

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

2020

A close-up photograph of two hands, one from a darker-skinned person and one from a lighter-skinned person, interlocking their fingers to form a heart shape. The background is a soft-focus green and yellow, suggesting foliage.

*Break the Silence
Sunday*
Liturgical resource
IN ENGLISH & VOSA VAKA VITI

**CHRISTIAN NETWORK TALANOA
& HOUSE OF SARAH,
DIOCESE OF POLYNESIA**

16 Days of Activism Against Gender Based Violence Campaign

'Break the Silence' Sunday - 22 November 2020

'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 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 commended to the Fiji Council of Churches for their use.



LITURGICAL RESOURCES

SUGGESTED READINGS

Isaiah 65: 17-25, Psalm 55:1-8, 12-14, 20-22, Galatians 6:1-10,
Luke 8: 40 - 56

SENTENCE:

But as for me, I keep watch for the Lord; I wait in hope for God my Sa-
vor; My God will hear me. **Micah 7:7**

COLLECT:

God of majesty and glory, you reign over all.
In the midst of the powers and the principalities of this world,
Give us clarity to swear our allegiance to the only true sovereign,
To care for the least of our sisters and brothers
And to dedicate our lives to the coming of your kingdom.
Through Jesus Christ our Liberator,
Who is alive and reigns with you,
In the unity of the Holy Spirit,
One God, now and forever.

PRAYER OF INTERCESSION

Our Father, who art in heaven, Hallowed be your name. Your Kingdom come and may your will be done on earth as it is done in heaven. We thank you and we praise you for your endless love and for your promises that give us hope in our times of trouble and difficulty. We thank you for your peace and compassion that has enable us to overcome, so that we may enjoy life to its fullest. We thank you for your abundant provisions that has enable us to embrace life in abundance.

Lord hear our prayer!

Merciful God, we pray for the leaders of our nations for the church leaders and all those who are in authority in this world. May they have the courage to confront the injustices and violence in this world.

Lord, grant them your wisdom and give them the strength to exercise your will and to be at the forefront to be able to create change where it is needed. May our country be a country of freedom, love and peace where everyone regardless of who we are respect and love each other as you commanded.

Lord hear our prayer!

Healing God, we pray especially for those who are sick in hospitals, in their homes, for those who suffer violence in their homes or anywhere else. We also pray for the children who witness abuse in their homes, that they may be strengthened and comforted with your love.

We remember also the medical workers and those who care for the sick. Grant them dear Lord the strength and empower them to be your vessels as they share in your service.

Lord hear our prayer!

Help us Lord, to care for your creations, that we may be aware and understand that we are all important and precious for the survival of our planet. Give us the knowledge to respond to the different climate changes and the courage to respond obediently to your call. May we be responsive to the needs of our environment and live life in abundance.

Lord hear our prayer!

Lord, open our hearts, open our minds so that our hands and our feet may be willing to serve. May we learn to listen more to your Word and proclaim your Love through our actions and words. Let your Holy Spirit anoint us that we may have the courage and be bold enough to be a voice for the voiceless, to bring light where there is darkness, to bring comfort to those who are hurt. In Jesus mighty Name we pray!
AMEN.

SERMON: LUKE 8: 40 - 56

“My daughter, your faith has made you well. Go in peace.”

Sometimes our friends say to us – don’t worry about your problem. Just have some faith. Or when you are going through some tough times you might say to yourself – I can’t do this. I really can’t. If only my faith was stronger. Or we say - I should pray more. When you think about it, the focus is always - ourselves. My faith or my lack of faith.

Faith is this positive attribute that we all like to have in abundance. We think that may be if we just have a little bit more faith, we will not be so sick. Or we will do better in the exams. Or we will not have so many problems.

But we forget that the Bible says that you can have a faith as small as a mustard seed and still move mountains. So, it’s not the size or depth of one’s faith that’s important.

It’s WHO do we have faith in? Who are you trusting and relying on? Who are you praying to?

In the last few months, we in Fiji and many other parts of the world have been affected by the COVID-19 pandemic. As scientists try their best to look for a cure, there has been a lot of speculations also for the usage of herbal medicines. Churches also came together for prayers, as it looks for ways and means to protect and stop the spread of the corona virus. As people were restricted from congregating in churches, majority had worship in their own homes. Now that’s a clear example of what people are having faith in!

