



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin

AUGUST 2025



*Our Monthly Mass is every second Sunday @ **The Church of the Transfiguration**, 4325 Jarvis Avenue, San Jose, California 95118, at 12.30 PM.*

Join us for Our Daily Community Prayer at 8.00PM (PT) through our community zoom. <https://us02web.zoom.us/my/niccsj> (or)

Join by phone: Call in +1 669 900 9128, Access Code - 920 664 7431#

AUGUST NOVENA

Novena to Our Lady of Assumption

Thursday August 7th to Friday August 15th, 2025

Join us daily at 8pm through our Zoom for Our Devotions.

Visit our website for details!

www.niccsanjose.org

**August Bulletin Sponsor:
The Family of Chief Linus &
Lolo Angela Ibeh.**

MARANATHA BULLETIN
Publication of Catholic Diocese of
Ekwulobia, Nigeria
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Friday in Ordinary Time - Week 17

1 August 2025 [Eke] (White)

Office:
Week 1

St. Alphonsus Mary de Ligouri, Bishop & Doctor

St. Alphonsus Liguori was born 1696 of a noble family at Marianelli near Naples, Italy. As one of the leading lawyers in Naples, he never attended court without having attended Mass first. He entered for the priesthood and after ordination became outstanding for his preaching and missionary zeal.

St. Alphonsus wrote on asceticism, theology, and history. He founded the Congregation of the Most Holy Redeemer (Liguorians or Redemptorists), with some members working in Western part of Nigeria. He later became bishop of Saint Agata dei Gotti.

St. Alphonsus was afflicted with severe rheumatism, to the extent that he could sometimes barely move or raise his chin from his chest. He vowed never to waste a moment of his life, and lived that way for over 90 years. He died 1787 at Nocera and was canonized 1839. In 1871, he was declared a Doctor of the Church.

Entry Antiphon

I will look after my sheep, says the Lord, and I shall appoint a shepherd to pasture them, and I, the Lord, will be their God.

Collect

O God, who constantly raise up in your Church new examples of virtue, grant that we may follow so closely in the footsteps of the Bishop Saint Alphonsus in his zeal for souls as to attain the same rewards that are his in heaven. Through our Lord.

First Reading

A reading from the book of Leviticus (23:1.4-11.15-16.27.34-37))

The Lord spoke to Moses; he said: 'These are the Lord's solemn festivals, the sacred assemblies to which you are to summon the sons of Israel on the appointed day.

'The fourteenth day of the first month, between the two evenings, is the Passover of the Lord; and the fifteenth day of the same month is the feast of Unleavened Bread for the Lord. For seven days you shall eat bread without leaven. On the first day you are to hold a sacred assembly; you must do no heavy work. For seven days you shall offer a burnt offering to the Lord. The seventh day is to be a day of sacred assembly; you must do no work.'

The Lord spoke to Moses; he said: 'Speak to the sons of Israel and say to them: "When you enter the land that I give you, and gather in the harvest there, you must bring the first sheaf of your harvest to the priest, and he is to present it to the Lord with the gesture of offering, so that you may be acceptable. The priest shall make this offering

Ukwe Mbata

A ga m elezi umu aturu m anya, Onyenweanyi na-ekwu, a ga m ahota onyencheaturu ga-edu ha, ma munwa, Dinwenu, ga-abu Chineke ha.

Ekpere Mmeghe

O Chineke, onye na-ewelite mgbe niile n'ime Nzuko gi ukpuru oheru ga nke ezi omume, mee ka anyi na-esosi ike nzokwu nke Bishop Alfonsus di aso na aguu maka mkpuruobi ga, were nweta otu ugwo ahụ ga o nwere n'eluigwe. Site na Dinwenu anyi.

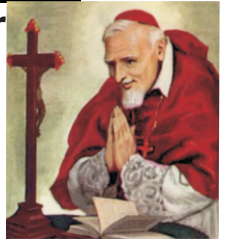
Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Levitikos (23:1.4-11.15-16.27.34-37))

Onyenweanyi gwara Mosis si: Ndi a bu mmemme di nso Onyenweanyi, nzuko di nso nke i ga-akpokwa umu Izrel niile n'ubochi a kara ya.

'N'ubochi nke iri na ano, n'ime onwa mbu, n'oge mgbede, ga-abu oriri ngabiga nke Onyenweanyi. N'ubochi nke iri na ise n'ime onwa ahụ ga-abu ubochi mmemme Achicha na-ekoghi eko. Abali asaa ka unu ga-eri achicha na-ekoghi eko. N'ubochi mbu mmemme a, unu ga-enwe nzuko di nso. Unu agaghi aru oru ike obula. Ubuchi asaa ka unu ga-achunyere Onyenweanyi aja nsureoku. N'ubochi nke asaa unu ga-enwe nzuko di nso, unu agaghi aru oru obula.

