faith and hope.

God is our helper – in times of suffering and pain, in times of grief and loss, in times of fear and torment, in times of depression and loneliness and in times of opportunity. God is much stronger and bigger than our suffering – he is worthy for us to put our hope in him. With our hope in God, we are rest assured he will bring about our happiness and peace. Hope in God begins by longing for the living God. Longing for the living God means acknowledging him in all our ways (Prov 3:6), it means rejoicing in hope, patience in suffering and perseverance in prayer (Rom 12:12).

Fellow Christians, we are in a time of persecution and suffering. We are called to hope in God, our living God and helper. In times of suffering, we should pray (James 5:13). Just as the psalmist reflected on God's steadfast love (v8) so must we reflect on God's grace through his Son Jesus Christ. So that the endurance that Christ underwent during his suffering may be our encouragement and reassurance in our times of trouble.

Therefore, I ask you today, why are you cast down O my soul? Why are you disquieted within me? Hope in God: for I shall again praise him, my help and my God. Rest assured fellow Christians, our suffering is not our fault. We know our God is living and is our helper. Just call upon him in supplication, He will not reject a broken spirit and a contrite heart. In Jesus Christ we have hope.

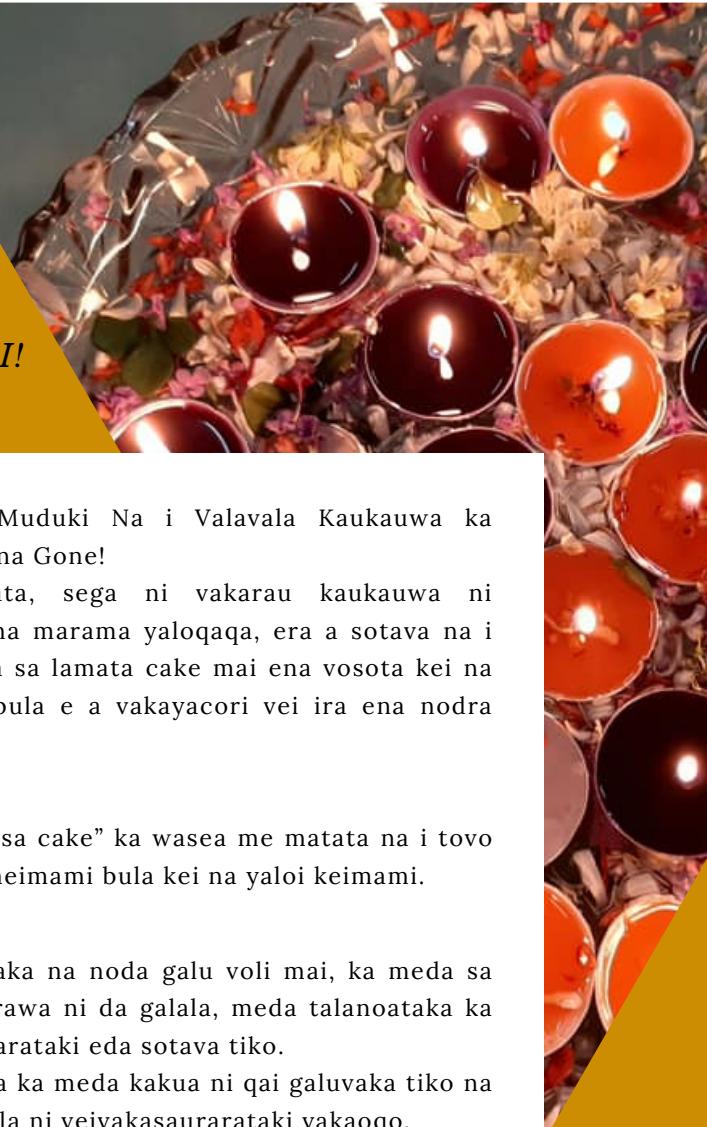
May the living word of God penetrate his healing power and gracious help upon those whom are deeply affected by experiences of any sexual abuse. Let the Word of God become a source of light for healing and conquering of dark days. With the mighty hand of God, let the blood of Jesus Christ cleanse the lives of those whom this message touches. In the mighty name of Jesus Christ, Amen.

**SIGA TABU NI MUDUKI NA I
VALALALA KAUCAUWA KA
VEIVAKAMADUATAKI DAU
VAKAYACORI VEI IRA NA MARAMA**

A I VUNAU

Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!



Ni kua da vakananuma vata kina na Siga Tabu ni Muduki Na i Valalala Kaukauwa ka veivakamaduataki ka dau vakayacori vei ira na Marama kei na Gone!

Oqo na gauna, eda duavata, meda raica vakamatata, sega ni vakarau kaukauwa ni veivakasaurarataki se kucu, ia, eda doka, na nodra bula na marama yaloqaqa, era a sotava na i vakarau voravora ni veivakalolomataki vakaoqo; ena nodra sa lamata cake mai ena vosota kei na savasava ni yalo, mera wasea rawa na i tovo vakadomobula e a vakayacori vei ira ena nodra vakasaurarataki.

Na Siga Tabu Ni Muduki Na I Valalala Kaukauwa:

† Sa i koya na siga ni noda duavata meda “domodua ka vosa cake” ka wasea me matata na i tovo vakaloloma ni veivakasaurarataki keimami a buluta tu ena neimami bula kei na yalo keimami.

Na Siga Tabu Ni Muduki Na i Valalala Kaukauwa:

† Sa i koya na gauna donu sa yaco mai meda sa veisautaka na noda galu voli mai, ka meda sa yaloqaqa meda vosa cake, ka meda dolava na yaloda me rawa ni da galala, meda talanoataka ka wasea na kena cala na kucu kei na i valalala ni veivakasaurarataki eda sotava tiko.

† Sa gauna meda digitaka me sa veisautaki na noda nanuma ka meda kakua ni qai galuvaka tiko na i tovo kaukauwa ni kucu, kei na veivakalolomataki ni valalala ni veivakasaurarataki vakaoqo.

† Sa kena gauna me tu cake na Lotu, ka kila ni vakayacori tiko na veivalalala vakaoqo, ka me vosataka vakadodonu, ka vakasamataka na sala me vupei ka vakalamatataki cake kina na i valalala butobuto vakaoqo, ka me rawa ni yaco na veivakabulai, ka solia nai nuinui, na loloma kei na sala me vupei kina o ira era vakaleqai, ka vupei me muduki na i valalala lolovira vakaoqo.

† Me vakarautaka na veigaunisala eso ena loma ni Lotu, mera vupei 'o ira sa vakamavoataki na nodra bula, me vakasaqara na sala mera vuetti, qaravi ka mera sotava na veivakabulai, me vakavoui nodra i nuinui, ka vakataucokotaki tale na nodra loloma, kei na nodra tokoni, me yaco tale na bula e taucoko.

Au sa yabaki 25, kau cakacaka tiko ena Lotu, ia, au sa sotava e vica na marama yaloqaqa era sa lako sivia ka sa galala mai na bula voravora ni veivakasaurarataki vaka oqo.

Ena loma ni Lotu, eda sega so ni dau rogoca se talanoataka ni yaco na veivakasaurarataki ni kucu kei na i valalala kaukauwa vakaoqo. Ia, e sega ni kena i balebale o ya ni sega ni yaco tiko.

Ni'u a kerei me'u vakarautaka nai vunau ni Siga Tabu oqo, a veidre vakalevu na yaloqu, kau vakananuma lesu na veika au a lako curuma ni a yaco vei au na i valalala vakadomobula vakaoqo.

