Buk bilong

GUTNIUS

KATOLIK VERSEN WANTAIM EXPLANESEN

Long Tok Pisin na long Tok Inglis

Buk bilong Gutnius

Dedicated to His Holiness Pope Francis

IMPRIMATUR

✠ CESARE BONIVENTO PIME

Bisop bilong Vanimo

Copyright © *JIR*. All rights reserved

First edition 2013: 2,000 copies

English Version: THE NEW JERUSALEM BIBLE, Copyright © 1985 by Darton, Longman & Todd, Ltd. and Doubleday, a division of Random House, Inc. Reprinted by Permission.

Contact:
IVE Fathers in Papua New Guinea
ive.png@gmail.com

Insait

Tok i go pas.....1

Gutnius santu Matyu i raitim.....5

Gutnius santu Mak i raitim.....149

Gutnius santu Luk i raitim 241

Gutnius santu Jon i raitim.....397

TOK I GO PAS LONG DISPELA BUK BILONG GUTNIUS

Wantaim dispela buk bilong Gutnius bilong Bikpela bilong yumi Jisas Krais, ol pater bilong Instituto del Verbo Encarnado (*Institute of the Incarnate Word*) i laik helpim wok bilong evangelisesen insait long kantri bilong yumi, Papua Niugini. Na tu, mipela i laik givim gut namba na biknem long ol IVE pater husait i bin wok long Papua Niugini long 1997 i kam inap long nau.

Taim mipela i wok long dispela buk, mipela i tingting pastaim long ol lain bilong Holi Triniti Peris long Vanimo daiosis. Em ples bilong mipela yet. Mipela i laik givim long ol dispela lain dispela sans bilong ridim na skelim gut tupela toktok, Tok Pisin na Inglis wantaim.

Taim mipela i tanim toktok bilong Gutnius i kam long Tok Pisin, mipela i bihainim olgeta toktok bilong trupela Gutnius yet. Na tu, mipela i kipim sampela toktok olsem mipela i ken painim long gutnius, bikos long Tok Pisin yumi no gat dispela kain toktok, na sapos yumi autim o raitim dispela toktok long Tok Pisin, yumi ken senisim mining bilong tok bilong God. Long dispela, mipela i bin raitim sampela notes aninit bilong wan wan pes, bilong mekim klia ol dispela toktok. Ol dispela bai helpim mipela olgeta long kisim gut wanem samting God yet i laik tokim mipela.

Taim yumi painim dispela mak (*), em i min olsem em moa gutpela long ridim dispela hap olgeta long Tok Inglis, bikos Tok Pisin long dispela hap em i no klia tru.

Taim yumi painim dispela mak (·), em i min olsem dispela hap i gat wanpela note aninit yumi mas ritim. Ol dispela note i gat as bilong ol insait long Katekismo bilong Mama Sios, na tu long ol wok bilong santu Tomas bilong Akwainas. Mipela i bin yusim tu sampela skul bilong santu Alphonse Maria Liguori na Tomas Kempis.

Santu Mama, husait i prea i go long Pikinini bilong em Jisas Krais, olsem em i bin mekin long dispela marit kaikai long Kana, i ken helpim mipela olgeta taim mipela i ritim Gutnius bilong Jisas Krais, bambai mipela inap long kisim save, laikim na sevim Krais, husait *i bin laikim mipela tru inap long givim laip bilong Em Yet* (Jon 13:1).

IVE FATHERS

Vanimo, 1st Me 2013, *Pestode bilong Santu Josep i wokman*

EXPLANESEN (NOTES)

CATECHISM OF THE CATHOLIC CHURCH (*CCC*)
COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH (*Compendium*)
SAINT ALPHONSUS M. LIGUORI, *Sermons*
SAINT THOMAS AQUINAS, *Commentary on the Four Gospels (Catena Aurea)*
SAINT THOMAS AQUINAS, *Summa Theologica* (*S.Th.*)
SAINT THOMAS AQUINAS, *The Angelic Salutation*
SAINT THOMAS AQUINAS, *The Apostles' Creed*
SAINT THOMAS AQUINAS, *The Lord's Prayer*
SAINT THOMAS AQUINAS, *The Sacraments of the Church*
THOMAS A KEMPIS, *The Imitation of Christ*

OL HUSAIT I BIN WOK LONG MEKIM DISPELA BUK BILONG GUTNIUS BILONG JISAS KRAIS

Ol explanesen na tok i go pas long Gutnius bilong Santu Matyu:
Pater Tomás Ravaioli, IVE

Tok i go pas long Gutnius bilong Santu Mak:
Pater Emilio Rossi, IVE

Tok i go pas long Gutnius bilong Santu Luk:
Pater Agustín Ávila, IVE

Tok i go pas long Gutnius bilong Santu Jon:
Pater Esteban Soler, IVE

Gutnius
Santu Matyu i raitim

Holy Gospel according
to Saint Matthew

TOK I GO PAS

Santu Matyu em i wanpela judaman bilong ples Palestine. Jisas i singautim em long ples Kaperneam we em i wok bilong kisim takis. Matyu yet i tokim yumi olsem: *Jisas i wokabaut i go, na em i lukim wanpela man, nem bilong en Matyu, i sindaun i stap long haus takis. Na Jisas i tokim em olsem: «Yu kam bihainim mi». Na Matyu i kirap i go bihainim Jisas* (sapta 9.9). Long dispela taim Matyu i kamap wanpela bilong il 12-pela aposel bilong Jisas na bihainim em.

Sampela yia bihain long Jisas i go bek long heaven, Matyu i wok long autim gutnius long ol juda manmeri long Palestine.

Stori bilong Sios i tok olsem bihain em i go long ples Ithiopia, Persia na Macedonia olsem misinari bilong autim tok bilong God.

Em i raitim namel long yia 42 na 49, bihain long Krais Jisas.

Santu Matyu i raitim dispela gutnius bilong Jisas Krais long tokples hibru. Tasol pastaim, i bin i gat wanpela kopi long tok ples grik.

Ol nambawan kristen i bin ritim gutnius Matyu i bin raitim planti taim.

Sampela bikpela samting Matyu i soim i olsem:

1- Jisas em inapim tru ol promis God i bin mekim bipo na ol i bin raitim long ol buk i stap long Olpela Testamen. Jisas i no

kam bilong rausim ol lo na tok profet, nogat. Em i kam bilong inapim ol. Na nupela skul bilong Jisas i olsem, yupela i mas laikim God na narapela: *Dispela tupela lo i as bilong olgeta tok bilong lo na bilong ol profet* (sapta 22.40).

2- God i bin promis long salim wanpela Man i kam bilong kisim bek ol manmeri (Mesaia), na dispela buk i laik soim yumi olsem, Jisas i dispela man tasol. Na long wok bilong Jisas, Kingdom bilong God i kamap ples klia. Santu Matyu i soim Jisas em i ridima, na pikinini bilong Devit. 70-pela hap tok bilong Olpela Testamen i satp insait long gutnius Matyu i raitim, i soim, long Jisas olgeta tok profet i karim kaikai na olsem Jisas em i Mesaia.

3- Narapela bikpela samting gutnius bilong Santu Matyu i tok long en, em «skul bilong Jisas». Long 5-pela hap gutnius bilong Matyu i gat ol longpela tok Jisas i bin autim:

- Namba 1 em i stat long sapta 5-7. Em i gat ol tok Jisas i bin autim long wanpela maunten. Dispela tok i soim yumi long pasin bilong ol manmeri i stap lain manmeri tru bilong God.
- Namba 2 longpela tok em i stap long sapta 10. Long dispela tok Jisas i givim tok long ol disaipel long ol samting ol i mas mekim taim ol i go autim tok namba wan taim long Galili.
- Namba 3 longpela tok em long sapta 13. Jisas i autim tok piksa bilong soim ol manmeri bilong Kingdom bilong God.
- Namba 4 longpela tok em long sapta 18. Jisas i autim tok long pasin bilong ol manmeri i stap disaipel tru bilong en.
- Na long namba 5 longpela tok, em long sapta 23-26, na Jisas i tok long ol samting bai kamap long las de.

GUTNIUS SANTU MATYU I RAITIM

HOLY GOSPEL ACCORDING TO SAINT MATTHEW

✠

JISAS I KAMAP LONG GRAUN
THE BIRTH AND INFANCY OF JESUS

Nem bilong ol lain tumbuna bilong Jisas
(Lu 3.23-28)

1 1 Dispela em i tok long ol lain tumbuna bilong Jisas Krais. Jisas em i bilong lain bilong Devit na Devit em i bilong lain bilong Abraham.
2 Abraham em i papa bilong Aisak. Na Aisak em i papa bilong Jekop. Na Jekop em i papa bilong Juda wantaim ol brata bilong en. 3 Juda em i papa bilong Peres wantaim Sera. Mama bilong tupela em Tamar. Na Peres em i papa bilong Hesron. Na Hesron em i papa bilong Ram. 4 Na Ram em i papa bilong Aminadap. Na Aminadap em i papa bilong Nason. Na Nason em i papa

The ancestry of Jesus
(Lk 3:23-28)

1 1 Roll of the genealogy of Jesus Christ, son of David, son of Abraham:

2 Abraham fathered Isaac, Isaac fathered Jacob, Jacob fathered Judah and his brothers, 3 Judah fathered Perez and Zerah, whose mother was Tamar, Perez fathered Hezron, Hezron fathered Ram, 4 Ram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon, 5 Salmon fathered Boaz, whose mother was Rahab, Boaz fathered Obed, whose mother was Ruth, Obed fathered

bilong Salmon. 5 Na Salmon em i papa bilong Boas. Mama bilong en em Rahap. Na Boas em i papa bilong Obet. Mama bilong en em Rut. Na Obet em i papa bilong Jesi. 6 Na Jesi em i papa bilong King Devit.

Na Devit em i papa bilong Solomon. Mama bilong Solomon bipo em i bin i stap meri bilong Uria. 7 Na Solomon em i papa bilong Rehoboam. Na Rehoboam em i papa bilong Abiya. Na Abiya em i papa bilong Asa. 8 Na Asa em i papa bilong Jehosafat. Na Jehosafat em i papa bilong Jehoram. Na Jehoram em i papa bilong Usia. 9 Na Usia em i papa bilong Jotam. Na Jotam em i papa bilong Ahas. Na Ahas em i papa bilong Hesekia. 10 Na Hesekia em i papa bilong Manase. Na Manase em i papa bilong Emon. Na Emon em i papa bilong Josaia. 11 Na Josaia em i papa bilong Jehoiakin wantaim ol brata bilong en. Long dispela taim ol Israel i go kalabus long Babilon.

12 Stat long taim ol i go kalabus long Babilon, orait Jehoiakin em i papa bilong Sealtiel. Na Sealtiel em i papa bilong Serubabel. 13 Na Serubabel em i papa bilong Abiut. Na Abiut em i papa bilong Eliakim. Na Eliakim em i papa bilong Asor. 14 Na Asor em i papa bilong Sadok. Na Sadok em i papa bilong Akim. Na Akim em i papa bilong Eliut. 15 Na Eliut em i papa bilong Eleasar. Na Eleasar em i papa bilong Matan. Na Matan em i papa bilong Jekop. 16 Na Jekop em i papa bilong Josep. Na Josep em i man bilong Maria. Na Maria i karim Jisas, ol i save kolim em Krais, em man

Jesse; 6 and Jesse fathered King David.

David fathered Solomon, whose mother had been Uriah's wife, 7 Solomon fathered Rehoboam, Rehoboam fathered Abijah, Abijah fathered Asa, 8 Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, Joram fathered Uzziah, 9 Uzziah fathered Jotham, Jotham fathered Ahaz, Ahaz fathered Hezekiah, 10 Hezekiah fathered Manasseh, Manasseh fathered Amon, Amon fathered Josiah; 11 and Josiah fathered Jechoniah and his brothers. Then the deportation to Babylon took place.

12 After the deportation to Babylon: Jechoniah fathered Shealtiel, Shealtiel fathered Zerubbabel, 13 Zerubbabel fathered Abiud, Abiud fathered Eliakim, Eliakim fathered Azor, 14 Azor fathered Zadok, Zadok fathered Achim, Achim fathered Eliud, 15 Eliud fathered Eleazar, Eleazar fathered Matthan, Matthan fathered Jacob; 16 and Jacob fathered Joseph the husband of Mary; of her was born Jesus who is called Christ.

1.16 «Why is Jesus called "Christ"? "Christ" in Greek, "Messiah" in Hebrew, means the "anointed one". Jesus is the Christ because he is consecrated by God and anointed by the Holy Spirit

God i makim bilong kisim bek ol manmeri bilong en.
17 Olsem na olgeta lain bilong Abraham, i kam inap long Devit, em i 14 lain. Na olgeta lain bilong Devit, i kam inap long taim ol i go kalabus long Babilon, em i 14 lain. Na stat long taim ol i go kalabus long Babilon, inap long taim Krais i kamap, dispela olgeta tu em i 14 lain.

17 The sum of generations is therefore: fourteen from Abraham to David; fourteen from David to the Babylonian deportation; and fourteen from the Babylonian deportation to Christ.

Josep i lakautim Jisas olsem pikinini tru bilong em
(Lu 2.1-7)

18 ∗ · Stori bilong Jisas Krais i kamap, em i olsem. Mama bilong en, Maria, i bin pasim tingting bilong em pinis long maritim Josep. Tasol taim tupela i no i stap wantaim yet, ol i lukim Maria i gat bel. Holi Spirit tasol i bin mekim na Maria i gat bel. 19 Man bilong en, Josep, em i stretpela man. Em i harim olsem Maria i gat bel, na em i laik lusim em. Tasol em i no laik givim sem long Maria long ai bilong ol manmeri. Olsem na em i laik lusim em isi tasol. 20 Josep i tingting yet long dispela, na long driman wanpela ensel bilong Bikpela i kamap long em. Ensel i tok olsem: «Josep, yu man bilong lain bilong Devit, yu no ken pret long kisim Maria olsem meri bilong yu. Harim. Dispela pikinini i stap long bel bilong en,

Joseph adopts Jesus as his son
(Luk 2.1-7)

18 · This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit. 19 Her husband Joseph, being an upright man and wanting to spare her disgrace, decided to divorce her informally. 20 He had made up his mind to do this when suddenly the angel of the Lord appeared to him in a dream and said, «Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. 21 She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins». 22 Now all this

for his redeeming mission. He is the Messiah awaited by Israel, sent into the world by the Father. Jesus accepted the title of Messiah but he made the meaning of the term clear: *come down from heaven* (Jn 3:13), crucified and then risen, he is the Suffering Servant *who gives his life as a ransom for the many* (*Mt* 20:28). From the name Christ comes our name of *Christian*» (*Compendium*, 82).
1.18 «It is not only necessary for Christians to believe in one God who is the Creator of heaven and earth and of all things; but also they must believe that God is the Father and that Christ is the true Son of God. (...) Christ Jesus Himself in many places called God His Father, and Himself the Son of God. Both the Apostles and the Fathers placed in the articles of faith that Christ is the Son of God by saying: "And (I believe) in Jesus Christ, His (i.e., God's) only Son» (SAINT THOMAS AQUINAS, *On the Apostles' Creed*, 2).

em Holi Spirit i bin givim long em. 21 Bai em i karim pikinini man, na yu mas kolim nem bilong en Jisas, long wanem, em bai i tekewe sin bilong ol manmeri bilong en na kisim bek ol». 22 Dispela olgeta samting i kamap bilong inapim wanpela tok Bikpela i bin mekim long maus bilong profet. Profet i bin tok olsem,

23 · *Harim. Wanpela meri i no bin slip wantaim man, em bai i gat bel na i karim wanpela pikinini man.*
Na bai ol i kolim nem bilong en Emanuel.

As bilong dispela nem i olsem, «God i stap wantaim yumi». 24 Taim Josep i kirap long slip, orait em i mekim olsem ensel bilong Bikpela i bin tokim em. Em i kisim meri bilong en. 25 · Tasol em i no slip wantaim em, i go inap long taim Maria i karim pikinini man. Na em i kolim nem bilong en Jisas.

took place to fulfil what the Lord had spoken through the prophet:

23 · *Look! the virgin is with child*
and will give birth to a son
whom they will call Immanuel,

a name which means «God-is-with-us». 24 When Joseph woke up he did what the angel of the Lord had told him to do: he took his wife to his home; 25 · he had not had intercourse with her when she gave birth to a son; and he named him Jesus.

Ol saveman bilong ol haiden i kam lukim pikinini Jisas

2 1 · Maria i karim Jisas pinis long taun Betlehem long distrik Judia long taim Herot i stap king, na bihain sampela saveman bilong hap sankamap i kam long Jerusalem na ol i askim nabaut olsem, 2 «Nupela pikinini em king bilong ol Juda, em i stap we? Mipela i lukim sta

The visit of the Magi

2 1 · After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, suddenly some wise men came to Jerusalem from the east 2 asking, «Where is the infant king of the Jews? We saw his star as it rose and have come to do him homage». 3

1.23 Is 7:14
1.25 «God called Joseph to *take Mary as your wife, for that which is conceived in her is of the Holy Spirit*, so that Jesus, *who is called Christ*, should be born of Joseph's spouse into the messianic lineage of David» (*CCC*, 437).
2.1-12 «In the magi, representatives of the neighbouring pagan religions, the Gospel sees the first-fruits of the nations, who welcome the good news of salvation through the Incarnation. (...) Their coming means that pagans can discover Jesus and worship him as Son of God and Saviour of the world only by turning towards the Jews and receiving from them the messianic promise as contained in the Old Testament» (*CCC*, 528).

bilong en long hap sankamap, na mipela i kam bilong lotu long em». 3 Taim king Herot i harim dispela tok, em i tingting planti. Na olgeta manmeri long Jerusalem ol tu i tingting planti. 4 Orait Herot i singautim olgeta bikpris wantaim ol saveman bilong lo bilong Israel. Ol i kam bung na em i askim ol olsem, «Dispela Messiah God i bin promis long salim, em bai i kamap long wanem ples?». 5 Na ol i bekim tok olsem, «Em bai i kamap long taun Betlehem long Judia. Profet i bin raitim tok olsem,

6 · *Yu Betlehem, long graun bilong Juda, yu no kam bihain tumas long ol taun i gat biknem long Juda. Nogat tru. Long wanem, wanpela man bilong yu bai i kamap hetman na em bai i stap wasman bilong lain bilong mi, Israel».*

7 Herot i salim tok hait tasol i go long ol saveman bilong hap sankamap, long ol i mas kam lukim em. Na em i askim ol gut, wanem taim dispela sta i bin kamap. 8 Na em i salim ol i go long Betlehem, na i tok, «Yupela go na wok long painim dispela pikinini. Na taim yupela i lukim em pinis, orait yupela bringim tok i kam bek long mi, na bai mi tu mi go lotu long em». 9 Ol i harim pinis tok bilong king, orait ol i go. Na dispela sta i go paslain long ol na i go stap antap long haus pikinini i stap long en. 10 Taim ol i lukim sta, bel bilong ol i amamas moa moa yet. 11 Ol saveman i go insait long haus, na ol i lukim pikinini wantaim mama bilong en Maria. Na ol i brukim skru na putim pes i go daun long graun na lotu long pikinini. Na ol i opim paus bilong ol, na ol i givim ol pre-

When King Herod heard this he was perturbed, and so was the whole of Jerusalem. 4 He called together all the chief priests and the scribes of the people, and enquired of them where the Christ was to be born. 5 They told him, «At Bethlehem in Judaea, for this is what the prophet wrote:

6 · *And you, Bethlehem, in the land of Judah, you are by no means the least among the leaders of Judah, for from you will come a leader who will shepherd my people Israel».*

7 Then Herod summoned the wise men to see him privately. He asked them the exact date on which the star had appeared 8 and sent them on to Bethlehem with the words, «Go and find out all about the child, and when you have found him, let me know, so that I too may go and do him homage». 9 Having listened to what the king had to say, they set out. And suddenly the star they had seen rising went forward and halted over the place where the child was. 10 The sight of the star filled them with delight, 11 and going into the house they saw the child with his mother Mary, and falling to their knees they did him homage. Then, opening their treasures, they offered him gifts of gold and frankincense and myrrh. 12 But they

2.6 Mi 5:1

sen long em. Ol i givim gol na gutpela sanda na paura bilong kamapim smok i gat gutpela smel. 12 Na long driman God i tokim ol olsem, ol i no ken i go bek long Herot. Olsem na ol i bihainim narapela rot na ol i go bek long ples bilong ol.

Holi Family i go long Isip.
King Herot i tok na ol i kilim planti pikinini i dai.

13 · Taim ol saveman i go pinis, ensel bilong Bikpela i kamap long Josep long driman. Ensel i tok olsem, «Yu kirap na kisim pikinini wantaim mama bilong en, na yu ranawe i go long Isip. Na yu mas i stap long Isip inap long taim mi givim tok gen long yu, long wanem, Herot i laik painim pikinini na kilim em i dai». 14 Orait Josep i kirap na i kisim pikinini wantaim mama bilong en long nait yet, na em i bringim ol i go long Isip. 15 · Na Josep i stap long Isip inap long Herot i dai pinis. Dispela samting i kamap bilong inapim wanpela tok Bikpela i bin mekim long maus bilong profet,

Pikinini man bilong mi em i stap long Isip, na mi singautim em long lusim Isip na em i kam.

16 Taim Herot i save olsem, ol saveman bilong hap sankamap i bin giamanim em, orait bel bilong en i hat moa. Na em i salim sampela man i go long taun Betlehem na long ol ples i stap klostu long taun, na ol i kilim i dai olgeta pikinini man i no winim tupela krismas yet.

were given a warning in a dream not to go back to Herod, and returned to their own country by a different way.

The flight into Egypt.
The massacre of the Innocents.

13 · After they had left, suddenly the angel of the Lord appeared to Joseph in a dream and said, «Get up, take the child and his mother with you, and escape into Egypt, and stay there until I tell you, because Herod intends to search for the child and do away with him». 14 So Joseph got up and, taking the child and his mother with him, left that night for Egypt, 15 · where he stayed until Herod was dead. This was to fulfil what the Lord had spoken through the prophet:

I called my son out of Egypt.

16 Herod was furious on realising that he had been fooled by the wise men, and in Bethlehem and its surrounding district he had all the male children killed who were two years old or less, reckoning by the date he had been careful to ask the wise men. 17 Then were

2.13 «The flight into Egypt and the massacre of the innocents make manifest the opposition of darkness to the light: *He came to his own home, and his own people received him not*. Christ's whole life was lived under the sign of persecution» (*CCC*, 530).
2.15 Os 11:1

Herot i bin askim gut ol saveman wanem taim tru dispela sta i bin kamap, long wanem, em i gat tingting bilong kilim i dai ol pikinini ol mama i bin karim long dispela taim. 17 Ol dispela samting inapim wanpela tok God i bin mekim pinis long maus bilong profet Jeremaia,

18 · *Bikpela krai na singsing sori i kamap long taun Rama. Em Resel i krai sori long ol pikinini bilong en i dai pinis.*
Na em i no laik bai ol manmeri i mekim gut bel bilong en, long wanem, olgeta pikinini bilong en i no moa i stap.

Holi Family long Isip i kam bek gen long Nasaret

19 Taim Herot i dai pinis, orait long Isip ensel bilong Bikpela i kamap long Josep long driman. 20 Na ensel i tokim Josep olsem, «Yu kirap na kisim pikinini wantaim mama bilong en, na yu go bek long Israel, bikos ol man i laik kilim pikinini, ol i dai pinis». 21 Orait Josep i kirap, na i kisim pikinini wantaim mama bilong en, na ol i go bek long kantri Israel. 22 Tasol Josep i harim tok olsem Arkelaus i kisim ples bilong papa bilong en Herot, na i stap king bilong Judia. Olsem na Josep i pret long i go long dispela hap. Tasol God i givim tok long Josep long driman, na Josep i go long hap bilong distrik Galili. 23 · Em i go sindaun long wanpela taun ol i kolim Nasaret, na long dispela pasin em inapim dispela tok bilong ol profet,

Bai ol i kolim em man bilong Nasaret.

fulfilled the words spoken through the prophet Jeremiah:

18 · *A voice is heard in Ramah,*
lamenting and weeping bitterly:
it is Rachel weeping for her children,
refusing to be comforted because they are no more.

From Egypt to Nazareth

19 After Herod's death, suddenly the angel of the Lord appeared in a dream to Joseph in Egypt 20 and said, «Get up, take the child and his mother with you and go back to the land of Israel, for those who wanted to kill the child are dead». 21 So Joseph got up and, taking the child and his mother with him, went back to the land of Israel. 22 But when he learnt that Archelaus had succeeded his father Herod as ruler of Judaea he was afraid to go there, and being warned in a dream he withdrew to the region of Galilee. 23 · There he settled in a town called Nazareth. In this way the words spoken through the prophets were to be fulfilled:

He will be called a Nazarene.

2.18 Jer 31:15
2.23 See Is 42:6; 49:8 and 11:1

TELIMAUTIM KINGDOM BILONG HEVEN

THE KINGDOM OF HEAVEN PROCLAIMED

Santu Jon bilong Baptais i autim tok
(Mk 1.1-8; Lu 3.1-18)

3 1 Long dispela taim Jon bilong Baptais i kamap, na em i stap long ples i no gat man long distrik Judia, na em i autim tok long ol olsem, 2 «Yupela tanim bel, bikos Kingdom bilong heven em i kam klostu pinis». 3 · Jon em i dispela man God i bin tok long en long maus bilong profet Aisaia. Em i tok olsem,

Long ples i no gat man, maus bilong wanpela man i singaut olsem, «*Redim rot bilong Bikpela. Stretim ol rot bilong en*».

4 Jon i save putim klos ol i wokim long gras bilong kamel, na em i save pasim let long bel bilong en. Na em i save kaikai ol grasopa wantaim hani bilong bus. 5 Long dispela taim ol Jerusalem na olgeta Judia na olgeta man bilong ol ples i stap klostu long wara Jordan, ol i kam long Jon. 6 Na ol i autim sin bilong ol, na Jon i baptaisim ol long wara Jordan. 7 Jon i lukim planti Farisi na Sadyusi i kam bilong kisim baptais, na em i tokim ol olsem, «Yupela piki-

The proclamation of John the Baptist
(Mk 1:1-8; Lk 3:1-28)

3 1 In due course John the Baptist appeared; he proclaimed this message in the desert of Judaea, 2 «Repent, for the kingdom of Heaven is close at hand». 3 · This was the man spoken of by the prophet Isaiah when he said:

A voice of one that cries in the desert,
«*Prepare a way for the Lord, make his paths straight*».

4 This man John wore a garment made of camel-hair with a leather loincloth round his waist, and his food was locusts and wild honey. 5 Then Jerusalem and all Judaea and the whole Jordan district made their way to him, 6 and as they were baptised by him in the river Jordan they confessed their sins. 7 But when he saw a number of Pharisees and Sadducees coming for baptism he said to them, «Brood of

3 «Who is invited to come into the Kingdom of God proclaimed and brought about by Jesus? All are invited by Jesus to enter the Kingdom of God. Even the worst of sinners is called to convert and to accept the boundless mercy of the Father. Already here on earth, the Kingdom belongs to those who accept it with a humble heart. To them the mysteries of the Kingdom are revealed» (*Compendium*, 107).
«The kingdom of heaven was inaugurated on earth by Christ. "This kingdom shone out before men in the word, in the works and in the presence of Christ" (LG 5). The Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter» (*CCC*, 567).
3.3 Is 40:3

nini bilong snek nogut.. Husat i tokim yupela na yupela i laik ranawe na abrusim dispela taim nogut i laik kamap long yupela? 8 Sapos yupela i tanim bel tru, orait pasin bilong yupela i mas soim olsem yupela i tanim bel pinis. 9 Yupela i no ken tingting olsem long bel bilong yupela, "Abraham em i tumbuna papa bilong mipela". Mi tokim yupela, God inap mekim ol dispela ston hia i kamap ol lain tumbuna pikinini bilong Abraham. 10 Tamiok i stap pinis long as bilong diwai, na olgeta diwai i no save karim gutpela kaikai, em bai ol i katim na tromoi i go long paia. 11 Mi save baptaisim yupela long wara olsem mak bilong yupela i tanim bel pinis. Tasol man i kam bihain long mi, strong bilong en i winim strong bilong mi. Mi no gutpela man inap long karim su bilong em. Em bai i baptaisim yupela long Holi Spirit na long paia. 12 Em i kam olsem man i holim savol long han bilong en, bilong rausim olgeta pipia i stap long wit. Na em bai i bungim wit long haus wit bilong en. Tasol pipia em bai i kukim long paia i no save dai».

vipers, who warned you to flee from the coming retribution? 8 Produce fruit in keeping with repentance, 9 and do not presume to tell yourselves, "We have Abraham as our father", because, I tell you, God can raise children for Abraham from these stones. 10 Even now the axe is being laid to the root of the trees, so that any tree failing to produce good fruit will be cut down and thrown on the fire. 11 I baptise you in water for repentance, but the one who comes after me is more powerful than I, and I am not fit to carry his sandals; he will baptise you with the Holy Spirit and fire. 12 His winnowing-fan is in his hand; he will clear his threshing-floor and gather his wheat into his barn; but the chaff he will burn in a fire that will never go out».

Jesus i kisim baptais
(Mk 1.9-11; Lu 3.21-22)

13 · Long dispela taim Jisas i lusim Galili na i go long wara Jordan. Em i go long Jon, na i laik kisim baptais long han bilong Jon. 14 Tasol Jon i laik pasim em,

Jesus is baptised
(Mk 1:9-11; Lk 3:21-22)

13 · Then Jesus appeared: he came from Galilee to the Jordan to be baptised by John. 14 John tried to dissuade him, with the words, «It is I who need

3.13-17 «It was fitting for Christ to be baptized. First, because, as Ambrose says "Our Lord was baptized because he wished, not to be cleansed, but to cleanse the waters, that, being purified by the flesh of Christ that knew no sin, they might have the virtue of baptism". (...) Secondly, as Chrysostom says, "although Christ was not a sinner, yet did he take a sinful nature and the likeness of sinful flesh. Wherefore, though he needed not baptism for His own sake, yet carnal nature in others had need thereof". (...) Thirdly, he wished to be baptized, as Augustine says in a sermon on the Epiphany, "because he wished to do what he had commanded all to do"» (SAINT THOMAS AQUINAS, *S.Th.* III,39,1).

na i tok, «Mobeta mi kisim baptais long yu. Olsem wanem na yu kam long mi?». 15 Tasol Jisas i bekim tok bilong em olsem, «Nau yu mas mekim olsem mi tok. Long dispela pasin bai yumi inapim olgeta samting God i laik bai yumi mas mekim». Olsem na Jon i bihainim tok bilong em.

16 * Jisas i kisim baptais pinis, na kwik-taim em i lusim wara na i kam antap. Na heven i op, na em i lukim Spirit bilong God i kam daun olsem wanpela bilong ol dispela kain pisin ol i kolim balus, na i kam i stap long em.

17 * Na long heven wanpela maus i sing-gaut olsem, «Dispela em i Pikinini bilong mi. Mi laikim em tumas. Bel bilong mi em i amamas long em».

baptism from you, and yet you come to me!». 15 But Jesus replied, «Leave it like this for the time being; it is fitting that we should, in this way, do all that uprightness demands». Then John gave in to him.

16 And when Jesus had been baptised he at once came up from the water, and suddenly the heavens opened and he saw the Spirit of God descending like a dove and coming down on him.

17 And suddenly there was a voice from heaven, «This is my Son, the Beloved; my favour rests on him».

Satan i traim Jisas
(Mk 1.12-13; Lu 4.1-13)

4 1 · Long dispela taim Holi Spirit i bringim Jisas i go long ples i no gat man, bai Satan i traim em. 2 Na Jisas i no kisim kaikai inap 40 san na 40 nait. Na bihain em i hangre. 3 Na man bilong traim i kam kamap long em, na i tokim em olsem, «Sapos i tru yu Pikinini Bilong God, orait yu tok na ol dispela ston i ken tanim na i kamap bret». 4 Tasol Jisas i bekim tok olsem, «Buk bilong God i gat tok olsem,

Testing in the desert
(Mk 1:12-13; Lk 4:1-13)

4 1 · Then Jesus was led by the Spirit out into the desert to be put to the test by the devil. 2 He fasted for forty days and forty nights, after which he was hungry, 3 and the tester came and said to him, «If you are Son of God, tell these stones to turn into loaves». 4 But he replied, «Scripture says:

4.1-11 «Jesus' victory over the tempter in the desert anticipates victory at the Passion, the supreme act of obedience of his filial love for the Father» (*CCC*, 539). «The temptation in the desert shows Jesus, the humble Messiah, who triumphs over Satan by his total adherence to the plan of salvation willed by the Father» (*CCC*, 566).
«Christ wished to be tempted; first that he might strengthen us against temptations. (...) Secondly, that we might be warned, so that none, however holy, may think himself safe or free from temptation. (...) Thirdly, in order to give us an example: to teach us, to wit, how to overcome the temptations of the devil. (...) Fourthly, in order to fill us with confidence in His mercy» (SAINT THOMAS AQUINAS, *S.Th.* III,41,1).

Ol manmeri i no inap kisim laip long bret tasol. Nogat. Ol i mas bihainim olgeta tok bilong God tu na bai ol i kisim laip».

5 Em i tok olsem, na Satan i kisim em i go long Jerusalem, taun bilong God, na i putim em antap tru long tempel. 6 Na Satan i tokim em olsem, «Sapos i tru yu Pikinini Bilong God, orait yu kalap i go daun. Long wanem, buk bilong God i gat tok olsem,

Em bai i tokim ol ensel bilong en long ol i mas was long yu. Na *Ol bai i karim yu long han bilong ol, nogut wanpela ston i sutim lek bilong yu».*

7 Tasol Jisas i tokim em, «Buk bilong God i tok moa olsem,

** Yu no ken traim strong bilong God, Bikpela bilong yu».*

8 Satan i kisim Jisas gen na i go long wanpela maunten i antap moa. Na Satan i soim em olgeta strongpela kantri bilong dispela graun wantaim ol gutpela samting bilong ol. 9 Na em i tokim Jisas olsem, «Sapos yu brukim skru na lotu long mi, orait bai mi givim yu dispela olgeta samting». 10 Na Jisas i tokim em, «Satan, yu klia. Buk bilong God i tok,

Yu mas aninit long God, Bikpela bilong yu. Na yu mas lotu long em wanpela tasol».

11 Olsem na Satan i lusim em. Na ol ensel i kam na i helpim Jisas.

Human beings live not on bread alone
but on every word that comes from the mouth of God».

5 The devil then took him to the holy city and set him on the parapet of the Temple. 6 «If you are Son of God», he said, «throw yourself down; for scripture says:

He has given his angels orders about you,
and they will carry you in their arms
in case you trip over a stone».

7 Jesus said to him, «Scripture also says:

Do not put the Lord your God to the test».

8 Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendour. 9 And he said to him, «I will give you all these, if you fall at my feet and do me homage». 10 Then Jesus replied, «Away with you, Satan! For scripture says:

The Lord your God is the one to whom you must do homage, him alone you must serve».

11 Then the devil left him, and suddenly angels appeared and looked after him.

Jisas i kam bek long Galili
(Mk 1.14-15; Lu 4.14-15)

12 Taim Jisas i harim tok olsem, ol i putim Jon pinis long kalabus, orait em i go long distrik Galili. 13 Na em i lusim taun Nasaret na i go sindaun long taun Kaperneam. Kaperneam em i stap arere long raunwara Galili, long graun bilong ol lain Sebulun na Naptali. 14 Long dispela pasin Jisas inapim wanpela tok God i bin mekim long maus bilong profet Aisaia olsem,

15 *Ol manmeri bilong graun bilong Sebulun na graun bilong Naptali, em graun i stap klostu long bikrot i go long solwara na graun i stap long hapsait bilong wara Jordan, em graun bilong distrik Galili, dispela distrik i gat planti manmeri bilong ol arapela kantri tu i stap long en,* 16 · *ol dispela manmeri i bin sindaun long bikpela tudak, ol i lukim pinis bikpela lait. Ol manmeri i bin stap long ples tudak, lait i kamap pinis long ol.*

17 Long dispela taim Jisas i stat long autim tok long ol manmeri. Em i tok olsem, «Yupela i mas tanim bel, long wanem, kingdom bilong heven em i kam klostu pinis».

Jisas i singautim 4-pela man na ol i bihainim em
(Mk 1.16-20; Lu 5.1-11)

18 · Jisas i wokabaut arere long raunwara Galili, na em i lukim tupela brata,

Return to Galilee
(Mk 1:14-15; Lk 4:14)

12 Hearing that John had been arrested he withdrew to Galilee, 13 and leaving Nazara he went and settled in Capernaum, beside the lake, on the borders of Zebulun and Naphtali. 14 This was to fulfil what was spoken by the prophet Isaiah:

15 *Land of Zebulun! Land of Naphtali! Way of the sea beyond Jordan. Galilee of the nations!* 16 · *The people that lived in darkness have seen a great light; on those who lived in a country of shadow dark as death a light has dawned.*

17 From then onwards Jesus began his proclamation with the message, «Repent, for the kingdom of Heaven is close at hand».

The first four disciples are called
(Mk 1:16-20; Lk 5:1-11)

18 · As he was walking by the Lake of Galilee he saw two brothers, Simon,

4.16 Is 8:23-9:1
4.18-22 «In the Kingdom, what authority did Jesus bestow upon his Apostles? Jesus chose the *twelve*, the future witnesses of his Resurrection, and made them sharers of his mission and of his authority to teach, to absolve from sins, and to build up and govern the Church. In this col-

em Saimon, ol i kolim Pita, na brata bilong en Andru. Tupela i wok long tromoi umben long raunwara. Tupela i save wok bisnis long kisim pis. 19 Orait Jisas i tokim tupela olsem, * «Yutupela kam bihainim mi, na bai mi lainim yutupela long pasin bilong kisim ol manmeri». 20 Na kwiktaim tupela i lusim umben na i go bihainim em.

21 Jisas i wokabaut i go moa, na em i lukim arapela tupela brata, em Jems, pikinini bilong Sebedi, wantaim brata bilong en Jon. Tupela i stap long bot wantaim papa bilong tupela, Sebedi. Ol umben bilong ol i bruk, na ol i wok long stretim. Orait Jisas i singautim tupela. 22 Na kwiktaim tupela i lusim bot na i lusim papa bilong tupela, na tupela i go bihainim Jisas.

who was called Peter, and his brother Andrew; they were making a cast into the lake with their net, for they were fishermen. 19 And he said to them, «Come after me and I will make you fishers of people». 20 And at once they left their nets and followed him.

21 Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. 22 And at once, leaving the boat and their father, they followed him.

Jisas i autim tok na i mekim orait planti manmeri
(Mk 1. 39; 3.7-8; Lu 4.14-15;44)

23 · Jisas i go raun long olgeta hap bilong distrik Galili. Em i save go insait long ol haus lotu bilong ol na skulim ol manmeri. Em i autim gutnius bilong kingdom bilong God, na em i mekim orait olgeta sik na olgeta samting i bagarapim bodi bilong ol manmeri. 24 Ol

Jesus proclaims the message and heals the sick
(Mk 1:39; 3:7-8; Lk 4:14-15,44)

23 · He went round the whole of Galilee teaching in their synagogues, proclaiming the good news of the kingdom and curing all kinds of disease and illness among the people. 24 His fame spread throughout Syria, and those who were suffering from diseases and painful

lege, Peter received *the keys of the Kingdom* (*Mt* 16:19) and assumed the first place with the mission to keep the faith in its integrity and to strengthen his brothers» (*Compendium*, 109).
4.23 *He went round... curing all kinds of disease and illness.* «God enables man to work miracles for two reasons. First and principally, in confirmation of the doctrine that a man teaches. For since those things which are of faith surpass human reason, they cannot be proved by human arguments, but need to be proved by the argument of Divine power. (...) Secondly, in order to make known God's presence in a man by the grace of the Holy Ghost: so that when a man does the works of God we may believe that God dwells in him by His grace. (...) Now both these things were to be made known to men concerning Christ, namely, that God dwelt in Him by grace, not of adoption, but of union: and that His supernatural doctrine was from God. And therefore it was most fitting that he should work miracles» (SAINT THOMAS AQUINAS, *S.Th.* III,43,1).

i stori long em long olgeta hap bilong provins Siria. Olsem na ol manmeri i bringim olgeta man ol kain kain sik i bagarapim ol na ol i karim pen nogut, na ol man i gat spirit nogut, na ol man i gat dispela kain sik i save mekim ol i pundaun na guria nogut, na ol man bun bilong ol i dai olgeta. Na Jisas i mekim ol i kamap orait. 25 Na planti bikpela lain manmeri bilong Galili na bilong hap bilong distrik Dekapolis, na bilong Jerusalem na Judia na bilong graun i stap long hapsait bilong wara Jordan, ol i save bihainim em i go.

complaints of one kind or another, the possessed, epileptics, the paralyzed, were all brought to him, and he cured them. 25 Large crowds followed him, coming from Galilee, the Decapolis, Jerusalem, Judaea and Transjordan.

JISAS I AUTIM TOK ANTAP LONG MAUNTEN

THE SERMON OF THE MOUNT

Jisas i tok long ol lain man i ken amamas

(Lu 6.20-23)

5 1 · Jisas i lukim ol bikpela lain manmeri i kam, na em i go antap long maunten. Em i sindaun, na ol disaipel bilong en i kam long em. 2 Na Jisas i skulim ol disaipel olsem,

3 * «Ol manmeri i stap rabis tru long ol samting bilong God, em ol i ken amamas. Ol dispela manmeri bai i kisim kingdom bilong heven.

The Beatitudes

(Lk 6:20-23)

5 1 · Seeing the crowds, he went onto the mountain. And when he was seated his disciples came to him. 2 Then he began to speak. This is what he taught them:

3 «How blessed are the poor in spirit: the kingdom of Heaven is theirs.

5 «From the Sermon on the Mount onwards, Jesus insists on conversion of heart: reconciliation with one's brother before presenting an offering on the altar, love of enemies, and prayer for persecutors, prayer to the Father in secret, not heaping up empty phrases, prayerful forgiveness from the depths of the heart, purity of heart, and seeking the Kingdom before all else» (*CCC*, 2608).

5.1-12 «The Beatitudes are at the heart of Jesus' preaching. (...) They respond to the desire for happiness that God has placed in the human heart. The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God. (...) The Beatitudes confront us with decisive choices concerning earthly goods; they purify our hearts in order to teach us to love God above all things» (*CCC*, 1716-1729).

4 * «Ol manmeri bilong isi pasin, em ol i
ken amamas. Bai God i givim olgeta
graun long ol.
5 * «Ol manmeri i krai i stap, em ol i ken
amamas. God bai i mekim gut bel bilong
ol.
6 * «Ol manmeri i laikim tumas long
bihainim stretpela pasin, em ol i ken ama-
mas. Bai God inapim ol tru.
7 * «Ol manmeri i save marimari long ol
arapela, em ol i ken amamas. Bai God i
marimari long ol.
8 * «Ol manmeri bel bilong ol i klin, em
ol i ken amamas. Bai ol i lukim God.
9 * «Ol manmeri i save wok long mekim
kamap gutpela sindaum na gutpela taim,
em ol i ken amamas. Bai ol i kolim ol
pikinini bilong God.
10 * «Ol manmeri i save bihainim stret-
pela pasin na long dispela as ol i kisim
hevi long ol arapela, em ol i ken amamas.
Kingdom bilong heven em i bilong ol. 11
Sapos ol i lukim yupela i stap long lain
bilong mi, na ol i tok nogut long yupela
na ol i mekim nogut long yupela na sutim
kain kain tok giaman long yupela, orait
yupela i ken amamas. 12 Yupela i ken
belgut na amamas tru, long wanem,
bikpela pe i wetim yupela long heven. Ol
man i bin mekim ol wankain pasin nogut
long ol profet i bin i go paslain long
yupela.

4 Blessed are the gentle: they shall have
the earth as inheritance.

5 Blessed are those who mourn: they
shall be comforted.

6 Blessed are those who hunger and
thirst for uprightness: they shall have
their fill.
7 Blessed are the merciful: they shall
have mercy shown them.

8 Blessed are the pure in heart: they
shall see God.
9 Blessed are the peacemakers: they
shall be recognized as children of God.

10 Blessed are those who are persecut-
ed in the cause of uprightness: the king-
dom of Heaven is theirs. 11 'Blessed are
you when people abuse you and perse-
cute you and speak all kinds of calumny
against you falsely on my account. 12
Rejoice and be glad, for your reward will
be great in heaven; this is how they per-
secuted the prophets before you.

Sol bilong gran
na lait bilong graun
(Mk 9.50; Lu 14.34-35)

13 «Yupela i olsem sol bilong graun.
Tasol sapos sol i lusim pait bilong en, orait
bai yumi mekim wanem na dispela sol i
kamap gutpela gen? Kain sol olsem em i
no gat wok moa. Ol man i save rausim

Salt of the earth
and light of the world
(Mk 9:50; Lk 14:34-35)

13 «You are salt for the earth. But if
salt loses its taste, what can make it salty
again? It is good for nothing, and can
only be thrown out to be trampled
under people's feet.

tasol na krungutim long lek bilong ol.
14 «Yupela i olsem lait bilong graun.
Tingim. Wanpela taun i stap antap long
maunten, em i no inap hait. 15 Na tu, ol
man i no save laitim lam na putim aninit
long wanpela baket. Nogat. Ol i save
putim antap long tebol, na em i givim
lait long olgeta man i stap long haus. 16
Olsem tasol, lait bilong yupela i mas lait
long ai bilong ol manmeri, bai ol i lukim
ol gutpela pasin yupela i mekim, na bai
ol i litimapim nem bilong Papa bilong
yupela i stap long heven.

Bilong inapim ol lo bilong God

17 «Yupela i no ken ting mi kam bilong
rausim tok bilong lo na tok bilong ol pro-
fet. Nogat. Mi no kam bilong rausim, mi
kam bilong inapim tru. 18 Mi tok tru long
yupela, inap long taim skai na graun i
pinis, i no gat wanpela liklik hap tok
bilong lo bai i lus. Nogat. Ol liklik hap
rait, na ol liklik mak ol i raitim long lo,
olgeta bai i stap. Lo bai i stap olsem tasol
inap long olgeta samting i kamap pinis. 19
Olsem na sapos wanpela man i lukim
wanpela hap bilong lo i olsem samting
nating, na em i pulim ol arapela man tu
long mekim olsem, orait maski dispela
hap bilong lo i liklik tru, bai nem bilong
dispela man i stap liklik tru long kingdom
bilong heven. Tasol man i bihainim lo na
i skulim ol manmeri long bihainim, em
bai i gat biknem long kingdom bilong
heven.

Niupela Lo i winim Olpela Lo

20 «Mi tokim yupela, sapos yupela i no
bihainim tru laik bilong God, na stretpela

14 «You are light for the world. A city
built on a hill-top cannot be hidden. 15
No one lights a lamp to put it under a
tub; they put it on the lamp-stand where
it shines for everyone in the house. 16 In
the same way your light must shine in
people's sight, so that, seeing your good
works, they may give praise to your
Father in heaven.

The fulfilment of the Law

17 «Do not imagine that I have come
to abolish the Law or the Prophets. I
have come not to abolish but to com-
plete them. 18 In truth I tell you, till
heaven and earth disappear, not one dot,
not one little stroke, is to disappear from
the Law until all its purpose is achieved.
19 Therefore, anyone who infringes
even one of the least of these com-
mandments and teaches others to do the
same will be considered the least in the
kingdom of Heaven; but the person
who keeps them and teaches them will
be considered great in the kingdom of
Heaven.

**The new standard
higher than the old**

20 «For I tell you, if your uprightness
does not surpass that of the scribes and

pasin bilong yupela i no winim tru stretpela pasin bilong ol saveman bilong lo wantaim ol Farisi, bai yupela i no inap i go insait long kingdom bilong heven.

21 · «Yupela i harim pinis dispela tok ol tumbuna i bin kisim, *Yupela i no ken kilim i dai ol arapela manmeri*. Na sapos wanpela man i kilim man i dai, em i mas kamap long kot. 22 Tasol mi tokim yupela olsem, man i kros nogut long brata bilong en, em i mas kamap long kot. Na man i tok nogut long brata bilong en, em i mas kamap long namba wan kaunsil. Na man i tokim narapela man olsem, "Yu long-long man tru", em i mas i go long paia bilong hel. 23 Olsem na sapos yu bringim ofa bilong yu i kam long alta, na yu tingim brata bilong yu em i gat tok long yu, 24 orait yu mas lusim ofa bilong yu i stap klostu long alta. Na yu go pastaim na stretim tok wantaim brata bilong yu. Stretim pinis, orait nau yu ken i go na givim ofa bilong yu long God.

25 «Sapos wanpela man i laik kotim yu, na yutupela i wokabaut yet long rot i go long ples bilong kot, orait yu mas hariap na stretim tok wantaim em. Nogut dispela man i putim yu long han bilong jas, na jas i putim yu long han bilong plisman, na plisman i putim yu long haus kalabus. 26 · Mi tok tru long yu, yu bai i stap long haus kalabus inap long yu baim olgeta *penny* ol i makim bilong yu.

27 · «Yupela i harim pinis bipo ol i tok olsem, *Yupela ol marit, yupela i no ken mekim pasin pamuk*. 28 * Tasol mi tokim yupela olsem, sapos wanpela man i lukim wan-

Pharisees, you will never get into the kingdom of Heaven.

21 · «You have heard how it was said to our ancestors, *You shall not kill*; and if anyone does kill he must answer for it before the court. 22 But I say this to you, anyone who is angry with a brother will answer for it before the court; anyone who calls a brother "Fool" will answer for it before the Sanhedrin; and anyone who calls him "Traitor" will answer for it in hell fire. 23 So then, if you are bringing your offering to the altar and there remember that your brother has something against you, 24 leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering.

25 «Come to terms with your opponent in good time while you are still on the way to the court with him, or he may hand you over to the judge and the judge to the officer, and you will be thrown into prison. 26 · In truth I tell you, you will not get out till you have paid the last penny.

27 · «You have heard how it was said, *You shall not commit adultery*. 28 But I say this to you, if a man looks at a woman lustfully, he has already committed adul-

5.21 Ex 20:13; Dt 5:17
5.26 What is a *penny*? It was a coin made out of 10.8 gr of copper. A penny was one of the smallest coins.
5.27 Ex 20:14; Dt 5:18

pela meri na i gat mangal nogut long em, dispela man i mekim pasin pamuk pinis long bel bilong em. 29 Sapos ai long han sut bilong yu i pulim yu long mekim sin, orait yu mas kamautim na tromoi. Mobeta wanpela hap bodi bilong yu i lus na yu no mekim sin, na bai ol i no tromoi bodi bilong yu olgeta i go long hel. 30 Na sapos han sut bilong yu i mekim yu i pundaun long sin, orait yu mas katim na tromoi. Mobeta wanpela hap bodi bilong yu i lus, na yu no mekim sin, na bodi bilong yu olgeta i no i go long hel.

31 · «Bipo ol i save tok olsem, *Sapos wanpela man i rausim meri bilong en, orait em i mas givim em wanpela pepa bilong katim marit.* 32 · Tasol mi tokim yupela, sapos man i rausim meri bilong en taim meri i no bin mekim pasin pamuk, orait dispela man i mekim meri i kalapim lo bilong marit. * Long wanem, taim dispela meri i maritim narapela man, meri i mekim pasin pamuk. * Na man i maritim wanpela meri, bipo man bilong en i bin rausim em, em tu i kalapim lo bilong marit na i mekim pasin pamuk.

33 · «Narapela tok ol tumbuna i kisim na yupela i harim pinis, em i olsem, *Yu no ken giaman taim yu tok tru antap. Na sapos yu tok tru antap long mekim wanpela samting, orait yu mas bihainim dispela tok na mekim stret long ai bilong Bikpela.* 34 Tasol mi tokim yupela, yupela i no ken mekim tok tru antap. Nogat tru. Yupela i no ken kolim heven bilong strongim wanpela tok, long wanem, heven em i sia king bilong God. 35 · Na yupela i no ken kolim graun

tery with her in his heart. 29 If your right eye should be your downfall, tear it out and throw it away; for it will do you less harm to lose one part of yourself than to have your whole body thrown into hell. 30 And if your right hand should be your downfall, cut it off and throw it away; for it will do you less harm to lose one part of yourself than to have your whole body go to hell.

31 · «It has also been said, *Anyone who divorces his wife must give her a writ of dismissal.* 32 · But I say this to you, everyone who divorces his wife, except for the case of an illicit marriage, makes her an adulteress; and anyone who marries a divorced woman commits adultery.

33 · «Again, you have heard how it was said to our ancestors, *You must not break your oath, but must fulfil your oaths to the Lord.* 34 But I say this to you, do not swear at all, either by heaven, since that is God's throne; 35 · or by earth, since that is his footstool; or by Jerusalem, since that is the city of the great King. 36 Do not swear by your own head either, since you cannot turn a single hair white or black. 37 All you need say

5.31 Dt 24:1
5.32 See 19:9
5.33 See Ex 20:7; Nm 30:3; Dt 23:22
5.35 See Is 66:1; Psalm 48:3; Acts 7:9

bilong strongim wanpela tok, long wanem, graun em i ples God i save putim lek bilong en antap long en. Na yupela i no ken kolim Jerusalem bilong strongim wanpela tok, long wanem, Jerusalem em i taun bilong Nambawan King. 36 Na yu no ken kolim het bilong yu bilong strongim wanpela tok, long wanem, yu no inap long mekim wanpela gras bilong het bilong yu i kamap waitpela o blakpela. 37 Yupela i mas tok "yes" na "nogat" tasol. Em inap. Tok ol i save skruim long dispela, em ol tok Satan yet i kamapim.

38 · «Yupela i harim pinis bipo ol i bin tok olsem, *Sapos wanpela man i bagarapim ai bilong narapela man, orait yupela i mas bagarapim ai bilong en. Na sapos wanpela man i brukim tit bilong narapela man, orait yupela i mas brukim tit bilong en.* 39 · Tasol mi tokim yupela olsem, yupela i no ken bekim rong long man i mekim nogut long yupela. Nogat. Sapos wanpela man i solapim wanpela wasket bilong yu, orait yu mas tanim narapela wasket tu i go long em. 40 Na sapos wanpela man i laik kotim yu na kisim siot bilong yu, orait yu mas givim longpela klos bilong yu tu long em. 41 Na sapos wanpela man i strong long yu mas karim kago bilong en i go inap wan kilomita, orait yu mas karim kago i go inap 2 kilomita. 42 Sapos wanpela man i askim yu long givim wanpela samting long em, orait yu mas givim. Na sapos man i laik dinau long yu, orait yu no ken givim baksait long em.

43 ∗ · «Yupela i harim pinis bipo ol i bin tok olsem, *Yu mas laikim tru ol neighbour, na* is "Yes" if you mean yes, "No" if you mean no; anything more than this comes from the Evil One.

38 · «You have heard how it was said: *Eye for eye and tooth for tooth.* 39 · But I say this to you: offer no resistance to the wicked. On the contrary, if anyone hits you on the right cheek, offer him the other as well; 40 if someone wishes to go to law with you to get your tunic, let him have your cloak as well. 41 And if anyone requires you to go one mile, go two miles with him. 42 Give to anyone who asks you, and if anyone wants to borrow, do not turn away.

43 · «You have heard how it was said, *You will love your neighbour* and hate your

5.38 Ex 21:24
5.39 See Ex 21:25; Gn 4:23-24
5.43 Usually the English word «*neighbour*» is translated into tok pisin as «*wantok*». We think this is not the best way to translate the word *neighbour*, because those who are not *wantok* of us, are

yu mas bel nogut long ol birua bilong yu. 44 · Tasol mi tokim yupela olsem, yupela i mas laikim ol birua bilong yupela, na yupela i mas beten bai God i marimari long ol man i save mekim pasin nogut long yupela. 45 Olsem bai yupela i stap pikinini bilong Papa bilong yupela em i stap long heven. Em i save mekim san bilong en i kamap antap long ol man nogut na long ol gutpela man wantaim. Na em i save mekim ren i kam daun long ol stretpela man na long ol man bilong mekim pasin i no stret tu. 46 Sapos yupela i laikim tasol ol man i save laikim yupela, bai yupela i kisim wanem pe? Ol man bilong kisim takis, ol tu i save mekim wankain pasin. 47 Na sapos yupela i givim gude long ol brata bilong yupela tasol, bai yupela i winim ol arapela man long wanem samting? Ol haiden tu i save mekim olsem. 48 * Yupela i mas i stap stretpela manmeri tru, olsem Papa bilong yupela i stap long heven em i stap stretpela tru.

Mekim wok marimari long hait pasin

6 1 «Yupela lukaut. Yupela i no ken mekim ol gutpela gutpela pasin bilong yupela long ai bilong ol manmeri, bai ol i lukim. Sapos yupela i mekim olsem, yupela bai i no inap kisim pe long Papa bilong yupela i stap long heven. 2 Sapos yu laik givim samting long ol rabisman, yu no ken salim man i winim biugel i go paslain long yu olsem ol sam-

enemy. 44 · But I say this to you, love your enemies and pray for those who persecute you; 45 so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as the good, and sends down rain to fall on the upright and the wicked alike. 46 For if you love those who love you, what reward will you get? Do not even the tax collectors do as much? 47 And if you save your greetings for your brothers, are you doing anything exceptional? 48 Do not even the gentiles do as much? You must therefore be perfect, just as your heavenly Father is perfect.

Almsgiving in secret

6 1 «Be careful not to parade your uprightness in public to attract attention; otherwise you will lose all reward from your Father in heaven. 2 So when you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets to win human admiration. In truth I tell you, they have had their

still our *neighbours*. For example, a foreigner or an unknown man is not properly our *wantok*, but he is our *neighbour* according to Jesus' teachings, and so we have to love him as God loves us.
5.44 «Above all, be careful to practice charity to those who are opposed to you. Christian charity consists in wishing well, and in doing good to those who hate and injure us. Some seek to injure you, but you must love them. Some have done evil to you, but you must return good for evil» (SAINT ALPHONSUS).

pela man i save mekim insait long ol haus lotu na long ol rot. Ol dispela man i laik giamanim ol manmeri, bai ol manmeri i ting ol i gutpela man na givim biknem long ol. Mi tok tru long yupela, ol dispela man i kisim pinis pe bilong ol. 3 Sapos yu laik helpim ol rabisman, orait han kais bilong yu i no ken save long samting han sut i mekim. 4 Olsem na dispela wok marimari yu mekim bai i stap hait. Na Papa bilong yu i save lukim ol samting i stap hait, em bai i bekim pe long yu.

Pre long hait pasin

5 «Taim yupela i mekim prea, yupela i no ken mekim olsem ol man bilong giaman i save mekim. Ol i laikim tumas long sanap na mekim prea insait long ol haus lotu, na long ol kona bilong bikrot, bai ol man i ken lukim ol. Mi tok tru long yupela, ol i kisim pinis pe bilong ol. 6 Tasol taim yu laik mekim prea, yu mas i go insait long rum bilong yu na pasim dua na beten long Papa bilong yu i stap long ples hait. Na Papa bilong yu i save lukim ol samting i stap hait, em bai i bekim pe long yu.

Papa bilong mipela
(Lu 11.2-4)

7 · «Na taim yupela i mekim prea, maski long mekim planti toktok nating, olsem ol haiden i save mekim. Ol i ting sapos ol

reward. 3 But when you give alms, your left hand must not know what your right is doing; 4 your almsgiving must be secret, and your Father who sees all that is done in secret will reward you.

Prayer in secret

5 «And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in the synagogues and at the street corners for people to see them. In truth I tell you, they have had their reward. 6 But when you pray, go to your private room, shut yourself in, and so pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you.

The Lord's prayer
(Lk 11.2-4)

7 · «In your prayers do not babble as the gentiles do, for they think that by using many words they will make them-

6.7-14 «The traditional expression "the Lord's Prayer" means that the prayer to our Father is taught and given to us by the Lord Jesus. The prayer that comes to us from Jesus is truly unique: it is "of the Lord". On the one hand, in the words of this prayer the only Son gives us the words the Father gave him: he is the master of our prayer. On the other, as Word incarnate, he knows in his human heart the needs of his human brothers and sisters and reveals them to us: he is the model of our prayer» (*CCC*, 2765).

i mekim planti toktok bai God i harim ol.
8 Yupela i no ken bihainim pasin bilong ol. Taim yupela i no opim maus yet long askim Papa bilong yupela long wanpela samting, em i save pinis long olgeta samting yupela i sot long en.

9 Yupela i mas mekim kain prea olsem:
"Papa bilong mipela, yu stap long heven, nem bilong yu i mas i stap holi.
10 * Kingdom bilong yu i mas i kam. Mipela i mas bihainim laik bilong yu long graun olsem ol i save bihainim long heven.
11 * · Nau yu ken givim mipela bret inap long dispela de.
12 * · Na yu ken lusim ol rong bilong mipela, olsem mipela i save lusim ol rong ol arapela i mekim long mipela.
13 * Na yu no ken larim ol traim i kamap long mipela, tasol yu ken tekewe mipela long ol samting nogut".
14 Harim. Sapos yupela i lusim rong bilong ol arapela manmeri, orait Papa bilong yupela long heven em bai i lusim rong bilong yupela tu. 15 Tasol sapos yupela i no lusim rong bilong ol arapela manmeri, orait Papa bilong yupela em tu bai i no lusim ol rong bilong yupela.

selves heard. 8 Do not be like them; your Father knows what you need before you ask him.

9 «So you should pray like this:
Our Father in heaven, may your name be held holy,
10 your kingdom come, your will be done, on earth as in heaven.

11 · Give us today our daily bread.

12 · And forgive us our debts, as we have forgiven those who are in debt to us.
13 And do not put us to the test, but save us from the Evil One.

14 «Yes, if you forgive others their failings, your heavenly Father will forgive you yours; 15 but if you do not forgive others, your Father will not forgive your failings either.

«Among all other prayers, the Lord's Prayer holds the chief place. (...) By way of brief summary, it should be known that the Lord's Prayer contains all that we ought to desire and all that we ought to avoid» (SAINT THOMAS AQUINAS, *Explanation on the Lord's prayer*).
6.11 When Jesus talks about «bread», he is not talking only about our daily food, but he is also talking about the Eucharist, which is the bread of life. This is the reason why we prefer to say «*bret*» instead of «*kaikai*». Therefore, when we pray the «Our father», we are not asking only for our daily food (*kaikai*), but mainly for the Eucharist. Saint Thomas Aquinas teaches: «One may also see in this bread another twofold meaning, viz., Sacramental Bread and the Bread of the Word of God. Thus, in the first meaning, we pray for our Sacramental Bread which is consecrated daily in the Church, so that we receive it in the Sacrament, and thus it profits us unto salvation: *I am the living bread which came down from heaven*» (SAINT THOMAS AQUINAS, *Explanation on the Lord's prayer*).
6.12 The English word «*debt*» and the translation as «*rong*», must be understood as «*sin*». In this moment of the prayer, we ask for the forgiveness of our sins.

Tambu long kaikai long hait pasin

16 «Sapos yupela i tambu long kaikai,
orait yupela i no ken mekim pes nogut
olsem ol man bilong giaman i save
mekim. Ol i save mekim pes nogut, bai ol
manmeri i ken save ol i tambu long
kaikai. Mi tok tru long yupela, ol i kisim
pinis pe bilong ol. 17 Tasol yu, sapos yu
tambu long kaikai, yu mas putim wel long
het bilong yu na wasim pes bilong yu. 18
Olsem bai ol man i no ken save yu tambu
long kaikai. Papa bilong yu i stap hait, em
wanpela tasol i ken save. Na Papa bilong
yu i save lukim ol samting i stap hait, em
bai i bekim pe long yu.

Fasting in secret

16 «When you are fasting, do not put
on a gloomy look as the hypocrites do:
they go about looking unsightly to let
people know they are fasting. In truth I
tell you, they have had their reward. 17
But when you fast, put scent on your
head and wash your face, 18 so that no
one will know you are fasting except
your Father who sees all that is done in
secret; and your Father who sees all that
is done in secret will reward you.

Trupela na gutpela samting bilong laip
(Lu 12.33-34)

19 «Yupela i no ken bungim ol gutpela
gutpela samting bilong dispela graun,
bikos ol binatang na ros i save bagarapim
ol, na ol stilman i save brukim banis na
stilim. 20 Tasol yupela i mas bungim ol
gutpela samting bilong yupela long
heven, bikos long heven ol binatang na
ros i no save bagarapim ol samting, na ol
stilman i no save brukim banis na stilim.
21 * Long ples ol gutpela samting bilong
yu i stap long en, long dispela ples tasol
laik bilong yu tu bai i stap.

True treasures
(Lk 12:33-34)

19 «Do not store up treasures for your-
selves on earth, where moth and wood-
worm destroy them and thieves can
break in and steal. 20 But store up treas-
ures for yourselves in heaven, where nei-
ther moth nor woodworm destroys
them and thieves cannot break in and
steal. 21 For wherever your treasure is,
there will your heart be too.

Ai em i lam bilong bodi
(Lu 11.34-35)

22 «Ai em i lam bilong bodi. Sapos ai
bilong yu i gutpela, orait lait bai i pulap
long olgeta hap bodi bilong yu. 23 Tasol
sapos ai bilong yu i nogut, orait olgeta
bodi bilong yu bai i tudak. * Olsem na

The eye, lamp of the body
(Lk 11:34-35)

22 «The lamp of the body is the eye. It
follows that if your eye is clear, your
whole body will be filled with light. 23
But if your eye is diseased, your whole
body will be darkness. If then, the light

sapos dispela lait i stap insait long yu em i olsem tudak, bai dispela tudak em i bikpela moa.

God na mani
(Lu 16.13)

24 «I no gat wanpela man inap i stap aninit long tupela bosman wantaim. Bai em i laikim wanpela na bel nogut long narapela. Bai em i harim tok bilong wanpela na givim baksait long narapela. Yupela i no inap i stap aninit long God na long mani wantaim.

Trastim God wanpela tasol
(Lu 12.22-31)

25 «Olsem na mi tokim yupela, yupela i no ken tingting planti long laip bilong yupela na long kaikai yupela bai kisim. Na yupela i no ken tingting planti long bodi bilong yupela na long wanem klos yupela bai pasim. Ating laip em i winim kaikai, na bodi em i winim ol klos samting. 26 Yupela lukim ol pisin i stap antap. Ol i no save planim kaikai, na ol i no save bungim na putim long haus kaikai. Tasol Papa bilong yupela i stap long heven em i save givim kaikai long ol. Ating yupela i no winim tru ol pisin, a? 27 Na sapos wanpela bilong yupela i wok long tingting planti long rot bilong i stap gut, ating dispela pasin bilong tingting planti bai i skruim liklik hap taim moa long laip bilong en? I no inap tru. 28 Bilong wanem yupela i save tingting planti long ol klos samting? Yupela i mas lukim gut ol plaua i stap nabaut, ol i kamap olsem wanem. Ol i no save hatwok na ol i no save wokim laplap. 29 Tasol mi tokim yupela, bipo King Solomon i save putim

inside you is darkened, what darkness that will be!

God and money
(Lk 16:13)

24 «No one can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money.

Trust in providence
(Lk 12:22-31)

25 «That is why I am telling you not to worry about your life and what you are to eat, nor about your body and what you are to wear. Surely life is more than food, and the body more than clothing! 26 Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth much more than they are? 27 Can any of you, however much you worry, add one single cubit to your span of life? 28 And why worry about clothing? Think of the flowers growing in the fields; they never have to work or spin; 29 yet I assure you that not even Solomon in all his royal robes was clothed like one of these. 30 Now if that is how God clothes the wild flowers growing in the field which are there today and thrown into the furnace tomorrow, will he not much more look after you, you who have so little faith? 31 So do not worry; do not say, "What are we to eat? What are we to

olgeta gutpela bilas bilong en, tasol gutpela bilas bilong ol dispela plaua i winim tru bilas bilong Solomon. 30 * Nau sapos God i save bilasim ol dispela gras samting i stap nabaut nau, na tumora tasol ol man bai i katim na tromoi i go long paia, yupela i no bilip tru olsem, God bai i givim bilas long yupela tu, manmeri i gat liklik bilip tasol? 31 Yupela i no ken tingting planti na tok, "Bai yumi kaikai wanem samting? Bai yumi dring wanem samting? Bai yumi pasim wanem laplap". Nogat. 32 Ol haiden i save wari long painim olgeta dispela samting. Tasol Papa bilong yupela i stap long heven em i save pinis, yupela i mas kisim dispela olgeta kain samting. 33 Tasol namba wan samting yupela i mas mekim i olsem. * Yupela i mas larim God i stap king bilong yupela, na kisim stretpela pasin bilong em, na bai em i givim dispela olgeta arapela samting tu long yupela. 34 Olsem na yupela i no ken tingting tumas long tumora. De tumora em i ken tingting long samting bilong em yet. Hevi bilong wanpela de em inap long dispela de tasol.

drink? What are we to wear?" 32 It is the gentiles who set their hearts on all these things. Your heavenly Father knows you need them all. 33 Set your hearts on his kingdom first, and on God's saving justice, and all these other things will be given you as well. 34 So do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own.

Noken skelim pasin bilong ol arapela
(Lu 6.37-42; Mk 4.24)

7 1 * · «Yupela i no ken skelim pasin bilong ol arapela, na God bai i mekim wankain pasin long yupela tu. 2 * God bai i skelim pasin bilong yupela long wankain pasin olsem yupela i save mekim long ol arapela man. Na skel

Do not judge
(Lk 6:37-42; Mk 4:24)

7 1 · «Do not judge, and you will not be judged; 2 because the judgements you give are the judgements you will get, and the standard you use will be the standard used for you. 3 Why do you observe the splinter in your

7.1-5 «With regard to the practice of fraternal charity in words, we ought, in the first place, and above all, to abstain from all detraction. As they who always speak well of others are loved by all, so he who detracts his neighbour is hateful to all to God and to men. Thus, dearly beloved brethren, if you wish to be loved by God and by men, endeavour always to speak well of all» (SAINT ALPHONSUS).

yupela i save givim long ol arapela man, long dispela skel tasol God bai i bekim long yupela. 3 Bilong wanem yu lukim liklik hap pipia i stap long ai bilong brata bilong yu, tasol yu no tingim bikpela plang i stap long ai bilong yu yet? 4 · Sapos plang i stap long ai bilong yu yet, orait olsem wanem na yu inap tokim brata bilong yu, "Brata, mi laik kamautim pipia i stap long ai bilong yu?". 5 Yu man bilong giaman! Pastaim yu mas kamautim bikpela plang i stap long ai bilong yu yet, na bihain bai yu inap lukluk gut na kamautim liklik hap pipia i stap long ai bilong brata bilong yu.

brother's eye and never notice the great log in your own? 4 · And how dare you say to your brother, "Let me take that splinter out of your eye", when, look, there is a great log in your own? 5 Hypocrite! Take the log out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye.

Noken bagarapim ol samting i holi

6 * «Yupela i no ken kisim samting ol i makim bilong God, na givim long ol dok. Na yupela i no ken tromoi ol gutpela gutpela bis bilong yupela i go long ol pik. Nogut ol i krungutim tasol long lek bilong ol, na ol i tanim na kaikaim yupela.

Do not profane sacred things

6 «Do not give dogs what is holy; and do not throw your pearls in front of pigs, or they may trample them and then turn on you and tear you to pieces.

Prea i save karim kaikai
(Lu 11.9-13)

7 · «Yupela i mas prea na askim long God, na em bai i givim long yupela. Yupela i mas wok long painim samting, na bai yupela i lukim. Yupela i mas paitim dua, na God bai i opim long yupela. 8 Olgeta man i askim long God, ol i save kisim ol samting. Man i wok long painim

Effective prayer
(Lk 11:9-13)

7 · «Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. 8 Everyone who asks receives; everyone who searches finds; everyone who knocks will have the door opened. 9 Is there anyone among you who would hand his son a

7.4 «Turn your attention upon yourself and beware of judging the deeds of other men, for in judging others a man labors vainly, often makes mistakes, and easily sins» (THOMAS A KEMPIS, *Imitation of Christ*, 1,14).
7.7-11 Prayer conditions and effects: Our prayer must be confident, suitable, ordered, devout and humble. «It must be noted that prayer brings about three good effects. First, prayer is an efficacious and useful remedy against evils. (...) In the second place, prayer is efficacious and useful to obtain all that one desires» (SAINT THOMAS AQUINAS, *Explanation on the Lord's prayer*).

samting, em i save lukim. Na man i paitim dua, God bai i opim dua long em. 9 Sapos pikinini bilong wanpela bilong yupela em i askim papa long givim bret long em, ating papa bai i givim wanpela ston long em, a? Nogat. 10 Na sapos pikinini i askim papa long givim pis long em, ating papa bai i givim em wanpela snek nogut, a? Em tu nogat. 11 Yupela papa i save mekim planti pasin nogut, tasol yupela i save tumas long givim ol gutpela samting long ol pikinini bilong yupela. Olsem na yupela i ken save tru, Papa bilong yupela i stap long heven em bai i amamas long givim ol gutpela samting long ol man i askim long em.

Namba wan na bikpela lo
(Lu 6.31)

12 * · «Olgeta pasin yupela i laik bai ol arapela manmeri i mas mekim long yupela, ol dispela pasin tasol yupela i mas mekim long ol. Dispela em i as tok bilong lo, na em i as bilong tok bilong ol profet.

Tupela rot
(Lu 13.24)

13 * «Yupela i mas i go insait long liklik dua, bikos rot i go long ples bilong lus em i bikpela na op tumas, na planti manmeri i save bihainim dispela rot. 14 * Tasol dua i go long ples bilong kisim laip, em i liklik tru, na rot i go long dispela ples em i hat tru long bihainim, na wanpela wanpela manmeri tasol i save lukim na bihainim dispela rot.

stone when he asked for bread? 10 Or would hand him a snake when he asked for a fish? 11 If you, then, evil as you are, know how to give your children what is good, how much more will your Father in heaven give good things to those who ask him!

The golden rule
(Lk 6:31)

12 · «So always treat others as you would like them to treat you; that is the Law and the Prophets.

The two ways
(Lk 13:24)

13 «Enter by the narrow gate, since the road that leads to destruction is wide and spacious, and many take it; 14 but it is a narrow gate and a hard road that leads to life, and only a few find it.

7.12 This is the golden rule of Our Lord: we are to treat others, as we would like others to treat us. So, our charity must be shown to them in our words, thoughts and deeds.

Ol giaman profet
(Lu 6.43-44)

15 «Yupela lukaut long ol giaman profet. Ol i save pasim skin bilong sipsip, tasol ol i olsem ol weldok nogut. 16 Yupela lukim pasin bilong ol na bai yupela i save, ol i giaman profet, o nogat. Olsem wanem? Ol man i ken kisim pikinini bilong diwai wain long rop i gat nil, o ol man i laik kisim pikinini bilong diwai fik, ating ol i save go long gras nogut i gat mosong, a? Nogat tru. 17 Olsem tasol olgeta gutpela diwai i save karim gutpela kaikai. Na diwai nogut i save karim kaikai nogut. 18 Gutpela diwai em i no inap karim kaikai nogut. Na diwai nogut em i no inap karim gutpela kaikai. 19 Olgeta diwai i no save karim gutpela kaikai, em ol i save katim na tromoi i go long paia. 20 · Olsem na yupela i mas lukim pasin bilong ol yet na bai yupela i save long ol giaman profet.

False prophets
(Lk 6:43-44)

15 «Beware of false prophets who come to you disguised as sheep but underneath are ravenous wolves. 16 You will be able to tell them by their fruits. Can people pick grapes from thorns, or figs from thistles? 17 In the same way, a sound tree produces good fruit but a rotten tree bad fruit. 18 A sound tree cannot bear bad fruit, nor a rotten tree bear good fruit. 19 Any tree that does not produce good fruit is cut down and thrown on the fire. 20 · I repeat, you will be able to tell them by their fruits.

Trupela disaipel
(Lu 6.46; 13.26-27)

21 «Yupela i no ken ting, olgeta manmeri i save kolim mi, "Bikpela, Bikpela", ol bai i go insait long kingdom bilong heven. Nogat. Man i bihainim laik bilong Papa bilong mi i stap long heven, em tasol bai i go insait long kingdom. 22 Long de bilong bikpela kot bilong God, planti manmeri bai i tokim mi olsem, "Bikpela, Bikpela, mipela i bin mekim wok profet long nem bilong yu. Long nem bilong yu mipela i bin rausim ol spir-

The true disciple
(Lk 6:46; 13:26-27)

21 «It is not anyone who says to me, "Lord, Lord", who will enter the kingdom of Heaven, but the person who does the will of my Father in heaven. 22 When the day comes many will say to me, "Lord, Lord, did we not prophesy in your name, drive out demons in your name, work many miracles in your name?". 23 Then I shall tell them to their faces: "I have never known you; away from me, all evil doers!".

7.20 In other words, Jesus is saying this: those who are good, will do good deeds. And those who are evil, will do evil deeds. Then, if a person performs good deeds, it means that is a good person. And if a person performs evil deeds, it means in as a consequence that is an evil person.

it nogut. Long nem bilong yu mipela i bin wokim planti mirakel". 23 Na long dispela taim mi bai tokaut long ol olsem, "Mi no save liklik long yupela. Yupela ol man bilong mekim pasin nogut, yupela klia long mi".

24 «Orait man i harim dispela tok bilong mi na i bihainim, em i olsem wanpela man i gat gutpela tingting, na em i wokim haus bilong en antap long ples ston. 25 Na ren i kam daun, na tait bilong wara i kamap, na win i kirap strong, na ol dispela samting i sakim dispela haus. Tasol em i no pundaun, long wanem, simen bilong dispela haus em i pas strong tru long bikpela bikpela ston insait long graun. 26 Tasol man i harim dispela tok bilong mi na i no bihainim, em i olsem wanpela longlong man i sanapim haus bilong en antap long wesan tasol. 27 Na ren i kam daun, na tait bilong wara i kamap, na win i kirap strong. Na ol dispela samting i sakim dispela haus, na em i pundaun. Yes, em i pundaun nogut tru».

Ol lain manmeri i kirap nogut
(Mc 1.22; Lu 4.32)

28 Jisas i autim pinis ol dispela tok, orait ol bikpela lain manmeri ol i kirap nogut tru long skul bilong en. 29 Long wanem, em i no skulim ol olsem ol saveman bilong lo i save mekim. Nogat. * Em i skulim ol olsem man i gat namba.

24 «Therefore, everyone who listens to these words of mine and acts on them will be like a sensible man who built his house on rock. 25 Rain came down, floods rose, gales blew and hurled themselves against that house, and it did not fall: it was founded on rock. 26 But everyone who listens to these words of mine and does not act on them will be like a stupid man who built his house on sand. 27 Rain came down, floods rose, gales blew and struck that house, and it fell; and what a fall it had!'

The amazement of the crowd
(Mk 1:22; Lk 4:32)

28 Jesus had now finished what he wanted to say, and his teaching made a deep impression on the people 29 because he taught them with authority, unlike their own scribes».

OL I WOK YET LONG TELIMAUTIM KINGDOM BILONG HEVEN

THE KINGDOM OF HEAVEN IS PROCLAIMED

Jisas i mekim orait wanpela man i gat sik lepra

(Mk 1.40-45; Lu 5.12-16)

8 1 Jisas i lusim maunten na i go
daun, na planti manmeri moa i
bihainim em i go. 2 Na wanpela man i gat
sik lepra i kam long Jisas na i brukim skru
na i tok, «Bikpela, sapos yu laik, yu inap
long mekim mi i kamap klin». 3 Na Jisas
i putim han long dispela man na i tok,
«Mi laik. Yu kamap klin». Orait wantu sik
lepra bilong en i pinis, na dispela man i
kamap klin. 4 Na Jisas i tokim em olsem,
«Lukaut gut. Yu no ken tokim wanpela
man long dispela samting i bin kamap
long yu. Nogat. Yu go soim skin bilong
yu long pris, na mekim ofa olsem bipo
Moses i bin tok. Na bai ol man i ken save,
sik bilong yu i pinis».

Cure of a man with skin-disease

(Mk 1:40-45; Lk 5:12-16)

8 1 After he had come down from
the mountain large crowds fol-
lowed him. 2 Suddenly a man with a vir-
ulent skin-disease came up and bowed
low in front of him, saying, «Lord, if
you are willing, you can cleanse me». 3
Jesus stretched out his hand and
touched him saying, «I am willing. Be
cleansed». And his skin-disease was
cleansed at once. 4 Then Jesus said to
him, «Mind you tell no one, but go and
show yourself to the priest and make
the offering prescribed by Moses, as evi-
dence to them».

Jisas i mekim orait wokboi bilong kepten bilong ami

(Lu 7.1-10; Jo 4.46-53)

5 Jisas i go insait long taun Kaperneam,
na wanpela kepten bilong 100 soldia
bilong ol Rom em i kam na askim Jisas
olsem, 6 «Bikpela, wokboi bilong mi em i
sik na i slip i stap long haus. Bun bilong en
i dai olgeta, na em i gat bikpela pen moa».
7 Orait Jisas i tokim em, «Bai mi go mekim
em i kamap orait». 8 Tasol kepten i bekim
tok bilong em olsem, «Bikpela, mi no gut-
pela man inap long yu kam insait long
haus bilong mi. Yu tok tasol, na wokboi
bilong mi bai i orait gen. 9 Mi tok olsem,

Cure of the centurion's servant

(Lk 7:1-10; Jn 4:46-53)

5 When he went into Capernaum a
centurion came up and pleaded with
him. 6 «Sir», he said, «my servant is lying
at home paralysed and in great pain». 7
Jesus said to him, «I will come myself
and cure him». 8 The centurion replied,
«Sir, I am not worthy to have you under
my roof; just give the word and my ser-
vant will be cured. 9 For I am under
authority myself and have soldiers
under me; and I say to one man, "Go",
and he goes; to another, "Come here",

long wanem, mi tu mi stap aninit long ol man i gat namba bilong bosim mi. Na mi yet mi gat ol soldia i stap aninit long mi. Na sapos mi tokim wanpela, "Yu go", orait em i save go. Na sapos mi tokim narapela, "Yu kam", orait em i save kam. Na taim mi tokim wokboi bilong mi, "Yu mekim dispela wok", orait em i save mekim». 10 Jisas i harim dispela tok na em i kirap nogut. Na em i tokim ol man i bihainim em olsem, «Mi tok tru long yupela, mi no bin lukim wanpela man namel long ol lain Israel i gat kain bilip olsem bilong dispela man.

11 «Na mi tokim yupela, planti manmeri bai i lusim ol kantri i stap long hap sankamap na hap san i go daun, na ol bai i kam sindaun long kaikai wantaim Abraham na Aisak na Jekop insait long kingdom bilong heven. 12 Tasol ol manmeri pastaim God i bin makim bilong i stap long kingdom bilong en, God bai i rausim ol i go long ples tudak. Na long dispela hap ol bai i krai nogut na skrapim tit bilong ol». 13 * Na Jisas i tokim dispela kepten olsem, «Yu go nau. Na ol samting i ken kamap long yu olsem yu bilip pinis». Na long dispela taim stret, wokboi bilong kepten i kamap orait gen.

Jisas i mekim orait mama bilong meri bilong Pita
(Mk 1.29-31; Lu 4.38-39)

14 Orait Jisas i go insait long haus bilong Pita, na em i lukim mama bilong meri bilong Pita i slip i stap long bet, long wanem, em i gat sik na skin bilong en i hat. 15 Na Jisas i holim han bilong en, na sik i lusim em. Na em i kirap na i redim kaikai bilong Jisas.

and he comes; to my servant, "Do this", and he does it». 10 When Jesus heard this he was astonished and said to those following him, «In truth I tell you, in no one in Israel have I found faith as great as this.

11 «And I tell you that many will come from east and west and sit down with Abraham and Isaac and Jacob at the feast in the kingdom of Heaven; 12 but the children of the kingdom will be thrown out into the darkness outside, where there will be weeping and grinding of teeth». 13 And to the centurion Jesus said, «Go back, then; let this be done for you, as your faith demands». And the servant was cured at that moment.

Cure of Peter's mother-in-law
(Mk 1:29-31; Lk 4:38-39)

14 And going into Peter's house Jesus found Peter's mother-in-law in bed and feverish. 15 He touched her hand and the fever left her, and she got up and began to serve him.

Jisas i mekim orait planti manmeri
(Mk 1.32-34; Lu 4.40-41)

16 Long apinun ol i bringim planti manmeri i gat spirit nogut i stap long ol, na ol i kam long Jisas. Na em i tok na ol spirit nogut i lusim ol dispela manmeri. Na em i mekim orait olgeta sikman. 17 Na long dispela pasin em inapim wanpela tok God i bin mekim long maus bilong profet Aisaia:

Em yet i kisim ol kain kain sik bilong yumi na rausim i go pinis.

Jisas i tok long pasin bilong bihainim em
(Lu 9.57-60)

18 Taim Jisas i lukim ol bikpela lain manmeri i sanap raunim em i stap, em i tokim ol disaipel bilong em long i go long hapsait bilong raunwara. 19 Na wanpela saveman bilong lo i kam na i tokim Jisas olsem, «Tisa, olgeta ples yu go long en, bai mi bihainim yu i go wantaim». 20 Na Jisas i tokim em olsem, «Ol weldok i gat hul long graun, na ol pisin i gat haus bilong ol. Tasol Pikinini Bilong Man em i no gat ples bilong slip».
21 Na narapela man, em wanpela bilong ol disaipel, em i tokim Jisas olsem, «Bikpela, larim mi i go planim papa bilong mi pastaim». 22 * Tasol Jisas i tokim em, «Yu kam bihainim mi, na larim ol man i dai pinis, i ken planim ol lain bilong ol yet».

Jisas i tok, na bikpela win i dai
(Mk 4.35-41; Lu 8.22-25)

23 Orait Jisas i kalap long bot, na ol disaipel bilong en i bihainim em. 24 Ol i go

A number of cures
(Mk 1:32-34; Lk 4:40-41)

16 That evening they brought him many who were possessed by devils. He drove out the spirits with a command and cured all who were sick. 17 This was to fulfil what was spoken by the prophet Isaiah:

He himself bore our sicknesses away and carried our diseases.

Unconditional commitment
(Lk 9:57-60)

18 When Jesus saw the crowd all about him he gave orders to leave for the other side. 19 One of the scribes then came up and said to him, «Master, I will follow you wherever you go». 20 Jesus said, «Foxes have holes and the birds of the air have nests, but the Son of man has nowhere to lay his head».

21 Another man, one of the disciples, said to him, «Lord, let me go and bury my father first». 22 But Jesus said, «Follow me, and leave the dead to bury their dead».

The calming of the storm
(Mk 4:35-41; Lk 8:22-25)

23 Then he got into the boat followed by his disciples. 24 Suddenly a storm

namel long raunwara na bikpela win tru i kirap na si i laik karamapim bot. Tasol Jisas i slip i stap. 25 Na ol i go kirapim em, na i tok, «Bikpela, helpim mipela. Yumi laik lus nau». 26 Na em i tokim ol olsem, «Bilip bilong yupela em i liklik tru. Watpo yupela i pret?». * Na em i kirap na i krosim win wantaim si. Na win i dai, na wara i no mekim nais liklik. 27 Na ol i tingting planti, na ol i tok, «Dispela em i wanem kain man, na win wantaim wara i harim tok bilong em?».

broke over the lake, so violent that the boat was being swamped by the waves. But he was asleep. 25 So they went to him and woke him saying, «Save us, Lord, we are lost!». 26 And he said to them, «Why are you so frightened, you who have so little faith?». And then he stood up and rebuked the winds and the sea; and there was a great calm. 27 They were astounded and said, «Whatever kind of man is this, that even the winds and the sea obey him?».

Jisas i rausim ol spirit nogut i stap long tupela man
(Mk 5.1-20; Lu 8.26-39)

28 Jisas i go kamap long hapsait bilong raunwara Galili, long graun bilong ol Gadara. Na tupela man i gat spirit nogut, tupela i kam bungim em. Tupela i stap nabaut long ples matmat na i kam. Tupela i wel nogut tru, olsem na ol manmeri i no inap wokabaut long dispela rot. 29 Orait tupela i singaut strong olsem, «Yu Pikinini Bilong God, yu laik mekim wanem long mipela? Taim i no yet, na yu kam hia bilong mekim nogut long mipela, a?». 30 Wanpela bikpela lain pik i stap longwe liklik na i kaikai i stap. 31 Na ol spirit nogut i singaut strong long Jisas olsem, «Sapos yu rausim mipela, yu mas larim mipela i go insait long ol dispela lain pik». 32 Na Jisas i tokim ol olsem, «Yupela go». Orait ol spirit nogut i lusim dispela tupela man, na ol i go insait long ol pik. Na dispela olgeta lain pik i ran strong tru na ol i pundaun long raunwara, na ol i dai. 33 Ol wasman bilong pik i lukim na ol i ranawe. Ol i go kamap long taun na tokim ol manmeri long ol samting i bin kamap. Na ol i stori long samt-

The demoniacs of Gadara
(Mk 5:1-20; Lk 8:26-39)

28 When he reached the territory of the Gadarenes on the other side, two demoniacs came towards him out of the tombs – they were so dangerously violent that nobody could use that path. 29 Suddenly they shouted, «What do you want with us, Son of God? Have you come here to torture us before the time?». 30 Now some distance away there was a large herd of pigs feeding, 31 and the devils pleaded with Jesus, «If you drive us out, send us into the herd of pigs». 32 And he said to them, «Go then», and they came out and made for the pigs; and at that the whole herd charged down the cliff into the lake and perished in the water. 33 The herdsmen ran off and made for the city, where they told the whole story, including what had happened to the demoniacs. 34 Suddenly the whole city set out to meet Jesus; and as soon as they saw him they implored him to leave their neighbourhood.

ing i kamap long tupela man i gat spirit nogut. 34 Orait na olgeta manmeri bilong dispela taun i kam long Jisas. Na taim ol i lukim em, ol i tok strong long em i mas lusim graun bilong ol na i go long narapela hap.

Jisas i mekim orait wanpela man i gat han na lek nogut
(Mk 2.1-12; Lu 5.17-26)

9 1 Orait Jisas i kalap long wanpela bot, na i go bek long hapsait bilong raunwara, na i kamap long ples bilong em stret. 2 * · Na ol i karim wanpela sikman i kam long em, bun bilong en i dai olgeta, na em i slip i stap long bet. Na Jisas i lukim olsem ol i bilip tru, na em i tokim dispela sikman olsem, * «Pikinini, bel bilong yu i ken i stap isi. Mi lusim pinis ol sin bilong yu». 3 Sampela saveman bilong lo ol i harim dispela tok bilong Jisas, na ol i toktok namel long ol yet olsem, «Dispela man em i kisim ples bilong God». 4 Jisas i save pinis long tingting bilong ol, na em i tok, «Bilong wanem yupela i gat dispela tingting nogut long bel bilong yupela? 5 Wanem tok em i isi long mi mekim? Em i isi long mi tok, "Mi lusim ol sin bilong yu", o em i isi long mi tok, "Yu kirap na wokabaut"? 6 · Tasol mi laik bai yupela i save olsem,

Cure of paralytic
(Mk 2:1-2; Lk 5:17-26)

9 1 He got back in the boat, crossed the water and came to his home town. 2 · And suddenly some people brought him a paralytic stretched out on a bed. Seeing their faith, Jesus said to the paralytic, «Take comfort, my child, your sins are forgiven». 3 And now some scribes said to themselves, «This man is being blasphemous». 4 Knowing what was in their minds Jesus said, «Why do you have such wicked thoughts in your hearts? 5 Now, which of these is easier: to say, "Your sins are forgiven", or to say, "Get up and walk"? 6 · But to prove to you that the Son of man has authority on earth to forgive sins, -then he said to the paralytic- get up, pick up your bed and go off home». 7 And the man got up and went home. 8 A feeling of awe came over the crowd when they saw

9.2-8 Jesus shows us that we may have two different kinds of sickness: one in the soul, which is the sin; and the other one in the body, which is what we call «sickness». And he shows us that the sickness of the soul is worse and more important than the sickness of the body, and that is the reason why in the first moment he cured the soul, and in a second place he cured the body. We have to do the same: we must pay attention first and foremost to our soul, and to the body in second place.
9.6 Our Lord has power to forgive sins, because he is true God. And he gave this power to his apostles, and from the apostles it comes all the way down also to the catholic priests. So, catholic priests have power to forgive sins, and they do that in the sacrament of confession. When they say «I absolve you from your sins», we must believe that Jesus himself is forgiving our sins through his priests.

Pikinini Bilong Man em i gat strong long dispela graun, na em inap long lusim ol sin». Jisas i tok pinis, na em i lukluk i go long dispela man, bun bilong en i dai olgeta, na i tokim em olsem, «Yu kirap na kisim bet bilong yu, na yu go long haus bilong yu». 7 Na dispela man i kirap, na i go long haus bilong en. 8 Ol manmeri i lukim dispela na ol i pret. Na ol i litimapim nem bilong God, long wanem, em i bin givim dispela kain namba na strong long ol man.

this, and they praised God for having given such authority to human beings.

Jisas i singautim Matyu
(Mk 2.13-14; Lu 5.27-38)

9 · Jisas i wokabaut i go, na em i lukim wanpela man, nem bilong en Matyu, i sindaun i stap long haus takis. Na Jisas i tokim em olsem, «Yu kam bihainim mi». Na Matyu i kirap i go bihainim Jisas.

The call of Matthew
(Mk 2:13-14; Lk 5:27-28)

9 · As Jesus was walking on from there he saw a man named Matthew sitting at the tax office, and he said to him, «Follow me». And he got up and followed him.

Jisas i kaikai wantaim ol sin manmeri
(Mk 2.15-17; Lu 5.29-32)

10 Na Jisas i sindaun kaikai long haus, na planti man bilong kisim takis na planti man bilong mekim sin ol i kam. Ol i sindaun kaikai wantaim Jisas na ol disaipel bilong em. 11 Ol Farisi i lukim dispela, na ol i askim ol disaipel bilong Jisas olsem, «Watpo tisa bilong yupela em i save kaikai wantaim ol man bilong kisim takis na ol man bilong mekim sin?». 12 Jisas i harim dispela tok, na em i tok olsem, «Ol man i no gat sik, ol i no nidim dokta. Nogat. Ol sikman tasol i nidim

Eating with sinners
(Mk 2:15-17; Lk 5:29-32)

10 Now while he was at table in the house it happened that a number of tax collectors and sinners came to sit at the table with Jesus and his disciples. 11 When the Pharisees saw this, they said to his disciples, «Why does your master eat with tax collectors and sinners?». 12 When he heard this he replied, «It is not the healthy who need the doctor, but the sick. 13 · Go and learn the meaning of the words: *Mercy is what pleases me, not sacrifice*. And indeed I came to call not the

9.9 Our Lord calls upon Matthew (the one who wrote this Gospel), and immediately he left everything and followed Jesus. This is an example of generosity for us, and so we must do as saint Matthew did: when Jesus calls, immediately we must follow him.

dokta. 13 · Yupela go kisim save long dispela tok i stap long buk bilong God: *Mi laikim pasin bilong marimari tasol, mi no laikim ol ofa yupela i save mekim.* Mi no kam bilong singautim ol stretpela man. Nogat. Mi kam bilong singautim ol man i save mekim sin».

upright, but sinners».

Jisas i tok long pasin bilong tambu long kaikai
(Mk 2.18-22; Lu 5.33-39)

14 Long dispela taim ol disaipel bilong Jon i kam long Jisas na i askim em olsem, «Olsem wanem na mipela wantaim ol Farisi mipela i save tambu long kaikai, tasol ol disaipel bilong yu ol i no save tambu long kaikai?». 15 * Na Jisas i tokim ol olsem, «Sapos wanpela man i laik marit, ating ol wantok bilong en inap bel hevi long taim em i stap yet wantaim ol? Nogat. Tasol bihain, taim ol i kisim dispela man i go pinis na em i no moa i stap wantaim ol wantok bilong en, orait ol bai i tambu long kaikai. 16 I no gat man i save kisim hap nupela laplap bilong samapim hul long olpela saket. Sapos em i mekim olsem, orait taim ol i wasim saket dispela laplap bilong pasim hul em bai i go liklik na brukim saket gen, na hul bai i kamap bikpela moa. 17 Na i no gat man i save pulimapim nupela wain long olpela skin meme. Sapos ol i mekim olsem, orait skin meme bai i bruk, na wain bai i kapsait i go long graun, na skin meme tu bai i bagarap. Olsem na ol i save pulimapim nupela wain long nupela skin meme, na tupela wantaim i stap gut».

A discussion on fasting
(Mk 2:18-22; Lk 5:33-39)

14 Then John's disciples came to him and said, «Why is it that we and the Pharisees fast, but your disciples do not?». 15 Jesus replied, «Surely the bridegroom's attendants cannot mourn as long as the bridegroom is still with them? But the time will come when the bridegroom is taken away from them, and then they will fast. 16 No one puts a piece of unshrunken cloth onto an old cloak, because the patch pulls away from the cloak and the tear gets worse. 17 Nor do people put new wine into old wineskins; otherwise, the skins burst, the wine runs out, and the skins are lost. No; they put new wine in fresh skins and both are preserved».

9.13 See Os 6:6. Jesus came to call sinners, because he can give his grace to them and make them holy. And he left this grace in the sacraments of the Catholic Church.

Jisas i mekim orait meri i holim klos bilong em, na i kirapim bek pikinini bilong wanpela hetman
(Mk 5.21-43; Lu 8.40-56)

18 Jisas i toktok yet long ol disaipel bilong Jon na wanpela hetman i kam na i brukim skru klostu long lek bilong Jisas na i tok, «Pikinini meri bilong mi nau tasol i dai pinis. Tasol yu kam putim han long em, na bai em i gat laip gen». 19 Na Jisas i kirap na bihainim em i go, na ol disaipel bilong en i go wantaim.

20 * Na wanpela meri i stap, em i save karim blut oltaim na i stap olsem inap long 12-pela yia. Dispela meri i kam klostu long baksait bilong Jisas, na i putim han long arere bilong longpela klos bilong Jisas. 21 Em i bin tokim em yet olsem, «Sapos mi putim han tasol long klos bilong en, bai mi orait gen». 22 Tasol Jisas i tanim na i lukim em, na i tok, * «Pikinini, bel bilong yu i ken i stap isi. Yu bilip long mi, olsem na yu kamap orait gen». Na long dispela taim tasol meri i kamap orait gen.

23 Orait Jisas i go kamap long haus bilong dispela hetman, na em i lukim ol manmeri i krai i stap. Ol man i wok long winim mambu, na ol manmeri i mekim bikpela nois. 24 Na Jisas i tok, «Yupela klia na i go. Liklik meri i no i dai. Nogat. Em i slip tasol». Na ol i lap nogut long em. 25 Tasol ol i rausim ol manmeri i go ausait, na Jisas i go insait na i holim han bilong dispela yangpela meri, na em i kirap. 26 Na tok bilong dispela samting Jisas i mekim i go nabaut long olgeta hap bilong dispela distrik.

Cure of the woman with haemorrhage. The official's daughter raised to life.
(Mk 5:21-43; Lk 8:40-56)

18 While he was speaking to them, suddenly one of the officials came up, who bowed low in front of him and said, «My daughter has just died, but come and lay your hand on her and her life will be saved». 19 Jesus rose and, with his disciples, followed him.

20 Then suddenly from behind him came a woman, who had been suffering from a haemorrhage for twelve years, and she touched the fringe of his cloak, 21 for she was thinking, «If only I can touch his cloak I shall be saved». 22 Jesus turned round and saw her; and he said to her, «Courage, my daughter, your faith has saved you». And from that moment the woman was saved.

23 When Jesus reached the official's house and saw the flute-players, with the crowd making a commotion, he said, 24 «Get out of here; the little girl is not dead; she is asleep». And they ridiculed him. 25 But when the people had been turned out he went inside and took her by the hand; and she stood up. 26 And the news of this spread all round the countryside.

Jisas i mekim orait tupela aipas

27 Jisas i lusim dispela ples na i wokabaut
i go. Na tupela man aipas i bihainim em na
i singaut olsem, «Yu Pikinini Bilong Devit,
yu mas sori long mitupela». 28 Em i go
insait long haus, na dispela tupela aipas i
kam long em. Na Jisas i askim tupela
olsem, «Yutupela i bilip olsem mi inap
mekim dispela samting, o nogat?». Na
tupela i tokim em, «Yes, Bikpela, mipela i
bilip». 29 Orait na em i putim han long ai
bilong tupela na i tok olsem, * «Yutupela i
bilip long mi. Olsem tasol dispela samting
i ken kamap long yutupela». 30 Na ai
bilong tupela i op. Na Jisas i givim strong-
pela tok long tupela olsem, «Yutupela i no
ken tru larim wanpela man i save long dis-
pela samting i bin kamap long yutupela».
31 Tasol tupela i go na tokim ol manmeri
long olgeta hap bilong dispela distrik long
ol gutpela wok Jisas i save mekim.

Cure of two blind men

27 As Jesus went on his way two blind
men followed him shouting, «Take pity
on us, son of David». 28 And when
Jesus reached the house the blind men
came up to him and he said to them,
«Do you believe I can do this?». They
said, «Lord, we do». 29 Then he touched
their eyes saying, «According to your
faith, let it be done to you». 30 And their
sight returned. Then Jesus sternly
warned them, «Take care that no one
learns about this». 31 But when they had
gone away, they talked about him all
over the countryside.

Jisas i mekim orait wanpela mauspas
(Lu 11.14-15)

32 Taim dispela tupela man i lusim Jisas
na i go, ol manmeri i kisim wanpela man
mauspas i gat spirit nogut i stap long em,
na bringim em i kam long Jisas. 33 Orait
na Jisas i rausim dispela spirit nogut, na
dispela mauspas i toktok. Na ol manmeri
i tingting planti na i tok, «Bipo i no gat
kain samting olsem i kamap long kantri
Israel». 34 Tasol ol Farisi i tok, «Em i save
rausim ol spirit nogut long strong bilong
hetman bilong ol spirit nogut».

Cure of a dumb demoniac
(Lk 11:14-15)

32 They had only just left when sud-
denly a man was brought to him, a
dumb demoniac. 33 And when the devil
was driven out, the dumb man spoke
and the people were amazed and said,
«Nothing like this has ever been seen in
Israel». 34 But the Pharisees said, «It is
through the prince of devils that he
drives out devils».

Ol lain manmeri i pilim nogut

35 Jisas i go raun long olgeta taun na
ples. Em i skulim ol manmeri insait long

The distress of the crowds

35 Jesus made a tour through all the
towns and villages, teaching in their syn-

ol haus lotu bilong ol. Em i autim gutnius bilong kingdom bilong God, na em i mekim orait olgeta kain sik i stap long bodi bilong ol. 36 Em i lukim ol bikpela lain manmeri, na em i sori tru long ol, long wanem, tingting bilong ol i paul nabaut, na ol i stap nogut tru, olsem ol sipsip i no gat wasman. 37 Olsem na em i tokim ol disaipel bilong en olsem, * «Planti kaikai tumas i mau pinis long gaden, tasol i no gat planti wokman i stap bilong kisim. 38 · Olsem na yupela i mas beten long Papa bilong gaden, bai em i salim ol wokman i go bungim kaikai bilong en».

Wok misin bilong 12-pela Aposel
(Mk 3.14-19; Lu 6.13-16; 9.1)

10 1 · Jisas i singautim ol 12-pela disaipel bilong en i kam, na em i givim strong long ol bilong rausim ol spirit nogut i stap long ol manmeri, na bilong mekim orait olgeta kain sik bilong ol manmeri.

2 · Nem bilong ol 12-pela aposel em i olsem. Namba wan em Saimon, em i gat narapela nem Pita, na brata bilong en Andru. Na Jems, pikinini bilong Sebedi, wantaim brata bilong en Jon. 3 Na Filip

agogues, proclaiming the good news of the kingdom and curing all kinds of disease and all kinds of illness.

36 And when he saw the crowds he felt sorry for them because they were harassed and dejected, like sheep without a shepherd. 37 Then he said to his disciples, «The harvest is rich but the labourers are few, 38 · so ask the Lord of the harvest to send out labourers to his harvest».

The mission of the Twelve
(Mk 3:14-19; Lk 6:13-16; 9:1)

10 1 · He summoned his twelve disciples and gave them authority over unclean spirits with power to drive them out and to cure all kinds of disease and all kinds of illness.

2 · These are the names of the twelve apostles: first, Simon who is known as Peter, and his brother Andrew; James the son of Zebedee, and his brother John; 3 Philip and Bartholomew;

9.38 In the phrase «*ask the Lord of the harvest to send out labourers to his harvest*», the Church always saw an obligation to pray for the vocations. The harvest is the world, and the labourers are the priests and religious. So, we must pray God to send holy priests and religious.
10.1 «From the beginning of his public life Jesus chose certain men, twelve in number, to be with him and to participate in his mission. He gives the Twelve a share in his authority and *sent them out to preach the kingdom of God and to heal*. They remain associated for ever with Christ's kingdom, for through them he directs the Church» (*CCC*, 551). «In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them their own position of teaching authority» (*CCC*, 77).
10.2 Saint Peter's name is always mentioned in the first place. And this is not by chance: the Holy Spirit wants to show us that Peter is the most important apostle and the visible head of the Church of Christ. Now, the Pope is his legitimate successor, therefore, if we are under the guidance of the Pope, we can be sure of being within the authentic Church of Jesus. If we are not in communion with the Pope, we are not in the Church of Christ.

na Bartolomyu na Tomas na Matyu, em man bilong kisim takis. Na Jems, em pikinini bilong Alfius, na Tadius 4 na Saimon, em wanpela man bilong lain Selot, na Judas Iskariot, em dispela man bihain em i givim Jisas long han bilong ol man i laik mekim nogut long em. 5 Jisas i salim dispela 12-pela man i go, na em i givim toktok long ol olsem:

«Yupela i no ken i go long ol man bilong ol arapela lain, na yupela i no ken i go insait long taun bilong ol Samaria. Nogat. 6 Yupela i mas i go long ol sipsip bilong lain Israel, ol i lus pinis. 7 Yupela go na autim tok olsem, "Kingdom bilong heven em i kam klostu pinis". 8 Yupela go mekim orait ol sikman, na kirapim ol man i dai pinis, na mekim ol man i gat sik lepra i kamap klin, na rausim ol spirit nogut i stap long ol manmeri. * Samting yupela i bin kisim i no gat pe bilong en, yupela i mas givim long ol manmeri nating. Yupela i no ken kisim pe long en. 9 Yupela i no ken karim gol o mani silva o mani kapa long poket bilong yupela. 10 Taim yupela i wokabaut yupela i no ken karim hanbek. Na yupela i no ken kisim tupela siot na su na stik bilong wokabaut i go wantaim yupela. Nogat. Man i save wok, em ol i mas givim em ol kaikai samting bilong en.

11 Sapos yupela i go insait long wanpela taun o wanpela ples, orait yupela i mas painimaut wanem man bilong dispela ples em i gutpela na stretpela man, na yupela i mas i stap wantaim dispela man inap long taim yupela i lusim dispela ples. 12 Taim yupela i go insait long wanpela haus, orait yupela i mas tok gut long ol manmeri bilong dispela haus. 13 Na sapos ol manmeri bilong dispela haus i amamas long kisim yupela, orait gutpela tok bilong yupela i ken i stap long ol. Tasol sapos ol i

Thomas, and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot and Judas Iscariot, who was also his betrayer. 5 These twelve Jesus sent out, instructing them as follows:

«Do not make your way to gentile territory, and do not enter any Samaritan town; 6 go instead to the lost sheep of the House of Israel. 7 And as you go, proclaim that the kingdom of Heaven is close at hand. 8 Cure the sick, raise the dead, cleanse those suffering from virulent skin-diseases, drive out devils. You received without charge, give without charge. 9 Provide yourselves with no gold or silver, not even with coppers for your purses, 10 with no haversack for the journey or spare tunic or footwear or a staff, for the labourer deserves his keep.

11 «Whatever town or village you go into, seek out someone worthy and stay with him until you leave. 12 As you enter his house, salute it, 13 and if the house deserves it, may your peace come upon it; if it does not, may your peace come back to you. 14 And if anyone does not welcome you or listen to what you have to say, as you walk out of the house or town shake the dust from your feet. 15 In truth I tell you, on the Day of Judgement it will be more bearable for

no amamas long kisim yupela, orait yupela i ken kisim bek gutpela tok bilong yupela. 14 Sapos wanpela man i no laik kisim yupela i go long haus bilong en, na i no laik harim tok bilong yupela, orait taim yupela i lusim dispela haus o dispela taun yupela i mas rausim pipia graun i stap long lek bilong yupela. 15 * Mi tok tru long yupela, long de God i makim bilong kotim ol manmeri, hevi i kamap long ol manmeri bilong dispela taun bai i winim tru hevi i kamap long ol lain bilong taun Sodom na Gomora.

16 * «Harim. Mi salim yupela i go olsem ol sipsip i go namel long ol weldok. Olsem na yupela i mas kamap smat olsem ol snek, na yupela i no ken tingting long mekim wanpela pasin nogut, olsem ol dispela pisin ol i kolim balus.

Ol wokmanmeri bilong God bai karim kain kain hevi
(Mk 13.9-13; Lu 10.3; 21.12-19)

17 Yupela lukaut long ol man. Ol bai i kotim yupela long ol kaunsil bilong ol, na ol bai i wipim yupela insait long ol haus lotu bilong ol. 18 Ol bai i ting long daunim mi, na pulim yupela i go long ol gavman na ol king. Olsem na bai yupela i ken autim gutnius long ol dispela bikman, na long ol arapela haiden tu. 19 Taim ol i bringim yupela i go long kot, yupela i no ken pret long wanem kain tok yupela bai mekim, o long wanem tok tupela bai i bekim long ol. Nogat. Long dispela taim stret God bai i soim yupela long tok yupela i mas autim, 20 bikos i no yupela yet bai i autim tok, tasol Spirit bilong Papa bilong yupela, em bai i autim tok long maus bilong yupela.

Sodom and Gomorrah than for that town.

16 «Look, I am sending you out like sheep among wolves; so be cunning as snakes and yet innocent as doves.

Missionaries will be persecuted
(Mk 13:9-13; Lk 10:3; 21:12-19)

17 «Be prepared for people to hand you over to sanhedrins and scourge you in their synagogues. 18 You will be brought before governors and kings for my sake, as evidence to them and to the gentiles. 19 But when you are handed over, do not worry about how to speak or what to say; what you are to say will be given to you when the time comes, 20 because it is not you who will be speaking; the Spirit of your Father will be speaking in you.

21 * «Man bai i kotim brata bilong en, na
tokim ol long kilim dispela brata i dai. Na
ol papa bai i mekim wankain pasin long ol
pikinini bilong ol. Na ol pikinini bai i
birua long papamama bilong ol na tokim
ol man long kilim ol i dai. 22 Na olgeta
man bai i bel nogut tru long yupela, long
wanem, nem bilong mi em i stap long
yupela. Tasol ol manmeri i stap strong
inap long las de, God bai i kisim bek ol.
23 «Na sapos ol manmeri bilong wan-
pela taun i mekim nogut long yupela,
orait yupela i mas ranawe i go long nara-
pela taun. Mi tok tru long yupela, yupela
bai i no pinisim wok yet long olgeta
taun bilong Israel, na Pikinini Bilong
Man bai i kam.
24 * «Sumatin i no winim tisa bilong
en, na wokboi i no stap antap long bik-
man bilong en. 25 * Sapos sumatin i
kamap wankain olsem tisa bilong en, em
inap. Na sapos wokboi i kamap wankain
olsem bikman bilong en, em tu inap. Ol
i bin givim nem "Belsebul" long papa
bilong haus, olsem na yumi save, ol bai i
givim ol nem i nogut moa yet long ol
lain bilong en.

Pasin bilong tokaut klia
(Lu 12.2-7)

26 «Yupela i no ken pret long ol man
i laik mekim nogut long yupela. Olgeta
samting i karamap i stap bai i kamap
long ples klia. Na olgeta tok hait bai ol
man i save long en. 27 Tok mi mekim
long yupela long tudak, em yupela i mas
autim long san. Na tok yupela i harim
isi tasol long yau, em yupela i mas
sanap antap long haus na autim long ol
manmeri.

21 «Brother will betray brother to
death, and a father his child; children
will come forward against their parents
and have them put to death. 22 You will
be universally hated on account of my
name; but anyone who stands firm to
the end will be saved.

23 «If they persecute you in one town,
take refuge in the next; and if they per-
secute you in that, take refuge in anoth-
er. In truth I tell you, you will not have
gone the round of the towns of Israel
before the Son of man comes.

24 «Disciple is not superior to teacher,
nor slave to master. 25 It is enough for
disciple to grow to be like teacher, and
slave like master. If they have called the
master of the house "Beelzebul", how
much more the members of his house-
hold?

Open and fearless speech
(Lk 12:2-9)

26 «So do not be afraid of them.
Everything now covered up will be
uncovered, and everything now hidden
will be made clear. 27 What I say to you
in the dark, tell in the daylight; what you
hear in whispers, proclaim from the
housetops.

28 * · «Yupela i no ken pret long ol man
i save kilim i dai bodi, tasol ol i no inap
kilim sol bilong yupela. Nogat. Yupela i
mas pret long husat inap bagarapim spir-
it na bodi tu long hel. 29 · Yupela i save,
ol man i save baim tupela liklik pisin long
1 *penny* tasol. Na Papa bilong yupela i save
lukautim gut ol dispela pisin. Sapos em i
no laik, orait i no inap wanpela bilong ol
i pundaun long graun. 30 Na tu, God i
kaunim pinis olgeta gras long het bilong
yupela, na em i save gut tru long yupela.
31 Olsem na yupela i no ken pret. Yupela
i winim planti lain liklik pisin.

28 · «Do not be afraid of those who
kill the body but cannot kill the soul;
fear him rather who can destroy both
body and soul in hell. 29 · Can you not
buy two sparrows for a penny? And yet
not one falls to the ground without your
Father knowing. 30 Why, every hair on
your head has been counted. 31 So there
is no need to be afraid; you are worth
more than many sparrows.

32 «Man i save tokim ol manmeri olsem
em i stap long lain bilong mi, mi tu bai mi
tokim Papa bilong mi long heven olsem
dispela man em i bilong mi. 33 Tasol man
i tokim ol manmeri olsem em i no man
bilong lain bilong mi, mi tu bai mi tokim
Papa bilong mi long heven olsem dispela
man em i no bilong mi.

32 «So if anyone declares himself for
me in the presence of human beings, I
will declare myself for him in the pres-
ence of my Father in heaven. 33 But the
one who disowns me in the presence of
human beings, I will disown in the pres-
ence of my Father in heaven.

Jisas i as bilong pasin birua i kamap
(Lu 12.51-53)

Jesus, the cause of dissension
(Lk 12:51-53)

34 * · «Yupela i no ken ting mi kam
bilong givim gutpela taim long graun: mi
kam long bringim bainat i kam. 35 * Mi
kam bilong mekim pasin birua i kamap.
Man bai i birua long papa bilong en, na
pikinini meri bai i birua long mama bilong
en, na maritmeri bai i birua long mama
bilong man bilong en. 36 Ol famili bilong
man yet bai i kamap birua bilong en.

34 · «Do not suppose that I have come
to bring peace to the earth: it is not
peace I have come to bring, but a sword.
35 For I have come to set son against
father, daughter against mother, daugh-
ter-in-law against mother-in-law; 36 a
person's enemies will be the members of
his own household.

10.28 Jesus says that we do not be afraid of those who can kill our body, but rather of Satan, who can bring down our soul into the hell. We don't have to have fear of men, but of the sin.
10.29 What is a *penny*? It was a coin made out of 10.8 gr of copper. A penny was one of the smallest coins. So, the meaning of these words of Jesus is this one: if God takes care of the sparrows, for sure he will take care of those who work for Him.
10.34-36 Jesus is saying that those who want to serve him, will suffer persecutions even inside their own family, and so many times the father will be against the son, and so forth.

Lusim laip bilong yu yet bilong bihainim Jisas
(Mk 8.34-35; Lu 9.23-24; 14.26-27; 17.33; Jo 12.25)

37 · Man i laikim tumas papa o mama bilong en, na i no laikim mi moa yet, em i no inap i stap pren bilong mi. Na man i laikim tumas pikinini man o pikinini meri bilong en, na em i no laikim mi moa yet, em i no inap i stap pren bilong mi. 38 · Na man i no karim diwai kros bilong en na bihainim mi, em i no inap i stap pren bilong mi. 39 * Man i ting em i mekim laip bilong em yet i kamap gutpela, laip bilong en bai i lus. Tasol man i ting long mi na i lusim laip bilong en, em bai i kisim laip tru.

Renouncing self to follow Jesus
(Mk 8:34-35; Lk 9:23-24; 14:26-27; 17:33; Jn 12.25)

37 · «No one who prefers father or mother to me is worthy of me. No one who prefers son or daughter to me is worthy of me. 38 · Anyone who does not take his cross and follow in my footsteps is not worthy of me. 39 Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

Toktok bilong pinisim skul bilong Jisas
(Mk 9.37; Lu 9.48; 10.16; Jo 12.44-45; 13.20)

40 «Man i kisim yupela na i mekim gut long yupela, em i kisim mi na i mekim gut long mi. Na man i kisim mi, em i kisim God, em i bin salim mi na mi kam.

41 «Sapos wanpela man i i kisim wanpela profet i kam long haus na i lukautim em, orait God bai i givim em wankain pe olsem ol profet i save kisim. Na man i kisim wanpela stretpela man i kam long haus na i lukautim em, dispela man bai i

Conclusion of the instruction
(Mk 9:37; Lk 9:48; 10:16; Jn 12:44-45; 13:20)

40 «Anyone who welcomes you welcomes me; and anyone who welcomes me welcomes the one who sent me.

41 «Anyone who welcomes a prophet because he is a prophet will have a prophet's reward; and anyone who welcomes an upright person because he is upright will have the reward of an upright person.

10.37 «Blessed is he who appreciates what it is to love Jesus and who despises himself for the sake of Jesus. Give up all other love for His, since he wishes to be loved alone above all things. (...) Love Him, then; keep Him as a friend. He will not leave you as others do, or let you suffer lasting death» (THOMAS A KEMPIS, *Imitation of Christ*, 2,7).
10.38 «Take up your cross, therefore, and follow Jesus, and you shall enter eternal life. He Himself opened the way before you in carrying His cross, and upon it he died for you, that you, too, might take up your cross and long to die upon it. If you die with Him, you shall also live with Him, and if you share His suffering, you shall also share His glory» (THOMAS A KEMPIS, *Imitation of Christ*, 2,12).

kisim wankain pe olsem ol stretpela man i save kisim.
42 «Na man i givim kap kol wara tasol long wanpela bilong ol dispela manmeri husat i disaipel bilong mi, orait mi tok tru long yupela, pe bilong dispela man bai i no inap lus».

42 «If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then in truth I tell you, he will most certainly not go without his reward».

OL TOK HAIT BILONG KINGDOM BILONG HEVEN

THE MYSTERY OF THE KINGDOM OF HEAVEN

11 1 Jisas i autim pinis dispela tok em i givim bilong skulim ol 12-pela disaipel bilong en, orait em i lusim dispela ples na i go long ol taun bilong dispela hap na i skulim ol manmeri na i autim tok bilong God long ol.

11 1 When Jesus had finished instructing his twelve disciples he moved on from there to teach and preach in their towns.

Jon Bilong Baptais i salim ol disaipel i go long Jisas

(Lu 7.18-28)

2 Jon i stap long kalabus, na taim em i harim tok long olgeta wok Krais i mekim, em i salim ol disaipel bilong en i go long Jisas. Em i tokim ol disaipel 3 long askim Jisas olsem, «Ating yu dispela man God i bin promis long salim i kam, o mipela i mas wetim narapela?». 4 Orait Jisas i bekim tok bilong ol olsem, «Yupela go tokim Jon long olgeta samting yupela i harim na lukim. 5 Ol aipas ol i lukluk gen, na ol lek nogut ol i wokabaut. Skin bilong ol man i gat sik lepra, em i kamap klin, na ol yaupas i harim toktok. Ol man i dai pinis, ol i kirap gen, na ol rabisman i harim gutnius. 6 Na ol man i lukim mi na bilip bilong ol i no pundaun, ol i ken amamas».
7 Ol disaipel bilong Jon i go pinis, orait

The Baptist's question. Jesus commends him.

(Lk 7:18-28)

2 Now John had heard in prison what Christ was doing and he sent his disciples to ask him, 3 «Are you the one who is to come, or are we to expect someone else?». 4 Jesus answered, «Go back and tell John what you hear and see; 5 the blind see again, and the lame walk, those suffering from virulent skin-diseases are cleansed, and the deaf hear, the dead are raised to life and the good news is proclaimed to the poor; 6 and blessed is anyone who does not find me a cause of falling».

7 As the men were leaving, Jesus began

Jisas i tokim ol manmeri long Jon olsem,
«Taim yupela i bin i go long hap i no gat
man, yupela i go bilong lukim wanem
samting? Ating yupela i go bilong lukim
win i sakim wanpela pitpit? Nogat. 8
Yupela i go bilong lukim wanem samt-
ing? Ating yupela i go bilong lukim wan-
pela man i putim ol gutpela gutpela klos?
Nogat. Ol man i putim ol gutpela gutpela
klos, ol i save stap long haus bilong ol
king. 9 Tasol bilong wanem yupela i go?
Bilong lukim wanpela profet, a? Em
tasol. Na mi tokim yupela, dispela profet
hia em i winim olgeta arapela profet.
10 · Long dispela man tasol buk bilong
God i tok olsem:

Harim. Bai mi salim wanpela man bilong autim tok bilong mi, na em bai i go paslain long yu. Na em bai i redim rot bilong yu.

11 «Mi tok tru long yupela, Jon Bilong
Baptais em i winim olgeta man i bin
kamap long graun. * Tasol man i stap lik-
lik tru long kingdom bilong heven, em i
winim Jon. 12 Stat long taim Jon Bilong
Baptais i autim tok na i kam inap nau, ol
strongpela man bilong pait i bin wok
strong long kisim kingdom bilong heven,
na ol i bin mekim olkain pasin bilong pait
na givim planti hevi long en. 13 Olgeta
profet, na buk bilong lo tu, ol i bin autim
tok bilong God inap long taim Jon i
kamap. 14 Na sapos yupela i laik harim,
orait harim. Buk bilong God i tok olsem
profet Elaija i mas i kam, em i tok long
Jon tasol. 15 Man i gat yau em i mas
harim dispela tok.

to talk to the people about John, «What
did you go out into the desert to see? A
reed swaying in the breeze? No? 8 Then
what did you go out to see? A man
wearing fine clothes? Look, those who
wear fine clothes are to be found in
palaces. 9 Then what did you go out for?
To see a prophet? Yes, I tell you, and
much more than a prophet: 10 · he is the
one of whom scripture says:

Look, I am going to send my messenger in front of you to prepare your way before you.

11 «In truth I tell you, of all the chil-
dren born to women, there has never
been anyone greater than John the
Baptist; yet the least in the kingdom of
Heaven is greater than he. 12 Since John
the Baptist came, up to this present
time, the kingdom of Heaven has been
subjected to violence and the violent are
taking it by storm. 13 Because it was
towards John that all the prophecies of
the prophets and of the Law were lead-
ing; 14 and he, if you will believe me, is
the Elijah who was to return. 15 Anyone
who has ears should listen!

11.10 Ml 3:1

Jisas i tokaut long pasin nogut bilong ol manmeri long taim bilong em
(Lu 10.13-15)

16 «Sapos mi laik tokaut long pasin bilong ol manmeri bilong dispela taim, bai mi mekim wanem kain tok piksa? Ol i olsem ol pikinini i sindaun i stap long ol ples bung na i singaut long ol arapela pikinini olsem:

17 "Mipela i winim mambu bilong yupela i ken singsing, tasol yupela i no laik singsing.
Na mipela i mekim singsing sori, tasol yupela i no laik sori na krai".

18 «Jon i kam, na em i no save kaikai planti na em i no save dring wain, na ol i tok, "Spirit nogut i stap long en". 19 * Na Pikinini Bilong Man i kam, na em i kaikai na i dring, na ol i tok, "Lukim, em i man bilong kaikai planti tumas, na em i man bilong dring planti wain tumas. Em i pren bilong ol man bilong kisim takis na bilong ol man bilong mekim sin". Ol i save tok olsem, tasol ol wok bilong God i soim olsem save bilong en em i samting tru».

Jesus condemns his contemporaries
(Lk 10:13-15)

16 «What comparison can I find for this generation? It is like children shouting to each other as they sit in the market place:

17 "We played the pipes for you,
and you wouldn't dance;

we sang dirges, and you wouldn't be mourners".

18 «For John came, neither eating nor drinking, and they say, "He is possessed". 19 The Son of man came, eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners". Yet wisdom is justified by her deeds».

Sori tumas long ol manmeri i no tanim bel
(Lu 10.13-15)

20 Long sampela taun Jisas i wokim planti mirakel, tasol ol i no tanim bel. Olsem na long dispela taim Jisas i krosim ol manmeri bilong ol dispela taun.
21 Em i tok olsem, * «Sori tumas, yupela ol manmeri bilong taun Korasin. Sori tumas, yupela ol Betsaida. Sapos wanpela man i bin i go long taun Tair na

Lament over the lake-towns
(Lk 10:13-15)

20 Then he began to reproach the towns in which most of his miracles had been worked, because they refused to repent.
21 «Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in

Saidon na wokim ol mirakel olsem mi bin wokim namel long yupela, orait longtaim ol Tair na Saidon ol inap tanim bel na pasim ol klos bilong sori na sindaun long sit bilong paia, bilong soim ol i sori tru long ol sin ol i bin mekim. 22 Olsem na mi tokim yupela, long de God i makim bilong kotim ol manmeri, hevi i kamap long yupela bai i winim tru hevi i kamap long ol Tair na Saidon. 23 Na yupela ol Kaperneam, ating ol bai i litimapim yupela i go antap tru long heven, a? Nogat tru. Yupela bai i go daunbilo tru long ples bilong ol man i dai pinis. Sapos wanpela man i bin i go long taun Sodom na wokim ol mirakel olsem mi bin wokim namel long yupela, orait Sodom bai i stap yet. 24 Olsem na mi tokim yupela, long de God i makim bilong kotim ol manmeri, hevi i kamap long yupela bai i winim tru hevi i kamap long ol Sodom».

sackcloth and ashes. 22 Still, I tell you that it will be more bearable for Tyre and Sidon on Judgement Day than for you. 23 And as for you, Capernaum, did you want to be raised as high as heaven? You shall be flung down to hell. For if the miracles done in you had been done in Sodom, it would have been standing yet. 24 Still, I tell you that it will be more bearable for Sodom on Judgement Day than for you».

God Papa i soim God Pikinini long ol man i gat daun pasim. God Papa na Pikinini bilong em.
(Lu 10.21-22)

The good news revealed to the simple. The Father and the Son.
(Lk 10:21-22)

25 Long dispela taim Jisas i tok olsem, «Papa, yu Bikpela bilong heven na bilong graun, mi tenkyu long yu, long wanem, yu bin haitim ol dispela samting long ol man i gat gutpela tingting na save, na yu bin soim long ol man i stap olsem ol liklik pikinini tasol. 26 Yes, Papa, yu bin bihainim laik bilong yu tasol na mekim olsem». 27 Na Jisas i tok moa olsem, «Papa bilong mi em i putim pinis olgeta samting long han bilong mi. Na i no gat wanpela man i save long Pikinini. Papa wanpela tasol em i save. Na i no gat wanpela man i save long Papa. Pikinini tasol

25 At that time Jesus exclaimed, «I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to little children. 26 Yes, Father, for that is what it pleased you to do. 27 Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

wantaim ol man Pikinini yet i soim Papa long ol, ol tasol i save long Papa.

Krais i save mekim pasin isi na daunim em yet

28 Yupela ol man i save hatwok tru na i karim ol bikpela hevi, yupela olgeta kam long mi na bai mi givim malolo long yupela. 29 * Yupela kisim save long mi na aninit long tok bilong mi, olsem yupela i kisim plang ol i save putim long nek bilong ol bulmakau bilong ol i ken pulim ol samting. Yupela kisim save long mi, long wanem, mi save mekim pasin isi long ol man na mi save daunim mi yet. Na bai ol samting i no ken givim hevi long yupela na bai yupela i kisim malolo. 30 Dispela plang mi putim long nek bilong yupela, em i isi long karim, na samting mi givim yupela bilong karim, em i no hevi».

The gentle mastery of Christ

28 «Come to me, all you who labour and are overburdened, and I will give you rest. 29 Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 Yes, my yoke is easy and my burden light».

Ol disaipel bilong Jisas i kisim kon long de Sabat
(Mk 2.23-28; Lu 6.1-5)

12 1 Bihain, long wanpela de Sabat Jisas i wokabaut namel long ol gaden wit. Na ol disaipel bilong en i hangre, na ol i wok long kisim ol pikinini bilong wit, na ol i kaikai. 2 Ol Farisi i lukim, na ol i tokim Jisas olsem, «Lukim, dispela pasin ol disaipel bilong yu i mekim, em i tambu long mekim long de Sabat». 3 Na Jisas i bekim tok bilong ol olsem, «Ating yupela i no bin ritim dispela stori long samting Devit i bin mekim bipo? Mi tok long dispela taim em wantaim ol lain bilong en ol i stap hangre 4 na Devit i go insait long haus bilong God na kisim dispela bret ol i save putim i stap long pes

Picking corn on the Sabbath
(Mk 2:23-28; Lk 6:1-5)

12 1 At that time Jesus went through the cornfields one Sabbath day. His disciples were hungry and began to pick ears of corn and eat them. 2 The Pharisees noticed it and said to him, «Look, your disciples are doing something that is forbidden on the Sabbath». 3 But he said to them, «Have you not read what David did when he and his followers were hungry, 4 how he went into the house of God and they ate the loaves of the offering although neither he nor his followers were permitted to eat them, but only the priests? 5 Or again, have you not

bilong God, na em wantaim ol lain bilong en i kaikai. Dispela bret em i tambu long ol. Ol pris tasol inap long kaikai. 5 Na ating yupela i no bin ritim tu dispela tok i stap long buk bilong lo, em i tok long ol pris i save mekim wok long tempel ol i mas mekim wok long de Sabat? Ol i save kalapim lo bilong de Sabat, tasol ol i no gat asua. 6 Orait mi tokim yupela, samting i stap hia, em i winim tempel. 7 · Tasol sapos yupela i bin save gut long as bilong dispela tok i stap long buk bilong God: *Mi no laikim ol ofa nating yupela i save mekim. Mi laikim tumas bai yupela i mekim gutpela pasin long ol arapela*, orait bai yupela i no inap putim hevi long ol man i no gat asua. 8 Long wanem, Pikinini Bilong Man em i bosim de Sabat».

Jisas i mekim orait man i gat han nogut
(Mk 3.1-6; Lu 6.6-11)

9 Jisas i lusim dispela hap na em i go kamap long wanpela taun na em i go insait long haus lotu bilong ol. 10 Na wanpela man i stap, wanpela han bilong en i dai pinis. Sampela man i laik kotim Jisas, olsem na ol i askim em, «Ating yumi ken mekim orait ol sikman long de Sabat, o nogat?». 11 Na Jisas i tokim ol olsem, «Sapos wanpela man namel long yupela em i gat wanpela sipsip, na dispela sipsip i pundaun long wanpela hul long de Sabat, orait yupela i save, dispela man bai i holim sipsip na pulim i kam antap. 12 Tasol man em i winim tru sipsip. Olsem na em i orait long yumi mekim gutpela pasin long de Sabat». 13 Na em i tokim

read in the Law that on the Sabbath day the Temple priests break the Sabbath without committing any fault? 6 Now here, I tell you, is something greater than the Temple. 7 · And if you had understood the meaning of the words: *Mercy is what pleases me, not sacrifice*, you would not have condemned the blameless. 8 For the Son of man is master of the Sabbath».

Cure of the man with a withered hand
(Mk 3:1-6; Lk 6:6-11)

9 He moved on from there and went to their synagogue; 10 now a man was there with a withered hand. They asked him, «Is it permitted to cure somebody on the Sabbath day?». hoping for something to charge him with. 11 But he said to them, «If any one of you here had only one sheep and it fell down a hole on the Sabbath day, would he not get hold of it and lift it out? 12 Now a man is far more important than a sheep, so it follows that it is permitted on the Sabbath day to do good». 13 Then he said to the man, «Stretch out your hand». He stretched it out and his hand was restored, as sound as the other one.

12.7 Os 6:6; See also Mt 9:13

dispela man olsem, «Stretim han bilong yu». Na man i stretim han, na han i kamap gutpela gen, olsem arapela han. 14 Tasol ol Farisi i kirap na lusim haus na i go bung na wokim toktok bilong painim rot long kilim Jisas i dai.

14 At this the Pharisees went out and began to plot against him, discussing how to destroy him.

Jisas em i «Wokman tru bilong God»

15 Jisas i save long samting ol Farisi i laik mekim long em, olsem na em i lusim dispela taun na i go. Na planti manmeri i bihainim em, na em i mekim orait olgeta manmeri i gat sik. 16 Na Jisas i tambuim ol long ol i no ken autim tok bilong em long ol arapela manmeri. 17 · Long dispela pasin, Jisas inapim wanpela tok God i bin mekim long maus bilong profet Aisaia. Em i bin tok olsem:

Jesus the «Servant of Yahweh»

15 Jesus knew this and withdrew from the district. Many followed him and he cured them all 16 but warned them not to make him known. 17 · This was to fulfil what was spoken by the prophet Isaiah:

18 * *Dispela em i wokman bilong mi. Mi yet mi bin makim em. Mi laikim em tumas, na bel bilong mi em i amamas moa yet long em. Bai mi putim Spirit bilong mi long em, na em bai i autim tok bilong stretpela pasin long olgeta lain manmeri bilong graun.*
19 *Em bai i no mekim tok kros na singaut bikmaus. Ol manmeri bai i no harim em i toktok long ol rot.*
20 *Pitpit i no gat strong na i laik bruk, em bai i no brukim olgeta. Na em bai i no mekim i dai lam i no lait gut. Em bai i wok i stap, inap em i mekim stretpela pasin i win tru.*
21 * *Na ol manmeri bilong ol arapela lain bai ol i bilip long em na wetim em i helpim ol.*

18 *Look! My servant whom I have chosen,*
my beloved, in whom my soul delights,
I will send my Spirit upon him,
and he will present judgement to the nations;

19 *he will not brawl or cry out,*
his voice is not heard in the streets,

20 *he will not break the crushed reed,*
or snuff the faltering wick,

21 *until he has made judgement victorious; in him the nations will put their hope.*

12.17-21 Is 42:1-4

Jisas na Belsebul
(Mk 3.22-30; Lu 11.14-23)

22 Long dispela taim ol i kisim wanpela man i gat spirit nogut i stap long em na bringim em i kam long Jisas. Dispela man i aipas na mauspas. Na Jisas i mekim em i orait, na dispela mauspas i toktok na i lukluk. 23 Na olgeta manmeri i kirap nogut na i tok, «Ating dispela man em i Pikinini Bilong Devit, a?». 24 Tasol ol Farisi i harim dispela tok, na ol i tok olsem, «Dispela man i save rausim ol spirit nogut long strong bilong Belsebul tasol, em hetman bilong ol spirit nogut».

25 Tasol Jisas i save long tingting bilong ol, na em i tokim ol olsem, «Sapos ol man bilong wanpela kantri i bruk tupela lain na ol i pait, orait dispela kantri bai i bagarap. Na sapos ol man bilong wanpela taun o wanpela haus ol i bruk tupela lain na ol i pait, dispela taun o haus bai i no inap i stap strong. 26 Olsem tasol, sapos Satan i rausim Satan, yumi save lain bilong en i bruk pinis. Olsem wanem bai em i gat strong bilong bosim ol samting? 27 Na sapos em i tru Belsebul i save helpim mi na mi rausim ol spirit nogut, orait husat i save helpim ol lain bilong yupela, na ol i rausim ol spirit nogut? Ol lain bilong yupela yet bai i soim yupela olsem dispela tok bilong yupela em i no stret. 28 Tasol sapos Spirit bilong God i helpim mi na mi rausim ol spirit nogut, orait yupela i ken save, kingdom bilong God i kam pinis long yupela.

29 «Olsem wanem na wanpela man em inap i go insait long haus bilong wanpela strongpela man na kisim ol samting bilong en? Em i mas pasim dispela strongpela man long baklain pastaim. Sapos em i mekim olsem, orait nau bai

Jesus and Beelzebul
(Mk 3:22-30; Lk 11:14-23)

22 Then they brought to him a blind and dumb demoniac; and he cured him, so that the dumb man could speak and see. 23 All the people were astounded and said, «Can this be the son of David?». 24 But when the Pharisees heard this they said, «The man drives out devils only through Beelzebul, the chief of the devils».

25 Knowing what was in their minds he said to them, «Every kingdom divided against itself is heading for ruin; and no town, no household divided against itself can last. 26 Now if Satan drives out Satan, he is divided against himself; so how can his kingdom last? 27 And if it is through Beelzebul that I drive devils out, through whom do your own experts drive them out? They shall be your judges, then. 28 But if it is through the Spirit of God that I drive out devils, then be sure that the kingdom of God has caught you unawares.

29 «Or again, how can anyone make his way into a strong man's house and plunder his property unless he has first tied up the strong man? Only then can he plunder his house.

em inap kisim ol samting i stap long haus bilong dispela man.
30 * Man i no pren bilong mi, em i save birua long mi. Na man i no helpim mi long bungim ol manmeri, em i save ranim ol i go nabaut.
31 «Olsem na mi tokim yupela, God bai i lusim olgeta sin na olgeta tok nogut ol manmeri i mekim. Tasol man i mekim tok nogut long Holi Spirit, God bai i no inap lusim sin bilong dispela man. 32 Man i mekim tok nogut long Pikinini Bilong Man, God bai i lusim dispela sin bilong em. Tasol man i mekim tok nogut long Holi Spirit, God bai i no lusim dispela sin bilong em nau na long taim bihain tu.

Man em i save autim kain tingting i pulap long bel bilong en
(Lu 6.43-45)

33 «Sapos diwai i gutpela, orait kaikai bilong en tu bai i gutpela. Na sapos diwai i nogut, orait kaikai bilong en tu bai i nogut. Ol man i save lukim kaikai pastaim, na ol i save, diwai em i gutpela o em i nogut. 34 Yupela man nogut, yupela i olsem ol snek nogut. Olsem wanem na yupela inap mekim gutpela tok? Man em i save autim kain tingting i pulap long bel bilong en. 35 Gutpela man i gat planti gutpela tingting i stap long bel bilong en. Olsem na em i save mekim gutpela pasin. Man nogut em i gat planti tingting nogut i stap long bel bilong en. Olsem na em i save mekim pasin nogut. 36 * Tasol mi tokim yupela, long de God i makim bilong kotim ol manmeri, em bai i tingting long olgeta toktok nabaut ol manmeri i bin mekim na em bai i skelim ol. 37 Long tok bilong yu yet God bai i kolim

30 «Anyone who is not with me is against me, and anyone who does not gather in with me throws away.

31 «And so I tell you, every human sin and blasphemy will be forgiven, but blasphemy against the Spirit will not be forgiven. 32 And anyone who says a word against the Son of man will be forgiven; but no one who speaks against the Holy Spirit will be forgiven either in this world or in the next.

Words betray the heart
(Lk 6:43-45)

33 «Make a tree sound and its fruit will be sound; make a tree rotten and its fruit will be rotten. For the tree can be told by its fruit. 34 You brood of vipers, how can your speech be good when you are evil? For words flow out of what fills the heart. 35 Good people draw good things from their store of goodness; bad people draw bad things from their store of badness. 36 So I tell you this, that for every unfounded word people utter they will answer on Judgement Day, 37 since it is by your words you will be justified, and by your words condemned».

yu stretpela man. Na long tok bilong yu yet em bai i kolim yu man nogut».

Mak bilong profet Jona
(Mk 8.11-12; Lu 11.29-32)

38 Orait sampela saveman bilong lo na sampela Farisi i tokim Jisas olsem, «Tisa, mipela i laik bai yu wokim wanpela mirakel olsem mak bilong soim mipela olsem yu mekim wok bilong God». 39 Tasol em i bekim tok bilong ol olsem, «Ol manmeri bilong dispela taim ol i lain manmeri nogut na ol i no save bel tru long God. Oltaim ol i save singaut long lukim mak. Tasol ol bai i no inap lukim wanpela mak. Nogat. Wanpela mak tasol bai ol i lukim, em mak bilong profet Jona. 40 * · Jona i bin i stap tripela san na tripela nait insait long bel bilong bikpela pis, na olsem tasol Pikinini Bilong Man bai i stap tripela san na tripela nait insait long graun. 41 Long de God i makim bilong kotim ol manmeri, ol man bilong Ninive bai i sanap long kot na tokaut long pasin nogut bilong ol manmeri bilong dispela taim nau. Long wanem, ol Ninive i bin harim tok Jona i autim, na ol i tanim bel. Tasol i gat wanpela man i stap namel long yupela, em i winim tru Jona. 42 Taim God i kotim ol manmeri, kwin bilong hap bilong saut bai i sanap long kot na tokaut long pasin nogut bilong ol manmeri bilong dispela taim nau. Long wanem, dispela kwin i bin i stap long arere tru bilong graun, tasol em i kam bilong harim Solomon i autim gutpela save bilong em. Tasol i gat wanpela man i stap hia, em i winim tru Solomon.

The sign of Jonah
(Mk 8:11-12; Lk 11:29-32)

38 Then some of the scribes and Pharisees spoke up. «Master», they said, «we should like to see a sign from you». 39 He replied, «It is an evil and unfaithful generation that asks for a sign! The only sign it will be given is the sign of the prophet Jonah. 40 · For as Jonah remained in the belly of the sea-monster for three days and three nights, so will the Son of man be in the heart of the earth for three days and three nights. 41 On Judgement Day the men of Nineveh will appear against this generation and they will be its condemnation, because when Jonah preached they repented; and look, there is something greater than Jonah here. 42 On Judgement Day the Queen of the South will appear against this generation and be its condemnation, because she came from the ends of the earth to hear the wisdom of Solomon; and look, there is something greater than Solomon here.

12.40 See the Book of Jonah chapter 2

Spirit nogut i kam bek gen
(Lu 11.24-26)

43 «Sapos spirit nogut i lusim pinis wanpela man, orait spirit i save go nabaut long ples drai, bilong painim wanpela hap em i ken malolo long en. Tasol em bai i no lukim wanpela gutpela hap, 44 na em bai i tok olsem, "Bai mi go bek long dispela haus bipo mi stap long en". Na em bai i go na lukim dispela haus i stap nating, na ol i brumim na bilasim pinis. 45 Olsem na em bai i go kisim 7-pela arapela spirit ol i winim em long mekim pasin nogut. Na ol bai i go insait na stap long dispela haus. Pastaim dispela man i stap nogut, tasol nau em bai i stap nogut moa yet. Wankain pasin tasol bai i kamap long ol manmeri nogut bilong dispela taim».

The return of the unclean spirit
(Lk 11:24-26)

43 «When an unclean spirit goes out of someone it wanders through waterless country looking for a place to rest, and cannot find one. 44 Then it says, "I will return to the home I came from". But on arrival, finding it unoccupied, swept and tidied, 45 it then goes off and collects seven other spirits more wicked than itself, and they go in and set up house there, and so that person ends up worse off than before. That is what will happen to this wicked generation».

Trupela family bilong Jisas
(Mk 3.31-35; Lu 8.19-21)

46 · Jisas i givim toktok yet long ol manmeri, na mama wantaim ol brata bilong en ol i kam sanap ausait. Ol i laik toktok wantaim em. 47 Na wanpela man i tokim em, «Harim. Mama bilong yu wantaim ol brata bilong yu ol i sanap ausait, na ol i

The true kinsfolk of Jesus
(Mk 3:31-35; Lk 8:19-21)

46 · He was still speaking to the crowds when suddenly his mother and his brothers were standing outside and were anxious to have a word with him. 47 And someone said to him: «Behold, your mother and your brothers are

12.46-50 Sometimes the Gospel mentions brothers and sisters of Jesus, and this is the reason why other denominations say that the Blessed Virgin Mary was not virgin after the birth of Christ, and she had other children. But the Church teaches that we have to understand these passages «as not referring to other children of the Virgin Mary. In fact James and Joseph, *brothers of Jesus*, are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls *the other Mary*. They are close relations of Jesus, according to an Old Testament expression» (*CCC*, 500).
Without any hesitation we must abhor the error of those who say that Christ's Mother, after His Birth, was carnally known by Joseph, and bore other children. «For, in the first place, this is derogatory to Christ's perfection (...). Secondly, this error is an insult to the Holy Spirit, whose *shrine* was the virginal womb (...). Thirdly, this is derogatory to the dignity and holiness of God's Mother: for thus she would seem to be most ungrateful (...). Fourthly, it would be tantamount to an imputation of extreme presumption in Joseph (...). We must therefore simply assert that the Mother of God, as she was a virgin in conceiving Him and a virgin in giving Him birth, did she remain a virgin ever afterwards» (SAINT THOMAS AQUINAS, *S.Th.* III, 28,3).

laik toktok wantaim yu». 48 Tasol Jisas i bekim tok bilong dispela man olsem, «Husat em i mama bilong mi? Na husat em i brata bilong mi?». 49 Ma em i makim ol dispela bilong en long han na i tok, «Lukim mama bilong mi wantaim ol brata bilong mi. 50 Long wanem, man o meri i save bihainim laik bilong Papa bilong mi i stap long heven, em i brata na susa na mama bilong mi».

Tok i go pas
(Mk 4.1-2; Lu 8.4)

13 1 Long dispela de yet Jisas i lusim haus na i go ausait. Na em i sindaun long arere bilong raunwara. 2 Na planti lain manmeri tru i kam long em. Olsem na em i kalap long wanpela bot na i sindaun, na olgeta manmeri i sanap i stap long nambis. 3 Na Jisas i mekim planti tok piksa long ol.

Jisas i tok piksa long man i tromoi pikinini wit long gaden
(Mk 4.3-9; Lu 8.5-8)

Em i tok olsem, «Harim. Wanpela man i go tromoi pikinini wit long gaden. 4 Em i wok long tromoi i go, na sampela pikinini wit i pundaun long rot, na ol pisin i kam kaikai. 5 Na sampela pikinini wit i pundaun long hap graun i gat ston, na i no gat planti graun long en. Graun i no daun tumas, olsem na ol dispela wit i kamap kwik. 6 Tasol taim san i kam antap em i kukim dispela wit. Na wit i no gat rop, olsem na em i drai olgeta, na i dai. 7 Na sampela pikinini wit i pundaun namel long ol rop i gat nil. Na ol rop i gat nil i kamap na i karamapim wit. 8 Tasol sampela pikinini wit i pundaun long gutpela graun, na i karim kaikai.

standing outside, seeking you». 48 But responding to the one speaking to him, he said, «Who is my mother? Who are my brothers?». 49 And stretching out his hand towards his disciples he said, «Here are my mother and my brothers. 50 Anyone who does the will of my Father in heaven is my brother and sister and mother».

Introduction
(Mk 4:1-2; Lk 8:4)

13 1 That same day, Jesus left the house and sat by the lakeside, 2 but such large crowds gathered round him that he got into a boat and sat there. The people all stood on the shore, 3 and he told them many things in parables.

Parable of the sower
(Mk 4:3-9; Lk 8:5-8)

He said, «Listen, a sower went out to sow. 4 As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. 5 Others fell on patches of rock where they found little soil and sprang up at once, because there was no depth of earth; 6 but as soon as the sun came up they were scorched and, not having any roots, they withered away. 7 Others fell among thorns, and the thorns grew up and choked them. 8 Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. 9 Anyone who has ears should listen!».

Sampela i karim 100, na sampela i karim 60, na sampela i karim 30. 9 Man i gat yau em i mas harim dispela tok».

Bilong wanem Jisas i autim tok long tok piksa
(Mk 4.10-12.25; Lu 8.9-10.18)

10 Bihain ol disaipel i kam long Jisas na askim em olsem, «Bilong wanem yu save mekim tok piksa long ol manmeri?». 11 Na Jisas i bekim tok olsem, «God i larim yupela i save pinis long as bilong tok hait bilong kingdom bilong heven. Tasol em i no soim long ol dispela manmeri. 12 Sapos wanpela man i gat sampela samting pinis, orait God bai i givim sampela moa long em, na bai em i gat planti. Tasol sapos man i no gat ol samting, orait God bai i tekewe ol liklik samting em i holim pinis. 13 Long dispela as tasol mi save mekim tok piksa long ol. Ai bilong ol i lukluk, tasol ol i no lukim wanpela samting. Ol i putim yau, tasol ol i no harim tok na kisim save. 14 Long dispela ol manmeri, wanpela tok bilong profet Aisaia em i kamap tru. Em i bin tok olsem:

Bai yupela i harim tok planti taim, tasol bai yupela i no save long as bilong en. Bai yupela i lukluk planti taim, tasol bai yupela i no luksave long wanpela samting.
15 *Bel bilong dispela lain manmeri i pas pinis, na yau bilong ol i les long harim toktok, na ol i pasim pinis ai bilong ol, nogut ai bilong ol i lukim wanpela samting, na yau bilong ol i harim tok, na bel bilong ol i save long as bilong tok, na ol i tanim bel na kam bek long mi na mi mekim ol i kamap orait gen.*

16 «Tasol yupela i ken amamas. Ai bilong yupela i save lukim ol samting. Na

Why Jesus speaks in parables
(Mk 4:10-12,25; Lk 8:9-10,18)

10 Then the disciples went up to him and asked, «Why do you talk to them in parables?». 11 In answer, he said, «Because to you is granted to understand the mysteries of the kingdom of Heaven, but to them it is not granted. 12 Anyone who has will be given more and will have more than enough; but anyone who has not will be deprived even of what he has. 13 The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. 14 So in their case what was spoken by the prophet Isaiah is being fulfilled:

Listen and listen, but never understand!
Look and look, but never perceive!

15 *This people's heart has grown coarse,*
their ears dulled, they have shut their eyes tight to avoid using their eyes to see,
their ears to hear, their heart to understand,
changing their ways and being healed by me.

16 «But blessed are your eyes because they see, your ears because they hear! 17

yau bilong yupela i save harim tok. 17 Mi tok tru long yupela, bipo planti profet na planti stretpela man ol i gat bikpela laik long lukim ol samting nau yupela i lukim, tasol ol i no bin lukim. Na ol i gat bikpela laik long harim dispela ol tok yupela i save harim, tasol ol i no bin harim.

In truth I tell you, many prophets and upright people longed to see what you see, and never saw it; to hear what you hear, and never heard it.

As bilong tok piksa bilong pikinini wit
(Mk 4.13-20; Lu 8.11-15)

18 «Nau yupela harim as bilong tok piksa bilong man i tromoi pikinini wit long gaden. 19 Ol man i harim gutnius bilong kingdom bilong heven na i no save long as bilong en, ol i olsem dispela pikinini wit i pundaun long rot, na Satan i save kam long ol na kwiktaim em i rausim dispela tok God i bin planim long bel bilong ol. 20 Na ol pikinini wit i pundaun long graun i gat ston, em i olsem man i harim tok na i kisim kwiktaim na i amamas long en. 21 Tasol em i no gat rop bilong en, na em i save stap liklik taim tasol. Taim ol man i laik daunim tok bilong God ol i givim hevi long dispela man na mekim nogut long em, orait bilip bilong en i save bagarap kwiktaim. 22 Na ol pikinini wit i pundaun namel long ol rop i gat nil, em i olsem man i harim tok, tasol em i tingting planti long ol samting bilong graun, na em i wari long bungim planti mani. Ol dispela samting i karamapim tok bilong God, na em i no karim kaikai. 23 Tasol ol dispela pikinini wit i pundaun long gutpela graun, em i olsem man i harim tok na i save gut as bilong en. Em i save karim kaikai, inap 100 o 60 o 30».

The parable of the sower explained
(Mk 4:13-20; Lk 8:11-15)

8 «So pay attention to the parable of the sower. 19 When anyone hears the word of the kingdom without understanding, the Evil One comes and carries off what was sown in his heart: this is the seed sown on the edge of the path. 20 The seed sown on patches of rock is someone who hears the word and welcomes it at once with joy. 21 But such a person has no root deep down and does not last; should some trial come, or some persecution on account of the word, at once he falls away. 22 The seed sown in thorns is someone who hears the word, but the worry of the world and the lure of riches choke the word and so it produces nothing. 23 And the seed sown in rich soil is someone who hears the word and understands it; this is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty».

Tok piksa bilong gras nogut i kamap long gaden

24 Jisas i givim narapela tok piksa long ol olsem, «Kingdom bilong heven em i olsem wanpela man i tromoi ol gutpela pikinini wit long gaden bilong en. 25 Tasol taim ol manmeri i slip, birua bilong dispela man i kam, na em i tromoi ol pikinini bilong gras nogut namel long wit, na em i go. 26 Bihain dispela wit i kamap na i laik karim kaikai, na ol i lukim gras nogut i stap wantaim. 27 Orait na ol wokboi i go long papa bilong gaden na ol i tokim em olsem, "Bikman, mipela i ting yu bin tromoi ol gutpela pikinini wit tasol long gaden bilong yu. Olsem wanem na dispela gras nogut i kamap?". 28 Na em i tokim ol, "Wanpela birua i bin mekim dispela pasin". Na ol wokboi i askim em, "Yu laik bai mipela i go kamautim na bungim dispela gras nogut?". 29 Tasol em i tokim ol olsem, "Nogat. Nogut yupela i wok long kamautim gras nogut na yupela i kamautim wit wantaim. 30 Mobeta yupela i larim tupela i kamap wantaim, inap long taim bilong kisim kaikai. Na long taim bilong kisim kaikai bai mi tokim ol man i mekim dispela wok olsem, 'Yupela bungim gras nogut pastaim, na pasim long mekpas bilong kukim long paia. Tasol yupela bungim wit na putim i stap long haus kaikai bilong mi'"».

Parable of the darnel

24 He put another parable before them, «The kingdom of Heaven may be compared to a man who sowed good seed in his field. 25 While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. 26 When the new wheat sprouted and ripened, then the darnel appeared as well. 27 The owner's labourers went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?". 28 He said to them, "Some enemy has done this". And the labourers said, "Do you want us to go and weed it out?". 29 But he said, "No, because when you weed out the darnel you might pull up the wheat with it. 30 Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn"».

Tok piksa bilong pikinini mastet
(Mk 4.30-32; Lu 13.18-19)

31 Jisas i givim narapela tok piksa long ol olsem, «Kingdom bilong heven em i olsem pikinini bilong dispela kain sayor ol i kolim mastet. Wanpela man i kisim pikinini bilong mastet na i planim long

Parable of the mustard seed
(Mk 4:30-32; Lk 13:18-19)

31 He put another parable before them, «The kingdom of Heaven is like a mustard seed which a man took and sowed in his field. 32 It is the smallest of all the seeds, but when it has grown it is

gaden bilong en. 32 Pikinini bilong mastet em i no olsem ol arapela pikinini kaikai. Nogat. Em i liklik tru. Tasol taim em i kamap bikpela, em i winim olgeta kain sayor long gaden. Em i kamap olsem diwai, na ol pisin i save kam wokim haus bilong ol long ol han bilong en».

the biggest of shrubs and becomes a tree, so that the birds of the air can come and shelter in its branches».

Tok piksa bilong yis
(Lu 13.20-21)

33 Jisas i autim narapela tok piksa long ol olsem, «Kingdom bilong heven em i olsem yis. Wanpela meri i kisim dispela yis na i tanim wantaim bikpela dram plaua. Na bihain dispela plaua olgeta i solap».

Parable of the yeast
(Lk 13:20-21)

33 He told them another parable, «The kingdom of Heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through».

Jisas i autim tok long ol tok piksa tasol
(Mk 4.33-34)

34 Dispela olgeta tok Jisas i mekim long ol manmeri em i mekim long ol tok piksa. Em i no autim klia wanpela tok long ol. Nogat. Em i autim long tok piksa tasol. 35 · Na long dispela pasin em inapim dispela tok wanpela profet i bin autim bipo. Profet i bin tok olsem:

Mi bai mekim ol tok piksa long yupela. Mi bai stori long ol kain kain samting i stap hait long bipo tru, taim graun i kamap i kam inap nau.