Onyenweanyi gwara Mosis okwu si, "Gwa umu Izrel, si ha: Mgbe unu batara n'ala nke m ga-enye unu, unu ghotu ihe oru ubi, unu ga-achikota mkpuru mbu nke ubi a nye onye ukochukwu. O ga-ehunyere ya Onyenweanyi dika onyinye, ka o wee nara unu. Uko chukwu



on the day after the sabbath.

“From the day after the sabbath, the day on which you bring the sheaf of offering, you are to count seven full weeks. You are to count fifty days, to the day after the seventh sabbath, and then you are to offer the Lord a new oblation.

“But the tenth day of this seventh month shall be the Day of Atonement. You are to hold a sacred assembly. You must fast, and you must offer a burnt offering to the Lord.

“The fifteenth day of this seventh month shall be the feast of Tabernacles for the Lord, lasting seven days. The first day is a day of sacred assembly; you must do no heavy work. For seven days you must offer a burnt offering to the Lord. On the eighth day you are to hold a sacred assembly, you must offer a burnt offering to the Lord. It is a day of solemn meeting; you must do no heavy work.

“These are the solemn festivals of the Lord to which you are to summon the children of Israel, sacred assemblies for the purpose of offering burnt offerings, holocausts, oblations, sacrifices and libations to the Lord, according to the ritual of each day.”

The word of the Lord.

Responsorial Psalm: Ps. 80:3-6,10-11 (R.v.2)

Response: Ring out your joy to God our strength.

1 Raise a song and sound the timbrel, the sweet-sounding harp and the lute, blow the trumpet at the new moon, when the moon is full, on our feast. (R.)

2. For this is Israel's law, a command of the God of Jacob. He imposed it as a rule on Joseph, when he went out against the land of Egypt. (R.)

3. Let there be no foreign god among you, no worship of an alien god. I am the Lord your God who brought you from the land of Egypt. (R.)

Alleluia, alleluia! 1Pet.1:25

The word of the Lord remains forever: What is this word? It is the Good News that has been brought to you. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (13:54-58)

Coming to his home town, Jesus 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? This is the carpenter’s

ga-ehunye onyinye a n’ubochi na-eso Sabat.

“Site n’ubochi so Sabat mgbe unu churu aja mkpuru ubi, unu ga-agu Izuuka asaa zuru ezu. Unu ga-aguputa ubochi iri ise site n’ubochi Sabat nke asaa bu ubochi unu ga-achuru Onyenweanyi aja ohuru.

“Ubochi nke iri n’ime onwa asaa nke a ga-abu ubochi mmemme mmezi. Unu ga-enwe nzuko di nso. Unu ga-ebu onu, chuokwara Onyenweanyi aja nsureoku.

“Gwa unu Izrel na ubochi nke iri na ise nke onwa asaa ga-abu oriri Tabanakul maka Onyenweanyi. Aga-eme ya ubochi asaa. Unu ga-enwe ogbako nso n’ubochi nke mbu, n’arughi oru ike obula. Unu ga-achunyerere Onyenweanyi aja nsureoku mkpuru ubochi asaa. N’ubochi nke asato, unu ga-enwe ogbako nso, chuo aja nsureoku nye Onyenweanyi. O bu ubochi ogbako puru iche. Unu agaghi aru oru ike obula.

“Ndi a bu oriri puru iche nke Onyenweanyi, nke unu ga-akpokowa unu Izrel; ogbako di nso e mere maka aja nsureoku, aja mkpuru akuku, aja ihe onunu dika usoro ubochi obula siri di. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.81:2-5,9-10 (Az.1)

Aziza: Tierenu Chineke bu ike anyi mkpu onu.

1. Bidonu egwu, kponu igba, werenu une na ubo akwara kuo egwu di uto. Gbuonu opi n’onwa ohuru, oge onwa di n’uju, n’ubochi oriri anyi. (Az.)

2. Nke a buuru Izrel iwu, iwu nke Chineke nke Jekob. Onyere ya Josef ka iwu mgbe o busoro Ijpt agha. (Az.)

3. Unu enwela chi ozo n’etiti unu; unu esekpurula chi ndi mba ozo. Abu m Oseburuwa Chineke unu, onye duputara unu n’ala Ijpt. (Az.)

Aleluya, aleluya! 1 Pit.1:25

Okwu nke Onyenweanyi ga-adigide ebighi ebi: Gini bu okwu ahu? O bu ozioma ahu nke eweterala unu. Aleluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (13:54-58)

Mgbe o batara n’obodo ya, Jesu kuziiri ha nkuzi n’ulo nzuko. Nkuzi a turu ha n’anya, nke mere ha ji wee juo si, “Olee ebe nwoke a siri nweta amamihe di otu a, na ike iru oru ebube ndi a? O bu na onye a abughi nwa

son, surely? Is not his mother the woman called Mary, and his brothers James and Joseph and Simon and Jude? His sisters, too, are they not all here with us? So where did the man get it all? And they would not accept him. But Jesus said to them, 'A prophet is only despised in his own country and in his own house,' and he did not work many miracles there because of their lack of faith. The Gospel of the Lord.

