 

**16 Days of Activism Against Gender Based Violence Campaign**

**‘Break the Silence’ Sunday ‘ - 20 November 2016**

**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.

This year’s theme is “From Peace in the Home to Peace in the World – Make Education Safe for All”. The theme recognises that girls and young women in most societies still face severe challenge of accessing education. In the pursuit of gaining an education, girls and women are still vulnerable to discriminatory practices, abuse, attacks and harassment.

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 other significant dates to observe within this annual 16 Days’ period are:

* 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

This year, a collective wide effort by the Fiji Council of Churches (FCC) has begun to mark the 16 Days of Activism and Break the Silence Sunday (BTS Sunday). Following a motion by The Most Reverend Dr. Winston Halapua, Head of the Anglican Diocese of Polynesia at the FCC’s regular meeting on September 15, 2016, members made a consensus decision to support the 16 Days of Activism campaign and the “Break the Silence” Sunday (BTS Sunday) initiative.

The Christian Network – Talanoa (CNT) instigated the BTS Sunday in 2013. BTS Sunday is marked on the Sunday immediately preceding November 25. This year, BTS Sunday will fall on November 20.

The FCC member churches in their September 2016 meeting also requested the CNT to produce service resources and readings for this year’s inaugural FCC wide effort towards BTS Sunday and 16 Days of Activism.

CNT was established in 2013. It is a Fiji based ecumenical network of organised 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. However if the day does not suit some of the member churches, it is suggested that they choose another Sunday from 20 November to 10 December.

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

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

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**Liturgical resources and suggested readings for use on ‘Break the Silence’ Sunday – suggested date 20 Nov 2016 or any day between 25 November and 10 December**

***Suggested Readings***

Isaiah 65: 17-25

Psalm 55:1-8, 12-14, 20-22

Galatians 6:1-10

Luke 8: 40 - 56

***Liturgy Resources for Churches***

**Call to Worship**

Come let us go up to the mountain of our God; let us listen to God’s teachings and walk in God’s chosen paths. Let us beat our swords into ploughshares and our knives into pruning hooks, our anger into love, our violence into reconciliation. Let us claim this day God’s promise that we will live in peace with each other (Based on Micah 4)

**Prayer of Adoration**

God of love, God of justice who calls us from the east and from the west, from the north and from the south from the islands of the Pacific and beyond. We come to worship you, to hear your call to do what is just, to show constant love and to walk humbly in fellowship with You.

**Response**

Hear our praise and prayers. May your Spirit strengthen us so that our words become action and our praise to You is lived out daily in our lives, in our families, in our communities and in our world.

**Prayer of Confession**

Compassionate God

We speak of love and are accomplices in violence

We cry for justice and are entangled in injustice

We claim the truth and live a lie

We hope for peace and fail to live it

O God of peace, you know us from before we were formed

in our mother’s womb.

Forgive us when we only have good intentions and do not

Commit ourselves to concrete action for peace, justice and an end to violence.

**Grant that our actions and our words may always condemn violence and promote**

**peace.**

O God of justice, you judge our human race with mercy.

Forgive us when we allow your image in us to be marred as

we remain passive in face of so much violence and exclusion.

**Grant that our actions and our words may always condemn violence and promote**

**peace.**

O God of love, you have created humankind to be one great

family.

Forgive our inability to be reconciled with others, both our

dear ones and our enemies.

**Grant that our actions and our words may always condemn violence and promote**

**peace.**

O God of grace, you have given us the gift of speech to be an

instrument for change.

Forgive us for the times when we have spoken too hastily

without thinking of the consequences, or have remained

silent out of fear or indifference.

**Grant that our actions and our words may always condemn violence and promote**

**peace.**

O God of Compassion you have given us hands for creating good, building homes, holding in love

Forgive us for the times we have used them for wrong, for destruction and to hit the people we claim to love.

**Grant that our actions and our words may always condemn violence and promote**

**peace.**

**In the name of Jesus – man of peace ……………………………………….Amen.**

[Prayer of Confession - Adapted from *Imagine Peace*, WCC, 2008.]

