



## **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://16dayscwgj.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 25<sup>th</sup> 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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## **'Break the Silence' Sunday ' - 19 November 2017**

### **Break the Silence' Sunday Resources.**

The 16 Days of Activism Against Gender Based Violence runs from November 25 – the UN International Day for the Elimination of Violence Against Women to December 10 – International Human Rights Day. It is a global campaign to focus our efforts towards working to eliminate violence against women in our families, our communities and our world.

The Christian Network – Talanoa (CNT) instigated the Break the Silence Sunday (BTS) in 2013. BTS Sunday is marked on the Sunday immediately preceding November 25. This year, BTS Sunday will fall on November 19. However if the day does not suit some member churches, it is suggested that they choose another Sunday from 20 November to 10 December.

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.

This is the second year in which a collective wide effort by the Fiji Council of Churches (FCC) will 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 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.

## **Liturgical Resources for Break the Silence Sunday**

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:

House of Sarah – a ministry of the Anglican Diocese of Polynesia, 6 Des Vouex Road Suva, 3100665. Email Miliana Fong on [miliwaqa2015@gmail.com](mailto:miliwaqa2015@gmail.com)

### **Liturgical Resources**

The liturgical resources are commended to you for use in your parish. You may use it or parts of it or create your own.

### **Sermon outline**

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 the Methodist Church in Fiji for these translations.

## Liturgical Resources for Break the Silence Sunday 2017

### **Sentence**

Set your mind on God's Kingdom and his justice before everything else and all the rest will come to you as well

(Matt 6:33)

God is our shelter and our refuge. A help in times of trouble

(Psalm 46:1)

### **Call to Worship/Collect**

God who gathers us under the protection of your wings – protect us from all that would seek to harm us, our families, our country and our planet. May we rest in the knowledge that your justice will prevail and that through the resurrection of Jesus you said no to the violence of the cross and affirmed that violence would not have the last word. **Amen**

### **Scripture Readings**

Micah 6 : 6-8

Ephesians 5 : 1-17

John 7: 53-8:1-11

### **Sermon Outline**

#### **A SECOND CHANCE**

John 7: 53-8:1-11

Jesus was asked to give the woman a death sentence BUT  
Instead of condoning or condemning the woman's conduct; he gave her a second chance

### **Context**

Setting - Jerusalem temple during the Feast of Tabernacles (also harvest festival) when people live in makeshift dwellings made of tree branches to commemorate God's care for them in the wilderness and in the harvest.

### **Contrast:**

A joyful festival with music and dancing – a celebratory context in which the scribes and Pharisees create an ugly scene.

### **Government –**

Roman's in power and had the legal authority to exercise capital punishment. The law required execution of both the woman and the man who was her partner in sin. No mention of the man. Patriarchal society that was more likely to excuse a man than a woman for sexual sin

### **The story**

- a. Entirely in keeping with Jesus relationship to sinners (Calling Matthew the tax collector, accept being anointed by a sinful woman; Dinner with Zacchaeus; Samaritan woman at the well)
- b. Reaffirmed the character of the scribes and the Pharisees – discrediting people
- c. Blends a note of grace with a challenge to high standards
- d. Serves a redemptive purpose in the church's teaching and preaching

### **The Woman**

- a. Representing the outcasts, those who have no voice in the community
- b. Feeling of shame and fear – caught in a private act and now being thrust into a public forum where her sin is publicly announced
- c. Possibility of being brutally executed and denied a proper burial
- d. Pharisees see her not as a human being but as a tool to trap Jesus.
- e. Her personhood/womanhood is trampled upon

### **The Man**

- a. Double standard - Where is the man in this adulterous union? Perhaps they knew the man or he was one of them
- b. He did not need to be there - He was protected by his own and they spoke for him

### **Scribes and Pharisees**

- a. Represented power – a minority who held life and death of the majority in their hands
- b. Their purpose – to silence Jesus who was bold enough to be the voice of the outcasts and the victims of violence

### **Jesus words to the woman–**

- a. Words of mercy compared to the angry words of those who dragged her to him. BUT the words that bid her go also condemns her sin.
- b. Are to save not to destroy
- c. A call to begin a new life – Jesus set her free to be a different person than she ever was before
- d. A call to repentance which gave the woman reason to hope, pardon and eternal life
- e. Words of tenderness and grace to one who was conscious of her guilt and aware that she was in the midst of enemies

### **Jesus words to the scribes and Pharisees –**

- a. “Let him who is sinless cast the first stone – upholds the law of Moses and gives the problem back to them. Jesus is saying “She must die but I will appoint the executioners”.