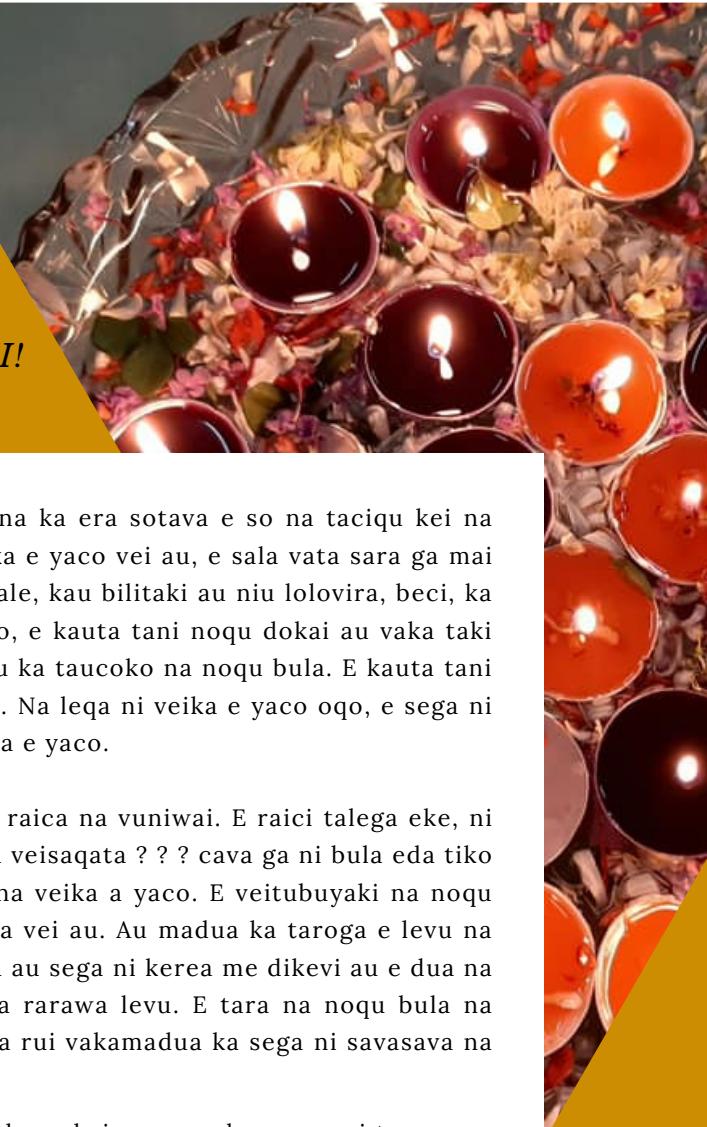
Au a vakasaqara ka vakacereka ena uto ni lomaqu e loma, se a tiko beka e dua na gauna au a sotava kina na i valalala ni veivakasaurarataki vaka oqo ne? Au a vakeria vakatitobu ka cereka na noqu bula, au qai kila ni vunitaki koto e uto ni yaloqu e dua na ka e a yaco, kau sega sara ni namaka niu na mai wasea e na dua na gauna. Ia, niu vakasama lesu, au qai kila ni sa kena gauna donu oqo, meu sa muduka na noqu galu vakabalavu voli mai ka talaucaka mai ki tuba, meu sa wasea ni kua, na ka au a sotava.

**SIGA TABU NI MUDUKI NA I
VALALALA KAUCAUWA KA
VEIVAKAMADUATAKI DAU
VAKAYACORI VEI IRA NA MARAMA**

A I VUNAU

Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!



Na ka e yaco vei au, e rairai me vaka me lailai sobu mai na ka era sotava e so na taciqu kei na tuakaqu ena i valavala vakadomobula ka kaukauwa. Ia, na ka e yaco vei au, e sala vata sara ga mai kei na rere, na madua, kei na noqu raici au sobu meu ka wale, kau bilitaki au niu lolovira, beci, ka yali na noqu vakabauti au vakataki au. Na veika e yaco oqo, e kauta tani noqu dokai au vaka taki au, voroki na noqu dokai au niu dua na goneyalewa tu donu ka taucoko na noqu bula. E kauta tani na maucokona kei na totoka ni noqu bula vaka goneyalewa. Na leqa ni veika e yaco oqo, e sega ni mudu na noqu beitaki au ena veisiga, ni sa baleti au ga na ka e yaco.

A yaco oqo, e na gauna au se qai yabaki 19 kina. Au a laki raica na vuniwai. E raici talega eke, ni valavala kaukauwa ni veivakasaurarataki e rawa ni yaco ena veisaqata ? ? ? cava ga ni bula eda tiko kina. Ni oti na noqu raici, au qai kila ni sega ni savasava na veika a yaco. E veitubuyaki na noqu vakasama ka rere na yaloqu ni sega ni dodonu na ka e caka vei au. Au madua ka taroga e levu na taro. Na cava au lako taudua kina niu gone yalewa? Na cava au sega ni kerea me dikevi au e dua na vuniwai marama? E levu na taro ni yaluma ni yalo, kei na rarawa levu. E tara na noqu bula na veivutuni, kau taroga e levu na taro e lomaqu, niu kila ni sa rui vakamadua ka sega ni savasava na nona dikevi au, kei na ka au lako curuma.

Au sega ni guilecava rawa na siga oya. E tarai au na madua levu, kei na rere, kau sega ni tarova na turu ni wai ni mataqu. Au via vakatotolo e vale meu laki savata laivi na liga e tarai au, me savui laivi talega na noqu madua. A veitubuyaki noqu vakasama. Au cudruvi au vakataki au, ka kaya, oya ga na ka e dodonu me cakava edua na vuniwai.

Au tagi niu sa lesu ki vale. Au tarogi au: “na cava au sega ni vosa cake kina”? Na mataqali ka e yacovi oqo, e dau kauta tani na noda dokai keda vakataki keda, ka kauta mai na beci, meda raici keda sobu. Au dikeva ni a vakacacani ka kau laivi na noqu a dokai au vakataki au. Ena siga koya au a qai vakatulewa e yaloqu, meu sa vunitaka tu ena noqu vakasama na veika e yaco me kua tale e dua me kila.

Na Siga Tabu ni Muduki nai Valavala Kaukauwa: E vupei keda meda voroka nagalu vakabalavu voli mai, ka meda wasea na i valavala vakadomobula ni ka eda a lako curuma ena noda dau vakamaduataki, ena kucuvi, vakasaurarataki, se me da veitokoni ena kena dau vakayacori na veitovo vakamadua eso.

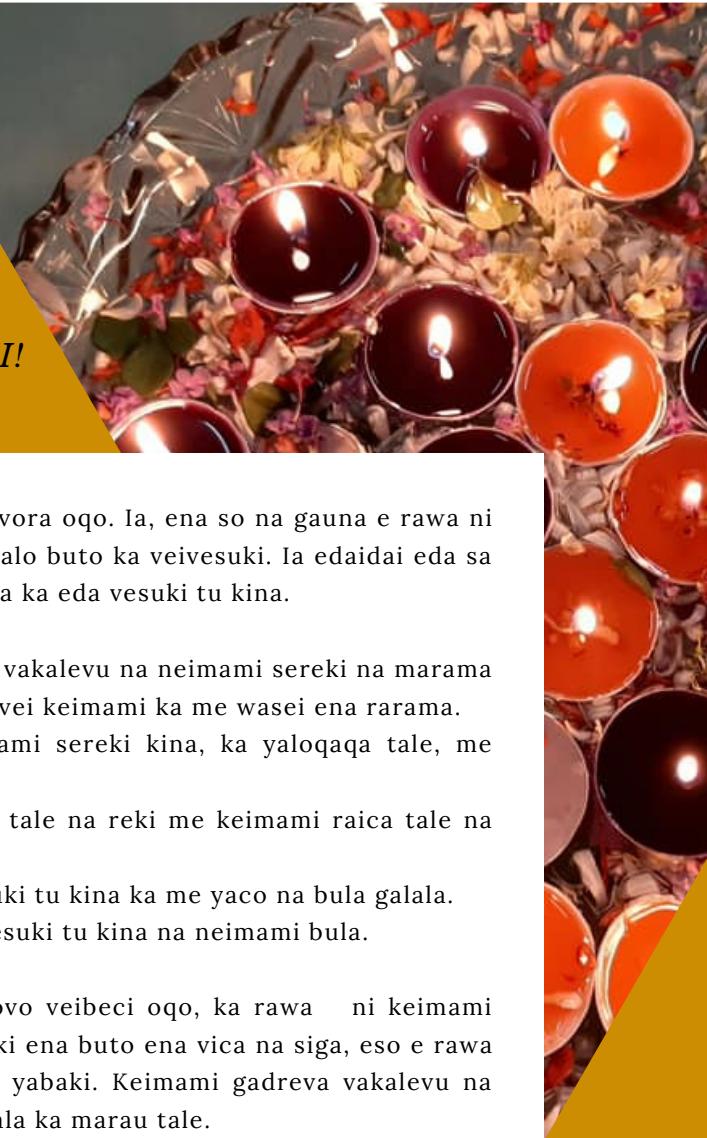
- **Na SigaTabu ni Muduki nai Valavala Kaukauwa:** Sa siga talei vei keda meda vakadeitaka na noda yaloqqa, meda wasea na veika eda sota kaya, ka da a lako curuma.
- Sa siga eda sa vupei kina meda vaka-kaukauwataki tale, ka sereki mai na ka eda vesuki tu kina, ka tacake ena yalo galala ni noda bula vou.
- Na siga meda dokai keda tale kina, ka muduka noda raici keda sobu, se beci keda, ka meda vakabauti keda ni da sa qaqa ka sereki.