Prayer Over The Offerings

Be pleased, O Lord, to enkindle our hearts with the celestial fire of your Spirit, just as you granted that Saint Alphonsus should celebrate these mysteries and by them offer himself to you as a holy sacrifice. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 107.

Communion Antiphon

It was not you who chose me, says the Lord, but I who chose you and appointed you to go and bear fruit, fruit that will last.

Prayer After Communion

O God, who gave us Saint Alphonsus to be a faithful steward and preacher of this great mystery, grant that your faithful may receive it often and, receiving it, praise you without end. Through Christ our Lord.

Josef onye okuntu? O bu na o bughi nne ya ka a na-akpo Maria? Umunne ya ndi nwoke, ha abughi Jemis, Josef, Saimon na Judas? O bu na anyi na umunne ya ndi nwaanyi anoghi n'ebe a? Olekwani ebe o nwetere ike ndi a? Ha wesara ya iwe. Ma Jesu siri ha, "Onye amuma obula nwere nsopuru ebe obula ewezuga n'ala nna ya, na n'ezinulo nke aka ya." N'ihina ha enweghi okwukwe, o rughị otutu oru ebube n'ebe ahu. Ozioma nke Oseburuwa.

Ekpere Nhunye

Were mmasi lekwasia anya, O Onyenweanyi, anyi na-ario, n'onyinye ndi anyi dosara n'ekwuaja a di aso n'ubochi oriri nke Alfonsus di aso, ka, site n'ihukwasa ebere gi n'ebe anyi no, onyinye anyi ewere nye aha gi nsopuru. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

O bughi unu hotarala m, Onyenweanyi na-ekwu, kama o bu munya hotarala unu were ziga unu ka unu jee mita mkpuru, mkpuru nke ga-adigide.

Ekpere A Natachaa Oriri Nso

O Chineke, onye nyerela anyi Alfonsus di aso ka o buru odibo kwesiri ntukwasiobi na onye nzisa ozi nke iheomimi di ukwu a, mee ka ndi nke gi kwerenu na-anata ya ugboro ugboro, ma site na inata ya, too gi akwusi akwusi. Site na Kristi Onyenweanyi.

2 August [Orie] Saturday in Ordinary Time - Week 17 (Green/White)



Our Lady of Saturday

Entry Antiphon

Hail, Holy Mother, who gave birth to the King who rules heaven and earth forever!

Collect

Grant, Lord God, that we, your servants, may rejoice in unfailing health of mind and body, and through the glorious intercession of Blessed Mary ever-Virgin, may we be set free from present sorrow and come to enjoy eternal happiness. Through our Lord.

First Reading

A reading from the book of Leviticus (25: 1.8-17)
The Lord spoke to Moses on Mount Sinai; he said: 'You are to count seven weeks of years - seven times seven years, that is to say a period of seven weeks of years, forty-nine years.

St. Eusebius of Vercelli, Bishop, or

St Peter Julian Eymard (Opt. Mem.)

Ukwe Mbata

Ekele, Nne di aso, onye muru Eze na-achi eluigwe na uwa ebighiebi!

Ekpere Mmeghe

Mee, Onyenweanyi Chineke, ka anyi bu umu odibo gi nrija n'inweta ike nke ahu na nke mmuo, site n'aririo di ebube nke Maria di Ngozi Vejin Okpu, ka anyi nwere onwe anyi n'ihe mimekpa ahu nke ndu a, ma bia nweta anuri di ebighiebi. Site na Dinweni anyi.

Ihe Ogugu nke Mbụ

Ihe ogugu e wetara n'akwukwo Levitikos (25: 1.8-17)

Onyenweanyi gwara Mosis okwu n'ugwu Sinai si: "Unu ga-aguputa afo asaa a bawanyere ugboro asaa nke putara iri

And on the tenth day of the seventh month you shall sound the trumpet; on the Day of Atonement you shall sound the trumpet throughout the land. You will declare this fiftieth year sacred and proclaim the liberation of all the inhabitants of the land. This is to be a jubilee for you; each of you will return to his ancestral home, each to his own clan. This fiftieth year is to be a jubilee year for you: you will not sow, you will not harvest the ungathered corn, you will not gather from the untrimmed vine. The jubilee is to be a holy thing to you, you will eat what comes from the fields.

'In this year of jubilee each of you is to return to his ancestral home. If you buy or sell with your neighbour, let no one wrong his brother. If you buy from your neighbour, this must take into account the number of years since the jubilee: according to the number of productive years he will fix the price. The greater the number of years, the higher shall be the price demanded; the less the number of years, the greater the reduction; for what he is selling you is a certain number of harvests. Let none of you wrong his neighbour, but fear your God; I am the Lord your God.'
The word of the Lord.