#### **Some learnings –**

- a. Jesus never claimed any civil authority – that was the role of the Roman government
- b. He regarded the accusation levelled against the woman as sin
- c. He knows our hearts and lives and can read hearts that are filled with hate and murder
- d. Humans are often zealous in accusing others of something they themselves are guilty of
- e. Jesus will not take part in ruining another human being.
- f. Jesus is full of compassion and forgiveness – our role as his followers whatever our role and wherever we are in the church and community, we must model his life
- g. Discerning right from wrong is sometimes easy, sometimes hard.
- h. No sin is too great for God to forgive if we repent and confess our sins

#### **Some questions for reflection**

- a. How can we help those who have made the wrong choice?
- b. How do we judge people?

#### **Application to Break the Silence Sunday**

1. Break the Silence Sunday is about bringing to light what is hidden in darkness : eg treating people differently (discrimination) because of their gender/sex is the work of darkness and is wrong.

2. The woman represented the outcasts, those who have no voice in society. Jesus stands with them. He gives them their voice. He gives them new life.

3. The men represented the powerful in society. Those who bend the rules; who think they are above the law; who do wrong; who abuse; who are violent and corrupt. Jesus says to them own up to your wrong-doing; be accountable for your wrong behaviour.

4. The amazing words, “Neither do I condemn you”. “Go and do not sin again”.

**SEEK GOD’S WISDOM SO THAT WE ARE SLOW TO CONDEMN AND QUICK TO SHOW COMPASSION**

## **Prayer of Intercession**

***(It is suggested that the following may be incorporated into the intercessory prayer of the day. This part relates directly to issues/concerns raised during the Break the Silence Sunday....)***

On this Break the Silence Sunday we pray particularly for all women who suffer violence in the home and elsewhere, for the children who witness it; for the abuser whose self centredness and selfishness knows no restraint, and for the wider family torn apart by it. May your compassion surround the abused and your judgment the abuser.

### **O God of hope we pray for Restoration**

We also pray for those whose live behind bars incarcerated - women and men forgotten and dehumanized. For those living behind prison walls we no longer see: For women and ,men shackled to grinding poverty who lack the basic necessities we take for granted; those who are homeless, jobless; those struggling with addiction or mental illnesses.

### **O God of hope we pray for Restoration.**

We pray for courageous women and men who speak to the world of so much pain, who refuse to make peace with or give in to despair or cynicism, who reach out and meet the world's deep need, who continue to dream, envision and struggle for a more just world.

### **O God of Hope, we pray for Restoration.**

We pray for our country. May we truly be a country of freedom and justice for all. Regardless of politics, ethnicity, color, gender, sexual orientation, or creed, may we stand united in the diversity in which we were formed. May we work together for the sake of all.

### **O God of Hope, we long for Restoration.**

We pray for all known to us who suffer with illness, sickness, or pain; return them to wholeness and remember those who care for them. We especially lift up the women and men known to us. May your Healing Spirit comfort and strengthen each one.

### **O God of hope, we pray for Restoration.**

Divine Breath of Life, You gave us this earth to be our home.  
Bring an end to selfish desires that ravage the air, land and water.  
Help us see all creation as important and precious for the survival of our planet.

### **O God of Hope, we long for Restoration.**



**Redeemer of All, Help us to turn empty religious ritual into Christ's transforming and healing power. May we do our part in bringing Restoration; may we be people who know your love so abundantly that we share it in service to others. Empowered by the Holy Spirit, with Jesus as our example, help us to do justice, love kindness, and walk humbly with you O God our hope and our salvation. Amen**

(Adapted from a prayer by Dr. Deborah Blades, Presbyterians Against Domestic Violence Network, Australia)

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(Vosa vaka-Viti Translation)

**Tuvatuva ni Qaravi Kalou/Sigatabu ni Veisereki 2017**

"Ia, dou vakasaqara taumada na matanitu ni Kalou, kei na nona yalododonu: ia ena soli me kena i kuri vei kemudou na ka kecega oqo." Maciu 6: 33

"A nodai drodro kei na noda kaukauwa na Kalou, Sa voleka sara me vukei keda ni da sa rarawa." Same 46: 1

**Domo ni Kacikaci**

Na Kalou sa dau veimaroroi ena rukuruku ni tabamuni - ni taqomaki keimami mai vei ira era vakamavoataki keimami, vakacacana na neimami matavuvale, neimami vanua kei na vuravura ni vakarautaka me keimami bula tiko kina. Me keimami sa kunea na vakacegu mai vei kemuni ni ko ni sa dau ni vakatulewa vinaka ka ko ni a vakaqeyavutaai na bula ni veivakalolomataki ena Tucake Tale nei Jisu. Emeni.

