

VAKITIKITAKI ENA CAKACA NI TURAGA KO JONI NA DAU VEIPAPITAISOTAKI

***NAI TALANOA NI GONE VAKAMAREQETI KEI NA TURAGA DAU
QIRI LALI***

NA KACI

Sa vakarau sucu ko meri Sa vakasucu qai vakasucuma e dua na gone tagane. Ena gauna talega ya o ira na veiwekani eratiko voleka era rogoca ni sa lomani koya vakalevu na Kalou. Na I tukutuku kei Joni na dauveipapitaiso taki e dua e kacivi me tukuna nai tukutuku ni sa lako tiko mai ko Jisu. Me ia na veivutuni. E kauti keda kina nai matai ni noda vakasama

1. Ara sa kaya vua sa sega na wekamu sa vakayacani e na yaca oqo.

na noda bula na tamata tabasaka yani e dua na ka bibi na vakayaca. Na yacada e I vakaraitaki ni noda I tutu. Ocei o keda. Na yaca e ka bibi baleta ni umani kina na keda I talanoa. Na vanua e da cavutu mai kina. Na yaca talega e vaktikitiki taki keda tani mai na vei tamata tale e so. Ni kacivi na yaca e kacivi tiko e dua ga na tamata e kacivi tiko na tamana, na nona koro, na nona vanua. Na kalou e kila na ka kece. Na noda tiko sobu na noda tucake. Na veika kece baleti keda. Na noda kacivi ena solia vei keda e dua na I tutu. Eda sa duatani mai veiira na noda I caba. Na yacada talega ei vakaraitaki nida duidui mai vei ira na tamata kecega.

2. Nai karua ni vakasama : kevaka kau sa taura na taba ni mataka ka lako tani mai na sauka ni mataka ena tuberi au ga maikea na ligamuni ka tauri au na ligamuni

Talanoa ni bula mai na luvu

Na bula qo. Kaya na noda Same ni na dau tiko kei keda na iga ni turaga. Ivei ga na vanuia e da lako kina. Ke sa tiko na kaci ni turaga ena noda bula, sega ni dua na ka e rawa ni tawasei keda mai na Ligani turaga. Na noda bula o keda eda lout va karisito eda dau maroroi ena liga ni kalou levu eda qarava tiko.

3. Na kenai ka tolu ni vakasama. Sa liutaki koya ko Joni ka vunau taka na papitaiso ni veivutuni kivei ira kecega na Isireli

Noda lesoni e kaya va qo ni sebera ni yaco mai ko Jisu sa liu mai ko Joni. E a vunau t aka na veivutuni ka papitaisotaki ira na lewe vuqa. Sa levu an ka e yaco tiko na gauna qo. Ena gauna qo sa vaaka ga na gauna e sucu kina ko jisu vata kei na noda I vakabula. Tiko leqaleqa. Bula vesuki. Bula duidui. Taqaya e wavokita na veidraki ni bula kece ga. Na I sau ni yaya sa

veisivisivi cake ga. Na cakacaka sa vaka ga na veivakabobulataki. Baleta na I lavo e saumi kina na tamata cakacaka sa seg ani veiraurau keina na I sau ni bula. Ena gauna qo eda sa raw ani kaya ni sa gauna butobuto. Na taro levu e tiko o cei e rawa ni vakayagataki me dusia e duda nai dusidusi me rawa ni vakcegu ni kalou. Na gauna qo o cei e rawa ni talai me vakayagataki koya na kalou me I dewadewa ni nona veisereki ni kalou. Sega li ni dua e dabe loma ni vale ni lotu qo e rawa ni cola nai colacola bibi ni veipapitaiso taki?

4. Na kenai ka va ani vakasama: *kau sa soli iko talega mo nodra rarama na veimatanitu, mo yaco talega mo vu ni bula ena vukuqu ki nai yalayala kei vuravura.*

na noda bula na tamata eda lotu va Karasito eda vakabauta ni da qai sucu ma isa tu oti tu vei keda na kaci ni Kalou. Ni da kacivi eda kacivi saraga mai na kete I tinada. Kaya nai vola tabu nida soli mai meda vu nib ula. Na gauna eda sa lako curuma tiko sa seg ani gauna Vinaka sara. Na ka sa lako curuma tiko na noda vanua e se Vinaka cake o ira na noda qase. Dina ni ra sega ni lotu ia na nodra I tovo ni bula e bula vakai tovo. Bula ni veirokorokovi. O viti isa mua tiko dua na vanua sa beci kina na noda I tovo. Na I sau ni bula sa seg ani veiraurau kei nai lavo e rawati tiko. O cei vei keda na dabe tiko qo e a soli mai me vu ni rarama. O cei e a taqomaki tu na nona bula me raw ani kauta na rarama. Me kauta na I tukutuku ni bula.

