



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

Christian Network Talanoa &
House of Sarah,
Diocese of Polynesia

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BREAK THE SILENCE SUNDAY

Liturgical resources
in English, Vosa Vaka Viti & Hindi

16 DAYS OF ACTIVISM AGAINST GENDER-BASED VIOLENCE CAMPAIGN
25 NOV - 10 DEC, 2019

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This campaign has been developed by the House of Sarah



In partnership with UN Women Fiji Multi-Country Office :



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era lako curuma. Turaga mera kune loloma mai vei kemuni ka mera sotavi talega ena nomuni vakacegu. Keimami nanumi ira talega era dauveiqaravi ena veivalenibula kei na veivanua eso ni veiqaravi. Ni vukei ira na Kalou mera l dewadewa ni nomuni loloma.

(Vakanomodi) Kemuni na Kalou dauveivakabulai, ni rogoca na neimami masu.

Kemuni na Kalou Dauveibuli, ni vukei keimami me keimami maroroya na veika bula kecega. Me keimami vakadeitaki enai naki ni nomuni veibuli ka taqomaka nai bulibuli ni ligamuni. Ni vakasinaiti keimami ena yalo dauloloma kei na yalo e vakavulici rawarawa me rawa ni keimami maroroya na veika bula keimami bula veimaliwai vata ena veisiga.

(Vakanomodi) Kemuni na Kalou dauveibuli ni rogoca na neimami masu.

Keimami nanumi ira na veimatavuvale ena veiyasai vuravura ka era vakaya-valati ena vuku ni veivaluvaluti, vei ira era viakana,viagunu, vei ira e sega na vanua mera moce kina kei ira era vesu tu. Turaga, Yalo Tabu ni maroroi ira mera vakila ni tiko edua na nodra l nuinui. Ni vukei keimami na Kalou me keimami nomuni tisaipeli kina veivanua oqo, me rawa ni ra kilai kemuni. Ni vakadeitaka na neimami vakabauti kemuni, me rawa kina ni keimami vu ni veisaututataki ena veivanua keimami bula kina. Ni vukei keimami na Kalou.

(Vakanomodi) Turaga na Kalou dauveivakacegui, ni rogoca na neimami masu.

Ni vosoti keimami na Kalou ena vuku ni neimami malumalumu kai vakatatao ni neimami vakatetea na nomuni loloma. Ni ceguvi keimami ena Yalomuni na Yalo Tabu ka sereki keimami enai vesu keimami vesuki voli kina ena veisiga. Me sobuti keimami na nomuni vakacegu ni keimami masu ni vakavinavinaka, sega tale ena dua na Yaca, na Yaca ga ni luvemuni ko Jisu Karisito na neimami Vakabula. **EMENI.**

VEIMASULAKI

Turaga Jiova, na Kalou Dauloloma! Keimami vakavinavinaka ka vakacautaki kemuni ena nomuni veivakarautaki kina neimami bula vakayadua ena veisiga. Keimami vakavinavinakataka na neimami vanua, veimata lotu kece sara, ira na neimami liuliu, neimami veitikotiko kei na neimami matavuvale. Ni vukei keimami na Kalou me keimami veilomani, veikauwaitaki ka dau veivukei talega. Turaga, ni lumuti ira na liuliu me ra veiliutaki me vaka na lomamuni. Keimami sa cabora talega vei kemuni na nodra bula na nomuni talai era veiqaravi ena kena vakatetei nai tukutuku vinaka kina veiyasai vuravura tale eso. Turaga na Yalo Tabu mera vakaukauwataki mera doudou ni tukuni kemuni kai vurevure ni veika vinaka ena veivanua e sotavi tiko kina na dredre.

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

Tamai keimami mai lomalagi, me vakarokorokotaki na yacamuni. Keimami vakavinavinaka vei kemuni ena Siga Tabu bibi oqo. Ni vukei keimami na Kalou, me keimami doudou ni voroka na bula vagagalu. Ni vakadeitaki keimami ena veigau-na ni dredre kei na veilecayaki. Me tadola na daligai keimami, dodo na ligai keimami ena bula ni veiqaravi kei na veikauwaitaki vei ira era sotava na bula ni veivakatotogani kei na veivakasaurarataki.