**SIGA TABU NI MUDUKI NA I
VALALALA KAUCAUWA KA
VEIVAKAMADUATAKI DAU
VAKAYACORI VEI IRA NA MARAMA**

A I VUNAU

Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!



- E vuqa sara na marama era sa sereki mai na veika voravora oqo. Ia, ena so na gauna e rawa ni da lesu tale kina vesuki ka rawa ni solegi keda tale na yalo buto ka veivesuki. Ia edaidai eda sa galala ka sereki. Eda sa vakagalalataki ka lako tani mai na ka eda vesuki tu kina.

Na Siga Tabu Ni Muduki Nai Valavala Kaukauwa: Sa vukea vakalevu na neimami sereki na marama mai na neimami galuvaka tu nai valavala vakamadua a caka vei keimami ka me wasei ena rarama.

- Na Siga Tabu vakaoqo ne, e vupei keimami me keimami sereki kina, ka yaloqaqa tale, me keimami marautaka tale na bula galala e solia na Kalou.
- Na Siga Tabu qo e muduki na neimami madua ka yaco tale na reki me keimami raica tale na neimami dokai na marama kei na gone.
- Me keimami sereki mai nai vesu ni madua keimami veisuki tu kina ka me yaco na bula galala.
- Me keimami sereki mai na tagi lo, ririko kei na buto e vesuki tu kina na neimami bula.

Sa lewe vuqa sara na marama, keimami a vesuki ena i tovo veibeci oqo, ka rawa ni keimami daulako curuma na buto ni yalo! Ena so na gauna eda vesuki ena buto ena vica na siga, eso e rawa ni lako curuma na yalo ni buto me vakamacawa, se vaka yabaki. Keimami gadreva vakalevu na veisereki kei na veivakararamataki ni yalo, me keimami galala ka marau tale.

Ena vuku ni ka e yaco, eda rawa ni taroga ena loma ni nodra bikai “Evei na Kalou? E vei na Kalou ena gauna keimami a gadrevi Koya kina?

Siga Tabu ni kua, e rogoci rawa kina na domo i keimami ka sogolati tu ena madua ena dua na gauna balavu. Keimami vakavinavinaka ni kua ni rawa me rogo cake na domo a galu tu ena dua na gauna balavu. Eda vakavinavinaka ena dolavi na Siga Tabu ni kua me rogoci na domo ka tabonaki tu ena dela ni rere, madua kei na sogolati ni veivuke.

Siga Tabu vinaka ni dolavi vei keimami na loloma ka kunei ena nona yalololoma na Kalou. Vakauasivi ena kena vupei na bula ka soli tale vei keimami na i yaragi me keimami rai ki liu ka cavui kalawa kina i nuinui vou me keimami kalawa ki na bula galala ki na neimami bula vou vata kei na Turaga ko Jisu Karisito

- Ni kua, au gadreva meu wasea na **Same 42:1-5**. Na Daunisame a vola na Same oqo mai na dua na vanua titobu ni nuiqawaqawa kei na lomabibi. Nona bula sa yacova mai e dua na vanua, sa tara bi kina vua na ka e lako curuma, ka sa kena kakana ga na wai ni matana ena siga kei na bogi. Na taro e voqa tiko vua, ‘**Sa evei na noqu Kalou?**’(t3)

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Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!

Sa vakadeitaka na Daunisame, na nona bula sa bikai ena yaluma. E kila talega ni sa vue na nona bula ena wai ni matana. Era lako mai vua na tamata sa qai tarogi koya, “**Sa yali beka na nomu Kalou ena gauna ni nomu leqa?**” Sa bibivoro ka nuiqawaqawa na lomana. Na cava tale beka ena rawa ni cakava ena gauna vaka oqo ne?

Na Daunisame e vakadeitaka, na mosi e tara tiko na nona bula, e sega tale ni dua na mosi me tautauvata kaya. Ia, e dua na ka meda na vulica eke! Veitalia na dredre ni bula e da lako curuma tiko, eda kila matata na ka e bibi taudua. Sa i koya na nona kila na Kalou ni sa i Koya ga na noda i Vukeyuke kei na nona i Nuinui.

Na Daunisame e taroga na yalona, “**Na cava ko sa bibivoro kina na yaloqu? Se, na cava ko sa nuiwaqawawa kina e lomaqu?**” Se vakacava na levu ni ka e da lako curuma, ka wiwi kina na yaloda, yali nai nuinui, ka sega ni laurai na veivuke, kevaka e sega ni noda i vukeyuke na Kalou, meda nanuma tiko ni sa i Koya duadua ga na nodai nuinui.

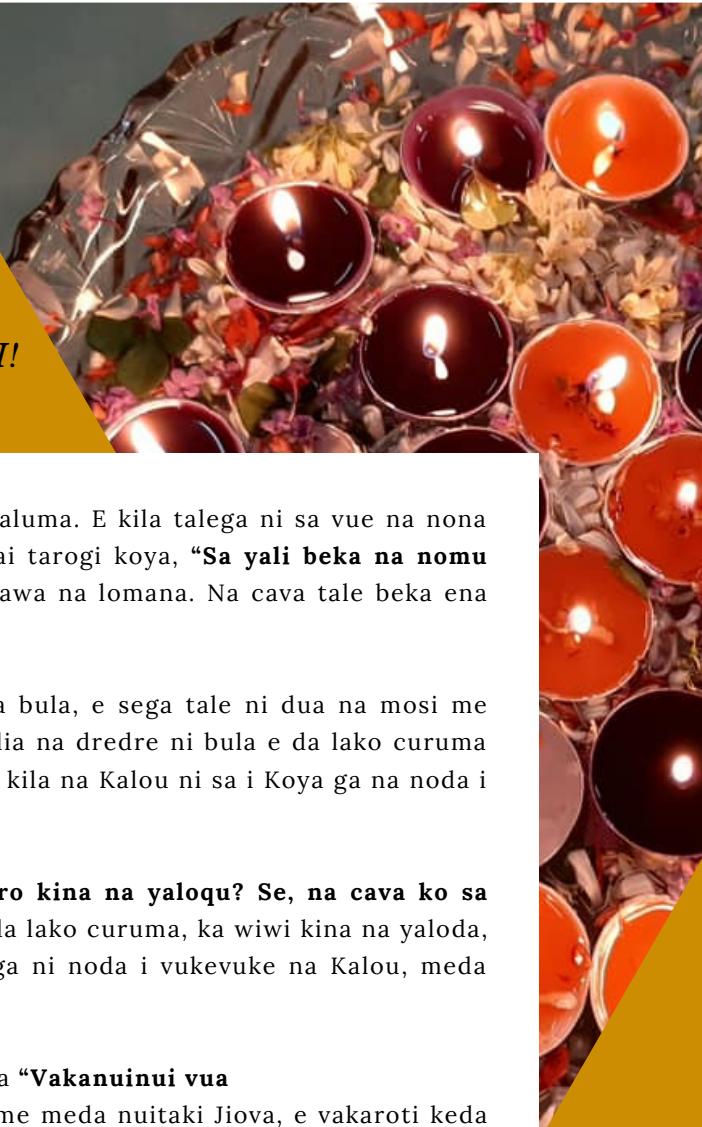
E veivakadeitaki keda na Daunisame, ena nona vakaroti keda “**Vakanuinui vua na Kalou!**” E sega ni kerea se vakamasuti keda na Daunisame meda nuitaki Jiova, e vakaroti keda sara ga, me da kitaka vakakina. **Me da nuitaki Jiova duadua ga.**