**Words of Assurance**

Jesus – Emanuel - God with us

You have taken upon you the sin of the world

You have suffered the violence of humankind

You have confronted the injustice of the powers

You have faced the force of death

By your life and death you bring forgiveness to us your people

You have brought us from darkness into light

We pick up our broken lives and walk in the light as forgiven people by the grace of your life and by your resurrection which promises that violence will not have the last word.

In Jesus name we are a forgiven. Amen

**Ascription of Praise**

To the God of Peace who sent Jesus to confront the evil of violence so that we may live life in abundance – to the God of Love, Compassion Hope and Grace be all honour and praise

Amen

**Passing of the Peace**

Child of Peace, man of Peace, Prince of Peace, may your Peace embrace us this day.

**Prayer of Illumination**

God who desires to gather your children together as a hen gathers her brood under her wings. Gather us your people under the wing of your Spirit as we worship this day. As we listen to your Word give us hearts open to your love; minds open to your Word; hands and feet willing to work for justice and peace in an unjust and violent world. May we have the courage to respond to your Word living our lives in anticipation of the coming of the Kingdom where You will dwell among us wiping away our tears, ending our grief and pain and we will live under your wings of your peace and love. Amen

**Prayer of Intercession or Prayers of the People**

God of Justice and Peace – on this Break the Silence Sunday we pray for your world – a world torn and broken by violence and injustice. We pray for the war zones of our world (these can be named) for the victims of war particularly the women, children, the elderly and the sick who have nowhere to go. We pray for those who are victims of war, who are beaten and sexually violated by their enemies and liberators alike. Grant all of them refuge in your heart and a world community responsive to their needs.

**Gracious God who in Jesus Christ promised life and life in abundance. We pray for all those who are denied that promise.**

We pray particularly today for the women who experience violence at the hands of those they love, who live in fear in their own homes where anger and hurt have overcome love and respect. We pray for those who are put down; who are denied financial security and who watch their children suffer.

We pray for those women and men, young and old, who experience sexual violence; who are forced into prostitution or are trafficked from one country to another.

We pray that the victims of such violence will not only find courage to seek help and support but when they do they will find the resources and the services of your Church and of the wider community there to assist them as they build new lives.

**Gracious God who in Jesus Christ promised life and life in abundance we pray for all those who are denied that promise.**

We pray for your Church in our world that it may have the courage of Jesus to confront the injustices and violence of our world. That it may have the courage to cross the road to aid the victim rather than passing by on the other side.

We pray that the church will be at the forefront of the call for change; that the perpetrators of violence will be called to both justice and repentance; that the church will walk with them their journey to wholeness. That clergy and leaders will not make excuses for not preaching the Biblical condemnation of violence and the Gospel message of the equality of women and men within the family, within the church and within the community.

We pray for those who minister within the church both here in Fiji and worldwide to provide care, support and referral to victims of violence and to raise the awareness within our church community of the sin of violence that many of its members have to live with day to day.

We also pray today for all who are vulnerable within our families and community, for the children, the elderly, the homeless and hungry; the sick and those confronting death, and we pray for those who minister to them.

**Gracious God who in Jesus Christ promised life and life in abundance we pray for all those who are denied that promise.**

Man of Peace who came to us as a vulnerable baby born into a violent and war torn world. Grant us this day the courage to make ourselves vulnerable that we may be the instruments of your peace in our own broken and violent world so that those who live daily with violence may know your peace and claim your promise of life in abundance.

**This we pray in the name of Jesus whose kingdom may come and whose promise of peace we dare to claim. AMEN**

**Word of Mission**

Let us go out into a world where conflict, violence and pain affects the life of so many knowing that the Spirit of Peace surrounds us, enabling us to demonstrate by our words and actions the transforming power of the peace of God in our world.