The people are taught only in parables
(Mk: 4:33-34)

34 In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. 35 · This was to fulfil what was spoken by the prophet:

I will speak to you in parables,
unfold what has been hidden
since the foundation of the world.

As bilong tok piksa bilong gras nogut

36 Jisas i lusim ol manmeri na i go insait long haus. Na ol disaipel bilong en ol i

The parable of the darnel explained

36 Then, leaving the crowds, he went to the house; and his disciples came to

13.35 Psalm 78:2

kam long em na i tok, «Inap yu tokim mipela long as bilong dispela tok piksa bilong gras nogut i kamap long gaden?». 37 Na Jisas i bekim tok olsem long ol, «Man i tromoi gutpela pikinini wit, em i Pikinini Bilong Man. 38 Na gaden em i dispela graun. Na ol gutpela pikinini wit, em ol manmeri bilong kingdom bilong heven. Na gras nogut, em ol manmeri bilong Satan. 39 Dispela birua i tromoi pikinini bilong gras nogut, em Satan. Taim bilong kisim kaikai, em las de bilong dispela graun. Ol wokman em ol ensel tasol. 40 Ol man i save bungim gras nogut na kukim long paia, olsem tasol bai ol i mekim long las de bilong dispela graun. 41 Pikinini Bilong Man bai i salim ol ensel bilong en, na ol bai i rausim long kingdom bilong heven olgeta samting i save bagarapim bilip bilong man, wantaim olgeta man i save mekim pasin nogut. 42 · Na ol bai i tromoi ol i go long bikpela paia. Long dispela paia ol bai i krai nogut na skrapim tit bilong ol. 43 Long dispela taim ol stretpela manmeri bai i lait olsem san, insait long kingdom bilong Papa bilong ol. Man i gat yau em i mas harim dispela tok.

him and said, «Explain to us the parable about the darnel in the field». 37 He said in reply, «The sower of the good seed is the Son of man. 38 The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the Evil One; 39 the enemy who sowed it, the devil; the harvest is the end of the world; the reapers are the angels. 40 Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. 41 The Son of man will send his angels and they will gather out of his kingdom all causes of falling and all who do evil, 42 · and throw them into the blazing furnace, where there will be weeping and grinding of teeth. 43 Then the upright will shine like the sun in the kingdom of their Father. Anyone who has ears should listen!

Tok piksa bilong bokis mani na bilong naispela bis

44 * · «Kingdom bilong heven em i olsem wanpela bokis mani ol i bin haitim

Parable of the treasure and of the pearl

44 · «The kingdom of Heaven is like treasure hidden in a field which some-

13.42 «Jesus often speaks of *Gehenna* of *the unquenchable fire* reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost» (*CCC*, 1034). «The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, *eternal fire*. The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs» (*CCC*, 1035).
13.44-46 Jesus compares the Kingdom of Heaven to a treasure and to a pearl of great value: in

long wanpela gaden. Wanpela man i lukim, na em i haitim gen. Em i amamas tru, na em i go salim olgeta samting bilong en na i go baim dispela gaden.

45 «Orait narapela tok piksa i olsem. Kingdom bilong heven em i olsem wanpela bisnisman i wok long painim ol naispela naispela bis. 46 Na taim em i lukim wanpela bis i gutpela tru, orait em i go salim olgeta samting bilong en na i go baim dispela gutpela bis.

one has found; he hides it again, goes off in his joy, sells everything he owns and buys the field.

45 «Again, the kingdom of Heaven is like a merchant looking for fine pearls; 46 when he finds one of great value he goes and sells everything he owns and buys it.

Tok piksa bilong umben

47 «Narapela tok piksa i olsem. Kingdom bilong heven em i olsem wanpela umben ol i tromoi i go daun long raunwara, na i kisim ol kain kain pis. 48 Umben i pulap, orait ol i pulim i kam sua. Na ol i sindaun na bungim ol gutpela gutpela pis long sampela dis. Tasol ol pis nogut ol i tromoi. 49 Long las de bilong dispela graun bai i olsem tasol. Ol ensel bai i kam na kisim ol man nogut i stap namel long ol stretpela man. 50 Na ol bai i tromoi ol i go long bikpela paia. Long dispela paia ol bai i krai nogut na skrapim tit bilong ol.

Parable of the dragnet

47 «Again, the kingdom of Heaven is like a dragnet that is cast in the sea and brings in a haul of all kinds of fish. 48 When it is full, the fishermen bring it ashore; then, sitting down, they collect the good ones in baskets and throw away those that are no use. 49 This is how it will be at the end of time: the angels will appear and separate the wicked from the upright, 50 to throw them into the blazing furnace, where there will be weeping and grinding of teeth.

Pinisim tok

51 «Ating yupela i save as bilong dispela olgeta tok?». Na ol i tokim em, «Yes». 52 Orait em i tokim ol olsem, «Olsem na olgeta saveman bilong lo ol i save pinis long as bilong tok bilong kingdom bilong heven, ol i olsem papa bilong wanpela

Conclusion

51 «Have you understood all these?». They said, «Yes». 52 And he said to them, «Well then, every scribe who becomes a disciple of the kingdom of Heaven is like a householder who brings out from his storeroom new

order to get it rightly, we have to do great renounces and sacrifices, and only those who are generous will be able to reach it. «Be watchful and diligent in God's service (...). Strive earnestly for perfection, then, because in a short time you will receive the reward of your labor, and neither fear nor sorrow shall come upon you at the hour of death. Labor a little now, and soon you shall find great rest, in truth, eternal joy; for if you continue faithful and diligent in doing, God will undoubtedly be faithful and generous in rewarding» (THOMAS A KEMPIS, *Imitation of Christ*, 1,25).

bikpela haus. Em i go insait long wanpela rum olkain gutpela samting bilong en i pulap i stap long en, na em i kisim ol nupela samting na ol olpela samting wantaim, na bringim i kam ausait».

things as well as old».

MAMA SIOS NA KINGDOM BILONG HEVEN
THE CHURCH AND THE KINGDOM OF HEAVEN

Jisas i go long Nasaret
(Mk 6.1-6; Lu 4.16-24)

53 Jisas i autim pinis ol dispela tok piksa,
orait em i lusim dispela ples 54 na em i go
long as ples bilong en. Na em i go long
haus lotu bilong ol na i givim tok bilong
God long ol manmeri. Ol i harim tok
bilong en na ol i kirap nogut na i tok,
«Dispela man em i kisim dispela save we?
Na olsem wanem em inap wokim ol
mirakel? 55 Yumi save, dispela man em i
pikinini bilong wanpela kamda, na Maria
em i mama bilong en. Na Jems na Josep na
Saimon na Judas, ol i brata bilong en. 56
Na olgeta susa bilong en, ol i stap wantaim
yumi. Olsem wanem na em inap mekim ol
dispela samting?». 57 Ol i tok olsem na ol
i bel nogut long em. Tasol Jisas i tokim ol
olsem, * «Profet i gat nem long olgeta ples.
Tasol long as ples bilong en na long haus
bilong en stret em i no gat nem». 58 Na em
i no wokim planti mirakel long dispela ples
bikos ol i no bilip long em.

A visit to Nazareth
(Mk 6:1-6; Lk 4:16-24)

53 When Jesus had finished these parables he left the district; 54 and, coming
to his home town, he taught the people
in their synagogue in such a way that
they were astonished and said, «Where
did the man get this wisdom and these
miraculous powers? 55 This is the carpenter's son, surely? Is not his mother
the woman called Mary, and his brothers
James and Joseph and Simon and Jude?
56 His sisters, too, are they not all here
with us? So where did the man get it
all?». 57 And they would not accept him.
But Jesus said to them, «A prophet is
despised only in his own country and in
his own house», 58 and he did not work
many miracles there because of their
lack of faith.

Herot na Jisas
(Mk 6.14-16; Lu 9.7-9)

14 1 Long dispela taim namba
wan gavman Herot i harim
stori bilong ol samting Jisas i mekim, 2 na

Herod and Jesus
(Mk 6:14-16; Lk 9:7-9)

14 1 At that time Herod the
tetrarch heard about the reputation of Jesus 2 and said to his court,

em i tokim ol wokman bilong en olsem, «Dispela man em Jon Bilong Baptais tasol. Em i kirap bek long matmat. Olsem na em i gat strong bilong wokim ol dispela mirakel».

Ol soldia i katim nek bilong Jon bilong Baptais
(Mk 6.17-29)

3 Bipo Herot i bin maritim Herodias, em meri bilong Filip, brata bilong Herot. 4 Na Jon i bin tokim Herot olsem, «Yu kisim dispela meri, em i no stret». Olsem na Herot i bin holimpas Jon na pasim em long sen na putim em long kalabus. 5 Na Herot i laik kilim Jon i dai, tasol em i pret long ol manmeri, long wanem, ol i ting Jon em i profet. 6 Wanpela de sampela man i kam kaikai wantaim Herot, bilong tingim de mama i karim em. Na long dispela taim pikinini meri bilong Herodias i kam danis namel long ol. Na Herot i laikim tumas danis bilong en. 7 Olsem na Herot i mekim promis long em olsem, «Tru antap, wanem samting yu askim long mi, em bai mi givim yu». 8 Orait Herodias, mama bilong dispela meri, em i givim tingting long em, na meri i tokim Herot olsem, «Mi laik bai yu putim het bilong Jon Bilong Baptais long wanpela plet, na karim i kam givim long mi». 9 King i harim dispela tok, na bel bilong en i hevi. Tasol em i ting long strongpela promis em i bin mekim, na em i no laik kisim sem long ai bilong ol man i sindaun kaikai wantaim em. Olsem na em i tokim ol soldia long mekim olsem meri i bin tok. 10 Em i salim wanpela man i go long haus kalabus bilong tokim ol soldia long katim nek bilong Jon. 11 Na ol i bringim het bilong en long wanpela plet, na ol i

«This is John the Baptist himself; he has risen from the dead, and that is why miraculous powers are at work in him».

John the Baptist beheaded
(Mk 6:17-29)

3 Now it was Herod who had arrested John, chained him up and put him in prison because of Herodias, his brother Philip's wife. 4 For John had told him, «It is against the Law for you to have her». 5 He had wanted to kill him but was afraid of the people, who regarded John as a prophet. 6 Then, during the celebrations for Herod's birthday, the daughter of Herodias danced before the company and so delighted Herod 7 that he promised on oath to give her anything she asked. 8 Prompted by her mother she said, «Give me John the Baptist's head, here, on a dish». 9 The king was distressed but, thinking of the oaths he had sworn and of his guests, he ordered it to be given her, 10 and sent and had John beheaded in the prison. 11 The head was brought in on a dish and given to the girl, who took it to her mother. 12 John's disciples came and took the body and buried it; then they went off to tell Jesus.

givim long dispela yangpela meri. Na em i bringim i go long mama bilong en. 12 Na ol disaipel bilong Jon i kam kisim bodi bilong en na karim i go planim. Ol i planim pinis, na ol i go tokim Jisas.

Namba wan mirakel bilong ol bret
(Mk 6.31-44; Lu 9.10-17; Jo 6.1-13)

13 · Jisas i harim tok long ol i bin kilim Jon i dai, na em i lusim dispela ples na i kisim bot i go long wanpela hap i no gat man. Em wantaim ol disaipel tasol i go. Tasol ol planti lain manmeri i harim tok long Jisas i bin i go, na ol i lusim ol taun, na ol i wokabaut i go painim em. 14 Olsem na taim Jisas i go sua em i lukim bikpela lain manmeri i stap. Na em i sori long ol, na i mekim orait ol sikman bilong ol.

15 Long apinun ol disaipel i kam long Jisas na tokim em olsem, «Dispela hap i no gat man, na klostu san i laik i go daun. Mobeta yu salim ol manmeri i go. Ol i ken i go nabaut long ol ples na baim kaikai». 16 Tasol Jisas i tokim ol disaipel olsem, «Bilong wanem ol i mas i go? Yupela yet givim kaikai long ol». 17 Na ol i tokim em, «Mipela i no gat planti kaikai i stap hia. I gat 5-pela bret na tupela pis tasol i stap». 18 Na em i tok, «Kisim dispela bret na pis i kam long mi». 19 Na Jisas i tokim ol manmeri long ol i mas sindaun long gras. Na em i kisim dispela 5-pela bret wantaim tupela pis, na em i lukluk i go long heven, na i givim tenkyu long God. Na em i brukim ol bret na i givim long ol disaipel. Na ol disaipel i givim long ol manmeri, 20 na olgeta i kaikai na ol i pulap. Na olgeta

First miracle of the loaves
(Mk 6:31-44; Lk 9:10-17; Jn 6:1-13)

13 · When Jesus received this news he withdrew by boat to a lonely place where they could be by themselves. But the crowds heard of this and, leaving the towns, went after him on foot. 14 So as he stepped ashore he saw a large crowd; and he took pity on them and healed their sick.

15 When evening came, the disciples went to him and said, «This is a lonely place, and time has slipped by; so send the people away, and they can go to the villages to buy themselves some food». 16 Jesus replied, «There is no need for them to go: give them something to eat yourselves». 17 But they answered, «All we have with us is five loaves and two fish». 18 So he said, «Bring them here to me». 19 He gave orders that the people were to sit down on the grass; then he took the five loaves and the two fish, raised his eyes to heaven and said the blessing. And breaking the loaves he handed them to his disciples, who gave them to the crowds. 20 They all ate as much as they wanted, and they collected the scraps left over, twelve baskets full.

14.13-21 The miracles of the loaves have an Eucharistic connotation: Jesus gives bread to all, but in doing so he is not thinking only in the bread of this ground that gives life to the body, but specially in the Holy Eucharist, the bread from heaven, which gives eternal life.

hap kaikai i stap yet, em ol i bungim na pulapim 12-pela basket. 21 Ol man i kaikai, ol inap olsem 5,000 man. Ol i no kaunim ol meri na pikinini.

Jisas i wokabaut long raunwara, na Pita wantaim em
(Mk 6.45-52; Jo 6.16-21)

22 Orait Jisas i tokim ol disaipel long ol i mas kalap long bot na i go paslain long em long hapsait bilong raunwara. Na em yet i laik i stap na salim ol manmeri i go pastaim. 23 Em i salim ol manmeri i go pinis, orait em wanpela i go antap long maunten, bilong em i ken beten. Na long taim san i go daun, em wanpela tasol i stap long maunten. 24 Bot i go longwe pinis, na win i kam long poret, na si i sakim bot. 25 Na klostu tulait Jisas i wokabaut antap long raunwara na i kamap long ol disaipel. 26 * Ol i lukim em i wokabaut antap long raunwara, na ol i pret moa yet na i guria. Ol i tok, «Em wanpela masalai». Ol i pret na ol i singaut nogut. 27 Tasol kwiktaim Jisas i tokim ol olsem, «Yupela stap strong. Em mi tasol. Yupela i no ken pret». 28 Na Pita i bekim tok bilong em olsem, «Bikpela, sapos em yu tasol, orait yu tokim mi na mi ken wokabaut antap long wara na mi kam long yu». 29 Na Jisas i tok, «Yu kam». Orait na Pita i lusim bot na i wokabaut antap long wara na i go long Jisas. 30 Tasol em i lukim win i strong tumas na em i pret, na em i go daun liklik insait long wara. Olsem na em i singaut olsem, «Bikpela, helpim mi». 31 Kwiktaim Jisas i putim han na i holim Pita. Na Jisas i tokim em olsem, «Yu gat liklik bilip tasol. Bilong wanem yu gat tupela tingting?». 32 Na tupela i kalap long bot, na win i dai. 33 Na ol man i stap

21 Now about five thousand men had eaten, to say nothing of women and children.

Jesus walks on the water, and Peter with him
(Mk 6:45-52; Jn 6:16-21)

22 And at once he made the disciples get into the boat and go on ahead to the other side while he sent the crowds away. 23 After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone, 24 while the boat, by now some furlongs from land, was hard pressed by rough waves, for there was a head-wind. 25 In the fourth watch of the night he came towards them, walking on the sea, 26 and when the disciples saw him walking on the sea they were terrified. «It is a ghost», they said, and cried out in fear. 27 But at once Jesus called out to them, saying, «Courage! It's me! Don't be afraid». 28 It was Peter who answered. «Lord», he said, «if it is you, tell me to come to you across the water». 29 Jesus said, «Come». Then Peter got out of the boat and started walking towards Jesus across the water, 30 but then noticing the wind, he took fright and began to sink. «Lord», he cried, «save me!». 31 Jesus put out his hand at once and held him. «You have so little faith», he said, «why did you doubt?». 32 And as they got into the boat the wind dropped. 33 The men in the boat bowed down before him and said, «Truly, you are the Son of God».

long bot, ol i lotu long Jisas na ol i tok,
«Tru tumas, yu Pikinini Bilong God».

Jisas i mekim orait planti sikman long Genesaret
(Mk 6.53-56)

34 Jisas wantaim ol disaipel i brukim raunwara pinis na ol i go sua long hap bilong Genesaret. 35 Ol man bilong dispela hap ol i lukim Jisas na ol i luksave long em, na ol i salim tok i go long olgeta ples i stap klostu, na ol i bringim olgeta sikman i kam long em. 36 Na ol i askim Jisas strong long larim ol sikman i putim han long arere bilong klos bilong em. Na olgeta manmeri i mekim olsem, ol i kamap orait gen.

Cures at Gennesaret
(Mk 6:53-56)

34 Having made the crossing, they came to land at Gennesaret. 35 When the local people recognised him they spread the news through the whole neighbourhood and took all that were sick to him, 36 begging him just to let them touch the fringe of his cloak. And all those who touched it were saved.

Tumbuna lo bilong ol Farisi
(Mk 7.1-13)

15 1 Long dispela taim sampela Farisi na saveman bilong lo ol i lusim Jerusalem na ol i kam long Jisas. Na ol i askim em olsem, 2 «Olsem wanem na ol disaipel bilong yu ol i save brukim lo ol tumbuna i bin givim long yumi? Taim ol i laik kaikai, ol i no save wasim han». 3 Jisas i bekim tok bilong ol olsem, «Olsem wanem na yupela i save bihainim pasin bilong yupela yet, na yupela i brukim lo bilong God? 4 · God i tok, *Yu mas aninit long papamama bilong yu na bihainim tok bilong ol*, na *Man i mekim tok nogut long papa o mama bilong en, em i mas i dai*. 5 Tasol yupela i save tok olsem, "Sapos wanpela man i gat mani samting bilong helpim papa o mama bilong en,

The traditions of the Pharisees
(Mk 7:1-13)

15 1 Then Pharisees and scribes from Jerusalem came to Jesus and said, 2 «Why do your disciples break away from the tradition of the elders? They eat without washing their hands». 3 He answered, «And why do you break away from the commandment of God for the sake of your tradition? 4 · For God said, *Honour your father and your mother* and *Anyone who curses his father or mother will be put to death*. 5 But you say, "If anyone says to his father or mother: Anything I might have used to help you is dedicated to God, 6 he is rid of his duty to father or mother". In this way you have made God's word ineffective by means of your tradition. 7

15.4 Ex 20:12; Dt 5:16; Ex 21:17; Lv 20:9

tasol em i tokim tupela, 'Mi makim dispela pinis bilong givim long God', 6 orait dispela man i no mas tingting long papa na mekim gut long em". Long dispela pasin yupela i save daunim tok bilong God na litimapim pasin yupela i bin kisim long ol tumbuna. 7 Yupela i man bilong giaman. Profet Aisaia i bin makim tru pasin bilong yupela taim em i tok olsem:

8 *Ol dispela lain manmeri ol i save litimapim*
nem bilong mi long maus bilong ol, tasol bel na
tingting bilong ol i stap longwe tru long mi.
9 · *Ol lotu bilong ol em i samting nating, na*
ol i save autim lo bilong ol man tasol na tok:
"Dispela em i tok bilong God".

Klinpela pasin na pasin i doti
(Mk 7.14-23)

10 Orait Jisas i singautim ol manmeri i kam long em, na em i tokim ol olsem, «Yupela harim na tingim gut. 11 Samting i go insait long maus bilong wanpela man, em i no save mekim man i kamap doti. Nogat. Tasol samting maus i autim, em tasol i mekim man i doti».

12 Bihain ol disaipel i kam tokim Jisas olsem, «Ating yu save olsem ol Farisi i harim dispela tok bilong yu na ol i bel nogut?». 13 Na Jisas i bekim tok olsem, «Papa bilong mi i stap long heven, em i gat gaden. Na olgeta samting em yet i no bin planim, bai em i kamautim wantaim ol rop bilong ol. 14 Yupela i no ken wari long ol dispela man. Ol i olsem ol aipas, na ol i laik soim rot long ol arapela. Tasol sapos aipas i soim rot long narapela aipas, orait tupela wantaim bai i pundaun long hul».

Hypocrites! How rightly Isaiah prophesied about you when he said:

8 *This people honours me only with lip-service, while their hearts are far from me.*

9 · *Their reverence of me is worthless;*
the lessons they teach are nothing but human commandments».

On clean and unclean
(Mk 7:14-23)

10 He called the people to him and said, «Listen, and understand. 11 What goes into the mouth does not make anyone unclean; it is what comes out of the mouth that makes someone unclean».

12 Then the disciples came to him and said, «Do you know that the Pharisees were shocked when they heard what you said?». 13 He replied, «Any plant my heavenly Father has not planted will be pulled up by the roots. 14 Leave them alone. They are blind leaders of the blind; and if one blind person leads another, both will fall into a pit».

15.9 Is 29:13

15 Na Pita i askim Jisas olsem, «Inap yu
autim as bilong dispela tok piksa yu bin
givim long ol manmeri, na mipela i ken
harim?». 16 Na Jisas i tok, «Olsem
wanem? Yupela tu i no klia yet? 17 Ating
yupela i no save, olgeta samting i go insait
long maus, em i save go long bel, na bel i
save rausim i go daun long smolhaus? 18
* Wanem samting maus i autim, i save
kamap long tingting. Na dispela samting i
save mekim man i doti. 19 Mi tok long
olkain samting i save kamap long tingting
bilong man, em ol samting olsem, ol
tingting nogut, na pasin bilong kilim man
i dai, na olkain pasin pamuk, na pasin
bilong bagarapim marit, na pasin bilong
stil, na pasin bilong tok giaman long kot,
na pasin bilong tok nogut long ol arapela.
20 Ol dispela pasin i save mekim man i
doti long ai bilong God. Tasol man i
kaikai na i no wasim han pastaim, dispela
pasin i no mekim em i doti».

15 At this, Peter said to him, «Explain
the parable for us». 16 Jesus replied,
«Even you - don't you yet understand?
17 Can't you see that whatever goes
into the mouth passes through the
stomach and is discharged into the
sewer? 18 But whatever comes out of
the mouth comes from the heart, and it
is this that makes someone unclean. 19
For from the heart come evil inten-
tions: murder, adultery, fornication,
theft, perjury, slander. 20 These are the
things that make a person unclean. But
eating with unwashed hands does not
make anyone unclean».

Jisas i oraitim pikinini
bilong meri bilong Kenan
(Mk 7.24-30)

21 Orait Jisas i lusim dispela ples na i go
long hap bilong taun Tair na Saidon. 22
Na wanpela meri bilong lain Kenan i save
stap long dispela hap, em i kam na i sin-
gaut olsem, «Bikpela, yu Pikinini Bilong
Devit, yu mas sori long mi. Spirit nogut i
bagarapim tru pikinini meri bilong mi».
23 Tasol Jisas i no bekim wanpela tok
long em. Na ol disaipel bilong en i kam
long em na ol i tokim em olsem, «Dispela
meri em i singaut singaut na i bihainim
yumi i kam. Yu salim em i go». 24 Na Jisas
i bekim tok olsem, «God i bin salim mi i
kam long ol lain bilong Israel tasol,
bilong helpim ol dispela sipsip i lus». 25

Cure of the daughter
of the Canaanite woman
(Mk 7:24-30)

21 Jesus left that place and withdrew to
the region of Tyre and Sidon. 22 And
suddenly out came a Canaanite woman
from that district and started shouting,
«Lord, Son of David, take pity on me.
My daughter is tormented by a devil». 23
But he said not a word in answer to her.
And his disciples went and pleaded with
him, saying, «Give her what she wants,
because she keeps shouting after us». 24
He said in reply, «I was sent only to the
lost sheep of the House of Israel». 25
But the woman had come up and was
bowing low before him. «Lord», she
said, «help me». 26 He replied, «It is not

Tasol meri i kam klostu long Jisas na i brukim skru na putim pes i go daun long graun, na i tok, «Bikpela, yu mas helpim mi». 26 Na Jisas i bekim tok bilong en olsem, «Nogut yumi kisim kaikai bilong ol pikinini na tromoi i go long ol dok». 27 Tasol meri i tok, «Bikpela, yu tok tru. Tasol ol dok i save kisim ol hap kaikai i pundaun aninit long tebol bilong ol papa bilong ol». 28 Jisas i harim dispela tok na em i bekim tok olsem, «Meri, bilip bilong yu em i bikpela tru. Samting yu laik i mas kamap long yu, em i ken kamap». Na long dispela taim stret, pikinini meri bilong en i kamap orait gen.

Jisas i mekim orait planti sikman

29 Orait Jisas i lusim dispela ples na i wokabaut i go long arere bilong raunwara Galili. Na em i go antap long maunten na i sindaun. 30 Na planti lain manmeri i kam long em. Na ol i bringim ol lek nogut na ol aipas na ol bun krungut na ol mauspas na planti arapela sikman tu, na ol i putim klostu long lek bilong Jisas. Na em i mekim ol i kamap orait. 31 Na ol manmeri i lukim ol mauspas i toktok na ol bun krungut i kamap orait na ol lek nogut i wokabaut na ol aipas i lukluk, na ol i tingting planti. Na ol i litimapim nem bilong God bilong Israel.

Namba 2 mirakel bilong bret
(Mk 8.1-10)

32 Jisas i singautim ol disaipel bilong en i kam, na em i tokim ol olsem, «Mi sori long dispela ol manmeri. Ol i stap wantaim mi inap tripela de pinis na ol i no gat kaikai. Mi no laik bai ol i stap hangre na mi salim ol i go. Nogut ai bilong ol i raun

fair to take the children's food and throw it to little dogs». 27 She retorted, «Ah yes, Lord; but even little dogs eat the scraps that fall from their masters' table». 28 Then Jesus answered her, «Woman, you have great faith. Let your desire be granted». And from that moment her daughter was well again.

Cures near the lake

29 Jesus went on from there and reached the shores of the Lake of Galilee, and he went up onto the mountain. He took his seat, 30 and large crowds came to him bringing the lame, the crippled, the blind, the dumb and many others; these they put down at his feet, and he cured them. 31 The crowds were astonished to see the dumb speaking, the cripples whole again, the lame walking and the blind with their sight, and they praised the God of Israel.

Second miracle of the loaves
(Mk 8:1-10)

32 But Jesus called his disciples to him and said, «I feel sorry for all these people; they have been with me for three days now and have nothing to eat. I do not want to send them off hungry, or they might collapse on the way». 33 The

na ol i pundaun long rot». 33 Na ol disaipel i tokim em, «Dispela hap i no gat man. Bai yumi kisim planti bret we na givim kaikai long kain bikpela lain olsem?». 34 Na Jisas i askim ol, «Yupela i gat hamas bret i stap?». Na ol i tok, «Mipela i gat 7-pela bret na ol wan wan liklik pis». 35 Orait na Jisas i tokim ol manmeri na ol i sindaun long graun. 36 Na em i kisim dispela 7-pela bret na ol pis, na em i tenkyu long God, na em i brukim na givim long ol disaipel. Na ol disaipel i givim long ol manmeri. 37 Na olgeta i kaikai na i pulap. Na ol i bungim ol liklik hap kaikai i stap yet na pulapim 7-pela basket. 38 Ol man i kaikai i olsem 4,000 man. Na ol i no kaunim ol meri na pikinini. 39 Na Jisas i salim ol manmeri i go, na em i kalap long bot na i go long hap bilong Magadan.

Ol Farisi i askim Jisas long wanpela mak i kamdaun long heven
(Mk 8.11-13; Lu 11.16.29)

16 1 Ol Farisi na Sadyusi i kam long Jisas na ol i laik traim em. Ol i tokim em long wokim wanpela mirakel olsem mak bilong soim ol olsem em i mekim wok bilong God. 2 Tasol em i bekim tok bilong ol olsem, «Long apinun yupela i save tok, "Skai i retpela. Bai gutpela taim nau". 3 Na long moningtaim yupela i save tok, "Klaut i blak na skai i retpela. Olsem na nau bai i gat win na ren". Yes, yupela i save lukim ol mak bilong skai na skelim gut. Tasol yupela i no save lukim na skelim ol mak bilong dispela taim nau. 4 Ol manmeri bilong dispela taim ol i lain manmeri nogut na ol i no save bel tru long God. Oltaim ol i save singaut long lukim mak. Tasol ol

disciples said to him, «Where in a deserted place could we get sufficient bread for such a large crowd to have enough to eat?». 34 Jesus said to them, «How many loaves have you?». They said, «Seven, and a few small fish». 35 Then he instructed the crowd to sit down on the ground, 36 and he took the seven loaves and the fish, and after giving thanks he broke them and began handing them to the disciples, who gave them to the crowds. 37 They all ate as much as they wanted, and they collected what was left of the scraps, seven baskets full. 38 Now four thousand men had eaten, to say nothing of women and children. 39 And when he had sent the crowds away he got into the boat and went to the territory of Magadan.

The Pharisees ask for a sign from heaven
(Mk 8:11-13; Lk 11:16,29)

16 1 The Pharisees and Sadducees came, and to put him to the test they asked if he would show them a sign from heaven. 2 He replied, «In the evening you say, "It will be fine; there's a red sky", 3 and in the morning, "Stormy weather today; the sky is red and overcast". You know how to read the face of the sky, but you cannot read the signs of the times. 4 It is an evil and unfaithful generation asking for a sign, and the only sign it will be given is the sign of Jonah». And he left them and went off.

bai i no inap lukim wanpela mak. Nogat. Wanpela mak tasol bai ol i lukim, em mak bilong profet Jona». Na Jisas i lusim ol na i go.

Tok piksa bilong yis bilong ol Farisi na ol Sadyusi
(Mk 8.14-21; Lu 12.1)

5 Jisas wantaim ol disaipel i go kamap long hapsait bilong raunwara, tasol ol disaipel i lusim tingting na ol i no kisim bret i kam wantaim. 6 Na Jisas i tokim ol olsem, «Yupela was gut. Yupela lukaut long yis bilong ol Farisi na ol Sadyusi». 7 Na ol disaipel i toktok namel long ol yet olsem, «Ating em i mekim dispela tok, long wanem, yumi no kisim bret i kam». 8 Jisas i save long dispela toktok ol i mekim, na em i tokim ol olsem, «Yupela man i gat liklik bilip tasol. Bilong wanem yupela i wok long tok olsem, "Yumi no gat bret?". 9 Ating yupela i no klia yet? Ating yupela i no tingim dispela 5-pela bret ol 5,000 man i kaikai, na hamas basket yupela i pulapim? 10 Na ating yupela i no tingim dispela 7-pela bret ol 4,000 man i kaikai, na hamas basket yupela i pulapim? 11 Bilong wanem yupela i no save olsem, mi no tingting long bret na mi givim tok long yupela? Mi tok, yupela i mas lukaut gut long yis bilong ol Farisi na ol Sadyusi». 12 Ol i harim dispela tok na ol i save, em i no tok long ol i mas lukaut long yis bilong wokim bret. Nogat. Em i tok long ol i mas lukaut long tok bilong ol Farisi na ol Sadyusi.

The yeast of the Pharisees and Sadducees
(Mk 8:14-21; Lk 12:1)

5 The disciples, having crossed to the other side, had forgotten to take any food. 6 Jesus said to them, «Keep your eyes open, and be on your guard against the yeast of the Pharisees and Sadducees». 7 And they said among themselves, «It is because we have not brought any bread». 8 Jesus knew it, and he said, «You have so little faith, why are you talking among yourselves about having no bread? 9 Do you still not understand? Do you not remember the five loaves for the five thousand and the number of baskets you collected? 10 Or the seven loaves for the four thousand and the number of baskets you collected? 11 How could you fail to understand that I was not talking about bread? What I said was: Beware of the yeast of the Pharisees and Sadducees». 12 Then they understood that he was telling them to be on their guard, not against yeast for making bread, but against the teaching of the Pharisees and Sadducees.

Pita i tokaut long bilip bilong em long Jisas. Jisas i makim em hetman bilong ol aposel.
(Mk 8.27-30; Lu 9.18-21)

13 Jisas i go long hap bilong taun Sisaria
Filipai, na long dispela taim em i askim ol
disaipel bilong en olsem, «Ol manmeri i
save tok Pikinini Bilong Man em i husat
tru?». 14 Na ol i tok, «Sampela i save tok,
yu Jon Bilong Baptais. Na sampela i tok,
yu Elaija. Na sampela i save tok, yu
Jeremaia o wanpela profet». 15 Na Jisas i
askim ol, «Na yupela yet i tok mi husat?».
16 * · Saimon Pita i bekim tok olsem, «Yu
dispela man God i bin makim bilong
kisim bek ol manmeri bilong en. Yu
Pikinini Bilong God i gat laip». 17 * Orait
Jisas i bekim tok bilong em olsem,
«Saimon, pikinini bilong Jon, yu ken ama-
mas. I no gat wanpela man bilong graun
i bin soim dispela tok long yu. Nogat.
Papa bilong mi i stap long heven em tasol
i soim dispela long yu. 18 * · Na mi tokim
yu olsem. Yu Pita, na bai mi wokim Sios
bilong mi antap long dispela ston. Na bai
strong bilong Dai i no inap daunim dis-

Peter's profession of faith. His pre-eminence.
(Mk 8.27-30; Lk 9:18-21)

13 When Jesus came to the region of
Caesarea Philippi he put this question
to his disciples, «Who do people say
the Son of man is?». 14 And they said,
«Some say John the Baptist, some
Elijah, and others Jeremiah or one of
the prophets». 15 «But you», he said,
«who do you say I am?». 16 Then
Simon Peter spoke up and said, «You
are the Christ, the Son of the living
God». 17 Jesus replied, «Simon son of
Jonah, you are a blessed man! Because
it was no human agency that revealed
this to you but my Father in heaven. 18
· So I now say to you: You are Peter
and on this rock I will build my
Church. And the gates of the under-
world can never overpower it. 19 · I
will give you the keys of the kingdom
of Heaven: whatever you bind on
earth will be bound in heaven; whatev-
er you loose on earth will be loosed in

16.18 Simon Peter holds the first place in the group of the Apostles. «Jesus entrusted a unique mission to him. Through a revelation from the Father, Peter had confessed: *You are the Christ, the Son of the living God.* Our Lord then declared to him: *You are Peter, and on this rock I will build my Church, and the gates of Hades will not prevail against it*. Christ, the *living Stone*, thus assures his Church, built on Peter, of victory over the powers of death. Because of the faith he confessed Peter will remain the unshakeable rock of the Church. His mission will be to keep this faith from every lapse and to strengthen his brothers in it» (*CCC*, 552).
The Holy Fathers used to say (in latin): «*Extra Ecclesia, nulla salus*», which means «Outside the Church, there is no salvation». The *Compendium* says: ««Where does the one Church of Christ subsist? The one Church of Christ, as a society constituted and organized in the world, subsists in (*subsistit in*) the Catholic Church, governed by the Successor of Peter and the bishops in communion with him. Only through this Church can one obtain the fullness of the means of salvation since the Lord has entrusted all the blessings of the New Covenant to the apostolic college alone whose head is Peter» (*Compendium*, 162). So, what happen with those who are good people and stay outside the Church? The Church teaches: «What is the meaning of the affirmation "Outside the Church there is no salvation"? This means that all salvation comes from Christ, the Head, through the Church which is his body. Hence they cannot be saved who, knowing the

pela sios. 19 * · Bai mi givim ol ki bilong kingdom bilong heven long yu. Samting yu pasim long graun, em bai God i pasim long heven tu. Na samting yu lusim long graun, em bai God i lusim long heven». 20 Na Jisas i tambuim ol disaipel strong long ol i no ken tokim wanpela man olsem em yet em i dispela man God i bin promis long salim i kam bilong kisim bek ol manmeri bilong en.

Namba wan taim Jisas i tokaut long indai na kirap bek bilong em
(Mk 8.31-33; Lu 9.22)

21 Long dispela taim Jisas i stat long tokim ol disaipel olsem em i mas i go long Jerusalem, na em i mas karim planti pen long han bilong ol hetman wantaim ol bikpris na ol saveman bilong lo. Na bai ol i kilim em i dai, na long de namba 3 bai em i kirap bek. 22 Pita i harim dispela tok na em i kisim Jisas i go long arere na i stat long krosim em olsem, «Bikpela, nogat

heaven». 20 Then he gave the disciples strict orders not to say to anyone that he was the Christ.

First prophecy of the Passion
(Mk 8:31-33; Lk 9:22)

21 From then onwards Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes and to be put to death and to be raised up on the third day. 22 Then, taking him aside, Peter started to rebuke him. «Heaven preserve you, Lord», he said, «this must not hap-

Church as founded by Christ and necessary for salvation, would refuse to enter her or remain in her. At the same time, thanks to Christ and to his Church, those who through no fault of their own do not know the Gospel of Christ and his Church but sincerely seek God and, moved by grace, try to do his will as it is known through the dictates of conscience can attain eternal salvation» (*Compendium*, 171).

16.19 «Jesus entrusted a specific authority to Peter: *I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*. The "power of the keys" designates authority to govern the house of God, which is the Church. (...) The power to "bind and loose" connotes the authority to absolve sins, to pronounce doctrinal judgements, and to make disciplinary decisions in the Church. Jesus entrusted this authority to the Church through the ministry of the apostles and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom» (*CCC*, 553).

«The Church is firm. A house is said to be firm if it has a solid foundation. The principal foundation of the Church is Christ (...). The secondary foundation, however, is the Apostles and their teaching. Therefore, the Church is firm. (...) From this the Church is called Apostolic. Likewise, to indicate this firmness of the Church St. Peter is called the crowning head. (...) Nor shall the Church be destroyed by the temptations of the demons. (...) The Church of Peter flourishes in faith and is free from error. This, however, is not to be wondered at, for the Lord has said to Peter (Lk 22:32): *But I have prayed for you, that your faith fail not; and thou, being once converted, confirm your brethren*». (SAINT THOMAS AQUINAS, *The Apostles' Creed*, 9).

tru. Dispela samting i no inap kamap long yu». 23 Na Jisas i tanim na i tokim Pita olsem, «Satan, yu go baksait long mi. Yu laik pasim rot bilong mi. Yu no bihainim tingting bilong God. Nogat. Yu bihainim tingting bilong ol man tasol».

Pasin bilong bihainim Jisas
(Mk 8.34-9.1; Lu 9.23-27; 14.27; 17.33; Jo 12.25-26)

24 Na Jisas i tokim ol disaipel bilong en olsem, «Sapos wanpela man i laik bihainim mi, orait em i mas daunim laik bilong em yet, na em i mas karim diwai kros bilong en na bihainim mi.
25 * «Long wanem, sapos wanpela man i laik holimpas laip bilong em yet, laip bilong en bai i lus. Tasol sapos wanpela man i ting long mi na i lusim laip bilong en, em bai i kisim laip bilong en. 26 * Sapos wanpela man i kisim olgeta samting bilong graun, tasol laip bilong em yet i lus, orait dispela olgeta samting bai i helpim em olsem wanem? Bai man i givim wanem pe bilong baim bek laip bilong en?
27 «Pikinini Bilong Man bai i stap long bikpela lait bilong Papa bilong en, na em bai i kam wantaim ol ensel bilong en. Long dispela taim em bai i givim pe long olgeta manmeri inap long pasin ol i bin mekim. 28 Mi tok tru long yupela, sampela man i sanap hia bai ol i no i dai yet, na bai ol i lukim Pikinini Bilong Man i kam olsem king».

Jisas i kamap narakain
(Mk 9.2-8; Lu 9.28-36)

17 1 6-pela de i go pinis, orait Jisas i kisim Pita na Jems wantaim

pen to you». 23 But he turned and said to Peter, «Get behind me, Satan! You are an obstacle in my path, because you are thinking not as God thinks but as human beings do».

The condition of following Jesus
(Mk 8:34-9:1; Lk 9:23-27; 14:27; 17:33; Jn 12:25-26)

24 Then Jesus said to his disciples, «If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me.

25 «Anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. 26 What, then, will anyone gain by winning the whole world and forfeiting his life? Or what can anyone offer in exchange for his life?

27 «For the Son of man is going to come in the glory of his Father with his angels, and then he will reward each one according to his behaviour. 28 In truth I tell you, there are some standing here who will not taste death before they see the Son of man coming with his kingdom».

The Transfiguration
(Mk 9:2-8; Lk 9:28-36)

17 1 Six days later, Jesus took with him Peter and James and

brata bilong en Jon, na em i bringim ol i go long wanpela maunten i antap moa. Na ol tasol i stap. 2 * · Na taim ol i lukluk i stap, bodi bilong Jisas i senis na i kamap narakain. Na pes bilong en i lait olsem san, na laplap samting bilong en i kamap waitpela olsem lait. 3 Na Moses wantaim Elaija tupela i kamap na ol disaipel i lukim tupela i toktok wantaim Jisas. 4 Pita i lukim dispela na em i tokim Jisas olsem, «Bikpela, yumi stap hia, em i gutpela. Sapos yu laik, orait mi ken sanapim tripela haus win, wanpela bilong yu na wanpela bilong Moses na wanpela bilong Elaija». 5 Pita i toktok yet na wanpela klaut i lait tumas i karamapim ol. Na wanpela maus insait long dispela klaut i tok olsem, «Dispela em i Pikinini bilong mi, mi laikim em tumas, na mi amamas long em. Yupela harim tok bilong em». 6 Ol disaipel i harim dispela tok, na ol i brukim skru na putim pes i go daun long graun, na ol i pret tumas. 7 Na Jisas i kam klostu long ol na i holim ol, na i tok, «Yupela kirap. Yupela i no ken pret». 8 Na ol i lukluk i go antap, na ol i no lukim narapela man. Nogat. Ol i lukim Jisas wanpela tasol.

Ol disaipel i askim Jisas long tok, «Elija i mas kam pastaim?»
(Mk 9.9-13)

9 Orait ol i lusim maunten na i wokabaut i go daun yet, na Jisas i tokim ol strong olsem, «Dispela samting yupela i

his brother John and led them up a high mountain by themselves. 2 · There in their presence he was transfigured: his face shone like the sun and his clothes became as dazzling as light. 3 And suddenly Moses and Elijah appeared to them; they were talking with him. 4 Then Peter spoke to Jesus. «Lord», he said, «it is wonderful for us to be here; if you want me to, I will make three shelters here, one for you, one for Moses and one for Elijah». 5 He was still speaking when suddenly a bright cloud covered them with shadow, and suddenly from the cloud there came a voice which said, «This is my Son, the Beloved; he enjoys my favour. Listen to him». 6 When they heard this, the disciples fell on their faces, overcome with fear. 7 But Jesus came up and touched them, saying, «Stand up, do not be afraid». 8 And when they raised their eyes they saw no one but Jesus.

The question about Elijah
(Mk 9:9-13)

9 As they came down from the mountain Jesus gave them this order, «Tell no one about this vision until the Son of

17.2 «Our Lord, after foretelling His Passion to His disciples, had exhorted them to follow the path of His sufferings. Now in order that anyone go straight along a road, he must have some knowledge of the end: thus an archer will not shoot the arrow straight unless he first see the target. (...) Therefore it was fitting that he should show His disciples the glory of His clarity (which is to be transfigured), to which he will configure those who are His» (SAINT THOMAS AQUINAS, *S.Th.* III, 45,1).

bin lukim, yupela i no ken tokim wanpela man long en, i go inap long taim Pikinini Bilong Man i lusim matmat na i kirap bek». 10 Na ol disaipel i askim em olsem, «Bilong wanem ol saveman bilong lo i save tok long Elaija i mas i kam pastaim?». 11 Na em i bekim tok olsem, «Dispela tok em i tru. Elaija em i mas i kam na stretim bek olgeta samting. 12 Tasol mi tokim yupela olsem, Elaija em i kam pinis, na ol man i no bin save long em. Nogat. Ol i bihainim laik bilong ol yet na ol i mekim ol kain kain pasin long em. Na long wankain pasin bai ol i mekim nogut long Pikinini Bilong Man». 13 Jisas i tok olsem, na ol disaipel i save, em i toktok long Jon Bilong Baptais.

Jisas i mekim orait wanpela man i gat spirit nogut
(Mk 9.14-29; Lu 9.37-42)

14 Jisas wantaim tripela disaipel i go kamap long bikpela lain manmeri, na wanpela man i kam long Jisas na i brukim skru long em 15 na i tok, «Bikpela, yu ken sori long pikinini man bilong mi. Em i save kamap longlong na bodi bilong en i stap nogut tru. Na planti taim em i save pundaun long paia, na planti taim em i save pundaun long wara. 16 Na mi bringim em i go long ol disaipel bilong yu, na ol i no inap mekim em i kamap orait». 17 Na Jisas i bekim tok olsem, «Yupela lain manmeri i no bilip, tingting na pasin bilong yupela i no stret tru. Hamas taim bai mi stap yet wantaim yupela? Hamas taim moa bai mi karim hevi bilong yupela? Bringim dispela pikinini i kam hia long mi». 18 Na Jisas i krosim dispela spirit nogut, na spirit nogut i lusim dispela pikinini na wantu sik bilong en i pinis.

man has risen from the dead». 10 And the disciples put this question to him, «Why then do the scribes say that Elijah must come first?». 11 He replied, «Elijah is indeed coming, and he will set everything right again; 12 however, I tell you that Elijah has come already and they did not recognise him but treated him as they pleased; and the Son of man will suffer similarly at their hands». 13 Then the disciples understood that he was speaking of John the Baptist.

The epileptic demoniac
(Mk 9:14-29; Lk 9:37-42)

14 As they were rejoining the crowd a man came up to him and went down on his knees before him. 15 «Lord», he said, «take pity on my son: he is demented and in a wretched state; he is always falling into fire and into water. 16 I took him to your disciples and they were unable to cure him». 17 In reply, Jesus said, «Faithless and perverse generation! How much longer must I be with you? How much longer must I put up with you? Bring him here to me». 18 And when Jesus rebuked it the devil came out of the boy, who was cured from that moment.

19 Na bihain ol disaipel tasol i kam long
Jisas na i askim em olsem, «Olsem
wanem na mipela i no inap long rausim
dispela spirit nogut?». 20 Na em i tokim
ol olsem, «Bilip bilong yupela em i liklik
tumas, olsem na yupela i no inap. Mi tok
tru long yupela, sapos yupela i gat bilip
inap olsem liklik pikinini bilong dispela
kain sayor ol i kolim mastet, orait bai
yupela inap tokim dispela maunten hia,
"Yu kirap na yu go long hap", na em bai
i go. Na bai i no gat wanpela wok yupela
i no inap long mekim». 21

19 Then the disciples came privately to
Jesus. «Why were we unable to drive it
out?», they asked. 20 He answered,
«Because you have so little faith. In truth
I tell you, if your faith is the size of a
mustard seed you will say to this moun-
tain, "Move from here to there", and it
will move; nothing will be impossible
for you». 21

**Namba 2 taim Jisas i tokaut
bai em i dai na kirap bek**
(Mk 9.30-32; Lu 9.44-45)

Second prophecy of the Passion
(Mk 9:30-32; Lk 9:44-45)

22 Jisas wantaim ol disaipel i bung long
distrik Galili, na Jisas i tokim ol olsem,
«Ol bai i putim Pikinini Bilong Man long
han bilong ol man, 23 na ol bai i kilim em
i dai. Na long de namba 3 em bai i kirap
bek». Ol disaipel i harim dispela tok na ol
i bel hevi tru.

22 When they were together in
Galilee, Jesus said to them, «The Son of
man is going to be delivered into the
power of men; 23 they will put him to
death, and on the third day he will be
raised up again». And a great sadness
came over them.

**Jisas wantaim Pita
i givim takis bilong tempel**

24 · Bihain Jisas wantaim ol disaipel i go
kamap long taun Kaperneam, na ol man
bilong kisim *half-shekel* bilong tempel i kam
long Pita na askim em olsem, «Ating tisa
bilong yupela i save baim *half-shekel* bilong
tempel?». 25 Na Pita i tok, «Yes». Na Pita i
go insait long haus, na taim Pita i no

**The temple tax paid
by Jesus and Peter**

24 · When they reached Capernaum,
the collectors of the half-shekel came to
Peter and said, «Does your master not
pay the half-shekel?». 25 «Yes», he
replied, and went into the house. But
before he could speak, Jesus said,
«Simon, what is your opinion? From

17.24 What is a *shekel* and a *half-shekel*? This coin, being equal to the Syrian Stater, also consists of 14 grams of silver equivalent to 4 denarius. One denarius, being a typical day's wage for Roman soldiers and ordinary laborers, means that it would take a person 4 working days to earn one shekel.

mekim wanpela tok yet, Jisas i askim em olsem, «Saimon, yu ting wanem? Ol king bilong dispela graun i save kisim pe bilong ol kain kain takis long husat? Ol i save kisim long ol lain bilong ol yet, o long ol arapela man?». 26 Na Pita i tok, «Long ol arapela man». Na Jisas i tokim em, «Olsem na ol lain bilong ol yet i no mas givim takis. 27 Tasol nogut yumi mekim ol i kros long yumi. Yu go long raunwara na tromoi huk. Na namba wan pis yu pulim, em yu kisim na opim maus bilong en, na bai yu lukim wanpela *shekel* i stap insait. Yu kisim dispela mani na givim long ol, bilong inapim takis bilong mitupela wantaim».

whom do earthly kings take toll or tribute? From their sons or from foreigners?». 26 And when he replied, «From foreigners», Jesus said, «Well then, the sons are exempt. 27 However, so that we shall not be the downfall of others, go to the lake and cast a hook; take the first fish that rises, open its mouth and there you will find a shekel; take it and give it to them for me and for yourself».

Husat i gat biknem long kingdom bilong heven?
(Mk 9.33-36; Lu 9.46-47)

18 1 * Long dispela taim ol disaipel i kam long Jisas na ol i askim em olsem, «Husat bai i gat biknem tru long kingdom bilong heven?». 2 Orait Jisas i singautim wanpela pikinini i kam na em i sanapim em namel long ol. 3 Na em i tok olsem, «Mi tok tru long yupela, sapos yupela i no senis na kamap olsem ol liklik pikinini, bai yupela i no inap i go insait long kingdom bilong heven. 4 * Man i daunim em yet na i kamap olsem dispela liklik pikinini, dispela man bai i gat biknem tru long kingdom bilong heven.

Who is the greatest?
(Mk 9:33-36; Lk 9:46-47)

18 1 At this time the disciples came to Jesus and said, «Who is the greatest in the kingdom of Heaven?». 2 So he called a little child to him whom he set among them. 3 Then he said, «In truth I tell you, unless you change and become like little children you will never enter the kingdom of Heaven. 4 And so, the one who makes himself as little as this little child is the greatest in the kingdom of Heaven.

Pasin bilong mekim ol arapela i pundaun long sin
(Mk 9.37-42; Lu 9.48; 17.1-2)

5 «Na sapos wanpela man i tingting long mi na i helpim wanpela liklik pikinini olsem dispela pikinini, orait em i helpim mi. 6 Tasol sapos wanpela man i

On leading others astray
(Mk 9:37-42; Lk 9:48; 17:1-2)

5 «Anyone who welcomes one little child like this in my name welcomes me. 6 But anyone who is the downfall of one of these little ones who have faith

mekim wanpela bilong ol dispela liklik pikinini i bilip long mi i pundaun long sin, orait mobeta ol man i pasim wanpela bikpela ston long nek bilong dispela man na tromoi em i go daun tru long solwara na bai em i dai. 7 Sori tumas long ol man bilong dispela graun, ol i wok long mekim ol arapela i pundaun long sin. Tru, dispela pasin nogut bai i kamap. Tasol sori tru long man i mekim em i kamap.

8 «Sapos han bilong yu o lek bilong yu i pulim yu long mekim sin, orait yu mas katim na tromoi i go. Mobeta yu gat wanpela han tasol, o wanpela lek tasol, na yu kisim laip bilong i stap oltaim. Nogut yu gat tupela han o tupela lek na ol i tromoi yu i go long paia i no save dai. 9 Na sapos ai bilong yu i pulim yu long mekim sin, orait yu mas kamautim na tromoi i go. Mobeta yu gat wanpela ai tasol na yu kisim laip bilong i stap oltaim. Nogut yu gat tupela ai na ol i tromoi yu i go long paia bilong hel.

10 11 * «Yupela lukaut gut. Nogut yupela i ting wanpela namel long ol dispela liklik pikinini em i olsem samting nating. Nogat. Mi tokim yupela, long heven ol ensel bilong ol, oltaim ol i save stap long pes bilong Papa bilong mi em i stap long heven.

Tok piksa bilong sipsip i lus
(Lu 15.3-7)

12 · «Yupela i ting wanem? Sapos wanpela man i gat 100 sipsip, na sapos wanpela sipsip i lus, ating bai em i no wok long painim, a? Nogat. Bai em i lusim ol

in me would be better drowned in the depths of the sea with a great millstone round his neck. 7 Alas for the world that there should be such causes of falling! Causes of falling indeed there must be, but alas for anyone who provides them!

8 «If your hand or your foot should be your downfall, cut it off and throw it away: it is better for you to enter into life crippled or lame, than to have two hands or two feet and be thrown into eternal fire. 9 And if your eye should be your downfall, tear it out and throw it away: it is better for you to enter into life with one eye, than to have two eyes and be thrown into the hell of fire.

10 «See that you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven. 11

The lost sheep
(Lk 15:3-7)

12 · «Tell me. Suppose a man has a hundred sheep and one of them strays; will he not leave the ninety-nine on the hillside and go in search of the stray?

18.12-14 «There is more joy in heaven at the conversion of one sinner, than upon ninety-nine just men who preserve their innocence. (...) But, lost sheep, go instantly to confession. Jesus

99 sipsip i stap long maunten, na bai em i go painim dispela wanpela sipsip i lus. 13 Mi tok tru long yupela, sapos em i kisim sipsip pinis, orait bai em i amamas moa yet. Em i save amamas long ol 99 sipsip i no bin lus, tasol taim em i kisim bek dispela wanpela sipsip i bin lus, amamas bilong en bai i moa moa yet. 14 Olsem tasol Papa bilong yupela i stap long heven em i no laik bai wanpela bilong ol dispela liklik pikinini i lus.

13 In truth I tell you, if he finds it, it gives him more joy than do the ninety-nine that did not stray at all. 14 Similarly, it is never the will of your Father in heaven that one of these little ones should be lost.

Pasin bilong stretim brata i bin mekim rong
(Lu 17.3-4)

Brotherly correction
(Lk 17:3-4)

15 «Sapos brata bilong yu em i mekim rong, orait yu go lukim em, na taim yutupela tasol i stap, yu mas traim stretim tok wantaim em. Sapos em i harim tok bilong yu, orait bai yu kisim bek brata bilong yu. 16 Na sapos em i no harim tok bilong yu, orait yu mas kisim wanpela o tupela man moa i go wantaim yu. Olsem na bai i gat tupela o tripela man bilong strongim tok. 17 Tasol sapos em i no laik harim tok bilong ol, orait yu mas tokim ol manmeri bilong Sios. Na sapos em i no laik harim tok bilong ol tu, orait yu mas lukim em i olsem wanpela haiden na olsem man bilong kisim takis.

15 «If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. 16 If he does not listen, take one or two others along with you: whatever the misdemeanour, the evidence of two or three witnesses is required to sustain the charge. 17 But if he refuses to listen to these, report it to the Church; and if he refuses to listen to the Church, treat him like a gentile or a tax collector.

18 «Mi tok tru long yupela, olgeta samting yupela i pasim long graun, em bai God i pasim long heven. Na olgeta samting yupela i lusim long graun, em bai God i lusim long heven.

18 «In truth I tell you, whatever you bind on earth will be bound in heaven; whatever you loose on earth will be loosed in heaven.

Christ is waiting for you; he stands with arms open to pardon and embrace you, if you acknowledge your guilt. I assure you that, after having confessed all your sins, you shall feel such consolation at having unburdened your conscience and acquired the grace of God, that you shall for ever bless the day on which you made this confession» (SAINT ALPHONSUS).

Pasin bilong pre bung wantaim

19 * «Na mi tok moa long yupela. Sapos tupela bilong yupela hia long graun i wanbel long wanpela samting na yutupela i beten long kisim dispela samting, orait Papa bilong mi em i stap long heven em bai i givim long yutupela. 20 Sapos tupela o tripela man i kam bung long nem bilong mi, orait mi yet mi stap namel long ol».

Prayer in common

19 «In truth I tell you once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. 20 For where two or three meet in my name, I am there among them».

Pasin bilong pogivim ol arapela
(Lu 17.4)

21 Long dispela taim Pita i kam long Jisas na i askim em olsem, «Bikpela, hamas taim brata bilong mi i ken mekim rong long mi, na mi mas lusim rong bilong en? Ating inap long 7-pela taim?». 22 · Na Jisas i tokim em olsem, «Mi no tok long yu mas lusim rong bilong en inap 7-pela taim tasol. Nogat. Mi tok, yu mas lusim inap 70 taims 7-pela taim.

Forgiveness of injuries
(Lk 17:4)

21 Then Peter went up to him and said, «Lord, how often must I forgive my brother if he wrongs me? As often as seven times?». 22 · Jesus answered, «Not seven, I tell you, but even seventy times seven times.

Tok piksa bilong wokboi i no lusim dinau bilong wanwok bilong em

23 «Harim. Kingdom bilong heven em i olsem wanpela king, em i laik bai ol wokboi bilong en i kam stretim dinau wantaim em. 24 · Em i statim wok bilong stretim dinau, na ol i bringim wanpela man i kam long em, em i gat dinau inap

Parable of the unforgiving debtor

23 «And so the kingdom of Heaven may be compared to a king who decided to settle his accounts with his servants. 24 · When the reckoning began, they brought him a man who owed ten thousand talents; 25 he had no means of pay-

18.22 «But he that forgives his enemies is sure of the pardon of the Lord, who says: *Forgive, and you shall be forgiven* (Luke 6,37). And when you cannot serve them in any other way, recommend to God those who persecute and calumniate you. *Pray for them that persecute and calumniate you.* This is the admonition of Jesus Christ, who is able to reward those who treat their enemies in this manner» (SAINT ALPHONSUS). So, as much as Jesus forgives us always, so we also must forgive others every time they offend us.
18.24 What is a *talent*? It consists of 34 Kilos of silver equivalent to 6,000 denarius. One denarius, being a typical day's wage for Roman soldiers and ordinary laborers, means that it would take a person 16 years of labor to earn the money equivalent to one talent.

10.000 *talents*. 25 Tasol em i no gat mani
inap long bekim dispela dinau. Olsem na
king i tok long ol i mas salim dispela man
wantaim meri pikinini bilong en, bai ol i
kamapwokboi nating bilong narapela
man. Na ol i mas salim tu olgeta samting
bilong en, na long dispela pasin ol i mas
kisim mani bilong bekim dinau. 26
Wokboi i harim dispela tok na em i
brukim skru klostu long lek bilong king
na i tokim king olsem, "Yu mas sori long
mi na wetim mi. Bai mi bekim olgeta
dinau mi bin kisim long yu". 27 Na bik-
man bilong dispela wokboi em i sori long
en na i lusim em, na i lusim dinau bilong
en tu. 28 · Orait dispela wokboi i go
ausait na i lukim wanpela wanwok bilong
en, em i gat dinau long em inap 100
denarii. Na em i holimpas dispela wanwok
na i pasim strong nek bilong en, na i
tokim em olsem, "Yu mas bekim olgeta
dispela dinau yu bin kisim long mi". 29
Wanwok bilong en i harim dispela tok na
em i brukim skru na tokim dispela man
olsem, "Yu mas sori long mi na wetim
mi. Bai mi bekim dinau mi bin kisim long
yu". 30 Tasol dispela man em i no laik.
Nogat. Em i go putim wanwok i stap
long kalabus inap em i bekim dinau. 31
Ol arapela wanwok bilong dispela man i
lukim dispela pasin em i mekim na ol i bel
nogut tru. Na ol i go tokim bikman
bilong ol long olgeta pasin dispela wok-
boi i bin mekim. 32 Olsem na dispela bik-
man i singautim dispela wokboi na i
tokim em olsem, "Yu wokboi nogut.
Pastaim yu krai long mi, na mi lusim olge-
ing, so his master gave orders that he
should be sold, together with his wife
and children and all his possessions, to
meet the debt. 26 At this, the servant
threw himself down at his master's feet,
with the words, "Be patient with me and
I will pay the whole sum". 27 And the
servant's master felt so sorry for him
that he let him go and cancelled the
debt. 28 · Now as this servant went out,
he happened to meet a fellow-servant
who owed him one hundred denarii; and
he seized him by the throat and began to
throttle him, saying, "Pay what you owe
me". 29 His fellow-servant fell at his feet
and appealed to him, saying, "Be patient
with me and I will pay you". 30 But the
other would not agree; on the contrary,
he had him thrown into prison till he
should pay the debt. 31 His fellow-ser-
vants were deeply distressed when they
saw what had happened, and they went
to their master and reported the whole
affair to him. 32 Then the master sent
for the man and said to him, "You
wicked servant, I cancelled all that debt
of yours when you appealed to me. 33
Were you not bound, then, to have pity
on your fellow-servant just as I had pity
on you?". 34 And in his anger the mas-
ter handed him over to the torturers till
he should pay all his debt. 35 · And that
is how my heavenly Father will deal with
you unless you each forgive your broth-
er from your heart».

18.28 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers. The denarius was the main denomination used to pay Roman taxes.

ta dinau bilong yu. 33 Mi bin sori long yu.
Olsem na watpo yu no sori tu long wan-
wok bilong yu?". 34 Na bikman bilong en
i belhat na i putim em long han bilong ol
man bilong givim pen long em, inap em i
bekim olgeta dinau bilong en. 35 · Olsem
tasol Papa bilong mi i stap long heven,
em bai i mekim wankain pasin tasol long
yupela sapos yupela i no lusim tru ol rong
ol brata i mekim long yupela».

KINGDOM BILONG HEVEN I KAM KLOSTU PINIS

THE APPROACHING ADVENT OF THE KINGDOM OF HEAVEN

Kwesten bilong pasin bilong brukim marit
(Mk 10.1-12)

19 1 Jisas i pinisim ol dispela tok,
na em i lusim distrik Galili na i
go long distrik Judia long hapsait bilong
wara Jordan. 2 Na ol bikpela lain manmeri
ol i bihainim em. Na long dispela hap em
i mekim orait sik bilong ol. 3 · Na ol Farisi
i kam long Jisas na ol i laik traim em.
Olsem na ol i askim em olsem, «Ating lo
bilong yumi i orait long man i ken rausim
meri long laik bilong em yet?». 4 * Na Jisas
i bekim tok olsem, «Ating yupela i no bin
ritim tok i stap long buk bilong God?
Dispela tok i tok olsem, *Bipo tru taim God i
wokim olgeta samting, em i wokim ol manmeri,
na em i mekim ol i kamap man na meri.* 5 Na
God i tok, *Olsem na man i save lusim papama-*

The question about divorce
(Mk 10:1-12)

19 1 Jesus had now finished
what he wanted to say, and he
left Galilee and came into the territory
of Judaea on the far side of the Jordan.
2 Large crowds followed him and he
healed them there. 3 · Some Pharisees
approached him, and to put him to the
test they said, «Is it against the Law for
a man to divorce his wife on any pretext
whatever?». 4 He answered, «Have you
not read that the Creator *from the begin-
ning made them male and female* 5 and that
he said: *This is why a man leaves his father
and mother and becomes attached to his wife,
and the two become one flesh*? 6 They are no
longer two, therefore, but one flesh. So

18.35 The meaning of this parable is this: as God forgives us so many sins, in the same way we have to forgive those who do evil to us. If God forgives us up to 10 thousand talents, why are not we able to forgive up to 100 denarii?
19.3 «The matrimonial union of man and woman is indissoluble: God himself has determined it *what therefore God has joined together, let no man put asunder*» (*CCC*, 1614).

ma na i pas wantaim meri bilong en, na tupela i kamap wanpela bodi tasol. 6 God i tok olsem na tupela i no i stap olsem tupela moa. Nogat. Tupela i kamap olsem wanpela bodi. Olsem na samting God i pasim pinis, em man i no ken katim». 7 Na ol Farisi i tokim em olsem, «Orait olsem wanem Moses i givim lo long yumi na i tok man i ken raitim pepa bilong katim marit na givim long meri na rausim em i go?». 8 Na Jisas i tokim ol olsem, «Yupela i man bilong bikhet, olsem na Moses i larim yupela i rausim meri. Tasol bipo tru i no gat dispela pasin. 9 * Mi tok olsem long yupela. Sapos meri bilong wanpela man em i no bin mekim pasin pamuk, na man i rausim em na i maritim narapela meri, dispela man yet em i mekim pasin pamuk».

Tambuim marit long mekim wok bilong God

10 Ol disaipel i harim dispela tok na ol i tokim Jisas olsem, «Sapos man i mas bihainim dispela kain pasin na i stap wantaim meri bilong en, orait mobeta man i no marit». 11 Na Jisas i tokim ol olsem, «I no olgeta man ol inap long kisim dispela tok. Nogat. God i bin givim strong long sampela man tasol. 12 * Harim. I gat kain kain man i stap ol i no save marit. Sampela, bodi bilong ol i bagarap long taim mama i bin karim ol. Na sampela ol man i bin katim na ol i no inap long kamapim pikinini. Na sampela i bin ting long mekim wok bilong kingdom bilong heven na ol i tambuim ol yet na ol i no save marit. Tasol man em inap long kisim dispela tok, em i ken kisim».

then, what God has united, human beings must not divide». 7 They said to him, «Then why did Moses command that a writ of dismissal should be given in cases of divorce?». 8 He said to them, «It was because you were so hard-hearted, that Moses allowed you to divorce your wives, but it was not like this from the beginning. 9 Now I say this to you: anyone who divorces his wife –I am not speaking of an illicit marriage– and marries another, is guilty of adultery».

Continence for the sake of the kingdom of Heaven

10 The disciples said to him, «If that is how things are between husband and wife, it is advisable not to marry». 11 But he replied, «It is not everyone who can accept what I have said, but only those to whom it is granted. 12 There are eunuchs born so from their mother's womb, there are eunuchs made so by human agency and there are eunuchs who have made themselves so for the sake of the kingdom of Heaven. Let anyone accept this who can».

Jisas wantaim ol liklik pikinini
(Mk 10.13-16; Lu 18.15-17)

13 Long dispela taim ol manmeri i
bringim ol liklik pikinini i kam long Jisas.
Ol i laik bai em i putim han antap long ol
na mekim prea. Tasol ol disaipel i krosim ol
dispela manmeri. 14 Na Jisas i tokim ol dis-
aipel olsem, «Yupela larim ol pikinini i kam
long mi. Yupela i no ken pasim ol. Nogat.
Kingdom bilong heven em i bilong kain
man olsem ol dispela pikinini». 15 Na em i
putim han antap long ol pikinini. Na bihain
em i lusim dispela hap na i go.

Jesus and the children
(Mk 10:13-16; Lk 18:15-17)

13 Then people brought little children
to him, for him to lay his hands on them
and pray. The disciples scolded them, 14
but Jesus said, «Let the little children
alone, and do not stop them from com-
ing to me; for it is to such as these that
the kingdom of Heaven belongs». 15
Then he laid his hands on them and
went on his way.

Stori bilong yangpela man
i gat planti samting
(Mk 10.17-22; Lu 18.18-23)

16 Orait wanpela man i kam long Jisas na
i tok, «Tisa, mi mas mekim wanem gutpela
pasin na bai mi kisim laip i stap gut oltaim
oltaim?». 17 Na Jisas i tokim em olsem,
«Bilong wanem yu askim mi long ol gut-
pela pasin? Wanpela tasol em i gutpela.
Tasol sapos yu laik kisim laip i stap gut
oltaim, orait yu mas bihainim ol lo bilong
God». 18 Na dispela man i askim Jisas
olsem, «Yu tok long wanem ol lo?». Na
Jisas i tok, «Ol dispela lo i gat tok olsem:
*Yupela i no ken kilim i dai ol arapela manmeri.
Yupela ol marit, yupela i no ken mekim pasin
pamuk. Yupela i no ken stil. Yupela i no ken gia-
man na kotim nating ol arapela manmeri.* 19 .
*Yupela i mas aninit long papamama bilong yupela
na bihainim tok bilong ol. Na yu mas laikim tru
ol neighbour olsem yu laikim yu yet.*
20 Na yangpela man i tokim Jisas
olsem, «Mi save bihainim tasol dispela

The rich young man
(Mk 10:17-22; Lk 18:18-23)

16 And now a man came to him and
asked, «Master, what good deed must I
do to possess eternal life?». 17 Jesus said
to him, «Why do you ask me about what
is good? There is one alone who is good.
But if you wish to enter into life, keep the
commandments». 18 He said, «Which
ones?». Jesus replied, «These: *You shall not
kill. You shall not commit adultery. You shall
not steal. You shall not give false witness.* 19 .
*Honour your father and your mother. You shall
love your neighbour as yourself*».

20 The young man said to him, «I have
kept all these. What more do I need to

19.19 About *neighbour* and *wantok*, see the note in Mt 5.43.

olgeta lo. Tasol mi sot yet long wanem samting?». 21 Na Jisas i tokim em olsem, «Sapos yu laik kamap stretpela olgeta, orait yu go salim olgeta samting bilong yu na dispela mani yu kisim yu mas givim long ol rabisman. Yu mekim olsem, na bai yu gat ol gutpela samting tru long heven. Na yu kam bihainim mi». 22 * Dispela yangpela man i harim dispela tok, na bel bilong en i hevi, na em i go. Long wanem, em i gat planti samting tru.

Ol hevi bilong ol man i gat planti samting tumas
(Mk 10.23-27; Lu 18.24-27)

23 * · Na Jisas i tokim ol disaipel bilong en olsem, «Mi tok tru long yupela, ol maniman bai i hatwok tru long i go insait long kingdom bilong heven. 24 Mi tokim yupela gen, kamel i laik i go insait long hul bilong nil bilong samap, em i no gat hatwok olsem maniman i laik i go insait long kingdom bilong God». 25 Ol disaipel i harim dispela tok na ol i kirap nogut tru. Na ol i tok, «Sapos i olsem, orait husat inap kisim laip i stap gut oltaim?». 26 Na Jisas i lukluk stret long ol, na i tok, «Ol man i no inap. Tasol God em inap long mekim olgeta samting».

Ol presen man i bihainim Jisas bai kisim
(Mk 10.28-31; Lu 18.28-30)

27 Em i tok olsem, na Pita i bekim tok bilong em olsem, «Lukim. Mipela i bin lusim olgeta samting na bihainim yu. Bai

do?». 21 Jesus said, «If you wish to be perfect, go and sell your possessions and give the money to the poor, and you will have treasure in heaven; then come, follow me». 22 But when the young man heard these words he went away sad, for he was a man of great wealth.

The danger of riches
(Mk 10:23-27; Lk 18:24-27)

23 · Then Jesus said to his disciples, «In truth I tell you, it is hard for someone rich to enter the kingdom of Heaven. 24 Yes, I tell you again, it is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of Heaven». 25 When the disciples heard this they were astonished. «Who can be saved, then?», they said. 26 Jesus gazed at them. «By human resources», he told them, «this is impossible; for God everything is possible».

The reward of renunciation
(Mk 10:28-31; Lk 18:28-30)

27 Then Peter answered and said, «Look, we have left everything and followed you. What are we to have, then?».

19.23 We must undesrtand well Jesus' words. He doesn't condemn those who have money, but he condemns those who are very much attached to the money. If someone is rich but he is not attached to the money and he uses his money to help others, he is able to go to heaven no mat-

mipela i kisim wanem samting?». 28 Na Jisas i tokim ol olsem, «Mi tok tru long yupela, long taim olgeta samting i kamap nupela, na Pikinini Bilong Man bai i gat biknem na i sindaun long sia king bilong en, long dispela taim yupela ol man i bin bihainim mi yupela tu bai i sindaun long 12-pela gutpela sia na yupela bai i bosim ol 12-pela lain bilong Israel. 29 Na olgeta manmeri i bin ting long nem bilong mi na i lusim haus o brata o susa o papa o mama o pikinini o gaden, bai ol i kisim 100 moa, na bai ol i kisim laip i stap gut oltaim oltaim.

30 * «Tasol planti man nau ol i stap namba wan, ol bai i stap las tru. Na planti man nau ol i stap las, ol bai i stap namba wan».

28 Jesus said to them, «In truth I tell you, when everything is made new again and the Son of man is seated on his throne of glory, you yourselves will sit on twelve thrones to judge the twelve tribes of Israel. 29 And everyone who has left houses, brothers, sisters, father, mother, children or land for the sake of my name will receive a hundred times as much, and also inherit eternal life.

30 «Many who are first will be last, and the last, first».

Jisas i tok piksa long ol wokboi i wok long gaden wain

20 1 · «Long wanem, kingdom bilong heven em i olsem wanpela man i gat planti graun. Long moningtaim tru em i go bilong kisim ol wokboi long wok long gaden wain bilong en. 2 Ol dispela wokboi i orait long kisim wan *denarius* wan *denarius* long dispela de, na bikman i salim ol i go wok long gaden wain bilong en. 3 Orait long 9 klok samting bikman i go na em i lukim ol man i sanap nating i stap long ples bung. 4 Na em i tokim ol olsem, "Yupela tu i ken i go wok long gaden wain, na bai mi givim pe

Parable of the labourers in the vineyard

20 1 · «Now the kingdom of Heaven is like a landowner going out at daybreak to hire workers for his vineyard. 2 He made an agreement with the workers for one denarius a day and sent them to his vineyard. 3 Going out at about the third hour he saw others standing idle in the market place 4 and said to them, "You go to my vineyard too and I will give you a fair wage". 5 So they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. 6

ter how rich he is. This is the reason why so many saints in the Catholic Church were kings or princess: they were very rich indeed, however they were not attached to their wealth, but they spent it in doing charity for the poor..

20.1-16 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers. The denarius was the main denomination used to pay Roman taxes.

long yupela inap long wok yupela i mekim". 5 Na ol i go. Na long belo na long 3 klok long apinun, bikman i go gen na i mekim wankain pasin tasol. 6 Orait long 5 klok samting long apinun em i go na i lukim ol arapela man i sanap nating i stap. Na em i askim ol olsem, "Olsem wanem na yupela i sanap nating hia long dispela san olgeta?". 7 Na ol i bekim tok olsem, "I no gat wanpela man i givim wok long mipela". Na bikman i tokim ol, "Yupela tu i ken i go wok long gaden wain bilong mi!".

8 Apinun pinis, orait papa bilong gaden wain i tokim bosboi bilong en olsem, "Yu singautim ol wokboi na givim pe long ol. Yu stat long ol wokboi i bin kamap bihain tru, na yu givim pe long wan wan bilong ol i go inap long ol wokboi i bin kam paslain". 9 Orait ol man i bin stat wok long 5 klok long apinun, ol i kam na ol i kisim wan *denarius* wan *denarius*. 10 Na taim ol man i bin stat wok paslain tru ol i kam, ol i ting ol bai i kisim planti mani moa. Tasol nogat. Ol tu ol i kisim wan *denarius* wan *denarius* tasol. 11 Ol i lukim mani ol i kisim, na ol i tok kros long papa bilong gaden 12 olsem, "Dispela ol man i kamap bihain tru, ol i wok wan aua tasol, na yu givim ol wankain pe olsem pe bilong mipela. Tasol mipela i bin hatwok tru stat long moningtaim tru i kam inap nau, na san i kukim nogut mipela". 13 Papa bilong gaden i harim dispela tok na em i bekim tok olsem long wanpela bilong ol dispela wokboi, "Pren, mi no mekim rong long yu. Ating pastaim mitupela i bin orait long mak bilong wan *denarius*, o nogat? 14 Yu kisim pe bilong yu na yu go. Long laik bilong mi tasol, na mi givim wankain pe long dispela man i kam bihain tru. 15 Em i samting bilong mi.

Then at about the eleventh hour he went out and found more men standing around, and he said to them, "Why have you been standing here idle all day?", 7 "Because no one has hired us", they answered. He said to them, "You go into my vineyard too".

8 In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first". 9 So those who were hired at about the eleventh hour came forward and received one denarius each. 10 When the first came, they expected to get more, but they too received one denarius each. 11 They took it, but grumbled at the landowner saying, 12 "The men who came last have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat". 13 He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? 14 Take your earnings and go. I choose to pay the lastcomer as much as I pay you. 15 Have I no right to do what I like with my own? Why should you be envious because I am generous?". 16 Thus the last will be first, and the first, last».

Ating mi no inap bihainim laik bilong mi yet na tilim mani bilong mi, a? Sapos mi laik mekim gutpela pasin long ol dispela man, orait watpo yu bel nogut?". 16 Na Jisas i tok, «Olsem tasol ol man i bin i stap las tru ol bai i stap namba wan. Na ol man i stap namba wan, ol bai i stap las tru».

Namba 3 taim Jisas i tokaut bai em i dai na kirap bek
(Mk 10.32-34; Lu 18.31-33)

17 Jisas i wokabaut i go long Jerusalem. Na em i kisim ol 12-pela disaipel tasol i go long wanpela hap na taim ol i wokabaut yet Jisas i tokim ol olsem, 18 «Harim. Nau yumi go long Jerusalem. Na bai ol i givim Pikinini Bilong Man long han bilong ol bikpris na ol saveman bilong lo. Na bai ol i mekim kot long em na pasim tok long kilim em i dai. 19 Na bai ol i givim em long ol man bilong ol arapela lain, bai ol dispela lain i ken tok bilas long em na wipim em na nilim em long diwai kros. Na long de namba 3 bai em i kirap bek».

Third prophecy of the Passion
(Mk 10:32-34; Lk 18:31-33)

17 Jesus was going up to Jerusalem, and on the road he took the Twelve aside by themselves and said to them, 18 «Look, we are going up to Jerusalem, and the Son of man is about to be handed over to the chief priests and scribes. They will condemn him to death 19 and will hand him over to the gentiles to be mocked and scourged and crucified; and on the third day he will be raised up again».

Mama bilong Jems na Jon i askim Jisas
(Mk 10.35-40)

20 Bihain mama bilong tupela pikinini bilong Sebedi wantaim tupela pikinini bilong en, ol i kam long Jisas. Na em i brukim skru na i tok olsem em i laik askim Jisas long wanpela samting. 21 Na Jisas i askim em olsem, «Yu laikim wanem samting?». Na dispela meri i tokim Jisas olsem, «Mi laik bai yu tok olsem dispela tupela pikinini bilong mi i ken sindaun klostu long yu long kingdom bilong yu, narapela long han sut na narapela long han kais». 22 Jisas i harim dis-

The mother of Zebedee's sons makes her request
(Mk 10:35-40)

20 Then the mother of Zebedee's sons came with her sons to make a request of him, and bowed low; 21 and he said to her, «What is it you want?». She said to him, «Promise that these two sons of mine may sit one at your right hand and the other at your left in your kingdom». 22 Jesus answered, «You do not know what you are asking. Can you drink the cup that I am going to drink?». They replied, «We can». 23 He said to them, «Very well; you shall drink my cup, but

pela tok na em i bekim tok olsem, «Yupela i no save gut long dispela samting yupela i askim mi long en. Ating yutupela inap dring long dispela kap mi bai dring long en?». Na tupela i tokim em olsem, «Mitupela inap». 23 Na Jisas i tokim tupela olsem, «Tru, yutupela bai i dring long kap bilong mi. Tasol husat bai i sindaun long han sut na long han kais bilong mi, dispela em i no samting bilong mi long makim. Nogat. Dispela ol sia ol i bilong ol man Papa bilong mi i redim pinis bilong ol».

Man i laik stap bikman em i mas i stap olsem wokman
(Mk 10.41-45; Lu 22.24-27)

24 Taim ol 10-pela disaipel i harim tok long samting tupela brata i bin askim Jisas, ol i kros long tupela. 25 Tasol Jisas i singautim ol i kam long em, na em i tok olsem, «Yupela i save, ol king bilong ol arapela lain i save bosim tru ol lain bilong ol. Na ol bikman bilong ol i save strong tumas long ol manmeri i mas bihainim tok bilong ol. 26 Tasol dispela pasin i no ken i stap namel long yupela. Nogat. Man i laik i stap bikman namel long yupela, em i mas i stap wokman bilong yupela. 27 * · Na man i laik i stap namba wan bilong yupela, em i mas i stap olsem wokboi nating bilong yupela. 28 * Olsem tasol Pikinini Bilong Man i no bin i kam bilong ol man i ken mekim wok bilong helpim em. Nogat. Em i kam bilong helpim ol, na bilong givim laip bilong em as for seats at my right hand and my left, these are not mine to grant; they belong to those to whom they have been allotted by my Father».

Leadership with service
(Mk 10:41-45; Lk 22:24-27)

24 When the other ten heard this they were indignant with the two brothers. 25 But Jesus called them to him and said, «You know that among the gentiles the rulers lord it over them, and great men make their authority felt. 26 Among you this is not to happen. No; anyone who wants to become great among you must be your servant, 27 · and anyone who wants to be first among you must be your slave, 28 just as the Son of man came not to be served but to serve, and to give his life as a ransom for many».

20.27-28 Jesus is our model of service and generosity, and he invites us to follow his example. «The teaching of Christ is more excellent than all the advice of the saints (...). Now, there are many who hear the Gospel often but care little for it because they have not the spirit of Christ. Yet whoever wishes to understand fully the words of Christ must try to pattern his whole life on that of Christ» (THOMAS A KEMPIS, *Imitation of Christ* 1,1).

bilong baim bek planti manmeri».

Jisas i mekim orait tupela aipas
(Mk 10.46-52; Lu 18.35-43)

29 Jisas wantaim ol disaipel bilong en i
lusim taun Jeriko na i go. Na planti man-
meri moa i bihainim Jisas. 30 Na tupela
man i sindaun i stap arere long rot.
Tupela i aipas, na taim tupela i harim tok
long Jisas i wokabaut i kam, tupela i sin-
gaut strong olsem, «Yu Pikinini Bilong
Devit, yu mas sori long mitupela». 31 Ol
manmeri i harim tupela i singaut na ol i
tok strong long tupela i mas pasim maus,
tasol tupela i singaut bikmaus moa yet
olsem, «Bikpela, yu Pikinini Bilong Devit,
yu mas sori long mitupela». 32 Orait Jisas
i sanap na i singautim tupela na i tok,
«Yutupela i laik bai mi mekim wanem
long yutupela?». 33 Na tupela i bekim tok
bilong en olsem, «Bikpela, mitupela i laik
bai yu opim ai bilong mitupela». 34 Na
Jisas i sori long tupela, na em i putim han
long ai bilong tupela, na wantu tasol ai
bilong tupela i orait na tupela i lukluk
gen. Na tupela i bihainim Jisas i go.

The two blind men of Jericho
(Mk 10:46-52; Lk 18.35-43)

29 As they left Jericho a large crowd
followed him. 30 And now there were
two blind men sitting at the side of the
road. When they heard that it was Jesus
who was passing by, they shouted,
«Lord! Have pity on us, son of David».
31 And the crowd scolded them and told
them to keep quiet, but they only shout-
ed the louder, «Lord! Have pity on us,
son of David». 32 Jesus stopped, called
them over and said, «What do you want
me to do for you?». 33 They said to him,
«Lord, let us have our sight back». 34
Jesus felt pity for them and touched
their eyes, and at once their sight
returned and they followed him.

Jisas i go insait long Jerusalem olsem king
(Mk 11.1-11; Lu 19.28-38; Jo 12.12-16)

21 1 Jisas wantaim ol disaipel
bilong en i kamap klostu long
Jerusalem, na ol i kamap long ples

The Messiah enters Jerusalem
(Mk 11:1-11; Lk 19:28-38; Jn 12:12-16)

21 1 When they were near
Jerusalem and had come to
Bethphage on the Mount of Olives,

21 «How did the messianic entrance into Jerusalem come about? At the established time Jesus chose to go up to Jerusalem to suffer his passion and death, and to rise from the dead. As the Messiah King who shows forth the coming of the Kingdom, he entered into his city mounted on a donkey. He was acclaimed by the little children whose shout of joyful praise is taken up in the *Sanctus* of the Eucharistic liturgy: "Blessed is He Who comes in the name of the Lord! *Hosanna* (save us!)" (Mt 21:9). The liturgy of the Church opens Holy Week by celebrating this entry into Jerusalem» (*Compendium*, 111).

Betfage long maunten Oliv. Na Jisas i salim tupela disaipel 2 na em i tokim tupela olsem, «Yutupela go long dispela ples nau yumi lukluk long en. Na wantu bai yutupela i lukim wanpela donki ol i pasim i stap, na pikinini bilong en i stap wantaim em. Lusim rop na bringim tupela i kam long mi. 3 Na sapos wanpela man i mekim wanpela tok long yutupela, orait yutupela i mas tok olsem, "Bikpela i gat wok long tupela. Na kwiktaim bai em i salim tupela i kam bek"». 4 Dispela samting i kamap bilong inapim dispela tok profet i bin mekim bipo:

5 * *Autim dispela tok long ol manmeri bilong Saion: Lukim. King bilong yupela em i kam nau. Em i kam olsem man i no gat nem, na em i sindaun antap long wanpela donki. Em i sindaun long yangpela donki na i kam.*

6 Orait tupela disaipel i go mekim olsem Jisas i bin tokim tupela. 7 Tupela i bringim donki mama wantaim pikinini bilong en, na tupela i putim longpela klos bilong tupela antap long tupela donki. Na Jisas i sindaun antap. 8 Na planti man ol i rausim longpela klos bilong ol na lainim long rot. Na sampela i katim ol han bilong diwai na putim long rot. 9 Na ol manmeri i wokabaut i go paslain long Jisas wantaim ol manmeri i wokabaut i kam bihain, olgeta i wok long singaut olsem:

* «*Hossana long Pikinini Bilong Devit.*
God i ken mekim gut long dispela man i kam long nem bilong Bikpela.
Litimapim nem bilong God Antap Tru».

10 Jisas i go insait long Jerusalem, na olgeta manmeri bilong taun i kirap nogut na i askim nabaut olsem, «Dispela man

then Jesus sent two disciples, 2 saying to them, «Go to the village facing you, and you will at once find a tethered donkey and a colt with her. Untie them and bring them to me. 3 If anyone says anything to you, you are to say, "The Master needs them and will send them back at once"». 4 This was to fulfil what was spoken by the prophet:

5 *Say to the daughter of Zion:*
Look, your king is approaching,
humble and riding on a donkey and on a colt,
the foal of a beast of burden.

6 So the disciples went and did as Jesus had told them. 7 They brought the donkey and the colt, then they laid their cloaks on their backs and he took his seat on them. 8 Great crowds of people spread their cloaks on the road, while others were cutting branches from the trees and spreading them in his path. 9 The crowds who went in front of him and those who followed were all shouting:

Hosanna to the son of David!
Blessed is he who is coming
in the name of the Lord!
Hosanna in the highest heavens!

10 And when he entered Jerusalem, the whole city was in turmoil as people asked, «Who is this?», 11 and the crowds

em i husat tru?». 11 Na ol manmeri i wok-abaut ol i tok, «Em Jisas, em profet i kam long taun Nasaret long Galili».

answered, «This is the prophet Jesus from Nazareth in Galilee».

Jisas i rausim ol man i wok bisnis long tempel
(Mk 11.11; 15-17; Lu 19.45-46; Jo 2.14-16)

The expulsion of the dealers from the Temple
(Mk 11:11; 15-17; Lk 19:45-46; Jn 2:14-16)

12 Jisas i go insait long banis bilong tempel na em i rausim olgeta man i mekim wok bisnis i stap long dispela hap. Em i kapsaitim ol tebol bilong ol man i wok long senisim mani, wantaim ol sia bilong ol man i wok long salim ol pisin. 13 Na em i tokim ol olsem, «Buk bilong God i gat tok olsem: *Haus bilong mi bai i stap haus bilong beten.* Tasol yupela i mekim em i kamap olsem ples hait bilong ol stilman». 14 Jisas i stap insait long tempel, na ol aipas na lek nogut i kam long em, na em i mekim ol i kamap orait. 15 Tasol ol bikpris na ol saveman bilong lo i lukim ol mirakel em i wokim, na ol i harim ol pikinini i singaut insait long banis bilong tempel olsem, «Amamas long Pikinini Bilong Devit». Olsem na ol i bel nogut 16 · na ol i askim Jisas olsem, «Ating yu harim dispela tok ol i mekim?». Na Jisas i bekim tok bilong ol olsem, «Yes, mi harim. Tasol ating yupela i no bin ritim dispela tok:

12 Jesus then went into the Temple and drove out all those who were selling and buying there; he upset the tables of the money-changers and the seats of the dove-sellers. 13 He said to them, «According to scripture, my house will be called a house of prayer; but you are turning it into a bandits' den». 14 There were also blind and lame people who came to him in the Temple, and he cured them. 15 At the sight of the wonderful things he did and of the children shouting, «Hosanna to the son of David» in the Temple, the chief priests and the scribes were indignant and said to him, 16 · «Do you hear what they are saying?». Jesus answered, «Yes. Have you never read this:

Ol liklik pikinini i save litimapim nem bilong yu».

By the mouths of children, babes in arms, you have made sure of praise?».

17 Na em i lusim ol na i go ausait long taun, na em i go i stap long Betani long dispela nait.

17 With that he left them and went out of the city to Bethany, where he spent the night.

21.16 Psalm 8:3

Jisas i tok na diwai fik i drai.
Bilip na prea.
(Mk 11.12-14;20-24)

18 Long moningtaim tru Jisas i wok-
abaut i go bek long taun, na em i hangre.
19 Em i lukim wanpela diwai fik i stap long
arere bilong rot, na em i go klostu long en.
Tasol em i no lukim wanpela kaikai i stap
long en. Nogat. Ol lip tasol i stap. Na em
i tokim diwai fik olsem, «Yu no ken karim
kaikai moa. Nogat tru». Na kwiktaim
tumas dispela diwai fik i drai. 20 Ol disaipel
i lukim dispela, na ol i kirap nogut. Ol i
tok, «Olsem wanem na diwai fik i drai
kwik tumas?». 21 Na Jisas i bekim tok
bilong ol olsem, «Mi tok tru long yupela,
sapos yupela i bilip tru, na yupela i no gat
tupela tingting, orait bai yupela inap
mekim wankain pasin olsem mi mekim
long dispela diwai fik. Na bai yupela i no
mekim dispela tasol. Nogat. Sapos yupela
i tokim dispela maunten, "Yu kirap na yu
kalap i go daun long solwara", orait dispela
samting bai i kamap olsem yupela i tok. 22
Na sapos yupela i bilip na mekim prea,
orait olgeta samting yupela i beten long
kisim, em bai yupela i kisim».

The barren fig tree withers.
Faith and prayer.
(Mk 11:12-14;20-24)

18 As he was returning to the city in
the early morning, he felt hungry. 19
Seeing a fig tree by the road, he went up
to it and found nothing on it but leaves.
And he said to it, «May you never bear
fruit again», and instantly the fig tree
withered. 20 The disciples were amazed
when they saw it and said, «How is it
that the fig tree withered instantly?». 21
Jesus answered, «In truth I tell you, if
you have faith and do not doubt at all,
not only will you do what I have done to
the fig tree, but even if you say to this
mountain, "Be pulled up and thrown
into the sea", it will be done. 22 And if
you have faith, everything you ask for in
prayer, you will receive».

Ol i askim Jisas
husat i givim namba long em
(Mk 11.27-33; Lu 20.1-8)

23 * Jisas i go insait long banis bilong
tempel na i skulim ol manmeri. Na ol
bikpris wantaim ol hetman bilong ol
Israel ol i kam long em na ol i askim em
olsem, «Yu kisim dispela namba na
strong we na yu mekim ol dispela samt-
ing? Husat i givim dispela namba long yu
na i tokim yu long mekim dispela wok?».
24 Na Jisas i bekim tok bilong ol olsem,

The authority of Jesus is questioned
(Mk 11:12-14; Lk 20:1-8)

23 He had gone into the Temple and
was teaching, when the chief priests and
the elders of the people came to him
and said, «What authority have you for
acting like this? And who gave you this
authority?». 24 In reply Jesus said to
them, «And I will ask you a question,
just one; if you tell me the answer to it,
then I will tell you my authority for act-

«Mi tu mi laik askim yupela long wanpela samting. Na sapos yupela i bekim stret askim bilong mi, orait bai mi tokim yupela long husat i givim mi namba bilong mekim dispela wok. 25 Taim Jon i baptaisim ol man, em i kisim dispela pasin we? Em i samting bilong heven, o em i samting bilong ol man tasol?». Orait ol i toktok long ol yet olsem, «Sapos yumi tok, "Em i samting bilong heven", em bai i askim yumi olsem, "Orait bilong wanem yupela i no bin bilip long em?". 26 Na sapos yumi tok, "Em i samting bilong ol man tasol", orait yumi mas pret long ol manmeri, long wanem, olgeta i ting Jon em i profet». 27 Olsem na ol i bekim tok bilong Jisas olsem, «Mipela i no save». Na Jisas i tokim ol olsem, «Mi tu mi no ken tokim yupela long husat i givim mi namba na mi mekim dispela wok.

Tok piksa bilong tupela pikinini bilong wanpela papa

28 «Orait yupela i ting wanem? Wanpela man i gat tupela pikinini. Em i go long namba wan pikinini na i tokim em olsem, "Pikinini, nau yu go wok long gaden wain". 29 Na pikinini i tok, "Mi no laik". Tasol bihain em i senisim tingting na i go. 30 Na papa i go long narapela pikinini na i mekim wankain tok long em. Na pikinini i tok, "Yes, papa". Tasol em i no i go. 31 Orait long dispela tupela pikinini, husat i bihainim laik bilong papa?». Na ol i tok, «Namba wan». Na Jisas i tokim ol olsem, «Mi tok tru long yupela, ol man bilong kisim takis na ol pamukmeri i save go insait long kingdom bilong God paslain long yupela. 32 Long wanem, Jon i bin kamap long yupela na i soim stretpela pasin long yupela, na yupela i no bilip long ing like this. 25 John's baptism: what was its origin, heavenly or human?». And they argued this way among themselves, «If we say heavenly, he will retort to us, "Then why did you refuse to believe him?"; 26 but if we say human, we have the people to fear, for they all hold that John was a prophet». 27 So their reply to Jesus was, «We do not know». And he retorted to them, «Nor will I tell you my authority for acting like this».

Parable of the two sons

28 «What is your opinion? A man had two sons. He went and said to the first, "My boy, go and work in the vineyard today". 29 He answered, "I will not go", but afterwards thought better of it and went. 30 The man then went and said the same thing to the second who answered, "Certainly, sir", but did not go. 31 Which of the two did the father's will?». They said, «The first». Jesus said to them, «In truth I tell you, tax collectors and prostitutes are making their way into the kingdom of God before you. 32 For John came to you, showing the way of uprightness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.

em. Tasol ol man bilong kisim takis na ol pamukmeri ol i bin bilip long em. Na yupela i lukim dispela pinis, tasol yupela i no senisim tingting na bilip long em.

Tok piksa bilong ol man nogut i lukautim gaden wain
(Mk 12.1-12; Lu 20.9-19)

33 «Yupela harim narapela tok piksa. Wanpela man i bin wokim wanpela gaden wain, na i banisim. Na insait long gaden em i wokim hul olsem tang bilong krungutim na memeim ol pikinini wain, na em i wokim haus bilong ol man i ken i stap na was long gaden. Na em i putim dispela gaden long han bilong sampela man i laik wok bisnis long en. Na em i go long wanpela longwe ples. 34 Orait klostu long taim bilong ol diwai wain i karim kaikai, em i salim ol wokboi i go long gaden wain bilong kisim ol pikinini wain bilong en.

35 Tasol ol man i wok long gaden ol i kisim ol wokboi bilong en, na ol i paitim narapela na kilim i dai narapela na tromoi ston long narapela. 36 Na bihain papa bilong gaden i salim ol arapela wokboi i go long ol. Em i salim planti liklik, i winim namba em i bin salim bipo. Na ol man i wok long gaden ol i mekim wankain pasin tasol long ol dispela wokboi tu.

37 Orait bihain papa bilong gaden i salim pikinini man bilong em yet i go long ol. Papa i tok olsem, "Bai ol i harim tok bilong pikinini bilong mi". 38 Tasol ol man i wok long gaden ol i lukim pikinini bilong en i kam, na ol i toktok namel long ol yet olsem, "Dispela man hia bai i kisim olgeta samting bilong papa bilong en. Goan, yumi kilim em i dai, na bai yumi kisim dispela gaden bilong em". 39 Olsem na ol i holimpas em na rausim em

Parable of the wicked tenants
(Mk 12:1-12; Lk 20:9-19)

33 «Listen to another parable. There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. 34 When vintage time drew near he sent his servants to the tenants to collect his produce.

35 But the tenants seized his servants, thrashed one, killed another and stoned a third. 36 Next he sent some more servants, this time a larger number, and they dealt with them in the same way.

37 Finally he sent his son to them thinking, "They will respect my son". 38 But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance". 39 So they seized him and threw him out of the vineyard and killed him. 40 Now when the owner of the vineyard comes, what will he do to those tenants?». 41 They answered, «He will bring those wretches to a wretched

i go ausait long gaden, na ol i kilim em i dai. 40 Orait yupela i ting wanem? Bihain papa bilong gaden wain bai i kam na mekim wanem pasin long ol dispela man i wok long gaden?». 41 Na ol i tokim em olsem, «Em bai i bagarapim nogut tru ol dispela man nogut. Na em bai i givim gaden wain long ol arapela lain man bilong lukautim, na long taim bilong kisim kaikai bai ol i bungim kaikai na givim long em».

42 · Na Jisas i askim ol olsem, «Ating yupela i no bin ritim dispela hap tok i stap long buk bilong God? Dispela tok i olsem:

** Dispela ston ol kamda i ting em i nogut na ol i rausim, nau em i kamap nambawan ston bilong strongim banis bilong haus.*
Bikpela yet i mekim dispela samting i kamap, na mipela i lukim em i gutpela tru.

43 «Olsem na mi tokim yupela, God bai i rausim kingdom bilong en long han bilong yupela, na givim long wanpela lain manmeri ol i save kamapim kaikai bilong dispela kingdom. 44 Na man i pundaun antap long dispela ston, em bai i bruk olgeta. Na sapos dispela ston i pundaun antap long wanpela man, ston bai i bagarapim em olgeta».

45 Ol bikpris na ol Farisi i harim tok piksa Jisas i mekim, na ol i save, em i makim ol yet. 46 Olsem na ol i laik tru long holimpas Jisas, tasol ol i pret long ol manmeri, long wanem, ol manmeri i ting Jisas em i profet.

end and lease the vineyard to other tenants who will deliver the produce to him at the proper time».

42 · Jesus said to them, «Have you never read in the scriptures:

The stone which the builders rejected
has become the cornerstone;

this is the Lord's doing
and we marvel at it?

43 «I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit. 44 And whoever will have fallen on this stone shall be broken, yet truly, on whomever it shall fall, it will crush him».

45 When they heard his parables, the chief priests and the scribes realised he was speaking about them, 46 but though they would have liked to arrest him they were afraid of the crowds, who looked on him as a prophet.

21.42 Psalm 118:22-23

Tok piksa bilong bikpela kaikai bilong marit
(Lu 14.16-24)

22 1 Jisas i mekim narapela tok piksa gen long ol bikman olsem, 2 «Kingdom bilong heven em i olsem pasin bilong wanpela king. Pikinini man bilong en i laik marit, na king i mekim bikpela kaikai. 3 Pastaim em i tokim ol man long kam long kaikai bilong marit. Na long de bilong kaikai em i salim ol wokboi bilong en i go bilong singautim ol i kam. Tasol ol i no laik i kam. 4 Na em i salim sampela wokboi moa, na em i tokim ol olsem, "Yupela go long ol man mi bin singautim ol, na yupela tokim ol olsem, 'Harim. Mi redim pinis kaikai bilong mi. Ol bulmakau man na ol patpela abus bilong mi, mipela i kilim pinis. Na olgeta samting i redi i stap. Yupela kam long kaikai bilong marit'". 5 Ol wokboi i go givim dispela tok long ol dispela man, tasol ol i no laik harim, na ol i go nabaut. Narapela i go long gaden bilong en, na narapela i go mekim wok bisnis bilong en. 6 Tasol sampela i holimpas ol wokboi bilong king na i paitim ol nogut, na kilim ol i dai. 7 Olsem na king i belhat na i salim ol soldia bilong en i go pinisim tru ol dispela man i bin kilim ol wokboi i dai. Na ol i kukim ples bilong ol. 8 Na king i tokim ol wokboi bilong en olsem, "Kaikai bilong marit em i redi i stap, tasol ol man mi bin singautim ol, ol i no gutpela man inap long ol i kam long dispela kaikai. 9 Olsem na yupela i mas i go long maus bilong olgeta rot, na olgeta man yupela i lukim, yupela i mas singautim ol i kam long kaikai bilong marit". 10 Em i tok olsem, na ol dispela wokboi i go nabaut long olgeta rot na bungim olgeta

Parable of the wedding feast
(Lk 14:16-24)

22 1 Jesus began to speak to them in parables once again, 2 «The kingdom of Heaven may be compared to a king who gave a feast for his son's wedding. 3 He sent his servants to call those who had been invited, but they would not come. 4 Next he sent some more servants with the words, "Tell those who have been invited: Look, my banquet is all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding". 5 But they were not interested: one went off to his farm, another to his business, 6 and the rest seized his servants, maltreated them and killed them. 7 The king was furious. He despatched his troops, destroyed those murderers and burnt their town. 8 Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, 9 go to the main crossroads and invite everyone you can find to come to the wedding". 10 So these servants went out onto the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests.

manmeri ol i lukim, ol man nogut wantaim ol gutpela man. Na ol i kam sindaun long kaikai na haus i pulap tru.
11 · «Ol manmeri i sindaun i stap, na king i go insait bilong lukim ol. Na em i lukim wanpela man i no bin putim kain gutpela klos ol i save putim long de bilong marit. 12 Na king i askim em, "Pren, olsem wanem na yu no putim gutpela klos na yu kam insait?". Tasol man i no gat tok. 13 Orait na king i tokim ol wokman olsem, "Yupela pasim lek han bilong en na tromoi em i go ausait bai em i stap long ples tudak. Long dispela ples tudak ol i save krai nogut na skrapim tit bilong ol". 14 * Harim. God i save singautim planti man, tasol em i save makim wanpela wanpela tasol bilong i kam insait».

11 · When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, 12 and said to him, "How did you get in here, my friend, without a wedding garment?". And the man was silent. 13 Then the king said to the attendants, "Bind him hand and foot and throw him into the darkness outside, where there will be weeping and grinding of teeth". 14 For many are invited but not all are chosen».

Ol i mas givim takis long Sisar, o nogat?
(Mk 12.13-17; Lu 20.20-26)

15 Orait ol Farisi i go paitim tok bilong painim rot bilong kotim Jisas. Ol i ting long trikim Jisas long mekim sampela tok i no stret, bai ol i ken kotim em long tok bilong em yet. 16 Ol i salim ol disaipel bilong ol wantaim sampela man bilong lain bilong Herot, na ol i go long Jisas na tokim em olsem, «Tisa, mipela i save, yu man bilong tok tru. Na long tok tru tasol yu save skulim ol manmeri long pasin bilong God. Yu no save pret long wanpela man. Nogat. Yu save mekim wankain tok long olgeta man, maski ol i gat nem o ol i no gat nem. 17 Olsem na yu mas tokim mipela. Yu ting wanem? I

On tribute to Cesar
(Mk 12:13-17; Lk 20:20-26)

15 Then the Pharisees went away to work out between them how to trap him in what he said. 16 And they sent their disciples to him, together with some Herodians, to say, «Master, we know that you are an honest man and teach the way of God in all honesty, and that you are not afraid of anyone, because human rank means nothing to you. 17 Give us your opinion, then. Is it permissible to pay taxes to Caesar or not?». 18 But Jesus was aware of their malice and replied, «You hypocrites! Why are you putting me to the test? 19 Show me the money you pay the tax with». They

22.11 The Fathers of the Church said that this wedding feast is a picture of heaven, and the wedding garment is the grace of God and our good deeds. Without it, it's impossible to enter to the heavenly banquet (Cfr. SAINT THOMAS AQUINAS, *Commentary on the four gospels*).

orait long yumi ken givim takis long Sisar, o nogat?». 18 Tasol Jisas i save pinis long tingting nogut bilong ol, na em i tok, «Yupela man bilong giaman, watpo yupela i traim mi? 19 Yupela soim mi wanpela mani yupela i save takis long en». Na ol i kisim wanpela mani i kam long em. 20 Na Jisas i askim ol olsem, «Dispela piksa na dispela nem em i bilong husat?». 21 * · Na ol i tok, «Bilong Sisar». Na em i tokim ol, «Orait, samting bilong Sisar, em yupela i mas givim long Sisar. Na samting bilong God, em yupela i mas givim long God». 22 Ol i harim dispela tok, na ol i kirap nogut. Na ol i lusim em na i go.

handed him a denarius, 20 and he said, «Whose portrait is this? Whose title?». 21 · They replied, «Caesar's». Then he said to them, «Very well, pay Caesar what belongs to Caesar, and God what belongs to God». 22 When they heard this they were amazed; they left him alone and went away.

Ol sadyusi i askim Jisas long man i dai na i kirap bek
(Mk 12.18-27; Lu 20.27-40)

23 Long dispela de tasol ol Sadyusi i kam long Jisas. Ol dispela lain i save tok, ol man i dai pinis, bai ol i no inap kirap bek. Orait ol i askim Jisas olsem, 24 «Tisa, Moses i bin tok olsem, "Sapos wanpela man i no gat pikinini na em i dai, orait brata bilong en i mas maritim meri bilong en na kamapim ol pikinini, bai lain bilong brata bilong en i no ken pinis". 25 Orait bipo i gat 7-pela brata i stap namel long mipela. Na namba wan em i marit i stap na i dai pinis, tasol em i no gat pikinini. Olsem na brata bilong en i maritim dispela meri bilong em. 26 Na namba 2 brata, em tu i no gat pikinini na i dai, na namba 3 brata tu i wankain, na i go i go inap long las brata, em brata namba 7. 27

The resurrection of the dead
(Mk 12:18-27; Lk 20:27-40)

23 That day some Sadducees -who deny that there is a resurrection- approached him and they put this question to him, 24 «Master, Moses said that if a man dies childless, his brother is to marry the widow, his sister-in-law, to raise children for his brother. 25 Now we had a case involving seven brothers; the first married and then died without children, leaving his wife to his brother; 26 the same thing happened with the second and third and so on to the seventh, 27 and then last of all the woman herself died. 28 Now at the resurrection, whose wife among the seven will she be, since she had been married to them all?». 29 Jesus answered them, «You are

22.21 The money to pay taxes to Caesar had the image of Caesar, and human beings have the image of God, because we were made in His *image and likeness* (Gen 1:26). So, we have to fulfill our duties with our country or governments, however, our whole being belongs to God, because we have His image (Cfr. SAINT THOMAS AQUINAS, *Commentary on the four gospels*).

Olgeta i dai pinis, na bihain tru meri tu em i dai. 28 Orait yu tok. Long taim ol man i dai pinis ol i kirap bek, dispela meri bai i stap meri bilong husat bilong dispela 7-pela brata? Yu save, olgeta ol i bin maritim em». 29 Orait Jisas i bekim tok bilong ol olsem, «Yupela i no save long ol tok i stap long buk bilong God. Na yupela i no save long strong bilong God tu. Olsem na yupela i mekim tok kranki. 30 Long taim ol man i dai pinis ol i kirap bek, ol dispela lain manmeri bai i no inap marit. Nogat. Bai ol i stap olsem ol ensel bilong heven. 31 Tasol long dispela tok bilong ol man i dai na i kirap bek, mi laik askim yupela. Ating yupela i no bin ritim dispela tok God i bin mekim long yupela? Em i tok olsem: 32 · *Mi God bilong Abraham na bilong Aisak na bilong Jekop*. God em i no God bilong ol man i dai pinis. Em i God bilong ol man i stap laip». 33 Ol manmeri i harim dispela tok, na ol i kirap nogut long tok bilong em.

wrong, because you understand neither the scriptures nor the power of God. 30 For at the resurrection men and women do not marry; no, they are like the angels in heaven. 31 And as for the resurrection of the dead, have you never read what God himself said to you: 32 · *I am the God of Abraham, the God of Isaac and the God of Jacob*? He is God, not of the dead, but of the living». 33 And his teaching made a deep impression on the people who heard it.

Namba wan lo bilong God
(Mk 12.28-31; Lu 10.25-28)

34 Taim ol Farisi i harim tok olsem Jisas i bin pasim maus bilong ol Sadyusi, orait ol i kam long em. 35 Namel long ol i gat wanpela saveman bilong lo. Em i laik traim Jisas na i askim em olsem, 36 «Tisa, wanem lo i namba wan na i winim olgeta arapela lo?». 37 Na Jisas i tokim em olsem: «*Yupela i mas laikim God, Bikpela bilong yumi. Yupela i mas laikim em tru long bel bilong yupela na long spirit bilong yupela na long tingting bilong yupela.* 38 Dispela lo em i bikpela, na em i namba wan tru. 39 * · Na namba 2 lo em i wan-

The greatest commandment of all
(Mk 12:28-31; Lk 10:25-28)

34 But when the Pharisees heard that he had silenced the Sadducees they got together 35 and, to put him to the test, one of them put a further question, 36 «Master, which is the greatest commandment of the Law?». 37 Jesus said to him, «*You must love the Lord your God with all your heart, with all your soul, and with all your mind.* 38 This is the greatest and the first commandment. 39 The second resembles it: *You must love your neighbour as yourself.* 40 On these two

22.32 Ex 3:6
22.39 About *neighbour* and *wantok*, see the note in Mt 5.43.

kain olsem dispela. Em i olsem: *Yu mas laikim ol neighbour olsem yu laikim yu yet.* 40 Dispela tupela lo i as bilong olgeta tok bilong lo na bilong ol profet».

commandments hang the whole Law, and the Prophets too».

Krais em i Pikinini bilong Devit na Bikpela bilong Devit
(Mk 12.35-37; Lu 20.41-44)

Christ not only son but also Lord of David
(Mk 12:35-37; Lk 20:41-44)

41 Ol Farisi i bung i stap yet, na Jisas i askim ol, 42 «Yupela i ting wanem long dispela man God i makim bilong kisim bek ol manmeri bilong en? Em i pikinini bilong husat?». Na ol i tokim em olsem, «Pikinini bilong Devit». 43 Na Jisas i askim ol olsem, «Orait olsem wanem na Holi Spirit i givim tingting long Devit na Devit i kolim dispela man "Bikpela"? Devit i bin tok olsem:

41 While the Pharisees were gathered round, Jesus put to them this question, 42 «What is your opinion about the Christ? Whose son is he?». They told him, «David's». 43 He said to them, «Then how is it that David, moved by the Spirit, calls him Lord, where he says:

44 *Bikpela i tokim Bikpela bilong mi olsem:*
Yu sindaun long han sut bilong mi inap mi
putim ol birua bilong yu i stap aninit long yu.

44 *The Lord declared to my Lord,*
take your seat at my right hand,
till I have made your enemies your footstool?

45 «Yupela lukim. Devit yet i kolim dispela man Bikpela bilong en. Orait olsem wanem na dispela man em i pikinini bilong Devit?». 46 I no gat wanpela bilong ol inap long bekim dispela tok bilong Jisas. Na stat long dispela de, ol i pret long askim Jisas long wanpela samting moa.

45 «If David calls him Lord, how then can he be his son?». 46 No one could think of anything to say in reply, and from that day no one dared to ask him any further questions.

Ol Farisi na ol saveman bilong lo i no save bihainim toktok bilong ol yet

Hypocrisy and vanity of the scribes and Pharisees

23 1 Bihain Jisas i autim tok long ol manmeri wantaim ol disaipel bilong en. 2 Em i tok olsem, «Ol saveman bilong lo wantaim ol Farisi ol i save skulim yupela long lo, olsem Moses i

23 1 Then addressing the crowds and his disciples Jesus said, 2 «The scribes and the Pharisees occupy the chair of Moses. 3 You must therefore do and observe

bin mekim. 3 Olsem na olgeta tok ol i
givim long yupela, em yupela i mas harim
na bihainim. Tasol pasin ol i save mekim,
em yupela i no ken bihainim. Nogat. Ol i
save mekim planti tok, tasol ol yet ol i no
save bihainim. 4 I olsem ol i save pasim
karamap i hevi tumas na putim antap long
sol bilong ol man, na ol man i hatwok tru
long karim. Tasol ol yet i no laik putim
pinga tasol bilong helpim ol man long
karim. 5 Olgeta samting ol i save mekim,
em ol i mekim bai ol man i ken lukim. Ol
i save pasim ol bikpela paspas bilong prea,
na ol i save pasim ol longpela hap string
long arere bilong longpela klos bilong ol.
6 Ol i save laik long kisim ol namba wan
sia long ol bikpela kaikai, na ol namba
wan ples bilong sindaun long ol haus lotu.
7 Ol i laikim tumas long ol manmeri i mas
givim gude long ol long ol ples bung, na
ol i laik bai ol man i mas kolim ol "Tisa".
8 «Tasol ol man i no ken kolim yupela
"Tisa". Nogat. Wanpela tasol em i tisa
bilong yupela, na yupela olgeta i stap brata
brata. 9 Na long graun hia yupela i no ken
kolim wanpela man em i papa bilong
yupela. Wanpela tasol em i Papa bilong
yupela, na em i stap long heven. 10 Na ol i
no ken kolim yupela "Hetman". Yupela i
gat wanpela hetman tasol, em man God i
makim bilong kisim bek ol manmeri
bilong en. 11 Bikman bilong yupela em i
mas i stap wokman bilong yupela. 12 * ·
Man i litimapim nem bilong em yet, nem
bilong en bai i go daun. Na man i daunim
em yet, em bai i kisim biknem.

what they tell you; but do not be guided by what they do, since they do not practise what they preach. 4 They tie up heavy burdens and lay them on people's shoulders, but will they lift a finger to move them? Not they! 5 Everything they do is done to attract attention, like wearing broader headbands and longer tassels, 6 like wanting to take the place of honour at banquets and the front seats in the synagogues, 7 being greeted respectfully in the market squares and having people call them Rabbi.

8 «You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers. 9 You must call no one on earth your father, since you have only one Father, and he is in heaven. 10 Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. 11 The greatest among you must be your servant. 12 · Anyone who raises himself up will be humbled, and anyone who humbles himself will be raised up.

23.12 «Four things which bring great peace: My child, I will teach you now the way of peace and true liberty. 1) Seek, child, to do the will of others rather than your own. 2) Always choose to have less rather than more. 3)Look always for the last place and seek to be beneath all others. 4) Always wish and pray that the will of God be fully carried out in you. Behold, such will enter into the realm of peace and rest» (THOMAS A KEMPIS, *Imitation of Christ*, 3,23).

Ol 7-pela pasin nogut bilong ol Farisi na ol saveman bilong lo
(Lu 11.39-52)

13 «Yupela saveman bilong lo na yupela Farisi, yupela lukaut. Yupela i man bilong tupela maus. Yupela i save pasim dua bilong kingdom bilong heven long pes bilong ol manmeri. Yupela yet i no save go insait. Tasol taim ol manmeri i laik i go insait, yupela i save pasim rot bilong ol. 14
15 «Yupela saveman bilong lo na yupela Farisi, yupela lukaut. Yupela i man bilong tupela maus. Yupela i save raun long olgeta hap bilong solwara na bilong graun, bilong mekim wanpela man tasol i kamap disaipel bilong yupela. Na taim em i kamap disaipel pinis, yupela i save mekim em i kamap man bilong i go long hel, olsem yupela yet. Yupela i mekim na em i winim yupela moa yet long ol pasin nogut.
16 «Yupela aipas i laik soim rot long ol man, yupela lukaut. Yupela i save tok olsem, "Sapos man i tok long haus bilong God na i tok tru antap, em i samting nating. Tasol sapos man i tok long gol i stap long haus bilong God na i tok tru antap, orait em i mas mekim olsem em i tok". 17 Yupela longlong na aipas, wanem samting i nambawan long ai bilong God? Ating gol em i nambawan? O haus bilong God em i nambawan? Yupela i save, gol i stap long haus bilong God, na dispela tasol i mekim gol i kamap samting bilong God. 18 Na tu yupela i save tok, "Sapos man i tok long alta na i tok tru antap, em i samting nating. Tasol sapos em i tok long ofa i stap antap long alta na i tok tru antap, orait em i mas mekim olsem em i tok". 19 Yupela aipas, wanem samting i nambawan long ai bilong God? Ating ofa em i nambawan? O alta em i nambawan?

The sevenfold indictment of the scribes and Pharisees
(Lk 11:39-52)

13 «Alas for you, scribes and Pharisees, you hypocrites! You shut up the kingdom of Heaven in people's faces, neither going in yourselves nor allowing others to go who want to. 14

15 «Alas for you, scribes and Pharisees, you hypocrites! You travel over sea and land to make a single proselyte, and anyone who becomes one you make twice as fit for hell as you are.

16 «Alas for you, blind guides! You say, "If anyone swears by the Temple, it has no force; but anyone who swears by the gold of the Temple is bound". 17 Fools and blind! For which is of greater value, the gold or the Temple that makes the gold sacred? 18 Again, "If anyone swears by the altar it has no force; but anyone who swears by the offering on the altar, is bound". 19 You blind men! For which is of greater worth, the offering or the altar that makes the offering sacred? 20 Therefore, someone who swears by the altar is swearing by that and by everything on it. 21 And someone who swears by the Temple is swearing by that and by the One who dwells in it. 22 And someone who swears by heaven is swearing by the throne of God and by the One who is seated there.

Yupela i save, kaikai samting bilong ofa em i stap long alta, na dispela tasol i mekim ofa i kamap samting bilong God. 20 Olsem na man i tok long alta na i tok tru antap, em i strongim tok bilong en long alta wantaim olgeta samting i stap antap long en. 21 Na man i tok long haus bilong God na i tok tru antap, em i strongim tok bilong en long haus bilong God wantaim God yet, em i stap long haus bilong en. 22 Na man i tok long heven na i tok tru antap, em i strongim tok bilong en long sia bilong God na long God yet i sindaun long dispela sia.

23 «Yupela saveman bilong lo na yupela Farisi, yupela lukaut. Yupela i man bilong tupela maus. Olgeta liklik sayor samting bilong gaden em yupela i save tilim long 10-pela hap na givim wanpela hap long God. Tasol yupela i lusim pinis olgeta bikpela hap tok bilong lo, olsem tok bilong stretpela pasin bilong skelim man na pasin bilong marimari na pasin bilong bilip. Mobeta yupela i strong long bihainim ol tok bilong ol dispela bikpela lo, na yupela i no lusim ol arapela lo tu. 24 Yupela aipas i laik soim rot long ol man, yupela i olsem man i lukim liklik binatang tru i stap long sup bilong en, na em i wok long rausim. Tasol em i no lukim kamel i stap long sup, na em i dring na daunim olgeta.

25 «Yupela saveman bilong lo na yupela Farisi, yupela lukaut. Yupela i man bilong tupela maus. Yupela i save klinim gut ausait bilong ol kap na plet, tasol ol kaikai samting yupela i save pulapim insait bilong ol, em yupela i save kisim long pasin bilong stil na pasin bilong tingting tasol long yupela yet. 26 Yu Farisi, yu aipas. Pastaim yu mas klinim insait bilong kap, na bai ausait bilong en tu inap kamap klin.

27 «Yupela saveman bilong lo na yupela

23 «Alas for you, scribes and Pharisees, you hypocrites! You pay your tithe of mint and dill and cummin and have neglected the weightier matters of the Law-justice, mercy, good faith! These you should have practised, those not neglected. 24 You blind guides, straining out gnats and swallowing camels!

25 «Alas for you, scribes and Pharisees, you hypocrites! You clean the outside of cup and dish and leave the inside full of extortion and intemperance. 26 Blind Pharisee! Clean the inside of cup and dish first so that it and the outside are both clean.

27 «Alas for you, scribes and

Farisi, yupela lukaut. Yupela i man bilong tupela maus. Yupela i olsem matmat ol i bin penim long waitpela pen. Ausait bilong matmat em i naispela bilong lukim, tasol long insait ol bun bilong man i dai pinis na olgeta samting i doti i pulap i stap. 28 Yupela tu i stap olsem tasol. Ol man i lukim bodi bilong yupela, ol i ting yupela i stretpela man. Tasol long insait yupela i pulap long ol pasin bilong giaman na pasin bilong sakim lo.

29 «Yupela saveman bilong lo na yupela Farisi, yupela lukaut. Yupela i man bilong tupela maus. Yupela i save wokim ol gutpela matmat bilong ol profet, na yupela i save bilasim ol matmat bilong ol stretpela man. 30 Na yupela i save tok, "Sapos mipela i bin i stap long taim bilong ol tumbuna, orait mipela i no helpim ol long kilim i dai ol profet". 31 Long dispela tok yupela yet i soim olsem, yupela i lain pikinini bilong ol man i bin kilim i dai ol profet. 32 Orait goan, yupela go inapim pasin nogut bilong ol tumbuna bilong yupela.

Ol pe nogut ol Farisi na ol saveman bilong lo bai i kisim longpasin nogut bilong ol

33 «Yupela snek nogut. God bai i kotim yupela na bai yupela i go long hel. Na bai yupela i stap gut olsem wanem? 34 Olsem na yupela harim. Mi bai salim ol profet na ol man i gat gutpela tingting na ol saveman bilong lo i kam long yupela. Tasol yupela bai i kilim sampela i dai na nilim sampela long diwai kros na wipim sampela insait long ol haus lotu bilong yupela. Na bai yupela i wok long rausim ol long ol taun bilong yupela na mekim ol i ranawe i go long ol arapela taun. 35 Olsem na asua bilong olgeta man i bin

Pharisees, you hypocrites! You are like whitewashed tombs that look handsome on the outside, but inside are full of the bones of the dead and every kind of corruption. 28 In just the same way, from the outside you look upright, but inside you are full of hypocrisy and lawlessness.

29 «Alas for you, scribes and Pharisees, you hypocrites! You build the sepulchres of the prophets and decorate the tombs of the upright, 30 saying, "We would never have joined in shedding the blood of the prophets, had we lived in our ancestors' day". 31 So! Your own evidence tells against you! You are the children of those who murdered the prophets! 32 Very well then, finish off the work that your ancestors began.

Their crimes and approaching punishment

33 «You serpents, brood of vipers, how can you escape being condemned to hell? 34 This is why –look– I am sending you prophets and wise men and scribes; some you will slaughter and crucify, some you will scourge in your synagogues and hunt from town to town; 35 and so you will draw down on yourselves the blood of every upright person that has been shed on earth, from the blood of Abel the holy to the blood of Zechariah son of Barachiah whom you murdered between the sanctuary and

kilim i dai ol stretpela man i bin i stap long dispela graun, dispela asua em bai i stap long yupela tasol. Ol i bin kilim i dai ol stretpela man, stat long Abel na i kam inap long Sekaraia, pikinini bilong Berekia, em dispela man yupela i bin kilim i dai namel long haus bilong God na long alta, na yupela yet bai i karim hevi long dispela pasin nogut. 36 Mi tok tru long yupela, pe nogut bilong dispela olgeta pasin nogut, em bai i kamap long dispela lain manmeri nau i stap.

Jisas i sori long Jerusalem
(Lu 13.34-35)

37 « Jerusalem, Jerusalem, yu save kilim ol profet i dai, na yu save kisim ol man God i salim i kam long yu na tromoi ston long ol bilong kilim ol i dai. Planti taim moa mi laik bungim ol pikinini bilong yu, olsem kakaruk meri i save bungim ol pikinini bilong en aninit long wing bilong en. Tasol yupela i no laik. 38 Harim. Nau ples bilong yupela bai i bagarap na i stap nating. 39 * Mi tokim yupela olsem, yupela bai i no lukim mi moa, inap long taim yupela bai i tok:

God i ken mekim gut long dispela man i kam long nem bilong Bikpela».

Tok i go pas
(Mk 13.1-4; Lu 21.5-7)

24 1 Jisas i lusim banis bilong tempel na i go, na ol disaipel bilong en i kam long em. Ol i laik soim em ol haus bilong tempel. 2 Tasol em i mekim dispela tok long ol, «Yupela i lukim dispela olgeta gutpela haus, a? Mi tok tru long yupela, ol bai i no larim wan-

the altar. 36 In truth I tell you, it will all recoil on this generation.

Jerusalem admonished
(Lk 13:34-35)

37 «Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children together, as a hen gathers her chicks under her wings, and you refused! 38 Look! Your house will be deserted, 39 for, I promise, you shall not see me any more until you are saying:

Blessed is he who is coming in the name of the Lord!».

Introduction
(Mk 13:1-4; Lk 21:5-7)

24 1 Jesus left the Temple, and as he was going away his disciples came up to draw his attention to the Temple buildings. 2 He said to them in reply, «You see all these? In truth I tell you, not a single stone here will be left on another: everything will be

pela ston i stap antap long narapela ston. Ol bai i brukim olgeta na tromoi i go daun». 3 Jisas i sindaun long maunten Oliv, na ol disaipel tasol i kam long em na ol i askim em olsem, «Yu tokim mipela, wanem taim ol dispela samting bai i kamap? Wanem mak bai i kamap pastaim, na mipela i ken save, yu laik i kam bek na dispela graun i laik pinis?».

pulled down». 3 And while he was sitting on the Mount of Olives the disciples came and asked him when they were by themselves, «Tell us, when is this going to happen, and what sign will there be of your coming and of the end of the world?».

Planti hevi na wari bai kamap bipo long las de
(Mk 13.5-13; Lu 21.8-19)

The beginning of sorrows
(Mk 13:5-13; Lk 21:8-19)

4 Orait Jisas i bekim tok bilong ol olsem, «Yupela lukaut. Nogut wanpela man i giamanim yupela. 5 Long wanem, planti man bai i kam na kolim nem bilong mi na tok, "Mi yet mi dispela man God i bin promis long salim i kam bilong kisim bek ol manmeri bilong en". Na bai ol i giamanim planti manmeri. 6 Yupela bai i harim nois bilong ol bikpela pait, na yupela bai i harim tok win long ol bikpela pait i kamap. Orait yupela lukaut. Yupela i no ken kirap nogut. Ol dispela samting i mas kamap, tasol las de i no yet. 7 Ol man bilong sampela lain bai i kirapim pait long ol narapela narapela lain. Na ol lain bilong sampela king bai i kirapim pait long ol lain bilong ol narapela narapela king. Long sampela hap ol bai i gat taim bilong bikpela hangre, na graun bai i guria. 8 Dispela ol samting em i olsem pen i save kamap pastaim long meri i laik karim pikinini.

4 And Jesus answered them, «Take care that no one deceives you, 5 because many will come using my name and saying, "I am the Christ", and they will deceive many. 6 You will hear of wars and rumours of wars; see that you are not alarmed, for this is something that must happen, but the end will not be yet. 7 For nation will fight against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. 8 All this is only the beginning of the birthpangs.

9 «Long dispela taim bai ol i kisim yupela bilong givim pen na hevi long yupela, na bai ol i kilim yupela i dai. Na olgeta lain manmeri bai ol i bel nogut tru long yupela, long wanem, nem bilong mi em i stap long yupela. 10 Na long dispela

9 «Then you will be handed over to be tortured and put to death; and you will be hated by all nations on account of my name. 10 And then many will fall away; people will betray one another and hate one another. 11 Many false

taim planti manmeri i bin bilip long mi bai ol i lusim bilip, na bai ol i birua long ol yet na putim ol yet long han bilong ol birua. 11 Na planti giaman profet bai i kirap na giamanim planti manmeri. 12 Pasin nogut bai i kamap bikpela, olsem na planti man bai i lusim pasin bilong laikim ol arapela. 13 Tasol ol manmeri i stap strong inap long las de, God bai i kisim bek ol.

14 Na bai ol i autim dispela gutnius bilong kingdom bilong God long olgeta hap bilong graun, bai olgeta lain manmeri i ken harim, na bihain tasol bai las de i kamap.

Samting nogut tru bai i kamap long Jerusalem
(Mk 13.14-23; Lu 21.20-24)

15 ∗ · «Yupela bai i lukim dispela samting nogut tru bipo profet Daniel i bin tok long en, na dispela samting bai i sanap i stap long haus bilong God yet (man i ritim dispela tok, em i mas tingim gut). 16 Na long dispela taim ol manmeri i stap long distrik Judia ol i mas ranawe i go long ples maunten. 17 Na sapos man i stap antap long haus, orait taim em i go daun em i no ken ting long kisim ol samting i stap insait long haus bilong en. 18 Na man i stap long gaden, em i no ken i go bek long haus bilong kisim longpela klos bilong en. 19 Sori tumas long ol meri i gat bel na ol meri i givim susu long ol pikinini long dispela taim. 20 Yupela i mas beten, bai yupela i no mas ranawe long taim bilong kol o long de Sabat. 21 Long dispela taim bai i gat bikpela hevi

prophets will arise; they will deceive many, 12 and with the increase of lawlessness, love in most people will grow cold; 13 but anyone who stands firm to the end will be saved.

14 «This good news of the kingdom will be proclaimed to the whole world as evidence to the nations. And then the end will come.

The great tribulation of Jerusalem
(Mk 13:14-23; Lk 21:20-24)

15 · «So when you see the appalling abomination, of which the prophet Daniel spoke, set up in the holy place (let the reader understand), 16 then those in Judaea must escape to the mountains; 17 if anyone is on the housetop, he must not come down to collect his belongings from the house; 18 if anyone is in the fields, he must not turn back to fetch his cloak. 19 Alas for those with child, or with babies at the breast, when those days come! 20 Pray that you will not have to make your escape in winter or on a Sabbath. 21 For then there will be great distress, unparalleled since the world began, and such as will never be again. 22 And if that time had not been shortened, no human being would have survived; but shortened that

24.15 See Dn 9:27

tru. Stat long taim graun i nupela yet na i kam inap long nau, kain hevi olsem i no bin kamap bipo. Na bihain tu bai i no gat kain hevi olsem i kamap gen. 22 Na sapos God i no bin sotim taim bilong ol dispela hevi, orait olgeta manmeri bai i lus. Tasol em i tingting long ol manmeri em i makim pinis. Olsem na bai em i sotim dispela taim.

23 «Long dispela taim, sapos wanpela man i tokim yupela, "Lukim, Krais i stap hia", o "Em i stap long hap", yupela i no ken bilip long tok bilong ol. 24 Long wanem, sampela giaman Krais na sampela giaman profet bai i kam, na bai ol i wokim ol bikpela mirakel na mekim ol narakain narakain samting i kamap. Ol i laik paulim olgeta manmeri, na sapos ol inap ol i laik paulim tu ol manmeri God i makim bilong em yet. 25 Harim. Mi tokim yupela pinis long dispela ol samting bai i kamap.

Pikinini bilong Man bai i kam
(Lu 17.23-24)

26 «Olsem na sapos ol i tokim yupela, "Lukim, em i stap long hap i no gat man", orait yupela i no ken i go long dispela hap. Na sapos ol i tok, "Lukim, em i stap insait long dispela haus", orait yupela i no ken bilip long tok bilong ol. 27 Yupela i save, taim klaut i lait, dispela lait i save kamap long hap bilong sankamap na i lait i go olgeta long hap bilong san i go daun. Orait Pikinini Bilong Man bai i mekim olsem tasol long taim em i kamap, na olgeta manmeri bai i lukim. 28 Long ples bodi bilong ol man i dai pinis i slip i stap long en, long dispela ples tasol ol tarangau i save kam bung.

time shall be, for the sake of those who are chosen.

23 «If anyone says to you then, "Look, here is the Christ", or "Over here", do not believe it; 24 for false Christs and false prophets will arise and provide great signs and portents, enough to deceive even the elect, if that were possible. 25 Look! I have given you warning.

The coming of the Son of man
(Lk 17:23-24)

26 «If, then, they say to you, "Look, he is in the desert", do not go there; "Look, he is in some hiding place", do not believe it; 27 because the coming of the Son of man will be like lightning striking in the east and flashing far into the west. 28 Wherever the corpse is, that is where the vultures will gather.

Taim Pikinini bilong Man i kam, heven na graun olgeta bai i bung wantaim
(Mk 13.24-27; Lu 21.25-27)

29 «Taim bilong ol dispela bikpela hevi i pinis, orait kwiktaim san bai i kamap tudak, na mun bai i no moa lait, na ol sta bai i lusim skai na pundaun, na ol strongpela samting i stap long skai bai i guria. 30 Long dispela taim mak bilong Pikinini Bilong Man bai i kamap long skai na olgeta lain manmeri bilong graun bai i krai. Na ol bai i lukim Pikinini Bilong Man i stap antap long ol klaut bilong heven na i kam wantaim bikpela strong na bikpela lait bilong en. 31 Na biugel bai i krai strong moa, na em bai i salim ol ensel bilong en i go bilong bungim ol manmeri em i bin makim bilong em yet. Ol ensel bai i kisim ol long olgeta hap, i go inap long arere tru bilong graun, na bringim ol i kam.

The universal significance of this coming
(Mk 13:24-27; Lk 21:25-27)

29 «Immediately after the distress of those days the sun will be darkened, the moon will not give its light, the stars will fall from the sky and the powers of the heavens will be shaken. 30 And then the sign of the Son of man will appear in heaven; then, too, all the peoples of the earth will beat their breasts; and they will see the Son of man coming on the clouds of heaven with power and great glory. 31 And he will send his angels with a loud trumpet to gather his elect from the four winds, from one end of heaven to the other.

Taim bilong Pikinini bilong Man i kamap klostu
(Mk 13.28-32; Lu 21.29-33)

32 «Yupela i ken kisim save long diwai fik. Taim han bilong en i gat wara na ol nupela lip i kamap, yupela i save, taim bilong gutpela san i laik kamap nau. 33 Olsem tasol, taim yupela i lukim dispela olgeta samting i kamap pinis, orait yupela i ken save, Pikinini Bilong Man i kam klostu pinis, na i stap long dua. 34 Mi tok tru long yupela, taim ol manmeri bilong dispela taim i no i dai yet, dispela olgeta samting bai i kamap. 35 Skai wantaim graun bai i lus, tasol tok bilong mi bai i no inap lus.

The time of this coming
(Mk 13:28-32; Lk 21:29-33)

32 «Take the fig tree as a parable: as soon as its twigs grow supple and its leaves come out, you know that summer is near. 33 So with you when you see all these things: know that he is near, right at the gates. 34 In truth I tell you, before this generation has passed away, all these things will have taken place. 35 Sky and earth will pass away, but my words will never pass away.

36 · «Tasol i no gat wanpela man i save wanem de na wanem aua dispela ol samting bai i kamap. Ol ensel long heven i no save, na Pikinini tu em i no save. Papa wanpela tasol em i save.

Pasin bilong i stap redi na was oltaim
(Lu 17.26-35)

37 «Kain pasin ol i bin mekim long taim bilong Noa, ol bai i mekim wankain pasin tasol long taim Pikinini Bilong Man i kamap. 38 Taim bikpela tait i no kamap yet, ol i wok long kaikai na dring, na ol man i maritim ol meri, i go inap long taim Noa i go insait long sip. 39 Ol i no save long dispela samting bai i kamap long ol, na ol i stap olsem tasol i go inap long taim bikpela tait i kamap na i pinisim olgeta dispela manmeri. Orait wankain pasin tasol bai i kamap long taim Pikinini Bilong Man i kamap. 40 Tupela man bai i stap long gaden, na God bai i kisim wanpela, na em bai i lusim narapela i stap. 41 Tupela meri bai i wokim plaua bilong bret i stap, na God bai i kisim wanpela na lusim narapela i stap.

42 «Olsem na yupela i mas was gut. Yupela i no save wanem de Bikpela bilong yupela bai i kam. 43 Yupela tingim dispela samting. Sapos papa bilong haus i save pastaim long wanem taim long nait stilman bai i kam, orait em bai i was i stap na em bai i no inap larim stilman i brukim haus na i kam

36 · «But as for that day and hour, nobody knows it, neither the angels of heaven, nor the Son, no one but the Father alone.

Be on alert
(Lk 17:26-35)

37 «As it was in Noah's day, so will it be when the Son of man comes. 38 For in those days before the Flood people were eating, drinking, taking wives, taking husbands, right up to the day Noah went into the ark, 39 and they suspected nothing till the Flood came and swept them all away. This is what it will be like when the Son of man comes. 40 Then of two men in the fields, one is taken, one left 41 of two women grinding at the mill, one is taken, one left.

42 «So stay awake, because you do not know the day when your master is coming. 43 You may be quite sure of this, that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his

24.36 Nobody knows the day in which Jesus will come again. «It is written (1 Thess. 5:2): *The day of the Lord shall so come as a thief in the night*. Therefore seemingly, as the coming of a thief in the night is altogether uncertain, the day of the last judgment is altogether uncertain» (SAINT THOMAS AQUINAS, *S.Th.* III,88,3).

insait. 44 · Olsem na yupela tu i mas redi. Pikinini Bilong Man bai i kam long wanpela taim yupela i no ting em bai i kam.

Tok piksa bilong gutpela wokboi na wokboi nogut
(Lu 12.42-46)

45 «Wanem wokboi i gat gutpela tingting, na i save mekim gutpela wok oltaim? Bikman i save makim dispela kain wokboi bilong bosim ol arapela wokboi bilong en, na bilong skelim kaikai long ol long taim bikman i makim. 46 Dispela kain wokboi i ken amamas tru taim bikman bilong en i kam bek na i lukim em i stap mekim wok bilong en. 47 Mi tok tru long yupela, bikman bai i makim dispela wokboi bilong bosim olgeta samting bilong en. 48 Tasol sapos dispela wokboi em i man nogut na em i ting long bel bilong en, 'Bikman bilong mi bai i no inap i kam kwik,' 49 na em i stat long paitim ol wanwok bilong en, na em i wok long kaikai na dring wantaim ol man i save spak, 50 orait bikman bai i kam bek long wanpela de dispela wokboi i no redi, na long wanpela taim em i no save long en. 51 Na bikman bai i bagarapim tru dispela wokboi, na bai em i putim em i stap wantaim ol man bilong giaman, em ol man bilong tupela maus. Long dispela hap bai ol i krai nogut na skrapim tit bilong ol.

house. 44 · Therefore, you too must stand ready because the Son of man is coming at an hour you do not expect.

Parable of the conscientious steward
(Lk 12:42-46)

45 «Who, then, is the wise and trustworthy servant whom the master placed over his household to give them their food at the proper time? 46 Blessed that servant if his master's arrival finds him doing exactly that. 47 In truth I tell you, he will put him in charge of everything he owns. 48 But if the servant is dishonest and says to himself, "My master is taking his time", 49 and sets about beating his fellow-servants and eating and drinking with drunkards, 50 his master will come on a day he does not expect and at an hour he does not know. 51 The master will cut him off and send him to the same fate as the hypocrites, where there will be weeping and grinding of teeth».

24.44 «The judgment ought indeed to be feared. Firstly, because of the wisdom of the Judge. God knows all things, our thoughts, words and deeds, and all things are naked and open to his eyes. Secondly, because of the power of the Judge, who is almighty in Himself. Thirdly, because of the inflexible justice of the Judge. The present is the time for mercy; but the future is the time solely for justice. Fouthly, because of the anger of the Judge. He shall appear in different ways to the just and to the wicked. To the just, he will be pleasant and gracious. To the wicked he will be angry and pitiless» (SAINT THOMAS AQUINAS, *The Apostles' Creed,* 7).

Tok piksa bilong 10-pela yangpela meri

25 1 «Long dispela taim kingdom bilong heven bai i olsem stori bilong 10-pela yangpela meri. Wanpela man i marit nupela, em i laik i kam. Na dispela ol yangpela meri ol i kisim ol lam bilong ol, na ol i go bilong bungim em long rot na bringim em i kam. 2 5-pela bilong ol dispela meri ol i kranki meri, na 5-pela i gat save. 3 Ol kranki meri i bringim ol lam bilong ol i kam, tasol ol i no kisim arapela wel i kam wantaim. 4 Tasol ol meri i gat save, ol i pulimapim arapela wel long ol botol bilong ol na ol i bringim i kam wantaim ol lam. 5 Dispela man i marit nupela em i no kam kwik, olsem na ai bilong olgeta meri i hevi na ol i slip i stap. 6 Na long biknait tru ol i harim wanpela man i singaut olsem, "Man i marit nupela em i kam nau. Yupela kam, yumi go bungim em long rot na bringim em i kam". 7 Orait dispela olgeta yangpela meri ol i kirap, na ol i redim lam bilong ol. 8 Na ol kranki meri i tokim ol meri i gat save olsem, "Yupela givim mipela hap wel bilong yupela. Ol lam bilong mipela i laik i dai". 9 Tasol ol savemeri i bekim tok olsem long ol, "Nogat. Dispela wel bai i no inap long mipela na long yupela tu. Mobeta yupela i go long stua na baim bilong yupela yet". 10 Orait ol 5-pela kranki meri i go pinis bilong baim wel, na dispela man i marit nupela em i kam. Na ol meri i redi ol i go insait long haus wantaim em long bikpela kaikai bilong marit. Na ol man i pasim dua. 11 Bihain ol arapela yangpela meri i kam, na ol i tok, "Bikman, bikman, kam opim dua long mipela". 12 Tasol em i bekim tok olsem, "Mi tok tru long

Parable of the wedding attendants

25 1 «Then the kingdom of Heaven will be like this: Ten wedding attendants took their lamps and went to meet the bridegroom. 2 Five of them were foolish and five were sensible: 3 the foolish ones, though they took their lamps, took no oil with them, 4 whereas the sensible ones took flasks of oil as well as their lamps. 5 The bridegroom was late, and they all grew drowsy and fell asleep. 6 But at midnight there was a cry, "Look! The bridegroom! Go out and meet him". 7 Then all those wedding attendants woke up and trimmed their lamps, 8 and the foolish ones said to the sensible ones, "Give us some of your oil: our lamps are going out". 9 But they replied, "There may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves". 10 They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed. 11 The other attendants arrived later. "Lord, Lord", they said, "open the door for us". 12 But he replied, "In truth I tell you, I do not know you". 13 · So stay awake, because you do not know either the day or the hour.

yupela, mi no save long yupela”». 13 · Na Jisas i tok, «Olsem na yupela i mas was gut. Yupela i no save long wanem de na wanem aua Bikpela bilong yupela bai i kamap.

Tok piksa bilong talents
(Lu 19.12-27)

14 · «Kingdom bilong heven bai i olsem wanpela man i laik wokabaut i go long longwe ples. Em i singautim ol wokboi bilong en i kam, na i putim ol samting bilong en long han bilong ol, bai ol i ken lukautim. 15 Em i tingim pasin na strong bilong ol wokboi wan wan, na em i tilim mani long ol. Long narapela em i givim 5 *talents*, na long narapela em i givim 2 *talents*, na long narapela em i givim 1 *talent*. Em i mekim olsem na em i go. 16 Em i go pinis, orait kwiktaim dispela man i bin kisim 5 *talents* em i wok bisnis long dispela mani na i kisim winmani inap long 5 *talents* moa. 17 Na dispela man i bin kisim 2 *talents*, em tu i wok bisnis na i kisim 2 *talents* moa. 18 Tasol man i bin kisim 1 *talent*, em i go wokim hul long graun na i haitim mani bilong bikman bilong en. 19 Longpela taim i go pinis, na bihain bikman bilong ol dispela wokboi i kam bek. Na em i laik stretim tok wantaim ol long dispela mani em i bin givim ol. 20 Na man i bin kisim 5 *talents* em i kam, na em i

Parable of the talents
(Lk 19:12-27)

14 · «It is like a man about to go abroad who summoned his servants and entrusted his property to them. 15 To one he gave five talents, to another two, to a third one, each in proportion to his ability. Then he set out on his journey. 16 The man who had received the five talents promptly went and traded with them and made five more. 17 The man who had received two made two more in the same way. 18 But the man who had received one went off and dug a hole in the ground and hid his master's money. 19 Now a long time afterwards, the master of those servants came back and went through his accounts with them. 20 The man who had received the five talents came forward bringing five more. “Sir”, he said, “you entrusted me with five talents; here are five more that I have made”. 21 His master said to him, “Well done, good and trustworthy servant; you have shown you are trustworthy in small

25.13 *Stay awake, because you don't know either the day or the hour*, says Our Lord. «Now, against this fear of the judgment we ought to have four remedies. 1) The first is good works: *Will you then not be afraid of the power? Do what is good, and you shall have praise from the same* (Rm 13:3). 2) The second is confession and repentance for sins committed. 3) The third is giving of alms, which makes all things clean. 4) The fourth is charity, viz., the love of God and our neighbor, for *charity covers a multitude of sins* [1 Pt 4:8]» (SAINT THOMAS AQUINAS, *The Apostles' Creed,* 7).
25.14-30 What is a *talent*? It consists of 34 kilos of silver equivalent to 6,000 denarius. One denarius, being a typical day's wage for Roman soldiers and ordinary laborers, means that it would take a person 16 years of labor to earn the money equivalent to one talent.

bringim 5 *talents* moa, na i tok olsem, "Bikman, yu bin givim mi 5 *talents*. Lukim, mi wok bisnis na mi kisim 5 *talents* moa". 21 Na bikman bilong en i tokim em olsem, "Yu gutpela wokboi, yu bin mekim gutpela wok tru. Yu save lukautim gut wok bilong yu. Yu bin lukautim gut ol liklik samting, olsem na mi laik bai yu bosim planti samting. Yu kam amamas wantaim mi". 22 Man i bin kisim 2 *talents* em tu i kam, na em i tok olsem, "Bikman, yu bin givim mi 2 *talents*. Lukim, mi wok bisnis na mi kisim 2 *talents* moa". 23 Na bikman bilong en i tokim em olsem, "Yu gutpela wokboi, yu bin mekim gutpela wok tumas. Yu save lukautim gut wok bilong yu. Yu bin lukautim gut ol liklik samting, olsem na mi laik bai yu bosim planti samting. Yu kam amamas wantaim mi". 24 Na man i bin kisim 1 *talent* em tu i kam, na em i tok olsem, "Bikman, mi save pinis, yu hatpela man. Yu save kamautim kaikai long ol gaden ol arapela man i planim. Na long hap graun narapela man i bin tromoi pikinini kaikai long en, yu save kisim ol kaikai i kamap. 25 Olsem na mi pret na mi go haitim dispela 1 *talent* bilong yu long graun. Em hia mani bilong yu". 26 Tasol bikman bilong en i bekim tok olsem, "Yu wokboi nogut. Yu lesman. Yu save gut olsem mi save kamautim kaikai long ol gaden ol arapela man i bin planim, na mi save kisim kaikai long hap graun narapela man i bin tromoi pikinini kaikai long en. 27 Orait watpo yu no putim mani bilong mi long beng? Olsem na taim mi kam bek mi inap kisim ol mani bilong mi wantaim sampela winmani tu. 28 Olsem na yupela i mas kisim dispela 1 *talent* long em na givim long dispela man i gat 10 *talents*. 29 Long wanem, olgeta man i gat sampela samting pinis,

things; I will trust you with greater; come and join in your master's happiness". 22 Next the man with the two talents came forward. "Sir", he said, "you entrusted me with two talents; here are two more that I have made". 23 His master said to him, "Well done, good and trustworthy servant; you have shown you are trustworthy in small things; I will trust you with greater; come and join in your master's happiness". 24 Last came forward the man who had the single talent. "Sir", said he, "I had heard you were a hard man, reaping where you had not sown and gathering where you had not scattered; 25 so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back". 26 But his master answered him, "You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? 27 Well then, you should have deposited my money with the bankers, and on my return I would have got my money back with interest. 28 So now, take the talent from him and give it to the man who has the ten talents. 29 For to everyone who has will be given more, and he will have more than enough; but anyone who has not, will be deprived even of what he has. 30 As for this good-for-nothing servant, throw him into the darkness outside, where there will be weeping and grinding of teeth".

bai mi givim sampela moa long ol. Tasol sapos wanpela man i no gat ol samting, orait liklik samting em i holim, em bai mi rausim long em. 30 Na dispela wokboi nogut, yupela rausim em i go ausait long ples tudak. Long dispela hap bai ol i krai nogut na skrapim tit bilong ol".

Taim bilong Las Jasmen

31 · «Taim Pikinini Bilong Man i kam bek olsem king wantaim olgeta ensel, orait em bai i sindaun long sia king bilong en. 32 Na olgeta lain manmeri bai ol i kam bung long pes bilong em. Na em bai i tilim ol na putim ol long tupela lain, olsem wasman i save tilim ol sipsip i go long hap na ol meme i go long hap. 33 Em bai i putim ol sipsip long han sut bilong en, na ol meme long han kais. 34 Orait na king bai i tokim ol manmeri i stap long han sut bilong en olsem, "Yupela i gat blesing bilong Papa bilong mi. Em i laik mekim gut long yupela. Yupela kam kisim kingdom Papa i bin redim na makim bilong yupela pinis, long taim graun i kamap nupela yet. 35 Long wanem, bipo mi stap hangre, na yupela i bin givim kaikai long mi. Mi dai long wara, na yupela i givim wara long mi. Mi man bilong narapela ples na yupela i bringim mi i go long haus bilong yupela. 36 Mi no gat laplap, na yupela i givim laplap long mi. Mi gat sik na yupela i lukautim mi. Mi stap long kalabus, na yupela i kam lukim mi". 37 Na ol stretpela manmeri bai i bekim tok bilong en olsem,

The Last Judgement

31 · «When the Son of man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. 32 All nations will be assembled before him and he will separate people one from another as the shepherd separates sheep from goats. 33 He will place the sheep on his right hand and the goats on his left. 34 Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take as your heritage the kingdom prepared for you since the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome, 36 lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me". 37 Then the upright will say to him in reply, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 When did we see you a stranger and make you welcome, lacking clothes and clothe you? 39 When did we find you sick or in prison and go

25.31-46 About the Last Judgement: «Christ is the Judge: *It is he who is appointed by God to be judge of the living and of the dead* (Acts 10:42). (...) All are to be judged (those who are, who were, and who will be): *We must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil* (2Cor 5:10)» (SAINT THOMAS AQUINAS, *The Apostles' Creed,* 7).

"Bikpela, long wanem taim mipela i lukim yu i stap hangre, na mipela i givim kaikai long yu? Na wanem taim yu dai long wara, na mipela i givim wara long yu? 38 Long wanem taim mipela i lukim yu i stap man bilong narapela ples, na mipela i bringim yu i go long haus bilong mipela? Na long wanem taim yu no gat laplap, na mipela i givim laplap long yu? 39 Long wanem taim mipela i lukim yu gat sik, o yu stap long kalabus, na mipela i go lukim yu?". 40 · Na king bai i bekim tok bilong ol olsem, "Mi tok tru long yupela, olgeta samting yupela i bin mekim long wanpela bilong ol dispela brata bilong mi i no gat nem liklik, ol dispela samting yupela i bin mekim long mi".

41 Orait na king bai i tokim ol lain i stap long han kais olsem, "Yupela manmeri bilong lus, yupela klia long mi na yupela go long paia i no save dai, em dispela paia ol i redim pinis bilong Satan wantaim ol ensel bilong en. 42 Long wanem, bipo mi stap hangre, na yupela i no givim kaikai long mi. Mi dai long wara, na yupela i no givim wara long mi. 43 Mi man bilong narapela ples, na yupela i no bringim mi i go long haus bilong yupela. Mi no gat laplap, na yupela i no givim laplap long mi. Mi gat sik, na mi stap long kalabus, na yupela i no kam lukim mi". 44 Na bai ol tu i bekim tok bilong en olsem, "Bikpela, long wanem taim mipela i lukim yu i stap hangre, o yu dai long wara, o yu man bilong narapela ples, o yu no gat laplap, o yu gat sik, o yu stap long kalabus, na mipela i no mekim gut long yu?". 45 Na em bai i bekim tok

to see you?". 40 · And the King will answer, "In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me".

41 Then he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. 42 For I was hungry and you never gave me food, I was thirsty and you never gave me anything to drink, 43 I was a stranger and you never made me welcome, lacking clothes and you never clothed me, sick and in prison and you never visited me". 44 Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or lacking clothes, sick or in prison, and did not come to your help?". 45 Then he will answer, "In truth I tell you, in so far as you neglected to do this to one of the least of these, you neglected to do it to me". 46 And they will go away to eternal punishment, and the upright to eternal life».

25.40 *In so far as you did this to one of the least of these brothers of mine, you did it to me*, says Jesus. «Every act of charity which we exercise towards our neighbour, God accepts as if it were done to himself. But, on the other hand, how, as St. John says, can he who does not assist a brother in want, be said to love God? *He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?*» (SAINT ALPHONSUS).

bilong ol olsem, "Mi tok tru long yupela, samting yupela i no bin mekim long wanpela bilong ol dispela manmeri i no gat nem liklik, ol dispela samting yupela i no bin mekim long mi tu". 46 Na ol dispela lain bai i go bilong kisim pe nogut, em pen i save stap oltaim. Tasol ol stretpela manmeri bai i kisim laip i stap oltaim oltaim».

PEN, INDAI NA KIRAP BEK BILONG JISAS

PASSION AND RESURRECTION

Ol hetman i painim tok long kilim Jisas i dai
(Mk 14.1-2; Lu 22.1-2)

26 1 Jisas i autim pinis dispela olgeta tok, orait em i tokim ol disaipel bilong en olsem, 2 «Yupela i save, tupela de tasol i stap, na Pasova bai i kamap. Na bai ol i putim Pikinini Bilong Man long han bilong ol birua na bai ol i hangamapim em long diwai kros».

3 · Long dispela taim ol bikpris na ol hetman bilong Israel ol i bung long haus bilong hetpris, nem bilong en Kaiafas. 4 Na ol i wokim toktok bilong painim rot long giamanim Jisas na holimpas em bai ol i ken kilim em i dai. 5 Tasol ol i tok olsem, «Yumi no ken mekim dispela samting long ol bikpela de bilong lotu.

The conspiracy against Jesus
(Mk 12:1-2; Lk 22:1-2)

26 1 Jesus had now finished all he wanted to say, and he told his disciples, 2 «It will be Passover, as you know, in two days' time, and the Son of man will be handed over to be crucified».

3 · Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, 4 and made plans to arrest Jesus by some trick and have him put to death. 5 They said, however, «It must not be during the festivities; there must be no disturbance among the people».

26 «But what need was there that the Son of God should suffer for us? There was a great need; and indeed it can be assigned to two reasons. The first is that it was a remedy against sin, and the second is for an example of what we ought to do» (SAINT THOMAS AQUINAS, *The Apostles' Creed*, 4).
26.3-4 «Who is responsible for the death of Jesus? The passion and death of Jesus cannot be imputed indiscriminately either to all the Jews that were living at that time or to their descendants. Every single sinner, that is, every human being is really the cause and the instrument of the sufferings of the Redeemer; and the greater blame in this respect falls on those above all who are Christians and who the more often fall into sin or delight in their vices» (*Compendium*, 117).

Nogut ol manmeri i lukim na ol i kros na kirapim pait».