Ia, e rawa vakacava meu nuitaka na Kalou ni a guilecavi au ena gauna au a gadrevi Koya kina?

Me da tekivu ena noda gadрева na Kalou! Na noda vakadeitaka na noda vakanuinui vua na Kalou, ena maliwa ni noda veigauna dredre. Kaya na Daunisame, “**Na yaloqu ko sa bibi lako ena vuku ni cava?(Same 42:11). Ko a nanuma beka ni sa guilecavi iko na Kalou? Mo nuitaka ga na Kalou ka vakavinavinaka Vua.**” **Na luvequ, na yalo sa raramusumusu, ka bibivoro ko ni sa sega ni cata na Kalou! (Same 51:17).** Kevaka e dua na gauna e dau gagadre kina na yaloda vua na Kalou, sa i koya na gauna sara ga eda lako curuma kina na butobuto ni bula.

Ena so na gauna, e dau ka rawarawa sara na noda lesu tale kina loma ni bai ni butobuto kei na buca ni caka cala. Ia, na cava ena yaco kina yaloda kevaka e lesu tale na yaloda kina butobuto? Sa veivakayaloqaqataki ni kua na Daunisame ena nona vosa me vakararamataki kina na noda bula, ka vukeyuke keda meda lako tani mai na veiqara butobuto ni bula eda sa vesuki tu kina. Veitalia na balavu ni vanua eda lako curuma, ena gauna ni noda vesuki, ena rawa ga ni da sereki ena nona veituberi na Kalou!

O cei na noda i nuinui kei na nodai i vukeyuke? E kaya na Daunisame “Mo” nuitaka na Kalou! Ni sa vukeyuke au na matana! (Same 42: 5,11)



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Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!

Na Kalou e levu cake sara mai na noda leqa kei na ka rarawa eda lako curuma. Kevaka na Kalou, sa lako curuma na veika dredre ena vukuda na nona tamata, ka yacova sara na nona laki vakararawataki ena kauveilatai me mate kina, ena rawa vakakina meda sotava na dredre ka lako tani mai na veivesu ni butobuto, me vakarokorokotaki kina na Kalou.

Eda a nanuma beka ni a sega ni tiko na Kalou ena gauna ni noda sotava na butobuto ni bula? Na Daunisame e kaya, “**Me vaka sa tagica na waidrodro na me kila, sa vakakina ni sa tagici kemuni na Kalou na yaloqu**” (**Same 42:1**). Na Kalou e vukea na noda lako curuma na veika dredre. Na gauna dredre sai koya na gauna ni veivakavoui. Na gauna ni nuinui kei na bula vou. Na gone Turaga o Jisu, a lako curuma na gauna ni veivakarawataki, me rawa ni qaqi mai na mate ka solia vei keda na bula vou.

NA I TUKUTUKU ME NODA E DAIDAI;

1) Na yaloda sa daukaramaca ka viagunu vua na Kalou, io, vua na Kalou Bula, na noda i nuinui.

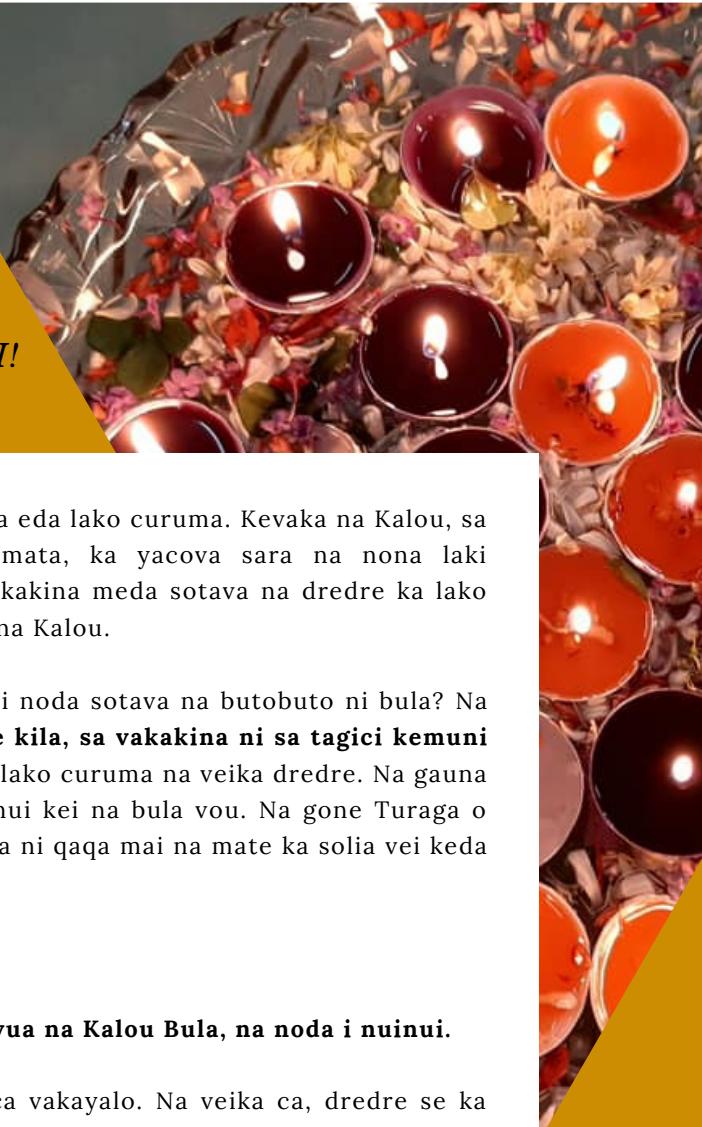
Na Kalou duaduaga e dausotava noda gagadre se karamaca vakayalo. Na veika ca, dredre se ka mosimosi eda dausota kaya, sa ka rawarawa sara, ena vuqa na gauna, me dau vakataotaka na noda gadreva se vakasaqara na Kalou. E ka rawarawa sara, ni tarai keda na madua ni yalo kei na yaluma, sa rawa ni dau tabonaka na noda gadreva me via gunu na yaloda Vua na Kalou.

O cei e rawa ni vakabulabulataka na noda gadreva me vakasaqarai na Kalou ena gauna ni noda yaluma se bula druka ena gauna e vakayacori kina vei keda na i valavala kaukauwa?

E dodonu meda vakadeitaka ni da sa luveni Kalou, ka lako sobu mai na Luvena lomani ko Jisu Karisito ki vuravura, meda rawata na bula, ia me rawa vakalevu sara. Ia, vei keda eda sa vakabauta ka karamaca vua, sa noda i nuinui ka noda i votavota na Kalou bula.