Responsorial Psalm: Ps. 66: 2-3. 5. 7-8. (R.v. 4)

Response: Let the peoples praise you, O God; let all the peoples praise you.

1. O God, be gracious and bless us and let your face shed its light upon us. So will your ways be known upon earth and all nations learn your saving help. (R.)
2. Let the nations be glad and exult for you rule the world with justice. With fairness you rule the peoples, you guide the nations on earth. (R.)
3. The earth has yielded its fruit for God, our God, has blessed us. May God still give us his blessing till the ends of the earth revere him. (R.)

Alleluia, alleluia! Mt 5:10.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (14: 1-12)

Herod the tetrarch heard about the reputations of Jesus, and said to his court, 'This is John the Baptist himself; he has

afo ano na itoolu. Mgbe ahu, n'abali iri nke onwa asaa, gbusienụ opiike: n'ubochi mmeda obi maka njo gbuonu opi gazuo obodo unu niile. Doonu afo nke iri ise nso, kwuputanu na onye obula buzi onye nweere onwe ya n'ala a.

O ga-aburu unu afo nnukwu anuri, mgbe onye obula ga-alaghachi n'agburu nna ya, onye obula n'onumara ya. Afo nke iri ise a, ga-aburu unu nnukwu afo anuri. Unu agaghi ako ihe ubi, mobu ghoru oka puputaara onwe ya, mobu ghoru mkpuru osisi si na vain akwachaghi akwacha. Afo anuri ahu ga-aburukwu unu afo di nso. Ihe unu ga-eri n'afu ahu bu ihe ala ubi jiri aka ya meputa.

'Nafo anuri ahu, onye obula ga-alaghachi n'ala nna ya. Mgbe unu na ndi agbataobi unu na-azurita ahia, unu emegbula onwe unu. Unu ga-ebu n'uche afo ole gafferela kamgbe afo ncheta ahu oge obula unu na-azuru onye agbataobi unu ihe; a ga-etinye onuahia ya dika afo ndi meputara ihe siri di. Afo ya diri uba, onuahia ya ga-adị ukwu, afo ya diri ntakiri, onuahia ya agaghi ebu ibu n'hina ihe o na-eresi gi bu ufodu ihe o siri n'ubi weputa. Ka onye obula ghara imejo onye agbataobi ya. Unu ga-na-aturu Chineke unu egwu, n'hina abu m Dinwenu, onye bu Chineke unu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 67: 1-2. 4. 6-7 (Az. 3)

Aziza: Ka mba niile too gi, O Chineke, ka mba niile too gi!

1. Ka Chineke gosi anyi obioma ya ma gozie anyi, Ka o mee ka ihu ya chakwasi anyi, n'hi n'oge ahu ka uwa ga-ekwuputa uzo gi niile, mba niile ga-amatakwa ike nke nzoputa gi. (Az.)
2. Ka mba niile tie mkpu onu ma kweekwa ukwe anuri, n'hina i na-ekpe uwa ikpe ziri ezi; I ji ikpe nkwmoto na-ekpe ndi mmadu ikpe, i na-achi mba niile di n'uwa. (Az.)
3. Ala amitala mkpuru ya, Oseburuwa Chineke anyi agoziela anyi. Ka Chineke gozie anyi, Ka a tuoro ya egwu ruo na ngwucha uwa niile. (Az.)

Alaluya, alaluya! Mt. 5: 10

Ngozi na-adiri ndi niile a na-emegbu n'hi eziumume, n'hina alaeze eligwe bu nke ha. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (14: 1-12)

Noge ahu eze Herod nuru akuko maka ude Jesu. O wee si umuodibo ya, "Onye a bu Jon onye na-eme baptizim. E meela ka o si

risen from the dead, and that is why miraculous powers are at work in him.'

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

The Gospel of the Lord.

Prayer Over the Offerings

May the humanity of your Only Begotten Son come, O Lord, to our aid, and may he, who at his birth from the Blessed Virgin did not diminish but consecrated her integrity, by taking from us now our wicked deeds, make our oblation acceptable to you. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 87

Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Prayer After Communion

As we received this heavenly Sacrament, we beseech, O Lord, your mercy, that we who rejoice in commemorating the Blessed Virgin Mary, may, by imitating her, serve worthily the mystery of our redemption. Through Christ our Lord.

n'ónwụ bilie; nke a mere o ji nwee ike iru oru ebube ndi a.