Wanpela meri i kapsaitim sanda long het bilong Jisas
(Mk 14.3-9; Jo 12.1-8)

6 Jisas i stap long ples Betani long haus bilong Saimon, em wanpela man bipo i bin i gat sik lepra. 7 Na wanpela meri i kisim wanpela naispela botol ston i gat sanda i dia tumas na i kam long dispela haus. Jisas i sindaun i stap long tebol na meri i kapsaitim dispela sanda long het bilong Jisas. 8 Ol disaipel i lukim dispela, na ol i bel nogut. Ol i tok, «Bilong wanem em i pinisim nating dispela sanda? 9 Sapos yumi bin larim ol man i baim, bai yumi inap kisim bikpela mani long en na givim long ol rabisman». 10 Jisas i save long tok bilong ol, na em i tokim ol olsem, «Watpo yupela i givim hevi long dispela meri? Em i bin mekim gutpela pasin tru long mi. 11 Oltaim ol rabisman bai i stap wantaim yupela. Tasol mi, bai mi no inap i stap wantaim yupela oltaim. 12 Meri i kapsaitim dispela sanda long bodi bilong mi, em i bin mekim dispela bilong redim bodi bilong mi long matmat. 13 Mi tok tru long yupela, long olgeta hap graun ol i go long en na autim dispela gutnius, ol bai i toktok tu long samting dispela meri i bin mekim, na bai ol i tingting long em».

The anointing at Bethany
(Mk 14:3-9; Jn 12:1-8)

6 Jesus was at Bethany in the house of Simon, a man who had suffered from a virulent skin-disease, when 7 a woman came to him with an alabaster jar of very expensive ointment, and poured it on his head as he was at table. 8 When they saw this, the disciples said indignantly, «Why this waste? 9 This could have been sold for a high price and the money given the poor». 10 But Jesus noticed this and said, «Why are you upsetting the woman? What she has done for me is indeed a good work! 11 You have the poor with you always, but you will not always have me. 12 When she poured this ointment on my body, she did it to prepare me for burial. 13 In truth I tell you, wherever in all the world this gospel is proclaimed, what she has done will be told as well, in remembrance of her».

Judas i salim Jisas long han bilong ol hetman
(Mk 14.10-11; Lu 22.3-6)

14 Long dispela taim wanpela bilong ol 12-pela disaipel, nem bilong en Judas

Judas betrays Jesus
(Mk 14:10-11; Lk 22:3-6)

14 Then one of the Twelve, the man called Judas Iscariot, went to the chief

Iskariot, em i go long ol bikpris. 15 · Na em i askim ol olsem, «Sapos mi givim Jisas long han bilong yupela, yupela bai i givim wanem samting long mi?». Orait ol i givim 30 mani silva long em. 16 Na Judas i stat long painim rot bilong givim Jisas long han bilong ol.

priests 15 · and said, «What are you prepared to give me if I hand him over to you?». They paid him thirty silver pieces, 16 and from then onwards he began to look for an opportunity to betray him.

Jisas wantaim ol aposel i wok rere bilong kaikai Pasova
(Mk 14.12-16; Lu 22.7-13)

Preparation for the Passover supper
(Mk 14:12-16; Lk 22:7-13)

17 Long namba wan de bilong Ol Bikpela De Bilong Bret I No Gat Yis, ol disaipel i kam long Jisas na ol i tok olsem, «Yu laik bai mipela i redim ol samting long wanem hap na yu ken kaikai dispela kaikai bilong tingim De God I Larim Ol Israel I Stap Gut?». 18 Na Jisas i tokim ol long wanpela man na em i tok, «Yupela go insait long taun na yupela go long dispela man na tokim em olsem, "Tisa i tok, taim bilong mi em i kam klostu pinis. Mi wantaim ol disaipel bilong mi i laik i kam long haus bilong yu na kaikai dispela kaikai bilong Pasova"». 19 Orait ol disaipel i mekim olsem Jisas i tokim ol, na ol i redim dispela kaikai.

17 Now on the first day of Unleavened Bread the disciples came to Jesus to say, «Where do you want us to make the preparations for you to eat the Passover?». 18 He said, «Go to a certain man in the city and say to him, "The Master says: My time is near. It is at your house that I am keeping Passover with my disciples"». 19 The disciples did what Jesus told them and prepared the Passover.

Jisas i tokaut long pasin nogut bilong Judas
(Mk 14.7-21; Lu 22.14,21-23; Jo 13.21-30)

The treachery of Judas foretold
(Mk 14:17-21; Lk 22:14,21-23; Jn 13:21-30)

20 Na long apinun Jisas i sindaun long tebol wantaim ol 12-pela disaipel. 21 Ol i kaikai i stap, na em i tok, «Mi tok tru long yupela, wanpela bilong yupela bai i givim mi long han bilong ol man i birua long

20 When evening came he was at table with the Twelve. 21 And while they were eating he said, «In truth I tell you, one of you is about to betray me». 22 They were greatly distressed and started asking him

26.15 Thirty silver pieces was a very little amount of money. In Jesus' times 30 silver pieces was the price for a slave.

mi». 22 Ol disaipel i harim dispela tok na ol i bel hevi tumas, na ol wan wan i stat long askim em olsem, «Bikpela, ating yu tok long mi, a?». 23 Na em i bekim tok olsem, «Dispela man i laik givim mi long han bilong ol birua, em wanpela bilong yupela ol man i bin putim han long dis wantaim mi. 24 Pikinini Bilong Man bai i dai, olsem buk bilong God i tok pinis long em i mas i dai. Tasol sori tumas long dispela man i givim Pikinini Bilong Man long han bilong ol birua. Mobeta mama i no bin karim dispela man». 25 Judas, em dispela man i laik putim em long han bilong ol birua, em i askim Jisas olsem, «Tisa, ating yu tok long mi, a?». Na Jisas i tokim em, «I olsem yu tok».

Jisas i kamapim
Sakramen bilong Holi Yukaris
(Mk 14.22-25; Lu 22.19-20;
1Kor 11.23-25)

26 * · Ol i kaikai i stap, na Jisas i kisim wanpela bret, na i tenkyu long God na i brukim, na i givim long ol disaipel. Na em i tok, «Yupela kisim na kaikai. Dispela em i bodi bilong mi». 27 * Na em i kisim wanpela kap wain, na i tenkyu long God, na i givim long ol, na i tok, «Yupela olgeta dring long dispela. 28 * Dispela em i blut bilong mi bilong mekim kontrak. Mi kap-

in turn, «Not me, Lord, surely?». 23 He answered, «Someone who has dipped his hand into the dish with me will betray me. 24 The Son of man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of man is betrayed! Better for that man if he had never been born!». 25 Judas, who was to betray him, asked in his turn, «Not me, Rabbi, surely?». Jesus answered, «It is you who say it».

The institution of the Eucharist
(Mk 14:22-25; Lk 22:19-20;
1Co 11:23-25)

26 · Now as they were eating, Jesus took bread, and when he had said the blessing he broke it and gave it to the disciples. «Take it and eat», he said, «this is my body». 27 Then he took a cup, and when he had given thanks he handed it to them saying, «Drink from this, all of you, 28 for this is my blood, the blood of the covenant, poured out for many for

26.26-29 «The Eucharist that Christ institutes at that moment will be the memorial of his sacrifice. Jesus includes the apostles in his own offering and bids them perpetuate it. By doing so, the Lord institutes his apostles as priests of the New Covenant: *For their sakes I sanctify myself, so that they also may be sanctified in truth*» (*CCC*, 611).
«It is absolutely necessary to confess according to Catholic faith that the entire Christ is in this sacrament» (SAINT THOMAS AQUINAS, *S.Th.* III,76,1). So, when Jesus speaks about «His body» and «His blood», we must understand this not as if it were a mere figure or representation, as many people think. But we must understand this as being a reallity: in the Last Supper and in the Holy Mass, he gives us his body and his blood, and he is really present in the Holy Communion, with his body, his blood, his soul and his divinity. This is the reason why the Holy Communion and the Holy Mass are the most sacred and important things for catholics.

saitim bilong tekewe sin bilong planti manmeri. 29 Mi tokim yupela, mi no ken dring wain moa inap long taim mi dringim nupela wain wantaim yupela insait long kingdom bilong Papa bilong mi».

Jisas i tokaut olsem Pita bai i givim baksait long em
(Mk 14.26-31; Lu 22.31-34,39;
Jo 13.36-38; 16.32)

30 Orait ol i singim wanpela song, na ol i lusim taun na i go long maunten Oliv. 31 · Jisas i tokim ol disaipel bilong en olsem, «Yupela bai i lukim ol samting i kamap long mi long dispela nait na bilip bilong yupela olgeta bai i pundaun, long wanem, buk bilong God i gat tok olsem: *Mi kilim wasman, na bai ol sipsip i ranawe i go nabaut.* 32 Tasol bai mi kirap bek, na bai mi go paslain long yupela long Galili». 33 Pita i bekim tok bilong en olsem, «Maski sapos ol arapela i lukim samting i kamap long yu na bilip bilong olgeta i pundaun na ol i lusim yu, mi bai i no inap lusim yu». 34 Na Jisas i tokim em olsem, «Mi tok tru long yu, nau long dispela nait, taim kakaruk i no krai yet, yu bai tok tripela taim olsem yu no save long mi». 35 Na Pita i tokim em, «Maski sapos mi mas i dai wantaim yu, mi no inap tok olsem mi no save long yu. Nogat tru». Na olgeta disaipel ol i mekim wankain tok.

Jisas long gaden Getsemani
(Mk 14.32-42; Lu 22.40-46; Jo 18.1)

36 Jisas i go wantaim ol disaipel long wanpela hap ol i kolim Getsemani. Na em

the forgiveness of sins. 29 From now on, I tell you, I shall never again drink wine until the day I drink the new wine with you in the kingdom of my Father».

Peter's denial foretold
(Mk 14:26-31; Lk 22:31-34,39;
Jn 13:36-38; 16:32)

30 After the psalms had been sung they left for the Mount of Olives. 31 · Then Jesus said to them, «You will all fall away from me tonight, for the scripture says: *I shall strike the shepherd and the sheep of the flock will be scattered*, 32 but after my resurrection I shall go ahead of you to Galilee». 33 At this, Peter said to him, «Even if all fall away from you, I will never fall away». 34 Jesus answered him, «In truth I tell you, this very night, before the cock crows, you will have disowned me three times». 35 Peter said to him, «Even if I have to die with you, I will never disown you». And all the disciples said the same.

Gethsemane
(Mk 14:32-42; Lk 22:40-46; Jn 18:1)

36 Then Jesus came with them to a plot of land called Gethsemane; and he

26.31 Za 13:7

i tokim ol olsem, «Yupela sindaun i stap hia, na bai mi go long hap na mi beten». 37 Na em i kisim Pita wantaim tupela pikinini bilong Sebedi i go wantaim. Na bel bilong en i hevi, na em i pilim nogut tru. 38 · Na em i tokim ol olsem, «Bel bilong mi em i hevi tumas, na klostu mi laik i dai. Yupela stap hia na was wantaim mi». 39 Na em i go liklik, na em i pundaun na putim pes bilong en i go daun long graun na em i beten olsem, «Papa bilong mi, sapos inap, orait mi laik bai yu rausim dispela kap long mi. Tasol yu no ken bihainim laik bilong mi. Nogat. Yu mas bihainim laik bilong yu tasol». 40 Na Jisas i go long ol tripela disaipel, na em i lukim ol i slip i stap. Na em i askim Pita olsem, «Olsem wanem? Yupela i no inap was wantaim mi inap long wan aua, a? 41 Yupela i mas was na prea i stap. Nogut traim i kamap long yupela na yupela i pundaun. Tru, bel em i gat laik bilong mekim samting, tasol bodi em i no gat strong». 42 Em i go gen namba 2 taim na i beten olsem, «Papa bilong mi, sapos dispela kap i no inap abrusim mi, na mi mas dringim, orait yu ken bihainim laik bilong yu tasol». 43 Na em i kam gen long ol disaipel na i lukim ol i slip i stap, long wanem, ai bilong ol i hevi. 44 Na em i lusim ol gen na i go beten namba 3 taim, na em i mekim wankain prea olsem em i bin mekim bipo. 45 Bihain em i kam long ol disaipel na em i tokim ol olsem, «Yupela i slip yet na malolo, a? Harim. Taim i kamap pinis, na nau ol i givim Pikinini Bilong Man long han bilong ol man bilong

said to his disciples, «Stay here while I go over there to pray». 37 He took Peter and the two sons of Zebedee with him. And he began to feel sadness and anguish. 38 · Then he said to them, «My soul is sorrowful to the point of death. Wait here and stay awake with me». 39 And going on a little further he fell on his face and prayed. «My Father», he said, «if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it». 40 He came back to the disciples and found them sleeping, and he said to Peter, «So you had not the strength to stay awake with me for one hour? 41 Stay awake, and pray not to be put to the test. The spirit is willing enough, but human nature is weak». 42 Again, a second time, he went away and prayed: «My Father», he said, «if this cup cannot pass by, but I must drink it, your will be done!». 43 And he came back again and found them sleeping, their eyes were so heavy. 44 Leaving them there, he went away again and prayed for the third time, repeating the same words. 45 Then he came back to the disciples and said to them, «You can sleep on now and have your rest. Look, the hour has come when the Son of man is to be betrayed into the hands of sinners. 46 Get up! Let us go! Look, my betrayer is not far away».

26.38 «What happened in the Agony in the Garden of Gethsemane? Despite the horror which death represented for the sacred humanity of Jesus *who is the Author of Life* (Acts 3:15), the human will of the Son of God remained faithful to the will of the Father for our salvation. Jesus accepted the duty to carry our sins in his Body *becoming obedient unto death* (Phil 2:8)» (*Compendium*, 121).

mekim sin. 46 Yupela kirap, na yumi go. Lukim, man i laik givim mi long han bilong ol, em i kamap klostu nau».

Ol i holimpas Jisas
(Mk 14.43-52; Lu 22.47-53; Jo 18.2-11)

47 Jisas i toktok yet i stap, na Judas, em wanpela bilong ol 12-pela disaipel, em i kam. Bikpela lain man tru i kam wantaim em, na ol i holim ol bainat na stik. Ol bikpris wantaim ol hetman bilong ol manmeri i salim ol i kam. 48 Dispela man i laik givim Jisas long han bilong ol, em i bin tokim ol long wanpela mak olsem, «Bai mi givim kis long wanpela man. Dispela man em Jisas. Yupela holimpas em». 49 Na wantu em i kam long Jisas na i tok, «Gutnait, Tisa». Na em i givim kis long em. 50 Na Jisas i tokim em olsem, «Pren, samting yu kam bilong mekim, em yu mas mekim hariap». Na ol man i kam na putim han long Jisas na holimpas em.

51 Orait wanpela man i stap wantaim Jisas, em i pulim bainat bilong en. Na em i paitim wokboi bilong hetpris na bainat i katim yau bilong en na yau i pundaun. 52 Tasol Jisas i tokim em olsem, «Putim bainat bilong yu i go bek long paus bilong en. Olgeta man i pait long bainat, bainat bai i bagarapim ol. 53 Ating yu no save, mi inap askim Papa bilong mi, na em bai i salim planti ensel moa, i winim 12-pela lain ami, na ol bai i kam helpim mi? 54 Tasol sapos mi mekim olsem, orait tok i stap long buk bilong God em bai i no inap kamap tru. Buk bilong God i tok, ol dispela samting i mas kamap long mi». 55 Long dispela taim tasol Jisas i tokim ol dispela lain man olsem, «Yupela i kisim ol bainat na stik na yupela i kam bilong holimpas mi, olsem yupela i laik holimpas wanpela man bilong

The arrest
(Mk 14:43-52; Lk 22:47-53; Jn 18:2-11)

47 And suddenly while he was still speaking, Judas, one of the Twelve, appeared, and with him a large number of men armed with swords and clubs, sent by the chief priests and elders of the people. 48 Now the traitor had arranged a sign with them saying, «The one I kiss, he is the man. Arrest him». 49 So he went up to Jesus at once and said, «Greetings, Rabbi», and kissed him. 50 Jesus said to him, «My friend, do what you are here for». Then they came forward, seized Jesus and arrested him.

51 And suddenly, one of the followers of Jesus grasped his sword and drew it; he struck the high priest's servant and cut off his ear. 52 Jesus then said, «Put your sword back, for all who draw the sword will die by the sword. 53 Or do you think that I cannot appeal to my Father, who would promptly send more than twelve legions of angels to my defence? 54 But then, how would the scriptures be fulfilled that say this is the way it must be?». 55 It was at this time that Jesus said to the crowds, «Am I a bandit, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid a hand on me». 56 Now all this happened to fulfil the prophecies in scripture. Then all the disciples deserted him and ran away.

pait na stil, a? Olgeta de mi bin sindaun insait long banis bilong tempel na mi skulim ol manmeri. Yupela i no laik holimpas mi long dispela taim? 56 Tasol dispela olgeta samting i kamap bilong inapim tok ol profet i bin raitim. Na olgeta disaipel i lusim Jisas na ol i ranawe.

Ol i kotim Jisas
(Mk 14.53-65; Lu 22.54-71; Jo 18.13-24)

57 Ol man i bin holimpas Jisas ol i bringim em i go long haus bilong hetpris Kaiafas. Na ol saveman bilong lo wantaim ol hetman ol i bung i stap. 58 Pita i bihainim Jisas i go, tasol em i stap longwe liklik. Em i go insait long banis bilong haus bilong hetpris, na i sindaun wantaim ol plisman. Em i laik lukim wanem samting bai i kamap long Jisas.

59 Ol bikpris wantaim olgeta kaunsil ol i singautim sampela man i kam autim tok giaman long ol pasin Jisas i bin mekim. Ol i laik painim wanpela rong em i bin mekim inap long ol i ken kilim em i dai. 60 Na planti man i kam na i sutim tok giaman long em. Tasol ol i no tokaut long wanpela rong em i bin mekim inap long ol i ken kilim em i dai. Tasol bihain tupela man i kam 61 na i tok olsem, «Dispela man i bin tok, "Mi inap brukim tempel bilong God na sanapim bek long tripela de tasol"». 62 Na hetpris i sanap na i askim Jisas olsem, «Yu no laik bekim wanpela tok, a? Olsem wanem long dispela tok ol i sutim long yu?». 63 Tasol Jisas i no mekim wanpela tok. Na hetpris i tokim em, «Mi askim yu long nem bilong God i gat laip, na yu mas tok tru antap nau. Yu dispela man God i makim bilong kisim bek ol manmeri bilong en? Yu Pikinini Bilong God, o nogat?». 64 Na Jisas i tokim

Jesus before of the Sanhedrin
(Mk 14:53-65; Lk 22:54-71; Jn 18:13-24)

57 The men who had arrested Jesus led him off to the house of Caiaphas the high priest, where the scribes and the elders were assembled. 58 Peter followed him at a distance right to the high priest's palace, and he went in and sat down with the attendants to see what the end would be.

59 The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might have him executed. 60 But they could not find any, though several lying witnesses came forward. Eventually two came forward 61 and made a statement, «This man said, "I have power to destroy the Temple of God and in three days build it up"». 62 The high priest then rose and said to him, «Have you no answer to that? What is this evidence these men are bringing against you?». 63 But Jesus was silent. And the high priest said to him, «I put you on oath by the living God to tell us if you are the Christ, the Son of God». 64 Jesus answered him, «It is you who say it. But, I tell you that from this time onward you will see the Son of man seated at the right hand of the Power and coming on the clouds of heaven».

em olsem, «Yu tok pinis. Tasol mi tokim yupela, bihain bai yupela i lukim Pikinini Bilong Man i sindaun long han sut bilong God i gat bikpela strong. Na em bai i stap antap long ol klaut bilong heven na i kam». 65 Na hetpris i kirap nogut long dispela tok na i brukim klos bilong em yet na i tok olsem, «Em i tok bilas long God. Yumi no ken singautim sampela man moa bilong tokaut long pasin bilong dispela man. Nogat. Nau tasol yupela i harim em i tok bilas long God. 66 Yupela i ting bai yumi mas mekim wanem long em?». Na ol i bekim tok olsem, «Em i mas i dai».

65 Then the high priest tore his clothes and said, «He has blasphemed. What need of witnesses have we now? There! You have just heard the blasphemy. 66 What is your opinion?». They answered, «He deserves to die».

67 Orait ol i spetim pes bilong Jisas, na ol i paitim em. Na sampela i solapim em 68 na ol i tok, «Yu man God i makim, yu mekim tok profet nau. Dispela man i paitim yu, em husat?».

67 Then they spat in his face and hit him with their fists; others said as they struck him, 68 «Prophesy to us, Christ! Who hit you then?».

Pita i tok, em i no save long Jisas
(Mk 14.66-72; Lu 22.55-62; Jo 18.17-27)

Peter's denials
(Mk 14:66-72; Lk 22:55-62; Jn 18:17-27)

69 Pita i sindaun i stap ausait, insait long banis bilong haus. Na wanpela wokmeri i kam klostu long em na i tok, «Yu tu yu bin i stap wantaim Jisas bilong Galili». 70 Tasol Pita i tok nogat long ai bilong olgeta man olsem, «Mi no save long dispela tok yu mekim». 71 Na bihain em i go long haus i stap long dua bilong banis, na narapela wokmeri i lukim em na i tokim ol manmeri i stap klostu olsem, «Dispela man i bin i stap wantaim Jisas bilong Nasaret». 72 Na Pita i tok nogat gen olsem, «Tru antap, mi no save long dispela man». 73 Bihain liklik ol man i sanap i stap klostu, ol i kam tokim Pita olsem, «Tru tumas, yu man bilong lain bilong ol. Nek bilong yu i kamapim yu pinis». 74 Orait nau Pita i tok strong tru olsem, «Tru antap, mi no save long dispela man.

69 Meanwhile Peter was sitting outside in the courtyard, and a servant-girl came up to him saying, «You, too, were with Jesus the Galilean». 70 But he denied it in front of them all. «I do not know what you are talking about», he said. 71 When he went out to the gateway another servant-girl saw him and said to the people there, «This man was with Jesus the Nazarene». 72 And again, with an oath, he denied it, «I do not know the man». 73 A little later the bystanders came up and said to Peter, «You are certainly one of them too! Why, your accent gives you away». 74 Then he started cursing and swearing, «I do not know the man». And at once the cock crowed, 75 and Peter remembered what Jesus had said, «Before the cock crows

Sapos mi no tok tru, orait God i ken bagarapim mi». Em i tok pinis, na wantu kakaruk i krai. 75 Na Pita i tingim gen dispela tok Jisas i bin mekim, «Taim kakaruk i no krai yet, yu bai tok tripela taim olsem yu no save long mi». Na Pita i go ausait na i krai nogut tru.

you will have disowned me three times». And he went outside and wept bitterly.

Ol i bringim Jisas i go long Pailat
(Mk 15.1; Lu 22.66; 23.1)

27 1 Tulait i kamap, na olgeta bikpris na ol hetman bilong ol manmeri ol i wokim toktok bilong kilim Jisas i dai. 2 Na bihain ol i pasim em long baklain, na ol i kisim em i go na putim em long han bilong namba wan gavman Pailat.

Jesus is taken before Pilate
(Mk 15:1; Lk 22:66;23:1)

27 1 When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. 2 They had him bound and led him away to hand him over to Pilate, the governor.

Judas i dai pinis
(Aposel 1.18-19)

3 Judas, em dispela man i bin givim Jisas long han bilong ol birua, em i lukim ol i daunim Jisas long kot na putim hevi long en. Na em i senisim tingting bilong en na em i kisim dispela 30 mani silva ol bikpris na ol hetman i bin givim long em, na em i bringim i go bek long ol. 4 Na em i tok olsem, «Mi bin mekim sin. Dispela man mi givim long han bilong yupela, em i no bin mekim rong. Na yupela bai i kilim em i dai». Tasol ol i bekim tok olsem, «Em i no samting bilong mipela. Em wari bilong yu tasol». 5 Na Judas i tromoi ol dispela mani silva insait long banis bilong tempel, na em i go hangamapim em yet na em i dai. 6 Ol bikpris i kisim dispela mani silva, na ol i tok, «Dispela mani em i pe bilong kilim man i dai. Yumi no ken putim wantaim mani bilong tempel». 7 Na ol i pasim wanpela tok, na long dispe-

The death of Judas
(Acts 1:18-19)

3 When he found that Jesus had been condemned, then Judas, his betrayer, was filled with remorse and took the thirty silver pieces back to the chief priests and elders 4 saying, «I have sinned. I have betrayed innocent blood». They replied, «What is that to us? That is your concern». 5 And flinging down the silver pieces in the sanctuary he made off, and went and hanged himself. 6 The chief priests picked up the silver pieces and said, «It is against the Law to put this into the treasury; it is blood-money». 7 So they discussed the matter and with it bought the potter's field as a graveyard for foreigners, 8 and this is why the field is still called the Field of Blood. 9 The word spoken through the prophet Jeremiah was then fulfilled:

la mani ol i baim hap graun bilong ol man bilong wokim sospen graun. Ol i laik bai dispela graun i stap matmat bilong ol man bilong ol longwe ples. 8 Olsem na dispela hap graun i kisim nem, Graun Bilong Blut, na ol man i save kolim olsem yet. 9 Olsem na wanpela tok bipo God i bin mekim long maus bilong profet Jeremaia em i kamap tru. Em i bin tok olsem:

Ol i kisim dispela 30 mani silva. Ol Israel i bin makim dispela pe olsem pe bilong baim dispela man. 10 · *Na long dispela mani ol i baim graun bilong man bilong wokim sospen graun, olsem Bikpela i bin tokim mi.*

And they took the thirty silver pieces, the sum at which the precious One was priced by the children of Israel, 10 · *and they gave them for the potter's field, just as the Lord directed me.*

Ol i bringim Jisas i go long Pailat
(Mk 15.2-15; Lu 23.2-5;13-25;
Jo 18.28-19,1; 19.4-16)

11 Jisas i sanap i stap long ai bilong namba wan gavman Pailat, na Pailat i askim em olsem, «Yu king bilong ol Juda, a?». Na Jisas i tok, «Yu yet yu tok olsem». 12 Na ol bikpris wantaim ol hetman ol i sutim planti tok long Jisas. Tasol em i no bekim wanpela tok. 13 Olsem na Pailat i askim em gen olsem, «Ating yu no harim olgeta dispela toktok ol i sutim long yu?». 14 Na Jisas i no bekim wanpela tok long Pailat. Olsem na Pailat i tingting planti.

15 Long olgeta yia long dispela bikpela de bilong lotu, namba wan gavman i save lusim wanpela kalabusman. Ol manmeri yet i save kolim nem bilong wanpela man i stap long kalabus, na Pailat i save lusim dispela man i go long ol. 16 Na long dispela taim i gat wanpela man nogut tru i stap long kalabus, nem bilong en Jisas

Jesus before Pilate
(Mk 15:2-15; Lk 23.3-5,13-25;
Jn 18;28-19,1; 19:4-16)

11 Jesus, then, was brought before the governor, and the governor put to him this question, «Are you the king of the Jews?». Jesus replied, «It is you who say it». 12 But when he was accused by the chief priests and the elders he refused to answer at all. 13 Pilate then said to him, «Do you not hear how many charges they have made against you?». 14 But to the governor's amazement, he offered not a word in answer to any of the charges.

15 At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. 16 Now there was then a notorious prisoner whose name was Barabbas. 17 So when the crowd gathered, Pilate said to them, «Which do you want me to release for you: Barabbas, or Jesus who is called

27.10 See Za 11:12-13

Barabas. 17 Ol manmeri i kam bung pinis,
orait Pailat i askim ol olsem, «Yupela i laik
bai mi lusim husat i go long yupela? Bai
mi lusim Jisas Barabas, o bai mi lusim dis-
pela Jisas ol i tok God i bin salim em i
kam?». 18 Pailat i tok olsem, long wanem,
em i save, ol i bel nogut tasol long Jisas,
na ol i bringim em i kam long kot.
19 Na tu, taim Pailat i sindaun i stap long
sia bilong jas, meri bilong en i bin salim
tok i kam long em olsem, «Yu no ken
mekim wanpela samting long dispela stret-
pela man. Long nait mi lukim em long
wanpela driman, na mi pilim bikpela hevi».
20 Ol bikpris wantaim ol hetman i
kirapim bel bilong ol manmeri, long ol i
mas singaut long Pailat i mas lusim Barabas
na i kilim Jisas i dai. 21 Na namba wan gav-
man i askim ol gen olsem, «Yupela i laik bai
mi lusim husat bilong dispela tupela man?».
Na ol manmeri i singaut olsem, «Barabas».
22 Na Pailat i askim ol, «Na yupela i laik bai
mi mekim wanem long dispela Jisas ol i tok
God i bin salim em i kam?». Na olgeta i
singaut olsem, «Nilim em long diwai kros».
23 Na Pailat i askim ol, «Bilong wanem?
Em i mekim wanem rong?». Tasol ol i sin-
gaut strong moa, «Nilim em long diwai
kros». 24 Pailat i save nau, ol bai i no inap
harim tok bilong en, na bikpela pait i laik
kirap. Olsem na em i kisim sampela wara
na em i wasim han bilong en long ai bilong
ol manmeri. Na em i tok olsem, «I no asua
bilong mi sapos dispela man i dai. Em i
samting bilong yupela tasol». 25 Na olgeta
manmeri i bekim tok olsem, «Dispela asua
i ken i stap long mipela na long ol pikinini
bilong mipela». 26 Olsem na Pailat i lusim
Barabas i go long ol. Na em i tok na ol sol-
dia i wipim Jisas. Na bihain em i givim Jisas
long han bilong ol soldia, bai ol i nilim em
long diwai kros.

Christ?». 18 For Pilate knew it was out of
jealousy that they had handed him over.

19 Now as he was seated in the chair of
judgement, his wife sent him a message,
«Have nothing to do with that upright
man; I have been extremely upset today
by a dream that I had about him».

20 The chief priests and the elders,
however, had persuaded the crowd to
demand the release of Barabbas and the
execution of Jesus. 21 So when the gov-
ernor spoke and asked them, «Which of
the two do you want me to release for
you?». They said, «Barabbas». 22 Pilate
said to them, «But in that case, what am
I to do with Jesus who is called Christ?».
They all said, «Let him be crucified!». 23
He asked, «But what harm has he
done?». But they shouted all the louder,
«Let him be crucified!». 24 Then Pilate
saw that he was making no impression,
that in fact a riot was imminent. So he
took some water, washed his hands in
front of the crowd and said, «I am inno-
cent of this man's blood. It is your con-
cern». 25 And the people, every one of
them, shouted back, «Let his blood be
on us and on our children!». 26 Then he
released Barabbas for them. After hav-
ing Jesus scourged he handed him over
to be crucified.

Ol i putim rop i gat nil olsem hat bilong king long het bilong Jisas
(Mk 15.16-20; Jo 19.2-3)

27 Orait ol soldia bilong namba wan
gavman i bringim Jisas i go insait long
haus gavman, na olgeta i kam bung long
pes bilong em. 28 Na ol i rausim klos
bilong em, na ol i putim wanpela retpela
klos long em. 29 Na ol i kisim ol rop i gat
nil na wokim samting olsem hat bilong
king, na ol i putim long het bilong em. Na
ol i putim wanpela stik long han sut
bilong en. Na ol i brukim skru long en,
na ol i tok bilas long em olsem, "Gude,
king bilong ol Juda». 30 Na ol i spet long
em, na ol i kisim dispela stik ol i bin
putim long han bilong Jisas na ol i paitim
het bilong en. 31 Ol i mekim dispela olge-
ta pasin bilong tok bilas long em pinis,
orait ol i rausim dispela klos ol i bin
putim long em, na ol i putim bek klos
bilong em yet. Na ol i kisim em i go
bilong hangamapim em long diwai kros.

Jesus is crowned with thorns
(Mk 15:16-20; Jn 19:2-3)

27 Then the governor's soldiers took
Jesus with them into the Praetorium and
collected the whole cohort round him.
28 And they stripped him and put a scar-
let cloak round him, 29 and having twist-
ed some thorns into a crown they put
this on his head and placed a reed in his
right hand. To make fun of him they
knelt to him saying, «Hail, king of the
Jews!». 30 And they spat on him and
took the reed and struck him on the
head with it. 31 And when they had fin-
ished making fun of him, they took off
the cloak and dressed him in his own
clothes and led him away to crucifixion.

Ol i nilim Jisas long diwai kros
(Mk 15.21-27; Lu 23.26-38; Jo 19.17-47)

32 · Ol i wokabaut i go, na ol soldia i
lukim wanpela man bilong taun Sairini,
nem bilong en Saimon. Na ol i kisim em
na mekim em i karim diwai kros bilong
Jisas. 33 Orait ol i go kamap long wanpela
ples, nem bilong en Golgota. As bilong
dispela nem i olsem, Ples bilong bun

The crucifixion
(Mk 15:21-27; Lk 23:26-38; Jn 19:17-24)

32 · On their way out, they came
across a man from Cyrene, called
Simon, and enlisted him to carry his
cross. 33 When they had reached a place
called Golgotha, that is, the place of the
skull, 34 they gave him wine to drink
mixed with gall, which he tasted but

27.32-36 «Consider that Jesus, after being thrown on the cross, extended His hands, and offered to His eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails; and then, raising the cross, left Him to die with anguish on this infamous gibbet. My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there to love Thee, and never quit Thee again. I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt» (SAINT ALPHONSUS).

bilong het. Na long dispela ples 34 ol i givim Jisas sampela wain ol i bin tanim wantaim marasin i gat pait nogut, bai em i dring. Na em i traim, tasol em i no dring. 35 Ol soldia i hangamapim Jisas pinis long diwai kros, orait ol i pilai satu bilong tilim ol klos samting bilong en namel long ol yet. 36 Na ol i sindaun long dispela ples, na ol i was long em.

37 Antap long het bilong en ol i raitim dispela tok ol i bin kotim em long en. Ol i raitim tok olsem, «Dispela em Jisas, King bilong ol Juda». 38 Klostu long Jisas ol i hangamapim tupela man bilong pait na stil. Ol i hangamapim wanpela long diwai kros i stap long han sut bilong em, na wanpela long diwai kros i stap long long han kais.

refused to drink. 35 When they had finished crucifying him they shared out his clothing by casting lots, 36 and then sat down and stayed there keeping guard over him.

37 Above his head was placed the charge against him; it read: «This is Jesus, the King of the Jews». 38 Then two bandits were crucified with him, one on the right and one on the left.

Ol i tok bilas long Jisas taim em i stap long diwai kros
(Mk 15.29-32; Lu 23.35-37)

39 · Na ol manmeri i kam i go, ol i tok bilas long em. Ol i naisim het 40 na i tok, «Yu man bilong brukim tempel na sanapim gen long tripela de tasol, yu ken helpim yu yet. Sapos i tru yu Pikinini Bilong God, orait lusim diwai kros na kam daun». 41 Ol bikpris wantaim ol saveman bilong lo na ol hetman tu ol i tok bilas olsem, 42 «Em i bin helpim ol arapela man, tasol em i no inap helpim

The crucified Jesus is mocked
(Mk 15:29-32; Lk 23:35-37)

39 · The passers-by jeered at him; they shook their heads 40 and said, «So you would destroy the Temple and in three days rebuild it! Then save yourself if you are God's son and come down from the cross!». 41 The chief priests with the scribes and elders mocked him in the same way, 42 with the words, «He saved others; he cannot save himself. He is the king of Israel; let him come down from

27.39-44 «If you seek an example of charity, then, *greater love than this no one has, than to lay down his life for his friends* (Jn 15:13). And this Christ did upon the Cross. If, therefore, he gave His life or us, we ought to endure any and all evils for Him. (...) If you seek an example of patience, you will find it in its highest degree upon the Cross. (...) If you seek an example of humility, look upon Him who is crucified; although he was God, he chose to be judged by Pontius Pilate and to be put to death. (...) If you seek an example of obedience, imitate Him who was obedient to the Father unto death. (...) If you seek an example of contempt for earthly things, imitate Him who is the King of kings, the Lord of rulers, in whom are all the treasures of wisdom; but on the Cross he was stripped naked, ridiculed, spat upon, bruised, crowned with thorns, given to drink of vinegar and gall, and finally put to death» (SAINT THOMAS AQUINAS, *The Apostles' Creed*, 4).

em yet. Em i king bilong Israel. Orait em i ken lusim diwai kros na i kam daun, na bai yumi bilip long em. 43 Em i bilip long God na i tok, "Mi Pikinini Bilong God". Orait, sapos God i laikim em, God i ken helpim em nau». 44 Tupela stilman ol i bin hangamapim long ol diwai kros klostu long Jisas, tupela tu i mekim ol wankain tok bilas tasol long em.

Jisas i dai
(Mk 15.33-41; Lu 23.44-49; Jo 19.28-30)

45 Long 12 klok, tudak i karamapim graun olgeta, i go inap long 3 klok long apinun. 46 Na klostu long 3 klok Jisas i singaut strong olsem, «*Eli, Eli, lema sabaktani?*». As bilong dispela tok i olsem, «*God bilong mi, God bilong mi, bilong wanem yu lusim mi?*». 47 Sampela man i sanap klostu, ol i harim dispela tok, na ol i tok, «Dispela man i singautim Elaija». 48 Na kwiktaim wanpela bilong ol i ran i go kisim wanpela spans na putim long wain. Na taim wain i pulap long en, em i pasim long wanpela stik na i givim long Jisas bilong dring. 49 Tasol ol arapela i tok, «Wet, yumi lukim pastaim. Ating bai Elaija i kam helpim em, o nogat?». 50 · Jisas i singaut strong moa gen, na em i lusim spirit bilong en i go na em i dai.

51 * Long dispela taim tasol dispela bikpela laplap i hangamap i stap insait

the cross now, and we will believe in him. 43 He has put his trust in God; now let God rescue him if he wants him. For he did say, "I am God's son"». 44 Even the bandits who were crucified with him taunted him in the same way.

The deaths of Jesus
(Mk 15:33-41; Lk 23:44-49; Jn 19.28-30)

45 From the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour, Jesus cried out in a loud voice, «*Eli, eli, lama sabachthani?*» that is, «My God, my God, why have you forsaken me?». 47 When some of those who stood there heard this, they said, «The man is calling on Elijah», 48 and one of them quickly ran to get a sponge which he filled with vinegar and, putting it on a reed, gave it him to drink. 49 But the rest of them said, «Wait! And see if Elijah will come to save him». 50 · But Jesus, again crying out in a loud voice, yielded up his spirit.

51 And suddenly, the veil of the Sanctuary was torn in two from top to

27.50 «Christ's death is both the Paschal sacrifice that accomplishes the definitive redemption of men, through *the Lamb of God, who takes away the sin of the world*, and the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the *blood of the covenant, which was poured out for many for the forgiveness of sins*» (*CCC*, 613).
«This sacrifice of Christ is unique; it completes and surpasses all other sacrifices» (*CCC*, 614).
«The Council of Trent emphasizes the unique character of Christ's sacrifice as "the source of eternal salvation" and teaches that "his most holy Passion on the wood of the cross merited justification for us". And the Church venerates his cross as she sings: "Hail, O Cross, our only hope"» (*CCC*, 617).

long tempel em i bruk long antap i go inap long daunbilo bilong en, na i kamap tupela hap. Na graun i guria, na ol bikpela ston i bruk. 52 Na ol ples matmat i op, na planti manmeri bilong God, bipo ol i dai pinis, nau ol i kirap. 53 Ol i lusim matmat, na bihain long Jisas i kirap bek pinis, ol i go insait long taun bilong God. Na planti man i lukim ol. 54 Kepten wantaim ol soldia i was long Jisas i stap, ol i lukim graun i guria na ol samting i kamap, na ol i pret moa. Na ol i tok olsem, «Tru tumas, dispela man em i Pikinini Bilong God».

55 Planti meri tu i stap, ol i bin bihainim Jisas na i lusim Galili na i kam bilong helpim em. Ol dispela meri i sanap longwe liklik na ol i lukluk i stap. 56 Wanpela namel long ol em Maria bilong taun Makdala. Na wanpela em Maria, mama bilong Jems tupela Josep. Na wanpela em mama bilong tupela pikinini bilong Sebedi.

bottom, the earth quaked, the rocks were split, 52 the tombs opened and the bodies of many holy people rose from the dead, 53 and these, after his resurrection, came out of the tombs, entered the holy city and appeared to a number of people. 54 The centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, «In truth this man was son of God».

55 And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. 56 Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

Ol i planim Jisas
(Mk 15.42-47; Lu 23.50-55; Jo 19.38-42)

57 Long apinun wanpela maniman bilong taun Arimatea, nem bilong en Josep, em i kam. Em tu i disaipel bilong Jisas. 58 Em i go long Pailat na i askim Pailat long larim em i kisim bodi bilong Jisas. Orait Pailat i tokim ol soldia na ol i givim bodi long Josep. 59 Na Josep i kisim bodi na i karamapim long klinpela waitpela laplap. 60 Na em i kisim bodi i go na putim insait long nupela matmat bilong em yet. Dispela matmat em wanpela hul bilong ston Josep i bin tokim ol man long wokim. Na Josep i tantanim wanpela bikpela ston i kam pasim maus bilong hul. Em i mekim olsem pinis, na em i go. 61 Maria bilong Makdala wan-

The burial
(Mk 15:42-47; Lk 23:50-55; Jn 19:38-42)

57 When it was evening, there came a rich man of Arimathaea, called Joseph, who had himself become a disciple of Jesus. 58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be handed over. 59 So Joseph took the body, wrapped it in a clean shroud 60 and put it in his own new tomb which he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. 61 Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

taim narapela Maria, tupela i stap. Tupela i sindaun klostu long matmat, na tupela i lukluk i stap.

Ol soldia i was long matmat

62 De bilong redim ol samting bilong de Sabat em i pinis, na long de bihain, ol bikpris wantaim ol Farisi ol i go lukim Pailat. 63 Ol i tokim em olsem, «Bikman, mipela i tingim wanpela tok dispela man bilong giaman i bin mekim long taim em i stap yet. Em i tok, "Bihain long tripela de bai mi kirap bek". 64 Olsem na yu mas tok na ol i ken pasim gut dispela matmat inap long tripela de. Nogut ol disaipel bilong en i kam stilim bodi bilong en na tokim ol manmeri olsem, "Em i kirap bek long matmat". Na dispela nupela tok giaman bilong ol bai i winim tok giaman em i bin mekim bipo». 65 Orait Pailat i tokim ol olsem, «Yupela kisim ol soldia na tokim ol long was i stap long dispela matmat. Yupela go na mekim olgeta samting yupela i laik mekim bilong pasim strong dispela matmat». 66 Orait na ol i go pasim matmat. Ol i putim mak bilong tambuim dispela ston i stap long maus bilong hul, na ol i putim ol soldia bilong was long matmat.

The guard at the tomb

62 Next day, that is, when Preparation Day was over, the chief priests and the Pharisees went in a body to Pilate 63 and said to him, «Your Excellency, we recall that this impostor said, while he was still alive, "After three days I shall rise again". 64 Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, "He has risen from the dead". This last piece of fraud would be worse than what went before». 65 Pilate said to them, «You may have your guard; go and make all as secure as you know how». 66 So they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

Matmat ol i planim Jisas
i stap nating.
Ensel i tok Jisas i kirap pinis.
(Mk 16.1-8; Lu 24.1-10)

28 1 De Sabat i pinis, na taim san klostu i laik kamap long namba wan de bilong wik, orait Maria

The empty tomb.
The angel's message.
(Mk 16:1-8; Lk 24:1-10)

28 1 After the Sabbath, and towards dawn on the first day of the week, Mary of Magdala and

28 «What is the saving meaning of the Resurrection? Resurrection is the climax of the Incarnation. It confirms the divinity of Christ and all the things which he did and taught. It ful-

bilong Makdala wantaim narapela Maria tupela i kam bilong lukim matmat. 2 Na wantu tasol bikpela guria i kamap. Ensel bilong Bikpela i lusim heven na i kam daun, na em i tantanim ston i go lusim maus bilong hul na em i sindaun i stap antap long en. 3 Pes bilong ensel i lait olsem lait bilong klaut, na klos bilong en i waitpela olsem ais. 4 Ol soldia i pret long em, na ol i guria nogut, na ol i kamap olsem ol man i dai pinis. 5 Tasol ensel i tokim tupela meri olsem, «Yutupela i no ken pret. Mi save, yutupela i kam bilong painim Jisas, em dispela man ol i bin hangamapim long diwai kros. 6 Em i no i stap hia. Em i kirap pinis, olsem bipo em i bin tok. Yutupela kam lukim ples em i bin slip long en. 7 Na yutupela go kwiktaim na tokim ol disaipel bilong en olsem, em i lusim matmat na i kirap bek pinis. Harim. Em i go paslain long yupela long Galili, na yupela bai i lukim em long dispela hap. Mi kam bilong givim dispela tok long yupela». 8 Tupela meri i pret tru, tasol tupela i amamas moa moa yet, na kwiktaim tupela i lusim matmat na i ran i go bilong tokim ol disaipel bilong en.

Jisas i kamap long tupela meri

9 * · Na Jisas i bungim tupela long rot, na i tok, «Moning tru». Na tupela i go klostu na i holim lek bilong en, na tupela i lotu long em. 10 Na Jisas i tokim tupela

the other Mary went to visit the sepulchre. 2 And suddenly there was a violent earthquake, for an angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. 3 His face was like lightning, his robe white as snow. 4 The guards were so shaken by fear of him that they were like dead men. 5 But the angel spoke; and he said to the women, «There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. 6 He is not here, for he has risen, as he said he would. Come and see the place where he lay, 7 then go quickly and tell his disciples, "He has risen from the dead and now he is going ahead of you to Galilee; that is where you will see him". Look! I have told you». 8 Filled with awe and great joy the women came quickly away from the tomb and ran to tell his disciples.

Appearance to the women

9 · And suddenly, coming to meet them, was Jesus. «Greetings», he said. And the women came up to him and, clasping his feet, they did him homage.

fills all the divine promises made for us. Furthermore the risen Christ, the conqueror of sin and death, is the principle of our justification and our Resurrection. It procures for us now the grace of filial adoption which is a real share in the life of the only begotten Son. At the end of time he will raise up our bodies» (*Compendium*,131).

28.9 «Along with the essential sign of the empty tomb, the Resurrection of Jesus is witnessed to by the women who first encountered Christ and proclaimed him to the apostles. Jesus then *appeared to Cephas (Peter) and then to the Twelve. Following that he appeared to more than five hundred of the brethren at one time* (1Cor15:5-6) and to others as well. The apostles could not have invented

olsem, «Yutupela i no ken pret. Yutupela go tokim ol brata bilong mi long ol i mas i go long Galili. Ol bai i lukim mi long dispela hap».

Tok bilong ol soldia

11 Tupela meri i go yet, na sampela soldia i bin was long matmat ol i go insait long taun, na ol i tokim ol bikpris long olgeta samting i bin kamap. 12 Na ol bikpris i bung wantaim ol hetman, na ol i wokim wanpela tok. Ol i givim planti mani long ol soldia, 13 na ol i tok, «Yupela i mas tok olsem, "Ol disaipel bilong en i kam long nait, na taim mipela i slip, ol i stilim bodi bilong en". 14 Na sapos namba wan gavman i harim dispela tok, orait mipela i ken stretim tok wantaim em, na bai yupela i no gat trabel». 15 Orait ol soldia i kisim mani, na ol i bihainim dispela tok bilong ol bikman. Na dispela tok i go nabaut namel long ol Juda, na ol Juda i save mekim dispela tok yet i kam inap long nau.

Jisas i kamap long Galili. Em i salim ol aposel i go long mekim wok bilong em long olgeta hap bilong graun.

16 Ol 11-pela disaipel i wokabaut i go long Galili, na ol i kamap long dispela maunten Jisas i bin tok bai ol i mas i go long en. 17 Na ol i lukim Jisas, na ol i lotu long em. Tasol sampela i gat tupela tingting. 18 * Na Jisas i kam klostu na i

10 Then Jesus said to them, «Do not be afraid; go and tell my brothers that they must leave for Galilee; there they will see me».

Precautions taken by the leaders of the people

11 Now while they were on their way, some of the guards went off into the city to tell the chief priests all that had happened. 12 These held a meeting with the elders and, after some discussion, handed a considerable sum of money to the soldiers 13 with these instructions, «This is what you must say, "His disciples came during the night and stole him away while we were asleep". 14 And should the governor come to hear of this, we undertake to put things right with him ourselves and to see that you do not get into trouble». 15 So they took the money and carried out their instructions, and to this day that is the story among the Jews.

Appearance in Galilee. The mission to the world.

16 Meanwhile the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. 17 When they saw him they fell down before him, though some hesitated. 18 Jesus came up and spoke to them. He

the story of the resurrection since it seemed impossible to them. As a matter of fact, Jesus himself upbraided them for their unbelief» (*Compendium*, 127).

tokim ol olsem, «God i givim mi bikpela namba na strong bilong bosim olgeta samting long heven na long graun. 19 · Olsem na yupela i mas i go mekim olgeta lain manmeri i kamap disaipel bilong mi. Na yupela baptaisim ol long nem bilong Papa na bilong Pikinini na bilong Holi Spirit. 20 Na yupela lainim ol long bihainim olgeta tok mi bin givim long yupela. Harim. Mi save stap wantaim yupela olgeta de, i go inap long dispela taim i pinis».

said, «All authority in heaven and on earth has been given to me. 19 · Go, therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, 20 and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time».

28.19 «Why must the Church proclaim the Gospel to the whole world? The Church must do so because Christ has given the command: *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit* (Mt 28:19). This missionary mandate of the Lord has its origin in the eternal love of God who has sent his Son and the Holy Spirit because *he desires all men to be saved and to come to the knowledge of the truth* (1Tim 2:4)» (*Compendium*, 172).

Gutnius
Santu Mak i raitim

Holy Gospel according
to Saint Mark

TOK I GO PAS

Yumi ken askim, husait i raitim dispela Gutnius? Longpela taim i go pinis, ol manmeri i bekim olsem Mak i bin raitim dispela Gutnius.

Dispela Mak em i wampela man ol i save long em insait long Niupela Testament. Santu Pita i save kolim em *Pikinini bilong mi* (Pita i save kolim olsem ol man i bin tanim bel tenkyu long em).

Em luk olsem dispela man em i wankain man olsem dispela Jon Mak i kamap long Kol 4.10, husait em i nefiu bilong Barnabas. Pita i bin go long haus bilong mama bilong dispela Mak bihain em i lusim kalabus, dispela taim wanpela ensel i bin helpim em (Wok bilong ol Aposel 12.12).

Mak i bin stap wantaim Pol na Barnabas long nambawan trip bilong ol, tasol, em i go bek long Jerusalem (Wok 13.5-13). Bihain, em i go wantaim Barnabas long ples Cyprus. Em i stap long kalabus wantaim Pol long ples Rom. Pol i salim em i go long Asia (Kol 4.10). Pol i tokim Timoti i mas salim Mak i kam bek gen wantaim em. Bihaim Mak i kamap bisop bilong Alexandria.

Long stat tru, Mama Sios na ol Papa Santu na ol stretpela man i bin save olsem, Mak i bin raitim dispela gutnius, na i nogat man i no tokaut olsem.

Mak i bin raitim dispela Gutnius bipo long yia 70, taim ol i bagarapim Jerusalem pinis. Yumi save olsem dispela Gutnius

bilong Santu Mak em i samting bipo dispela Gutnius bilong Santu Luk, husait i bin raitim gutnius bilong em long yia 63. Olsem na, dispela gutnius bilong Santu Mak i mas kamap bipo dispela yia 63. Wanpela olpela pepa tru (*papyrus*), i gat insait long em wanpela hap bilong gutnius bilong Santu Mak, na dispela pepa em i long yia 50 (Papyrus 7Q5, long ples Qumram). Olsem na, yumi ken tok olsem dispela Gutnius Mak i raitim, em i stap long yia 47 o 48 samting.

Ol saveman husat i bin stadim dispela Gutnius, i tok olsem tokples bilong Santu Mak i hibru, bikos em i yusim planti toktok bilong ol judaman, na tu i luk olsem dispela man i save tru long ol samting bilong ples bilong em. Sampela toktok i olsem: *Boanerges* (3.17), em i min «pikinini bilong pairap»; *Talita kum* (5.41), em i min «Girl, yu kirap»; *Korban* (7.11), em i min «ofa»; *Effeta* (7.34), em i min «yu op»; *Abba* (14.36), em i min «Papa». Ol dispela toktok i kamap long gutnius bilong Santu Mak tasol.

Santu Mak i soim olsem Jisas i bin mekim klia long ol manmeri dispela misteri bilong Kingdom bilong God, na dispela misteri em i persona bilong Jisas yet. Jisas Krais i bin wokim dispela misteri long pen na dai bilong Em olsem «Pikinini bilong Man». Ol manmeri i no bin kisim gut dispela misteri, olsem na, isi isi Jisas i bin soim dispela misteri long ol disaipel bilong em yet. Santu Mak i tokaut: *Em i Gutnius bilong Jisas Krais Pikinini bilong God.*

GUTNIUS SANTU MAK I RAITIM

HOLY GOSPEL ACCORDING TO SAINT MARK

✠

TOK I GO PAS LONG WOK BILONG JISAS

PRELUDE TO THE PUBLIC MINISTRY OF JESUS

Jon bilong Baptais i autim tok
(Mt 3.1-12; Lu 3.3-18)

1 1 Dispela em i gutnius bilong Jisas Krais, Pikinini Bilong God.
2 · Dispela gutnius em i kamap pastaim olsem profet Aisaia i bin raitim,

Harim. Bai mi salim wanpela man bilong autim tok bilong mi, na em i go paslain long yu. Na em bai i redim rot bilong yu.
3 *Long ples i no gat man, maus bilong wanpela man i singaut olsem,Redim rot bilong Bikpela. Stretim ol rot bilong en.*

The proclamation of John the Baptist
(Mt 3:1-12; Lk 3:3-18)

1 1 The beginning of the gospel about Jesus Christ, the Son of God.
2 · It is written in the prophet Isaiah:

Look, I am going to send my messenger in front of you to prepare your way before you.

3 *A voice of one that cries in the desert:*
Prepare a way for the Lord, make his paths straight.

1.2-3 Ml 3:1; Is 40:3

4 Jon bilong Baptais i kamap long ples i
no gat man, na em i autim tok long ol
manmeri i mas tanim bel na kisim bap-
tais, na bai God i tekewe sin bilong ol. 5
Na olgeta Judia na olgeta manmeri bilong
Jerusalem ol i go long Jon. Na ol i autim
sin bilong ol, na Jon i baptaisim ol long
wara Jordan. 6 Jon i save putim klos ol i
wokim long gras bilong kamel, na em i
save pasim let long bel bilong en. Na em
i save kaikai ol grasopa wantaim hani
bilong bus. 7 Em i autim tok olsem,
«Wanpela man i kam bihain long mi, na
strong bilong en i winim strong bilong
mi. Mi no gutpela man inap long mi
brukim skru na lusim string i pasim su
bilong em. 8 Mi save baptaisim yupela
long wara. Tasol em bai i baptaisim
yupela long Holi Spirit».

4 John the Baptist was in the desert,
proclaiming a baptism of repentance for
the forgiveness of sins. 5 All Judaea and
all the people of Jerusalem made their
way to him, and as they were baptised by
him in the river Jordan they confessed
their sins. 6 John wore a garment of
camel-skin, and he lived on locusts and
wild honey. 7 In the course of his
preaching he said, «After me is coming
someone who is more powerful than
me, and I am not fit to kneel down and
undo the strap of his sandals. 8 I have
baptised you with water, but he will bap-
tise you with the Holy Spirit».

Jisas i kisim baptais
(Mt 3.13-17; Lu 3.21-22)

9 Long dispela taim Jisas i lusim taun
Nasaret long distrik Galili na i kam. Na
Jon i baptaisim em long wara Jordan. 10 *
· Na Jisas i lusim wara na i kam antap, na
wantu em i lukim heven i op, na Holi
Spirit i kam daun long em olsem wanpela
bilong ol dispela pisin ol i kolim balus. 11
* Na long heven wanpela maus i singaut
olsem, «Yu Pikinini bilong mi. Mi laikim

Jesus is baptised
(Mt 3:13-17; Lk 3:21-22)

9 It was at this time that Jesus came
from Nazareth in Galilee and was bap-
tised in the Jordan by John. 10 · And at
once, as he was coming up out of the
water, he saw the heavens torn apart and
the Spirit, like a dove, descending on
him. 11 And a voice came from heaven,
«You are my Son, the Beloved; my
favour rests on you».

1.10 «What does the Church mean when she confesses: "I believe in the Holy Spirit"? To believe in the Holy Spirit is to profess faith in the Third Person of the Most Holy Trinity who proceeds from the Father and the Son and "is worshipped and glorified with the Father and the Son". The Spirit is "sent into our hearts" (Galatians 4:6) so that we might receive new life as sons of God» (*Compendium*, 136).
«What symbols are used to represent the Holy Spirit? There are many symbols of the Holy Spirit: living water which springs from the wounded Heart of Christ and which quenches the thirst of the baptized; anointing with oil, which is the sacramental sign of Confirmation; fire which transforms what it touches; the cloud, dark or luminous, in which the divine glory is revealed; the imposition of hands by which the Holy Spirit is given; the dove which descended on Christ at his baptism and remained with him» (*Compendium*, 139).

yu tumas. Bel bilong mi em i amamas long yu».

Satan i traim Jisas
(Mt 4.1-11; Lu 4.1-13)

12 · Na long dispela taim stret Holi Spirit i salim Jisas i go long ples i no gat man. 13 Na Jisas i stap long ples i no gat man inap long 40 de, na Satan i traim em. Em i stap wantaim ol wel abus. Na ol ensel i helpim em.

Testing in the desert
(Mt 4:1-11; Lk 4:1-13)

12 · And at once the Spirit drove him into the desert 13 and he remained there for forty days, and was put to the test by Satan. He was with the wild animals, and the angels looked after him.

WOK BILONG JISAS LONG GALILI

THE GALILEAN MINISTRY

Jisas i statim wok long Galili
(Mt 4.12-17; Lu 4.14-15)

14 Taim ol i kalabusim Jon pinis, Jisas i kam kamap long distrik Galili na i wok long autim gutnius bilong God. 15 · Em i tok olsem, «Taim God i makim em i kamap pinis, na Kingdom bilong God em i kam klostu pinis. Yupela i mas tanim bel na bilip long gutnius».

Jesus begins to proclaim the message
(Mt 4:12-17; Lk 4:14-15)

14 After John had been arrested, Jesus went into Galilee. There he proclaimed the gospel from God saying, 15 «The time is fulfilled, and the kingdom of God is close at hand. Repent, and believe the gospel».

1.12-13 «What do we learn from the temptations of Jesus in the desert? The temptations of Jesus in the desert recapitulate the temptation of Adam in Paradise and the temptations of Israel in the desert. Satan tempts Jesus in regard to his obedience to the mission given him by the Father. Christ, the new Adam, resists and his victory proclaims that of his passion which is the supreme obedience of his filial love. The Church unites herself to this mystery in a special way in the liturgical season of Lent» (*Compendium*, 106).
1.15 «The kingdom of heaven was inaugurated on earth by Christ. "This kingdom shone out before men in the word, in the works and in the presence of Christ" (LG 5). The Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter» (*CCC*, 567).

Jisas i singautim 4-pela man na ol i bihainim em
(Mt 4.18-22; Lu 5.1-11)

16 Jisas i wokabaut arere long raunwara Galili, na em i lukim Saimon wantaim brata bilong en Andru. Tupela i wok long tromoi umben long raunwara. Tupela i save wok bisnis long kisim pis. 17 * Na Jisas i tokim tupela olsem, «Yutupela kam bihainim mi, na bai mi lainim yutupela long pasin bilong kisim ol manmeri». 18 Na kwiktaim tupela i lusim umben na i go bihainim em.

19 Jisas i wokabaut i go moa liklik, na em i lukim Jems, pikinini bilong Sebedi, wantaim brata bilong en Jon. Ol umben bilong tupela i bruk na tupela i stap long bot na i wok long stretim umben. 20 Na em i singautim tupela, na tupela i lusim papa Sebedi i stap long bot wantaim ol wokman, na tupela i go bihainim Jisas.

The first four disciples are called
(Mt 4:18-22; Lk 5:1-11)

16 As he was walking along by the Lake of Galilee he saw Simon and Simon's brother Andrew casting a net in the lake, for they were fishermen. 17 And Jesus said to them, «Come after me and I will make you into fishers of people». 18 And at once they left their nets and followed him.

19 Going on a little further, he saw James son of Zebedee and his brother John; they too were in their boat, mending the nets. 20 At once he called them and, leaving their father Zebedee in the boat with the men he employed, they went after him.

Jisas i autim tok long Kaperneam na i rausim spirit nogut long wanpela man
(Lu 4.31-37)

21 Jisas wantaim ol arapela man ol i go long taun Kaperneam. Na long taim de Sabat i kamap em i go insait long haus lotu na em i autim tok long ol manmeri. 22 * Ol i harim tok bilong em, na ol i kirap nogut tru, long wanem, em i no skulim ol olsem ol saveman bilong lo i save mekim. Nogat. Em i skulim ol olsem man i gat namba.

23 Long dispela taim wanpela man i stap long haus lotu bilong ol, na wanpela spirit nogut i stap long em. Orait dispela man i singaut olsem, 24 * «Jisas bilong Nasaret, yu kam bilong mekim wanem

Jesus teaches in Capernaum and cures a demoniac
(Lk 4:31-37)

21 They went as far as Capernaum, and at once on the Sabbath he went into the synagogue and began to teach. 22 And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority.

23 And at once in their synagogue there was a man with an unclean spirit, and he shouted, 24 «What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you

long mipela? Ating yu kam bilong bagarapim mipela? Mi save long yu. Yu dispela gutpela stretpela man i kam long God yet». 25 Tasol Jisas i krosim dispela spirit nogut na i tokim em olsem, «Yu pasim maus na yu lusim dispela man». 25 Na spirit nogut i sakim dispela man, na i singaut bikmaus tru, na i lusim dispela man. 27 · Na olgeta manmeri i kirap nogut, na ol i toktok namel long ol yet olsem, «Dispela man i autim wanpela nupela tok, na em i autim tok olsem man i gat namba. Na taim em i givim tok long ol spirit nogut, ol i save harim tok bilong en». 28 Na kwiktaim stori bilong ol samting Jisas i mekim i raun long olgeta hap bilong Galili.

Jisas i mekim orait mama bilong meri bilong Pita
(Mt 8.14-15; Lu 4.38-39)

29 Jisas wantaim ol arapela man i lusim haus lotu na i go ausait, na ol i go stret long haus bilong Saimon tupela Andru. Na Jems na Jon i go wantaim. 30 Mama bilong meri bilong Saimon i slip i stap long bet, long wanem, em i gat sik na skin bilong en i hat. Na kwiktaim ol i tokim Jisas long em i sik. 31 Na Jisas i go long em, na i holim han bilong en na i kirapim em. Na sik i lusim dispela meri, na em i redim kaikai bilong ol.

are: the Holy One of God». 25 But Jesus rebuked it saying, «Be quiet! Come out of him!». 26 And the unclean spirit threw the man into convulsions and with a loud cry went out of him. 27 · The people were so astonished that they started asking one another what it all meant, saying, «Here is a teaching that is new, and with authority behind it: he gives orders even to unclean spirits and they obey him». 28 And his reputation at once spread everywhere, through all the surrounding Galilean countryside.

Cure of Simon's mother-in-law
(Mt 8:14-15; Lk 4:38-39)

29 And at once on leaving the synagogue, he went with James and John straight to the house of Simon and Andrew. 30 Now Simon's mother-in-law was in bed and feverish, and at once they told him about her.31 He went in to her, took her by the hand and helped her up. And the fever left her and she began to serve them.

1.27 «Now Christ came into the world and taught in order to save man, according to Jn. 3:17: *For God sent not His Son into the world to judge the world, but that the world may be saved by Him.* Therefore it was fitting that Christ, by miraculously healing men in particular, should prove Himself to be the universal and spiritual Saviour of all». (SAINT THOMAS AQUINAS, *S.Th.* III,44,3).

Jisas i mekim orait planti manmeri
(Mt 8.16- Lu 4.40-41)

32 ∗ · Long taim san i go daun long apinun, na ol i bringim ol sikman i kam long Jisas. Na ol i bringim tu ol manmeri i gat spirit nogut i stap long ol. 33 Olgeta manmeri bilong dispela taun ol i kam bung i stap klostu long dua bilong haus. 34 Orait Jisas i mekim orait planti manmeri i gat kain kain sik. Na em i rausim planti spirit nogut. Ol spirit nogut ol i save long em, olsem na em i tambuim ol long ol i no ken toktok.

A number of cures
(Mt 8:16- Lk 4:40-41)

32 · That evening, after sunset, they brought to him all who were sick and those who were possessed by devils. 33 The whole town came crowding round the door, 34 and he cured many who were sick with diseases of one kind or another; he also drove out many devils, but he would not allow them to speak, because they knew who he was.

Jisas i lusim Kaperneam na i raun long Galili
(Lu 4.42-44)

35 Long moningtaim tru Jisas i kirap na i go ausait na em i go long wanpela hap i no gat man, na em i prea i stap. 36 Na bihain Saimon wantaim ol poroman bilong en ol i go painim Jisas. 37 Ol i lukim em pinis na ol i tokim em olsem, «Olgeta manmeri i wok long painim yu». 38 Na em i tokim ol olsem, «Yumi go long ol arapela taun i stap klostu. Mi laik autim tok long ol tu, long wanem, em dispela wok tasol mi kam bilong mekim». 39 Na em i raun i go long olgeta hap bilong Galili, na em i autim tok insait long ol haus lotu bilong ol, na em i rausim ol spirit nogut.

Jesus leaves Capernaum and travels through Galilee
(Lk 4:42-44)

35 In the morning, long before dawn, he got up and left the house and went off to a lonely place and prayed there. 36 Simon and his companions set out in search of him, 37 and when they found him they said, «Everybody is looking for you». 38 He answered, «Let us go elsewhere, to the neighbouring country towns, so that I can proclaim the message there too, because that is why I came». 39 And he went all through Galilee, preaching in their synagogues and driving out devils.

1.32-34 «Why did Jesus manifest the Kingdom by means of signs and miracles? Jesus accompanied his words with signs and miracles to bear witness to the fact that the Kingdom is present in him, the Messiah. Although he healed some people, he did not come to abolish all evils here below but rather to free us especially from the slavery of sin. The driving out of demons proclaimed that his cross would be victorious over *the ruler of this world* (Jn 12:31)» (*Compendium*, 108).

Jisas i mekim orait wanpela man i gat sik lepra
(Mt 8.2-4; Lu 5.12-16)

40 Wanpela man i gat sik lepra i kam long Jisas na i askim em strong. Dispela man i brukim skru na i tokim Jisas olsem, «Sapos yu laik, yu inap long mekim mi i kamap klin». 41 Na Jisas i sori tru long em, na i putim han long em, na i tokim em olsem, «Mi laik. Yu kamap klin». 42 Orait wantu sik lepra i lusim dispela man, na em i kamap klin. 43 Na Jisas i salim em i go hariap, na i tok strong long em olsem, 44 «Lukaut gut. Yu no ken tokim wanpela man long dispela samting i bin kamap long yu. Nogat. Yu go soim skin bilong yu long pris, na mekim ofa bilong soim olsem skin bilong yu i kamap klin pinis, olsem Moses i bin tok. Na bai ol man i ken save, sik bilong yu i pinis». 45 Tasol dispela man i go, na em i tokim ol manmeri long olgeta dispela samting i bin kamap long em. Em i autim dispela stori long olgeta hap. Olsem na Jisas i no inap i go moa insait long wanpela taun long ai bilong ol manmeri. Nogat. Em i stap ausait tasol, long ol hap i no gat man. Na ol manmeri bilong olgeta hap ol i kam long em.

Cure of a man suffering from virulent skin-disease
(Mt 8:2-4; Lk 5:12-16)

40 A man suffering from a virulent skin-disease came to him and pleaded on his knees saying, «If you are willing, you can cleanse me». 41 Feeling sorry for him, Jesus stretched out his hand, touched him and said to him, «I am willing. Be cleansed». 42 And at once the skin-disease left him and he was cleansed. 43 And at once Jesus sternly sent him away and said to him, 44 «Mind you tell no one anything, but go and show yourself to the priest, and make the offering for your cleansing prescribed by Moses as evidence to them». 45 The man went away, but then started freely proclaiming and telling the story everywhere, so that Jesus could no longer go openly into any town, but stayed outside in deserted places. Even so, people from all around kept coming to him.

Jisas i mekim orait wanpela man i gat han na lek nogut
(Mt 9.1-8; Lu 5.17-26)

2 1 Sampela de i go pinis, na Jisas i go long taun Kaperneam gen. Na ol manmeri i harim tok long em i stap long haus. 2 Na planti manmeri i kam bung, na haus i pulap tru. Na klostu long dua tu i no gat hap ples i stap nating. Na Jisas i wok long autim tok long

Cure of a paralytic
(Mt 9:1-8; Lk 5:17-26)

2 1 When he returned to Capernaum, some time later word went round that he was in the house; 2 and so many people collected that there was no room left, even in front of the door. He was preaching the word to them 3 · when some peo-

ol. 3 · Na ol i bringim wanpela sikman i kam long em. Bun bilong dispela man i dai olgeta. Na 4-pela man i karim dispela sikman i kam. 4 Ples i pas tru, na ol i no inap bringim sikman i kam klostu long Jisas. Olsem na ol i karim sikman i go antap long rup bilong dispela haus Jisas i stap long en. Na ol i rausim hap bilong rup, na ol i slekim bet sikman i slip long en i go daun insait long haus. 5 * Jisas i lukim olsem ol i bilip tru, na em i tokim dispela sikman olsem, «Pikinini, mi lusim pinis ol sin bilong yu». 6 Sampela saveman bilong lo i sindaun i stap long haus, na long bel bilong ol ol i tingting olsem, 7 · «Olsem wanem na dispela man i mekim dispela kain tok? Em i laik kisim ples bilong God. I no gat wanpela man em inap long lusim sin. Em i wok bilong God wanpela tasol». 8 Na wantu Jisas i save pinis long bel bilong en long dispela tingting bilong ol. Na em i askim ol olsem, «Bilong wanem yupela i gat dispela kain tingting long bel bilong yupela? 9 Wanem tok em i isi long mi mekim long dispela man? Em i isi long mi tok, "Mi lusim ol sin bilong yu", o em i isi long mi tok, "Yu kirap na kisim bet bilong yu na wokabaut"? 10 Tasol mi laik bai yupela i save olsem, Pikinini Bilong Man em i gat strong long dispela graun, na em inap long lusim ol sin». Orait na Jisas i lukluk i

ple came bringing him a paralytic carried by four men, 4 but as they could not get the man to him through the crowd, they stripped the roof over the place where Jesus was; and when they had made an opening, they lowered the stretcher on which the paralytic lay. 5 Seeing their faith, Jesus said to the paralytic, «My child, your sins are forgiven». 6 Now some scribes were sitting there, and they thought to themselves, 7 · «How can this man talk like that? He is being blasphemous. Who but God can forgive sins?». 8 And at once, Jesus, inwardly aware that this is what they were thinking, said to them, «Why do you have these thoughts in your hearts? 9 Which of these is easier: to say to the paralytic, "Your sins are forgiven" or to say, "Get up, pick up your stretcher and walk"? 10 But to prove to you that the Son of man has authority to forgive sins on earth» 11 –he said to the paralytic– «I order you: get up, pick up your stretcher, and go off home». 12 And the man got up, and at once picked up his stretcher and walked out in front of everyone, so that they were all astonished and praised God saying, «We have never seen anything like this».

2.3 The miracles on sick persons, put this question on us. «Why does God permit evil? Faith gives us the certainty that God would not permit evil if he did not cause a good to come from that very evil. This was realized in a wondrous way by God in the death and resurrection of Christ. In fact, from the greatest of all moral evils (the murder of his Son) he has brought forth the greatest of all goods (the glorification of Christ and our redemption)» (*Compendium*, 58).
2.7 «Some of the Scribes, as soon as they heard these words, said in their hearts: *He blasphemeth.* But our Saviour soon let them know that he saw their evil thoughts, saying: *Why do you think evil in your hearts.* God sees the most secret evil thoughts of our hearts; he sees and punishes them. Human judges forbid and chastise only external crimes; for men only see what appears externally» (SAINT ALPHONSUS).

go long dispela man bun bilong en i dai olgeta, na i tokim em olsem, 11 «Mi tokim yu, yu kirap na kisim bet bilong yu, na yu go long haus bilong yu». 12 Na dispela man i kirap na long ai bilong olgeta manmeri em i kisim bet bilong en kwiktaim na i wokabaut i go. Na olgeta manmeri i kirap nogut tru, na ol i litimapim nem bilong God, na ol i tok, «Bipo mipela i no lukim kain samting olsem. Nogat tru».

Jisas i singautim Livai
(Mt 9.9; Lu 5.27-28)

13 Orait Jisas i wokabaut i go gen long nambis bilong raunwara Galili. Na bikpela lain manmeri i kam long em, na em i givim tok bilong God long ol. 14 Na em i wokabaut i go, na em i lukim Livai, pikinini bilong Alfius, i sindaun i stap long haus takis. Na Jisas i tokim em olsem, «Yu kam bihainim mi». Na Livai i kirap i go bihainim em.

Jisas i kaikai wantaim ol sin manmeri
(Mt 9.10-13; Lu 5.29-32)

15 Jisas i sindaun kaikai long haus bilong Livai. Na planti man bilong kisim takis na planti man bilong mekim sin, ol i sindaun kaikai wantaim Jisas na ol disaipel bilong en. I gat planti bilong dispela kain man i save bihainim Jisas oltaim. 16 Na sampela saveman bilong lo, ol i man bilong lain Farisi, ol i lukim Jisas i kaikai wantaim ol dispela man bilong mekim sin na ol man bilong kisim takis. Na ol i askim ol disaipel bilong Jisas olsem, «Watpo em i save kaikai wantaim ol man bilong kisim takis na ol man bilong mekim sin?».

The call of Levi
(Mt 9:9; Lk 5:27-28)

13 He went out again to the shore of the lake; and all the people came to him, and he taught them. 14 As he was walking along he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, «Follow me». And he got up and followed him.

Eating with sinners
(Mt 9:10-13; Lk 5:29-32)

15 When Jesus was at dinner in his house, a number of tax collectors and sinners were also sitting at table with Jesus and his disciples; for there were many of them among his followers. 16 When the scribes of the Pharisee party saw him eating with sinners and tax collectors, they said to his disciples, «Why does he eat with tax collectors and sinners?».

17 · Jisas i harim dispela tok, na em i tokim ol dispela saveman olsem, «Ol man i no gat sik ol i no save go long dokta. Nogat. Ol sikman tasol i save go long dokta. Olsem tasol, mi no kam bilong singautim ol stretpela man. Nogat. Mi kam bilong singautim ol man i save mekim sin».

17 · When Jesus heard this he said to them, «It is not the healthy who need the doctor, but the sick. I came to call not the upright, but sinners».

Jisas i tok long pasin bilong tambu long kaikai
(Mt 9.14-17; Lu 5.33-39)

18 Wanpela taim ol disaipel bilong Jon na ol Farisi tu ol i tambu long kaikai. Na sampela man i kam askim Jisas olsem, «Olsem wanem na ol disaipel bilong Jon na ol disaipel bilong ol Farisi ol i save tambu long kaikai, tasol ol disaipel bilong yu i no save tambu long kaikai?». 19 Na Jisas i tokim ol olsem, «Sapos wanpela man i laik marit, ating ol pren bilong en inap tambu long kaikai long taim em i stap yet wantaim ol? Nogat. Taim dispela man i laik marit em i stap yet wantaim ol, ol i no inap tambu long kaikai. 20 Tasol bihain, taim ol i kisim dispela man i go pinis na em i no moa i stap wantaim ol pren bilong en, orait long dispela taim ol bai i tambu long kaikai. 21 I no gat man i save kisim hap nupela laplap bilong samapim hul long olpela saket. Sapos em i mekim olsem, orait taim ol i wasim saket

A discussion on fasting
(Mt 9:14-17; Lk 5:33-39)

18 John's disciples and the Pharisees were keeping a fast, when some people came to him and said to him, «Why is it that John's disciples and the disciples of the Pharisees fast, but your disciples do not?». 19 Jesus replied, «Surely the bridegroom's attendants cannot fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. 20 But the time will come when the bridegroom is taken away from them, and then, on that day, they will fast. 21 No one sews a piece of unshrunken cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and the tear gets worse. 22 And nobody puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost and the skins too. No!

2.17 Jesus came to call not the upright, but sinners, and so He gave his life for them. «But, my Lord, since thou hast resolved to take human flesh, would not a single prayer offered by thee be sufficient for the redemption of all men? What need, then, was there of leading a life of poverty, humiliation, and contempt, for thirty-three years, of suffering a cruel and shameful death on an infamous gibbet, and of shedding all thy blood by dint of torments? I know well, answers Jesus Christ, that one drop of my blood, or a simple prayer, would be sufficient for the salvation of the world; but neither would be sufficient to show the love which I bear to men: and therefore, to be loved by men when they should see me dead on the cross for the love of them, I have resolved to submit to so many torments and to so painful a death» (SAINT ALPHONSUS).

dispela laplap bilong pasim hul em bai i go liklik na brukim saket gen. Nupela bai i brukim olpela, na hul bai i kamap bikpela moa. 22 Na i no gat man i save pulimapim nupela wain long olpela skin meme. Sapos em i mekim olsem, orait wain bai i brukim skin meme, na wain na skin meme bai i lus wantaim. Nogat. Ol i save pulimapim nupela wain long ol nupela skin meme».

New wine into fresh skins!».

Ol disaipel bilong Jisas i kisim kon long de Sabat
(Mt 12.1-8; Lu 6.1-5)

Picking corn on the Sabbath
(Mt 12:1-8; Lk 6:1-5)

23 Long wanpela de Sabat Jisas i wokabaut namel long ol gaden wit. Na ol disaipel bilong en ol i wokabaut wantaim em, na ol i kisim sampela kaikai bilong wit. 24 Na ol Farisi i askim Jisas olsem, «Harim. Watpo ol i mekim dispela pasin i tambu long mekim long de Sabat?». 25 Orait Jisas i bekim tok bilong ol olsem, «Ating yupela i no bin ritim dispela stori long samting Devit i bin mekim bipo? Mi tok long dispela taim em wantaim ol lain bilong en ol i sot long kaikai na ol i hangre. 26 Abiatar i stap hetpris, na Devit i go insait long haus bilong God, na em i kaikai dispela bret ol i save putim i stap long pes bilong God. Dispela bret i tambu, na ol pris tasol inap long kaikai. Tasol Devit em i kaikai, na em i givim long ol lain bilong en tu. Yupela i no bin ritim dispela tok, a?».

23 It happened that one Sabbath day he was taking a walk through the cornfields, and his disciples began to make a path by plucking ears of corn. 24 And the Pharisees said to him, «Look, why are they doing something on the Sabbath day that is forbidden?». 25 And he replied, «Have you never read what David did in his time of need when he and his followers were hungry, 26 how he went into the house of God when Abiathar was high priest, and ate the loaves of the offering which only the priests are allowed to eat, and how he also gave some to the men with him?».

27 Na Jisas i tokim ol moa olsem, «God i no putim ol manmeri bilong helpim de Sabat. Nogat. Em i putim de Sabat bilong helpim ol manmeri. 28 Olsem na Pikinini Bilong Man em i bosim de Sabat tu».

27 And he said to them, «The Sabbath was made for man, not man for the Sabbath; 28 so the Son of man is master even of the Sabbath».

Jisas i mekim orait man
i gat han nogut
(Mt 12.9-14; Lu 6.6-11)

3 1 Jisas i go insait long haus lotu
gen. Na wanpela man i stap, wan-
pela han bilong en i dai pinis. 2 Na ol man
i was gut long Jisas, long wanem, ol i laik
save, em bai i mekim orait dispela man 2
long de Sabat, o nogat. Ol i ting, sapos
Jisas i mekim dispela kain pasin, ol bai i
kotim em. 3 Orait Jisas i tokim dispela
man, han bilong en i nogut, olsem, «Yu
kam hia na sanap namel long mipela». 4
Na Jisas i askim ol olsem, «Ating yumi
ken mekim gutpela pasin long de Sabat, o
yumi ken mekim pasin nogut? Ating
yumi ken helpim ol man na mekim ol i
stap gut, o yumi ken kilim ol i dai?». Tasol
ol man i no bekim wanpela tok. 5 Na Jisas
i lukluk raun long ol, na em i belhat. Em
i lukim bel bilong ol i pas, na em i bel hevi
long dispela. Na em i tokim dispela man
olsem, «Stretim han bilong yu». Orait em
i stretim han, na han i kamap gutpela gen.
6 Na kwiktaim ol Farisi i kirap na lusim
haus na i go, na ol i bung wantaim lain
bilong Herot. Ol i wokim toktok bilong
painim rot long kilim Jisas i dai.

Cure of the man
with a withered hand
(Mt 12:9-14; Lk 6:6-11)

3 1 Another time he went into the
synagogue, and there was a man
present whose hand was withered. 2
And they were watching him to see if he
would cure him on the Sabbath day,
hoping for something to charge him
with. 3 He said to the man with the
withered hand, «Get up and stand in the
middle!». 4 Then he said to them, «Is it
permitted on the Sabbath day to do
good, or to do evil; to save life, or to
kill?». But they said nothing. 5 Then he
looked angrily round at them, grieved to
find them so obstinate, and said to the
man, «Stretch out your hand». He
stretched it out and his hand was
restored. 6 The Pharisees went out and
began at once to plot with the
Herodians against him, discussing how
to destroy him.

Bikpela lain manmeri
i bung klostu long raunwara
(Mt 12.15-16; Lu 6.17-19)

7 Jisas wantaim ol disaipel bilong en i
lusim dispela ples na ol i go long raunwara
Galili. Na bikpela lain manmeri i bihainim
em i go. 8 Ol manmeri bilong distrik Galili
na bilong distrik Judia na bilong taun
Jerusalem na bilong distrik Idumea na
bilong graun i stap long hapsait bilong
wara Jordan na bilong hap bilong taun

The crowds follow Jesus
(Mt 12:15-16; Lk 6:17-19)

7 Jesus withdrew with his disciples to
the lakeside, and great crowds from
Galilee followed him. From Judaea, 8
and from Jerusalem, and from Idumaea
and Transjordan and the region of Tyre
and Sidon, great numbers who had
heard of all he was doing came to him.
9 And he asked his disciples to have a

Tair na Saidon, ol i harim tok long ol samting Jisas i mekim, na bikpela lain manmeri tru i kam long em. 9 Na Jisas i tokim ol disaipel olsem, ol i ken bringim wanpela bot i kam sambai, na sapos ol manmeri i pas tru long Jisas, em i ken kalap long bot. 10 Bipo Jisas i bin mekim orait planti manmeri, olsem na ol manmeri i gat sik ol i laik putim han long em, na ol i wok long subim ol arapela bai ol yet i ken i go klostu long em. 11 Na taim ol spirit nogut i lukim em, ol i save brukim skru long em na singaut olsem, «Yu Pikinini Bilong God». 12 Tasol Jisas i save tambuim ol strong long ol i no ken tokaut ples klia long em yet em i husat tru.

Jisas i makim 12-pela aposel
(Mt 10.1-4; Lu 6.12-16)

13 Jisas i go antap long maunten. Em i laik makim sampela man long stap wantaim em. Na em i singautim ol dispela man, na ol i kam long em. 14 · Na em i makim 12-pela man, bai ol i stap wantaim em, na em i givim nem aposel long ol. Em i laik salim ol i go bilong autim tok bilong God, 15 na em i laik givim strong long ol bilong rausim ol spirit nogut. 16 Em i makim 12-pela. Wanpela em Saimon, na Jisas i givim narapela nem Pita long em. 17 Na em i makim tu Jems, pikinini bilong Sebedi, wantaim brata bilong en Jon. Na em i kolim tupela long

boat ready for him because of the crowd, to keep him from being crushed. 10 For he had cured so many that all who were afflicted in any way were crowding forward to touch him. 11 And the unclean spirits, whenever they saw him, would fall down before him and shout, «You are the Son of God!». 12 But he warned them strongly not to make him known.

The appointment of the Twelve
(Mt 10:1-4; Lk 6:12-16)

13 He now went up onto the mountain and summoned those he wanted. So they came to him 14 · and he appointed twelve; they were to be his companions and to be sent out to proclaim the message, 15 with power to drive out devils. 16 And so he appointed the Twelve, Simon to whom he gave the name Peter, 17 James the son of Zebedee and John the brother of James, to whom he gave the name Boanerges or «Sons of Thunder»; 18 Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon

3.14 «Consider the lively examples set us by the saints, who possessed the light of true perfection and religion, and you will see how little, how nearly nothing, we do. What, alas, is our life, compared with theirs? The saints and friends of Christ served the Lord in hunger and thirst, in cold and nakedness, in work and fatigue, in vigils and fasts, in prayers and holy meditations, in persecutions and many afflictions. How many and severe were the trials they suffered the Apostles, martyrs, confessors, virgins, and all the rest who willed to follow in the footsteps of Christ! They hated their lives on earth that they might have life in eternity». (THOMAS A KEMPIS, *Imitation of Christ*, 1,18)

nem *Boanerges*. Mining bilong dispela nem i olsem, «Ol man i olsem klaut i pairap». 18 Na em i makim tu Andru na Filip na Bartolomyu na Matyu na Tomas na Jems, em pikinini bilong Alfius, na Tadius na Saimon, em wanpela man bilong lain Selot, 19 na Judas Iskariot, em dispela man bihain em i givim Jisas long han bilong ol man i laik mekim nogut long em.

Ol i tok Jisas em i longlong pinis

20 Jisas i go long haus bilong em gen. Na ol bikpela lain manmeri i kam bung gen, olsem na Jisas wantaim ol disaipel ol i no gat taim bilong kaikai. 21 Ol wanblut bilong Jisas i harim tok long ol samting Jisas i mekim, na ol i kam bilong kisim em. Ol i tok olsem, «Em i longlong pinis».

Ol saveman bilong lo i tok Jisas i wok wantaim Belsebul
(Mt 12.24-32; Lu 11.15-23;12.10)

22 Sampela saveman bilong lo i stap long Jerusalem ol i kam daun, na ol i tok olsem, «Belsebul i stap long em. Em i save rausim ol spirit nogut long strong bilong Belsebul tasol, em hetman bilong ol spirit nogut». 23 Na Jisas i singautim ol i kam klostu long em, na em i mekim sampela tok piksa long ol. Em i tok olsem, «Olsem wanem na Satan inap rausim Satan? 24 Sapos ol man bilong wanpela kantri i bruk tupela lain na ol i pait, dispela kantri bai i no inap i stap strong. 25 Na sapos ol man bilong wanpela haus ol i bruk tupela lain na ol i pait, dispela haus i no inap i stap strong. 26 Na

the Zealot 19 and Judas Iscariot, the man who was to betray him.

His family are concerned about Jesus

20 He went home again, and once more such a crowd collected that they could not even have a meal. 21 When his relations heard of this, they set out to take charge of him; they said, «He is out of his mind».

Allegations of the scribes
(Mt 12:24-32; Lk 11:15-23;12:10)

22 The scribes who had come down from Jerusalem were saying, «Beelzebul is in him», and, «It is through the prince of devils that he drives devils out». 23 So he called them to him and spoke to them in parables, 24 «How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot last. 25 And if a household is divided against itself, that household can never last. 26 Now if Satan has rebelled against himself and is divided, he cannot last either, it is the end of him. 27 But no one can make his way into a strong man's house and plunder his property unless he has

sapos Satan i birua long em yet na lain bilong en i bruk, orait em i no inap i stap strong. Nogat. Em bai i pinis olgeta. 27 I no gat man inap i go insait long haus bilong wanpela strongpela man na kisim nating ol samting bilong en. Nogat. Em i mas pasim dispela strongpela man long baklain pastaim. Sapos em i mekim olsem, orait nau bai em inap kisim ol samting i stap long haus bilong dispela man.

28 «Mi tok tru long yupela olsem, God bai i lusim olgeta sin na olgeta tok nogut ol manmeri i mekim. 29 * Tasol sapos man i mekim tok nogut long Holi Spirit, God bai i no inap lusim dispela sin bilong en, nau na bihain tu. Nogat. Dispela sin bai i stap long em oltaim oltaim». Jisas i tok olsem, 30 long wanem, ol i bin tok, «Em i gat spirit nogut i stap long em».

first tied up the strong man. Only then can he plunder his house.

28 «In truth I tell you, all human sins will be forgiven, and all the blasphemies ever uttered; 29 but anyone who blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin». 30 This was because they were saying, «There is an unclean spirit in him».

Trupela family bilong Jisas
(Mt 12.46-50; Lu 8.19-21)

31 · Long dispela taim mama wantaim ol brata bilong Jisas ol i kamap. Ol i sanap ausait, na ol i salim tok i go long em. Ol i laik bai em i kam long ol. 32 Bikpela lain manmeri i sindaun raunim em, na ol i tokim em olsem, «Harim. Mama bilong yu wantaim ol brata na susa bilong yu ol i stap ausait na i singaut long yu». 33 Na em i bekim tok bilong ol olsem, «Husat em i

The true kinsmen of Jesus
(Mt 12:46-50; Lk 8:19-21)

31 · Now his mother and his brothers arrived and, standing outside, sent in a message asking for him. 32 A crowd was sitting round him at the time the message was passed to him, «Look, your mother and brothers and sisters are outside asking for you». 33 He replied, «Who are my mother and my brothers?». 34 And looking at those sitting in

3.31-35 Without any hesitation we must abhor the error of those who say that Christ's Mother, after His Birth, was carnally known by Joseph, and bore other children. «For, in the first place, this is derogatory to Christ's perfection (...). Secondly, this error is an insult to the Holy Spirit, whose *shrine* was the virginal womb (...). Thirdly, this is derogatory to the dignity and holiness of God's Mother: for thus she would seem to be most ungrateful (...). Fourthly, it would be tantamount to an imputation of extreme presumption in Joseph (...). We must therefore simply assert that the Mother of God, as she was a virgin in conceiving Him and a virgin in giving Him birth, did she remain a virgin ever afterwards» (SAINT THOMAS AQUINAS, *S.Th.* III, 28,3). See also Mt 12:46-50.

mama na brata bilong mi?». 34 Em i lukluk raun long ol manmeri i sindaun raun long em, na em i tok, «Lukim mama bilong mi wantaim ol brata bilong mi. 35 Man o meri i save bihainim laik bilong God, em i brata na susa na mama bilong mi».

a circle round him, he said, «Here are my mother and my brothers. 35 Anyone who does the will of God, that person is my brother and sister and mother».

Jisas i tok piksa long man i tromoi pikinini wit long gaden
(Mt 13.1-9; Lu 8.4-8)

4 1 Jisas i kirapim wok gen long skulim ol manmeri long arere bilong raunwara. Na bikpela lain manmeri moa ol i kam long em. Olsem na em i kalap long wanpela bot i stap long raunwara, na em i sindaun long en. Na olgeta manmeri ol i stap long nambis klostu long wara. 2 Na Jisas i mekim planti tok piksa long ol bilong skulim ol. Em i givim tok olsem long ol, 3 «Yupela harim. Wanpela man i go tromoi pikinini wit long gaden. 4 Em i wok long tromoi i go, na sampela pikinini wit i pundaun long rot, na ol pisin i kam kaikai. 5 Na sampela pikinini wit i pundaun long hap graun i gat ston, na i no gat planti graun long en. Graun i no daun tumas, olsem na dispela wit i kamap kwik. 6 Tasol taim san i kam antap em i kukim dispela wit. Na wit i no gat rop, olsem na em i drai olgeta, na i dai. 7 Na sampela pikinini wit i pundaun namel long ol rop i gat nil. Na ol rop i gat nil ol i kamap na i karamapim wit, na wit i no karim kaikai. 8 Tasol sampela pikinini wit i pundaun long gutpela graun, na wit i kamap bikpela, na i karim kaikai. Sampela i karim 30, na sampela i karim 60, na sampela i karim 100». 9 Na Jisas i tokim ol olsem, «Man i gat yau em i mas harim dispela tok».

Parable of the sower
(Mt 13:1-9; Lk 8:4-8)

4 1 Again he began to teach them by the lakeside, but such a huge crowd gathered round him that he got into a boat on the water and sat there. The whole crowd were at the lakeside on land. 2 He taught them many things in parables, and in the course of his teaching he said to them, 3 «Listen! Imagine a sower going out to sow. 4 Now it happened that, as he sowed, some of the seed fell on the edge of the path, and the birds came and ate it up. 5 Some seed fell on rocky ground where it found little soil and at once sprang up, because there was no depth of earth; 6 and when the sun came up it was scorched and, not having any roots, it withered away. 7 Some seed fell into thorns, and the thorns grew up and choked it, and it produced no crop. 8 And some seeds fell into rich soil, grew tall and strong, and produced a good crop; the yield was thirty, sixty, even a hundredfold». 9 And he said, «Anyone who has ears for listening should listen!».

Bilong wanem Jisas i autim tok long tok piksa
(Mt 13.10-15; Lu 8.9-10)

10 Taim ol bikpela lain manmeri i go pinis, orait ol 12-pela disaipel wantaim ol man i save stap wantaim Jisas, ol i askim em long as bilong ol tok piksa. 11 Na Jisas i tokim ol olsem, «God i soim yupela pinis long as bilong tok hait bilong kingdom bilong God. Tasol ol man i stap ausait, ol i harim olgeta tok long tok piksa tasol.
12 Olsem na *Bai ol i lukluk planti taim, tasol bai ol i no luksave long wanpela samting.*
Na bai ol i harim tok planti taim, tasol bai ol i no save long as bilong en; nogut ol i tanim bel, na God i lusim sin bilong ol».

Why Jesus spoke in parables
(Mt 13:10-15; Lk 8:9-10)

10 When he was alone, the Twelve, together with the others who formed his company, asked what the parables meant. 11 He told them, «To you is granted the secret of the kingdom of God, but to those who are outside everything comes in parables,

12 so that *they may look and look, but never perceive;*
listen and listen, but never understand; to avoid changing their ways and being healed».

As bilong tok piksa bilong pikinini wit
(Mt 13.18-23; Lu 8.11-15)

13 Na Jisas i tokim ol disaipel olsem, «Yupela i no save long as bilong dispela tok piksa, a? Olsem bai yupela i save olsem wanem long olgeta arapela tok piksa? 14 Dispela man i planim kaikai em i planim tok bilong God. 15 Tok i save pundaun long rot em i olsem ol lain manmeri ol i harim tok, na wantu tasol Satan i save kam na rausim dispela tok God i bin planim long bel bilong ol. 16 Na sampela manmeri ol i olsem pikinini wit i pundaun long graun i gat ston. Ol i harim tok, na ol i save kisim kwiktaim, na ol i amamas long en. 17 Tasol ol i no gat rop bilong ol. Ol i save stap liklik taim tasol. Taim ol man i laik daunim tok bilong God ol i givim hevi long ol dispela manmeri na mekim nogut long ol, orait bilip bilong ol i save bagarap kwiktaim. 18 Na

The parable of the sower explained
(Mt 13:18-23; Lk 8:11-15)

13 He said to them, «Do you not understand this parable? Then how will you understand any of the parables? 14 What the sower is sowing is the word. 15 Those on the edge of the path where the word is sown are people who have no sooner heard it than Satan at once comes and carries away the word that was sown in them. 16 Similarly, those who are sown on patches of rock are people who, when first they hear the word, welcome it at once with joy. 17 But they have no root deep down and do not last; should some trial come, or some persecution on account of the word, at once they fall away. 18 Then there are others who are sown in thorns. These have heard the word, 19 but the worries of the world, the lure of riches

sampela manmeri ol i olsem pikinini wit i pundaun namel long ol rop i gat nil. Dispela lain ol i harim tok, 29 tasol ol i tingting planti long ol samting bilong graun na ol i wari long bungim planti mani na ol i mangal long ol kain kain samting. Ol dispela samting i karamapim tok bilong God, na em i no karim kaikai. 20 Tasol sampela manmeri ol i olsem pikinini wit i pundaun long gutpela graun. Ol i harim tok, na ol i kisim na holim, na ol i karim kaikai. Sampela i karim 30, na sampela i karim 60, na sampela i karim 100».

and all the other passions come in to choke the word, and so it produces nothing. 20 And there are those who have been sown in rich soil; they hear the word and accept it and yield a harvest, thirty and sixty and a hundredfold».

Ol man i no save haitim lait aninit long baket
(Mt 5.15;10.26; Lu 8.16-18)

21 Orait Jisas i tokim ol disaipel olsem, «Ating ol man i save kisim lam i kam bilong putim aninit long wanpela baket o wanpela bet? Nogat. Ol i save putim antap long tebol. 22 Olgeta samting i stap hait, bihain bai em i kamap long ples klia. Na olgeta samting ol man i karamapim i stap, bihain bai ol i kamap long ples klia. 23 Man i gat yau em i mas harim dispela tok».

Receiving and handing on the teaching of Jesus
(Mt 5:15;10:26; Lk 8:16-18)

21 He also said to them, «Is a lamp brought in to be put under a tub or under the bed? Surely to be put on the lamp-stand? 22 For there is nothing hidden, but it must be disclosed, nothing kept secret except to be brought to light. 23 Anyone who has ears for listening should listen!».

Tok piksa bilong skel

24 Na em i tokim ol moa olsem, «Tok yupela i harim, em yupela i mas tingim gut. Skel yupela i save givim long ol man, dispela skel tasol bai God i bekim long yupela. Na bai em i skruim sampela moa long yupela. 25 Sapos wanpela man i gat sampela samting pinis, orait God bai i givim sampela moa long em. Tasol sapos man i no gat ol samting, orait God bai i tekewe ol liklik samting em i holim pinis».

Parable of the measure

24 He also said to them, «Take notice of what you are hearing. The standard you use will be used for you, and you will receive more besides; 25 anyone who has, will be given more; anyone who has not, will be deprived even of what he has».

Tok piksa bilong pikinini kaikai i kamap

26 Jisas i tok moa olsem, «Kingdom bilong God em i olsem wanpela man i tromoi ol pikinini kaikai i go long graun. 27 Na long olgeta nait dispela man i save slip, na long san em i save kirap na raun mekim wok bilong en. Na ol dispela pikinini kaikai i kamap na i go bikpela olsem wanem, em dispela man i no save. 28 Graun yet em i mekim na ol pikinini i kamap, na bihain ol i karim kaikai. Pastaim ol lip i kamap, na bihain ol het i kamap, na bihain kaikai i kamap bikpela insait long ol het. 29 Na taim kaikai i redi pinis bilong kisim, orait dispela man i save katim, long wanem, taim bilong kisim kaikai em i kamap pinis».

Parable of the seed growing by itself

26 He also said, «This is what the kingdom of God is like. A man scatters seed on the land. 27 Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. 28 Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. 29 And when the crop is ready, at once he starts to reap because the harvest has come».

Tok piksa bilong pikinini mastet
(Mt 13.31-32; Lu 13.18-19)

30 Na Jisas i tok moa olsem, «Bai yumi tok, kingdom bilong God i olsem wanem samting? Yumi ken mekim wanem kain tok piksa? 31 Em i olsem pikinini bilong dispela kain sayor ol i kolim mastet. Pikinini bilong mastet em i no olsem ol arapela pikinini kaikai bilong graun. Nogat. Em i liklik tru. Ol i save planim dispela long graun. 32 Ol i planim pinis, na em i kamap na i go bikpela, na i winim olgeta kain sayor long gaden. Em i gat ol bikpela han, na ol pisin inap i kam long ol han bilong en na wokim haus bilong ol long ples kol».

Parable of the mustard seed
(Mt 13:31-32; Lk 13:18-19)

30 He also said, «What can we say that the kingdom is like? What parable can we find for it? 31 It is like a mustard seed which, at the time of its sowing, is the smallest of all the seeds on earth. 32 Yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade».

Jisas i autim tok long piksa tasol
(Mt 13.34-35)

33 · Taim Jisas i autim tok long ol manmeri em i save mekim planti tok piksa olsem, inap long mak bilong tingting bilong ol. 34 Em i no autim klia wanpela tok long ol manmeri. Nogat. Em i save autim long tok piksa tasol. Na taim ol disaipel tasol i stap wantaim em, em i save autim as bilong olgeta tok long ol.

Conclusion of the parables
(Mt 13:34-35)

33 · Using many parables like these, he spoke the word to them, so far as they were capable of understanding it. 34 He would not speak to them except in parables, but he explained everything to his disciples when they were by themselves.

Jisas i tok, na bikpela win i dai
(Mt 8.18,23-27; Lu 8.22-25)

35 Long apinun long dispela de yet, Jisas i tokim ol disaipel olsem, «Yumi go long hapsait bilong raunwara». 36 Orait ol i lusim dispela bikpela lain manmeri na ol i kalap long dispela bot Jisas i sindaun pinis long en, na ol i kisim em i go wantaim ol. Na ol arapela bot tu i go wantaim ol. 37 Na traipela win i kirap, na si i kalap i go insait long bot, na wara i laik pulap long bot. 38 Na Jisas i stap long stan bilong bot, na em i slip long wanpela pilo. Orait ol i kirapim em na ol i tok, «Tisa, klostu yumi laik lus, na ating yu no wari liklik long yumi bai i dai?». 39 · Na Jisas i kirap, na i krosim win, na i tokim wara

The calming of the storm
(Mt 8:18,23-27; Lk 8:22-25)

35 With the coming of evening that same day, he said to them, «Let us cross over to the other side». 36 And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. 37 Then it began to blow a great gale and the waves were breaking into the boat so that it was almost swamped. 38 But he was in the stern, his head on the cushion, asleep. 39 · They woke him and said to him, «Master, do you not care? We are lost!». And he woke up and rebuked the wind and said to the sea, «Quiet now! Be calm!». And the wind dropped, and

4.33-34 «Christ spoke certain things in secret to the crowds, by employing parables in teaching them spiritual mysteries which they were either unable or unworthy to grasp: and yet it was better for them to be instructed in the knowledge of spiritual things, albeit hidden under the garb of parables, than to be deprived of it altogether. Nevertheless our Lord expounded the open and unveiled truth of these parables to His disciples, so that they might hand it down to others worthy of it» (SAINT THOMAS AQUINAS, *S.Th.* III,42,3).
4.39 «The miracles which Christ worked were a sufficient proof of His Godhead in three respects. First, as to the very nature of the works, which surpassed the entire capability of created power, and therefore could not be done save by Divine power. (...) Secondly, as to the way in which He worked miracles, namely, because He worked miracles as though of His own power, and not by praying, as others do. (...) Thirdly, from the very fact that He taught that He was God; for unless this were true it would not be confirmed by miracles worked by Divine power». (SAINT THOMAS AQUINAS, *S.Th.* III, 43,4).

olsem, «Inap nau. Yu pinis! Yu dai nau!». Na win i dai, na wara i no mekim nais liklik. 40 Na em i askim ol disaipel olsem, «Bilong wanem yupela i pret? Yupela i no bilip, a?». 41 Na ol i pret nogut tru, na ol i toktok namel long ol yet olsem, «Dispela man em i husat tru, na win wantaim wara i harim tok bilong em?».

there followed a great calm. 40 Then he said to them, «Why are you so frightened? Have you still no faith?». 41 They were overcome with awe and said to one another, «Who can this be? Even the wind and the sea obey him».

Jisas i rausim spirit nogut long wanpela longlong man
(Mt 8.28-34; Lu 8.26-39)

5 1 Jisas wantaim ol disaipel bilong en i go kamap long hapsait bilong raunwara Galili, long graun bilong ol Gerasa. 2 Em i lusim bot pinis, na kwiktaim wanpela man i gat spirit nogut i kam bungim Jisas. Dispela man i stap nabaut long ples matmat na i kam. 3 Em i save slip long ples matmat. Na i no gat wanpela man inap long pasim em, maski ol i pasim em long sen. 4 Planti taim ol i bin pasim em long ol hankap na sen. Tasol em i save brukim ol sen na hankap tu. Em i strong tumas, na i no gat man inap long holimpas em. 5 Oltaim long san na long nait em i save stap long matmat na long ples maunten. Na em i save singaut nogut na katim skin bilong em yet long ston. 6 Em i lukim Jisas i stap longwe yet, na em i ran i kam na i brukim skru klostu long lek bilong Jisas. 7 * Na em i singaut bikmaus tru olsem, «Jisas, yu Pikinini bilong God Antap Tru, yu laik mekim wanem long mi? Mi askim yu strong long nem bilong God, yu no ken mekim nogut long mi». 8 Em i singaut olsem, long wanem, Jisas i bin tokim em olsem, «Yu spirit nogut, yu mas lusim dispela man». 9 Orait Jisas i askim em olsem, «Wanem nem bilong yu?». Na em i tok, «Nem

The Gerasene demoniac
(Mt 8:28-34; Lk 8:26-39)

5 1 They reached the territory of the Gerasenes on the other side of the lake, 2 and when he disembarked, a man with an unclean spirit at once came out from the tombs towards him. 3 The man lived in the tombs and no one could secure him any more, even with a chain, 4 because he had often been secured with fetters and chains but had snapped the chains and broken the fetters, and no one had the strength to control him. 5 All night and all day, among the tombs and in the mountains, he would howl and gash himself with stones. 6 Catching sight of Jesus from a distance, he ran up and fell at his feet 7 and shouted at the top of his voice, «What do you want with me, Jesus, son of the Most High God? In God's name do not torture me!». 8 For Jesus had been saying to him, «Come out of the man, unclean spirit». 9 Then he asked, «What is your name?». He answered, «My name is Legion, for there are many of us». 10 And he begged him earnestly not to send them out of the district. 11 Now on the mountainside there was a great herd of pigs feeding, 12 and the unclean spirits

bilong mi Ami. Long wanem, mipela i bikpela lain». 10 Na em i askim Jisas strong long em i no ken rausim ol dispela spirit nogut na mekim ol i lusim dispela hap graun. 11 Wanpela bikpela lain pik ol i kaikai i stap long liklik maunten klostu. 12 Na ol spirit nogut i askim Jisas strong olsem, «Yu mas salim mipela i go insait long ol dispela pik».

13 Orait Jisas i larim ol i go. Na ol spirit nogut i lusim dispela man, na ol i go insait long ol pik. Na ol dispela lain pik i ran strong tru i go daun long wanpela ples nogut. Na ol i pundaun long raunwara, na ol i dring wara na i dai. Namba bilong olgeta pik em inap olsem 2.000. 14 Ol wasman bilong pik i lukim na ol i ranawe, na ol i bringim tok i go long taun na long ol hap nabaut. Na ol manmeri i kam lukim wanem samting tru i bin kamap. 15 Ol i kamap long Jisas, na ol i lukim dispela man, bipo ol dispela planti spirit nogut i stap long en. Nau em i pasim laplap, na tingting bilong en i klia, na em i sindaun i stap. Ol manmeri i lukim, na ol i pret. 16 Na ol man i bin lukim ol samting Jisas i mekim, ol i stori long ol manmeri long ol samting i bin kamap long dispela man, bipo ol spirit nogut i stap long en. Na ol i stori long ol pik tu. 17 Ol manmeri i harim, na ol i tok strong long Jisas i mas lusim graun bilong ol na i go long narapela hap. 18 Taim Jisas i kalap long bot, dispela man bipo ol spirit nogut i stap long en, em i askim Jisas long larim em i go wantaim em. 19 Tasol Jisas i no laik. Em i tokim dispela man olsem, «Yu go long haus bilong yu na long ol wanlain bilong yu. Na yu tokim ol long olgeta samting Bikpela i bin mekim bilong helpim yu, na long em i bin marimari long yu». 20 Olsem na dispela man i

begged him, «Send us to the pigs, let us go into them».

13 So he gave them leave. With that, the unclean spirits came out and went into the pigs, and the herd of about two thousand pigs charged down the cliff into the lake, and there they were drowned. 14 The men looking after them ran off and told their story in the city and in the country round about; and the people came to see what had really happened. 15 They came to Jesus and saw the demoniac sitting there –the man who had had the legion in him– properly dressed and in his full senses, and they were afraid. 16 And those who had witnessed it reported what had happened to the demoniac and what had become of the pigs. 17 Then they began to implore Jesus to leave their neighbourhood. 18 As he was getting into the boat, the man who had been possessed begged to be allowed to stay with him. 19 Jesus would not let him but said to him, «Go home to your people and tell them all that the Lord in his mercy has done for you». 20 So the man went off and proceeded to proclaim in the Decapolis all that Jesus had done for him. And everyone was amazed.

go, na em i wok long autim tok long olgeta hap bilong distrik Dekapolis long olgeta samting Jisas i bin mekim bilong helpim em. Na olgeta manmeri i harim na ol i tingting planti.

Jisas i mekim orait meri i holim klos bilong em, na i kirapim bek pikinini bilong Jairus
(Mt 9.18-26; Lu 8.40-56)

21 Orait Jisas i go long bot na i brukim raunwara Galili gen. Em i kamap long hapsait, na bikpela lain manmeri ol i kam bung bilong harim tok bilong em. Na Jisas i stap klostu long raunwara. 22 Na wanpela hetman bilong haus lotu i kam, nem bilong en Jairus. Em i lukim Jisas na i kam brukim skru klostu long lek bilong em. 23 Na em i askim Jisas strong olsem, «Liklik pikinini meri bilong mi klostu i laik i dai. Plis, yu mas kam putim han long em, na bai em i orait gen na i stap». 24 Na Jisas i go wantaim em. Na bikpela lain manmeri ol i bihainim em, na ol i pas tru long em.

25 Na wanpela meri i stap, em i save karim blut oltaim na i stap olsem inap long 12-pela yia. 26 Dispela meri i bin lukim planti dokta, na ol i bin givim planti pen long em, na em i bin lusim olgeta mani bilong en bilong baim ol. Tasol sik bilong en i no orait liklik. Nogat. 27 Dispela meri em i bin harim stori bilong Jisas. Olsem na em i kam, na em i stap namel long dispela bikpela lain manmeri. Em i kam klostu long baksait bilong Jisas, na i putim han long longpela klos bilong Jisas. 28 Em i bin tokim em yet olsem, «Sapos mi putim han tasol long klos bilong em, bai mi orait gen». 29 Meri i putim han long klos bilong Jisas na wantu

Cure of the woman with haemorrhage. The daughter of Jairus raised to life.
(Mt 9:18-26; Lk 8:40-56)

21 When Jesus had crossed again in the boat to the other side, a large crowd gathered round him and he stayed by the lake. 22 Then the president of the synagogue came up, named Jairus, and seeing him, fell at his feet 23 and begged him earnestly, saying, «My little daughter is desperately sick. Do come and lay your hands on her that she may be saved and may live». 24 Jesus went with him and a large crowd followed him; they were pressing all round him.

25 Now there was a woman who had suffered from a haemorrhage for twelve years; 26 after long and painful treatment under various doctors, she had spent all she had without being any the better for it; in fact, she was getting worse. 27 She had heard about Jesus, and she came up through the crowd and touched his cloak from behind, thinking, 28 «If I can just touch his clothes, I shall be saved». 29 And at once the source of the bleeding dried up, and she felt in herself that she was cured of her complaint. 30 And at once aware of the power that had gone out from him, Jesus turned round in the crowd and

tasol blut bilong en i drai, na long bodi bilong en em i pilim dispela sik i go pinis nau. 30 Na Jisas i save, sampela strong i lusim em na i go. Olsem na em i tanim na i askim olsem, «Husat i putim han long klos bilong mi?». 31 Na ol disaipel i tokim em olsem, «Yu lukim bikpela lain manmeri i pas long yu. Na bilong wanem yu tok, "Husat i putim han long mi?"». 32 Tasol Jisas i lukluk raun bilong painimaut husat i bin holim klos bilong en. 33 Na dispela meri i save long dispela samting i bin kamap long em, na em i pret na i guria. Na em i kam brukim skru klostu long Jisas, na i tokaut klia long olgeta samting. 34 Na Jisas i tokim em olsem, «Pikinini, yu bilip long mi, olsem na yu kamap orait gen. Yu go, na bel bilong yu i ken i stap isi. Sik bilong yu i ken pinis».

35 Jisas i toktok yet i stap, na sampela man bilong haus bilong hetman bilong haus lotu ol i kam. Ol i tokim dispela man olsem, «Pikinini bilong yu i dai pinis. Maski givim hevi moa long tisa». 36 Tasol Jisas i no givim yau long dispela tok ol i mekim. Em i tokim hetman bilong haus lotu olsem, «Yu no ken pret. Yu mas bilip tasol». 37 Na em i tambuim ol manmeri long ol i no ken i go wantaim em. Pita na Jems na Jon, brata bilong Jems, tripela tasol i go wantaim em. 38 Ol i go kamap long haus bilong hetman bilong haus lotu, na Jisas i lukim ol manmeri i mekim bikpela nois. Ol i wok long krai nogut tru. 39 Na em i go insait na i tokim ol olsem, «Bilong wanem yupela i krai na mekim bikpela nois? Dispela pikinini em i no i dai. Em i slip tasol». 40 Na ol i lap nogut long em. Tasol em i rausim olgeta manmeri i go ausait. Na em i kisim papa na mama bilong pikinini, wantaim tripela disaipel bilong en, na ol i go insait long

said, «Who touched my clothes?». 31 His disciples said to him, «You see how the crowd is pressing round you; how can you ask, "Who touched me?"». 32 But he continued to look all round to see who had done it. 33 Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. 34 «My daughter», he said, «your faith has restored you to health; go in peace and be free of your complaint».

35 While he was still speaking some people arrived from the house of the president of the synagogue to say, «Your daughter is dead; why put the Master to any further trouble?». 36 But Jesus overheard what they said and he said to the president of the synagogue, «Do not be afraid; only have faith». 37 And he allowed no one to go with him except Peter and James and John the brother of James. 38 So they came to the house of the president of the synagogue, and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. 39 He went in and said to them, «Why all this commotion and crying? The child is not dead, but asleep». 40 But they ridiculed him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. 41 And taking the child by the hand he said to her, «*Talitha*

rum pikinini i stap long en. 41 Na em i holim han bilong pikinini na i tokim em olsem, «*Talita kum!*». Mining bilong dispela tok i olsem, «Liklik meri, mi tokim yu, yu kirap». 42 Na kwiktaim dispela liklik meri i kirap na i wokabaut. Na ol i lukim dispela, na ol i kirap nogut tru. Dispela meri i gat 12-pela krismas pinis. 43 Orait Jisas i tokim ol strong olsem, «Yupela i no ken tokim wanpela man long dispela samting i bin kamap». Na em i tokim ol long givim sampela kaikai long dispela liklik meri.

Jisas i go long Nasaret
(Mt 13.53-58; Lu 4.16-30)

6 1 Jisas i lusim dispela ples na i go long as ples bilong en. Na ol disaipel bilong en ol i bihainim em i go. 2 Long de Sabat em i go long haus lotu na i givim tok bilong God long ol manmeri. Na planti bilong ol manmeri i harim tok bilong en, ol i kirap nogut na ol i tok, «Dispela man em i kisim dispela tok we? Dispela save i stap long en, em i wanem kain save? Na olsem wanem na em i wokim oLuain mirakel tu? 3 Yumi save, dispela man em i wanpela kamda. Em i pikinini bilong Maria, na em i brata bilong Jems na Josep na Judas na Saimon. Ol susa bilong en ol i stap hia wantaim yumi». Ol i tok olsem, na ol i bel nogut long em. 4 Tasol Jisas i tokim ol olsem, «Profet i no gat nem long as ples bilong en, na namel long ol wanblut bilong en, na long haus bilong en stret». 5 Na em i no inap long wokim wanpela mirakel long dispela ples. Em i putim han long ol wan wan sikman tasol na i mekim ol i orait gen. 6 Na em i tingting planti long ol dispela manmeri i no bilip long em.

kum!» which means, «Little girl, I tell you to get up». 42 The little girl got up at once and began to walk about, for she was twelve years old. At once they were overcome with astonishment, 43 and he gave them strict orders not to let anyone know about it, and told them to give her something to eat.

A visit to Nazareth
(Mt 13:53-58; Lk 4:16-30)

6 1 Leaving that district, he went to his home town, and his disciples accompanied him. 2 With the coming of the Sabbath he began teaching in the synagogue, and most of them were astonished when they heard him. They said, «Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? 3 This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?». And they would not accept him. 4 And Jesus said to them, «A prophet is despised only in his own country, among his own relations and in his own house»; 5 and he could work no miracle there, except that he cured a few sick people by laying his hands on them. 6 He was amazed at their lack of faith.

Wok misin bilong 12-pela Aposel
(Mt 10.1,9-14; Lu 9.1-6)

Orait Jisas i go raun long ol ples long dispela hap, na em i givim tok bilong God long ol manmeri. 7 Na em i singautim ol 12-pela disaipel i kam, na em i salim ol i go tupela tupela. Em i givim strong long ol bilong rausim ol spirit nogut i stap long ol manmeri. 8 Na em i tokim ol, ol i ken holim stik bilong wokabaut, tasol ol i no ken kisim ol arapela samting bilong wokabaut i go wantaim ol. Ol i no ken kisim bret na ol i no ken karim hanbek samting na ol i no ken karim mani long poket bilong ol. Nogat. 9 Ol i ken putim su, tasol em i tok moa, «noken putim tupela siot». 10 Na em i tokim ol olsem, «Sapos yupela i kamap long wanpela ples na yupela i go insait long wanpela haus, orait yupela i mas i stap long dispela haus tasol inap long taim yupela i lusim dispela ples. 11 Na sapos long sampela ples ol i no kisim yupela i go long haus bilong ol, na ol i no laik harim tok bilong yupela, orait yupela i mas lusim dispela ples. Na taim yupela i laik i go, yupela i mas rausim pipia graun i stap long lek bilong yupela, bai ol i ken save, ol i gat asua long dispela pasin ol i mekim». 12 Orait ol disaipel i go, na ol i autim tok long ol manmeri olsem, ol i mas tanim bel. 13 · Na ol i rausim planti spirit nogut i stap long ol manmeri, na ol i putim wel long planti sikman na mekim ol i kamap orait.

The mission of the Twelve
(Mt 10:1,9-14; Lk 9:1-6)

He made a tour round the villages, teaching. 7 Then he summoned the Twelve and began to send them out in pairs, giving them authority over unclean spirits. 8 And he instructed them to take nothing for the journey except a staff, no bread, no haversack, no coppers for their purses. 9 They were to wear sandals but, he added, «Don't take a spare tunic». 10 And he said to them, «If you enter a house anywhere, stay there until you leave the district. And if any place does not welcome you and people refuse to listen to you, as you walk away shake off the dust under your feet as evidence to them». 12 So they set off to proclaim repentance; 13 · and they cast out many devils, and anointed many sick people with oil and cured them.

6.13 ...*they anointed many sick people with oil and cured them.* In this, as saint Thomas Aquinas teaches, we can see the sacrament of Extreme Unction: «Christ Himself instituted all the sacraments, but He Himself published some, which present greater difficulty to our belief, while he reserved some to be published by the apostles, such as Extreme Unction and Confirmation. (...)As a matter of fact however an anointing done by the apostles is mentioned in the Gospel (Mk. 6:13)

Herot na Jisas
(Mt 14.1-2; Lu 9.7-9)

14 King Herot i harim tok long ol dispela samting i kamap, long wanem, Jisas i gat nem pinis long olgeta hap. Sampela manmeri i save tok, «Em Jon Bilong Baptais i kirap bek long matmat. Olsem na em i gat strong bilong wokim ol dispela mirakel». 15 Na sampela i tok, «Em Elaija». Na sampela i tok, «Em i profet, wankain olsem ol profet bilong bipo». 16 Herot i harim dispela, na em i tok olsem, «Bipo mi katim nek bilong Jon, tasol nau em i kirap bek».

Herod and Jesus
(Mt 14:1-2; Lk 9:7-9)

14 King Herod had heard about him, since by now his name was well known. Some were saying, «John the Baptist has risen from the dead, and that is why miraculous powers are at work in him». 15 Others said, «He is Elijah», others again, «He is a prophet, like the prophets we used to have». 16 But when Herod heard this he said, «It is John whose head I cut off; he has risen from the dead».

Ol soldia i katim nek bilong Jon bilong Baptais
(Mt 14.3-12)

17 Herot i kalabusim Jon long wanem Herot i laik maritim Herodias, meri bilong brata bilong em, Filip. 18 Long wanem, Jon i bin tokim Herot olsem, «Em i no gutpela long ai bilong lo bilong yu long maritim meri bilong brata bilong yu». Olsem na Herot i bin salim ol man i go holimpas Jon na pasim em long sen long haus kalabus. 19 Herodias em i bel nogut tru long Jon, na i laik kilim em i dai, tasol em i no inap, 20 long wanem, Herot i pret long Jon. Em i save, Jon em i gutpela na stretpela man long ai bilong God. Olsem na Herot i save was gut long em.

John the Baptist beheaded
(Mt 14:3-12)

17 Now it was this same Herod who had sent to have John arrested, and had had him chained up in prison because of Herodias, his brother Philip's wife whom he had married. 18 For John had told Herod, «It is against the law for you to have your brother's wife». 19 As for Herodias, she was furious with him and wanted to kill him, but she was not able to do so, 20 because Herod was in awe of John, knowing him to be a good and upright man, and gave him his protection. When he had heard him speak he was greatly perplexed, and yet he liked

where it is said that they *anointed the sick with oil*» (SAINT THOMAS AQUINAS, *S.Th.* Supl, 29,3). And so, the Church continues this charge. «What is the attitude of the Church toward the sick? Having received from the Lord the charge to heal the sick, the Church strives to carry it out by taking care of the sick and accompanying them with her prayer of intercession. Above all, the Church possesses a sacrament specifically intended for the benefit of the sick. This sacrament was instituted by Christ and is attested by Saint James: *Is anyone among you sick? Let him call in the presbyters of the Church and let them pray over him and anoint him with oil in the name of the Lord* (James 5:14-15)» (*Compendium*, 315).

Taim em i harim tok bilong Jon, em i save tingting planti, na bel bilong en i hevi. Tasol em i laikim tumas long harim tok bilong en.

21 Bihain Herodias i painim rot olsem. Herot i mekim wanpela bikpela kaikai bilong tingim de mama i bin karim em. Em i mekim dispela kaikai bilong ol bikman i save helpim em long wok bilong gavman, na bilong ol namba wan ofisa bilong ami, na bilong ol bikman bilong distrik Galili. 22 Orait ol i kaikai i stap na pikinini meri bilong Herodias i kam insait na i danis. Na Herot wantaim ol man i kaikai wantaim em, ol i laikim tumas dispela danis. Olsem na king i tokim dispela yangpela meri olsem, «Mi bai givim yu wanem samting yu laikim. Yu tokim mi tasol, na bai mi givim yu». 23 Na Herot i mekim strongpela promis olsem, «Tru antap, wanem samting yu askim long mi, em bai mi givim yu. Sapos yu tok long mi mas brukim kingdom bilong mi long tupela hap na givim wanpela hap long yu, orait bai mi mekim». 24 Na dispela meri i go ausait na i askim mama bilong en olsem, «Bai mi tokim em long givim wanem samting long mi?». Na mama i tok, «Yu tokim em long kisim het bilong Jon Bilong Baptais na givim yu». 25 Orait yangpela meri i hariap i go bek long king, na i tokim em olsem, «Nau tasol mi laik bai yu putim het bilong Jon Bilong Baptais long wanpela plet, na givim long mi».

26 King i harim dispela tok na bel bilong en i hevi moa. Tasol em i ting long strongpela promis em i bin mekim, na em i no laik kisim sem long ai bilong ol man i sindaun kaikai wantaim em. Olsem na em i no laik sakim tok bilong dispela meri. 27 Orait kwiktaim king i salim wan-

to listen to him.

21 An opportunity came on Herod's birthday when he gave a banquet for the nobles of his court, for his army officers and for the leading figures in Galilee. 22 When the daughter of this same Herodias came in and danced, she delighted Herod and his guests; so the king said to the girl, «Ask me anything you like and I will give it you». 23 And he swore her an oath, «I will give you anything you ask, even half my kingdom». 24 She went out and said to her mother, «What shall I ask for?». She replied, «The head of John the Baptist». 25 The girl at once rushed back to the king and made her request, «I want you to give me John the Baptist's head, immediately, on a dish».

26 The king was deeply distressed but, thinking of the oaths he had sworn and of his guests, he was reluctant to break his word to her. 27 At once the king sent one of the bodyguard with orders to bring John's head. 28 The man went off and beheaded him in the prison; then he

pela soldia i go bilong kisim het bilong Jon i kam. Dispela soldia i go long haus kalabus, na i katim nek bilong Jon. 28 Na em i putim het bilong Jon long wanpela plet na i bringim i kam na i givim long yangpela meri. Na yangpela meri em i givim long mama bilong en. 29 Ol disaipel bilong Jon i harim tok long dispela samting Herot i bin mekim, na ol i kam kisim bodi bilong Jon na karim i go planim long matmat.

Namba wan mirakel bilong ol bret
(Mt 14.13-21; Lu 9.10-27; Jo 6.1-13)

30 · Ol aposel i kam bek na ol i bung wantaim Jisas. Na ol i stori long ol wok ol i bin mekim, na long olgeta tok ol i bin givim long ol manmeri. 31 Tasol planti manmeri i wok long i go i kam, na Jisas wantaim ol aposel i no gat taim bilong kaikai. Olsem na Jisas i tokim ol aposel olsem, «Goan, yumi tasol i go long wanpela hap i no gat man, na bai yupela i ken malolo liklik». 32 Na ol i kisim bot, na ol i go long wanpela hap i no gat man. Ol tasol i go. 33 Tasol planti manmeri i lukim ol i go, na ol i luksave long ol. Olsem na ol manmeri bilong olgeta taun i ran i go long dispela hap ol lain bilong Jisas i laik i go long en, na ol i kamap paslain long Jisas. 34 Olsem na taim Jisas i go sua em i lukim bikpela lain manmeri i stap. Na em i sori tru long ol, long wanem, ol i olsem ol sipsip i no gat wasman. Na em i

brought the head on a dish and gave it to the girl, and the girl gave it to her mother. 29 When John's disciples heard about this, they came and took his body and laid it in a tomb.

First miracle of the loaves
(Mt 14:13-21; Lk 9:10-27; Jn 6:1-13)

30 · The apostles rejoined Jesus and told him all they had done and taught. 31 And he said to them, «Come away to some lonely place all by yourselves and rest for a while»; for there were so many coming and going that there was no time for them even to eat. 32 So they went off in the boat to a lonely place where they could be by themselves. 33 But people saw them going, and many recognised them; and from every town they all hurried to the place on foot and reached it before them. 34 So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length. 35 By now it was getting very late, and his disciples came up to him and said, «This is a lonely place and it is

6.30-44. This miracle is a figure of the Eucharist, the bread from heaven. «O how kind is Your spirit, Lord, Who in order to show Your sweetness toward Your children, deign to feed them with the sweetest of bread, bread come down from heaven! Surely there is no other people so fortunate as to have their god near them, as You, our God, are present everywhere to the faithful, to whom You give Yourself to be eaten and enjoyed for their daily solace and the raising of their hearts to heaven» (THOMAS A KEMPIS, *Imitation of Christ*, 4,13).

stat long givim planti tok long ol. 35 Na bihain, taim san i laik i go daun, ol disaipel bilong Jisas i kam long em na tokim em olsem, «Dispela hap i no gat man, na san i laik i go daun. 36 Mobeta yu salim ol manmeri i go. Ol i ken i go long ol hap nabaut na long ol ples, na baim kaikai bilong ol». 37 · Tasol Jisas i bekim tok bilong ol disaipel olsem, «Yupela yet givim kaikai long ol». Na ol i askim em, «Ating yu laik bai mipela i go baim bret long 200 *denarii* na givim long ol?». 38 Na em i askim ol, «Yupela i gat hamas bret i stap? Yupela go lukim». Ol i lukim pinis, orait ol i kam tok Jisas olsem, «Mipela i gat 5-pela bret na tupela pis». 39 Na Jisas i tokim ol olsem, «Olgeta manmeri i mas bung bung na sindaun long gutpela gras». 40 Orait ol i sindaun, na sampela lain inap long 100 man, na sampela inap long 50. 41 Na Jisas i kisim dispela 5-pela bret wantaim tupela pis. Na em i lukluk i go long heven, na i givim tenkyu long God. Na em i brukim ol bret na i givim long ol disaipel, bai ol i tilim i go long ol manmeri. Na tupela pis tu em i brukim na tilim i go long olgeta manmeri. 42 Na olgeta i kaikai, na ol i pulap. 43 Na olgeta hap bret na pis i stap yet, em ol i bungim na pulapim 12-pela basket. 44 Ol man i kaikai dispela bret, ol inap 5,000 man.

Jisas i wokabaut long raunwara
(Mt 14.22-31; Jo 6.16-21)

45 Orait Jisas i hariapim ol disaipel bilong en, na i tokim ol long ol i mas

getting very late, 36 so send them away, and they can go to the farms and villages round about, to buy themselves something to eat». 37 · He replied, «Give them something to eat yourselves». They answered, «Are we to go and spend two hundred denarii on bread for them to eat?». 38 He asked, «How many loaves have you? Go and see». And when they had found out they said, «Five, and two fish». 39 Then he ordered them to get all the people to sit down in groups on the green grass, 40 and they sat down on the ground in squares of hundreds and fifties. 41 Then he took the five loaves and the two fish, raised his eyes to heaven and said the blessing; then he broke the loaves and began handing them to his disciples to distribute among the people. He also shared out the two fish among them all. 42 They all ate as much as they wanted. 43 They collected twelve basketfuls of scraps of bread and pieces of fish. 44 Those who had eaten the loaves numbered five thousand men.

Jesus walks on the water
(Mt 14:22-31; Jn 6:16-21)

45 And at once he made his disciples get into the boat and go on ahead to the

6.37 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers. The denarius was the main denomination used to pay Roman taxes.

kalap long bot na i go paslain long em long hapsait bilong raunwara, long ples Betsaida. Em yet i laik i stap na salim ol manmeri i go pastaim. 46 Em i salim ol manmeri i go pinis, orait em i go antap long maunten, bilong em i ken beten. 47 Long apinun tru bot i stap namel long raunwara, na Jisas wanpela em i stap long nambis. 48 Na em i lukim win i kam long poret bilong bot na i sakim ol, na ol i hatwok tru long pul. Klostu long tulait, orait Jisas i wokabaut antap long raunwara na i go long ol. Em i laik abrusim ol, 49 tasol ol disaipel i lukim em i wokabaut antap long raunwara, na ol i ting em i wanpela masalai. Na ol i singaut nogut. 50 Olgeta i lukim em, na ol i pret tumas. Tasol kwiktaim Jisas i tokim ol olsem, «Yupela stap strong. Em mi tasol. Yupela i no ken pret». 51 Na em i go insait long bot, na i stap wantaim ol, na win i dai. Na ol i kirap nogut tru, 52 long wanem, ol i no klia gut long as bilong dispela samting Jisas i bin mekim taim em i tilim bret long ol manmeri. Nogat. Tingting bilong ol i pas yet.

other side near Bethsaida, while he himself sent the crowd away. 46 After saying goodbye to them he went off into the hills to pray. 47 When evening came, the boat was far out on the sea, and he was alone on the land. 48 He could see that they were hard pressed in their rowing, for the wind was against them; and about the fourth watch of the night he came towards them, walking on the sea. He was going to pass them by, 49 but when they saw him walking on the sea they thought it was a ghost and cried out; 50 for they had all seen him and were terrified. But at once he spoke to them and said, «Courage! It's me! Don't be afraid». 51 Then he got into the boat with them and the wind dropped. They were utterly and completely dumbfounded, 52 because they had not seen what the miracle of the loaves meant; their minds were closed.

Jisas i mekim orait planti sikman long Genesaret
(Mt 14.34-36)

53 Jisas wantaim ol disaipel i brukim raunwara pinis, na ol i go sua long hap bilong Genesaret, na ol i pasim bot. 54 Ol i lusim bot pinis, na kwiktaim ol manmeri i lukim Jisas na i luksave long em. 55 Na ol man i ran i go nabaut long olgeta ples long dispela hap na tokim ol manmeri. Na taim ol manmeri i harim tok long Jisas i stap long wanpela hap, ol i slipim ol sikman long bet, na ol i karim ol i go long em. 56 Na long olgeta ples na olgeta taun na olgeta hap nabaut Jisas i kamap long

Cures at Gennesaret
(Mt 14:34-36)

53 Having made the crossing, they came to land at Gennesaret and moored there. 54 When they disembarked people at once recognised him, 55 and started hurrying all through the countryside and brought the sick on stretchers to wherever they heard he was. 56 And wherever he went, to village or town or farm, they laid down the sick in the open spaces, begging him to let them touch even the fringe of his cloak. And all those who touched him were saved.

en, ol i save putim ol sikman long ol ples bung. Na ol i askim Jisas strong long larim ol sikman i putim han long arere bilong klos bilong en. Na olgeta manmeri i mekim olsem, ol i kamap orait gen.

Tumbuna lo bilong ol Farisi
(Mt 15.1-9)

7 1 Ol Farisi i bung wantaim sampela saveman bilong lo ol i bin lusim Jerusalem na i kam, na ol i go lukim Jisas. 2 Na ol i lukim sampela disaipel bilong en ol i kaikai, na ol i no wasim han bilong ol pastaim. 3 Ol Farisi na olgeta Juda ol i save bihainim pasin bilong ol tumbuna, na sapos ol i no wasim han gut pastaim, ol i no save kaikai. 4 Taim ol i go long maket na ol i kam bek, orait sapos ol i no waswas, ol i no save kaikai. Na ol i save bihainim planti arapela pasin tu ol i bin kisim long ol tumbuna olsem, ol i save wasim ol kap na sospen na dis na bet. 5 Orait na ol Farisi na ol saveman bilong lo i askim Jisas olsem, «Olsem wanem na ol disaipel bilong yu ol i no save bihainim pasin bilong ol tumbuna? Han bilong ol i doti na ol i kaikai». 6 · Na Jisas i tokim ol olsem, «Profet Aisaia em i makim tru yupela man bilong giaman. Em i bin raitim tok olsem,

Ol dispela lain manmeri ol i save litimapim
nem bilong mi long maus bilong ol, tasol bel na
tingting bilong ol i stap longwe tru long mi.
7 *Ol i save autim lo bilong ol man tasol na*
tok, «Dispela em i tok bilong God». Olsem na
ol i lotu nating long mi.

8 Yupela i lusim pinis lo bilong God, na

The traditions of the Pharisees
(Mt 15:1-9)

7 1 The Pharisees and some of the scribes who had come from Jerusalem gathered round him, 2 and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. 3 For the Pharisees, and all the Jews, keep the tradition of the elders and never eat without washing their arms as far as the elbow; 4 and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them to keep, concerning the washing of cups and pots and bronze dishes. 5 So the Pharisees and scribes asked him, «Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?». 6 · He answered, «How rightly Isaiah prophesied about you hypocrites in the passage of scripture:

This people honours me only with lip-service,
while their hearts are far from me.
7 *Their reverence of me is worthless;*
the lessons they teach are nothing
but human commandments.

8 You put aside the commandment of

7.6-7 Is 29:13

yupela i holim strong pasin bilong ol man tasol». 9 Na Jisas i tokim ol moa olsem, «Yupela i save tumas long sakim lo bilong God na bihainim pasin bilong yupela yet. 10 · Moses i bin tok, *Yu mas aninit long papamama bilong yu na bihainim tok bilong ol*, na *Man i mekim tok nogut long papa o mama bilong en, em i mas i dai.* 11 · Tasol yupela i save tok olsem, "Sapos wanpela man i gat mani samting bilong helpim papa o mama bilong en, tasol em i tokim tupela, 'Dispela mani em i Korban (Mining bilong dispela tok i olsem, mi makim pinis bilong givim long God)', 12 orait dispela man i no ken mekim ol samting bilong helpim papamama". 13 Olsem na yupela i bihainim pasin yupela i bin kisim long ol tumbuna, na yupela i daunim tok bilong God. Na yupela i save mekim planti kain pasin olsem».

Klinpela pasin na pasin i doti
(Mt 15.10-20)

14 Orait Jisas i singautim gen ol manmeri, na em i tokim ol olsem, «Yupela olgeta harim tok bilong mi na tingim gut. 15 16 Samting i stap ausait long wanpela man na i go insait long en, em i no inap mekim dispela man i doti. Nogat. Ol samting i stap insait long man na i kam ausait, em tasol i mekim dispela man i doti».

17 Jisas i lusim dispela lain manmeri na i go long haus. Na ol disaipel bilong en i askim em long as bilong dispela tok piksa. 18 Na em i tokim ol olsem, «Yupela tu i no gat tingting, a? Ating yupela i no

God to observe human traditions». 9 And he said to them, «How ingeniously you get round the commandment of God in order to preserve your own tradition! 10 · For Moses said: *Honour your father and your mother*, and, *Anyone who curses father or mother must be put to death.* 11 · But you say, "If a man says to his father or mother: Anything I have that I might have used to help you is Korban (that is, dedicated to God)", 12 then he is forbidden from that moment to do anything for his father or mother. 13 In this way you make God's word ineffective for the sake of your tradition which you have handed down. And you do many other things like this».

On clean and unclean
(Mt 15:10-20)

14 He called the people to him again and said, «Listen to me, all of you, and understand. 15 Nothing that goes into someone from outside can make that person unclean; it is the things that come out of someone that make that person unclean. 16 Anyone who has ears for listening should listen!».

17 When he had gone into the house, away from the crowd, his disciples questioned him about the parable. 18 He said to them, «Even you don't you understand? Can't you see that nothing that

7.10 Ex 20:12; 21:17; Dt 5:16; Lv 20:9
7.11 Korban means «dedicated to God».

save, olgeta samting i stap ausait long man na i go insait long en, em i no inap mekim man i doti? 19 Mi tok olsem, long wanem, kain samting olsem em i no i go insait tru long bel bilong man. Nogat. Em i go long rot bilong pekpek tasol, na bihain em i go daun long smolhaus». Long dispela tok Jisas em i tok olsem olgeta kain kaikai i klin long ai bilong God. 20 Na Jisas i tok moa olsem, «Samting i stap insait long man na i kam ausait, dispela em i save mekim man i doti. 21 Mi tok long ol kain samting i save kamap long tingting bilong man, em ol samting olsem, ol tingting nogut na pasin pamuk na pasin bilong stil na pasin bilong kilim man i dai 22 na pasin bilong pamuk wantaim ol marit na pasin bilong mangal na ol kain kain pasin nogut na pasin bilong giaman na hambak nabaut na pasin bilong bel nogut na tok nogut long ol arapela na pasin bilong bikhet na longlong pasin. 23 Olgeta dispela pasin nogut em i stap insait long man na i kam ausait na i mekim man i doti long ai bilong God».

goes into someone from outside can make that person unclean, 19 because it goes not into the heart but into the stomach and passes into the sewer?». (Thus he pronounced all foods clean.) 20 And he went on, «It is what comes out of someone that makes that person unclean. 21 For it is from within, from the heart, that evil intentions emerge: fornication, theft, murder, 22 adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. 23 All these evil things come from within and make a person unclean».

WOKABAUT BILONG JISAS AUTSAIT LONG GALILI

JOURNEYS OUTSIDE GALILEE

Meri bilong Fonisia em i bilip tru long Jisas

(Mt 15.21-28)

24 Jisas i kirap na i lusim dispela ples, na i go long hap bilong taun Tair. Em i go insait long wanpela haus, na em i no laik long wanpela man i save olsem em i stap. Tasol em i no inap i stap hait. Nogat. 25

The daughter of the Syro-Phoenician woman healed

(Mt 15:21-28)

24 He left that place and set out for the territory of Tyre. There he went into a house and did not want anyone to know he was there; but he could not pass unrecognised. 25 At once a woman

Wanpela meri i harim tok long em i stap. Dispela meri i gat pikinini meri, na spirit nogut i stap long em. Olsem na dispela meri i kam kwiktaim na i brukim skru klostu long lek bilong Jisas. 26 Dispela meri em i bilong narapela lain. Em i bilong ol lain Fonisia i stap long kantri Siria. Em i askim Jisas strong long em i mas rausim spirit nogut i stap long pikinini meri bilong en. 27 Na Jisas i tokim em olsem, «Yumi mas givim kaikai long ol pikinini pastaim. Nogut yumi kisim kaikai bilong ol pikinini na tromoi i go long ol dok». 28 Tasol meri i bekim tok bilong em olsem, «Bikpela, ol dok i stap aninit long tebol ol tu i save kisim hap kaikai bilong ol pikinini». 29 Na Jisas i tokim em, «Yu tok olsem, orait yu ken i go bek. Spirit nogut i lusim pinis pikinini bilong yu». 30 Na meri i go bek long haus bilong en, na i lukim pikinini i slip long bet, na spirit nogut i lusim em pinis.

Jisas i mekim orait wanpela man i yaupas na i mauspas

31 Nau Jisas i kirap gen na i lusim hap bilong Tair, na i go long distrik bilong taun Saidon. Na em i go moa long hap bilong Dekapolis, na i kamap long raunwara Galili. 32 Na ol i bringim wanpela man i kam long em, yau bilong en i pas na tang bilong en i hevi, na em i no inap toktok gut. Na ol i askim Jisas long putim han long dispela man. 33 Na Jisas i kisim man i go, na i lusim ol manmeri, na tupela tasol i stap. Na Jisas i putim pinga long tupela yau bilong dispela man. Na bihain Jisas i spet long pinga bilong em yet, na i putim pinga long tang bilong dispela man. 34 Na Jisas i lukluk i go antap

whose little daughter had an unclean spirit heard about him and came and fell at his feet. 26 Now this woman was a gentile, by birth a Syro-Phoenician, and she begged him to drive the devil out of her daughter. 27 And he said to her, «The children should be fed first, because it is not fair to take the children's food and throw it to little dogs». 28 But she spoke up, «Ah yes, sir», she replied, «but little dogs under the table eat the scraps from the children». 29 And he said to her, «For saying this you may go home happy; the devil has gone out of your daughter». 30 So she went off home and found the child lying on the bed and the devil gone.

Healing of the deaf man

31 Returning from the territory of Tyre, he went by way of Sidon towards the Lake of Galilee, right through the Decapolis territory. 32 And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. 33 He took him aside to be by themselves, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. 34 Then looking up to heaven he sighed; and he said to him, «*Ephphatha*», that is, «Be opened». 35 And his ears were opened, and at once the impediment of his tongue was loosened and he spoke

long heven, na em i pilim olsem em i laik krai na em i pulim win strong. Na em i tokim dispela man olsem, «*Efata*». Mining bilong dispela tok i olsem, «Yu op». 35 Na kwiktaim yau bilong dispela man i op, na samting i pasim tang bilong en i lus na em inap toktok gut. 36 Na Jisas i tambuim ol manmeri strong long ol i no ken tokim wanpela man long dispela samting ol i lukim. Em i tambuim ol tru, tasol nogat, ol i strong moa yet long autim dispela tok. 37 · Na ol manmeri i harim dispela tok, ol i kirap nogut tru na i tok, «Olgeta samting em i mekim, em i mekim gutpela tasol. Em i mekim ol yaupas i harim tok, na ol mauspas i toktok».

clearly. 36 And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they proclaimed it. 37 · Their admiration was unbounded, and they said, «Everything he does is good, he makes the deaf hear and the dumb speak».

Namba 2 mirakel bilong bret
(Mt 15.32-39)

8 1 · Long dispela taim bikpela lain manmeri i kam bung gen, na ol i no gat kaikai. Na Jisas i singautim ol disaipel bilong en i kam, na em i tokim ol olsem, 2 «Mi sori long dispela ol manmeri. Ol i stap wantaim mi inap tripela de pinis, na ol i no gat kaikai. 3 Na sapos ol i stap hangre na mi salim ol i go long haus bilong ol, bai ai bilong ol i raun na ol i pundaun long rot. Sampela ol i bin wokabaut longwe na i kam». 4 Na ol disaipel i bekim tok bilong en olsem, «Dispela

Second miracle of the loaves
(Mt 15:32-39)

8 1 · And now once again a great crowd had gathered, and they had nothing to eat. So he called his disciples to him and said to them, 2 «I feel sorry for all these people; they have been with me for three days now and have nothing to eat. 3 If I send them off home hungry they will collapse on the way; some have come a great distance». 4 His disciples replied, «Where could anyone get these people enough bread to eat in a deserted place?». 5 He asked

7.37 «His deeds, miracles and words all revealed that *in him the whole fullness of deity dwells bodily*. His humanity appeared as "sacrament", that is, the sign and instrument, of his divinity and of the salvation he brings: what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission» (*CCC*, 515).
8.1-10 «He, on this occasion, wrought the miracle of the multiplication of the seven loaves and a few fishes, so as to satisfy the whole multitude. This is the literal sense; but the mystic sense is, that in this world there is no food which can fill the desire of our souls. All the goods of this earth riches, honours, and pleasures delight the sense of the body, but cannot satiate the soul, which has been created *for God, and which God alone can content*» (SAINT ALPHONSUS).

hap i no gat man. Na bai yumi inap kisim bret we na yumi givim kaikai long ol dispela manmeri?». 5 Jisas i askim ol, «Yupela i gat hamas bret i stap?». Na ol i tok, «7-pela». 6 Orait na Jisas i tokim ol manmeri, na ol i sindaun long graun. Na em i kisim dispela 7-pela bret, na em i tenkyu long God, na em i brukim na givim long ol disaipel, bilong ol i ken tilim. Na ol i tilim long ol manmeri. 7 Na ol i gat ol wan wan liklik pis tu. Na Jisas i tenkyu long God long ol dispela pis, na em i tokim ol disaipel long tilim ol tu. 8 Taim ol manmeri i kaikai na i pulap, ol i bungim ol liklik hap kaikai i stap yet, na i pulapim 7-pela basket. 9 Namba bilong dispela ol manmeri em inap olsem 4,000. Orait Jisas i salim ol i go 10 na kwiktaim em i kalap long bot wantaim ol disaipel bilong en, na ol i go long hap bilong distrik Dalmanuta.

them, «How many loaves have you?». And they said to him, «Seven». 6 Then he instructed the crowd to sit down on the ground, and he took the seven loaves, and after giving thanks he broke them and began handing them to his disciples to distribute; and they distributed them among the crowd. 7 They had a few small fishes as well, and over these he said a blessing and ordered them to be distributed too. 8 They ate as much as they wanted, and they collected seven basketfuls of the scraps left over. 9 Now there had been about four thousand people. He sent them away 10 and at once, getting into the boat with his disciples, went to the region of Dalmanutha.

Ol Farisi i askim Jisas long wanpela mak i kamdaun long heven
(Mt 16.1-4)

11 Ol Farisi i kam na ol i stat long tok pait wantaim Jisas. Ol i tok em i mas wokim wanpela mirakel olsem mak bilong soim ol olsem em i mekim wok bilong God. Ol i laik traim em tasol. 12 Jisas i pilim hevi long spirit bilong en, na em i tok, «Bilong wanem ol manmeri bilong dispela taim i singaut long lukim mak? Mi tok tru long yupela, ol bai i no inap lukim wanpela mak. Nogat tru». 13 Na em i lusim ol na i kalap long bot gen, na i go long hapsait bilong raunwara.

The Pharisees ask for a sign from heaven
(Mt 16:1-4)

11 The Pharisees came up and started a discussion with him; they demanded of him a sign from heaven, to put him to the test. 12 And with a profound sigh he said, «Why does this generation demand a sign? In truth I tell you, no sign shall be given to this generation». 13 And, leaving them again, he re-embarked and went away to the other side.

Tok piksa bilong yis bilong ol Farisi na Herot
(Mt 16.5-12)

14 · Ol disaipel i lusim tingting na ol i no
kisim bret i kam wantaim. Ol i gat wan-
pela bret tasol i stap long bot. 15 Na Jisas
i tok strong long ol olsem, «Yupela was
gut. Yupela lukaut long yis bilong ol Farisi
na long yis bilong Herot». 16 Orait ol dis-
aipel i toktok namel long ol yet olsem,
«Ating em i mekim dispela tok, long
wanem, yumi no gat bret». 17 Jisas i save
long dispela toktok ol i mekim, na em i
tokim ol olsem, «Bilong wanem yupela i
toktok nabaut olsem, "Yumi no gat bret"?
Ating yupela i no klia yet? Ating yupela i
no gat save yet? Ating tingting bilong
yupela i pas, a? 18 Yupela i gat ai, tasol
yupela i no lukim ol samting, a? Yupela i
gat yau, tasol yupela i no harim tok, a?
Yupela i lusim tingting pinis, a? 19 Taim
mi brukim 5-pela bret long ol 5,000 man,
yupela i pulapim hamas basket long hap
bret i stap yet?». Na ol i tok, «12-pela». 20
«Na taim mi brukim 7-pela bret long ol
4,000 man, yupela i pulapim hamas basket
long hap bret i stap yet?». Na ol i tok, «7-
pela». 21 Na em i tokim ol, «Yupela i no
save yet, a?».

The yeast of the Pharisees and of Herod
(Mt 16:5-12)

14 · The disciples had forgotten to
take any bread and they had only one
loaf with them in the boat. 15 Then he
gave them this warning, «Keep your eyes
open; look out for the yeast of the
Pharisees and the yeast of Herod». 16
And they said to one another, «It is
because we have no bread». 17 And
Jesus knew it, and he said to them, «Why
are you talking about having no bread?
Do you still not understand, still not
realise? Are your minds closed? 18 Have
you eyes and do not see, ears and do not
hear? Or do you not remember? 19
When I broke the five loaves for the five
thousand, how many baskets full of
scraps did you collect?». They answered,
«Twelve». 20 «And when I broke the
seven loaves for the four thousand, how
many baskets full of scraps did you col-
lect?». And they answered, «Seven». 21
Then he said to them, «Do you still not
realise?».

Jisas i mekim orait wanpela aipas long Betsaida

22 Jisas wantaim ol disaipel i go kamap
long ples Betsaida. Na ol i bringim wan-

Cure of a blind man at Bethsaida

22 They came to Bethsaida, and some
people brought to him a blind man

8.14-21 «From the beginning of Jesus' public ministry, certain Pharisees and partisans of Herod together with priests and scribes agreed together to destroy him. Because of certain acts of his expelling demons, forgiving sins, healing on the sabbath day, his novel interpretation of the precepts of the Law regarding purity, and his familiarity with tax collectors and public sinners –some ill– intentioned persons suspected Jesus of demonic possession. He is accused of blasphemy and false prophecy, religious crimes which the Law punished with death by stoning» (*CCC*, 574).

pela man i kam long em, ai bilong en i pas. Na ol i tokim Jisas long putim han long dispela man. 23 Orait Jisas i holim han bilong dispela man aipas, na em i bringim em i go ausait long ples. Na em i spet long ai bilong em, na i putim han antap long em, na i askim em olsem, «Yu lukim wanpela samting, o nogat?». 24 Na dispela man i lukluk, na i tok olsem, «Mi lukim sampela man. Tasol mi lukim ol i olsem ol diwai i wokabaut i go». 25 Na Jisas i putim han gen long ai bilong em. Na dispela man i lukluk strong, na ai bilong en i kamap gutpela, na em i lukim olgeta samting i kamap klia. 26 Na Jisas i salim em i go long haus bilong en, na i tok, «Yu no ken i go insait long ples».

whom they begged him to touch. 23 He took the blind man by the hand and led him outside the village. Then, putting spittle on his eyes and laying his hands on him, he asked, «Can you see anything?». 24 The man, who was beginning to see, replied, «I can see people; they look like trees as they walk around». 25 Then he laid his hands on the man's eyes again and he saw clearly; he was cured, and he could see everything plainly and distinctly. 26 And Jesus sent him home, saying, «Do not even go into the village».

Pita i tokaut long bilip bilong em long Jisas
(Mt 16.13-20; Lu 9.18-21)

27 Jisas i kirap wantaim ol disaipel bilong en, na ol i go long ol ples i stap klostu long taun Sisaria Filipai. Na long rot em i askim ol disaipel bilong en olsem, «Ol manmeri i save tok, mi husat tru?». 28 Na ol i tokim em olsem, «Sampela ol i save tok, yu Jon Bilong Baptais. Na sampela i tok, yu Elaija. Na sampela i save tok, yu wanpela profet». 29 * Na Jisas i askim ol olsem, «Na yupela yet i tok mi husat?». Na Pita i bekim tok bilong en olsem, «Yu dispela man God i bin makim bilong kisim bek ol manmeri bilong en». 30 Na Jisas i tambuim ol long ol i no ken tokim wanpela man long em i husat tru.

Peter's profession of faith
(Mt 16:13-20; Lk 9:18-21)

27 Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, «Who do people say I am?». 28 And they told him, «John the Baptist, others Elijah, others again, one of the prophets». 29 «But you», he asked them, «who do you say I am?». Peter spoke up and said to him, «You are the Christ». 30 And he gave them strict orders not to tell anyone about him.

Namba wan taim Jisas i tokaut long indai na kirap bek bilong em
(Mt 16.21-23; Lu 9.22)

31 Orait Jisas i stat long skulim ol disaipel olsem, «Pikinini Bilong Man em i mas karim planti pen, na ol hetman na ol bikpris na ol saveman bilong lo bai ol i givim baksait long em na kilim em i dai. Na long de namba 3 bai em i kirap bek».
32 Em i autim dispela tok klia tru long ol. Na Pita i kisim Jisas i go long arere na i stat long krosim em. 33 Na Jisas i tanim na i lukluk long ol disaipel bilong en, na em i krosim Pita olsem, «Satan, yu go baksait long mi. Yu no bihainim tingting bilong God. Nogat. Yu bihainim tingting bilong ol man tasol».

First prophecy of the Passion
(Mt 16:21-23; Lk 9:22)

31 Then he began to teach them that the Son of man was destined to suffer grievously, and to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; 32 and he said all this quite openly. Then, taking him aside, Peter tried to rebuke him. 33 But, turning and seeing his disciples, he rebuked Peter and said to him, «Get behind me, Satan! You are thinking not as God thinks, but as human beings do».

Pasin bilong bihainim Jisas
(Mt 16.24-28; Lu 9.23-27)

34 · Na Jisas i singautim ol manmeri i kam long em, wantaim ol disaipel bilong en. Na em i tokim ol olsem, «Sapos wanpela man i laik bihainim mi, orait em i mas daunim laik bilong em yet, na em i mas karim diwai kros bilong en na bihainim mi. 35 * · Long wanem, sapos wanpela man i laik holimpas laip bilong em yet, laip bilong en bai i lus. Tasol sapos wanpela man i ting long mi na long gutnius bilong mi, na em i lusim laip

The condition of following Christ
(Mt 16:24-28; Lk 9:23-27)

34 · He called the people and his disciples to him and said, «If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. 35 · Anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it. 36 What gain, then, is it for anyone to win the whole world and forfeit his life? 37 And indeed what can anyone offer in

8.34 «If, indeed, there were anything better or more useful for man's salvation than suffering, Christ would have shown it by word and example. But He clearly exhorts the disciples who follow Him and all who wish to follow Him to carry the cross, saying: *If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me*» (THOMAS A KEMPIS, *Imitation of Christ*, 2,12)
8.35-37 «Brethren, remember that, if you save your souls, your failure in every worldly transaction will be but of little importance: for, if you are saved, you shall enjoy complete happiness for all eternity. But, if you lose your souls, what will it profit you to have enjoyed all the riches, honours, and amusements of this world? If you lose your souls, all is lost» (SAINT ALPHONSUS).

bilong en, orait laip bilong en bai i stap gut. 36 * Sapos wanpela man i kisim olgeta samting bilong graun, tasol laip bilong em yet i lus, orait dispela olgeta samting bai i helpim em olsem wanem? 37 Bai man i givim wanem pe bilong baim bek laip bilong en? 38 * Ol manmeri bilong dispela taim ol i save givim baksait long God na mekim ol kain kain pasin nogut. Na sapos wanpela man bilong ol em i sem long mi na long tok bilong mi, orait bihain, taim Pikinini Bilong Man i stap long bikpela lait bilong Papa bilong en na em i kam wantaim ol ensel bilong God, em bai i sem long dispela man tu».

exchange for his life? 38 For if anyone in this sinful and adulterous generation is ashamed of me and of my words, the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy angels».

9 1 Na Jisas i tokim ol olsem, «Mi tok tru long yupela, sampela man i sanap hia bai ol i no i dai yet, na bai ol i lukim kingdom bilong God i kamap wantaim bikpela strong bilong en».

9 1 And he said to them, «In truth I tell you, there are some standing here who will not taste death before they see the kingdom of God come with power».