**Benediction**

May the blessing of God of Peace sustain our faith and actions; the blessing of the Man of Peace inspire our living day by day, and the blessing of the Spirit of Peace journey with us as we work together to end violence within our families, our communities and our world. **Amen.**

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**The Sentence, Collect and Intercessory prayer were adapted for the Anglican Diocese of Polynesia**

***Suggested Readings***

Isaiah 65: 17-25

Psalm 55:1-8, 12-14, 20-22

Galatians 6:1-10

Luke 8: 40 - 56

**Sentence:**

To provide for those who grieve in Zion –

To bestow on them a crown of beauty instead of ashes,

oil of joy instead of mourning,

and a garment of praise instead of a spirit of despair. **Isaiah 61:3**

**Collect:**

God who desires to gather your children together as a hen gathers her brood under her wings. Gather us your people under the wing of your Spirit. Give us hearts open to your love, minds open to your Word; hands and feet willing to work for justice and peace in an unjust and violent world. As we anticipate the coming of the baby born in a stable in Bethlehem, may we also anticipate the coming of the Kingdom where You will dwell among us, wiping away our tears, ending our grief and pain, and we will live under your wings of your peace and love**. Amen**

**Prayer of Intercession or Prayers of the People**

God of Justice and Peace – on this Breaking the Silence Sunday we pray for your world – a world torn and broken by violence and injustice. We pray for the war zones of our world (these can be named) for the victims of war particularly the women, children, the elderly and the sick who have nowhere to go. We pray for those who are victims of war who are beaten and sexually violated by their enemies and liberators alike. Grant all of them refuge in your heart and a world community responsive to their needs.

***Response: Lord hear our prayer and let our cry come to You.***

**Gracious God who in Jesus Christ promised life and life in abundance we pray for all those who are denied that promise.**

We pray particularly today for the women who experience violence at the hands of those they love, who live in fear in their own homes where anger and hurt have overcome love and respect. We pray for those who are put down; who are denied financial security and who watch their children suffer.

We pray for those women and men young and old who experience sexual violence; who are forced into prostitution or are trafficked from one country to another.

***Lord hear our prayer and let our cry come to You.***

We pray that the victims of such violence will not only find courage to seek help and support but when they do they will find the resources and the services of your Church and of the wider community there to assist them as they build new lives.

***Lord hear our prayer and let our cry come to You.***

**Gracious God who in Jesus Christ promised life and life in abundance we pray for all those who are denied that promise.**

We pray for your Church in our world that it may have the courage of Jesus to confront the injustices and violence of our world. That it may have the courage to cross the road to aid the victim rather than passing by on the other side.

We pray that the church will be at the forefront of the call for change; that the perpetrators of violence will be called to both justice and repentance; that the church will walk with them their journey to wholeness. That clergy and leaders will not make excuses for not preaching the Biblical condemnation of violence and the Gospel message of the equality of women and men within the family, within the church and within the community.

We pray for the Diocese of Polynesia, for the work of the House of Sarah and the Simeon ministry as they work within the church to provide care, support and referral to victims of violence and to raise the awareness within our church community of the sin of violence that many of its members have to live with day to day.

We also pray today for all who are vulnerable within our families and community for the children, the elderly, the homeless and hungry; the sick and those confronting death and we pray for those who minister to them.

***Lord hear our prayer and let our cry come to You.***

**Gracious God who in Jesus Christ promised life and life in abundance we pray for all those who are denied that promise.**

Man of Peace who came to us as a vulnerable baby born into a violent and war torn world grant us this day the courage to make ourselves vulnerable that we may be the instruments of your peace in our own broken and violent world so that those who live daily with violence may know your peace and claim your promise of life in abundance.

**This we pray in the name of Jesus whose kingdom may come and whose promise of peace we dare to claim. AMEN**

**Break the Silence Sunday - Sermon**

**Luke 8: 40 - 56**

**20 November 2016**

*“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 month or two we in Fiji have been reading about the people who are going to Dawasamu for this water that they believe has healing powers. 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. Jarius 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: Jarius and his daughter and the woman with the hemorrhage.

These people belonged to two different classes in society. Jarius 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, Jarius can easily access Jesus’ help whilst the woman, because of her condition and status, cannot.