The two people in the story from the gospel we heard this morning had no doubts about who they had faith in. Jairus and the woman who was sick went to Jesus for new life and found it. Theirs is a miraculous story of faith.

But the story is not only about faith. At a deeper level Luke shares this story because it’s an example of how Jesus highlighted the injustices and abusive structures that existed in society at that time. Unfortunately, that situation still exists today even here in Fiji!

When Jesus said “***My daughter your faith has made you well. Go in peace,*** “***his*** words of love, compassion and understanding overturned the religious and cultural norms of that society that divided people into the privileged and the under-privileged; the powerful and the weak; the oppressor and the oppressed.

When Jesus called this nameless woman, this woman who had been sick for 12 years – my daughter – he restored what society had taken away from her: her identity, dignity and humanity.

Furthermore, Luke also showed that Jesus offers a new way of relating to one another that brings hope, restoration and fullness of life.

The original readers of Luke’s gospel would have understood the implications of the story we’ve just heard because they knew the social setting.

In order for us to understand the liberating power of Jesus’ words and actions as described in this passage, I would like us first of all to look at the context.

Notice that there are two main characters in the story: Jairus and his daughter and the woman with the hemorrhage.

These people belonged to two different classes in society. Jairus is a respected member of the synagogue. In fact, he is one of the officials there.

He is from a privileged and powerful class in society. Because he is an official in the synagogue he is in a position of authority. They make the rules; they control the way people behave towards one another and they give rewards and punishment to those who deserve them.

The woman with the severe bleeding – is part of the poor; the disadvantaged; the oppressed and the ostracized. She lives on the fringes of society.

According to their religious tradition she would be considered “unclean” because of her hemorrhage. In fact, she would be treated as an “outsider.” Everything she touched would be considered unclean; even if her shadow fell on someone, that person would be “unclean” too.

And so, life for this woman would be lonely, isolated and depressing. Apart from the sickness that can’t be cured – she had spent all her money going from one doctor to another but with no success. Her life would be miserable and full of pain.

Here are two contrasting situations. But both their needs are acute. And both of them have come to Jesus for healing and restoration. Because of the laws of their religion, Jairus can easily access Jesus’ help whilst the woman, because of her condition and status, cannot.

Because of Jairus privileged position, he is able to go directly to Jesus, speak directly to him and ask him to come to his home to save his 12-year-old daughter who is dying.

The woman cannot approach Jesus directly. Her religion and her gender does not allow it; Instead she comes from behind him and only touches the hem of his garment believing that she would be healed.

Try and picture that scene. There’s a crowd around Jesus. She is pushing her way to him, risking her life. Her faith in Jesus as the Messiah has given her the courage to seek him, no matter how dangerous the situation she finds herself in. And as we know from the reading, she was healed instantly when she touched the hem of Jesus garment.

For Jairus, Jesus finally goes to his home and brings his daughter back to life.

Several interesting things are highlighted in this story:

1. Notice that Jesus is not contaminated by the woman's impurity. He actually acknowledges that someone touched him and that power flowed out from him. That power healed her brokenness and gave her the new life she was looking for.

Notice the reverse in action that takes place. Instead of him becoming "unclean" something positive and dramatic happens to the "unclean" woman. She is cleansed.

By this action Luke shows that Jesus destroys the power of religious beliefs that puts a lot of emphasis on the observance of laws, rules and regulations that dehumanizes people.

In stating that the power had come from Jesus to heal this woman, he was demonstrating that healing, new life, does not come from human efforts but it comes from having faith in God, and believing in Jesus as the Saviour.

2. Notice that Jesus took the trouble to find out who had touched him.

There was a crowd around him. When Jesus asked, Peter tried to dissuade Jesus by saying – how can you know? All these people are crowding you. Anyone of them could have touched you. But Jesus insisted. He wanted to find out. And in doing so, he gives the woman the opportunity to come forward and tell her story.

This is Jesus caring for some unknown person. Not just any unknown person. She's a woman and one with a bleeding disease. This is a no-no in their society. It's a cultural taboo. A disgrace and embarrassment.

But not to Jesus. No person is too far away or too insignificant for him. He reaches out to her in love.