Jisas i kamap narakain
(Mt 17.1-8; Lu 9.28-36)

The Transfiguration
(Mt 17:1-8; Lk 9:28-36)

2 * · 6-pela de i go pinis, orait Jisas i kisim Pita na Jems na Jon, na em i bringim ol i go long wanpela maunten i antap moa. Na ol tasol i stap. Na taim ol i lukluk i stap, bodi bilong Jisas i senis na em i kamap narakain. 3 Ol laplap samting bilong en i kamap olsem lait, na i waitpela tru. I no gat wanpela man long graun em

2 · Six days later, Jesus took with him Peter and James and John and led them up a high mountain on their own by themselves. There in their presence he was transfigured: 3 his clothes became brilliantly white, whiter than any earthly bleacher could make them. 4 · Elijah appeared to them with Moses; and they

9.2-8 «What is the meaning of the Transfiguration? Above all the Transfiguration shows forth the Trinity: "the Father in the voice, the Son in the man Jesus, the Spirit in the shining cloud" (Saint Thomas Aquinas). Speaking with Moses and Elijah about his *departure* (Lk 9:31), Jesus reveals that his glory comes by way of the cross and he anticipates his resurrection and his glorious coming *which will change our lowly body to be like his glorious body* (Phil 3:21)» (*Compendium*, 100).
9.4 «As Chrysostom says on Mt. 17:3: "Moses and Elias are brought forward for many reasons". And, first of all, "because the multitude said He was Elias or Jeremias or one of the prophets, He brings the leaders of the prophets with Him; that hereby at least they might see the difference between the servants and their Lord". Another reason was "that Moses gave the Law, while Elias was jealous for the glory of God" (SAINT THOMAS AQUINAS, *S.Th.* III, 45,3,ad 3).

inap long mekim laplap i kamap waitpela olsem. 4 · Na Elaija wantaim Moses tupela i kamap, na ol disaipel i lukim tupela i toktok wantaim Jisas. 5 * Pita i lukim dispela na em i tokim Jisas olsem, «Tisa, yumi stap hia, em i gutpela. Mipela i ken wokim tripela haus win, wanpela bilong yu na wanpela bilong Moses na wanpela bilong Elaija». 6 Pita i tok olsem, long wanem, ol i pret tru, na Pita em i no save, bai em i mekim wanem tok. 7 * Orait wanpela klaut i kamap na i karamapim ol. Na wanpela maus insait long dispela klaut i tok olsem, «Dispela em i Pikinini bilong mi, mi laikim em tumas. Yupela harim tok bilong em». 8 Na wantu tasol ol disaipel i lukluk nabaut, na ol i no lukim narapela man. Jisas wanpela tasol i stap wantaim ol.

Ol disaipel i askim Jisas long tok, «Elija i mas kam pastaim?»
(Mt 17.9-13)

9 Orait ol i lusim maunten na i wokabaut i go daun, na Jisas i tokim ol olsem, «Dispela samting yupela i bin lukim, yupela i no ken tokim wanpela man long en, i go inap long taim Pikinini Bilong Man bai i lusim matmat na i kirap bek». 10 Na ol i holimpas dispela tok, na ol i toktok namel long ol yet olsem, «Dispela tok bilong lusim matmat na kirap bek, em wanem samting?». 11 Na ol i askim Jisas olsem, «Bilong wanem ol saveman bilong lo i save tok long Elaija i mas i kam pastaim?». 12 Jisas i bekim tok bilong ol olsem, «Dispela tok em i tru. Elaija em i mas kam pastaim na stretim bek olgeta samting. Tasol olsem wanem long dispela tok i stap long buk bilong God, em i tok long Pikinini Bilong Man i mas karim

were talking to Jesus. 5 Then Peter spoke to Jesus, «Rabbi», he said, «it is wonderful for us to be here; so let us make three shelters, one for you, one for Moses and one for Elijah». 6 He did not know what to say; they were so frightened. 7 And a cloud came, covering them in shadow; and from the cloud there came a voice, «This is my Son, the Beloved. Listen to him». 8 Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

The question about Elijah
(Mt 17:9-13)

9 As they were coming down from the mountain he warned them to tell no one what they had seen, until after the Son of man had risen from the dead. 10 They observed the warning faithfully, though among themselves they discussed what «rising from the dead» could mean. 11 And they put this question to him, «Why do the scribes say that Elijah must come first?». 12 He said to them, «Elijah is indeed first coming to set everything right again; yet how is it that the scriptures say about the Son of man that he must suffer grievously and be treated with contempt? 13 But I tell you that Elijah has come and they have treated him as they pleased, just as the scriptures say about him».

planti pen, na bai ol man i rabisim em? 13 Tasol mi tokim yupela olsem, Elaija em i kam pinis. Na ol man i bin bihainim laik bilong ol yet na ol i bin mekim ol kain kain pasin long em, olsem tok i stap long buk bilong God».

Jisas i mekim orait wanpela pikinini i gat spirit nogut
(Mt 17.14-21; Lu 9.37-42)

14 Jisas wantaim tripela disaipel i go kamap long ol arapela disaipel, na ol i lukim bikpela lain manmeri i raunim ol i stap. Na sampela saveman bilong lo ol i pait long toktok wantaim ol. 15 Dispela olgeta manmeri ol i lukim Jisas i kam, na kwiktaim ol i kirap nogut. Ol i ran i go long em, na ol i givim gude long em. 16 Na Jisas i askim ol olsem, «Yupela i pait long toktok wantaim ol long wanem samting?». 17 Na wanpela man namel long dispela lain manmeri em i bekim tok bilong Jisas olsem, «Tisa, pikinini man bilong mi em i gat wanpela spirit maus-pas i stap long em, na mi bringim em i kam long yu. 18 Planti taim dispela spirit i save holim em strong, na i save tromoi em i go daun long graun. Na waitpela spet i save kamap long maus bilong en, na em i save kaikaim tit, na bodi bilong en i save tait olgeta. Na mi askim ol disaipel bilong yu long rausim dispela spirit nogut, tasol ol i no inap». 19 Jisas i harim dispela tok, na em i tokim ol manmeri olsem, «Yupela lain manmeri i no bilip, hamas taim bai mi stap yet wantaim yupela? Hamas taim moa bai mi karim hevi bilong yupela? Bringim dispela pikinini i kam long mi». 20 Na ol i bringim dispela pikinini i kam long em. Dispela spirit i lukim Jisas, na kwiktaim

The epileptic demoniac
(Mt 17:14-21; Lk 9:37-42)

14 As they were rejoining the disciples they saw a large crowd round them and some scribes arguing with them. 15 At once, when they saw him, the whole crowd were struck with amazement and ran to greet him. 16 And he asked them, «What are you arguing about with them?». 17 A man answered him from the crowd, «Master, I have brought my son to you; there is a spirit of dumbness in him, 18 and when it takes hold of him it throws him to the ground, and he foams at the mouth and grinds his teeth and goes rigid. And I asked your disciples to drive it out and they were unable to». 19 In reply he said to them, «Faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me». 20 They brought the boy to him, and at once the spirit of dumbness threw the boy into convulsions, and he fell to the ground and lay writhing there, foaming at the mouth. 21 Jesus asked the father, «How long has this been happening to him?». «From childhood», he said, 22 «and it has often thrown him into fire and into water, in order to destroy him. 23 But if you can do anything, have pity on us and help us». 24 «If you can?» retorted Jesus. «Everything is possible

em i sakim pikinini nogut tru, na pikinini i pundaun long graun, na i tantanim, na waitpela spet i kamap long maus bilong en. 21 Na Jisas i askim papa bilong en olsem, «Hamas taim em i stap olsem?». Na papa i tok, «Stat long taim em i liklik yet. 22 * Planti taim dispela spirit nogut i save tromoim em i go daun long paia na long wara, na i laik kilim em i dai. Tasol sapos yu inap, orait yu ken sori long mipela na helpim mipela». 23 Na Jisas i tokim em olsem, «Bilong wanem yu tok, "sapos yu inap"? Sapos yu bilip, yu inap long mekim olgeta samting». 24 * Na kwiktaim papa bilong dispela pikinini i singaut olsem, «Mi bilip, tasol bilip bilong mi i sot. Yu mas helpim mi».

25 Jisas i lukim ol bikpela lain manmeri i ran i kam klostu long ol. Olsem na em i krosim dispela spirit nogut olsem, «Yu spirit mauspas na yaupas, mi tokim yu, yu mas lusim dispela pikinini. Na yu no ken i go insait long em gen». 26 Na dispela spirit i singaut nogut, na em i sakim pikinini moa yet, na em i lusim em na i go. Na pikinini i stap olsem em i dai pinis. Na planti man i lukim na i tok, «Em i dai pinis». 27 Tasol Jisas i holim han bilong en na i kirapim em, na em i sanap. 28 Bihain Jisas i go long haus, na ol disaipel tasol i stap na ol i askim em olsem, «Olsem wanem na mipela i no inap long rausim dispela spirit nogut?». 29 Na em i tokim ol, «Pasin bilong prea tasol em inap long rausim dispela kain spirit. I no gat narapela rot».

for one who has faith». At once the father of the boy cried out, «I have faith. Help my lack of faith!».

25 And when Jesus saw that a crowd was gathering, he rebuked the unclean spirit. «Deaf and dumb spirit», he said, «I command you: come out of him and never enter him again». 26 Then it threw the boy into violent convulsions and came out shouting, and the boy lay there so like a corpse that most of them said, «He is dead». 27 But Jesus took him by the hand and helped him up, and he was able to stand. 28 When he had gone indoors, his disciples asked him when they were by themselves, «Why were we unable to drive it out?». 29 He answered, «This is the kind that can be driven out only by prayer».

Namba 2 taim Jisas i tokaut bai em i dai na kirap bek
(Mt 17.22-23; Lu 9.43-45)

Second prophecy of the Passion
(Mt 17:22-23; Lk 9:43-45)

30 Jisas wantaim ol disaipel i lusim dispela ples na ol i wokabaut i go namel long

30 After leaving that place they made their way through Galilee; and he did

distrik Galili. Na Jisas i no laik long wanpela man i ken save olsem em i stap,
31 · long wanem, em i wok long skulim ol
disaipel bilong en. Em i tokim ol olsem,
«Ol bai i putim Pikinini Bilong Man long
han bilong ol man, na ol bai i kilim em i
dai. Ol i kilim em i dai pinis, orait long de
namba 3 bai em i kirap bek». 32 Tasol ol i
no save long as bilong dispela tok. Na ol
i pret long askim em long tokim ol.

Husat i gat biknem
long kingdom bilong heven?
(Mt 18.1-5; Lu 9.46-48)

33 Orait Jisas wantaim ol disaipel i
kamap long taun Kaperneam. Ol i go
insait long haus pinis, na Jisas i askim ol
disaipel olsem, «Long rot yupela i mekim
wanem toktok?». 34 Tasol ol i no gat tok.
Long wanem, long rot ol i bin tok pait
long husat em i namba wan bilong ol. 35
Na Jisas i sindaun, na i singautim ol 12-
pela disaipel i kam. Na em i tokim ol
olsem, «Sapos wanpela man i laik i stap
namba wan, orait em i mas i stap las tru,
olsem wokman bilong helpim olgeta
man». 36 Na em i kisim wanpela liklik
pikinini na i sanapim em namel long ol.
Na Jisas i holim pikinini na i tokim ol
disaipel olsem, 37 · «Man i tingting long
mi na i helpim wanpela liklik pikinini
olsem dispela pikinini, em i helpim mi.

not want anyone to know, 31· because
he was instructing his disciples; he was
telling them, «The Son of man will be
delivered into the power of men; they
will put him to death; and three days
after he has been put to death he will
rise again». 32 But they did not under-
stand what he said and were afraid to
ask him.

Who is the greatest?
(Mt 18:1-5; Lk 9:46-48)

33 They came to Capernaum, and
when he got into the house he asked
them, «What were you arguing about
on the road?». 34 They said nothing,
because on the road they had been
arguing which of them was the great-
est. 35 So he sat down, called the
Twelve to him and said, «If anyone
wants to be first, he must make himself
last of all and servant of all». 36 He
then took a little child whom he set
among them and embraced, and he said
to them, 37 · «Anyone who welcomes a
little child such as this in my name, wel-
comes me; and anyone who welcomes
me, welcomes not me but the one who
sent me».

9.31 «It is after miracles that the Lord inserts a discourse concerning His Passion. (...) He always mingles together sorrowful and joyful things, that sorrow should not by its suddenness frighten the Apostles, but be borne by them with prepared minds» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).
9.37 «By which, He either simply shows that those who would become greater must receive the poor of Christ in honour of Him, or He would persuade them to be in malice children, to keep simplicity without arrogance, charity without envy, devotedness without anger. Again, by taking the child into His arms, He implies that the lowly are worthy of his embrace and love» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).

Na man i helpim mi, em i no helpim mi tasol. Nogat. Em i helpim Papa, em i bin salim mi na mi kam».

Yusim nem bilong Jisas
(Lu 9.49-50)

38 Jon i tokim Jisas olsem, «Tisa, mipela i lukim wanpela man i wok long rausim ol spirit nogut long nem bilong yu. Tasol em i no bihainim yumi. Olsem na mipela i tambuim em». 39 * Na Jisas i tokim em, «Yupela i no ken tambuim em. Sapos wanpela man i wokim mirakel long nem bilong mi, bai em i no inap tok nogut long mi kwiktaim. 40 Man i no birua long yumi, em i pren bilong yumi.

On using the name of Jesus
(Lk 9:49-50)

38 John said to him, «Master, we saw someone who is not one of us driving out devils in your name, and because he was not one of us we tried to stop him». 39 But Jesus said, «You must not stop him; no one who works a miracle in my name could soon afterwards speak evil of me. 40 Anyone who is not against us is for us.

Generosity wantaim disaipels bilong Jisas
(Mt 10.42)

41 * «Sapos wanpela man i givim kap wara long yupela bikos yupela lain bilong Krais, orait mi tok tru long yupela, pe bilong dispela man bai i no inap lus.

Generosity shown to Christ's disciples
(Mt 10:42)

41 «If anyone gives you a cup of water to drink because you belong to Christ, then in truth I tell you, he will most certainly not lose his reward.

Pasin bilong mekim ol arapela i pundaun long sin
(Mt 18.6-9; Lu 17.1-2)

42 «Sapos wanpela man i mekim wanpela bilong ol dispela liklik pikinini i bilip long mi i pundaun long sin, orait mobeta ol man i pasim wanpela bikpela ston long nek bilong dispela man, na tromoi em i go daun long solwara na bai em i dai. 43 · Sapos han bilong yu em i

On leading others astray
(Mt 18:6-9; Lk 17:1-2)

42 «But anyone who is the downfall of one of these little ones who have faith, would be better thrown into the sea with a great millstone hung round his neck. 43 · And if your hand should be your downfall, cut it off; it is better for you to enter into life crippled, than to

9.43 «That is, He calls by the name of hand, our intimate friend. (...) If such an one should wish to do us a hurt in what concerns our soul, he is to be driven away from our friendship, lest by

pulim yu long mekim sin, orait yu mas katim na rausim. Mobeta yu gat wanpela han tasol na yu kisim laip bilong i stap oltaim. Nogut yu gat tupela han na ol i tromoi yu i go long hel, long paia i no save dai. 44 45 Na sapos lek bilong yu em i pulim yu long mekim sin, orait yu mas katim na rausim. Mobeta yu gat wanpela lek tasol na yu kisim laip bilong i stap oltaim. Nogut yu gat tupela lek na ol i tromoi yu i go long hel. 46 47 · Na sapos ai bilong yu em i pulim yu long mekim sin, orait yu mas kamautim na tromoi i go. Mobeta yu gat wanpela ai tasol na yu go insait long kingdom bilong God. Nogut yu gat tupela ai na ol i tromoi yu i go long hel. 48 * · Long dispela ples ol liklik snek i wok long kaikai bodi bilong ol, ol bai i no inap pinis. Na paia i wok long kukim bodi bilong ol, em tu bai i no inap pinis. 49 Ol i save putim sol long olgeta ofa, bilong mekim ol i kamap klin long ai bilong God. Olsem tasol, paia i mas kamap long olgeta man. 50 * Sol em i gutpela samting. Tasol sapos pait bilong sol em i lus pinis, bai yupela inap mekim wanem na dispela sol i gat pait gen? Sol i save mekim ol abus samting i stap gut, olsem tasol yupela i mas kamap olsem gutpela sol i kamapim gutpela sindaun namel long ol brata».

have two hands and go to hell, into the fire that can never be put out. 44 45 And if your foot should be your downfall, cut it off; it is better for you enter into life lame, than to have two feet and be thrown into hell. 46 47 · And if your eye should be your downfall, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell 48 · where their worm will never die nor their fire be put out. 49 For everyone will be salted with fire. 50 Salt is a good thing, but if salt has become insipid, how can you make it salty again? Have salt in yourselves and be at peace with one another».

choosing a portion in this life with one who is lost, we should perish together with him in that which is to come» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).
9.47 «How can one reconcile the existence of hell with the infinite goodness of God? God, while desiring *all to come to repentance* (2 Peter 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions. Therefore, it is the human person who freely excludes himself from communion with God if at the moment of death he persists in mortal sin and refuses the merciful love of God» (*Compendium*, 213).
9.48 See Is 66:24

Kwesten bilong pasin bilong brukim marit
(Mt 19.1-9)

10 1 Jisas i kirap na i lusim dispela hap, na em i go long hap bilong distrik Judia na long hapsait bilong wara Jordan. Na planti manmeri ol i kam bung gen long em. Na em i bihainim pasin bilong em, na em i givim tok bilong God long ol. 2 Na ol Farisi i kam long Jisas, na ol i laik traim em. Ol i askim em olsem, «Lo bilong yumi em i orait long man i ken rausim meri bilong en, o nogat?». 3 Jisas i bekim tok bilong ol olsem, «Moses i givim wanem lo long yupela?». 4 Ol i tok, «Moses em i orait long man i ken raitim pepa bilong katim marit na givim long meri na rausim em i go». 5 * Tasol Jisas i tokim ol olsem, «Yupela i man bilong bikhet, olsem na Moses i raitim dispela lo na i givim long yupela. 6 Harim. *Bipo tru, taim God i wokim olgeta samting, em i wokim ol manmeri na em i mekim ol i kamap man na meri.* 7 *Olsem na man i save lusim papamama na i pas wantaim meri bilong en,* 8 *na tupela i kamap wanpela bodi tasol.* God i tok olsem na tupela i no i stap olsem tupela moa. Nogat. Tupela i kamap olsem wanpela bodi tasol. 9 * · Olsem na samting God i pasim pinis, em man i no ken katim». 10 Bihain Jisas wantaim ol disaipel i go bek long haus, na ol disaipel i askim em gen long dispela tok bilong katim marit. 11 * · Na em i tokim ol olsem, «Sapos wanpela man i lusim

The question about divorce
(Mt 19:1-9)

10 1 After leaving there, he came into the territory of Judaea and Transjordan. And again crowds gathered round him, and again he taught them, as his custom was. 2 Some Pharisees approached him and asked, «Is it lawful for a man to divorce his wife?». They were putting him to the test. 3 He answered them, «What did Moses command you?». 4 They replied, «Moses allowed us to draw up a writ of dismissal in cases of divorce». 5 Then Jesus said to them, «It was because you were so hard hearted that he wrote this commandment for you. 6 *But from the beginning of creation he made them male and female.* 7 *This is why a man leaves his father and mother,* 8 *and the two become one flesh.* They are no longer two, therefore, but one flesh. 9 · So then, what God has united, human beings must not divide». 10 Back in the house the disciples questioned him again about this, 11 · and he said to them, «Whoever divorces his wife and marries another is guilty of adultery against her. 12 And if a woman divorces her husband and marries another she is guilty of adultery too».

10.9 «The matrimonial union of man and woman is indissoluble: God himself has determined it *what therefore God has joined together, let no man put asunder*» (*CCC*, 1614).
10.11-12 «The Lord calls by the name of "adultery" cohabitation with her who is not a man's wife. (...) And the same thing is true in the case of the woman, for she cannot be joined to another as her own husband, if she leaves him who is really her own husband» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).

meri bilong en na i maritim narapela meri, dispela man i rongim meri bilong en na i mekim pasin pamuk. 12 Na sapos wanpela meri i lusim man bilong en na i maritim narapela man, dispela meri em i mekim pasin pamuk».

Jisas wantaim ol liklik pikinini
(Mt 19.13-15; Lu 18.15-17)

13 * Ol manmeri i bringim ol liklik pikinini i kam long Jisas. Ol i laik bai em i putim han long ol. Tasol ol disaipel i lukim, na ol i krosim ol dispela manmeri. 14 Jisas i lukim dispela, na em i bel nogut. Em i tokim ol disaipel olsem, «Yupela larim ol pikinini i kam long mi. Yupela i no ken pasim ol. Nogat. Kingdom bilong God em i bilong kain man olsem ol dispela pikinini. 15 Mi tok tru long yupela, sapos wanpela man i no kisim kingdom bilong God olsem ol liklik pikinini i save kisim, em i no inap i go insait long en. Nogat tru». 16 Na em i holim ol pikinini long han bilong en, na i putim han antap long ol, na em i askim God long mekim gut long ol.

Jesus and the children
(Mt 19:13-15; Lk 18:15-17)

13 People were bringing little children to him, for him to touch them. The disciples scolded them, 14 but when Jesus saw this he was indignant and said to them, «Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. 15 In truth I tell you, anyone who does not welcome the kingdom of God like a little child will never enter it». 16 Then he embraced them, laid his hands on them and gave them his blessing.

Stori bilong yangpela man i gat planti samting
(Mt 19.16-22; Lu 18.18-21)

17 Jisas i kirap na i wokabaut i go, na wanpela man i ran i kam, na i brukim skru long em, na i askim em olsem, «Gutpela Tisa, bai mi mekim wanem na mi ken kisim laip i stap gut oltaim oltaim?». 18 Jisas i tokim em olsem, «Bilong wanem yu kolim mi gutpela? God wanpela tasol em i gutpela. 19 · Yu

The rich young man
(Mt 19:16-22; Lk 18:18-21)

17 He was setting out on a journey when a man ran up, knelt before him and put this question to him, «Good master, what must I do to inherit eternal life?». 18 Jesus said to him, «Why do you call me good? No one is good but God alone. 19 · You know the commandments: *You shall not kill; You shall not com-*

10.19 See Ex 20:12-16; Dt 5:16-20; 24:14

save pinis long ol tok bilong lo. *Yupela i no ken kilim i dai ol arapela manmeri. Yupela ol marit, yupela i no ken mekim pasin pamuk. Yupela i no ken stil. Yupela i no ken giaman na kotim nating ol arapela manmeri. Yupela i no ken paulim na pulim ol samting bilong ol arapela man. Yupela i mas aninit long papamama bilong yupela na bihainim tok bilong ol*». 20 Na dispela man i tokim Jisas olsem, «Tisa, taim mi pikinini yet na i kam inap long nau, mi save bihainim olgeta dispela lo». 21 * Jisas i lukluk long em na i laikim em tumas. Na Jisas i tokim em olsem, «Yu sot yet long wanpela samting. Yu go salim ol samting bilong yu, na dispela mani yu kisim yu mas givim long ol rabisman. Yu mekim olsem, na bai yu gat ol gutpela samting tru long heven. Na yu kam bihainim mi». 22 Dispela man i harim dispela tok, na pes bilong en i kamap nogut, na bel bilong en i hevi, na em i go. Long wanem, em i gat planti samting tru.

Ol hevi bilong ol man i gat planti samting tumas
(Mt 19.23-26; Lu 18.24-27)

23 Na Jisas i lukluk long ol disaipel bilong en na i tok, «Ol man i gat planti samting ol bai i hatwok tru long i go insait long kingdom bilong God». 24 Na ol disaipel i kirap nogut long dispela tok bilong em. Tasol Jisas i tokim ol moa olsem, «Ol pikinini, man i laik i go insait long kingdom bilong God, em i gat hatwok. 25 · Kamel i laik i go insait long hul bilong nil bilong samap, em i no gat hatwok olsem maniman i laik i go insait long

mit adultery; You shall not steal; You shall not give false witness; You shall not defraud; Honour your father and mother». 20 And he said to him, «Master, I have kept all these since my earliest days». 21 Jesus looked steadily at him and he was filled with love for him, and he said, «You need to do one thing more. Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me». 22 But his face fell at these words and he went away sad, for he was a man of great wealth.

The danger of riches
(Mt 19:23-26; Lk 18:24-27)

23 Jesus looked round and said to his disciples, «How hard it is for those who have riches to enter the kingdom of God!». 24 The disciples were astounded by these words, but Jesus insisted, «My children», he said to them, «how hard it is to enter the kingdom of God! 25 · It is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of God». 26 They were more astonished than ever, saying

10.25 «There is a great difference between having riches, and loving them» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).

kingdom bilong God». 26 Orait ol disaipel i kirap nogut tru, na ol i toktok namel long ol yet olsem, «Sapos i olsem, orait husat inap kisim laip i stap gut oltaim?». 27 Na Jisas i lukluk stret long ol na i tok, «Ol man yet ol i no inap, tasol God em inap. God em inap mekim olgeta samting».

Ol presen man i bihainim Jisas bai kisim
(Mt 19.27-30; Lu 18.28-30)

28 Na Pita i mekim wanpela tok long Jisas olsem, «Lukim. Mipela i bin lusim olgeta samting na i bihainim yu». 29 · Na Jisas i tok, «Mi tok tru long yupela, olgeta man i bin ting long mi na long gutnius na i lusim haus o brata o susa o mama o papa o pikinini o gaden, 30 bai ol i kisim 100 moa. Taim ol i stap yet long dispela graun God bai i givim ol planti samting tru, i winim ol samting ol i bin i gat bipo. Ol bai i kisim planti haus na planti brata na planti susa na planti mama na planti pikinini na planti gaden. Na tu, bai sampela man i mekim pasin nogut long ol. Na long taim i laik kamap bihain ol bai i kisim laip i stap gut oltaim oltaim. 31 ∗ Tasol planti man nau ol i stap namba wan, ol bai i stap las tru. Na planti man nau ol i stap las, ol bai i stap namba wan».

to one another, «In that case, who can be saved?». 27 Jesus gazed at them and said, «By human resources it is impossible, but not for God: because for God everything is possible».

The reward of renunciation
(Mt 19:27-30; Lk 18:28-30)

28 Peter took this up. «Look», he said to him, «we have left everything and followed you». 29 · Jesus said, «In truth I tell you, there is no one who has left house, brothers, sisters, mother, father, children or land for my sake and for the sake of the gospel 30 who will not receive a hundred times as much, houses, brothers, sisters, mothers, children and land –and persecutions too– now in this present time and, in the world to come, eternal life. 31 Many who are first will be last, and the last, first».

10.29-30 «He who finds Jesus finds a rare treasure, indeed, a good above every good, whereas he who loses Him loses more than the whole world. The man who lives without Jesus is the poorest of the poor, whereas no one is so rich as the man who lives in His grace» (THOMAS A KEMPIS, *Imitation of Christ*, 2,8).

Namba 3 taim Jisas i tokaut bai em i dai na kirap bek
(Mt 20.17-19; Lu 18.31-33)

32 Jisas wantaim ol disaipel bilong en i wokabaut long rot na ol i laik i go long Jerusalem. Jisas i go paslain long ol. Na ol disaipel ol i tingting planti. Na ol manmeri i bihainim ol, ol i pret. Jisas i kisim ol 12-pela disaipel gen, na em i stat long tokim ol long ol samting i laik kamap long em. 33 Em i tok olsem, «Harim. Nau yumi go long Jerusalem, na ol bai i givim Pikinini Bilong Man long han bilong ol bikpris na ol saveman bilong lo. Na bai ol i mekim kot long em na pasim tok long kilim em i dai. Na bai ol i givim em long ol man bilong ol arapela lain. 34 Na ol dispela man bai i tok bilas long em na spetim em na wipim em na kilim em i dai. Na long de namba 3 bai em i kirap bek».

Third prophecy of the Passion
(Mt 20:17-19; Lk 18:31-33)

32 They were on the road, going up to Jerusalem; Jesus was walking on ahead of them; they were in a daze, and those who followed were apprehensive. Once more taking the Twelve aside he began to tell them what was going to happen to him, 33 «Now we are going up to Jerusalem, and the Son of man is about to be handed over to the chief priests and the scribes. They will condemn him to death and will hand him over to the gentiles, 34 who will mock him and spit at him and scourge him and put him to death; and after three days he will rise again».

Jems na Jon i laik kamap bikman
(Mt 20.20-23)

35 Orait Jems na Jon, tupela pikinini bilong Sebedi, tupela i kam long Jisas na i tokim em olsem, «Tisa, mitupela i laik askim yu long wanpela samting, na mitupela i laik bai yu mas mekim dispela samting long mitupela». 36 Na em i askim tupela olsem, «Yutupela i laik bai mi mekim wanem samting long yutupela?». 37 * Tupela i tokim em, «Taim yu kamap bikpela king pinis, mitupela i laik bai wanpela long mitupela i ken sindaun long han sut bilong yu, na wanpela long han kais». 38 Tasol Jisas i tokim tupela olsem, «Yutupela i no save gut long dispela samting yutupela i askim mi long en. Ating yutupela inap dring long dispela kap nau

The sons of Zebedee make their request
(Mt 20:20-23)

35 James and John, the sons of Zebedee, approached him. «Master», they said to him, «We want you to do us a favour». 36 He said to them, «What is it you want me to do for you?». 37 They said to him, «Allow us to sit one at your right hand and the other at your left in your glory». 38 But Jesus said to them, «You do not know what you are asking. Can you drink the cup that I shall drink, or be baptised with the baptism with which I shall be baptised?». 39 They replied, «We can». Jesus said to them, «The cup that I shall drink you shall drink, and with the baptism with which I shall be baptised you shall be baptised,

mi laik dring long en? Ating yutupela inap long kisim dispela baptais nau mi laik kisim?». 39 Na tupela i tokim em olsem, «Mitupela inap». Jisas i tokim tupela olsem, «Tru, dispela kap nau mi laik dring long en, em bai yutupela tu i dring long en. Na dispela baptais nau mi laik kisim, em bai yutupela tu i kisim. 40 Tasol husat bai i sindaun long han sut na long han kais bilong mi, dispela em i no samting bilong mi long makim. Nogat. Dispela ol sia ol i bilong ol man God i redim pinis bilong ol».

Man i laik stap bikman em i mas i stap olsem wokman
(Mt 20.24-28; Lu 22.24-27)

41 Taim ol 10-pela disaipel i harim tok long samting Jems na Jon i bin askim Jisas, ol i kros long tupela. 42 Tasol Jisas i singautim ol i kam long em, na em i tokim ol olsem, «Yupela i save, ol man i save stap olsem ol hetman bilong ol arapela lain manmeri, ol i save bosim tru ol lain bilong ol. Na ol bikman bilong ol i save strong tumas long ol manmeri i mas bihainim tok bilong ol. 43 * Tasol dispela pasin i no ken i stap namel long yupela. Nogat. Man i laik i stap bikman namel long yupela, em i mas i stap wokman bilong yupela. 44 * Na man i laik i stap namba wan bilong yupela, em i mas i stap olsem wokboi nating bilong olgeta man. 54 * Long wanem, Pikinini Bilong Man tu em i no i kam bilong ol man i ken mekim wok bilong helpim em. Nogat. Em i kam bilong helpim ol, na bilong givim laip bilong em yet bilong baim bek planti manmeri».

40 but as for seats at my right hand or my left, these are not mine to grant; they belong to those to whom they have been allotted».

Leadership with service
(Mt 20:24-28; Lk 22:24-27)

41 When the other ten heard this they began to feel indignant with James and John, 42 so Jesus called them to him and said to them, «You know that among the gentiles those they call their rulers lord it over them, and their great men make their authority felt. 43 Among you this is not to happen. No; anyone who wants to become great among you must be your servant, 44 and anyone who wants to be first among you must be slave to all. 45 For the Son of man himself came not to be served but to serve, and to give his life as a ransom for many».

Jisas i mekim orait wanpela aipas
(Mt 20.29-34; Lu 18.35-43)

46 Jisas wantaim ol disaipel ol i kamap
long taun Jeriko. Na Jisas i lusim Jeriko na
i go. Na ol disaipel bilong en, wantaim
bikpela lain manmeri, ol i go wantaim
em. Na Bartimeus, pikinini bilong
Timeus, em i sindaun i stap arere long
rot. Em i aipas, na em i save askim ol
manmeri long mani samting. 47 Em i
harim tok long Jisas bilong Nasaret i
kam, na em i stat long singaut strong
olsem, «Jisas, yu Pikinini Bilong Devit, yu
mas sori long mi». 48 Planti man ol i kro-
sim em na tokim em olsem, «Yu pasim
maus». Tasol em i singaut bikmaus moa
yet olsem, «Pikinini Bilong Devit, yu mas
sori long mi». 49 * Na Jisas i sanap na i
tok, «Singautim em i kam». Na ol i sin-
gautim dispela aipas, na ol i tokim em
olsem, «Bel bilong yu i ken strong. Yu
kirap. Em i singautim yu». 50 Orait em i
tromoi saket bilong en, na i sanap kwik-
taim, na i go long Jisas. 51 Na Jisas i askim
em olsem, «Yu laik bai mi mekim wanem
long yu?». Na dispela aipas i tokim em
olsem, «Tisa, mi laik lukluk». 52 Na Jisas i
tokim em, «Yu ken i go. Bilip bilong yu i
bin mekim yu i orait». Na wantu tasol ai
bilong en i orait na em i lukluk. Na em i
bihainim Jisas i go long rot

The blind man of Jericho
(Mt 20:29-34; Lk 18:35-43)

46 They reached Jericho; and as he
left Jericho with his disciples and a
great crowd, Bartimaeus –that is, the
son of Timaeus– a blind beggar, was
sitting at the side of the road. 47 When
he heard that it was Jesus of Nazareth,
he began to shout and cry out, «Son of
David, Jesus, have pity on me». 48 And
many of them scolded him and told
him to keep quiet, but he only shouted
all the louder, «Son of David, have pity
on me». 49 Jesus stopped and said, «Call
him here». So they called the blind man
over. «Courage», they said, «get up; he
is calling you». 50 So throwing off his
cloak, he jumped up and went to Jesus.
51 Then Jesus spoke, «What do you
want me to do for you?». The blind
man said to him, «Rabbuni, let me see
again». 52 Jesus said to him, «Go; your
faith has saved you». And at once his
sight returned and he followed him
along the road.

WOK BILONG JISAS INSAIT LONG JERUSALEM

THE JERUSALEM MINISTRY

Jisas i go insait long Jerusalem olsem king

(Mt 21.1-11; Lu 19.28-38; Jo 12.12-16)

11 1 Jisas wantaim ol disaipel
bilong en i kamap klostu long
Jerusalem, na ol i kamap long ples Betfage
na Betani, long maunten Oliv. Na Jisas i
salim tupela disaipel 2 na i tokim tupela
olsem, «Yutupela go long dispela ples nau
yumi lukluk long en. Yutupela go long
dispela ples, na wantu bai yutupela i lukim
wanpela yangpela donki ol i pasim i stap.
I no gat wanpela man i bin sindaun long
en bipo. Lusim rop na bringim donki i
kam. 3 Na sapos wanpela man i askim
yutupela, "Bilong wanem yutupela i kisim
donki i go?", orait yutupela i mas bekim
tok olsem, "Bikpela i gat wok long en, na
em bai i salim i kam bek kwiktaim". 4
Orait tupela i go, na tupela i lukim wan-
pela yangpela donki i sanap i stap long
rot. Ol man i bin pasim dispela donki i
stap klostu long dua bilong wanpela haus.
Orait tupela i lusim rop long en. 5 Na ol
man i sanap klostu ol i askim tupela
olsem, «Yutupela i laik mekim wanem na
yutupela i lusim dispela donki?». 6 Na
tupela i bekim tok olsem Jisas i bin tokim
tupela. Na ol i orait long tupela i ken kisim
donki i go. 7 Orait tupela i bringim donki
i kam long Jisas. Na tupela i putim long-
pela klos bilong tupela antap long en, na
Jisas i sindaun long en. 8 Na planti man i
rausim longpela klos bilong ol na lainim
long rot. Na sampela i go long gaden na
katim ol han bilong diwai na putim long

The Messiah enters Jerusalem

(Mt 21:1-11; Lk 19:28-38; Jn 12:12-16)

11 1 When they were approach-
ing Jerusalem, at Bethphage
and Bethany, close by the Mount of
Olives, he sent two of his disciples 2 and
said to them, «Go to the village facing
you, and as you enter it you will at once
find a tethered colt that no one has yet
ridden. Untie it and bring it here. 3 If
anyone says to you, "What are you
doing?", say, "The Master needs it and
will send it back here at once"». 4 They
went off and found a colt tethered near
a door in the open street. As they untied
it, 5 some men standing there said,
«What are you doing, untying that colt?».
6 They gave the answer Jesus had told
them, and the men let them go. 7 Then
they took the colt to Jesus and threw
their cloaks on its back, and he mount-
ed it. 8 Many people spread their cloaks
on the road, and others greenery which
they had cut in the fields. 9 · And those
who went in front and those who fol-
lowed were all shouting, «*Hosanna!
Blessed is he who is coming in the name of the
Lord!* 10 Blessed is the coming kingdom
of David our father! Hosanna in the
highest heavens!». 11 He entered
Jerusalem and went into the Temple;
and when he had surveyed it all, as it was
late by now, he went out to Bethany with
the Twelve.

rot. 9 * · Na ol manmeri i wokabaut i go paslain long Jisas wantaim ol manmeri i wokabaut i kam bihain, olgeta i wok long singaut olsem, «*Hossana long God! God i ken mekim gut long dispela man i kam long nem bilong Bikpela.* 10 * God i ken mekim gut long dispela king i laik bosim yumi nau, em king i kam long lain bilong tumbuna bilong yumi, Devit. Litimapim nem bilong God Antap Tru!». 11 Na Jisas i kamap long Jerusalem, na em i go insait long banis bilong tempel, na i lukluk raun long olgeta samting. Tasol nau san i laik i go daun, olsem na em i go bek long Betani wantaim ol 12-pela disaipel bilong en.

Jisas i tok long diwai fik i no ken karim kaikai
(Mt 21.18-19)

12 Long de bihain ol i lusim Betani na i kam yet, na Jisas em i hangre. 13 Em i lukim wanpela diwai fik i sanap longwe liklik na i gat planti lip. Orait em i go klostu long diwai bilong painim sampela kaikai, tasol em i no lukim wanpela kaikai i stap long en. Nogat. Ol lip tasol i stap, long wanem, em i no taim bilong ol diwai fik i karim kaikai. 14 Na Jisas i tokim dispela diwai olsem, «Yu no ken karim kaikai moa na ol man i kaikai. Nogat tru». Na ol disaipel bilong en ol i harim dispela tok.

Jisas i rausim ol man i wok bisnis long tempel
(Mt 21.12-13,17; Lu 19.45-48; Jo 2.14-16)

15 Jisas wantaim ol disaipel i go kamap long Jerusalem. Na Jisas i go insait long

The barren fig tree
(Mt 21:18-19)

12 Next day as they were leaving Bethany, he felt hungry. 13 Seeing a fig tree in leaf some distance away, he went to see if he could find any fruit on it, but when he came up to it he found nothing but leaves; for it was not the season for figs. 14 And he addressed the fig tree, «May no one ever eat fruit from you again». And his disciples heard him say this.

The expulsion of the dealers from the Temple
(Mt 21:12-13,17; Lk 19:45-48; Jn 2:14-16)

15 So they reached Jerusalem and he went into the Temple and began driving

11.9 See Psalm 118:25-26

banis bilong tempel na i stat long rausim ol man i mekim wok bisnis i stap long dispela hap. Em i kapsaitim ol tebol bilong ol man i wok long senisim mani, wantaim ol sia bilong ol man i wok long salim ol pisin. 16 Na em i tambuim ol long ol i no ken karim ol samting na wokabaut i go i kam insait long banis bilong tempel. 17 Na em i tokim ol olsem, «Buk bilong God i gat tok olsem, *Haus bilong mi bai i stap haus bilong ol manmeri bilong olgeta kantri i ken i kam long en na beten long mi.* Tasol yupela i mekim em i kamap olsem ples hait bilong ol stilman». 18 Ol bikpris wantaim ol saveman bilong lo ol i harim dispela tok, na ol i stat long painim rot bilong kilim Jisas i dai. Ol i mekim olsem, long wanem, ol i pret long em. Long wanem, olgeta manmeri i save kirap nogut tru long tok em i save mekim. 19 Na long apinun Jisas wantaim ol disaipel ol i lusim Jerusalem na i go.

out the men selling and buying there; he upset the tables of the money changers and the seats of the dove sellers. 16 Nor would he allow anyone to carry anything through the Temple. 17 And he taught them and said, «Does not scripture say: *My house will be called a house of prayer for all peoples?* But you have turned it into a bandits' den». 18 This came to the ears of the chief priests and the scribes, and they tried to find some way of doing away with him; they were afraid of him because the people were carried away by his teaching. 19 And when evening came he went out of the city.

Diwai fik i drai.
Bilip na prea.
(Mt 21.20-22)

20 Long de bihain long moningtaim tru Jisas wantaim ol disaipel i wokabaut i go, na ol i lukim dispela diwai fik i drai pinis. Ol lip wantaim rop bilong en olgeta i drai pinis. 21 Na Pita i tingim dispela samting Jisas i bin mekim, na em i tok, «Tisa, lukim. Asde yu tok long dispela diwai fik i mas bagarap. Na nau em i drai pinis». 22 · Na Jisas i bekim tok bilong ol olsem, «Yupela i mas bilip long God. 23 Wanpela

The fig tree withered.
Faith and prayer.
(Mt 21:20-22)

20 Next morning, as they passed by, they saw the fig tree withered to the roots. 21 Peter remembered. «Look, Rabbi», he said to Jesus, «the fig tree that you cursed has withered away». 22 · Jesus answered, «Have faith in God. 23 In truth I tell you, if anyone says to this mountain, "Be pulled up and thrown into the sea", with no doubt in his heart, but believing that what he says will hap-

11.22-23 «Faith is necessary in reference to God to Whom we pray; that is, we need to believe that we can obtain from Him what we seek. Humility is necessary on the part of the person praying, because he recognizes his neediness. Devotion too is necessary» (SAINT THOMAS AQUINAS, *S.Th.* II-II,83,15).

man inap tokim dispela maunten olsem, "Yu kirap na yu kalap i go daun long solwara". Sapos dispela man i no gat tupela bel, tasol em i bilip tru long dispela samting bai i kamap olsem em i tok, orait mi tok tru long yupela, dispela samting bai i kamap olsem em i tok. 24 Na sapos yupela i mekim prea na i beten long kisim wanpela samting, na sapos yupela i bilip tru olsem, yupela bai i kisim dispela samting, orait mi tokim yupela, dispela samting bai i kamap olsem yupela i tok. 25 · Taim yupela i sanap na mekim prea, na yupela i tingim wanpela rong wanpela man i bin mekim long yupela, orait yupela i mas lusim rong bilong dispela man. Olsem na Papa bilong yupela i stap long heven em bai i lusim rong bilong yupela». 26

pen, it will be done for him. 24 I tell you, therefore, everything you ask and pray for, believe that you have it already, and it will be yours. 25 · And when you stand in prayer, forgive whatever you have against anybody, so your Father in heaven may forgive your failings too». 26

Ol i askim Jisas husat i givim namba long em
(Mt 21.23-27; Lu 20.1-8)

27 Jisas wantaim ol disaipel i kamap gen long Jerusalem. Na Jisas i wokabaut insait long banis bilong tempel, na ol bikpris wantaim ol saveman bilong lo na ol hetman ol i kam long em. 28 * Ol i askim em olsem, «Yu kisim dispela namba na strong we na yu mekim ol dispela samting? Husat i givim dispela namba long yu na i tokim yu long mekim dispela wok?». 29 Na Jisas i tokim ol olsem, «Mi tu mi laik askim yupela long wanpela samting. Na sapos yupela i

The authority of Jesus is questioned
(Mt 21:23-27; Lk 20:1-8)

27 They came to Jerusalem again, and as Jesus was walking in the Temple, the chief priests and the scribes and the elders came to him, 28 and they said to him, «What authority have you for acting like this? Or who gave you authority to act like this?». 29 Jesus said to them, «And I will ask you a question, just one; answer me and I will tell you my authority for acting like this. 30 John's baptism, what was its origin, heavenly or human? Answer me that». 31 And they argued

11.25 «It must be known that on our part we are required to forgive our neighbor the offenses which he commits against us. Thus, we say: *As we forgive those who trespass against us*. Otherwise God would not forgive us: *Forgive and you shall be forgiven (Lk 6:47)*. If you do not forgive, you shall not be forgiven. STA Commentary on the Our Lord's prayer» (SAINT THOMAS AQUINAS, *Explanation on the Lord's prayer*).

bekim stret askim bilong mi, orait bai mi tokim yupela long husat i givim mi namba bilong mekim ol dispela wok. 30 Taim Jon i baptaisim ol man, yupela i ting em i samting bilong heven, o em i samting bilong ol man tasol? Yupela bekim tok long mi». 31 Orait ol i toktok long ol yet olsem, «Sapos yumi tok, "Em i samting bilong heven", em bai i tok, "Orait bilong wanem yupela i no bin bilip long em?". 32 Tasol sapos yumi tok, "Em i samting bilong man tasol", bai dispela tok tu i no inap». Ol i tok olsem, long wanem, ol i pret long ol manmeri. Olgeta manmeri i ting Jon em i profet tru. 33 * Olsem na ol i bekim tok bilong Jisas olsem, «Mipela i no save». Na Jisas i tokim ol olsem, «Mi tu mi no ken tokim yupela long husat i givim mi namba na mi mekim dispela wok».

this way among themselves, «If we say "heavenly", he will say, "Then why did you refuse to believe him?". 32 But dare we say "human"?», they had the people to fear, for everyone held that John had been a real prophet. 33 So their reply to Jesus was, «We do not know». And Jesus said to them, «Nor will I tell you my authority for acting like this».

Tok pika bilong ol man nogut i lukautim gaden wain
(Mt 21.33-46; Lu 20.9-19)

Parable of the wicked tenants
(Mt 21:33-46; Lk 20:9-19)

12 1 Jisas i mekim sampela tok piksa long ol bikman bilong ol Juda. Em i tok olsem, «Wanpela man i bin wokim wanpela gaden wain, na i banisim. Na em i wokim hul olsem tang bilong krungutim na memeim ol pikinini wain, na em i wokim haus bilong ol man i ken i stap na was long gaden. Na em i putim dispela gaden long han bilong sampela man i laik wok bisnis long en. Na em yet i go long wanpela longwe ples. 2 Orait long taim bilong ol diwai wain i karim kaikai, em i salim wanpela wokboi i go long ol man i wok long gaden wain. Em i laik bai ol i givim em sampela kaikai bilong dispela gaden. 3 Tasol ol man i wok long gaden ol i holimpas dispela

12 1 He went on to speak to them in parables, «A man planted a vineyard; he fenced it round, dug out a trough for the winepress and built a tower; then he leased it to tenants and went abroad. 2 When the time came, he sent a servant to the tenants to collect from them his share of the produce of the vineyard. 3 But they seized the man, thrashed him and sent him away empty handed.

wokboi na paitim em nogut, na ol i rausim em i go nating.

4 «Na papa bilong gaden i salim narapela wokboi i go long ol. Na ol i brukim het bilong en na mekim nogut long en. 5 Na em i salim wanpela wokboi moa. Na ol i kilim dispela wokboi i dai. Na bihain em i salim planti wokboi moa i go long ol. Na ol i paitim sampela, na ol i kilim sampela i dai. 6 Na wanpela man moa tasol i stap. Dispela man em pikinini bilong en, em i laikim tumas. Tasol las tru em i salim dispela pikinini i go long ol man i wok long gaden. Papa i tok olsem, "Bai ol i harim tok bilong pikinini bilong mi". 7 Tasol ol dispela man i wok long gaden ol i toktok namel long ol yet olsem, "Dispela man hia bai i kisim olgeta samting bilong papa bilong en. Goan, yumi kilim em i dai, na bai yumi yet i holim dispela gaden". 8 Olsem na ol i kisim em na kilim em i dai. Na ol i tromoi bodi bilong en i go ausait long gaden. 9 Orait papa bilong gaden wain bai em i mekim wanem? Harim. Em bai i kam na kilim i dai ol dispela man i wok long gaden. Na em bai i givim dispela gaden wain long ol arapela man. 10 * · Ating yupela i no bin ritim dispela hap tok i stap long buk bilong God. Dispela tok i olsem,

Dispela ston ol kamda i ting em i nogut na ol i rausim, nau em i kamap nambawan ston bilong strongim banis bilong haus.

11 *Bikpela yet i mekim dispela samting i kamap, na mipela i lukim em i gutpela tru?*».

12 Ol bikman i save, Jisas i laik sutim tok long ol tasol na em i mekim dispela

4 «Next he sent another servant to them; him they beat about the head and treated shamefully. 5 And he sent another and him they killed; then a number of others, and they thrashed some and killed the rest. 6 He had still someone left: his beloved son. He sent him to them last of all, thinking, "They will respect my son". 7 But those tenants said to each other, "This is the heir. Come on, let us kill him, and the inheritance will be ours". 8 So they seized him and killed him and threw him out of the vineyard. 9 Now what will the owner of the vineyard do? He will come and make an end of the tenants and give the vineyard to others. 10 · Have you not read this text of scripture:

The stone which the builders rejected has become the cornerstone;

11 *this is the Lord's doing, and we marvel at it ?».*

12 And they would have liked to arrest him, because they realised that the para-

12.10 Psalm 118:22-23

tok piksa. Ol i laik tru long holimpas Jisas, tasol ol i pret long ol manmeri. Olsem na ol i lusim em na ol i go.

Ol i mas givim takis long Sisar, o nogat?
(Mt 22.15-22; Lu 20.20-26)

13 Ol bikman i salim sampela Farisi wantaim sampela man bilong lain bilong Herot i go long Jisas. Ol i laik trikim Jisas long mekim sampela tok i no stret, bai ol i ken kotim em long tok bilong em yet. 14 Orait ol i kam na ol i tokim em olsem, «Tisa, mipela i save, yu man bilong tok tru. Na yu no save pret long wanpela man. Yu save mekim wankain tok long olgeta man, maski ol i gat nem o ol i no gat nem. Long tok tru tasol yu save skulim ol manmeri long pasin bilong God. Orait, yu ting wanem? I orait long yumi ken givim takis long Sisar, o nogat? Yumi mas givim, o nogat?». 15 · Tasol Jisas i save pinis long giaman bilong ol, na em i tokim ol olsem, «Watpo yupela i traim mi? Kisim wanpela *denarius* i kam na mi lukim». 16 Na ol i kisim wanpela mani i kam. Na em i askim ol, «Dispela piksa na dispela nem em i bilong husat?». Na ol i tok, «Bilong Sisar». 17 * · Na Jisas i tokim ol olsem, «Orait samting bilong Sisar, em yupela i mas givim long Sisar. Na samting bilong God, em yupela i mas givim long God». Ol i harim tok bilong en na ol i kirap nogut tru.

ble was aimed at them, but they were afraid of the crowds. So they left him alone and went away.

On tribute to Caesar
(Mt 22:15-22; Lk 20:20-26)

13 Next they sent to him some Pharisees and some Herodians to catch him out in what he said. 14 These came and said to him, «Master, we know that you are an honest man, that you are not afraid of anyone, because human rank means nothing to you, and that you teach the way of God in all honesty. Is it permissible to pay taxes to Caesar or not? Should we pay or not?». 15 · Recognising their hypocrisy he said to them, «Why are you putting me to the test? Hand me a denarius and let me see it». 16 They handed him one and he said to them, «Whose portrait is this? Whose title?». They said to him, «Caesar's». 17 · Jesus said to them, «Pay Caesar what belongs to Caesar, and God what belongs to God». And they were amazed at him.

12.15 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers. The denarius was the main denomination used to pay Roman taxes.
12.17 «The inevitable wants of our bodies is as Caesar unto each of us; the Lord therefore orders that there should be given to the body its own, that is, food and raiment, and to God the things that are God's» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).

Ol sadyusi i askim Jisas long man i dai na i kirap bek
(Mt 22.23-33; Lu 20.27-40)

18 Orait nau ol Sadyusi i kam long Jisas. Ol dispela lain i save tok, ol man i dai pinis, bai ol i no inap kirap bek. Orait ol i askim Jisas olsem, 19 «Tisa, Moses i bin raitim wanpela tok bilong yumi olsem. Sapos wanpela man i dai, na em i no gat pikinini, tasol meri bilong en i stap yet, orait brata bilong dispela man i mas maritim dispela meri na kamapim ol pikinini, bai lain bilong brata bilong en i no ken pinis. 20 Orait wanpela taim 7-pela brata i stap. Namba wan em i kisim meri, na bihain em i dai, na i no gat pikinini. 21 Olsem na namba 2 brata i kisim dispela meri. Na em tu i dai, na i no gat pikinini. Na namba 3 brata em tu i mekim wankain pasin. 22 Olsem tasol dispela 7-pela brata olgeta ol i maritim dispela meri, na ol i no gat pikinini, na ol i dai. Na bihain tru, meri tu em i dai. 23 Orait bihain, taim ol man i dai pinis ol i kirap bek, dispela meri bai i stap meri bilong husat tru? Yu save, ol 7-pela man i bin kisim em na em i stap meri bilong ol».

24 Orait Jisas i tokim ol olsem, «Yupela i no save long ol tok i stap long buk bilong God. Na yupela i no save long strong bilong God tu. Olsem na yupela i mekim tok kranki. 25 Long taim ol man i dai pinis, ol i lusim matmat na i kirap bek, ol dispela lain manmeri bai ol i no inap marit. Nogat. Bai ol i stap olsem ol ensel bilong heven. 26 * · Tasol long dispela tok bilong ol man i dai pinis na i kirap bek, ating yupela i no bin ritim long buk

The resurrection of the dead
(Mt 22:23-33; Lk 20:27-40)

18 Then some Sadducees –who deny that there is a resurrection– came to him and they put this question to him, 19 «Master, Moses prescribed for us that if a man's brother dies leaving a wife but no child, the man must marry the widow to raise up children for his brother. 20 Now there were seven brothers; the first married a wife and then died leaving no children. 21 The second married the widow, and he too died leaving no children; with the third it was the same, 22 and none of the seven left any children. Last of all the woman herself died. 23 Now at the resurrection, when they rise again, whose wife will she be, since she had been married to all seven?».

24 Jesus said to them, «Surely the reason why you are wrong is that you understand neither the scriptures nor the power of God. 25 For when they rise from the dead, men and women do not marry; no, they are like the angels in heaven. 26 · Now about the dead rising again, have you never read in the Book of Moses, in the passage about the bush, how God spoke to him and said: *I am the God of Abraham, the God of Isaac*

12.26 See Ex 3:1-16

bilong Moses dispela stori bilong liklik diwai i paia? Long dispela stori God i tokim Moses olsem, *Mi God bilong Abraham na bilong Aisak na bilong Jekop.* 27 God em i no God bilong ol man i dai pinis. Nogat. Em i God bilong ol man i stap laip. Olsem na tok bilong yupela i kranki tru!».

and the God of Jacob? 27 He is God, not of the dead, but of the living. You are very much mistaken».

Namba wan lo bilong God
(Mt 22.34-40; Lu 10.25-28)

28 Wanpela saveman bilong lo i kam, na em i harim ol Sadyusi i pait long toktok wantaim Jisas. Na em i harim Jisas i bekim tok bilong ol gutpela tru. Olsem na em i askim Jisas, «Wanem lo em i winim olgeta lo na i namba wan?». 29 Jisas i bekim tok bilong em olsem, «Namba wan lo em i dispela, *Yupela Israel, harim gut. Bikpela em wanpela tasol em i God bilong yumi.* 30 *Yupela i mas laikim God, Bikpela bilong yumi. Yupela i mas laikim em tru long bel bilong yupela na long spirit bilong yupela na long tingting bilong yupela na long strong bilong yupela.* 31 · Na namba 2 lo em i dispela, *Yu mas laikim ol neighbour olsem yu laikim yu yet.* I no gat narapela lo i bikpela na i winim dispela tupela lo». 32 Orait dispela saveman bilong lo i tokim Jisas olsem, «Tisa, tok bilong yu i gutpela. I tru, Bikpela wanpela tasol em i God, na i no gat narapela God i stap. 33 Yumi mas laikim em tru long bel bilong yumi na long save bilong yumi na long strong bilong yumi. Na yumi mas laikim ol *neighbour* olsem yumi save laikim yumi yet. Sapos yumi bihainim dispela tupela lo,

The greatest commandment of all
(Mt 22:34-40; Lk 10:25-28)

28 One of the scribes who had listened to them debating appreciated that Jesus had given a good answer and put a further question to him, «Which is the first of all the commandments?». 29 Jesus replied, «This is the first: *Listen, Israel, the Lord our God is the one, only Lord,* 30 *and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.* 31 · The second is this: *You must love your neighbour as yourself.* There is no commandment greater than these». 32 The scribe said to him, «Well spoken, Master; what you have said is true, that he is one and there is no other. 33 To love him with all your heart, with all your understanding and strength, and to love your neighbour as yourself, this is far more important than any burnt offering or sacrifice». 34 Jesus, seeing how wisely he had spoken, said, «You are not far from the kingdom of God». And after that no one dared to question him any more.

12.31 «He declares that the measure of charity which we use to our neighbour shall be the same that God will use towards us» (SAINT ALPHONSUS). About *neighbour* and *wantok*, see the note in Mt 5.43.

orait dispela pasin em i winim olgeta ofa ol i save kukim olgeta long paia, na i winim olgeta kain ofa». 34 Jisas i harim dispela man i bekim tok olsem man i gat gutpela save, na Jisas i tokim em olsem, «Yu no i stap longwe long kingdom bilong God». Na olgeta man i pret long askim Jisas long wanpela samting moa.

Krais em i Pikinini bilong Devit na Bikpela bilong Dev
(Mt 22.41-46; Lu 20.41-44)

35 Jisas i stap insait long banis bilong tempel na em i wok long givim tok long ol manmeri. Em i tok olsem, «Olsem wanem na ol saveman bilong lo i save tok olsem, man God i makim bilong kisim bek ol manmeri bilong en, em i pikinini bilong Devit? 36 · Holi Spirit i givim tingting long Devit, na Devit yet i tok,

Bikpela i tokim Bikpela bilong mi olsem,
Yu sindaun long han sut bilong mi
inap mi putim ol birua bilong yu
i stap aninit long yu.

37 Devit yet i kolim dispela man Bikpela bilong em. Orait olsem wanem na dispela man em i pikinini bilong Devit?». Bikpela lain manmeri i stap, na ol i amamas tru long harim tok bilong Jisas.

Ol saveman bilong lo i no save bihainim toktok bilong ol yet
(Mt 23.6-7; Lu 20.45-47;11.43)

38 Na Jisas i skulim ol, na em i tok olsem, «Yupela lukaut long ol saveman

Jesus not only son but also Lord of David
(Mt 22:41-46; Lk 20:41-44)

35 While teaching in the Temple, Jesus said, «How can the scribes maintain that the Christ is the son of David? 36 · David himself, moved by the Holy Spirit, said:

The Lord declared to my Lord,
take your seat at my right hand
till I have made your enemies
your footstool.

37 David himself calls him Lord; in what way then can he be his son?». And the great crowd listened to him with delight.

The Scribes condemned by Jesus
(Mt 23:6-7; Lk 20:45-47;11:43)

38 In his teaching he said, «Beware of the scribes who like to walk about in

12.36 Psalm 110:1

bilong lo. Ol i save laikim tumas long putim longpela klos na wokabaut i go. Ol i laikim tumas long ol manmeri i mas givim gude long ol long ol ples bung. 39 Ol i laikim tumas long kisim ol namba wan ples bilong sindaun long ol haus lotu, na ol i save laik long kisim ol namba wan sia long ol bikpela kaikai. 40 Ol i save trikim ol meri, man bilong ol i dai pinis, na stilim ol haus bilong ol. Na ol i save giaman long mekim ol longpela prea. Long taim bilong kot ol bai i kisim bikpela hevi moa».

long robes, to be greeted respectfully in the market squares, 39 to take the front seats in the synagogues and the places of honour at banquets; 40 these are the men who devour the property of widows and for show offer long prayers. The more severe will be the sentence they receive».

Rabismeri i givim ofa long God
(Lu 21.1-4)

41 Jisas i sindaun klostu long bokis mani bilong tempel. Na em i lukim ol manmeri i kam putim ol ofa long bokis. Na planti maniman i putim planti mani. 42 · Na wanpela rabismeri, man bilong en i dai pinis, em i kam na i tromoi tupela liklik mani, inap olsem wan *penny*. 43 · Na Jisas i singautim ol disaipel bilong en i kam, na em i tokim ol olsem, «Mi tok tru long yupela, dispela rabismeri, man bilong en i dai pinis, em i givim bikpela mani moa, i winim olgeta mani ol arapela manmeri i bin putim long bokis mani bilong tempel. 44 Dispela olgeta manmeri ol i gat planti mani i stap, na ol i tromoi hap tasol i go long bokis. Tasol dispela meri em i sot tru, na em i tromoi olgeta mani bilong en. Em i no gat mani moa i stap bilong baim kaikai».

The widow's mite
(Lk 21:1-4)

41 He sat down opposite the treasury and watched the people putting money into the treasury, and many of the rich put in a great deal. 42 · A poor widow came and put in two small coins, the equivalent of a penny. 43 · Then he called his disciples and said to them, «In truth I tell you, this poor widow has put more in than all who have contributed to the treasury; 44 for they have all put in money they could spare, but she in her poverty has put in everything she possessed, all she had to live on».

12.42 What is a *penny*? It was a coin made out of 10.8 gr of copper. A penny was one of the smallest coins.
12.43 «Jesus enjoins his disciples to prefer him to everything and everyone, and bids them renounce all that [they have] for his sake and that of the Gospel. Shortly before his passion he gave them the example of the poor widow of Jerusalem who, out of her poverty, gave all that she had to live on» (*CCC*, 2544).

Jisas i tok long ol samting bai kamap bihain. Tok i go pas.
(Mt 24.1-3; Lu 21.5-7)

13 1 Jisas i lusim banis bilong
tempel na i wokabaut i go, na
wanpela disaipel bilong en i tokim em
olsem, «Tisa, lukim ol dispela naispela
bikpela ston na ol gutpela gutpela haus!».
2 Na Jisas i bekim tok bilong em olsem,
«Yu lukim ol dispela bikpela haus, a? Ol
bai i no larim wanpela ston i stap antap
long narapela ston. Nogat. Ol bai i bru-
kim olgeta na tromoi i go daun».

3 Jisas i sindaun long maunten Oliv na i
lukim tempel i stap long hap. Na Pita na
Jems na Jon na Andru tasol ol i kam long
em. Na ol i askim em olsem, 4 «Yu tokim
mipela, wanem taim ol dispela samting
bai i kamap? Wanem mak bai i kamap
pastaim, na mipela i ken save, ol dispela
samting klostu i laik kamap?».

Jisas i tok long planti hevi bai i kamap
(Mt 24.4-14; Lu 21.8-19)

5 Na Jisas i bekim tok bilong ol olsem,
«Yupela lukaut. Nogut wanpela man i gia-
manim yupela. 6 Planti man bai i kam na
kolim nem bilong mi na tok, "Mi yet mi
dispela man". Na bai ol i giamanim plan-
ti manmeri. 7 Na bihain, taim yupela i
harim nois bilong ol bikpela pait, na taim
yupela i harim tok win long ol bikpela
pait i kamap long sampela hap, orait
yupela i no ken kirap nogut. Ol dispela
samting i mas kamap, tasol las de i no yet.
8 * Ol man bilong sampela lain bai i
kirapim pait long ol narapela narapela
lain. Na ol lain bilong sampela king bai i
kirapim pait long ol lain bilong ol nara-

The eschatological discourse. Introduction.
(Mt 24:1-3; Lk 21:5-7)

13 1 As he was leaving the
Temple one of his disciples
said to him, «Master, look at the size of
those stones! Look at the size of those
buildings!». 2 And Jesus said to him,
«You see these great buildings? Not a
single stone will be left on another;
everything will be pulled down».

3 And while he was sitting on the
Mount of Olives, facing the Temple,
Peter, James, John and Andrew ques-
tioned him when they were by them-
selves, 4 «Tell us, when is this going to
happen, and what sign will there be
that it is all about to take place?».

The beginning of sorrows
(Mt 24:4-14; Lk 21:8-19)

5 Then Jesus began to tell them, «Take
care that no one deceives you. 6 Many
will come using my name and saying, "I
am he", and they will deceive many. 7
When you hear of wars and rumours of
wars, do not be alarmed; this is some-
thing that must happen, but the end will
not be yet. 8 For nation will fight against
nation, and kingdom against kingdom.
There will be earthquakes in various
places; there will be famines. This is the
beginning of the birth-pangs.

pela narapela king. Long sampela hap bai graun i guria, na bai ol i gat taim bilong bikpela hangre. Dispela ol samting em i olsem pen i save kamap pastaim long meri i laik karim pikinini.

9 * «Long dispela taim yupela yet i mas lukaut gut. Ol bai i kotim yupela long ol kaunsil bilong ol. Na ol bai i paitim yupela insait long ol haus lotu. Ol bai i ting long daunim nem bilong mi, na ol bai i sanapim yupela long pes bilong ol gavman na ol king. Olsem na bai yupela i ken autim gutnius long ol. 10 Olgeta lain man i mas harim man i autim gutnius pastaim.

11 * «Na taim ol i pasim yupela na bringim yupela i go long kot, yupela i no ken pret na ting, "Mipela bai i mekim wanem tok?". Nogat. Olgeta tok God bai i givim long yupela long dispela taim stret, em yupela i mas autim. Long wanem, i no yupela yet bai i autim tok. Nogat. Holi Spirit em bai i autim. 12 Man bai i kotim ol brata bilong en na tokim ol man long kilim ol dispela brata i dai. Na ol papa bai i mekim wankain pasin long ol pikinini bilong ol. Na ol pikinini bai i birua long papamama bilong ol na tokim ol man long kilim ol i dai. 13 * Na olgeta man bai i bel nogut tru long yupela, long wanem, nem bilong mi em i stap long yupela. Tasol ol manmeri i stap strong inap long las de, God bai i kisim bek ol».

9 «Be on your guard: you will be handed over to sanhedrins; you will be beaten in synagogues; and you will be brought before governors and kings for my sake, as evidence to them, 10 since the gospel must first be proclaimed to all nations.

11 «And when you are taken to be handed over, do not worry beforehand about what to say; no, say whatever is given to you when the time comes, because it is not you who will be speaking; it is the Holy Spirit. 12 Brother will betray brother to death, and a father his child; children will come forward against their parents and have them put to death. 13 You will be universally hated on account of my name; but anyone who stands firm to the end will be saved.

Samting nogut tru bai i kamap long Jerusalem
(Mt 24.15-25; Lu 21.20-24)

The great tribulation of Jerusalem
(Mt 24:15-25; Lk 21:20-24)

14 * · Jisas i tok moa olsem, «Yupela bai i lukim samting nogut tru i sanap i stap

14 · «When you see the appalling abomination set up where it ought not

13.14 See the Book of Daniel chapters 9, 11 and 12.

long ples i tambu long en. (Man i ritim dispela tok em i mas tingim gut). Na long dispela taim ol manmeri i stap long distrik Judia ol i mas ranawe i go long ples maunten. 15 Na sapos man i stap antap long haus, orait taim em i go daun em i no ken i go insait long haus bilong kisim ol samting bilong en. 16 Na man i stap long gaden, em i no ken i go bek long haus bilong kisim longpela klos bilong en. 17 Sori tumas long ol meri i gat bel na ol meri i givim susu long ol pikinini long dispela taim. 18 Na yupela i mas beten, bai ol dispela samting i no ken kamap long taim bilong kol. 19 Long dispela taim bai i gat bikpela hevi tru. Stat long taim God i wokim olgeta samting na i kam inap long nau, kain hevi olsem i no bin kamap bipo. Na bihain tu bai i no gat kain hevi olsem i kamap gen. 20 Na sapos Bikpela i no bin sotim taim bilong ol dispela hevi, orait olgeta manmeri bai i lus. Tasol em i tingting long ol manmeri em i makim pinis bilong em yet. Olsem na em i sotim dispela taim.

21 «Long dispela taim, sapos wanpela man i tokim yupela, "Lukim, man God i makim bilong kisim bek ol manmeri bilong en, em i stap hia", o "Lukim, em i stap long hap", yupela i no ken bilip long tok bilong ol. 22 Sampela man bai i kam na tok giaman olsem, "Mi dispela man God i makim bilong kisim bek ol manmeri bilong en" o "Mi wanpela profet", na bai ol i wokim ol mirakel na mekim ol narakain narakain samting i kamap. Tru tumas, sapos ol inap, ol bai i paulim ol manmeri God i makim bilong em yet. 23 Olsem na yupela lukaut. Mi tokim yupela pinis long olgeta samting bai i kamap».

to be (let the reader understand), then those in Judaea must escape to the mountains; 15 if a man is on the housetop, he must not come down or go inside to collect anything from his house; 16 if a man is in the fields, he must not turn back to fetch his cloak. 17 Alas for those with child, or with babies at the breast, when those days come! 18 Pray that this may not be in winter. 19 For in those days there will be great distress, unparalleled since God created the world, and such as will never be again. 20 And if the Lord had not shortened that time, no human being would have survived; but he did shorten the time, for the sake of the elect whom he chose.

21 «And if anyone says to you then, "Look, here is the Christ" or, "Look, he is there", do not believe it; 22 for false Christs and false prophets will arise and produce signs and portents to deceive the elect, if that were possible. 23 You, therefore, must be on your guard. I have given you full warning.

Pikinini bilong Man bai i kam
(Mt 24.29-31; Lu 21.25-27)

24 «Taim bilong ol dispela bikpela hevi
i pinis, orait long dispela taim san bai i
kamap tudak, na mun bai i no moa lait, 25
na ol sta bai i lusim skai na pundaun, na
ol strongpela samting bilong skai bai i
guria. 26 Na long dispela taim ol manmeri
bai i lukim Pikinini Bilong Man i stap
long ol klaut na i kam wantaim bikpela
strong na bikpela lait bilong en. 27 Na
long dispela taim em bai i salim ol ensel
bilong en i go, na em bai i bungim ol
manmeri em i bin makim bilong em yet.
Em bai i kisim ol long olgeta hap, i go
olgeta long arere tru bilong graun wan-
taim skai.

The coming of the Son of man
(Mt 24:29-31; Lk 21:25-27)

24 «But in those days, after that time of
distress, the sun will be darkened, the
moon will not give its light, 25 the stars
will come falling out of the sky and the
powers in the heavens will be shaken. 26
And then they will see the Son of man
coming in the clouds with great power
and glory. 27 And then he will send the
angels to gather his elect from the four
winds, from the ends of the world to the
ends of the sky.

Tok piksa bilong diwai fik
(Mt 24.32-36; Lu 21.29-33)

28 «Yupela i ken kisim save long diwai
fik. Taim han bilong en i gat wara na ol
nupela lip i kamap, yupela i save, taim
bilong gutpela san i laik kamap nau. 29
Olsem tasol, taim yupela i lukim ol dis-
pela samting i kamap, yupela i ken save,
Pikinini Bilong Man i kam klostu pinis,
na i stap long dua. 30 Mi tok tru long
yupela, taim ol manmeri bilong dispela
taim i no i dai yet, dispela olgeta samting
bai i kamap. 31 Skai wantaim graun bai i
lus, tasol tok bilong mi bai i no inap lus.

32 «Tasol i no gat wanpela man i save
wanem de na wanem aua dispela ol samt-
ing bai i kamap. Ol ensel bilong heven i
no save, na Pikinini tu em i no save. Papa
wanpela tasol em i save.

Parable of the fig tree
(Mt 24:32-36; Lk 21:29-33)

28 «Take the fig tree as a parable: as
soon as its twigs grow supple and its
leaves come out, you know that summer
is near. 29 So with you when you see
these things happening: know that he is
near, right at the gates. 30 In truth I tell
you, before this generation has passed
away all these things will have taken
place. 31 Sky and earth will pass away,
but my words will not pass away.

32 «But as for that day or hour, nobody
knows it, neither the angels in heaven,
nor the Son; no one but the Father.

Pasin bilong i stap redi na was oltaim
(Mt 24.42;25.13-15;
Lu 19.12-13;12.38,40)

33 ∗ · «Yupela lukaut. Yupela i mas was i stap, long wanem, yupela i no save wanem taim dispela ol samting bai i kamap. 34 Em i olsem wanpela man i lusim haus bilong en na i go wokabaut long narapela hap. Em i tokim ol wokboi long bosim ol samting, na em i tilim wok long ol wan wan. Na em i tokim man i save was long dua long em i mas was gut. 35 Olsem na yupela i mas was gut. Yupela i no save wanem taim papa bilong haus bai i kam. Bai em i kam long apinun o long biknait o long taim kakaruk i krai o long moningtaim, em yupela i no save. 36 Nogut em i kam wantu tasol na i lukim yupela i slip. 37 · Dispela tok mi givim long yupela, em mi givim long olgeta manmeri. Yupela i mas was i stap».

Be on alert
(Mt 24:42;25:13-15;
Lk 19:12-13;12:38,40)

33 · «Be on your guard, stay awake, because you never know when the time will come. 34 It is like a man travelling abroad: he has gone from his home, and left his servants in charge, each with his own work to do; and he has told the doorkeeper to stay awake. 35 So stay awake, because you do not know when the master of the house is coming, evening, midnight, cockcrow or dawn; 36 if he comes unexpectedly, he must not find you asleep. 37 · And what I am saying to you I say to all: Stay awake!».

13.33-37 «If now, that we know not the end, we are careless, what should we do if we knew it? We should keep on our wickedness even unto the end» (SAINT THOMAS AQUINAS, *Commentary on the four gospels*).
13.37 «How will Christ judge the living and the dead? Christ will judge with the power he has gained as the Redeemer of the world who came to bring salvation to all. The secrets of hearts will be brought to light as well as the conduct of each one toward God and toward his neighbor. Everyone, according to how he has lived, will either be filled with life or damned for eternity. In this way, *the fullness of Christ* (Eph 4:13) will come about in which *God will be all in all* (1Cor 15:28)» (*Compendium*, 135).

PEN, INDAI NA KIRAP BEK BILONG JISAS

PASSION AND RESURRECTION

Ol hetman i painim tok long kilim Jisas i dai
(Mt 26.2-5; Lu 22.1-2)

14 1 * Bihain long tupela de bikpela De bilong Pasova, na Ol Bikpela De Bilong Bret I No Gat Yis, ol bai i kamap. Na ol bikpris na ol saveman bilong lo ol i tok, ol i wok long giamanim Jisas na holimpas em na kilim em i dai. 2 Ol i tok, «Yumi no ken mekim dispela samting long ol bikpela de bilong lotu. Nogut ol manmeri i lukim na ol i kros na kirapim pait».

Wanpela meri i kapsaitim sanda long het bilong Jisas
(Mt 26.6-13; Jo 12.1-8)

3 Jisas i stap long ples Betani long haus bilong Saimon, em wanpela man bipo i bin i gat sik lepra. Em i sindaun long tebol, na wanpela meri i kam. Dispela meri i karim wanpela naispela botol ston i gat nambawan sanda, em i dia tumas. Na em i brukim dispela botol na i kapsaitim sanda long het bilong Jisas. 4 Tasol sampela man i stap, ol i lukim na ol i bel nogut. Na ol i toktok namel long ol yet olsem, «Bilong wanem em i pinisim nating dispela sanda? 5 * · Sapos yumi bin

The conspiracy against Jesus
(Mt 26:2-5; Lk 22:1-2)

14 1 It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were looking for a way to arrest Jesus by some trick and have him put to death. 2 For they said, «It must not be during the festivities, or there will be a disturbance among the people».

The anointing at Bethany
(Mt 26:6-13; Jn 12:1-8)

3 He was at Bethany in the house of Simon, a man who had suffered from a virulent skin-disease; he was at table when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. 4 Some who were there said to one another indignantly, «Why this waste of ointment? 5 · Ointment like this could have been sold for over three hundred denarii and the money given to the poor»; and they were

14 «Why was the death of Jesus part of God's plan? To reconcile to himself all who were destined to die because of sin God took the loving initiative of sending his Son that he might give himself up for sinners. Proclaimed in the Old Testament, especially as the sacrifice of the Suffering Servant, the death of Jesus came about in accordance with the Scriptures» (*Compendium*, 118).
14.5 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin.

larim ol man i baim, bai yumi inap kisim samting olsem 300 *denarii* long en na givim long ol rabisman». Na ol i krosim dispela meri. 6 Tasol Jisas i tok, «Yupela larim dispela meri. Watpo yupela i givim hevi long en? Em i bin mekim gutpela pasin tru long mi. 7 Oltaim ol rabisman bai i stap wantaim yupela. Wanem taim yupela i gat laik long helpim ol, orait yupela i ken helpim ol. Tasol mi, bai mi no inap i stap wantaim yupela oltaim. 8 Samting dispela meri inap mekim, em i mekim pinis. Em i putim sanda long bodi bilong mi bilong redim bodi bilong mi long matmat. 9 Mi tok tru long yupela, long olgeta hap graun ol i go long en na autim gutnius, ol bai i toktok tu long samting dispela meri i bin mekim, na ol bai i tingting long em».

angry with her. 6 But Jesus said, «Leave her alone. Why are you upsetting her? What she has done for me is a good work. 7 You have the poor with you always, and you can be kind to them whenever you wish, but you will not always have me. 8 She has done what she could: she has anointed my body beforehand for its burial. 9 In truth I tell you, wherever throughout all the world the gospel is proclaimed, what she has done will be told as well, in remembrance of her».

Judas i salim Jisas long han bilong ol hetman
(Mt 26.14-16; Lu 22.3-6)

10 Long dispela taim wanpela bilong ol 12-pela disaipel, em Judas Iskariot, em i go long ol bikpris. Em i laik givim Jisas long han bilong ol. 11 Ol i harim dispela na ol i amamas. Na ol i promis long givim sampela mani long em. Na Judas i stat long painim rot bilong givim Jisas long han bilong ol.

Judas betrays Jesus
(Mt 26:14-16; Lk 22:3-6)

10 Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. 11 They were delighted to hear it, and promised to give him money; and he began to look for a way of betraying him when the opportunity should occur.

Jisas wantaim ol aposel i wok rere bilong kaikai Pasova
(Mt 26.17-19; Lu 22.7-13)

12 Namba wan de bilong Ol Bikpela De

Preparation for the Passover supper
(Mt 26:17-19; Lk 22:7-13)

12 On the first day of Unleavened

They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers.

Bilong Bret I No Gat Yis em i kamap. Long dispela de ol i save kilim pikinini sipsip bilong kaikai long bikpela De bilong Pasova. Na ol disaipel i tokim Jisas olsem, «Yu laik bai mipela i go redim ol samting we na bai yu mekim bikpela kaikai?». 13 Orait Jisas i salim tupela disaipel i go, na i tokim tupela olsem, «Yutupela go insait long taun. Na wanpela man i karim bikpela sospen wara bai i bungim yutupela long rot. Yutupela i mas bihainim em. 14 Taim yutupela i lukim em i go insait long wanpela haus, yutupela i mas tokim papa bilong dispela haus olsem, "Tisa i tok, Rum bilong mi i stap we na mi wantaim ol disaipel bilong mi mipela i ken kaikai dispela kaikai bilong tingim De bilong Pasova?". 15 Na em bai i soim yutupela wanpela bikpela rum i stap antap, em i gat tebol na sia samting na i redi pinis. Yutupela redim kaikai bilong yumi long dispela rum». 16 Orait tupela disaipel i go. Tupela i kamap long taun, na tupela i lukim olgeta samting i stap olsem Jisas i bin tokim tupela. Na tupela i redim kaikai.

Bread, when the Passover lamb was sacrificed, his disciples said to him, «Where do you want us to go and make the preparations for you to eat the Passover?». 13 So he sent two of his disciples, saying to them, «Go into the city and you will meet a man carrying a pitcher of water. Follow him, 14 and say to the owner of the house which he enters, "The Master says: Where is the room for me to eat the Passover with my disciples?". 15 He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there». 16 The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

Jisas i tokaut
long pasin nogut bilong Judas
(Mt 26.20-25; Lu 22.14,21-23;
Jo 13.21-30)

17 Long apinun Jisas em i kam wantaim ol 12-pela disaipel. 18 * Ol i sindaun long tebol na ol i kaikai i stap, na Jisas i tok olsem, «Mi tok tru long yupela, wanpela man namel long yupela bai i givim mi long han bilong ol man i birua long mi. Em wanpela man i kaikai wantaim mi nau». 19 * Ol disaipel i harim dispela tok na ol i bel hevi, na ol wan wan i stat long askim em olsem, «Ating yu tok long mi,

The treachery of Judas foretold
(Mt 26:20-25; Lk 22:14,21-23;
Jn 13:21-30)

17 When evening came he arrived with the Twelve. 18 And while they were at table eating, Jesus said, «In truth I tell you, one of you is about to betray me, one of you eating with me». 19 They were distressed and said to him, one after another, «Not me, surely?». 20 He said to them, «It is one of the Twelve, one who is dipping into the same dish with me. 21 Yes, the Son of man is going

aʔ». 20 Jisas i tokim ol, «Dispela man em wanpela namel long yupela 12-pela. Em wanpela man i bin kisim bret na putim insait long dis wantaim mi. 21 * Tru, Pikinini Bilong Man bai i dai, olsem buk bilong God i tok pinis long em i mas i dai. Tasol sori tumas long dispela man i givim Pikinini Bilong Man long han bilong ol birua. Mobeta mama i no bin karim dispela man».

to his fate, as the scriptures say he will, but alas for that man by whom the Son of man is betrayed! Better for that man if he had never been born».

Jisas i kamapim
Sakramen bilong Holi Yukaris
(Mt 26.26-29; Lu 22.15-20;
1Kor 11.23-25)

22 * · Ol i kaikai i stap, na Jisas i kisim wanpela bret, na i tenkyu long God, na i brukim, na i givim long ol disaipel. Na em i tok, «Yupela kisim. Dispela em i bodi bilong mi». 23 * Na em i kisim wanpela kap wain, na i tenkyu long God, na i givim long ol. Na olgeta ol i dring long en. 24 * Na Jisas i tokim ol olsem, «Dispela em i blut bilong mi bilong mekim kontrak. Mi kapsaitim bilong helpim planti manmeri. 25 * Mi tok tru long yupela, mi no ken dring wain moa inap long taim mi dringim nupela wain insait long kingdom bilong God».

The institution of the Eucharist
(Mt 26:26-29; Lk 22:15-20;
1Co 11:23-25)

22 · And as they were eating he took bread, and when he had said the blessing he broke it and gave it to them. «Take it», he said, «this is my body». 23 Then he took a cup, and when he had given thanks he handed it to them, and all drank from it, 24 and he said to them, «This is my blood, the blood of the covenant, poured out for many. 25 In truth I tell you, I shall never drink wine any more until the day I drink the new wine in the kingdom of God».

14.22-25 «How did he institute the Eucharist? After he had gathered with his apostles in the Cenacle, Jesus took bread in his hands. *He broke it and gave it to them saying, Take this and eat it, all of you; this is my Body which will be given up for you. Then, he took the cup of wine in his hands and said, Take this and drink of this, all of you. This is the cup of my Blood, the Blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me*» (*Compendium*, 273).
«At the very time that men were preparing to put him to death, our loving Redeemer resolved to bestow upon us this gift. Jesus Christ, then, was not content with giving his life for us on a cross: he wished also, before his death, to pour out all the riches of his love, by leaving himself for our food in the holy communion» (SAINT ALPHONSUS).

Jisas i tokaut olsem Pita bai i givim baksait long em
(Mt 26.30-35; Lu 22.31-34,39; Jo 13.36-38)

26 Orait ol i singim wanpela song, na ol
i lusim taun na i go long maunten Oliv. 27
* Jisas i tokim ol disaipel bilong en olsem,
«Bilip bilong yupela olgeta bai i pundaun,
long wanem, buk bilong God i gat tok
olsem, *Mi kilim wasman, na bai ol sipsip i
ranawe i go nabaut*. 28 Tasol bai mi kirap
bek, na bai mi go paslain long yupela long
Galili». 29 * Pita i tokim em, «Sapos bilip
bilong olgeta arapela man i pundaun na
ol i lusim yu, mi bai i no inap lusim yu».
30 Na Jisas i tokim em olsem, «Mi tok tru
long yu, nau long dispela nait, taim
kakaruk i no krai tupela taim yet, yu bai
tok tripela taim olsem yu no save long
mi». 31 * Tasol Pita i tok strong moa,
«Sapos mi mas i dai wantaim yu, mi no
inap tok olsem mi no save long yu. Nogat
tru». Na olgeta disaipel ol i mekim
wankain tok.

Peter's denial foretold
(Mt 26:30-35; Lk 22:31-34,39; Jn 13:36-38)

26 After the psalms had been sung
they left for the Mount of Olives. 27
And Jesus said to them, «You will all fall
away, for the scripture says: *I shall strike
the shepherd and the sheep will be scattered*;
28 however, after my resurrection I shall go
before you into Galilee». 29 Peter said,
«Even if all fall away, I will not». 30 And
Jesus said to him, «In truth I tell you,
this day, this very night, before the cock
crows twice, you will have disowned me
three times». 31 But he repeated still
more earnestly, «If I have to die with
you, I will never disown you». And they
all said the same.

Jisas long gaden Getsemani
(Mt 26.36-46; Lu 22.40-46)

32 Jisas wantaim ol disaipel i go kamap
long wanpela hap ol i kolim Getsemani.
Na Jisas i tokim ol olsem, «Yupela sin-
daun i stap hia. Mi laik beten». 33 * Na
em i kisim Pita na Jems na Jon, na ol i go
wantaim em. Nau bel bilong en i pas, na
em i pilim nogut tru. 34 * Na em i tokim
ol olsem, «Sol bilong mi em i hevi tumas,
na klostu mi laik i dai. Yupela stap hia na
was gut». 35 Na em i go liklik, na em i
pundaun long graun, na em i prea. Sapos
i gat rot, em i laik bai dispela taim nogut
i abrusim em. 36 * Em i beten olsem,

Gethsemane
(Mt 26:36-46; Lk 22:40-46)

32 They came to a plot of land called
Gethsemane, and he said to his disci-
ples, «Stay here while I pray». 33 Then he
took Peter and James and John with
him. 34 And he began to feel terror and
anguish. And he said to them, «My soul
is sorrowful to the point of death. Wait
here, and stay awake». 35 And going on
a little further he threw himself on the
ground and prayed that, if it were possi-
ble, this hour might pass him by. 36
«Abba, Father!» he said, «For you every-
thing is possible. Take this cup away

«Aba, Papa! Yu inap long mekim olgeta samting. Mi laik bai yu rausim dispela kap long mi. Tasol yu no ken bihainim laik bilong mi. Nogat. Yu mas bihainim laik bilong yu tasol». 37 Na Jisas i go long ol tripela disaipel, na em i lukim ol i slip i stap. Na em i askim Pita olsem, «Saimon, yu slip, a? Yu no inap was inap long wan aua, a? 38 * Yupela i mas was na prea i stap. Nogut traim i kamap long yupela na yupela i pundaun. Tru, spirit em i gat laik bilong mekim samting, tasol bodi i no strong». 39 Na Jisas i go gen na i mekim wankain prea olsem em i bin mekim pastaim. 40 Na em i kam gen long ol disaipel na i lukim ol i slip i stap, long wanem, ai bilong ol i hevi tru. Na taim em i kirapim ol, ol i no save, bai ol i mekim wanem tok long em. 41 * Bihain Jisas i kam bek namba 3 taim, na em i tokim ol disaipel olsem, «Yupela i slip yet na malolo, a? Em inap. Taim i kamap pinis, na nau ol i givim Pikinini Bilong Man long han bilong ol man bilong mekim sin. 42 Yupela kirap, na yumi go. Lukim, man i laik givim mi long han bilong ol, em i kamap pinis».

from me. But let it be as you, not I, would have it». 37 He came back and found them sleeping, and he said to Peter, «Simon, are you asleep? Had you not the strength to stay awake one hour? 38 Stay awake and pray not to be put to the test. The spirit is willing enough, but human nature is weak». 39 Again he went away and prayed, saying the same words. 40 And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. 41 He came back a third time and said to them, «You can sleep on now and have your rest. It is all over. The hour has come. Now the Son of man is to be betrayed into the hands of sinners. 42 Get up! Let us go! My betrayer is not far away».

Ol i holimpas Jisas
(Mt 26.47-56; Lu 22.47-53; Jo 18.2-11)

43 · Jisas i toktok yet i stap, na wantu Judas, em wanpela bilong ol 12-pela disaipel, em i kam. Bikpela lain man i kam wantaim em, na ol i holim ol bainat na stik. Ol bikpris na ol saveman bilong lo na ol hetman ol i salim ol i kam. 44 Dispela man i laik givim Jisas long han

The arrest
(Mt 26:47-56; Lk 22:47-53; Jn 18:2-11)

43 · And at once, while he was still speaking, Judas, one of the Twelve, came up and with him a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. 44 Now the traitor had arranged a signal with them saying, «The one I

14.43-45 «Judas also was first guilty of the sin of avarice; he then betrayed Jesus Christ, and afterwards hanged himself. Sins chain the sinner, and make him their slave, so that he knowingly brings himself to destruction» (SAINT ALPHONSUS).

bilong ol, em i bin tokim ol long wanpela mak olsem, «Bai mi givim kis long wanpela man. Dispela man em Jisas. Yupela holimpas em, na was gut long em, na kisim em i go». 45 Orait Judas em i kamap na i go long Jisas kwiktaim, na i tok, «Tisa». Na em i givim kis long em. 46 Na ol i putim han long Jisas na holimpas em. 47 Wanpela bilong ol man i sanap klostu, em i pulim bainat bilong en na i paitim wokboi bilong hetpris, na bainat i katim yau bilong en na yau i pundaun.

48 * Na Jisas i tokim ol olsem, «Yupela i kisim ol bainat na stik na yupela i kam bilong holimpas mi, olsem yupela i laik holimpas wanpela man bilong pait na stil, a? 49 * Olgeta de mi bin i stap wantaim yupela insait long banis bilong tempel na mi skulim ol manmeri. Yupela i no laik holimpas mi long dispela taim. Tasol tok i stap long buk bilong God i mas kamap tru». 50 Na olgeta disaipel i lusim Jisas na ol i ranawe. 51 Wanpela yangpela man i bin bihainim Jisas i kam, na em i pasim wanpela waitpela laplap tasol long bodi bilong en. Na ol i holimpas em, 52 tasol em i lusim waitpela laplap na i ranawe as nating tasol.

kiss, he is the man. Arrest him, and see he is well guarded when you lead him away». 45 So when the traitor came, he went up to Jesus at once and said, «Rabbi!» and kissed him. 46 The others seized him and arrested him. 47 Then one of the bystanders drew his sword and struck out at the high priest's servant and cut off his ear.

48 Then Jesus spoke. «Am I a bandit», he said, «that you had to set out to capture me with swords and clubs? 49 I was among you teaching in the Temple day after day and you never laid a hand on me. But this is to fulfil the scriptures». 50 And they all deserted him and ran away. 51 A young man followed with nothing on but a linen cloth. They caught hold of him, 52 but he left the cloth in their hands and ran away naked.

Ol i kotim Jisas
(Mt 26.57-68; Lu 22.54,63-71; Jo 18.15-16,18)

53 Ol man i bin holimpas Jisas ol i bringim em i go long haus bilong hetpris. Na olgeta bikpris na hetman na saveman bilong lo ol i bung i stap. 54 Pita i bihainim Jisas i go, tasol em i stap longwe liklik. Em i go insait long banis bilong haus bilong hetpris. Na em i sindaun wantaim ol plisman na i hatim skin bilong en long paia. 55 * Ol bikpris wantaim olgeta kaun-

Jesus before the Sanhedrin
(Mt 26:57-68; Lk 22:54,63-71; Jn 18:15-16,18)

53 They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. 54 Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire. 55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus in order to

sil ol i singautim sampela man i kam autim tok long ol pasin Jisas i bin mekim. Ol i laik painim wanpela rong em i bin mekim inap long ol i ken kilim em i dai, tasol ol i no inap. 56 * Planti man i sutim tok giaman long em, tasol tok bilong ol i no wankain. 57 Na sampela man i sanap na i sutim tok giaman long Jisas olsem, 58 * «Mipela i harim em i tok olsem, "Bai mi yet mi brukim dispela tempel ol man i bin wokim long han. Na bihain long tripela de bai mi sanapim narapela, tasol bai mi no wokim long han". 59 Tasol dispela tok ol i mekim, em tu i paul nabaut na i no wankain. 60 Orait hetpris i sanap long ai bilong ol kaunsil na em i askim Jisas olsem, «Yu no laik bekim wanpela tok, a? Olsem wanem long dispela tok ol i sutim long yu?». 61 * Tasol Jisas i pasim maus na i no bekim wanpela tok long em. Orait hetpris i askim em gen, «Yu dispela man God i makim bilong kisim bek ol manmeri bilong en? Yu Pikinini Bilong God Antap Tru, o nogat?». 62 * · Na Jisas i tok, «Em mi tasol. Na bai yupela i lukim Pikinini Bilong Man i sindaun long han sut bilong God i gat bikpela strong. Na em bai i stap long ol klaut bilong heven na i kam». 63 Na hetpris i kirap nogut long dispela tok na i brukim klos bilong em yet na i tok olsem, «Yumi no ken singautim sampela man moa bilong tokaut long pasin bilong dispela man. Nogat. 64 Yupela i harim pinis, em i tok bilas long God. Yupela i ting bai yumi mas mekim wanem long em?». Na olgeta i tok olsem, em i mas i dai.

65 Orait nau sampela man ol i stat long spetim em. Na ol i pasim ai bilong en

have him executed. But they could not find any. 56 Several, indeed, brought false witness against him, but their evidence was conflicting. 57 Some stood up and submitted this false evidence against him, 58 «We heard him say, "I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands"». 59 But even on this point their evidence was conflicting. 60 The high priest then rose before the whole assembly and put this question to Jesus, «Have you no answer to that? What is this evidence these men are bringing against you?». 61 But he was silent and made no answer at all. The high priest put a second question to him saying, «Are you the Christ, the Son of the Blessed One?». 62 · «I am», said Jesus, «and you will see the Son of man seated at the right hand of the Power and coming with the clouds of heaven». 63 The high priest tore his robes and said, «What need of witnesses have we now? 64 You heard the blasphemy. What is your finding?». Their verdict was unanimous: he deserved to die.

65 Some of them started spitting at his face, hitting him and saying, «Play the

14.62 See Psalm 110:1 and Dn 7:13

long laplap, na ol i paitim em, na ol i tok, «Yu mekim tok profet nau». Na ol plisman i kisim em na solapim em.

Pita i tok, em i no save long Jisas
(Mt 26.69-75; Lu 22.55-62;
Jo 18.15-18,25-27)

66 Pita i stap daunbilo, insait long banis
bilong haus. Na wanpela wokmeri bilong
hetpris i kam, 67 na em i lukim Pita i
hatim skin bilong en i stap. Na dispela
wokmeri i lukluk stret long em, na i tok,
«Yu tu yu bin i stap wantaim Jisas bilong
Nasaret». 68 Tasol Pita i tok nogat olsem,
«Mi no save tru long dispela tok yu
mekim». Na em i go ausait klostu long
dua bilong haus. Na wanpela kakaruk i
krai. 69 Na dispela wokmeri i lukim em
gen, na em i tokim ol man i sanap klostu
olsem, «Dispela man hia em i man bilong
lain bilong ol». 70 Tasol em i tok gen,
«Nogat». Bihain liklik, ol man i sanap i
stap klostu ol i tok gen long Pita olsem,
«Tru tumas, yu man bilong lain bilong ol.
Yu man bilong Galili tasol». 71 Orait nau
Pita i tok strong tru olsem, «Tru antap, mi
no save long dispela man yupela i tok
long en». 72 Em i tok pinis, na wantu
kakaruk i krai namba 2 taim. Na Pita i
tingim gen dispela tok Jisas i bin mekim
long em, «Taim kakaruk i no krai tupela
taim yet, yu bai tok tripela taim olsem yu
no save long mi». Na Pita i krai moa yet.

Ol i bringim Jisas i go long Pailat
(Mt 27.1-2,11-26; Lu 22.66;23.1-5,13-25;
Jo 18.28-19.1;19.4-16)

15 1 Long moningtaim tru ol
bikpris wantaim ol hetman na
ol saveman bilong lo na olgeta kaunsil ol

prophet!». And the attendants struck him too.

Peter's denials
(Mt 26:69-75; Lk 22:55-62;
Jn 18:15-18,25-27)

66 While Peter was down below in the
courtyard, one of the high priest's ser-
vant-girls came up. 67 She saw Peter
warming himself there, looked closely at
him and said, «You too were with Jesus,
the man from Nazareth». 68 But he
denied it. «I do not know, I do not
understand what you are talking about»,
he said. And he went out into the fore-
court, and a cock crowed. 69 The ser-
vant-girl saw him and again started
telling the bystanders, «This man is one
of them». 70 But again he denied it. A
little later the bystanders themselves said
to Peter, «You are certainly one of them!
Why, you are a Galilean». 71 But he
started cursing and swearing, «I do not
know the man you speak of». 72 And at
once the cock crowed for the second
time, and Peter recalled what Jesus had
said to him, «Before the cock crows
twice, you will have disowned me three
times». And he burst into tears.

Jesus before Pilate
(Mt 27:1-2,11-26; Lk 22:66;23:1-5,13-25;
Jn 18:28-19:1;19:4-16)

15 1 First thing in the morning,
the chief priests, together
with the elders and scribes and the rest

i bung na toktok gut long samting ol i mas mekim. Na bihain ol i pasim Jisas long baklain, na ol i kisim em i go na putim em long han bilong Pailat.

2 * Na Pailat i askim Jisas olsem, «Yu king bilong ol Juda, a?». Na Jisas i bekim tok olsem, «Yu yet yu tok olsem». 3 Ol bikpris i sutim planti tok long Jisas, 4 na Pailat i askim em gen olsem, «Yu no laik bekim wanpela tok, a? Yu harim pinis dispela ol planti tok ol i sutim long yu». 5 * Tasol Jisas i no bekim wanpela tok moa, na dispela i mekim Pailat i tingting planti.

6 Long olgeta yia long dispela bikpela de bilong lotu, Pailat i save lusim wanpela kalabusman. Ol manmeri yet i save kolim nem bilong wanpela man i stap long kalabus, na Pailat i save lusim dispela man i go long ol. 7 Long dispela taim ol i bin kalabusim ol man i bin kirapim pait long gavman na kilim sampela man i dai. Wanpela man bilong dispela lain em man ol i kolim Barabas. 8 Orait ol manmeri i kamap na ol i askim Pailat long mekim olsem bipo em i save mekim long ol. 9 Na Pailat i bekim tok bilong ol olsem, «Ating yupela i laik bai mi lusim dispela king bilong ol Juda i go long yupela?». 10 Pailat i tok olsem, long wanem, em i save, ol bikpris ol i bel nogut tasol long Jisas na ol i bringim em i kam long kot. 11 Tasol ol bikpris i kirapim bel bilong ol manmeri, long ol i mas singaut long Pailat long em i no ken lusim Jisas. Em i mas lusim Barabas i kam long ol. 12 Na Pailat i askim ol gen olsem, «Na yupela i laik bai mi mekim wanem long dispela man, yupela i save kolim em king bilong ol Juda?». 13 Na ol i singaut gen olsem, «Nilim em long diwai kros». 14 Na Pailat i askim ol, «Bilong wanem? Em i mekim wanem rong?». Tasol ol i singaut strong

of the Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

2 Pilate put to him this question, «Are you the king of the Jews?». He replied, «It is you who say it». 3 And the chief priests brought many accusations against him. 4 Pilate questioned him again, «Have you no reply at all? See how many accusations they are bringing against you!». 5 But, to Pilate's surprise, Jesus made no further reply.

6 At festival time Pilate used to release a prisoner for them, any one they asked for. 7 Now a man called Barabbas was then in prison with the rebels who had committed murder during the uprising. 8 When the crowd went up and began to ask Pilate the customary favour, 9 Pilate answered them, «Do you want me to release for you the king of the Jews?». 10 For he realised it was out of jealousy that the chief priests had handed Jesus over. 11 The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. 12 Then Pilate spoke again, «But in that case, what am I to do with the man you call king of the Jews?». 13 They shouted back, «Crucify him!». 14 Pilate asked them, «What harm has he done?». But they shouted all the louder, «Crucify him!». 15 So Pilate, anxious to placate the crowd, released Barabbas for them and, after having Jesus scourged, he handed him over to be crucified.

moa, «Nilim em long diwai kros». 15 * Na Pailat i laik mekim ol manmeri i amamas. Olsem na em i lusim Barabas i go long ol. Na em i tok na ol soldia i wipim Jisas. Na bihain em i givim Jisas long han bilong ol soldia, bai ol i nilim em long diwai kros.

Ol i putim rop i gat nil olsem hat bilong king long het bilong Jisas (Mt 27.27-31; Jo 19.1-3)

16 · Ol soldia i bringim Jisas i go insait long banis bilong haus gavman, ol i kolim dispela ples Praetorium, na ol i singautim olgeta soldia i kam. 17 * Ol i putim wanpela retpela klos long Jisas. Na ol i kisim ol rop i gat nil na wokim samting olsem hat bilong king, na ol i putim long het bilong en. 18 Na ol i tokim em olsem, «*Ave*, king bilong ol Juda!». 19 * Na ol i kisim wanpela kanda na paitim het bilong en. Na ol i spet long em. Na ol i brukim skru na mekim ol pasin olsem ol i laik givim biknem long em. 20 Ol i mekim dispela olgeta pasin bilong tok bilas long em pinis, orait ol i rausim retpela klos long em, na ol i putim bek klos bilong em yet. Na ol i kisim em i go bilong hangamapim em long diwai kros.

Rot bilong diwai kros
(Mt 27.32-33; Lu 23.26; Jo 19.17)

21 · Wanpela man, nem bilong en Saimon bilong taun Sairini, em i kam na i

Jesus crowned with thorns
(Mt 27:27-31; Jn 19:1-3)

16 · The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. 17 They dressed him up in purple, twisted some thorns into a crown and put it on him. 18 And they began saluting him, «Hail, king of the Jews!». 19 They struck his head with a reed and spat on him; and they went down on their knees to do him homage. 20 And when they had finished making fun of him, they took off the purple and dressed him in his own clothes. They led him out to crucify him.

The way of the cross
(Mt 27:32-33; Lk 23:26: Jn 19:17)

21 · They enlisted a passer-by, Simon of Cyrene, father of Alexander and

15.16-20 «Our Lord has come, and to show the immense love which this God bears us, he has given himself entirely to us, by abandoning himself to all the pains of this life, and afterwards to the scourges, to the thorns, and to all the sorrows and insults which he suffered in his passion, and by offering himself to die, abandoned by all, on the infamous tree of the cross» (SAINT ALPHONSUS).
15.21 «Following the example of Simon of Cyrene, we must help Our Lord to bear the cross. Set yourself, then, like a good and faithful servant of Christ, to bear bravely the cross of your

laik i go insait long taun. Saimon em i papa bilong Aleksander tupela Rufus. Na ol soldia i kisim em na mekim em i karim diwai kros bilong Jisas. 22 Ol i kisim Jisas i go long wanpela ples, nem bilong en Golgota. As bilong dispela nem i olsem, Ples bilong bun bilong het.

Ol i nilim Jisas long diwai kros
(Mt 27.34-38; Lu 23.33-34; Jo 19.18-24)

23 Ol i laik givim Jisas sampela wain ol i bin tanim wantaim marasin. Tasol em i no dring. 24 Orait ol soldia i hangamapim Jisas long diwai kros. Na ol i tilim ol klos samting bilong en long ol yet. Ol i pilai satu bilong makim husat bai i kisim wanem wanem samting. 25 Long 9 klok long moningtaim, ol i hangamapim em long diwai kros. 26 Na long hap ol i save raitim tok ol i bin kotim man long en, ol i raitim tok olsem, «King bilong ol Juda». 27 Klostu long Jisas ol i hangamapim tupela man bilong pait na stil. Ol i hangamapim wanpela long diwai kros i stap long han sut bilong em, na wanpela long diwai kros i stap long han kais. 28

Ol i tok bilas long Jisas taim em i stap long diwai kros
(Mt 27.39-44; Lu 23.35-37)

29 Na ol manmeri i kam i go ol i tok bilas long em. Ol i naisim het na i tok, «Goan, yu man bilong brukim tempel na wokim gen long tripela de tasol. 30 Nau yu ken helpim yu yet. Lusim diwai kros

Rufus, who was coming in from the country, to carry his cross. 22 They brought Jesus to the place called Golgotha, which means the place of the skull.

The crucifixion
(Mt 27:34-38; Lk 23:33-34; Jn 19:18-24)

23 They offered him wine mixed with myrrh, but he refused it. 24 Then they crucified him, and shared out his clothing, casting lots to decide what each should get. 25 It was the third hour when they crucified him. 26 The inscription giving the charge against him read, «The King of the Jews». 27 And they crucified two bandits with him, one on his right and one on his left.

The crucified Jesus is mocked
(Mt 27:39-44; Lk 23:35-37)

29 The passers-by jeered at him; they shook their heads and said, «Aha! So you would destroy the Temple and rebuild it in three days! 30 Then save yourself; come down from the cross!».

Lord, Who out of love was crucified for you. Be ready to suffer many adversities and many kinds of trouble in this miserable life, for troublesome and miserable life will always be, no matter where you are; and so you will find it wherever you may hide. Thus it must be; and there is no way to evade the trials and sorrows of life but to bear them» (SAINT ALPHONSUS).

na kam daun». 31 Ol bikpris wantaim ol saveman bilong lo, ol tu i tok bilas. Ol i tok namel long ol yet olsem, «Em i bin helpim ol arapela man, tasol em i no inap helpim em yet. 32 Dispela man God i makim bilong kisim bek ol manmeri bilong en, dispela king bilong Israel, em i ken lusim diwai kros na i kam daun, na bai yumi ken lukim, na yumi ken bilip». Tupela man ol i bin hangamapim long ol diwai kros klostu long Jisas, tupela tu i mekim tok bilas long em.

31 The chief priests and the scribes mocked him among themselves in the same way with the words, «He saved others, he cannot save himself. 32 Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe». Even those who were crucified with him taunted him.

Jisas i dai
(Mt 27.45-54; Lu 23.44-47; Jo 19.28-30)

33 · Long 12 klok, tudak i karamapim graun olgeta, i go inap long 3 klok long apinun. 34 · Na long 3 klok Jisas i singaut strong olsem, «*Eloi, Eloi, lama sabaktani?*». As bilong dispela tok i olsem, «*God bilong mi, God bilong mi, bilong wanem yu lusim mi?*». 35 Sampela man i sanap klostu, ol i harim dispela tok na ol i tok, «Harim. Em i singautim Elaija». 36 Na wanpela man i ran i go na i putim wanpela spans long wain. Na taim wain i pulap long en, em i pasim long wanpela stik na i givim long Jisas bilong dring. Na dispela man i tok, «Wet, yumi lukim pastaim. Ating bai Elaija i kam kisim em i kam daun, o nogat?». 37 Na Jisas i singaut strong moa, na em i dai. 38 Na dispela bikpela laplap i hangamap i stap insait long tempel em i bruk long antap i go inap long daunbilo bilong en, na i kamap tupela hap. 39 Na kepten

The death of Jesus
(Mt 27:45-54; Lk 23:44-47; Jn 19:28-30)

33 · When the sixth hour came there was darkness over the whole land until the ninth hour. 34 · And at the ninth hour Jesus cried out in a loud voice, «*Eloi, eloi, lama sabachthani?*» which means, «*My God, my God, why have you forsaken me?*». 35 When some of those who stood by heard this, they said, «Listen, he is calling on Elijah». 36 Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it to him to drink saying, «Wait! And see if Elijah will come to take him down». 37 But Jesus gave a loud cry and breathed his last. 38 And the veil of the Sanctuary was torn in two from top to bottom. 39 The centurion, who was standing in front of him, had seen how he had died, and he said, «In truth this man was Son of God».

15.33-39 «O Christian, should a doubt ever enter your mind that Jesus Christ loves you, raise your eyes and look at him hanging on the cross. Ah! The cross to which he is nailed, the internal and external sorrows which he endures, and the cruel death which he suffers for you, are convincing proofs of the love which he bears you. Do you not hear the voice of that cross, and of those wounds, crying out to make you feel that he truly loves you?» (SAINT ALPHONSUS).
15.34 Psalm 22

bilong ol soldia em i sanap klostu long Jisas na em i lukim pasin Jisas i dai. Na em i tok, «Tru tumas, dispela man em i Pikinini Bilong God».

Sampela meri i stap long Golgota
(Mt 27.55-56; Lu 23.49; Jo 19.25)

40 Sampela meri tu i sanap longwe liklik na ol i lukluk i stap. Wanpela namel long ol em Maria bilong taun Makdala. Na wanpela em Maria, mama bilong namba 2 Jems na bilong Josep. Na wanpela em Salome. 41 Taim Jisas i bin i stap long Galili, ol dispela meri i bihainim em na helpim em. Na planti arapela meri tu i stap, ol i bin i go long Jerusalem wantaim Jisas.

Ol i planim Jisas
(Mt 27.57-61; Lu 23.50-55; Jo 19.38-42)

42 · Long apinun Josep bilong taun Arimatea em i kam. 43 Em i wanpela bilong ol kaunsil, na em i gat gutpela nem long ai bilong ol manmeri. Em tu i save wet long lukim kingdom bilong God. Tumora de Sabat bai i kamap, na nau em i taim bilong redim ol samting bilong de Sabat. Orait Josep i go insait na i sanap long pes bilong Pailat, na em i no pret. Nogat. Em i askim Pailat long larim em i kisim bodi bilong Jisas. 44 Pailat i tingting planti, na i tok, «Em i dai pinis, a?». Na em i singautim kepten i kam, na i askim em, «Jisas i dai pinis, o nogat?». 45 Pailat i harim pinis tok bilong kepten, orait em i tokim Josep olsem em i ken kisim bodi. 46

The women on Calvary
(Mt 27:55-56; Lk 23:49; Jn 19:25)

40 There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. 41 These used to follow him and look after him when he was in Galilee. And many other women were there who had come up to Jerusalem with him.

The burial
(Mt 27:57-61; Lk 23:50-55; Jn 19:38-42)

42 · It was now evening, and since it was Preparation Day –that is, the day before the Sabbath– 43 there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. 44 Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he had been dead for some time. 45 Having been assured of this by the centurion, he granted the corpse to Joseph 46 who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him

15.42-47 «In what condition was the body of Christ while it lay in the tomb? Christ underwent a real death and a true burial. However, the power of God preserved his body from corruption» (*Compendium*, 124).

Orait Josep i go baim wanpela longpela waitpela laplap, na em i kisim bodi bilong Jisas i kam daun. Na em i karamapim em long waitpela laplap, na em i kisim bodi i go na i putim insait long wanpela matmat. Dispela matmat em wanpela hul bilong ston ol man i bin wokim. Na Josep i tantanim wanpela ston i kam pasim maus bilong hul. 47 Maria bilong Makdala wantaim Maria, mama bilong Josep, tupela i lukluk i stap, na tupela i lukim ples ol i putim Jisas long en.

Matmat ol i planim Jisas
i stap nating.
Ensel i tok Jisas i kirap pinis.
(Mt 28.1-8; Lu 24.1-10; Jo 20.1-20)

16 1 De Sabat i pinis, na Maria bilong Makdala wantaim Maria, mama bilong Jems, na Salome, ol i baim wel na ol arapela samting i gat gutpela smel. Ol i laik i go welim bodi bilong Jisas. 2 Long moningtaim tru long namba wan de bilong wik, ol i go long matmat.
3 Na ol i toktok namel long ol yet olsem, «Husat bai i helpim yumi long tantanim dispela ston na rausim long maus bilong matmat?». 4 Tasol taim ol i kam klostu, ol i lukluk i go, na ol i lukim ston i no i stap moa long maus bilong matmat. Nogat. Ol i bin tantanim dispela ston i go pinis. Dispela ston em i traipela ston tru.

in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. 47 Mary of Magdala and Mary the mother of Joset took note of where he was laid.

The empty tomb.
The angel's message.
(Mt 28:1-8; Lk 24:1-10; Jn 20:1-20)

16 1 When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. 2 And very early in the morning on the first day of the week they went to the tomb when the sun had risen.
3 They had been saying to one another, «Who will roll away the stone for us from the entrance to the tomb?». 4 But when they looked they saw that the stone –which was very big– had already been rolled back. 5 On entering the tomb they saw a young man in a white robe seated on the right-hand side, and

16 «It behooved Christ to rise again, for five reasons. First of all; for the commendation of Divine Justice, to which it belongs to exalt them who humble themselves for God's sake. (...) Secondly, for our instruction in the faith, since our belief in Christ's Godhead is confirmed by His rising again. (...) Thirdly, for the raising of our hope, since through seeing Christ, who is our head, rise again, we hope that we likewise shall rise again. (...) Fourthly, to set in order the lives of the faithful, according to Rm. 6:4: *As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.* (...) Fifthly, in order to complete the work of our salvation: because, just as for this reason did He endure evil things in dying that He might deliver us from evil, so was He glorified in rising again in order to advance us towards good things» (SAINT THOMAS AQUINAS, *S.Th.* III, 53,1).

5 * Orait ol i go insait long matmat, na ol i lukim wanpela yangpela man i sindaun i stap long han sut. Em i gat longpela waitpela klos. Na ol i kirap nogut long lukim dispela man. 6 * Na em i tokim ol olsem, «Yupela i no ken kirap nogut. Mi save, yupela i kam bilong painim Jisas bilong Nasaret, em ol i bin hangamapim long diwai kros. Em i kirap pinis. Em i no i stap hia. Lukim dispela ples ol i bin putim em long en. 7 Tasol yupela i mas i go givim dispela tok long ol disaipel bilong en, na long Pita tu, "Jisas em i go paslain long yupela long Galili. Yupela bai i lukim em long Galili, olsem bipo em i tokim yupela pinis"». 8 * Orait ol meri i go ausait, na ol i lusim matmat na i ranawe. Bel bilong ol i kirap nogut na ol i wok long guria. Na ol i no mekim wanpela tok long wanpela man, long wanem, ol i pret.

they were struck with amazement. 6 But he said to them, «There is no need to be so amazed. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. 7 But you must go and tell his disciples and Peter, "He is going ahead of you to Galilee; that is where you will see him, just as he told you"». 8 And the women came out and ran away from the tomb because they were frightened out of their wits; and they said nothing to anyone, for they were afraid.

Jisas i kamap long Maria bilong Makdala na long ol disaipel
(Mt 28; Lu 24; Jo 20)

9 · Jisas i kirap long moningtaim tru long namba wan de bilong wik. Na em i kamap pastaim long Maria bilong Makdala. Em dispela meri bipo Jisas i bin rausim 7-pela spirit nogut long en. 10 Maria em i go tokim ol man i bin wokabaut wantaim Jisas. Dispela ol man ol i bel hevi na ol i krai i stap. 11 * Maria i tokim ol olsem, «Jisas em i stap laip na mi lukim em pinis». Ol i harim dispela tok, tasol ol i no bilipim.

Appearances of the risen Christ
(Mt 28; Lk 24; Jn 20)

9 · Having risen in the morning on the first day of the week, he appeared first to Mary of Magdala from whom he had cast out seven devils. 10 She then went to those who had been his companions, and who were mourning and in tears, and told them. 11 But they did not believe her when they heard her say that he was alive and that she had seen him.

12 Na bihain tupela disaipel i lusim taun

12 After this, he showed himself under

16.9 «What is the condition of the risen body of Jesus? The Resurrection of Christ was not a return to earthly life. His risen body is that which was crucified and bears the marks of his passion. However it also participates in the divine life, with the characteristics of a glorified body. Because of this the risen Jesus was utterly free to appear to his disciples how and where he wished and under various aspects» (*Compendium*, 129).

na i wokabaut i go. Na Jisas i kamap nara-
kain na i go kamap long tupela. 13 Na
tupela i go autim dispela tok long ol ara-
pela disaipel. Tasol ol i no bilipim tok
bilong tupela.

14 * Bihain ol 11-pela disaipel i sindaun
na kaikai i stap, na Jisas i kamap long ol.
Em i krosim ol long ol i no gat bilip, na
bel bilong ol i pas, na ol i no bilipim tok
bilong ol manmeri i lukim em i kirap bek
pinis. 15 Na em i tokim ol olsem, «Yupela
i mas i go long olgeta hap bilong graun na
autim gutnius long olgeta man. 16 * Man
i bilip na i kisim baptais, God bai i kisim
bek em. Tasol man i no bilip, em bai i lus
long kot. 17 God bai i wokim ol mirakel
long han bilong ol man i bilip. Long nem
bilong mi ol bai i rausim ol spirit nogut,
na ol bai i autim ol nupela kain tok ples.
18 Ol bai i holim snek long han. Na sapos
ol i dringim samting i save kilim man, dis-
pela samting bai i no inap bagarapim ol.
Na ol bai i putim han long ol sikman, na
ol sikman bai i orait gen».

19 · Bikpela Jisas em i autim tok long ol
pinis, na God i kisim em i go long heven.
Na em i sindaun long han sut bilong
God. 20 Na ol disaipel i go, na ol i autim
tok long olgeta hap. Na Bikpela i wok
wantaim ol, na em i mekim ol mirakel i
kamap bilong strongim tok bilong ol.

another form to two of them as they
were on their way into the country. 13
These went back and told the others,
who did not believe them either.

14 Lastly, he showed himself to the
Eleven themselves while they were at
table. He reproached them for their
incredulity and obstinacy, because they
had refused to believe those who had
seen him after he had risen. 15 And he
said to them, «Go out to the whole
world; proclaim the gospel to all cre-
ation. 16 Whoever believes and is bap-
tised will be saved; whoever does not
believe will be condemned. 17 These are
the signs that will be associated with
believers: in my name they will cast out
devils; they will have the gift of tongues;
18 they will pick up snakes in their hands
and be unharmed should they drink
deadly poison; they will lay their hands
on the sick, who will recover».

19 · And so the Lord Jesus, after he
had spoken to them, was taken up into
heaven; there at the right hand of God
he took his place, 20 while they, going
out, preached everywhere, the Lord
working with them and confirming the
word by the signs that accompanied it.

16.19 «What does the Ascension mean? After forty days during which Jesus showed himself to the apostles with ordinary human features which veiled his glory as the Risen One, Christ ascended into heaven and was seated at the right hand of the Father. He is the Lord who now in his humanity reigns in the everlasting glory of the Son of God and constantly intercedes for us before the Father. He sends us his Spirit and he gives us the hope of one day reaching the place he has prepared for us» (*Compendium*, 132).

GUTNIUS
SANTU LUK I RAITIM

HOLY GOSPEL ACCORDING
TO SAINT LUKE

TOK I GO PAS

1. Husait i bin raitim dispela Buk? Santu Luk i bin raitim namba tri Gospel. Ol tumbuna bilong Mama Sios (Tradisen) long sekond century i tok olsem: Santu Luk, husait em i dokta na disaipel bilong Santu Pol i bin raitim Gutnius bilong Santu Luk.

Tradisen i tok olsem Santu Luk em i poro bilong Santu Pol, na dispela i stap long Pas Pol i raitim long Filipai 2.4, na namba tu pas i go long Timoti 4.11. Santu Luk em i no judaman, em i haiden na bihain em i tanim bel (Kol. 4, 14). Em i Grik: em i klia bikos em i save tumas dispela tok ples.

Mama i karim em long Antioch bilong Syria. Santu Epiphanius i tok olsem Santu Luk i bin autim Gutnius long Gallia, Italy, Dalmatian na Macedonia. Narapela i tok em i go long Egypt. Em i indai long Bitinia.

2. Em i save yusim tokples Grik (*koinê*) na em i gat gutpela save, em i yusim 370 pela tok bilong grik, na Matyu na Mak ol i no save yusim ol dispela tok. Em i raitim dispela buk long Theofilus, dispela em i wanpela nem olsem ol judaman na haiden i save yusim tumas, na dispela nem i min olsem: «love of God» (*Theos-phileo*). Em i tok olsem em i raitim dispela buk long skulim na autim long olgeta hap bilong graun.

Santu Luk i raitim dispela buk long yia 60-62.

3. Wei bilong raitim (*Characteristics*):

- Em i no raitim dispela buk long wanpela komiuniti olsem Matyu na Mak, em i raitim long wanpela man tasol. Em i no raitim long man i tanim bel, tasol long skulim ol pipol husait i tanim bel pinis, na em i laik givim skul long strongim ol long wanem samting ol lainim pinis. Em tokaut olsem wok bilong em i sanap antap long samting i stap bipo na long wok painim out bilong em yet.

- Em i pikserim laip bilong Krais long taim bipo. Em i man bilong stori long samting bilong bipo, long wanem, dispela em i strongim em long kamapin namba wan stori bilong Mama Sios (Wok bilong ol aposel). Em i save stori planti long laip bilong Krais taim em i liklik, em bin stori long 6-pela mirakel na 18-pela tok piksa Jisas i bin givim

-Em i toktok planti long salvesen bilong olgeta manmeri. Em i no laikim tru pasin bilong i gat planti mani na samting i luk olsem piksa bilong giaman god, tasol em i laikim pasin Zakius i mekim taim em i tanim bel, husait em i bin maniman tasol Jisas i blesim em. Em i painim tru wok bilong ol man bilong gavman na religen, na em i givim bek gen long ol man pawa bilong i stap fri na dignity long sanap front long ai bilong gavman (*Give to Caesar...*). Em i givim dignity long ol meri (Virgo Maria, Elizabeth, Ana, meri bilong Nain, man bilong em i dai pinis, ol meri i krai long matmat).

- Em i toktok strong moa long samting bilong spirit na soim wok bilong Jisas i wokim wantaim pawa bilong Holi Spirit, olsem em i bin mekim insait long buk bilong stori bilong ol aposel. Santu Luk putim Jisas olsem Sevia, we olgeta hap bilong Graun i laikim em tumas, husait i bringim bel isi, mari mari, gut-pela sindaun na kisim bek ol manmeri bilong dispela graun. «*Scriba mansuetudinis Christi*» (Man i raitim stori bilong daun pasin bilong Krais), Dante.

GUTNIUS SANTU LUK I RAITIM

HOLY GOSPEL ACCORDING TO SAINT LUK

✠

KAMAP NA HAIT LAIP BILONG JON BILONG BAPTAIS NA JISAS

THE BIRTH AND HIDDEN LIFE OF JOHN THE BAPTIST AND OF JESUS

Tok i go pas

1 1 Bipo planti man i traim han bilong ol long raitim stori bilong olgeta samting God i bin mekim i kamap namel long mipela. 2 Ol i bihainim tok bilong ol man i bin lukim ol dispela samting long ai bilong ol, stat long taim ol dispela samting i bin kirap. Ol dispela man i stap olsem wokman bilong tok bilong God, na ol i givim dispela stori long mipela. 3 Olsem na mi tu mi laik raitim dispela stori na salim i kam long yu, Tiofilus. Mi bin wok longpela taim long askim gut long as bilong dispela olgeta samting. Nau mi raitim stret tasol, olsem ol dispela samting i bin kamap. 4 Yu ritim na bai yu ken save gut olsem,

Prologue

1 1 Seeing that many others have undertaken to draw up accounts of the events that have reached their fulfilment among us, 2 as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, 3 I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, 4 so that your Excellency may learn how well founded the teaching is that you have received.

dispela tok ol i bin lainim yu long en, em i tru olgeta.

Ensel i tok long Jon bilong Baptais bai kamap

5 · Taim Herot i stap king bilong Judia, wanpela pris i stap, nem bilong en Sekaraia. Em i pris bilong ol lain bilong Abiya. Meri bilong en em i bilong lain bilong Aron, na nem bilong meri em Elisabet. 6 Tupela i stap stretpela long ai bilong God. Tupela i save bihainim olgeta lo na olgeta tok bilong Bikpela, na tupela i no gat asua long ai bilong en. 7 Tasol tupela i no gat pikinini, long wanem, Elisabet i no inap karim pikinini. Na tupela i lapun pinis. 8 Wanpela taim ol lain bilong Sekaraia i go mekim wok pris, na Sekaraia tu i mekim wok pris long ai bilong God. 9 Orait ol i pilai satu bilong painimaut wanem pris i mas go insait long haus bilong Bikpela, bilong mekim ofa bilong smok i gat gutpela smel. Na long dispela pasin ol i makim Sekaraia, na em i go insait bilong mekim ofa. 10 Long dispela taim bilong mekim ofa, ol bikpela lain manmeri i bung i stap ausait long haus bilong God na ol i beten i stap.

11 · Orait na wanpela ensel bilong Bikpela i kamap long Sekaraia na i sanap i stap long han sut bilong alta bilong ofa bilong smok i gat gutpela smel. 12

The birth of John the Baptist foretold

5 · In the days of King Herod of Judaea there lived a priest called Zechariah who belonged to the Abijah section of the priesthood, and he had a wife, Elizabeth by name, who was a descendant of Aaron. 6 Both were upright in the sight of God and impeccably carried out all the commandments and observances of the Lord. 7 But they were childless: Elizabeth was barren and they were both advanced in years. 8 Now it happened that it was the turn of his section to serve, and he was exercising his priestly office before God 9 when it fell to him by lot, as the priestly custom was, to enter the Lord's sanctuary and burn incense there. 10 And at the hour of incense all the people were outside, praying.

11 · Then there appeared to him the angel of the Lord, standing on the right of the altar of incense. 12 The sight disturbed Zechariah and he was overcome

1.5 «St. John the Baptist is the Lord's immediate precursor or forerunner, sent to prepare his way. *Prophet of the Most High*, John surpasses all the prophets, of whom he is the last. He inaugurates the Gospel, already from his mother's womb welcomes the coming of Christ, and rejoices in being *the friend of the bridegroom*, whom he points out as *the Lamb of God, who takes away the sin of the world*. Going before Jesus *in the spirit and power of Elijah*, John bears witness to Christ in his preaching, by his Baptism of conversion, and through his martyrdom» (*CCC*, 523).
1.11 «Who are the angels? The angels are purely spiritual creatures, incorporeal, invisible, immortal, and personal beings endowed with intelligence and will. They ceaselessly contemplate God face-to-face and they glorify him. They serve him and are his messengers in the accomplishment of his saving mission to all» (*Compendium*, 60).

Sekaraia i lukim ensel na em i kirap nogut na i pret. 13 Tasol ensel i tokim em olsem, «Sekaraia, yu no ken pret. God i harim pinis prea bilong yu. Meri bilong yu Elisabet bai i karim pikinini man. Na yu mas kolim nem bilong en Jon. 14 Bai bel bilong yu i stap gutpela, na bai yu amamas. Na planti manmeri bai i amamas long taim dispela pikinini i kamap, 15 long wanem, em bai i gat biknem long ai bilong Bikpela. Em bai i no ken dring wain na bia samting. Taim em i stap yet long bel bilong mama, Holi Spirit bai i pulap long em. 16 Em bai i mekim planti manmeri bilong Israel i tanim na i go long God, Bikpela bilong ol. 17 Em bai i kisim pasin na strong bilong Elaija na wokabaut i go pas long Bikpela. Em bai i mekim ol papa na ol pikinini i kamap wanbel. Na em bai i stretim tingting bilong ol man bilong sakim tok, na ol bai i kisim gutpela tingting olsem bilong ol stretpela man. Em bai i redim ol man na ol i stap redi long Bikpela i kam». 18 Na Sekaraia i tokim ensel olsem, «Olsem wanem na mi ken save dispela tok bilong yu i tru? Mi lapun pinis, na meri bilong mi em tu i lapun». 19 Na ensel i bekim tok olsem, «Mi Gebriel, na mi save sanap long pes bilong God. God yet i salim mi na mi kam bilong tokim yu, na bilong bringim dispela gutpela nius long yu. 20 Orait yu harim. Yu no bin bilipim tok bilong mi, olsem na nau maus bilong yu bai i pas na bai yu no inap toktok, inap long taim dispela olgeta samting i kamap pinis. Dispela tok bilong mi bai i kamap tru long taim God i makim». 21 Ol manmeri i wet yet long Sekaraia, na ol i tingting planti long wanem samting i kamap na em i stap longpela taim insait long haus bilong God. 22 Na bihain em i kam

with fear. 13 But the angel said to him, «Zechariah, do not be afraid, for your prayer has been heard. Your wife Elizabeth is to bear you a son and you shall name him John. 14 He will be your joy and delight and many will rejoice at his birth, 15 for he will be great in the sight of the Lord; he must drink no wine, no strong drink; even from his mother's womb he will be filled with the Holy Spirit, 16 and he will bring back many of the Israelites to the Lord their God. 17 With the spirit and power of Elijah, he will go before him to reconcile fathers to their children and the disobedient to the good sense of the upright, preparing for the Lord a people fit for him». 18 Zechariah said to the angel, «How can I know this? I am an old man and my wife is getting on in years». 19 The angel replied, «I am Gabriel, who stand in God's presence, and I have been sent to speak to you and bring you this good news. 20 Look! Since you did not believe my words, which will come true at their appointed time, you will be silenced and have no power of speech until this has happened». 21 Meanwhile the people were waiting for Zechariah and were surprised that he stayed in the sanctuary so long. 22 When he came out he could not speak to them, and they realised that he had seen a vision in the sanctuary. But he could only make signs to them and remained dumb.

ausait na em i no inap mekim toktok long ol. Olsem na ol i save, em i bin lukim narakain samting insait long haus bilong God. Em i mekim toktok long ol long han bilong en tasol. Na maus bilong en i pas i stap.

23 Bihain, taim bilong wok bilong Sekaraia em i pinis, na em i go bek long ples bilong en. 24 Na bihain meri bilong en Elisabet em i gat bel. Na em i hait i stap inap long 5-pela mun. Elisabet i tok olsem, 25 «Bikpela i bin marimari long mi. Em i mekim dispela samting i kamap long mi bilong pinisim sem bilong mi long ai bilong ol manmeri».

23 When his time of service came to an end he returned home. 24 Some time later his wife Elizabeth conceived and for five months she kept to herself, saying, 25 «The Lord has done this for me, now that it has pleased him to take away the humiliation I suffered in public».

Ensel i bringim tok long Maria

26 · Long namba 6 mun bilong Elisabet i gat bel, God i salim ensel Gebriel i go long wanpela taun bilong Galili, nem bilong en Nasaret. 27 · Em i go long wanpela yangpela meri ol i bin makim bilong maritim wanpela man bilong lain bilong King Devit, nem bilong en Josep. Nem bilong dispela yangpela meri em Maria. 28 ∗ · Orait Gebriel i go long em na i tok olsem, «*Ave*, yu pulap long grasia. Bikpela i stap wantaim yu, na em i bin blesim yu na mekim gut long yu». 29

The annunciation

26 · In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, 27 · to a virgin betrothed to a man named Joseph, of the House of David; and the virgin's name was Mary. 28 · He went in and said to her, «Hail, full of grace. The Lord is with you. Blessed are you among women». 29 She was deeply disturbed by these words and asked herself what this greeting could mean, 30 but the angel said to her, «Do not be afraid, Mary, for

1.26-39 «Why did the Son of God become man? For us men and for our salvation, the Son of God became incarnate in the womb of the Virgin Mary by the power of the Holy Spirit. He did so to reconcile us sinners with God, to have us learn of God's infinite love, to be our model of holiness and to make us *partakers of the divine nature* (2Peter 1:4)» (*Compendium*, 85).
1.27 «The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility: *That which is conceived in her is of the Holy Spirit*, said the angel to Joseph about Mary his fiancee. The Church sees here the fulfilment of the divine promise given through the prophet Isaiah: *Behold, a virgin shall conceive and bear a son*» (*CCC*, 497).
1.28 «In olden time an angel would not show reverence to a man, but a man would deeply revere an Angel. This is because Angels are greater than men (...) It was, therefore, not fitting that an Angel should show reverence to a man until it should come to pass that one would be found in human nature who exceeded the Angels and this was the Blessed Virgin. To show that she excelled the Angels in these, the Angel desired to show her reverence, and so he said: Ave (Hail)» (SAINT THOMAS AQUINAS, *The angelic salutation*).

Maria i harim dispela tok, na em i kirap nogut na i ting, «Dispela em i wanem kain tok?». 30 * Na ensel i tokim em olsem, «Maria, yu no ken pret, bikos yu painim grasia long God. 31 * · Harim. Yu bai kisim bel na karim wanpela pikinini man. Na yu mas kolim nem bilong en Jisas. 32 * · Em bai i stap bikman. Na bai ol i kolim em Pikinini bilong God Antap Tru. Na God bai i putim em i stap king olsem tumbuna bilong en Devit. 33 * Em bai i stap king bilong ol lain bilong Jekop oltaim. Na kingdom bilong en bai i no inap pinis». 34 · Na Maria i askim ensel olsem, «Dispela samting bai i kamap olsem wanem? Mi no marit yet long wanpela man». 35 * · Na ensel i bekim tok bilong en olsem, «Holi Spirit bai i kam you have found grace with God. 31 · Look! You are to conceive in your womb and bear a son, and you must name him Jesus. 32 · He will be great and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David; 33 he will rule over the House of Jacob for ever and his reign will have no end». 34 · Mary said to the angel, «But how can this come about, since I have no knowledge of man?». 35 · The angel answered, «The Holy Spirit will come upon you, and the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God. 36 And I tell you this too: your cousin Elizabeth also, in her old age, has con-

«To become the mother of the Saviour, Mary "was enriched by God with gifts appropriate to such a role". The angel Gabriel at the moment of the annunciation salutes her as *full of grace*. In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace» (*CCC*, 490).

«Through the centuries the Church has become ever more aware that Mary, *full of grace* through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Saviour of the human race, preserved immune from all stain of original sin». (*CCC*, 491).

1.31 «What is the meaning of the name "Jesus"? Given by the angel at the time of the Annunciation, the name "Jesus" means "God saves". The name expresses his identity and his mission *because he will save his people from their sins* (Mt 1:21). Peter proclaimed that *there is no other name under heaven given to men by which we can be saved* (Acts 4:12)» (*Compendium*, 81).

1.32 «The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father; he is God himself. To be a Christian, one must believe that Jesus Christ is the Son of God» (*CCC*, 454).

«In what way is Jesus Christ true God and true man? Jesus is inseparably true God and true man in the unity of his divine Person. As the Son of God, who is "begotten, not made, consubstantial with the Father," he was made true man, our brother, without ceasing to be God, our Lord» (*Compendium*, 87).

1.34 «What does the virginal conception of Jesus mean? The virginal conception of Jesus means that Jesus was conceived in the womb of the Virgin solely by the power of the Holy Spirit without the intervention of a man. He is the Son of the heavenly Father according to his divine nature and the Son of Mary according to his human nature. He is, however, truly the Son of God in both natures since there is in him only one Person who is divine» (*Compendium*, 98).

1.35 «What is the meaning of the expression "conceived by the power of the Holy Spirit..."? This expression means that the Virgin Mary conceived the eternal Son in her womb by the power of the Holy Spirit without the cooperation of a man. The angel told her at the Annunciation that *the Holy Spirit will come upon you* (Lk 1:35)» (*Compendium*, 94).

long yu, na strong bilong God Antap Tru bai i karamapim yu. Olsem na dispela pikinini bihain bai yu karim, em bai i stap gutpela na stretpela man bilong God, na ol bai i kolim em Pikinini Bilong God. 36 Na mi tokim yu tu: kandere bilong yu Elisabet em i lapun pinis, tasol em i gat bel na em bai i karim pikinini man. Bipo ol i save tok em i no inap karim pikinini. Tasol nau em i gat bel, na 6-pela mun bilong en i go pinis. 37 I no gat wanpela samting God i no inap mekim». 38 * · Na Maria i tok olsem, «Harim. Mi wokmeri bilong Bikpela. Em i ken mekim long mi olsem yu tok». Orait ensel i lusim em na i go.

Maria i go lukim Elisabet

39 Long dispela taim Maria i kirap na i hariap i go long ples maunten, long wanpela taun bilong distrik Judia. 40 Na em i go insait long haus bilong Sekaraia na i givim gude long Elisabet. 41 Elisabet i harim gude bilong Maria, na pikinini i stap long bel bilong Elisabet em i kalap. Na Holi Spirit i pulap long Elisabet, 42 * na em i singaut strong tumas, na i tok, «God i bin mekim gut tru long yu na givim yu blesing i winim blesing em i givim long ol arapela meri. Na dispela pikinini i stap long bel bilong yu, em tu i kisim blesing bilong God. 43 · Mi husat na mama bilong Bikpela bilong mi em i ceived a son, and she whom people called barren is now in her sixth month, 37 for nothing is impossible to God». 38 · Mary said, «Behold, I am the handmaid of the Lord. Let it be done to me according to your word». And the angel left her.

The visitation

39 Mary set out at that time and went as quickly as she could into the hill country to a town in Judah. 40 She went into Zechariah's house and greeted Elizabeth. 41 Now it happened that as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. 42 She gave a loud cry and said, «Of all women you are the most blessed, and blessed is the fruit of your womb. 43 · Why should I be honoured with a visit from the mother of my Lord? 44 · Look, the moment your greeting reached my ears, the child in my womb leapt for joy.

1.38 Mary's predestination: «*God sent forth his Son*, but to prepare a body for him, he wanted the free co-operation of a creature. For this, from all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee, *a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary*» (*CCC*, 488).
1.43 «Called in the Gospels *the mother of Jesus*, Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as *the mother of my Lord*. In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence the Church confesses that Mary is truly "Mother of God"» (*CCC*, 495).

kam long mi? 44 · Harim. Taim yau bilong mi i harim gude bilong yu, orait pikinini i stap long bel bilong mi em i amamas na i kalap. 45 · Yu bin bilip olsem Bikpela bai i mekim olsem em i bin tokim yu, olsem na yu ken amamas tru».

Magnificat

46 Maria i tok olsem,

«Sol bilong mi em i litimapim nem bilong Bikpela.
47 Na spirit bilong mi em i amamas long God, em i Helpim bilong mi na em i save mekim mi stap gut tru.
48 * Mi wokmeri bilong en, na em i lukim mi na em i marimari long mi. Nau na bihain tu bai olgeta lain manmeri i tok long God i bin givim bikpela blesim long mi.
49 * God i gat bikpela strong, em i bin mekim narakain samting tru bilong helpim mi, na nem bilong en i stap holi.
50 · Em i save marimari long ol manmeri i aninit long em. Em bai i mekim olsem tasol long ol manmeri i stap nau,

45 · Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled».

The Magnificat

46 And Mary said:

«My soul proclaims the greatness of the Lord
47 and my spirit rejoices in God my Saviour;

48 because he has looked upon the humiliation of his servant.
Yes, from now onwards all generations will call me blessed,

49 for the Almighty has done great things for me. Holy is his name,

50 · and his faithful love extends age after age to those who fear him.

1.44 *Look, the moment your greeting reached my ears, the child in my womb leapt for joy.* In these words of Elizabeth we can see the intercession of Mary: Jesus is the one who gives grace and makes the child leapt for joy, but he did it after her mother spoke. The same will be done in the miracle at Cana: Mary speaks, and Jesus performs his first miracle (John 2:1-12).
1.45 «How does Mary cooperate in the divine plan of salvation? By the grace of God Mary was kept free from every personal sin her whole life long. She is the one who is *full of grace* (Lk 1:28), "the all holy". When the angel announced to her that she would give birth to *the Son of the Most High* (Lk 1:32), she freely gave her consent with *the obedience of faith* (Rom 1:5). Mary thus gave herself entirely to the person and work of her Son Jesus, espousing wholeheartedly the divine will regarding salvation» (*Compendium*, 97).
1.50 «*God is merciful.* Who denies it? But, great as his mercy, how many does he every day send to hell? God is merciful, but he is also just, and is, therefore, obliged to punish those who offend him. *And his mercy,* says the divine mother, *to them that fear him.* But with regard to those who abuse his mercy and despise him, he exercises justice. The Lord pardons sins, but he cannot pardon the determination to commit sin. The Apostle tells us that God will not be mocked. *Be not deceived; God is not mocked* (Gal. 6:7.) It would be a mockery of God to insult him as often and as much as you pleased, and afterwards to expect eternal glory» (SAINT ALPHONSUS).

na long ol manmeri i kamap bihain inap oltaim oltaim.
51 Han bilong en i bin mekim strongpela wok. Ol man i save ting ol i nambawan tru na i litimapim nem bilong ol yet, em i bin rausim ol i go nabaut.
52 Em i daunim ol strongpela king, na em i litimapim ol man i no gat nem.
53 Em i givim planti gutpela samting long ol man i hangre, na bel bilong ol i pulap tru. Tasol ol man i gat planti samting, em i rausim ol i go nating.
54 Em i helpim wokman bilong en, Israel, 55 na em i tingim yet promis em i bin mekim long Abraham na long ol tumbuna bilong yumi, long em bai i marimari oltaim long ol lain bilong ol i kamap bihain».

56 Maria i stap wantaim Elisabet inap tripela mun samting, na bihain em i go bek long haus bilong en.

Mama i karim Jon bilong Baptais

57 Taim i kamap bilong Elisabet i karim pikinini, na em i karim pikinini man. 58 Ol wanples na ol wanlain bilong Elisabet ol i harim nius long Bikpela i bin marimari tru long em, na ol i amamas wantaim em.

Ol i katim skin bilong Jon bilong Baptais

59 Long de namba 8 ol i kam bilong katim skin bilong pikinini. Ol i laik givim nem Sekaraia long em, olsem nem bilong papa. 60 Tasol mama bilong pikinini i tok, «Nogat. Yumi mas kolim nem bilong en Jon». 61 Na ol i tokim em, «I no gat wanpela bilong ol wanlain bilong yupela i gat

51 He has used the power of his arm,
he has routed the arrogant of heart.

52 He has pulled down princes from their thrones
and raised high the lowly.
53 He has filled the starving with good things,
sent the rich away empty.

54 He has come to the help of Israel his servant,
mindful of his faithful love
55 –according to the promise he made to our ancestors–
of his mercy to Abraham and to his descendants for ever».

56 Mary stayed with her some three months and then went home.

The birth of John the Baptist

57 The time came for Elizabeth to have her child, and she gave birth to a son; 58 and when her neighbours and relations heard that the Lord had lavished on her his faithful love, they shared her joy.

The circumcision of John the Baptist

59 Now it happened that on the eighth day they came to circumcise the child; they were going to call him Zechariah after his father, 60 but his mother spoke up. «No», she said, «he is to be called John». 61 They said to her, «But no one in your family has that name», 62 and

dispela nem». 62 Na ol i mekim toktok long han, na ol i askim papa, em i laik givim wanem nem long pikinini. 63 Em i tokim ol long bringim wanpela samting bilong em i ken raitim tok long en, na em i raitim tok olsem, «Nem bilong en Jon». Na ol i tingting planti. 64 Na wantu tasol maus bilong Sekaraia i no pas moa, na em inap toktok gen. Orait na em i toktok, na i litimapim nem bilong God. 65 Na olgeta wanples bilong em, ol i lukim dispela narakain samting i bin kamap na ol i pret. Na nius bilong dispela olgeta samting i go nabaut long olgeta ples i stap long ples maunten bilong Judia. 66 Olgeta man i harim dispela nius, ol i tingting planti na ol i askim olsem, «Bihain dispela pikinini bai i kamap wanem kain man?». Ol i save, strong bilong Bikpela i stap wantaim em.

made signs to his father to find out what he wanted him called. 63 The father asked for a writing-tablet and wrote, «His name is John». And they were all astonished. 64 At that instant his power of speech returned and he spoke and praised God. 65 All their neighbours were filled with awe and the whole affair was talked about throughout the hill country of Judaea. 66 All those who heard of it treasured it in their hearts. «What will this child turn out to be?» they wondered. And indeed the hand of the Lord was with him.

Benedictus

67 Orait Holi Spirit i pulap long Sekaraia, papa bilong dispela pikinini, na em i mekim tok profet olsem,

68 «Yumi litimapim nem bilong God, Bikpela bilong Israel. Em i kam na i helpim yumi manmeri bilong en, na em i kisim bek yumi.
69 Long lain bilong wokboi bilong en Devit, Bikpela i kamapim wanpela strongpela man bilong kisim bek yumi,
70 olsem bipo yet em i bin tok long maus bilong ol profet bilong en.
71 Em i tok bai em i kisim bek yumi long han bilong ol birua bilong yumi, na long han bilong ol man i bel nogut tru long yumi.
72 Em i marimari long ol tumbuna bilong yumi na i helpim ol. Na em i tingim yet dispela kontrak bipo em yet i mekim.

The Benedictus

67 His father Zechariah was filled with the Holy Spirit and spoke this prophecy:

68 «Blessed be the Lord, the God of Israel, for he has visited his people, he has set them free,

69 and he has established for us a saving power in the House of his servant David,
70 just as he proclaimed, by the mouth of his holy prophets from ancient times,
71 that he would save us from our enemies and from the hands of all those who hate us,

72 and show faithful love to our ancestors, and so keep in mind his holy covenant.

73 Em i tok tru antap long tumbuna bilong yumi Abraham. Na nau em i laik mekim long yumi olsem bipo em i tok.
74 Em i laik kisim bek yumi long han bilong ol birua, na yumi ken holim wok bilong em, na yumi no ken pret.
75 Olsem na olgeta taim yumi stap laip, yumi ken wokabaut long ol pasin i stret long ai bilong em, na yumi ken pulap long ol gutpela gutpela pasin em i laikim.
76 Na yu, pikinini, bihain bai ol i kolim yu profet bilong God Antap Tru. Bai yu go pas long Bikpela, bilong redim rot bilong en.
77 Bai yu lainim ol manmeri bilong en na bai ol i save, long bikpela marimari bilong en, God i laik tekewe sin bilong ol na kisim bek ol.
78 Long wanem, God i laikim mipela tumas, bai em i salim tulait bilong heven i kam long yumi,
79 bilong givim lait long ol man i stap long ples tudak. Bai em i stiaim lek bilong yumi, na bai yumi wokabaut long rot bilong bel isi».

Hait laip bilong Jon bilong Baptais

80 Bihain dispela pikinini i kamap bikpela, na spirit bilong en i kamap strong. Em i go i stap long ples i no gat man, inap long taim em i kamap ples klia long ai bilong ol Israel.

Maria i karim Jisas na ol wasman bilong sipsip i go lukim em

2 1 Long dispela taim Sisar Ogastus i putim wanpela lo long ol i mas kisim nem bilong olgeta manmeri. 2 Dispela em i namba wan taim gavman i kisim nem bilong ol, na long dispela taim

73 This was the oath he swore to our father Abraham,

74 that he would grant us, free from fear, to be delivered from the hands of our enemies,
75 to serve him in holiness and uprightness in his presence, all our days.

76 And you, little child, you shall be called Prophet of the Most High, for you will go before the Lord to prepare a way for him,
77 to give his people knowledge of salvation through the forgiveness of their sins,

78 because of the faithful love of our God in which the rising Sun has come from on high to visit us,
79 to give light to those who live in darkness and the shadow dark as death, and to guide our feet into the way of peace».

The hidden life of John the Baptist

80 Meanwhile the child grew up and his spirit grew strong. And he lived in the desert until the day he appeared openly to Israel.

The birth of Jesus and visit of the sheperds

2 1 Now it happened that at this time Caesar Augustus issued a decree that a census should be made of the whole inhabited world. 2 This census –the first– took place while

Kwirinius i stap namba wan gavman bilong provins Siria. 3 Olsem na olgeta manmeri i go long as ples bilong ol, bai gavman i ken kisim nem bilong ol. 4 Josep em i bilong lain famili bilong King Devit. Olsem na em i lusim taun Nasaret long Galili, na em i go long Judia long taun bilong Devit, ol i kolim Betlehem. 5 Em i go wantaim meri bilong en Maria, bai gavman i ken kisim nem bilong tupela. Na long dispela taim Maria i gat bel. 6 Tupela i stap yet long Betlehem, na taim i kamap bilong Maria i karim pikinini. 7 · Na em i karim namba wan pikinini man bilong en. Na em i karamapim em long laplap, na i slipim em insait long bokis kaikai bilong ol bulmakau, long wanem, haus pasindia em i pulap pinis.

8 Long dispela hap sampela wasman bilong sipsip i stap ausait long taun, na ol i was long ol sipsip bilong ol long nait. 9 Na ensel bilong Bikpela i kam long ol, na Bikpela i mekim bikpela lait bilong en i kamap raun long ol, na ol i pret tru. 10 Tasol ensel i tokim ol olsem, «Yupela i no ken pret. Harim. Mi bringim gutnius i kam long yupela, em nius bilong mekim olgeta manmeri i amamas tru. 11 Long dispela de long taun bilong Devit, wanpela meri i karim pikinini. Na dispela pikinini bai i kisim bek yupela olgeta. Em i Bikpela, na em i man God i makim bilong kisim bek ol manmeri bilong en. 12 Na yupela i ken luksave long em olsem. Yupela bai i lukim wanpela pikinini ol i pasim em long laplap, na em i slip i stap long bokis kaikai bilong bulmakau».

Quirinius was governor of Syria, 3 and everyone went to be registered, each to his own town. 4 So Joseph set out from the town of Nazareth in Galilee for Judaea, to David's town called Bethlehem, since he was of David's House and line, 5 in order to be registered together with Mary, his betrothed, who was with child. 6 Now it happened that, while they were there, the time came for her to have her child, 7 · and she gave birth to a son, her firstborn. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the living-space.

8 In the countryside close by there were shepherds out in the fields keeping guard over their sheep during the watches of the night. 9 An angel of the Lord stood over them and the glory of the Lord shone round them. They were terrified, 10 but the angel said, «Do not be afraid. Look, I bring you news of great joy, a joy to be shared by the whole people. 11 Today in the town of David a Saviour has been born to you; he is Christ the Lord. 12 And here is a sign for you: you will find a baby wrapped in swaddling clothes and lying in a manger». 13 And all at once with the angel there was a great throng of the hosts of heaven, praising God with the words:

2.7 «"...Born of the Virgin Mary": Why is Mary truly the Mother of God? Mary is truly the Mother of God because she is the Mother of Jesus (Jn 2:1, Jn 19:25). The One who was conceived by the power of the Holy Spirit and became truly her Son is actually the eternal Son of God the Father. He is God himself» (*Compendium*, 95).

13 Ensel i tok pinis, orait wantu planti
ensel moa bilong ami bilong heven i
kamap na i stap wantaim dispela ensel.
Na ol i litimapim nem bilong God olsem,
14 * «Litimapim nem bilong God i save
stap antap tru. Na long graun ol manmeri
i ken stap bel isi. God i belgut long ol».
15 Ol ensel i lusim ol na i go bek pinis
long heven, orait ol wasman bilong sipsip
i tok olsem, «Goan, yumi go long
Betlehem na yumi lukim dispela samting
i kamap, em Bikpela i bin tokim yumi
long en». 16 Orait na ol i go hariap, na ol
i lukim Maria tupela Josep i stap, na
pikinini i slip i stap long bokis kaikai
bilong bulmakau. 17 Ol i lukim pinis, na
ol i autim tok long ol samting ensel i bin
tokim ol long dispela pikinini. 18 Na
olgeta man i harim dispela tok ol wasman
bilong sipsip i mekim, ol i tingting planti
long en. 19 Tasol Maria i putim dispela
olgeta tok long bel bilong en, na em i
tingim i stap. 20 Na ol wasman bilong sip-
sip i go bek na ol i wok long litimapim
nem bilong God. Ol i amamas long God
long olgeta samting ol i bin harim na
lukim. Ol samting i bin kamap olsem
ensel i bin tokim ol.

14 «Glory to God in the highest heav-
en, and on earth peace for those he
favours».
15 Now it happened that when the
angels had gone from them into heaven,
the shepherds said to one another, «Let
us go to Bethlehem and see this event
which the Lord has made known to us».
16 So they hurried away and found Mary
and Joseph, and the baby lying in the
manger. 17 When they saw the child they
repeated what they had been told about
him, 18 and everyone who heard it was
astonished at what the shepherds said to
them. 19 As for Mary, she treasured all
these things and pondered them in her
heart. 20 And the shepherds went back
glorifying and praising God for all they
had heard and seen, just as they had
been told.

Ol i katim skin bilong Jisas

21 · Long de namba 8 bihain long
mama i karim pikinini, ol i katim skin
bilong en, na ol i kolim nem bilong en

The circumcision of Jesus

21 · When the eighth day came and the
child was to be circumcised, they gave
him the name Jesus, the name the angel

2.21 «What does the Gospel teach about the mysteries of the birth and infancy of Jesus? At Christmas the glory of heaven is shown forth in the weakness of a baby; the circumcision of Jesus is a sign of his belonging to the Hebrew people and is a prefiguration of our Baptism; the Epiphany is the manifestation of the Messiah King of Israel to all the nations; at the presentation in the temple, Simeon and Anna symbolise all the anticipation of Israel awaiting its encounter with its Savior; the flight into Egypt and the massacre of the innocents proclaim that the entire life of Christ will be under the sign of persecution; the departure from Egypt recalls the exodus and presents Jesus as the new Moses and the true and definitive liberator» (*Compendium*, 103).

Jisas, long wanem ensel i kolim pinis dispela nem.

Maria tupela Josep i bringim Jisas long Tempel

22 Taim i kamap pinis bilong Josep wantaim Maria i bihainim pasin bilong kamap klin long ai bilong God olsem lo bilong Moses i tok, orait tupela i kisim pikinini i go long Jerusalem bilong givim em long Bikpela. 23 Tupela i laik bihainim tok i stap long lo bilong Bikpela olsem, *Ol namba wan pikinini man mama i karim, ol dispela yupela i mas givim long Bikpela.* 24 Tupela i bringim tu ol pisin bilong mekim ofa, olsem lo bilong Bikpela i tok, *Tupela namba wan balus, o tupela yangpela namba 2 balus.*

25 Long dispela taim i gat wanpela man i stap long Jerusalem, nem bilong en Simeon. Em i man bilong mekim stretpela pasin na em i man bilong lotu long God. Em i wetim dispela man God i bin makim bilong mekim gut bel bilong ol Israel. Na Holi Spirit i stap long Simeon.

26 * Holi Spirit i tokim em pinis olsem, em bai i no inap i dai kwik. Nogat. Pastaim em i mas lukim dispela man Bikpela i bin promis long salim i kam bilong kisim bek ol manmeri bilong en. 27 Orait Holi Spirit i kirapim em na em i go insait long tempel. Na papamama i bringim pikinini Jisas i kam bilong mekim pasin long em olsem lo i tok. 28 Na Simeon i kisim em long han bilong en na i holim em. Na Simeon i litimapim nem bilong God olsem,

Nunc Dimittis

29 «Bikpela, mi wokboi bilong yu, na

Jesus is presented in the Temple

22 And when the day came for them to be purified in keeping with the Law of Moses, they took him up to Jerusalem to present him to the Lord, 23 observing what is written in the Law of the Lord: *Every first-born male must be consecrated to the Lord* 24 and also to offer in sacrifice, in accordance with what is prescribed in the Law of the Lord, *a pair of turtledoves or two young pigeons.*

25 Now in Jerusalem there was a man named Simeon. He was an upright and devout man; he looked forward to the restoration of Israel and the Holy Spirit rested on him.

26 It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. 27 Prompted by the Spirit he came to the Temple; and when the parents brought in the child Jesus to do for him what the Law required, 28 he took him into his arms and blessed God; and he said:

The Nunc Dimittis

29 «Now, Master, you are letting your

nau yu ken larim mi i go, na bel bilong mi i ken i stap isi, olsem bipo yu tok.
30 Ai bilong mi i lukim pinis samting yu mekim bilong kisim bek mipela.
31 Yu bin redim dispela long ai bilong olgeta lain manmeri.
32 Em i wanpela lait, na em bai i givim lait long ol man bilong ol arapela lain, na em bai i givim biknem long ol Israel, em ol lain manmeri bilong yu».

servant go in peace as you promised;

30 for my eyes have seen the salvation

31 which you have made ready in the sight of the nations;
32 a light of revelation for the gentiles and glory for your people Israel».

