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 (4th 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 communitiies
- 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 UN Women Fiji Multi-Country Office:

Supported by the Pacific Partnership to End Violence Against Women and Girls, funded by the European Union and the Australian Government with support from UN Women.

This campaign has been developed by the House of Sarah

In partnership with UN Women Fiji Multi-Country Office:

Supported by the Pacific Partnership to End Violence Against Women and Girls, funded by the European Union and the Australian Government with support from UN Women.
16 Days of Activism against Gender Based Violence Campaign

The 16 Days of Activism against Gender Based 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 organizations, civil society organizations, faith based organizations, governments, private sector, educational institutions, communities including development agencies.

The 16 days runs from 25 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

VEIMASULAKI


(Vakanomodi) Turaga Dauloloma, ni rogoca na neimami masu.


(Vakanomodi) Turaga, ni rogoca na neimami masu.

Kemuni na Kalou Dauveivakabulai, keimami masulaki ira era tauvimate vakayago, vakayalo kei ira era vakaleqai na nodra vakasama. Era sega talega ni guilecavi ko ira era gadreva na loloma, na veikauwaitaki ena vuku ni veika dreadre
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.

God of peace, we pray for the families in war torn countries, for those who are hungry and thirsty, the homeless, the lonely, the sick and those who are imprisoned. Send your Holy Spirit to comfort them, that they may feel your love and your presence. Enable us Lord and equip us to be able to make disciples and make you known in this difficult times. May we as Christians be re-affirmed in our faith and be bold enough to make change where change is needed. Help us O God!

(Silence) God of Peace, hear our prayer!

Forgive us Lord, where we have failed to demonstrate your love. May your Holy Spirit renew and strengthen us to be released from all bondages. May your peace dwell in each of us, through the love of our Lord Jesus Christ. In His mighty name, we pray!

AMEN.
PRAYER OF INTERCESSION

(Silence) Lord, hear our prayer!

Loving God, we praise and exalt your Holy Name for your many provisions in our lives. We praise you for our nations, for our churches, for our leaders, our communities and our families. Help us O God, to love one another, to care for each other and share each other’s burdens. May every leader be anointed to be able to lead according to thy will. We pray for the different ministries, for your servants who had heard the call to spread the Gospel to the ends of the earth. Holy Spirit, strengthen and give them courage, that they may be bold enough to overcome temptations and create changes in difficult situations.

(Silence) Loving God, hear our prayer!

Heavenly Father, as we celebrate “Break The Silence Sunday”, we praise you for your never ending love and joy, that has enabled us as victims and survivors of violence to be re-affirmed that you O God is our living Hope. Comfort us Lord and use us to have a listening ear and to reach out with a helping hand to those who are in need.

(Silence) Lord, hear our prayer!

Healing God, we pray for your healing upon those who are sick, physically, spiritually and emotionally. For those who are in need of love and support for the injustices of this world. Lord that they may find peace and hope in your mercy. Strengthen them, Lord with the power of your Holy Spirit, that they may be empowered and renewed for the service in your Kingdom. We also remember those who are in hospitals, in institutions, in homes and in Safe houses. The doctors, the nurses and all workers who care for the sick, that they may share your love as they serve.

(Silence) Healing God, hear our prayer!

Creator God, teach us to care for your creations. Help us Lord to know and understand your purpose for us that we may be able to live accordingly with your plans as stewards of all creations. Create within us, a loving heart and a discipline life to be able to save our environment.

(Silence) Creator God, hear our prayer!

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 3100665/ +679 9187588/ +679 7734261 or on merrabonu@gmail.com at House of Sarah—MAST Centre, Anglican Diocese of Polynesia, 7 Des Vouex Road, Suva, Fiji.
‘Break the Silence’ Sunday - 24 November 2019

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.

BTS since 2013

The Christian Network – Talanoa (CNT) initiated the Break the Silence Sunday (BTS) in Fiji in 2013. BTS Sunday is usually marked on the Sunday immediately preceding November 25. This year, BTS Sunday will fall on November 24. However, if the day does not suit some 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 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.