**Vola Tabu me Wiliki**

Maika 6:6 - 8                      Efeso 5: 1 - 17                      Joni 7: 53, 8: 1 - 11

**Na Sui ni Vunau**

**A Second Chance - Na Veivosoti**

**Joni 7: 53 - 8: 1 - 11**

A kerei ko Jisu me vakatauca nai totogi mate vua na yalewa, Ia, a sega ni mani cudruvi koya se tokoni koya ; a solia vua e dua tale na gauna me rawa ni veisautaka kina na nonai valavala..

**Na Vanua e yaco kina**

Sauka ni Vanua e yaco kina - na Valenisoro mai Jerusalemi ena gauna ni Kana Vata/Sevu; ko ira na lewe i vanua era tiko vakalekaleka ena veivale ka vakadokana ena veitabanikau me ra vakananuma tale kina na nona dau veikauwaitaki na Kalou ena na nodra tiko voli mai na lekutu kei na gauna ni nodra tatamusuki.

## **Na Duidui**

E dua na soqo marautaki ka vakayacori kina na lagalaga sere/vakatagi kei na danisi - e dua na soqo ni marau ka ra vakavu cudru kina na Qase ni Lotu kei ira na Farisi.

## **Na Matanitu**

Era veiliutaki na kai Roma ka tu vei ira na lewa kei na dodonu me ra veitotogitaki ena veivakararawataki. Na lawa e tukuna ni na rawa ni ra vakamatei na Marama kei ira na turaga era bulataka na bula lolovira. E sega ni tukuni vakatabaki dua kina na tagane. Nai vakarau ni bula ka solia na galala vua na tagane mai vei ira na marama ena vuku ni tiko vata vakatawa dodonu.

## **Nai Tukuni**

- A. Na nona veiwekani ko Jisu Karisito kei ira na tamata i valavala ca (Kacivi Maciu na dau kumuna nai vakacavacava, ciqoma na nona ilumu na Marama dautagane, vakayakavi kei Sakiusa, vosa vua na Marama ni Samaria ena yasa ni tobu)
- B. Tukuna lesu tale na nodra ivakarau ni bula ko ira na Dauvolavola kei ira na Farisi - ena nodra dau veivakacacani
- C. Laveta cake na veivakaduavatataki kei na loloma.
- D. Vakaraudaka na veisereki kei na veivakabulai ena loma ni vakavuvuli kei na vunau ena loma ni lotu.

## **Na Yalewa**

- A. Matataki ira na tabaki sobu, ira e sega ni rogo na domodra ena noda itukutuku.
- B. Tiko vei ira na madua kei na rere, tobo ni vakayacora tiko na itovo lolovira ka laga taki yani vei ira na lewe vuqa.
- C. Ena rawa ni vakamatei ka na sega ni qaravi vinaka na nona veibulu
- D. Ko ira na Farisi era raici ira na Marama me ra bacani Jisu kina
- E. Na nona bula e sa tabaki sobu ka vakalolovirataki.

## **Na Tagane**

- A. Dau butubuturua/veivosayaki - Sa e vei na tagane dauyalewa ena veiwekani oqo? Eratou kilai koya beka se e dua sara ga vei iratou?
- B. E sega ni dodonu me tiko e ke ya - era taqomaki koya na nona ka ra vosa me baleti koya.

## **Na Dauvolavola kei na Farisi**

- A. Matataka na kaukauwa/i gu - e dua nai soqosoqo lailai ka vakatulewataka na nodra bula taucoko na tamata ena qeteqete ni ligadra.
- B. Na kedra yaga - me ra vakagalui Jisu. o koya ka dau vosa vakadodonu ka gusudra na tabaki sobu kei ira era vakacacani.