The woman who represents the poor, the oppressed, the disadvantaged – a person with so many obstacles in front of her is treated in the same way as a person from a privileged position.

By this action Jesus destroys the socially constructed barriers that try to keep her away from a fulfilled life. Jesus also demonstrates that whatever part of society one belongs to – whether one is rich or poor, male or female, Indian or i-Taukei, at Jesus feet, all are equal.

3. Notice that Jesus calls this nameless woman – my daughter. He immediately forms a link with her. Those words of compassion, of love, of grace – welcomes her into his family. He includes her. He breaks down that barrier that excluded her from society. He gives her a new identity. Makes her a valuable member of society. He restored what had been taken away from her by society: her wholeness. He not only heals her sickness but also her heart. And she becomes a part of the Kingdom of God.

Jesus invitation is given to everyone. Some hear it but allow the worries of this world, the obstacles in their way - to prevent them from accepting the invitation. The woman in this story heard the invitation and risked her life in order to be healed. All the social and religious barriers were there to stop her. But for her it was worth the risk to be healed, to be part of the Kingdom of God.

4. Notice that Jesus words are words of life and restoration. And they are transformative. In telling her that she had been made well and to go in peace, Jesus was promising her a new life, an abundant life, a resurrected life with Christ. For Jairus daughter, she was restored to life.

The new life promised to this woman and the young girl is available not only to those who are weighted down with the burdens of this world, but as is demonstrated by Jairus daughter, even someone who is spiritually, emotionally, dead. The dead will be brought back to life through Jesus grace and mercy.

The secret to all this is to answer the question – who do you have faith in? Who are looking for? Who are you focusing on to help you?

Jairus knew. The woman with the bleeding problem knew. Do you? Do you know who holds the key to life and everlasting life? Jesus is the key to life in all its fullness.

How might this passage speak to us today on this Sunday when we join the other Christian churches in marking Break the Silence Sunday?

To follow Christ, is to be his disciple. It is to show in the way you live your life every day, that you are living out Jesus message of love, forgiveness, and acceptance.

1) **Jesus' love is inclusive.** It includes everyone. Jesus does not discriminate against anyone. Whether one is rich, or poor, young or old, male or female, gay or straight, disabled or whole, prostitute or doctor, drug addict or a clean-living person, Christian or non-Christian, Jesus' love extends to everyone. He loves you just as you are. And accepts you as you are.

Unfortunately, many of us, we who profess to be followers of Christ, tend to limit God's love. We exclude those who don't share our views, those who disagree with us, those who are different from us. Many of us go as far as to say – you are not welcome into the church because you are a sex worker or you haven't been born again or you are a divorcee or you are gay.

The Bible is full of stories where Jesus ate with those who were considered sinners, e.g. Zacchaeus the tax collector, Mary Magdalene the prostitute. Jesus lived a life that challenged the religious barriers that were evil and destructive.

This morning Luke's gospel reaffirms that the God we worship embraces everyone. Let us not limit God's love by our attitudes and prejudices.

Reach out to those who society considers as being on the "fringes" of society.

Speak out against violence, abuse, discrimination, corruption.

b) **Jesus' love overcomes all barriers** – barriers of race, creed, gender, social status, class. Barriers that divide people and separates, that dehumanizes. In calling her "daughter" he broke down all the barriers that cast her in the shadows that made her a non- valuable part of society. He acknowledged that she was someone: she was a child of the King of Kings; she belonged to the Kingdom of God. That would have been considered an extremely radical thing to do. But Jesus was challenging the abusive structures of society that separates people and treats them differently and unjustly.

c) **Jesus stands up for those who are hurting**, the downtrodden, those who are ostracized from society, those on the periphery – considered outsiders – because of whatever situation they are in. He not only speaks up for them but also acted. The sick woman is representative of the weak, the vulnerable, and the voiceless in society, those who are discriminated against, those who are victims of violence, of abuse. Yet Jesus healed her and restored her to her rightful place in society.

I pause here to say to we, the church – if Jesus can stand up to say to say to the perpetrators of violence in this story, to the powerful, the abusers – stop what you are doing. It is wrong. It is time for the church to also speak out against the injustices in society, violence in all its forms and especially gender-based violence.