(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 dredre

16 Days of Activism against Gender Based Violence Campaign

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

The 16 Days of Activism began in 1991 as an initiative of the Centre for Women’s Global Leadership (<http://16dayscwg.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

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:

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'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 karne walown

Ke liye bhi ham praarthana 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 prashansha 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 praarthana ko grahankar

Shanti ke Prabhu, ham oon sub ke liye praarthana

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 jaijaikaar kar saken, ham vishwaasi apna vishwaas ko jaagrit karte huwe sahasi ban kar pariwartan sheel ban kar badlaaow layen jahaan pariwartan ki zaroorat hai,

Heh Prabhu ham sub ko madad kar.

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

END

Beech Bachhao Ka Praarthana

Pyare Prabhu Ham Aap ke Pawitra naam Ki Prasansha Karte hain

Pyare Prabhu

Ham Aap Ke Pawitra

Naan ki Prasansha Karte hairi

Apne Jiwan,

Apne desh,

Apne girjaghar

Apne aguown

Apne kaowm 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 agua aap ke

Aashivwaad lekar, Aguwaai kar sake

Ham oon sab ke liye praarthna 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) Pyare Prabhu, Hamare praarthano ko grahan kar.

Changaai dene wale Prabhu, Ham aapse prarthana karte hain ki jo logh

Shaarireek 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 aatma 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 members 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 Gurdayal - Hindi Translations

SERMON OUTLINE - ENGLISH TRANSLATION

Scripture Readings: 2 Kings 5: 1- 19, Ephesians 5: 1- 14, Mathew 26: 6 – 13.

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
2. Prabhu ke pyaar ko jagrit karne ke liye apne – aap ko pariwartansheel banaeeye.
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 jivan me agar hum kuch acha badlaaow 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 taakat 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?
3. Hamara shradha – bhakti kiy hai? Apne shradha – bhakti ko Prabhu – Ishu ke prati ham kaise aur kahaan pragat kar sakte hain?
4. Is duniya se jane ke baadh logh hame kaise yaad karenge?

Mawndhaaran Raviwaar ka Anuprayowjan

1. Jaise Prabhu Ishu 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 paatra 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 pochne 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 gaawon. Os istri se apne oopar itra chitakne ka izard diya jise gaawon wale papi istri kahate theh chele tatha aur logon ne socha ki bhaumulye itra galat tara se istemal kiya gaye hai, lekin Ishu ne ache bhaowna se dekha, jo insaan soch bhi nahi sakte. Onlogown ka galat bhaowna 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-ey 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 kuchbhi sochen, waha parwah nahi karti thee apne irade par atal raha tee thee. Prabhu ke liye kiye huwe kareyown se, prabhu ke prati apna vishwaas pragat karti thee. Isi liye duniya bhar meh jahan bhi yeh susmachhaar 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: Waakya – Chabbis

Anuwaakya – Terah

Mae tum se such kahata hoo: ki sare jagat meh jahaan kaheen yeh susmachhaar prachhaar kiya jaega wahan uske is kaam ka waranan bhi uske ismaran meh kiya jaayega.

Sandarbh (Prasang)

Bethani ke yek chota sa gaown meh, Judea joh Jerusalem ke purabh meh doh meel par hai. Kuch vidhwaan aur shaashtragryeni ne Bethani ke visay meh kaha ki dayaniye, dukhad aur achut – bimaree ka jagha hai.

Mary, Marth aur Lazarus joh Jesus ke kareebi dost theh onka bhi gaawon tha.

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 kaya.

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

E cudruvi iratou na tisaipeli ko Jisu ena vuku ni nodratou I tovo kei na vosa ni veicemuri vua na marama. Ea vakadodonutaki iratou. Sa nakita ka vakadeitka ko Jisu ni sa dodonu me na tukuni n aka dina me vakatavulici kina na veika e cala ka da nanuma ni dodonu. Ena veivanua kei na veigauna e bulataki kina nai valavala kaukauwa sa dodonu me da doudou ni veivakadodonutaki.