Eda raici keda sobu ni sega ni ganita me da vakai votavota ena loloma titobu ni Kalou. Ena vuku ni kena vakayacori vei keda nai valavala kaukauwa, eda beitaki keda, ia, na ka dina, e sega ni noda cala. Sa ka rawarawa sara na noda beitaki keda e dina ga ni a sega ni noda cala. Eda a sega ni kerea, eda a sega ni vakasaqara, ka sega talega ni a dodonu me vakayacori vei keda.

Oi keda sara ga, sa i koya na i naki a lako mai kina na Kalou ena vukui Jisu Karisito meda rawata kina na bula. Na vuna 'oya, kevaka e veisureti na Kalou vua dua e tagi, ka via gunu vua, eda na rawata na bula e taucoko ena vakabauta kei na i nuinui.

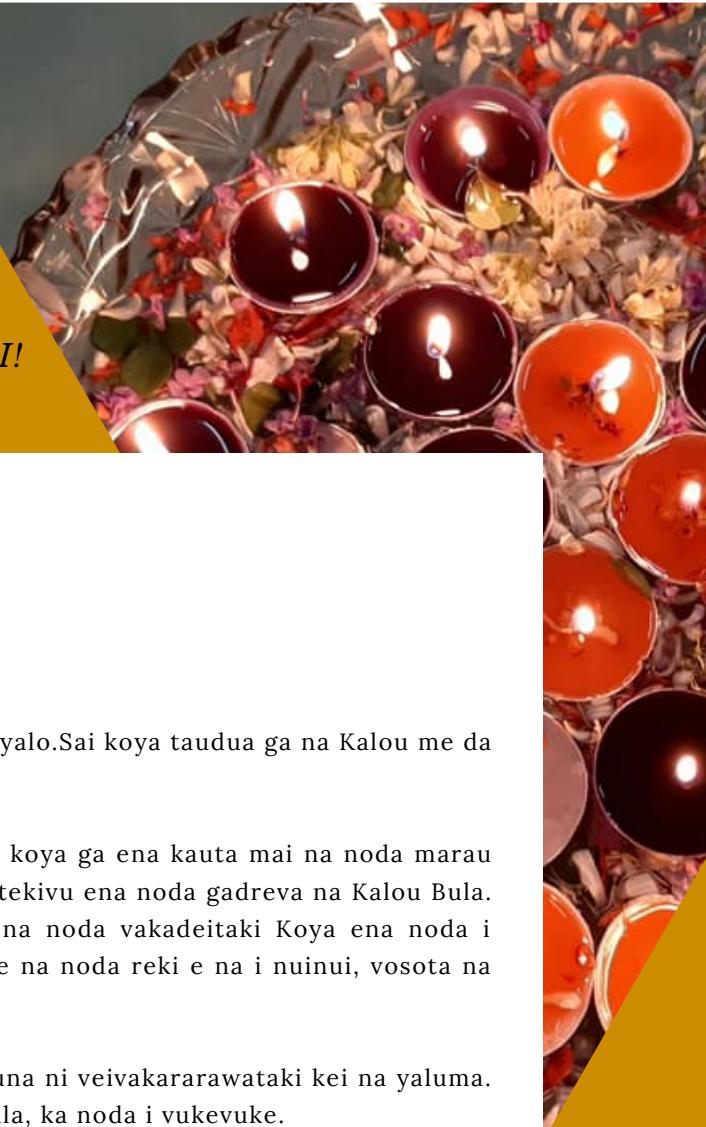


**SIGA TABU NI MUDUKI NA I
VALALALA KAUCAUWA KA
VEIVAKAMADUATAKI DAU
VAKAYACORI VEI IRA NA MARAMA**

A I VUNAU

Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!



Na Kalou Sa Noda I Vukevuke:

- ena gauna ni rarawa kei na mosi
- ena gauna ni lomabibi kei na yali ni vakacegu
- ena gauna ni buto ni yalo kei na galili
- kei na vei gauna vinaka sa tu mai liu.

Na Kalou e Kalou kaukauwa, ka levu cake mai na yaluma ni yalo. Sai koya taudua ga na Kalou me da vakanuinui kina.

Kevaka sa nodai nuinui na Kalou, eda sa vakadeitaki ni sai koya ga ena kauta mai na noda marau kei na noda vakacegu. Na noda vakanuinui vua na Kalou e tekiu ena noda gadreva na Kalou Bula. Na noda gagadre vua na Kalou bula, sa vakavotukana e na noda vakadeitaki Koya ena noda i lakolako kecega (Vosa Vakaibalebale 3:6). Sa kenai balebale na noda reki e na i nuinui, vosota na ka rarawa ka gugumatua ena masu (Roma 12:12).

Vei keda na wekai Karisito, eda sa donumaka tu oqo na gauna ni veivakararawataki kei na yaluma. Eda sa kacivi meda sa vakanuinui vua na Kalou, na Kalou bula, ka noda i vukeyvuke.

Ena veigauna dredre, meda masu (Jemesa 5:13)

Me vaka sa dusimaka vei keda na Daunisame meda vakanuinui ki na loloma tawa yalani ni Kalou (Same 42:8), e sa kilikili meda raica na loloma soli wale ni Kalou ka mai vakavotukanataki vei Jisu Karisito na Luvana.

Me vaka na Nona mai vosota ka lako curuma na veika dredre na Karisito, ena kauveilatai, sa sala ni noda vakaukauwataki ka vakadeitaki keda ena vei gauna dredre eda na dau lako curuma.

Sa i koya au na tarogi keda kina ni kua, mai na Same 42:5 “Na yaloqu ko sa bibi lako ena vuku ni cava? Ena vuku ni cava ko sa rui nuiqawaqawa kina na lomaqu? Mo nuitaka na Kalou. Au na vakacaucautaki koya, ni sai koya na noqu i vukeyvuke kei na noqu Kalou.

Tagi ka kaci Vua.

Au sa vakadeitaki keda na weka i Karisito, na veika dredre eda a sotava e sega ni bale vei keda.

Eda kila ni noda Kalou e bula, sai koya na noda i vukeyvuke. Mo masuti koya ena na nomu kerekere. Ena sega ni laivi ira e ramusu na yalodra ka bibivoro.