For too long the church has been silent and has been labelled as a gate-keeper: condoning violence and not calling the perpetrators of violence to account for their actions.

For too long the victims of gender-based violence, the survivors- some of whom are sitting in the pews of our churches – these women who are the backbone of our churches – have been waiting for the church to come alongside them and support them. Waiting to hear that the church is taking a stand and preaching about the evils of domestic violence. Waiting to hear that males and females are created equal in the eyes of God. Waiting to hear that when a husband beats his wife, he has broken the vows of marriage to love and cherish.

The good news is: today marks a new beginning for the church. Today we join the other members of the Fiji Council of Churches in saying – Violence in any form, and especially violence to women and children, is un- Godly. It is not the saw of Christ. It is evil and a sin.

Break the Silence Sunday is the churches commitment to speak out against violence in our families, homes, community and society at large.

It is the beginning of a concerted effort by the churches – to stand in solidarity with one another – with other Christian sisters and brothers – to make a difference in the lives of our worshipping communities. To bring about a safe church, safer homes and safe communities.

Let us Pray

**Loving God, you are the one who desires
that all people be brought into right relationship with
one another and with you.**

**Show us the path to justice and peace in our families,
our communities and our world and
fill us with your transforming power.**

AMEN

Na Siga Tabu Ni Muduki Na I Valavala Kaukauwa

22 ni Noveba 2020

Vosa Ni Kalou: Luke 8: 40 – 56

“Na luvequ, sa vakabulai iko na nomu vakabauta. Lako ena Vakacegu.”

AI KAU

E levu na leqa e dau tara na noda bula. Eda dau vakataroga na sala cava mada ena rawa ni wali kina na veileqa oqo, me vaka na kena a tarai keda mai na mate veidewavi na COVID -19. Era vakasaqara na dau ni vakadidike me dua na kena i wali. E so vei keda eda vakatovolea na vei wai ni mate vaka – Viti ka da nanuma ni rawa ni wali kina. E vuqa na leqa ka kau-ta vata mai ena noda vanua ka sa vaka e tarai keda na loma tarotaro, nuiqawaqawa kei na veilecayaki ni bula.

Eso na wekada era vakavurea eso na kedrai wali.

Meda masulaka beka?

Me vakalevutaki beka noqu vakabauta?

Meda raica mada na cava e vakabibitaka o Luke ena i tukutuku oqo. Oqo na kedrau i talanoa e lewe rua na tamata e rau vakasaqara na bula. Eda sega ni vakatitiqataka ni o irau na lewe rua oqo erau kila vakamatata o cei e rau vakabauta.

O Luke e biuti rau vata na i talanoa erua ka duidui oqo:

Na matai ni itukutuku: Na i talanoa kei na dua na turaga ka tukuni vakamatata sara na yacana o Jairo, tukuni vakamatata talega na nona i tutu ni i Liuliu ni Vale ni lotu.

Ai karua ni tukutuku: Na i talanoa ni dua na marama ka sega na yacana ia e vakatokayacataki ga ni marama tauvimate ka turidra balavu ka 12 na yabaki na kena dede.

Erau lako ruarua vei Jisu me laki kere veivuke kei na bula – ia, e rau mani vukei ruarua mai Vua. Na nodrau i talanoa sa i talanoa veivakabuitaki ni vakabauta.

Na i talanoa e sega ni baleta walega na vakabauta ia, e baleti Jisu ga. Na ka talega e vakabibitaka o Luke, sa i koya na nona gadreva me laurai vakamatata o Jisu: Ena nona dusia vakamatata na yavu e koto ena lotu kei na veituvatuva ka vakavuna tiko na veivakaduiduitaki ka tara tiko yani na bula vakaitikotiko,

Ni cavuta o Jisu na vosa ni kauwai kei na loloma, ka vakatokayacataka na yalewa me luvena,, ena Nona kaya *“Na luvequ sa vakabulai iko na nomu vakabauta. Lako ena vakabauta,”* Na loloma koya E vakatoboicutaka na veivakaduiduitaki kei na bai e sa viri tu me latia na veiduidui e tu ena bula ni veimaliwai : na dravudravua kei na vutuniyau, na i liuliu ni lotu kei na lewe ni lotu, na vakaitutu kei na tawavanua.