Tok profet bilong Simeon

33 Papa wantaim mama bilong Jisas tupela i harim dispela tok Simeon i mekim long em, na tupela i tingting planti. 34 Na Simeon i givim blesing long ol, na em i tokim Maria, mama bilong pikinini, olsem, «Harim. God i makim dispela pikinini bilong mekim planti Israel i pundaun, na bilong mekim planti i kirap gen. Em bai i stap olsem wanpela mak, na planti man bai i tok nogut long em. 35 Olsem na tingting hait bilong planti man bai i kamap ples klia. Na yu bai i stap olsem wanpela bainat i sutim lewa bilong yu tu».

The prophecy of Simeon

33 As the child's father and mother were wondering at the things that were being said about him, 34 Simeon blessed them and said to Mary his mother, «Look, he is destined for the fall and for the rise of many in Israel, destined to be a sign that is opposed 35– and a sword will pierce your soul too – so that the secret thoughts of many may be laid bare».

Tok profet bilong Ana

36 Wanpela profet meri i stap, nem bilong en Ana. Em i pikinini bilong Fanuel bilong lain bilong Aser. Em i lapun tru. Bipo em i marit, na i stap 7-pela yia wantaim man bilong en. 37 Na bihain man bilong en i dai, na em i stap nating. Na nau em i gat 84 krismas bilong en. Ana i no save lusim tempel. Em i save tambu long kaikai na i beten i stap, na em i holim wok bilong God long san na long nait. 38 Long dispela taim em tu i kam klostu long pikinini na i tenkyu long God.

The prophecy of Anna

36 There was a prophetess, too, Anna the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years 37 before becoming a widow. She was now eighty-four years old and never left the Temple, serving God night and day with fasting and prayer. 38 She came up just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem.

Na em i autim tok bilong dispela pikinini long olgeta manmeri i wet long God i kisim bek ol manmeri bilong Jerusalem.

Hait laip bilong Jisas long Nasaret

39 · Ol i mekim pinis olgeta samting olsem lo bilong Bikpela i tok, orait ol i go bek long Galili long Nasaret, em taun bilong ol. 40 * Na pikinini em i kamap bikpela na i kamap strong. Em i gat planti gutpela save, na marimari bilong God i stap long em.

Jisas i stap namel long ol save man bilong lo

41 Long olgeta yia papamama bilong Jisas i save go long Jerusalem bilong lukim Bikpela De Bilong Pasova. 42 Jisas i gat 12-pela krismas pinis, orait ol i bihainim pasin bilong dispela bikpela de na ol i go long Jerusalem. 43 Taim olgeta bilong ol dispela bikpela de bilong lotu i pinis, orait ol i go bek long ples. Tasol yangpela manki Jisas em i stap yet long Jerusalem. Na papamama bilong en i no save olsem em i stap yet. 44 Tupela i ting em i wokabaut wantaim ol arapela manmeri. Olsem na tupela i wokabaut wanpela de olgeta. Na bihain tupela i wok long painim em namel long ol wanlain na ol pren. 45 Tupela i painim painim, tasol tupela i no lukim. Olsem na tupela i go bek gen long Jerusalem bilong painim em.

46 Tupela i wok long painim em inap

The hidden life of Jesus at Nazareth

39 · When they had done everything the Law of the Lord required, they went back to Galilee, to their own town of Nazareth. 40 And as the child grew to maturity, he was filled with wisdom; and God's favour was with him.

Jesus among the doctors of the Law

41 Every year his parents used to go to Jerusalem for the feast of the Passover. 42 When he was twelve years old, they went up for the feast as usual. 43 When the days of the feast were over and they set off home, the boy Jesus stayed behind in Jerusalem without his parents knowing it. 44 They assumed he was somewhere in the party, and it was only after a day's journey that they went to look for him among their relations and acquaintances. 45 When they failed to find him they went back to Jerusalem looking for him everywhere.

46 It happened that, three days later,

2.39-40 «What does the hidden life of Jesus in Nazareth teach us? In the course of his hidden life in Nazareth Jesus stayed in the silence of an ordinary existence. This allows us to enter into fellowship with him in the holiness to be found in a daily life marked by prayer, simplicity, work and family love. His obedience to Mary and to Joseph, his foster father, is an image of his filial obedience to the Father. Mary and Joseph accepted with faith the mystery of Jesus even though they did not always understand it» (*Compendium*, 104).

long tripela de, na bihain tupela i lukim em i stap insait long banis bilong tempel. Em i sindaun i stap namel long ol tisa. Em i wok long harim tok bilong ol, na long askim ol tu. 47 Ol man i harim tok bilong en, ol i kirap nogut long save bilong en na long tok em i bekim long ol. 48 · Tupela i lukim em na i kirap nogut tru. Na mama bilong en i tokim em olsem, «Pikinini bilong mi, bilong wanem yu mekim dispela pasin long mitupela? Bel bilong mi tupela papa bilong yu i hevi tumas na mitupela i wok long painim yu». 49 Tasol em i bekim tok olsem long tupela, «Bilong wanem yutupela i wok long painim mi? Ating yutupela i no save, mi mas i stap long haus bilong Papa bilong mi?». 50 Tasol tupela i no save long mining bilong dispela tok em i mekim long tupela.

they found him in the Temple, sitting among the teachers, listening to them, and asking them questions; 47 and all those who heard him were astounded at his intelligence and his replies. 48 · They were overcome when they saw him, and his mother said to him, «My child, why have you done this to us? See how worried your father and I have been, looking for you». 49 He replied, «Why were you looking for me? Did you not know that I must be in my Father's house?». 50 But they did not understand what he meant.

Hait laip long Nasaret

51 Orait em i go bek wantaim tupela, na ol i kamap long Nasaret, na oltaim em i bihainim tok bilong tupela. Na mama bilong en i putim dispela olgeta tok long bel bilong en na i holim i stap. 52 * Na Jisas i kamap bikpela, na save bilong en i kamap gutpela tru. Na God i laikim em tru na ol man tu i laikim em.

The hidden life at Nazareth resumed

51 He went down with them then and came to Nazareth and lived under their authority. His mother stored up all these things in her heart. 52 And Jesus increased in wisdom, in stature, and in favour with God and with people.

2.48 «Most holy Mary lost her Son for three days: during that time she wept continually for having lost sight of Jesus, and did not cease to seek after him till she found him. How then does it happen that so many sinners not only lose sight of Jesus, but even lose his divine grace; and instead of weeping for so great a loss, sleep in peace, and make no effort to recover so great a blessing? This arises from their not feeling what it is to lose God by sin. Some say: "I commit this sin, not to lose God, but to enjoy this pleasure, to possess the property of another, or to take revenge of an enemy". They who speak such language show that they do not understand the malice of mortal sin» (SAINT ALPHONSUS).

TOK I GO PAS LONG WOK BILONG JISAS
PRELUDE TO THE PUBLIC MINISTRY OF JESUS

Santu Jon bilong Baptais i autim tok
(Mt 3.1-12; Mak 1.1-8)

3 1 Long namba 15 yia bilong Sisar Taiberius i stap king bilong Rom, Pontius Pailat em i stap namba wan gavman bilong distrik Judia. Long dispela taim Herot i bosim distrik Galili. Na brata bilong en Filip i bosim distrik Ituria na Trakonitis, na Lisanias i bosim distrik Abilene. 2 Na Anas tupela Kaiafas i stap hetpris. Long dispela taim Jon, pikinini bilong Sekaraia, em i stap long ples i no gat man, na God i givim tok bilong em long Jon. 3 Olsem na Jon i go long olgeta hap i stap klostu long wara Jordan, na em i autim tok long ol manmeri i mas tanim bel na kisim baptais, na bai God i tekewe sin bilong ol. 4 · Dispela samting i kamap olsem tok i stap long buk bilong profet Aisaia,

Long ples i no gat man, maus bilong wanpela man i singaut olsem, Redim rot bilong Bikpela. Stretim ol rot bilong en.

5 *Pulapim olgeta ples daun, na brukim olgeta maunten i go daun. Olgeta rot i krungut, ol i mas wokim i kamap stret. Na olgeta rot i no gutpela, ol i mas stretim gut.*

6 · *Na olgeta manmeri bilong graun bai i lukim wok God i mekim bilong kisim bek yumi.*

The proclamation of John the Baptist
(Mt 3:1-12; Mk 1:1-8)

3 1 In the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was governor of Judaea, Herod tetrarch of Galilee, his brother Philip tetrarch of the territories of Ituraea and Trachonitis, Lysanias tetrarch of Abilene, 2 and while the high-priesthood was held by Annas and Caiaphas, the word of God came to John the son of Zechariah, in the desert. 3 He went through the whole Jordan area proclaiming a baptism of repentance for the forgiveness of sins, 4 · as it is written in the book of the sayings of Isaiah the prophet:

A voice of one that cries in the desert:
Prepare a way for the Lord, make his paths straight!

5 *Let every valley be filled in, every mountain and hill be levelled, winding ways be straightened and rough roads made smooth,*

6 · *and all humanity will see the salvation of God.*

3.4-6 Is 40:3-5
3.6 «The Saviour of the world, whom, according to the prediction of the prophet Isaias, men were one day to see on this Earth *and all flesh shall see the salvation of God*, has already come. We have not only seen him conversing among men, but we have also seen him suffering and dying

7 Planti lain manmeri ol i kam bilong
kisim baptais long han bilong Jon, na em
i tokim ol olsem, «Yupela pikinini bilong
snek nogut, God i belhat long yupela na
em bai i mekim save long yupela. Husat i
tokim yupela na yupela i laik ranawe na
abrusim dispela taim nogut i laik kamap
long yupela? 8 Sapos yupela i tanim bel
tru, orait pasin bilong yupela i mas soim
olsem yupela i tanim bel pinis. Na maski
toktok long yupela yet olsem, "Abraham
em i tumbuna papa bilong mipela". Mi
tokim yupela, God inap mekim ol dispe-
la ston hia i kamap ol lain tumbuna piki-
nini bilong Abraham. 9 · Tamiok i stap
pinis long as bilong diwai, na olgeta diwai
i no save karim gutpela kaikai, em bai ol i
katim na tromoi i go long paia».

10 Ol manmeri i harim tok bilong Jon,
na ol i askim em olsem, «Bai mipela i
mekim wanem?». 11 Na em i bekim tok
olsem long ol, «Man i gat tupela siot, em
i mas givim wanpela long man i no gat.
Na man i gat kaikai, em tu i mas mekim
wankain pasin». 12 Sampela man bilong
kisim takis ol tu i kam bilong kisim bap-
tais. Na ol i askim em, «Tisa, bai mipela i
mekim wanem?». 13 Na em i tokim ol
olsem, «Yupela i mas kisim takismani
inap olsem gavman i tokim yupela, na
yupela i no ken pulim sampela moa». 14
Sampela soldia tu i askim em, «Na bai
mipela i mekim wanem?». Na em i bekim
tok bilong ol olsem, «Yupela i no ken
mekim nogut long ol arapela man na stil-

7 He said, therefore, to the crowds
who came to be baptised by him,
«Brood of vipers, who warned you to
flee from the coming retribution? 8
Produce fruit in keeping with repen-
tance, and do not start telling yourselves,
"We have Abraham as our father",
because, I tell you, God can raise chil-
dren for Abraham from these stones. 9 ·
Yes, even now the axe is being laid to the
root of the trees, so that any tree failing
to produce good fruit will be cut down
and thrown on the fire».

10 When all the people asked him,
«What must we do, then?», 11 he
answered, «Anyone who has two tunics
must share with the one who has none,
and anyone with something to eat must
do the same». 12 There were tax collec-
tors, too, who came for baptism, and
these said to him, «Master, what must
we do?». 13 He said to them, «Exact no
more than the appointed rate». 14 Some
soldiers asked him in their turn, «What
about us? What must we do?». He said
to them, «No intimidation! No extor-
tion! Be content with your pay!».

for the love of us. Let us, then, consider the love which we owe to Jesus Christ at least through gratitude for the love which he bears to us» (SAINT ALPHONSUS).
3.9 «*Now the axe is laid to the root of the tree.* For all who are found in sin, the axe of divine justice is at hand to take away their life as soon as the time of vengeance arrives. Arise, then Christian souls, and if you are bound by any bad habit, burst your chains, and remain no longer the slaves of Satan» (SAINT ALPHONSUS).

im mani bilong ol. Na yupela i no ken mekim kot giaman long ol bilong pulim mani bilong ol. Yupela i mas ting olsem pe bilong yupela em inap long yupela».

15 * Ol manmeri i lukim ol dispela samting na bel bilong ol i kirap, na ol i tingting planti sapos Jon em i Krais. 16 Olsem na Jon i bekim tok olsem long ol, «Mi save baptaisim yupela long wara. Tasol bihain bai wanpela man i kam, na strong bilong en i winim strong bilong mi. Mi no gutpela man inap long mi lusim string i pasim su bilong en. Em bai i baptaisim yupela long Holi Spirit na long paia. 17 Em bai i kam olsem man i holim savol long han bilong en, bilong rausim olgeta pipia i stap long wit bilong en. Na em bai i bungim wit long haus wit bilong en. Tasol pipia em bai i kukim long paia i no save dai». 18 Jon i mekim planti arapela tok tu bilong sutim bel bilong ol manmeri, na long dispela pasin em i wok long autim gutnius long ol.

15 A feeling of expectancy had grown among the people, who were beginning to wonder whether John might be the Christ, 16 so John declared before them all, «I baptise you with water, but someone is coming, who is more powerful than me, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire. 17 His winnowing-fan is in his hand, to clear his threshing-floor and to gather the wheat into his barn; but the chaff he will burn in a fire that will never go out». 18 And he proclaimed the good news to the people with many other exhortations too.

Herot i putim Jon bilong Baptais long kalabus
(Mt 14.3-12; Mc 6.17-29)

John the Baptist imprisoned
(Mt 14:3-12; Mc 6:17-29)

19 * Na Herot, husat Jon i bin krosim, long wanem Herot i kisim Herodias, meri bilong brata bilong en, na olgeta arapela pasin nogut Herot i bin mekim tu, 20 i skruim wanpela rong moa long dispela olgeta rong em i bin mekim na putim Jon long kalabus.

19 But Herod the tetrarch, censured by John for his relations with his brother's wife Herodias and for all the other crimes he had committed, 20 added a further crime to all the rest by shutting John up in prison.

Jisas i kisim baptais
(Mt 3.13-17; Mak 1.9-11)

Jesus is baptised
(Mt 3:13-17; Mk 1:9-11)

21 Taim olgeta manmeri i kisim baptais, Jisas tu i kisim baptais. Em i kisim baptais pinis, orait em i beten i stap, na heven i

21 Now it happened that when all the people had been baptised and while Jesus after his own baptism was at

op, 22 * · na Holi Spirit i kam daun long em. Holi Spirit i kamap olsem wanpela bilong ol dispela kain pisin ol i kolim balus, na ol i lukim em i stap antap long het bilong Jisas. Na long heven wanpela maus i singaut olsem, «Yu Pikinini bilong mi. Mi laikim yu tumas. Bel bilong mi em i amamas long yu».

prayer, heaven opened 22 · and the Holy Spirit descended on him in a physical form, like a dove. And a voice came from heaven, «You are my Son; today have I fathered you».

Nem bilong ol lain tumbuna bilong Jisas
(Mt 1.1-17)

The ancestry of Jesus
(Mt 1:1-17)

23 Taim Jisas i kirapim wok bilong en, em i gat samting olsem 30 krismas. Na ol manmeri i ting em i pikinini bilong Josep. Josep em i pikinini bilong Heli. 24 Na Heli em i pikinini bilong Matat. Na Matat em i pikinini bilong Livai. Na Livai em i pikinini bilong Melki. Na Melki em i pikinini bilong Janai. Na Janai em i pikinini bilong Josep. 25 Na Josep em i pikinini bilong Matatias. Na Matatias em i pikinini bilong Amos. Na Amos em i pikinini bilong Nahum. Na Nahum em i pikinini bilong Esli. Na Esli em i pikinini bilong Nagai. 26 Na Nagai em i pikinini bilong Mat. Na Mat em i pikinini bilong Matatias. Na Matatias em i pikinini bilong Semen. Na Semen em i pikinini bilong

23 When he began, Jesus was about thirty years old, being the son, as it was thought, of Joseph son of Heli, 24 son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, 25 son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, 26 son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, 27 son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel,

3.22 It is now necessary to say something about our Baptism: «Why does the Church baptize infants? The Church baptizes infants because they are born with original sin. They need to be freed from the power of the Evil One and brought into that realm of freedom which belongs to the children of God» (*Compendium*, 258).
«Is Baptism necessary for salvation? Baptism is necessary for salvation for all those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament» (*Compendium*, 261).
«What are the effects of Baptism? Baptism takes away original sin, all personal sins and all punishment due to sin. It makes the baptized person a participant in the divine life of the Trinity through sanctifying grace, the grace of justification which incorporates one into Christ and into his Church. It gives one a share in the priesthood of Christ and provides the basis for communion with all Christians. It bestows the theological virtues and the gifts of the Holy Spirit. A baptized person belongs forever to Christ. He is marked with the indelible seal of Christ (character)» (*Compendium*, 263).

Josek. Na Josek em i pikinini bilong Joda.
27 Na Joda em i pikinini bilong Joanan.
Na Joanan em i pikinini bilong Resa. Na
Resa em i pikinini bilong Serubabel. Na
Serubabel em i pikinini bilong Sealtiel.
Na Sealtiel em i pikinini bilong Neri.

28 Na Neri em i pikinini bilong Melki.
Na Melki em i pikinini bilong Adi. Na
Adi em i pikinini bilong Kosam. Na
Kosam em i pikinini bilong Elmadam.
Na Elmadam em i pikinini bilong Er. 29
Na Er em i pikinini bilong Josua. Na
Josua em i pikinini bilong Elieser. Na
Elieser em i pikinini bilong Jorim. Na
Jorim em i pikinini bilong Matat. Na
Matat em i pikinini bilong Livai. 30 Na
Livai em i pikinini bilong Simeon. Na
Simeon em i pikinini bilong Juda. Na
Juda em i pikinini bilong Josep. Na Josep
em i pikinini bilong Jonam. Na Jonam em
i pikinini bilong Eliakim. 31 Na Eliakim
em i pikinini bilong Melea. Na Melea em
i pikinini bilong Mena. Na Mena em i
pikinini bilong Matata. Na Matata em i
pikinini bilong Natan. Na Natan em i
pikinini bilong Devit.

32 Na Devit em i pikinini bilong Jesi.
Na Jesi em i pikinini bilong Obet. Na
Obet em i pikinini bilong Boas. Na Boas
em i pikinini bilong Salmon. Na Salmon
em i pikinini bilong Nason. 33 Na Nason
em i pikinini bilong Aminadap. Na
Aminadap em i pikinini bilong Atmin.
Na Atmin em i pikinini bilong Arni. Na
Arni em i pikinini bilong Hesron. Na
Hesron em i pikinini bilong Peres. Na
Peres em i pikinini bilong Juda. 34 Na
Juda em i pikinini bilong Jekop. Na Jekop
em i pikinini bilong Aisak. Na Aisak em i
pikinini bilong Abraham.

Na Abraham em i pikinini bilong Tera.
Na Tera em i pikinini bilong Nahor. 35

son of Neri, 28 son of Melchi, son of
Addi, son of Cosam, son of Elmadam,
son of Er, 29 son of Jesus, son of
Eliezer, son of Jorim, son of Matthat,
son of Levi, 30 son of Symeon, son of
Judah, son of Joseph, son of Jonam,
son of Eliakim, 31 son of Melea, son of
Menna, son of Mattatha, son of
Nathan, son of David,

32 son of Jesse, son of Obed, son of
Boaz, son of Sala, son of Nahshon, 33
son of Amminadab, son of Admin, son
of Arni, son of Hezron, son of Perez,
son of Judah, 34 son of Jacob, son of
Isaac, son of Abraham,

son of Terah, son of Nahor, 35 son of
Serug, son of Reu, son of Peleg, son of

Na Nahor em i pikinini bilong Seruk. Na Seruk em i pikinini bilong Reu. Na Reu em i pikinini bilong Pelek. Na Pelek em i pikinini bilong Eber. Na Eber em i pikinini bilong Sela. 36 Na Sela em i pikinini bilong Kainan. Na Kainan em i pikinini bilong Arpaksat. Na Arpaksat em i pikinini bilong Siem. Na Siem em i pikinini bilong Noa. Na Noa em i pikinini bilong Lamek. 37 Na Lamek em i pikinini bilong Metusela. Na Metusela em i pikinini bilong Enok. Na Enok em i pikinini bilong Jaret. Na Jaret em i pikinini bilong Mahalalel. Na Mahalalel em i pikinini bilong Kenan. 38 Na Kenan em i pikinini bilong Enos. Na Enos em i pikinini bilong Set. Na Set em i pikinini bilong Adam. Na Adam em i pikinini bilong God.

Satan i traim Jisas
(Mt 4.1-11; Mak 1.12-13)

4 1 · Holi Spirit i pulap long Jisas, na Jisas i lusim wara Jordan na i go bek. Na Holi Spirit i kisim em i go long ples i no gat man. 2 Jisas i stap long ples i no gat man inap long 40 de, na Satan i traim em. Long dispela taim Jisas i no kaikai na em i hangre. 3 Na Satan i tokim em olsem, «Sapos i tru yu Pikinini Bilong God, orait yu tok na dispela ston i ken tanim na i kamap bret». 4 · Tasol Jisas

Eber, son of Shelah, 36 son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, 37 son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, 38 son of Enos, son of Seth, son of Adam, son of God.

Testing in the desert
(Mt 4:1-11; Mk 1:12-13)

4 1 · Filled with the Holy Spirit, Jesus left the Jordan and was led by the Spirit into the desert, 2 for forty days being put to the test by the devil. During that time he ate nothing and at the end he was hungry. 3 Then the devil said to him, «If you are Son of God, tell this stone to turn into a loaf». 4 · But Jesus replied, «Scripture says: *Human beings live not on bread alone*».

4.1-13 About the temptations of Our Lord, there are explanations in the Gospels of Matthew and Luke. About our temptations, we can say: «My Child, in this life you are never safe, and as long as you live the weapons of the spirit will ever be necessary to you. You dwell among enemies. You are subject to attack from the right and the left. If, therefore, you do not guard yourself from every quarter with the shield of patience, you will not remain long unscathed. Moreover, if you do not steadily set your heart on Me, with a firm will to suffer everything for My sake, you will not be able to bear the heat of this battle or to win the crown of the blessed. You ought, therefore, to pass through all these things bravely and to oppose a strong hand to whatever stands in your way. For to him who triumphs heavenly bread is given, while for him who is too lazy to fight there remains much misery» (THOMAS A KEMPIS, *Imitation of Christ*, 3,35).

i bekim tok bilong en olsem, «Buk bilong God i gat tok olsem, *Ol manmeri i no inap kisim laip long kaikai tasol*».

5 Orait na Satan i bringim em i go antap, na wantu em i soim Jisas olgeta strongpela kantri bilong dispela graun. 6 Na Satan i tokim em olsem, «Bai mi givim yu strong bilong bosim olgeta dispela kantri, na bai yu gat biknem tru. Olgeta dispela samting ol i bilong mi pinis. Na sapos mi laik givim long wanpela man, orait mi ken givim. 7 Sapos yu brukim skru na lotu long mi, orait bai mi givim yu dispela olgeta samting». 8 · Tasol Jisas i bekim tok bilong em olsem, «Buk bilong God i gat tok olsem, *Yu mas aninit long God, Bikpela bilong yu, na yu mas lotu long em wanpela tasol*».

9 Na Satan i bringim Jisas i go long Jerusalem na i putim em antap tru long tempel. Na em i tokim em olsem, «Sapos i tru yu Pikinini Bilong God, orait yu kalap i go daun. 10 · Long wanem, buk bilong God i gat tok olsem,

Em bai i tokim ol ensel bilong en long ol i mas lukautim yu na was gut long yu. 11 Na tu *Ol bai i karim yu long han bilong ol, nogut wanpela ston i sutim lek bilong yu.*

12 · Na Jisas i bekim tok bilong em olsem, «Buk bilong God i gat tok olsem,

Yu no ken traim strong bilong God, Bikpela bilong yu».

13 Satan i traim Jisas long ol kain kain traim pinis, orait em i lusim Jisas na i wetim narapela taim.

5 Then leading him to a height, the devil showed him in a moment of time all the kingdoms of the world 6 and said to him, «I will give you all this power and their splendour, for it has been handed over to me, for me to give it to anyone I choose. 7 Do homage, then, to me, and it shall all be yours». 8 · But Jesus answered him, «Scripture says: *You must do homage to the Lord your God, him alone you must serve*».

9 Then he led him to Jerusalem and set him on the parapet of the Temple. «If you are Son of God», he said to him, «throw yourself down from here, 10 · for scripture says:

He has given his angels orders about you, to guard you, and again: 11 *They will carry you in their arms in case you trip over a stone*».

12 · But Jesus answered him, «Scripture says:

Do not put the Lord your God to the test».

13 Having exhausted every way of putting him to the test, the devil left him, until the opportune moment.

4.4 Dt 8:3
4.8 Dt 6:13
4.10-11 Ps 91:11-12
4.12 Dt 6.16

WOK BILONG JISAS LONG GALILI

THE GALILEAN MINISTRY

Jisas i statim wok long Galili
(Mt 4.12-17.23; Mak 1.14-15.39)

14 Long strong bilong Holi Spirit, Jisas i
go bek long distrik Galili. Na ol manmeri
i stap long olgeta dispela hap, ol i harim
tok olsem Jisas i kam i stap long Galili. 15
Oltaim em i wok long skulim ol manmeri
long ol haus lotu bilong ol. Na olgeta
manmeri i litimapim nem bilong em.

Jesus begins to preach
(Mt 4 4:12-17.23; Mk 1:14-15.39)

14 Jesus, with the power of the Spirit
in him, returned to Galilee; and his rep-
utation spread throughout the country-
side. 15 He taught in their synagogues
and everyone glorified him.

Jisas long Nasaret
(Mt 13.53-58; Mak 6.1-6)

16 Jisas i go long Nasaret. Taim em i
pikinini yet, em i stap long dispela taun,
na em i bin kamap bikpela long en. Long
de Sabat em i go insait long haus lotu,
olsem em i save mekim oltaim. Em i
sanap bilong ritim tok bilong God, 17 na
ol i givim buk bilong profet Aisaia long
em. Em i opim buk, na em i painim dis-
pela hap i gat tok olsem,

Jesus at Nazareth
(Mt 13:53-58; Mk 6:1-6)

16 He came to Nazara, where he had
been brought up, and went into the syn-
agogue on the Sabbath day as he usually
did. He stood up to read, 17 and they
handed him the scroll of the prophet
Isaiah. Unrolling the scroll he found the
place where it is written:

18 · *Spirit bilong Bikpela i kam i stap long*
mi, long wanem, Bikpela yet i kapsaitim wel
long het bilong mi bilong makim mi bilong i go
bringim gutpela tok bilong en long ol rabisman.
Na em i salim mi i kam long tokaut long ol
man i stap long kalabus long ol i ken lusim kal-
abus na i go fri, na long tokaut long ol man i
aipas long ol i ken lukluk gen. 19 *Na em i salim*
mi long tokaut olsem, taim i kamap pinis bilong
Bikpela i laik mekim gut long ol manmeri
bilong en.

18 · *The spirit of the Lord is on me, for he*
has anointed me to bring the good news to the
afflicted. He has sent me to proclaim liberty to
captives, sight to the blind, to let the oppressed
go free, 19 *to proclaim a year of favour from*
the Lord.

4.18-19 Is 61:1-2

20 Jisas i pasim buk na i givim bek long man i gat wok bilong lukautim ol buk, na em i sindaun. Na olgeta manmeri i stap long haus lotu ol i lukluk long Jisas tasol. 21 Orait na em i tokim ol olsem, «Dispela tok bilong buk bilong God yupela i harim pinis, nau tasol em i kamap tru». 22 Na ol i litimapim nem bilong em, na ol i tingting planti long ol gutpela tok em i autim.

Tasol ol i tok, «Dispela man em i pikinini bilong Josep, tru o nogat?». 23 Na Jisas i tokim ol olsem, «Ating yupela bai i kisim dispela tok ol manmeri i save mekim na autim long mi, "Dokta, yu mas mekim orait skin bilong yu yet". Na bai yupela i tok, "Mipela i harim pinis tok long ol samting yu bin mekim long Kaperneam. Orait nau yu mas mekim ol wankain samting hia long as ples bilong yu"». 24 Na em i tok, «Mi tok tru long yupela, ol man i no save harim tok bilong wanpela profet long as ples bilong en.

25 «Mi tok tru tumas long yupela, long taim bilong Elaija, planti meri i stap long Israel, na man bilong ol i dai pinis. Long dispela taim skai i pas olgeta, na i no gat ren inap long 3 yia na 6 mun. Na bikpela hangre i kamap long olgeta hap. 26 Tasol God i no salim Elaija i go long wanpela meri bilong Israel. Nogat. Em i salim em i go long taun Sarefat tasol long hap bilong biktaun Saidon, long wanpela meri, man bilong en i dai pinis. 27 Olsem tu long taim bilong profet Elisa planti man i stap long Israel, ol i gat sik lepra. Tasol namel long ol i no gat wanpela man sik bilong en i pinis. Nogat. Naman bilong kantri Siria em tasol».

28 Olgeta man i stap long haus lotu ol i

20 He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. 21 Then he began to speak to them, «This text is being fulfilled today even while you are listening». 22 And he won the approval of all, and they were astonished by the gracious words that came from his lips.

They said, «This is Joseph's son, surely?». 23 But he replied, «No doubt you will quote me the saying, "Physician, heal yourself", and tell me, "We have heard all that happened in Capernaum, do the same here in your own country"». 24 And he went on, «In truth I tell you, no prophet is ever accepted in his own country.

25 «There were many widows in Israel, I can assure you, in Elijah's day, when heaven remained shut for three years and six months and a great famine raged throughout the land, 26 but Elijah was not sent to any one of these: he was sent to a widow at Zarephath, a town in Sidonia. 27 And in the prophet Elisha's time there were many suffering from virulent skin-diseases in Israel, but none of these was cured, only Naaman the Syrian».

28 When they heard this everyone in

harim dispela tok, na ol i belhat nogut tru. 29 Na ol i kirap na ol i rausim Jisas i go ausait long taun. Dispela taun bilong ol i stap antap long wanpela maunten. Na ol i bringim em i go antap long wanpela ples nogut i stap long dispela maunten, na ol i laik tromoi em i go daun. 30 Tasol em i lusim ol na wokabaut namel long ol na em i go pinis.

Jisas i autim tok long Kaperneam na i rausim spirit nogut long wanpela man
(Mt 7.28-29; Mak 1.21-28)

31 Orait Jisas i go daun long Kaperneam, na em i stap long dispela taun bilong distrik Galili. Na long olgeta de Sabat em i save skulim ol manmeri. 32 Na ol i harim tok bilong en na ol i kirap nogut tru, long wanem, em i skulim ol olsem man i gat namba.

33 Wanpela taim wanpela man i stap long haus lotu, em i gat spirit nogut i stap long en. Na em i singaut bikmaus tru olsem, 34 «E, Jisas bilong Nasaret, yu kam bilong mekim wanem long mipela? Ating yu kam bilong bagarapim mipela? Mi save long yu. Yu dispela gutpela stret-pela man i kam long God yet». 35 Tasol Jisas i krosim dispela spirit nogut na i tokim em olsem, «Yu pasim maus na yu lusim dispela man». Na dispela spirit nogut i mekim dispela man i pundaun long graun namel long ol, na bihain spir-it i lusim em, na i no bagarapim em. 36 Na olgeta manmeri i kirap nogut, na ol i toktok namel long ol yet olsem, «Olaman, em wanem kain tok? Em i givim tok long ol spirit nogut olsem man i gat namba na i gat strong. Na ol i save harim tok bilong en, na ol i lusim man na i go». 37 Na ol stori bilong ol samting

the synagogue was enraged. 29 They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him off the cliff, 30 but he passed straight through the crowd and walked away.

Jesus teaches in Capernaum and cures a demoniac
(Mt 7:28-29; Mk 1:21-28)

31 He went down to Capernaum, a town in Galilee, and taught them on the Sabbath. 32 And his teaching made a deep impression on them because his word carried authority.

33 In the synagogue there was a man possessed by the spirit of an unclean devil, and he shouted at the top of his voice, 34 «Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God». 35 But Jesus rebuked it, saying, «Be quiet! Come out of him!». And the devil, throwing the man into the middle, went out of him without hurting him at all. 36 Astonishment seized them and they were all saying to one another, «What is it in his words? He gives orders to unclean spirits with authority and power and they come out». 37 And the news of him travelled all through the surround-ing countryside.

Jisas i mekim, ol i go nabaut long olgeta hap bilong dispela distrik.

Jisas i mekim orait mama bilong meri bilong Pita
(Mt 8.14-15; Mak 1.29-31)

38 Jisas i kirap na i lusim dispela haus lotu, na em i go insait long haus bilong Saimon. Mama bilong meri bilong Saimon em i gat sik, na skin bilong en i hat nogut tru. Na ol i askim Jisas long helpim em. 39 Orait Jisas i go sanap klostu long em na i tok strong long sik i mas lusim dispela meri. Na sik i lusim em, na wantu dispela meri i kirap na i redim kaikai bilong ol.

Jisas i mekim orait planti manmeri
(Mt 8.16-17; Mak 1.32-34)

40 · Long taim san i laik i go daun, orait ol man wantok bilong ol i gat ol kain kain sik, ol i bringim ol dispela sikman i kam long Jisas. Em i putim han bilong en antap long dispela olgeta manmeri wan wan, na em i mekim ol i orait. 41 Na em i mekim ol spirit nogut i lusim planti manmeri. Na taim ol i lusim ol manmeri, ol spirit nogut i save singaut olsem, «Yu Pikinini Bilong God». Tasol em i krosim ol na em i tambuim ol long ol i no ken toktok, long wanem, ol i save, em i dispela man God i makim bilong kisim bek ol manmeri bilong en.

Cure of Simon's mother-in-law
(Mt 8:14-15; Mk 1:29-31)

38 Leaving the synagogue he went to Simon's house. Now Simon's mother-in-law was in the grip of a high fever and they asked him to do something for her. 39 Standing over her he rebuked the fever and it left her. And she immediately got up and began to serve them.

A number of cures
(Mt 8:16-17; Mk 1:32-34)

40 · At sunset all those who had friends suffering from diseases of one kind or another brought them to him, and laying his hands on each he cured them. 41 Devils too came out of many people, shouting, «You are the Son of God». But he warned them and would not allow them to speak because they knew that he was the Christ.

4.40 «What does the heart of Jesus exemplify? Jesus knew us and loved us with a human heart. His Heart, pierced for our salvation, is the symbol of that infinite love with which he loves the Father and each one of us» (*Compendium*, 93).

Jisas i lusim Capernaum na i raun long Judia
(Mak 1.35-39)

42 Long moningtaim tru Jisas i lusim taun na em i go long wanpela hap i no gat man. Na ol manmeri i painim em, na taim ol i lukim em ol i laik pasim em, bai em i no ken lusim ol na i go. 43 Tasol em i tokim ol olsem, «Mi mas autim gutnius bilong kingdom bilong God long ol arapela taun tu. God i salim mi na mi kam bilong mekim dispela wok». 44 Na em i raun long distrik Judia na i autim tok long ol haus lotu.

Jisas i singautim 4-pela man na ol i bihainin em
(Mt 4.18-22; Mak 1.16-20)

5 1 Wanpela taim Jisas i sanap long nambis bilong raunwara Genesaret, na planti manmeri i kam long em bilong harim tok bilong God, na ol i sanap klostu long em na banisim em tru. 2 Na Jisas i lukim tupela bot i stap long nambis bilong raunwara, em ol bot bilong ol man bilong kisim pis. Tasol ol dispela man i lusim bot, na ol i wok long wasim ol umben. 3 Orait Jisas i kalap long wanpela bot, em bot bilong Saimon. Na em i tokim Saimon long kam insait long bot na subim bot i go lusim nambis liklik. Na Jisas i sindaun long bot na i skulim ol manmeri.

4 Em i skulim ol pinis, orait bihain em i tokim Saimon olsem, «Pul i go namel long wara, na yutupela tromoi ol umben i go daun bilong kisim pis». 5 Na Saimon i tok olsem, «Bikman, long nait mipela i wok hat tru i go inap tulait, na mipela i no kisim wanpela pis. Tasol bai mi bihainim tok bilong yu na tromoi ol umben». 6 Ol

Dawn departure from Capernaum and travels through Judaea
(Mk 1:35-39)

42 When daylight came he left the house and made his way to a lonely place. The crowds went to look for him, and when they had caught up with him they wanted to prevent him leaving them, 43 but he answered, «I must proclaim the good news of the kingdom of God to the other towns too, because that is what I was sent to do». 44 And he continued his proclamation in the synagogues of Judaea.

The first four disciples are called
(Mt 4:18-22; Mk 1:16-20)

5 1 Now it happened that he was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, 2 when he caught sight of two boats at the water's edge. The fishermen had got out of them and were washing their nets. 3 He got into one of the boats –it was Simon's– and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

4 When he had finished speaking he said to Simon, «Put out into deep water and pay out your nets for a catch». 5 Simon replied, «Master, we worked hard all night long and caught nothing, but if you say so, I will pay out the nets». 6 And when they had done this they netted such a huge number of fish that

i mekim olsem, na ol i kisim bikpela lain pis moa, na ol umben i laik bruk. 7 Olsem na tupela i singautim ol poroman bilong ol i stap long narapela bot, long kam helpim ol. Na ol i kam, na ol i pulimapim pis long tupela bot. Na tupela bot i pulap tru na i laik i go daun long wara.

8 Saimon Pita i lukim dispela, na em i brukim skru klostu long lek bilong Jisas na i tok, «Bikpela, yu lusim mi na yu go. Mi man bilong sin». 9 Em i lukim olgeta dispela pis ol i kisim, na em i kirap nogut tru. Na ol poroman bilong en, ol tu i kirap nogut. 10 Tupela poroman bilong Saimon, em Jems wantaim Jon, tupela pikinini bilong Sebedi, tupela tu i kirap nogut. Tasol Jisas i tokim Saimon olsem, «Yu no ken pret. Nau yu wok long kisim pis, tasol bihain bai yu wok long kisim ol manmeri i kam long mi». 11 Orait ol i pul i go sua, na ol i lusim olgeta samting bilong ol, na ol i bihainim Jisas.

their nets began to tear, 7 so they signalled to their companions in the other boat to come and help them; when these came, they filled both boats to sinking point.

8 When Simon Peter saw this he fell at the knees of Jesus saying, «Leave me, Lord; I am a sinful man». 9 For he and all his companions were completely awestruck at the catch they had made; 10 so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, «Do not be afraid; from now on it is people you will be catching». 11 Then, bringing their boats back to land they left everything and followed him.

Jisas i mekim orait wanpela man i gat sik lepra
(Mt 8.1-14; Mak 1.40-45)

12 · Wanpela taim Jisas i stap long wanpela taun, na wanpela man i stap, em i gat sik lepra i pulap tru long bodi bilong em. Em i lukim Jisas, na em i brukim skru na putim pes i go daun long graun na i tokim Jisas olsem, «Bikpela, sapos yu laik, yu inap long mekim mi i kamap klin long ai bilong God». 13 Na Jisas i putim han long em na i tokim em olsem, «Mi laik. Yu kamap klin». Na wantu sik lepra i lusim dispela

Cure of a man suffering from a virulent skin-disease
(Mt 8:1-14; Mk 1:40-45)

12 · Now it happened that Jesus was in one of the towns when suddenly a man appeared, covered with a skin-disease. Seeing Jesus he fell on his face and implored him saying, «Sir, if you are willing you can cleanse me». 13 He stretched out his hand, and touched him saying, «I am willing. Be cleansed». At once the skin-disease left him. 14 He ordered him to tell no one, «But go and

5.12 «God cannot turn away his face from those who cast themselves at his feet with an humble and contrite heart. Jesus himself has protested that he will not reject any one who returns to him. *And him that cometh to me, I will not cast out* (Jn 6:37.) But how can he reject those whom he himself invites to return, and promises to embrace?» (SAINT ALPHONSUS).

man, na em i kamap klin. 14 Na Jisas i tok strong long em olsem, «Yu no ken tokim wanpela man long dispela samting i bin kamap long yu. Nogat. Yu go soim skin bilong yu long pris, na mekim ofa bilong soim olsem skin bilong yu i kamap klin pinis, olsem Moses i bin tok. Na bai ol man i ken save, sik bilong yu i pinis».

15 Tasol stori bilong ol samting Jisas i mekim em i raun i go moa yet. Olsem na planti man moa ol i kam bilong harim tok bilong em, na bilong em i mekim orait ol sik bilong ol. 16 · Tasol planti taim em i save lusim ol manmeri na i go long hap i no gat man, na em i save beten.

Jisas i mekim orait wanpela man i gat han na lek nogut
(Mt 9.1-8; Mak 2.1-12)

17 Wanpela de Jisas i skulim ol manmeri i stap, na ol Farisi na ol tisa bilong lo ol i sindaun i stap. Ol i bin lusim taun Jerusalem na olgeta ples bilong distrik Galili na Judia na ol i kam. Na strong bilong Bikpela em i stap long Jisas na em i wok long mekim orait ol sikman. 18 Na sampela man i karim wanpela man i kam. Ol bun bilong dispela man i dai olgeta, na em i slip i stap long wanpela bet. Ol i laik karim em i go insait long haus na putim em klostu long Jisas, 19 tasol planti manmeri i stap na ples i pas, na i no gat rot bilong karim sikman i go insait. Olsem na ol i go antap long rup bilong dispela haus Jisas i stap long en. Na ol i rausim hap bilong rup, na ol i slekim bet dispela man i slip long en i go daun namel long ol

show yourself to the priest and make the offering for your cleansing just as Moses prescribed, as evidence to them».

15 But the news of him kept spreading, and large crowds would gather to hear him and to have their illnesses cured, 16 · but he would go off to some deserted place and pray.

Cure of a paralytic
(Mt 9:1-8; Mk 2:1-12)

17 Now it happened that he was teaching one day, and Pharisees and teachers of the Law, who had come from every village in Galilee, from Judaea and from Jerusalem, were sitting there. And the power of the Lord was there so that he should heal. 18 And now some men appeared, bringing on a bed a paralysed man whom they were trying to bring in and lay down in front of him. 19 But as they could find no way of getting the man through the crowd, they went up onto the top of the house and lowered him and his stretcher down through the tiles into the middle of the gathering, in front of Jesus. 20 · Seeing their faith he said, «My friend, your sins are forgiven you».

5.16 Why Our Lord wished to offer prayers to the Father? «First, that He might show Himself to be from the Father (...). Secondly, to give us an example of prayer» (SAINT THOMAS AQUINAS, *S.Th.*, III,27,1).

manmeri, na ol i putim em i stap long pes bilong Jisas. 20 · Jisas i lukim olsem ol i bilip tru, na em i tok, «Pren, mi lusim pinis ol sin bilong yu».

21 Ol saveman bilong lo na ol Farisi i harim dispela tok, orait ol i toktok planti olsem, «Dispela man em i husat na em i laik kisim ples bilong God na i mekim dispela tok? I no gat wanpela man em inap long lusim sin. Em i wok bilong God wanpela tasol». 22 Jisas i save pinis long tingting bilong ol, na em i bekim tok olsem long ol, «Bilong wanem yupela i gat dispela kain tingting long bel bilong yupela? 23 Wanem tok em i isi long mi mekim? Em i isi long mi tok, "Mi lusim ol sin bilong yu", o em i isi long mi tok, "Yu kirap na wokabaut"? 24 Tasol mi laik bai yupela i save olsem, Pikinini Bilong Man em i gat strong long dispela graun, na em inap long lusim ol sin». Orait na Jisas i lukluk i go long dispela man bun bilong en i dai olgeta na i tokim em olsem, «Mi tokim yu, yu kirap na kisim bet bilong yu, na yu go long haus bilong yu». 25 Na wantu tasol dispela man i kirap long ai bilong ol dispela manmeri, na em i kisim bet em i bin slip long en. Na em i wok long litimapim nem bilong God na i wokabaut i go long haus bilong en.

26 Na olgeta manmeri i kirap nogut tru long lukim dispela samting. Bel bilong ol i kirap long lukim bikpela strong bilong God na ol i litimapim nem bilong God na tok olsem, «Nau yumi lukim ol narakain samting tru i kamap».

21 The scribes and the Pharisees began to think this over. «Who is this man, talking blasphemy? Who but God alone can forgive sins?». 22 But Jesus, aware of their thoughts, made them this reply, «What are these thoughts you have in your hearts? 23 Which of these is easier: to say, "Your sins are forgiven you", or to say, "Get up and walk"? 24 But to prove to you that the Son of man has authority on earth to forgive sins», –he said to the paralysed man– «I order you: get up, and pick up your stretcher and go home». 25 And immediately before their very eyes he got up, picked up what he had been lying on and went home praising God.

26 They were all astounded and praised God and were filled with awe, saying, «We have seen strange things today».

5.20 As we said before, Our Lord has power to forgive sins, because he is not only true man, but also true God. He gave this power to the Church, and so catholic priests have power to forgive our sins in the sacrament of Penance (or Confession). «Which sins must be confessed? All grave sins not yet confessed, which a careful examination of conscience brings to mind, must be brought to the sacrament of Penance. The confession of serious sins is the only ordinary way to obtain forgiveness» (*Compendium*, 304).

Jisas i singautim Livai
(Mt 9.9; Mak 2.13-14)

27 · Bihain Jisas i wokabaut i go na em i lukim wanpela man bilong kisim takis em i sindaun i stap long haus takis. Nem bilong dispela man em Livai. Na Jisas i tokim em olsem, «Yu kam bihainim mi». 28 Na Livai i kirap na i lusim olgeta samting i stap, na em i go bihainim Jisas.

The call of Levi
(Mt 9:9; Mk 2:13-14)

27 · When he went out after this, he noticed a tax collector, Levi by name, sitting at the tax office, and said to him, «Follow me». 28 And leaving everything Levi got up and followed him.

Jisas i kaikai wantaim ol sin manmeri
(Mt 9.10-12; Mak 2.15-17)

29 Orait Livai i mekim wanpela bikpela kaikai bilong Jisas long haus bilong em. Planti man bilong kisim takis, na planti arapela man tu, ol i sindaun na i kaikai wantaim tupela. 30 Na ol Farisi wantaim ol saveman bilong lo bilong lain Farisi ol i toktok planti long ol disaipel bilong Jisas. Ol i tok, «Watpo yupela i save kaikai na dring wantaim ol man bilong kisim takis na ol man bilong mekim sin?». 31 Na Jisas i bekim tok bilong ol olsem, «Ol man i no gat sik ol i no save go long dokta. Nogat. Ol sikman tasol i save go long dokta. 32 · Olsem tasol, mi no kam bilong singautim ol stretpela man long tanim bel. Nogat. Mi kam bilong singautim ol man i save mekim sin».

Eating with sinners in Levi's house
(Mt 9:10-12; Mk 2:15-17)

29 In his honour Levi held a great reception in his house, and with them at table was a large gathering of tax collectors and others. 30 The Pharisees and their scribes complained to his disciples and said, «Why do you eat and drink with tax collectors and sinners?». 31 Jesus said to them in reply, «It is not those that are well who need the doctor, but the sick. 32 · I have come to call not the upright but sinners to repentance».

5.27 «The voice of Jesus: *Follow Me*. I am the Way, the Truth, and the Life. Without the Way, there is no going. Without the Truth, there is no knowing. Without the Life, there is no living. I am the Way which you must follow, the Truth which you must believe, the Life for which you must hope. (...) If you wish to enter into life, keep My commandments» (THOMAS A KEMPIS, *Imitation of Christ*, 3,56).
5.32 «The Lord treated you, brethren, in a similar manner. As often as you sinned you banished him from your souls. And, instead of abandoning you, what has the Lord done? He has placed himself at the door of your ungrateful hearts, and, by his knocking, has made you feel that he was outside, and seeking for admission» (SAINT ALPHONSUS).

Jisas i tok long pasin bilong tambu long kaikai
(Mt 9.14-17; Mak 2.18-22)

33 Na ol man i tokim Jisas olsem, «Planti taim ol disaipel bilong Jon i save tambu long kaikai na beten. Na ol disaipel bilong ol Farisi tu i save mekim olsem. Tasol ol disaipel bilong yu ol i wok long kaikai na dring». 34 Na Jisas i tokim ol olsem, «Sapos wanpela man i laik marit, ating yupela inap tokim ol wantok bilong en long ol i mas tambu long kaikai long taim dispela man i stap yet wantaim ol? Nogat. 35 Tasol bihain, taim ol i kisim dispela man i go pinis na em i no moa i stap wantaim ol wantok bilong en, orait long dispela taim ol bai i tambu long kaikai».

36 Jisas i givim wanpela tok piksa tu long ol. Em i tok olsem, «Sapos wanpela olpela saket i gat hul, i no gat man i save kisim wanpela nupela saket na brukim bilong kisim hap laplap bilong samapim hul long olpela saket. Sapos em i mekim olsem, em bai i bagarapim nupela saket, na tu dispela liklik hap nupela laplap bai em i no wankain olsem olpela saket.

37 «Na i no gat man i save pulimapim nupela wain long olpela skin meme. Sapos em i mekim olsem, bai nupela wain i brukim skin meme na wain i kapsait i go long graun. Na skin meme tu bai i bagarap. 38 Olsem na ol i mas pulimapim nupela wain long nupela skin meme. 39 Na man i dringim pinis olpela wain, em i no save laikim nupela. Em i save tok, "Olpela em i gutpela"».

Discussion on fasting
(Mt 9:14-17; Mk 2:18-22)

33 They then said to him, «John's disciples are always fasting and saying prayers, and the disciples of the Pharisees, too, but yours go on eating and drinking». 34 Jesus replied, «Surely you cannot make the bridegroom's attendants fast while the bridegroom is still with them? 35 But the time will come when the bridegroom is taken away from them; then, in those days, they will fast».

36 He also told them a parable, «No one tears a piece from a new cloak to put it on an old cloak; otherwise, not only will the new one be torn, but the piece taken from the new will not match the old.

37 «And nobody puts new wine in old wineskins; otherwise, the new wine will burst the skins and run to waste, and the skins will be ruined. 38 No; new wine must be put in fresh skins. 39 And nobody who has been drinking old wine wants new. "The old is good", he says».

Ol disaipel bilong Jisas i kisim kon long de Sabat
(Mt 12.1-8; Mak 2.23-28)

6 1 Long wanpela de Sabat, Jisas i wokabaut namel long ol gaden wit. Na ol disaipel bilong en i kisim ol pikinini bilong wit, na ol i rapim long han bilong rausim skin bilong wit, na ol i wok long kaikai. 2 Tasol sampela Farisi i lukim na ol i tok olsem, «Dispela pasin i tambu long ol man i mekim long de Sabat, olsem na watpo yupela i mekim?». 3 Na Jisas i bekim tok bilong ol olsem, «Ating yupela i no bin ritim dispela stori long samting Devit i mekim? Mi tok long dispela taim em wantaim ol lain bilong en ol i hangre 4 na Devit i go insait long haus bilong God na kisim dispela bret ol i save putim i stap long pes bilong God. Dispela bret i tambu, na ol pris tasol inap long kaikai. Tasol Devit em i kaikai, na em i givim long ol lain bilong en tu. Yupela i no bin ritim dispela tok, a?». 5 Na Jisas i tokim ol moa olsem, «Pikinini Bilong Man em i bosim de Sabat».

Picking corn on the Sabbath
(Mt 12:1-8; Mk 2:23-28)

6 1 It happened that one Sabbath he was walking through the cornfields, and his disciples were picking ears of corn, rubbing them in their hands and eating them. 2 Some of the Pharisees said, «Why are you doing something that is forbidden on the Sabbath day?». 3 Jesus answered them, «So you have not read what David did when he and his followers were hungry, 4 how he went into the house of God and took the loaves of the offering and ate them and gave them to his followers, loaves which the priests alone are allowed to eat?». 5 And he said to them, «The Son of man is master of the Sabbath».

Jisas i mekim orait man i gat han nogut
(Mt 12.9-14; Mak 3.1-6)

6 Long narapela de Sabat Jisas i go insait long haus lotu na i givim tok long ol manmeri. Na wanpela man i stap, han sut bilong en i dai pinis. 7 Ol saveman bilong lo na ol Farisi ol i was gut long Jisas, long wanem, ol i laik save, em bai i mekim orait ol sikman long de Sabat, o nogat. Ol i laik painim rot bilong kotim Jisas. 8 Tasol Jisas i save long tingting bilong ol. Olsem na em i tokim dispela man, han bilong en i nogut, olsem, «Yu

Cure of a man with a withered hand
(Mt 12:9-14; Mk 3:1-6)

6 Now on another Sabbath he went into the synagogue and began to teach, and a man was present, and his right hand was withered. 7 The scribes and the Pharisees were watching him to see if he would cure somebody on the Sabbath, hoping to find something to charge him with. 8 But he knew their thoughts; and he said to the man with the withered hand, «Get up and stand out in the middle!». And he came for-

kirap na sanap hia long ai bilong ol man». Orait dispela man i kirap na i sanap. 9 Na Jisas i tokim ol olsem, «Mi laik askim yupela. Ating yumi ken mekim gutpela pasin long de Sabat, o yumi ken mekim pasin nogut? Ating yumi ken helpim ol man na mekim ol i stap gut, o yumi ken bagarapim ol man?». 10 Na Jisas i lukluk raun long olgeta man, na em i tokim dispela man olsem, «Stretim han bilong yu». Man i mekim olsem, na han bilong en i kamap gutpela gen. 11 Tasol ol saveman bilong lo na ol Farisi i belhat nogut tru na ol i toktok namel long ol yet olsem, «Bai yumi mekim wanem long Jisas?».

ward and stood there. 9 Then Jesus said to them, «I put it to you: is it permitted on the Sabbath to do good, or to do evil; to save life, or to destroy it?». 10 Then he looked round at them all and said to the man, «Stretch out your hand». He did so, and his hand was restored. 11 But they were furious and began to discuss the best way of dealing with Jesus.

Jisas i makim 12-pela Aposel
(Mt 10.1-4; Mak 3.13-19)

12 Long dispela taim Jisas i laik beten, na em i go antap long wanpela maunten na long nait em i beten long God. Long dispela nait olgeta em i beten i stap, inap tulait i bruk. 13 San i kamap, na em i singautim ol disaipel bilong en i kam. Na em i makim 12-pela, na em i givim nem aposel long ol. 14 · Wanpela em Saimon, na Jisas i givim nem Pita long em. Na em i makim tu Andru, em i brata bilong Saimon, na Jems na Jon na Filip na Bartolomyu 15 na Matyu na Tomas na Jems, em pikinini bilong Alfius, na Saimon, em wanpela man bilong lain Selot, 16 na Judas, em pikinini bilong Jems, na Judas Iskariot, em dispela man

The choice of the Twelve
(Mt 10:1-4; Mk 3:13-19)

12 Now it happened in those days that he went onto the mountain to pray; and he spent the whole night in prayer to God. 13 When day came he summoned his disciples and picked out twelve of them; he called them «apostles»: 14 · Simon whom he called Peter, and his brother Andrew, James, John, Philip, Bartholomew, 15 Matthew, Thomas, James son of Alphaeus, Simon called the Zealot, 16 Judas son of James, and Judas Iscariot who became a traitor.

6.14 «To whom is given the task of authentically interpreting the deposit of faith? The task of giving an authentic interpretation of the deposit of faith has been entrusted to the living teaching office of the Church alone, that is, to the successor of Peter, the Bishop of Rome, and to the bishops in communion with him. To this Magisterium, which in the service of the Word of God enjoys the certain charism of truth, belongs also the task of defining dogmas which are formulations of the truths contained in divine Revelation. This authority of the Magisterium also extends to those truths necessarily connected with Revelation» (*Compendium*, 16).

bihain em i givim Jisas long ol man i birua long em.

Bikpela lain manmeri i harim tok bilong Jisas
(Mt 4.24-25; Mak 3.7-12)

17 Orait Jisas wantaim ol disaipel bilong en i go daun long maunten, na em i go sanap long wanpela stretpela hap graun wantaim bikpela lain disaipel bilong en. Planti manmeri tru bilong olgeta hap bilong distrik Judia na taun Jerusalem na bilong nambis klostu long taun Tair na Saidon, ol tu i stap. 18 Ol i kam bilong harim tok bilong em, na bilong em i ken mekim orait ol sik bilong ol. Na ol manmeri i gat spirit nogut i bagarapim ol, Jisas i oraitim ol. 19 Na olgeta manmeri ol i traim long putim han long em, long wanem, bikpela strong i stap long em, na dispela strong i save mekim orait olgeta man i putim han long em.

The crowds follow Jesus
(Mt 4:24-25; Mk 3:7-12)

17 He then came down with them and stopped at a piece of level ground where there was a large gathering of his disciples, with a great crowd of people from all parts of Judaea and Jerusalem and the coastal region of Tyre and Sidon 18 who had come to hear him and to be cured of their diseases. People tormented by unclean spirits were also cured, 19 and everyone in the crowd was trying to touch him because power came out of him that cured them all.

Jisas i tok long ol lain man i ken amamas
(Mt 5)

20 Na Jisas i lukluk long ol disaipel bilong en, na em i tok olsem, «Yupela ol rabisman, yupela i ken amamas. Kingdom bilong God em i bilong yupela.
21 «Yupela ol lain i stap hangre nau, yupela i ken amamas. Bihain bai yupela i kaikai na i pulap.
«Yupela ol lain nau i krai i stap, yupela i ken amamas. Bihain bai yupela i lap.
22 * · «Bihain ol man bai i lukim yupela i bihainim Pikinini Bilong Man, na ol bai

The first sermon. The Beatitudes.
(Mt 5)

20 Then fixing his eyes on his disciples he said: «How blessed are you who are poor: the kingdom of God is yours.

21 «Blessed are you who are hungry now: you shall have your fill.
«Blessed are you who are weeping now: you shall laugh.

22 · «Blessed are you when people hate you, drive you out, abuse you, denounce

6.22 «The saint returns thanks to God for having made him worthy of the hatred of the world. Jesus Christ pronounced his disciples blessed when they should be hated by men. *Blessed shall*

i bel nogut tru long yupela, na ol bai i rausim yupela na tok nogut long yupela, na ol bai i lukim nem bilong yupela olsem samting nogut tru. Orait taim dispela olgeta samting i kamap, yupela i ken amamas. 23 Sapos ol i mekim ol dispela pasin long yupela, orait yupela i ken amamas na belgut tru. Harim. Bikpela pe i wetim yupela long heven. Bipo ol tumbuna bilong ol i save mekim wankain pasin long ol profet.

Ol husat i mas lukaut long God

24 «Tasol yupela ol maniman, yupela lukaut. Yupela i kisim pinis samting bilong mekim gut bel bilong yupela.
25 «Yupela ol lain nau yupela i save kaikai na pulap, yupela lukaut. Bihain bai yupela i hangre.
«Yupela ol lain i save lap nau, yupela lukaut. Bihain bai yupela i krai na wara bai i kapsait long ai bilong yupela.
26 «Sapos olgeta man i litimapim nem bilong yupela, orait yupela lukaut. Bipo ol tumbuna bilong ol i save mekim wankain pasin long ol giaman profet.

Pasin bilong laikim ol birua
(Mt 5.39-44; 7.12; 5.45-46)

27 · «Mi tokim yupela ol man i save harim tok bilong mi, yupela i mas

your name as criminal, on account of the Son of man. 23 Rejoice when that day comes and dance for joy, look!, your reward will be great in heaven. This was the way their ancestors treated the prophets.

The curses

24 «But alas for you who are rich: you are having your consolation now.

25 «Alas for you who have plenty to eat now: you shall go hungry.

«Alas for you who are laughing now: you shall mourn and weep.

26 «Alas for you when everyone speaks well of you! This was the way their ancestors treated the false prophets.

Love of enemies
(Mt 5:39-44; 7:12; 5:45-46)

27 · «But I say this to you who are listening: Love your enemies, do good to

you be when men shall hate you (Lk 6:22.) Christians, let us rejoice; for, if worldlings curse and upbraid us, God at the same time praises and blesses us. Is it not enough for us to be praised by God, to be praised by the queen of heaven, by all the angels, by all the saints, and by all just men? Let worldlings say what they wish; but let us continue to please God, who will give us, in the next life, a reward proportioned to the violence we shall have done to ourselves in despising the contradictions of men. Each of you should figure to himself, that there is no one in the world but himself and God» (SAINT ALPHONSUS).
6.27-35 «Why do we say "Forgive us our trespasses as we forgive those who trespass against us"? By asking God the Father to pardon us, we acknowledge before him that we are sinners.

laikim ol birua bilong yupela, na yupela
i mas mekim gutpela pasin long ol man
i save bel nogut long yupela. 28 Na
sapos sampela man i tok long God i
ken bagarapim yupela, yupela i mas
askim God long mekim gut long ol. Na
yupela i mas beten bai God i marimari
long ol man i mekim nogut long yupela.
29 Sapos wanpela man i solapim wan-
pela wasket bilong yu, orait yu mas
tanim narapela wasket tu i go long em.
Sapos wanpela man i pulim saket
bilong yu, orait yu mas larim em i kisim
siot bilong yu tu. 30 Olgeta man i askim
yu long givim ol samting long ol, orait
yu mas givim long ol. Na sapos wan-
pela man i kisim ol samting bilong yu,
orait yu no ken tok strong long em i
mas givim bek. 31 Olgeta pasin yupela i
laik bai ol arapela manmeri i mas
mekim long yupela, ol dispela pasin
tasol yupela i mas mekim long ol. 32
Sapos yupela i laikim tasol ol man i save
laikim yupela, orait husat bai i ting
yupela ol gutpela manmeri? Ol man
bilong mekim sin ol tu i save laikim ol
man i laikim ol. 33 Na sapos yupela i
mekim gutpela pasin long ol man i
mekim gutpela pasin long yupela, orait
husat bai i ting yupela ol gutpela man-
meri? Ol man bilong mekim sin ol tu i
save mekim wankain pasin. 34 Na sapos
yupela i givim dinau long ol man yupela
i ting ol bai inap bekim dinau, orait
husat bai i ting yupela ol gutpela man-
meri? Ol man bilong mekim sin ol tu i
save givim dinau long ol arapela man
bilong mekim sin, long wanem, ol i save

those who hate you, 28 bless those who
curse you, pray for those who treat you
badly. 29 To anyone who slaps you on
one cheek, present the other cheek as
well; to anyone who takes your cloak
from you, do not refuse your tunic. 30
Give to everyone who asks you, and do
not ask for your property back from
someone who takes it. 31 Treat others
as you would like people to treat you.
32 If you love those who love you,
what credit can you expect? Even sin-
ners love those who love them. 33 And
if you do good to those who do good
to you, what credit can you expect? For
even sinners do that much. 34 And if
you lend to those from whom you hope
to get money back, what credit can you
expect? Even sinners lend to sinners to
get back the same amount. 35 Instead,
love your enemies and do good to
them, and lend without any hope of
return. You will have a great reward,
and you will be children of the Most
High, for he himself is kind to the
ungrateful and the wicked.

At the same time we proclaim his mercy because in his Son and through the sacraments *we have redemption, the forgiveness of sins* (Col 1:14). Still our petition will be answered only if we for our part have forgiven first» (*Compendium*, 594).

ol dispela lain bai i bekim gen ol dinau bilong ol. 35 Tasol yupela i mas laikim ol birua bilong yupela. Yupela i mas mekim gutpela pasin long ol. Yupela i mas givim dinau long ol man, yupela i no ting ol bai inap bekim dinau gen long yupela. Yupela i mekim olsem, na bihain bai yupela i gat bikpela pe moa, na bai yupela i stap pikinini bilong God Antap Tru. Em i save mekim gutpela pasin tu long ol man i no save tenkyu long em na long ol man nogut.

Noken skelim pasin bilong ol arapela
(Mt 7.1-12; Mak 4.24)

36 · «Yupela i mas sori long ol man, olsem Papa bilong yupela em i save sori long ol. 37 Yupela i no ken skelim pasin bilong ol arapela na tok ol i man nogut. Nogut God i mekim wankain pasin long yupela tu. Yupela i mas lusim sin bilong ol man, na bai God i lusim sin bilong yupela. 38 Yupela i mas givim ol samting long ol arapela, na bai God i givim ol samting long yupela. Em bai i skelim gutpela moa long yupela, na em bai i pulapim tru, na sakim i go daun, na pulapim moa yet, inap long ol samting i kapsait, na givim long yupela. Skel yupela i save givim long ol arapela man, long dispela skel tasol God bai i bekim long yupela».

Compassion and generosity
(Mt 7:1-12; Mk 4:24)

36 · «Be compassionate just as your Father is compassionate. 37 Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven. 38 Give, and there will be gifts for you: a full measure, pressed down, shaken together, and overflowing, will be poured into your lap; because the standard you use will be the standard used for you».

6.36-38 «As your heavenly Father is merciful towards you, so must you be merciful to others. He then proceeds to explain how, and in what, we should practise holy charity to our neighbour. *Judge not,* he adds, *and you shall not be judged.* Here he speaks against those who do not abstain from judging rashly of their neighbours. *Forgive, and you shall be forgiven.* He tells us that we cannot obtain pardon of the offences we have offered to God, unless we pardon those who have offended us. *Give, and it shall be given to you.* By these words he condemns those who wish that God should grant whatsoever they desire, and are at the same time niggardly and avaricious towards the poor. In conclusion he declares, that the measure of charity which we use to our neighbour shall be the same that God will use towards us» (SAINT ALPHONSUS).

Gutpela diwai
i save karim gutpela kaikai
(Mt 15.14; Jo 13.16; 15.20)

39 Jisas i givim wanpela tok piksa tu
long ol olsem, «Ating wanpela aipas em
inap long soim rot long narapela aipas?
Nogat. Tupela wantaim bai i pundaun
long hul. 40 Sumatin i no winim tisa
bilong en. Tasol taim em i skul gut pinis,
orait em bai i kamap wankain olsem tisa
bilong en. 41 Bilong wanem yu lukim lik-
lik hap pipia i stap long ai bilong brata
bilong yu, tasol yu no tingim bikpela
plang i stap long ai bilong yu yet? 42
Sapos yu no lukim bikpela plang i stap
long ai bilong yu yet, orait olsem wanem
na yu inap tokim brata bilong yu, "Brata,
mi laik kamautim pipia i stap long ai
bilong yu"? Yu man bilong giaman!
Pastaim yu mas kamautim bikpela plang i
stap long ai bilong yu yet. Na bihain bai
yu inap lukluk gut na kamautim liklik hap
pipia i stap long ai bilong brata bilong yu.
43 «Gutpela diwai em i no save karim
kaikai nogut. Olsem tasol diwai nogut em
i no save karim gutpela kaikai. 44 Ol man
i save lukim kaikai bilong diwai pastaim
na ol i save, em i gutpela diwai, o em i
nogut. Ol man i no save go long rop i gat
nil bilong kisim pikinini bilong diwai fik.
Na ol i no save kisim pikinini bilong wain
long liklik rabis diwai i gat nil. 45 Gutpela
man i gat planti gutpela tingting i stap
long bel bilong en. Olsem na em i save
mekim gutpela pasin. Man nogut em i gat
planti tingting nogut i stap long bel
bilong en. Olsem na em i save mekim
pasin nogut. Kain tingting i pulap long
bel, em maus i save autim.

Integrity
(Mt 15:14; Jn 13:16; 15:20)

39 He also told them a parable, «Can
one blind person guide another? Surely
both will fall into a pit? 40 Disciple is not
superior to teacher; but fully trained dis-
ciple will be like teacher. 41 Why do you
observe the splinter in your brother's
eye and never notice the great log in
your own? 42 How can you say to your
brother, "Brother, let me take out that
splinter in your eye", when you cannot
see the great log in your own?
Hypocrite! Take the log out of your own
eye first, and then you will see clearly
enough to take out the splinter in your
brother's eye.

43 «There is no sound tree that pro-
duces rotten fruit, nor again a rotten
tree that produces sound fruit. 44 Every
tree can be told by its own fruit: people
do not pick figs from thorns, nor gather
grapes from brambles. 45 Good people
draw what is good from the store of
goodness in their hearts; bad people
draw what is bad from the store of bad-
ness. For the words of the mouth flow
out of what fills the heart.

Trupela disaipel
(Mt 7.21-27)

46 «Bilong wanem yupela i save kolim
mi "Bikpela, Bikpela", na yupela i no
bihainim tok bilong mi? 47 Sapos wanpela
man i kam long mi, na i harim tok bilong
mi na i bihainim, orait mi ken tokim
yupela long pasin bilong dispela kain man.
48 Dispela man em i olsem wanpela man
i laik wokim haus. Pastaim em i wokim
hul i go daun, na em i putim simen i go
pas tru long bikpela bikpela ston insait
long graun. Na bihain em i sanapim haus
antap long dispela. Na taim tait i kamap
na wara i sakim dispela haus, haus i no
pundaun, long wanem, dispela man i bin
wokim gutpela strongpela haus. 49 Tasol
man i harim tok bilong mi na i no bihain-
im, em i olsem wanpela man i wokim
haus i sanap nating long graun. Em i no
putim simen pastaim insait long graun.
Bihain wara i sakim dispela haus, na kwik-
taim em i pundaun, na i bagarap olgeta!».

The true disciple
(Mt 7:21-27)

46 «Why do you call me, "Lord, Lord"
and not do what I say? 47 Everyone
who comes to me and listens to my
words and acts on them, I will show you
what such a person is like. 48 Such a
person is like the man who, when he
built a house, dug, and dug deep, and
laid the foundations on rock; when the
river was in flood it bore down on that
house but could not shake it, it was so
well built. 49 But someone who listens
and does nothing is like the man who
built a house on soil, with no founda-
tions; as soon as the river bore down on
it, it collapsed; and what a ruin that
house became!».

**Jisas i mekim orait wokboi
bilong kepten bilong ami**
(Mt 8.5-13; Jo 4.46-54)

7 1 Jisas i autim tok pinis long ol
manmeri, orait em i go insait long
taun Kaperneam. 2 Wanpela kepten
bilong 100 soldia em i stap, na em i gat
wanpela wokboi. Em i laikim tumas dis-
pela wokboi bilong en, tasol nau dispela
wokboi i gat sik na klostu em i laik i dai.
3 Kepten i harim tok long Jisas i stap,
orait em i salim ol hetman bilong ol Juda
i go long em bilong askim em long kam
na mekim orait wokboi bilong em.
4 Ol i kamap long Jisas na ol i tokim em
strong tru olsem, «Dispela kepten em i

Cure of the centurion's servant
(Mt 8:5-13; Jn 4:46-54)

7 1 When he had come to the end
of all he wanted the people to
hear, he went into Capernaum. 2 A cen-
turion there had a servant, a favourite of
his, who was sick and near death. 3
Having heard about Jesus he sent some
Jewish elders to him to ask him to come
and heal his servant.

4 When they came to Jesus they plead-
ed earnestly with him saying, «He

gutpela man, inap long yu ken helpim em. 5 Em i save laikim yumi Juda. Em yet i bin wokim haus lotu bilong mipela». 6 Orait Jisas i go wantaim ol. Em i kamap klostu pinis long haus, na dispela kepten i salim ol pren i kam bringim tok long Jisas olsem, «Bikpela, maski yu hatwok tumas. Mi no gutpela man inap long yu kam insait long haus bilong mi. 7 Olsem na mi ting mi no gutpela man inap long mi yet mi kam lukim yu. Tasol yu mekim tok tasol, na wokboi bilong mi bai i orait gen. 8 Mi tok olsem, long wanem, mi tu mi stap aninit long man i gat namba bilong bosim mi. Na mi yet mi gat ol soldia i stap aninit long mi. Na sapos mi tokim wanpela, "Yu go", orait em i save go. Na sapos mi tokim narapela, "Yu kam", orait em i save kam. Na taim mi tokim wokboi bilong mi, "Yu mekim dispela wok", orait em i save mekim». 9 Jisas i harim dispela tok, na em i kirap nogut long tok bilong dispela man. Na em i tanim na i tokim dispela bikpela lain manmeri i bihainim em olsem, «Mi tokim yupela, long Israel yet mi no bin lukim wanpela man i gat kain bilip olsem bilong dispela man». 10 Na ol dispela man kepten i bin salim ol i kam, ol i go bek long haus, na ol i lukim wokboi i orait pinis.

deserves this of you, 5 because he is well disposed towards our people; he built us our synagogue himself». 6 So Jesus went with them, and was not very far from the house when the centurion sent word to him by some friends to say to him, «Sir, do not put yourself to any trouble because I am not worthy to have you under my roof; 7 and that is why I did not presume to come to you myself; let my boy be cured by your giving the word. 8 For I am under authority myself, and have soldiers under me; and I say to one man, "Go", and he goes; to another, "Come here", and he comes; to my servant, "Do this", and he does it». 9 When Jesus heard these words he was astonished at him and, turning round, said to the crowd following him, «I tell you, not even in Israel have I found faith as great as this». 10 And when the messengers got back to the house they found the servant in perfect health.

Jisas i kirapim pikinini bilong wanpela meri bilong taun Nain

11 Bihain liklik Jisas i go long wanpela taun, nem bilong en Nain. Ol disaipel bilong en wantaim bikpela lain manmeri ol i go wantaim em. 12 Em i kamap klostu long bikpela dua bilong banis i raunim dispela taun, na em i bungim sampela man i karim bodi bilong wanpela man i

The son of the widow of Nain restored to life

11 It happened that soon afterwards he went to a town called Nain, accompanied by his disciples and a great number of people. 12 Now when he was near the gate of the town there was a dead man being carried out, the only son of his mother, and she was a widow. And a

dai pinis i kam ausait long taun. Mama bilong dispela man, em i gat dispela wanpela pikinini tasol. Na man bilong en tu i dai pinis. Na bikpela lain manmeri bilong dispela taun i wokabaut i kam wantaim dispela meri. 13 Bikpela i lukim dispela meri, na em i sori tru long em, na em i tokim meri olsem, «Yu no ken krai». 14 Na em i go klostu, na i putim han long bet ol i karim bodi long en. Na ol man i karim dispela bet ol i sanap. Na Jisas i tok, «Yangpela man, mi tokim yu, yu kirap». 15 Na dispela man i dai pinis, em i kirap na i sindaun, na em i stat long toktok. Na Jisas i givim em bek long mama bilong en. 16 Bel bilong olgeta manmeri i kirap long lukim bikpela strong bilong God, na ol i litimapim nem bilong God. Ol i tok, «Wanpela bikpela profet i kamap pinis namel long yumi. Na God i kam pinis bilong helpim ol manmeri bilong en». 17 Na ol manmeri i go nabaut long olgeta hap bilong distrik Judia na long ol arapela hap nabaut, na ol i stori long dispela samting Jisas i bin mekim.

considerable number of the townspeople was with her. 13 When the Lord saw her he felt sorry for her and said to her, «Don't cry». 14 Then he went up and touched the bier and the bearers stood still, and he said, «Young man, I tell you: get up». 15 And the dead man sat up and began to talk, and Jesus gave him to his mother. 16 Everyone was filled with awe and glorified God saying, «A great prophet has risen up among us; God has visited his people». 17 And this view of him spread throughout Judaea and all over the countryside.

Jon bilong Baptais i salim tupela disaipel i go long Jisas

18 Ol disaipel bilong Jon i tokim em long olgeta dispela samting Jisas i mekim. 19 Na Jon i singautim tupela disaipel bilong en, na em i salim tupela i go long Bikpela bilong askim em olsem, «Ating yu dispela man God i bin promis long salim i kam, o mipela i mas wetim narapela?». 20 Dispela tupela man i kamap pinis long Jisas, na tupela i tok, «Jon Bilong Baptais em i salim mitupela i kam long yu, na em i laik askim yu olsem, "Ating yu dispela man God i bin promis long salim i kam, o mipela i mas wetim

The Baptist's question. Jesus commends him.

18 The disciples of John gave him all this news, and John, summoning two of his disciples, 19 sent them to the Lord to ask, «Are you the one who is to come, or are we to expect someone else?». 20 When the men reached Jesus they said, «John the Baptist has sent us to you to ask, "Are you the one who is to come or are we to expect someone else?"». 21 At that very time he cured many people of diseases and afflictions and of evil spirits, and gave the gift of sight to many who were blind. 22 Then

narapela?"». 21 Long dispela taim Jisas i wok long mekim orait planti manmeri i gat ol kain kain sik. Na em i rausim planti spirit nogut i stap long ol. Na planti aipas, em i mekim ol i lukluk. 22 Na Jisas i bekim tok bilong tupela disaipel bilong Jon olsem, «Yutupela go tokim Jon long ol samting nau yutupela i lukim na harim. Ol aipas ol i lukluk gen, na ol lek nogut ol i wokabaut. Skin bilong ol man i gat sik lepra, em i kamap klin, na ol yaupas i harim toktok. Ol man i dai pinis, ol i kirap gen, na ol rabisman i harim gutnius. 23 Na ol man i lukim mi, na bilip bilong ol i no pundaun, ol i ken amamas».

24 Taim dispela tupela man i bin bringim tok bilong Jon, tupela i go pinis, orait Jisas i tokim ol manmeri long Jon olsem, «Taim yupela i bin i go long hap i no gat man, yupela i go bilong lukim wanem samting? Ating yupela i go bilong lukim win i sakim wanpela pitpit? Nogat. 25 Yupela i go bilong lukim wanem samting? Ating yupela i go bilong lukim wanpela man i putim ol gutpela gutpela klos? Nogat. Ol man i putim ol naispela klos na i gat ol gutpela gutpela samting bilong bodi, ol dispela kain man i save stap long haus bilong ol king. 26 Tasol yupela i go bilong lukim wanem samting? Yupela i go bilong lukim wanpela profet, a? Em tasol. Na mi tokim yupela, dispela profet hia, em i winim olgeta arapela profet.

27 · Long dispela man tasol buk bilong God i tok olsem,

Harim. Bai mi salim wanpela man bilong autim tok bilong mi, na em bai i go paslain long yu. Na em bai i redim rot bilong yu.

he gave the messengers their answer, «Go back and tell John what you have seen and heard: the blind see again, the lame walk, those suffering from virulent skin-diseases are cleansed, and the deaf hear, the dead are raised to life, the good news is proclaimed to the poor; 23 and blessed is anyone who does not find me a cause of falling».

24 When John's messengers had gone he began to talk to the people about John, 25 «What did you go out into the desert to see? A reed swaying in the breeze? No! Then what did you go out to see? A man dressed in fine clothes? Look, those who go in magnificent clothes and live luxuriously are to be found at royal courts! 26 Then what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet:

27 · he is the one of whom scripture says:

Look, I am going to send my messenger in front of you
to prepare your way before you.

7.27 Ml 3:1

28 «Mi tokim yupela olsem, Jon i winim olgeta man i stap long graun. Tasol man i stap liklik tru long kingdom bilong God, em i winim Jon». 29 * Ol manmeri wantaim ol man bilong kisim takis ol i harim dispela tok pinis, na ol i tok, «Pasin bilong God em i stret olgeta». Ol i tok olsem, long wanem, ol i bin kisim baptais long han bilong Jon. 30 Tasol ol Farisi na ol saveman bilong lo ol i no bin kisim baptais long Jon. Olsem na ol i givim baksait long gutpela rot God i soim long ol.

28 «I tell you, of all the children born to women, there is no one greater than John; yet the least in the kingdom of God is greater than he». 29 All the people who heard him, and the tax collectors too, acknowledged God's saving justice by accepting baptism from John; 30 but by refusing baptism from him the Pharisees and the lawyers thwarted God's plan for them.

Jisas i tokaut long pasin nogut bilong ol manmeri long taim bilong em
(Mt 11.16-19)

Jesus condemns his contemporaries
(Mt 11:16-19)

31 «Sapos mi laik tokaut long pasin bilong ol manmeri bilong dispela taim, bai mi mekim wanem kain tok piksa? Ol i olsem wanem kain man? 32 Ol i olsem ol pikinini i sindaun i stap long ol ples bung na i singaut long ol arapela pikinini olsem,

31 «What comparison, then, can I find for the people of this generation? What are they like? 32 They are like children shouting to one another while they sit in the market place:

"Mipela i winim mambu long yupela i ken singsing, tasol yupela i no laik singsing.
Na mipela i mekim singsing sori,
tasol yupela i no laik krai".

"We played the pipes for you,
and you wouldn't dance;
we sang dirges,
and you wouldn't cry".

33 «Jon Bilong Baptais em i kam, na em i no kaikai bret, na em i no save dring wain. Na yupela i tok, "Spirit nogut i stap long em". 34 Na nau Pikinini Bilong Man i kam, na em i kaikai na i dring, na yupela i save tok, "Lukim, em i man bilong kaikai planti tumas, na em i man bilong dring planti wain tumas. Em i pren bilong ol man bilong kisim takis na bilong ol man bilong mekim sin". 35 Yupela i save tok olsem, tasol ol manmeri i kisim save bilong God ol i soim yumi olsem save bilong en em i samting tru».

33 «For John the Baptist has come, not eating bread, not drinking wine, and you say, "He is possessed". 34 The Son of man has come, eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners". 35 Yet wisdom is justified by all her children».

Jisas i lusim ol sin bilong wanpela meri bilong sin

36 Wanpela Farisi i singautim Jisas i kam kaikai wantaim em. Na Jisas i go long haus bilong dispela Farisi na i sindaun long kaikai. 37 Wanpela meri i save mekim ol kain kain pasin nogut em i stap long dispela taun. Em i harim tok long Jisas i kaikai long haus bilong dispela Farisi, olsem na dispela meri i kisim wanpela naispela botol ston i gat sanda na em i kam. 38 Na em i go sanap baksait long Jisas klostu long lek bilong en, na em i krai i stap. Wara bilong ai bilong en i kapsait long lek bilong Jisas, na dispela meri i mekim drai long gras bilong het bilong em yet. Em i givim planti kis long lek bilong Jisas, na em i kisim dispela sanda na welim lek bilong en.

39 Dispela Farisi i bin singautim Jisas i kam, em i lukim ol samting dispela meri i mekim, na em i tingting olsem, «Sapos dispela man em i profet tru, bai em i save long dispela meri i putim han long em, na bai em i save long pasin bilong en tu. Dispela meri em i meri bilong mekim sin». 40 Jisas i save long tingting bilong dispela man na em i tokim em olsem, «Saimon, mi gat wanpela tok mi laik givim yu». Na Saimon i tok, «Tisa, yu autim tok bilong yu». 41 · Na Jisas i tok, «Tupela man i gat dinau long wanpela man. Narapela i gat dinau long 500 *denarii*, na narapela i gat dinau long 50 *denarii* tasol. 42 Tupela i no inap bekim dinau bilong tupela, olsem na dispela

The woman who was a sinner

36 One of the Pharisees invited him to a meal. When he arrived at the Pharisee's house and took his place at table, 37 suddenly a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. 38 She waited behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

39 When the Pharisee who had invited him saw this, he said to himself, «If this man were a prophet, he would know who this woman is and what sort of person it is who is touching him and what a bad name she has». 40 Then Jesus took him up and said, «Simon, I have something to say to you». He replied, «Say on, Master». 41 · «There was once a creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. 42 They were unable to pay, so he let them both off. Which of them will love him more?». 43 Simon answered, «The one who was let off more, I suppose».

7.41 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers. The denarius was the main denomination used to pay Roman taxes. So, it means that it would take a person 500 days of labor to earn 500 denarii.

man i lusim dinau bilong tupela. Orait yu ting husat bilong tupela bai i laikim em moa?». 43 Na Saimon i bekim tok olsem, «Mi ting dispela man em i lusim bikpela dinau bilong en».

Na Jisas i tokim em, «Tingting bilong yu i stret». 44 Na Jisas i tanim na lukim dispela meri, na em i tokim Saimon olsem, «Yu lukim dispela meri hia? Mi kam insait long haus bilong yu, na yu no givim mi wara bilong wasim lek bilong mi. Tasol dispela meri em i wasim lek bilong mi long wara bilong ai bilong em yet. Na em i mekim drai long gras bilong em yet. 45 Yu no givim kis long mi. Tasol taim mi kam insait, na i kam inap long nau, dispela meri em i wok long givim kis long lek bilong mi. 46 Yu no bin kisim wel na welim het bilong mi. Tasol dispela meri i kisim sanda i kam na i welim lek bilong mi. 47 · Olsem na mi tokim yu, yumi lukim dispela meri i laikim mi tru na yumi save, God i lusim pinis ol planti sin bilong en. Tasol man i mekim liklik sin tasol na God i lusim sin bilong en, orait laik bilong en bai i liklik tasol». 48 Na Jisas i tokim dispela meri olsem, «Mi lusim pinis ol sin bilong yu». 49 Ol man i sindaun long tebol wantaim em, ol i harim dispela tok na ol i stat long toktok namel long ol yet olsem, «Dispela man em i husat na em i lusim ol sin?». 50 Na Jisas i tokim dispela meri olsem, «Bilip bilong yu i mekim na nau yu stap gut wantaim God. Yu go, na bel bilong yu i ken i stap isi».

Jesus said, «You are right». 44 Then he turned to the woman and said to Simon, «You see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. 45 You gave me no kiss, but she has been covering my feet with kisses ever since I came in. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 · For this reason I tell you that her sins, many as they are, have been forgiven her, because she has shown such great love. It is someone who is forgiven little who shows little love». 48 Then he said to her, «Your sins are forgiven». 49 Those who were with him at table began to say to themselves, «Who is this man, that even forgives sins?». 50 But he said to the woman, «Your faith has saved you; go in peace».

7.47 «He that loves God and wishes to save his soul must despise the world and all human respect; and to do this, everyone must offer violence to himself. St. Mary Magdalene had to do great violence to herself, in order to overcome human respect and the murmurings and scoffs of the world, when, in the presence of so many persons, she cast herself at the feet of Jesus Christ, to wash them with her tears, and dry them with her hair. But she thus became a saint, and merited from Jesus Christ pardon of her sins, and praise for her great love. *Many sins are forgiven her because she hath loved much* (Lk 7:47)» (SAINT ALPHONSUS).

Sampela meri i wokabaut i go wantaim Jisas
(Mt 4.23; 9.35; Mak 1.39)

8 1 Bihain liklik orait Jisas i raun long ol taun na ol ples na em i wok long autim gutnius bilong kingdom bilong God long ol manmeri. Na ol 12-pela disaipel i wokabaut i go wantaim em. 2 Na sampela meri, bipo Jisas i bin rausim ol spirit nogut long ol na mekim orait sik bilong ol, ol tu i wokabaut i go wantaim em. Wanpela em Maria, ol i kolim em Maria bilong taun Makdala. Bipo Jisas i bin rausim 7-pela spirit nogut long em. 3 Na Joana na Susana na planti arapela meri tu, ol i go wantaim em. Joana em i meri bilong Kusa, em wanpela bosman bilong haus bilong Herot. Ol dispela meri i save givim ol samting bilong ol bilong helpim Jisas wantaim ol disaipel bilong en.

The women accompanying Jesus
(Mt 4:23; 9:35; Mk 1:39)

8 1 Now it happened that after this he made his way through towns and villages preaching and proclaiming the good news of the kingdom of God. With him went the Twelve, 2 as well as certain women who had been cured of evil spirits and ailments: Mary surnamed the Magdalene, from whom seven demons had gone out, 3 Joanna the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their own resources.

Jisas i tok piksa long man i tromoi pikinini wit long gaden
(Mt 13.1-9; Mak 4.1-9)

4 Ol manmeri bilong olgeta taun i kam long Jisas, na bikpela lain manmeri i bung i stap. Na em i givim wanpela tok piksa long ol olsem,

5 «Wanpela man i go tromoi pikinini wit long gaden. Em i wok long tromoi i go, na sampela pikinini wit i pundaun long rot. Na ol man i krungutim, na ol pisin i kam kaikai. 6 Na sampela pikinini wit i pundaun long hap graun i gat ston. Na wit i kamap, tasol graun i no gat wara, na dispela wit i drai olgeta na i dai. 7 Na sampela pikinini wit i pundaun namel long ol rop i gat nil. Na ol rop i gat nil i kamap wantaim na i karamapim wit. 8 Na sampela pikinini wit i pundaun long gutpela

Parable of the sower
(Mt 13:1-9; Mk 4:1-9)

4 With a large crowd gathering and people from every town finding their way to him, he told this parable:

5 «A sower went out to sow his seed. Now as he sowed, some fell on the edge of the path and was trampled on; and the birds of the air ate it up. 6 Some seed fell on rock, and when it came up it withered away, having no moisture. 7 Some seed fell in the middle of thorns and the thorns grew with it and choked it. 8 And some seed fell into good soil and grew and produced its crop a hundredfold». Saying this he cried, «Anyone who has ears for listening should listen!».

graun, na wit i kamap, na i karim planti kaikai moa, olsem wan handet wan handet». Jisas i mekim dispela tok piksa pinis, na em i singaut olsem, «Man i gat yau em i mas harim dispela tok».

Bilong wanem Jisas i autim tok long tok piksa tasol
(Mt 13.10-13; Mak 4.10-12)

9 Ol disaipel bilong Jisas i askim em long as bilong dispela tok piksa em i bin autim. 10 · Na em i tokim ol olsem, «God i larim yupela i save pinis long as bilong ol tok hait bilong kingdom bilong God. Tasol ol arapela manmeri i save harim ol tok piksa tasol. Olsem na

bai ol i lukluk planti taim, tasol ol i no luksave long wanpela samting.
Na bai ol i harim tok planti taim, tasol bai ol i no save long as bilong en».

As bilong tok piksa bilong pikinini wit
(Mt 13.18-23; Mak 4.14-20)

11 · «As bilong dispela tok piksa em i olsem. Dispela ol pikinini wit ol i makim tok bilong God. 12 * Ol pikinini wit i pundaun long rot, ol i olsem ol lain manmeri i harim tok bilong God, tasol bihain Satan i kam, na em i rausim dispela tok long bel bilong ol, nogut ol i bilip na God i kisim bek ol. 13 Na ol pikinini wit i pun-

Why Jesus speaks in parables
(Mt 13:10-13; Mk 4:10-12)

9 His disciples asked him what this parable might mean, 10 · and he said, «To you is granted to understand the secrets of the kingdom of God; for the rest it remains in parables, so that

they may look but not perceive,

listen but not understand.

The parable of the sower explained
(Mt 13:18-23; Mk 4:14-20)

11 · «This, then, is what the parable means: the seed is the word of God. 12 Those on the edge of the path are people who have heard it, and then the devil comes and carries away the word from their hearts in case they should believe and be saved. 13 Those on the rock are people who, when they first hear it, wel-

8.10 Is 6:9
8.11-15 «In this parable we are told that part of the seed which the sower went out to sow fell among thorns. The Saviour has declared that the seed represents the divine word, and the thorns the attachment of men to earthly riches and pleasures, which are the thorns that prevent the fruit of the word of God, not only in the future, but even in the present life. Misery of poor sinners! By their sins they not only condemn themselves to eternal torments in the next, but to an unhappy life in this world» (SAINT ALPHONSUS).

daun long graun i gat ston, ol i olsem ol man i harim tok, na ol i kisim, na ol i amamas long en. Tasol ol i olsem pikinini wit i no gat rop i go daun insait long graun, olsem na ol i bilip long liklik taim tasol, na long taim bilong traim, ol i save surik na lusim God. 14 Na ol pikinini wit i pundaun namel long ol rop i gat nil, ol i olsem ol man i harim tok bilong God, na ol i go nabaut na ol i tingting planti long ol samting i kamap long ol na long mani samting na ol i amamas long ol samting bilong dispela graun, na dispela ol samting i karamapim ol na ol i no bihainim gut tok bilong God. Ol i olsem kaikai i no mau gut. 15 Tasol ol dispela pikinini wit i pundaun long gutpela graun, ol i olsem ol man i harim tok na ol i holimpas. Bel bilong ol em i stretpela na i gutpela, na ol i save stap strong na ol i karim kaikai i stap»

come the word with joy. But these have no root; they believe for a while, and in time of trial they give up. 14 As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life and never produce any crops. 15 As for the part in the rich soil, this is people with a noble and generous heart who have heard the word and take it to themselves and yield a harvest through their perseverance.

Tok piksa bilong lam
(Mt 5.15; 10.26; Mak 4.21-22)

16 «Ol man i no save laitim lam na karamapim long sospen samting o putim aninit long bet. Nogat. Ol i save putim antap long tebol, bai ol man i kam insait long haus ol i ken lukim dispela lait. 17 Olgeta samting i stap hait, bihain bai em i kamap long ples klia. Na olgeta samting ol man i karamapim i stap, bihain bai ol i kamap long ples klia, na bai ol man i save long ol.

18 «Yupela i mas lukaut gut bai yupela i harim gut tok. Sapos wanpela man i gat sampela samting pinis, orait God bai i givim sampela moa long em. Tasol sapos man i no gat ol samting, orait God bai i tekewe ol samting em i ting em i holim pinis».

Parable of the lamp
(Mt 5:15; 10:26; Mk 4:21-22)

16 «No one lights a lamp to cover it with a bowl or to put it under a bed. No, it is put on a lamp-stand so that people may see the light when they come in. 17 For nothing is hidden but it will be made clear, nothing secret but it will be made known and brought to light.

18 «So take care how you listen; anyone who has, will be given more; anyone who has not, will be deprived even of what he thinks he has».

Trupela family bilong Jisas
(Mt 12.46-50; Mak 3.31-35)

19 Long dispela taim mama wantaim ol
brata bilong Jisas ol i kam bilong lukim
em. Tasol planti manmeri ol i bung i stap,
na ol lain bilong Jisas i no inap i kam
klostu long em. 20 · Sampela man i tokim
Jisas olsem, «Mama bilong yu wantaim ol
brata bilong yu ol i sanap ausait, na ol i
laik lukim yu». 21 * Tasol em i bekim tok
bilong ol olsem, «Ol manmeri i harim tok
bilong God na i bihainim, ol dispela lain
ol i mama bilong mi na brata bilong mi».

The true family of Jesus
(Mt 12:46-50; Mk 3:31-35)

19 His mother and his brothers came
looking for him, but they could not get
to him because of the crowd. 20 · He
was told, «Your mother and brothers are
standing outside and want to see you».
21 But he said in answer, «My mother
and my brothers are those who hear the
word of God and put it into practice».

Jisas i tok, na bikpela win i dai
(Mt 8.18.23-27; Mak 4.35-41)

22 Wanpela de Jisas i kalap long wan-
pela bot wantaim ol disaipel bilong en.
Na em i tokim ol olsem, «Yumi go long
hapsait bilong raunwara». Olsem na ol i
go. 23 Bot i ran i go, na Jisas i slip. Na
wanpela bikpela win i kamap long raun-
wara, na wara i laik pulap long bot na
klostu ol i laik lus. 24 Na ol i go kirapim
Jisas, na ol i tok, «Bikman, bikman, yumi
laik lus nau». Na em i kirap na i krosim
dispela win na dispela biksi. Na win wan-
taim biksi i dai, na wara i no moa mekim
nais. 25 * Na em i askim ol olsem, «Olsem
wanem? Bilip bilong yupela i stap we?».
Ol i lukim dispela strongpela wok na ol i
pret, na ol i tingting planti. Na ol i toktok
namel long ol yet olsem, «Dispela man
em i husat tru? Em i tok strong long win

The calming of the storm
(Mt 8:18.23-27; Mk 4:35-41)

22 It happened that one day he got
into a boat with his disciples and said to
them, «Let us cross over to the other
side of the lake». So they set out, 23 and
as they sailed he fell asleep. When a
squall of wind came down on the lake
the boat started shipping water and they
found themselves in danger. 24 So they
went to rouse him saying, «Master!
Master! We are lost!». Then he woke up
and rebuked the wind and the rough
water; and they subsided and it was calm
again. 25 He said to them, «Where is
your faith?». They were awestruck and
astounded and said to one another,
«Who can this be, that gives orders even
to winds and waves and they obey
him?».

8.20 Once again, we find "brothers of Jesus" in the Gospel. How we should understand this? The Church says: «In what sense is Mary "ever Virgin"? Mary is ever virgin in the sense that she "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (Saint Augustine). Therefore, when the Gospels speak of the "brothers and sisters of Jesus", they are talking about the close relations of Jesus, according to the way of speaking used in Sacred Scripture» (*Compendium*, 99).

wantaim wara, na tupela i harim tok bilong em».

Jisas i rausim spirit nogut i stap long wanpela man
(Mt 8.28-34; Mak 5.1-20)

26 Orait Jisas wantaim ol disaipel bilong en i go kamap long hap bilong ol Gerasa. Dispela ples i stap long hapsait bilong raunwara Galili. 27 Orait Jisas i lusim bot na i go sua, na wanpela man bilong dispela taun i kamap long em. Sampela spirit nogut i stap long dispela man. Longtaim tru em i no save pasim laplap. Na em i no save stap long wanpela haus. Nogat. Em i save stap nabaut long ples matmat.

28 Dispela man i lukim Jisas, na em i singaut na i pundaun long graun klostu long lek bilong Jisas. Na em i singaut bikmaus tru olsem, «Jisas, yu Pikinini bilong God Antap Tru, yu laik mekim wanem long mi? Plis, yu no ken mekim nogut long mi». 29 Em i singaut olsem, long wanem, Jisas i tok pinis long spirit nogut i mas lusim dispela man. Ol man i save was long dispela man oltaim, na ol i save pasim em long ol sen na hankap. Tasol em i save brukim olgeta sen samting. Na dispela spirit nogut i save mekim em i ran i go long hap i no gat man. 30 Orait Jisas i askim em olsem, «Wanem nem bilong yu?». Na em i tok, «Nem bilong mi Ami», long wanem, planti spirit nogut i bin i go insait long em. 31 Na ol dispela spirit nogut i singaut strong long Jisas olsem, «Yu no ken rausim mipela i go long dispela hul i no gat as».

32 Wanpela bikpela lain pik ol i kaikai i stap long liklik maunten klostu. Na ol spirit nogut i askim Jisas strong olsem, «Yu mas larim mipela i go insait long ol

The Gerasene demoniac
(Mt 8:28-34; Mk 5:1-20)

26 They came to land in the territory of the Gerasenes, which is opposite Galilee. 27 He was stepping ashore when a man from the city who was possessed by devils came towards him; for a long time the man had been living with no clothes on, not in a house, but in the tombs.

28 Catching sight of Jesus he gave a shout, fell at his feet and cried out at the top of his voice, «What do you want with me, Jesus, son of the Most High God? I implore you, do not torture me». 29 For Jesus had been telling the unclean spirit to come out of the man. It had seized on him a great many times, and then they used to secure him with chains and fetters to restrain him, but he would always break the fastenings, and the devil would drive him out into the wilds. 30 Jesus asked him, «What is your name?». He said, «Legion», because many devils had gone into him. 31 And these begged him not to order them to depart into the Abyss.

32 Now there was a large herd of pigs feeding there on the mountain, and the devils begged him to let them go into these. So he gave them leave. 33 The

dispela pik». Orait Jisas i larim ol i go. 33 Na ol dispela spirit nogut i lusim dispela man na ol i go insait long ol pik. Na ol dispela lain pik i ran strong tru i go daun long wanpela ples nogut. Na ol i pundaun long raunwara, na ol i dring wara na i dai.

34 Ol wasman bilong pik i lukim dispela samting i kamap, orait ol i ranawe, na ol bringim tok i go long taun na long ol hap nabaut. 35 Na ol manmeri i kam lukim wanem samting tru i bin kamap. Ol i kamap long Jisas, na ol i lukim dispela man ol spirit nogut i lusim em pinis. Em i pasim laplap, na tingting bilong en i klia, na em i sindaun i stap klostu long lek bilong Jisas. Ol manmeri i lukim, na ol i pret. 36 Na ol man i bin lukim ol samting i kamap, ol i stori long ol samting Jisas i bin mekim long dispela man, bipo ol spirit nogut i stap long en, na nau em i kamap orait pinis. 37 Na olgeta man bilong distrik bilong ol Gerasa, ol i tingting long dispela strongpela wok Jisas i bin mekim na ol i pret tru na ol i tok strong long Jisas i mas lusim ol na i go. Olsem na Jisas i kalap long bot, na em i go bek.

38 Tasol pastaim dispela man ol spirit nogut i lusim em pinis, em i askim Jisas strong olsem, «Inap yu larim mi i go wantaim yu?». Tasol Jisas i salim em i go bek, na i tokim em olsem, 39 «Yu go bek long ples bilong yu, na yu autim tok long olgeta samting God i bin mekim bilong helpim yu». Olsem na dispela man i go, na em i autim tok long olgeta manmeri long taun bilong en, long olgeta samting Jisas i bin mekim bilong helpim em.

devils came out of the man and went into the pigs, and the herd charged down the cliff into the lake and was drowned.

34 When the swineherds saw what had happened they ran off and told their story in the city and in the country round about; 35 and the people went out to see what had happened. When they came to Jesus they found the man from whom the devils had gone out sitting at the feet of Jesus, wearing clothes and in his right mind; and they were afraid. 36 Those who had witnessed it told them how the man who had been possessed came to be saved. 37 The entire population of the Gerasene territory was in great fear and asked Jesus to leave them. So he got into the boat and went back.

38 The man from whom the devils had gone out asked to be allowed to stay with him, but he sent him away saying, 39 «Go back home and report all that God has done for you». So the man went off and proclaimed throughout the city all that Jesus had done for him.

Jisas i mekim orait wanpela meri, na i kirapim bek pikinini bilong Jairus
(Mt 9.18-26; Mak 5.21-43)

40 Orait Jisas i go bek long hapsait bilong raunwara, na olgeta manmeri i amamas long em i kam, long wanem, ol i bin wetim em i stap. 41 Na wanpela man i kamap, nem bilong en Jairus. Em i wanpela hetman bilong haus lotu. Em i brukim skru klostu long lek bilong Jisas, na i askim Jisas strong long i go long haus bilong en. 42 Em i gat wanpela pikinini tasol, em i pikinini meri, na em i gat samting olsem 12-pela krismas. Na klostu em i laik i dai. Orait Jisas i wokabaut i go, na bikpela lain manmeri ol i go wantaim na ol i pas tru long em.

43 Na wanpela meri i stap, em i save karim blut oltaim na i stap olsem inap long 12-pela yia. Tasol i no gat wanpela man inap long oraitim sik bilong en. 44 Dispela meri i kam klostu long baksait bilong Jisas, na i putim han long arere bilong longpela klos bilong Jisas. Em i mekim olsem, na wantu tasol blut bilong en i drai na i no kamap moa. 45 Na Jisas i askim olsem, «Husat i putim han long mi?». Na olgeta i tok, «Mi nogat. Mi nogat». Na Pita i tok, «Bikman, bikpela lain manmeri i sanap raunim yu, na ol i pas tru long yu». 46 Tasol Jisas i tok, «Wanpela i bin putim han long mi. Mi pilim sampela strong i lusim mi na i go». 47 Dispela meri i save nau, em i no inap hait. Olsem na em i guria, na em i kam brukim skru na putim pes i go daun long graun klostu long Jisas. Na long ai bilong olgeta manmeri em i tok bilong wanem em i bin putim han long Jisas. Na em i tok, «Sik bilong mi em i pinis wantu

Cure of the woman with haemorrhage. Jairus' daughter raised to life.
(Mt 9:18-26; Mk 5:21-43)

40 On his return Jesus was welcomed by the crowd, for they were all there waiting for him. 41 And suddenly there came a man named Jairus, who was president of the synagogue. He fell at Jesus' feet and pleaded with him to come to his house, 42 because he had an only daughter about twelve years old, who was dying. And the crowds were almost stifling Jesus as he went.

43 Now there was a woman suffering from a haemorrhage for the past twelve years, whom no one had been able to cure. 44 She came up behind him and touched the fringe of his cloak; and the haemorrhage stopped at that very moment. 45 Jesus said, «Who was it that touched me?». When they all denied it, Peter said, «Master, it is the crowds round you, pushing». 46 But Jesus said, «Somebody touched me. I felt that power had gone out from me». 47 Seeing herself discovered, the woman came forward trembling, and falling at his feet explained in front of all the people why she had touched him and how she had been cured at that very moment. 48 «My daughter», he said, «your faith has saved you; go in peace».

tasol». 48 Na Jisas i tokim em olsem, «Pikinini, yu bilip long mi, olsem na yu kamap orait gen. Yu go, na bel bilong yu i ken i stap isi».

49 Jisas i toktok yet i stap, na wanpela man bilong haus bilong dispela hetman bilong haus lotu i kam. Em i tokim hetman olsem, «Pikinini bilong yu i dai pinis. Maski givim hevi moa long Tisa». 50 Jisas i harim dispela, na i bekim tok olsem long hetman, «Yu no ken pret. Yu mas bilip tasol, na pikinini bilong yu bai i orait». 51 Orait Jisas i go long haus bilong hetman, na em i no larim ol manmeri i go insait long haus wantaim em. Nogat. Em i kisim Pita na Jon na Jems na papamama bilong dispela pikinini, na ol tasol i go insait wantaim em. 52 Na olgeta manmeri i stap pinis long haus, ol i sori tru long dispela pikinini, na ol i wok long krai i stap. Tasol Jisas i tokim ol olsem, «Yupela i no ken krai. Em i no i dai. Em i slip tasol i stap». 53 Na ol i lap nogut long em, long wanem, ol i save, pikinini i dai pinis. 54 Tasol Jisas i holim han bilong pikinini meri na i singaut olsem, «Pikinini, yu kirap». 55 Orait spirit bilong dispela pikinini em i kam bek long em, na kwiktaim em i kirap. Na Jisas i tokim ol long givim sampela kaikai long dispela pikinini. 56 Na papamama bilong pikinini i kirap nogut tru. Tasol Jisas i tokim tupela strong olsem, «Yutupela i no ken tokim wanpela man long dispela samting i bin kamap».

49 While he was still speaking, someone arrived from the house of the president of the synagogue to say, «Your daughter has died. Do not trouble the Master any further». 50 But Jesus heard this, and he spoke to the man, «Do not be afraid, only have faith and she will be saved». 51 When he came to the house he allowed no one to go in with him except Peter and John and James, and the child's father and mother. 52 They were all crying and mourning for her, but Jesus said, «Stop crying; she is not dead, but asleep». 53 But they ridiculed him, knowing she was dead. 54 But taking her by the hand himself he spoke to her, «Child, get up». 55 And her spirit returned and she got up at that very moment. Then he told them to give her something to eat. 56 Her parents were astonished, but he ordered them not to tell anyone what had happened.

Wok misin bilong 12-pela aposel
(Mt 10.1-14; Mak 6.7-13)

9 1 * Jisas i singautim ol 12-pela aposel i kam, na em i givim bikpela strong na namba long ol, bilong

The mission of the Twelve
(Mt 10:1-14; Mk 6:7-13)

9 1 He called the Twelve together and gave them power and authority over all devils and to cure dis-

ol i ken rausim olgeta spirit nogut i stap long ol manmeri na ol i ken mekim orait ol manmeri i gat olgeta kain sik. 2 · Na em i salim ol i go bilong autim tok bilong kingdom bilong God, na bilong mekim orait ol sikman. 3 Na em i tokim ol olsem, «Yupela i no ken kisim ol samting bilong wokabaut i go wantaim yupela. Yupela i no ken holim stik bilong wokabaut na yupela i no ken karim hanbek samting na bret na mani. Na yupela i no ken kisim tupela siot. 4 Na sapos yupela i kamap long wanpela ples na yupela i go insait long wanpela haus, orait yupela i mas i stap long dispela haus tasol inap long taim yupela i laik lusim dispela ples na i go long narapela hap. 5 Na sapos ol manmeri bilong wanpela taun i no kisim yupela i go long haus bilong ol, orait yupela i mas lusim dispela taun. Na taim yupela i laik i go, yupela i mas rausim pipia graun i stap long lek bilong yupela, bai ol i ken save, ol i gat asua long dispela pasin ol i mekim». 6 Orait ol disaipel i wokabaut i go long ol ples nabaut. Na ol i autim gutnius na ol i mekim orait ol sikman long olgeta hap.

Herot na Jisas
(Mt 14.1-2; Mak 6.14-16)

7 Namba wan gavman Herot i harim tok long ol samting Jisas i mekim, na em i tingting planti, long wanem, sampela man i tingting olsem Jon i kirap bek long

eases, 2 · and he sent them out to proclaim the kingdom of God and to heal. 3 He said to them, «Take nothing for the journey: neither staff, nor haversack, nor bread, nor money; and do not have a spare tunic. 4 Whatever house you enter, stay there; and when you leave let your departure be from there. 5 As for those who do not welcome you, when you leave their town shake the dust from your feet as evidence against them». 6 So they set out and went from village to village proclaiming the good news and healing everywhere.

Herod and Jesus
(Mt 14:1-2; Mk 6:14-16)

7 Meanwhile Herod the tetrarch had heard about all that was going on; and he was puzzled, because some people were saying that John had risen from the

9.2 ...*he sent them to preach the kingdom of God*. «What is Apostolic Tradition? Apostolic Tradition is the transmission of the message of Christ, brought about from the very beginnings of Christianity by means of preaching, bearing witness, institutions, worship, and inspired writings. The apostles transmitted all they received from Christ and learned from the Holy Spirit to their successors, the bishops, and through them to all generations until the end of the world» (*Compendium*, 12).

matmat. 8 Na sampela i tingting olsem Elaija i kamap, na sampela i tingting olsem wanpela bilong ol profet bilong bipo em i kirap bek long matmat. 9 Olsem na Herot i tok olsem, «Jon? Mi katim nek bilong em pinis. Tasol dispela man em i husat tru na mi harim ol man i tok long ol narakain wok em i mekim?». Na em i laik lukim Jisas.

Ol aposel i kam bek.
Namba wan mirakel bilong ol bret.
(Mt 14.13-21; Mak 6.30-44; Jo 6.1-13)

10 Ol aposel i kam bek pinis, na ol i tokim Jisas long olgeta samting ol i bin mekim. Na Jisas i kisim ol, na ol i lusim ol arapela manmeri, na ol tasol i go long wanpela taun, nem bilong en Betsaida. 11 Taim ol planti lain manmeri i save olsem Jisas i go pinis, orait ol i bihainim em i go. Ol i kam long em, na em i amamas long ol i kam. Em i autim tok bilong kingdom bilong God long ol, na em i mekim orait ol manmeri i gat sik.

12 Long apinun tru ol 12-pela disaipel i kam long em na ol i tokim em olsem, «Mobeta yu salim ol manmeri i go long ol ples na long ol hap nabaut, bai ol i ken painim kaikai na ples bilong slip. Dispela hap yumi stap long en, em i no gat man». 13 Tasol Jisas i tokim ol disaipel olsem, «Yupela yet givim kaikai long ol». Na ol i tok, «Mipela i no gat planti kaikai. I gat 5-pela bret na tupela pis tasol i stap. Ating yu laik bai mipela i go baim kaikai bilong dispela olgeta lain manmeri?». 14 Samting olsem 5,000 man i stap. Na Jisas i tokim ol disaipel bilong en olsem, «Yupela tokim ol, ol i mas bung 50 50 na ol i mas sindaun». 15 Ol disaipel i mekim olsem, na olgeta manmeri i sindaun. 16 Orait na

dead, 8 others that Elijah had reappeared, still others that one of the ancient prophets had come back to life. 9 But Herod said, «John? I beheaded him. So who is this I hear such reports about?». And he was anxious to see him.

The return of the apostles.
Miracle of the loaves.
(Mt 14:13-21; Mk 6:30-44; Jn 6:1-13)

10 On their return the apostles gave him an account of all they had done. Then he took them with him and withdrew towards a town called Bethsaida where they could be by themselves. 11 But the crowds got to know and they went after him. He made them welcome and talked to them about the kingdom of God; and he cured those who were in need of healing.

12 It was late afternoon when the Twelve came up to him and said, «Send the people away, and they can go to the villages and farms round about to find lodging and food; for we are in a lonely place here». 13 He replied, «Give them something to eat yourselves». But they said, «We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people». 14 For there were about five thousand men. But he said to his disciples, «Get them to sit down in parties of about fifty». 15 They did so and made them all sit down. 16 Then he took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and

Jisas i kisim dispela 5-pela bret wantaim tupela pis, na em i lukluk i go long heven na i tenkyu long God. Na em i brukim bret wantaim pis na i givim long ol disaipel, na ol i tilim i go long ol manmeri. 17 Na olgeta i kaikai, na ol i pulap. Na ol i bungim olgeta hap kaikai i stap yet na ol i pulapim 12-pela basket.

handed them to his disciples to distribute among the crowd. 17 They all ate as much as they wanted, and when the scraps left over were collected they filled twelve baskets.

Pita i tokaut long bilip bilong em long Jisas
(Mt 16.13-20; Mak 8.27-30)

18 Long wanpela taim Jisas wanpela em i beten i stap, na ol disaipel bilong en i stap wantaim em. Na em i askim ol olsem, «Ol manmeri i save tok, mi husat tru?». 19 Na ol i bekim tok olsem, «Sampela i save tok olsem, yu Jon Bilong Baptais. Na sampela i save tok, yu Elaija. Na sampela i tok, yu wanpela bilong ol profet bilong bipo em i kirap bek». 20 Na em i askim ol, «Na yupela yet i tok mi husat?». * Na Pita i bekim tok olsem, «Yu dispela man God i bin promis long salim i kam bilong kisim bek ol manmeri bilong en». 21 Orait Jisas i tok strong long ol disaipel na i tambuim ol long ol i no ken tokim wanpela man long em i husat tru.

Peter's profession of faith
(Mt 16:13-20; Mk 8:27-30)

18 Now it happened that he was praying alone, and his disciples came to him and he put this question to them, «Who do the crowds say I am?». 19 And they answered, «Some say John the Baptist; others Elijah; others again one of the ancient prophets come back to life». 20 «But you», he said to them, «who do you say I am?». It was Peter who spoke up. «The Christ of God», he said. 21 But he gave them strict orders and charged them not to say this to anyone.

Namba wan taim Jisas i tokaut long indai na kirap bek bilong em
(Mt 16.21; Mc 8.31)

22 Na em i tok, «Pikinini Bilong Man em i mas karim planti pen, na ol hetman na ol bikpris na ol saveman bilong lo bai ol i givim baksait long em na kilim em i dai. Na long de namba 3 bai em i kirap bek».

First prophecy of the Passion
(Mt 16:21; Mc 8:31)

22 He said, «The Son of man is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day».

Pasin bilong bihainim Jisas
(Mt 10.38; 16.24-27; Mak 8.34-38)

23 * Na em i tokim olgeta disaipel olsem, «Sapos wanpela man i laik bihainim mi, orait em i mas daunim laik bilong em yet, na em i mas karim diwai kros bilong en long olgeta de, na em i mas bihainim mi.
24 «Long wanem, sapos wanpela man i laik holimpas laip bilong em yet, laip bilong en bai i lus. Tasol sapos wanpela man i ting long mi na i lusim laip bilong en, orait laip bilong en bai i stap gut. 25 * Sapos wanpela man i kisim olgeta samting bilong graun, tasol em yet i bagarap na i lus, orait dispela olgeta samting bai i helpim em olsem wanem?
26 · «Sapos wanpela man i sem long mi na long tok bilong mi, orait bihain, taim Pikinini Bilong Man i stap long bikpela lait bilong em yet na bilong Papa bilong en na bilong ol ensel bilong God, na em i kam, em bai i sem long dispela man tu.

Kingdom bilong God bai kamap klostu
(Mt 16.28; Mak 9.1)

27 «Mi tok tru long yupela, sampela man i sanap hia bai ol i no i dai yet, na bai ol i lukim kingdom bilong God».

The condition of following Christ
(Mt 10:38; 16:24-27; Mk 8:34-38)

23 Then, speaking to all, he said, «If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me.

24 «Anyone who wants to save his life will lose it; but anyone who loses his life for my sake, will save it. 25 What benefit is it to anyone to win the whole world and forfeit or lose his very self?

26 · «For if anyone is ashamed of me and of my words, of him the Son of man will be ashamed when he comes in his own glory and in the glory of the Father and the holy angels.

The kingdom will come soon
(Mt 16:28; Mk 9:1)

27 «I tell you truly, there are some standing here who will not taste death before they see the kingdom of God».

9.26 «If we are Christians, let us show that we are Christians in name and in truth; for, if we are ashamed of Jesus Christ, he will be ashamed of us, and cannot give us a place on his right hand on the last day. *For he that shall be ashamed of me and my words, of him the Son of Man shall be ashamed when he shall come in his majesty*. On the day of judgment he shall say: "You have been ashamed of me on earth: I am now ashamed to see you with me in Paradise. Begone, accursed souls; go into hell to meet your companions, who have been ashamed of me"» (SAINT ALPHONSUS).

Jisas i kamap narakain
(Mt 17.1-9; Mak 9.2-10)

28 Samting olsem 8-pela de bihain long
Jisas i mekim ol dispela tok, em i kisim
Pita na Jon na Jems, na em i go antap
long maunten, long wanem, em i laik
beten. 29 * Em i beten i stap, na pes
bilong en i kamap narakain, na klos
bilong en i kamap waitpela tru, na i lait
moa yet. 30 Na tupela man i toktok wan-
taim em i stap, em Moses na Elaija. 31
Tupela i kamap wantaim lait bilong
God, na tupela i toktok long ol samting
Jisas bai i mekim long Jerusalem, na em
bai i lusim dispela graun na i go. 32 Ai
bilong Pita wantaim tupela arapela dis-
aipel i hevi na ol i slip. Na taim ol i kirap
gen, ol i lukim lait i kamap long Jisas na
long dispela tupela man i sanap wantaim
em. 33 Na taim tupela i laik lusim Jisas
na i go, orait Pita i tokim Jisas olsem,
«Tisa, yumi stap hia, em i gutpela.
Mipela i ken wokim tripela haus win,
wanpela bilong yu, na wanpela bilong
Moses, na wanpela bilong Elaija». Pita i
mekim dispela tok, tasol em yet i no save
long wanem kain tok em i mekim. 34
Pita i mekim dispela tok yet, na wanpela
klaut i kamap na i karamapim ol na ol i
pret. 35 * Na wanpela maus insait long
dispela klaut i tok olsem, «Dispela em i
Pikinini bilong mi. Mi makim em pinis
bilong mekim wok bilong mi. Yupela
harim tok bilong em». 36 Dispela maus i
tok pinis, na ol i lukim Jisas wanpela
tasol i stap. Na taim ol i kam daun gen
long maunten, ol disaipel i no tokim
wanpela man long dispela samting ol i
bin lukim.

The Transfiguration
(Mt 17:1-9; Mk 9:2-10)

28 Now about eight days after this had
been said, he took with him Peter, John
and James and went up the mountain to
pray. 29 And it happened that, as he was
praying, the aspect of his face was
changed and his clothing became
sparkling white. 30 And suddenly there
were two men talking to him; they were
Moses and Elijah 31 appearing in glory,
and they were speaking of his passing
which he was to accomplish in
Jerusalem. 32 Peter and his companions
were heavy with sleep, but they woke up
and saw his glory and the two men
standing with him. 33 As these were
leaving him, Peter said to Jesus, «Master,
it is wonderful for us to be here; so let
us make three shelters, one for you, one
for Moses and one for Elijah». He did
not know what he was saying. 34 As he
was saying this, a cloud came and cov-
ered them with shadow; and when they
went into the cloud the disciples were
afraid. 35 And a voice came from the
cloud saying, «This is my Son, the
Chosen One. Listen to him». 36 And
after the voice had spoken, Jesus was
found alone. The disciples kept silence
and, at that time, told no one what they
had seen.

Jisas i mekim orait wanpela man i gat spirit nogut
(Mt 17.14-18; Mak 9.14-27)

37 Long de bihain Jisas wantaim ol disaipel i lusim maunten na i go daun, na bikpela lain manmeri i kam bungim Jisas long rot. 38 Na wanpela man namel long ol i singaut olsem, «Bikman, mi askim yu strong bai yu ken lukim pikinini man bilong mi. Mi gat dispela wanpela pikinini tasol. 39 Planti taim wanpela spirit nogut i save go insait long em, na wantu em i save singaut nogut. Na dispela spirit nogut i save mekim em i guria nogut tru, na waitpela spet i save kamap long maus bilong em. Dispela spirit nogut i save bagarapim tru bodi bilong em, na i no laik lusim em hariap. 40 Na mi bin askim strong ol disaipel bilong yu long rausim dispela spirit nogut. Tasol ol i no inap». 41 Na Jisas i bekim tok olsem, «Yupela lain manmeri i no bilip, tingting na pasin bilong yupela i no stret tru. Hamas taim bai mi stap yet wantaim yupela na karim hevi bilong yupela? Kisim pikinini bilong yu na bringim i kam». 42 Na taim pikinini i wokabaut i kam klostu long Jisas, dispela spirit nogut i tromoi em i go daun na i mekim em i guria nogut tru. Tasol Jisas i krosim dispela spirit nogut, na i mekim orait pikinini na i givim em bek long papa bilong en. 43 Na olgeta manmeri i lukim bikpela strong bilong God, na ol i kirap nogut tru.

The epileptic demoniac
(Mt 17:14-18; Mk 9:14-27)

37 Now it happened that on the following day when they were coming down from the mountain a large crowd came to meet him. 38 And suddenly a man in the crowd cried out. «Master», he said, «I implore you to look at my son: he is my only child. 39 A spirit will suddenly take hold of him, and all at once it gives a sudden cry and throws the boy into convulsions with foaming at the mouth; it is slow to leave him, but when it does, it leaves the boy worn out. 40 I begged your disciples to drive it out, and they could not». 41 In reply Jesus said, «Faithless and perverse generation! How much longer must I be among you and put up with you? Bring your son here». 42 Even while the boy was coming, the devil threw him to the ground in convulsions. But Jesus rebuked the unclean spirit and cured the boy and gave him back to his father, 43 and everyone was awestruck by the greatness of God.

Namba 2 taim Jisas i tokaut bai em i dai na kirap bek
(Mt 17.22; Mak 9.30-32)

Ol manmeri i tingting planti yet long olgeta samting Jisas i mekim, na Jisas i

Second prophecy of the Passion
(Mt 17:22; Mk 9:30-32)

But while everyone was full of admiration for all he did, he said to his disci-

tokim ol disaipel bilong en olsem, 44 «Yupela i mas putim yau gut long dispela tok. Ol bai i putim Pikinini Bilong Man long han bilong ol man». 45 Tasol ol disaipel i no save long as bilong dispela tok. As bilong dispela tok em i hait long ol, olsem na ol i no save gut long en. Na ol i pret long askim em long tokim ol.

Husat i gat biknem long kingdom bilong heven?
(Mt 18.1-5; Mak 9.33-37)

46 Wanpela taim ol disaipel i tok pait long husat em i namba wan bilong ol. 47 Na Jisas i save long dispela tingting i stap long bel bilong ol. Olsem na em i kisim wanpela liklik pikinini i kam na i sanapim em klostu long em. 48 * Na em i tokim ol disaipel olsem, «Man i tingting long mi na i helpim dispela liklik pikinini, em i helpim mi. Na man i helpim mi, em i helpim Papa, em i bin salim mi na mi kam. Long wanem, man i no gat nem na i stap liklik tru namel long yupela olgeta, em i stap namba wan».

Yusim nem bilong Jisas
(Mak 9.38-40)

49 Jon i tok olsem, «Bikman, mipela i lukim wanpela em i wok long rausim ol spirit nogut long nem bilong yu. Tasol em i no bihainim yumi. Olsem na mipela i tambuim em». 50 Tasol Jisas i tokim em olsem, «Yupela i no ken tambuim em. Man i no birua long yupela, em i pren bilong yupela».

ples, 44 «For your part, you must have these words constantly in mind: The Son of man is going to be delivered into the power of men». 45 But they did not understand what he said; it was hidden from them so that they should not see the meaning of it, and they were afraid to ask him about it.

Who is the greatest?
(Mt 18:1-5; Mk 9:33-37)

46 An argument started between them about which of them was the greatest. 47 Jesus knew what thoughts were going through their minds, and he took a little child whom he set by his side 48 and then he said to them, «Anyone who welcomes this little child in my name welcomes me; and anyone who welcomes me, welcomes the one who sent me. The least among you all is the one who is the greatest».

On using the name of Jesus
(Mk 9:38-40)

49 John spoke up. «Master», he said, «we saw someone driving out devils in your name, and because he is not with us we tried to stop him». 50 But Jesus said to him, «You must not stop him: anyone who is not against you is for you».

WOKABAUT BILONG JISAS I GO LONG JERUSALEM

THE JOURNEY TO JERUSALEM

Ol Samaria i no larim Jisas i kam long ples bilong ol

51 Taim bilong God i laik kisim Jisas i
go long heven em i klostu pinis. Olsem
na Jisas i pasim tingting strong long em i
mas i go long Jerusalem. 52 Na em i salim
ol man i go pas bilong redim ol samting,
na ol i go insait long wanpela ples bilong
ol Samaria, na ol i laik redim ol samting
bilong em. 53 Tasol ol man bilong dispela
ples i no laik kisim Jisas i go long haus
bilong ol, long wanem, ol i save, em i laik
i go long Jerusalem. 54 · Tupela disaipel,
Jems na Jon, i lukim dispela pasin bilong
ol Samaria, na tupela i askim Jisas olsem,
«Bikpela, yu laik bai mipela i singautim
paia i kam daun long heven na i kukim ol
dispela man?». 55 Tasol Jisas i tanim na i
krosim tupela. 56 Na ol i wokabaut i go
long narapela ples.

A Samaritan village is inhospitable

51 Now it happened that as the time
drew near for him to be taken up, he res-
olutely turned his face towards
Jerusalem 52 and sent messengers ahead
of him. These set out, and they went
into a Samaritan village to make prepa-
rations for him, 53 but the people would
not receive him because he was making
for Jerusalem. 54 · Seeing this, the disci-
ples James and John said, «Lord, do you
want us to call down fire from heaven to
burn them up?». 55 But he turned and
rebuked them, 56 and they went on to
another village.

Jisas i tok long pasin bilong bihainim em

(Mt 8.18-22)

57 Jisas wantaim ol disaipel i wokabaut i
go long rot, na wanpela man i tokim em

Hardships of the apostolic calling

(Mt 8:18-22)

57 As they travelled along they met a
man on the road who said to him, «I will

9.54 «When Jesus Christ was near his passion he went one day to Samaria: the Samaritans refused to receive him. Indignant at the insult offered by the Samaritans to their Master, St. James and St. John, turning to Jesus, said: *Lord, wilt thou that we command fire to come down from heaven and consume them?* But Jesus, who was all sweetness, even to those who insulted him, severely rebuked the disciples. What spirit is this, he said, which possesses you? It is not my spirit: mine is the spirit of patience and compassion; for I am come, not to destroy, but to save the souls of men: and you speak of fire, of punishment, and of vengeance. Hence, in another place, he said to his disciples: *Learn of me, because I am meek and humble of heart* (Mt 11:29). I do not wish of you to learn of me to chastise, but to be meek, and to bear and pardon injuries» (SAINT ALPHONSUS).

olsem, «Olgeta ples yu go long en, bai mi bihainim yu i go wantaim». 58 Na Jisas i tokim em olsem, «Ol weldok i gat hul long graun, na ol pisin i gat haus bilong ol. Tasol Pikinini Bilong Man em i no gat ples bilong slip».

59 Na Jisas i tokim narapela man olsem, «Yu kam bihainim mi». Tasol dispela man i tok, «Bikman, larim mi i go planim papa bilong mi pastaim». 60 * Na Jisas i tokim em, «Ol man i dai pinis, ol i ken planim ol lain bilong ol yet. Tasol yu go autim tok bilong kingdom bilong God».

61 Narapela man i tokim Jisas olsem, «Bikpela, mi laik bihainim yu. Tasol inap yu larim mi i go pastaim na bai mi ken tok gutbai long ol lain bilong mi?». 62 · Na Jisas i tokim em olsem, «Man i holim stia, tasol oltaim em i lukluk i go long baksait, em i no inap long mekim wok bilong kingdom bilong God».

follow you wherever you go». 58 Jesus answered, «Foxes have holes and the birds of the air have nests, but the Son of man has nowhere to lay his head».

59 Another to whom he said, «Follow me», replied, «Let me go and bury my father first». 60 But he answered, «Leave the dead to bury their dead; your duty is to go and spread the news of the kingdom of God».

61 Another said, «I will follow you, sir, but first let me go and say good-bye to my people at home». 62 · Jesus said to him, «Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God».

Wok misin bilong 72-pela disaipel

10 1 Bihain Bikpela i makim 72 man moa, na em i salim ol i go tupela tupela, na ol i go paslain long em. Em i salim ol i go long olgeta taun na ples em yet i laik i go long en. 2 * Na em i tokim ol olsem, «Planti kaikai tumas i mau pinis long gaden, tasol i no gat planti wokman i stap bilong kisim. Olsem na yupela i mas beten long Papa bilong gaden, bai em i ken salim ol wokman i go

The mission of the seventy-two disciples

10 1 After this the Lord appointed seventy-two others and sent them out ahead of him in pairs, to all the towns and places he himself would be visiting. 2 And he said to them, «The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to do his harvesting. 3 Start off now, but look, I am sending you out like lambs among wolves. 4 Take

9.62 «*No man putting his hand to the plough, and looking back is fit for the Kingdom of God.* Behold a faithful picture of a relapsing sinner. Mark the words "*no man*": no one, says Jesus Christ, who begins to serve me, and looks back, is fit to enter heaven. The great evil of a relapse into sin is, that it renders the soul so weak that she has but little strength to resist temptation. Every sin, though pardoned, always leaves a wound on the soul. When to this wound a new one is added, the soul becomes so weak that, without a special and extraordinary grace from God, it is impossible for her to conquer temptations» (SAINT ALPHONSUS).

bungim kaikai bilong en. 3 Yupela go. Harim. Mi salim yupela i go olsem ol pikinini sipsip i go namel long ol weldok. 4 Yupela i no ken karim paus mani na hanbek na su i go wantaim yupela. Na yupela i no ken givim gude long ol manmeri yupela i bungim long rot. 5 Sapos yupela i go insait long wanpela haus, orait pastaim yupela i mas tok olsem, "Ol manmeri bilong dispela haus i ken i stap bel isi". 6 Na sapos wanpela man bilong bel isi i stap long dispela haus, orait gutpela tok bilong yupela i ken i go i stap long dispela man. Tasol sapos i no gat kain man olsem i stap, orait gutpela tok bilong yupela bai i kam bek long yupela yet. 7 Yupela i mas i stap long dispela wanpela haus tasol. Na yupela i mas kaikai na dringim ol samting ol i givim long yupela, long wanem, man i save wok, em inap long kisim pe bilong en. Na yupela i no ken i go nabaut long olgeta haus. 8 Sapos yupela i go insait long wanpela taun na ol i kisim yupela i go long haus bilong ol, orait yupela i mas kisim kaikai ol i tilim long yupela. 9 Yupela i mas mekim orait ol sikman i stap long dispela taun. Na yupela i mas autim tok long ol olsem, "Kingdom bilong God i kam klostu pinis long yupela". 10 Tasol sapos yupela i go insait long wanpela taun, na ol i no laik kisim yupela i go long haus bilong ol, orait yupela go sanap long rot bilong dispela taun, na yupela tok olsem, 11 "Pipia graun bilong taun bilong yupela em i pas long lek bilong mipela, em mipela i rausim bilong soim yupela olsem, yupela i gat asua long dispela pasin yupela i bin mekim. Tasol yupela tingim gut. Kingdom bilong God em i kam klostu pinis". 12 Mi tokim yupela, long de God i makim bilong kotim ol manmeri,

no purse with you, no haversack, no sandals. Salute no one on the road. 5 Whatever house you enter, let your first words be, "Peace to this house!". 6 And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. 7 Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house. 8 Whenever you go into a town where they make you welcome, eat what is put before you. 9 Cure those in it who are sick, and say, "The kingdom of God is very near to you". 10 But whenever you enter a town and they do not make you welcome, go out into its streets and say, 11 "We wipe off the very dust of your town that clings to our feet, and leave it with you. Yet be sure of this: the kingdom of God is very near". 12 I tell you, on the great Day it will be more bearable for Sodom than for that town.

hevi i kamap long ol manmeri bilong dispela taun bai i winim tru hevi i kamap long ol lain bilong taun Sodom.

13 «Sori tumas, yupela ol manmeri bilong taun Korasin. Sori tumas, yupela ol Betsaida. Sapos wanpela man i bin i go long taun Tair na Saidon na wokim ol mirakel olsem mi bin wokim namel long yupela, orait longtaim ol Tair na Saidon ol inap tanim bel na pasim ol klos bilong sori na sindaun long sit bilong paia, bilong soim ol i sori tru long ol sin ol i bin mekim. 14 Tasol long de God i makim bilong kotim ol manmeri, hevi i kamap long yupela bai i winim tru hevi i kamap long ol Tair na Saidon. 15 Na yupela ol Kaperneam, ating ol bai i litimapim yupela i go antap tru long heven, a? Nogat tru. Yupela bai i go daunbilo tru long ples bilong ol man i dai pinis.

16 «Man i harim tok bilong yupela, em i harim tok bilong mi. Na man i givim baksait long yupela, em i givim baksait long mi. Na man i givim baksait long mi, em i givim baksait long God, em i bin salim mi na mi kam».

13 «Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 And still, it will be more bearable for Tyre and Sidon at the Judgement than for you. 15 And as for you, Capernaum, did you want to be raised high as heaven? You shall be flung down to hell.

16 «Anyone who listens to you listens to me; anyone who rejects you rejects me, and those who reject me reject the one who sent me».

Bilong wanem tru ol aposel i ken amamas

17 Bihain ol 72 man Jisas i bin salim ol i go, ol i kam bek na ol i amamas tru. Ol i tok, «Bikpela, mipela i bin kolim nem bilong yu, na ol spirit nogut tu ol i bihainim tok bilong mipela». 18 Na Jisas i tokim ol olsem, «Mi lukim Satan i lusim heven na i pundaun olsem lait bilong klaut i pairap. 19 Harim. Mi givim pinis strong long yupela, na yupela bai inap krungutim ol snek na ol binatang bilong bagarapim man, na yupela inap winim olgeta strong bilong ol birua bilong

True cause for the apostles for rejoice

17 The seventy-two came back rejoicing. «Lord», they said, «even the devils submit to us when we use your name». 18 He said to them, «I watched Satan fall like lightning from heaven. 19 Look, I have given you power to tread down serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. 20 Yet do not rejoice that the spirits submit to you; rejoice instead that your names are written in heaven».

yupela. Na bai i no gat wanpela samting em inap long bagarapim yupela. 20 Tasol yupela i no ken amamas bikos ol spirit nogut i bihainim tok bilong yupela. Nogat. Yupela i mas amamas long God i raitim pinis nem bilong yupela long buk bilong en long heven».

God Papa i soim God Pikinini long ol man i gat daunpasin. God Papa na Pikinini bilong em.
(Mt 11.25-27)

21 * Long dispela taim Holi Spirit i mekim bel bilong Jisas i amamas, na Jisas i tok olsem, «Papa, yu Bikpela bilong heven na graun, mi tenkyu long yu, long wanem, yu bin haitim ol dispela samting long ol man i gat gutpela save na tingting, na yu bin soim long ol man i stap olsem ol liklik pikinini tasol. Yes, Papa, yu bihainim laik bilong yu tasol na yu mekim olsem. 22 Papa bilong mi em i putim pinis olgeta samting long han bilong mi. Na i no gat wanpela man i save long Pikinini. Papa wanpela tasol i save long em. Na i no gat wanpela man i save long Papa. Pikinini tasol wantaim ol man Pikinini i soim Papa long ol, ol tasol i save long Papa».

The privilege of the disciples
(Mt 13.16-17)

23 * Ol disaipel tasol i stap wantaim Jisas, na em i tanim na lukim ol, na em i tok olsem, «Ol man i lukim ol samting yupela i save lukim, ol i ken amamas. 24 Mi tokim yupela, bipo planti profet na planti king ol i laik lukim ol samting nau yupela i lukim, tasol ol i no bin lukim. Na ol i laik harim dispela ol tok yupela i save harim, tasol ol i no bin harim».

The good news revealed to the simple. The Father and the Son.
(Mt 11:25-27)

21 Just at this time, filled with joy by the Holy Spirit, he said, «I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to little children. Yes, Father, for that is what it has pleased you to do. 22 Everything has been entrusted to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son and those to whom the Son chooses to reveal him».

The privilege of the disciples
(Mt 13:16-17)

23 Then turning to his disciples he spoke to them by themselves, «Blessed are the eyes that see what you see, 24 for I tell you that many prophets and kings wanted to see what you see, and never saw it; to hear what you hear, and never heard it».

Namba wan lo bilong God
(Mt 22.34-40; Mak 12.28-31)

25 Orait wanpela saveman bilong lo i
kirap. Em i laik traim Jisas na i askim em
olsem, «Tisa, bai mi mekim wanem na mi
kisim laip bilong i stap gut oltaim
oltaim?». 26 Na Jisas i askim em olsem,
«Wanem tok i stap long lo? Yu ritim
olsem wanem?». 27 · Na saveman bilong
lo i bekim tok olsem, «*Yupela i mas laikim
God, Bikpela bilong yumi. Yupela i mas laikim
em tru long bel bilong yupela na long spirit bilong
yupela na long strong bilong yupela na long tingt-
ing bilong yupela. Na yu mas laikim tru ol
neighbour olsem yu laikim yu yet*». 28 Na Jisas
i tokim em olsem, «Em nau. Yu bekim
tok stret. Yu mekim olsem, na bai yu
kisim laip».

The great commandment
(Mt 22:34-40; Mk 12:28-31)

25 And now a lawyer stood up and, to
test him, asked, «Master, what must I do
to inherit eternal life?» 26 He said to
him, «What is written in the Law? What
is your reading of it?». 27 · He replied,
«*You must love the Lord your God with all
your heart, with all your soul, with all your
strength, and with all your mind, and your
neighbour as yourself*». 28 Jesus said to him,
«You have answered right, do this and
life is yours».

Tok piksa bilong
gutpela man bilong Samaria

29 Tasol dispela saveman bilong lo, em
i no laik bai Jisas i ting em i no gat gutpela
save, olsem na em i askim Jisas olsem,
«Husat em i *neighbour* bilong mi?» 30 Orait
Jisas i bekim tok olsem, «Wanpela man i
lusim Jerusalem na i wokabaut i go daun
long taun Jeriko. Na ol stilman i hait i stap
long rot, na ol i kisim olgeta samting
bilong em, na ol i paitim em nogut tru. Ol
i mekim olsem, na ol i wokabaut i go. Na
em i slip i stap long rot, na klostu em i
laik i dai. 31 Na long dispela taim wanpela
pris i bihainim dispela rot i go daun. Na
em i lukim dispela man i slip i stap long
rot, na em i abrusim em, na i wokabaut
long arere bilong rot na i go. 32 Olsem

Parable of the good Samaritan

29 But the man was anxious to justify
himself and said to Jesus, «And who is
my neighbour?». 30 In answer Jesus said,
«A man was once on his way down from
Jerusalem to Jericho and fell into the
hands of bandits; they stripped him,
beat him and then made off, leaving him
half dead. 31 Now a priest happened to
be travelling down the same road, but
when he saw the man, he passed by on
the other side. 32 In the same way a
Levite who came to the place saw him,
and passed by on the other side. 33 But
a Samaritan traveller who came on him
was moved with compassion when he
saw him. 34 He went up to him and

10.27 Dt 5:5; Lv 19:18. About *neighbour* and *wantok*, see the note in Mt 5.43.

tasol wanpela Livai tu i kam kamap long dispela hap, na i lukim dispela man, na i abrusim em, na i wokabaut long arere bilong rot na i go. 33 Tasol wanpela man bilong Samaria em i wokabaut long rot na i kam kamap long dispela man. Em i lukim em, na bel bilong en i sori tru long em. 34 Em i go klostu long em, na i kapsaitim wel wantaim wain long ol sua bilong em, na i pasim ol. Na em i litimapim dispela man, na i putim em i sindaun long donki bilong em yet. Na em i bringim em i go long wanpela haus pasindia na i lukautim em gut. 35 · Na long de bihain em i givim tupela *denarii* long papa bilong dispela haus pasindia, na i tokim em olsem, "Yu lukautim gut dispela man. Na sapos yu yusim sampela mani moa bilong yu bilong lukautim em, orait taim mi kam bek, bai mi bekim bilong yu". 36 Yu ting wanem? Husat bilong ol tripela man em i trupela *neighbour* bilong dispela man i bin bagarap long han bilong ol stilman?». 37 Na em i tok, «Dispela man i sori long em na i helpim em». Na Jisas i tokim em olsem, «Yu go na yu mekim wankain pasin tasol».

bandaged his wounds, pouring oil and wine on them. He then lifted him onto his own mount and took him to an inn and looked after him. 35 · Next day, he took out two denarii and handed them to the innkeeper and said, "Look after him, and on my way back I will make good any extra expense you have". 36 Which of these three, do you think, proved himself a neighbour to the man who fell into the bandits' hands?». 37 He replied, «The one who showed pity towards him». Jesus said to him, «Go, and do the same yourself».

Marta na Maria

38 Jisas wantaim ol disaipel i wokabaut i go, na Jisas i go insait long wanpela ples. Wanpela meri bilong dispela ples, nem bilong en Marta, em i kisim Jisas i go long haus bilong en. 39 Marta

Martha and Mary

38 In the course of their journey he came to a village, and a woman named Martha welcomed him into her house. 39 She had a sister called Mary, who sat down at the Lord's feet and listened to

10.35 «*Look after him*. These words I address to those who, though their souls are wounded by sin, instead of attending to the care of them, continually aggravate the wounds by new sins, and thus abuse the mercy of God, who preserves their lives, that they may repent, and not be lost for ever. I say to you: Brethren, take care of your souls, which are in a very bad state; have compassion on them. Your souls are sick, and what is worse they are near the eternal death of hell; for he who abuses to excess the divine mercy, is on the point of being abandoned by the mercy of God» (SAINT ALPHONSUS).

i gat wanpela susa, nem bilong en Maria. Maria em i kam sindaun klostu long lek bilong Bikpela, na i harim toktok bilong em. 40 Tasol Marta em i tingting planti long bikpela wok em i mekim bilong redim kaikai samting. Olsem na em i go long Jisas na i tok, «Bikpela, susa bilong mi em i lusim mi na mi wanpela tasol mi wok long redim kaikai. Ating yu no tingting long dispela? Yu tokim em long kam helpim mi». 41 Tasol Bikpela i bekim tok bilong em olsem, «Marta, Marta, yu wok long tingting planti na yu wari long planti samting. 42 · Yu mas tingting long wanpela samting tasol. Dispela samting Maria i laik kisim, em i gutpela samting tru, olsem na yumi no ken pasim em long kisim dispela gutpela samting».

him speaking. 40 Now Martha, who was distracted with all the serving, came to him and said, «Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me». 41 But the Lord answered, «Martha, Martha», he said, «you worry and fret about so many things, 42 · and yet few are needed, indeed only one. It is Mary who has chosen the better part, and it is not to be taken from her».

Papa bilong mipela
(Mt 6.9-13)

11 1 Jisas i beten i stap long wanpela hap. Em i beten pinis, orait wanpela disaipel i tokim em olsem, «Bikpela, yu skulim mipela long mekim prea, olsem bipo Jon i bin skulim ol disaipel bilong em». 2 · Na Jisas i tokim ol olsem, «Taim yupela i beten, yupela i ken tok olsem,

The Lord's prayer
(Mt 6:9-13)

11 1 Now it happened that he was in a certain place praying, and when he had finished, one of his disciples said, «Lord, teach us to pray, as John taught his disciples». 2 · He said to them, «When you pray, this is what to say:

10.42 «*But one thing is necessary.* It is not necessary to become rich on this earth to acquire honours and dignities; but it is necessary to save our souls; because, unless we gain heaven we shall be condemned to hell: there is no middle place: we must be either saved or damned. God has not created us for this earth; neither does he preserve our lives that we may become rich and enjoy amusements. He has created us, and preserved us, that we may acquire eternal glory» (SAINT ALPHONSUS).
11.2-4 «What is the place of the Our Father in the Scriptures? The Our Father is the "summary of the whole Gospel" (Tertullian), "the perfect prayer" (Saint Thomas Aquinas). (...) It presents in the form of prayer the essential content of the Gospel» (*Compendium*, 579).

«Papa, nem bilong yu i mas i stap holi. Kingdom bilong yu i mas i kam.
3 · Na olgeta de yu ken givim mipela bret inap bilong dispela de.
4 Na yu ken lusim ol sin bilong mipela, long wanem, mipela i save lusim ol rong ol arapela i bin mekim long mipela.
Na yu no ken larim ol traim i kamap long mipela».

Pren i singaut planti

5 · Na Jisas i tokim ol moa olsem, «Sapos wanpela man namel long yupela em i gat wanpela pren, na long biknait tru em i go na i tokim dispela pren olsem, "Pren, mi laik yu givim mi tripela bret. 6 Wanpela pren bilong mi em i wokabaut long rot na i kam kamap long haus bilong mi, na mi no gat kaikai bilong givim em". 7 Na sapos dispela man i stap insait long haus em i bekim tok olsem, "Yu no ken givim hatwok long mi. Dua i pas pinis, na mi wantaim ol pikinini bilong mi, mipela i slip pinis. Mi no inap kirap na givim ol samting long yu". 8 Mi tokim yupela, papa bilong haus bai i kirap na givim pren bilong en olgeta samting em i sot long en. Tru, em bai i no ting olsem em i laik helpim pren bilong en, na em bai i mekim olsem. Nogat. Em bai i les tasol long harim pren i singaut planti, na em bai i kirap na givim ol samting long em.

«Father, may your name be held holy, your kingdom come;
3 · give us each day our daily bread, and forgive us our sins,
4 for we ourselves forgive each one who is in debt to us.

And do not put us to the test».

The importunate friend

5 · He also said to them, «Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, 6 because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; 7 and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children are with me in bed; I cannot get up to give it to you". 8 I tell you, if the man does not get up and give it to him for friendship's sake, persistence will make him get up and give his friend all he wants.

11.3 «What is the specifically Christian sense of this petition? Since *man does not live by bread alone but by every word that comes from the mouth of God* (Mt 4:4), this petition equally applies to hunger for the Word of God and for the Body of Christ received in the Eucharist as well as hunger for the Holy Spirit. We ask this with complete confidence for this day –God's "today"– and this is given to us above all in the Eucharist which anticipates the banquet of the Kingdom to come» (*Compendium*, 593).
11.5-8 «Now, if a man will give his loaves to a friend because of his importunity, "how much more", says St. Augustine, "will God give, who exhorts us to ask, and is displeased if we do not ask?". How much more will the Lord bestow on us his graces, if we persevere in praying for them, when he exhorts us to ask them, and is offended if we do not ask them?» (SAINT ALPHONSUS).

Prea i save karim kaikai
(Mt 7.7-11)

9 · «Olsem na mi tokim yupela, yupela i
mas prea na askim God long givim ol
samting long yupela, na em bai i givim
long yupela. Yupela i mas wok long
painim samting, na bai yupela i lukim.
Yupela i mas paitim dua, na God bai i
opim long yupela. 10 * Olgeta man i prea
long God, ol i save kisim ol samting. Man
i wok long painim samting, em i save
lukim. Na man i paitim dua, God bai i
opim dua long em. 11 Sapos pikinini
bilong wanpela bilong yupela em i askim
papa long givim wanpela pis long em,
ating papa bai i givim em wanpela snek
nogut, a? Nogat. 12 Na sapos pikinini i
askim papa long givim em wanpela kiau,
ating papa bai i givim em wanpela
binatang nogut, a? Em tu nogat. 13 *
Yupela papa i save mekim planti pasin
nogut, tasol yupela i save tumas long
givim ol gutpela samting long ol pikinini
bilong yupela. Olsem na yupela i ken save
tru, Papa bilong yupela i stap long heven
em bai i amamas long givim Holi Spirit
long ol man i askim em!».

Effective prayer
(Mt 7:7-11)

9 · «So I say to you: Ask, and it will be
given to you; search, and you will find;
knock, and the door will be opened to
you. 10 For everyone who asks receives;
everyone who searches finds; everyone
who knocks will have the door opened.
11 What father among you, if his son
asked for a fish, would hand him a
snake? 12 Or if he asked for an egg,
hand him a scorpion? 13 If you then,
evil as you are, know how to give your
children what is good, how much more
will the heavenly Father give the Holy
Spirit to those who ask him!».

Jisas na Belsebul
(Mt 12.22-29; 16.1; Mak 3.22-27; 8.11)

14 · Jisas i rausim wanpela spirit nogut i
stap long wanpela man na i mekim maus

Jesus and Beelzebul
(Mt 12:22-29; 16:1; Mk 3:22-27; 8:11)

14 · He was driving out a devil and it
was dumb; and it happened that when

11.9 «By our own strength we can do nothing; but we can do all things with the assistance of God, who has promised to hear the prayers of all. *Ask, and it shall be given; seek, and you shall find.* We must pray, and continue to pray without interruption. If we cease to pray we shall be defeated; but if we persevere in prayer we shall conquer» (SAINT ALPHONSUS).
11.14 «*And he was casting out a devil, and the same was dumb.* The devil does not bring sinners to hell with their eyes open: he first blinds them with the malice of their own sins. He thus leads them to eternal perdition. Before we fall into sin, the enemy labours to blind us, that we may not see the evil we do and the ruin we bring upon ourselves by offending God. After we commit sin,

bilong en i pas. Spirit nogut i go pinis,
orait dispela mauspas i toktok. Na ol
manmeri i lukim na ol i kirap nogut. 15
Tasol sampela man i tok, «Em i save
rausim ol spirit nogut long strong bilong
Belsebul, em hetman bilong ol spirit
nogut». 16 Na sampela man i laik traim
Jisas na ol i askim em long wokim wan-
pela mirakel olsem mak bilong soim ol
olsem em i mekim wok bilong God. 17
Tasol Jisas i save long tingting bilong ol,
na em i tokim ol olsem, «Sapos ol man
bilong wanpela kantri i bruk tupela lain
na ol i pait, orait dispela kantri bai i
bagarap. Na sapos ol man bilong wanpela
famili i birua na pait namel long ol yet,
orait famili bai i bagarap. 18 Na sapos ol
lain bilong Satan i bruk tupela lain na ol i
birua long ol yet, orait olsem wanem bai
em i gat strong bilong bosim ol samting?
Yupela i tok, mi save rausim ol spirit
nogut long strong bilong Belsebul. 19
Tasol sapos em i tru Belsebul i save
helpim mi na mi rausim ol spirit nogut,
orait husat i save helpim ol lain bilong
yupela, na ol i rausim ol spirit nogut? Ol
lain bilong yupela yet bai i soim yupela
olsem dispela tok bilong yupela em i no
stret. 20 Tasol sapos God yet i givim
strong long mi na mi rausim ol spirit
nogut, orait yupela i ken save, kingdom
bilong God i kam pinis long yupela. 21
Sapos wanpela strongpela man i holim
bainat samting na i was gut long haus
bilong en, orait olgeta samting bilong en
bai i stap gut. 22 Tasol sapos wanpela
man i strongpela moa em i kamap na i
pait long dispela man na i winim em, orait

the devil had gone out the dumb man
spoke, and the people were amazed. 15
But some of them said, «It is through
Beelzebul, the prince of devils, that he
drives devils out». 16 Others asked him,
as a test, for a sign from heaven; 17 but,
knowing what they were thinking, he
said to them, «Any kingdom which is
divided against itself is heading for ruin,
and house collapses against house. 18
So, too, with Satan: if he is divided
against himself, how can his kingdom
last?, since you claim that it is through
Beelzebul that I drive devils out. 19 Now
if it is through Beelzebul that I drive
devils out, through whom do your own
sons drive them out? They shall be your
judges, then. 20 But if it is through the
finger of God that I drive devils out,
then the kingdom of God has indeed
caught you unawares. 21 So long as a
strong man fully armed guards his own
home, his goods are undisturbed; 22 but
when someone stronger than himself
attacks and defeats him, the stronger
man takes away all the weapons he relied
on and shares out his spoil.

he seeks to make us dumb, that, through shame, we may conceal our guilt in confession. Thus, he leads us to hell by a double chain» (SAINT ALPHONSUS).

em bai i kisim olgeta spia na bainat samting i bin mekim dispela man i stap strong. Na em bai i tilim olgeta samting bilong en i go long ol arapela man.

Pasin bilong bihainim Jisas
(Mt 12.30)

23 * «Man i no pren bilong mi, em i save birua long mi. Na man i no helpim mi long bungim ol manmeri, em i save ranim ol i go nabaut.

Spirit nogut i kam bek gen
(Mt 12.43-45)

24 «Sapos spirit nogut i lusim pinis wanpela man, orait spirit i save go nabaut long ples drai, bilong painim wanpela hap em i ken malolo long en. Tasol sapos em i no lukim wanpela gutpela hap, orait em bai i tok olsem, "Bai mi go bek long dispela haus bipo mi stap long en". 25 Na em bai i go na lukim dispela haus, ol i brumim pinis na bilasim pinis. 26 Olsem na em bai i go kisim 7-pela arapela spirit ol i winim em long mekim pasin nogut. Na ol bai i go insait na i stap long dispela haus. Pastaim dispela man i stap nogut, tasol nau em bai i stap nogut moa yet».

Ol lain i ken amamas
(See 8.21)

27 Jisas i autim tok long taim bikpela lain manmeri i stap. Na wanpela meri i stap namel long ol em i singaut olsem, «Dispela meri i bin karim yu na i givim susu long yu, em i ken amamas». 28 Tasol Jisas i tok, «Mobeta yumi tok olsem, ol man i harim tok bilong God na i bihainim, em ol i ken amamas».

No compromise
(Mt 12:30)

23 «Anyone who is not with me is against me; and anyone who does not gather in with me throws away.

Return of the unclean spirit
(Mt 12:43-45)

24 «When an unclean spirit goes out of someone it wanders through waterless country looking for a place to rest, and not finding one it says, "I will go back to the home I came from". 25 But on arrival, finding it swept and tidied, 26 it then goes off and brings seven other spirits more wicked than itself, and they go in and set up house there, and so that person ends up worse off than before».

The truly blessed
(See 8:21)

27 It happened that as he was speaking, a woman in the crowd raised her voice and said, «Blessed the womb that bore you and the breasts that fed you!». 28 But he replied, «More blessed still are those who hear the word of God and keep it!».

Mak bilong profet Jona
(Mt 12.38-42)

29 Planti manmeri moa i wok long kam
yet long Jisas, na Jisas i tokim ol olsem,
«Ol manmeri bilong dispela taim ol i lain
manmeri nogut. Ol i singaut long lukim
wanpela mirakel o mak i soim olsem mi
mekim wok bilong God. Tasol ol bai i no
inap lukim wanpela mak. Nogat. Wanpela
mak tasol bai ol i lukim, em mak bilong
profet Jona. 30 Bipo Jona i kamap olsem
mak God i bin soim long ol man bilong
taun Ninive. Na olsem tasol Pikinini
Bilong Man bai i stap olsem mak God i
soim long ol manmeri bilong dispela
taim. 31 Long de God i makim bilong
kotim ol manmeri, kwin bilong hap
bilong saut bai i sanap long kot na tokaut
long pasin nogut bilong ol manmeri
bilong dispela taim nau. Long wanem,
dispela kwin i bin i stap long arere tru
bilong graun, tasol em i kam bilong harim
Solomon i autim gutpela save bilong em.
Tasol i gat wanpela man i stap namel long
yupela, em i winim tru Solomon. 32 Taim
God i kotim ol manmeri, ol man bilong
Ninive bai i sanap long kot na tokaut long
pasin nogut bilong ol manmeri bilong dis-
pela taim nau. Long wanem, ol Ninive i
bin harim tok Jona i autim, na ol i tanim
bel. Tasol i gat wanpela man i stap hia, em
i winim tru Jona.