## **Na vosa nei Jisu vua na Yalewa**

- A. Na vosa ni loloma ka veibasai kei na itukutuku nodra na kauti koya mai, ia, na vosa talega ka tukuni vua me lako e dusimaka talega vakadodonu na ivalavala ca.
- B. E veivakabulai ka sega ni veivakararawataki.
- C. Na kaci kina dua na bula vou - Jisu sa veivakabulai me sa sucu vou
- D. Na kaci kina veivutuni sa solia nai nuinui vua na yalewa me baleta na bula tawamudu

- E. Vosa ni veivakamalumutaki kei na loloma vei koya e vakadinadinataka na nona caka cala ka kila ni bula maliwai ira na nona beka.

### **Na vosa nei Jisu vei ira na Dauvolavola kei na Farisi.**

- A. "O koya vei kemudou sa sega ni valavala ca, me viriki koya mada eliu ena vatu" - maroroya ka rokova na lawa nei Mosese ka vakasuka tale vei ira na vakatulewa..me na qai digitaka na nona veivakalolomataki.

### **Veika e vulici**

- A. Ko Jisu ena sega ni usuraki koya ki na itutu ni veiliutaki - ya na nodra itavi na veiliutaki ena matanitu
- B. E raica o koya ni veibeitaki e vakayacori vua na yalewa sai koya nai valavala ca.
- C. E kilai keda vakavinaka ka wilika talega na noda vakanananu ka matata vua na noda veisevaki kei na veivakamavoataki.
- D. Sa dau matau vei keda me beitaki ira tale na so ena veicala eda vakayacora tale tikoga.
- E. Ko Jisu e sega ni dau veivakacacani.
- F. Ko Jisu e sinai ena loloma kei na veivosoti - sa dodonu me da vakadamuri koya.
- G. Ena so na gauna ena dau rawarawa se ena dau dredre na noda vakila ni dua na ka e vinaka se ca.
- H. E sega ni dua nai valavala ca e levu se lailai vua na Kalou ka sega kina ni rawa me vosoti keda kina, sa nodai tavi ga me da veivuuni ka vakatusa na noda caka cala.

### **Taro**

- A. Ena rawa vakacava ni da vukei ira era vakatulewataka cala na nodra bula?
- B. Me da na dauvakalewai ira vakacava na tamata?

### **Na Veisereki ena Siga Tabu**

1. Na veisereki ena Siga Tabu e baleta na kena kau mai kina rarama na veika e vunitaki tu ena butobuto - me vaka na: veivakaduiduitaki me baleta na turaga/marama, oqo na cakacaka ni butobuto ka sa cala sara ga.
2. Ko Jisu e tu vata kei ira era vakaduiduitaki me vaka e vakaraitaka toka na yalewa, e solia ko Jisu me rogo na domodra kei na dua na bula vou.
3. Na tagane e vakaraitaka na kaukauwa ni veiliutaki, era dau moica na lawa me ganiti ira ga, ka ra nanuma ni ra cecere ena lawa. Era dau caka cala, veivakasewasewani, dau cudrucudru ka lawaki ca. A tukuna vei ira ko Jisu me ra vakadinadinataka na nodra caka cala.

Na vosa ni veivakurabuitaki: "Au sa sega talega ni lewai iko mo cudruvi, mo lako, ka mo kakua ni valavala ca tale.

VAKASAQARA NA VUKU VAKALOU ME RAWA NI TOTOLO NA NODA VAKARAITAKA NA LOLOMA KA BERABERA ENA DAUVEIVAKACACANI.

### **VEIMASULAKI**

Ena Siga Tabu ni Veisereki oqo, keimami nanumi ira na marama e vakatotogani tu na nodra bula ena loma sara ga ni nodra loma ni vale kei na veivanua tale eso, ka vaka kina ko ira na gone ka ra raica tu nai valavala kaukauwa oqo ni vakayacori tiko; masulaki ira na vakayaco I tovo kaukauwa tiko ena vuku ni nodra daunanumi ira ga vakataki ira ka sad au dredre me ra tarova na nodra yalo kaukauwa, ka keimami sa nanumi ira talega na lewe ni vuvale e voroki na nodra ena vuku ni valavala ni veivakatotogani oqo. Sa kerei me sobu na nomuni yalo loloma vei ira na dauvakalolomataki kei na nomuni lewa tawamudu vei ira na vakayaco i tovo kaukauwa tiko vakaoqo.