Oqo na ka e vakasevurataka talega o Luke ena nona tukuni Jisu eke.

Na nona vakayacana na yalewa oqo o Jisu *“Na Luvequ,”* edua e tawasei koya tu na nona tauvimate me 12 na yabaki, E sa solia vua o Jisu me lewe ni vuvale , ka vakalesuya vua na ka sa kau tani mai vua : na nona i tutu me oka vaka lewe ni dua na vuvale, nona dokai ni dua na tamata, kei na nona i tutu donu vakatamata ka lewe ni vanua.

O Luke e via dusia na veika vou e kauta mai o Jisu:

E mai vakadeitaka vei keda o Jisu na gaunisala vou ni noda veiwekani me semati keda vata ni sa i Koya na noda i nuinui, ena vakalesuya mai na dokai ni bula kei na kena vakataucokotaki na bula ni veimaliwai kei na veiwekani.

Me matata na veisereki ni vosa kei na ka e vakayacora o Jisu, meda dikeva vinaka mada na i naki ni noda tikina oqo.

1. Matai, e rua na tamata e rau talanotaki eke: O Jairo kei na marama turidra balavu.

Eda raica vakamatata: E rua na itutu ni bula ni lewe ni vanua.

1.Jairo iliuliu ni Sinakoki se Vale ni Lotu.

- E dokai ena vuku ni nona i tutu, ka lewe ni nodra matabose cecere.
- E dokai baleta ni ra daubuli lawa, era dau solia na i covi ni veika vinaka e caka ena i tikotiko, era dau rawa talega ni veitotogitaki ka vakua e dua me kakua ni lewe ni Sinakoki se Valeni lotu.
- E dokai mai veiira na lewe ni vanua.
- O Jairo e lako doudou me laki kere veivuke ka sureti Jisu kina nona vale.

2.Na yalewa turi dra balavu e vakadravudravuataki ena vuku ni nona tauvimate:

- vakavuna me vakatikitikitaki mai na tiki ni bula raraba ni lotu kei na veimaliwai.
- Sa vakaduiduitaki ena vuku ni tauvimate
- E vakatokai me tawasavasava.
- Sa wilivata kei ira na dravudravua
- Sa na vakuwai talega mai na i soqosoqo lotu se na sinakoki.
- Salavata kei galili ni veivakaduiduitaki.
- Sa vakatokai me dukadukali sega walega ni vakatamata, sa dukadukali talega vakalotu.
- Na marama oqo e sega ni doudou me vakadodonu vei Jisu, ia, sa lako vakavunivuni ena vuku ni lawa e vauci kina.

Na nodrau vakabulai e tautauvata baleta ni sega ni vakaduiduitaki rau o Jisu.

Ia, na ka e talei, O Jisu e ciqomi koya na marama ena vanua ga e kere bula kina. E vakadeitaki koya O Jisu ni sa nona na veivakabulai ena vuku ni nona vakabauta. E ciqomi koya kina vuvale ni matanitu ni Kalou ka vaka tokai koya me luvena ka vakalesuya vua na i tutu dokai vakamarama se vakatamata.

E levu na ka talei eda vulica e na noda Lesoni:

1. E sega ni vakadukadukalitaki O Jisu ni tarai koya na marama oqo. O Jisu vakataki koya e kila ni dua e tarai koya ka lako tani mai vua na kaukauwa.

- Na kaukauwa oya: E vakabula na mate ni turidra balavu, E vakabula na kavoro ni bula ea tarai koya tu,
- Na kaukauwa oya e solia vua na bula vou, ka semati koya lesu ki na bula galala.
- Na ka vou e yaco: Na Turaga o Jisu e sega ni vakadukadukalitaki ena nona tarai mai vua e dua e dukdukali ,ia, sa yaco me savasava.
- O Luke e vakaraitaka matata ni O Jisu e mai vakakawabokotaka na lawa vaka lotu e vakabibitaka na lawa ka sega ni kauwaitaka na bibi ni tamata kei na nona bula.
- E mai vakawabokotaka na lawa e vakalolovirataki kina na bula.

2. O Jisu e kauwaitaka se o cei e tarai Koya.

Ena maliwa ni lewe vuqa e via kila o Jisu, ocei e tarai Koya?