Fiji Council of Churches 2016

This is the fourth year in which collective wide effort by the Fiji Council of Churches (FCC) will mark the Break the Silence Sunday in Fiji. Following a motion by The Most Reverend Dr. Winston Halapua, head of the Anglican Diocese of Polynesia (2010-2018) at the FCC’s meeting on September 15 2016, members reached a consensus decision to support the 16 Days of Activism campaign and the “Break the Silence” Sunday initiative.

Ham oon koh bhi yaad karte hain Jo aspatalown, meh hain, Jo sahaayek sansthapan – gharown meh hain daaktar, nurses aur sahaayeta pradaan karni walown
Ke liye bhi ham prarthana karte hain, ki weh bhi aap ke daya me hee apna karye saken.

(silence) Changaai dene wale Prabhu, Hamaari prarthana ko graham kar

Rachaita Prabhu, hame Shakti de ki ham aap ki rachanaki prashansa Karen, Hamaari buddhi ko prabalta de taaki ham samajh saken
Aap ki rachana ka lachaye aur aap ki yeojana ke mutaabik jeewan jee saken
Hamare hirdaye meh apni rachana ki prashansha badhe.

(silence) Rachaita Prabhu, Hamare prarthana ko grahankar

Shanti ke Prabhu, ham oon sub ke liye prarthana
Karte hain jin ke pariwaar yudh – bhumi par hain,
Jo bhuke hain, piyaase hain bin chat ke hain, akele hain,bimar hain, jo sala-khon ke peeche hain, Apni pawitra aatma ko bhej kar oon ko shakti de taaki weh aap ka pyaar aur majudagi ko mahasoos kar saken
Hame protsaahan de ki ham aap ke chelown jaise sahyogi bana saken
Aap ka naam ka jaikaar kar saken, ham vishwaasi apna vishwaas ko jaagrit karte huwe sahasi ban kar pariwartan sheel ban kar badlaow layen jahaan pariwartan ki zaroorat hai,
Heh Prabhu ham sub ko madad kar.

(silence) Shanti ke Prabhu, Hamare prarthana ko grahan kar.

END
Beech Bachao Ka Praarthana

Pyaare Prabhu  Ham Aap ke Pawitra naam Ki Pratasna Karte hain
Pyaare Prabhu
Ham Aap Ke Pawitra
Naan ki Prasansha Karte hairi
Apne Jiwan,
Apne desh,
Apne girjaghar
Apne aagrown
Apne koowm aur apne pariwaar ke liye.
Tu hame Shakti deh, ki ham yek doosre se prem rakhen,
Ki dukh ke dino meh, Yek doosre ke sahaayek ban saken haar aga aap ke
Aashivwaad lekar, Aguwaai kar sake
Ham oon sab ke liye prarthna karte hain jo duniya bhar meh
Aap ke vachan ka susamaachaar sunaate hai,
Pawitr atma oon ko taakat deh oon koh saahas deh oon koh himmat deh
taaki har isthithee meh ache badlaow laa seken.
( silence) Pyaare Prabhu, Hamare praarthano ko grahan kar.
Changaai dene wale Prabhu, Ham aapse prarthana karte hain ki jo logh
Shaareereek aur adhyatimik se beemar hain oon koh tu changaai de.
Jo logh is sansaar ke prem, sahaara aur nayae se vanchit hain, oon ko bhi tu
shahaara de taaki weh shanti aur oomeed aap ki daya meh paayen. Apni
pawitra atma se oon ki taakat badha taaki weh aapki sewa tanman se kar
saken.

Liturgical Resources for Break the Silence Sunday

These sermon outline and suggested readings have been prepared by the mem-
ers of the Christian Network - Talanoa and commended to churches/worship
groups for their use.
You may use it or parts of it or create your own.