Herod nyere ikikere ka e jide Jon, tuba ya n'ulo mkporo n'ihi Herodias nwunye nwanne ya nwoke bu Filip. Maka na Jon gwara ya si, "O bughị ihe ziri ezi ikporo nwunye nwanne gi." Herod chorọ igbu ya, ma o turu egwu ndi mmadu n'hina ha were Jon dika onye amuma. Ma mgbe emume nke ncheta omumu Herod biara, Ada Herodias gbara egwu puru iche n'ihu ndi nnoko oriri ahu. Nke a toro Herod uto nke ukwu, nke mere Herod ji n'uo iyi kwe nkwa inye ya ihe obula o ga-ario ya. Site na mkpalite nke nne ya, o rioro eze Herod si, "Nye m isi Jon onye na-eme mmirichukwu n'efere ugbu a!" Ihe a wutere eze Herod; mana n'ihi iyi o nuru n'ihu ndi obia ya, o nyere iwu ka e mee nke ahu. O zipuru ozi ka e gbute isi Jon n'ulo mkporo. Ha butere isi Jon n'efere, bunye nwaagbogho ahu, o wee bugara nne ya. Ndi na-eso uzo Jon biara buru ahu ya ga lie, ha gara kororo Jesu ihe merenu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka ekerechi mmadu nke Nwa gi i muru naani ya, O Onyenweanyi, gbataara anyi oso enyemaka, ka onye ahu sitere n'omumu ya na Vegin di Ngozi, doo ozuzuoke onodu ya nso, na-ewetughi ya, sitekwa n'ikpochapu ajo omume anyi ugbu a, mee ka onyinye anyi masi gi inara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ngozi diiri akpa nwa Vegin Maria, nke buuru Nwa nke Nna di ebighiebi.

Ekpere Anatachaa Oriri Nso

Ka anyi natarala Sakramenti nke Keluigwe, anyi na-ario ebere gi, O Onyenweanyi, ka anyi bu ndi na-egori n'icheta Vegin Maria di Ngozi, site n'inomi ya, gbaara iheomimi nke mgbaputa anyi odibo ofuma. Site na Kristi Onyenweanyi.

**18TH SUNDAY IN ORDINARY TIME (C)
3 August 2025 [Afor] (Green)**

**Office:
Week 2**

Today's readings reflect on the vanity of earthly pursuits. The First Reading reflects on how at death every mortal must leave behind possession and achievements for another. The Gospel centres on the same theme with Jesus warning against avarice that entails an inordinate desire for, and amassing of earthly riches and powers. The Responsorial Psalm expresses faith and confidence in the Creator and Immortal God who determines the scope of human life,

pleading for wisdom of heart to know how fleeting this world. Wisdom of heart may dispose to welcome St Paul's invitation in the Second Reading, which urges Christians to look for things that are in heaven where Jesus is, so as no longer to be led by carnal and selfish passions, but by his grace to reflect his image, unity, love and glory.

Entry Antiphon

O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

Collect

Draw near your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. Through our Lord.

First Reading

A reading from the book of Ecclesiastes (1:2;2:21-23)

Vanity of vanities, the Preacher says. Vanity of vanities. All is vanity!

For so it is that a man who has laboured wisely, skillfully and successfully must leave what is his own to someone who has not toiled for it at all. This, too, is vanity and great injustice; for what does he gain for all the toil and train that he has undergone under the sun? What of all his laborious days, his cares of office, his restless nights? This, too, is vanity.

The word of the Lord.

Responsorial Psalm: Ps. 89:3-6. 12-14.17. (Rv.1)

Response: **O Lord, you have been our refuge from one generation to the next.**

1. You turn men back into dust and say: 'Go back, sons of men'. To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)
2. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. (R.)
3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger for ever? Show pity to your servants. (R.)
4. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. (R.)

Ukwe Mbata

Chineke, bia nyere m aka. Onyenweanyi, ggbata osò nyere m aka. Gi bu Onye enyemaka m na Onye Nzọpụta m. Dinwenụ, a tufukwala oge n'ibianu.

Ekpere Mmeghe

Dinwenụ, nonyere anyi bu ndi ezinụlọ Gi. Anyi na-ario ka I site na nnukwu obi oma Gi na-emere anyi ihe oma mgbe niile. Anyi na-añuri na I bu onye ntọala na Onye ndu anyi. Biko, kwudosie anyi ike n'amara Gi, ka I na-echekwaba anyi bu ndi ahu I kwudosiri ike n'okwukwe na ihunaanya Gi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ekleziastes (1:2;2:21-23)

Ihe efu ka ihe efu, onyenkuzi okwu Chineke na-ekwu ihe efu ka ihe efu, ihe niile bu ihe efu.

N'ihina mgbe ufodu onye ji amamihe, mmuta na nka dogbuchaa onwe ya ga-ahapu ihe niile ndi a maka onye etinyeghi ihe obula na ya. Nke a bukwa ihe efu burukwa oke ihe ojoo. Olee ihe mmadu ritere na ndogbu na ndokasi niile nke o na-enye onwe ya n'okpuru anyanwu? N'ihina ubochi ya niile juputara n'ihe mgbu, oru ya bu ihe iwe; o buladi n'abali obi ya adighi ezu ike. Nke a bukwa ihe efu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 90:3-6. 12-14.17. (Az.1)

Aziza: Onyenweanyi bido na ndudugandu ruo na ndudugandu I bu ebe nchedo m.