The sign of Jonah
(Mt 12:38-42)

29 The crowds got even bigger and he
addressed them, «This is an evil genera-
tion; it is asking for a sign. The only sign
it will be given is the sign of Jonah. 30
For just as Jonah became a sign to the
people of Nineveh, so will the Son of
man be a sign to this generation. 31 On
Judgement Day the Queen of the South
will stand up against the people of this
generation and be their condemnation,
because she came from the ends of the
earth to hear the wisdom of Solomon;
and, look, there is something greater
than Solomon here. 32 On Judgement
Day the men of Nineveh will appear
against this generation and be its con-
demnation, because when Jonah
preached they repented; and, look, there
is something greater than Jonah here.

Tok piksa bilong lam
(Mt 5.15; 6.22-23; Mak 4.21)

33 «Ol man i no save laitim lam na
putim i go daun insait long hul aninit
long haus, o aninit long wanpela baket.
Nogat. Ol i save putim antap long tebol,
na ol man i kam insait ol i ken lukim dis-

The parable of the lamp repeated
(Mt 5:15; 6:22-23; Mk 4:21)

33 «No one lights a lamp and puts it in
some hidden place or under a tub; they
put it on the lamp-stand so that people
may see the light when they come in. 34
The lamp of the body is your eye.

pela lait. 34 Ai bilong yu em i olsem lam bilong bodi bilong yu. Sapos ai bilong yu em i gutpela, orait lait bai i pulap long olgeta hap bodi bilong yu. Tasol sapos ai bilong yu em i nogut, orait bodi bilong yu em i tudak. 35 Olsem na yu mas was gut. Nogut dispela lait i stap insait long yu em i kamap tudak. 36 Sapos olgeta hap bilong bodi bilong yu i gat lait, na i no gat wanpela hap bilong en i tudak, orait bodi bilong yu bai i lait olgeta, olsem lait bilong lam i sutim yu».

When your eye is clear, your whole body, too, is filled with light; but when it is diseased your body, too, will be darkened. 35 See to it then that the light inside you is not darkness. 36 If, therefore, your whole body is filled with light, and not darkened at all, it will be light entirely, as when the lamp shines on you with its rays».

Jisas i tok strong long ol Farisi na ol saveman bilong lo

37 Jisas i autim tok pinis, orait wanpela Farisi i askim em long kam kaikai wantaim em. Olsem na Jisas i go insait long haus na i sindaun long tebol. 38 Na dispela Farisi i lukim em i sindaun kaikai na i no waswas pastaim, na em i tingting planti. 39 Tasol Bikpela i tokim em olsem, «Yupela Farisi, yupela i save klinim gut ausait bilong kap na plet. Tasol long insait, yupela i pulap long pasin bilong stil na olkain pasin nogut. 40 Yupela ol longlong man! Man i wokim ausait bilong ol samting, ating em i no wokim insait bilong ol tu? 41 Tasol ol samting i stap long insait, em yupela i mas givim long ol man i sot, bilong helpim ol. Yupela i mekim olsem na bai olgeta samting bilong yupela bai i stap klin.

42 * «Tasol yupela Farisi, yupela lukaut. Olgeta liklik sayor na kumu samting bilong gaden em yupela i save tilim long 10-pela hap na givim wanpela hap long God. Tasol yupela i save lusim stretpela pasin na pasin bilong laikim God. Mobeta yupela i strong long mekim ol dispela pasin na yupela i no lusim ol arapela lo tu.

The Pharisees and the lawyers attacked

37 He had just finished speaking when a Pharisee invited him to dine at his house. He went in and sat down at table. 38 The Pharisee saw this and was surprised that he had not first washed before the meal. 39 But the Lord said to him, «You Pharisees! You clean the outside of cup and plate, while inside yourselves you are filled with extortion and wickedness. 40 Fools! Did not he who made the outside make the inside too? 41 Instead, give alms from what you have and, look, everything will be clean for you.

42 «But alas for you Pharisees, because you pay your tithe of mint and rue and all sorts of garden herbs and neglect justice and the love of God! These you should have practised, without neglecting the others.

43 «Yupela Farisi, yupela lukaut. Yupela i
save laik long kisim ol namba wan ples
bilong sindaun long ol haus lotu, na yupela
i laikim tumas long ol manmeri i mas
givim gude long yupela long ol ples bung.
44 Yupela lukaut. Yupela i olsem ol mat-
mat i stap hait insait long graun, na ol man
i no save, na ol i wokabaut antap long ol,
na ol i kamap doti long ai bilong God».

45 Wanpela saveman bilong lo i harim
dispela tok na em i tokim Jisas olsem,
«Tisa, taim yu mekim dispela kain tok long
ol Farisi, yu rabisim mipela tu». 46 Na Jisas
i tok, «Yupela saveman bilong lo, yupela tu
i mas lukaut. Yupela i mekim pasin olsem
yupela i kisim ol samting i gat bikpela hevi,
na yupela i givim long ol man, na ol i hat-
wok tru long karim. Tasol yupela yet i no
save putim wanpela pinga tasol bilong
helpim ol long karim dispela ol hevi.

47 «Yupela lukaut. Ol tumbuna bilong
yupela i bin kilim ol profet i dai, na yupela
i save wokim ol matmat bilong ol dispela
profet. 48 Long dispela pasin yupela i
save soim ol man olsem yupela i orait
long ol dispela pasin ol tumbuna i bin
mekim. Long wanem, ol tumbuna i bin
kilim ol profet i dai, na yupela i wokim ol
matmat bilong ol.

49 * «Gutpela na stretpela tingting
bilong God em i bin tok olsem, Mi bai
salim ol profet na aposel i go long ol dis-
pela man, na ol man bai i mekim nogut
long sampela bilong ol na kilim ol i dai. 50
Olsem na asua bilong olgeta man i bin
kilim i dai ol profet, stat long taim God i
mekim kamap dispela graun na i kam
inap long nau, dispela asua bai i stap long
ol manmeri bilong dispela taim nau na ol
bai i kisim hevi long dispela asua. 51 Ol i
bin kilim i dai ol profet, stat long Abel na
i kam inap long Sekaraia, em dispela man

43 «Alas for you Pharisees, because
you like to take the seats of honour in
the synagogues and to be greeted
respectfully in the market squares! 44
Alas for you, because you are like the
unmarked tombs that people walk on
without knowing it!».

45 A lawyer then spoke up. «Master»,
he said, «when you speak like this you
insult us too». 46 But he said, «Alas for
you lawyers as well, because you load on
people burdens that are unendurable,
burdens that you yourselves do not
touch with your fingertips.

47 «Alas for you because you build
tombs for the prophets, the people your
ancestors killed! 48 In this way you both
witness to what your ancestors did and
approve it; they did the killing, you do
the building.

49 «And that is why the Wisdom of
God said, I will send them prophets and
apostles; some they will slaughter and
persecute, 50 so that this generation will
have to answer for every prophet's
blood that has been shed since the foun-
dation of the world, 51 from the blood
of Abel to the blood of Zechariah, who
perished between the altar and the
Temple. Yes, I tell you, this generation
will have to answer for it all.

ol i bin kilim i dai namel long alta na haus bilong God. Yes, mi tokim yupela, pe nogut bilong dispela olgeta pasin nogut, em bai i kamap long dispela lain manmeri nau i stap.

52 «Yupela saveman bilong lo, yupela lukaut. Yupela i rausim pinis ki bilong dua i go insait long ples bilong kisim save. Yupela yet i no laik i go insait long dispela ples, tasol taim ol arapela manmeri i laik i go insait na kisim save, yupela i pasim rot bilong ol».

53 Orait Jisas i lusim dispela haus em i stap long en, na bihain ol saveman bilong lo wantaim ol Farisi ol i bel nogut tru long em na ol i wok long askim em long ol kain kain askim. 54 Ol i laik trikim em, bai em i bekim wanpela tok i no stret, na ol inap kotim em.

52 «Alas for you lawyers who have taken away the key of knowledge! You have not gone in yourselves and have prevented others from going in who wanted to».

53 When he left there, the scribes and the Pharisees began a furious attack on him and tried to force answers from him on innumerable questions, 54 lying in wait to catch him out in something he might say.

Pasin bilong tokaut klia
(Mt 10.26-32)

12 1 Planti tausen manmeri i kam bung na ples i pas tru, inap long sampela i krungutim lek bilong ol arapela. Na Jisas i autim tok pastaim long ol disaipel bilong en olsem,

«Yupela lukaut gut long yis bilong ol Farisi. Mi tok long giaman pasin bilong ol. 2 Olgeta samting i karamap i stap bai i kamap long ples klia. Na olgeta tok hait bai ol man i save long en. 3 Olsem na olgeta tok yupela i bin mekim long tudak, ol manmeri bai i harim long san. Na olgeta tok yupela i bin mekim isi tasol insait long haus, em bai ol i sanap antap long haus na autim long ol manmeri.

4 «Ol pren bilong mi, mi tokim yupela olsem. Yupela i no ken pret long ol man i save kilim i dai bodi tasol, na bihain ol i no inap mekim wanpela samting moa.

Open and fearless speech
(Mt 10:26-32)

12 1 Meanwhile the people had gathered in their thousands so that they were treading on one another. And he began to speak, first of all to his disciples.

«Be on your guard against the yeast of the Pharisees, their hypocrisy. 2 Everything now covered up will be uncovered, and everything now hidden will be made clear. 3 For this reason, whatever you have said in the dark will be heard in the daylight, and what you have whispered in hidden places will be proclaimed from the housetops.

4 «To you my friends I say: Do not be afraid of those who kill the body and after that can do no more. 5 I will tell you whom to fear: fear him who, after

5 Tasol mi laik tok klia long yupela long yupela i mas pret long husat tru. Yupela i mas pret long husat i gat pawa long kilim man i dai, na tu i gat strong bilong tromoi dispela man i go long hel. Mi tokim yupela stret, yupela i mas pret long dispela.

6 · «Yupela inap long baim 5-pela liklik pisin long 2 *pennies* tasol? Na God i no save lusim tingting long wanpela bilong ol dispela liklik pisin. 7 Na tu, God i kaunim pinis olgeta gras long het bilong yupela, na em i save gut tru long yupela. Olsem na yupela i no ken pret. Yupela i winim planti lain liklik pisin.

8 «Mi tokim yupela, sapos man i tokim ol manmeri olsem em i stap long lain bilong mi, orait Pikinini Bilong Man em tu bai i tokim ol ensel bilong God olsem dispela man em i man bilong em yet. 9 Tasol man i tokim ol manmeri olsem em i no man bilong lain bilong mi, mi tu bai mi tokim ol ensel bilong God olsem em i no bilong mi.

10 «Man i mekim tok nogut long Pikinini Bilong Man, God bai i lusim dispela sin bilong em. Tasol man i mekim tok nogut long Holi Spirit, God bai i no inap lusim dispela sin bilong em.

11 «Na taim ol i bringim yupela i go long ol haus lotu na long ai bilong ol gavman na ol man i gat namba, orait yupela i no ken pret long wanem bekim o wanem kain tok bai yupela givim long ol. Nogat. 12 Long dispela taim stret Holi Spirit bai i soim yupela long tok yupela i mas autim long ol».

he has killed, has the power to cast into hell. Yes, I tell you, he is the one to fear.

6 · «Can you not buy five sparrows for two pennies? And yet not one is forgotten in God's sight. 7 Why, every hair on your head has been counted. There is no need to be afraid: you are worth more than many sparrows.

8 «I tell you, if anyone openly declares himself for me in the presence of human beings, the Son of man will declare himself for him in the presence of God's angels. 9 But anyone who disowns me in the presence of human beings will be disowned in the presence of God's angels.

10 «Everyone who says a word against the Son of man will be forgiven, but no one who blasphemes against the Holy Spirit will be forgiven.

11 «When they take you before synagogues and magistrates and authorities, do not worry about how to defend yourselves or what to say, 12 because when the time comes, the Holy Spirit will teach you what you should say».

12.6 What is a *penny*? It was a coin made out of 10.8 gr of copper. A penny was one of the smallest coins.

Pasin bilong hipim planti samting

13 Wanpela man long dispela bikpela
lain manmeri i tokim Jisas olsem, «Tisa,
mi laik bai yu tokim brata bilong mi long
em i mas tilim ol samting papa bilong mi
i lusim, na givim hap long mi». 14 Tasol
Jisas i askim em, «Pren bilong mi. Husat i
makim mi long kamap jas bilong yutu-
pela, na mi mas tilim ol samting bilong
yutupela?». 15 * Na em i tokim ol man-
meri olsem, «Yupela lukaut na was gut.
Nogut yupela i mangal long kisim ol kain
kain samting. Maski yu yet yu gat planti
samting moa, tasol yu no inap kisim laip
long ol dispela samting bilong yu».

16 Na Jisas i autim wanpela tok piksa
long ol olsem, «Gaden bilong wanpela
maniman em i karim planti kaikai. 17
Orait dispela man i ting olsem, "Bai mi
mekim wanem nau? Mi no gat haus inap
long bungim olgeta kaikai bilong mi". 18
Na em i tok, "Ating bai mi mekim olsem.
Bai mi brukim olgeta haus kaikai bilong
mi, na wokim ol bikpela bikpela haus. Na
bai mi bungim olgeta wit na olgeta gut-
pela samting bilong mi long ol dispela
haus. 19 Na bai mi tok long mi yet olsem:
Mi gat planti gutpela samting i stap inap
long planti yia. Orait nau mi ken i stap
malolo. Bai mi kaikai, dring na amamas
tasol". 20 · Tasol God i tokim em olsem,
"Yu longlong man tru. Nau long dispela
nait tasol bai yu dai. Na olgeta dispela
samting yu bin redim i stap, em husat bai
i kisim?". 21 Dispela kain samting bai i

On hoarding possesions

13 A man in the crowd said to him,
«Master, tell my brother to give me a
share of our inheritance». 14 He said to
him, «My friend, who appointed me
your judge, or the arbitrator of your
claims?». 15 Then he said to them,
«Watch, and be on your guard against
avarice of any kind, for life does not
consist in possessions, even when some-
one has more than he needs».

16 Then he told them a parable,
«There was once a rich man who, having
had a good harvest from his land, 17
thought to himself, "What am I to do? I
have not enough room to store my
crops". 18 Then he said, "This is what I
will do: I will pull down my barns and
build bigger ones, and store all my grain
and my goods in them, 19 and I will say
to my soul: My soul, you have plenty of
good things laid by for many years to
come; take things easy, eat, drink, have a
good time". 20 · But God said to him,
"Fool! This very night the demand will
be made for your soul; and this hoard of
yours, whose will it be then?". 21 So it is
when someone stores up treasure for
himself instead of becoming rich in the
sight of God».

12.20 «*The fashion of this world passeth away* (1Cor 7:31.). The present life is a comedy, which passes away. Happy the man who acts his part well in this comedy by saving his soul. But if he shall have spent his life in the acquisition of riches and worldly honours, he shall justly be called a fool; and at the hour of death he shall receive the reproach addressed to the rich man in the gospel: *Fool, this night do they require thy soul of thee; and whose shall these things be which thou hast provided?* (Luke 12:20)» (SAINT ALPHONSUS).

kamap long ol man i hipim hipim planti samting bilong ol yet, tasol ol i stap rabis long ai bilong God».

Trastim God wanpela Tasol
(Mt 6.25-34)

22 * Orait na Jisas i tokim ol disaipel bilong en, «Mi tokim yupela olsem, yupela i no ken wari na tingting planti long laip bilong yupela, na long kaikai na long bodi bilong yupela. 23 Laip em i no samting bilong kaikai tasol. Na bodi em i winim ol laplap samting. 24 Yupela tingim ol kotkot. Ol i no save planim kaikai na ol i no save bungim kaikai. Ol i no gat haus kaikai o haus bilong putim samting long en. Tasol God i save givim kaikai long ol. Na yupela manmeri i winim tru ol pisin. 25 Sapos wanpela bilong yupela i wok long tingting planti long rot bilong i stap gut, ating dispela pasin bilong tingting planti bai i skruim liklik hap taim moa long laip bilong en? I no inap tru. 26 Na sapos yupela i no inap mekim kain liklik samting olsem, orait bilong wanem yupela i tingting planti tumas long ol arapela samting? 27 Yupela lukim gut ol plaua, ol i kamap olsem wanem. Ol i no save hatwok. Ol i no save wokim laplap. Tasol mi tokim yupela, bipo King Solomon i save putim olgeta gutpela gutpela bilas bilong en, tasol gutpela bilas bilong ol dispela plaua i winim tru bilas bilong Solomon. 28 Nau ol dispela gras samting i stap nabaut na tumora tasol ol man bai i katim na tromoi i go long paia. Na kain gras nating olsem, em God i save bilasim. Olsem na yupela ol manmeri i gat liklik bilip, yupela i ken save tru olsem, God bai i givim bilas long yupela tu. 29 Olsem na yupela i no ken wari na

Trust in Providence
(Mt 6:25-34)

22 Then he said to his disciples, «That is why I am telling you not to worry about your life and what you are to eat, nor about your body and how you are to clothe it. 23 For life is more than food, and the body more than clothing. 24 Think of the ravens. They do not sow or reap; they have no storehouses and no barns; yet God feeds them. And how much more you are worth than the birds! 25 Can any of you, however much you worry, add a single cubit to your span of life? 26 If a very small thing is beyond your powers, why worry about the rest? 27 Think how the flowers grow; they never have to spin or weave; yet, I assure you, not even Solomon in all his royal robes was clothed like one of them. 28 Now if that is how God clothes a flower which is growing wild today and is thrown into the furnace tomorrow, how much more will he look after you, who have so little faith! 29 But you must not set your hearts on things to eat and things to drink; nor must you worry. 30 It is the gentiles of this world who set their hearts on all these things. Your Father well knows you need them. 31 No; set your hearts on his kingdom, and these other things will be given you as well.

tingting planti long yupela bai i kaikai wanem samting, na yupela bai i dring wanem samting. 30 Olgeta lain manmeri bilong graun i save wari long painim ol dispela kain samting. Tasol Papa bilong yupela em i save pinis, yupela i mas kisim ol dispela samting. 31 Olsem na mobeta yupela i tingting long kingdom bilong God, na bai em i givim ol dispela samting tu long yupela.

32 «Yupela liklik lain sipsip, yupela i no ken pret. Papa bilong yupela em i tok pinis long em bai givim kingdom bilong en long yupela.

Pasin bilong mekim wok marimari
(Mt 6.20-21)

33 «Yupela larim ol man i baim olgeta samting bilong yupela, na givim dispela mani long ol man i sot long ol samting. Yupela i mas kisim dispela kain paus mani i no save bagarap, na yupela i mas wok long bungim ol gutpela gutpela samting long heven. Long heven ol samting i no save lus, na ol stilman i no save kisim, na ol binatang i no save bagarapim ol samting. 34 Long ples ol gutpela samting bilong yupela i stap long en, long dispela ples tasol laik bilong yupela tu bai i stap.

Pasin bilong i stap redi bikos Bikman bai kam bek
(Mt 24.43-44; Mak 13.35)

35 «Yupela sotim laplap bilong yupela na pasim let, na laitim lam, na yupela i stap redi. 36 Yupela i mas i stap olsem ol man i wetim bikman bilong ol em i laik lusim bikpela kaikai bilong marit na i kam bek. Sapos em i kam paitim dua, bai ol i opim dua kwiktaim. 37 Sapos bikman i

32 «There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom.

On almsgiving
(Mt 6:20-21)

33 «Sell your possessions and give to those in need. Get yourselves purses that do not wear out, treasure that will not fail you, in heaven where no thief can reach it and no moth destroy it. 34 For wherever your treasure is, that is where your heart will be too.

On being ready for the Master's return
(Mt 24:43-44; Mk 13:35)

35 «See that you have your belts done up and your lamps lit. 36 Be like people waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. 37 Blessed those servants whom the master finds awake when he comes. In

kam na i lukim ol wokboi bilong en i no slip, orait ol dispela wokboi i ken amamas. Mi tok tru long yupela, bikman yet bai i sotim laplap na pasim let, na bai em i tokim ol long sindaun long tebol. Na em yet bai i kam givim kaikai long ol. 38 Na sapos bikman i kam long biknait tru, o long taim kakaruk i krai namba wan taim, na em i lukim ol wokboi i no slip, orait ol dispela wokboi i ken amamas. 39 Yupela tingim dispela samting. Sapos papa bilong haus i save pastaim long wanem taim stilman bai i kam, orait em bai i no inap larim dispela stilman i brukim haus bilong en na i go insait. 40 · Yupela tu i mas redi. Pikinini Bilong Man bai i kam long wanpela taim yupela i no ting em bai i kam».

41 Pita i askim Jisas olsem, «Bikpela, ating yu givim dispela tok piksa long mipela tasol, o long olgeta man wantaim?». 42 Na Bikpela i tok olsem, «Wanem bosboi i gat gutpela tingting, na i save mekim gut wok bilong en? Bikman i save makim dispela kain bosboi bilong bosim ol wokboi bilong en, na bilong skelim kaikai long ol long taim bikman i makim. 43 Dispela kain wokboi i ken amamas tru taim bikman bilong en i kam bek na i lukim em i stap mekim wok bilong en. 44 Mi tok tru long yupela, bikman bai i makim dispela wokboi bilong bosim olgeta samting bilong en. 45 Tasol sapos dispela wokboi i ting long bel bilong en, "Bikman bilong mi bai i no inap i kam kwik", na em i stat long paitim

truth I tell you, he will do up his belt, sit them down at table and wait on them. 38 It may be in the second watch that he comes, or in the third, but blessed are those servants if he finds them ready. 39 You may be quite sure of this, that if the householder had known at what time the burglar would come, he would not have let anyone break through the wall of his house. 40 · You too must stand ready, because the Son of man is coming at an hour you do not expect».

41 Peter said, «Lord, do you mean this parable for us, or for everyone?». 42 The Lord replied, «Who, then, is the wise and trustworthy steward whom the master will place over his household to give them at the proper time their allowance of food? 43 Blessed that servant if his master's arrival finds him doing exactly that. 44 I tell you truly, he will put him in charge of everything that he owns. 45 But if the servant says to himself, "My master is taking his time coming", and sets about beating the menservants and the servant-girls, and eating and drinking and getting drunk, 46 his master will come on a day he does not expect and at an hour he does not know. The master will cut him

12.40 «Nothing is more certain than death, but nothing is more uncertain than the hour of death. It is certain that we shall die. God has already determined the year, the month, the day, the hour, the moment, in which each of us shall leave this earth, and enter into eternity; but this moment he has resolved not to make known to us. Hence Jesus Christ says: *Be you also ready; for at what hour you think not the Son of Man will come*. That we may be always prepared to die, he wishes us to be persuaded that death will come when we least expect it» (SAINT ALPHONSUS).

ol arapela wokboi na wokmeri, na em i wok long kaikai na dring na em i spak, 46 orait bikman bai i kam bek long wanpela de dispela wokboi i no redi, na long wanpela taim em i no save long en. Na bikman bai i bagarapim tru dispela wokboi, na bai em i putim em i stap wantaim ol man bilong sakim tok.

47 «Wokboi i save pinis long laik bilong bikman bilong en, tasol em i no redim samting na i no bihainim laik bilong bikman, em bikman bai i paitim strong tumas. 48 Tasol wokboi i no save long laik bilong bikman na i mekim pasin inap long kisim kanda, em bikman bai i paitim liklik. Ol man i kisim planti samting, ol i mas bekim planti samting gen. Sapos ol manmeri i putim planti samting long han bilong wanpela man, orait ol bai i tokim em long bekim planti samting moa».

Jisas na pen na dai bilong em

49 · «Mi bin kam bilong tromoi paia long graun, na mi laikim tumas bai dispela paia i lait hariap. 50 * Mi mas kisim wanpela kain baptais. Nau mi no kisim yet, na bel bilong mi em i hevi tru!

Jisas i as bilong pasin birua i kamap
(Mt 10.34-36)

51 * «Yupela i ting mi kam bilong givim bel isi long graun? Nogat. Mi tokim yupela, mi kam bilong brukim ol lain manmeri. 52 Long nau na bihain tu

off and send him to the same fate as the unfaithful.

47 «The servant who knows what his master wants, but has got nothing ready and done nothing in accord with those wishes, will be given a great many strokes of the lash. 48 The one who did not know, but has acted in such a way that he deserves a beating, will be given fewer strokes. When someone is given a great deal, a great deal will be demanded of that person; when someone is entrusted with a great deal, of that person even more will be expected.

Jesus and his Passion

49 · «I have come to bring fire to the earth, and how I wish it were blazing already! 50 There is a baptism I must still receive, and what constraint I am under until it is completed!

Jesus the cause of dissension
(Mt 10:34-36)

51 «Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. 52 For from now on, a household of five will be divided: three

12.49 «The Redeemer said: *I am come to cast fire upon the Earth, and what will I but that it is kindled.* I, says Jesus Christ, came on earth to light up the fire of divine love in the hearts of men and what will I but that it be kindled ? God wishes nothing else from us than to be loved» (SAINT ALPHONSUS).

sapos i gat 5-pela bilong wanpela famili i stap long wanpela haus, orait ol bai i bruk tupela lain. Tripela bai i birua long tupela, na tupela bai i birua long tripela. 53 Bai ol i bruk, na papa i birua long pikinini man bilong en, na pikinini man bai i birua long papa bilong en. Na mama bai i birua long pikinini meri bilong en, na pikinini meri bai i birua long mama bilong en. Na mama bilong wanpela man bai i birua long meri bilong dispela man, na meri bai i birua long mama bilong man bilong en».

against two and two against three; 53 father opposed to son, son to father, mother to daughter, daughter to mother, mother-in-law to daughter-in-law, daughter-in-law to mother-in-law».

Pasin bilong skelim ol samting i wok long kamap long taim bilong Jisas
(Mt 16.2-3)

On reading the signs of the times
(Mt 16:2-3)

54 Jisas i tokim ol planti lain manmeri olsem, «Yupela i save lukim klaut i kamap long hap bilong san i go daun, na kwiktaim yupela i save tok, "Ren i laik i kam". Na tru tumas, ren i save kam. 55 Na yupela i save lukim strong-pela win bilong saut i kamap, na yupela i save tok, "Bai san i hat nau". Na tru tumas, hatpela san i save kamap. 56 Yupela man bilong giaman, yupela i save skelim gut ol samting i save kamap long graun na long skai. Tasol watpo yupela i no save long pasin bilong skelim ol samting i wok long kamap long dispela taim nau?

54 He said again to the crowds, «When you see a cloud looming up in the west you say at once that rain is coming, and so it does. 55 And when the wind is from the south you say it's going to be hot, and it is. 56 Hypocrites! You know how to interpret the face of the earth and the sky. How is it you do not know how to interpret these times?

57 «Bilong wanem yupela yet i no save tingim gut na skelim wanem ol pasin i stretpela? 58 Sapos yu wokabaut i go long kot wantaim wanpela man i laik kotim yu, orait taim yutupela i stap yet long rot yu mas traim long stretim tok wantaim em. Nogut em i pulim yu i go long jas, na jas i putim yu long han bilong plisman, na plisman i putim yu

57 «Why not judge for yourselves what is upright? 58 For example: when you are going to court with your opponent, make an effort to settle with him on the way, or he may drag you before the judge and the judge hand you over to the officer and the officer have you thrown into prison. 59 · I tell you, you will not get out till you have paid the very last penny».

long haus kalabus. 59 · Mi tok stret long yu, yu bai i stap long haus kalabus inap long yu baim inap long las *penny* ol i makim long yu».

Jisas i singautim ol long tanim bel

13 1 Jisas i autim tok pinis, orait sampela man i stori long Jisas long ol man bilong Galili, em Pailat i bin tokim ol soldia bilong en long kilim ol i dai long taim ol i mekim ol ofa long God, na blut bilong ol i bin kapsait antap long blut bilong ol abus bilong ofa. 2 Na Jisas i tokim ol olsem, «Yupela i ting ol dispela man bilong Galili i bin mekim planti sin moa i winim olgeta arapela man bilong Galili, na dispela em i as bilong dispela samting nogut i bin kamap long ol, a? 3 Nogat tru. Mi tokim yupela stret, sapos yupela i no tanim bel, orait wankain samting bai i kamap long yupela olgeta. 4 Na dispela 18 man, bipo longpela haus long Siloam i bin pundaun antap long ol na i kilim ol i dai, em yupela i ting rong bilong ol i winim rong bilong ol arapela man i stap long Jerusalem, a? 5 Nogat tru. Mi tokim yupela stret, sapos yupela i no tanim bel, orait wankain samting bai i kamap long yupela olgeta».

Examples inviting repentance

13 1 It was just about this time that some people arrived and told him about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them, 2 «Do you suppose that these Galileans were worse sinners than any others, that this should have happened to them? 3 They were not, I tell you. No; but unless you repent you will all perish as they did. 4 Or those eighteen on whom the tower at Siloam fell, killing them all? Do you suppose that they were more guilty than all the other people living in Jerusalem? 5 They were not, I tell you. No; but unless you repent you will all perish as they did».

Tok piksa bilong diwai fik

6 Na Jisas i autim wanpela tok piksa olsem, «Wanpela man i bin planim wanpela diwai fik long gaden wain bilong en, na bihain em i kam long dispela diwai bilong painim ol pikinini fik. Tasol em i

Parable of the barren fig tree

6 He told this parable, «A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none. 7 He said to his vinedresser, "For three years now I have been coming to

12.59 What is a *penny*? It was a coin made out of 10.8 gr of copper. A penny was one of the smallest coins.

no lukim wanpela i stap. 7 Olsem na em i tokim wokman bilong gaden olsem, "Tripela yia nau mi kam bilong painim ol pikinini fik long dispela diwai, tasol em i no karim pikinini. Olsem na yu mas katim dispela diwai. Watpo em i pinisim nating gris bilong graun?". 8 Na wokman i bekim tok bilong em olsem, "Bikman, larim em i stap dispela wanpela yia moa. Bai mi brukim graun long as bilong en na putim pekpek bilong bulmakau. 9 Ating em bai inap karim kaikai long yia bihain. Na sapos nogat, orait yu ken katim».

look for fruit on this fig tree and finding none. Cut it down: why should it be taking up the ground?". 8 "Sir", the man replied, "leave it one more year and give me time to dig round it and manure it: 9 it may bear fruit next year; if not, then you can cut it down"».

Jisas i oraitim wanpela meri long de Sabat

10 Long de Sabat Jisas i givim tok long ol manmeri insait long wanpela haus lotu. 11 Na wanpela meri i stap, em i gat wanpela spirit nogut i stap long en, na dispela spirit i bin givim sik long em inap long 18 yia. Olsem na bun bilong baksait bilong dispela meri em i krungut, na em i no inap tru long sanap stret. 12 Jisas i lukim em, na i singautim em i kam, na i tokim em olsem, «Meri, mi tekewe pinis sik bilong yu». 13 Na em i putim han antap long dispela meri, na wantu tasol meri i sanap stret na i litimapim nem bilong God.

14 Tasol hetman bilong haus lotu em i belhat long Jisas i mekim orait dispela meri long de Sabat. Olsem na hetman i tokim ol manmeri olsem, «I gat 6-pela de bilong mekim wok. Sapos yupela i laikim man i tekewe sik bilong yupela, orait yupela i mas i kam long de bilong wok. Tasol maski askim man long tekewe sik bilong yupela long de Sabat».

Healing of a crippled woman on the Sabbath

10 One Sabbath day he was teaching in one of the synagogues, 11 and there before him was a woman who for eighteen years had been possessed by a spirit that crippled her; she was bent double and quite unable to stand upright. 12 When Jesus saw her he called her over and said, «Woman, you are freed from your disability», 13 and he laid his hands on her. And at once she straightened up, and she glorified God.

14 But the president of the synagogue was indignant because Jesus had healed on the Sabbath, and he addressed all those present saying, «There are six days when work is to be done. Come and be healed on one of those days and not on the Sabbath».

15 Orait Bikpela i bekim tok bilong
em olsem, «Yupela i man bilong gia-
man. Tok bilong yupela na pasin bilong
yupela i no wankain. Long de Sabat
yupela olgeta i save go long haus bul-
makau na lusim ol bulmakau na donki
bilong yupela, na kisim ol i go bilong
dring wara. 16 Tasol dispela meri hia,
em i wanpela pikinini bilong Abraham.
Na Satan i bin pasim em inap long 18
yia. Orait olsem wanem? Sapos mi laik
lusim dispela samting i bin pasim em,
mi no inap mekim long de Sabat, a?». 17
Em i tok olsem, na ol birua bilong en ol
i sem nogut. Na olgeta manmeri ol i
amamas long olgeta dispela gutpela
samting tru em i mekim.

15 But the Lord answered him and
said, «Hypocrites! Is there one of you
who does not untie his ox or his donkey
from the manger on the Sabbath and
take it out for watering? 16 And this
woman, a daughter of Abraham whom
Satan has held bound these eighteen
years, was it not right to untie this bond
on the Sabbath day?». 17 When he said
this, all his adversaries were covered
with confusion, and all the people were
overjoyed at all the wonders he worked.

Tok piksa bilong pikinini mastet
(Mt 13.31-32; Mak 4.30-32)

18 Jisas i tok moa olsem, «Kingdom
bilong God i olsem wanem samting?
Bai mi mekim wanem kain tok piksa?
19 Em i olsem pikinini bilong dispela
kain sayor ol i kolim mastet. Wanpela
man i kisim pikinini bilong mastet na i
planim long gaden bilong en. Na bihain
mastet i kamap bikpela olsem diwai na
ol pisin i kam wokim haus bilong ol
long ol han bilong en».

Parable of the mustard seed
(Mt 13:31-32; Mk 4:30-32)

18 He went on to say, «What is the
kingdom of God like? What shall I
compare it with? 19 It is like a mustard
seed which a man took and threw into
his garden: it grew and became a tree,
and the birds of the air sheltered in its
branches».

Tok piksa bilong yis
(Mt 13.33)

20 Na Jisas i tok moa olsem, «Bai mi
mekim wanem kain tok piksa long
kingdom bilong God? 21 Em i olsem
yis. Wanpela meri i kisim dispela yis na
i tanim wantaim bikpela dram plaua.
Na bihain dispela plaua olgeta i solap».

Parable of the yeast
(Mt 13:33)

20 Again he said, «What shall I com-
pare the kingdom of God with? 21 It is
like the yeast a woman took and mixed
in with three measures of flour till it was
leavened all through».

Liklik dua.
Ol judaman i givim baksait long Jisas, na em i singautim ol haiden
(Mt 7.13-14)

22 Jisas i wokabaut i go long rot bilong Jerusalem. Na em i go long ol taun na ples na skulim ol manmeri. 23 * Na wanpela man i tokim em olsem, «Bikpela, ating God bai i kisim bek wan wan man tasol, a?». Na Jisas i tokim ol olsem, 24 «Yupela i mas taitim bun tru, bilong i go insait long liklik dua. Mi tokim yupela, planti man bai i laik i go insait, tasol bai ol i no inap.

25 «Bihain papa bilong haus bai i kirap na i pasim dua bilong haus. Na yupela bai i kam sanap ausait na paitim dua na singaut olsem, "Bikpela, opim dua long mipela". Na em bai i bekim tok olsem long yupela, "Mi no save long yupela, yupela i bilong wanem hap". 26 Na yupela bai i tokim em olsem, "Mipela i bin kaikai na dring wantaim yu, na yu bin sanap long rot bilong mipela na skulim mipela". 27 · Tasol em bai i tokim yupela olsem, "Mi no save long yupela, yupela ol lain bilong wanem hap. Yupela ol man bilong mekim pasin nogut, yupela olgeta klia long mi".

28 «Yupela bai i lukim Abraham na Aisak na Jekop na olgeta profet ol i stap insait long kingdom bilong God, tasol yupela yet ol bai i rausim na yupela bai i stap ausait. Na yupela bai i krai nogut na skrapim tit bilong yupela. 29 Na ol manmeri bai i lusim ol kantri i stap long hap sankamap na long hap san i go daun na long hap not na hap saut, na ol bai i kam sindaun long kaikai insait long kingdom bilong God.

The narrow door.
Rejection of the Jews, call of the gentiles
(Mt 7:13-14)

22 Through towns and villages he went teaching, making his way to Jerusalem. 23 Someone said to him, «Sir, will there be only a few saved?». He said to them, 24 «Try your hardest to enter by the narrow door, because, I tell you, many will try to enter and will not succeed.

25 «Once the master of the house has got up and locked the door, you may find yourself standing outside knocking on the door, saying, "Lord, open to us", but he will answer, "I do not know where you come from". 26 Then you will start saying, "We once ate and drank in your company; you taught in our streets", 27 · but he will reply, "I do not know where you come from; away from me, all evil doers!".

28 «Then there will be weeping and grinding of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrown out. 29 And people from east and west, from north and south, will come and sit down at the feast in the kingdom of God.

13.27 Psalm 6:9

30 * «Na harim. Sampela man nau ol i stap las tru, ol bai i kamap namba wan. Na sampela man nau i stap namba wan, ol bai i stap las tru».

30 «Look, there are those now last who will be first, and those now first who will be last».

Herot em i olsem weldok

31 Long dispela taim stret sampela Farisi i kam, na ol i tokim Jisas olsem, «Yu mas lusim dispela ples na yu go long narapela hap, long wanem, Herot i laik kilim yu i dai». 32 Na Jisas i tokim ol olsem, «Yupela go tokim dispela weldok nogut olsem, Harim. Nau na tumora bai mi rausim ol spirit nogut na mekim orait ol sikman. Na long de namba 3 bai mi pinisim wok bilong mi. 33 Tasol nau na tumora na hap-tumora mi mas wokabaut i go. Long wanem, profet i no ken i stap long narapela ples na ol i kilim em i dai. Nogat. Ol i mas kilim em i dai long Jerusalem tasol.

Herod the fox

31 Just at this time some Pharisees came up. «Go away», they said. «Leave this place, because Herod means to kill you». 32 He replied, «You may go and give that fox this message: Look! Today and tomorrow I drive out devils and heal, and on the third day I attain my end. 33 But for today and tomorrow and the next day I must go on, since it would not be right for a prophet to die outside Jerusalem.

Jisas i sori long Jerusalem
(Mt 23.37-39)

34 «Jerusalem, Jerusalem, yu save kilim ol profet i dai, na yu save kisim ol man God i salim i kam long yu na tromoi ston long ol bilong kilim ol i dai. Planti taim moa mi laik bungim ol pikinini bilong yu, olsem kakaruk meri i save bungim ol pikinini bilong en aninit long wing bilong en. Tasol yupela i no laik. 35 * · Harim. Nau ples bilong yupela bai i bagarap na i stap nating. Mi tok stret long yupela, yupela bai i no lukim mi inap long taim yupela bai i tok,

God i ken mekim gut long dispela man i kam long nem bilong Bikpela!».

Jerusalem admonished
(Mt 23:37-39)

34 «Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children together, as a hen gathers her brood under her wings, and you refused! 35 · Look! Your house will be left to you. Yes, I promise you, you shall not see me till the time comes when you are saying:

Blessed is he who is coming in the name of the Lord!».

13.35 Psalm 118:26

Jisas i oraitim wanpela man long de Sabat

14 1 Long wanpela de Sabat Jisas
i go kaikai long haus bilong
wanpela hetman bilong ol Farisi. Na ol i
was tru long em. 2 Na wanpela man, skin
bilong en i solap nogut, em i stap klostu
long Jisas. 3 Jisas i lukim dispela man, na
em i askim ol saveman bilong lo na ol
Farisi olsem, «Ating yumi ken mekim
orait ol sikman long de Sabat, o nogat?».
4 Tasol ol i pasim maus na ol i no bekim
tok. Olsem na em i kisim dispela man na
i mekim em i orait na i larim em i go.
5 Na em i tokim ol olsem, «Sapos wan-
pela bilong yupela i lukim pikinini man
bilong en o bulmakau bilong en i pun-
daun long hul wara long de Sabat, ating
em bai i pulim dispela pikinini o bul-
makau i kam antap kwiktaim, o nogat?».
6 Na ol i no inap bekim dispela tok.

Pasin bilong skelim sia

7 Jisas i lukim ol man i kam long dispela
kaikai, ol i laik sindaun long ol namba
wan sia tasol. Olsem na em i givim wan-
pela tok piksa long ol. Em i tok olsem, 8
«Sapos wanpela man i singautim yu na yu
go long bikpela kaikai bilong marit, yu no
ken i go sindaun long namba wan sia.
Nogut ol i makim pinis dispela sia long
narapela man i gat biknem i winim nem
bilong yu. 9 Na bihain man i bin singau-
tim yu em bai i kam tokim yu olsem, "Yu
givim dispela namba wan sia long dispela
man". Na bai yu sem nogut tru na yu go
sindaun long baksait tru. 10 Olsem na
sapos wanpela man i singautim yu na yu
go long kaikai, yu mas i go sindaun long
baksait tru. Yu mekim olsem, na dispela

Healing of a dropsical man on the Sabbath

14 1 Now it happened that on a
Sabbath day he had gone to
share a meal in the house of one of the
leading Pharisees; and they watched him
closely. 2 Now there in front of him was
a man with dropsy, 3 and Jesus addressed
the lawyers and Pharisees with the
words, «Is it against the law to cure
someone on the Sabbath, or not?». 4 But
they remained silent, so he took the man
and cured him and sent him away.

5 Then he said to them, «Which of
you here, if his son falls into a well, or
his ox, will not pull him out on a
Sabbath day without any hesitation?». 6
And to this they could find no answer.

On choosing places at table

7 He then told the guests a parable,
because he had noticed how they picked
the places of honour. He said this, 8
«When someone invites you to a wed-
ding feast, do not take your seat in the
place of honour. A more distinguished
person than you may have been invited,
9 and the person who invited you both
may come and say, "Give up your place
to this man". And then, to your embar-
rassment, you will have to go and take
the lowest place. 10 No; when you are a
guest, make your way to the lowest place
and sit there, so that, when your host
comes, he may say, "My friend, move up
higher". Then, everyone with you at the
table will see you honoured.

man i bin singautim yu em bai i kam na tokim yu, "Pren, yu kam sindaun long namba wan sia". Em i mekim olsem, na bai yu kisim biknem long ai bilong olgeta man i kaikai wantaim yu.

11 * · «Man i litimapim nem bilong em yet, bai God i daunim em. Tasol man i daunim em yet, bai God i litimapim em i go antap».

11 · «For everyone who raises himself up will be humbled, and the one who humbles himself will be raised up».

Pasin bilong skelim man long kaikai

12 Jisas i tokim dispela man i bin singautim em i kam long dispela kaikai olsem, «Sapos yu mekim wanpela kaikai, yu no ken singautim ol pren na brata na wanlain bilong yu, na ol wanples i gat planti mani. Nogut bihain ol i singautim yu na yu go kaikai long haus bilong ol, na ol i bekim kaikai long yu. 13 Nogat. Sapos yu mekim bikpela kaikai, orait yu mas singautim ol rabisman na ol man bodi bilong ol i bagarap na ol lek nogut na ol aipas. 14 Ol dispela kain man i no inap bekim kaikai long yu. Olsem na bai yu ken amamas, long wanem, bihain God bai i bekim dispela kaikai long yu, long taim ol stretpela man i kirap bek long matmat».

On choosing guests to be invited

12 Then he said to his host, «When you give a lunch or a dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they invite you back and so repay you. 13 No; when you have a party, invite the poor, the crippled, the lame, the blind; 14 then you will be blessed, for they have no means to repay you and so you will be repaid when the upright rise again».

Ol manmeri i mekim kain kain eskius
(Mt 22.2-10)

15 Wanpela bilong ol dispela man i kaikai wantaim Jisas, em i harim dispela

The invited guests who made excuses
(Mt 22:2-10)

15 On hearing this, one of those gathered round the table said to him,

14.11 «It is the humble man whom God protects and liberates; it is the humble whom He loves and consoles. To the humble He turns and upon them bestows great grace, that after their humiliation He may raise them up to glory. He reveals His secrets to the humble, and with kind invitation bids them come to Him. Thus, the humble man enjoys peace in the midst of many vexations, because his trust is in God, not in the world. Hence, you must not think that you have made any progress until you look upon yourself as inferior to all others» (TOMAS A KEMPIS, *Imitation of Christ*, 2,2).

tok na em i tokim Jisas olsem, «Ol manmeri bai i sindaun kaikai insait long kingdom bilong God, ol i ken amamas». 16 · Tasol Jisas i tokim em olsem, «Wanpela man i laik mekim bikpela kaikai, na em i singautim planti man long kam long dispela kaikai. 17 Orait long de em i makim bilong mekim dispela kaikai, em i tokim wokboi bilong en long go lukim ol man bipo em i bin singautim. Na wokboi i mas tokim ol olsem, "Yupela kam. Olgeta samting i redi pinis". 18 Tasol olgeta dispela man i tok long ol i no inap i go. Wanpela man i tok, "Mi baim pinis wanpela gaden, na mi mas i go lukim. Sori tru, mi no inap i kam". 19 Na narapela i tok, "Mi baim 10-pela bulmakau bilong wok, na mi laik i go traim ol. Sori tru, mi no inap i kam". 20 Na narapela i tok, "Nau tasol mi marit. Olsem na mi no inap i kam".

21 «Orait wokboi i bringim ol dispela tok i go bek long bikman bilong en. Taim bikman i harim ol dispela tok, em i belhat na i tokim wokboi bilong en olsem, "Yu go kwiktaim long olgeta bikpela rot na olgeta liklik rot bilong dispela taun, na yu kisim ol rabisman, na ol man bodi bilong ol i bagarap, na ol aipas na ol lek nogut, na yu bringim ol i kam insait long haus bilong mi". 22 Orait wokboi i mekim olsem pinis, na em i tok, "Bikman, mi mekim pinis olsem yu tok, tasol haus i no pulap yet". 23 Na bikman i tokim wokboi olsem, "Yu lusim taun na yu go long olgeta bikrot na yu bihainim banis bilong

«Blessed is anyone who will share the meal in the kingdom of God!». 16 · But he said to him, «There was a man who gave a great banquet, and he invited a large number of people. 17 When the time for the banquet came, he sent his servant to say to those who had been invited, "Come along: everything is ready now". 18 But all alike started to make excuses. The first said, "I have bought a piece of land and must go and see it. Please accept my apologies". 19 Another said, "I have bought five yoke of oxen and am on my way to try them out. Please accept my apologies". 20 Yet another said, "I have just got married and so am unable to come".

21 «The servant returned and reported this to his master. Then the householder, in a rage, said to his servant, "Go out quickly into the streets and alleys of the town and bring in here the poor, the crippled, the blind and the lame". 22 "Sir", said the servant, "your orders have been carried out and there is still room". 23 Then the master said to his servant, "Go to the open roads and the hedgerows and press people to come in, to make sure my house is full; 24 because, I tell you, not one of those who were invited shall have a taste of my banquet"».

14.16 «In the gospel we read that a rich man prepared a great supper. (...) This supper is the holy communion; it is a great supper, at which all the faithful are invited to eat the sacred flesh of Jesus Christ in the most holy sacrament of the altar. Let us then consider the great love which Jesus Christ has shown us in giving us himself in this sacrament, and how we ought to receive him in order to draw great fruit from the holy communion» (SAINT ALPHONSUS).

ol gaden, na taim yu lukim ol manmeri yu tok strong long ol i mas kam long kaikai bilong mi. Mi laik bai haus bilong mi i pulap. 24 Mi tokim yupela, olgeta dispela man bipo mi bin singautim, ol bai i no inap tru long kisim wanpela liklik hap kaikai bilong mi".

Lusim olgeta samting mipela i laikim tumas
(Mt 10.38; 16.24; Mak 8.34)

25 Bikpela lain manmeri i wokabaut wantaim Jisas, na em i tanim na i tokim ol olsem,
26 * «Sapos man i kam long mi, tasol em i no birua long papa na mama na meri na ol pikinini na brata na susa bilong em, na long laip bilong em yet tu, orait em i no inap i stap disaipel bilong mi. 27 Na man i no karim diwai kros bilong en na bihainim mi, em i no inap i stap disaipel bilong mi».

Renouncing all that one holds dear
(Mt 10:38; 16:24; Mk 8:34)

25 Great crowds accompanied him on his way and he turned and spoke to them.
26 «Anyone who comes to me without hating father, mother, wife, children, brothers, sisters, yes and his own life too, cannot be my disciple. 27 No one who does not carry his cross and come after me can be my disciple.

Lusim olgeta samting

28 «Sapos wanpela bilong yupela i laik wokim wanpela haus bilong ol man i ken i stap na was long ol samting bilong en, orait ating em bai i sindaun pastaim na tingim gut pe bilong wokim dispela haus. Em i laik save, mani bilong en bai inap long pinisim dispela haus, o nogat. 29 Sapos em i no mekim olsem pastaim, na em i putim simen na bihain em i no inap pinisim dispela haus, orait olgeta man i lukim, ol bai i tok bilas long em. 30 Ol bai i tok, "Dispela man i statim dispela haus, tasol em i no inap pinisim". 31 Na sapos wanpela king i laik i go pait long narapela king, orait em bai i sindaun pastaim na tingting gut. Ating em yet i gat 10 tausen

Renouncing possessions

28 «And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? 29 Otherwise, if he laid the foundation and then found himself unable to finish the work, anyone who saw it would start making fun of him and saying, 30 "Here is someone who started to build and was unable to finish". 31 Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who was advancing against him with twenty thousand? 32 If not, then

soldia bilong en, na narapela king em i kam wantaim 20 tausen soldia. Olsem na em i laik save pastaim, bai em inap pait long dispela arapela king na rausim em, o nogat? 32 Na sapos em i ting em i no inap, orait taim birua bilong en i stap longwe yet, em bai i salim ol man i go long em na traim toktok bilong mekim pait i dai. 33 * Olsem tasol, sapos wanpela bilong yupela i no givim baksait long olgeta samting bilong en, orait em i no inap i stap disaipel bilong mi».

while the other king was still a long way off, he would send envoys to sue for peace. 33 So in the same way, none of you can be my disciple without giving up all that he owns.

Les pasin bilong wanpela disaipel
(Mt 5.13; Mak 9.50)

34 «Sol em i gutpela samting. Tasol sapos pait bilong sol em i lus pinis, orait bai yumi mekim wanem na dispela sol i kamap gutpela gen? 35 Kain sol olsem em i no inap helpim kaikai i kamap long gaden. Na i no inap long yumi bungim wantaim pekpek bilong bulmakau na putim long gaden. Nogat. Yumi save rausim nating tasol. Man i gat yau em i mas harim dispela tok».

On loss of enthusiasm in a disciple
(Mt 5:13; Mk 9:50)

34 «Salt is a good thing. But if salt itself loses its taste, what can make it salty again? 35 It is good for neither soil nor manure heap. People throw it away. Anyone who has ears for listening should listen!».

Tripela tok piksa bilong marimari bilong God

15 1 Ol man bilong kisim takis na ol man bilong mekim sin ol i kam klostu long Jisas bilong harim tok bilong em. 2 Na ol Farisi na ol saveman bilong lo ol i tok kros olsem, «Dispela man i save pren wantaim ol man bilong mekim sin na em i save kaikai wantaim ol». 3 Olsem na Jisas i givim dispela tok piksa long ol,

The three parables of God's mercy

15 1 The tax collectors and sinners, however, were all crowding round to listen to him, 2 and the Pharisees and scribes complained saying, «This man welcomes sinners and eats with them». 3 So he told them this parable:

Tok piksa bilong sipsip i lus
(Mt 18.12-14)

4 «Sapos wanpela bilong yupela i gat
100 sipsip, na sapos wanpela sipsip i lus,
orait ating em bai i lusim ol 99 sipsip i
kaikai i stap long wanpela hap. Na em bai
i go painim dispela wanpela sipsip inap
em i lukim. 5 Taim em i kisim sipsip pinis,
orait em bai i slipim long sol bilong en, na
em bai i amamas na karim i kam bek long
ples. 6 Na taim em i kamap long haus
bilong en, em bai i singautim ol pren na
wanples bilong en, na ol i kam bung. Na
em bai i tokim ol, "Yupela amamas wan-
taim mi! Wanpela sipsip bilong mi em i
lus, na mi painim na kisim bek pinis!". 7 ·
Mi tok stret long yupela, wankain ama-
mas i save kamap long heven taim wan-
pela man bilong mekim sin i tanim bel.
Tru, ol i save amamas long 99 man i stret-
pela pinis na i no gat wok long tanim bel.
Tasol sapos wanpela man bilong mekim
sin em i tanim bel, orait ol i save amamas
moa moa yet.

The lost sheep
(Mt 18:12-14)

4 «Which one of you with a hundred
sheep, if he lost one, would fail to leave
the ninety-nine in the desert and go
after the missing one till he found it? 5
And when he found it, would he not
joyfully take it on his shoulders 6 and
then, when he got home, call together
his friends and neighbours, saying to
them, "Rejoice with me, I have found
my sheep that was lost". 7 · In the same
way, I tell you, there will be more rejoic-
ing in heaven over one sinner repenting
than over ninety-nine upright people
who have no need of repentance.

Tok piksa bilong *drachma* i lus

8 · «Na sapos wanpela meri em i gat 10-
pela *drachmas*, na wanpela i lus long haus,
orait bai em i mekim wanem nau? Em bai
i laitim lam na brumim haus na lukluk
gut, na i wok i go inap long em i kisim
bek mani bilong en. 9 Taim em i kisim

The lost drachma

8 · «Or again, what woman with ten
drachmas would not, if she lost one,
light a lamp and sweep out the house
and search thoroughly till she found it?
9 And then, when she had found it, call
together her friends and neighbours,

15.7 «There is more joy in heaven at the conversion of one sinner, than upon ninety-nine just men who preserve their innocence. What sinner, then, can be so hardened as not to go instantly and cast himself at the feet of his Saviour, when he knows the tender love with which Jesus Christ is prepared to embrace him, and carry him on his shoulders, as soon as he repents of his sins?» (SAINT ALPHONSUS).
15.8 What is a *drachma*? A Greek drachma is equivalent to the Roman Denarius and so it also consisted of 3,5 gr of silver, and was a typical day's wage for Roman Soldiers and ordinary laborers.

mani pinis, orait em bai i singautim ol pren na wanples bilong en, na ol i kam bung. Na em bai i tokim ol, "Yupela amamas wantaim mi! Wanpela *drachma* bilong mi em i lus, tasol nau mi painim na kisim bek pinis!". 10 Mi tok stret long yupela, wankain amamas i save kamap namel long ol ensel bilong God taim wanpela man bilong mekim sin em i tanim bel».

saying to them, "Rejoice with me, I have found the drachma I lost". 10 In the same way, I tell you, there is rejoicing among the angels of God over one repentant sinner».

Tok piksa bilong papa i gat tupela pikinini man

The prodigal son

11 · Na Jisas i tok moa olsem, «Wanpela man i gat tupela pikinini man. 12 Na namba 2 pikinini i tokim papa olsem, "Papa, mi ting long olgeta samting yu laik tilim long mi wantaim brata bilong mi. Hap bilong mi, mi laik bai yu givim long mi nau". Orait papa i tilim olgeta samting bilong en i go long tupela. 13 I no longtaim, na dispela namba 2 pikinini i bungim olgeta samting bilong en na i salim long ol man. Na em i kisim mani na i go i stap long wanpela longwe ples. Em i stap long dispela ples, na em i mekim ol kain kain hambak pasin, na olgeta mani bilong en i pinis.

11 · Then he said, «There was a man who had two sons. 12 The younger one said to his father, "Father, let me have the share of the estate that will come to me". So the father divided the property between them. 13 A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

14 «Na taim olgeta mani bilong en i pinis, taim bilong bikpela hangre i kamap long dispela ples. Na em i no gat wanpela samting. 15 Olsem na em i go

14 «When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch; 15 so he hired himself out to one of the

15.11-32 «The process of conversion and repentance was described by Jesus in the parable of the prodigal son, the center of which is the merciful father: the fascination of illusory freedom, the abandonment of the father's house; the extreme misery in which the son finds himself after squandering his fortune; his deep humiliation at finding himself obliged to feed swine, and still worse, at wanting to feed on the husks the pigs ate; his reflection on all he has lost; his repentance and decision to declare himself guilty before his father; the journey back; the father's generous welcome; the father's joy; all these are characteristic of the process of conversion. The beautiful robe, the ring, and the festive banquet are symbols of that new life –pure worthy, and joyful– of anyone who returns to God and to the bosom of his family, which is the Church. Only the heart of Christ who knows the depths of his Father's love could reveal to us the abyss of his mercy in so simple and beautiful a way» (*CCC*, 1439).

kisim wok long wanpela man bilong dispela ples. Na dispela man i salim em i go long banis pik bilong en bilong lukautim ol pik. 16 Em i lukim ol pik i kaikai ol skin bilong bin, na em i gat bikpela laik tru long kisim sampela na pulapim bel bilong en. Tasol i no gat wanpela man i givim kaikai long em. 17 Orait nau em i kisim stretpela tingting, na em i tok, "Olgeta wokboi bilong papa bilong mi ol i gat planti kaikai tru. Tasol mi stap hia na mi bagarap tru long hangre. 18 Maski, bai mi kirap na mi go bek long papa bilong mi. Na bai mi tokim em olsem, Papa, mi bin mekim sin long God na long yu. 19 Nau mi no gutpela man moa inap long yu kolim mi pikinini bilong yu. Yu larim mi i stap olsem wanpela wokboi bilong yu". 20 Orait em i kirap na i go long papa bilong en.

«Taim em i stap longwe yet, na papa i lukim em i wokabaut i kam. Na bel bilong papa i sori tumas long em. Na papa i ran i go, na i holimpas pikinini na i givim kis long em. 21 Na pikinini i tokim em olsem, "Papa, mi bin mekim sin long God na long yu. Nau mi no gutpela man moa inap long yu kolim mi pikinini bilong yu". 22 Tasol papa i singautim ol wokboi bilong en i kam na em i tokim ol olsem, "Yupela kisim namba wan longpela klos bilong mi na bringim i kam kwiktaim na pasim long em. Na putim wanpela ring long pinga bilong em. Na putim su long lek bilong em. 23 Na yupela go kisim dispela patpela pikinini bulmakau i kam na kilim. Bai yumi kaikai na amamas. 24 Long wanem, dispela pikinini bilong mi em i dai pinis, tasol nau em i kisim laip gen. Em i lus pinis, tasol yumi kisim bek". Orait na ol i mekim bikpela kaikai na amamas i stap.

local inhabitants who put him on his farm to feed the pigs. 16 And he would willingly have filled himself with the husks the pigs were eating but no one would let him have them. 17 Then he came to his senses and said, "How many of my father's hired men have all the food they want and more, and here am I dying of hunger! 18 I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; 19 I no longer deserve to be called your son; treat me as one of your hired men". 20 So he left the place and went back to his father.

«While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him. 21 Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son". 22 But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. 23 Bring the calf we have been fattening, and kill it; we will celebrate by having a feast, 24 because this son of mine was dead and has come back to life; he was lost and is found". And they began to celebrate.

25 «Orait long dispela taim namba
wan pikinini em i stap long gaden.
Bihain em i kam bek, na i kamap klostu
long haus, na em i harim musik na em i
harim ol manmeri i wok long danis. 26
Orait em i singautim wanpela wokboi,
na i askim em olsem, "Ol i mekim
wanem?". 27 Na wokboi i tokim em,
"Brata bilong yu i kam bek pinis, na
papa bilong yu i kilim patpela pikinini
bulmakau, long wanem, papa em i ama-
mas long lukim pikinini i stap gut na i
kam bek pinis". 28 Namba wan pikinini
i harim dispela tok, orait em i belhat, na
i no laik i go insait long haus. Orait
papa bilong en i kam ausait na i givim
gutpela tok long em bilong daunim bel-
hat bilong en. 29 Tasol em i bekim tok
bilong papa olsem, "Planti yia mi hat-
wok tru long mekim wok bilong yu,
olsem wanpela wokboi nating. Na mi
no save sakim tok bilong yu. Na i no
gat wanpela taim yu bin givim mi wan-
pela liklik pikinini meme tasol, bai mi
ken amamas wantaim ol pren bilong
mi. Nogat tru. 30 Tasol dispela pikinini
bilong yu, em i pinisim pinis olgeta
samting bilong yu long ol pamukmeri.
Na nau em i kam bek, na yu laik ama-
masim em na yu kilim patpela pikinini
bulmakau".

31 «Na papa i tokim em olsem,
"Pikinini, oltaim yu save stap wantaim
mi. Na olgeta samting bilong mi em i
bilong yu. 32 Tasol nau yumi mas ama-
mas, na bel bilong yumi i mas gutpela,
long wanem, brata bilong yu i dai pinis,
tasol nau em i kisim laip gen. Em i lus
pinis, tasol nau yumi kisim em bek"».

25 «Now the elder son was out in the
fields, and on his way back, as he drew
near the house, he could hear music and
dancing. 26 Calling one of the servants
he asked what it was all about. 27 The
servant told him, "Your brother has
come, and your father has killed the calf
we had been fattening because he has
got him back safe and sound". 28 He
was angry then and refused to go in, and
his father came out and began to urge
him to come in; 29 but he retorted to his
father, "All these years I have slaved for
you and never once disobeyed any
orders of yours, yet you never offered
me so much as a kid for me to celebrate
with my friends. 30 But, for this son of
yours, when he comes back after swal-
lowing up your property –he and his
loose women– you kill the calf we had
been fattening".

31 «The father said, "My son, you are
with me always and all I have is yours. 32
But it was only right we should celebrate
and rejoice, because your brother here
was dead and has come to life; he was
lost and is found"».

Tok piksa bilong bosboi i stretim ol dinau

16 1 Jisas i tokim ol disaipel bilong en olsem, «Wanpela maniman em i gat bosboi bilong en i stap. Na sampela man i kam long dispela maniman na ol i sutim tok long bosboi olsem, "Bosboi bilong yu em i pinisim nating ol samting bilong yu". 2 · Olsem na maniman i singautim bosboi i kam na i tokim em, "Olsem wanem long dispela tok mi harim long pasin bilong yu? Yu go wokim wanpela ripot long olgeta samting bilong mi i stap long han bilong yu. Yu no inap i stap bosboi moa". 3 Orait dispela bosboi i tokim em yet olsem, "Bai mi mekim wanem nau? Bikman em i laik rausim mi long wok bosboi. Mi no gat strong bilong kamap leba bilong wanpela man na mekim wok bilong brukim graun. Na mi sem long askim ol arapela man long givim mani samting long mi. 4 Tasol nau mi save long samting mi mas mekim, bai ol man i ken kisim mi i go long haus bilong ol long taim bikman i rausim mi long wok bosboi".

5 «Olsem na em i singautim ol wan wan man i bin dinau long bikman bilong en, na ol i kam long em. Wanpela man i kamap paslain, na bosboi i askim em, "Yu bin kisim hamas dinau long bikman bilong mi?". 6 Na em i tok, "100 dram wel". Na bosboi i tokim em, "Yu kisim dispela pepa ol i bin raitim dinau bilong yu long en, na yu sindaun kwik na yu

The crafty steward

16 1 He also said to his disciples, «There was a rich man and he had a steward who was denounced to him for being wasteful with his property. 2 · He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer". 3 Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. 4 Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes".

5 «Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?". 6 "One hundred measures of oil", he said. The steward said, "Here, take your bond; sit down and quickly write fifty". 7 To another he said, "And you, sir, how much do you owe?". "One hundred measures of wheat", he said. The stew-

16.2 «*Give an account of thy stewardship*. Beloved Christians, of all the goods of nature, of fortune, and of grace, which we have received from God, we are not the masters, neither can we dispose of them as we please; we are but the administrators of them; and therefore we should employ them according to the will of God, who is our Lord. Hence, at the hour of death, we must render a strict account of them to Jesus Christ, our Judge. This is the precise meaning of that *give an account of thy stewardship*, in the gospel» (SAINT ALPHONSUS).

raitim 50 tasol". 7 Bihain narapela man i kamap, na bosboi i askim em, "Dinau bilong yu hamas?". Na em i tok, "100 bek wit". Na bosboi i tokim em, "Yu kisim dispela pepa ol i bin raitim dinau bilong yu long en, na yu raitim 80 tasol".

8 «Na bihain, taim bikman i painimaut long dispela samting bosboi i bin mekim, em i litimapim nem bilong dispela bosboi nogut, long wanem, em i mekim pasin olsem man i gat tingting. Ol man i save bihainim pasin bilong dispela graun ol i save tru long ol kain kain rot bilong mekim wok bilong ol, na ol i winim ol man i save bihainim pasin bilong lait.

Pasin bilong yusim gut ol mani
(Mt 25.21; see also Mt 6.24)

9 «Na mi tokim yupela, long mani nogut bilong dispela graun yupela i mas mekim ol manmeri i kamap pren bilong yupela. Na bihain, taim dispela taim bilong holim mani em i pinis, orait ol i ken kisim yupela i go long ol haus i stap gut oltaim oltaim. 10 * Sapos wanpela man i save lukaut gut long ol liklik samting, orait em bai i lukaut gut long ol bikpela samting tu. Na man i save mekim pasin i no stret long ol liklik samting, em bai i mekim pasin i no stret long ol bikpela samting tu. 11 Sapos yupela i no save lukaut gut long mani nogut bilong dispela graun, orait husat bai i givim samting tru long yupela bilong lukautim? 12 Na sapos yupela i no lukautim gut ol samting bilong narapela man, orait husat bai i givim yupela ol samting bilong yupela yet?

13 * «I no gat wanpela wokboi inap i stap aninit long tupela bosman wantaim. Bai em i laikim wanpela na bel nogut

ard said, "Here, take your bond and write eighty".

8 «The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

The right use of money
(Mt 25:21; see also Mt 6:24)

9 «And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into eternal dwellings. 10 Anyone who is trustworthy in little things is trustworthy in great; anyone who is dishonest in little things is dishonest in great. 11 If then you are not trustworthy with money, that tainted thing, who will trust you with genuine riches? 12 And if you are not trustworthy with what is not yours, who will give you what is your very own?

13 «No servant can be the slave of two masters: he will either hate the first and love the second, or be attached to the

long narapela. Bai em i harim tok bilong wanpela na givim baksait long narapela. Yupela i no inap i stap aninit long God na long mani wantaim».

first and despise the second. You cannot be the slave both of God and of money».

Ol Farisi i save laikim mani

14 Ol Farisi i save laikim mani, olsem na taim ol i harim olgeta dispela tok Jisas i mekim, ol i tok bilas long em. 15 Tasol em i tokim ol olsem, «Yupela i laik bai ol man i ting, yupela i man bilong mekim stretpela pasin tasol. Tasol God i save long ol samting i stap hait long bel bilong yupela. Samting ol man i ting em i gutpela samting tru, em i samting nogut tru long ai bilong God.

Against the Pharisees and their love of money

14 The Pharisees, who loved money, heard all this and jeered at him. 15 He said to them, «You are the very ones who pass yourselves off as upright in people's sight, but God knows your hearts. For what is highly esteemed in human eyes is loathsome in the sight of God.

Olgeta manmeri i strong tumas long i go insait long Kindgom
(Mt 11.12-13)

16 «Tok bilong lo wantaim tok bilong ol profet em i stap inap long taim bilong Jon. Tasol stat long taim bilong Jon, gutnius bilong kingdom bilong God em i kamap long olgeta ples. Na olgeta man ol i strong tumas long i go insait long dispela kingdom.

The kingdom stormed
(Mt 11:12-13)

16 «Up to the time of John it was the Law and the Prophets; from then onwards, the kingdom of God has been preached, and everyone is forcing their way into it.

Lo i no bai lus
(Mt 5.18)

17 «Skai wantaim graun bai inap lus. Tasol i no gat wanpela liklik hap tok bilong lo bilong God bai i lus.

The Law remains
(Mt 5:18)

17 «It is easier for heaven and earth to disappear than for one little stroke to drop out of the Law.

Marit i no inap bruk
(Mt 5.32; 19.9)

18 ∗ · «Wanem man i lusim meri bilong en na i maritim narapela meri, em i mekim pasin pamuk. Na man i maritim wanpela meri, bipo man bilong en i bin lusim em, em tu i mekim pasin pamuk.

Tok piksa bilong maniman na Lasarus

19 «Bipo wanpela maniman i stap, na oltaim em i save putim naispela naispela siot na gutpela retpela klos. Na olgeta de em i save kisim gutpela gutpela kaikai. 20 Na klostu long dua bilong haus bilong dispela maniman, wanpela rabisman i save slip i stap. Nem bilong dispela rabisman em Lasarus, 21 na em i ting long kisim hap kaikai i pundaun aninit long tebol bilong dispela maniman, bilong em i ken kaikai. Ol sua i gat blut ol i pulap long skin bilong en, na ol dok i save kam rapim ol sua bilong en long tang bilong ol. 22 · Bihain dispela rabisman i dai, na ol ensel i karim em i go na putim em i stap wantaim Abraham. Na dispela maniman em tu i dai, na ol i planim em.

23 · «Em i stap long ples bilong ol man i dai pinis na em i gat bikpela pen.

Marriage indissoluble
(Mt 5:32; 19:9)

18 · «Everyone who divorces his wife and marries another is guilty of adultery, and the man who marries a woman divorced by her husband commits adultery.

The parable of the rich man and Lazarus

19 «There was a rich man who used to dress in purple and fine linen and feast magnificently every day. 20 And at his gate there used to lie a poor man called Lazarus, covered with sores, 21 who longed to fill himself with what fell from the rich man's table. Even dogs came and licked his sores. 22 · Now it happened that the poor man died and was carried away by the angels into Abraham's embrace. The rich man also died and was buried.

23 · «In his torment in Hades he looked up and saw Abraham a long way

16.18 «For what ends has God instituted Matrimony? The marital union of man and woman, which is founded and endowed with its own proper laws by the Creator, is by its very nature ordered to the communion and good of the couple and to the generation and education of children. According to the original divine plan this conjugal union is indissoluble, as Jesus Christ affirmed: *What God has joined together, let no man put asunder* (Mk 10:9)» (*Compendium*, 338).
16.22 «*And the rich man also died, and he was buried in hell.* The damned are buried in the fire of hell; hence they have an abyss of fire below, an abyss of fire above, and an abyss of fire on every side. As a fish in the sea is surrounded by water, so the unhappy reprobate are encompassed by fire on every side. The sharpness of the pain of fire may be inferred from the circumstance, that the rich glutton complained of no other torment. *I am tormented in this flame*» (SAINT ALPHONSUS).
16.23 «What happens to our body and our soul after death? After death, which is the separation of the body and the soul, the body becomes corrupt while the soul, which is immortal,

Em i lukluk i go antap, na em i lukim Abraham i stap longwe tumas, na Lasarus i stap wantaim em. 24 Orait maniman i singaut olsem, "Papa Abraham, yu mas sori long mi na tokim Lasarus long kisim liklik wara long pinga bilong en na kam putim long tang bilong mi bai em i kol liklik. Mi stap long dispela paia na mi pilim pen nogut tru". 25 Tasol Abraham i tok, "Pikinini, yu mas tingim wanpela samting. Taim yu stap laip, yu bin kisim olgeta gutpela samting. Na Lasarus em i kisim olgeta samting nogut. Tasol nau long dispela ples, bel bilong en i stap gutpela. Na yu kisim pen nogut. 26 Na narapela samting tu. Namel long mipela na yupela, wanpela bikpela baret i stap. Olsem na ol man i stap hia na i laik brukim dispela baret na i go long yupela, ol i no inap. Na ol man i stap long hap, ol i no inap brukim baret na i kam long mipela".

27 «Na maniman i tok, "Sapos olsem, orait papa, mi askim yu, inap yu salim Lasarus i go long haus bilong papa bilong mi. 28 Mi gat 5-pela brata. Na Lasarus em i mas givim strongpela tok long ol i mas stretim pasin bilong ol. Nogut ol tu i kam long dispela ples bilong kisim bikpela pen". 29 Tasol Abraham i tok, "Tok bilong Moses na bilong ol profet i stap. Ol i ken putim yau long dispela". 30 Na maniman i tok, "Papa Abraham, nogat. Em i no inap. Tasol sapos wanpela man i dai pinis, em i kirap long matmat na i go long ol, orait ol bai inap tanim bel". 31 Na Abraham i tokim em olsem, "Sapos ol i

off with Lazarus in his embrace. 24 So he cried out, "Father Abraham, pity me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames". 25 Abraham said, "My son, remember that during your life you had your fill of good things, just as Lazarus his fill of bad. Now he is being comforted here while you are in agony. 26 But that is not all: between us and you a great gulf has been fixed, to prevent those who want to cross from our side to yours or from your side to ours".

27 «So he said, "Father, I beg you then to send Lazarus to my father's house, 28 since I have five brothers, to give them warning so that they do not come to this place of torment too". 29 Abraham said, "They have Moses and the prophets, let them listen to them". 30 The rich man replied, "Ah no, father Abraham, but if someone comes to them from the dead, they will repent". 31 Then Abraham said to him, "If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead"».

goes to meet the judgment of God and awaits its reunion with the body when it will rise transformed at the time of the return of the Lord» (*Compendium*, 205).

no save harim tok bilong Moses na bilong ol profet, orait maski sapos wanpela man i kirap bek long matmat, dispela tu bai i no inap mekim ol i bilip"».

Pasin bilong mekim ol arapela i pundaun long sin
(Mt 18.6-7; Mak 9.42)

17 1 Jisas i tokim ol disaipel bilong en olsem, «Ol kain kain samting bai i kamap bilong mekim ol manmeri i pundaun long sin. Tasol sori tumas long man i mekim ol dispela samting i kamap. 2 Sapos em i mekim wanpela bilong ol dispela liklik pikinini i pundaun long sin, orait mobeta ol man i pasim wanpela bikpela ston long nek bilong em na tromoi em i go daun long solwara na bai em i dai. 3 Olsem na yupela lukaut gut long yupela yet.

Pasin bilong stretim brata i bin mekim rong
(Mt 18.15.21-22)

«Sapos brata bilong yu i mekim sin, yu mas tokim em long stretim pasin bilong em. Na sapos em i tanim bel, orait yu mas lusim sin bilong em. 4 · Na sapos em i mekim sin long yu inap 7-pela taim long wanpela de, na 7-pela taim em i kam bek long yu na i tok, "Mi sori", orait yu mas lusim sin bilong en».

On leading others astray
(Mt 18:6-7; Mk 9:42)

17 1 He said to his disciples, «Causes of falling are sure to come, but alas for the one through whom they occur! 2 It would be better for such a person to be thrown into the sea with a millstone round the neck than to be the downfall of a single one of these little ones. 3 Keep watch on yourselves!

Brotherly correction
(Mt 18:15.21-22)

«If your brother does something wrong, rebuke him and, if he is sorry, forgive him. 4 · And if he wrongs you seven times a day and seven times comes back to you and says, "I am sorry", you must forgive him».

17.4 «Without charity external work is of no value, but anything done in charity, be it ever so small and trivial, is entirely fruitful inasmuch as God weighs the love with which a man acts rather than the deed itself. He does much who loves much. He does much who does a thing well. He does well who serves the common good rather than his own interests» (TOMAS A KEMPIS, *Imitation of Christ*, 1,15).

Pawa bilong bilip
(Mt 17.20; 21.21; Mak 11.23)

5 Ol aposel i tokim Bikpela olsem, «Yu
mas mekim bilip bilong mipela i kamap
bikpela moa». 6 Na Bikpela i tokim ol
olsem, «Sapos bilip bilong yupela em i lik-
lik tru inap olsem pikinini bilong dispela
kain sayor ol i kolim mastet, yupela bai
inap tokim dispela diwai, "Yu kamautim
ol rop bilong yu na yu go sanap i stap
long solwara", na diwai bai i bihainim tok
bilong yupela.

The power of faith
(Mt 17:20; 21:21; Mk 11:23)

5 The apostles said to the Lord,
«Increase our faith». 6 The Lord replied,
«If you had faith like a mustard seed you
could say to this mulberry tree, "Be
uprooted and planted in the sea", and it
would obey you.

Wok wantaim daun pasin

7 «Sapos wanpela man namel long
yupela i tokim wokboi long i go brukim
graun long gaden o long i go lukautim
ol sipsip, orait taim dispela wokboi i
kam bek long haus, ating bikman
bilong en bai i tokim em, "Yu kam
kwiktaim na yu sindaun na kaikai"?. 8
Nogat. Bikman bai i tokim wokboi
olsem, "Yu redim kaikai bilong mi, na
yu pasim laplap na sutim kaikai bilong
mi na kisim i kam. Mi kaikai na dring
pastaim, orait bihain yu ken kaikai na
dring". 9 Na ating bikman bai i tok
tenkyu long dispela wokboi long taim
wokboi i bihainim tok bilong em?
Nogat. 10 * Olsem na yupela tu, sapos
yupela i mekim pinis olgeta samting
olsem God i tokim yupela, orait yupela
i mas tok, "Mipela i no gutpela wokboi.
Samting mipela i mekim, em i wok tasol
bilong mipela".

Humble service

7 «Which of you, with a servant
ploughing or minding sheep, would say
to him when he returned from the
fields, "Come and have your meal at
once?". 8 Would he not be more likely
to say, "Get my supper ready; fasten
your belt and wait on me while I eat
and drink. You yourself can eat and
drink afterwards?". 9 Must he be grate-
ful to the servant for doing what he
was told? 10 So with you: when you
have done all you have been told to do,
say, "We are useless servants: we have
done no more than our duty"».

10-pela man i gat sik lepra

11 Jisas i bihainim rot i go long
Jerusalem, na em i wokabaut i go namel

The ten victims of skin-disease

11 Now it happened that on the way to
Jerusalem he was travelling in the bor-

long distrik Samaria na Galili. 12 · Em i kamap long wanpela ples, na 10-pela man i gat sik lepra ol i kam bungim em long rot. Ol i sanap longwe, 13 na ol i singaut strong olsem, «Jisas! Bikman! Yu ken sori long mipela». 14 Jisas i lukim ol, na em i tokim ol olsem, «Yupela go soim skin bilong yupela long ol pris». Orait ol i wokabaut i go, na skin bilong ol i kamap klin. 15 Na wanpela man namel long ol em i lukim skin bilong en i gutpela gen, na em i go bek. Em i wok long singaut bikmaus na litimapim nem bilong God. 16 Em i go kamap long Jisas na em i brukim skru na putim pes i go daun long graun klostu long lek bilong Jisas, na i givim tenkyu long em. Dispela man em i man bilong ol lain Samaria. 17 Jisas i lukim dispela man, na em i tok, «Mi ting 10-pela man i kamap klin. Tasol ol arapela 9-pela man ol i stap we?. 18 Ating i no gat man bilong i kam bek na litimapim nem bilong God, a? Dispela man bilong narapela lain, em wanpela tasol?». 19 Na Jisas i tokim dispela man olsem, «Yu kirap na yu go. Bilip bilong yu i bin mekim yu i orait gen».

Kingdom bilong God bai kam

20 Ol Farisi i askim Jisas olsem, wanem taim bai kingdom bilong God i kam. Na Jisas i bekim tok bilong ol olsem, «Taim kingdom bilong God i kam, bai i no inap ol samting i kamap olsem mak na ol manmeri i lukim long ai. 21 Na ol bai i no inap

derlands of Samaria and Galilee. 12 · As he entered one of the villages, ten men suffering from a virulent skin-disease came to meet him. They stood some way off 13 and called to him, «Jesus! Master! Take pity on us». 14 When he saw them he said, «Go and show yourselves to the priests». Now as they were going away they were cleansed. 15 Finding himself cured, one of them turned back praising God at the top of his voice 16 and threw himself prostrate at the feet of Jesus and thanked him. The man was a Samaritan. 17 This led Jesus to say, «Were not all ten made clean? The other nine, where are they? 18 It seems that no one has come back to give praise to God, except this foreigner». 19 And he said to the man, «Stand up and go on your way. Your faith has saved you».

The coming of the kingdom of God

20 Asked by the Pharisees when the kingdom of God was to come, he gave them this answer, «The coming of the kingdom of God does not admit of observation 21 and there will be no one to say, "Look, it is here! Look, it is

17.12 «The leprosy resembles sin. As the leprosy is a contagious disease, so the bad habits of the wicked infect others who associate with them. Hence, the leper who wishes to be cured shall never be healed unless he separates from bad companions. He that keeps company with robbers soon becomes a thief. In order to lead a good life, it is necessary to avoid bad companions» (SAINT ALPHONSUS).

i tok, "Lukim, em i stap hia!", o "Em i stap long hap!". Harim. Kingdom bilong God em i stap pinis namel long yupela».

De bilong Pikinini bilong Man
(see Mt 24.17-41 and Mak 13.15-21)

22 Na Jisas i tokim ol disaipel bilong en olsem, «Bihain taim bai i kamap, na yupela bai i laikim tumas long lukim wanpela bilong ol de bilong Pikinini Bilong Man. Tasol yupela bai i no lukim. 23 Na ol bai i tokim yupela olsem, "Lukim, em i stap long hap!", o "Lukim, em i stap hia!". Tasol yupela i no ken i go bihainim ol. 24 Yupela i save, taim klaut i lait, dispela lait i save sut i go long olgeta hap bilong skai. Na Pikinini Bilong Man bai i mekim olsem tasol long taim em i kamap, na olgeta manmeri bai i lukim. 25 Tasol em i mas karim planti pen pastaim, na ol man bilong dispela taim nau ol i mas givim baksait long em.

26 «Kain pasin ol i bin mekim long taim bilong Noa, ol bai i mekim wankain pasin tasol long taim Pikinini Bilong Man i laik i kam. 27 Long taim bilong Noa ol i wok long kaikai na dring, na ol man i maritim ol meri, i go inap long taim Noa i go insait long sip. Orait na bikpela tait i bin kamap, na i bagarapim olgeta manmeri. 28 Ol manmeri i bin mekim wankain pasin long taim bilong Lot tu. Ol i wok long kaikai na dring i stap na ol i baim na salim ol samting na ol i planim ol gaden na ol i wokim ol haus. 29 Tasol Lot i lusim Sodom na i go, na long dispela de yet paia wantaim ston salfa i pundaun long skai olsem ren, na i bagarapim olgeta manmeri. 30 Orait wankain pasin tasol bai i kamap long de Pikinini Bilong Man i kamap ples klia.

there!". For look, the kingdom of God is among you».

The Day of the Son of Man
(see Mt 24:17-41 and Mk 13:15-21)

22 He said to the disciples, «A time will come when you will long to see one of the days of the Son of man and will not see it. 23 They will say to you, "Look, it is there!" or, "Look, it is here!". Make no move; do not set off in pursuit; 24 for as the lightning flashing from one part of heaven lights up the other, so will be the Son of man when his Day comes. 25 But first he is destined to suffer grievously and be rejected by this generation.

26 «As it was in Noah's day, so will it also be in the days of the Son of man. 27 People were eating and drinking, marrying wives and husbands, right up to the day Noah went into the ark, and the Flood came and destroyed them all. 28 It will be the same as it was in Lot's day: people were eating and drinking, buying and selling, planting and building, 29 but the day Lot left Sodom, it rained fire and brimstone from heaven and it destroyed them all. 30 It will be the same when the day comes for the Son of man to be revealed.

31 «Taim dispela De i kamap, sapos wanpela man i stap antap long haus, na ol samting bilong en i stap insait long haus, orait em i no ken i go daun na kisim ol samting bilong en. Olsem tasol, man i stap long gaden, em i no ken i go bek long haus. 32 Yupela i mas tingim samting i bin kamap long meri bilong Lot.
33 * · «Sapos wanpela man i laik holimpas laip bilong em yet, orait laip bilong em bai i lus. Tasol sapos wanpela man i lusim laip bilong en, orait laip bilong en bai i stap gut.
34 «Mi tokim yupela, long nait Pikinini Bilong Man i kamap, tupela man bai i slip i stap long wanpela bet, na God bai i kisim wanpela, na em bai i lusim narapela i stap. 35 Tupela meri bai i wokim plaua bilong bret i stap, na God bai i kisim wanpela, na lusim narapela i stap». 36 37 Ol disaipel i harim dispela tok na ol i askim Jisas olsem, «Bikpela, dispela ol samting bai i kamap we?». Na Jisas i tokim ol olsem, «Long ples bodi bilong ol man i dai pinis i slip i stap long en, long dispela ples tasol ol tarangau i save kam bung».

31 «When that Day comes, no one on the housetop, with his possessions in the house, must come down to collect them, nor must anyone in the fields turn back. 32 Remember Lot's wife.

33 · «Anyone who tries to preserve his life will lose it; and anyone who loses it will keep it safe.

34 «I tell you, on that night, when two are in one bed, one will be taken, the other left; 35 when two women are grinding corn together, one will be taken, the other left». 36 37 The disciples spoke up and asked, «Where, Lord?». He said, «Where the body is, there too will the vultures gather».

Tok piksa bilong jas nogut na lapun meri

18 1 Jisas i givim wanpela tok piksa long ol, bilong lainim ol long ol i mas beten long olgeta taim, na ol

The unscrupulous judge and the importunate widow

18 1 Then he told them a parable about the need to pray continually and never lose heart. 2

17.33 «This is the greatest wisdom: to seek the kingdom of heaven through contempt of the world. It is vanity, therefore, to seek and trust in riches that perish. It is vanity also to court honor and to be puffed up with pride. It is vanity to follow the lusts of the body and to desire things for which severe punishment later must come. It is vanity to wish for long life and to care little about a well-spent life. It is vanity to be concerned with the present only and not to make provision for things to come. It is vanity to love what passes quickly and not to look ahead where eternal joy abides. Try, moreover, to turn your heart from the love of things visible and bring yourself to things invisible. For they who follow their own evil passions stain their consciences and lose the grace of God» (TOMAS A KEMPIS, *Imitation of Christ*, 1,1).

i no ken les. 2 Em i tok olsem, «Long wanpela taun, wanpela jas i stap. Dispela jas i no save pret long God, na em i no save tingting tumas long ol man tu. 3 Na wanpela meri, man bilong en i dai pinis, em i stap long dispela taun. Oltaim em i save kam long dispela jas na i tokim em, "Birua bilong mi em i laik bagarapim mi. Yu mas helpim mi long kot". 4 Pastaim dispela jas i no laik helpim em. Tasol bihain em i ting olsem, "Mi no pret long God, na mi no tingting tumas long ol man. 5 Tasol dispela meri, man bilong en i dai pinis, oltaim em i save givim hevi long mi. Ating mobeta mi mas helpim em long kot. Nogut em i wok long kam oltaim oltaim, na bihain mi les olgeta long harim toktok bilong en"».

«There was a judge in a certain town», he said, «who had neither fear of God nor respect for anyone. 3 In the same town there was also a widow who kept on coming to him and saying, "I want justice from you against my enemy!". 4 For a long time he refused, but at last he said to himself, "Even though I have neither fear of God nor respect for any human person, 5 I must give this widow her just rights since she keeps pestering me, or she will come and slap me in the face"».

6 Na Bikpela i tok moa olsem, «Yupela i harim dispela tok bilong dispela jas nogut. 7 Orait, ol manmeri God i bin makim bilong em yet, na ol i wok long krai long em long olgeta de na long olgeta nait, ating God bai i no helpim ol, a? Ating em bai i wet wet na i no helpim ol kwik, a? Nogat tru. 8 * Mi tokim yupela, em bai i helpim ol kwiktaim. Tasol taim Pikinini Bilong Man i kam, em bai i lukim ol manmeri i stap long graun ol i bilip, o nogat?».

6 And the Lord said, «You notice what the unjust judge has to say? 7 Now, will not God see justice done to his elect if they keep calling to him day and night even though he still delays to help them? 8 I promise you, he will see justice done to them, and done speedily. But when the Son of man comes, will he find any faith on earth?».

Tok piksa bilong Farisi na man bilong kisim takis

The Pharisee and the tax collector

9 Sampela man i ting ol i stretpela man na ol arapela man i no gutpela olsem ol. Jisas i givim tok piksa olsem long ol dispela kain man, 10 «Tupela man i laik mekim prea, na tupela i go long tempel. Narapela em i Farisi. Na narapela em i man bilong kisim takis. 11 Dispela Farisi em i sanap na long bel bilong em yet em

9 He spoke the following parable to some people who prided themselves on being upright and despised everyone else, 10 «Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. 11 The Pharisee stood there and said this prayer to himself, "I thank you, God, that I am not

i prea olsem, "God, mi no olsem ol arapela man, olsem na mi tenkyu long yu. Ol i save stil na mekim pasin i no stret na trabel long ol maritmeri. Tasol mi nogat. Na mi no olsem dispela man bilong kisim takis. 12 Long olgeta wik mi save makim tupela de bilong tambu long kaikai. Na olgeta samting mi kisim, mi save tilim long 10-pela hap na givim wanpela hap long yu". 13 · Tasol man bilong kisim takis em i sanap longwe, na em i no laik lukluk i go antap long heven. Nogat. Em i paitim bros bilong en na i tok, "God, mi man bilong mekim sin. Yu ken marimari long mi". 14 * Mi tokim yupela, long taim dispela man bilong kisim takis i go bek long haus bilong en, em tasol i kamap stretpela man long ai bilong God. Tasol dispela arapela man nogat. Long wanem, olgeta man i litimapim nem bilong ol yet, God bai i daunim ol. Na olgeta man i daunim ol yet, God bai i litimapim nem bilong ol».

grasping, unjust, adulterous like everyone else, and particularly that I am not like this tax collector here. 12 I fast twice a week; I pay tithes on all I get". 13 · The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner". 14 This man, I tell you, went home again justified; the other did not. For everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up».

Jisas na ol pikinini
(Mt 19.13-15; Mak 10.13-16)

15 Ol manmeri i bringim ol pikinini i kam long Jisas, na ol i bringim tu ol liklik pikinini i dring susu yet. Ol i laik bai em i putim han long ol. Tasol ol disaipel i lukim, na ol i krosim ol dispela manmeri. 16 Orait Jisas i singautim ol pikinini i kam klostu long em, na em i tokim ol disaipel olsem, «Yupela larim ol pikinini i kam long mi. Yupela i no ken pasim ol.

Jesus and the children
(Mt 19:13-15; Mk 10:13-16)

15 People even brought babies to him, for him to touch them; but when the disciples saw this they scolded them. 16 But Jesus called the children to him and said, «Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. 17 In truth I tell you, anyone who does not welcome the

18.13 «*God, be merciful to me a sinner*. St. Luke tells us, that this Publican returned to his house justified; and that the Pharisee went home as guilty and as proud as when he entered the temple. From this, most beloved brethren, you may infer how pleasing to God, and how necessary for us, are our humble petitions to obtain from the Lord all the graces which are indispensable for salvation» (SAINT ALPHONSUS).

Kingdom bilong God em i bilong kain man olsem ol dispela pikinini. 17 Mi tok tru long yupela, sapos wanpela man i no kisim kingdom bilong God olsem ol liklik pikinini i save kisim, em i no inap i go insait long en. Nogat tru».

Stori bilong wanpela man i gat planti samting
(Mt 19.16-22; Mak 10.17-22)

18 Wanpela hetman i askim Jisas olsem, «Gutpela tisa, bai mi mekim wanem na mi ken kisim laip i stap gut oltaim oltaim?». 19 Na Jisas i tokim em olsem, «Bilong wanem yu kolim mi gutpela? God wanpela tasol em i gutpela. 20 · Yu save pinis long ol tok bilong lo, *Yupela ol marit, yupela i no ken mekim pasin pamuk. Yupela i no ken kilim i dai ol arapela manmeri. Yupela i no ken stil. Yupela i no ken giaman na kotim nating ol arapela manmeri. Yupela i mas aninit long papamama bilong yupela na bihainim tok bilong ol*». 21 Na hetman i tok, «Taim mi pikinini yet na i kam inap long nau, mi save bihainim olgeta dispela lo». 22 Jisas i harim dispela tok, na em i tokim hetman olsem, «Yu sot yet long wanpela samting. Yu mas salim olgeta samting bilong yu, na dispela mani yu kisim yu mas tilim i go long ol rabisman. Yu mekim olsem, na bai yu gat ol gutpela samting tru long heven. Na yu kam bihainim mi». 23 Tasol hetman i harim dispela tok, na bel bilong en i hevi tru, long wanem, em i gat planti samting tru.

kingdom of God like a little child will never enter it».

The rich aristocrat
(Mt 19:16-22; Mk 10:17-22)

18 One of the rulers put this question to him, «Good Master, what shall I do to inherit eternal life?». 19 Jesus said to him, «Why do you call me good? No one is good but God alone. 20 · You know the commandments: *You shall not commit adultery; You shall not kill; You shall not steal; You shall not give false witness; Honour your father and your mother*». 21 He replied, «I have kept all these since my earliest days». 22 And when Jesus heard this he said, «There is still one thing you lack. Sell everything you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me». 23 But when he heard this he was overcome with sadness, for he was very rich.

18.20 See Ex 20:12-16; Dt 5:16-20

Ol hevi bilong ol man
i gat planti samting tumas
(Mt 19.23-26; Mak 10.23-27)

24 Jisas i lukim dispela hetman i bel hevi
na em i tok olsem, «Ol man i gat planti
samting, ol bai i hatwok long i go insait
long kingdom bilong God. 25 Kamel i
laik i go insait long hul bilong nil bilong
samap, em i no gat hatwok olsem mani-
man i laik i go insait long kingdom bilong
God». 26 Ol man i harim dispela tok na
ol i tok olsem, «Sapos i olsem, orait husat
inap kisim laip i stap gut oltaim?». 27 Na
Jisas i tok, «Samting man i no inap
mekim, em God inap mekim».

The danger of riches
(Mt 19:23-26; Mk 10:23-27)

24 Jesus looked at him and said, «How
hard it is for those who have riches to
make their way into the kingdom of
God! 25 Yes, it is easier for a camel to
pass through the eye of a needle than
for someone rich to enter the kingdom
of God». 26 Those who were listening
said, «In that case, who can be saved?».
27 He replied, «Things that are impos-
sible by human resources, are possible
for God».

Ol presen man
i bihainim Jisas bai kisim
(Mt 19.27-29; Mak 10.28-30)

28 · Na Pita i tok olsem, «Harim.
Mipela i lusim pinis ples wantaim ol
samting bilong mipela, na mipela i
bihainim yu». 29 Na Jisas i tokim ol
olsem, «Mi tok tru long yupela, olgeta
man i bin ting long kingdom bilong God
na i lusim haus na meri na brata na papa-
mama na pikinini, 30 * orait taim ol i
stap yet long dispela graun God bai i
givim ol planti samting tru, i winim ol
samting ol i bin i gat bipo. Na long taim
i laik kamap bihain, ol bai i kisim laip i
stap gut oltaim oltaim».

The reward of renunciation
(Mt 19:27-29; Mk 10:28-30)

28 · But Peter said, «Look, we left all
we had to follow you». 29 He said to
them, «In truth I tell you, there is no
one who has left house, wife, brothers,
parents or children for the sake of the
kingdom of God 30 who will not
receive many times as much in this
present age and, in the world to come,
eternal life».

18.28-30 «No man is fit to enjoy heaven unless he has resigned himself to suffer hardship for Christ. Nothing is more acceptable to God, nothing more helpful for you on this earth than to suffer willingly for Christ. If you had to make a choice, you ought to wish rather to suffer for Christ than to enjoy many consolations, for thus you would be more like Christ and more like all the saints. Our merit and progress consist not in many pleasures and comforts but rather in enduring great afflictions and sufferings» (TOMAS A KEMPIS, *Imitation of Christ*, 2,12).

Namba 3 taim Jisas i tokaut bai em i dai na kirap bek
(Mt 20.17-19; Mak 10.32-34)

31 Jisas i kisim ol 12-pela disaipel na em i tokim ol olsem, «Harim. Nau yumi go long Jerusalem. Na olgeta tok bipo ol profet i bin raitim long ol samting bai i kamap long Pikinini Bilong Man, nau ol bai i kamap tru. 32 Bai ol i givim em long han bilong ol man bilong arapela lain. Na bai ol i tok bilas long em na mekim nogut long em na spetim em. 33 Na bai ol i wipim em na kilim em i dai. Tasol long de namba 3 bai em i kirap bek». 34 Tasol ol disaipel i no save long as bilong dispela tok. As bilong dispela tok em i hait long ol, na ol i no klia gut long dispela tok em i mekim.

Third prophecy of the Passion
(Mt 20:17-19; Mk 10:32-34)

31 Then taking the Twelve aside he said to them, «Look, we are going up to Jerusalem, and everything that is written by the prophets about the Son of man is to come true. 32 For he will be handed over to the gentiles and will be mocked, maltreated and spat on, 33 and when they have scourged him they will put him to death; and on the third day he will rise again». 34 But they could make nothing of this; what he said was quite obscure to them, they did not understand what he was telling them.

Jisas i go insait long taun Jeriko, na mekim orait wanpela aipas
(Mt 20.29-34; Mak 10.46-52)

35 Jisas i kamap klostu long taun Jeriko, na wanpela man aipas em i sindaun arere long rot na i askim ol manmeri long mani samting. 36 Em i harim ol bikpela lain manmeri i wokabaut i kam, na em i askim wanem samting i bin kamap. 37 Na ol i tokim em olsem, Jisas bilong Nasaret i wokabaut i kam. 38 Orait dispela aipas i singaut olsem, «Jisas, yu Pikinini Bilong Devit, yu mas sori long mi». 39 Ol man i wokabaut i kam paslain ol i krosim em na tokim em olsem, em i mas pasim maus bilong em. Tasol em i singaut bikmaus moa yet olsem, «Yu Pikinini Bilong Devit, yu mas sori long mi». 40 Na Jisas i kam sanap na i tokim ol long bringim dispela man i kam long em. Aipas i kam

Entering Jericho: the blind man
(Mt 20:29-34; Mk 10:46-52)

35 Now it happened that as he drew near to Jericho there was a blind man sitting at the side of the road begging. 36 When he heard the crowd going past he asked what it was all about, 37 and they told him that Jesus the Nazarene was passing by. 38 So he called out, «Jesus, Son of David, have pity on me». 39 The people in front scolded him and told him to keep quiet, but he only shouted all the louder, «Son of David, have pity on me». 40 Jesus stopped and ordered them to bring the man to him, and when he came up, asked him, 41 · «What do you want me to do for you?». «Sir», he replied, «let me see again». 42 Jesus said to him, «Receive your sight. Your faith has saved you». 43 And instantly his

klostu pinis, na Jisas i askim em olsem, 41 · «Yu laik bai mi mekim wanem long yu?». Na em i tok, «Bikpela, mi laik lukluk gen». 42 Na Jisas i tokim em, «Ai bilong yu i ken i orait. Bilip bilong yu i bin mekim yu i orait». 43 Na wantu tasol ai bilong en i orait na em i lukluk. Na em i bihainim Jisas i go, na em i litimapim nem bilong God. Na olgeta manmeri i lukim dispela, na ol tu i litimapim nem bilong God.

sight returned and he followed him praising God, and all the people who saw it gave praise to God.

Sakius

19 1 Orait Jisas i go insait long taun Jeriko, na em i laik bihainim rot i go na lusim taun. 2 Wanpela man i stap long dispela taun, nem bilong en Sakius. Em i hetman bilong ol man bilong kisim takis, na em i gat planti mani. 3 Em i laik lukim Jisas em i wanem kain man. Tasol bikpela lain manmeri i stap, na Sakius em i sotpela man. Olsem na em i no inap lukim Jisas. 4 Orait em i ran i go pas, na i go antap long wanpela diwai fik, bai em i ken lukim Jisas. Em i save, Jisas bai i wokabaut i kam long dispela rot. 5 Orait Jisas i kamap long dispela hap, na em i lukluk i go antap long dispela diwai, na i tokim Sakius olsem, «Sakius, yu kam daun hariap. Nau mi mas i stap long haus bilong yu». 6 Olsem na em i kam daun hariap, na bel bilong en i amamas tru, na em i kisim Jisas i go long haus bilong en. 7 Na olgeta man i lukim, ol i tok kros olsem, «Em

Zacchaeus

19 1 He entered Jericho and was going through the town 2 and suddenly a man whose name was Zacchaeus made his appearance; he was one of the senior tax collectors and a wealthy man. 3 He kept trying to see which Jesus was, but he was too short and could not see him for the crowd; 4 so he ran ahead and climbed a sycamore tree to catch a glimpse of Jesus who was to pass that way. 5 When Jesus reached the spot he looked up and spoke to him, «Zacchaeus, come down. Hurry, because I am to stay at your house today». 6 And he hurried down and welcomed him joyfully. 7 They all complained when they saw what was happening. «He has gone to stay at a sinner's house», they said. 8 · But Zacchaeus stood his ground and said to the Lord, «Look, sir, I am going to give half my property to the poor, and if I have cheated anybody I will pay

18.41 «The devil brings sinners to hell by closing their eyes to the dangers of perdition. He first blinds them, and then leads them with himself to eternal torments. If, then, we wish to be saved, we must continually pray to God in the words of the blind man in the gospel, *Lord, that I may see*. Give me light: make me see the way in which I must walk in order to save my soul, and to escape the deceits of the enemy of salvation» (SAINT ALPHONSUS).

i go i stap long haus bilong wanpela man i save mekim sin». 8 · Ol i stap long haus na Sakius i sanap, na em i tokim Bikpela olsem, «Bikpela, yu harim. Nau bai mi tilim olgeta samting bilong mi long tupela hap na givim wanpela hap long ol rabisman. Na sapos mi bin giamanim wanpela man na stilim wanpela samting bilong en, orait bai mi bekim 4-pela samting long en». 9 * Na Jisas i tokim em olsem, «Nau God i kisim bek pinis ol manmeri bilong dispela haus. Dispela man tu em i pikinini bilong Abraham. 10 Pikinini Bilong Man i kam bilong painim ol man i lus na kisim bek ol».

him back four times the amount». 9 And Jesus said to him, «Today salvation has come to this house, because this man too is a son of Abraham; 10 for the Son of man has come to seek out and save what was lost».

Tok piksa bilong *pounds*
(Mt 25.14-30)

11 · Ol manmeri i harim Jisas i toktok i stap, na em i givim wanpela tok piksa tu long ol, long wanem, em i kamap klostu pinis long Jerusalem, na ol i ting nau tasol kingdom bilong God bai i kamap ples klia. 12 Em i tok olsem, «Wanpela bikman i laik i go long wanpela longwe ples, bai ol i ken makim em i kamap king. Na bihain bai em i kam bek long as ples na bosim ol lain bilong en. 13 Taim em i laik i go, em i singautim 10-pela wokboi bilong en na givim 10 *pounds* long ol, na em i tilim 1 *pound* long wan wan. Na em i tokim ol olsem, «Yupela kisim dispela mani na wok bisnis long

Parable of the pounds
(Mt 25:14-30)

11 · While the people were listening to this he went on to tell a parable, because he was near Jerusalem and they thought that the kingdom of God was going to show itself then and there. 12 Accordingly he said, «A man of noble birth went to a distant country to be appointed king and then return. 13 He summoned ten of his servants and gave them ten pounds, telling them, "Trade with these, until I get back". 14 But his compatriots detested him and sent a delegation to follow him with this message, "We do not want this man to be our king".

19.8 «Jesus blesses Zacchaeus for his pledge: *If I have defrauded anyone of anything, I restore it fourfold*. Those who, directly or indirectly, have taken possession of the goods of another, are obliged to make restitution of them, or to return the equivalent in kind or in money, if the goods have disappeared» (*CCC*, 2412).
19.11-27 When we read about «pounds», we must remember that in times of Jesus it was called «mina». It consists of 570 grams of silver equivalent to 100 denarius. One denarius, being a typical day's wage for Roman soldiers and ordinary laborers, means that it would take a person 100 working days to earn the money equivalent to one mina

en, inap long taim mi kam bek». 14 Tasol ol wanples bilong dispela man ol i bel nogut tru long em. Olsem na taim em i go pinis ol i salim sampela man bilong bringim tok i go long dispela ples bikman i bin i go long en. Ol i mas tok olsem, «Mipela i no laik bai dispela man i kamap king bilong mipela».

15 Tasol ol i makim em i kamap king, na bihain em i kam bek. Em i kam bek pinis, orait em i tok olsem, «Singautim ol dispela wokboi bipo mi bin givim mani long ol. Mi laik save hamas winmani olgeta wan wan man i bin kisim». 16 Orait wanpela man i kam paslain, na em i tok, «Bikman, mi wok bisnis long dispela 1 *pound* bilong yu na mi kisim 10 *pounds* profit long en». 17 Na king i tokim em olsem, «Yu gutpela wokboi, na yu bin mekim gutpela wok tru. Yu bin lukautim gut dispela samting i liklik tru, olsem na nau mi givim namba long yu bilong bosim 10-pela taun». 18 Orait namba 2 wokboi i kam, na em i tok, «Bikman, mi wok bisnis long dispela 1 *pound* bilong yu, na nau mi kisim 5 *pounds* profit». 19 Na king i tokim em, «Mi putim yu bilong bosim 5-pela taun».

20 Na narapela wokboi i kam, na em i tok, 'Bikman, 1 *pound* bilong yu i stap hia. Mi bin pasim insait long wanpela hankisip na mi putim i stap, 21 long wanem, mi lukim yu, yu hatpela man. Samting ol arapela man i putim i stap, em yu save kisim. Na ol kaikai ol arapela man i planim, em tu yu save kisim. Olsem na mi pret long yu». 22 Orait king i tokim dispela wokboi olsem, «Yu wokboi nogut tru! Long tok bilong yu yet bai mi kotim yu. Yu save pinis olsem, mi hatpela man, na mi save kisim ol samting ol arapela man i bin putim i stap na ol kaikai ol ara-

15 «Now it happened that on his return, having received his appointment as king, he sent for those servants to whom he had given the money, to find out what profit each had made by trading. 16 The first came in, "Sir", he said, "your one pound has brought in ten". 17 He replied, "Well done, my good servant! Since you have proved yourself trustworthy in a very small thing, you shall have the government of ten cities". 18 Then came the second, "Sir", he said, "your one pound has made five". 19 To this one also he said, "And you shall be in charge of five cities".

20 «Next came the other, "Sir", he said, "here is your pound. I put it away safely wrapped up in a cloth 21 because I was afraid of you; for you are an exacting man: you gather in what you have not laid out and reap what you have not sown". 22 He said to him, "You wicked servant! Out of your own mouth I condemn you. So you knew that I was an exacting man, gathering in what I have not laid out and reaping what I have not sown? 23 Then why did you not put my money in the bank? On my return I could have drawn it out

pela man i bin planim. 23 Orait watpo yu no bin putim mani bilong mi long beng, na taim mi kam bek mi inap kisim gen wantaim sampela winmani?». 24 Na em i tok olsem long ol man i sanap klostu, «Yupela kisim dispela 1 *pound* long em, na givim long dispela man i gat 10 *pounds*». 25 Na ol i tokim em olsem, «Bikman, em i gat 10 *pounds* pinis». 26 Na em i tok, «Mi tokim yupela, olgeta man i gat sampela samting, bai mi givim sampela moa long ol. Tasol sapos wanpela man i no gat ol samting, orait liklik samting em i holim, em bai mi rausim long em.

27 «Tasol ol dispela birua bilong mi, ol i no laik bai mi stap king bilong ol, yupela kisim ol i kam hia na kilim ol i dai long ai bilong mi».

with interest". 24 And he said to those standing by, "Take the pound from him and give it to the man who has ten pounds". 25 And they said to him, "But, sir, he has ten pounds". 26 "I tell you, to everyone who has will be given more; but anyone who has not will be deprived even of what he has.

27 «As for my enemies who did not want me for their king, bring them here and execute them in my presence"».

JISAS I AUTIM TOK LONG JERUSALEM

TEACHING IN JERUSALEM

Jisas i go insait long Jerusalem
(Mt 21.1-11; Mak 11.1-11; Jo 12.12-16)

28 Jisas i mekim dispela tok piksa pinis, na em i statim gen wokabaut bilong en, na i bihainim rot i go antap long Jerusalem. Jisas i kamap long Jerusalem na em i skulim ol manmeri long tempel 29 Jisas i kamap klostu long ples Betfage na Betani, long maunten ol i kolim Oliv, na em i salim tupela disaipel 30 na i tokim tupela olsem, «Yutupela go long dispela ples i stap long hap. Yutupela go long dispela ples, na bai yutupela i lukim wanpela yangpela donki ol i pasim i stap. I no gat wanpela man i bin sindaun long en bipo. Lusim rop na bringim donki i kam hia. 31

The Messiah enters Jerusalem
(Mt 21:1-11; Mk 11:1-11; Jn 12:12-16)

28 When he had said this he went on ahead, going up to Jerusalem. 29 Now it happened that when he was near Bethphage and Bethany, close by the Mount of Olives as it is called, he sent two of the disciples, saying, 30 «Go to the village opposite, and as you enter it you will find a tethered colt that no one has ever yet ridden. Untie it and bring it here. 31 If anyone asks you, "Why are you untying it?", you are to say this, "The Master needs it"». 32 The messengers went off and found everything just as he had told them. 33 As they were

Na sapos wanpela man i askim yutupela olsem, "Bilong wanem yutupela i lusim dispela donki?", orait yutupela i mas bekim tok bilong em olsem, "Bikpela i gat wok long en"». 32 Jisas i salim tupela, na tupela i go, na tupela i lukim olgeta samting i stap olsem em i bin tokim tupela. 33 Tupela i wok long lusim rop bilong dispela donki, na ol papa bilong en ol i askim tupela olsem, «Bilong wanem yutupela i lusim dispela donki?». 34 Na tupela i tok, «Bikpela i gat wok long en».

untying the colt, its owners said, «Why are you untying it?», 34 and they answered, «The Master needs it».

35 Orait tupela i bringim donki i kam long Jisas. Na tupela i putim longpela klos bilong tupela antap long donki. Na ol i helpim Jisas long sindaun antap. 36 Em i sindaun long donki na i go, na ol manmeri i rausim longpela klos bilong ol na lainim long rot. 37 Em i kam klostu pinis long hap rot i lusim maunten Oliv na i go daun. Na ol bikpela lain disaipel bilong en i stat long amamas. Ol i ting long olgeta mirakel ol i bin lukim, na ol i singaut strong, na ol i litimapim nem bilong God.

35 So they took the colt to Jesus and, throwing their cloaks on its back, they lifted Jesus on to it. 36 As he moved off, they spread their cloaks in the road, 37 and now, as he was approaching the downward slope of the Mount of Olives, the whole group of disciples joyfully began to praise God at the top of their voices for all the miracles they had seen.

38 * · Ol i singaut olsem,

Litimapem nem bilong dispela man i kam olsem king long nem bilong Bikpela!
Gutpela taim long heven
na ona long nem bilong God Antap Tru!

38 · They cried out:

Blessed is he who is coming as King
in the name of the Lord!
Peace in heaven
and glory in the highest heavens!

Ol disaipel i tok olsem Jisas em i king

Jesus defends his disciples for acclaiming him

39 Na sampela Farisi ol i stap insait long dispela bikpela lain manmeri, ol i tokim Jisas olsem, «Tisa, yu mas krosim ol dispela disaipel bilong yu. Ol i no ken

39 Some Pharisees in the crowd said to him, «Master, reprove your disciples», 40 but he answered, «I tell you, if these keep silence, the stones will cry out».

19.38 See Psalm 118:26

mekim dispela kain tok». 40 Na em i
bekim tok olsem, «Mi tokim yupela,
sapos ol i pasim maus, ol ston yet bai i
singaut na litimapim nem bilong God».

Jisas i sori long Jerusalem

41 Jisas i kamap klostu long
Jerusalem, na em i lukim taun, na em i
krai long em. 42 * Em i tok olsem,
«Nau long dispela de yet mi laik bai yu
ken save long ol samting inap long
mekim yu i stap gut. Tasol ol dispela
samting i stap hait, na yu no inap lukim.
43 Yu harim. Bihain wanpela taim bai i
kamap, na ol birua bilong yu bai i kam
hipim graun raunim bikpela banis
bilong yu. Na ol bai i banisim yu tru
long olgeta hap. 44 Na ol bai i brukim
yu na bagarapim yu tru, yu wantaim ol
pikinini bilong yu i stap insait long yu.
Na ol bai i no larim wanpela ston
bilong yu i stap antap long narapela
ston, long wanem, yu no bin save long
taim God i kam bilong helpim yu».

Lament for Jerusalem

41 As he drew near and came in sight
of the city he shed tears over it 42 and
said, «If you too had only recognised
on this day the way to peace! But in fact
it is hidden from your eyes! 43 Yes, a
time is coming when your enemies will
raise fortifications all round you, when
they will encircle you and hem you in
on every side; 44 they will dash you and
the children inside your walls to the
ground; they will leave not one stone
standing on another within you,
because you did not recognise the
moment of your visitation».

Jisas i rausim ol man i wok bisnis long tempel
(Mt 21.12-13; Mak 11.15-17; Jo 2.14-16)

45 Orait Jisas i go insait long banis
bilong tempel, na em i stat long rausim ol
man i mekim wok bisnis i stap long dis-
pela hap. 46 · Em i tokim ol olsem, «Buk
bilong God i gat tok olsem, *Haus bilong mi
bai i stap haus bilong beten.* Tasol yupela i
mekim em i kamap olsem ples hait bilong
ol stilman».

The expulsion of the dealers from the Temple
(Mt 21:12-13; Mk 11:15-17; Jn 2:14-16)

45 Then he went into the Temple and
began driving out those who were busy
trading, saying to them, 46 · «According
to scripture, *my house shall be a house of
prayer* but you have turned it into a ban-
dits' den».

19.46 See Is 56:7; Jr 7:11

Jisas i autim tok insait long tempel
(Mak 11.18)

47 Na long olgeta de em i wok long
skulim ol manmeri insait long banis
bilong tempel. Na ol bikpris na ol save-
man bilong lo na ol hetman bilong ol
manmeri, ol i stat long painim rot bilong
kilim Jisas i dai. 48 Tasol olgeta manmeri
i strong tumas long harim tok bilong em,
olsem na ol hetman i no lukim wanpela
rot bilong kilim em i dai.

Jesus teaches in the Temple
(Mk 11:18)

47 He taught in the Temple every day.
The chief priests and the scribes, in
company with the leading citizens, tried
to do away with him, 48 but they could
not find a way to carry this out because
the whole people hung on his words.

Ol i askim Jisas husat
i givim namba long em
(Mt 21.23-27; Mak 11.27-33)

20 1 Wanpela de Jisas i givim tok
long ol manmeri insait long
banis bilong tempel, na em i autim gut-
nius long ol. Na ol bikpris na ol saveman
bilong lo wantaim ol hetman ol i kam
long em. 2 * Na ol i tokim em olsem, «Yu
tokim mipela, yu kisim dispela namba na
strong we na yu mekim ol dispela samt-
ing? Na husat i givim dispela namba long
yu?». 3 Na em i bekim tok bilong ol
olsem, «Mi tu mi laik askim yupela long
wanpela samting. Yupela tokim mi, 4 taim
Jon i baptaisim ol man, yupela i ting em i
samting bilong heven, o em i samting
bilong ol man tasol?». 5 Orait ol i toktok
namel long ol yet olsem, «Sapos yumi
tok, "Em i samting bilong heven", em bai
i tok, "Bilong wanem yupela i no bin bilip
long em?". 6 Na sapos yumi tok, "Em i
samting bilong ol man tasol", orait olgeta
man ol bai i tromoi ston long yumi, long
wanem, ol i bilip strong olsem Jon em i
profet». 7 Orait ol i tokim Jisas olsem, ol
i no save, Jon i bin kisim dispela pasin we
na em i baptaisim ol man. 8 Na Jisas i

The Jews question
the authority of Jesus
(Mt 21:23-27; Mk 11:27-33)

20 1 Now it happened that one
day while he was teaching
the people in the Temple and proclaim-
ing the good news, the chief priests and
the scribes came up, together with the
elders, 2 and spoke to him. «Tell us»,
they said, «what authority have you for
acting like this? Or who gives you this
authority?». 3 In reply he said to them,
«And I will ask you a question, just one.
Tell me: 4 John's baptism: what was its
origin, heavenly or human?». 5 And they
debated this way among themselves, «If
we say heavenly, he will retort, "Why did
you refuse to believe him?"; 6 and if we
say human, the whole people will stone
us, for they are convinced that John was
a prophet». 7 So their reply was that they
did not know where it came from. 8 And
Jesus said to them, «Nor will I tell you
my authority for acting like this».

tokim ol olsem, «Mi tu mi no ken tokim yupela long husat i givim mi namba na mi mekim dispela wok».

Tok pika bilong ol man nogut i lukautim gaden wain
(Mt 21.33-46; Mak 12.1-12)

9 Jisas i givim wanpela tok piksa long ol manmeri olsem, «Wanpela man i wokim gaden wain. Na em i putim dispela gaden wain long han bilong sampela man i laik wok bisnis long en. Na em yet i go i stap longpela taim long wanpela longwe ples. 10 Orait long taim bilong ol diwai wain i karim kaikai, em i salim wanpela wokboi i go long ol man i wok long gaden wain. Em i laik bai ol i givim em sampela kaikai bilong dispela gaden. Tasol ol man i wok long gaden ol i paitim dispela wokboi na ol i rausim em i go nating. 11 Na papa bilong gaden i salim narapela wokboi i go long ol. Tasol ol i paitim em tu na mekim nogut long em, na ol i rausim em i go nating. 12 Orait em i salim namba 3 wokboi i go. Tasol ol i bagarapim em nogut tru na rausim em i go ausait. 13 Olsem na papa bilong gaden i tok, "Nau bai mi mekim wanem? Bai mi salim pikinini man bilong mi, em mi laikim tumas. Ating ol bai inap harim tok bilong em". 14 Tasol ol man i wok long gaden ol i lukim pikinini bilong en i kam, na ol i toktok namel long ol yet olsem, "Dispela man hia bai i kisim olgeta samting bilong papa bilong en. Yumi kilim em i dai, na bai yumi yet i holim dispela gaden". 15 Olsem na ol i rausim em i go ausait long gaden, na ol i kilim em i dai.

«Orait yupela i ting papa bilong gaden wain bai i mekim wanem long ol dispela

Parable of the wicked tenants
(Mt 21:33-46; Mk 12:1-12)

9 And he went on to tell the people this parable, «A man planted a vineyard and leased it to tenants, and went abroad for a long while.

10 «When the right time came, he sent a servant to the tenants to get his share of the produce of the vineyard. But the tenants thrashed him, and sent him away empty-handed. 11 But he went on to send a second servant; they thrashed him too and treated him shamefully and sent him away empty-handed. 12 He still went on to send a third; they wounded this one too, and threw him out. 13 Then the owner of the vineyard thought, "What am I to do? I will send them my own beloved son. Perhaps they will respect him". 14 But when the tenants saw him they put their heads together saying, "This is the heir, let us kill him so that the inheritance will be ours". 15 So they threw him out of the vineyard and killed him.

«Now what will the owner of the vineyard do to them? 16 He will come and

man? 16 Em bai i kam na kilim i dai ol dispela man i wok long gaden. Na em bai i givim dispela gaden wain long ol arapela man». Ol man i harim dispela tok, na ol i tok, «Em i no ken mekim olsem». 17 · Tasol Jisas i lukluk long ol, na em i tok, «Orait wanem em i as bilong dispela tok i stap long buk bilong God,

Dispela ston ol kamda i ting em i nogut na ol i rausim, nau em i kamap namba wan ston bilong strongim banis bilong haus?

18 Olgeta man i pundaun antap long dispela ston, ol bai i bruk olgeta. Na sapos dispela ston i pundaun antap long wanpela man, ston bai i bagarapim em olgeta».

19 Ol saveman bilong lo na ol bikpris ol i save olsem, Jisas i sutim dispela tok piksa long ol yet. Olsem na long dispela taim tasol ol i kirap na ol i laik holimpas em. Tasol ol i pret long ol manmeri.

Ol i mas givim takis long Sisar, o nogat?
(Mt 22.15-22; Mak 12.13-17)

20 Orait ol bikpris na ol saveman bilong lo ol i was gut long Jisas. Na ol i salim ol man i kam bilong luk stil long em. Dispela ol man ol i giaman olsem ol i laik tru long harim tok bilong en. Ol i laik trikim em long mekim wanpela tok ol inap kotim em long en, bai ol i ken putim em long han bilong namba wan gavman, na em i ken kotim Jisas. 21 Ol i askim em olsem, «Tisa, mipela i save, tok bilong yu em i stret, na yu save givim stretpela tok

make an end of these tenants and give the vineyard to others». Hearing this they said, «God forbid!». 17 · But he looked hard at them and said, «Then what does this text in the scriptures mean:

The stone which the builders rejected has become the cornerstone?

18 Anyone who falls on that stone will be dashed to pieces; anyone it falls on will be crushed».

19 And the scribes and the chief priests would have liked to lay hands on him that very moment, because they realised that this parable was aimed at them, but they were afraid of the people.

On tribute to Caesar
(Mt 22:15-22; Mk 12:13-17)

20 So they awaited their opportunity and sent agents to pose as upright men, and to catch him out in something he might say and so enable them to hand him over to the jurisdiction and authority of the governor. 21 They put to him this question, «Master, we know that you say and teach what is right; you favour no one, but teach the way of God in all honesty. 22 Is it permissible for us to pay taxes to Caesar or not?». 23 But he was

20.17 Psalm 118:22

long ol manmeri. Na yu save mekim wankain tok long olgeta man, maski ol i gat nem o ol i no gat nem. Long tok tru tasol yu save skulim ol manmeri long pasin bilong God. 22 Orait, yu ting wanem? Yumi ken givim takis long Sisar, o nogat?». 23 Tasol Jisas i save pinis long dispela trik ol i mekim. Olsem na em i tokim ol, 24 · «Soim wanpela *denarius* long mi. Dispela piksa na nem i stap long mani em i bilong husat?». Na ol i tok, «Bilong Sisar». 25 Na em i tokim ol olsem, «Orait samting bilong Sisar, em yupela i mas givim long Sisar. Na samting bilong God, em yupela i mas givim long God».

26 Olsem na taim em i stap wantaim ol manmeri, ol i no inap long trikim em long mekim wanpela tok ol bai inap long kotim em long en. Ol i kirap nogut long dispela tok em i bekim long ol, na ol i pasim maus i stap.

aware of their cunning and said, 24 · «Show me a denarius. Whose portrait and title are on it?». They said, «Caesar's». 25 He said to them, «Well then, pay Caesar what belongs to Caesar, and God what belongs to God».

26 They were unable to catch him out in anything he had to say in public; they were amazed at his answer and were silenced.

Ol sadyusi i askim Jisas long man i dai na i kirap bek
(Mt 22.23-33; Mak 12.18-27)

27 · Sampela man bilong lain Sadyusi ol i kam long Jisas. Ol Sadyusi em ol dispela lain i save tok, ol man i dai pinis, bai ol i no inap kirap bek. 28 Ol dispela man i tokim Jisas olsem, «Tisa, Moses i bin raitim wanpela tok bilong yumi olsem. Sapos wanpela man i marit, na bihain em i dai na i no gat pikinini, orait brata bilong en i mas kisim meri bilong dispela man

The resurrection of the dead
(Mt 22:23-33; Mk 12:18-27)

27 · Some Sadducees –those who argue that there is no resurrection– approached him and they put this question to him, 28 «Master, Moses prescribed for us, if a man's married brother dies childless, the man must marry the widow to raise up children for his brother. 29 Well then, there were seven brothers; the first, having married a wife, died

20.24 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers.
20.27-39 «Where does the soul come from? The spiritual soul does not come from one's parents but is created immediately by God and is immortal. It does not perish at the moment when it is separated from the body in death and it will be once again reunited with the body at the moment of the final resurrection» (*Compendium*, 70).

na kamapim ol pikinini, bai lain bilong brata bilong en i no ken pinis. 29 Orait bipo i gat 7-pela brata i stap. Namba wan em i kisim meri, na em i no gat pikinini na em i dai. 30 Orait namba 2 brata i kisim dispela meri, 31 na bihain namba 3 brata tu i kisim em. Dispela 7-pela brata olgeta ol i maritim dispela meri, na ol i no gat pikinini, na ol i dai. 32 Na bihain dispela meri tu i dai. 33 Orait bihain, taim ol man i dai pinis ol i kirap bek, dispela meri bai i stap meri bilong husat tru? Yu save, ol 7-pela man i bin kisim em na em i stap meri bilong ol».

34 Orait Jisas i tokim ol olsem, «Ol man na ol meri bilong dispela taim nau ol i save marit. 35 Tasol ol manmeri God i tok ol inap kirap bek na stap laip wantaim em long taim bihain, ol dispela lain manmeri bai i no inap marit, 36 long wanem, ol i no inap i dai moa. Ol i stap olsem ol ensel. God i kirapim ol pinis long matmat, olsem na ol i stap pikinini bilong em. 37 Tasol Moses tu i bin soim yumi olsem ol man i dai pinis, ol i save kirap bek long matmat. Long dispela stori bilong liklik diwai i paia, em i bin tok olsem, Bikpela em i stap *God bilong Abraham na bilong Aisak na bilong Jekop*. 38 Dispela i soim yumi olsem God em i no God bilong ol man i dai pinis. Nogat. Em i God bilong ol man i stap laip. Long ai bilong em, olgeta manmeri i stap laip».

39 Sampela saveman bilong lo i harim Jisas i mekim dispela tok, na ol i tokim em olsem, «Tisa, tok bilong yu em i gutpela». 40 Na ol man i pret long askim Jisas long wanpela samting moa.

childless. 30 The second 31 and then the third married the widow. And the same with all seven, they died leaving no children. 32 Finally the woman herself died. 33 Now, at the resurrection, whose wife will she be, since she had been married to all seven?».

34 Jesus replied, «The children of this world take wives and husbands, 35 but those who are judged worthy of a place in the other world and in the resurrection from the dead do not marry 36 because they can no longer die, for they are the same as the angels, and being children of the resurrection they are children of God. 37 And Moses himself implies that the dead rise again, in the passage about the bush where he calls the Lord *the God of Abraham, the God of Isaac and the God of Jacob*. 38 Now he is God, not of the dead, but of the living; for to him everyone is alive».

39 Some scribes then spoke up. They said, «Well put, Master». 40 They did not dare to ask him any more questions.

20.37 Ex 3:6

Krais em i Pikinini bilong Devit na Bikpela bilong Dev
(Mt 22.41-45; Mak 12.35-37)

41 * Orait Jisas i askim ol manmeri olsem, «Olsem wanem na ol i save tok olsem, man God i makim bilong kisim bek ol manmeri bilong en, em i pikinini bilong Devit? 42 Long Buk Song, Devit yet i bin tok olsem,

Bikpela i tokim Bikpela bilong mi olsem,
Yu sindaun long han sut bilong mi
43 · *inap mi putim ol birua bilong yu*
i stap aninit long yu.

44 Yupela lukim. Devit yet i kolim dispela man Bikpela bilong en. Orait olsem wanem na dispela man em i pikinini bilong Devit?».

Ol saveman bilong lo i no save bihainim toktok bilong ol yet
(Mt 23.6-7; Mak 12.38-40)

45 Olgeta manmeri i harim Jisas i autim tok i stap yet, na em i tokim ol disaipel bilong en olsem, 46 «Yupela lukaut long ol saveman bilong lo. Ol i save laikim tumas long putim longpela klos na wokabaut i go. Ol i laikim tumas long ol manmeri i mas givim gude long ol long ol ples bung. Ol i laikim tumas long kisim ol namba wan ples bilong sindaun long ol haus lotu, na ol i save laik long kisim ol namba wan sia long ol bikpela kaikai. 47 Ol i save trikim ol meri, man bilong ol i dai pinis, na stilim ol haus bilong ol. Na ol i save giaman long mekim ol longpela

Christ not only son but also Lord of David
(Mt 22:41-45; Mk 12:35-37)

41 He then said to them, «How can people maintain that the Christ is son of David? 42 Why, David himself says in the Book of Psalms:

The Lord declared to my Lord,
take your seat at my right hand,
43 · *till I have made your enemies*
your footstool.

44 David here calls him Lord; how then can he be his son?».

The scribes condemned by Jesus
(Mt 23:6-7; Mk 12:38-40)

45 While all the people were listening he said to the disciples, 46 «Beware of the scribes who like to walk about in long robes and love to be greeted respectfully in the market squares, to take the front seats in the synagogues and the places of honour at banquets, 47 who devour the property of widows, and for show offer long prayers. The more severe will be the sentence they receive».

20.43 Psalm 110:1

prea. Long taim bilong kot ol bai i kisim bikpela hevi moa».

Rabismeri i givim ofa long God
(Mak 12.41-44)

21 1 Jisas i lukluk i stap, na em i lukim ol maniman i kam putim ol ofa bilong ol i go daun long bokis mani bilong tempel. 2 · Na em i lukim wanpela rabismeri, man bilong en i dai pinis, em i tromoi tupela liklik mani i go long bokis. 3 Na Jisas i tok, «Mi tok tru long yupela, dispela rabismeri, man bilong en i dai pinis, em i givim bikpela mani moa, i winim mani olgeta dispela lain manmeri i bin givim. 4 Dispela olgeta manmeri ol i gat planti mani i stap, na ol i tromoi hap tasol i go long bokis. Tasol dispela meri em i sot tru, na em i tromoi olgeta mani em i holim bilong baim kaikai bilong en».

Jisas i tok long Jerusalem bai bagarap. Tok i go pas.
(Mt 24.1-3; Mak 13.1-4)

5 * Sampela man i lukim tempel na ol i tok olsem, ol i bin kisim ol gutpela gutpela ston na olkain gutpela presen ol manmeri i bin givim long God na ol i bilasim gut tru dispela haus. Na Jisas i tok, 6 «Mi laik tokim yupela long dispela ol samting nau yupela i lukim. Taim bai i kamap na ol bai i no larim wanpela bilong ol dispela ston i stap antap long narapela ston. Nogat. Ol bai i brukim olgeta na

The widow's mite
(Mk 12:41-44)

21 1 Looking up, he saw rich people putting their offerings into the treasury; 2 · and he noticed a poverty-stricken widow putting in two small coins, 3 and he said, «I tell you truly, this poor widow has put in more than any of them; 4 for these have all put in money they could spare, but she in her poverty has put in all she had to live on».

Discourse on the destruction of Jerusalem. Introduction.
(Mt 24:1-3; Mk 13:1-4)

5 When some were talking about the Temple, remarking how it was adorned with fine stonework and votive offerings, he said, 6 «All these things you are staring at now, the time will come when not a single stone will be left on another; everything will be destroyed». 7 And they put to him this question, «Master», they said, «when will this happen, then, and what sign will there be that it is

21.2 «For whatever we offer with an honest heart is well pleasing to God, who has respect to the heart, not the substance, nor does He weigh the amount of that which is given in sacrifice, but of that from which it is taken as it follows, For all these have cast in of their abundance, but she all that she had» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

tromoi i go daun». 7 Orait na ol man i askim Jisas olsem, «Tisa, wanem taim ol dispela samting bai i kamap? Wanem mak bai i kamap pastaim, na mipela i ken save, ol dispela samting klostu i laik kamap?».

Planti hevi na wari bai i kamap
(Mt 24.4-14; Mak 13.5-13)

8 Na Jisas i tok, «Yupela lukaut. Nogut ol i giamanim yupela. Long wanem, planti man bai i kam na kolim nem bilong mi na tok, "Mi yet mi dispela man". Na bai ol i tok, "Taim i kamap klostu pinis nau". Tasol yupela i no ken i go bihainim ol. 9 Na bihain, taim yupela i harim tok long ol kantri i mekim bikpela pait, orait yupela i no ken pret na guria. Ol dispela samting i mas kamap pastaim, tasol las de bai i no inap kamap kwiktaim». 10 Na em i tokim ol moa olsem, «Ol man bilong sampela lain bai i kirapim pait long ol narapela narapela lain. Na ol lain bilong sampela king bai i kirapim pait long ol lain bilong ol narapela narapela king. 11 Ol bikpela bikpela guria bai i kamap long graun. Na long sampela hap ol bai i gat taim bilong bikpela hangre na bikpela sik. Na long skai yupela bai i lukim ol bikpela bikpela mak na ol kain kain samting bilong mekim yupela i pret nogut tru.

12 «Tasol taim dispela olgeta samting i no kamap yet, ol bai i holimpas yupela na mekim nogut long yupela. Na ol bai i kotim yupela insait long ol haus lotu na putim yupela long kalabus. Ol bai i ting long daunim nem bilong mi, na ol bai i bringim yupela i go sanap long pes bilong ol king na ol gavman. 13 Na dispela bai i stap olsem rot bilong yupela i ken autim gutnius long ol. 14 Olsem na yupela i no ken tingting planti pastaim long wanem

about to take place?».

The warning signs
(Mt 24:4-14; Mk 13:5-13)

8 But he said, «Take care not to be deceived, because many will come using my name and saying, "I am the one" and "The time is near at hand". Refuse to join them. 9 And when you hear of wars and revolutions, do not be terrified, for this is something that must happen first, but the end will not come at once». 10 Then he said to them, «Nation will fight against nation, and kingdom against kingdom. 11 There will be great earthquakes and plagues and famines in various places; there will be terrifying events and great signs from heaven.

12 «But before all this happens, you will be seized and persecuted; you will be handed over to the synagogues and to imprisonment, and brought before kings and governors for the sake of my name, 13 and that will be your opportunity to bear witness. 14 Make up your minds not to prepare your defence, 15 because I myself shall give you an eloquence and a wisdom that none of your opponents will be able to resist or con-

tok yupela bai i bekim long ol, 15 long wanem, mi yet bai mi putim tok long maus bilong yupela, na bai mi givim gutpela save long yupela. Na ol lain i laik kotim yupela bai i no inap sakim o daunim dispela tok mi givim yupela. 16 Ol papamama na ol brata na ol wanblut na ol pren, ol tu bai i givim yupela long han bilong ol birua. Na ol bai i kilim i dai sampela bilong yupela. 17 Na olgeta man bai i bel nogut tru long yupela, long wanem, nem bilong mi em i stap long yupela. 18 Tasol i no inap wanpela gras long het bilong yupela bai i lus. 19 * Yupela i mas i stap strong, na bai yupela i kisim laip na i stap gut».

Jerusalem bai i bagarap
(Mt 24.15-20; Mak 13.14-18)

20 «Taim yupela i lukim ol ami i kam raunim Jerusalem i stap, orait yupela i ken save, taim bilong taun i mas bagarap em i klostu nau. 21 Long dispela taim ol manmeri i stap long distrik Judia ol i mas ranawe i go long ples maunten. Na ol man i stap insait long Jerusalem ol i mas lusim taun na i go long narapela hap. Na ol man i stap ausait long taun, ol i no ken i go insait long en. 22 Dispela taim em i taim bilong God i bekim rong, olsem na olgeta tok i stap long buk bilong God, em bai i kamap tru. 23 Sori tumas long ol meri i gat bel na ol meri i givim susu long ol pikinini long dispela taim. Long wanem, taim bilong bikpela hevi tru bai i kamap long dispela graun, na belhat bilong God bai i pundaun antap long dispela lain manmeri. 24 Ol birua bai i kam kilim ol i dai. Na ol bai i bringim ol i go i stap kalabus long olgeta kantri bilong graun. Na lek bilong ol

tradict. 16 You will be betrayed even by parents and brothers, relations and friends; and some of you will be put to death. 17 You will be hated universally on account of my name, 18 but not a hair of your head will be lost. 19 Your perseverance will win you your lives.

The siege
(Mt 24:15-20; Mk 13:14-18)

20 «When you see Jerusalem surrounded by armies, then you must realise that it will soon be laid desolate. 21 Then those in Judaea must escape to the mountains, those inside the city must leave it, and those in country districts must not take refuge in it. 22 For this is the time of retribution when all that scripture says must be fulfilled. 23 Alas for those with child, or with babies at the breast, when those days come! 24 For great misery will descend on the land and retribution on this people. They will fall by the edge of the sword and be led captive to every gentile country; and Jerusalem will be trampled down by the gentiles until their time is complete.

man bilong ol arapela lain bai i krungutim Jerusalem, inap long taim God i bin makim bilong ol arapela lain man i bosim Jerusalem, em i pinis».

Ol kain mak bai kamap long heven na long graun taim Pikinini Bilong Man bai i kam
(Mt 24.29-30; Mak 13.24-26)

25 «Long dispela taim ol kain kain mak bai i kamap long san na long mun na long ol sta. Na long graun tingting bilong olgeta lain man bai i bagarap tru na ol bai i harim pairap bilong bikpela si i bruk bruk long solwara, na ol bai i tingting planti na pret moa yet. 26 Planti manmeri bai i tingting long ol samting i laik kamap long graun, na ol bai i pret tru na ai bilong ol bai i raun, long wanem, ol strongpela samting bilong skai bai i guria. 27 Na long dispela taim ol manmeri bai i lukim Pikinini Bilong Man i stap long wanpela klaut na i kam wantaim bikpela strong na bikpela lait bilong en. 28 Taim ol dispela samting i stat long kamap, orait yupela i mas sanap na litimapim het bilong yupela, long wanem, taim bilong God i kisim bek yupela em i kam klostu pinis».

Cosmic disasters and the glorious appearing of the Son of Man
(Mt 24:29-30; Mk 13:24-26)

25 «There will be signs in the sun and moon and stars; on earth nations in agony, bewildered by the turmoil of the ocean and its waves; 26 men fainting away with terror and fear at what menaces the world, for the powers of heaven will be shaken. 27 And then they will see the Son of man coming in a cloud with power and great glory. 28 When these things begin to take place, stand erect, hold your heads high, because your liberation is near at hand».

Tok piksa bilong diwai fik
(Mt 24.32-35; Mak 13.28-31)

29 Jisas i givim wanpela tok piksa long ol. Em i tok olsem, «Yupela lukim diwai fik na ol arapela diwai tu. 30 Taim yupela i lukim ol nupela lip i kamap long ol, orait yupela i save, taim bilong gutpela san i laik kamap nau. 31 Olsem tasol, taim yupela i lukim ol dispela samting i kamap, yupela i ken save, kingdom

The time of this coming
(Mt 24:32-35; Mk 13:28-31)

29 And he told them a parable, «Look at the fig tree and indeed every tree. 30 As soon as you see them bud, you can see for yourselves that summer is now near. 31 So with you when you see these things happening: know that the kingdom of God is near. 32 In truth I tell you, before this generation has passed

bilong God i kam klostu pinis. 32 Mi tok tru long yupela, taim ol manmeri bilong dispela taim i no i dai yet, dispela olgeta samting bai i kamap. 33 Skai wantaim graun bai i pinis, tasol tok bilong mi bai i no inap lus».

away all will have taken place. 33 Sky and earth will pass away, but my words will never pass away.

Pasin bilong i stap redi na was oltaim

34 * «Tasol yupela lukaut gut. Nogut yupela i dring nabaut oltaim na yupela i spak. Na nogut yupela i wari long ol samting bilong bodi. Sapos kain pasin olsem i daunim yupela, orait dispela de bilong Bikpela bai i kamap long yupela wantu tasol, 35 olsem umben i save holimpas abus, long wanem, dispela de bai i kamap long olgeta manmeri i stap long olgeta hap bilong graun. 36 * Oltaim oltaim yupela i mas was i stap. Na yupela i mas beten oltaim long God i givim strong long yupela. Olsem na bai yupela i abrusim olgeta dispela samting i laik kamap, na bai yupela i sanap long ai bilong Pikinini Bilong Man».

Be on alert

34 «Watch yourselves, or your hearts will be coarsened by debauchery and drunkenness and the cares of life, and that day will come upon you unexpectedly, 35 like a trap. For it will come down on all those living on the face of the earth. 36 Stay awake, praying at all times for the strength to survive all that is going to happen, and to hold your ground before the Son of man».

Ol las de bilong Jisas

37 Olgeta de Jisas i save skulim ol manmeri insait long banis bilong tempel. Tasol long nait em i save go slip long dispela maunten ol i kolim Oliv. 38 Na olgeta manmeri i save kirap long moningtaim tru, na ol i kam long tempel bilong harim tok bilong em.

The last days of Jesus

37 All day long he would be in the Temple teaching, but would spend the night in the open on the hill called the Mount of Olives. 38 And from early morning the people thronged to him in the Temple to listen to him.

PEN, INDAI NA KIRAP BEK BILONG JISAS

PASSION AND RESURRECTION

Judas i salim Jisas
long han bilong ol hetman
(Mt 26.2-5; Mak 14.1-2; Jo 11.47-53)

22 1 Bikpela De Bilong Bret I
No Gat Yis, em ol i save
kolim Pasova, em i laik kamap nau. 2
Na ol bikpris na ol saveman bilong lo ol
i pret long ol manmeri, olsem na ol i
painim rot bilong kilim Jisas i dai.
3 Na Satan i go insait long bel bilong
Judas, em ol i kolim Iskariot, em wan-
pela bilong ol 12-pela disaipel. 4 Na em
i go toktok wantaim ol bikpris na ol
kepten bilong tempel. Em i laik painim
rot bilong givim Jisas long han bilong ol.
5 Ol dispela man i amamas long lukim
em, na ol i tokim Judas olsem ol bai i
givim sampela mani long em. 6 Na Judas
i orait long tok bilong ol, na em i wok
long painim wanpela rot bilong putim
Jisas long han bilong ol. Em i wetim
wanpela taim ol bikpela lain manmeri i
no i stap wantaim Jisas.

The conspiracy against Jesus.
Judas betrays him.
(Mt 26:2-5; Mk 14:1-2; Jn 11:47-53)

22 1 The feast of Unleavened
Bread, called the Passover,
was now drawing near, 2 and the chief
priests and the scribes were looking for
some way of doing away with him,
because they were afraid of the people.
3 Then Satan entered into Judas, sur-
named Iscariot, who was one of the
Twelve. 4 He approached the chief
priests and the officers of the guard to
discuss some way of handing Jesus over
to them. 5 They were delighted and
agreed to give him money. 6 He accept-
ed and began to look for an opportuni-
ty to betray him to them without people
knowing about it.

Jisas wantaim ol aposel
i wok rere bilong kaikai Pasova
(Mt 26.17-19; Mak 14.12-16)

7 Bikpela De Bilong Bret I No Gat Yis
em i kamap. Long dispela de ol i mas
kilim pikinini sipsip bilong kaikai bilong
tingim Pasova. 8 Olsem na Jisas i salim
Pita tupela Jon i go, na em i tokim tupe-
la olsem, «Yutupela go redim kaikai
bilong yumi bilong dispela de bilong
Pasova». 9 Na tupela i askim em, «Yu lai-

Preparation for the Passover supper
(Mt 26:17-19; Mk 14:12-16)

7 The day of Unleavened Bread came
round, on which the Passover had to be
sacrificed, 8 and he sent Peter and John,
saying, «Go and make the preparations
for us to eat the Passover». 9 They asked
him, «Where do you want us to prepare
it?». 10 He said to them, «Look, as you
go into the city you will meet a man car-

kim bai mitupela i go redim we?». 10 Na em i tokim tupela olsem, «Harim. Yutupela go insait long taun, na wanpela man i karim bikpela sospen wara bai i bungim yutupela long rot. Yutupela bihainim em i go insait long dispela haus em i go insait long en. 11 Na yutupela i mas tokim papa bilong dispela haus olsem, "Tisa i askim yu, Dispela rum i stap we na mi wantaim ol disaipel bilong mi i ken kaikai dispela kaikai bilong tingim Pasova?". 12 Na bai em i soim yutupela wanpela bikpela rum i stap antap, em i gat tebol na sia samting. Yutupela redim kaikai long dispela rum». 13 Orait tupela i go, na tupela i lukim ol samting i stap olsem Jisas i bin tokim tupela. Na tupela i redim kaikai.

Kaikai bilong Pasova

14 Taim bilong kaikai i kamap pinis, na Jisas i sindaun long tebol, na ol aposel i sindaun wantaim em. 15 Na em i tokim ol olsem, «Mi laikim tumas long kaikai wantaim yupela long dispela de bilong tingim Pasova. Na bihain bai mi karim pen. 16 Mi tokim yupela, mi no ken kaikai dispela kaikai gen inap long taim dispela samting em i kamap tru long kingdom bilong God».

17 Na em i kisim wanpela kap wain, na em i tenkyu long God, na i tok, «Yupela kisim dispela na tilim namel long yupela. 18 Long wanem, mi tokim yupela, nau na bihain tu mi no ken dring wain moa, inap long taim kingdom bilong God i kamap».

rying a pitcher of water. Follow him into the house he enters 11 and tell the owner of the house, "The Master says this to you: Where is the room for me to eat the Passover with my disciples?". 12 The man will show you a large upper room furnished with couches. Make the preparations there». 13 They set off and found everything as he had told them and prepared the Passover.

The supper

14 When the time came he took his place at table, and the apostles with him. 15 And he said to them, «I have ardently longed to eat this Passover with you before I suffer; 16 because, I tell you, I shall not eat it until it is fulfilled in the kingdom of God».

17 Then, taking a cup, he gave thanks and said, «Take this and share it among you, 18 because from now on, I tell you, I shall never again drink wine until the kingdom of God comes».

Jisas i kamapim Sakramen bilong Holi Yukaris
(Mt 26.26-28; Mak 14.22-24; 1Kor 11.23-25)

19 · Na em i kisim wanpela bret, na i tenkyu long God, na i brukim, na i givim long ol disaipel. Na em i tok, «Dispela em i bodi bilong mi, mi givim bilong helpim yupela. Yupela i mas mekim olsem bilong tingim mi». 20 Taim ol i kaikai pinis, orait em i kisim kap wain na i mekim wankain pasin long en. Em i tok olsem, «Dispela kap wain em i nupela kontrak mi mekim long blut bilong mi, em mi kapsaitim bilong sevim yupela.

The institution of the Eucharist
(Mt 26:26-28; Mk 14:22-24; 1Cor 11:23-25)

19 · Then he took bread, and when he had given thanks, he broke it and gave it to them, saying, «This is my body given for you; do this in remembrance of me». 20 He did the same with the cup after supper, and said, «This cup is the new covenant in my blood poured out for you».

Jisas i tokaut long pasin nogut bilong Judas
(Mt 26.20-25; Mak 14.17-21; Jo 13.21-30)

21 «Tasol lukim, han bilong dispela man i laik putim mi long han bilong ol birua em i stap wantaim mi long dispela tebol. 22 Pikinini Bilong Man em i mas bihain-im dispela rot bipo God i makim bilong em. Tasol sori tumas long dispela man i givim em long han bilong ol birua». 23 Ol disaipel i harim dispela tok na ol i kirap askim ol yet olsem, husat bai i mekim dispela pasin.

The treachery of Judas foretold
(Mt 26:20-25; Mk 14:17-21; Jn 13:21-30)

21 «But look, here with me on the table is the hand of the man who is betraying me. 22 The Son of man is indeed on the path which was decreed, but alas for that man by whom he is betrayed!». 23 And they began to ask one another which of them it could be who was to do this.

22.19-20 «How is Christ present in the Eucharist? Jesus Christ is present in the Eucharist in a unique and incomparable way. He is present in a true, real and substantial way, with his Body and his Blood, with his Soul and his Divinity. In the Eucharist, therefore, there is present in a sacramental way, that is, under the Eucharistic species of bread and wine, Christ whole and entire, God and Man» (*Compendium*, 282).

Husat i gat namba?
(Mt 20.25-27; Mak 10.42-44)

24 Orait ol disaipel i stat long pait long
toktok long husat em i namba wan bilong
ol. 25 Na Jisas i tokim ol olsem, «Ol king
bilong ol arapela lain manmeri ol i gat
namba na ol i bosim ol, na ol i gat nem
olsem man bilong mekim gutpela pasin
long ol. 26 * Tasol yupela i no ken mekim
olsem. Nogat. Man i stap namba wan
namel long yupela, em i mas i stap olsem
man i kamap bihain tru. Na hetman
bilong yupela em i mas i stap olsem wok-
man bilong helpim yupela. 27 Tingim.
Husat em i namba wan? Ating man i sin-
daun kaikai o wokman i sutim kaikai na
bringim i kam long en? Namba wan em
dispela man i sindaun kaikai, em tasol.
Tasol mi stap namel long yupela olsem
wokman bilong helpim yupela.

Who is the greatest?
(Mt 20:25-27; Mk 10:42-44)

24 An argument also began between
them about who should be reckoned the
greatest; 25 but he said to them,
«Among the gentiles it is the kings who
lord it over them, and those who have
authority over them are given the title
Benefactor. 26 With you this must not
happen. No; the greatest among you
must behave as if he were the youngest,
the leader as if he were the one who
serves. 27 For who is the greater: the
one at table or the one who serves? The
one at table, surely? Yet here am I
among you as one who serves!

Ol aposel bai kisim
planti presen long heven
(Mt 19.28)

28 · «Taim ol samting i kamap bilong
traim mi, yupela i bin i stap wantaim mi,
na yupela i no lusim mi. 29 Papa bilong
mi em i givim kingdom long mi, olsem
tasol mi givim kingdom long yupela. 30
Na long kingdom bilong mi yupela bai i
sindaun long tebol bilong mi na kaikai na
dring. Na yupela bai i sindaun long ol gut-
pela sia na yupela bai i bosim ol 12-pela
lain bilong Israel.

The reward promised
to the apostles
(Mt 19:28)

28 · «You are the men who have stood
by me faithfully in my trials; 29 and now
I confer a kingdom on you, just as my
Father conferred one on me: 30 you will
eat and drink at my table in my king-
dom, and you will sit on thrones to
judge the twelve tribes of Israel.

22.28 «What is meant by the term "heaven"? By "heaven" is meant the state of supreme and definitive happiness. Those who die in the grace of God and have no need of further purification are gathered around Jesus and Mary, the angels and the saints. They thus form the Church of heaven, where they see God *face to face* (1Cor 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us» (*Compendium*, 209).

Jisas i tokaut olsem Pita bai i givim baksait long em
(Mt 26.31-35; Mak 14.27-31; Jo 13.36-38)

31 «Saimon, Saimon! Harim. Satan i tok pinis long em bai i traim bilip bilong yupela, olsem ol man i save sakim wit bilong rausim ol pipia long en. 32 Tasol mi beten pinis bilong helpim yu, bai bilip bilong yu i no ken pundaun. Na taim yu tanim na yu kam bek, orait yu mas strongim ol brata bilong yu». 33 Na Pita i tokim em olsem, «Bikpela, mi stap redi long i go wantaim yu long kalabus. Na mi redi long i dai wantaim yu». 34 Na Jisas i tok, «Pita, mi tokim yu, nau long dispela nait, taim kakaruk i no krai yet, yu bai tok tripela taim olsem yu no save long mi».

Peter's denial and repentance foretold
(Mt 26:31-35; Mk 14:27-31; Jn 13:36-38)

31 «Simon, Simon! Look, Satan has got his wish to sift you all like wheat; 32 but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers». 33 «Lord», he answered, «I would be ready to go to prison with you, and to death». 34 Jesus replied, «I tell you, Peter, by the time the cock crows today you will have denied three times that you know me».

Jisas i tok ol disaipel i mas kisim paus mani na hanbek na bainat

35 Jisas i tokim ol disaipel olsem, «Taim mi salim yupela i go mekim wok bilong mi, yupela i no bin karim ol paus mani na hanbek na su i go wantaim yupela. Na long dispela taim yupela i sot long wanpela samting, o nogat?» Na ol i tok, «Nogat». 36 Na em i tokim ol olsem, «Tasol nau man i gat paus mani, em i mas kisim. Na tu, man i gat hanbek em i mas kisim. Na man i no gat bainat, em i mas salim saket bilong en na kisim mani na baim wanpela bainat. 37 * Long wanem, buk bilong God i gat tok olsem, *Ol manmeri i bin lukim em olsem wanpela man nogut.* Mi tokim yupela, ol manmeri bai i mekim dispela pasin long mi. Long wanem, olgeta samting buk bilong God i tok bai i kamap long mi, em i mas kamap». 38 Na ol i tok, «Bikpela, yu lukim. Mipela i gat

A time of crisis

35 He said to them, «When I sent you out without purse or haversack or sandals, were you short of anything?». 36 «No, nothing», they said. He said to them, «But now if you have a purse, take it, and the same with a haversack; if you have no sword, sell your cloak and buy one, 37 because I tell you these words of scripture are destined to be fulfilled in me: *He was counted as one of the rebellious.* Yes, what it says about me is even now reaching its fulfilment». 38 They said, «Lord, here are two swords». He said to them, «That is enough!».

tupela bainat i stap hia». Na em i tokim ol olsem, «Em inap».

Jisas long gaden Getsemani
(Mt 26.30.36-406; Mak 14.26.32-42)

39 Orait Jisas i lusim taun na i go long maunten Oliv, olsem em i save mekim olgeta taim. Na ol disaipel i bihainim em. 40 Em i kamap long dispela hap na em i tokim ol olsem, «Yupela i mas beten, bai traim i no ken kamap long yupela».

41 Na em i lusim ol na i go longwe liklik, inap olsem mak bilong man i tromoi wanpela ston. Na em i brukim skru na i beten olsem, 42 * «Papa, sapos yu laik, yu ken rausim dispela kap long mi. Tasol yu no ken bihainim laik bilong mi. Nogat. Yu mas bihainim laik bilong yu tasol». 43 Na wanpela ensel bilong heven i kam long em na i strongim em. 44 * Jisas i pilim hevi nogut tru, na em i beten strong moa. Na tuhat bilong en i kamap olsem blut na i pundaun long graun.

45 Em i beten pinis na em i sanap na i go long ol disaipel bilong en. Na em i lukim ol i slip i stap, long wanem, ol i bel hevi tumas. 46 Na em i tokim ol, «Bilong wanem yupela i slip? Yupela kirap na beten. Nogut traim i kamap long yupela, na yupela i pundaun».

Ol i holimpas Jisas
(Mt 26.47-56; Mak 14.43-52; Jo 18.3-11)

47 Jisas i toktok yet i stap, na bikpela lain man ol i kam. Dispela man ol i kolim Judas, em wanpela bilong ol 12-pela disaipel, em i soim rot long ol. Em i kam klostu long Jisas bilong givim kis long em. 48 Tasol Jisas i askim em olsem, «Judas, yu laik givim kis long Pikinini

The Mount of Olives
(Mt 26:30.36-406; Mk 14:26.32-42)

39 He then left to make his way as usual to the Mount of Olives, with the disciples following. 40 When he reached the place he said to them, «Pray not to be put to the test».

41 Then he withdrew from them, about a stone's throw away, and knelt down and prayed. 42 «Father», he said, «if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine». 43 Then an angel appeared to him, coming from heaven to give him strength. 44 In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

45 When he rose from prayer he went to the disciples and found them sleeping for sheer grief. 46 And he said to them, «Why are you asleep? Get up and pray not to be put to the test».

The arrest
(Mt 26:47-56; Mk 14:43-52; Jn 18:3-11)

47 Suddenly, while he was still speaking, a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. 48 Jesus said, «Judas, are you betraying the Son of man with a kiss?». 49 His followers, seeing what was

Bilong Man na long dispela pasin yu ting long givim em long han bilong ol man, a?». 49 Ol disaipel i stap wantaim Jisas ol i lukim samting i laik kamap, na ol i tok, «Bikpela, yu laik bai mipela i yusim ol bainat bilong mipela?». 50 Na wanpela bilong ol i kisim bainat na i paitim wokboi bilong hetpris, na bainat i katim yau long han sut bilong dispela wokboi na yau i pundaun. 51 Tasol Jisas i lukim na i tok, «Lusim dispela pasin nau». Na em i putim han long yau bilong dispela man, na yau i kamap gutpela gen.

52 Na Jisas i mekim tok long ol bikpris na ol kepten bilong tempel na ol hetman, ol i kam bilong holimpas em. Em i tok olsem, «Yupela i kisim ol bainat na stik, na yupela i kam olsem yupela i laik holimpas wanpela man bilong pait na stil, a? 53 Olgeta de mi bin stap wantaim yupela insait long banis bilong tempel, tasol yupela i no putim han long mi. Tasol dispela taim nau em i taim bilong yupela. Nau strong bilong tudak em i win».

about to happen, said, «Lord, shall we use our swords?». 50 And one of them struck the high priest's servant and cut off his right ear. 51 But at this Jesus said, «That is enough». And touching the man's ear he healed him.

52 Then Jesus said to the chief priests and captains of the Temple guard and elders who had come for him, «Am I a bandit, that you had to set out with swords and clubs? When I was among you in the Temple day after day you never made a move to lay hands on me. But this is your hour; this is the reign of darkness».