**Kemuni na Kalou na neimami i Nuinui, keimami masuta na Nomuni Veivakataucokotaki.**

Keimami masulaki ira era curu tiko ena veivale ni veivakadodonutaki ka ra sotava kina nai valavala ni veivakalolomataki eso ka vuqa na gauna keimami sa dauquilecavi ira; keimami nanuma talega na nodra bula ka sa vikotaka tu na bula dravudravua ka sega tu vei ira na veika e gadrevi ena bula ni veisiga me vaka e tu vei keimami; sa masulaki talega yani ko ira e sega ni dua na cakacaka era kunea rawa, ko ira e sega na nodra vale kei ira na vakaleqai nai tovo ni nodra vakasama.

**Kemuni na Kalou na neimami i Nuinui, keimami masuta na Nomuni Veivakavoui.**

Keimami nanumi ira na marama kei na turaga qaqa ka 'ra dau tutaka ka tukuna e vuravura nai tukutuku ni veivakalolomataki oqo, ka 'ra sega ni dau vakadrukai vakarawarawa ena nodra vosa ni veivakalewai, veivakalialiai kei na veivakadiloi na tamata eso, ia, era sudra yani kina gagadre se leqa titobu e tara tu na noda bula na lewe i vuravura, ka 'ra tomana tikoga na nodra tatadrataka ka vakanuinitaka me na yaco na lewa dodonu ena noda vuravura.

**Kemuni na Kalou na neimami i Nuinui, keimami kerea na Nomuni Veisaututaki.**

Keimami masulaki Viti, me sa dua na vanua e yaco kina na veivakagalalataki kei na vakatulewa dodonu vei keimami na lewena. Me keimami duavata ena veilomani ka curu basikata na veika keimami duidui kina vaka-politiki, vaka-mata tamata, dui rokaroka, dui dui vakabauta, tagane se yalewa.

**Kemuni na Kalou na neimami i Nuinui, keimami kerea na Nomuni Veivakaduavatataki.**

Keimami nanumi ira era vauci tu enai vau ni veimate e vuqa ; ni qai vakabulai ira me sa vakataucokotaki na nodra bula kei ira era vei qaravi ena vukudra. Keimami nanumi ira vakabibi na dui wekai keimami ka keimami kerea na Yalommuni na YaloTabu sa dau ia na veivakabulai me ra sa vakaukauwataki e daidai.

**Kemuni na Kalou na neimami i Nuinui, keimami kerea na Nomuni Veivakataucokotaki.**

Kivei Kemuni nai taukei ni Cegu ni Bula, Ni sa solia vei keimami na vuravura oqo me neimami i tikotiko. Ni tamusuka na yalo yadua e dau gadreva me vakacacana na wai, na cagi kei na vuravura keimami sa tiko kina oqo. Vukeyi keimami me keimami raica na talei ni nomuni bulia na vuravura kei na kena bibi ni nodra bula kina na veika bula me vaka ga ko ni a nakita kina.

**Kemuni na Kalou na neimami i Nuinui, keimami gadreva na Nomuni Veivakavoui.**

**Vei Kemuni na Dauniveivakabulai, na Dauniveivakavoui, Ni Vukeyi keimami me rawa ni keimami veisautaka na qaravi Kalou lala se sega ni vakaibalebale ka keimami cakava tiko, me sa vakasucumi kina na kaukauwa ni Nona veivakavoui kei na veivakabulai ni gone Turaga ko Jisu Karisito. Me keimami rawata ni vakayacora tiko na neimami itavi ni veivakacokotaki ; me**

**keimami sa vakila tiko na kaukawa kei na drodro vakayauyau ni Nomuni Loloma ka rawa ni keimami wasea talega vei ira era gadreva.**

**Keimami sa gadreva na Veivakaukauwataki ni Yalomuni na Yalo Tabu, ka sa kenai yaloyalo vei keimami ko Jisu Karisito, ka sa vukei keimami me keimami tamata caka dodonu, vinakata na yalololoma ka yalo malumalumu talega ni salavata kei Kemuni na Kalou na Neimami i Nuinui ka i Vakabula. EMENI.**

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(Hindi Translation)

**2017 Maon Torne Sunday (Raviwaar) ke liye Araadhna Pad'dhat Sambandhi Saadhan**

**Waakye**

Pahle Parmeshwar ke raajye aor uski dhaarmikta kee khoj meñ lage raho to ye sab vastuyeñ tumhe de dee jaayegi. (Matti 6:33)

Parmeshwar hamaara sharansthaan aor bal hei, sankat ke samay tatpar sahaayak.