1. I na-akpoghachi mmadu na ntụ site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu". N'anya gi puku afo dika otu ubochi, dika unyahụ nke gafere lanu, mobu otu nche abali. (Az.)
2. I zachapula mmadu site na nro; Ha dika ahijia na epulite n'ututu, mia ifuru ma kpönwu n'oge mgbede. (Az.)
3. Kuziere anyi imata ka ndu anyi siri di nkenke, Ka anyi were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adi okpu? Meere umuodibo gi ebere. (Az.)
4. Ka ihunaanya gi juputa n'ime anyi ututu obula, Ka anyi were nwee ike ikwe ukwe ma nweekwa añuri ubochi niile nke ndu anyi. Mee ka idiuto gi nonyere anyi O Onyenweanyi, ma meekwa ka anyi nwee oganiihu n'ihe niile anyi na-eme. (Az.)

Second Reading

A reading from the letter of St. Paul to the Colossians (3:1-5,9-11)

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed - and he is your life - you too will be revealed in all your glory with him.

That is why you must kill everything in you that belongs only to earthly life: fornication, impurity, guilty passion, evil desires and especially greed, which is the same thing as worshipping a false god.

Never tell each other lies. You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything.

The word of the Lord.

Alleluia, alleluia! Mt. 5:3

How happy are the poor in spirit; theirs is the kingdom of heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (12:13-21)

A man in the crowd said to Jesus, 'Master, tell my brother to give me a share of our inheritance.' 'My friend', he replied 'who appointed me your judge, or the arbitrator of your claims? Then he said to them, 'Watch, and be on your guard against avarice of any kind, for a man's life is not made secure by what he owns, even when he has more than he needs.

Then he told them a parable: 'There was once a rich man who, having had a good harvest from his land, thought to himself, what am I to do? I have not enough room to store my crops.' 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, 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.' But God said to

The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Kolosi (3:1-5,9-11)

Oburu na unu so Kristi bilie n'onwa na-achonu ihe di n'eluigwe ebe Kristi no n'akanri nke Chukwu. Tukwasinu uche unu n'ihe nke di n'eluigwe, o bughi n'ihe nke di n'elu uwa. N'ihina unu anwuola n'ebe mmehie di, e zookwala ndu unu na Kristi n'ime Chineke. Mgbe Kristi, onye bu ndu anyi, putara ihe, unu onwe unu gasokwa ya puta ihe n'otito.

Meenu ka ndu nke anuahụ nke na-achi n'onume ndu uwa nwuo n'ime unu, di ka: Ikwaiko, adighi ocha, aguu mmehie, ochicho ojoo, na anyaukwu nke bu ife arusi.

Unu agwala ibe unu okwu ugha, ebe unu yipuru mmadu ochie unu na omume ojoo ya niile, bia yikwasa mmadu ohuru nke e ji amamihe na-eme ka o di ohuru n'oyiyi nke onye kere ya. N'ime Kristi o nweghi ihe dika ndi Juu mabu ndi Grik, ndi e biri ugwu na ndi e bighi ugwu, ndi mba ohia na ndi Skitia, ndi ohu na ndi nwe onwe ha, kama Kristi bu ihe niile, norokwa n'ime niile.

Okwu nke Oseburuwa.

Aleluya, aleluya! Mat.5:3

Ngozi na-adiri ndi dara ogbenye n'ime mmuo n'ihia na alaeze eluigwe bu nke ha. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:13-21)

Otu onye n'ime igwe mmadu ahụ siri Jesu, "Onye nkuzi, gwa nwanne m nwoke ka anyi kee ihe anyi nwetara n'aka nna anyi." Ma Jesu zara ya si, "Nwoke m, onye mere m onye ikpe, mabu onye na-eke ihe n'ebe unu no?" O gwara ha si, "Kpacharanu anya, zerekwanu anyaukwu niile; n'ihina ihe mejuputara ndu mmadu abughi oke akunuuba onwere."

O gwakwara ha okwu n'ukabuilu si, "Ala ubi otu nwoke bara ogaranya wetara otutu ihe; o wee na-eche n'ime obi ya si, 'Gini ka m ga-eme n'ihina enweghi m ebe m ga-ehekwa ihe ubi m ndi a?' Okwuru si, 'Nke a ka m ga-eme: aga m akwatu oba m niile, ruo ndi ka ha obosara, ebe ahụ ka m ga-ehekwa oka m niile na akunuuba m niile. Mgbe ahụ, aga asi mkpuruobi m, 'Mkpuruobi, i nwere otutu akunuuba e debeere gi maka otutu afo; dere juu, rie, nno, nwee obi anuri.' Ma

him, "Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?" So it is when a man stores up treasures for himself in place of making himself rich in the sight of God. The Gospel of the Lord.

Prayer Over The Offerings

Sanctify graciously these gifts, O Lord, we pray, and, accepting the oblation of this spiritual sacrifice, make of us an eternal offering to you. Through Christ our Lord.

Communion Antiphon

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste.