Meu tinia vei keda

Na koronivuli na Saint the Baptist Theological College. Na koronivuli ni nomuni diosece. Tarai cake kina na bula. Bula vaka yago. Bula vaka yalo. E dua ga na leqa. O cei me tarai cake na nona bula? O cei me vakavulici me I dewadewa ni rarama? O cei me yaco mei dewadewa ni bula ena vuku ni kalou?

Na noda diosece ena gauna qo, na lotu ena gauna qo, na kalou ena gauna qo e kaci tiko. Na I tukutuku kei joni na dau veipapitaiso taki. Na bula ni kacivi, meda kauta nai tuktutku Vinaka. Na bula ni kacikaci ena veisalatua, na vanua ni vakasoqoni vata, na caramaki sala. Na bula ni kacivaka na veivituni. Na veisereki ki na noda bula. Na matanitu ni kalou.

***“May these words of my mouth and this meditation of my heart be pleasing in your sight,
Lord, my Rock and my Redeemer” Amen!***

Good morning, my dear brothers and sisters in Christ. As we gather here today, let us reflect on the powerful story of St. John the Baptist, a prophet who was set apart for God's mission. Just as John was called to prepare the way for the Lord, we too are called to be nurtured and empowered for our own unique mission in God's ministry. Today, we explore the deep significance of **being set apart for God's sacred mission**, aligning our hearts and minds with the transformative work that God desires to accomplish through us. Let us explore how we, like John, can respond to the call to proclaim the Good News of the Kingdom, nurture new believers, serve with love, challenge injustice, and care for God's creation. Let us open our hearts to be transformed and equipped for the mission that God has prepared for each and every one of us.

The passage from Isaiah 49:1-6 highlights the Servant of the Lord's mission to bring light to the Gentiles and extend salvation to all nations. This concept is connected to the mission of St. John the Baptist, who is described as a herald preparing the way for Jesus Christ, the ultimate fulfillment of the Servant's mission. John's proclamation of repentance and baptism for forgiveness of sins aligns with the theme of bringing hope and salvation to all people, regardless of their background or ethnicity.

The Psalm reading this morning, with reference to the Gospel of John, it emphasizes God's intimate knowledge and purpose for His people. John was chosen by God to prepare the way for the Messiah, Jesus Christ, and his proclamation in the wilderness and baptism of repentance reveal God's intimate involvement in the lives of His people. Similarly, we are each fearfully and wonderfully made by God, and He has a unique purpose for each of us.

The passage from Acts emphasizes the importance of proclaiming salvation, echoing the message of St. John the Baptist. John the Baptist served as the forerunner, heralding repentance and forgiveness while preparing the way for Jesus, the Savior who redeems, guides, and brings light to those in darkness.

The Gospel reading tells the birth of John the Baptist, where Elizabeth gives birth to John and Zechariah prophesies. John, the prophet, prepares the way for Jesus, and our college mirrors this narrative. We celebrate new beginnings, honor the prophetic voice, prepare

hearts for Christ's coming, and remain steadfast in our faith, even during challenging times. Like John, we should courageously live out our calling and purpose, trusting that our strength in spirit will be revealed and celebrated when the time is right.

St. John's extraordinary calling as a voice in the wilderness preparing the way for the Messiah is a reminder that each of us has a unique divine assignment entrusted to us by God. Trusting in God's purpose for our lives, even when uncertain, is crucial. Living for God, not ourselves, is essential for true fulfillment. St. John's simplicity and sacrifice remind us that true fulfillment lies in living for Him, not our desires. We must prioritize God's will over personal desires and embrace small everyday sacrifices. Humility and anointing are also important aspects of Christian life. As Christians, we carry God's Holy Spirit within us, and we must humbly steward it, directing attention toward Jesus and trusting that it equips us for sacred tasks.