**SIGA TABU NI MUDUKI NA I
VALALALA KAUKAUWA KA
VEIVAKAMADUATAKI DAU
VAKAYACORI VEI IRA NA MARAMA**

A I VUNAU

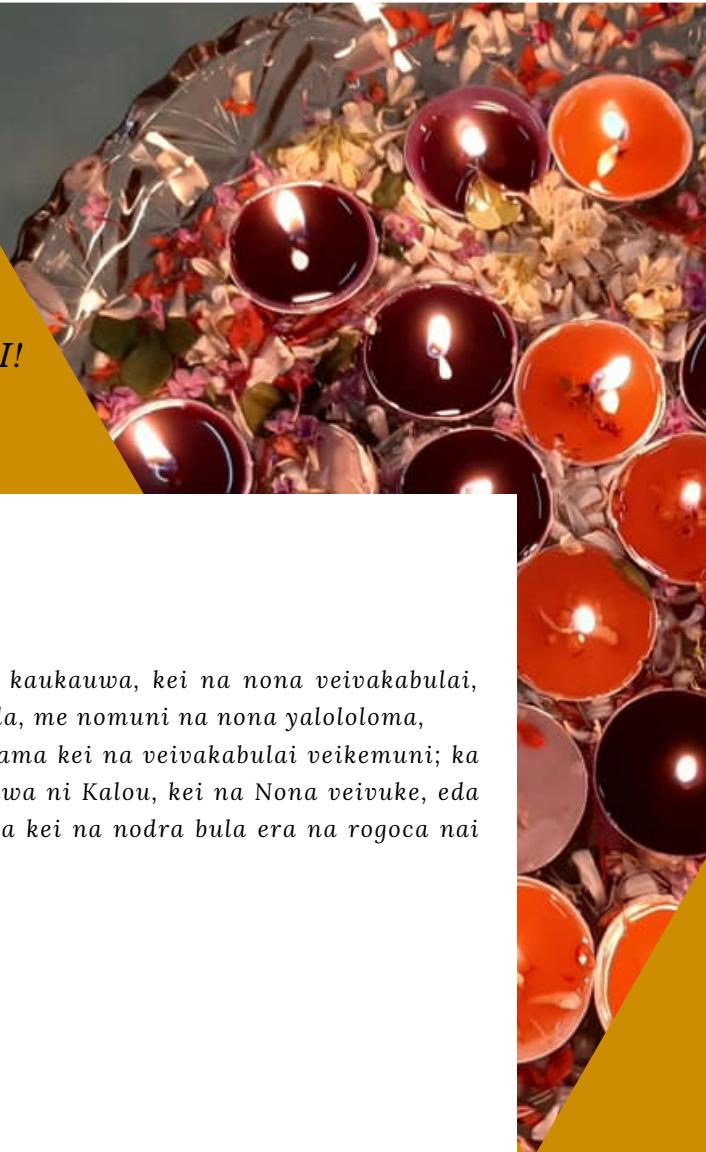
Vosa ni Kalou: Same 42: 1 – 5

Ulutaga: O JISU DUADUA GA NA NODA I NUINUI!

O JISU KARISITO NA NODA I NUINUI

Me curuma na lomamuni na vosa bula ni KALOU, na nona kaukauwa, kei na nona veivakabulai, veikemuni kece sara ka a sotava na veivakasaurarataki ni bula, me nomuni na nona yalololoma, Ka mo ni ciqoma na Vosa Bula ni Kalou mei vurevure ni rarama kei na veivakabulai veikemuni; ka mo vorata rawa kina na veigauna butobuto. Ena liga kaukauwa ni Kalou, kei na Nona veivuke, eda kerea na dra i Karisito me vakasavasavataka na nomuni bula kei na nodra bula era na rogoca nai tukutuku oqo. Ena yaca kaukauwa i Jisu Karisito.

EMENI.



MAUNDHARAN TODNA PRAVACHAN

Pravachan – Bhajan Sanhita : 42

*Chaalis aur doh
Anuwakya: yek se Paanch*

Aaj hum maundharan raviwaar mana rahe hai. Is mauke par kurup ghatnaown par nahi, oon saahasi jano par jinho ne yeon aakraman yea yeon hinsa ke shikaar se ni yantran pa chuke hai.

Maundharan Todne ka matlab hai os sachai ke prati awaj uthana, jis ko hum aksar chipa lete hai, apne manh meh daba kar rakh lete hai.

Maundharan todne ka maksad hai oos awaj se auron ka vichar badal sake balatkar aur yeon hinsa ke prati.

Girja ghar ke liye opyoukt ausar hai ki ayesa watawaran (waqt) kayam karne ki jo aise ghatna se nikal chuke hai, apne oopar beete ghatna ka awaj othane se oon ko oommeed pyar, sahayeta, shara se changai prapt ho.

Pachis wars ke akeli mahila girja ghar ke liye kam karti thi, jo kurup ghatna ka shikar huee. Girja ghar meh kurup ghatna nahi hota hai toh is ka matlab nahi hai ki kurup ghatna nahi hota hai.

Aaj mujeh pravachan deno ko jab kaha gaya, toh jo mere saath huwa tha, oos ka ghinaona khayal mere manh meh jag utha. Yek kumari laddaki ke saath ayesa howa bi tha, mai soch bhi nahi sakti, maine socha tha is ka gikar kabhi nahi karoongi.

Aaj pravachan mujeh bolne ko kaha gaya, mujeh mauka mill gaya ki mai apna maundharan toda doon.

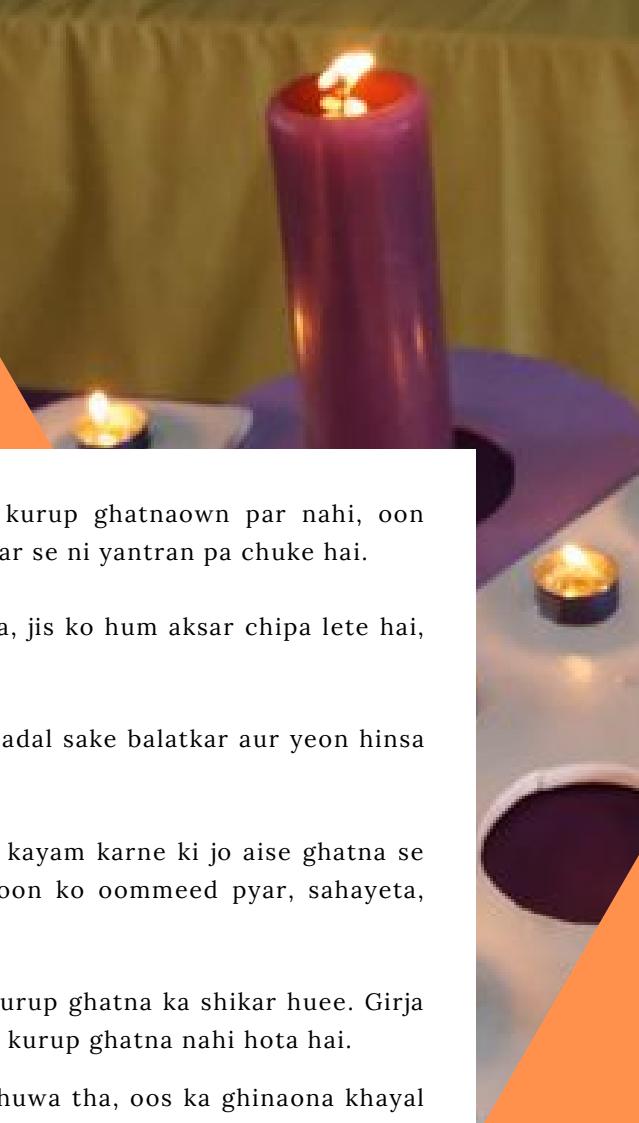
Mai apne anubhaow se kahati hoon ki kurup ghatna, yeon aakraman, yeon hinsa se jo dar, ghrina, apne aap ko kosna yek jaisa hai.

Ayese ghatna ka shikar ho kar, apne aap ka kimat, Izaat, apna zindagi, sab kuch khatam ho jata hai.

Mere saath aye sa huwa tha jab mai oonis saal ki thee. Jab mai doctor ke pass gai thee. Doctor ke pass se nikalne ke baad, mai apne aap ko kosne lagi kiyon mai akeli gai thee andar. Kiyon nahi lady doctor ke pass gai thee. Aur aaj tak mai apne ko kosti rahi. Ghar lautane par apne aap ko dho – dho – kar saaf karti, manh meh sawal uthta agar.....aur aasoon ankown ke undar. Mai ne kisi se bataya nahi, apne undar tala laga kar rakhi aaj tak.

Maundharan raviwaar mauka deta hai, sweepkar karne ko bhayanak yeon – aakraman ka anubhaow, yaa hai hamara saahas aur himmat, hamare jine ka aatma saiyan, hamara mariyada, hamara yogh hai jo ape chit moothbhed se safalta deta hai.

Aur kitne utarjeewit hain jo dooryewahar ke shikar hoowe hain. Jab ki hum laachar,kamjor, asurakchit rahe.



MAUNDHARAN TODNA PRAVACHAN

Pravachan – Bhajan Sanhita : 42

*Chaalis aur doh
Anuwakya: yek se Paanch*

Bahut aasan hai khinatta ke surang meh pade rahana, din, hafta, saal lag jata hai bahar nikalne ko. Tab hum sawaal uthate hain permeshwarkahan tha? Kahon tha permeshwar jab hame ooski jaroorat tha.