(Bhajan Sanhita 46:1)

**Upaasna kee bulaawa**

Parmeshwar jo bachaao ke pankh ke neeche ham sab ko batorta hei- hame un sab se bacha kar rakhta hei, jo hame, hamaare pariwaar, hamaare desh aor hamaare planet (grah) ko haani pahuchaana chaahata hei. Ham is jaankari meñ bane rahe ki aap kaa nyaay jeetega aor Yeeshu ke fir se jee uthna dwaara aap ne krus kee jabarjasti (violence) ko 'naa' kaha aor yah bhi pratigya kiya ki jabardasti aakhri shabd nahi hoga. **Ameen.**

**Dharam Shastra kaa path**

Malaachi 6: 6-8)

Ephisiyoñ 5: 1-17

Yuhanna 7:53-8"1-11

**Updesh kee Ruuprekha**

**Duusra Sanyog**

Yuhanna 7:53-8: 1-11

Yeeshu ko bola gaya ki us aurat ko maut kee saja de LEKIN us mahila ko dosh dene ya maaf karne ke bajaay duusra mauka diya.

**Jagah**

Jerusalem mandir par, mandap kaa parw / tyohaar (fasal kaatne kaa tyohaar bhi). Yah tyohaar us yaad meñ manaaya jaata hei jab Parmeshwar ne logon kee dekhbhaal kee thi, jab we registaan meñ kataayi ke samay ghaas fuus ke jhopari meñ rahte the.

**Antar dekhna**

Ek khushiyaali ka tyohaar jahaañ gaaana bajaana aor naachna- jahaañ Pharsee aor munshi (scribe) log usi yaad meñ kuchh bure/ ashleel drishye dekhaate.

## **Sarkaar**

Roman's kaa raaj tha, aor unke haath mein kaanuuni adhikaar tha ki maut kaa dand de sakein. Kaanuun tha ki dono aurat aor aadmi jo apne saathi ke saath paap kiya tha, unko puuri tarah se saja mile. Sirf admi kaa bura vyahaar kuchh nahi tha. Samaaj jahaañ prurush raaj karte hein, wahaan vyabhichaar hota tha to auraton ke milaan mein purushon ko chhor diya jaata tha.

## **Kahaani**

Yeeshu ke paapiyon ke saath rishta ko puura dhyana mein rakhna (Matthew ko kar batorne waala bolna, Ek paapi mahila dwaara abhishek ko maan lena; Zacchaeus ke saath raat kaa bhojan karna; Kuaan par Saamri aurat se bheint)

a. Pharisees and munshi (scribes) ke chaal chalan ko fir se thahraana- na bharosa karne laayak log.

b. Anugrah ke maatra ko uunchi sthah ke chunauti se milaana.

c. Church ke shikcha aor prachaar mein mukti dene waale maksad se kaam karna.

**Ek Mahila** Samaaj mein koi anye jaati ke log jinki koi sunne waala koi na ho, unki saath khare hona.

a. Sharm aor dar kaa anubhao-jise gupt hona chaahiye, ab janta ke aage khule ruup mein rakha jaay, aor us mahila ke paap ko ghoshit kiya jaay.

b. Sambhaota, use bedardi se maara jaay aor sahi daah sanskaar na kiya jaay.

c. Pharisees unhein maanaota ke ruup mein na dekhe parantu Yeeshu ko pakarwane ke ek jariya ho.

d. Uske vyaktitwa /naari hona ko kuchhla jaata hei.

## **Ek Aadmi**

a. Dohra star ya darja- wah admi kahaan hei jo is vyabhichaar mein saathi tha? Shaayed koi isko jaanta ho, ya inhi mein se ek hei.

b. Use wahaan hone ke jaruuri nahi hei- Wah apnon dwaara bachaaya gaya ko ya uske paksh mein baat kiya ho.

## **Munshi aor Pharsees**

Patinidhiwa ke Shakti- ek chhota grup jo sab logon ke jeewan aor maut ko apne haath mein rakhte hein.

a. Unki maksad- Yeeshu jo ki khule aam, duusre jaati aor sataay gaye logon ke aawaaz the, usko chup karaana.