Eda na dau vakananumi ena veika vinaka eda cakava ena veigauna e sotavi kina na dredre, me vakataki kaya na goneyalewa dauveiqaravi ena vale nei Neamani na kapiteni ni valu, 2 Tui 5: 1- 19.

Meda vakavulici keda meda dau tauca na vosa e dau veivakauqeti, veilaveti ka veivakata-taki cake

Meda kakua ni dau vakalelewa,ka wasea na loloma ni Kalou me sega kina na veivakaduiduitaki.

ULUTAGA: DOUDOU MO TUTAKA NA BULA VEISAU

FIJIAN TRANSLATION

Lesoni me Wiliki

2 Tui 5: 1 – 19, Efeso 5: 1 – 14, Maciu 26: 1 – 26.

Na Sui ni Vunau: Maciu 26: 13

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

VAKAMACALA TAUMADA

Na koro lailai ko Pecani, e koro vaka Jutia, ka rauta ni rua na maile ena tokalau kei Jerusalemi. Era kaya na dau vakadikeva nai Vola Tabu, ni vakadewataki na vosa oqo na “Pecani”, e tukuna na vanua era dau maroroi kina na tauvi mate dewa eso. E kilai talega ni nodratou koro nai tokani voleka nei Jisu, ko Meri, Marica kei Lasarus na ganedrau.

NA VEIKA E YACO

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

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

NA DUIDUI

E a tagutuvu nai vakayakavi totoka ni curu botolaki yani edua e tawa sureti, ka marama, ena gauna sara ga ni kana. Na veitalanoa kei na veidredrevaki e mudu vakasauri ena veika sa yaco ogo. Sa tuburi ira na tiko ena I vakayakavi na cudru ka ra sa tovolea vakaukauwa sara mera tarova na marama ogo ena veika sa via vaka-yacora. Ena loma ni veilecalecavi ogo, sa qai voqa kina na vosa rogorogo vinaka, tau donu mai vei Jisu “ ***Dou sa saga na yalewa ena vuku ni cava? Sa cakava vei au edua na cakacaka vinaka***”.

NA I TALANOA

Jisu

E digitaka ko Jisu edua na koro lailai, 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 edua na marama ka raici koya ko vuravura ni marama I valavala 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 veivakauqeti na Gone Turaga ena nona vosa vua marama, e veivakata-taki cake ka vosa vakayaloqaqataki 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 ogo, edua naka eratou sega ni cakava rawa. Eratou vakabibitaka na kena I sau vakailavo na waiwai kevaka e volitaki kei na nona draki ni bula o koya e veilumuti (marama).

Na marama

E sega ni sureti, e sega talega na yacana. Ena kosipeli nei Luke 7: 36 – 50, e tukuni kina ni marama I **valavala ca**. E laurai vei koya na doudou ka sega vei koya na rere kei na madua. Sa bucina ka vakadeitaka e lomana naka e dodonu me cakava. Na nona I tutu kei na veika e raici koya kina ko vuravura e sega ni vakatatao ni veika e via cakava. Sa matanataki na nona vakabauta, ka sana dau kena I vakananumi ena veivanua kece e vunautaki kina nai tukutuku vinaka kei Jisu.

VEIKA ESO E VULICI RAWA

Me voroki nai lati, e gadrevi na yalo doudou ka qaqa.

Meda dau veivakata-taki cake ka kakua ni vakalatilati kina bula toro cake se bula vuavuai vinaka.

Meda dau tutaka na dina ka domodra ko ira era dau tabaki sobu.

Ni gadrevi na veisau me vakilai na loloma ni Kalou, sa dodonu meda yadrava ka vakila na veika e vakavolivoliti keda tiko.

Mera kilai ka vakayagataki na veitaledi kei nai solisoli ni Kalou ena noda veitikotiko ena vuku 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 vakavinavinakataki 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, noda vana, matanitu kei na noda I soqosoqo lotu?

E vakacava sara mada na I vakarau ni noda dau veiciqomi ena veigauna e dau rogo kina na domodra ko ira era dau tabaki sobu se biliraki?

Eda matanataka vakacava na noda lomani Jisu?

Na I talanoa cava iko na biuta mai, mera na dau nanumi iko kina na wekamu?