Pita i tok, em i no save long Jisas
(Mt 26.69-75; Mak 14.66-72; Jo 18.15-27)

54 · Jisas i tok pinis, na ol i holimpas em na kisim em i go. Ol i bringim em i go insait long haus bilong hetpris. Na

Peter's denials
(Mt 26:69-75; Mk 14:66-72; Jn 18:15-27)

54 · They seized him then and led him away, and they took him to the high priest's house. Peter followed at a dis-

22.54-62 If the apostles were weak and sinners, and also catholic priests and members are sinners, why do we say that the Catholic Church is holy? «The Church is holy insofar as the Most Holy God is her author. Christ has given himself for her to sanctify her and make her a source of sanctification. The Holy Spirit gives her life with charity. In the Church one finds the fullness of the means of salvation. Holiness is the vocation of each of her members and the purpose of all her activities. The Church counts among her members the Virgin Mary and numerous Saints who are her models and intercessors. The holiness of the Church is the fountain of sanctification for her children who here on earth recognize themselves as sinners ever in need of conversion and purification» (*Compendium*, 165).

Pita i bihainim ol i go, tasol em i stap longwe liklik. 55 Sampela man i wokim paia insait long banis bilong dispela haus, na ol i sindaun. Na Pita i sindaun wantaim ol. 56 Wanpela wokmeri i lukim em i sindaun i stap long paia. Na dispela wokmeri i lukluk long em na i tok, «Dispela man tu em i bin i stap wantaim Jisas». 57 Tasol Pita i tok nogat olsem, «Meri, mi no save long em». 58 Bihain liklik narapela man i lukim em na i tok, «Yu tu yu man bilong lain bilong ol». Tasol Pita i tok, «Nogat, pren». 59 Samting olsem wan aua i go pinis, na narapela man i tok strong olsem, «Tru tumas, dispela man tu i bin i stap wantaim em. Em i man bilong Galili tasol». 60 Tasol Pita i tok, «Pren, mi no save tru long dispela tok yu mekim». Em i toktok yet, na wantu kakaruk i krai. 61 Na Bikpela i tanim na i lukluk long Pita. Na Pita i tingim gen dispela tok Bikpela i bin mekim. Bikpela i bin tokim Pita olsem, «Nau long dispela nait, taim kakaruk i no krai yet, yu bai tok tripela taim olsem yu no save long mi». 62 Na Pita i go ausait na i krai nogut tru.

tance. 55 They had lit a fire in the middle of the courtyard and Peter sat down among them, 56 and as he was sitting there by the blaze a servant-girl saw him, peered at him, and said, «This man was with him too». 57 But he denied it. «Woman, I do not know him», he said. 58 Shortly afterwards someone else saw him and said, «You are one of them too». But Peter replied, «I am not, my friend». 59 About an hour later another man insisted, saying, «This fellow was certainly with him. Why, he is a Galilean». 60 Peter said, «My friend, I do not know what you are talking about». At that instant, while he was still speaking, the cock crowed, 61 and the Lord turned and looked straight at Peter, and Peter remembered the Lord's words when he had said to him, «Before the cock crows today, you will have disowned me three times». 62 And he went outside and wept bitterly.

Ol man i holim Jisas ol i tok bilas long em
(Mt 26.67-68; Mak 14.65)

63 Ol man i holim Jisas ol i tok bilas long em na paitim em. 64 Ol i pasim ai bilong en long laplap na ol i askim em olsem, «Yu mekim tok profet nau. Dispela man i paitim yu, em husat?». 65 Na ol i mekim planti arapela tok nogut long em.

Jesus mocked by the guards
(Mt 26:67-68; Mk 14:65)

63 Meanwhile the men who guarded Jesus were mocking and beating him. 64 They blindfolded him and questioned him, saying, «Prophesy! Who hit you then?». 65 And they heaped many other insults on him.

Ol i kotim Jisas
(Mt 26.57-66; 27.2; Mak 14.53-64; 15.1)

66 Taim san i kamap, ol hetman bilong
ol manmeri i kam bung, na ol saveman
bilong lo i bung wantaim ol. Na ol i kisim
Jisas i go long kaunsil bilong ol, na ol i
tok, 67 * «Yu tokim mipela, yu dispela
man God i makim bilong kisim bek ol
manmeri bilong en, o nogat?». Na em i
tokim ol, «Sapos mi tokim yupela, bai
yupela i no bilip. 68 Na sapos mi askim
yupela long sampela tok, bai yupela i no
bekim tok bilong mi. 69 Tasol nau na
long olgeta taim bihain Pikinini Bilong
Man bai i sindaun long han sut bilong
God i gat bikpela strong». 70 Na olgeta
man i askim em, «Olsem na yu yet yu
Pikinini Bilong God, a?». Na em i tokim
ol, «Yupela yet i tok. Em mi tasol». 71 Na
ol i tok, «Yumi no ken singautim ol man
i kam bilong tokaut long pasin bilong dis-
pela man. Maus bilong em yet i mekim
dispela tok, na yumi harim pinis».

Jesus before the Sanhedrin
(Mt 26:57-66; 27.2; Mk 14:53-64; 15:1)

66 When day broke there was a meet-
ing of the elders of the people, the
chief priests and scribes. He was
brought before their council, 67 and
they said to him, «If you are the Christ,
tell us». He replied, «If I tell you, you
will not believe, 68 and if I question
you, you will not answer. 69 But from
now on, the Son of man will be seated
at the right hand of the Power of
God». 70 They all said, «So you are the
Son of God then?». He answered, «It is
you who say I am». 71 Then they said,
«Why do we need any evidence? We
have heard it for ourselves from his
own lips».

23 1 Orait na olgeta bilong dis-
pela ol bikman i kirap na i
bringim Jisas i go long Pailat.

Ol i bringim Jisas i go long Pailat
(Mt 27.11-14; Mak 15.2-5; Jo 18.29-38)

2 Ol i stat long kotim em, na ol i tok
olsem, «Mipela i lukim dispela man i
paulim pasin bilong ol manmeri bilong
mipela. Em i tambuim mipela long givim
takis long Sisar. Na em i save tok olsem
em yet em dispela king God i makim
bilong kisim bek ol manmeri bilong en,
na king tu». 3 Na Pailat i askim Jisas
olsem, «Yu king bilong ol Juda, a?». Na
Jisas i bekim tok olsem, «Yu yet yu tok

23 1 The whole assembly then
rose, and they brought him
before Pilate.

Jesus before Pilate
(Mt 27:11-14; Mk 15:2-5; Jn 18:29-38)

2 They began their accusation by say-
ing, «We found this man inciting our
people to revolt, opposing payment of
the tribute to Caesar, and claiming to be
Christ, a king». 3 Pilate put to him this
question, «Are you the king of the
Jews?». He replied, «It is you who say it».
4 Pilate then said to the chief priests and
the crowd, «I find no case against this
man». 5 But they persisted, «He is

olsem». 4 Na Pailat i tokim ol bikpris na ol manmeri olsem, «Mi no painim wanpela rong long dispela man». 5 Tasol ol i tok strong moa olsem, «Em i save go nabaut long olgeta hap bilong Judia, stat long distrik Galili na i kam inap long taun bilong yumi, na em i wok long skulim ol manmeri na kirapim bel bilong ol». 6 Pailat i harim dispela tok na em i askim ol olsem, sapos dispela man em i man bilong Galili. 7 Na taim Pailat i save olsem Jisas em i kam long hap graun Herot i bosim, em i salim Jisas i go long Herot. Long dispela taim Herot tu i stap long Jerusalem.

inflaming the people with his teaching all over Judaea and all the way from Galilee, where he started, down to here». 6 When Pilate heard this, he asked if the man were a Galilean; 7 and finding that he came under Herod's jurisdiction, he passed him over to Herod, who was also in Jerusalem at that time.

Ol i bringim Jisas i go long Herot

8 Herot i lukim Jisas, na em i amamas tumas. Em i bin harim tok long em, na longtaim tumas em i laik lukim em. Em i laik lukim Jisas i wokim wanpela mirakel. 9 Olsem na Herot i askim Jisas long planti samting. Tasol Jisas i no bekim wanpela tok long em. 10 Na ol bikpris na ol saveman bilong lo i kam sanap klostu na ol i kotim em strong tumas. 11 Orait Herot wantaim ol soldia bilong en ol i rabisim Jisas, na ol i tok bilas long em. Ol i kisim wanpela naispela klos, na ol i pasim long em, na ol i salim em i go bek long Pailat. 12 Bipo Herot i save birua wantaim Pailat. Tasol nau long dispela taim tupela i kamap pren.

Jesus before Herod

8 Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. 9 So he questioned him at some length, but without getting any reply. 10 Meanwhile the chief priests and the scribes were there, vigorously pressing their accusations. 11 Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. 12 And though Herod and Pilate had been enemies before, they were reconciled that same day.

Ol i bringim Jisas i go long Pailat gen
(Mt 27.15-26; Mak 15.6-15; Jo 18.38-19.16)

13 Orait Pailat i singautim ol bikpris na ol hetman na ol manmeri tu, na ol i kam

Jesus before Pilate again
(Mt 27:15-26; Mk 15:6-15; Jn 18:38-19:16)

13 Pilate then summoned the chief priests and the leading men and the peo-

bung. 14 Na em i tokim ol olsem, «Yupela i bin kisim dispela man i kam long mi, na yupela i tok, em i paulim pasin bilong ol manmeri. Na long taim yupela i stap, mi bin askim em gut long ol dispela samting. Orait harim. Mi no painim wanpela rong long dispela man. Mi no ting em i bin mekim wanpela bilong ol dispela samting yupela i kotim em long en. 15 Na Herot tu i gat wankain tingting, na em i salim dispela man i kam bek long yumi. Harim. Dispela man i no bin mekim wanpela rong inap long mi ken tok long em i mas i dai. 16 Olsem na bai mi wipim em na lusim em i go». 17 18 Orait olgeta manmeri wantaim, ol i singaut bikmaus olsem, «Kilim dispela man i dai, na lusim Barabas i kam long mipela». 19 Barabas em wanpela man i bin kirapim pait long gavman insait long taun, na em i bin kilim man i dai, na ol i putim em long kalabus.

20 Orait Pailat i mekim tok long ol gen. Em i laik lusim Jisas i go. 21 Tasol ol i singaut olsem, «Kilim em! Kilim em! Nilim em long diwai kros!». 22 Orait namba 3 taim em i tokim ol, «Bilong wanem? Em i mekim wanem rong? Mi no painim wanpela rong long em inap long mi ken tok long em i mas i dai. Olsem na bai mi wipim em na lusim em i go». 23 Tasol ol i strong tumas, na ol i singaut strong moa long Pailat i mas nilim Jisas long diwai kros. Na singaut bilong ol em i daunim tok bilong Pailat.

24 Olsem na Pailat i bihainim tok bilong ol. 25 Na Pailat i lusim i go dispela man i bin kirapim pait long gavman na kilim man i dai, na ol Rom i bin kalabusim em. Na Pailat i bihainim laik bilong ol na i givim Jisas long han bilong ol soldia.

ple. 14 He said to them, «You brought this man before me as a popular agitator. Now I have gone into the matter myself in your presence and found no grounds in the man for any of the charges you bring against him. 15 Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, 16 so I shall have him flogged and then let him go». 17 18 But as one man they howled, «Away with him! Give us Barabbas!». 19 (This man had been thrown into prison because of a riot in the city and murder.)

20 In his desire to set Jesus free, Pilate addressed them again, 21 but they shouted back, «Crucify him! Crucify him!». 22 And for the third time he spoke to them, «But what harm has this man done? I have found no case against him that deserves death, so I shall have him flogged and then let him go». 23 But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts kept growing louder.

24 Pilate then gave his verdict: their demand was to be granted. 25 He released the man they asked for, who had been imprisoned because of rioting and murder, and handed Jesus over to them to deal with as they pleased.

Rot bilong diwai kros
(Mt 27.31-32; Mak 15.20-22; Jo 19.17)

26 · Ol soldia i bringim Jisas i go, na ol
i lukim wanpela man i wokabaut i kam
na i laik i go insait long taun. Ol i
holimpas dispela man, nem bilong en
Saimon bilong taun Sairini. Na ol i
putim diwai kros long sol bilong en, na
ol i mekim em i karim i go bihainim
Jisas. 27 Na bikpela lain manmeri ol i
bihainim em, na planti meri ol i krai na
singsing sori long em. 28 Tasol Jisas i
tanim na i tokim ol olsem, «Yupela meri
bilong Jerusalem, yupela i no ken krai
long mi. Mobeta yupela i krai long
yupela yet na long ol pikinini bilong
yupela. 29 Harim. Bihain wanpela taim
bai i kamap na ol bai i tok olsem, "Ol
meri i no inap karim pikinini, na ol meri
i no bin karim pikinini, na ol meri i no
bin givim susu long pikinini, em ol i ken
amamas". 30 Long dispela taim bai ol i
tokim ol maunten olsem, "Yupela
karamapim mipela na haitim mipela". 31
Sapos nau ol i mekim dispela kain pasin
long diwai i gat wara, orait ol bai i
mekim wanem kain pasin long diwai i
drai pinis?». 32 Ol soldia i bringim tupela
arapela man tu, em tupela man i bin
mekim pasin nogut. Ol i laik kilim i dai
tupela wantaim Jisas.

The way to Calvary
(Mt 27:31-32; Mk 15:20-22; Jn 19:17)

26 · As they were leading him away
they seized on a man, Simon from
Cyrene, who was coming in from the
country, and made him shoulder the
cross and carry it behind Jesus. 27
Large numbers of people followed
him, and women too, who mourned
and lamented for him. 28 But Jesus
turned to them and said, «Daughters of
Jerusalem, do not weep for me; weep
rather for yourselves and for your chil-
dren. 29 For look, the days are surely
coming when people will say, "Blessed
are those who are barren, the wombs
that have never borne children, the
breasts that have never suckled!" 30
Then they will begin to say to the
mountains, "Fall on us!"; to the hills,
"Cover us!". 31 For if this is what is
done to green wood, what will be done
when the wood is dry?». 32 Now they
were also leading out two others, crim-
inals, to be executed with him.

23.26 «The cross, therefore, is always ready; it awaits you everywhere. No matter where you may go, you cannot escape it, for wherever you go you take yourself with you and shall always find yourself. Turn where you will –above, below, without, or within– you will find a cross in everything, and everywhere you must have patience if you would have peace within and merit an eternal crown. If you carry the cross willingly, it will carry and lead you to the desired goal where indeed there shall be no more suffering, but here there shall be. If you carry it unwillingly, you create a burden for yourself and increase the load, though still you have to bear it» (TOMAS A KEMPIS, *Imitation of Christ*, 2,2).

Ol i nilim Jisas long diwai kros
(Mt 27.35-38; Mak 15.24-28;
Jo 19.17-24)

33 Ol i go kamap long wanpela ples,
nem bilong en Bun Bilong Het. Na long
dispela ples ol i hangamapim Jisas long
diwai kros. Na ol i hangamapim dispela
tupela man nogut tu. Wanpela i stap
long diwai kros i stap long han sut
bilong Jisas, na wanpela long diwai kros
i stap long han kais. 34 · Na Jisas i tok,
«Papa, yu ken lusim sin bilong ol. Ol i no
save long dispela samting ol i mekim».
Na ol soldia i pilai satu bilong tilim ol
klos samting bilong em long ol yet.

The crucifixion
(Mt 27:35-38; Mk 15:24-28;
Jn 19:17-24)

33 When they reached the place called
The Skull, there they crucified him and
the two criminals, one on his right, the
other on his left. 34 · Jesus said, «Father,
forgive them; they do not know what
they are doing». Then they cast lots to
share out his clothing.

Ol i tok bilas long Jisas
taim em i stap long diwai kros
(Mt 27.39-43; Mak 15.29-32)

35 Ol manmeri i sanap na i lukluk i
stap, tasol ol hetman i tok bilas long
Jisas olsem, «Em i bin helpim ol arapela
man. Sapos i tru em i dispela man God
i bin makim bilong mekim wok bilong
en na bilong kisim bek ol manmeri
bilong en, orait em i ken helpim em
yet». 36 Ol soldia tu i tok bilas long em.
Ol i kam klostu long em na ol i laik
givim viniga long em. 37 Na ol i tok
olsem, «Sapos i tru yu king bilong ol
Juda, orait yu ken helpim yu yet». 38 *
Na ol i bin raitim wanpela tok na pasim
long diwai kros antap long het bilong
Jisas. Dispela tok i olsem, «Dispela man
em i King bilong ol Juda».

The crucified Christ is mocked
(Mt 27:39-43; Mk 15:29-32)

35 The people stayed there watching.
As for the leaders, they jeered at him
with the words, «He saved others, let
him save himself if he is the Christ of
God, the Chosen One». 36 The soldiers
mocked him too, coming up to him,
offering him vinegar, 37 and saying, «If
you are the king of the Jews, save your-
self». 38 Above him there was an inscrip-
tion: «This is the King of the Jews».

23.34 See Is 53:12

Man nogut i tanim bel long diwai kros

39 · Wanpela bilong dispela tupela man nogut ol i bin hangamapim wantaim Jisas, em i tok bilas long Jisas olsem, «Yu man God i makim, a? Orait yu helpim yu yet, na yu helpim mitupela wantaim». 40 Tasol arapela man i harim dispela tok na em i krosim namba wan man olsem, «Yu tu yu kisim wankain hevi olsem dispela man, na yu no pret long God, a? 41 Ol i kilim mitupela i dai, em ol i mekim stretpela pasin tasol. Mitupela i kisim hevi inap stret long ol pasin mitupela i bin mekim. Tasol dispela man hia em i no bin mekim wanpela rong». 42 Na em i tok, «Jisas, taim yu kamap long kingdom bilong yu, yu ken tingting long mi». 43 Na Jisas i tokim em olsem, «Mi tok tru long yu, tude bai yu stap wantaim mi long paradais».

The good thief

39 · One of the criminals hanging there abused him: «Are you not the Christ? Save yourself and us as well». 40 But the other spoke up and rebuked him. «Have you no fear of God at all?», he said. «You got the same sentence as he did, 41 but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong». 42 Then he said, «Jesus, remember me when you come into your kingdom». 43 He answered him, «In truth I tell you, today you will be with me in paradise».

Jisas i dai
(Mt 27.45-50; Mak 15.33-37; Jo 19.25-30)

44 * · Nau em i olsem 12 klok. Na tudak i karamapim graun olgeta, i go inap long 3 klok long apinun, 45 long wanem, lait bilong san i pinis long dispela taim. Na dispela bikpela laplap i hangamap i stap long tempel, em i bruk olgeta, na i kamap

The death of Jesus
(Mt 27:45-50; Mk 15:33-37; Jn 19:25-30)

44 · It was now about the sixth hour and the sun's light failed, so that darkness came over the whole land until the ninth hour. 45 The veil of the Sanctuary was torn right down the middle. 46 · Jesus cried out in a loud voice

23.39-43 «No man deserves the consolation of heaven unless he persistently arouses himself to holy contrition. (...) Raise your eyes to God in heaven and pray because of your sins and shortcomings» (TOMAS A KEMPIS, *Imitation of Christ*, 1,20).
23.44-46 «O my dying Jesus, I kiss devoutly the cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet and burning with love of Thee. I commit my soul into Thy hands. I love Thee with my whole heart; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou will» (SAINT ALPHONSUS).

tupela hap. 46 * · Na Jisas i singaut strong moa olsem, «Papa, mi putim spirit bilong mi long han bilong yu». Em i tok olsem, na em i dai.

Bihain long Jisas i dai
(Mt 27.51-56; Mak 15.38-41;
Jo 19.31-37)

47 Kepten bilong ol soldia em i lukim dispela samting, na em i litimapim nem bilong God. Na em i tok, «Tru tumas, dispela man em i stretpela man». 48 Na olgeta manmeri i bin kam bung bilong lukluk, ol i lukim ol samting i kamap, na ol i sori tru na paitim bros bilong ol, na ol i go bek long ol haus bilong ol.
49 Na olgeta pren bilong Jisas, wantaim ol meri i bin bihainim Jisas na lusim Galili na i kam, ol i sanap longwe liklik, na ol i lukim dispela olgeta samting i kamap.

Ol i planim Jisas
(Mt 27.57-61; Mak 15.42-47;
Jo 19.38-42)

50 Wanpela man i stap, nem bilong en Josep. Em i man bilong wanpela taun bilong ol Juda, ol i kolim Arimatea. Em i gutpela stretpela man, na em i wanpela bilong ol kaunsil. 51 Tasol em i no bin orait long tingting na pasin bilong ol arapela kaunsil. Em i save wet long lukim kingdom bilong God. 52 Dispela man i go long Pailat na i askim em long larim em i kisim bodi bilong Jisas, na Pailat i tok orait. 53 Orait na em i kisim bodi bilong Jisas i kam daun, na i karamapim long waitpela laplap, na i kisim i go putim insait

saying, «Father, into your hands I commit my spirit». With these words he breathed his last.

After the death
(Mt 27:51-56; Mk 15:38-41;
Jn 19:31-37)

47 When the centurion saw what had taken place, he gave praise to God and said, «Truly, this was an upright man». 48 And when all the crowds who had gathered for the spectacle saw what had happened, they went home beating their breasts.

49 All his friends stood at a distance; so also did the women who had accompanied him from Galilee and saw all this happen.

The burial
(Mt 27:57-61; Mk 15:42-47;
Jn 19:38-42)

50 And now a member of the Council arrived, a good and upright man named Joseph. 51 He had not consented to what the others had planned and carried out. He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 He then took it down, wrapped it in a shroud and put it in a tomb which was hewn in stone and which had never held a body. 54 It was Preparation day and the Sabbath was beginning to grow light.

23.46 Psalm 31:6

long wanpela matmat ol i no bin putim bodi bilong wanpela man long en bipo. Dispela matmat em wanpela hul bilong ston ol man i bin wokim. 54 Dispela em i de bilong redim ol samting bilong de Sabat, na klostu de Sabat i laik kamap.

55 Ol meri i bin lusim Galili na i kam wantaim Jisas, ol i bihainim Josep i go na ol i lukim dispela matmat. Na ol i lukim tu olsem wanem Josep i putim bodi bilong Jisas.

56 * Ol meri i lukim pinis, orait ol i go bek long haus bilong ol na ol i redim sampela kain marasin na wel samting i gat gutpela smel. Na long de Sabat ol i malolo olsem lo i tok.

55 Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and how the body had been laid.

56 Then they returned and prepared spices and ointments. And on the Sabbath day they rested, as the Law required.

Matmat ol i planim Jisas
i stap nating.
Ensel i tok Jisas i kirap pinis.
(Mt 28.1-8; Mak 16.1-8; Jo 20.1-2)

24 1 Long namba wan de bilong wik, long moningtaim tru, ol meri i go long matmat. Ol i kisim dispela marasin samting i gat gutpela smel, ol i bin redim pinis, na ol i karim i go. 2 Na ol i lukim dispela ston ol man i bin pasim matmat long en em i no moa i stap long maus bilong matmat. Nogat. Ol i tantanim i go pinis. 3 Na ol i go insait, tasol ol i no lukim bodi bilong Bikpela Jisas. 4 * Ol i no save bodi bilong Jisas i stap we, na ol i tingting planti i stap. Na ol i lukim tupela man i sanap klostu, klos bilong tupela i lait moa yet. 5 Orait na ol meri

The empty tomb.
The angel's message.
(Mt 28:1-8; Mk 16:1-8; Jn 20:1-2)

24 1 On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. 2 They found that the stone had been rolled away from the tomb, 3 but on entering they could not find the body of the Lord Jesus. 4 As they stood there puzzled about this, two men in brilliant clothes suddenly appeared at their side. 5 Terrified, the women bowed their heads to the ground. But the two said to them, «Why look among the dead for someone who is alive? 6 He is not here; he has risen. Remember what he told you when

24 «How is the Resurrection the work of the Most Holy Trinity? The Resurrection of Christ is a transcendent work of God. The three Persons act together according to what is proper to them: the Father manifests his power; the Son *takes again* the life which he freely offered (Jn 10:17), reuniting his soul and his body which the Spirit brings to life and glorifies» (*Compendium*, 130).

i pret tru na ol i daunim het na lukluk i go daun. Tasol dispela tupela man i tokim ol olsem, «Bilong wanem yupela i kam painim man i gat laip long ples bilong ol man i dai pinis? 6 Em i no i stap hia. Em i kirap pinis. Yupela i mas tingim gen dispela tok em i bin givim yupela, taim em i stap yet long Galili. 7 Em i bin tokim yupela olsem, ol i mas givim Pikinini Bilong Man long han bilong ol man bilong mekim sin, na ol bai i nilim em long diwai kros. Na long de namba 3 bai em i kirap bek». 8 Na ol i tingim dispela tok Jisas i mekim bipo.

he was still in Galilee: 7 that the Son of man was destined to be handed over into the power of sinful men and be crucified, and rise again on the third day». 8 And they remembered his words.

Ol aposel i no bilip long ol meri
(Mt 28.10.17; Mak 16.10-11.14;
Jo 20.18.25.29)

9 Na ol i lusim matmat na ol i go bek. Na ol i tokim ol 11-pela disaipel na olgeta arapela manmeri tu long dispela olgeta samting. 10 Ol meri i givim dispela tok long ol aposel, em Maria bilong taun Makdala na Joana na Maria, em mama bilong Jems, na ol arapela meri i stap wantaim ol. 11 Tasol ol aposel i ting ol meri i mekim tok win nating. Na ol i no bilipim tok bilong ol.

The apostles refuse to believe the women
(Mt 28:10.17; Mk 16:10-11.14;
Jn 20:18.25.29)

9 And they returned from the tomb and told all this to the Eleven and to all the others. 10 The women were Mary of Magdala, Joanna, and Mary the mother of James. And the other women with them also told the apostles, 11 but this story of theirs seemed pure nonsense, and they did not believe them.

Pita i go long matmat
(Jo 20.3-10)

12 Tasol Pita i kirap na i ran i go long matmat. Na em i lindaun na i lukluk i go insait, na em i lukim ol laplap tasol i stap. Orait em i go bek long haus na em i tingting planti long dispela samting i bin kamap.

Peter at the tomb
(Jn 20:3-10)

12 Peter, however, went off to the tomb, running. He bent down and looked in and saw the linen cloths but nothing else; he then went back home, amazed at what had happened.

Rot bilong Emeus
(Mak 16.12-13)

13 Long dispela de tasol ol meri i bin i
go long matmat, tupela disaipel i woka-
baut i go long wanpela ples ol i kolim
Emeus. Dispela ples i stap longwe long
Jerusalem inap olsem 11-pela kilomita. 14
Tupela i wokabaut i go, na tupela i wok
long toktok long dispela olgeta samting i
bin kamap. 15 Tupela i wok long mekim
planti toktok na askim long ol dispela
samting, na Jisas yet i kamap klostu na i
wokabaut i go wantaim tupela. 16 Tasol
wanpela samting i pasim ai bilong tupela,
na tupela i no luksave olsem, em i Jisas. 17
Na em i askim tupela olsem, «Yutupela i
toktok long wanem samting na yutupela i
wokabaut i go?». Em i tok olsem, na
tupela i sanap na pes bilong tupela i soim
olsem tupela i bel sori tru.

18 Na wanpela bilong tupela, em wan-
pela man nem bilong en Kliopas, em i
bekim tok olsem, «Planti man bilong ol
narapela narapela ples nau ol i stap long
Jerusalem. Na ating yu wanpela tasol yu
no save long ol samting i bin kamap
long Jerusalem long dispela taim?». 19
Em i tok olsem, na Jisas i askim tupela,
«Wanem samting?». Na tupela i tokim
em olsem, «Mipela i tok long dispela ol
samting i bin kamap long Jisas bilong
Nasaret. Em i wanpela profet, na em i
save mekim strongpela wok na strong-
pela tok long ai bilong God na long ai
bilong ol manmeri. 20 Na ol bikpris na
ol hetman bilong yumi ol i putim em
long han bilong gavman. Na gavman i
pasim tok long kilim em i dai, na ol i
nilim em long diwai kros. 21 Pastaim
mipela i bin bilip olsem, Jisas em dispela
man God i makim bilong kisim bek ol

The road to Emmaus
(Mk 16:12-13)

13 Now that very same day, two of
them were on their way to a village
called Emmaus, seven miles from
Jerusalem, 14 and they were talking
together about all that had happened. 15
And it happened that as they were talk-
ing together and discussing it, Jesus
himself came up and walked by their
side; 16 but their eyes were prevented
from recognising him. 17 He said to
them, «What are all these things that you
are discussing as you walk along?». They
stopped, their faces downcast.

18 Then one of them, called Cleopas,
answered him, «You must be the only
person staying in Jerusalem who does
not know the things that have been hap-
pening there these last few days». 19 He
asked, «What things?». They answered,
«All about Jesus of Nazareth, who
showed himself a prophet powerful in
action and speech before God and the
whole people; 20 and how our chief
priests and our leaders handed him over
to be sentenced to death, and had him
crucified. 21 Our own hope had been
that he would be the one to set Israel
free. And this is not all: two whole days
have now gone by since it all happened;
22 and some women from our group
have astounded us: they went to the
tomb in the early morning, 23 and when
they could not find the body, they came
back to tell us they had seen a vision of

manmeri bilong Israel. Na i gat wanpela tok moa tu. Ol dispela samting i kamap, na nau em i namba 3 de bihain long ol i bin kilim em i dai. 22 Na nau sampela meri bilong lain bilong mipela ol i mekim mipela i kirap nogut tru. Long moningtaim tru ol i go long matmat, 23 na ol i no lukim bodi bilong Jisas i stap. Na ol i kam bek, na ol i tok olsem ol i lukim ol ensel, na ol i tok Jisas i stap laip. 24 Na sampela bilong ol lain bilong mipela ol i go long matmat, na ol i lukim ol samting i stap olsem ol meri i bin tok. Tasol ol i no lukim em yet».

25 Na Jisas i tokim tupela olsem, «Yutupela i no gat tingting na bel bilong yutupela i no kirap kwik long bilipim olgeta tok ol profet i bin mekim. 26 * Olsem wanem? Ating yutupela i no save, dispela man God i bin promis long salim i kam bilong kisim bek ol manmeri bilong en, em i mas karim pen pastaim na bihain em bai i kisim bikpela namba tru long God?». 27 Na em i autim tok long tupela. Em i stat long tok bilong Moses na bilong olgeta profet, na em i skulim tupela long as bilong olgeta hap bilong buk bilong God i toktok long em yet.

28 Ol i wokabaut i go na ol i kamap klostu long dispela ples tupela i laik i stap long en. Na Jisas i mekim olsem em i laik i go moa. 29 Tasol tupela i pasim em na i tok, «Yu stap wantaim mitupela. San i laik i go daun nau, na liklik taim bai tudak i kamap». Olsem na em i go insait long haus na i stap wantaim tupela. 30 Bihain ol i laik kaikai, na Jisas i sindaun wantaim tupela. Na em i kisim bret na i tenkyu long God, na i brukim, na i givim long tupela. 31 * Em i mekim olsem, na ai bilong tupela i op, na tupela i luksave long

angels who declared he was alive. 24 Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing».

25 Then he said to them, «You foolish men! So slow to believe all that the prophets have said! 26 Was it not necessary that the Christ should suffer before entering into his glory?». 27 Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

28 When they drew near to the village to which they were going, he made as if to go on; 29 but they pressed him to stay with them saying, «It is nearly evening, and the day is almost over». So he went in to stay with them. 30 Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. 31 And their eyes were opened and they recognised him; but he had vanished from their sight. 32 Then they said to each other, «Did not our hearts burn within

em. Na wantu em i lus nating, na tupela i no lukim em moa. 32 * Na tupela i toktok long tupela yet olsem, «Tru tumas, taim mitupela i wokabaut long rot, na em i givim toktok long mitupela, na em i autim as tingting bilong buk bilong God long mitupela, bel bilong mitupela i bin kirap tru».

33 Wantu tasol tupela i kirap na i go bek long Jerusalem. Na tupela i lukim ol 11-pela disaipel wantaim sampela pren bilong ol, ol i bung i stap. 34 * Na ol i tokim tupela olsem, «Tru tumas, Bikpela i kirap bek! Saimon i lukim em pinis!». 35 * Orait na tupela i stori long ol long olgeta samting i bin kamap long tupela long rot. Na tupela i tok, «Taim em i brukim bret, mitupela i bin luksave long em».

us as he talked to us on the road and explained the scriptures to us?».

33 They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, 34 who said to them, «The Lord has indeed risen and has appeared to Simon». 35 Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

Ol disaipel i lukim Jisas
(See Jo 20.19-23)

36 * Ol disaipel i toktok yet i stap, na Jisas yet i sanap namel long ol. Na em i tokim ol olsem, «Bel bilong yupela i ken i stap isi». 37 Tasol ol i kirap nogut na ol i pret. Ol i ting ol i lukim wanpela tewel. 38 Na em i tokim ol olsem, «Bilong wanem yupela i kirap nogut? Bilong wanem yupela i tingting planti? 39 * Lukim han na lek bilong mi. Mi yet mi stap. Holim skin bilong mi, na lukim. Ol tewel i no gat mit na bun olsem yupela i lukim i stap long mi». 40 Em i tok olsem, na em i soim han wantaim lek bilong en long ol. 41 Ol i amamas tru, tasol ol i no bilip yet. Na ol i tingting planti. Na em i tokim ol olsem, «Ating yupela i gat sampela kaikai i stap hia?». 42 Na ol i givim em hap pis ol i bin kukim, 43 na em i kisim na kaikai, na ol i lukim.

Jesus appears to the apostles
(See Jn 20:19-23)

36 They were still talking about all this when he himself stood among them and said to them, «Peace be with you!». 37 In a state of alarm and fright, they thought they were seeing a ghost. 38 But he said, «Why are you so agitated, and why are these doubts stirring in your hearts? 39 See by my hands and my feet that it is I myself. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have». 40 And as he said this he showed them his hands and his feet. 41 Their joy was so great that they still could not believe it, as they were dumbfounded; so he said to them, «Have you anything here to eat?». 42 And they offered him a piece of grilled fish, 43 which he took and ate before their eyes.

Las toktok long ol aposel

44 Na em i tokim ol olsem, «Taim mi
stap yet wantaim yupela, mi bin tokim
yupela pinis olsem, olgeta samting bipo
ol i raitim long mi long lo bilong Moses
na long buk bilong ol profet na long Buk
Song, dispela olgeta samting i mas kamap
tru». 45 Na em i helpim ol long tingting
gut long as bilong ol tok i stap long buk
bilong God. 46 * Na em i tokim ol olsem,
«Buk bilong God i gat tok olsem, man
God i makim bilong kisim bek ol man-
meri bilong en, em i mas karim pen, na
long de namba 3 em i mas kirap bek long
matmat. 47 Na long nem bilong em bai ol
i mas autim tok long olgeta lain manmeri,
bai ol i ken tanim bel, na bai God i lusim
ol sin bilong ol. Yupela i mas statim dis-
pela wok long Jerusalem. 48 Na nau
yupela i save long ol dispela samting i bin
kamap.
49 * «Na nau mi salim i kam long
yupela dispela samting bipo Papa i bin
promis long givim long yupela. Yupela
i mas i stap long dispela taun inap long
taim yupela i kisim dispela strong
bilong God».

Last instructions to the apostles

44 Then he told them, «This is what I
meant when I said, while I was still with
you, that everything written about me in
the Law of Moses, in the Prophets and
in the Psalms, was destined to be ful-
filled». 45 He then opened their minds
to understand the scriptures, 46 and he
said to them, «So it is written that the
Christ would suffer and on the third day
rise from the dead, 47 and that, in his
name, repentance for the forgiveness of
sins would be preached to all nations,
beginning from Jerusalem. 48 You are
witnesses to this.

49 «And now I am sending upon you
what the Father has promised. Stay in
the city, then, until you are clothed with
the power from on high».

God i kisim Jisas i go bek long heven
(Mc 16.19; Aposel 1.9-11)

50 * Orait Jisas i bringim ol disaipel i go
inap long ples Betani. Na em i litimapim
han bilong en na blesim ol. 51 * Em i
givim blesing yet long ol, na em i lusim ol,
na God i kisim em i go long heven. 52 Na
ol i brukim skru na lotu long em. Na ol i
amamas tru na ol i go bek long
Jerusalem. 53 Na oltaim ol i stap long
tempel na ol i litimapim nem bilong God.

The ascension
(Mc 16:19; Acts 1:9-11)

50 Then he took them out as far as the
outskirts of Bethany, and raising his
hands he blessed them. 51 Now as he
blessed them, he withdrew from them
and was carried up to heaven. 52 They
worshipped him and then went back to
Jerusalem full of joy; 53 and they were
continually in the Temple praising God.

Gutnius
Santu Jon i raitim

Holy Gospel according
to Saint John

Tok i go pas

Santu Jon em bilong Palestain, em i wanpela judaman, em i gat gutpela pasin wantaim Jisas. Nem bilong papa bilong em, ol i kolim Sebedi, na nem bilong mama bilong em i luk olsem Salome, em i wanpela holi meri husait i save saportim pasin bilong Jisas na ol disaipel, na em i susa bilong Maria, mama bilong Jisas.

Pastaim Jon i kamap disaipel bilong Jon bilong Baptais, husait i kamap long wara Jordan long autim baptais bilong tanim bel. Dispela bikos Jon bilong Baptais em i luksave na lukim olsem God Papa yet i salim Jisas i kam long dispela graun. Bihain Jisas i singautim Jon na brata bilong em Jems long bihainim em taim ol i wok wantaim papa bilong ol long klinim bot. Ol tumbuna bilong Mama Sios (Tradisen) i tok olsem Jisas i singautim Jon taim em bin yangpela boy, na em i kamap long Gutnius olsem Jisas i laikim tumas dispela disaipel. Dispela disaipel Jisas i laikim tumas bai putim het bilong em long bros bilong Jisas long taim bilong Las Kaikai. Bihain long dai bilong Jisas antap long diwai kros, Jon bai kisim Maria Mama bilong Jisas olsem mama bilong em long stap long haus bilong em. Bihain em i wanpela bilong ol husait i witnesim kirap bek bilong Jisas, long dispela as, toktok bilong em i gat namba na pawa.

Bihain Jisas i go antap long heven, Jon i autim Gutnius long Asia Minor, na stap planti yia long Ephesus. Bihain ol i kisim

em olsem kalabus man i go long ailan bilong Patmos. Em i raitim Gutnius long yia 90. Bihain, em i go bek long Ephesus na long dispela ples em i dai, long samting olsem yia 117.

Jon i bin raitim dispela Gospel long tok ples grik na em i yusim wan wan hap tok i gat bikpela mining. Olsem na ol kolim *spiritual gospel*.

As tingting bilong dispela Gutnius Jon i raitim i go long ol kristen man na meri, i luk olsem em i bin raitim long ol kristen man na meri bipo ol i stap haiden. As tingting insait long Gutnius, em raitim olsem:

Jisas em i stap long bipo long taim bilong ol tumbuna. Em i go pas long olgeta samting na em bai stap wankain taim olgeta samting i go pinis. Jisas i tokim mipela em i husait tru na bai mipela i mas kisim em na save tru long em: *Mi lait bilong graun; mi bret bilong laip*; *Papa na mi i wanpela tasol*; *mi stap bipo long Abraham i kamap*; *mi gutpela wasman bilong ol sipsip; mi yet mi rot, mi yet i tok i tru, na mi yet laip*.

Tok bilong kisim bek yumi Jisas i autim i go long olgeta hap bilong graun, bikpela tru i go long ol man na meri i bilip long em olsem Sevia husait i lusim sin bilong olgeta man na meri bilong graun. Em i salvesen i stap pinis long Spirit long ol husat i save bilip, bringim ol i go long namba wan tok i tru na kamap olsem banis bilong ol.

Ol mirakel Jisas i mekim i kamap olsem mak bilong God pasin bilong em na namba na pawa long taim Jisas i skulim ol man na meri.

GUTNIUS SANTU JON I RAITIM

HOLY GOSPEL ACCORDING TO SAINT JOHN

✠

TOK I GO PAS
PROLOGUE

Tok i go pas

1 * 1 · Bipo bipo tru, taim olgeta samting i no kamap yet, Tok i stap.
Tok i stap wantaim God
na Tok em yet i God.
2 * Bipo bipo tru Tok i stap wantaim God.

Prologue

1 1 · In the beginning was the Word:
the Word was with God
and the Word was God.
2 He was with God in the beginning.

1.1-18 «What is the full and definitive stage of God's Revelation? The full and definitive stage of God's revelation is accomplished in his Word made flesh, Jesus Christ, the mediator and fullness of Revelation. He, being the only-begotten Son of God made man, is the perfect and definitive Word of the Father. In the sending of the Son and the gift of the Spirit, Revelation is now fully complete, although the faith of the Church must gradually grasp its full significance over the course of centuries. "In giving us his Son, his only and definitive Word, God spoke everything to us at once in this sole Word, and he has no more to say." (Saint John of the Cross)» (*Compendium*, 9).
1.1 «While all the other Evangelists begin with the Incarnation, John, passing over the Conception, Nativity, education, and growth, speaks immediately of the Eternal Generation, saying, *In the beginning was the Word*» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

3 * Long dispela Tok tasol God i mekim kamap olgeta samting. Na i no gat wanpela samting i kamap long narapela rot. Nogat.
4 * Laip i stap long em, na dispela laip em i lait bilong ol manmeri.
5 * Dispela lait i save lait i stap long tudak, na tudak i no bin daunim em.

6 * Wanpela man i kamap, God i bin salim em i kam. Nem bilong en Jon.
7 * Em i kam bilong autim tok. Em i autim tok bilong dispela lait, bai olgeta manmeri i ken bilip.
8 * Em yet em i no dispela lait. Nogat. Em i kam bilong autim tok tasol bilong dispela lait.
9 * · Tok em i lait tru na i save givim lait long olgeta manmeri, em i laik i kam long graun.
10 * · Tok em i stap long graun. Long dispela Tok tasol God i bin wokim graun, tasol ol manmeri bilong graun ol i no luksave long em.
11 * Em i kam long pipel bilong em, tasol ol i no kisim em.
12 * Tasol long ol lain i kisim em na i bilip long nem bilong em, em i givim pawa bilong kamap pikinini bilong God.
13 * Ol i no kamap pikinini bilong God long blut bilong papamama, o long laik bilong bodi, o long laik bilong man. Nogat. God yet i mekim ol i kamap pikinini bilong em.

3 Through him all things came into being, not one thing came into being except through him.

4 What has come into being in him was life, life that was the light of men;
5 and light shines in darkness,
and darkness could not overpower it.

6 A man came, sent by God. His name was John.
7 He came as a witness, to bear witness to the light, so that everyone might believe through him.
8 He was not the light, he was to bear witness to the light.

9 · The Word was the real light that gives light to everyone; he was coming into the world.
10 · He was in the world that had come into being through him, and the world did not recognise him.

11 He came to his own and his own people did not accept him.
12 But to those who did accept him he gave power to become children of God, to those who believed in his name
13 who were born not from human stock or human desire or human will but from God himself.

1.9 «Jesus Christ *is the true light which enlighteneth every man that cometh into this world* (Jn 1:9). He enlightens all; but he cannot enlighten those who voluntarily shut their eyes to the light; from them the Saviour hides himself. How then can they, walking in darkness, escape the many dangers of perdition to which we are exposed in this life, which God has given us as the road to eternal happiness?» (SAINT ALPHONSUS).
1.10 «Who did not know Him? Those who, from their love of the world, are called "the world"; for such live in heart in the world, while those who do not love it, have their body in the world, but their heart in heaven» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

14 * · Tok em i bin kamap man, na em i kam i stap namel long mipela. Mipela i lukim pinis bikpela namba na strong bilong em. Em i namba God Papa i bin givim long em olsem wanpela Pikinini bilong em. Grasia na pasin i tru i pulap long em.

14 · The Word became flesh, he lived among us, and we saw his glory, the glory that he has from the Father as only Son of the Father, full of grace and truth.

15 * Jon i tokim ol manmeri long em na i singaut olsem,

«Em dispela man, bipo mi bin tokim yupela:
Man i kam bihain long mi,
em i namba wan bilong mi.
Long wanem, em i stap bipo, taim mi no kamap yet».

15 John witnesses to him. He proclaims:

«This is the one of whom I said:

He who comes after me
has passed ahead of me
because he existed before me».

16 * Marimari i pulap moa yet long dispela man, na long marimari bilong em, mipela i bin kisim grasia na grasia.
17 * God i givim lo long yumi long han bilong Moses. Tasol long Jisas Krais yumi kisim grasia wantaim pasin i tru.
18 * I no gat wanpela man i bin lukim God. Nogat tru. Dispela wanpela Pikinini Bilong God, em i stap klostu tru long Papa, em wanpela tasol i bin soim God long yumi.

16 Indeed, from his fullness we have, all of us, received even grace from grace,
17 for the Law was given through Moses, grace and truth have come through Jesus Christ.
18 No one has ever seen God; it is the only Son, who is close to the Father's heart, who has made him known.

1.14 «What does the word "Incarnation" mean? The Church calls the mystery of the wonderful union of the divine and human natures in the one divine Person of the Word the "Incarnation". To bring about our salvation the Son of God was made *flesh* (Jn 1:14) and became truly man. Faith in the Incarnation is a distinctive sign of the Christian faith» (*Compendium*, 86).
«And what greater love and goodness could the Son of God show to us, than to become man and to become a worm like us, in order to save us from, perdition? What astonishment would we not feel, if we saw a prince become a worm to save the worms of his kingdom! And what shall we say at the sight of a God made man like us, to deliver us from eternal death? *The word was made flesh* (Jn 1:14). A God made flesh! if faith did not assure us of it, who could ever believe it?» (SAINT ALPHONSUS).

WOK BILONG JISAS

JESUS' MINISTRY

Jon bilong Baptais i autim tok

19 Dispela em i tok bilong Jon, taim ol Juda i salim ol pris na Livai na ol i lusim Jerusalem na i kam askim Jon olsem: «Yu husat tru?». 20 Orait Jon i tokaut klia na i no haitim tok. Em i tokaut olsem, «Mi no dispela man God i makim bilong kisim bek ol manmeri bilong en». 21 Na ol i askim em, «Ating yu Elaija, a?». Na em i tok, «Nogat». Ol i tok, «Ating yu dispela profet mipela i wetim?». Na em i bekim tok, «Nogat». 22 Olsem na ol i askim em gen, «Yu husat tru? Mipela i mas bekim wanpela tok long ol man i bin salim mipela i kam. Yu tok wanem long yu yet?». 23 · Orait na Jon i tok olsem, «Olsem bipo profet Aisaia i bin tok, mi yet dispela

Maus bilong wanpela man i stap long ples i no gat man na i singaut olsem:
Stretim rot bilong Bikpela,
mekim stret rot bilong em».

24 Ol Farisi i bin salim ol dispela man i kam. 25 Na ol i askim Jon olsem, «Sapos yu no dispela man God i makim bilong kisim bek ol manmeri bilong en, na yu no Elaija, na yu no dispela profet, orait watpo yu save givim baptais long ol man-

The witness of John

19 This was the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, «Who are you?». 20 He declared, he did not deny but declared, «I am not the Christ». 21 So they asked, «Then are you Elijah?». He replied, «I am not». «Are you the Prophet?». He answered, «No». 22 So they said to him, «Who are you? We must take back an answer to those who sent us. What have you to say about yourself?». 23 · So he said, «I am, as Isaiah prophesied:

A voice of one that cries in the desert:

Prepare a way for the Lord.
Make his paths straight!».

24 Now those who had been sent were Pharisees, 25 and they put this question to him, «Why are you baptising if you are not the Christ, and not Elijah, and not the Prophet?». 26 John answered them, «I baptise with water; but stand-

1.23 Is 40:3. «All would wish to be saved and to enjoy the glory of Paradise; but to gain Heaven, it is necessary to walk in the straight road that leads to eternal bliss. This road is the observance of the divine commands. Hence, in his preaching, the Baptist exclaimed: *Make straight the way of the Lord*. In order to be able to walk always in the way of the Lord, without turning to the right or to the left, it is necessary to adopt the proper means. These means are, first, diffidence in ourselves; secondly, confidence in God; thirdly, resistance to temptations» (SAINT ALPHONSUS).

meri?». 26 Jon i bekim tok bilong ol olsem, «Mi save baptaisim ol long wara. Tasol i gat wanpela man i stap namel long yupela, na yupela i no save long em. 27 Em i dispela man i kam bihain long mi. Mi yet mi no gutpela man inap long mi lusim string i pasim su bilong en». 28 Jon i bin mekim dispela tok long ples Betani, long hapsait bilong wara Jordan. Long dispela ples Jon i save givim baptais long ol manmeri.

ing among you –unknown to you– 27 is the one who is coming after me; and I am not fit to undo the strap of his sandal». 28 This happened at Bethany, on the far side of the Jordan, where John was baptising.

29 Long de bihain, Jon i lukim Jisas i wokabaut i kam long em. Na Jon i tok, «Lukim. Em i Lem bilong God. Em i kam bilong tekewe sin bilong olgeta manmeri bilong graun. 30 Em dispela man tasol bipo mi bin tok long en olsem,

29 The next day, he saw Jesus coming towards him and said, «Look, there is the lamb of God that takes away the sin of the world. 30 It was of him that I said,

"Man i kam bihain long mi,
em i namba wan bilong mi.
Long wanem, em i stap bipo, taim mi no kamap yet".

"Behind me comes one
who has passed ahead of me
because he existed before me".

31 * «Mi yet mi no bin save long em i husat tru. Tasol mi kam baptaisim ol man long wara bai ol manmeri bilong Israel i ken save long dispela man». 32 Na Jon i tokaut moa olsem, «Mi lukim pinis Holi Spirit i lusim heven na i kam daun olsem wanpela bilong ol dispela pisin ol i kolim balus, na em i go i stap antap long em. 33 Mi yet mi no bin save long em. Tasol husat i bin salim mi na mi kam bilong baptaisim ol manmeri long wara, bipo em i bin tokim mi olsem,

31 «I did not know him myself, and yet my purpose in coming to baptise with water was so that he might be revealed to Israel». 32 And John declared, «I saw the Spirit come down on him like a dove from heaven and rest on him. 33 I did not know him myself, but he who sent me to baptise with water had said to me,

"Taim yu lukim Holi Spirit i kam daun na i stap long wanpela man, orait em dispela man tasol i kam bilong baptaisim ol manmeri long Holi Spirit". 34 Na mi yet mi lukim na mi autim tok pinis olsem, dispela em i Pikinini Bilong God».

"The man on whom you see the Spirit come down and rest is the one who is to baptise with the Holy Spirit". 34 I have seen and I testify that he is the Chosen One of God».

Jisas i singautim sampela disaipel

35 Long de bihain, Jon i sanap i stap gen
na tupela disaipel bilong en i sanap wan-
taim em. 36 Na em i lukim Jisas i wok-
abaut i go. Na Jon i tok, «Lukim. Em i
Lem bilong God». 37 Dispela tupela dis-
aipel i harim em i mekim dispela tok, na
tupela i go bihainim Jisas. 38 Jisas i tanim
na i lukim tupela i bihainim em i kam, na
em i askim tupela olsem, «Yutupela i
laikim wanem samting?». Na tupela i
askim em, «Rabai» –dispela nem Rabai i
olsem Tisa–, «yu stap long wanem
haus?». 39 Orait Jisas i tokim tupela
olsem, «Yutupela kam na lukim». Orait
tupela i go na i lukim haus em i stap long
en. Na long dispela de tupela i stap wan-
taim em. Long wanem, em i olsem 4 klok
long apinun.

40 Andru, em brata bilong Saimon Pita,
em i wanpela bilong dispela tupela man i
harim tok bilong Jon na i go bihainim
Jisas. 41 Em i lusim Jisas pinis, orait em i
go stret na painim brata bilong en
Saimon, na em i tokim Saimon olsem,
«Mipela i lukim pinis Mesaia» –dispela
nem Mesaia em i olsem, Man God i
makim bilong kisim bek ol manmeri
bilong en–. 42 Na Andru i bringim
Saimon i go long Jisas. Jisas i lukim em na
i tok, «Yu Saimon, pikinini bilong Jon.
Bihain bai ol i kolim yu long nem Sifas».
–dispela nem Sifas i olsem Bikpela ston.

43 Long de bihain, Jisas i laik i go long
Galili. Na em i go painim Filip, na i tokim
em olsem, «Yu kam bihainim mi». 44 Filip
em i man bilong taun Betsaida, em as ples
bilong Andru tupela Pita.

45 Orait Filip i go painim Nataniel na i
tokim em olsem, «Mipela i lukim pinis
dispela man bipo Moses i bin raitim tok

The first disciples

35 The next day as John stood there
again with two of his disciples, Jesus
went past, 36 and John looked towards
him and said, «Look, there is the lamb of
God». 37 And the two disciples heard
what he said and followed Jesus. 38 Jesus
turned round, saw them following and
said, «What do you want?». They
answered, «Rabbi» –which means
Teacher– «where do you live?». 39 He
replied, «Come and see»; so they went
and saw where he lived, and stayed with
him that day. It was about the tenth
hour.

40 One of these two who became fol-
lowers of Jesus after hearing what John
had said was Andrew, the brother of
Simon Peter. 41 The first thing Andrew
did was to find his brother and say to
him, «We have found the Messiah»
–which means the Christ– 42 and he
took Simon to Jesus. Jesus looked at him
and said, «You are Simon son of John;
you are to be called Cephas» –which
means Rock.

43 The next day, after Jesus had decid-
ed to leave for Galilee, he met Philip and
said, «Follow me». 44 Philip came from
the same town, Bethsaida, as Andrew
and Peter.

45 Philip found Nathanael and said to
him, «We have found him of whom
Moses in the Law and the prophets

bilong em long buk bilong lo, na ol profet tu i bin raitim tok bilong em. Em Jisas bilong taun Nasaret, em pikinini bilong Josep». 46 Na Nataniel i askim em olsem, «Ating wanpela gutpela samting em inap kamap long Nasaret, a?». Na Filip i tokim em, «Yu kam na lukim». 47 Jisas i lukim Nataniel i kam long em, na em i tok olsem, «Lukim. Dispela man i kam, em i man tru bilong Israel. I no gat wanpela giaman tok o giaman pasin i stap long em». 48 Na Nataniel i askim Jisas olsem, «Olsem wanem na yu save long mi?». Na Jisas i bekim tok bilong em olsem, «Taim Filip i no singautim yu yet, mi lukim yu i stap long as bilong diwai fik». 49 Nataniel i harim dispela tok na em i tok olsem, «Tisa, yu Pikinini Bilong God. Yu King bilong Israel». 50 Na Jisas i bekim tok olsem, «Mi tokim yu olsem mi lukim yu i stap long as bilong diwai fik, na long dispela as tasol yu bilip long mi. Bihain bai yu lukim ol bikpela samting i winim tru dispela». 51 Na Jisas i tokim em moa olsem, «Tru tumas mi tokim yupela, bihain bai yupela i lukim heven i op, na bai yupela i lukim ol ensel bilong God i go antap na i kam daun long Pikinini Bilong Man».

wrote, Jesus son of Joseph, from Nazareth». 46 Nathanael said to him, «From Nazareth? Can anything good come from that place?». Philip replied, «Come and see». 47 When Jesus saw Nathanael coming he said of him, «There, truly, is an Israelite in whom there is no deception». 48 Nathanael asked, «How do you know me?». Jesus replied, «Before Philip came to call you, I saw you under the fig tree». 49 Nathanael answered, «Rabbi, you are the Son of God, you are the king of Israel». 50 Jesus replied, «You believe that just because I said: I saw you under the fig tree. You are going to see greater things than that». 51 And then he added, «In all truth I tell you, you will see heaven open and the angels of God ascending and descending over the Son of man».

Wanpela man i marit long taun Kana

2 1 · Long namba 3 de, wanpela man i marit long taun Kana long distrik Galili. Na mama bilong Jisas i go

The wedding at Cana

2 1 · On the third day there was a wedding at Cana in Galilee. The mother of Jesus was there, 2 and Jesus

2.1-12 In this miracle we can see the intercession that Our Lady continues now for us from heaven. And so, we must venerate her. «What kind of devotion is directed to the holy Virgin? It is a singular kind of devotion which differs essentially from the cult of adoration given only to the Most Holy Trinity. This special veneration directed to Mary finds particular expression in the liturgical feasts dedicated to the Mother of God and in Marian prayers such as the holy Rosary which is a compendium of the whole Gospel» (*Compendium*, 198).

lukim dispela marit, 2 na Jisas wantaim ol
disaipel bilong en, ol tu i kam i stap long
dispela marit. 3 Taim wain i pinis, na
mama bilong Jisas i tokim em olsem, «Ol
i no gat wain». 4 · Na Jisas i tokim em
olsem, «Meri, yu laikim wanem samting
bilong mi? Taim bilong mi em i no yet». 5
* Orait mama bilong en i tokim ol wok-
man olsem, «Mekim olgeta samting em i
tokim yupela long mekim».

6 Long dispela haus i gat 6-pela bikpela
sospen ston i stap, bilong ol Juda i ken
waswas long pasin bilong ol. Wanpela
wanpela inap holim samting olsem 100
lita wara. 7 Orait Jisas i tokim ol wokman
olsem, «Pulimapim wara long ol sospen».
Na ol i pulapim ol tru. 8 Na em i tokim
ol, «Kisim sampela nau na karim i go
long man i bosim kaikai». Orait ol wok-
man i kisim sampela na karim i go. 9
Dispela wara i kamap pinis olsem wain na
man i bosim kaikai i traim, tasol em i no
save, ol i kisim dispela wain we. Ol wok-
man i bin pulimapim wara, ol tasol i save.
Orait man i bosim kaikai em i singautim
dispela man i marit, 10 na em i tokim em
olsem, «Olgeta man i save tilim gutpela
wain pastaim. Na taim ol man i dring
planti pinis, orait ol i save tilim wain i
nogut liklik. Tasol yu, yu bin pasim gut-
pela wain, na nau tasol yu kisim i kam».

11 Dispela em i namba wan mirakel
Jisas i wokim. Em i wokim long taun
Kana long distrik Galili. Dispela mirakel
em i olsem mak bilong soim bikpela

and his disciples had also been invited. 3
And they ran out of wine, since the
wine provided for the feast had all been
used, and the mother of Jesus said to
him, «They have no wine». 4 · Jesus said,
«Woman, what do you want from me?
My hour has not come yet». 5 His moth-
er said to the servants, «Do whatever he
tells you».

6 There were six stone water jars
standing there, meant for the ablutions
that are customary among the Jews:
each could hold twenty or thirty gallons.
7 Jesus said to the servants, «Fill the jars
with water», and they filled them to the
brim. 8 Then he said to them, «Draw
some out now and take it to the presi-
dent of the feast». 9 They did this; the
president tasted the water, and it had
turned into wine. Having no idea where
it came from –though the servants who
had drawn the water knew– the presi-
dent of the feast called the bridegroom
10 and said, «Everyone serves good
wine first and the worse wine when the
guests are well wined; but you have kept
the best wine till now».

11 This was the first of Jesus' signs: it
was at Cana in Galilee. He revealed his
glory, and his disciples believed in him.

2.4 «*Woman, what is it to me and to thee? My hour is not yet come.* He meant that the time destined for the performance of miracles was that of his preaching through Judea. But, though his answer appeared to be a refusal of the request of Mary, the Son, says St. Chrysostom, resolved to yield to the desire of the mother: "Although he said, my hour is not yet come, he granted the petition of his mother". (...) From the fact related in this gospel, let us consider the greatness of Mary's power to obtain from God the graces which we stand in need of; and the tenderness of Mary's compassion, and her readiness to assist us all in our wants» (SAINT ALPHONSUS).

namba na strong bilong en. Na ol disaipel bilong en ol i lukim na ol i bilip long em.

12 Orait Jisas i lusim Kana na em i go daun long taun Kaperneam wantaim mama bilong en na ol brata bilong en na ol disaipel bilong en. Na ol i stap sampela de long dispela taun.

Jisas i rausim ol man i wok bisnis long tempel
(Mt 21.12-13; Mak 11.11-17; Luk 19.45-46)

13 Taim De bilong Pasova klostu i laik kamap, Jisas i go long Jerusalem. 14 Insait long banis bilong tempel em i lukim ol man i wok bisnis long salim ol bulmakau na sipsip na pisin. Na em i lukim ol man bilong senisim mani ol i sindaun i stap. 15 Orait Jisas i kisim baklain na i wokim wanpela wip. Na em i rausim dispela olgeta man wantaim ol sipsip na ol bulmakau bilong ol, na ol i lusim hap bilong tempel na i go. Na em i kapsaitim mani bilong ol man i senisim mani, na em i kapsaitim tu ol tebol bilong ol. 16 Na em i tok olsem long ol man i wok bisnis long salim ol pisin, «Kisim ol pisin bilong yupela i go. Yupela i no ken mekim haus bilong Papa bilong mi i kamap olsem haus bilong maket». 17 * · Ol disaipel bilong en i lukim dispela pasin em i mekim na ol i tingim wanpela tok i stap long buk bilong God. Dispela tok i olsem,

Mi laikim tru haus bilong yu, olsem na mi wok strong long mekim dispela haus i stap gut.

18 Tasol ol Juda i lukim dispela pasin Jisas i mekim na ol i askim em olsem, «Bai yu wokim wanem mirakel, olsem

12 After this he went down to Capernaum with his mother and his brothers and his disciples, but they stayed there only a few days.

The cleansing of the Temple
(Mt 21:12-13; Mk 11:11-17; Lk 19:45-46)

13 When the time of the Jewish Passover was near Jesus went up to Jerusalem, 14 and in the Temple he found people selling cattle and sheep and doves, and the money changers sitting there. 15 Making a whip out of cord, he drove them all out of the Temple, sheep and cattle as well, scattered the money changers' coins, knocked their tables over 16 and said to the dove sellers, «Take all this out of here and stop using my Father's house as a market». 17 · Then his disciples remembered the words of scripture:

I am eaten up with zeal for your house.

18 The Jews intervened and said, «What sign can you show us that you should act like this?». 19 Jesus answered,

2.17 Psalm 69:10

mak bilong soim mipela olsem yu gat namba bilong mekim dispela pasin nau yu bin mekim?». 19 Orait Jisas i bekim tok bilong ol olsem, «Yupela brukim dispela tempel, na long tripela de bai mi kirapim gen». 20 Na ol Juda i tok, «Olaman. Inap long 46 yia ol i bin mekim wok bilong sanapim dispela tempel, na long tripela de tasol bai yu kirapim gen, a?». 21 Tasol dispela tempel Jisas i tok long en, em bodi bilong em yet. 22 Olsem na taim God i kirapim em long matmat, ol disaipel bilong en i tingim gen dispela tok bipo em i bin mekim. Na ol i bilipim tok i stap long buk bilong God wantaim dispela tok Jisas i bin mekim.

23 Jisas i stap long Jerusalem long De bilong Pasova, na planti manmeri i lukim ol mirakel o mak em i wokim. Olsem na ol i bilip long nem bilong em. 24 Tasol Jisas i no bilip long ol, 25 long wanem, em i save pinis long pasin bilong olgeta man. Em i no sot long save na wanpela man i mas toksave long em long pasin bilong ol man. Nogat. Em yet i save pinis long tingting bilong ol man.

«Destroy this Temple, and in three days I will raise it up». 20 The Jews replied, «It has taken forty-six years to build this Temple: are you going to raise it up again in three days?». 21 But he was speaking of the Temple that was his body, 22 and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and what he had said.

23 During his stay in Jerusalem for the feast of the Passover many believed in his name when they saw the signs that he did, 24 but Jesus knew all people and did not trust himself to them; 25 he never needed evidence about anyone; he could tell what someone had within.

Nikodemus

3 1 · Wanpela Farisi i stap, nem bilong en Nikodemus, em i wanpela hetman bilong ol Juda. 2 Dispela man i kam long Jisas long nait na i tokim em olsem, «Tisa, mipela i save, God i bin salim yu i kam olsem tisa. Sapos God i no i stap wantaim wanpela man, orait dispela

Nicodemus

3 1 · There was one of the Pharisees called Nicodemus, a leader of the Jews, 2 who came to Jesus by night and said, «Rabbi, we know that you have come from God as a teacher; for no one could perform the signs that you do unless God were with him». 3

3.1-2 «He had said above that, when He was at Jerusalem many believed in His Name, when they saw the miracles which He did. Of this number was Nicodemus. This man came to Jesus by night: hoping, that is, by so secret an interview, to learn more of the mysteries of the faith; the late public miracles having given him an elementary knowledge of them» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

man i no inap wokim ol dispela mirakel yu save wokim». 3 Jisas i bekim tok bilong en olsem,

«Tru tumas mi tokim yu,
man i no inap lukim kingdom bilong God
sapos em i no kamap nupela gen».

4 Na Nikodemus i askim em, «Olsem wanem na man i lapun pinis em inap long kamap nupela gen? Ating em inap i go insait gen long bel bilong mama bilong en na mama i karim em gen?». 5 Jisas i bekim tok olsem,

«Tru tumas mi tokim yu,
man i no inap i go insait long kingdom bilong God, sapos em i no kamap nupela long wara na long Holi Spirit.
6 Samting bodi i kamapim, em i bodi. Na samting Spirit i kamapim, em i spirit.

7 Yu no ken kirap nogut long dispela tok mi tokim yu, Yupela i mas kamap nupela gen.
8 Win em i save bihainim laik bilong em yet na i go long narapela narapela hap. Yu save harim nois bilong en, tasol yu no save em i kam we na em i go we. Na olgeta man i kamap nupela long Holi Spirit, ol i olsem tasol».

9 Nikodemus i askim em olsem, «Dispela samting yu tok long en, em inap i kamap olsem wanem?». 10 Na Jisas i bekim tok bilong en olsem, «Yu tisa bilong Israel na yu no klia long dispela samting!
11 «Tru tumas mi tokim yu,
mipela i toktok long samting mipela i save long en. Na mipela i autim tok long

Jesus answered:

«In all truth I tell you,
no one can see the kingdom of God
without being born from above».

4 Nicodemus said, «How can anyone who is already old be born? Is it possible to go back into the womb again and be born?». 5 Jesus replied:

«In all truth I tell you,
no one can enter the kingdom of God without being born through water and the Spirit;
6 what is born of human nature is human; what is born of the Spirit is spirit.
7 Do not be surprised when I say: You must be born from above.

8 The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone who is born of the Spirit».

9 «How is that possible?», asked Nicodemus. 10 Jesus replied, «You are the Teacher of Israel, and you do not know these things!

11 «In all truth I tell you,
we speak only about what we know and witness only to what we have seen

samting mipela i lukim pinis. Tasol yupela i save givim baksait long dispela tok mipela i autim.

12 Yupela i no bilipim, taim mi bin tokim yupela long ol samting bilong graun. Olsem bai yupela i bilipim olsem wanem sapos mi tokim yupela long ol samting bilong heven?

13 * I no gat narapela man i bin i go antap long heven. Nogat. Tasol man i bin lusim heven na i kam daun, em i Pikinini Bilong Man em wanpela.

14 * · Olsem bipo Moses i bin litimapim snek long ples nating, olsem tasol ol bai i litimapim Pikinini Bilong Man.

15 Olsem bai olgeta man i bilip long em, ol i ken kisim laip i stap gut oltaim oltaim.

16 * · God i laikim tumas olgeta manmeri bilong graun, olsem na em i givim dispela wanpela Pikinini bilong en long ol. Em i mekim olsem bilong olgeta manmeri i bilip long em ol i no ken lus. Nogat. Bai ol i kisim laip i stap gut oltaim oltaim.

17 * God i salim Pikinini bilong en i kam long graun i no bilong kotim graun. Em i salim em i kam bilong kisim bek ol.

18 Man i bilip long em, em i no gat kot. Man i no bilip, em i lus pinis long kot, long wanem, em i no bin bilip long

and yet you people reject our evidence.

12 If you do not believe me when I speak to you about earthly things, how will you believe me when I speak to you about heavenly things?

13 No one has gone up to heaven
except the one who came down from heaven, the Son of man;

14 · as Moses lifted up the snake in the desert, so must the Son of man be lifted up

15 so that everyone who believes may have eternal life in him.

16 · For this is how God loved the world: he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

17 For God sent his Son into the world not to judge the world, but so that through him the world might be saved.

18 No one who believes in him will be judged; but whoever does not believe is judged already, because that person

3.14 See Nm 21:4-9. «Many dying in the wilderness from the attack of the serpents, Moses, by commandment of the Lord, lifted up a brazen serpent and those who looked upon it were immediately healed. The lifting up of the serpent is the death of Christ. As then formerly he who looked to the serpent that was lifted up, was healed of its poison, and saved from death; so now he who is conformed to the likeness of Christ's death by faith and the grace of baptism, is delivered both from sin by justification, and from death by the resurrection» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

3.16 «Seeing us condemned to hell, in punishment of our sins, the Eternal Father, through love for us, has sent his Son on the earth to die on the cross, in order to redeem us from hell, and to bring us with himself into Paradise. *God so loved the world, as to give his only begotten Son* (Jn 3:16). Love, which the apostle calls an excess of love. *For his exceeding charity wherewith he loved us, even when we were dead in sin, has quickened us together in Christ* (Eph. 2:4-5)» (SAINT ALPHONSUS).

Nem bilong dispela wanpela Pikinini Bilong God.

19 Na as bilong kot bilong ol em i olsem. Lait i kamap pinis long graun, tasol ol man i laikim tumas tudak, long wanem, ol i man bilong mekim pasin nogut.

20 · Olgeta man i save mekim pasin nogut, ol i birua bilong lait na ol i no save kam long lait, ol i no laik bai pasin bilong ol i kamap ples klia.

21 Tasol man i mekim pasin i tru, em i save kam long lait, bai ol wok bilong en i kamap ples klia, na bai ol i save, em i bin wokim long strong bilong God.

Jisas long Judia.
Jon bilong Baptais i tokaut klia long Jisas em i husat.

22 Orait bihain Jisas wantaim ol disaipel bilong en i go long hap bilong Judia. Em i stap wantaim ol long dispela hap na i givim baptais long ol manmeri. 23 Jon tu i givim baptais long ol manmeri long ples Ainon klostu long ples Salim. Planti wara i stap long dispela ples, na ol manmeri i kam long em bilong kisim baptais. 24 Long dispela taim Herot i no bin putim Jon long kalabus yet.

25 Wanpela tok pait i kirap namel long ol disaipel bilong Jon na wanpela Juda. Ol i toktok long wanem pasin bilong waswas ol i mas bihainim long kamap klin long ai bilong God. 26 Na ol disaipel i go long Jon, na ol i tokim em olsem, «Tisa, dispela man bipo em i stap wantaim yu long hapsait bilong wara Jordan na yu bin

does not believe in the Name of God's only Son.

19 And the judgement is this: though the light has come into the world people have preferred darkness to the light because their deeds were evil.

20 · And indeed, everybody who does wrong hates the light and avoids it, to prevent his actions from being shown up;

21 but whoever does the truth comes out into the light, so that what he is doing may plainly appear as done in God».

Jesus' ministry in Judaea.
John bears witness for the last time.

22 After this, Jesus went with his disciples into the Judaean countryside and stayed with them there and baptised. 23 John also was baptising at Aenon near Salim, where there was plenty of water, and people were going there and were being baptised. 24 For John had not yet been put in prison.

25 Now a discussion arose between some of John's disciples and a Jew about purification, 26 so they went to John and said, «Rabbi, the man who was with you on the far side of the Jordan, the man to whom you bore witness, is baptising now, and everyone is going to him». 27 John replied:

3.20 «His sins weigh down the sinner to such a degree, that he no longer regards heaven nor his own salvation. (...) Hence the miserable man loses reason, thinks only of earthly goods, and thus forgets the divine judgments. (...) He even hates the light, because he fears that it will interrupt his criminal pleasures. *Every one that doth evil hateth the light* (Jn 3:20). Hence, he becomes miserably blind, and goes round about continually from sin to sin» (SAINT ALPHONSUS).

autim tok bilong em, dispela man nau em
i givim baptais long ol manmeri, na olgeta ol i go long em». 27 Orait Jon i bekim
tok olsem,
«I no gat man i ken kisim sampela samting, sapos God i stap long heven i no
givim long em.

28 «Yupela yet i harim pinis dispela tok
mi mekim bipo, "Mi no dispela man God
i makim bilong kisim bek ol manmeri
bilong en, tasol God i salim mi na mi kam
paslain long em".
29 · Sapos wanpela man i maritim meri,
orait dispela meri em i bilong dispela man
i maritim em. Na poroman bilong dispela man em i save sanap na putim yau na
amamas tru long harim tok bilong dispela man i marit. Olsem tasol nau amamas i
pulap long bel bilong mi.
30 Nem bilong em i mas kamap bikpela,
na nem bilong mi i mas i go daun.
31 Man i bin i stap antap na i kam, em i
antap long olgeta samting. Man bilong
dispela graun, em i save mekim ol pasin
bilong dispela graun, na em i save mekim
toktok long ol samting bilong dispela
graun. Tasol man i kam long heven,
32 em i save autim tok long ol samting
em i lukim pinis na i harim pinis. Tasol i
no gat wanpela man i kisim na i holimpas
dispela tok em i autim.
33 * Man i kisim na i holimpas tok
bilong em, em i soim olsem God em i
save tok tru.
34 Dispela man God i salim i kam, em i

«No one can have anything except
what is given him from heaven.

28 «You yourselves can bear me out. I
said, "I am not the Christ; I am the one
who has been sent to go in front of
him".

29 · «It is the bridegroom who has the
bride; and yet the bridegroom's friend,
who stands there and listens to him, is
filled with joy at the bridegroom's voice.
This is the joy I feel, and it is complete.

30 He must grow greater, I must grow
less.
31 He who comes from above is above
all others; he who is of the earth is
earthly himself and speaks in an earthly
way. He who comes from heaven

32 bears witness to the things he has
seen and heard, but his testimony is not
accepted by anybody;

33 though anyone who does accept his
testimony is attesting that God is true

34 since he whom God has sent speaks

3.29 «Likewise as Your blessed precursor, the most excellent of saints, John the Baptist, gladdened by Your presence, exulted in the Holy Ghost while yet enclosed in the womb of his mother, and afterward seeing Jesus walking among men, humbled himself and with devout love declared: *The friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice*, even so I long to be inflamed with great and holy desires and to give myself to You with all my heart» (TOMAS A KEMPIS, *Imitation of Christ*, 4,18).

save autim tok bilong God, long wanem, God i no givim Holi Spirit hap hap tasol long em.
35 Papa em i laikim tru Pikinini, na i putim olgeta samting long han bilong em.
36 * Man i bilip long Pikinini, em i gat laip i stap gut oltaim oltaim. Tasol man i no bihainim tok bilong Pikinini, em bai i no inap kisim laip. Nogat. Belhat bilong God i stap long em».

God's own words, for God gives him the Spirit without reserve.

35 The Father loves the Son and has entrusted everything to his hands.
36 Anyone who believes in the Son has eternal life, but anyone who refuses to believe in the Son will never see life: God's retribution hangs over him».

Jisas namel long ol lain bilong Samaria

4 1 Taim Jisas i harim tok olsem, ol Farisi i bin luksave long Jisas i baptaisim planti man na ol dispela man i kamap disaipel bilong en, na namba bilong ol i winim namba bilong ol disaipel bilong Jon 2 · –tasol Jisas yet i no save givim baptais long ol man. Nogat. Ol disaipel bilong Jisas tasol i save baptaisim ol– , 3 em i lusim distrik Judia na em i go bek long distrik Galili. 4 Na dispela rot em i bihainim, em i go namel long distrik Samaria.
5 Olsem na em i go kamap long wanpela taun bilong Samaria, ol i kolim Sikar. Sikar i stap klostu long dispela graun Jekop i bin givim long pikinini bilong en, Josep. 6 Wanpela hul wara, bipo Jekop i bin wokim, em i stap long dispela ples. Jisas i wokabaut i kam na em i tait. Olsem

Jesus among the samaritans

4 1 When Jesus heard that the Pharisees had found out that he was making and baptising more disciples than John 2 · –though in fact it was his disciples who baptised, not Jesus himself– 3 he left Judaea and went back to Galilee. 4 He had to pass through Samaria.

5 On the way he came to the Samaritan town called Sychar near the land that Jacob gave to his son Joseph. 6 Jacob's well was there and Jesus, tired by the journey, sat down by the well. It was about the sixth hour. 7 When a Samaritan woman came to draw water,

4.2 ...*though in fact it was his disciples who baptised*... «What are the sacraments and which are they? The sacraments, instituted by Christ and entrusted to the Church, are efficacious signs of grace perceptible to the senses. Through them divine life is bestowed upon us. There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony» (*Compendium*, 224).
«For what reason are the sacraments necessary for salvation? For believers in Christ the sacraments, even if they are not all given to each of the faithful, are necessary for salvation because they confer sacramental grace, forgiveness of sins, adoption as children of God, conformation to Christ the Lord and membership in the Church. The Holy Spirit heals and transforms those who receive the sacraments» (*Compendium*, 230).

na em i sindaun klostu long dispela hul wara. Em i olsem 12 klok belo. 7 Wanpela meri bilong Samaria em i kam bilong pulimapim wara, na Jisas i tokim em olsem, «Wara i kam. Mi laik dring». 8 Ol disaipel bilong en ol i go pinis long taun bilong baim kaikai. 9 Dispela meri bilong Samaria em i tokim em, «Yu Juda, na mi meri bilong Samaria. Olsem wanem na yu tok, "Wara i kam, mi laik dring"?» (Meri i mekim dispela tok, long wanem, ol Juda i no save poromanim ol Samaria). 10 · Orait Jisas i tokim dispela meri olsem,

«Sapos yu save long presen bilong God, na sapos yu save long dispela man i tokim yu,
"Wara i kam, mi laik dring",
orait bai yu tokim em,
na em bai i givim yu wara i gat laip».

11 Na meri i tokim em, «Bikman, yu no gat baket, na dispela hul wara em i daun moa. Olsem na dispela wara i gat laip, bai yu kisim we? 12 Ating yu winim Jekop, tumbuna bilong yumi, em i givim dispela hul wara long mipela, a? Na em yet wantaim ol pikinini bilong en na ol bulmakau sipsip samting bilong en, olgeta i bin dring long dispela hul wara». 13 Jisas i bekim tok bilong em olsem,

«Olgeta man i dring long dispela wara hia, nek bilong ol bai i drai gen.
14 Tasol sapos wanpela man i dring long dispela wara mi laik givim em, i no

Jesus said to her, «Give me something to drink». 8 His disciples had gone into the town to buy food. 9 The Samaritan woman said to him, «You are a Jew. How is it that you ask me, a Samaritan, for something to drink?» (Jews, of course, do not associate with Samaritans). 10 · Jesus replied to her:

«If you only knew what God is offering and who it is that is saying to you,
"Give me something to drink",
you would have been the one to ask,
and he would have given you living water».

11 «You have no bucket, sir», she answered, «and the well is deep: how do you get this living water? 12 Are you a greater man than our father Jacob, who gave us this well and drank from it himself with his sons and his cattle?». 13 Jesus replied:

«Whoever drinks this water will be thirsty again;
14 but no one who drinks the water that I shall give will ever be thirsty again:

4.10 «He lets her know that it was not the water, which she meant, that He asked for; but that knowing her faith, He wished to satisfy her thirst, by giving her the Holy Spirit. For so must we interpret the living water, which is the gift of God. In Scripture the grace of the Holy Spirit is sometimes called fire, sometimes water, which shows that these words are expressive not of its substance but of its action. The metaphor of water conveys the cleansing of the Spirit, and the refreshing of the souls who receive Him» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

gat wanpela taim nek bilong en bai i drai gen. Nogat. Dispela wara mi laik givim em, em bai i kamap olsem hul wara insait long em. Na dispela wara bai i kamap kamap oltaim na givim em laip i stap gut oltaim oltaim».

15 Na meri i tokim Jisas olsem, «Bikman, givim dispela wara long mi. Na bihain nek bilong mi i no ken drai moa, na mi no ken i kam hia bilong pulimapim wara». 16 Orait Jisas i tokim em olsem, «Yu go singautim man bilong yu pastaim na yu kam bek long hia». 17 Meri i bekim tok olsem, «Mi no gat man». Na Jisas i tokim em, «Yu tok yu no gat man, em yu tok tru tumas, 18 long wanem, bipo yu gat 5-pela man. Na dispela man nau yu stap wantaim em, em i no man bilong yu. Dispela tok bilong yu em i tru olgeta». 19 Na meri i tokim em, «Bikman, nau mi save, yu wanpela profet. 20 Ol tumbuna bilong mipela ol i save bung long dispela maunten na mekim lotu. Tasol yupela Juda i save tok, ples ol man i mas i go long en na mekim lotu, em i stap long Jerusalem tasol». 21 Orait Jisas i tokim em olsem,

«Meri, bilipim mi. Wanpela taim i laik kamap na bai yupela i lotu long Papa no long dispela maunten, na no long Jerusalem tu.

22 * Yupela i save lotu long samting yupela i no save long en. Tasol mipela i save lotu long samting mipela i save long en, long wanem, God i bin makim mipela Juda long i go pas long dispela wok bilong kisim bek ol manmeri.

23 Tasol taim i laik kamap, na nau i kamap pinis, na olgeta man i laik lotu tru bai ol i lotu long Papa long strong bilong spirit na long pasin i tru. Na Papa i laikim

the water that I shall give will become a spring of water within, welling up for eternal life».

15 «Sir», said the woman, «give me some of that water, so that I may never be thirsty or come here again to draw water». 16 «Go and call your husband», said Jesus to her, «and come back here». 17 The woman answered, «I have no husband». Jesus said to her, «You are right to say, "I have no husband"; 18 for although you have had five, the one you now have is not your husband. You spoke the truth there». 19 «I see you are a prophet, sir», said the woman. 20 «Our fathers worshipped on this mountain, though you say that Jerusalem is the place where one ought to worship». 21 Jesus said:

«Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

22 You worship what you do not know; we worship what we do know; for salvation comes from the Jews.

23 But the hour is coming –indeed is already here– when true worshippers will worship the Father in spirit and truth: that is the kind of worshipper the

tumas bai ol kain man olsem i mas lotu long em.
24 God em i Spirit. Na ol man i lotu long em, ol i mas lotu long strong bilong spirit na long pasin i tru».

25 Meri i tokim Jisas olsem, «Mi save, Mesaia bai i kam –dispela nem Mesaia i olsem Krais, dispela man God i makim bilong kisim bek ol manmeri bilong en –. Taim em i kam, em bai i tokim yumi long olgeta samting». 26 Na Jisas i tokim em olsem, «Em mi tasol, nau mi toktok wantaim yu».
27 Jisas i tok olsem, na long dispela taim ol disaipel bilong en i kam bek. Ol i lukim em i toktok wantaim wanpela meri, na ol i tingting planti. Tasol i no gat wanpela man i askim Jisas olsem, «Yu laik kisim wanem samting?», o «Bilong wanem yu toktok wantaim dispela meri?». 28 Orait dispela meri i lusim baket bilong en, na em i go bek long taun. Na em i tokim ol manmeri olsem, 29 «Yupela kam lukim wanpela man. Em i tokim mi long olgeta samting mi bin mekim bipo. Ating em dispela man tasol God i bin promis long salim em i kam?». 30 Orait ol i lusim taun na ol i kam long Jisas.
31 Long dispela taim, ol disaipel i tokim Jisas olsem, «Tisa, yu mas kaikai». 32 Tasol em i tokim ol olsem, «Mi gat kaikai yupela i no save long en». 33 Olsem na ol disaipel i toktok long ol yet olsem, «Ating wanpela man i bringim kaikai i kam givim em?». 34 * · Na Jisas i tokim ol olsem,

«Kaikai bilong mi em i long bihainim laik bilong husat i bin salim mi na mi

Father seeks.

24 God is spirit, and those who worship must worship in spirit and truth».

25 The woman said to him, «I know that Messiah –that is, Christ– is coming; and when he comes he will explain everything». 26 Jesus said, «That is who I am, I who speak to you».

27 At this point his disciples returned and were surprised to find him speaking to a woman, though none of them asked, «What do you want from her?» or, «What are you talking to her about?». 28 The woman put down her water jar and hurried back to the town to tell the people, 29 «Come and see a man who has told me everything I have done; could this be the Christ?». 30 This brought people out of the town and they made their way towards him.

31 Meanwhile, the disciples were urging him, «Rabbi, do have something to eat»; 32 but he said, «I have food to eat that you do not know about». 33 So the disciples said to one another, «Has someone brought him food?». 34 · But Jesus said:

«My food is to do the will of the one who sent me, and to complete his work.

4.34 «A prayer that the Will of God be done: Grant me Your grace, O most merciful Jesus, that it may be with me, and work with me, and remain with me to the very end. Grant that I may

kam, na pinisim wok em i bin givim mi.
35 Yupela i save tok olsem, I gat 4-pela
mun i stap yet na taim bilong kisim kaikai
bai i kamap. Tasol mi tokim yupela,
yupela i mas lukluk nabaut na lukim gut
ol gaden. Ol kaikai i redi pinis.
36 Man i wok long kisim kaikai, em i
kisim pe bilong en na em i bungim kaikai
bilong laip i stap gut oltaim oltaim.
Olsem na man bilong planim kaikai na
man bilong kisim kaikai, tupela i ken
amamas wantaim.
37 Olsem na dispela tok em i tru,
Wanpela man i planim gaden na narapela
man i kisim kaikai bilong en.
38 Mi bin salim yupela i go bilong kisim
kaikai long gaden bipo yupela i no bin
wok long en. Ol arapela man i bin wokim
gaden, na yupela i go insait bilong kisim
kaikai i kamap long hatwok bilong ol».

35 Do you not have a saying: Four
months and then the harvest? Well, I tell
you, look around you, look at the fields;
already they are white, ready for harvest!

36 Already the reaper is being paid his
wages, already he is bringing in the grain
for eternal life, so that sower and reaper
can rejoice together.

37 For here the proverb holds true:
one sows, another reaps;

38 I sent you to reap a harvest you
have not laboured for. Others have
laboured for it; and you have come into
the rewards of their labour».

39 Planti Samaria bilong dispela taun ol i
harim tok bilong dispela meri, na ol i bilip
long Jisas. Long wanem, meri i tok, «Em i
tokim mi pinis long olgeta samting mi bin
mekim bipo». 40 Na ol Samaria i kam long
em, na ol i askim em long stap wantaim ol.
Olsem na em i stap tupela de long dispela
ples. 41 Na planti manmeri moa ol i harim
tok bilong Jisas yet na ol i bilip. 42 Na ol i
tokim dispela meri olsem, «Mipela i no
harim tok bilong yu tasol na mipela i bilip
long dispela man. Nogat. Mipela yet i
harim tok bilong en, na mipela i save, dis-

39 Many Samaritans of that town
believed in him on the strength of the
woman's words of testimony, «He told
me everything I have done». 40 So, when
the Samaritans came up to him, they
begged him to stay with them. He stayed
for two days, and 41 many more came to
believe on the strength of the words he
spoke to them; 42 and they said to the
woman, «Now we believe no longer
because of what you told us; we have
heard him ourselves and we know that
he is indeed the Saviour of the world».

always desire and will that which is most acceptable and pleasing to You. Let Your will be mine. Let my will always follow Yours and agree perfectly with it. Let my will be one with Yours in willing and in not willing, and let me be unable to will or not will anything but what You will or do not will. Grant that I may die to all things in this world, and for Your sake love to be despised and unknown in this life. Give me above all desires the desire to rest in You, and in You let my heart have peace. You are true peace of heart. You alone are its rest. Without You all things are difficult and troubled. In this peace, the selfsame that is in You, the Most High, the everlasting Good, I will sleep and take my rest. Amen» (TOMAS A KEMPIS, *Imitation of Christ*, 3,15).

pela man tasol em i man bilong kisim bek olgeta manmeri bilong graun».

Jisas long Galili

43 Jisas i stap tupela de pinis wantaim ol lain bilong Samaria, orait em i lusim dispela ples na i go long distrik Galili. 44 Jisas yet i autim tok olsem profet i no gat nem long as ples bilong em yet. 45 Em i go kamap long Galili, na ol Galili i amamas long em i kam, long wanem, ol tu i bin i go long dispela bikpela lotu long Jerusalem na ol i lukim olgeta samting em i bin mekim long dispela taim.

Jesus in Galilee

43 When the two days were over Jesus left for Galilee. 44 He himself had declared that a prophet is not honoured in his own home town. 45 On his arrival the Galileans received him well, having seen all that he had done at Jerusalem during the festival which they too had attended.

Namba 2 mirakel long Kana.
Jisas i mekim orait pikinini bilong wokman bilong king.
(Mt 8.5-13; Luk 7.1-10)

46 Jisas i kamap gen long taun Kana bilong Galili. Long dispela taun em i bin tanim wara i kamap wain. Orait long dispela taim wanpela ofisa bilong king i stap long taun Kaperneam, na pikinini man bilong en i gat sik. 47 Dispela man i harim tok olsem, Jisas i lusim Judia na i kamap pinis long Galili. Olsem na em i go long Jisas na i askim em long kam daun long Kaperneam na mekim orait dispela pikinini bilong en. Pikinini em i klostu i laik i dai. 48 Na Jisas i tokim em olsem, «Sapos yupela i no lukim ol kain kain mirakel, yupela i no laik bilip!». 49 Ofisa bilong king i tokim em olsem, «Bikpela, yu kam daun kwik. Nogut pikinini bilong mi i dai». 50 Na Jisas i tokim em, «Yu go. Pikinini bilong yu bai i stap laip». Orait dispela ofisa i bilipim tok bilong Jisas, na em i go. 51 Dispela ofisa i no kamap yet long haus bilong en, na ol

Second sign at Cana.
The cure of a royal official's son.
(Mt 8:5-13; Lk 7:1-10)

46 He went again to Cana in Galilee, where he had changed the water into wine. And there was a royal official whose son was ill at Capernaum; 47 hearing that Jesus had arrived in Galilee from Judaea, he went and asked him to come and cure his son, as he was at the point of death. 48 Jesus said to him, «Unless you see signs and portents you will not believe!». 49 «Sir», answered the official, «come down before my child dies». 50 «Go home», said Jesus, «your son will live». The man believed what Jesus had said and went on his way home; 51 and while he was still on the way his servants met him with the news that his boy was alive. 52 He asked them when the boy had begun to recover. They replied, «The fever left him yesterday at the seventh hour». 53 The father realised that this was exactly the time

wokboi bilong en i kam bungim em long rot, na ol i tokim em olsem, pikinini bilong em i stap laip. 52 Na em i askim ol long wanem aua pikinini i orait liklik. Na ol i tok, «Asde long 1 klok long apinun fiva i lusim em». 53 Na papa i save, asde long dispela aua tasol Jisas i bin tokim em, «Pikinini bilong yu bai i stap laip». Na em i bilip, na olgeta lain bilong en tu i bilip. 54 Dispela em i namba 2 mirakel o mak Jisas i wokim bihain long em i lusim Judia na i kam i stap long Galili.

when Jesus had said, «Your son will live»; and he and all his household believed. 54 This new sign, the second, Jesus performed on his return from Judaea to Galilee.

OL I GIVIM BAKSAIT LONG JISAS

OPPOSITION TO REVELATION

Jisas i mekim orait wanpela man long hul wara Betesa

5 1 Bihain wanpela bikpela de bilong lotu bilong ol Juda i kamap, na Jisas i go long Jerusalem. 2 Long Jerusalem, klostu long bikpela dua bilong banis ol i kolim Dua Bilong Ol Sipsip, i gat wanpela bikpela hul wara i stap, long tok Hibru ol i kolim Betesda. Arere long dispela hul wara i gat 5-pela veranda i stap. 3 Na long ol dispela veranda, planti sikman i stap, wantaim ol man i aipas na lek nogut, na ol man bun bilong ol i dai. 4 Na Ensel bilong Bikpela i save kam daun long dispela hul wara, na wara i surik. Na taim wara i surik pinis, husat i go insait, em bai orait long kain kain sik bilong em. 5 Wanpela man i stap long veranda, em i gat sik i stap inap long 38 yia. 6 Jisas i lukim dispela man i slip i stap, na em i save, em i stap sik longtaim pinis. Na Jisas i askim em, «Ating yu laik bai yu

The cure of a sick man at the pool of Bethesda

5 1 After this there was a Jewish festival, and Jesus went up to Jerusalem. 2 Now in Jerusalem next to the Sheep Pool there is a pool called Bethesda in Hebrew, which has five porticos; 3 and under these were crowds of sick people, blind, lame, paralysed. 4 Now at times an Angel of the Lord would descend into the pool, and so the water was moved. And whoever descended first into the pool, after the motion of the water, he was healed of whatever infirmity held him. 5 One man there had an illness which had lasted thirty-eight years, 6 and when Jesus saw him lying there and knew he had been in that condition for a long time, he said, «Do you want to be well again?». 7 «Sir», replied the sick man, «I have no one to put me into the pool when the

i kamap gutpela gen?». 7 Sikman i bekim tok bilong em olsem, «Bikman, taim wara i mekim nais, mi no gat man i ken kisim mi i go na putim mi insait long hul wara. Mi yet mi laik i go, tasol ol arapela man i save go daun pastaim na i winim mi». 8 · Na Jisas i tokim em olsem, «Yu sanap na kisim bet bilong yu na wokabaut». 9 Orait kwiktaim tumas bodi bilong dispela man em i kamap gutpela. Na em i kisim bet bilong en na i wokabaut i go.

Dispela de em i de Sabat, 10 olsem na taim ol Juda i lukim dispela man ol i tokim em olsem, «Nau em i de Sabat. I tambu long yu karim bet bilong yu raun». 11 Tasol em i bekim tok bilong ol olsem, «Dispela man i mekim mi i orait, em i tokim mi olsem, "Kisim bet bilong yu na wokabaut"». 12 Na ol i askim em, «Wanem man i tokim yu, "Kisim bet bilong yu na wokabaut?"». 13 Tasol dispela man i kamap orait gen em i no save husat tru i bin tokim em, long wanem, planti manmeri i stap long dispela ples, na Jisas i go pinis. 14 · Bihain Jisas i go insait long banis bilong tempel na em i lukim dispela man i stap. Na Jisas i tokim em olsem, «Nau yu orait pinis. Yu no ken mekim sin moa, nogut wanpela bikpela hevi moa yet i kamap long yu». 15 Orait dispela man i go na i tokim ol Juda olsem Jisas i bin oraitim em. 16 Orait ol Juda i

water is disturbed; and while I am still on the way, someone else gets down there before me». 8 · Jesus said, «Get up, pick up your sleeping-mat and walk around». 9 The man was cured at once, and he picked up his mat and started to walk around.

Now that day happened to be the Sabbath, 10 so the Jews said to the man who had been cured, «It is the Sabbath; you are not allowed to carry your sleeping-mat». 11 He replied, «But the man who cured me told me, "Pick up your sleeping-mat and walk around"». 12 They asked, «Who is the man who said to you, "Pick up your sleeping-mat and walk around"?». 13 The man had no idea who it was, since Jesus had disappeared, as the place was crowded. 14 · After a while Jesus met him in the Temple and said, «Now you are well again, do not sin any more, or something worse may happen to you». 15 The man went back and told the Jews that it was Jesus who had cured him. 16 It was because he did things like this on the Sabbath that the Jews began to harass Jesus. 17 His answer to them was, «My Father still

5.8 «The words *Arise, and walk*, mean that you should raise yourself from your torpor and indolence, and study to advance in good works» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).
5.14 «Since, then, dearly beloved Christians, you have made a sincere confession of your sins, Jesus Christ says to you what he says to the paralytic: *Behold, thou art made whole. Sin no more, lest some worse thing happen to thee* (Jn 5:14.) By the confessions which you have made your souls are healed, but not as yet saved; for, if you return to sin, you shall be again condemned to hell, and the injury caused by the relapse shall be far greater than that which you sustained from your former sins» (SAINT ALPHONSUS).

stat long mekim nogut long Jisas, long wanem, em i save mekim dispela kain samting long ol de Sabat. 17 Tasol Jisas i bekim tok olsem long ol, «Papa bilong mi em i save wok oltaim i kam inap long nau. Na mi tu mi save wok». 18 Ol Juda i harim dispela tok na ol i laikim moa yet long kilim Jisas i dai, long wanem, em i no kalapim lo bilong de Sabat tasol. Nogat. Em i tok, God em i Papa bilong em stret. Long dispela tok em i mekim em yet i kamap wankain olsem God.

goes on working, and I am at work, too». 18 But that only made the Jews even more intent on killing him, because not only was he breaking the Sabbath, but he spoke of God as his own Father and so made himself God's equal.

Pikinini bilong God i gat namba bilong mekim wok

19 Orait Jisas i bekim tok bilong ol Juda olsem,

«Tru tumas mi tokim yupela,
Pikinini em i no inap mekim wanpela samting long tingting bilong em yet. Nogat. Em i mekim tasol ol samting em i lukim Papa i mekim. Olgeta samting Papa i save mekim, em Pikinini tu i save mekim.
20 * Papa i laikim tumas Pikinini na em i save soim em olgeta samting em yet i save mekim. Na Papa bai i soim long Pikinini narapela bikpela wok tu, i winim ol dispela wok em i mekim pinis, na bai yupela i kirap nogut tru.
21 Olsem Papa i save kirapim bek ol man i dai pinis na i givim laip long ol, olsem tasol Pikinini tu i save givim laip long ol man long laik bilong em yet.
22 · Papa i no save skelim wanpela man

Jesus and his authority

19 To this Jesus replied:

«In all truth I tell you,
by himself the Son can do nothing; he can do only what he sees the Father doing: and whatever the Father does the Son does too.

20 For the Father loves the Son and shows him everything he himself does, and he will show him even greater things than these, works that will astonish you.

21 Thus, as the Father raises the dead and gives them life, so the Son gives life to anyone he chooses;

22 · for the Father judges no one; he

5.22 «What is the particular judgment? It is the judgment of immediate retribution which each one after death will receive from God in his immortal soul in accord with his faith and his works. This retribution consists in entrance into the happiness of heaven, immediately or after an appropriate purification, or entry into the eternal damnation of hell» (*Compendium*, 208).

long kot. Olgeta wok bilong harim kot, em i givim pinis long Pikinini.

23 * Olsem na bai olgeta man i ken litimapim nem bilong Pikinini, olsem ol i save litimapim nem bilong Papa. Man i no save litimapim nem bilong Pikinini, em i no litimapim nem bilong Papa i bin salim Pikinini i kam.

24 Tru tumas mi tokim yupela,
man i harim tok bilong mi, na i bilip long husat i bin salim mi na mi kam, em i gat laip i stap gut oltaim oltaim. Em bai i no gat kot. Nogat. Em i lusim dai pinis, na nau em i stap laip.

25 Tru tumas mi tokim yupela,
taim i laik kamap, na nau i kamap pinis, na ol manmeri i dai pinis bai i harim maus bilong Pikinini Bilong God, na ol bai i kisim laip.

26 Olsem Papa i gat laip long em yet, olsem tasol em i bin givim strong long Pikinini, na em tu i gat laip long em yet.

27 * Na bikos em i Pikinini Bilong Man, Papa i givim namba long em bilong kotim ol manmeri.

28 · Yupela i no ken tingting planti long dispela tok bilong mi. Taim i laik kamap na olgeta manmeri i stap long matmat bai lusim matmat na i kam ausait, taim ol bai i harim maus bilong Pikinini.

29 Ol husat i bin mekim gutpela pasin, ol bai i kirap bek na i stap laip. Na ol husat i bin mekim pasin nogut, ol bai i kirap bek na i kamap long kot.

30 Mi no inap mekim wanpela samting long tingting bilong mi yet. Mi save

has entrusted all judgement to the Son,

23 so that all may honour the Son as they honour the Father. Whoever refuses honour to the Son refuses honour to the Father who sent him.

24 In all truth I tell you,
whoever listens to my words, and believes in the one who sent me, has eternal life; without being brought to judgement such a person has passed from death to life.

25 In all truth I tell you,
the hour is coming –indeed it is already here– when the dead will hear the voice of the Son of God, and all who hear it will live.

26 For as the Father has life in himself, so he has granted the Son also to have life in himself;

27 and, because he is the Son of man, has granted him power to give judgement.

28 · Do not be surprised at this, for the hour is coming when the dead will leave their graves at the sound of his voice:

29 those who did good will come forth to life; and those who did evil will come forth to judgement.

30 By myself I can do nothing; I can judge only as I am told to judge, and my

5.28-29 «In what does the final judgment consist? The final or universal judgment consists in a sentence of happiness or eternal condemnation, which the Lord Jesus will issue in regard to the *just and the unjust* (Acts 24:15) when he returns as the Judge of the living and the dead. After the last judgment, the resurrected body will share in the retribution which the soul received at the particular judgment» (*Compendium*, 214).

bihainim tok mi kisim long Papa na mi skelim pasin bilong ol manmeri. Na kot bilong mi em i stret, long wanem, mi no save bihainim laik bilong mi yet. Nogat. Mi bihainim laik bilong husat i bin salim mi na mi kam.

31 Sapos mi wanpela tasol mi tokaut long ol wok na pasin bilong mi, orait ol man i no mas bilipim dispela tok mi autim.

32 Tasol narapela em i stap, na em tu i save tokaut long ol wok na pasin bilong mi. Na mi save, dispela tok em i autim, em i tru.

33 Bipo yupela i bin salim ol man i go long Jon bilong kisim tok bilong en, na Jon i bin tokaut long tok i tru.

34 Mi yet mi no ting tok bilong wanpela man inap long strongim tok bilong mi. Na mi laik bai God i ken kisim bek yupela, so mi tokaut olsem.

35 Jon em i bin i stap olsem lam i lait na i givim lait long sotpela taim. Na bel bilong yupela i bin amamas long lait bilong em.

36 * Tasol samting i winim Jon, em i tokaut long mi nau. Em dispela olgeta wok Papa i bin givim long mi bilong mekim. Ol dispela wok mi save mekim i tokaut olsem, Papa i bin salim mi na mi kam.

37 Na Papa i bin salim mi na mi kam, em yet i tokaut long mi. Tasol yupela i no bin harim maus bilong em liklik. Nogat tru. Na yupela i no bin lukim pes bilong em.

38 Na tok bilong em tu i no i stap long yupela, long wanem, yupela i no bilipim tok bilong dispela man em i bin salim i kam.

39 Yupela i save wok long skelim olgeta tok i stap long buk bilong God long wanem, yupela i ting olsem yupela i ken kisim laip i stap gut oltaim oltaim. Tasol buk bilong God tu i save tokaut long mi,

judging is just, because I seek to do not my own will but the will of him who sent me.

31 Were I to testify on my own behalf, my testimony would not be true;

32 but there is another witness who speaks on my behalf, and I know that his testimony is true.

33 You sent messengers to John, and he gave his testimony to the truth,

34 not that I depend on human testimony; no, it is for your salvation that I mention it.

35 John was a lamp lit and shining and for a time you were content to enjoy the light that he gave.

36 But my testimony is greater than John's: the deeds my Father has given me to perform, these same deeds of mine testify that the Father has sent me.

37 Besides, the Father who sent me bears witness to me himself. You have never heard his voice, you have never seen his shape,

38 and his word finds no home in you because you do not believe in the one whom he has sent.

39 You pore over the scriptures, believing that in them you can find eternal life; it is these scriptures that testify to me,

40 na yupela i no laik i kam long mi bilong kisim laip.
41 Mi no ting long kisim biknem long ol man.
42 Tasol mi save long yupela: yupela i no gat laik long God.
43 Mi bin i kam long nem bilong Papa bilong mi, na yupela i givim baksait long tok bilong mi. Tasol sapos wanpela man i kam long nem bilong em yet, orait wantu bai yupela i kisim tok bilong em.
44 Bai yupela i bilip olsem wanem? Yupela i save kisim biknem long ol lain bilong yupela yet. Na yupela i no wari long dispela biknem God wanpela tasol i save givim.
45 Yupela i no ken ting bai mi kotim yupela long ai bilong Papa. Nogat. Moses, dispela man yupela i ting em bai i helpim yupela, em yet bai kotim yupela.
46 Sapos yupela i bilipim tok bilong Moses, orait bai yupela i bilipim tok bilong mi tu, long wanem, ol tok em i bin raitim i tokaut long mi.
47 Tasol sapos yupela i no bilipim tok em i bin raitim, orait olsem wanem bai yupela i bilipim tok bilong mi?».

40 and yet you refuse to come to me to receive life!
41 Human glory means nothing to me.

42 Besides, I know you too well: you have no love of God in you.
43 I have come in the name of my Father and you refuse to accept me; if someone else should come in his own name you would accept him.

44 How can you believe, since you look to each other for glory and are not concerned with the glory that comes from the one God?

45 Do not imagine that I am going to accuse you before the Father: you have placed your hopes on Moses, and Moses will be the one who accuses you.
46 If you really believed him you would believe me too, since it was about me that he was writing;

47 but if you will not believe what he wrote, how can you believe what I say?».

Mirakel bilong ol bret
(Mt 14.13-21; Mak 6.32-44; Luk 9.10-17)

6 1 · Bihain Jisas i go long hapsait bilong raunwara Galili, narapela nem bilong en raunwara Taiberias. 2 Na

The miracle of the loaves
(Mt 14:13-21; Mk 6:32-44; Lk 9:10-17)

6 1 · After this, Jesus crossed the Sea of Galilee, or of Tiberias, 2 and a large crowd followed him,

6.1-15 This miracle is a figure of the Eucharist, and the bread He gives represents Holy Communion. «What is required to receive Holy Communion? To receive Holy Communion one must be fully incorporated into the Catholic Church and be in the state of grace, that is, not conscious of being in mortal sin. Anyone who is conscious of having committed a grave sin must first receive the sacrament of Reconciliation before going to Communion. Also important for those receiving Holy Communion are a spirit of recollection and prayer, observance of the fast prescribed by the Church, and an appropriate disposition of the body (gestures and dress) as a sign of respect for Christ» (*Compendium*, 291).

bikpela lain manmeri ol i lukim ol planti mirakel em i bin wokim bilong mekim orait ol sikman, olsem na ol i bihainim em. 3 Na Jisas i go antap long maunten na i sindaun wantaim ol disaipel bilong en. 4 Long dispela taim bikpela de bilong ol Juda klostu i laik kamap, em De bilong Pasova.

5 Jisas i lukluk nabaut na i lukim bikpela lain manmeri i kam long em. Na em i askim Filip olsem, «Bai yumi baim bret we bilong ol dispela manmeri i ken kaikai?». 6 Em i mekim dispela tok bilong traim Filip tasol. Em yet i save pinis long samting em i laik mekim. 7 · Filip i bekim tok olsem, «Sapos yumi baim bret inap long 200 *denarii*, em bai i no inap long olgeta wan wan man na meri i ken kisim hap liklik kaikai tru». 8 Orait wanpela disaipel bilong Jisas, em Andru, brata bilong Saimon Pita, em i tokim Jisas olsem, 9 «Wanpela manki i stap hia, em i gat 5-pela bret ol i wokim long bali na tupela pis. Tasol bikpela lain manmeri tru i stap. Dispela bret na pis bai i helpim yumi olsem wanem?». 10 · Jisas i tok, «Tokim ol manmeri long sindaun». Planti gras i stap long dispela hap. Na ol man i sindaun, namba bilong ol em i olsem 5,000. 11 Ol i sindaun pinis, na Jisas i kisim dispela bret na i tenkyu long God na i tilim i go long ol manmeri. Em i mekim olsem long tupela pis tu. Em i givim long ol, na ol i kisim inap long laik bilong ol. 12 Ol i kaikai inap pinis, na Jisas i tokim ol dis-

impressed by the signs he had done in curing the sick. 3 Jesus climbed the hillside and sat down there with his disciples. 4 The time of the Jewish Passover was near.

5 Looking up, Jesus saw the crowds approaching and said to Philip, «Where can we buy some bread for these people to eat?». 6 He said this only to put Philip to the test; he himself knew exactly what he was going to do. 7 · Philip answered, «Two hundred denarii would not buy enough to give them a little piece each». 8 One of his disciples, Andrew, Simon Peter's brother, said, 9 «Here is a small boy with five barley loaves and two fish; but what is that among so many?». 10 · Jesus said to them, «Make the people sit down». There was plenty of grass there, and as many as five thousand men sat down. 11 Then Jesus took the loaves, gave thanks, and distributed them to those who were sitting there; he then did the same with the fish, distributing as much as they wanted. 12 When they had eaten enough he said to the disciples, «Pick up the pieces left over, so that nothing is wasted». 13 So they picked them up and filled twelve large baskets with scraps left over from the meal of five barley loaves. 14 Seeing the sign that he had done, the

6.7 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers.
6.10 «The Lord wrought this miracle through compassion for the bodily wants of these poor people; but far more tender is his compassion for the necessities of the souls of the poor that is, of sinners who are deprived of the divine grace» (SAINT ALPHONSUS).

aipel bilong en olsem, «Yupela bungim olgeta hap kaikai i stap yet. Nogut sampela i lus nating». 13 Olsem na ol i bungim ol liklik hap bilong dispela 5-pela bret, na ol i pulapim 12-pela basket. 14 Ol manmeri i lukim dispela mirakel o mak em i bin wokim, na ol i tok, «Tru tumas, em i dispela profet God i bin tok long salim i kam long graun». 15 Jisas i harim dispela tok na em i save, ol i laik i kam holimpas em na mekim em i kamap king bilong ol. Olsem na em i lusim dispela ples na em wanpela tasol i go bek gen long maunten.

Jisas i wokabaut antap long raunwara
(Mt 14.22-23; Mak 6.45-52)

16 Long apinun ol disaipel bilong Jisas i go daun long raunwara. 17 Ol i kalap long wanpela bot na ol i brukim raunwara i go. Ol i laik i go long Kaperneam. Em i tudak pinis, na Jisas i no kamap yet long ol. 18 Strongpela win i kamap, na win i mekim bikpela si i kirap. 19 Ol i pul long bot i go inap 5-pela o 6-pela kilomita, na ol i lukim Jisas i wokabaut antap long raunwara na i kamap klostu long bot. Ol i pret, 20 · tasol Jisas i tokim ol, «Em mi tasol i kam. Yupela i no ken pret». 21 Orait ol i amamas long kisim em i kam insait long bot, na wantu bot i kamap long dispela ples ol i go long en.

Jisas i skulim ol manmeri long haus lotu long Kaperneam

22 Long de bihain, ol manmeri i stap yet long hapsait bilong raunwara. Ol i save,

people said, «This is indeed the prophet who is to come into the world». 15 Jesus, as he realised they were about to come and take him by force and make him king, fled back to the hills alone.

Jesus walks on the waters
(Mt 14:22-23; Mk 6:45-52)

16 That evening the disciples went down to the shore of the sea 17 and got into a boat to make for Capernaum on the other side of the sea. It was getting dark by now and Jesus had still not rejoined them. 18 The wind was strong, and the sea was getting rough. 19 They had rowed three or four miles when they saw Jesus walking on the sea and coming towards the boat. They were afraid, 20 · but he said, «It's me. Don't be afraid». 21 They were ready to take him into the boat, and immediately it reached the shore at the place they were making for.

Discourse in the synagogue of Capernaum

22 Next day, the crowd that had stayed on the other side saw that only one boat

6.20 See Ex 3:14

asde i no gat narapela bot. Wanpela bot tasol i stap, na Jisas i no bin kalap long dispela bot wantaim ol disaipel bilong en. Nogat. Ol disaipel tasol ol i bin kalap long dispela bot na i go. 23 Tasol sampela bot bilong Taiberias i kam klostu long dispela ples Bikpela i bin givim tenkyu long bret na ol i kaikai, 24 na ol manmeri i lukim olsem, Jisas wantaim ol disaipel i no i stap. Olsem na ol i kalap long ol dispela bot, na ol i go long Kaperneam bilong painim Jisas. 25 Ol manmeri i go kamap pinis long Jisas long hapsait bilong raunwara, na ol i tokim em olsem, «Tisa, yu kam hia long wanem taim?». 26 Na Jisas i bekim tok olsem,

«Tru tumas mi tokim yupela,
yupela i kam painim mi, no bikos long ol mirakel o mak yupela i lukim. Nogat. Yupela i kaikai dispela bret mi bin givim yupela na bel bilong yupela i pulap, na long dispela as tasol yupela i wok long painim mi.
27 Yupela i no ken wok long kisim kain kaikai i save bagarap. Nogat. Yupela i mas wok long kisim kaikai i save stap oltaim, em kaikai bilong laip i stap gut oltaim oltaim. Dispela kain kaikai, Pikinini Bilong Man bai i givim long yupela, long wanem, Papa bilong em, God yet, i givim namba pinis long em».

28 Orait na ol i tokim em olsem, «Mipela i mas mekim wanem na mipela i ken mekim wok bilong God?». 29 Na Jisas i bekim tok bilong ol olsem, «Wok bilong God i olsem. Yupela i mas bilip long dispela man, God i bin salim em i kam». 30 Ol i harim dispela tok na ol i askim em olsem, «Bai yu wokim wanem mirakel olsem mak bilong mipela i ken

had been there, and that Jesus had not got into the boat with his disciples, but that the disciples had set off by themselves. 23 Other boats, however, had put in from Tiberias, near the place where the bread had been eaten. 24 When the people saw that neither Jesus nor his disciples were there, they got into those boats and crossed to Capernaum to look for Jesus. 25 When they found him on the other side, they said to him, «Rabbi, when did you come here?». 26 Jesus answered:

«In all truth I tell you,
you are looking for me not because you have seen the signs but because you had all the bread you wanted to eat.

27 Do not work for food that goes bad, but work for food that endures for eternal life, which the Son of man will give you, for on him the Father, God himself, has set his seal».

28 Then they said to him, «What must we do if we are to carry out God's work?». 29 Jesus gave them this answer, «This is carrying out God's work: you must believe in the one he has sent». 30 So they said, «What sign will you yourself do, the sight of which will make us believe in you? What work will you do? 31 Our fathers ate manna in the desert;

lukim na mipela i ken bilipim tok bilong yu? Bai yu wokim wanem kain mirakel tru? 31 Ol tumbuna bilong mipela i bin kaikai mana long ples nating, olsem tok i stap long buk bilong God,

Em i givim bret bilong heven long ol manmeri na ol i kaikai».

as scripture says:

He gave them bread from heaven to eat».

32 * Orait Jisas i tokim ol olsem,

«Tru tumas mi tokim yupela,

i no Moses i bin givim long yupela bret bilong heven. Nogat. Papa bilong mi em i save givim long yupela bret bilong heven, em i trupela bret.

33 · Dispela bret God i givim, em i bret lusim heven na i kam daun na i givim laip long ol manmeri bilong graun».

32 Jesus answered them:

«In all truth I tell you,

it was not Moses who gave you the bread from heaven, it is my Father who gives you the bread from heaven, the true bread;

33 · for the bread of God is the bread which comes down from heaven and gives life to the world».

34 Na ol i tokim em olsem, «Bikman, yu mas givim dispela bret long mipela oltaim». 35 * Na Jisas i tokim ol olsem,

34 «Sir», they said, «give us that bread always». 35 Jesus answered them:

«Mi yet mi bret bilong laip.

Man i kam long mi, em bai i no hangre moa. Na man i bilip long mi, em bai i no i dai moa long dring wara.

36 Mi bin tokim yupela, yupela i lukim mi pinis, tasol yupela i no bilip.

37 Olgeta manmeri Papa i givim long mi, ol bai i kam long mi. Na man i kam long mi, mi no inap tru long rausim em.

38 · Mi lusim heven na kam daun no bilong bihainim laik bilong mi yet. Nogat. Mi kam daun bilong bihainim laik bilong husat i bin salim mi na mi kam.

«I am the bread of life.

No one who comes to me will ever hunger; no one who believes in me will ever thirst.

36 But, as I have told you, you can see me and still you do not believe.

37 Everyone whom the Father gives me will come to me; I will certainly not reject anyone who comes to me,

38 · because I have come from heaven, not to do my own will, but to do the will of him who sent me.

6.33 «What are the fruits of Holy Communion? Holy Communion increases our union with Christ and with his Church. It preserves and renews the life of grace received at Baptism and Confirmation and makes us grow in love for our neighbor. It strengthens us in charity, wipes away venial sins and preserves us from mortal sin in the future» (*Compendium*, 292).
6.38 «*I came down from heaven not to do my own will, but the will of him that sent me* (Jn 6:38). Devout souls, if you love God and desire to become saints, you must seek his will, and wish what he wishes» (SAINT ALPHONSUS).

39 Na laik bilong husat i bin salim mi na
mi kam, em i olsem. Mi no ken lusim wan-
pela bilong ol manmeri em i givim mi pinis.
Nogat. Mi mas kirapim ol long las de.
40 Laik bilong Papa bilong mi em i
olsem. Olgeta man i lukim Pikinini na i
bilip long em, ol bai i kisim laip i stap gut
oltaim oltaim. Na bai mi kirapim ol long
las de».

39 Now the will of him who sent me is
that I should lose nothing of all that he
has given to me, but that I should raise
it up on the last day.
40 It is my Father's will that whoever
sees the Son and believes in him should
have eternal life, and that I should raise
that person up on the last day».

41 Ol Juda i harim Jisas i tok, «Mi yet,
mi dispela bret i bin lusim heven na i kam
daun», na ol i kros na i toktok planti long
em. 42 Ol i tok, «Dispela man em Jisas,
pikinini bilong Josep. Yumi save long
papa wantaim mama bilong en. Orait
olsem wanem na nau em i tok, "Mi bin
lusim heven na mi kam daun"?». 43 Jisas
i bekim tok bilong ol olsem,

41 Meanwhile the Jews were com-
plaining to each other about him,
because he had said, «I am the bread
that has come down from heaven». 42
They were saying, «Surely this is Jesus
son of Joseph, whose father and moth-
er we know. How can he now say, "I
have come down from heaven?"». 43
Jesus said in reply to them,

«Yupela i no ken toktok planti namel
long yupela yet.
44 * I no gat wanpela man inap i kam
long mi sapos Papa i bin salim mi na mi
kam i kirapim tingting bilong en na
bringim em i kam long mi. Na bai mi
kirapim em long matmat long las de.
45 Tok i stap long buk bilong ol profet
olsem,
God bai i skulim olgeta manmeri.
Orait olgeta manmeri i harim tok
bilong Papa na i kisim save long em, ol i
save kam long mi.
46 I no gat wanpela man i bin lukim
Papa. Nogat. Dispela man i bin i stap
wantaim God na i kam, em tasol i bin
lukim Papa.
47 Tru tumas mi tokim yupela,
man i bilip long mi, em i gat laip i stap
gut oltaim oltaim.
48 Mi yet, mi bret bilong laip.
49 Ol dispela tumbuna bilong yupela

«Stop complaining to each other.
44 No one can come to me unless
drawn by the Father who sent me, and I
will raise that person up on the last day.

45 It is written in the prophets:

They will all be taught by God;
everyone who has listened to the
Father, and learnt from him, comes to
me.
46 Not that anybody has seen the
Father, except him who has his being
from God: he has seen the Father.

47 In all truth I tell you,
everyone who believes has eternal life.

48 I am the bread of life.
49 Your fathers ate manna in the

ol i kaikai mana long ples nating, na ol i dai pinis.
50 Tasol dispela bret i lusim heven na i kam daun, em i bilong ol manmeri i ken kaikai na bai ol i no inap i dai.
51 * · Mi dispela bret i gat laip na i lusim heven na i kam daun.
Sapos wanpela man i kaikai dispela bret,
em bai i gat laip i stap oltaim.
Na dispela bret mi bai givim long em,
em i bodi bilong mi. Mi givim bai ol manmeri bilong graun ol i ken kisim laip».

52 · Ol Juda i harim dispela tok na ol i pait long toktok namel long ol yet. Ol i tok, «Olsem wanem na dispela man em inap givim bodi bilong en long yumi na yumi kaikai?». 53 Orait Jisas i tokim ol olsem,

«Tru tumas mi tokim yupela,
sapos yupela i no kaikai bodi bilong Pikinini Bilong Man, na sapos yupela i no dringim blut bilong em, bai yupela i no gat laip i stap long yupela.
54 Man i save kaikai bodi bilong mi na dringim blut bilong mi, em i gat laip i stap gut oltaim oltaim, na bai mi kirapim em long las de.
55 Long wanem, bodi bilong mi em i kaikai tru, na blut bilong mi em i samting tru bilong dring.
56 * Man i kaikai bodi bilong mi na i dringim blut bilong mi, em i stap long mi,

desert and they are dead;

50 but this is the bread which comes down from heaven, so that a person may eat it and not die.
51 · I am the living bread which has come down from heaven.
Anyone who eats this bread
will live for ever;
and the bread that I shall give
is my flesh, for the life of the world».

52 · Then the Jews started arguing among themselves, «How can this man give us his flesh to eat?». 53 Jesus replied to them:

«In all truth I tell you,
if you do not eat the flesh of the Son of man and drink his blood, you have no life in you.

54 Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day.

55 For my flesh is real food and my blood is real drink.

56 Whoever eats my flesh and drinks my blood lives in me and I live in that

6.51 «And why does Jesus Christ so vehemently desire that we receive him in the Holy Communion? It is because he takes delight in being united with each of us. By the communion, Jesus is really united to our soul and to our body, and we are united to Jesus» (SAINT ALPHONSUS).
6.52 «When Jesus Christ revealed to his followers this sacrament which he intended to leave us, St. John says, that they could not bring themselves to believe it, and departed from him saying: *How can this man give us his flesh to eat ?... This saying is hard, and who can hear it?* But what men could not imagine, the real love of Jesus Christ has invented and effected. *Take ye and eat: this is my body.* These words he addressed to his apostles on the night before he suffered, and he now, after his death, addresses them to us» (SAINT ALPHONSUS).

na mi stap long em.
57 Papa i gat laip em i bin salim mi na
mi kam, na mi stap laip long strong
bilong Papa. Olsem tasol man i kaikai mi
em bai i kisim laip long strong bilong mi.
58 * · Dispela tasol em bret i lusim
heven na i kam daun. Em i no wankain
olsem dispela bret bipo ol tumbuna i
kaikai, na bihain ol i dai. Nogat. Man i
kaikai dispela bret, em bai i stap laip
oltaim oltaim».

59 Dispela em i tok Jisas i bin givim
long ol taim em i stap insait long haus
lotu long taun Kaperneam.
60 Ol disaipel i harim dispela tok bilong
Jisas, na planti bilong ol i tok olsem,
«Dispela tok em i hevi tumas. Husat inap
long harim?». 61 Tasol long bel bilong en
Jisas i save olsem, ol disaipel bilong en i
toktok planti long dispela tok em i bin
mekim. Olsem na em i askim ol, «Dispela
tok em i bagarapim bilip bilong yupela, a?
62 Na sapos yupela i lukim Pikinini Bilong
Man i go antap long dispela ples bipo em
i stap long en, orait olsem wanem?

63 «Holi Spirit yet i save givim laip long
ol manmeri. Bodi em i no inap helpim
yumi liklik.
Dispela tok mi givim long yupela,
em i spirit, na em i gat laip.

64 «Tasol sampela man namel long
yupela ol i no bilip». Bipo yet Jisas i save
pinis long ol man i no bilip. Na em i save

person.
57 As the living Father sent me and I
draw life from the Father, so whoever
eats me will also draw life from me.

58 · This is the bread which has come
down from heaven; it is not like the
bread our ancestors ate: they are dead,
but anyone who eats this bread will live
for ever».

59 This is what he taught at
Capernaum in the synagogue.

60 After hearing it, many of his fol-
lowers said, «This is intolerable lan-
guage. How could anyone accept it?». 61
Jesus was aware that his followers were
complaining about it and said, «Does
this disturb you? 62 What if you should
see the Son of man ascend to where he
was before?

63 «It is the spirit that gives life, the
flesh has nothing to offer.
The words I have spoken to you
are spirit and they are life.

64 «But there are some of you who do
not believe». For Jesus knew from the
outset who did not believe and who was

6.58 «To induce us to receive him frequently in the holy communion, he promises eternal life that is, the kingdom of heaven to those who eat his flesh. *He that eateth this bread shall live for ever* (Jn 6:58). On the other hand, it threatens to deprive us of his grace and of Paradise, if we neglect communion. *Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you* (Jn 6:53.) These promises and these threats all sprung from a burning desire to come to us in this sacrament» (SAINT ALPHONSUS).

long dispela man bai i givim em long han bilong ol birua. 65 Olsem na em i tok, «Ol i no bilip, na long dispela as tasol mi bin tokim yupela, Sapos Papa i no givim strong long wanpela man, orait dispela man bai i no inap i kam long mi». 66 Jisas i autim dispela tok pinis, na planti disaipel bilong en i lusim em, na ol i go bek, na ol i no wokabaut moa wantaim em.

Pita i tokaut long bilip bilong em long Jisas
(See Mt 16)

67 Olsem na Jisas i askim 12-pela disaipel olsem, «Ating yupela tu i laik lusim mi na i go?». 68 Saimon Pita i bekim tok olsem, «Bikpela, bai mipela i go long husat? Tok bilong yu tasol i save givim laip i stap gut oltaim oltaim. 69 Na mipela i bilip, na i save gut olsem, yu dispela gutpela stretpela man God i bin makim bilong em yet». 70 Jisas i bekim tok long ol olsem, «Olsem wanem? Mi yet mi bin makim yupela ol 12-pela disaipel. Tasol wanpela namel long yupela em i olsem wanpela spirit nogut». 71 Em i tok long Judas, pikinini bilong Saimon Iskariot. Em i wanpela bilong ol 12-pela disaipel, tasol bihain em i givim Jisas long han bilong ol man i laik kilim em i dai.

Jisas i go lukim Ol Bikpela De Bilong I Stap Long Haus Win

7 1 Long sampela taim bihain, Jisas i raun insait long distrik Galili tasol. Em i no laik i go raun moa insait long distrik Judia, long wanem, ol Juda i laik kilim em i dai.

2 Na ol bikpela de bilong lotu bilong ol Juda klostu ol i laik kamap, em Ol Bikpela

to betray him. 65 He went on, «This is why I told you that no one could come to me except by the gift of the Father». 66 After this, many of his disciples went away and accompanied him no more.

Peter's profession of faith
(See Mt 16)

67 Then Jesus said to the Twelve, «What about you, do you want to go away too?». 68 Simon Peter answered, «Lord, to whom shall we go? You have the message of eternal life, 69 and we believe; we have come to know that you are the Holy One of God». 70 Jesus replied to them, «Did I not choose the Twelve of you? Yet one of you is a devil». 71 He meant Judas son of Simon Iscariot, since this was the man, one of the Twelve, who was to betray him.

Jesus goes up to Jerusalem for the feast and teaches there

7 1 After this Jesus travelled round Galilee; he could not travel round Judaea, because the Jews were seeking to kill him.

2 As the Jewish feast of Shelters drew near, 3 his brothers said to him, «Leave

De Bilong I Stap Long Haus Win. 3 Olsem na ol brata bilong en i tokim em olsem, «Yu mas lusim dispela ples na yu go long Judia, bai ol disaipel bilong yu i ken lukim ol dispela narakain wok yu save mekim. 4 Sapos wanpela man i laik bai ol man i save long em, em i no save mekim wok long ples hait. Sapos yu laik mekim ol dispela kain samting, orait yu mas sanap ples klia long ai bilong olgeta manmeri». 5 · Ol brata bilong en tu ol i no bilip long em, na ol i mekim dispela tok. 6 Orait na Jisas i bekim tok bilong ol olsem, «Taim bilong mi em i no kamap yet. Tasol olgeta taim em i taim bilong yupela. 7 Ol manmeri bilong graun ol i no inap birua long yupela. Tasol ol i birua long mi, long wanem, mi save autim tok long ol pasin nogut ol i save mekim. 8 Yupela go long ol dispela bikpela de bilong lotu long Jerusalem. Mi, bai mi no inap i go, long wanem, taim bilong mi em i no kamap yet». 9 Em i tok olsem long ol, na em i wet i stap long Galili. 10 Tasol taim ol brata bilong en i go pinis, orait bihain Jisas tu i go. Tasol em i hait tasol na i go, bai ol man i no ken luksave long em. 11 Long taim bilong ol bikpela de bilong lotu, ol bikman bilong ol Juda i wok long painim em, na ol i tok, «Em i stap we?». 12 Na ol manmeri i toktok planti long em namel long ol yet. Sampela i tok, «Em i gutpela man». Tasol sampela i tok, «Nogat. Em i save giamanim ol manmeri». 13 Tasol ol i pret long ol bikman bilong ol Juda, olsem na i no gat wanpela man i mekim toktok long pasin bilong en long ples klia.

this place and go to Judaea, so that your disciples, too, can see the works you are doing; 4 no one who wants to be publicly known acts in secret; if this is what you are doing, you should reveal yourself to the world». 5 · Not even his brothers had faith in him. 6 Jesus answered, «For me the right time has not come yet, but for you any time is the right time. 7 The world cannot hate you, but it does hate me, because I give evidence that its ways are evil. 8 Go up to the festival yourselves: I am not going to this festival, because for me the time is not ripe yet». 9 Having said that, he stayed behind in Galilee. 10 However, after his brothers had left for the festival, he went up as well, not publicly but secretly. 11 At the festival the Jews were on the look-out for him: «Where is he?», they said. 12 There was a great deal of talk about him in the crowds. Some said, «He is a good man»; others, «No, he is leading the people astray». 13 Yet no one spoke about him openly, for fear of the Jews.

7.5 «When you hear of our Lord's brethren, you must understand the kindred of Mary, not her offspring after our Lord's birth» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

14 Orait namel tru long ol dispela bikpela de, Jisas i go insait long banis bilong tempel na i skulim ol manmeri. 15 Ol Juda i tingting planti na ol i tok, «Olsem wanem na dispela man i gat ol dispela save? Em i no bin i go long skul». 16 Orait Jisas i bekim tok bilong ol olsem,

«Dispela tok mi givim yupela, em i no bilong mi yet. Nogat. Em i bilong husat i bin salim mi na mi kam.
17 Sapos wanpela man i gat laik tru bilong bihainim tok bilong em, orait em bai i save sapos dispela tok bilong mi i kam long God, o em i kamap long tingting bilong mi yet.
18 Man i mekim toktok long tingting bilong em yet, em i laik litimapim nem bilong em yet. Tasol man i laik litimapim nem bilong man i bin salim em i kam, dispela man em i stretpela man. Em i no man bilong giaman.
19 Bipo Moses i bin givim lo long yupela. Tasol i no gat wanpela man namel long yupela i save bihainim dispela lo! Watpo yupela i laik kilim mi i dai?».

20 Ol manmeri i bekim tok bilong em olsem, «Yu longlong pinis! Husat i laik kilim yu i dai?». 21 Jisas i bekim tok bilong ol olsem, «Mi bin mekim wanpela wok, na yupela olgeta i tingting planti. 22 Moses i bin givim yupela pasin bilong katim skin –tru, i no Moses yet i bin kamapim dispela pasin. Em i kamap long ol tumbuna–, na yupela i save katim skin bilong ol pikinini long de Sabat tu. 23 Yupela i laik bihainim gut lo bilong Moses, na yupela i save katim skin bilong pikinini long de Sabat. Orait sapos mi mekim orait tru bodi bilong wanpela man

14 When the festival was half over, Jesus went to the Temple and began to teach. 15 The Jews were astonished and said, «How did he learn to read? He has not been educated». 16 Jesus answered them:

«My teaching is not from myself: it comes from the one who sent me;

17 anyone who is prepared to do his will, will know whether my teaching is from God or whether I speak on my own account.

18 When someone speaks on his own account, he is seeking honour for himself; but when he is seeking the honour of the person who sent him, then he is true and altogether without dishonesty.

19 Did not Moses give you the Law? And yet not one of you keeps the Law! Why do you want to kill me?».

20 The crowd replied, «You are mad! Who wants to kill you?». 21 Jesus answered, «One work I did, and you are all amazed at it. 22 Moses ordered you to practise circumcision –not that it began with him, it goes back to the patriarchs– and you circumcise on the Sabbath. 23 Now if someone can be circumcised on the Sabbath so that the Law of Moses is not broken, why are you angry with me for making someone completely healthy on a Sabbath? 24 Do not keep judging according to appearances; let your judgement be according

long de Sabat, watpo yupela i belhat long mi? 24 * Yupela i no ken skelim ol samting long ai nating. Yupela i mas skelim olgeta samting long pasin i stret».

Ol manmeri i laik save, Jisas em i husat tru

25 Sampela manmeri bilong Jerusalem i lukim ol samting Jisas i mekim na ol i tok, «Em dispela man tasol ol bikman i laik kilim em i dai?. 26 Na lukim. Em i mekim toktok long ples klia, na ol i no mekim wanpela tok long em. Ating ol i save, em i dispela man God i bin promis long salim i kam bilong kisim bek ol manmeri bilong en? 27 Tasol yumi save long as ples bilong dispela man. Na taim man God i bin promis long salim i kam, em i kamap, bai i no gat wanpela man i save long as ples bilong en». 28 Jisas i stap long tempel na i autim tok long ol manmeri. Na em i singaut olsem,

«Yupela i save long mi, na yupela i save long as ples bilong mi. Tasol mi no kam long laik bilong mi yet. Pasin bilong husat i salim mi na mi kam i tru, tasol yupela i no save long em.
29 Mi save tru long em. Mi bin i stap wantaim em, na em i salim mi na mi kam».

30 Ol i harim dispela tok na ol i laik kalabusim em. Tasol taim bilong en i no yet, olsem na i no gat wanpela man i putim han long em. Nogat.

to what is right».

The people discuss the origin of the Messiah

25 Meanwhile some of the people of Jerusalem were saying, «Isn't this the man they want to kill? 26 And here he is, speaking openly, and they have nothing to say to him! Can it be true the authorities have recognised that he is the Christ? 27 Yet we all know where he comes from, but when the Christ appears no one will know where he comes from». 28 Then, as Jesus was teaching in the Temple, he cried out:

«You know me and you know where I came from. Yet I have not come of my own accord: but he who sent me is true; you do not know him,

29 but I know him because I have my being from him and it was he who sent me».

30 They wanted to arrest him then, but because his hour had not yet come no one laid a hand on him.

Jisas i tokaut long indai bilong em

31 Planti manmeri ol i bilip long em, na
ol i tok, «Taim dispela man God i bin
promis long salim i kam, em i kamap,
ating em bai i wokim planti mirakel i
winim ol mirakel dispela man hia i
wokim?». 32 Ol Farisi i harim ol man i
mekim ol kain kain toktok long ol samt-
ing Jisas i mekim. Olsem na ol bikpris na
ol Farisi i salim ol plisman i kam bilong
holimpasim em. 33 Na Jisas i tok,

«Liklik taim tasol bai mi stap wantaim
yupela, na bai mi go bek long husat i bin
salim mi na mi kam.
34 · Na bai yupela i wok long painim
mi, tasol bai yupela i no lukim mi. Na
yupela i no inap i go long ples mi stap
long en».

35 Orait na ol Juda i toktok namel long
ol yet olsem, «Bai em i go we na yumi no
inap lukim em? Ating em bai i go long ol
wanlain bilong yumi i stap long kantri
bilong ol Grik, na em bai i wok long
skulim ol Grik, a? 36 · Em i tok, 'Bai
yupela i wok long painim mi, tasol bai
yupela i no lukim mi.' Wanem as bilong
dispela tok, "Yupela i no inap i go long
ples mi stap long en"?».

Jesus foretells his approaching departure

31 There were many people in the
crowds, however, who believed in him;
they were saying, «When the Christ
comes, will he give more signs than this
man has?». 32 Hearing that talk like this
about him was spreading among the
people, the Pharisees sent the Temple
guards to arrest him. 33 Then Jesus said:

«For a short time I am with you still;
then I shall go back to the one who
sent me.
34 · You will look for me and will not
find me; where I am you cannot come».

35 So the Jews said to one another,
«Where is he intending to go that we
shall not be able to find him? Is he
intending to go abroad to the people
who are dispersed among the Greeks
and to teach the Greeks? 36 · What does
he mean when he says: "You will look
for me and will not find me; where I am,
you cannot come?"».

7.34 «It is true that, in whatsoever hour the sinner is converted, God promises to pardon him; but to no sinner has God promised the grace of conversion at the hour of death. *Seek the Lord while he may be found* (Is 4:6) Then, there is for some sinners a time when they shall seek God and shall not find him. *You shall seek me, and shall not find me* (Jn 7:34)» (SAINT ALPHONSUS).
7.36 «Let us adjust our accounts before the day of accounts. Let us seek God, now that we can find him; for the time shall come when we will wish, but shall not be able to find him. *You shall seek me, and shall not find me* (Jn 7:36)» (SAINT ALPHONSUS).

Jisas i tok long wara i gat laip

37 Las de bilong ol dispela bikpela de
bilong lotu, em i olsem bikpela de tru. Na
long dispela de Jisas i sanap na i singaut
olsem,

«Sapos wanpela man i dai long wara,
orait em i ken i kam long mi na dring.
38 * Sapos man i bilip long mi, kam na
dring! Em i olsem tok i stap long buk
bilong God, "orait planti wara i gat laip
bai i kamap long bel bilong en na i ran i
go"».
39 Jisas i tok long Spirit ol man i bilip
long em ol bai i kisim. Long dispela taim
Jisas i no kisim biknem yet, olsem na
Spirit i no kam yet.

Ol manmeri i laik save, Jisas em i husat tru

40 Sampela manmeri i harim ol tok Jisas
i mekim na ol i tok, «Tru tumas, dispela
man em i dispela profet God i bin tok
long salim i kam long graun». 41 Na ol
arapela i tok, «Em i man God i makim
bilong kisim bek ol manmeri bilong en».
Tasol sampela i tok, «Dispela man God i
makim, em bai kamap long Galili?. 42
Buk bilong God i tok olsem dispela man
i mas kamap long lain bilong King Devit,
na em bai i kamap long Betlehem, dispela
taun bipo Devit i stap long en». 43 Olsem
na ol manmeri i gat narapela narapela
tingting long Jisas na ol i bruk tupela lain.
44 Sampela i laik kalabusim em, tasol i no
gat wanpela man i putim han long em.
45 Orait ol plisman i go bek gen long ol
bikpris na ol Farisi. Na ol i askim ol plis-
man olsem, «Bilong wanem yupela i no
bringim em i kam?». 46 Na ol plisman i

The promise of living water

37 On the last day, the great day of the
festival, Jesus stood and cried out:

«Let anyone who is thirsty come to
me!
38 Let anyone who believes in me
come and drink! As scripture says,
"From his heart shall flow streams of
living water"».

39 He was speaking of the Spirit which
those who believed in him were to
receive; for there was no Spirit as yet
because Jesus had not yet been glorified.

Fresh discussions on the origin of the Messiah

40 Some of the crowd who had been
listening said, «He is indeed the
prophet», 41 and some said, «He is the
Christ», but others said, «Would the
Christ come from Galilee? 42 Does not
scripture say that the Christ must be
descended from David and come from
Bethlehem, the village where David
was?». 43 So the people could not
agree about him. 44 Some wanted to
arrest him, but no one actually laid a
hand on him.

45 The guards went back to the chief
priests and Pharisees who said to them,
«Why haven't you brought him?». 46
The guards replied, «No one has ever

bekim tok olsem, «Bipo i no gat wanpela man i mekim toktok olsem dispela man i mekim». 47 Na ol Farisi i bekim tok olsem, «Em i trikim yupela tu, a? 48 Ating long lain bilong mipela ol hetman na ol Farisi, yupela i lukim wanpela man i bilip long em? Nogat tru. 49 Ol lain i bilip long em, em ol dispela lain manmeri ol i no save long lo. God i tok pinis long ol bai i bagarap». 50 Nikodemus –em dispela man bipo i bin i go long Jisas, em i bilong lain bilong ol– em i tokim ol olsem, 51 «Ating lo bilong yumi em i tok long yumi ken kotim nating wanpela man? Nogat. Yumi mas harim tok bilong en pastaim, na bai yumi ken save gut long samting em i bin mekim». 52 Tasol ol i bekim tok bilong en olsem, «Ating yu tu yu man bilong Galili, a? Ritim gut ol tok i stap long buk bilong God, na bai yu tu yu ken save olsem, i no gat wanpela profet bai i kamap long Galili».

spoken like this man». 47 «So», the Pharisees answered, «you, too, have been led astray? 48 Have any of the authorities come to believe in him? Any of the Pharisees? 49 This rabble knows nothing about the Law, they are damned». 50 One of them, Nicodemus –the same man who had come to Jesus earlier– said to them, 51 «But surely our Law does not allow us to pass judgement on anyone without first giving him a hearing and discovering what he is doing?». 52 To this they answered, «Are you a Galilean too? Go into the matter, and see for yourself: prophets do not arise in Galilee».

Meri i bin mekim sin

53 Olgeta man i go nabaut long haus bilong ol

8 1 · tasol Jisas i go long maunten Oliv.

2 Long moningtaim tru em i go gen insait long banis bilong tempel. Na olgeta manmeri i kam long em. Na em i sindaun na i wok long skulim ol. 3 Orait ol saveman bilong lo na ol Farisi i kisim wanpela maritmeri ol i bin lukim em i

The adulterous woman

53 They all went home,

8 1 · and Jesus went to the Mount of Olives.

2 At daybreak he appeared in the Temple again; and as all the people came to him, he sat down and began to teach them. 3 The scribes and Pharisees brought a woman along who had been caught committing adultery; and mak-

8.1-11 «We have also a proof of the tender compassion of the Son of God for sinners, in his conduct towards the woman caught in adultery. (...) The scribes and Pharisees went away one by one, and the woman stood alone. Jesus Christ, turning to her, said: *Hath no one condemned thee? neither will I condemn thee. Go, and now sin no more*. Since no one has condemned you, fear not that you shall be condemned by me, who hath come on earth, not to condemn, but to pardon and save sinners: go in peace, and sin no more» (SAINT ALPHONSUS).

mekim pasin pamuk, na ol i bringim em i kam na mekim em i sanap long ai bilong ol manmeri. 4 Na ol i tokim Jisas olsem, «Tisa, dispela maritmeri i bin mekim pasin pamuk na ol i lukim em. 5 Long lo, Moses i bin tok olsem yumi mas tromoi ston long kain meri olsem na kilim em i dai. Na yu tok wanem?». 6 Ol i mekim dispela tok bilong traim em, long wanem, ol i laik bai em i mekim wanpela tok ol i ken kotim em long en. Tasol Jisas i lindaun na i rait long graun long pinga bilong en. 7 Ol i askim askim moa yet, olsem na Jisas i sanap na i tokim ol olsem, «Wanem man namel long yupela i no bin mekim sin, em i ken tromoi namba wan ston long dispela meri». 8 Na em i lindaun gen na i rait long graun. 9 Ol i harim dispela tok, na olgeta wan wan ol i lusim dispela ples na i go. Ol man i gat planti krismas ol i go pas, na ol arapela man i go bihain. Na Jisas wanpela tasol i lindaun yet i stap, na meri i sanap i stap long pes bilong em. 10 · Orait Jisas i sanap na i tokim meri olsem, «Meri, ol dispela man i go we? Ating i no gat wanpela man i stap bilong kotim yu?». 11 Na meri i tok, «Bikman, i no gat wanpela». Na Jisas i tok, «Mi tu, mi no kotim yu. Yu go, na bihain yu no ken mekim sin gen».

ing her stand there in the middle 4 they said to Jesus, «Master, this woman was caught in the very act of committing adultery, 5 and in the Law Moses has ordered us to stone women of this kind. What have you got to say?». 6 They asked him this as a test, looking for an accusation to use against him. But Jesus bent down and started writing on the ground with his finger. 7 As they persisted with their question, he straightened up and said, «Let the one among you who is guiltless be the first to throw a stone at her». 8 Then he bent down and continued writing on the ground. 9 When they heard this they went away one by one, beginning with the eldest, until the last one had gone and Jesus was left alone with the woman, who remained in the middle. 10 · Jesus again straightened up and said, «Woman, where are they? Has no one condemned you?». 11 «No one, sir», she replied. «Neither do I condemn you», said Jesus. «Go away, and from this moment sin no more».

8.10 «We heard above the voice of justice; let us hear now that of mercy: Jesus said to her, "*Neither do I condemn you*". What then Lord? Do you favor sin? No, surely. Listen to what follows, "*Go, and sin no more*". So then our Lord condemned sin, but not the sinner» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

Jisas em i lait bilong graun

12 · Jisas i tokim ol manmeri gen olsem,

«Mi yet mi lait bilong graun.
Man i bihainim mi,
em bai i no inap wokabaut long tudak.
Em bai i gat lait bilong laip».

Ol i paitim tok taim Jisas i tok klia long em yet i husat

13 Ol Farisi i harim dispela tok na ol i tokim Jisas olsem, «Yu save tokaut long ol wok na pasin bilong yu yet. Olsem na tok bilong yu i no tru». 14 * Na Jisas i bekim tok bilong ol olsem,

«Sapos mi autim tok long pasin bilong mi yet, tok bilong mi i tru. Long wanem, mi save long ples mi kirap long en na mi kam, na mi save long ples mi bai i go long en. Tasol yupela i no save long as ples bilong mi. Na mi go we, em tu yupela i no save.
15 Yupela i save skelim ol man long pasin bilong graun. Mi no save skelim pasin bilong wanpela man.
16 Tasol sapos mi skelim pasin bilong wanpela man, skelim bilong mi i tru. Long wanem, i no mi wanpela tasol. Nogat. Husat i bin salim mi na mi kam, em i wok wantaim mi.
17 Long lo bilong yupela, tok i stap olsem. Sapos tupela man i autim wankain tok, orait tok bilong tupela em i tru.

Jesus, the light of the world

12 · When Jesus spoke to the people again, he said:

«I am the light of the world;
anyone who follows me
will not be walking in the dark,
but will have the light of life».

A discussion on the testimony of Jesus to himself

13 At this the Pharisees said to him, «You are testifying on your own behalf; your testimony is not true». 14 Jesus replied:

«Even though I am testifying on my own behalf, my testimony is still true, because I know where I have come from and where I am going; but you do not know where I come from or where I am going.

15 You judge by human standards; I judge no one,

16 but if I judge, my judgement will be true, because I am not alone: the one who sent me is with me;

17 and in your Law it is written that the testimony of two witnesses is true.

8.12 «*He who follows Me, walks not in darkness*, says the Lord. By these words of Christ we are advised to imitate His life and habits, if we wish to be truly enlightened and free from all blindness of heart. Let our chief effort, therefore, be to study the life of Jesus Christ» (TOMAS A KEMPIS, *Imitation of Christ*, 1,1).

18 Mi yet mi save autim tok long ol wok
na pasin bilong mi yet, na Papa i salim mi
na mi kam, em tu i autim tok long wok na
pasin bilong mi».

19 Orait ol Farisi i askim em olsem,
«Dispela Papa yu tok long en, em i stap
we?». Na Jisas i bekim tok olsem,

«Yupela i no save long mi, na yupela i
no save long Papa bilong mi. Sapos
yupela i save long mi, orait yupela bai i
save long Papa bilong mi tu».

20 Jisas i skulim ol manmeri i stap
klostu long rum mani bilong tempel, na
em i mekim ol dispela tok. Na i no gat
wanpela man i holimpasim em, long
wanem, taim bilong en i no yet.
21 * · Jisas i tokim ol manmeri moa
olsem,

«Mi go nau, na bai yupela i no inap
lukim mi. ol sin bilong yupela bai i stap,
na yupela bai i dai. Long ples mi go long
en yupela i no inap i go».

22 Ol Juda i harim dispela tok na ol i
tokim ol yet olsem, « Ating em bai i kilim
i dai em yet? Olsem wanem na em i tok,
"Yupela i no inap i go long ples mi go
long en"?». 23 Na Jisas i tokim ol olsem,

«Yupela ol lain bilong daunbilo.
Tasol mi, mi bilong antap.
Yupela i bilong dispela graun.
Tasol mi no bilong dispela graun.

18 I testify on my own behalf, but the
Father who sent me testifies on my
behalf, too».

19 They asked him, «Where is your
Father then?». Jesus answered:

«You do not know me, nor do you
know my Father; if you did know me,
you would know my Father as well».

20 He spoke these words in the
Treasury, while teaching in the Temple.
No one arrested him, because his hour
had not yet come.

21 · Again he said to them:

«I am going away; you will look for me
and you will die in your sin. Where I am
going, you cannot come».

22 So the Jews said to one another, «Is
he going to kill himself, that he says,
"Where I am going, you cannot
come?"». 23 Jesus went on:

«You are from below;
I am from above.
You are of this world;
I am not of this world.

8.21 «Miserable the sick man who takes to his bed in the state of mortal sin! He that lives in sin till death shall die in sin. *You shall die in your sin* (Jn **8**:21)» (SAINT ALPHONSUS).

24 * Olsem na mi tokim yupela pinis, ol sin bilong yupela bai i stap yet, na yupela bai i dai. Sapos yupela i no bilip olsem Mi Yet Mi Stap Olsem, orait ol sin bilong yupela bai i stap yet, na yupela bai i dai».

24 I have told you already: You will die in your sins. Yes, if you do not believe that I am, you will die in your sins».

25 Ol i askim em, «Yu husat?». Na Jisas i tokim ol,

25 So they said to him, «Who are you?». Jesus answered:

«Mi husat, em mi tokim yupela pinis.
26 Mi gat planti tok mi mas mekim long ol pasin bilong yupela. Na mi gat planti long skelim bilong ol pasin bilong yupela. Tasol husat i bin salim mi na mi kam, pasin bilong en i tru olgeta. Na olgeta tok mi save autim long ol manmeri bilong graun, mi bin harim long em».

«What I have told you from the outset.
26 About you I have much to say and much to judge; but the one who sent me is true, and what I declare to the world I have learnt from him».

27 Ol i no save olsem Jisas i tokim ol long Papa, 28 olsem na em i tokim ol olsem,

27 They did not recognise that he was talking to them about the Father. 28 So Jesus said:

«Taim yupela i litimapim Pikinini Bilong Man, orait yupela bai i save olsem, Mi Yet Mi Stap Olsem. Na bai yupela i save, mi no mekim wanpela samting long tingting bilong mi yet. Nogat. Mi save autim olgeta tok olsem Papa i bin soim mi.
29 Husat i bin salim mi na mi kam, em i stap wantaim mi. Em i no lusim mi, na larim mi i stap wanpis. Nogat. Long wanem, oltaim mi save mekim ol samting em i laikim».

«When you have lifted up the Son of man, then you will know that I am, and that I do nothing of my own accord. What I say is what the Father has taught me;
29 he who sent me is with me, and has not left me to myself, for I always do what pleases him».

30 Ol manmeri i harim Jisas i mekim dispela tok, na planti bilong ol i bilip long em.

30 As he was saying this, many came to believe in him.

Jisas na Abraham

Jesus and Abraham

31 Orait Jisas i tokim ol Juda i bilip pinis long em olsem,

31 To the Jews who believed in him Jesus said:

«Sapos yupela i holim strong tok bilong mi, orait yupela bai i stap ol disaipel tru bilong mi.
32 Na yupela bai i save long tok tru, na tok tru bai i mekim yupela i kamap fri».

33 Na ol i bekim tok bilong en olsem, «Mipela i lain bilong Abraham. I no gat wanpela taim mipela i bin i stap wokboi nating bilong wanpela man. Olsem na bilong wanem yu tok, "Yupela bai i kamap fri"?». 34 Jisas i bekim tok bilong ol olsem,

«Tru tumas mi tokim yupela,
olgeta man i save mekim sin, ol i stap wokboi nating bilong sin.
35 Ol wokboi nating ol i no save stap long haus oltaim. Nogat. Pikinini tasol i save stap oltaim.
36 Olsem na sapos Pikinini i mekim yupela i kamap fri, orait yupela i stap fri tru.
37 Mi save, yupela i lain bilong Abraham. Tasol yupela i laik kilim mi i dai, long wanem tok bilong mi em i no i stap insait long yupela.
38 Mi save autim tok long ol samting Papa bilong mi i soim mi pinis. Na yupela i save mekim ol pasin yupela i kisim long papa bilong yupela».

39 Ol Juda i harim tok bilong Jisas, orait ol i bekim tok olsem, «Papa bilong mipela em Abraham». Na Jisas i tokim ol,

«Sapos i tru yupela ol pikinini bilong Abraham, orait yupela bai i mekim wankain pasin olsem Abraham i bin mekim.
40 Na nau yupela i laik kilim mi i dai. Mi bin autim long yupela olgeta tok tru mi

«If you will abide in my word, you will indeed be my disciples;

32 you will come to know the truth, and the truth will set you free».

33 They answered, «We are descended from Abraham and we have never been the slaves of anyone; what do you mean, "You will be set free?"». 34 Jesus replied:

«In all truth I tell you,
everyone who commits sin is a slave.

35 Now a slave has no permanent standing in the household, but a son belongs to it for ever.
36 So if the Son sets you free, you will indeed be free.

37 I know that you are descended from Abraham; but you want to kill me because my word finds no place in you.

38 What I speak of is what I have seen at my Father's side, and you too put into action the lessons you have learnt from your father».

39 They repeated, «Our father is Abraham». Jesus said to them:

«If you are Abraham's children, do as Abraham did.

40 As it is, you want to kill me, a man who has told you the truth as I have

bin harim long God. Dispela kain pasin em i no pasin bilong Abraham.
41 Yupela i mekim pasin bilong papa bilong yupela tasol».

learnt it from God; that is not what Abraham did.
41 You are doing your father's work».

Na ol i tokim em, «Ol mama bilong mipela ol i no bin pamuk nabaut na karim mipela. Nogat. Mipela i gat wanpela Papa tasol, em God». 42 Na Jisas i tokim ol olsem,

They replied, «We were not born out of fornication, the only father we have is God». 42 Jesus answered:

«Sapos i tru God em i Papa bilong yupela, orait yupela bai i laikim mi, long wanem, mi stap wantaim God na mi kam. Mi no kam long tingting bilong mi yet. Nogat. God i salim mi na mi kam.
43 Tasol bilong wanem yupela i no klia gut long tok bilong mi? Yupela i no inap long harim tok bilong mi.
44 Yupela i pikinini bilong papa bilong yupela, em Satan. Na yupela i strong long bihainim ol laik bilong papa bilong yupela. Bipo yet em i stap man bilong kilim ol man i dai. Na em i no bihainim pasin i tru, long wanem, pasin i tru em i no i stap long em. Tok giaman em i save mekim, dispela em i tok bilong em stret. Em i man bilong tok giaman, na em i papa tru bilong pasin bilong tok giaman.
45 Tasol mi save autim tok tru, na yupela i no bilipim tok bilong mi.
46 Yupela i ting mi bin mekim sin, a? Tasol sapos mi autim tok tru, orait watpo yupela i no bilipim tok bilong mi?
47 Ol pikinini bilong God i save harim olgeta tok bilong God. Yupela i no save harim tok bilong em, long wanem, yupela i no pikinini bilong God.

«If God were your father, you would love me, since I have my origin in God and have come from him; I did not come of my own accord, but he sent me.
43 Why do you not understand what I say? Because you cannot bear to listen to my words.
44 You are from your father, the devil, and you prefer to do what your father wants. He was a murderer from the start; he was never grounded in the truth; there is no truth in him at all. When he lies he is speaking true to his nature, because he is a liar, and the father of lies.
45 But it is because I speak the truth that you do not believe me.
46 Can any of you convict me of sin? If I speak the truth, why do you not believe me?
47 Whoever comes from God listens to the words of God; the reason why you do not listen is that you are not from God».

48 Ol Juda i bekim tok bilong Jisas olsem, «Mipela i tok yu man bilong Samaria na wanpela spirit nogut i stap

48 The Jews replied, «Are we not right in saying that you are a Samaritan and possessed by a devil?». Jesus answered:

long yu, em i tru, a?». 49 Na Jisas i bekim tok olsem,

«Mi no gat spirit nogut i stap long mi. Nogat. Mi litimapim nem bilong Papa bilong mi tasol, na yupela i daunim nem bilong mi.
50 Mi no wok long litimapim nem bilong mi yet. I gat wanpela Man i laik litimapim nem bilong mi, na em i jas.
51 Tru tumas mi tokim yupela,
sapos wanpela man i bihainim tok bilong mi, em i no inap i dai. Nogat tru».