Sermon outline

Theme : Be Bold and Be the Change
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:
· Rev Mereti Rabonu - Sermon outline - English and Fijian versions.
· Rev. Mereti Rabonu - Intercession Prayer - Fijian Translation
· Mrs. Uttra Gurdyal - Hindi Translations
**SERMON OUTLINE - ENGLISH TRANSLATION**


**THEME: BE BOLD AND BE THE CHANGE**

**Mathew 26: 13** “Now, I assure you that wherever this gospel is preached all over the world, what she has done will be told in memory of her”.

**CONTEXT**
In the small village of Bethany, in Judea about two miles east of Jerusalem. Some scholars translate Bethany as a “house of misery” because it was a place for the sick and for those with contagious diseases. It was also known as the hometown of Jesus good friends, Mary, Martha and their brother Lazarus.

**SETTING**
This event took place, two days before the Passover and the chief priests and the elders are meeting together in the palace of Caiaphas the high Priest. They were plotting to arrest and kill Jesus. In Simon’s house, a man who was suffering from a dreaded skin disease, Jesus was eating with his disciples and other people. This unnamed woman, walked in with an alabaster jar filled with an expensive perfume.

**CONTRAST**
The woman who was an uninvited guest disrupted the meal. The joyful atmosphere, their *Talanoa* sessions were silenced by her entrance and her actions. All of them who were present at the meal were angry and tried to stop her act of love for her Messiah, her Lord. As they tried to stop her and bother her, Jesus spoke up and said, “Why are you bothering this woman? It is a fine and beautiful thing that she has done for me”.

**Sabak Seekhna**
1. Rukawaat torne ke liye himmati aur saahassi bano
3. Hame samjhna chaahiye ki hamare samaaj me ayese logh hain, jinke pass Prabhu ka diya hoowa aashirbaad aur hoonar hai jo Prabhu ke liye kaam me laya jasakta hai.
4. Dukhi aur badnaseeb ke jiwan me agar hum kuch acha badlaaw laseken to oos ke liye hame logh yaad karenge.
5. Jo bhi karo Prabhu ke Khushi ke liye karo, na ki insaan ki Khushi ke liye.
6. Protsaahak bano, na ki bigaadne wala.
7. Ashaa ki taatak Bano

**Sawal Pratikriya ke liye**
1. Apne Kaom, gaaown aur apne girja gharown me rukaawat ki bandhan ko kaise tor sakte hain, jis ke karan ham ek doosre se milte – julte nahi hairi?
2. Dukhit aur bolne ki kam – chamta walown se hamari abhikriya kaisa hotta hai?
4. Is duniya se jane ke baadh logh hame kaise yaad karengen?

**Mawndhaaran Raviwaar ka Anuprayowjan**
1. Jaise Prabhu Isha ne papi istri ki pakcha meh baaten kiya, usi tarah hame bhi koshish kar kena sirfa papi balki hinsa ki shikaar istriown ke prati apna aawaaj uthana chaahiye.
2. Logh hame bhi yaad karenge, jab ham prem aur satbhaaowna se karey kar ke, kisi ke dukh ke bare meh oommeed badhayenge.
3. Hame chaahiye prem ki boli se logon meh saahas aur himmat badhayen.
4. Dukhi logon ke karey meh nirnaey na deh bulki Prabhu ke pyaar ko baaten, joh sabko yek nazar se dekhta hai.
Usi samaye simon ke ghar meh yek wekti jaanlewa khujali ke bimari se peedith tha, aur usi ghar me Ishu apne chelown ke saath bhojan kar raha tha; ki yek istri sangmarmar ke paatrea meh bahumuleye itra lekar aayi.

 Antar

Bhojan karne ka khushi ki mahawl thap ho gaya jaise istri ne andar prawesh kiya; aur bahumuleye itra Ishu ke sar par daal diya; aur oske pair tak apne baalown se pochna lagi. Jo logh wahan upasthith theh istri ke oopar naaraj hone lage; osko rokhne lage. Tab ishu ne kaha, ose kiyon rok rahe ho, yah mere saath bhalayi kar rahi hai.