St. John lived up to God's calling, even when it led him to danger and sacrifice. His obedience impacted generations. Likewise, our faithfulness echoes beyond our lifetime. Trust that God's plan prevails, even when we don't understand the details. As we fulfill our calling, we contribute to His grand design.

- Like St. John the Baptist, I emerged from ordinary circumstances. My days were marked by simple tasks—providing bread and butter - tending to the family life, and serving at my church. Yet, within those ordinary moments, God's whisper echoed: **"There is more."**
- Within the walls of my parish, I found solace. For several years, I quietly served as a lay leader at my church. This simple act connected me to the liturgical tradition and the generations that came before.
- St. John, too, served in the wilderness, baptizing seekers who hungered for truth. His voice carried across the Jordan River, calling hearts to repentance. My service was quieter, but no less significant.
- One day, my priest looked into my eyes and said, **"God has a role for you."** I, the shy one, the one who stumbled over words, was chosen to be a priest warden. Fear gripped me—the pulpit seemed like a mountain to climb.

- St. John, too, received an unexpected call. He left the familiar—his wilderness refuge—and stepped into the spotlight. His voice echoed through the Judean hills, proclaiming the coming Messiah. His courage fueled mine.
- The path to St. John was rocky. Doubts whispered: **“You are not qualified. You are not worthy”** But my parish and my family rallied around me. They prayed, laid hands on me, and said, **“Go. Trust God’s guidance.”**
- St. John’s path was no less treacherous. He faced skepticism, religious leaders’ scrutiny, and the wilderness itself. Yet, he pressed on, driven by a divine purpose.
- I arrived at St. John the Baptist Theological College, trembling yet resolute. The MAST chapel held stories of countless pilgrims. I stood where others had stood, my voice echoing their prayers.
- St. John’s voice echoed, too—calling people to repentance, baptizing them in the river. His life was a beacon, **pointing to the Lamb of God.**
- And there, in the quiet moments, I felt it—the unseen hand guiding me. I stumbled over words, **but grace-filled the gaps.**
- Life didn’t become easy. Trials came—like desert winds—but I clung to faith. St. John’s locusts and wild honey became my sustenance—**the daily manna of obedience.**
- St. John’s fate was sealed by a king’s decree. My trials were different—a new environment, being away from home, going back into the classroom after more than 20 years, learning, preaching, and sleepless nights wondering! How did I get here? Why me? —but both of us knew: **that God’s calling was worth the cost.**
- St. John’s legacy echoes through time. His head on a platter, his courage immortalized. My legacy, too, is etched in the records of my parish, my family, and my friends—the nobody, the shy servant who became a voice for God.
- My family stands beside me now, a testament to God’s faithfulness. The table holds more than butter and bread; **it holds grace, sacrifice, and love.**

My dear brothers and sisters in Christ.

St. John's legacy teaches us that a life lived for God leaves an indelible mark, no matter how short.

Trust that your calling matters.

Trust that God's thoughts and ways surpass our own.

Trust that, one day, He will say, "Well done, good and faithful servant."

The church needs passionate individuals willing to step forward, whether as priests, deacons, or lay leaders. If you feel a deep calling in your heart to preach the good news and serve God, it is a powerful moment.

Trusting in the Lord's purpose can lead to transformative decisions when you embrace His call.

May we heed the call, trust our purpose, and live for His glory.

In the name of the Father, the Son, and the Holy Spirit. Amen!

Na Veivakarautaki Ni Kalou Ki Na Noda Bula.

A tukuna na vola I Aisea **49: 1**; “*Dou rogoci au, na veiyanuyanu; dou vakadirorogo mai na vanua vakayawa na veimataqali; Sa kacivi au niu sa sucu ko Jiova; mei na kete I tinaqu sa cavuta na yacaqu.*” O keda kece na tamata tabusaka yani a sucu mai na dela ni vuravura qo sa vakatabui keda oti tu na Kalou meda cakava nona cakacaka vinaka e na dela ni vuravura qo.

Sega walega ni cakava na tavi vaka lotu. Na veitavi lalai se lelevu. Na noda cakacaka va korokoro va matavuvale.