Because of Jarius 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 Jarius, 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 wholesomeness. 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 Jarius 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 Jarius 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?

Jarius 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, 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 gatekeeper: 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 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**

**20 ni Noveba 2016**

**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 vakataroga na sala cava mada ena rawa ni wali kina na veileqa oqo:

* 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 oirau 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 italanoa kei na dua na turaga ka tukuni vakamatata sara na yacana o Jairo, tukuni vakamatata talega na nona itutu ni iLiuliu ni Vale ni lotu
* Ai karua ni tukutuku : Na italanoa ni dua na marama ka sega na yacana ia e vakatokayacataki ga ni marama tauvimate ka turuidra balavu ka 12 na yabaki.

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 italanoa veivakurabuitaki 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 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 kautani 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 veikeda o Jisu na gaunisala vou ni noda veiwekani me semati keda vata ni sa I Koya na noda I nuinui, ena vakalesuya mai dokai ni bula kei na kena vakataucokotaki ni 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.

Matai, e rua na tamata e rau talanotaki eke: O Jairo kei na marama turuidra 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 tveitotogitaki 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 kin a nona vale.

1. Na yalewa turi dra balavu e vakadravudravuataki en vuku ni nona tauvimate:
   * + ka 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 vaucu kina.

Na nodrau vakabulai e tauatauvata 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 turuidra balavu, E vakabula na kavoro ni bula ea tarai koya tu,
* Na kaukauwa oya 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.

1. 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 turuidra sa dredre sara me tukuna nona leqa ena vuku ni lawa e vauca. Sa ka tabu me tukuna vakalotu 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. Oira era gadreva na bula se dravudravua, vutuniyau, tagane se yalewa Idia, se iTaukei, ena yavai Jisu eda sa tauatauvata.

1. Rogoca ni kacivia 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 kin a lewe ni vanua ka sa muduka nona vakatikitikitaki.
* 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.

1. Na Vosa I Jisu sa vosa ni bula kei na veivakadeitaki.
2. 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.

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

* Ocei sara mada o vakabauta?
* Ocei o vakasaqara?
* Ocei mada ena rawa ni vukei iko?
* NA I SAU NI TARO : O JISU KARISITO GA NA VU NI BULA KA NAI SOLIA NA VEIVAKABULAI KEI NA I WALI NI BULA KECEGA.

*TARO : E rawa vakacava ni da na vukei me vosa veikeda na noda lesoni ni kua kina 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 marama kei na gone?*

Noda muri Jisu e baleta nida Nona tisaipeli.

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

1] Na loloma I Jisu E Sega Kina Na Veivakaduiduitaki.

* E oka ena Nona na tamata kecega.
* Dravudravua se vutu ni yau
* Tagane se yalewa
* Qase se gone
* Vakasalewalewa se sega
* Tawa lotu vakarisito se noda lotu
* Tamata dauvolitaki koya se vuniwai se dau kana drug
* 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 vakatauatauvata kece sara.

E levu veikeda e yalana na oloma ni Kalou veiira era duidui mai veikeda. Eda vakaduiduitaki ira era duatani na 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 rogoca ka votai talega ena vosa kei na loloma ni Kalou.

Mera sureti mai se so volitaka nodra bula(prostitute) se valasalewalewa(gay) kana drug 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.

1. Na loloma I Jisu E Uabaleta 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 ma voroka na I lati kecega e via viria na tamata me da veivakaduiduitaki kina.
* Na I lati ni veivakaduiduitaki vakamatatamata,
* 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.

1. 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 veiira 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 keikeda 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 galala, ia, eda vakavosavosa, eda tawa veivosoti, meda sa dodoliga en liga ni loloma I Jisu ka veivueti ena nondra 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 vulici keimami me muria na sala dodonu ka kauta mai na vakacegu ki na neimami bula vakavuvale, vakaitikotiko, vakavanua, me rawa ni sina I o vuravura ena nomuni loloma kei na kaukauwa sa dauveivakadeitaki ka veisautaka na bula ena vuku I Jisu. 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 the Head of the Anglican 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.

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