- E gadreva o Jisu me solia vua na marama na gaunisala me vakaraitaki koya ka wasea na nona leqa.
- Jisu e kauwaitaka e dua e kila e yalona ni gadreva na veivuke.
- Na yalewa turidra sa dredre sara me tukuna nona leqa ena vuku ni lawa e vauca. Sa ka tabu me tukuna vakalotu se vakavanua.
- Io vei Jisu e sega ni dua e tarovi kin a nona loloma kei na veivakabulai.
- Ni vakabulai koya o Jisu: Sa vakaraitaka ni tautauvata vua na tamata. O ira era gadreva na bula se dravudravua, vutuniyau, tagane se yalewa ni Idia, se i-Taukei, ena yavai Jisu eda sa tauatauvata.

3. Rogoca ni kaciva na yalewa oqo o Jisu: Na Luvequ.

- Matai sa semati koya vakavuvale.
- Ena vosa ni veivakamenemenei koya Sa sureti koya me lewe ni nona nona vuvale. Aleluya.
- Sa okati koya me luvena. Sa voroka na veivakaduiduitaki.
- Sa solia vua na i tutu vou vaka lewe ni vuvale
- Sa okati koya lesu kina lewe ni vanua ka sa muduka nona vakatikikitaki.
- Sa vakataucokotaki koya.
- Sa vakabulai mai mate ka vakabula na nona bula ni ciqomi ena veiwekani.
- Sa vakabulai koya ka sa oka me lewe ni matanitu ni Kalou.

4. Na Vosa i Jisu sa vosa ni bula kei na veivakadeitaki.

a. Ni vakabulai koya o Jisu, sa kaya vua me lako ena vakacegu.

- Sa I vakadeitaki vua na bula vou.
- Na bula vakaikuritaki
- Na bula sa vakaturicaketaki tale ena vuku i Jisu.

b. Vua na luvei Jairo:

- Vua e dua sa mate vakayago: Sa vakaturi cake mai n a mate ena yalo loloma kei na loloma soli wale i Jisu.
- Sa vaka tucaketaki tale mai na mate.
- Sa soli vua na bula vou.

c. NA I SAU NI TARO KECEGA OQO: O CEI EDA VAKABAUTA?

- O cei sara mada o vakabauta?
- O cei o vakasaqara?
- O cei mada ena rawa ni vukei iko?

NA I SAU NI TARO: O JISU KARISITO GA NA VU NI BULA KA SOLIA NA VEIVAKABULAI KEI NA I WALI NI BULA KECEGA.

TARO: E rawa vakacava ni da na vukei me vosa vei keda na noda lesoni ni kua, ena noda sema vakamatalotu Vakarisito : Meda vukea na noda tukuna vakadodonu na leqa e tarai ira tiko na noda lewe ni lotu eso: Me sa muduki na i valavala kaukauwa e caka tiko veiira eso na mara-ma kei na gone?

Noda muri Jisu e baleta nida Nona tisaipeli.

- Me vakaraitaki ena noda bula vakatisaipeli ena veisiga: Ni da vakadadamuria na bula I Jisu.
- Meda bulataka na Nona loloma, veivosoti, kei na veiciqomi.

1 Na loloma i Jisu e Segal Kina Na Veivakaduiduitaki.

- E okati kina na tamata kecega: dravudravua se vutu ni yau; yalewa se tagine; qase se gone; vakasalewalewa se sega; tawa lotu vakarisito se noda lotu; tamata dau-volitaki koya se vuniwai se dau kania na waini mate gaga (drugs); tawa vanua se turaga.

Na loloma soli wale i Karisito Jisu sa baleti keda kecega. Sa sega ni vakuai kina edua na tamata, se i tutu ni bula cava e tu kina. Sa lomani keda vakatautauvata kece sara.

E levu veikeda e yalana na loloma ni Kalou vei ira era duidui mai veikeda. Eda vakaduiduitaki ira era duatani na nodra I tovo ni bula. Na Kalou e gadreva meda lomana na tamata kecega.