Maundharan Todna raviwaar hai maun ko todna jo kai saalown se manh meh chipa kar rakha gaya tha. Aurown ko prothsaahan dena himmat ka, jo bin sahara ke theh, apne aap se toot chuke theh, oon ke prati daya saha anbhuti pash karna. Subse mahatpuran hai rasta dikhlan ki apne aap ka maun todo aur khool kar jiow, khusi se jiow prabhu Isa mashiya meh.

Aaj mai bhajan sanhita chalisk aur doh, anuwakya yek se panch par jkar karoongi. Bhajan Sanhita liknewale is ko likha hai jahanpar khinnata, sankat tha. Oos ka jiwan oos modh par aagaya tha, oos ka bhojan tha oos ka aansu raat aur din ka. Aur sawaal tha prameshwar khan hai?

Anuwaakya theen meh leknak ka jiwan dookhi hai, toota – jiwan hai.

Janta sawaal karte nain ki prameshwar kahaanhai jab permeshwar ki jaroorat hai.

Oos ke jiwan meh shanti nahi hai. Aise samayemeh oos ko kiya karna chahiye.

Wah apna dookh janta hai. Is sanhita meh kuch ayesa hai jo hamare liye seekh hai.

Dookha ke siwae yek mahatpuran visay hai wah janta hai.

Wah hai permeshwar oos ka madadgaar aur oosi meh hai oommeed.

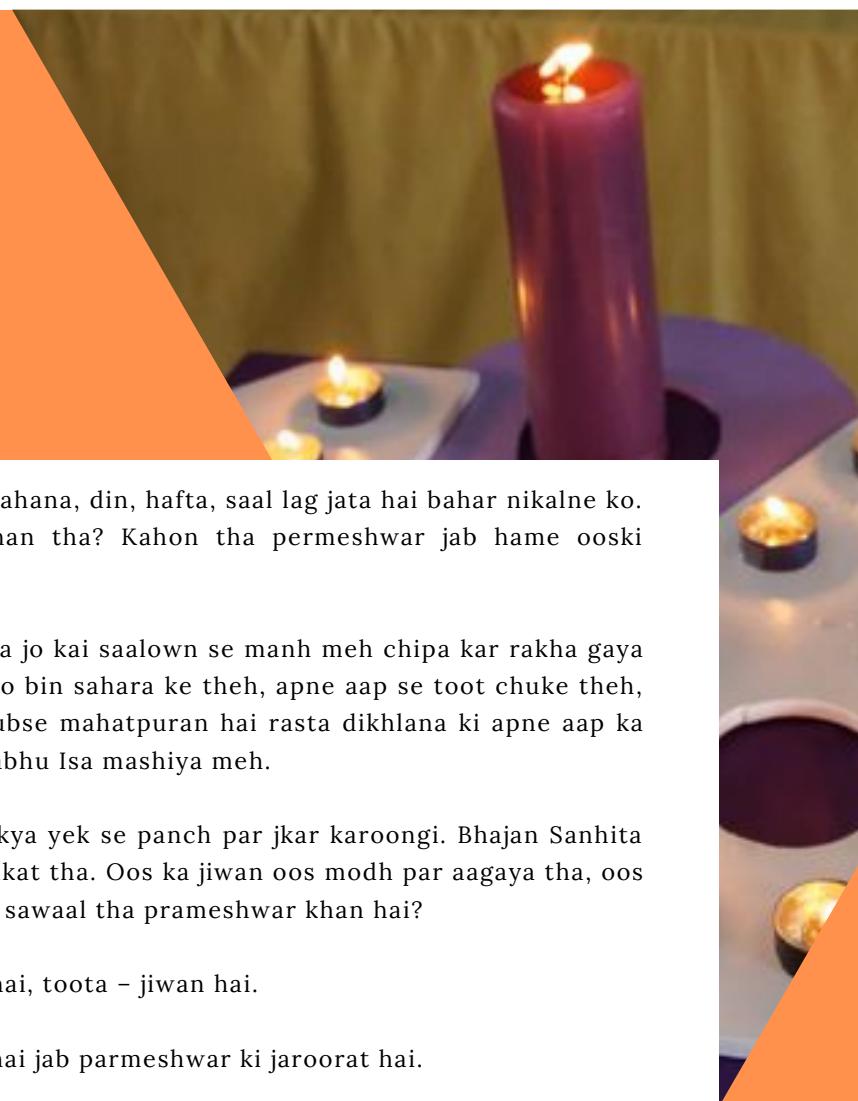
Wah apne atma se puchata hai tu kyon soch meh hai. Atma aur hirdeye ke soch ko chod kar, jeevan meh aur bahut kuch hai na sirf bhojan ke liye raat – din ansoo bahana. Lekhak ke prothsaahan ka suruwaat hai permeshwar meh oommeed.

Wah kahata nahi hai ki permeshwar meh oommeed rakh, wah yek aadesh deta hai. Oos ka matlab hai permeshwar meh oommeed rakhna ati jaroori hai.

Sawaal hai jab prameshwar ki jaroorat tha prameshwar hame saath nahi diya tab kyon oos par oommeed rakhen?

Shuruwaat se prameshwar ke liya tadap, oommeed prameshwar meh, dookh aur peeda ke beech meh prameshwar ke liye chaah.

Ki yon tu niruthsahit ho rah hai. Kyon tera atma ashaant hai. Kiya tum sochte ho prameshwar tumhe bhool gaya hai.



MAUNDHARAN TODNA PRAVACHAN

Pravachan – Bhajan Sanhita : 42

*Chaalis aur doh
Anuwakya: yek se Paanch*

Bacha toota huwa jiowatma aur pashchaatpi hirdaye prameshwar se alag nahi hota hai, prameshwar kabhi chodata nahi hai. Hamare liye aasaan ho sakta hai ki hum apne aap ko dukh ke hawale kar deh.

Magar tere atma ke liye kiya accha hogा? Aaj lekhak ka prothsaahan oommeed ka roshni hai jo rah dikhata hai andhere meh se baahar niklne ko.

Kitna bhi sukda ho rasta, kitna bhi andhera ho, kitna bhi lamba ho, kabhi bhi na soche ki baahar na nikle payaeng.

Aap ka oommeed aur madadgar kaun hai? Lekhak kahata hai prameshwar meh oommeed, fir se mai kahunga mera prameshwar prameshwar ki jai ho.

Prameshwar hamare dukhon se bada hai. Hamare sankat se bada hai.

Jab prameshwar ne hamare dukhown ko gale laga kar, ghor – hinsa ko cross par chada kar apna balidaan dekar dukh ki andhera se bahar nikal sakte hai.

Prameshwar ki mahimaiquit Karen.

Is ka matlab nahi hai ki hamare dukh ke samaye prameshwar hamare saath nahi tha. Jaise hiran bahati nala ke liye kush rahati hai usi tarah mera jio atma prameshwar ke liye. Kiyon? Prameshwar hame sankat se nikalega.

Dukh sankat ka samaya hai oommeed aur naya jivan ka.

Prameshwar ne dukh sankat ke samaya ko taye kar ke mirtiyo par vijay paya aur hum sab ko naya jivan diya.

Aaj ka sandesha hai ki hamara atma prameshwar ke liye pyasa rahe jo jiwit hai (Parmeshwar).

Hamara dukh sankat itna pyasa, ho jata hai ki prameshwar ko khojta hai.
Lekin kaun fir se punhajiwit kar sakta hai prameshwar ke liye pyas?

Hinsa se pidith, apne aap ko dooshit mante hain ki prameshwar ke samukh kaise jayen.

Aape aap ko koste hain jab ki oon ka kasoor nahi hai.