Prayer After Communion

Accompany with constant protection, O Lord, those you renew with these heavenly gifts, and in your never-failing care for them make them worthy of eternal redemption. Through Christ our Lord.

Chineke siriri ya, 'Onye nzuzu! N'abalị taa ka m ga-achọ mkpuruobi gi n'aka gi; ihe niile i kpakọrọ nke onye ka ha ga-abụ?" Otu a ka ọ di onye ọbụla na-akwadoro onwe ya akụ ma ọ bughị ọgaranya n'ebe Chineke nọ. Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, biko doo onyinye ndi a nso. Were obi oma Gi nara aja nke a anyi ji mmuo anyi niile na-ehunyere Gi. Mezuokwara anyi onyinye nke a n'ime Gi na ndu ebighi ebi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, I nyela anyi achicha si n'eluigwe; achicha toro nnukwu uto na-enye anuri.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, I werela Onyinye gi nke si n'eluigwe zuo anyi. Ike izu anyi anaghi agwu gi. Anyi na-ario Gi ka I nonyere anyi oge niile. Biko Chekwaba anyi, k'anyị were tosi inata nzoputa ebebe. Site na Kristi Dinwenu anyi.

HOLY HOUR:

Theme: WISDOM INVITES TO HER TABLE



4 August [Nkwo] Monday of Week 18 (White)

St John Mary Vianney, Priest (Memorial)

St. John Mary Vianney, popularly called Cure of Ars was born at Dardilly in France, 1786. In his youth he was remarkable in teaching other children prayers and catechism.

John Mary Vianney was ordained a priest in 1815, though it took several years of study as he had little education. Added to this was the fact that he was not a very good student, and his Latin was terrible.

After three years of working as curate, he was made parish priest of Ars, a tiny village near Lyons. The parish suffered from very lax attendance. So, John Vianney began visiting his parishioners, especially the sick and poor. He spent days in prayer, doing penance for them. Crowds came to hear him preach, and to make their reconciliation because of his reputation with penitents.

His reputation as a confessor and director of souls made him known throughout the Christian world. His life was one of extreme mortification. Sixteen hours daily, he heard confessions of penitents who came from far and near. His 40 years as the parish priest accustomed him to the most severe austerities, swarms of penitents, and great torments by evil spirits, especially when he tried to get his 2-3 hours of sleep each night.

St. John Mary Vianney was a mystic and wonderworker loved by the crowds, but he retained a childlike simplicity, and he remains to this day the living image of the priest after the heart of Christ. He died August 4, 1859, and was canonized in 1925.

Entry Antiphon

Your priests, O Lord, shall be clothed with justice, your holy ones shall ring out their joy.

Ukwe Mbata

Ndi ukochukwu gi, O Onyenweanyi, a ga-eyibe ha ikpemkwumoto, ndi nso gi ga-etiku ngori ha.

Collect

Almighty and merciful God, who made the Priest Saint John Vianney wonderful in his pastoral zeal, grant, we pray, that, through his intercession and example, we may win brothers and sisters in charity for Christ and attain with them eternal glory. Through our Lord.

First Reading

A reading from the book of Numbers (11: 4-15)

The sons of Israel began to wail, 'Who will give us meat to eat?' they said. 'Think of the fish we used to eat free in Egypt, the cucumbers, melons, leeks, onions and garlic! Here we are wasting away, stripped of everything; there is nothing but manna for us to look at!'

The manna was like coriander seed, and had the appearance of bdellium. The people went round gathering it, and ground it in a mill or crushed it with a pestle; it was then cooked in a pot and made into pancakes. It tasted like cake made with oil. When the dew fell on the camp at night-time, the manna fell with it.

Moses heard the people wailing, every family at the door of its tent. The anger of the Lord flared out, and Moses greatly worried over this. And he spoke to the Lord:

'Why do you treat your servant so badly? Why have I not found favour with you, so that you load on me the weight of all this nation? Was it I who conceived all this people, was it I who gave them birth, that you should say to me, "Carry them in your bosom, like a nurse with a baby at the breast, to the land that I swore to give their fathers?" Where am I to find meat to give to all people, when they come worrying me so tearfully and say, "Give us meat to eat"? I am not able to carry this nation by myself alone; the weight is too much for me. If this is how you want to deal with me, I would rather you killed me! If only I had found favour in your eyes, and not lived to see such misery as this!' The word of the Lord.

Responsorial Psalm: Ps. 80:12-17.(R.v.2)

Response: **Ring out your joy to God our strength.**

1. My people did not heed my voice and Israel would not obey, so I left them in their stubbornness of heart to follow their own designs. (R.)