Eda dusi ira ka vakuai ira eso mera kua ni mai lotu. O Jisu e vinakata meda lomani ira ka kauwai me ra mai rogoa ka votai talega ena vosa kei na loloma ni Kalou. Mera sureti mai, se so beka era volitaka nodra bula (prostitute) se vakasalewalewa(gay) waini mate gaga ni veivakamatentitaki (drugs) se cava ga –mera mai kilai Jisu.

E vuqa ena i Vola Tabu e ciqomi ira O Jisu ka sega ni vakasavi ira se vakaduiduitaki ira. Era raica na bula ena Nona loloma. Eso na kena i vakaraitaki o Sakiusa, Meri Makitala, tamata vukavuka, kei na noda lesoni ni kua.

Yalovinaka kakua ni tarova edua me kila na loloma ni Kalou.

2. Na loloma i Jisu e ulabaleta na i Lati kecega

Na nona lako mai vuravura o Jisu me mai mate ena kauveilatai ka voroka kina na i lati e da sogolati kina mai Vua na Kalou.

- Sa kena i balebale o Jisu e mai voroka na i lati kecega e via viria na tamata me da veivakaduiduitaki kina.
- Na i lati ni veivakaduiduitaki vakamata-tamata,
- Na i lati ni veimatalotu, vakavuvuli vakalotu e veivakaduiduitaki,
- Veikalasitaki ni so era tiko e cake na nodra i yatu, ka so e tiko era.
- Eso e dravudravua se sau lalai, se lotu se tawalotu

O Jisu ni kaciva na yalewa “Na Luvequ” e ciqomi koya ni tamata, ka sega ni tarovi mai na nona sa Luve ni Kalou, ka lewe ni matanitu ni Kalou. Meda voroka mada vakataki Jisu na veilati cala eso ka vakaduiduitaki keda tiko ni kua, kei na cakacaka sega ni laurai kina na loloma ni Kalou. Meda vakaraitaka na loloma ni Kalou kina tamata kecega ka muduka na veivakaduiduitaki

Meda sa duavata ka veilomanitaka na loloma i Jisu ka kauti ira mai era sega ni ciqomi ki na loma ni lotu mera mai kilai koya.

3.O Jisu e totaki Ira era biligi ka mavoa na yalodra

Na cakacaka i Jisu me mai vakabulai keda na tamata kece sara. Ea sega ni vakaduiduitaka na tamata ka mai vueti ira era leqa ka vakauasivi vei ira e ra sega ni rawa ni vukei ira vakataki ira.

- veisereki ka veivueti ka veivakabulai veira kece e sotava
- E a vosacake ena vukudra e sega na domodra
- E lomani ira era biu e taudaku ni koro vakataki ira na vukavuka

Na marama ena noda lesoni, e i vakaraitaki ni so e vakatikitikitaki, sega na domodra se sega e totaki ira, era vakaduiduitaki ka vosataki ka mokulaki, ka vaculaki, ka vakararawataki ena veika e vuqa e sega ni nodra cala.

E vuqa na noda marama, era tutaka kaukauwa na lotu i Jisu, era dabe tiko vata kei keda era sotava tiko na leqa ia, oi keda eda galuvaka tu na nodra sereki.

E vuqa era vakamavoataki tiko era waraka na lotu me vukei ira, me rawa ni ra galala, ia, eda vakavosavosa, eda tawa veivosoti, meda sa dodoliga ena liga ni loloma i Jisu ka veivueti ena nodra bula. Sa vaka talega kina o ira na gone lalai, kei ira ga eda kila –Meda sa kakua ni galuvaka tiko ka veivukei mera vukei na leqa ka vukei o ira era veivakaleqai tiko.

Na i tukutuku talei ni kua : Sa i koya ena noda sa duavata na lewe ni Lotu Vakarisito eda lewe ni Fiji Council of Churches meda valuta ka muduka na veivakalolomataki e yaco tiko ka meda domovata ka kaya :me muduki - na i valavala kaukauwa; e sega ni vaKalou. Ei valavala ca ka sega ni tiki ni bula i Jisu kei na nona lotu.

Meda vakadeitaka na muduki ni valavala kaukauwa, e tiki ni Lotu Vakarisito.

Meda sa veitauriliga ka domovata, ka sa kena I tekitekivu ni kua, meda duavata na veitacini vaKarisito meda vosa me muduki na valavala kaukauwa en loma ni lotu kei na i tikotiko.