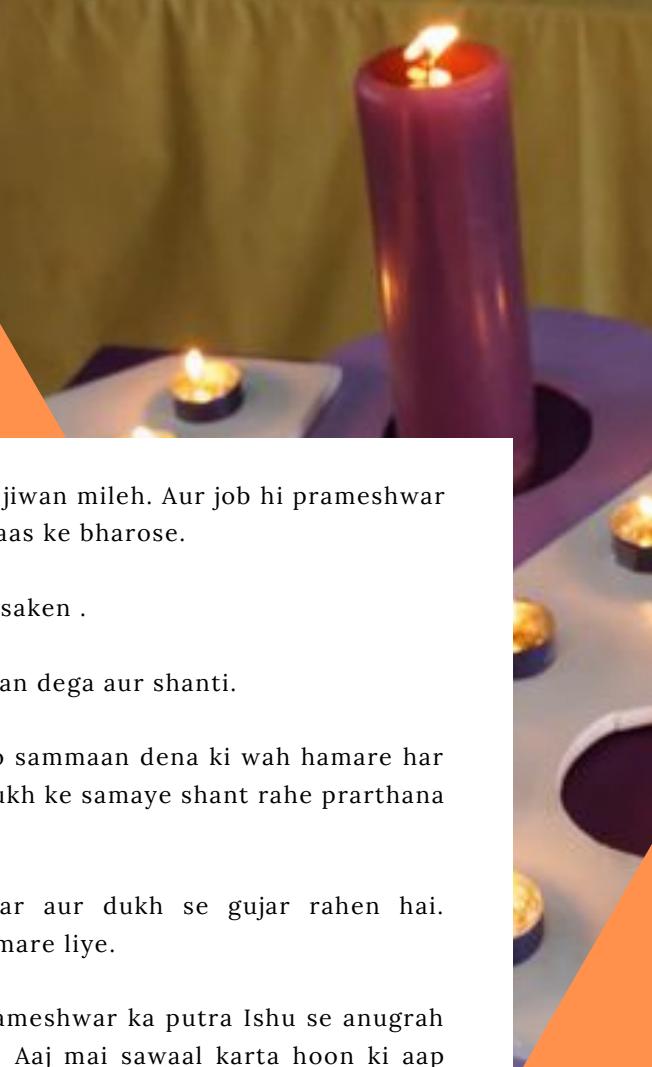
Hamne hinsa manga nahi, ham neh hinsa ko boolaya nahi aur hamara adhikar tha hi nahi ki hum dukhit ho.



MAUNDHARAN TODNA PRAVACHAN

Pravachan – Bhajan Sanhita : 42

*Chaalis aur doh
Anuwakya: yek se Paanch*



Prameshwar Ishu ke roop meh aya sirf hamare liye ta ki hame jiwan mileh. Aur job hi prameshwar ke liye payasa rehe oose anant jiwan mileh oommeed aur viswaas ke bharose.

Prameshwar yogh hai ki oos par hum viswaash aur bharosa ka saken .

Apne oommeed ka bharosa ham jante hain ki wah hame kushiyen dega aur shanti.

Prameshwar ke prem ka payasa ka matlab hai, parmeshwar ko sammaan dena ki wah hamare har raha par maujood hai, matlab oommeed par hausala rakhen, dukh ke samaye shant rahe prarthana karte rahan.

Mashiha meh viswaas rakhne wale sub is samaye atyachar aur dukh se gujar rahan hai. Prameshwar par oommeed, wahi hai madadgaar hai pukaar hamare liye.

Jaise vishwas aur oommeed ki baten ki hai waise hee ham prameshwar ka putra Ishu se anugrah payenge. Ishu ne jo dukh saha hamare liye prothsaahan hai. Aaj mai sawaal karta hoon ki aap kioyn asurakchit samjhete ho, kioyn ashaant ho, mai oos ka jai jai kar karta hoon.

Jo dukh hai, jo sankat hai oos ke liye ham nirdosh hain.

Hame malum hai hamara prameshwar jiwit hai, oos ko pukaro, wah kabhi nahi dukhit aur pashchataapi jano ko tiraskaar kare ga.

Prameshwar ka bachan oon ke liye andhera meh roshni bun marg dikhaye.

Pramesh ke hathown dwara Ishu ke lahu se oon ka jiwan sudh ho jaye jinhone is sandesh ko suna hai. Ishu ke pawitr atma se aamin.

'Outline of the 16 Days of Activism Against Gender Based Violence Campaign

Domestic violence, sexual offences, bullying, harassment and any kind of abuse are criminal acts against humanity and a violation of the rights of women and children.

(The Most Reverend Dr. Winston Halapua, former Archbishop for the Diocese of Polynesia).

Background

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

For further information please contact Rev. Mereti Rabonu on telephone +679 9187588/ or on merrabonu@gmail.com at House of Sarah, 7-11 Des Vouex Road, Suva, Fiji.

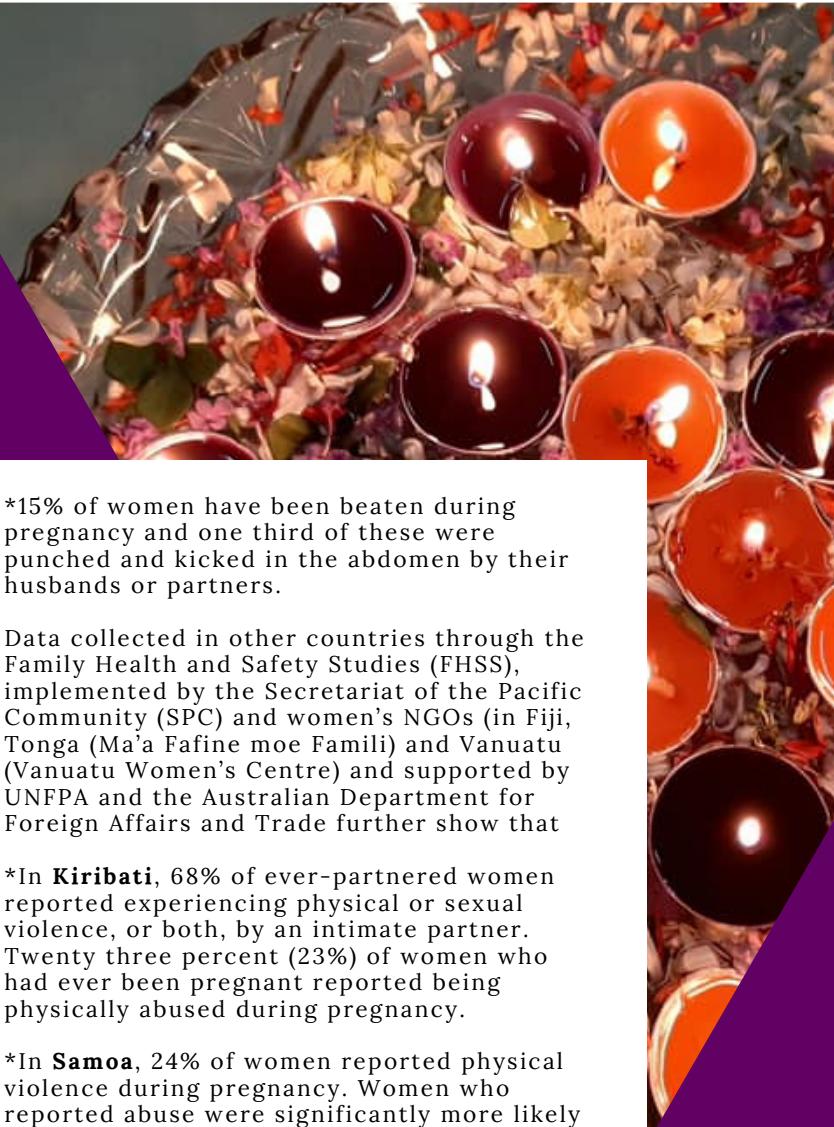
'Outline of the 16 Days of Activism Against Gender Based Violence Campaign

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%).

*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.



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





THIS CAMPAIGN HAS BEEN DEVELOPED BY THE HOUSE OF SARAH.

in partnership with the Pacific Conference of Churches and financial support of the Embassy of the Federal Republic of Germany, Wellington.



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