## **Yeeshu ne Aurat se kya kaha**

a. Karuna bhari shabd, unki milaan mein jo use gussa se gheenich kar uske paas laaye the. LEKIN jo shabd use jaane ko kaha tha, wahi use doshi tharaaya.

b. Bachaana hei, naash nahi karna hei.

- c. Ek nayi jeewan bitaane kee bulaawa- Yeeshu ne use chhor diya ki wah ek nayi jan ban jay jo pahile nahi thi.
- d. Ek bulaawa- jo aurat ko pachhtaane kee mauka dega, aor aasha, maafi aor anant jeewan kaa kaaran bhi hoga.
- e. Namrata se anugrah bhari sabd usko jo apne apraadh ke jaan gayi thi, aor yah bhi jaanti thi ki wah dushmano ke beech meñ hei.

### **Pharisees ar munshi ko Yeeshu kuchh bataata hei**

a.”Jo kabhi bhi paap na kiya ho, wahi pahla patthar feñke- yah Moses kaa kaanuun hei jo samasya ko unhe waapas de deta hei. Yeeshu kahta hei, “Use maar daalna chaahiye, aor jallaad (maarne waala) meñ chunuuñga.”

### **Kuchh Seekh**

- a.Yeeshu kabhi bhi naagrikon kee adikaar kaa daawa nahi karta- wah Romi sarkaar kee bhumika hei.
- b. Wah auraton ke khilaaf koi bhi dosh ko bhi paap maanta tha.
- c. Wah hamaare dil ko jaanta hei aor wahin rahta hei, saath meñ wah us dil ko bhi parh sakta hei, jo jalan se bhara ho aor maar daalne kaa vichaar rakhta hei.
- d.Maanao jaati hardam Jalan kiya karte heñ, aor dusron ko wahi doshi maante heñ , jeise we khud heñ.
- e. Yeeshu koi bhaag nahi lega jo dusron kee zindagi ko bardbaad kar de.
- f. Yeeshu, karuna aor maafi se bhara hei- uske peechhe chalne waale jo bhi hamaari bhumika hei, aor ham samaaj aor church meñ jahaañ bhi kahiñ ho, ham uske namuna bane.
- g.Sahi aor galat ke beech meñ samajhna, kabhi kabhi saral hei aor kabhi kathin hei.
- h.Koi paap itna bara nahi hei ki Parmeshwar use maaf na kare. yadi ham apne paap ko swikaare aor pashchaataap kare.

### **Bichaar karne ke liye kuchh sawaal**

- a.Ham keise unko madad kar sakte heñ jinhon ne galat chunao kiya hei?
- b. Kam keise logon ko samajh sakte heñ ya juj kar sakte hei?

### **Maon tornewaala Sunday ka prayog**

1. Maon tornewaala Sunday yah hei ki jo andhera meñ chhipa hei use ujaala meñ laana: e.g. logon ko alag nazariya se dekhna (bhedbhaao) jeise ki unke mard ya naari hona, ek andhera kaa kaam hei aor yah galat hei.
- 2.Jo naari outcast boli jaati hei, jin kee samaj meñ koi aawaaz nahi hoti, unse bhedbhaao hoti heñ. Parantu Yeeshu unke saath khara rahta hei. Wah unko apni aawaaz deta hei. Aor unko naya jeewan bhi deta hei



3. Samaj meñ aadmi shaktishaali ghoshit kiya jaata hei. Jo kaanuun tor sakte heiñ; we sochte heiñ ki we kaanuun se uupar heiñ; Galti kar sakte heiñ; jabardasti kar sakte heiñ, jo apna taagat (violence) dikha sakte heiñ, aor beimaan (corrupt) heiñ. Yeeshu unse kahta hei ki apni galti ko maano- aor apni galat vyohaar kaa uttardaayi ho.

Kya sundar shabd, “Mei bhi tumhe doshi nahi manta.”. “Jaao aor phir paap nahi karna.”

PARMESHWAR KEE AKALMANDI KO KHOJO, KI JISSE HAM SOCH KAR DOSH LAGAAY  
JALD HEE KARUNA DIKHAAY.