Kahaani

Ishu

Ishu ne os gaawon ko chunna jise naam diya gaya tha dayeniye dukhad achut bimari gaawn. Os istri se apne oopar itra chitakne ka izazad diya jise gaawan wale papi istri khate theh chele tatha aur logon ne socha ki bhaumulye itra galat tara se istemal kiya gaye hai, lekin Ishu ne aache bhaowna se dekha, jo insaan soch bhi nahi sakte. Onlogown ka galat bhawona soonkar Ishu chup na raha. Ishu ne istri ko protsaahit karte huwe ose samarthan diya ki osne acha kiya.

Chele:

Chele bahut gussa meh huwe, Ishu ke sang weh adhik samaye bita chuke theh weh khud ayaisa kaam nahi kar sakte theh; kiyown ki istri ne mahanga itra ka mul- eey nahi dekha, aur jis tarah se istri ne Ishu ke oopar itra ko choda, kuch acha kariye nahi tha.

Istri:

Luka rachi ke mutabik, istri ko bhojan karne ko bulaya nahi gaya tha kioyn ki wah papi istri thee(Luka 7: 36-50). Istri saahasi aur himaat wali thee apne karya meh nishchit hoti thee. Ooske karye koh doosre logh kuchhbi sochen, waha parwah nahi karti thee apne irade par atal raha tee thee. Prabhu ke liye kiyi huwe kareyown se, prabhu ke prati apna vishwaas pragat karti thee. Isi liye duniya bhar meh jahan bhi yeh susmachaar prachaar kiya jayega is istri ka naam aayega.

THE STORY

JESUS

He chose the village that was labeled as a community for the sick and the poor and he chose the house of a man suffering from a dreaded skin disease. He accepted a woman who was labeled by society as a sinful woman to anoint him with oil. The disciples and others saw it as a waste; Jesus looked beyond what the human eyes could see. Jesus was not silent, but spoke to encourage the woman and to reassure her that she was doing something beautiful.

DISCIPLES

They have been following Jesus for a long time and they were angry and bothered because she was doing something that they could not do. They were so concerned on the monetary value of the perfume and not on the reasons for her actions.

THE WOMAN

She was not invited to this meal and in Luke’s gospel (Luke 7: 36 – 50), she was being referred to as a “sinful woman”. She was bold, courageous and determined to do what she intended to do given the cultural context. Her status and what other people thought of her were not going to be a hindrance to her plan. Her faith in the Lord was demonstrated through her actions. For this, she is remembered all over the world wherever the gospel is preached.

LESSONS TO LEARN

To break down barriers we need to be bold and courageous. We need to be alert and be aware of things that need to change for God’s love to be made known. There are people in our society who have gifts and talents that we can use in God’s Kingdom. We will be remembered for the things we do that bring positive changes or had an impact on the lives of the marginalized. Please God and not humans in everything you do. Be an encourager and not a hindrance to positive change. Be a voice for the voiceless.
Questions for Reflections
What do we have or what can we do as people of faith to break down barriers that separate us in our communities, churches and in our society?
How do we see things or react when the voiceless speak or when vulnerable express themselves?
What are our “acts of worship” “where we can demonstrate our love for Jesus?”
How will people remember you when you leave this earth?

APPLICATION FOR BREAK THE SILENCE SUNDAY
Jesus spoke up and defended the woman’s actions. Remembering that she represents the marginalized, the misunderstood, the voiceless, we should also try to do the same and speak up for those on the periphery of society i.e. survivors of violence, the poor, the ostracized, gays, lesbians.

Jesus reprimanded the disciples for dismissing the woman and her action. Jesus took a position. He corrected the disciples for their narrow-mindedness and selfishness. This is an example to us. What is needed is to name the wrongdoing and call people to accountability. This is what is required where there is violence. People have to be bold and tell the wrong-doer that what they are doing is wrong.

