

**BREAK THE SILENCE SUNDAY**

**2022**

**LITURGICAL  
RESOURCE**

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IN ENGLISH, VOSA VAKA VITI & HINDI

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



# Break the Silence' Sunday 2022

## Break the Silence' Sunday

**Break the Silence' Sunday** is a global campaign aimed at focusing the efforts of churches and faith-based organisations towards the elimination of violence against women and girls.

In Fiji the Christian Talanoa Network (CTN) instigated the Break the Silence Sunday (BTS) in 2013 in Suva. BTS Sunday has been marked on the Sunday immediately preceding November 25 when the 16 Days of Activism Against Gender Based Violence begins.

This is the sixth (6th) year in which a collective wide effort by the Fiji Council of Churches (FCC) will mark 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 "Break the Silence" Sunday (BTS Sunday) initiative.

**Sermon outline for Break the Silence Sunday** - a sermon outline is provided. This is to give you some key messages that you may wish to highlight from the chosen text. It is in the English, iTaukei and Hindi translations.

Churches are urged to speak out publicly against violence against women and children. It is important that churches stand beside survivors of violence so that they know they are not alone.

Perpetrators must also realise that the church does not condone violence in any form.

Violence is NOT the way of Christ.



# Liturgical Resources for Break the Silence Sunday 2022

## 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 –

Romans 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; talking with the 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 wrongdoing; 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.



# Siga Tabu ni Veisereki 2022

## Vola Tabu me Wiliki

Maika 6 :6 - 8

Efeso 5 : 1 - 17

Joni 7 : 53, 8: 1 - 11

## Na Sui ni Vunau      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 veitogitaki 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 ilmu 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. Vakarautaka 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 vakadadamuri 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.



# 2022 Maon Torne Sunday (Raviwaar) ke liye Araadhna Pad'dhat Sambandhi Saadhan

## 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 Phaarsee aor munshi (scribe) log usi yaad meñ kuchh bure/ ashleel drishye dekhaate.

### Sarkaar

Roman's kaa raaj tha, aor unke haath meñ kaanuuni adhikaar tha ki maut kaa dand de sakeñ. 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 vyohaar kuchh nahi tha. Samaaj jahaañ prurush raaj karte heiñ, wahaañ vyabhichaar hota tha to auratoñ ke milaan meñ purushoñ ko chhor diya jaata tha.

### Kahaani

Yeeshu kee paapiyoñ ke saath rishta ko puura dhyana meñ rakhna (Matthew ko kar batorne waala bolna, Ek paapi mahila dwaara abhishek ko maan lena; Zacchaeus ke saath raat kaa bhojan karna; Kuaañ par Saamri aurat se bheñt)

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

b. Anugrah kee maatra ko uuñchi sthar kee chunauti se milaana.

c. Church kee shikchha aor prachaar meñ mukti dene waale maksad se kaam karna.



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

- Sharm aor dar kaa anubhao-jise gupt hona chaahiye, ab janta ke aage khule rupa meñ rakha jaay, aor us mahila ke paap ko ghoshit kiya jaay.
- Sambhaota, use bedardi se maara jaay aor sahi daah sanskaar na kiya jaay.
- Pharsees unheñ maanaota ke rupa meñ na dekhe parantu Yeeshu ko pakarwaane kee ek jariya ho.
- Uske vyaktitwa /naari hona ko kuchhla jaata hei.

### **Ek Aadmi**

- Dohra star ya darja- wah admi kahañ hei jo is vyabhichaar meñ saathi tha? Shaayed koi isko jaanta ho, ya inhi meñ se ek hei.
- Use wahañ hone kee jaruuri nahi hei- Wah apnoñ dwaara bachaaya gaya ko ya uske paksh meñ baat kiya ho.

### **Munshi aor Pharsees**

Patinidhiwa kee Shakti- ek chhota grup jo sab logoñ kee jeewan aor maut ko apne haath meñ rakhte heiñ.

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

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

- Karuna bhari shabd, unki milaan meñ jo use gussa se gheeñch kar uske paas laaye the. LEKIN jo shabd use jaane ko kaha tha, wahi use doshi tharaaya.
- Bachaana hei, naash nahi karna hei.
- Ek nayi jeewan bitaane kee bulaawa- Yeeshu ne use chhor diya ki wah ek nayi jan ban jay jo pahile nahi thi.
- Ek bulaawa- jo aurat ko pachhtaane kee mauka dega, aor aasha, maafi aor anant jeewan kaa kaaran bhi hoga.
- 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**

- ”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 mein 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 hein, aor dusron ko wahi doshi maante hein, jaise we khud hein.
- 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 mein jahaañ bhi kahiñ ho, ham uske namuna bane.
- g. Sahi aor galat ke beech mein 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 hein jinhon ne galat chunao kiya hei?
- b. Kam keise logon ko samajh sakte hein ya juj kar sakte hei?

## Maon tornewaala Sunday ka prayog

1. Maon tornewaala Sunday yah hei ki jo andhera mein chhipa hei use ujaala mein laana: e.g., logon ko alag nazariya se dekhna (bhedbhaao) jaise 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 mein koi aawaaz nahi hoti, unse bhedbhaao hoti hein. Parantu Yeeshu unke saath khara rahta hei. Wah unko apni aawaaz deta hei. Aor unko naya jeewan bhi deta hei
3. Samaj mein aadmi shaktishaali ghoshit kiya jaata hei. Jo kaanuun tor sakte hein; we sochte hein ki we kaanuun se upar hein; Galti kar sakte hein; jabardasti kar sakte hein, jo apna taagat (violence) dikha sakte hein, aor beimaan (corrupt) hein. 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." "Jao aor phir paap nahi karna."

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