52 Orait ol Juda i tokim Jisas olsem, «Nau mipela i save pinis, yu gat spirit nogut i stap long yu. Abraham em i dai pinis, na ol profet tu ol i dai pinis. Na yu tok, "Sapos wanpela man i bihainim gut tok bilong mi, em i no inap i dai". 53 Ating yu winim tumbuna bilong yumi, Abraham? Em i dai pinis. Na ol profet tu ol i dai pinis. Yu ting yu husat tru?» 54 Jisas i bekim tok olsem,

«Sapos mi litimapim nem bilong mi yet, orait nem bilong mi em i samting nating. Tasol Papa bilong mi, em i litimapim nem bilong mi. Na yupela i save tok, "em i God bilong yupela".
55 Tasol yupela i no save long em. Mi, mi save long em. Sapos mi tok, "Mi no save long em", orait mi bai kamap man bilong giaman olsem yupela. Tasol mi save pinis long em, na mi bihainim gut tok bilong em.
56 Taim papa bilong yupela Abraham em i tingting long lukim taim bilong mi, em i bin amamas. Na taim em i lukim pinis, orait bel bilong en i gutpela tru».
57 Ol Juda i tokim Jisas olsem, «Yu no gat 50 krismas yet, na yu bin lukim

49 «I am not possessed; but I honour my Father, and you deny me honour.

50 I do not seek my own glory; there is someone who does seek it and is the judge of it.
51 In all truth I tell you,
whoever keeps my word will never see death».

52 The Jews said, «Now we know that you are possessed. Abraham is dead, and the prophets are dead, and yet you say, "Whoever keeps my word will never know the taste of death". 53 Are you greater than our father Abraham, who is dead? The prophets are dead too. Who are you claiming to be?». 54 Jesus answered:

«If I were to seek my own glory my glory would be worth nothing; in fact, my glory is conferred by the Father, by the one of whom you say, "He is our God",
55 although you do not know him. But I know him, and if I were to say, "I do not know him", I should be a liar, as you yourselves are. But I do know him, and I keep his word.

56 Your father Abraham rejoiced to think that he would see my Day; he saw it and was glad».

57 The Jews then said, «You are not fifty yet, and you have seen Abraham!».

Abraham, a?». 58 Na Jisas i tokim ol,

«Tru tumas mi tokim yupela,
taim Abraham i no kamap yet,
Mi Yet Mi Stap Olsem».

59 Orait ol i kisim ol ston bilong tromoi long em. Tasol Jisas i hait na i lusim banis bilong tempel na i go ausait.

Jisas i mekim orait wanpela aipas

9 1 Jisas i wokabaut i go, na em i lukim wanpela man aipas. Taim mama i karim em, em i aipas pinis. 2 Na ol disaipel bilong Jisas i askim em, «Tisa, husat i mekim sin na taim mama i karim dispela man em i kamap aipas? Dispela man yet i mekim sin, o papamama bilong en i mekim sin?». 3 Na Jisas i bekim tok olsem, «Dispela man i no mekim sin, na papamama bilong en tu i no mekim sin. Nogat. Dispela samting i bin kamap bai ol manmeri i ken lukim samting i kamap long dispela man, na wok bilong God i ken kamap ples klia long ol.

4 «Nau em i tulait yet, na yumi mas mekim wok bilong husat i bin salim mi na mi kam. Tudak bai i kamap, na ol man bai i no inap mekim wanpela wok.
5 Taim mi stap yet long dispela graun,
mi yet mi lait bilong dispela graun».

6 · Jisas i tok olsem na em i spet long graun. Na em i tanim spet wantaim graun, na i putim dispela graun long ai

58 Jesus replied:

«In all truth I tell you,
before Abraham ever was,
I am».

59 At this they picked up stones to throw at him; but Jesus hid himself and left the Temple.

The cure of the man born blind

9 1 As he went along, he saw a man who had been blind from birth. 2 His disciples asked him, «Rabbi, who sinned, this man or his parents, that he should have been born blind?». 3 «Neither he nor his parents sinned», Jesus answered, «he was born blind so that the works of God might be revealed in him.

4 «As long as day lasts we must carry out the work of the one who sent me; the night will soon be here when no one can work.
5 As long as I am in the world
I am the light of the world».

6 · Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man,

9.6 «He then confirms His words by deeds: *When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay.* Thus our Lord manifested His glory: and no small glory it was, to be proved the Creator of the world, as He was proved to be by this miracle» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

bilong dispela aipas. 7 Na Jisas i tokim em olsem, «Yu go waswas long hul wara Siloam» (dispela nem Siloam em i wankain olsem dispela tok, «Ol i salim em i go»). Orait dispela aipas em i go na i waswas. Na taim em i kam bek, em inap lukim gut ol samting.

8 Orait na ol wanples bilong en wantaim ol man i bin lukim em bipo, taim em i save askim ol manmeri long givim mani samting long em, ol i tok, «Olsem wanem? Ating em dispela man tasol bipo i save sindaun na askim ol man long mani?» 9 Sampela i tok, «Yes, em dispela man». Na sampela i tok, «Nogat. Em i wankain olsem dispela man, tasol em i narapela». Na dispela man yet em i tok, «Em mi tasol». 10 Na ol i askim em, «Olsem wanem na ai bilong yu i gutpela?». 11 Na em i bekim tok olsem, «Dispela man ol i kolim Jisas, em i tanim graun wantaim wara na i putim long ai bilong mi. Na em i tokim mi, "Yu go long hul wara Siloam na yu waswas". Olsem na mi go na mi waswas, na ai bilong mi i gutpela, na mi inap lukim gut ol samting». 12 Na ol i askim em, «Em i stap we?». Na em i tok, «Mi no save».

13 Orait ol i kisim dispela man bipo em i aipas, na ol i bringim em i go long ol Farisi. 14 Taim Jisas i wokim dispela graun malumalum na i opim ai bilong dispela man, em de Sabat. 15 Orait na ol Farisi i askim olsem wanem ai bilong em i kamap gutpela gen. Na em i tokim ol olsem, «Em i putim graun malumalum long ai bilong mi, na mi waswas, na mi inap lukim gut ol samting». 16 Na sampela Farisi i tok, «Yumi save, God i no salim dispela man i kam, long wanem, em i no save bihainim lo bilong de Sabat». Tasol sampela i tok, «Olsem wanem na

7 and said to him, «Go and wash in the Pool of Siloam» (the name means «one who has been sent»). So he went off and washed and came back able to see.

8 His neighbours and the people who used to see him before (for he was a beggar) said, «Isn't this the man who used to sit and beg?». 9 Some said, «Yes, it is the same one». Others said, «No, but he looks just like him». The man himself said, «Yes, I am the one». 10 So they said to him, «Then how is it that your eyes were opened?». 11 He answered, «The man called Jesus made a paste, daubed my eyes with it and said to me, "Go off and wash at Siloam"; so I went, and when I washed I gained my sight». 12 They asked, «Where is he?». He answered, «I don't know».

13 They brought to the Pharisees the man who had been blind. 14 It had been a Sabbath day when Jesus made the paste and opened the man's eyes, 15 so when the Pharisees asked him how he had gained his sight, he said, «He put a paste on my eyes, and I washed, and I can see». 16 Then some of the Pharisees said, «That man cannot be from God: he does not keep the Sabbath». Others said, «How can a sinner produce signs like this?». And there was division among them. 17 So they spoke to the blind man again, «What have you to say

man i gat sin em inap wokim olkain mirakel olsem?». Na ol i bruk tupela lain. 17 Orait na ol i askim gen dispela man bipo em i bin i stap aipas, «Dispela man i mekim orait ai bilong yu, yu ting em i wanem kain man?». Na dispela man i bekim tok olsem, «Em i wanpela profet».

18 I tru, bipo dispela man i aipas na nau ai bilong en i op. Tasol ol Juda i no laik bilipim dispela. Olsem na ol i singautim papamama bilong dispela man ai bilong en i op. 19 Tupela i kam na ol i askim tupela olsem, «Ating dispela em i pikinini bilong yutupela, a? Na taim mama i karim em, em i stap aipas pinis, yutupela i tok olsem, a? Orait olsem wanem na em i save lukluk nau?». 20 Na papamama bilong en i bekim tok olsem, «Mitupela i save, dispela em i pikinini bilong mitupela. Na taim mama i karim em, em i stap aipas, em tu mitupela i save. 21 Tasol nau ai bilong en i op olsem wanem, em mitupela i no save. Na husat i opim ai bilong em, em tu mitupela i no save. Yupela i mas askim em. Em i bikpela pinis. Em i ken autim tok bilong em yet». 22 Papamama i pret long ol Juda na tupela i mekim dispela tok. Ol Juda i pasim tok pinis olsem, sapos wanpela man i tokaut olsem Jisas em i dispela man God i makim bilong kisim bek ol manmeri bilong en, orait ol bai i tambuim em long kam lotu wantaim ol. 23 Long dispela as tasol papamama bilong dispela man i tok, «Em i bikpela pinis. Yupela i mas askim em».

24 Orait na namba 2 taim ol i singautim dispela man bipo em i aipas. Ol i tokim em, «Yu mas litimapim nem bilong God! Mipela i save, dispela man yu bin tok long en, em i man bilong mekim sin». 25 Na em i bekim tok olsem, «Em i man bilong mekim sin, o nogat, em mi no ken save.

about him yourself, now that he has opened your eyes?». The man answered, «He is a prophet».

18 However, the Jews would not believe that the man had been blind without first sending for the parents of the man who had gained his sight and 19 asking them, «Is this man really the son of yours who you say was born blind? If so, how is it that he is now able to see?». 20 His parents answered, «We know he is our son and we know he was born blind, 21 but how he can see, we don't know, nor who opened his eyes. Ask him. He is old enough: let him speak for himself». 22 His parents spoke like this out of fear of the Jews, who had already agreed to ban from the synagogue anyone who should acknowledge Jesus as the Christ. 23 This was why his parents said, «He is old enough; ask him».

24 So the Jews sent for the man again and said to him, «Give glory to God! We are satisfied that this man is a sinner». 25 The man answered, «Whether he is a sinner I don't know; all I know is that I was blind and now I can see». 26 They said to him, «What did he do to you?

Wanpela samting tasol mi save. Bipo mi stap aipas, tasol nau ai bilong mi i op». 26 Na ol i askim em gen olsem, «Em i mekim wanem long yu? Em i opim ai bilong yu olsem wanem?». 27 Na em i bekim tok bilong ol olsem, «Mi tokim yupela pinis, tasol yupela i no laik harim. Bilong wanem na yupela i laik harim planti taim? Ating yupela tu i laik kamap disaipel bilong en, a?». 28 Na ol Farisi i tok bilas long dispela man olsem, «Yu tasol yu disaipel bilong en. Tasol mipela i disaipel bilong Moses. 29 Mipela i save pinis, God i bin givim tok long Moses. Tasol dispela man i kamap we, em mipela i no save». 30 Orait na dispela man bipo em i aipas, em i bekim tok bilong ol olsem, «Yupela i mekim narakain tok tru. Dispela man i mekim ai bilong mi i op, na yupela i tok, yupela i no save, em i kamap we. 31 Yumi save, God i no save harim tok bilong ol man bilong mekim sin. Tasol sapos wanpela man i save lotu long God na i bihainim laik bilong God, orait God i save harim tok bilong em. 32 Long bipo tru na i kam inap nau i no gat stori bilong wanpela man em i stap aipas long taim mama i karim em, na bihain wanpela man i opim ai bilong em. 33 Sapos God i no bin salim dispela man i kam, orait em i no inap mekim wanpela samting». 34 Ol Farisi i harim dispela tok na ol i bekim tok olsem, «Olsem wanem? Pasin bilong sin i pas tru long yu, stat long taim mama i karim yu na i kam inap nau. Na yu laik skulim mipela, a?». Na ol i rausim em i go.

35 · Jisas i harim tok long ol i rausim dispela man, orait em i go painim em. Na

How did he open your eyes?». 27 He replied, «I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples yourselves?». 28 At this they hurled abuse at him, «It is you who are his disciple, we are disciples of Moses: 29 we know that God spoke to Moses, but as for this man, we don't know where he comes from». 30 The man replied, «That is just what is so amazing! You don't know where he comes from and he has opened my eyes! 31 We know that God doesn't listen to sinners, but God does listen to people who are devout and do his will. 32 Ever since the world began it is unheard of for anyone to open the eyes of someone born blind; 33 if this man were not from God, he wouldn't have been able to do anything». 34 They retorted, «Are you trying to teach us, and you a sinner through and through ever since you were born!». And they ejected him.

35 · Jesus heard they had ejected him, and when he found him he said to him,

9.35 «Those who suffer for the truth's sake, and confession of Christ, come to greatest honor; as we see in the instance of the blind man. For the Jews cast him out of the temple, and the

taim Jisas i lukim em, Jisas i tokim em olsem, «Yu bilip long Pikinini Bilong Man, o nogat?». 36 Na em i bekim tok olsem, «Bikman, dispela Pikinini Bilong Man em husat? Yu tokim mi na mi ken bilip long em». 37 Na Jisas i tokim em, «Yu lukim em pinis. Em dispela man nau i toktok wantaim yu». 38 Na dispela man i tok, «Bikpela, mi bilip». Na em i brukim skru na i lotu long Jisas.

39 Na Jisas i tok,

«Bilong skelim pasin bilong ol manmeri, mi kam long dispela graun.
Olsem na ol man i stap aipas,
ol bai i lukluk.
Na ol man i save lukluk,
ol bai i kamap aipas».

40 Sampela Farisi i stap klostu long Jisas, ol i harim dispela tok. Olsem na ol i askim em, «Yu laik tok olsem mipela tu i aipas, a?». 41 Na Jisas i tokim ol olsem,

«Sapos ai bilong yupela i pas,
orait yupela bai i no gat asua bilong sin.
Tasol yupela i save tok,
"Ai bilong mipela i save lukluk".
Olsem na sin bilong yupela i stap yet».

«Do you believe in the Son of man?». 36 «Sir», the man replied, «tell me who he is so that I may believe in him». 37 Jesus said, «You have seen him; he is speaking to you». 38 The man said, «Lord, I believe», and worshipped him.

39 Jesus said:

«It is for judgement
that I have come into this world,
so that those without sight
may see
and those with sight
may become blind».

40 Hearing this, some Pharisees who were present said to him, «So we are blind, are we?». 41 Jesus replied:

«If you were blind,
you would not be guilty,
but since you say,
"We can see",
your guilt remains».

Gutpela wasman bilong sipsip

10 1 «Tru tumas mi tokim yupela, man i no save go insait long dua bilong banis bilong sipsip, tasol em i kalapim banis long narapela hap na i go insait, kain man olsem em i stilman na

The good shepherd

10 1 «In all truth I tell you, anyone who does not enter the sheepfold through the gate, but climbs in some other way, is a thief and a bandit. 2 He who enters through the gate is

Lord of the temple found him. (...) And he said, "*Lord, I believe*". I believe, is a small thing. Would you see what he believes of Him? And falling down, he worshipped Him. An example to us, not to pray to God with uplifted neck, but prostrate upon earth, suppliantly to implore His mercy» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

man bilong pulim ol samting bilong ol
arapela man. 2 Tasol man i save go insait
long dua, em i wasman bilong sipsip. 3
Wasman bilong dua em i save opim dua
long dispela man. Na ol sipsip ol i save
harim maus bilong em. Em i save kolim
nem bilong ol wan wan sipsip bilong em
yet, na em i kisim ol i go ausait. 4 Em i
bringim olgeta sipsip bilong en i go ausait
pinis, orait em i save wokabaut i go pas
long ol. Na ol sipsip i save long maus
bilong en, olsem na ol i bihainim em i go.
5 Ol i no save bihainim ol arapela man.
Nogat. Sapos narapela man i singautim
ol, ol sipsip bai i ranawe long em, long
wanem, ol i no save long maus bilong ol
arapela man». 6 Jisas i givim dispela tok
bokis long ol, tasol ol i no save long as
bilong dispela tok em i mekim long ol.

7 · Olsem na Jisas i tokim ol gen olsem,
«Mi tok tru tumas long yupela,
mi yet mi dua bilong sipsip.
8 Olgeta man i bin kam paslain long mi,
ol i stilman na man bilong pulim ol samt-
ing. Tasol ol sipsip i no bin harim maus
bilong ol.
9 * Mi yet mi dua.
Sapos wanpela man i kam long mi na i
go insait long banis, orait God bai i kisim
bek em. Na em bai i go insait na i go
ausait, na i go i kam na kisim kaikai.
10 · Stilman i save kam tasol bilong stil-
im na kilim ol i dai na bagarapim ol. Tasol

the shepherd of the flock; 3 the gate-
keeper lets him in, the sheep hear his
voice, one by one he calls his own sheep
and leads them out. 4 When he has
brought out all those that are his, he
goes ahead of them, and the sheep fol-
low because they know his voice. 5 They
will never follow a stranger, but will run
away from him because they do not
recognise the voice of strangers». 6
Jesus told them this parable but they
failed to understand what he was saying
to them.

7 · So Jesus spoke to them again:
«In all truth I tell you,
I am the gate of the sheepfold.
8 All who have come before me are
thieves and bandits, but the sheep took
no notice of them.

9 I am the gate.
Anyone who enters through me will be
safe: such a one will go in and out and
will find pasture.

10 · The thief comes only to steal and
kill and destroy. I have come so that they

10.7 «The door admits the sheep into the pasture; *And shall go in and out, and find pasture*. What is this pasture, but the happiness to come, the rest to which our Lord brings us?» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).
10.10 «Jesus Christ, the good pastor, who came into the world to obtain salvation for us his sheep, has said: *I am come that they may have life, and may have it more abundantly* (Jn 10:10.) Mark the expression *more abundantly*, which signifies that the Son of Man came on earth not only to restore us to the life of grace which we lost, but to give us a better life than that which we forfeited by sin. Yes, the benefits which we have derived from the death of Jesus are greater than the injury which the devil has done us by sin» (SAINT ALPHONSUS).

mi kam bilong ol i ken kisim laip, na
bilong laip i ken pulap tru long ol.
11 · Mi yet mi gutpela wasman bilong ol
sipsip. Gutpela wasman bilong sipsip em
i save lusim laip bilong em yet bilong
helpim ol sipsip.
12 Sapos man i wok mani tasol, na em i
no wasman tru bilong ol sipsip, na em i
no papa bilong ol sipsip, orait taim em i
lukim weldok i kam, em bai i lusim ol sip-
sip na ranawe, na weldok bai i kaikaim ol
sipsip na ranim ol i go nabaut.
13 Em i ranawe long wanem, em i wok
long kisim pe tasol. Em i no tingting tru
long ol sipsip.
14 Mi yet mi gutpela wasman bilong ol
sipsip. Mi save long ol sipsip bilong mi,
na ol sipsip bilong mi ol i save long mi,
15 olsem Papa i save long mi, na mi save
long Papa. Na bai mi lusim laip bilong mi
bilong helpim ol sipsip.
16 Mi gat ol arapela sipsip tu, na ol i no
bilong dispela banis. Mi mas bringim ol
dispela sipsip tu i kam. Na bai ol i harim
maus bilong mi. Na bai i gat wanpela lain
sipsip tasol na wanpela wasman tasol
bilong ol sipsip.
17 Papa i laikim mi tru, long wanem, mi
bai lusim laip bilong mi na bai mi kisim
bek gen.
18 I no gat wanpela man inap pinisim
laip bilong mi. Nogat. Long laik bilong
mi yet mi bai lusim laip bilong mi. Mi gat
strong inap long lusim laip bilong mi, na
mi gat strong inap long kisim bek gen.
Dispela em i mandato mi bin kisim long
Papa bilong mi».

may have life and have it to the full.

11 · I am the good shepherd: the good
shepherd lays down his life for his
sheep.

12 The hired man, since he is not the
shepherd and the sheep do not belong
to him, abandons the sheep as soon as
he sees a wolf coming, and runs away,
and then the wolf attacks and scatters
the sheep;
13 he runs away because he is only a
hired man and has no concern for the
sheep.
14 I am the good shepherd; I know my
own and my own know me,

15 just as the Father knows me and I
know the Father; and I lay down my life
for my sheep.
16 And there are other sheep I have
that are not of this fold, and I must lead
these too. They too will listen to my
voice, and there will be only one flock,
one shepherd.

17 The Father loves me, because I lay
down my life in order to take it up again.

18 No one takes it from me; I lay it
down of my own free will, and as I have
power to lay it down, so I have power to
take it up again; and this is the com-
mand I have received from my Father».

10.11 «There is but one Shepherd. For though the rulers of the Church, those who are her sons, and not hirelings, are shepherds, they are all members of that one Shepherd. His office of Shepherd He has permitted His members to bear. Peter is a shepherd, and all the other Apostles: all good Bishops are shepherds» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

19 Ol Juda i harim dispela tok na ol i
bruk tupela lain gen. 20 Planti man i tok,
«Spirit nogut i stap long em, na em i lon-
glong. Watpo yupela i putim yau long tok
bilong en?». 21 Na sampela i tok,
«Dispela em i no tok bilong man i gat
spirit nogut. Ating spirit nogut em inap
long opim ai bilong ol man i aipas, a? ».

19 These words caused a fresh divi-
sion among the Jews. 20 Many said, «He
is possessed, he is raving; why do you
listen to him?». 21 Others said, «These
are not the words of a man possessed
by a devil: could a devil open the eyes of
the blind?».

OL I PASIM TOK LONG KILIM JISAS I DAI

THE DECISION TO KILL JESUS

**Jisas i tokaut olsem
em i Pikinini tru bilong God**

22 Long dispela taim i gat bikpela de
bilong lotu i kamap long Jerusalem. Em
De Bilong Tingim Taim Bipo Ol I Bin
Makim Tempel I Kamap Haus Bilong
God Yet. Em i save kamap long taim
bilong kol. 23 Orait Jisas i wokabaut insait
long banis bilong tempel, long veranda
bilong Solomon. 24 Na ol Juda i kam
sanap raun long em na ol i askim em
olsem, «Wanem taim tru bai yu tokaut
klia long mipela, yu husat tru? Sapos yu
dispela man tasol God i bin makim
bilong kisim bek ol manmeri bilong en,
orait yu mas tokaut klia long mipela». 25
Na Jisas i bekim tok bilong ol olsem,

Jesus claims to be the Son of God

22 It was the time of the feast of
Dedication in Jerusalem. It was winter,
23 and Jesus was in the Temple walking
up and down in the Portico of
Solomon. 24 The Jews gathered round
him and said, «How much longer are
you going to keep us in suspense? If
you are the Christ, tell us openly». 25
Jesus replied:

«Mi tokim yupela pinis, na yupela i no
bilip.
Olgeta wok mi mekim long nem bilong
Papa bilong mi, dispela i soim yupela
olsem mi husat tru.
26 Tasol yupela i no save bilip, long
wanem yupela i no bilong ol lain sipsip
bilong mi.

«I have told you, but you do not
believe.
The works I do in my Father's name
are my witness;

26 but you do not believe, because you
are no sheep of mine.

27 · Ol sipsip bilong mi i save harim maus bilong mi, na mi save long ol, na ol i bihainim mi.
28 Mi givim laip i stap gut oltaim oltaim long ol, na ol bai i no inap lus. Nogat tru. Na bai i no gat man inap rausim ol long han bilong mi.
29 * Papa bilong mi i bin givim ol long mi. Na em i namba wan tru na i antap long olgeta samting. Olsem na i no gat wanpela man i ken rausim ol long han bilong em.
30 * Na mi wantaim Papa mitupela i wanpela tasol».

31 Ol Juda i kisim ol ston gen bilong tromoi long em na kilim em i dai. 32 Na Jisas i tokim ol olsem, «Mi bin soim yupela planti gutpela wok bilong Papa. Yupela i tingting long wanem bilong dispela ol wok na yupela i laik tromoi ston long mi?». 33 Ol Juda i bekim tok long em olsem, «Mipela i no ting long wanpela gutpela wok na mipela i laik tromoi ston long yu. Nogat. Yu laik kisim ples bilong God, na long dispela as mipela i laik tromoi ston long yu. Yu man nating, tasol yu tok olsem yu yet yu God». 34 Orait Jisas i bekim tok bilong ol olsem,

«Long lo bilong yupela i gat wanpela tok bilong God i stap olsem, *Mi tok olsem, Yupela i god.*
35 * Dispela tok i bin tok olsem "ol i god", long ol man bipo God i bin autim dispela tok –na buk bilong God em i no save senis–.

27 · The sheep that belong to me listen to my voice; I know them and they follow me.
28 I give them eternal life; they will never be lost and no one will ever steal them from my hand.

29 The Father, for what he has given me, is greater than anyone, and no one can steal anything from the Father's hand.

30 The Father and I are one».

31 The Jews fetched stones to stone him, 32 so Jesus said to them, «I have shown you many good works from my Father; for which of these are you stoning me?». 33 The Jews answered him, «We are stoning you, not for doing a good work, but for blasphemy; though you are only a man, you claim to be God». 34 Jesus answered:

«Is it not written in your Law: *I said, you are gods*?

35 So it uses the word "gods" of those people to whom the word of God was addressed –and scripture cannot be set aside–.

10.27 «*My sheep,* said Jesus Christ, *hear my voice* (Jn 10:27). We have not Jesus Christ on earth to make us sensibly hear his voice; but, in his stead, he has left us his priests, and has told us, that he who hears them hears him, and he who despises them despises him. *He that heareth you heareth me, and he that despiseth you despiseth me* (Lk 10:16)» (SAINT ALPHONSUS).

36 * Tasol long husat Papa yet i bin makim, na i salim i kam long graun, yupela i tok "Yu laik kisim ples bilong God", long wanem mi bin tok, "Mi Pikinini Bilong God".
37 Sapos mi no mekim wok bilong Papa bilong mi, orait yupela i no ken bilipim tok bilong mi.
38 Tasol mi mekim wok bilong em. Na sapos yupela i no laik bilipim tok bilong mi, orait yupela i ken bilip long ol wok mi mekim. Olsem na yupela i ken kisim save na tingting gut olsem, Papa i stap long mi, na mi stap long Papa».

39 Ol i laik holimpasim em gen, tasol em i abrusim ol na i go.

Jisas i go long narapela ples

40 Jisas i go bek gen na i brukim wara Jordan. Na em i go kamap long dispela ples bipo Jon i wok long baptaisim ol man, na em i stap long dispela ples. 41 Na planti manmeri i kam long em. Na ol i tok, «Tru, Jon i no bin wokim wanpela mirakel, tasol olgeta tok Jon i bin mekim long dispela man em i tru tasol». 42 Na long taim Jisas i stap long dispela hap, planti man i bilip long em.

36 Yet to someone whom the Father has consecrated and sent into the world you say, "You are blaspheming" because I said, "I am Son of God".

37 If I am not doing my Father's work, there is no need to believe me;

38 but if I am doing it, then even if you refuse to believe in me, at least believe in the work I do; then you will know for certain that the Father is in me and I am in the Father».

39 They again wanted to arrest him then, but he eluded their clutches.

Jesus withdraws to the other side of the Jordan

40 He went back again to the far side of the Jordan to the district where John had been baptising at first and he stayed there. 41 Many people who came to him said, «John gave no signs, but all he said about this man was true»; 42 and many of them believed in him.

JISAS I WOKABAUT I GO LONG INDAI BILONG EM

JESUS MOVES TOWARDS HIS DEATH

Jisas i kirapim Lasarus

11 1 Wanpela man i gat sik, em Lasarus bilong ples Betani. Betani em i ples bilong Maria wantaim

The resurrection of Lazarus

11 1 There was a man named Lazarus of Bethany, the village of Mary and her sister, Martha, and

susa bilong en Marta. 2 Em dispela Maria tasol i bin kapsaitim sanda long lek bilong Bikpela, na mekim drai long gras bilong em yet. Lasarus, em dispela man i gat sik, em i brata bilong Maria tupela Marta. 3 Orait na tupela susa i salim tok long Jisas olsem, «Bikpela, dispela man yu laikim tumas, em i gat sik». 4 * Jisas i harim dispela na em i tok olsem, «Dispela sik em i no bilong man i dai. Nogat. Em i bilong mekim ol manmeri i lukim strong bilong God na givim biknem long em. Na long dispela rot tasol Pikinini Bilong God tu bai i kisim biknem».

5 Jisas i laikim tumas Marta wantaim susa bilong en na Lasarus. 6 Na taim em i harim tok long Lasarus i gat sik, em i stap tupela de moa long dispela ples em i stap long en. 7 Na bihain em i tokim ol disaipel, «Yumi go bek long distrik Judia». 8 Na ol disaipel i tokim em, «Tisa, i no longtaim i go pinis na ol Juda i laik tromoi ston long yu na kilim yu i dai. Na yu laik i go gen, a?». 9 Tasol Jisas i bekim tok bilong ol olsem,

«Ating i no gat 12-pela aua long wanpela san, a? Sapos man i wokabaut long san, em i no save pundaun, long wanem, em i lukim lait bilong dispela graun.

10 Tasol sapos man i wokabaut long nait, em i save pundaun, long wanem, em i no gat lait bilong lukluk».

11 Jisas i tok olsem, na bihain gen em i tokim ol, «Pren bilong yumi Lasarus i slip. Tasol mi bai go na kirapim em». 12 Ol disaipel i harim dispela tok na ol i tok olsem, «Bikpela, sapos em i slip, sik bilong en bai i pinis na em bai i kamap orait gen». 13 Ol disaipel i no save olsem Jisas i tok long Lasarus i dai pinis. Ol i

he was ill. 2 It was the same Mary, the sister of the sick man Lazarus, who anointed the Lord with ointment and wiped his feet with her hair. 3 The sisters sent this message to Jesus, «Lord, the man you love is ill». 4 On receiving the message, Jesus said, «This sickness will not end in death, but it is for God's glory so that through it the Son of God may be glorified».

5 Jesus loved Martha and her sister and Lazarus, 6 yet when he heard that he was ill he stayed where he was for two more days 7 before saying to the disciples, «Let us go back to Judaea». 8 The disciples said, «Rabbi, it is not long since the Jews were trying to stone you; are you going back there again?». 9 Jesus replied:

«Are there not twelve hours in the day? No one who walks in the daytime stumbles, having the light of this world to see by;

10 anyone who walks around at night stumbles, having no light as a guide».

11 He said that and then added, «Our friend Lazarus is at rest; I am going to wake him». 12 The disciples said to him, «Lord, if he is at rest he will be saved». 13 Jesus was speaking of the death of Lazarus, Yet they thought that he spoke about the repose of sleep; 14 so Jesus put it plainly, «Lazarus is dead; 15 and

ting Jisas i tok long Lasarus i slip tasol. 14 Olsem na nau Jisas i tok klia long ol olsem, «Lasarus i dai pinis. 15 Tasol mi tingting long yupela na mi amamas long mi no bin i stap wantaim em long dispela taim. Long wanem, dispela bai i mekim yupela i bilip. Nau yumi go long em».

16 Jisas i tok pinis, orait Tomas –narapela nem bilong en Didimus–, em i tokim ol arapela disaipel olsem, «Goan, yumi olgeta i go na i dai wantaim em». 17 Orait Jisas wantaim ol disaipel bilong en i go kamap klostu long ples Betani, na Jisas i harim tok olsem em i namba 4 de bilong Lasarus i stap long matmat. 18 Betani i stap klostu long Jerusalem, inap olsem 3 kilomita tasol, 19 olsem na planti manmeri bilong Juda i bin kam i stap wantaim Marta tupela Maria, bilong mekim gut bel bilong tupela, taim brata bilong tupela i dai. 20 Marta i harim tok long Jisas i wokabaut i kam, na em i lusim Maria i stap long haus na em i go bungim Jisas long rot. 21 Na Marta i tokim Jisas olsem, «Bikpela, sapos yu bin i stap hia, bai brata bilong mi i no inap i dai. 22 Tasol nau tu mi save, sapos yu beten long God long wanpela samting, orait em bai i givim long yu». 23 Jisas i tokim em, «Brata bilong yu bai i kirap bek». 24 Na Marta i tokim em, «Mi save, em bai i kirap bek long las de, long dispela taim olgeta manmeri bai i kirap bek». 25 * Na Jisas i tokim em,

«Kirap bek na laip, em mi yet.
Na man i bilip long mi, maski sapos em i dai, em bai i stap laip yet.
26 * Na olgeta man i stap laip na i bilip long mi, bai ol i stap laip oltaim oltaim.
Yu bilipim dispela, o nogat?».

27 Na Marta i tokim Jisas olsem, «Yes,

for your sake I am glad I was not there because now you will believe. But let us go to him».

16 Then Thomas –known as the Twin– said to the other disciples, «Let us also go to die with him». 17 On arriving, Jesus found that Lazarus had been in the tomb for four days already. 18 Bethany is only about two miles from Jerusalem, 19 and many Jews had come to Martha and Mary to comfort them about their brother. 20 When Martha heard that Jesus was coming she went to meet him. Mary remained sitting in the house. 21 Martha said to Jesus, «Lord, if you had been here, my brother would not have died, 22 but even now I know that God will grant whatever you ask of him». 23 Jesus said to her, «Your brother will rise again». 24 Martha said, «I know he will rise again at the resurrection on the last day». 25 Jesus said:

«I am the resurrection.
Anyone who believes in me,
even though that person dies, will live,
26 and whoever lives and believes in me will never die.
Do you believe this?».

27 «Yes, Lord», she said, «I believe that

Bikpela. Mi bilip yu Krais, Pikinini Bilong God. Yu dispela man God i bin tok long em bai i salim i kam long graun bilong kisim bek ol manmeri bilong en».

28 · Marta i tok olsem, na em i go singautim susa bilong en Maria. Na em i tok isi long yau bilong Maria olsem, «Tisa i kam i stap, na em i singautim yu». 29 Maria i harim dispela, na kwiktaim em i kirap bilong i go lukim Jisas. 30 Jisas i no kamap yet long ples. Em i stap yet long dispela hap, pastaim Marta i bin bungim em long en. 31 Ol Juda i stap wantaim Maria long haus na i wok long sori wantaim em, ol i lukim em i kirap kwiktaim na i go ausait. Na ol i bihainim em i go, long wanem, ol i ting em i laik i go krai long matmat.

32 Maria i go kamap long dispela hap Jisas i stap long en, na em i lukim Jisas. Na em i brukim skru klostu long lek bilong em, na i tokim em olsem, «Bikpela, sapos yu bin i stap hia, bai brata bilong mi i no inap i dai». 33 Jisas i lukim Maria i krai, na em i lukim ol Juda i kam wantaim Maria, ol tu i krai. Na bel bilong en i sori tru na em tu i laik krai. 34 Na em i tok, «Yupela i bin putim em we?». Na ol i tokim em, «Bikpela, yu kam lukim». 35 Na Jisas i krai. 36 Ol Juda i lukim na ol i tok, «Lukim. Em i bin laikim tru dispela man!». 37 Tasol sampela i tok, «Em i bin opim ai bilong ol aipas na mekim ol i lukluk. Tasol bilong wanem em i no laik helpim dispela man bai em i no dai?». 38 Orait Jisas i bel hevi tru, na em i go

you are the Christ, the Son of God, the one who was to come into this world».

28 · When she had said this, she went and called her sister Mary, saying in a low voice, «The Master is here and wants to see you». 29 Hearing this, Mary got up quickly and went to him. 30 Jesus had not yet come into the village; he was still at the place where Martha had met him. 31 When the Jews who were in the house comforting Mary saw her get up so quickly and go out, they followed her, thinking that she was going to the tomb to weep there.

32 Mary went to Jesus, and as soon as she saw him she threw herself at his feet, saying, «Lord, if you had been here, my brother would not have died». 33 At the sight of her tears, and those of the Jews who had come with her, Jesus was greatly distressed, and with a profound sigh he said, 34 «Where have you put him?». They said, «Lord, come and see». 35 Jesus wept; 36 and the Jews said, «See how much he loved him!». 37 But there were some who remarked, «He opened the eyes of the blind man. Could he not have prevented this man's death?». 38 Sighing again, Jesus reached the tomb: it was a cave with a stone to close the opening. 39 Jesus said, «Take the stone away». Martha, the dead man's sister,

11.28 «Did not Mary Magdalen rise at once from her weeping when Martha said to her: *The Master is come, and calleth for thee*? Happy is the hour when Jesus calls one from tears to joy of spirit. How dry and hard you are without Jesus! How foolish and vain if you desire anything but Him! Is it not a greater loss than losing the whole world? For what, without Jesus, can the world give you? Life without Him is a relentless hell, but living with Him is a sweet paradise. If Jesus be with you, no enemy can harm you» (TOMAS A KEMPIS, *Imitation of Christ*, 2,8)

kamap long matmat. Dispela matmat em wanpela hul bilong ston ol i bin wokim long maunten. Na wanpela bikpela ston i karamapim maus bilong en. 39 Orait Jisas i tok, «Yupela rausim dispela ston». Marta, em susa bilong man i dai pinis, em i tokim Jisas olsem, «Bikpela, nau em i namba 4 de bilong em i stap long matmat. Olsem na smel nogut bai i kamap». 40 Na Jisas i tokim em, «Ating pastaim mi tokim yu pinis, sapos yu bilip, orait yu bai lukim bikpela strong bilong God?». 41 Orait ol i rausim ston. Na Jisas i lukluk i go antap na em i tok olsem,

said to him, «Lord, by now he will smell; this is the fourth day since he died». 40 Jesus replied, «Have I not told you that if you believe you will see the glory of God?». 41 So they took the stone away. Then Jesus lifted up his eyes and said:

«Papa, mi tenkyu long yu, long wanem, yu harim pinis beten bilong mi.
42 Mi save pinis oltaim yu save harim beten bilong mi. Tasol mi mi mekim dispela tok, long ol manmeri i sanap hia na, bilong ol i ken save yu bin salim mi na mi kam».

«Father, I thank you for hearing my prayer.
42 I myself knew that you hear me always, but I speak for the sake of all these who are standing around me, so that they may believe it was you who sent me».

43 Jisas i tok pinis, na em i singaut strong, «Lasarus, yu kam ausait». 44 · Orait Lasarus i kirap bek na i kam ausait. Lek na han na pes bilong en ol i bin karamapim long laplap. Na nau Jisas i tokim ol olsem, «Lusim laplap na larim em i wokabaut».

43 When he had said this, he cried in a loud voice, «Lazarus, come out!». 44 · The dead man came out, his feet and hands bound with strips of material, and a cloth over his face. Jesus said to them, «Unbind him, let him go free».

Ol hetman i pasim tok long kilim Jisas i dai

The Jewish leaders decide on the death of Jesus

45 Planti bilong ol dispela Juda i bin kam sori wantaim Maria, ol i lukim dis-

45 Many of the Jews who had come to visit Mary, and had seen what he did,

11.44 «We read in the Scriptures that Christ and Lazarus arose from the dead. Christ rose to die no more, but Lazarus arose and died again. The Abbot Guerric remarks that Christ arose free and unbound; *but Lazarus came forth bound feet and hands* (Jn 11:44). Miserable the man, adds this author, who rises from sin bound by any dangerous occasion: he will die again by losing the divine grace. He, then, who wishes to save his soul, must not only abandon sin, but also the occasions of sin: that is, he must renounce such an intimacy, such a house; he must renounce those wicked companions, and all similar occasions that incite him to sin» (SAINT ALPHONSUS).

pela samting Jisas i mekim, na ol i bilip long em. 46 Tasol sampela bilong ol i go long ol Farisi na i tokim ol long dispela samting Jisas i bin mekim. 47 Olsem na ol bikpris wantaim ol Farisi ol i singautim ol kaunsil i kam bung na ol i tokim ol olsem, «Bai yumi mekim wanem? Dispela man i save wokim planti mirakel. 48 Sapos yumi larim em i mekim dispela kain pasin, orait bai olgeta manmeri bai i bilip long em. Na ol Rom bai i kam na bagarapim tempel bilong yumi wantaim ol lain bilong yumi». 49 Tasol wanpela man namel long ol, nem bilong en Kaiafas, em i hetpris long dispela yia, em i tokim ol olsem, «Yupela i no gat tingting tru. 50 Ating yupela i no save long wanpela pasin em inap helpim yupela. I gutpela sapos wanpela man tasol i kisim ples bilong ol manmeri na i dai, nogut olgeta lain bilong yumi i lus». 51 · Kaiafas i no mekim dispela tok long tingting bilong em yet. Nogat. Em i stap hetpris long dispela yia, olsem na em i mekim dispela tok profet long Jisas bai i dai bilong helpim ol Juda. 52 Na Jisas i no i dai bilong helpim ol Juda tasol. Nogat. Em i dai bilong bungim olgeta pikinini bilong God i stap nabaut, na mekim ol i kamap wanpela lain tasol. 53 Orait long dispela de tasol ol bikman i stat long wokim toktok bilong painim rot bilong kilim Jisas i dai. 54 Olsem na Jisas i no wokabaut moa long ples klia namel long ol Juda. Em i lusim dispela ples na em i go i stap klostu long ples i no gat man, long wanpela taun ol i kolim Efraim. Na em i stap long dispela taun wantaim ol disaipel bilong en.

believed in him, 46 but some of them went to the Pharisees to tell them what Jesus had done. 47 Then the chief priests and Pharisees called a meeting. «Here is this man working all these signs», they said, «and what action are we taking? 48 If we let him go on in this way everybody will believe in him, and the Romans will come and suppress the Holy Place and our nation». 49 One of them, Caiaphas, the high priest that year, said, «You do not seem to have grasped the situation at all; 50 you fail to see that it is to your advantage that one man should die for the people, rather than that the whole nation should perish». 51 · He did not speak in his own person, but as high priest of that year he was prophesying that Jesus was to die for the nation, 52 and not for the nation only, but also to gather together into one the scattered children of God. 53 From that day onwards they were determined to kill him. 54 So Jesus no longer went about openly among the Jews, but left the district for a town called Ephraim, in the country bordering on the desert, and stayed there with his disciples.

11.51 «Not everyone that prophesies is a prophet; as not everyone that does a just action is just, he, for example, that does one for vainglory. Caiaphas prophesied without being a prophet» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

De bilong Pasova
klostu em i laik kamap

55 Bikpela De bilong Pasova klostu
em i laik kamap. Olsem na planti man-
meri bilong ol ples nabaut ol i go long
Jerusalem bilong mekim ol yet i kamap
klin long ai bilong God. 56 Na ol i wok
long painim Jisas. Ol i sanap insait long
banis bilong tempel na ol i toktok
namel long ol yet olsem, «Yupela i ting
wanem? Em bai i kam lukim ol bikpela
de bilong lotu, o nogat?». 57 Ol bikman
wantaim ol Farisi ol i tokim ol man-
meri pinis olsem, sapos wanpela man i
save Jisas em i stap we, orait em i mas
toksave long ol na bai ol i ken kal-
abusim em.

The Passover draws near

55 The Jewish Passover was drawing
near, and many of the country people
who had gone up to Jerusalem before
the Passover to purify themselves 56
were looking out for Jesus, saying to one
another as they stood about in the
Temple, «What do you think? Will he
come to the festival or not?». 57 The
chief priests and Pharisees had by now
given their orders: anyone who knew
where he was must inform them so that
they could arrest him.

Maria i kapsaitim sanda
long lek bilong Jisas
(Mt 26.6-13; Mak 14.3-9)

12 1 Orait 6-pela de i stap yet,
na ol bikpela De bilong
Pasova bai i kamap. Long dispela taim
Jisas i go long Betani. Betani em i ples
bilong Lasarus, em dispela man Jisas i
bin kirapim long matmat. 2 Ol i wokim
kaikai bilong amamasim Jisas long
dispela ples. Na Marta i wok long sutim
kaikai, na Lasarus i sindaun wantaim ol
man i kaikai wantaim Jisas. 3 Orait
Maria i kisim hap kilo nambawan
sanda, em i dia tumas, na em i kam
welim lek bilong Jisas, na em i mekim
drai long gras bilong het bilong em yet.
Na gutpela smel bilong dispela sanda i
karamapim haus olgeta. 4 Tasol wanpe-
la disaipel bilong en, em Judas Iskariot,
em dispela man bihain em i putim Jisas
long han bilong ol birua, em i tok

The anointing at Bethany
(Mt 26:6-13; Mk 14:3-9)

12 1 Six days before the
Passover, Jesus went to
Bethany, where Lazarus was, whom he
had raised from the dead. 2 They gave a
dinner for him there; Martha waited on
them and Lazarus was among those at
table. 3 Mary brought in a pound of
very costly ointment, pure nard, and
with it anointed the feet of Jesus,
wiping them with her hair; the house
was filled with the scent of the oint-
ment. 4 Then Judas Iscariot –one of his
disciples, the man who was to betray
him– said, 5 · «Why was this ointment
not sold for three hundred denarii and
the money given to the poor?». 6 · He
said this, not because he cared about the
poor, but because he was a thief; he was
in charge of the common fund and

olsem, 5 · «Bilong wanem yumi no larim ol man i baim dispela sanda na yumi kisim 300 *denarii* long en, na yumi givim long ol rabisman?». 6 · Judas i no wari long ol rabisman na em i tok olsem. Nogat. Em i stilman. Em i gat wok bilong bosim bokis mani bilong ol lain bilong Jisas, na em i save stilim mani ol i putim long en. 7 Jisas i harim dispela tok na em i tok olsem, «Larim dispela meri. Em i ken holim dispela sanda inap long de mi dai na ol i planim mi. 8 Ol rabisman bai i stap wantaim yupela oltaim. Tasol mi, bai mi no inap i stap wantaim yupela oltaim».

used to help himself to the contents. 7 So Jesus said, «Leave her alone; let her keep it for the day of my burial. 8 You have the poor with you always, you will not always have me».

9 Ol bikpela lain Juda ol i save, Jisas i stap long ples Betani, na ol i kam long em. Na ol i no i kam bilong lukim Jisas tasol. Nogat. Ol i save, bipo Jisas i bin kirapim Lasarus long matmat, na ol i laik lukim Lasarus tu. 10 Olsem na ol bikpris i wokim toktok long kilim Lasarus tu i dai, 11 long wanem, planti Juda i ting long samting Jisas i bin mekim long Lasarus, na ol i lusim ol bikpris na ol i bilip long Jisas.

9 Meanwhile a large number of Jews heard that he was there and came not only on account of Jesus but also to see Lazarus whom he had raised from the dead. 10 Then the chief priests decided to kill Lazarus as well, 11 since it was on his account that many of the Jews were leaving them and believing in Jesus.

Jisas i go insait long Jerusalem olsem Mesaia
(Mt 21.1-9; Mak 11.1-10; Luk 19.28-38)

The Messiah enters Jerusalem
(Mt 21:1-9; Mk 11:1-10; Lk 19:28-38)

12 Long de bihain, bikpela lain manmeri i kam i stap long Jerusalem bilong lukim ol bikpela de bilong lotu, na ol manmeri i harim tok olsem, klostu Jisas i laik kamap long Jerusalem. 13 · Olsem na ol i kisim ol

12 The next day the great crowd of people who had come up for the festival heard that Jesus was on his way to Jerusalem. 13 · They took branches of palm and went out to receive him,

12.5 What is a *denarius*? It was a Roman coin equal to the drachma, which was a Greek coin. They both consist of 3.5 grams of silver. One denarius, like one drachma, was a typical day's wage for Roman Soldiers and ordinary laborers.
12.6 «Judas did not perish at the time when he received money from the Jews to betray our Lord. He was already a thief, already lost, and followed our Lord in body, not in heart. It is not surprising that Judas, who was accustomed to steal money from the bags, should betray our Lord for money» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).
12.13 See Psalm 118:25-26

han bilong diwai pam na ol i go bungim em long rot. Na ol i singaut olsem,

«*Hosanna!*
God i ken mekim gut long dispela man i kam long nem bilong Bikpela.
Em i king bilong Israel».

14 Na Jisas i kisim wanpela donki na i sindaun long en. Em i olsem tok i stap long buk bilong God,

15 ∗ · *Yupela i no ken pret, pikinini bilong Saion. Lukim. King bilong yupela em i kam nau. Em i sindaun long yangpela donki na i kam.*

16 Pastaim ol disaipel bilong en, ol i no save long as bilong dispela tok. Tasol bihain long God i givim biknem pinis long Jisas, ol i tingim dispela tok i stap long buk bilong God, na ol i save, em i tok long Jisas stret. Na ol i tingim gen dispela samting ol man i bin mekim long em. 17 Ol manmeri i bin stap wantaim Jisas taim em i singautim Lasarus na kirapim em long matmat, ol dispela manmeri i wok long autim tok long dispela samting Jisas i bin mekim. 18 Ol manmeri i harim tok long em i bin wokim dispela mirakel, olsem na ol i go bungim em long rot. 19 Ol Farisi i lukim, na ol i toktok namel long ol yet olsem, «Lukim. Dispela samting yumi laik mekim, em i no inap kamap nau. Olgeta manmeri i go bihainim em».

shouting:

«*Hosanna!*
Blessed is he who is coming in the name of the Lord,
the king of Israel».

14 Jesus found a young donkey and mounted it, as scripture says:

15 · *Do not be afraid, daughter of Zion;*
look, your king is approaching,
riding on the foal of a donkey.

16 At first his disciples did not understand this, but later, after Jesus had been glorified, they remembered that this had been written about him and that this was what had happened to him. 17 The crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead kept bearing witness to it; 18 this was another reason why the crowd came out to receive him: they had heard that he had given this sign. 19 Then the Pharisees said to one another, «You see, you are making no progress; look, the whole world has gone after him!».

12.15 Za 9:9

Jisas i tokaut long indai na kirap bek bilong em

20 Namel long ol lain manmeri i bin kam long Jerusalem bilong mekim lotu long God long dispela bikpela de bilong lotu i gat sampela Grik tu i stap. 21 Orait dispela ol Grik i kam long Filip, em dispela man bilong taun Betsaida long Galili. Na ol i tokim em olsem, «Bikman, mipela i laik lukim Jisas». 22 Orait Filip i go tokim Andru., na tupela wantaim i go tokim Jisas. 23 * Na Jisas i bekim tok bilong tupela olsem,

«Taim i kamap pinis nau, bilong Pikinini Bilong Man i laik kisim biknem.
24 Tru tumas mi tokim yupela,
sapos pikinini wit i no pundaun long graun na i dai, orait em wanpela tasol bai i stap. Tasol sapos em i dai, orait em bai i kamap na karim planti kaikai.
25 * · Sapos wanpela man i laikim tumas laip bilong em yet, laip bilong en bai i lus. Tasol sapos wanpela man i givim baksait long laip bilong en long dispela graun, orait em bai i holimpas laip bilong en inap oltaim oltaim.
26 Sapos wanpela man i mekim wok bilong mi, em i mas bihainim mi. Na long ples mi stap long en, wokman bilong mi tu bai i stap wantaim mi. Sapos man i mekim wok bilong mi, orait Papa bai i givim biknem long em.
27 * Nau bel bilong mi i hevi na mi tingting planti. Na bai mi tok wanem? "Papa,

Jesus foretells his death and subsequent glorification

20 Among those who went up to worship at the festival were some Greeks. 21 These approached Philip, who came from Bethsaida in Galilee, and put this request to him, «Sir, we should like to see Jesus». 22 Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. 23 Jesus replied to them:

«Now the hour has come for the Son of man to be glorified.
24 In all truth I tell you,
unless a wheat grain falls into the earth and dies, it remains only a single grain; but if it dies it yields a rich harvest.

25 · Anyone who loves his life loses it; anyone who hates his life in this world will keep it for eternal life.

26 Whoever serves me, must follow me, and my servant will be with me wherever I am. If anyone serves me, my Father will honour him.

27 Now my soul is troubled. What shall I say: "Father, save me from this

12.25 «The scene of this life passes away; happy they who, in this scene, act their part well, and save their souls, preferring the eternal interests of the soul to all the temporal interests of the body. *He that hateth his life in this world, keepeth it unto life eternal* (Jn 12:25). Worldlings say: "Happy the man who hoards up money! Happy they who acquire the esteem of the world, and enjoy the pleasures of this life!" Folly! Happy he who loves God and saves his soul!» (SAINT ALPHONSUS).

yu ken tekewe dispela samting i laik kamap long mi nau?". Nogat. Long dispela as tasol mi kam, na dispela taim i mas kamap long mi.
28 Papa, yu ken mekim nem bilong yu i kamap bikpela».

Wanpela tok i kam daun long heven olsem,
«Mi mekim nem bilong mi i kamap bikpela pinis, na bai mi mekim olsem gen».

29 Ol manmeri i sanap klostu, ol i harim dispela tok, na ol i tok olsem wanpela klaut i pairap. Na sampela i tok, «Wanpela ensel i toktok long em».
30 Jisas i bekim tok olsem, «Dispela tok nau yupela i harim, em i no bilong helpim mi. Nogat. Em i bilong helpim yupela.
31 Nau bai God i skelim pasin bilong ol manmeri bilong dispela graun. Nau bai em i rausim dispela hetman i save bosim dispela graun.
32 Na long taim ol i litimapim mi, bai mi pulim olgeta manmeri i kam long mi».

33 Jisas i mekim dispela tok bilong tokaut long pasin em bai i dai long en. 34 Orait na ol manmeri i bekim tok bilong em olsem, «Mipela i harim tok olsem long lo bilong God, taim dispela man God i makim bilong kisim bek ol manmeri bilong en, em i kamap, orait em bai i stap oltaim oltaim. Orait olsem wanem na yu tok, "Ol i mas litimapim Pikinini Bilong Man"? Dispela Pikinini Bilong Man em i husat tru?». 35 Na Jisas i tokim ol olsem,

«Liklik taim tasol bai lait i stap yet wantaim yupela. Nau yupela i gat lait yet, olsem na yupela i mas wokabaut long lait,

hour?". But it is for this very reason that I have come to this hour.

28 Father, glorify your name!».

A voice came from heaven,

«I have glorified it, and I will again glorify it».

29 The crowd standing by, who heard this, said it was a clap of thunder; others said, «It was an angel speaking to him».

30 Jesus answered, «It was not for my sake that this voice came, but for yours.

31 Now sentence is being passed on this world; now the prince of this world is to be driven out.

32 And when I am lifted up from the earth, I shall draw all people to myself».

33 By these words he indicated the kind of death he would die. 34 The crowd answered, «The Law has taught us that the Christ will remain for ever. So how can you say, "The Son of man must be lifted up"? Who is this Son of man?». 35 Jesus then said:

«The light will be with you only a little longer now. Go on your way while you have the light, or darkness will overtake

nogut tudak i karamapim yupela. Man i wokabaut long tudak, em i no save, em i go we.
36 Nau lait i stap yet wantaim yupela, olsem na yupela i mas bilip long lait, na bai yupela i kamap pikinini bilong lait».

Jisas i toktok wantaim ol manmeri pinis, orait em i lusim ol na i go hait long ol.

Planti Juda i no bilip long Jisas

37 Ol i bin lukim em i wokim planti mirakel o mak, tasol ol i no bilip long em.
38 ∗ · Olsem na tok bilong profet Aisaia i kamap tru. Aisaia i bin tok olsem,

Bikpela, husat i bilipim tok bilong mipela? Na husat i bin lukim Bikpela i mekim kain strongpela wok olsem nau em i mekim?

39 Ol i no inap bilip long Jisas. As bilong dispela em Aisaia i raitim long narapela tok. Em i bin tok olsem,

40 ∗ · *God i mekim ai bilong ol i no inap lukluk, na em i mekim bel bilong ol i pas, nogut ai bilong ol i lukim wanpela samting na bel bilong ol i save long as bilong tok, na ol i tanim bel na mi mekim ol i kamap orait gen.*

41 Aisaia i lukim bikpela namba na strong bilong Jisas na em i mekim dispela tok long Jisas tasol.
42 Tru, planti hetman tu ol i bilip long Jisas. Tasol ol i pret long ol Farisi, na ol i no tokaut long bilip bilong ol. Ol i pret,

you, and nobody who walks in the dark knows where he is going.

36 While you still have the light, believe in the light so that you may become children of light».

Having said this, Jesus left them and was hidden from their sight.

Conclusion: the unbelief of the Jews

37 Though they had been present when he gave so many signs, they did not believe in him; 38 · this was to fulfil the words of the prophet Isaiah:

Lord, who has given credence to what they have heard from us, and who has seen in it a revelation of the Lord's arm?

39 Indeed, they were unable to believe because, as Isaiah says again:

40 · *He has blinded their eyes, he has hardened their heart, to prevent them from using their eyes to see, using their heart to understand, changing their ways and being healed by me.*

41 Isaiah said this because he saw his glory, and his words referred to Jesus.

42 And yet there were many who did believe in him, even among the leading men, but they did not admit it, because

12.38 Is 53:1
12.40 Is 6:9-10

nogut ol Farisi i tambuim ol long lotu wantaim ol arapela Juda. 43 Ol i laikim tumas bai ol man i litimapim nem bilong ol. Ol i no laik bai God i litimapim nem bilong ol.

44 Jisas i tokaut strong olsem,

«Man i bilip long mi,
em i no bilip long mi tasol.
Em i bilip long husat i bin salim mi na mi kam.
45 Na man i lukim mi,
em i lukim husat i bin salim mi na mi kam.
46 Mi kam long dispela graun olsem lait,
bilong olgeta man i bilip long mi
ol i no ken i stap long tudak.
47 Sapos wanpela man i harim tok bilong mi na em i no bihainim, orait bai mi no skelim em olsem jas.
Mi no kam bilong skelim ol manmeri bilong graun. Nogat.
Mi kam bilong kisim bek ol.
48 Tasol man i givim baksait long mi na i no kisim tok bilong mi,
em i gat jas bilong skelim em.
Tok mi bin autim,
em bai i stap jas bilong dispela man long las de.
49 Mi no mekim tok long tingting bilong mi yet. Nogat.
Papa i bin salim mi na mi kam,
em yet i tokim mi long olgeta tok mi mas mekim na autim.
50 Na mi save, tok bilong Papa em i save kamapim laip i stap gut oltaim oltaim.
Olsem na olgeta tok Papa i bin tokim mi,
mi yet mi tokim».

of the Pharisees and for fear of being banned from the synagogue: 43 they put human glory before God's glory.

44 Jesus declared publicly:

«Whoever believes in me
believes not in me
but in the one who sent me,

45 and whoever sees me,
sees the one who sent me.

46 I have come into the world as light,
to prevent anyone who believes in me
from staying in the dark any more.
47 If anyone hears my words and does not keep them faithfully, it is not I who shall judge such a person,
since I have come not to judge the world,
but to save the world:
48 anyone who rejects me and refuses my words
has his judge already:
the word itself that I have spoken
will be his judge on the last day.

49 For I have not spoken of my own accord;
but the Father who sent me
commanded me what to say and what to speak,
50 and I know that his commands mean eternal life.

And therefore what the Father has told me
is what I speak».

PASOVA BILONG LEM BILONG GOD
LAS KAIKAI BILONG JISAS WANTAIM OL DISAIPEL BILONG EM
THE PASSOVER OF THE LAMB OF GOD
JESUS LAST SUPPER WITH HIS DISCIPLES

Jisas i wasim lek bilong ol disaipel

13 1 * · De bilong Pasova em i no kamap yet, na Jisas i save, taim i kamap pinis bilong em i mas lusim dispela graun na i go long Papa. Em i laikim tumas ol manmeri bilong en i stap long dispela graun, na em i laikim ol moa yet i go inap long taim em i dai.

2 Long apinun tru ol i kaikai i stap. Satan i putim tingting pinis long bel bilong Judas, em pikinini bilong Saimon Iskariot, bilong em i mas putim Jisas long han bilong ol birua. 3 Jisas i save olsem, Papa i bin givim olgeta samting long han bilong Jisas yet. Em i save tu olsem, God i bin salim em i kam, na bai em i go bek long God. 4 Olsem na Jisas i kirap na lusim kaikai, na em i rausim longpela klos bilong en, na i kisim wanpela taul na i pasim long bel bilong en. 5 · Na em i kapsaitim wara long wanpela dis, na em i stat

The washing of feet

13 1 · Before the festival of the Passover, Jesus, knowing that his hour had come to pass from this world to the Father, having loved those who were his in the world, loved them to the end.

2 They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. 3 Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, 4 and he got up from table, removed his outer garments and, taking a towel, wrapped it round his waist; 5 · he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing.

13.1 «*Jesus, knowing that his hour was come that he should pass out of this world to the Father, having loved his own that were in the world, he loved them unto the end* (Jn 13:1). Knowing that the hour of his death had arrived, Jesus Christ wished, before his departure from this world, to leave us the greatest proof which he could give of his love, by leaving us himself in the Holy Eucharist. But, whilst others leave a ring, or a piece of money, as a mark of their affection, Jesus has left us himself entirely in this sacrament of love» (SAINT ALPHONSUS).
13.5 «It was a thing worthy of Him, Who came from God, and went to God, to trample upon all pride; He rises from supper, and laid aside His garment, and took a towel, and, girded Himself.; After that He pours water into a basin, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded. See what humility He shows, not only in washing their feet, but in other things. For it was not before, but after they had sat down, that He rose; and He not only washed them, but laid aside His garments, and girded Himself with a towel, and filled a basin; He did not order others to do all this, but did it Himself, teaching us that we should be willing and ready to do such things» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

long wasim lek bilong ol disaipel na
mekim drai long taul em i bin pasim long
bel bilong en.
6 Orait em i kam long Saimon Pita. Na
Pita i askim em, «Bikpela, ating yu laik
wasim lek bilong mi?». 7 Na Jisas i bekim
tok bilong em olsem, «Samting mi
mekim, nau yu no klia long en. Tasol
bihain bai yu klia». 8 * Na Pita i tokim em,
«Yu no ken wasim lek bilong mi. I no ken
tru». Na Jisas i bekim tok olsem, «Sapos
mi no wasim yu, orait yu no inap i stap
wantaim mi». 9 Na Saimon Pita i tokim
em, «Bikpela, sapos olsem, orait yu no
ken wasim lek bilong mi tasol. Yu mas
wasim han na het tu wantaim». 10 Na
Jisas i tokim em, «Man i waswas pinis em
i no mas waswas gen. Em i wasim lek
tasol, na em bai i klin olgeta. Na yupela i
stap klin pinis. Tasol mi no tok long
yupela olgeta». 11 Jisas i save pinis long
dispela man i laik givim em long han
bilong ol birua. Olsem na em i tok, «I no
yupela olgeta i stap klin».
12 Jisas i wasim pinis lek bilong ol, na
em i putim longpela klos bilong en na i
sindaun gen. Na em i askim ol olsem,
«Ating yupela i save long as bilong dispe-
la samting mi mekim long yupela? 13
Yupela i save kolim mi Tisa na Bikpela.
Na i gutpela yupela i tok olsem. Mi Tisa
na mi Bikpela bilong yupela. 14 Mi
Bikpela na mi Tisa, na mi wasim lek
bilong yupela. Orait yupela tu i mas wasim
lek bilong ol arapela man bilong lain
bilong yumi. 15 · Mi soim pasin long

6 He came to Simon Peter, who said to
him, «Lord, are you going to wash my
feet?». 7 Jesus answered, «At the
moment you do not know what I am
doing, but later you will understand». 8
«Never!», said Peter. «You shall never
wash my feet». Jesus replied, «If I do not
wash you, you can have no share with
me». Simon Peter said, 9 «Well then,
Lord, not only my feet, but my hands
and my head as well!». 10 Jesus said, «No
one who has had a bath needs washing,
such a person is clean all over. You too
are clean, though not all of you are». 11
He knew who was going to betray him,
and that was why he said, «though not
all of you are».

12 When he had washed their feet and
put on his outer garments again he went
back to the table. «Do you understand»,
he said, «what I have done to you? 13
You call me Master and Lord, and right-
ly; so I am. 14 If I, then, the Lord and
Master, have washed your feet, you must
wash each other's feet. 15 · I have given
you an example so that you may copy
what I have done to you.

13.15 «He continues to urge them to wash one another's feet; Verily, verily, I Say to you, The servant is not greater than his lord, neither He that is sent greater than He that sent Him; as if to say, If I do it, much more ought you. This was a necessary admonition to the Apostles, some of whom were about to rise higher, others to lower degrees of eminence. That none might exult over another, He changes the hearts of all» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

yupela, na yupela tu i mas mekim wankain pasin olsem nau mi mekim long yupela.

16 «Tru tumas mi tokim yupela,
wokboi i no winim bikman bilong en.
Na man bilong karim tok i go, i no winim man i bin salim em i go.

17 «Nau yupela i save pinis long as tingting bilong dispela pasin mi mekim, na sapos yupela i bihainim gut, orait yupela i ken amamas. 18 · Mi no tok long yupela olgeta. Mi save long yupela ol man mi bin makim bilong mi, na mi save olsem tok i stap long buk bilong God, em bai i kamap tru:

Man i kaikai bret wantaim mi,
em i litimapim lek bilong krungutim mi.

19 «Nau mi tokim yupela dispela samting
taim em i no kamap yet.
Bilong wanem, taim em i kamap,
bai yupela i ken bilip olsem, Mi Yet Mi Stap Olsem.
20 * Tru tumas mi tokim yupela,
man i kisim wokman mi bin salim i go,
dispela man i kisim mi.
Na man i kisim mi,
em i kisim husat i bin salim mi na mi kam».

Judas bai i givim Jisas long han bilong ol birua
(Mt 26.21-25; Mak 14.18-21; Luk 22.21-23)

21 Jisas i tok pinis na bel bilong en i hevi tumas. Na em i autim tok olsem,

16 «In all truth I tell you,
no servant is greater than his master,
no messenger is greater than the one who sent him.

17 «Now that you know this, blessed are you if you behave accordingly. 18 · I am not speaking about all of you: I know the ones I have chosen; but what scripture says must be fulfilled:

He who eats bred with me
shall lift up his heel against me.

19 «I tell you this now,
before it happens,

so that when it does happen
you may believe that I am.

20 In all truth I tell you,
whoever welcomes the one I send,
welcomes me,
and whoever welcomes me,
welcomes the one who sent me».

The treachery of Judas foretold
(Mt 26:21-25; Mk 14:18-21; Lk 22:21-23)

21 Having said this, Jesus was deeply disturbed and declared,

13.18 Psalm 41:10

«Tru tumas mi tokim yupela,
wanpela bilong yupela bai i givim mi long han bilong ol man i birua long mi».

22 Ol disaipel wan wan ol i lukluk long ol arapela. Ol i no save, em i tok long husat. 23 Na dispela disaipel Jisas i save laikim tumas, em i stap klostu tru long Jisas. 24 Olsem na Saimon Pita i mekim nais long het bilong en na i tokim em, «Yu askim em, em i tok long husat». 25 Orait na dispela disaipel i putim het bilong en klostu long bros bilong Jisas na i askim em olsem, «Bikpela, yu tok long husat?». 26 Na Jisas i bekim tok olsem, «Bai mi kisim dispela hap bret na putim long sup na givim long wanpela man. Em dispela man tasol mi tok long en». Orait em i putim hap kaikai long sup, na i givim long Judas, pikinini bilong Saimon Iskariot. 27 Judas i kisim dispela kaikai pinis, na Satan i go insait long bel bilong em. Na Jisas i tokim em olsem, «Samting yu laik mekim, em yu mas mekim hariap». 28 Olgeta man i sindaun long tebol ol i harim dispela tok Jisas i givim long Judas, tasol ol i no save long as bilong tok. 29 Judas i save lukautim bokis mani, na sampela i ting Jisas i tokim em, «Go na baim ol samting bilong bikpela de bilong lotu», o long em i mas i go givim ol samting long ol rabisman. 30 Orait Judas i kisim dispela hap kaikai pinis, na kwiktaim em i go ausait. Em i nait pinis.

Ol las toktkok

31 Judas i go ausait pinis, orait Jisas i tok,

«Nau Pikinini Bilong Man em i kisim biknem. Na God i kisim biknem long

«In all truth I tell you,
one of you is going to betray me».

22 The disciples looked at each other, wondering whom he meant. 23 The disciple Jesus loved was reclining next to Jesus; 24 Simon Peter signed to him and said, «Ask who it is he means», 25 so leaning back close to Jesus' chest he said, «Who is it, Lord?». 26 Jesus answered, «It is the one to whom I give the piece of bread that I dip in the dish». And when he had dipped the piece of bread he gave it to Judas son of Simon Iscariot. 27 At that instant, after Judas had taken the bread, Satan entered him. Jesus then said, «What you are going to do, do quickly». 28 None of the others at table understood why he said this. 29 Since Judas had charge of the common fund, some of them thought Jesus was telling him, «Buy what we need for the festival», or telling him to give something to the poor. 30 As soon as Judas had taken the piece of bread he went out. It was night.

Farewell discourses

31 When he had gone, Jesus said:

«Now has the Son of man been glorified, and in him God has been glorified.

Pikinini Bilong Man.
32 Na taim God i kisim biknem long em, orait God yet bai i givim biknem long em, na em bai i mekim olsem wantu tasol.
33 Ol pikinini, liklik taim tasol bai mi stap wantaim yupela. Na bai yupela i wok long painim mi. Na, olsem mi bin tokim long ol Juda, long ples mi go lon en, yupela i no inap i go.
34 * Na nau mi givim nupela lo long yupela olsem, yupela wan wan i mas laikim tru ol arapela. Yupela wan wan i mas laikim tru ol arapela, olsem mi yet mi bin laikim yupela tru.
35 * · Sapos yupela wan wan i laikim tru ol arapela, orait dispela bai i soim olgeta man olsem, yupela i disaipel bilong mi».

32 If God has been glorified in him, God will in turn glorify him in himself, and will glorify him very soon.
33 Little children, I shall be with you only a little longer. You will look for me, and, as I told the Jews, where I am going, you cannot come.

34 I give you a new commandment: love one another; you must love one another just as I have loved you.

35 · It is by your love for one another, that everyone will recognise you as my disciples».

36 Saimon Pita i askim Jisas olsem, «Bikpela, yu bai go we?». Na Jisas i bekim tok olsem, «Ples mi go long en, em nau yu no inap bihainim mi na yu go long en. Tasol bihain bai yu bihainim mi i kam». 37 Na Pita i askim em, «Bikpela, olsem wanem na mi no inap bihainim yu nau? Bai mi inap lusim laip bilong mi bilong helpim yu». 38 Na Jisas i bekim tok olsem, «Yu ting yu inap lusim laip bilong yu bilong helpim mi, a? Tru tumas mi tokim yu, taim kakaruk i no krai yet, yu bai tok tripela taim olsem, yu no save long mi».

36 Simon Peter said, «Lord, where are you going?». Jesus replied, «Now you cannot follow me where I am going, but later you shall follow me». 37 Peter said to him, «Why can I not follow you now? I will lay down my life for you». 38 «Lay down your life for me?», answered Jesus. «In all truth I tell you, before the cock crows you will have disowned me three times».

14 1 * «Yupela i no ken bel hevi na tingting planti. Yupela i bilip long God. Yupela i mas bilip long mi tu.
2 * Long haus bilong Papa bilong mi i

14 1 «Do not let your hearts be troubled. You trust in God, trust also in me.

2 In my Father's house there are many

13.35 «Passing over the miracles, which they were to perform, He makes love: the distinguishing mark of His followers; *By this stall all men know that you are My disciples' if you have love one to another*. This it is that evidences the saint or the disciple, as He calls him» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

gat planti rum i stap. Sapos i no olsem, orait mi no inap mekim dispela tok long yupela. Na mi go bilong redim ples bilong yupela.
3 * Na bihain mi go redim ples bilong yupela, bai mi kam bek na kisim yupela i go i stap wantaim mi. Na yupela bai i stap wantaim mi, long ples mi stap long en.
4 Na yupela i save pinis long rot bilong i go long dispela ples mi laik i go long en».

5 Tomas i tokim em, «Bikpela, yu go we, em mipela i no save. Olsem wanem na mipela inap save long rot?». 6 * · Na Jisas i tok olsem,

«Mi yet mi rot, na mi as bilong tok tru, na mi as bilong laip. I no gat wanpela man inap i kam long Papa long narapela rot. Nogat. Long mi tasol.
7 Sapos yupela i save pinis long mi, nau bai yupela inap save long Papa bilong mi tu. Nau yupela i stat long save long em. Na yupela i lukim em pinis».

8 Filip i tokim Jisas olsem, «Bikpela, yu soim Papa long mipela, na dispela bai inapim laik na tingting bilong mipela».
9 Na Jisas i tokim em, «Filip, longpela taim pinis mi stap wantaim yupela, na yu no save yet long mi, a?
Man i lukim mi, em i lukim Papa. Olsem wanem na yu tok, "Yu soim Papa long mipela"?
10 * Ating yu no bilip long mi stap long Papa, na Papa i stap long mi? Tok mi givim long yupela, em mi no mekim long tingting bilong mi yet. Papa i stap long

places to live in; otherwise I would have told you. I am going now to prepare a place for you,

3 and after I have gone and prepared you a place, I shall return to take you to myself, so that you may be with me where I am.
4 You know the way to the place where I am going».

5 Thomas said, «Lord, we do not know where you are going, so how can we know the way?». 6 · Jesus said:

«I am the Way; I am Truth and Life. No one can come to the Father except through me.

7 If you know me, you will know my Father too. From this moment you know him and have seen him».

8 Philip said, «Lord, show us the Father and then we shall be satisfied».

Jesus said to him, 9 «Have I been with you all this time, Philip, and you still do not know me?
Anyone who has seen me has seen the Father, so how can you say, "Show us the Father"?
10 Do you not believe that I am in the Father and the Father is in me? What I say to you I do not speak of my own accord: it is the Father, living in me, who

14.6 «When our Lord said *I am the way, and the truth, and the life*, he was saying in effect: How do you want to go? *I am the way*. Where do you want to go? *I am the truth*. Where do you want to remain? *I am the life*» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

mi, em i save mekim ol wok bilong en.
11 * Yupela i mas bilip long mi taim mi tok olsem mi stap long Papa, na Papa i stap long mi. Sapos nogat, orait yupela i mas tingim olgeta wok mi save mekim.
12 Tru tumas mi tokim yupela, man i bilip long mi, bai em tu i mekim olkain wok mi save mekim. Na bai em i mekim ol bikpela wok i winim wok mi bin mekim, long wanem, mi go long Papa.
13 Na olgeta samting yupela i askim long nem bilong mi, em bai mi mekim. Olsem na Papa bai i kisim biknem long Pikinini bilong en.
14 · Olgeta samting yupela i askim long nem bilong mi, em bai mi mekim.
15 * Sapos yupela i laikim mi tru, orait yupela bai i bihainim gut ol tok bilong mi.
16 * Na bai mi askim Papa, na em bai i givim yupela narapela Helpim na em bai i stap wantaim yupela oltaim oltaim.
17 * Dispela Helpim em i Spirit bilong tok tru. Ol manmeri bilong graun ol i no inap kisim em. Ol i no lukim em, na ol i no save long em. Tasol yupela i save long em. Em i stap wantaim yupela, na em i stap insait long yupela.
18 Mi no inap lusim yupela na larim yupela i stap nating, olsem pikinini i no gat papamama. Nogat. Mi bai kam long yupela.
19 Liklik taim na bai ol manmeri bilong graun i no lukim mi moa. Tasol yupela bai i lukim mi. Mi stap laip, olsem na yupela tu bai i stap laip.
20 Long dispela de yupela bai i save, mi stap long Papa bilong mi, na yupela i stap long mi, na mi stap long yupela.

is doing his works.
11 You must believe me when I say that I am in the Father and the Father is in me; or at least believe it on the evidence of these works.
12 In all truth I tell you, whoever believes in me will perform the same works as I do myself, and will perform even greater works, because I am going to the Father.
13 Whatever you ask in my name I will do, so that the Father may be glorified in the Son.

14 · If you ask me anything in my name, I will do it.
15 If you love me you will keep my commandments.
16 I shall ask the Father, and he will give you another Paraclete to be with you for ever,
17 the Spirit of truth whom the world can never accept since it neither sees nor knows him; but you know him, because he is with you, he is in you.

18 I shall not leave you orphans; I shall come to you.

19 In a short time the world will no longer see me; but you will see that I live and you also will live.

20 On that day you will know that I am in my Father and you in me and I in you.

14.14 «Then why do we often see believers asking, and not receiving? Perhaps it is that they ask amiss. When a man would make a bad use of what he asks for, God in His mercy does not grant him» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

21 * · Man i kisim lo bilong mi na i bihainim gut, dispela man em i laikim mi tru. Na man i laikim mi, Papa bilong mi bai i laikim em. Na mi tu bai mi laikim em, na bai mi soim mi yet long em».

22 Judas, em i no Iskariot, em i askim Jisas olsem, «Bikpela, olsem wanem na yu bai soim yu yet long mipela, tasol yu no inap soim yu yet long ol manmeri bilong graun?». 23 · Na Jisas i bekim tok bilong em olsem,

«Sapos man i laikim mi tru,
em bai i bihainim gut tok bilong mi.
Na Papa bilong mi bai i laikim dispela man.
Na bai mitupela i kam long em
na i stap wantaim em oltaim oltaim.
24 Man i no laikim mi tru,
em i no save bihainim gut tok bilong mi.
Dispela tok yupela i harim, em i no tok bilong mi yet. Nogat.
Em i tok bilong Papa, em i bin salim mi na mi kam.
25 Mi tokim yupela long ol dispela samting, taim mi stap yet wantaim yupela.
26 * Tasol Helpim tru, em i Holi Spirit, Papa bai i salim em i kam long nem bilong mi, Em bai i skulim yupela long olgeta samting. Na bai em i kirapim tingting bilong yupela na bai yupela i tingim gen olgeta tok mi bin givim long yupela.

21 · Whoever holds to my commandments and keeps them is the one who loves me; and whoever loves me will be loved by my Father, and I shall love him and reveal myself to him».

22 Judas –not Judas Iscariot– said to him, «Lord, what has happened, that you intend to show yourself to us and not to the world?». 23 · Jesus replied:

«Anyone who loves
me will keep my word,
and my Father will love him,
and we shall come to him
and make a home in him.
24 Anyone who does not love me
does not keep my words.
And the word that you hear is not my own:
it is the word of the Father who sent me.
25 I have said these things to you while still with you;
26 but the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you.

14.21 «The first mark of love is to endeavour not to give the smallest displeasure to the beloved. How can he be said to love God with his whole heart, who is not afraid to commit deliberate venial offences against God? But some will say: "Venial sin is a small evil". Is it a small evil to displease a God who is so good, and who loves us so tenderly?» (SAINT ALPHONSUS).
14.23 «*If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him* (Jn 14:23.) The Lord, then, never departs from a soul, unless he is driven away, even though he should know that she will soon banish him from her heart. According to the Council of Trent, "he deserts not the soul, unless he is deserted". When the soul consents to mortal sin she ungratefully says to God: "Depart from me"» (SAINT ALPHONSUS).

27 * · Mi givim bel isi long yupela. Bel isi bilong mi, em mi givim long yupela. Em i no wankain olsem bel isi ol manmeri bilong graun i save givim. Dispela em i presen bilong mi long yupela.
Olsem na yupela i no ken bel hevi na tingting planti, na yupela i no ken pret.
28 * Yupela i harim pinis dispela tok mi givim long yupela, Mi lusim yupela na mi go. Na bai mi kam bek long yupela. Sapos yupela i laikim mi tru, orait dispela inap mekim yupela i amamas, long wanem, mi go long Papa, na Papa i stap namba wan tru na i winim mi.
29 Dispela samting i no kamap yet, na nau mi tokim yupela pinis long en. Olsem na bihain, taim em i kamap pinis, yupela i ken bilip.
30 Mi no inap mekim planti toktok moa wantaim yupela, long wanem, dispela hetman i save bosim dispela graun em i kam nau. Em i no gat strong bilong mekim wanpela samting long mi,
31 tasol mi laik bai ol manmeri bilong graun i save, mi laikim tru Papa, na mi save mekim olgeta samting Papa i tokim mi long mekim.
Orait yupela kirap, na yumi go.

27 · Peace I bequeath to you, my own peace I give you, a peace which the world cannot give, this is my gift to you.

Do not let your hearts be troubled or afraid.
28 You heard me say: I am going away and shall return. If you loved me you would be glad that I am going to the Father, for the Father is greater than I.

29 I have told you this now, before it happens, so that when it does happen you may believe.
30 I shall not talk to you much longer, because the prince of this world is on his way. He has no power over me,

31 but the world must recognise that I love the Father and that I act just as the Father commanded.

Come now, let us go.

Jisas em i diwai wain tru

15 1 · «Mi yet mi diwai wain tru, na Papa bilong mi em i papa bilong gaden wain.

The true vine

15 1 · «I am the true vine, and my Father is the vinedresser.

14.27 «My child, I have said: *Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you*. All men desire peace but all do not care for the things that go to make true peace. My peace is with the humble and meek of heart: your peace will be in much patience. If you hear Me and follow My voice, you will be able to enjoy much peace» (TOMAS A KEMPIS, *Imitation of Christ*, 3,25)
15.1 «He says this as being the Head of the Church, of which we are the members, the Man Christ Jesus; for the vine and the branches are of the same nature» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

2 Olgeta han bilong mi i no save karim kaikai, em Papa i save rausim.
Na olgeta han i save karim kaikai, em Papa i save rausim ol lip samting bilong en i nogut, na mekim em i kamap klin, bai em i ken karim planti kaikai.
3 Yupela i kamap klin pinis. Dispela tok mi givim yupela, em i mekim yupela i kamap klin.
4 Yupela i mas pas long mi, olsem mi pas long yupela. Olsem han bilong diwai wain em i no inap karim kaikai sapos em i no pas long diwai wain, olsem tasol, sapos yupela i no pas long mi, yupela tu i no inap karim kaikai.
5 · Mi yet mi diwai wain,
na yupela i han bilong diwai wain.
Man i pas long mi na mi pas long em,
em i save karim planti kaikai.
Sapos yupela i lusim mi,
yupela i no inap mekim wanpela samting.
6 Sapos wanpela man i no pas long mi, orait ol bai i rausim em olsem ol i save rausim han bilong diwai, na em bai i drai. Na ol i save bungim ol dispela han na tromoi long paia na kukim.
7 · Sapos yupela i pas long mi, na tok bilong mi em i stap long yupela, orait yupela i ken askim inap long laik bilong yupela, na ol samting bai i kamap olsem yupela i bin tok.
8 Long dispela pasin Papa bilong mi i kisim biknem, sapos yupela i mas karim planti kaikai, na i stap disaipel bilong mi.
9 Mi bin laikim yupela long wankain

2 Every branch in me that bears no fruit he cuts away,
and every branch that does bear fruit he prunes to make it bear even more.

3 You are clean already, by means of the word that I have spoken to you.

4 Remain in me, as I in you. As a branch cannot bear fruit all by itself, unless it remains part of the vine, neither can you unless you remain in me.

5 · I am the vine,
you are the branches.
Whoever remains in me, and I in him,
bears fruit in plenty;
for cut off from me
you can do nothing.
6 Anyone who does not remain in me
is thrown away like a branch and withers; these branches are collected and thrown on the fire and are burnt.

7 · If you remain in me and my words remain in you, you may ask for whatever you please and you will get it.

8 It is to the glory of my Father that you should bear much fruit and be my disciples.
9 I have loved you just as the Father

15.5 «All the fruit of good works proceeds from this root. He who has delivered us by His grace, also carries us onward by his help, so that we bring forth more fruit» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).
15.7 «Ask whatsoever you wish and it shall be given to you. So he desires, with a great desire, to make us partakers of his own good. In the holy Scriptures, the Lord appears to recommend and inculcate to us nothing more forcibly than to ask and pray» (SAINT ALPHONSUS).

pasin Papa i save laikim mi tumas. Oltaim yupela i mas i stap insait long dispela laikim bilong mi.

10 Sapos yupela i bihainim gut ol lo na tok bilong mi, orait yupela bai i stap insait long laikim bilong mi, olsem mi bin bihainim gut ol lo na tok bilong Papa bilong mi, na mi stap insait long laikim bilong em.

11 Olsem na mi mekim dispela tok long yupela, long wanem mi laik bai amamas bilong mi i ken i stap long yupela, na bai dispela amamas i ken pulap tru long bel bilong yupela.

12 · Lo bilong mi em i olsem.

Yupela wan wan i mas laikim tru ol arapela, long wankain pasin olsem mi bin laikim yupela.

13 * · No gat wanpela man i laikim tru narapela sapos em i no redi long lusim laip bilong em long narapela!

14 Yupela i stap pren bilong mi, sapos yupela i mekim olsem mi bin tokim yupela.

15 Mi no kolim yupela "wokboi" moa. Nogat. long wanem wokboi i no save long ol samting bikman bilong en i save mekim. Olsem na mi kolim yupela "pren". Long wanem, mi tokim yupela pinis olgeta tok mi harim long Papa bilong mi.

16 * Yupela i no bin makim mi. Nogat. Mi makim yupela bilong i stap ol lain bilong mi. Na mi givim wok long yupela, bai yupela i ken i go na karim kaikai, na bai kaikai bilong yupela i ken i stap gut.

has loved me. Remain in my love.

10 If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love.

11 I have told you this so that my own joy may be in you and your joy be complete.

12 · This is my commandment: love one another, as I have loved you.

13 · No one can have greater love than to lay down his life for his friends.

14 You are my friends, if you do what I command you.

15 I shall no longer call you servants, because a servant does not know the master's business; I call you friends, because I have made known to you everything I have learnt from my Father.

16 You did not choose me, but I have chosen you; and I commissioned you to go out and to bear fruit, fruit that will last; so that the Father will give you anything you ask him in my name.

15.12 «The highest, the only proof of love, is to love our adversary; as did the Truth Himself, who while He suffered on the cross, showed His love for His persecutors: *Father, forgive them, for they know not what they do*» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).
15.13 «*Greater love than this no man hath, that a man lay down his life for his friends* (Jn 15:13). To show his love for us, what more could the Son of God do than die for us? What more can one man do for another than give his life for him?» (SAINT ALPHONSUS).

Na Papa bai givim olgeta samting long yupela, taim yupela i askim long nem bilong mi.

17 Mi givim lo long yupela olsem.
Yupela wan wan i mas laikim tru ol arapela.

17 My command to you
is to love one another.

Ol man bilong graun bai birua long ol disaipel

The disciples and the world

18 * «Sapos ol manmeri bilong graun i birua long yupela, orait yupela i no ken lusim tingting, pastaim ol i bin birua long mi tu.

19 * Sapos yupela i stap olsem ol man bilong dispela graun, orait ol manmeri bilong graun ol inap laikim yupela olsem ol lain bilong ol yet.
Tasol yupela i no man bilong dispela graun. Nogat. Mi makim yupela pinis bai yupela i lusim pasin bilong dispela graun. Olsem na ol manmeri bilong graun i save birua long yupela.

20 * Yupela i mas tingim gut dispela tok mi mekim long yupela.
Wokboi i no winim bikman bilong en. Sapos ol i bin mekim nogut long mi, orait ol bai i mekim nogut long yupela tu. Na sapos ol i bin bihainim tok bilong mi, orait ol bai i bihainim tok bilong yupela tu.

21 * Ol i save olsem yupela i lain bilong mi, Olsem na ol bai i mekim olgeta dispela pasin nogut long yupela. Long wanem, ol i no save long husat i bin salim mi na mi kam.

22 * Sapos mi no bin i kam na givim tok long ol, orait ol bai i no gat asua bilong sin bilong ol. Tasol nau ol i no gat rot bilong haitim sin bilong ol.

23 Man i birua long mi, em i birua long Papa bilong mi tu.

18 «If the world hates you, you must realise that it hated me before it hated you.

19 If you belonged to the world, the world would love you as its own;

but because you do not belong to the world, because my choice of you has drawn you out of the world, that is why the world hates you.

20 Remember the words I said to you:

A servant is not greater than his master. If they persecuted me, they will persecute you too; if they kept my word, they will keep yours as well.

21 But it will be on my account that they will do all this to you, because they do not know the one who sent me.

22 If I had not come, if I had not spoken to them, they would have been blameless; but as it is they have no excuse for their sin.

23 Anyone who hates me hates my Father.

24 * Sapos mi no bin i stap namel long ol na mekim ol dispela strongpela wok i no gat narapela man i bin mekim bipo, orait ol bai i no gat asua bilong sin bilong ol. Tasol ol i lukim pinis ol dispela wok bilong mi, na ol i birua long mi na long Papa bilong mi wantaim.

25 * · Dispela pasin ol i mekim, em i kamap bilong inapim wanpela tok i stap long lo bilong ol:

Ol man i birua nating long mi.

26 * Spirit bilong strongim yupela em i stap wantaim Papa, na mi bai salim em i kam long yupela. Em Spirit bilong tok tru, na em i save stap wantaim Papa na i kam. Em bai i kam na tokaut klia long ol wok na pasin bilong mi.

27 * Na yupela tu i mas autim tok, long wanem, yupela i bin i stap wantaim mi long taim mi statim wok.

16 1 «Mi bin mekim dispela tok long yupela long wanem, mi no laik bai yupela i lusim bilip.

2 · Bai ol i tambuim yupela long kam lotu wantaim ol. Na bihain bai taim i kamap, na ol man i kilim yupela i dai, ol bai i ting ol i mekim gutpela wok bilong God.

3 * Olsem na ol bai i mekim ol dispela pasin, long wanem, ol i no save, long Papa, na ol i no save save long mi, tu.

4 Tasol nau mi tokim yupela pinis long ol dispela samting bai i kamap. Na bihain, taim ol man i mekim ol dispela pasin long

24 If I had not performed such works among them as no one else has ever done, they would be blameless; but as it is, in spite of what they have seen, they hate both me and my Father.

25 · But all this was only to fulfil the words written in their Law:

They hated me without reason.

26 When the Paraclete comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness.

27 And you too will be witnesses, because you have been with me from the beginning.

16 1 «I have told you all this so that you may not fall away.

2 · They will expel you from the synagogues, and indeed the time is coming when anyone who kills you will think he is doing a holy service to God.

3 They will do these things because they have never known either the Father or me.

4 But I have told you all this, so that when the time for it comes you may remember that I told you.

15.25 Psalm 35:19; 69:5

16.2 «In exhorting his disciples to be faithful to him under the persecution which they were to endure, the Saviour said: *Yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God.* Thus, the enemies of the faith believed that in putting Christians to death they did a service to God. It is thus that many Christians of the present day act. They kill their own souls by losing the grace of God through human respect and to please worldly friends. If you wish to serve God and save your souls, you may guard as much as possible against human respect» (SAINT ALPHONSUS).

yupela, orait yupela i ken tingim dispela tok mi bin givim yupela.

Jisas i tok long wok bilong Holi Spirit

«Bipo na mi no tokim yupela long ol dispela samting, long wanem, mi yet mi stap wantaim yupela.
5 Tasol nau mi go long husat i bin salim mi na mi kam. Na i no gat wanpela bilong yupela i askim mi, "Yu go we?".
6 Na nau bel bilong yupela i hevi tumas long wanem, mi mekim dispela tok long yupela.
7 * Tasol mi tok tru long yupela, bilong helpim yupela, mi lusim yupela na mi go. Sapos mi no i go, orait Spirit bilong strongim yupela em bai i no inap i kam long yupela. Tasol sapos mi go, orait bai mi salim em i kam long yupela.
8 * Na taim em bai i kam, em bai mekim ol man bilong graun i save tru long as bilong sin, na long as bilong stretpela pasin, na long as bilong kot bilong God.
9 As bilong sin, em i olsem, ol i no bilip long mi.
10 As bilong stretpela pasin, em i olsem, mi go long Papa, na bai yupela i no lukim mi moa.
11 As bilong kot bilong God, em i olsem, dispela hetman i save bosim dispela graun em i lus pinis long kot.
12 Mi gat planti tok moa mi laik givim yupela, tasol yupela i no inap kisim nau.

13 Tasol taim Spirit bilong tok tru i kam, em bai i stiaim tingting bilong yupela na bai yupela i save long olgeta tok i tru. Em bai i no mekim tok long tingting bilong em yet. Nogat. Tok em i

The coming of the Paraclete

«I did not tell you this from the beginning, because I was with you;

5 but now I am going to the one who sent me. Not one of you asks, "Where are you going?".
6 Yet you are sad at heart because I have told you this.

7 Still, I am telling you the truth: it is for your own good that I am going, because unless I go, the Paraclete will not come to you; but if I go, I will send him to you.

8 And when he comes, he will show the world how wrong it was, about sin, and about who was in the right, and about judgement:

9 about sin: in that they refuse to believe in me;
10 about who was in the right: in that I am going to the Father and you will see me no more;
11 about judgement: in that the prince of this world is already condemned.

12 I still have many things to say to you but they would be too much for you to bear now.
13 However, when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking of his own accord, but will say only what he has been told; and he will reveal to

harim, dispela tasol bai em i autim. Na bai em i tokim yupela long ol samting i laik kamap bihain.
14 * Em bai i givim biknem long mi, long wanem olgeta samting em i autim long yupela em bai i kisim long mi.
15 Olgeta samting bilong Papa em i bilong mi. Olsem na mi tok, em bai i kisim tok bilong mi na autim long yupela.

you the things to come.

14 He will glorify me, since all he reveals to you will be taken from what is mine.
15 Everything the Father has is mine; that is why I said: all he reveals to you will be taken from what is mine.

Jisas bai kam bek klostu tasol

16 · «Liklik taim tasol na bai yupela i no lukim mi moa. Na bihain liklik taim gen na bai yupela i lukim mi».

17 Sampela bilong ol disaipel i toktok namel long ol yet olsem, «Wanem as bilong dispela tok "Liklik taim tasol na bai yupela i no lukim mi, na bihain liklik taim gen na bai yupela i lukim mi!". Na tu em i tok, "Mi go long Papa". 18 Na dispela "liklik taim" em i tok long en, em i wanem samting? Yumi no save as bilong dispela tok em i mekim». 19 Jisas i save olsem ol i laik askim em. Olsem na em i tokim ol, «Ating yupela i wok long askim nabaut long as bilong dispela tok mi mekim? Mi tok olsem,

"Liklik taim tasol na bai yupela i no lukim mi. Na bihain liklik taim gen na bai yupela i lukim mi".

Jesus to return very soon

16 · «In a short time you will no longer see me, and then a short time later you will see me again».

17 Then some of his disciples said to one another, «What does he mean, "In a short time you will no longer see me, and then a short time later you will see me again", and, "I am going to the Father"? 18 What is this "short time"? We don't know what he means». 19 Jesus knew that they wanted to question him, so he said, «You are asking one another what I meant by saying,

"In a short time you will no longer see me, and then a short time later you will see me again".

16.16 «There is nothing shorter than time, but there is nothing more valuable. There is nothing shorter than time; because the past is no more, the future is uncertain, and the present is but a moment. This is what Jesus Christ meant when he said: *A little while, and now you shall not see me.* We may say the same of our life, which, according to St. James is but a vapour, which is soon scattered for ever. But the time of this life is as precious as it is short; for, in every moment, if we spend it well, we can acquire treasures of merits for heaven; but, if we employ time badly, we may in each moment commit sin, and merit hell» (SAINT ALPHONSUS).

20 · Tru tumas mi tokim yupela,
yupela bai i krai bikpela na krai sori tru. Tasol ol manmeri bilong graun ol bai i amamas. Bel bilong yupela bai i hevi. Tasol bel hevi bilong yupela em bai i tanim na i kamap amamas tru.
21 Meri i laik karim pikinini i bel hevi, long wanem, em i save, taim bilong en i kamap pinis. Tasol taim em i karim pikinini pinis, em i no tingting moa long dispela pen. Nogat. Em i amamas tasol long pikinini i kamap pinis long graun.
22 Olsem tasol, nau yupela i bel hevi. Tasol mi bai lukim yupela gen, na bel bilong yupela bai i amamas. Na i no gat wanpela man inap tekewe dispela amamas bilong yupela.
23 Na long dispela taim yupela bai i no askim mi long wanpela samting.
Mi tok tru long yupela,
sapos yupela i askim Papa long wanpela samting, orait em bai i givim long yupela long nem bilong mi.
24 · Bipo yupela i no askim long kisim wanpela samting long nem bilong mi. Yupela i mas askim, na bai yupela i kisim, na bai amamas i ken pulap tru long bel bilong yupela.
25 * Mi bin mekim ol dispela tok long yupela long tok bokis. Bihain bai mi no mekim tok bokis moa long yupela. Nogat. Bai mi tokaut klia na tokim yupela

20 · In all truth I tell you,
you will be weeping and wailing while the world will rejoice; you will be sorrowful, but your sorrow will turn to joy.

21 A woman in childbirth suffers, because her time has come; but when she has given birth to the child she forgets the suffering in her joy that a human being has been born into the world.
22 So it is with you: you are sad now, but I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you.

23 When that day comes, you will not ask me any questions.
In all truth I tell you,
anything you ask from the Father he will grant in my name.

24 · Until now you have not asked anything in my name. Ask and you will receive, and so your joy will be complete.

25 I have been telling you these things in veiled language. The hour is coming when I shall no longer speak to you in veiled language but tell you about the

16.20 «In this world, the rich and the noble are called happy; but true happiness consists in a life of sanctity. Rejoice, ye souls who live in tribulation; *our sorrow shall be turned into joy* (Jn 16:20). In the valley of Josaphat you shall be seated on thrones of glory. (...)When, then, the crosses of this life afflict us, let us raise our eyes to heaven, and console ourselves with the hope of Paradise» (SAINT ALPHONSUS).
16.24 «He has promised to hear all who pray to him. *Ask, and ye shall receive.* But this promise extends only to prayer which has the necessary conditions. Many pray; but because they pray negligently, they do not obtain the graces they deserve. *You ask, and receive not, because you ask amiss* (James 4:3). To pray as we ought, we must pray, first, with humility; secondly, with confidence; and thirdly, with perseverance» (SAINT ALPHONSUS).

long Papa.
26 Long dispela taim yupela bai i prea long nem bilong mi. Na mi no tokim yupela olsem, mi yet bai mi prea long Papa long em i helpim yupela.
27 Papa em yet i laikim yupela, long wanem, yupela i bin laikim mi, na yupela i bilip pinis long mi bin stap wantaim God na mi kam.
28 Bipo mi bin stap wantaim Papa, na mi lusim em na mi kam long graun. Nau mi laik lusim graun na mi go bek long Papa».

29 Ol disaipel bilong en i tok olsem, «Yes, nau yu tok klia. Nau yu no mekim tok bokis. 30 Nau mipela i save, yu no mas wetim man i askim yu pastaim na yu bekim askim bilong en. Nogat. Yu save pinis long olgeta samting. Olsem na mipela i bilip olsem yu bin i stap wantaim God na yu kam». 31 Jisas i bekim tok bilong ol olsem,

«Nau yupela i bilip, a?
32 Harim. Taim i klostu nau. –Yes, em i kamap pinis–, Na ol bai i ranim yupela olgeta wan wan i go nabaut long ples bilong yupela. Na yupela bai i lusim mi na bai mi stap wanpis. Tasol mi no inap i stap wanpis tru, long wanem, Papa i stap wantaim mi.
33 * Olsem na mi bin mekim dispela tok long yupela, long wanem, mi laik bai yupela i pas long mi na bai yupela i stap bel isi. Long taim yupela i stap long dispela graun, ol hevi bai i kamap long yupela, tasol bel bilong yupela i ken i stap strong. Mi winim pinis strong bilong dispela graun».

Father in plain words.
26 When that day comes you will ask in my name; and I do not say that I shall pray to the Father for you,

27 because the Father himself loves you for loving me, and believing that I came from God.

28 I came from the Father and have come into the world and now I am leaving the world to go to the Father».

29 His disciples said, «Now you are speaking plainly and not using veiled language. 30 Now we see that you know everything and need not wait for questions to be put into words; because of this we believe that you came from God». 31 Jesus answered them:

«Do you believe at last?
32 Listen; the time will come –indeed it has come already– when you are going to be scattered, each going his own way and leaving me alone. And yet I am not alone, because the Father is with me.

33 I have told you all this so that you may find peace in me. In the world you will have hardship, but be courageous: I have overcome the world».

Prea bilong Jisas

17 1 Jisas i autim tok pinis long ol
disaipel, na em i lukluk i go
antap long heven, na em i tok olsem,

«Papa, taim i kamap pinis.
Nau yu ken givim biknem long Pikinini
bilong yu, olsem na bai Pikinini i ken
givim biknem long yu.
2 * Long wanem, olsem yu makim em
bilong i stap het bilong olgeta manmeri,
em inap givim laip bilong i stap gut
oltaim oltaim, long ol man yu bin givim
long em.
3 Na laip bilong i stap gut oltaim, em i
olsem. Ol man i kisim dispela laip, ol i
save long yu, yu wanpela tasol yu God
tru. Na ol i save long Jisas Krais, em yu
bin salim i kam.
4 Mi bin soim biknem na strong bilong
yu long ol manmeri bilong dispela graun.
Mi pinisim pinis dispela wok yu bin givim
mi long mekim.
5 Nau Papa, mi laik bai yu givim dispela
biknem long mi gen, long biknem mi bin
gat wataim yu, taim graun i no kamap yet.
6 Mi autim pinis nem bilong yu long ol
man yu bin givim mi long dispela graun.
Ol i man bilong yu, na yu givim ol pinis
long mi. Na ol i bin bihainim gut tok
bilong yu.
7 Nau ol i save, olgeta samting yu givim
mi pinis, em i kam long yu tasol.
8 Olgeta tok yu givim mi, em mi givim
pinis long ol. Na ol i kisim, na ol i save tru
tumas olsem, bipo mi bin stap wantaim
yu na mi kam. Na ol i bilip olsem, yu yet
yu bin salim mi na mi kam.
9 * · Mi beten bilong helpim ol. Mi no

The prayer of Jesus

17 1 After saying this, Jesus raised his eyes to heaven and
said:

«Father, the hour has come:
glorify your Son so that your Son may
glorify you;

2 so that, just as you have given him
power over all humanity, he may give
eternal life to all those you have entrusted
to him.

3 And eternal life is this: to know you,
the only true God, and Jesus Christ
whom you have sent

.
4 I have glorified you on earth by finishing
the work that you gave me to do.

5 Now, Father, glorify me with that
glory I had with you before ever the
world existed.
6 I have revealed your name to those
whom you took from the world to give
me. They were yours and you gave them
to me, and they have kept your word.

7 Now at last they have recognised that
all you have given me comes from you
8 for I have given them the teaching
you gave to me, and they have indeed
accepted it and know for certain that I
came from you, and have believed that it
was you who sent me.
9 · It is for them that I pray. I am not

17.9 «When He adds, *I pray not for the world*, by the world He means those who live according to the lust of the world, and have not the lot to be chosen by grace out of the world, as those had

beten bilong helpim olgeta manmeri bilong graun. Mi beten bilong helpim ol dispela man yu bin givim mi, long wanem, ol i bilong yu.

10 * Olgeta manmeri bilong mi, ol i bilong yu. Na olgeta manmeri bilong yu, ol i bilong mi. Na long ol mi kisim biknem bilong mi.

11 Nau mi no inap i stap moa long graun, tasol ol bai i stap yet long graun, na mi kam long yu.

Na Papa, yu holi, yu ken lukautim ol long strong bilong nem bilong yu, yu bin givim long mi. Olsem na ol i ken i stap wanpela tru, olsem mitupela i stap wanpela tru.

12 Taim mi stap wantaim ol, mi lukautim ol long strong bilong nem bilong yu. Mi bin was gut long ol na i no gat wanpela bilong ol i lus. Man bilong lus, em wanpela tasol i lus, bai tok i stap long buk bilong yu i ken kamap tru.

13 Nau mi kam long yu. Na mi mekim ol dispela tok long taim mi stap yet long graun, bai amamas bilong mi i ken pulap i stap long bel bilong ol.

14 Tok bilong yu, mi givim pinis long ol. Na ol manmeri bilong dispela graun ol i save birua long ol, long wanem, ol manmeri bilong mi ol i no bilong dispela graun, olsem mi tu mi no bilong dispela graun.

15 Mi no askim yu long tekewe ol long dispela graun. Nogat. Mi beten long yu long yu ken lukautim ol, na man nogut i no ken bagarapim ol.

16 Ol i no bilong dispela graun, olsem mi yet mi no bilong dispela graun.

praying for the world but for those you have given me, because they belong to you.

10 All I have is yours and all you have is mine, and in them I am glorified.

11 I am no longer in the world, but they are in the world, and I am coming to you.

Holy Father, keep those you have given me true to your name, so that they may be one like us.

12 While I was with them, I kept those you had given me true to your name. I have watched over them and not one is lost except one who was destined to be lost, and this was to fulfil the scriptures.

13 But now I am coming to you and I say these things in the world to share my joy with them to the full.

14 I passed your word on to them, and the world hated them, because they belong to the world no more than I belong to the world.

15 I am not asking you to remove them from the world, but to protect them from the Evil One.

16 They do not belong to the world any more than I belong to the world.

for whom He prayed: *But for them which you have given Me*» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

17 * Mi laik bai yu mekim tok tru bilong
yu i wok insait long bel bilong ol, long
wanem, tok bilong yu i tru olgeta.
18 Bipo yu bin salim mi na mi kam i
stap long graun. Olsem tasol mi bin salim
ol man yu bin givim mi bai ol i go i stap
long graun.
19 * Na bilong helpim ol, mi givim laip
bilong mi olgeta long yu, olsem bai tru
tumas ol i ken kamap man bilong yu stret.
20 · Tasol mi no beten bilong helpim ol
dispela man tasol. Nogat. Mi beten
bilong helpim ol manmeri bai i harim tok
bilong ol na i bilip long mi.
21 * Mi laik bai dispela olgeta man i ken
i stap wanbel, olsem yu Papa, yu stap long
mi na mi stap long yu. Olsem tasol mi
laik bai ol i ken i stap long mitupela, na
bai ol manmeri bilong graun i ken bilip
olsem yu bin salim mi na mi kam.
22 Mi bin givim long ol bikpela namba
na strong, bipo yu bin givim long mi, na
bai ol i ken i stap wanbel, olsem mitupela
i stap wanbel.
23 Mi stap long ol, na yu stap long mi,
na long dispela pasin mi laik bai ol i ken
kamap wanbel tru. Olsem na ol manmeri
bilong graun i ken save, yu bin salim mi
na mi kam, na yu laikim ol dispela lain
bilong mi long wankain pasin olsem yu
bin laikim mi.

24 * Papa,
mi laik bai ol manmeri yu bin givim
long mi ol i ken i stap wantaim mi long
ples mi stap long en. Mi laik bai ol i ken
lukim dispela bikpela lait na namba

17 Consecrate them in the truth; your
word is truth.

18 As you sent me into the world, I
have sent them into the world,

19 and for their sake I consecrate
myself so that they too may be conse-
crated in truth.
20 · I pray not only for these but also
for those who through their teaching
will come to believe in me.

21 May they all be one, just as, Father,
you are in me and I am in you, so that
they also may be in us, so that the world
may believe it was you who sent me.

22 I have given them the glory you
gave to me, that they may be one as we
are one.

23 With me in them and you in me,
may they be so perfected in unity that
the world will recognise that it was you
who sent me and that you have loved
them as you have loved me.

24 Father,
I want those you have given me to be
with me where I am, so that they may
always see my glory which you have
given me because you loved me before

17.20 «When our Lord had prayed for His disciples, whom He named also Apostles, He added a prayer for all others who should believe on Him. Another ground of consolation to them, that they were to be the cause of the salvation of others» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

bilong mi, yu bin givim long mi long wanem, yu laikim mi, taim graun i no kamap yet.
25 * Stretpela Papa,
ol manmeri bilong graun ol i no save long yu. Tasol mi save long yu. Na ol dispela lain bilong mi, ol i save, yu bin salim mi na mi kam.
26 Mi bin kamapim nem bilong yu long ol, na bai mi kamapim moa yet, bai long wankain pasin yu save laikim mi i ken i stap long ol, olsem na mi tu mi ken i stap long ol».

the foundation of the world.

25 Father, Upright One,
the world has not known you, but I have known you, and these have known that you have sent me.

26 I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them».

PEN, INDAI NA KIRAP BEK BILONG JISAS

PASSION AND RESURRECTION

Ol i holimpas Jisas
(Mt 26.30-56; Mak 14. 26-52;
Luk 22.39-53)

18 1 Jisas i mekim dispela tok pinis, na em wantaim ol disaipel bilong en ol i go brukim wara Kidron. Long hapsait bilong dispela wara wanpela gaden i stap, na Jisas wantaim ol disaipel bilong en ol i go insait long gaden. 2 Judas, em man i laik givim Jisas long han bilong ol birua, em tu i save long dispela gaden, long wanem, planti taim Jisas i save bung wantaim ol disaipel bilong en long dispela gaden. 3 Olsem na Judas i kisim ol lain soldia na sampela plisman bilong ol bikpris na ol Farisi, na em i bringim ol i kam long dispela hap. Na ol i holim ol lam na bombom na ol samting bilong pait. 4 Jisas i save long olgeta samting i laik kamap long en. Olsem na em i

The arrest of Jesus
(Mt 26:30-56; Mk 14: 26-52;
Lk 22:39-53)

18 1 After he had said all this, Jesus left with his disciples and crossed the Kidron valley where there was a garden into which he went with his disciples. 2 Judas the traitor knew the place also, since Jesus had often met his disciples there, 3 so Judas brought the cohort to this place together with guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. 4 Knowing everything that was to happen to him, Jesus came forward and said, «Who are you looking for?». 5 They answered, «Jesus the Nazarene». He said, «I am he». Now Judas the traitor was standing among them. 6 When Jesus said to them, «I am

go klostu long ol dispela lain na i askim ol olsem, «Yupela i painim husat?». 5 Ol i bekim tok bilong em olsem, «Jisas bilong Nasaret». Na Jisas i tokim ol, «Em mi tasol». Na Judas, em man i laik givim em long ol, em i sanap wantaim ol. 6 Ol i harim Jisas i tok, «Em mi tasol», na ol dispela man i surik i go bek na i pundaun long graun. 7 Na Jisas i askim ol gen, «Yupela i painim husat?». Na ol i tok, «Jisas bilong Nasaret». 8 Na Jisas i bekim tok olsem, «Mi tokim yupela pinis, em mi tasol. Na sapos yupela i painim mi, orait larim ol dispela man i go». 9 Long dispela pasin em inapim dispela tok em i bin mekim bipo,

«Ol dispela man yu bin givim mi, i no gat wanpela bilong ol i lus».

10 Saimon Pita i bin karim wanpela bainat i kam, na em i pulim bainat na i paitim wokboi bilong hetpris, na bainat i katim yau long han sut bilong dispela wokboi na yau i pundaun. Nem bilong dispela wokboi em Malkus. 11 · Na Jisas i tokim Pita, «Putim bainat i go bek long paus bilong en. Olsem wanem? Yu ting mi no inap dring long dispela kap Papa i bin givim mi?».

Ol i bringim Jisas
i go long Anas na Kaiafas
Pita i tok, em i no save long Jisas.
(Mt 26.58-75; Mak 14.54-72;
Luk 22.54-62)

12 Orait na ol lain soldia na namba wan ofisa bilong ol, na ol plisman bilong ol

he», they moved back and fell on the ground. 7 He asked them a second time, «Who are you looking for?». They said, «Jesus the Nazarene». 8 Jesus replied, «I have told you that I am he. If I am the one you are looking for, let these others go». 9 This was to fulfil the words he had spoken,

"Not one of those you gave me have I lost".

10 Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. The servant's name was Malchus. 11 · Jesus said to Peter, «Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?».

Jesus before Annas and Caiaphas.
Peter disowns him.
(Mt 26:58-75; Mk 14:54-72;
Lk 22:54-62)

12 The cohort and its tribune and the Jewish guards seized Jesus and bound

18.11 «Hence, when God visits us with any tribulations, we must say with Jesus Christ: *The chalice which my Father hath given me, shall I not drink it?* (Jn 18:11). It is necessary to know that every tribulation, though it may come from men, is sent to us by God» (SAINT ALPHONSUS).

Juda, ol i holimpas Jisas na pasim em long baklain. 13 Na ol i kisim em i go long Anas pastaim. Anas em i tambu bilong Kaiafas. Kaiafas em hetpris long dispela yia 14 na em i dispela man i bin tokim ol Juda olsem, «I gutpela sapos wanpela man tasol i kisim ples bilong ol manmeri na i dai».

15 Saimon Pita wantaim narapela disaipel, tupela i bihainim Jisas i go. Hetpris i save long dispela arapela disaipel, olsem na em i bihainim Jisas i go insait long banis bilong hetpris. 16 Tasol Pita i sanap i stap ausait klostu long dua. Olsem na dispela arapela disaipel, hetpris i save long en, em i go tokim meri i bosim dua, na em i bringim Pita i kam insait. 17 · Meri i bosim dua, em i askim Pita olsem, «Ating yu tu yu disaipel bilong dispela man?». Na Pita i tok, «Nogat». 18 Ol wokboi na ol plisman i bin wokim wanpela paia. Ples i kol, na ol i sanap na hatim skin bilong ol i stap. Na Pita tu i sanap wantaim ol na i hatim skin bilong en.

19 Hetpris i askim Jisas long ol disaipel bilong en, na long tok em i bin givim long ol man. 20 Na Jisas i bekim tok olsem long em, «Mi bin givim tok long ol manmeri long ples klia. Oltaim mi bin skulim ol manmeri insait long ol haus lotu na insait long banis bilong tempel, long ol ples olgeta Juda i save bung long en. Mi no bin mekim wanpela tok long ples hait. 21 Olsem na bilong wanem yu askim mi? Yu mas askim ol man i bin harim dispela tok. Ol i save long tok mi bin mekim». 22 Jisas i tok olsem na wanpela plisman i

him. 13 They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who had counselled the Jews, «It is better for one man to die for the people».

15 Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, 16 but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the doorkeeper and brought Peter in. 17 · The girl on duty at the door said to Peter, «Aren't you another of that man's disciples?». He answered, «I am not». 18 Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

19 The high priest questioned Jesus about his disciples and his teaching. 20 Jesus answered, «I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. 21 Why ask me? Ask my hearers what I taught; they know what I said». 22 At these words, one of the guards standing by gave Jesus a slap in the face, saying, «Is that the way you answer the high priest?». 23 Jesus replied,

18.17 «Respecting this denial of Peter we should remark, that Christ is not only denied by him, who denies that He is Christ, but by him also who denies himself to be a Christian» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

sanap i stap, em i solapim Jisas na i tok, «Olsem wanem tru na yu bekim tok bilong hetpris long dispela kain pasin?». 23 Na Jisas i bekim tok bilong em olsem,

«Sapos mi mekim tok nogut, orait yu mas tokaut klia long dispela tok mi bin mekim. Tasol sapos mi mekim gutpela tok, orait watpo yu paitim mi?».

24 Orait Anas i salim Jisas i go long hetpris Kaiafas. Na ol i no rausim dispela baklain ol i bin pasim em long en.

25 · Saimon Pita i sanap i stap na i hatim skin bilong en. Na ol i askim em olsem, «Ating yu tu yu disaipel bilong en, a?». Na em i tok, «Nogat». 26 Tasol wanpela wokboi bilong hetpris, em i wanlain bilong dispela man Pita i bin katim yau bilong en, em i tok, «Ating mi bin lukim yu i stap wantaim em long gaden, a?». 27 Na Pita i tok gen, em i no save long Jisas. Na long dispela taim stret, kakaruk i krai.

Ol i bringim Jisas i go long Pailat
(Mt 27.2.11-26; Mak 15.1-15;
Luk 23.1-7.13-25)

28 Orait ol Juda i kisim Jisas na ol i lusim haus bilong Kaiafas na ol i bringim em i go long haus Praetorium. Em i moningtaim tru. Tasol ol yet i no i go insait long Praetoium nogut ol i kamap doti long ai bilong God na bai ol i no inap kaikai abus bilong tingim De bilong Pasova. 29 Ol i wet i stap ausait, na Pailat

«If there is some offence in what I said, point it out; but if not, why do you strike me?».

24 Then Annas sent him, bound, to Caiaphas the high priest.

25 · As Simon Peter stood there warming himself, someone said to him, «Aren't you another of his disciples?». He denied it saying, «I am not». 26 One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, «Didn't I see you in the garden with him?». 27 Again Peter denied it; and at once a cock crowed.

Jesus before Pilate
(Mt 27:2.11-26; Mk 15:1-15;
Lk 23:1-7.13-25)

28 They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves to avoid becoming defiled and unable to eat the Passover. 29 So Pilate came outside to them and said, «What charge do you bring against this man?». They replied,

18.25 «Therefore did Divine Providence permit Peter first to fall, in order that he might be less severe to sinners from the remembrance of his own fall. Peter, the teacher and master of the whole world, sinned, and obtained pardon. For this reason I suppose the priesthood was not given to angels, in order that remembering his own weakness, the priest may be merciful to others» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

i kam long ol na i askim ol olsem, «Yupela i laik kotim dispela man long wanem samting?». 30 Na ol i bekim tok bilong en olsem, «Sapos em i no man bilong mekim pasin nogut, orait mipela i no inap bringim em i kam long yu». 31 Na Pailat i tokim ol olsem, «Yupela kisim em i go na kotim em long lo bilong yupela yet». Na ol Juda i bekim tok olsem, «I tambu long mipela i kilim wanpela man i dai». 32 Bipo Jisas i bin tok long pasin em bai i dai long en, na dispela samting i kamap bilong mekim tok bilong en i kamap tru.

30 «If he were not a criminal, we should not have handed him over to you». 31 Pilate said, «Take him yourselves, and try him by your own Law». The Jews answered, «We are not allowed to put anyone to death». 32 This was to fulfil the words Jesus had spoken indicating the way he was going to die.

33 Orait Pailat i go insait gen long haus Preatorium. Na em i singautim Jisas i kam, na i askim em olsem, «Yu king bilong ol Juda, a?». 34 Na Jisas i bekim tok olsem, «Yu yet yu tingim na yu mekim dispela tok, o ol arapela man i bin tokim yu long mi?». 35 Na Pailat i bekim tok olsem, «Olsem wanem? Mi wanpela Juda, a? Lain bilong yu yet wantaim ol bikpris ol i bringim yu i kam long mi. Yu bin mekim wanem?». 36 Orait Jisas i bekim tok olsem,

33 So Pilate went back into the Praetorium and called Jesus to him and asked him, «Are you the king of the Jews?». 34 Jesus replied, «Do you ask this of your own accord, or have others said it to you about me?». 35 Pilate answered, «Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?». 36 Jesus replied,

«Kingdom bilong mi em i no bilong dispela graun. Sapos kingdom bilong mi em i bilong dispela graun, orait inap ol wokman bilong mi i pait, na i no gat wanpela man inap putim mi long han bilong ol Juda. Tasol kingdom bilong mi em i no bilong dispela graun».

«Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. As it is, my kingdom does not belong here».

37 * Na Pailat i askim em, «Olsem na i tru yu wanpela king, a?». Na Jisas i bekim tok olsem,

37 Pilate said, «So, then you are a king?». Jesus answered,

«Dispela tok bilong king, em tok bilong yu yet. Mama i karim mi na mi kam long dispela graun bilong mekim wanpela wok

«It is you who say that I am a king. I was born for this, I came into the world for this, to bear witness to the truth; and

tasol, em bilong autim tok tru, bai olgeta manmeri i ken harim. Na olgeta man i bihainim tok tru, ol i save harim tok bilong mi».

38 Na Pailat i askim em, «Tok tru, em wanem samting tru?». Pailat i tok pinis na em i go ausait gen long ol Juda. Na em i tokim ol olsem, «Mi no painim wanpela rong long em. 39 Tasol yupela i save long dispela pasin mi save bihainim. Long olgeta yia long dispela bikpela De bilong Pasova, mi save larim yupela i makim wanpela man i ken lusim kalabus na i go fri. Olsem na ating yupela i laik bai mi lusim dispela king bilong ol Juda i go long yupela?». 40 · Na ol i singaut gen olsem, «Em nogat. Yu mas lusim Barabas». Barabas em i wanpela man bilong pait na stil.

19 1 Orait na Pailat i tok na ol i kisim Jisas na wipim em. 2 · Na ol soldia i kisim ol rop i gat nil na wokim samting olsem hat bilong king, na ol i putim long het bilong em. Na ol i putim wanpela retpela klos long em. 3 Na ol i kam klostu long em na ol i tok, «Gude, king bilong ol Juda!». Na ol i solapim em.

4 Na Pailat i go ausait gen na i tokim ol manmeri olsem, «Lukim, mi bai bringim em i kam ausait long yupela, na bai yupela

all who are on the side of truth listen to my voice».

38 «Truth?», said Pilate. «What is that?». And so saying he went out again to the Jews and said, «I find no case against him. 39 But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release for you the king of the Jews?». 40 · At this they shouted, «Not this man», they said, «but Barabbas». Barabbas was a bandit.

19 1 Pilate then had Jesus taken away and scourged; 2 · and after this, the soldiers twisted some thorns into a crown and put it on his head and dressed him in a purple robe. 3 They kept coming up to him and saying, «Hail, king of the Jews!», and slapping him in the face.

4 Pilate came outside again and said to them, «Look, I am going to bring him out to you to let you see that I find

18.40 «We regard with wonder and amazement the injustice of the Jews, who, when Pilate offered to deliver Jesus or Barabbas, answered: *Not this man, but Barabbas.* The conduct of sinners is still worse; for, when the Devil proposes to them to choose between the satisfaction of revenge a miserable pleasure and Jesus Christ, they answer: *Not this man, but Barabbas.* That is, not the Lord Jesus, but sin» (SAINT ALPHONSUS).
19.2 «Pilate having called Him "the King of the Jews", they put the royal dress upon Him, in mockery. For instead of a diadem, they put upon Him a crown of thorns, and a purple robe to represent the purple robe which kings wear. For by the crown of thorns is signified the taking of our sins upon Him, the thorns which the earth of our body brings forth. And the purple robe signifies the flesh crucified. For our Lord is robed in purple, wherever He is glorified by the triumphs of holy martyrs» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

i ken save, mi no painim wanpela rong long em». 5 Orait Jisas i kam ausait. Dispela hat ol i wokim long rop i gat nil, em i stap yet long het bilong en. Na dispela retpela klos em tu i stap long en. Na Pailat i tokim ol, «Lukim. Em hia dispela man». 6 Orait ol bikpris na ol plisman i lukim em na ol i singaut olsem, «Nilim em long diwai kros! Nilim em long diwai kros!». Na Pailat i tokim ol olsem, «Yupela yet kisim em na nilim em long diwai kros. Mi no painim wanpela rong long em». 7 Tasol ol Juda i bekim tok bilong em olsem, «Mipela i gat wanpela lo, na dispela lo i tok, dispela man i mas i dai. Long wanem, em i bin tok olsem, em i Pikinini Bilong God».

8 Pailat i harim dispela tok na em i pret moa. 9 · Na em i go insait gen long haus Praetorium, na em i askim Jisas olsem, «Yu bilong wanem ples?». Tasol Jisas i no bekim wanpela tok long em. 10 Orait Pailat i tokim em, «Olsem wanem? Yu no laik bekim tok bilong mi, a? Mi gat strong inap long lusim yu, na mi gat strong inap long nilim yu long diwai kros. Ating yu no save long dispela?». 11 · Na Jisas i bekim tok olsem, «Sapos God i stap antap em i no bin givim strong long yu, orait yu bai i no gat strong inap long daunim mi. Olsem na man i bin putim mi long han bilong yu, sin bilong dispela man em i winim sin bilong yu na em i bikpela moa».

no case against him». 5 Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, «Here is the man». 6 When they saw him, the chief priests and the guards shouted, «Crucify him! Crucify him!». Pilate said, «Take him yourselves and crucify him: I find no case against him». 7 The Jews replied, «We have a Law, and according to that Law he ought to be put to death, because he has claimed to be Son of God».

8 When Pilate heard them say this his fears increased. 9 · Re-entering the Praetorium, he said to Jesus, «Where do you come from?». But Jesus made no answer. 10 Pilate then said to him, «Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?». 11 · Jesus replied, «You would have no power over me at all if it had not been given you from above; that is why the man who handed me over to you has the greater guilt».

19.9 «While they disputed with each other, He was silent, fulfilling the prophecy: *He opens not His mouth*» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).
19.11 «So He answers. When He was silent, He was silent not as guilty or crafty, but as a sheep: when He answered, He taught as a shepherd» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

Pailat i tok long nilim Jisas long diwai kros

12 Pailat i harim dispela tok na em i wok long painim rot bilong lusim Jisas i go. Tasol ol Juda i singaut olsem, «Sapos yu lusim dispela man i go, orait yu no pren bilong Sisar. Man i tok long em yet em i king, em i birua bilong Sisar». 13 Pailat i harim dispela tok, na em i bringim Jisas i go ausait. Na em i sindaun long sia bilong jas, long wanpela ples ol i kolim Plua Ston. Long tok Hibru ol i kolim Gabata. 14 Dispela de em i de bilong redim ol kaikai samting bilong bikpela De bilong Pasova. Na em i olsem 12 klok belo. Na Pailat i tokim ol Juda, «Lukim king bilong yupela». 15 Na ol i singaut olsem, «Rausim em! Rausim em i go! Nilim em long diwai kros!». Na Pailat i askim ol, «Yupela i laik bai mi nilim king bilong yupela long diwai kros?». Na ol bikpris i bekim tok olsem, «Mipela i no gat narapela king. Sisar wanpela tasol!».

16 Olsem na Pailat i givim Jisas long han bilong ol, bai ol i ken nilim em long diwai kros.

Jesus is condemned to death

12 From that moment Pilate was anxious to set him free, but the Jews shouted, «If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar». 13 Hearing these words, Pilate had Jesus brought out, and seated him on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. 14 It was the Day of Preparation, about the sixth hour. «Here is your king», said Pilate to the Jews. 15 But they shouted, «Away with him, away with him, crucify him». Pilate said, «Shall I crucify your king?». The chief priests answered, «We have no king except Caesar».

16 So at that Pilate handed him over to them to be crucified.

Ol i nilim Jisas long diwai kros
(Mt 27.31-38; Mak 15.20-27; Luk 23.33-38)

Orait na ol i kisim Jisas i go. 17 · Na em yet i karim diwai kros bilong en, na em i lusim taun na i go long wanpela hap graun ol i kolim Bun Bilong Het. Long

The crucifixion
(Mt 27:31-38; Mk 15:20-27; Lk 23:33-38)

They then took charge of Jesus, 17 · and carrying his own cross he went out to the Place of the Skull or, as it is called in Hebrew, Golgotha, 18 where they

19.17 «They compel Jesus to bear the cross, regarding it as unholy, and therefore avoiding the touch of it themselves. The same was done typically by Isaac, who carried the wood. But then the matter only proceeded as far as his father's good pleasure ordered, but now it was fully accomplished, for the reality had appeared» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

tok Hibru ol i kolim Golgota. 18 Long dispela hap ol i hangamapim em long diwai kros. Na ol i hangamapim tupela arapela man wantaim em, long hap na long hap. Na Jisas i stap namel. 19 · Na tu, Pailat i tok na ol i raitim wanpela tok na putim long diwai kros. Dispela tok i olsem, «Jisas bilong Nasaret, king bilong ol Juda». 20 Pailat i tokim ol long raitim dispela tok long tok Hibru na long tok Rom na long tok Grik. Ples ol i hangamapim Jisas long diwai kros, em i stap klostu long taun, olsem na planti Juda i kam lukim na ol i ritim dispela tok. 21 Olsem na ol bikpris bilong ol Juda i tokim Pailat olsem, «Yu no ken raitim olsem, "King bilong ol Juda". Nogat. Yu mas raitim tok olsem, "Dispela man i bin tok, Mi king bilong ol Juda"». 22 Na Pailat i bekim tok, «Tok mi raitim pinis em i mas i stap».

crucified him with two others, one on either side, Jesus being in the middle. 19 · Pilate wrote out a notice and had it fixed to the cross; it ran: «Jesus the Nazarene, King of the Jews». 20 This notice was read by many of the Jews, because the place where Jesus was crucified was near the city, and the writing was in Hebrew, Latin and Greek. 21 So the Jewish chief priests said to Pilate, «You should not write "King of the Jews", but "the man said, I am King of the Jews"». 22 Pilate answered, «What I have written, I have written».

Ol i tilim klos bilong Jisas
(Mt 27.35; Mak 15.24; Luk 23.34)

23 Ol soldia i nilim Jisas pinis long diwai kros, na ol i kisim ol klos bilong en, na ol i tilim long 4-pela hap. Na ol wan wan soldia i kisim wanpela wanpela hap. Na ol i kisim siot bilong en tu, na ol soldia i lukim olsem ol i no bin kisim planti hap laplap na samapim bilong wokim dispela siot. Nogat. Ol i bin wokim long wanpela laplap tasol, na ol i no bin samapim. 24 Olsem na ol soldia i tok olsem, «Yumi no ken brukim dispela siot. Nogat. Yumi

Jesus' garments divided
(Mt 27:35; Mk 15:24; Lk 23:34)

23 When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; 24 so they said to one another, «Instead of tearing it, let's throw dice to decide who is to have it». In this way the words of scripture were fulfilled:

19.19-20 «As letters are inscribed on a trophy declaring the victory, so Pilate wrote a title on Christ's cross. And the writing was: *Jesus of Nazareth, the King of the Jews*. These three were the languages most known there: the Hebrew, on account of being used in the worship of the Jews: the Greek, in consequence of the spread of Greek philosophy: the Latin, from the Roman empire being established every where» (SAINT TOMAS AQUINAS, *Commentary on the four gospels*).

mas pilai satu bilong makim wanem man bai i kisim». Orait ol i mekim olsem, na long dispela pasin ol inapim wanpela tok i stap long buk bilong God. Dispela tok i olsem,

Ol i tilim klos bilong mi, na ol i kisim. Na ol i pilai satu bilong makim man i ken kisim saket bilong mi.

They divide my garments among them and cast lots for my clothes.

Em dispela pasin tasol ol soldia i mekim.

That is what the soldiers did.

Jisas na mama bilong em

Jesus and his mother

25 Mama bilong Jisas wantaim susa bilong en na Maria, em meri bilong Klopas, na Maria bilong taun Makdala, ol dispela meri i sanap i stap klostu long diwai kros bilong Jisas. 26 * · Jisas i lukim mama bilong en wantaim dispela disaipel em i laikim tumas, tupela i sanap klostu. Na Jisas i tokim mama olsem, «Meri, dispela man em i pikinini bilong yu». 27 Na em i tokim dispela disaipel olsem, «Dispela meri em i mama bilong yu». Na stat long dispela taim dispela disaipel i kisim Maria i go long haus bilong en na i lukautim em.

25 Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. 26 · Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, «Woman, this is your son». 27 Then to the disciple he said, «This is your mother». And from that hour the disciple took her into his home.

Jisas i dai
(Mt 27.48-50; Mak 15.36-37; Luk 23.46)

The death of Jesus
(Mt 27:48-50; Mk 15:36-37; Lk 23:46)

28 · Orait Jisas i save, olgeta wok bilong en i pinis nau. Na bilong inapim wanpela

28 · After this, Jesus knew that everything had now been completed and, so

19.26 From this very moment, Mary is not only the mother of John, but of all those who believe in Jesus. «In what way is the spiritual motherhood of Mary universal? Mary had only one Son, Jesus, but in him her spiritual motherhood extends to all whom he came to save. Obediently standing at the side of the new Adam, Jesus Christ, the Virgin is the new Eve, the true mother of all the living, who with a mother's love cooperates in their birth and their formation in the order of grace. Virgin and Mother, Mary is the figure of the Church, its most perfect realization» (*Compendium*, 100).
19.28 See Psalm 69:22; 22:16

tok i stap long buk bilong God, Jisas i tok olsem,

«*Nek bilong mi i drai*».

29 Wanpela sospen i gat wain em i stap klostu. Olsem na ol i kisim wanpela spans na putim long olpela bagarap wain. Na taim wain i pulap long en, ol i pasim long han bilong diwai hisop na ol i putim i go long maus bilong Jisas. 30 Jisas i dring dispela olpela bagarap wain pinis, orait em i tok, «Em i pinis nau», na em i daunim het na i lusim spirit bilong en i go.

Wanpela soldia i sutim sait bilong Jisas

31 Em i de bilong redim ol samting bilong de Sabat. Dispela de Sabat em i bikpela de tru, olsem na ol Juda i no laik bai ol bodi i stap long diwai kros long dispela de. Olsem na ol i tokim Pailat long brukim lek bilong ol man i stap long diwai kros, bai ol i ken dai hariap na ol i ken rausim bodi bilong ol. 32 Orait ol soldia i go na ol i brukim lek bilong dispela tupela man ol i bin hangamapim wantaim Jisas. 33 Tasol taim ol i kamap long Jisas, ol i lukim em i dai pinis. Olsem na ol i no brukim lek bilong em. 34 Tasol wanpela soldia i sutim sait bilong Jisas long spia. Na wantu blut wantaim wara i kapsait. 35 Man i lukim dispela, em i tokaut pinis long samting em i lukim. Na dispela tok em i autim, em i tru. Na em yet i save em i tok tru. Olsem na yupela i ken bilip. 36 · Ol dispela samting i mekim wanpela tok i stap long buk bilong God i kamap tru.

that the scripture should be completely fulfilled, he said:

«*I am thirsty*».

29 A jar full of vinegar stood there; so, putting a sponge soaked in the vinegar on a hyssop stick, they held it up to his mouth. 30 After Jesus had taken the vinegar he said, «It is fulfilled»; and bowing his head he gave up his spirit.

The pierced Christ

31 It was the Day of Preparation, and to avoid the bodies' remaining on the cross during the Sabbath –since that Sabbath was a day of special solemnity– the Jews asked Pilate to have the legs broken and the bodies taken away. 32 Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. 33 When they came to Jesus, they saw he was already dead, and so instead of breaking his legs 34 one of the soldiers pierced his side with a lance; and immediately there came out blood and water. 35 This is the evidence of one who saw it –true evidence, and he knows that what he says is true– and he gives it so that you may believe as well. 36 · Because all this happened to fulfil the words of scripture:

19.36 See Ex 12:46; Psalm 34:21

Dispela tok i olsem,

Bai ol i no brukim wanpela bun bilong en.

37 * · Na narapela tok i stap long buk bilong God, em i olsem,

Bai ol i lukluk long dispela man ol i bin sutim.

Ol i planim Jisas
(Mt 27.57-60; Mak 15.42-46;
Luk 23.50-54)

38 Orait bihain Josep bilong Arimatea i go askim Pailat long larim em i kisim bodi bilong Jisas. Josep em i wanpela disaipel bilong Jisas, tasol em i pret long ol Juda na em i haitim bilip bilong en. Pailat i tok orait long em, olsem na Josep i go kisim bodi bilong Jisas. 39 Na Nikodemus, em dispela man pastaim em i bin i kam lukim Jisas long nait, em tu i kam. Em i bringim sampela sanda i gat gutpela smel, ol i bin wokim long blut bilong tupela kain diwai, em ol i bin tanim wantaim. Hevi bilong dispela sanda em inap 30 kilogram. 40 Josep na Nikodemus tupela i kisim bodi bilong Jisas, na putim dispela sanda long en, na karamapim long ol gutpela laplap, olsem ol Juda i save mekim long bodi bilong ol man i dai pinis. 41 Klostu long dispela hap ol soldia i bin hangamapim Jisas long diwai kros, i gat wanpela gaden i stap. Na long dispela gaden i gat wanpela nupela matmat i stap, em ol i no bin putim bodi bilong wanpela man long en yet. 42 Em i de bilong ol Juda i redim ol

Not one bone of his will be broken;

37 · and again, in another place scripture says:

They will look to the one whom they have pierced.

The burial
(Mt 27:57-60; Mk 15:42-46;
Lk 23:50-54)

38 After this, Joseph of Arimathaea, who was a disciple of Jesus –though a secret one because he was afraid of the Jews– asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. 39 Nicodemus came as well –the same one who had first come to Jesus at night-time– and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and bound it in linen cloths with the spices, following the Jewish burial custom. 41 At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. 42 Since it was the Jewish Day of Preparation and the tomb was nearby, they laid Jesus there.

19.37 See Za 12:10

samting bilong de Sabat, na dispela matmat i stap klostu. Olsem na tupela i karim bodi bilong Jisas i go putim long dispela matmat.

Matmat ol i planim Jisas i stap nating.
(Mt 28.1-8; Mak 16.1-8; Luk 24.1-11)

20 1 Long namba wan de bilong wik, Maria bilong Makdala em i kam long matmat long moningtaim tru, taim em i tudak yet. Na em i lukim ston i no i stap long dua bilong matmat. 2 Olsem na em i ran i go long Saimon Pita na long dispela arapela disaipel, Jisas i bin laikim em tumas, na Maria i tokim tupela olsem, «Ol i rausim Bikpela pinis long matmat, na mipela i no save, wanem hap ol i putim em».

3 Olsem na Pita wantaim dispela arapela disaipel, tupela i lusim ples na i go long matmat. 4 Tupela i ran i go wantaim, tasol dispela arapela disaipel em i winim Pita, na em i kamap pastaim long matmat. 5 Em i lindaun na i lukluk i go insait long matmat, na em i lukim ol dispela gutpela laplap ol i bin karamapim bodi bilong Jisas long en. Tasol em i no i go insait. 6 Saimon Pita i kam bihain long em, na em i go insait long matmat. Na em i lukim ol laplap i stap, 7 na em i lukim narapela laplap tu, em laplap ol i bin pasim het bilong Jisas long en. Dispela laplap i no i stap wantaim ol arapela laplap. Nogat. I luk olsem wanpela man i bin raunim na putim i stap long narapela hap. 8 Orait dispela arapela disaipel i bin kamap pastaim long matmat, em tu i go insait. Na em i lukim ol dispela samting na em i bilip. 9 Long dispela taim ol i no

The empty tomb
(Mt 28:1-8; Mk 16:1-8; Lk 24:1-11)

20 1 It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb 2 and came running to Simon Peter and the other disciple, the one whom Jesus loved. «They have taken the Lord out of the tomb», she said, «and we don't know where they have put him».

3 So Peter set out with the other disciple to go to the tomb. 4 They ran together, but the other disciple, running faster than Peter, reached the tomb first; 5 he bent down and saw the linen cloths lying on the ground, but did not go in. 6 Simon Peter, following him, also came up, went into the tomb, saw the linen cloths lying on the ground 7 and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. 8 Then the other disciple who had reached the tomb first also went in; he saw and he believed. 9 Till this moment they had still not understood the scripture, that he must rise from the dead. 10 The disciples then went back home.

save gut yet long tok i stap long buk bilong God, long Jisas i mas kirap bek long matmat. 10 Orait tupela disaipel i go bek long ples.

Maria bilong Makdala i lukim Jisas
(Mt 28.9-10; Mak 16.9-11)

11 Maria i sanap i stap ausait klostu long matmat, na em i krai i stap. Em i krai yet na em i lindaun na i lukluk i go insait long matmat. 12 Na em i lukim tupela ensel i gat waitpela klos. Tupela i sindaun long dispela hap bipo bodi bilong Jisas i bin i stap long en. Wanpela i sindaun long ples bilong het, na wanpela i sindaun long ples bilong lek. 13 Orait tupela i askim Maria olsem, «Meri, bilong wanem yu krai?». Na em i tokim tupela olsem, «Ol i rausim Bikpela bilong mi, na mi no save wanem hap ol i bin putim em». 14 Em i tok olsem, na em i tanim na i lukim Jisas i sanap i stap. Tasol Maria i no save, em Jisas. 15 Orait Jisas i askim em olsem, «Meri, bilong wanem yu krai? Yu laik painim husat?». Maria i ting em i man bilong bosim gaden, na em i tokim em olsem, «Bikman, sapos yu bin kisim em i go, yu mas tokim mi long ples yu putim em, na bai mi go kisim em». 16 Na Jisas i tok, «Maria». Na Maria i tanim na i tok olsem long em long tok Hibru, «Rabonai». Dispela tok «Rabonai» em i olsem, «Tisa». 17 Na Jisas i tokim em olsem, «Yu no ken holim mi, long wanem, mi no i go antap yet long Papa bilong mi. Tasol yu mas i go long ol brata bilong mi na tokim ol olsem, mi bai go antap, na mi go long Papa bilong mi na Papa bilong yupela. Na mi go long God bilong mi na God bilong yupela». 18

The appearance to Mary of Magdala
(Mt 28:9-10; Mk 16:9-11)

11 But Mary was standing outside near the tomb, weeping. Then, as she wept, she stooped to look inside, 12 and saw two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet. 13 They said, «Woman, why are you weeping?». «They have taken my Lord away», she replied, «and I don't know where they have put him». 14 As she said this she turned round and saw Jesus standing there, though she did not realise that it was Jesus. 15 Jesus said to her, «Woman, why are you weeping? Who are you looking for?». Supposing him to be the gardener, she said, «Sir, if you have taken him away, tell me where you have put him, and I will go and remove him». 16 Jesus said, «Mary!». She turned round then and said to him in Hebrew, «Rabbuni!», which means «Master». 17 Jesus said to her, «Do not cling to me, because I have not yet ascended to the Father. But go to the brothers, and tell them: I am ascending to my Father and your Father, to my God and your God». 18 So Mary of Magdala told the disciples, «I have seen the Lord», and that he had said these things to her.

Orait Maria bilong Makdala em i go, na em i tokim ol disaipel olsem, «Mi lukim Bikpela pinis». Na em i tokim ol long dispela tok Jisas i bin givim em.

Ol disaipel i lukim Jisas
(Mak 16.14-18; Luk 24.36-49)

19 * · Ol disaipel i pret long ol Juda, olsem na ol i lokim ol dua bilong dispela haus ol i stap long en. San i go daun pinis long dispela namba wan de bilong wik, na Jisas i kam sanap namel long ol. Na em i tokim ol olsem, «Bel bilong yupela i ken i stap isi». 20 * Em i tok olsem, na em i soim han na sait bilong en long ol. Ol disaipel i lukim Bikpela, na bel bilong ol i amamas. 21 Na Jisas i tokim ol gen, «Bel bilong yupela i ken i stap isi.

«Papa i bin salim mi na mi kam,
na olsem tasol mi salim yupela i go».

22 · Em i tok olsem, na em i winim win bilong en i go long ol, na i tokim ol

Appearances to the disciples
(Mk 16:14-18; Lk 24:36-49)

19 · In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, «Peace be with you», 20 and, after saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord, 21 and he said to them again, «Peace be with you.

«As the Father sent me,
so am I sending you».

22 · After saying this he breathed on them and said:

20.19 «We find in the gospel that after his resurrection Jesus Christ entered, though the doors were closed, into the house in which the apostles were assembled, and stood in the midst of them. St. Thomas says, that the mystic meaning of this miracle is, that the Lord does not enter into our souls unless we keep the door of the senses shut. If, then, we wish Jesus Christ to dwell within us, we must keep the doors of our senses closed against dangerous occasions, otherwise the devil will make us his slaves» (SAINT ALPHONSUS).
20.22-23 About the sacrament of Penance (or Confession), the Church says: «When did he institute this sacrament? The risen Lord instituted this sacrament on the evening of Easter when he showed himself to his apostles and said to them, *Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained* (Jn 20:22-23)» (*Compendium*, 298).
«Why does the Church have the power to forgive sins? The Church has the mission and the power to forgive sins because Christ himself has conferred it upon her: *Receive the Holy Spirit, if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained* (Jn 20:22-23)» (*Compendium*, 201).
«What are the effects of this sacrament? The effects of the sacrament of Penance are: reconciliation with God and therefore the forgiveness of sins; reconciliation with the Church; recovery, if it has been lost, of the state of grace; remission of the eternal punishment merited by mortal sins, and remission, at least in part, of the temporal punishment which is the consequence of sin; peace, serenity of conscience and spiritual consolation; and an increase of spiritual strength for the struggle of Christian living» (*Compendium*, 310).

olsem,

«Yupela kisim Holi Spirit.
23 Sapos yupela i lusim sin bilong ol
man, orait sin bilong ol bai i lus.
Na sapos yupela i no lusim sin bilong ol
man, orait sin bilong ol bai i stap yet».

24 Taim Jisas i kamap long ol disaipel,
wanpela bilong ol 12-pela disaipel em i
no i stap wantaim ol. Em Tomas, nara-
pela nem bilong en Didimus. 25 Orait ol
arapela disaipel i tokim em olsem,
«Mipela i lukim Bikpela pinis». Tasol
Tomas i tokim ol olsem, «Sapos mi no
lukim mak bilong ol nil ol i bin putim
long han bilong em, na sapos mi no
putim pinga bilong mi i go long mak
bilong ol nil, na sapos mi no putim han
bilong mi i go long sait bilong en, orait mi
no ken bilip. Nogat tru».
26 Long 8-pela de bihain, ol disaipel
bilong Jisas i stap insait gen, na Tomas i
stap wantaim ol. Ol i lokim olgeta dua
pinis, tasol Jisas i kam sanap namel long
ol. Na em i tok, «Bel bilong yupela i ken i
stap isi». 27 * Orait na em i tokim Tomas
olsem, «Yu kam putim pinga bilong yu
hia, na yu lukim han bilong mi. Na yu
putim han bilong yu i kam stret long sait
bilong mi. Maski long tubel long bilip. Yu
mas bilip tasol». 28 Na Tomas i bekim tok
bilong em olsem, «Yu Bikpela bilong mi.
Yu God bilong mi». 29 * · Na Jisas i
tokim em olsem,

«Receive the Holy Spirit.
23 If you forgive anyone's sins,
they are forgiven;
if you retain anyone's sins,
they are retained».

24 Thomas, called the Twin, who was
one of the Twelve, was not with them
when Jesus came. 25 So the other disci-
ples said to him, «We have seen the
Lord», but he answered, «Unless I can
see the holes that the nails made in his
hands and can put my finger into the
holes they made, and unless I can put my
hand into his side, I refuse to believe».

26 Eight days later the disciples were in
the house again and Thomas was with
them. The doors were closed, but Jesus
came in and stood among them. «Peace
be with you», he said. 27 Then he spoke
to Thomas, «Put your finger here; look,
here are my hands. Give me your hand;
put it into my side. Do not be unbeliev-
ing any more but believe». 28 Thomas
replied, «My Lord and my God!». 29 ·
Jesus said to him:

20.29 «What are the characteristics of faith? Faith is the supernatural virtue which is necessary for salvation. It is a free gift of God and is accessible to all who humbly seek it. The act of faith is a human act, that is, an act of the intellect of a person –prompted by the will moved by God– who freely assents to divine truth. Faith is also certain because it is founded on the Word of God; it works *through charity* (Gal 5:6); and it continually grows through listening to the Word of God and through prayer. It is, even now, a foretaste of the joys of heaven» (*Compendium*, 28).

«Yu bilip long wanem, yu lukim mi pinis. Ol man i no lukim mi na ol i bilip, ol dispela man i ken amamas».

30 Jisas i wokim planti arapela mirakel o mak tu long ai bilong ol disaipel, na mi no raitim olgeta long dispela buk. 31 Tasol dispela tok mi raitim, em mi raitim bai yupela i ken bilip long Jisas em dispela man God i makim bilong kisim bek ol manmeri bilong en. Em i Pikinini Bilong God. Na sapos yupela i bilip, orait bai yupela i kisim laip long nem bilong em.

Jisas i kamap gen long ol disaipel long Taiberias

21 1 Bihain Jisas i kamap gen long ol disaipel klostu long raunwara Galili, narapela nem bilong en raunwara Taiberias. Em i kamap long ol olsem. 2 Saimon Pita na Tomas, narapela nem bilong en Didimus, na Nataniel bilong taun Kana long Galili, na tupela pikinini bilong Sebedi, na tupela arapela disaipel bilong Jisas, ol i stap wantaim. 3 Na Saimon Pita i tokim ol olsem, «Mi bai go painim pis». Na ol i tokim em, «Mipela tu bai i go wantaim yu». Orait ol i kalap long wanpela bot na ol i go. Tasol long dispela nait ol i no kisim wanpela pis.

4 San i laik kamap, na ol i lukim Jisas i sanap i stap long nambis. Tasol ol disaipel i no save olsem, em Jisas. 5 Orait Jisas i askim ol olsem, «Ol pren, ating yupela i gat sampela pis?». Na ol i bekim tok olsem, «Nogat». 6 Na em i tokim ol, «Yupela tromoi umben long han sut bilong bot, na bai yupela i kisim sampela». Olsem na ol i tromoi umben i go daun, na ol i kisim planti pis moa, na ol i no inap pulim umben i kam antap. 7 Dispela dis-

«You believe because you can see me. Blessed are those who have not seen and yet believe».

30 There were many other signs that Jesus worked in the sight of the disciples, but they are not recorded in this book. 31 These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

The appearance on the shore of Tiberias

21 1 Later on, Jesus revealed himself again to the disciples. It was by the Sea of Tiberias, and it happened like this: 2 Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee and two more of his disciples were together. 3 Simon Peter said, «I'm going fishing». They replied, «We'll come with you». They went out and got into the boat but caught nothing that night.

4 When it was already light, there stood Jesus on the shore, though the disciples did not realise that it was Jesus. 5 Jesus called out, «Haven't you caught anything, friends?». And when they answered, «No», 6 he said, «Throw the net out to starboard and you'll find something». So they threw the net out and could not haul it in because of the quantity of fish. 7 The disciple whom Jesus loved said to Peter, «It is the

aipel Jisas i laikim tumas, em i tokim Pita olsem, «Em Bikpela tasol». Saimon Pita i bin lusim saket na i mekim wok. Na taim em i harim dispela tok, «Em Bikpela», em i pasim saket na i kalap i go daun long wara na swim i go long nambis. 8 Na ol arapela disaipel ol i kam long bot, na ol i pulim umben i kam wantaim ol pis. Ol i no bin i stap longwe long nambis. Ol i stap samting olsem 100 mita tasol.

9 Ol i kam sua pinis, na ol i lukim wanpela paia i stap. Na wanpela pis i stap long paia, na bret tu i stap. 10 Na Jisas i tokim ol olsem, «Dispela ol pis nau yupela i kisim, em yupela kisim sampela i kam». 11 Olsem na Saimon Pita i kalap long bot na i pulim umben i kam antap long nambis. Ol bikpela pis i pulap long umben, inap 153 pis olgeta. Ol pis i planti tumas, tasol umben i no bruk. 12 Orait Jisas i tokim ol olsem, «Yupela kam kaikai». Na ol disaipel i pret, na i no gat wanpela i askim em, «Yu husat?». Ol i save pinis, em Bikpela tasol. 13 Na Jisas i go klostu long paia na i kisim bret na i givim ol. Na em i kisim pis tu na givim ol. 14 Dispela em i namba 3 taim Jisas i kamap long ol disaipel, bihain long em i kirap pinis long matmat.

15 ∗ · Jisas wantaim ol disaipel i kaikai pinis, orait Jisas i askim Saimon Pita olsem, «Saimon, pikinini bilong Jon, ating

Lord». At these words, «It is the Lord», Simon Peter tied his outer garment round him (for he had nothing on) and jumped into the water. 8 The other disciples came on in the boat, towing the net with the fish; they were only about a hundred yards from land.

9 As soon as they came ashore they saw that there was some bread there and a charcoal fire with fish cooking on it. 10 Jesus said, «Bring some of the fish you have just caught». 11 Simon Peter went aboard and dragged the net ashore, full of big fish, one hundred and fifty-three of them; and in spite of there being so many the net was not broken. 12 Jesus said to them, «Come and have breakfast». None of the disciples was bold enough to ask, «Who are you?». They knew quite well it was the Lord. 13 Jesus then stepped forward, took the bread and gave it to them, and the same with the fish. 14 This was the third time that Jesus revealed himself to the disciples after rising from the dead.

15 · When they had eaten, Jesus said to Simon Peter, «Simon son of John, do you love me more than these others

21.15-17 In the words *Feed my lambs... Look after my sheep... Feed my sheep...* Jesus entrusted to Peter (and so, the Pope) the mission of looking after His only Church: «Why is the Church one? The Church is one because she has as her source and exemplar the unity of the Trinity of Persons in one God. As her Founder and Head, Jesus Christ re-established the unity of all people in one body. As her soul, the Holy Spirit unites all the faithful in communion with Christ. The Church has but one faith, one sacramental life, one apostolic succession, one common hope, and one and the same charity» (*Compendium*, 161).
«How are non-Catholic Christians to be considered? In the churches and ecclesial communities which are separated from full communion with the Catholic Church, many elements of sanctification and truth can be found. All of these blessings come from Christ and lead to Catholic unity. Members of these churches and communities are incorporated into Christ by Baptism and we so we recognize them as brothers» (*Compendium*, 163).

yu laikim mi moa yet na laik bilong yu i winim laik bilong ol dispela man, a?». Na Pita i tok, «Yes, Bikpela, yu save, mi laikim yu». Orait Jisas i tokim em, «Yu lukautim ol pikinini sipsip bilong mi long kaikai samting». 16 * Namba 2 taim Jisas i askim em gen, «Saimon, pikinini bilong Jon, ating yu laikim mi, o nogat?». Na Pita i tok, «Yes, Bikpela, yu save, mi laikim yu». Na Jisas i tokim em, «Yu was long ol sipsip bilong mi». 17 * Orait namba 3 taim Jisas i askim em, «Saimon, pikinini bilong Jon, ating yu laikim mi?». Pita i bel hevi long Jisas i askim em namba 3 taim, «Ating yu laikim mi?». Na em i tokim Jisas olsem, «Bikpela, yu save long olgeta samting. Yu save, mi laikim yu». Na Jisas i tokim em olsem, «Yu lukautim ol sipsip bilong mi long kaikai samting».

do?». He answered, «Yes, Lord, you know I love you». Jesus said to him, «Feed my lambs». 16 A second time he said to him, «Simon son of John, do you love me?». He replied, «Yes, Lord, you know I love you». Jesus said to him, «Look after my sheep». 17 Then he said to him a third time, «Simon son of John, do you love me?». Peter was hurt that he asked him a third time, «Do you love me?», and said, «Lord, you know everything; you know I love you». Jesus said to him, «Feed my sheep».

18 «Tru tumas mi tokim yu,
taim yu stap yangpela yet,
yu save pasim let bilong yu yet
na yu wokabaut long ples yu laik i go long en.
Tasol taim yu kamap lapun,
bai yu litimapim han bilong yu,
na narapela man
bai i pasim let long yu
na i kisim yu i go long ples yu no laik i go long en».

18 «In all truth I tell you,
when you were young
you put on your own belt
and walked where you liked;

but when you grow old
you will stretch out your hands,
and somebody else
will put a belt round you
and take you where you would rather not go».

19 Jisas i mekim dispela tok bilong makim wanem pasin Pita bai i dai na givim biknem long God. Na bihain em i tokim Pita olsem, «Yu bihainim mi».

20 Pita i tanim na i lukim dispela disaipel Jisas i laikim tumas, em i bihainim tupela i kam. Em dispela man taim ol i kaikai em i bin putim het bilong en klostu long bros bilong Jisas na i askim em olsem, «Bikpela, husat bai i putim yu long

19 In these words he indicated the kind of death by which Peter would give glory to God. After this he said, «Follow me».

20 Peter turned and saw the disciple whom Jesus loved following them, the one who had leant back close to his chest at the supper and had said to him, «Lord, who is it that will betray you?». 21 Seeing him, Peter said to Jesus, «What

han bilong ol birua?». 21 Pita i lukim em na i askim Jisas olsem, «Bikpela, olsem wanem long dispela man?». 22 Na Jisas i bekim tok olsem, «Sapos mi laik bai em i stap inap long taim mi kam bek, ating em i samting bilong yu, a? Yu bihainim mi». 23 * Olsem na tok i go nabaut long ol brata olsem, dispela disaipel bai em i no inap i dai. Tasol Jisas i no bin tok long Pita olsem, «Em bai no inap i dai». Nogat. Em i bin tok, «Sapos mi laik bai em i stap inap long taim mi kam bek, ating em i samting bilong yu, a?».

about him, Lord?». 22 Jesus answered, «If I want him to stay behind till I come, what does it matter to you? You are to follow me». 23 The rumour then went out among the brothers that this disciple would not die. Yet Jesus had not said to Peter, «He will not die», but, «If I want him to stay behind till I come».

Conclusion

24 Em dispela disaipel tasol, nau em i autim tok long ol dispela samting, na em i raitim dispela tok. Na yumi save, dispela tok em i autim em i tru.

25 I gat planti arapela samting tu Jisas i bin mekim. Tasol sapos ol i laik raitim ol buk i gat tok long olgeta dispela samting wan wan, ating graun bilong yumi bai i no gat ples inap long yumi ken putim ol dispela buk.

Conclusion

24 This disciple is the one who vouches for these things and has written them down, and we know that his testimony is true.

25 There was much else that Jesus did; if it were written down in detail, I do not suppose the world itself would hold all the books that would be written.