People will remember us for our actions of love that bring healing and hope in times of difficulties like the young maid in Naaman’s house.

We should learn to speak words that uplift and encourage others.

Let us not be judgmental for the actions of the oppressed but rather share the love of God that does not discriminate.

HINDI TRANSLATION

Granth Pathan
Raja Doh: Waakya – Paanch
Anuwaakya – Yek se Unees
Ifisiown: Waakya – Paanch
Anuwaakya – Yek se Chauda
Mati Rachi: Waakya – Chabbis
Anuwaakya – cha se Terah

Vishey (Theme): Be Bold and Be the Change
Saahasi Bano; Paviwartansheel Bano.

Mati Rachi: Waakye – Chabbis
Anuwaakye – Terah

Mae tum se such kahata hoo: ki sare jagat meh jahaan yeh susmachaar prachaar kiya jaega wahan uske isamarn meh kiya jaayega.

Sandarbh (Prasang)
Bethani ke yek chota sa gaown meh, Judea joh Jerusalem ke purabh meh doh meel par hai. Kuch vidhwaan aurshaashtragyi ne Bethani ke visey meh kaha ki dayaniye, dukhad aur achut – bimaree ka jagha hai.

Mary, Marth aur Lazarus joh Jesus ke careebi dost theh ke careebi dost theh onka bhi gaaown thaa.

Waatawaran
Passover ke doh din baad mahaajakown ne Caiaphas ke palas meh mileh. Weh Ishu ko pakadne aur maarne ki yojana banane lage.
NA VEIKA ME YACO: SIGA TABU NI VOROKI NI BULA VAGAGALU

Meda vakadamurimuri Jisu ena nona vosa cake me baleta na marama ka mai lumuti koya.

E sega ni galu ko Jisu; e tutaka na veika e vakayacora na marama. Sa donu kina vei keda me da vakadamurimuri Jisu ka tutaka na veika baleti ira edau biligi ena noda veitikotiko, ira na dravudravua, vakasalewalewa kei ira era sotava na vei valavala kaukauwa.

E cudruvi iratou na tisaipeli ko Jisu ena vuku ni nodratou l tovo kei na vosa ni veicemuri vua na marama. Ea vakadodonutaki iratou. Sa nakita ka vakadeitka ko Jisu ni sa donodu me na tukuni n aka dina me vakatavulici kina na veika e cala na kana vata ni lako sivia. Era sa maqusa tiko na bete kei ira na qase ni lotu ena bose ka e loma ni vale nei Kaita na bete levu. Sa buki na vere ka tuvai na famutavi ni nona vesu ka me vakamatei na Gone Turaga ko Jisu Karisito.

Ia, ena loma ni vale nei Saimoni, o koya na turaga ka tauvuku talega, sa vakayacori tiko kina na vakayakavi, ko Jisu, iratou nona tisaipeli kei na so tale. E curu botolaki yan, na marama tawa vakayacani oqo, kei na nona tavaya waiwai, boi talei ka sau levu me lumuti Jisu.

ULUTAGA: DOUDOU MO TUTAKA NA BULA VEISAU

FIJIAN TRANSLATION

Lesoni me Wiliki

Na Sui ni Vunau: Maciu 26: 13

“Au sa kaya vakaidina vei kemudou, ena veiyasana kecega e vuravura taucoko ena vunautaki kina na tukutuku vinaka oqo, ena bau tukuni talega kina naka sa kitaka na yalewa oqo, me kena l divi”.

VAKAMACALA TAUMADA


NA VEIKA E YACO

E yaco na veika oqo, ni se vo tiko e rau na siga me vakayacori kina na kana vata ni lako sivia. Era sa maqusa tiko na bete kei ira na qase ni lotu ena bose ka e loma ni vale nei Kaita na bete levu. Sa buki na vere ka tuvai na famutavi ni nona vesu ka me vakamatei na Gone Turaga ko Jisu Karisito.