### **Beech Bachaao kee praarthana**

*(yah sujhaao hei ki neeche diye gaye beech ke praarthana meñ aaj ke din shaamil kiya jaay.  
Yah un samasya/chinta ko Moan torne waala Sunday ko saamne se smbandh dikhaata  
hei....)*

Is maon tornewaala Sunday , ham praarthana kareñge, khaas kar un auratoñ ke liye jin par atyachaar huwa hei chaahe ghar par ya aor kahiñ, un bachchoñ ke liye jo yah sab dekheñ heiñ:

un jabardasti karne waaloñ ke liye jo itne khudgarz aor swaarthy ho gaye heiñ, jo ye bhi nahi jaante kab yah sab nahi karna hei, aor un pariwaar ke liye jo in dukhoñ ke bojh ke neeche bikhar jaate heiñ. Ham praarthana karte heiñ aap kee karuna aor daya, dono dukh sahne waale aor dukh denewaale ko chaaro or se gher le.

### **He Prabhu, ham is aasha se praarthana karte heiñ ki in sab ke jindagi phir se sudhar jaay.**

Ham unke liye bhi praarthana karte heiñ jinko bandi bana kar rakha gaya ho- auratoñ aor mardoñ jinko bhula diye gaye ho, ya apmaanit huwe ho. Unke liye bhi jo jail meñ heiñ aor ham ab unheñ dekh bhi nahi sakteñ: Un auratoñ aor mardoñ ko jo gareeb heiñ, jinke paas kuchh bhi nahi hei, lekin ham unke dukh ko dekh nahi sakteñ, un logon ko jin ke paas ghar nahi hei, kaam nahi hei, aor jo kuchh eise aadat se larte heiñ ya unke dimaagi haalat theek na ho.

### **He Aasha ke Parmeshwar sab fir se theek ho jaay, ham yah baat ke liye praarthana karte heiñ**

Ham bahadur auratoñ aor mardoñ ke liye praarthana karte heiñ jo apne peera ko duniya ke saamne rakhte heiñ, jo apne niraasha aor dwesh se samjhaota nahi karte. Eise hee log aage barh kar duniya ke aawashyak jaruuratmand tak jaate heiñ. Eise log spna dekhte rahte heiñ, aage kee ek duniya ko jahañ sangharsh se ek nyaay purn duniya hoga.

### **He Aasha ke Parmeshwar sab fir se theek ho jaay, ham yah baat ke liye praarthana karte heiñ**

Ham apne desh ke liye praarthana karte heiñ. Aasha hei yah sach meñ ab ke liye ek swatantr aoy nyaay puurwak desh ho. Raajneeti, naitik, rang ruup, gender, ko bagal rakh aasha hei

ham ek saath is puuri duniya meñ jise ham ne banaaya hei mil kar khare raheñge. Aasha hei ham sab mil kar ek dusre ke liye kaam kareñge.

**He Aasha ke Parmeshwar sab fir se theek ho jaay, ham yah baat ko chaahte heiñ**

Ham jinko jaante heiñ, unke liye praarthana karte heiñ jo bimaari se peerit heiñ, bimaar heiñ, peera meñ heiñ: unko puure changaai de aor unko bhi yaad karte heiñ jo bimaaroñ kee dekh bhaal karte heiñ. Ham khaas kar un auratoñ aor mardoñ ko uupar uthaate heiñ jinhe ham jaante heiñ. Aap kee changaai kee aatma sab ko aaraam aor Shakti de.

**He Aasha ke Parmeshwar sab fir se theek ho jaay, ham yah baat ke liye praarthana karte heiñ**

Ishwariye Jeewan kee swaas, Aap ne hame yah sansaar diya ki yah hamaara ghar ho. Swaarthi chaahat jo khuli hawa, dharti aor paani meñ bah rahi hei uska ant kar do. Madad kar ki ham saari rachna ko jeewit rakhne ke liye khaas aor mahatwapuurn samjhe.

**He Aasha ke Parmeshwar sab fir se theek ho jaay, ham yah baat ko chaahte heiñ (**

Sab ko bachaanewaala. Madad kar ki khokhla dharam reeti ko Krist kee changaai kee Shakti meñ badal de. Sab ko summati mile yah kaam karne ke liye; ham we log howe jo aap kee aseem prem ko jaane, ham is sewa ko aoroñ tak baañte heiñ Pawitr Aatma kee sakti se bhar kar, Yeeshu ko hamaare ek namuuna bana kar, madad kar ki ham nyaay kareñ, dayaaluta se prem kareñ aor deenta se aap ke saath chaleñ, He Parmeshwar, hamaari aasha aor muktidaata. Amen.

(Adapted from a prayer by Dr. Deborah Blades, Presbyterians Against Domestic Violence Network, Australia)

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