Meda Masu mada

Kemuni na Kalou Yalo Loloma,

Sa Nomuni naki me veilomani na tamata kecega, ka me keimami
veiwekani vinaka kei Kemuni.

Ni vakavulici keimami me keimami muria na sala dodonu ka kauta
mai na vakacegu ki na neimami bula vakavuvale,
vakaitikotiko, vakavanua, me rawa ni sinai o vuravura ena
nomuni loloma kei na kaukauwa sa dauveivakadeitaki
ka veisautaka na bula ena vuku I Jisu.

EMENI.

VEIMASULAKI

Tamai keimami mai lomalagi. Me vakarokorokotaki na yacamuni. Me vakayacori na lomamuni e vuravura me vaka sa vakayacori tiko mai lomalagi. Keimami vakavinavinaka ka keimami laveti kemuni ena levu ni nomuni loloma tawa yalani, ko ni yalataka vei keimami. Sa dau neimami i nuinui ena veigauna keimami sotava kina na dredre. Vinaka vakalevu na nomuni vakacegu kei na nomuni Kalou dau veikauwaitaki, sa rawa kina vei keimami na bula e taucoko ka vakasinaiti ena marau ni yalomuni na Kalou. Sa marau vakalevu na yalo i keimami ena nomuni veisolisoli talei.

Turaga ni rogoca na neimami masu.

Turaga na Kalou Dauveivakacegui, keimami masulaki ira na neimami i liuliu ni lotu, ira na neimami i liuliu ni matanitu kei ira ko ni kacivi ira kina i tutu ni veiliutaki ena veitabana kece sara. Mera vakaukauwataki me rawa ni saqati na bula ni veivakaduiduitaki kei na veivakatotogani ena vuravura oqo. Ni solia vei ira na yalomatua, mera tutaka na bula veisau me vaka na lomamuni. Ni vukea na neimami vanua me tubu kina na bula galala kei na bula veisaututaki. Me keimami dau veirokovi ka veilomani me vaka na nomuni vunau.

Turaga ni rogoca na neimami masu.

Turaga na Kalou Dauveivakabulai, keimami masulaki ira era tauvimate, era davo ena vale ni veivakabulai, o ira era davo ena nodra veivale. O ira era sotava na veivakatotogani ena nodra matavuvale se na veivanua tale eso. Keimami nanumi ira talega na gone era okati ka vakaleqai ena vuku ni veivakatotogani se i valavala kaukauwa. Turaga Jisu, mera vakaukauwataki ka taqomaki ena nomuni loloma. Era sega ni guilecavi na neimami Kalou o ira era dauniveiqaravi, ni ceguvi ira na neimami Kalou, me rawa ni ra i dewadewa ni nomuni loloma kei na veivakabulai.

Turaga ni rogoca na neimami masu.

Ni vukei keimami na Kalou, me keimami vakamareqeta na nomuni vuravura kei na veika bula kecega. Me keimami vakila na bibi ni neimami bula veiwekani. Ni solia vei keimami na yalomatua me keimami vakila talega na veisau ni draki, ka talairawarawa kina nomuni vunau, me rawa kina vei keimami na bula e taucoko.

Turaga ni rogoca na neimami masu.

Neimami Kalou, ni dolava na mata ni yalo i keimami, na neimami vakasama, me rawa kina ni keimami ligamuni, ka yavamuni ena veiqaravi.

Turaga, ni vukei keimami me keimami dau vakatudaliga kina nomuni vosa, me rawa ni keimami tukuni kemuni ena neimami i tovo kei na neimami vosa ena veisiga.

Ni ceguvi keimami ena Yalomuni Tabu, me keimami doudou ni vosa ena vukudra ko ira era dau tabaki sobu, me keimami cina rarama ena loma ni butobuto.

Me keimami dauveivakacegui vei ira era bikai, leqa se mavo. Keimami masu ena Yaca ni Gone Turaga ko Jisu Karisito na neimami Vakabula dina, duadua ga.

EMENI!



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

by the Christian Network – Talanoa

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

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.

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.





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:



UN Women's support is through the Pacific Partnership to End Violence Against Women and Girls (Pacific Partnership)



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