Ia, ena loma ni vale nei Saimoni, o koya na turaga ka tauvuku talega, sa vakayacori tiko kina na vakayakavi, ko Jisu, iratou nona tisaipeli kei na so tale. E curu botolaki yan, na marama tawa vakayacani oqo, kei na nona tavaya waiwai, boi talei ka sau levu me lumuti Jisu.
NA DUIDUI
E a tagutuvi nai vakayakavi totoka ni curu botolaki yani eduva e tawa sureti, ka marama, ena gauna sara ga ni kana. Na veitalanoa kei na veidredrevaki e mudu vakasauri ena veika sa yaco oqo. Sa tuburi ira na tiko ena I vakayakavi na cudru ka ra sa tovolea vaukaukauwa sara mera tarova na marama oqo ena veika sa via vakayacora. Ena loma ni veileaclecavi oqo, sa qai voqa kina na vosa rogoro vinaka, tau donu mai vei Jisu “ Dou sa sanga na yalewa ena vuku ni cava? Sa cakava vei au eduva na cakacaka vinaka”.

NA I TALANOA
Jisu
E digitaka ko Jisu eduva na koro Ialai, ka dau raici sobu vei ira na tamata ena vuku-dra na dravudravua, kei ira na tauvimate ni kuli era lewena. E digitaka talega na nona vale e dua e tauvi vukavuka me vakayakavi kina kei ira na nona I tokani. E ciqoma ka marautaka ko Jisu, nona lumuti ena waiwai mai vua eduva na marama ka raici koya ko vuravura ni marama I valalava ca. Sa vaka e dua na vakalusi I yau vei iratou na tisaipeli, ia ko Jisu sa raibasikata na veika eda raica na tamata. E veivakuqeti na Gone Turaga ena nona vosa vua marama, e veivakata-taki cake ka vosa vakayaloqataki koya. E sega ni galu ko Jisu ena veika e yaco ena siga koya.

Tisaipeli
Sa balavu na nodratou vakamuri Jisu voli mai, ka ratou sa cudru ena veika sa vaka-yacora na marama oqo, eduva naka eratou sega ni cakava rawa. Eratou vakabibibita-aka na kena I sau vakailavo na waiwai kevaka e volitaki kei na nona draki ni bula o koya e veilumuti (marama).

Na marama

VEIKA ESO E VULICI RAWA
Me voroki nai lati, e gadrevi na yalo doudou ka qaq. Meda dau veivakata-taki cake ka kakua ni vakalatilati kina bula toro cake se bula vuavuam vinaka. Meda dau tutaka na dina ko domodra ko ira era dau tabaki sobu. Ni gadrevi na veisau me vakilai na loloma ni Kalou, sa dondu meda yadrava ka vakila na veika e vakavolivoliti keda tiko. Mera kilai ka vakayagataki na veitaledi kei sai solisoli ni Kalou ena noda veitikotiko ena vuka ni matanitu ni Kalou. Eda na dau qai vakananumi tu ena veika vinaka eda vakaitavi kina, ka kauta mai na bula toro cake se veisaututaki ena nodra bula ko ira era dau raici sobu se biliraki ena noda veitikotiko. Na veika kece eda cakava me vakavainavinakataki kina na Kalou, ka sega ni vakalomavinakataki kina na tamata.

TARO
Na cava eda rawa ni qarava vata vakaisoqosoqo vakabauta, meda voroka kina na veilati eso ka vakavuna tiko na duidui ena noda veitikotiko, nodu vuanua, matanitu kei ko nodu I soqosoqo lotu? E vakacava sara mada na I vakarau ni nodu dau veiciqomi ena veigauna e dau rogo kina na domodra ko ira era dau tabaki sobu se biliraki? Eda matanataka vakacava na nodu Iomani Jisu? Na I talanoa cava iko na biuta mai, mera na dau nanumi iko kina na wekamu?