2. O that my people would heed me, that Israel

Ekpere Mmeghe

Chineke ji ike niile di ebere, I nyerela anyi Jon Meri Viani di aso, Ogwo oria nke Aas, ihunanya puru iche iledo ndi ahanyere ya n'aka anya. Nyere anyi aka site na ukpuru na ekpere ya idutere Kristi otutu ndi anyi na ha ga-akwu nweta ugwo nke ndu ebighiebi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Onuogugu (11:4-15)

Umu Izrel bidoro tamuwe ntamu na-asi: "Onye ga-enye anyi anu anyi ga-ata? N'ala Ijipt, anyi riri udi azu obula anyi choro, n'akwughi ugwo; anyi rikwara ugbuguru, okwuru, egwusi mmiri na udi yabasi a na-akpo Lik, na nke a na-akpo galik. Unu chetakwara ihe ndi a? Ma ugbo a, ike agwula anyi, o dighikwa ihe oriri obula ozo anyi nwere, e wepu mana, nke anyi na-eri kwa ubochi!" Mana ahu dika mkpuru osisi nta di ochi, na-achatu edo edo. Ndi Izrel na-ejeghari na-achikota ya, were nkume gwerie ya, mobu surie ya n'ikwe. Mgbe ahu, ha ga-esi ya n'ite, were ya mee achicha. O natokwa ka achicha e ji mmanu oliv mee. Mana ahu so igirigi na-ada n'abali n'ebe ha bi.

Mosis nuru ka ndi Izrel na-ebe akwa; ezinulo obula guzo n'ihu uloikwu ha; Oseburuwa were nnukwu iwe n'ebe ha no. O wutere Mosis nke ukwu. O wee si Chineke, "Gini mere i jiri mee nwodibo gi ihe ojoo di otu a? Gini mere na m enwezighi ihuoma n'ebe i no, nke na i boro m ibu niile di n'ilekota ndi nke a anya? O bu m turu ime ndi a niile? O bu m muru ha? Gini mere i ji si m buuru ha nwa na-eku nwa, nke na aga m na-eku ha n'aka m abuo dika umu ohuru, ruo ala ahu i kwere nnanna ha ochi na nkwa, inye ha? Olee ebe m ga-azuta anu ga-ezu igwe mmadu ndi a? Ha ji anya mmiri, na-ario ka m nye ha anu ha ga-eri. Naani m agaghi ebuli ibu di n'ilekota ndi nke a anya, n'ihina ibu ha kariri m. Ya mere, o buru otu a ka i choro isi meso m, o kaara m mma na i gburu m kariya ino ndu na-ahu ahuhu ndi a." Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 81:11-16. (Az.1)

Aziza: Tierenu Chineke bu ike anyi mkpu onu.

1. Mana ndi nke m egeghi m nti; Izrel ekweghi erubere m isi. Ya mere m jiri hapu ha n'isiike ha; ka ha mebe ihe masiri ha. (Az.)

2. A si na ndi nke m ga-ege nti; a si na Izrel ga-

would walk in my ways! At once I would subdue their foes, turn my hand against their enemies.(R.)

3. The Lord's enemies would cringe at their feet and their subjection would last forever. But Israel I would feed with finest wheat and fill them with honey from the rock. (R.)

Alleluia, alleluia! Mt 4:4

Man does not live on bread alone, but on every word that comes from the mouth of God. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (14: 13-21)

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

When evening came, the disciples went to him and said, "This is a lonely place, and the time has slipped by; so send the people away, and they can go to the villages to buy themselves some food". Jesus replied, "There is no need for them to go: give them something to eat yourselves". But they answered, "All we have with us is five loaves and two fish". "Bring them here to me" he said. 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. They all ate as much as they wanted, and they collected the scraps remaining, twelve baskets full. Those who ate numbered about five thousand men, to say nothing of women and children.

The Gospel of the Lord.

Prayer Over The Offerings

Recieve, O Lord, we pray, the offerings placed on your altar in commemoration of blessed Saint John Vianney, so that as you brought him glory you may, through these sacred mysteries, grant to us your pardon. Through Christ our Lord.

For Preface, see Usoro Emue Missa (2018) p. 107

Communion Antiphon

Blessed is the servant whom the Lord finds watching when he comes. Amen I say to you, he will put that servant in charge of all his property.

eso ụzọ m! N'otu ntabi anya, aga m emerị ndiirọ ha, luso ndi na-ebuso ha agha ogu. (Az.)

3. Ndi niile kporo Onyenweanyi asi ga-abu ndi ga-ada ụjọ n'ihu ya, ntaramahụhụ ha ga-adị ebeebē. Mana aga m eji ọkà dị mma zụọ ụnụ nri, were mmanụanụ si n'okwute nyejuo ụnụ afo". (Az.)

Alleluia, alleluia! Mt. 4:4

Obughi naani site na nri ka mmadu si adi ndu, kama site n'okwu obula nke si n'onu Chineke puta. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (14:13-21)

Mgbe Jesu nuru maka onwu Jon onye na-eme mmirichukwu, o jiri ugbo mmiri si n'ebe ahụ pụo. gaa ebe dara juu, noro naani ya. Ma mgbe igwe mmadu di icheiche nuru ya, ha siri obodo di icheiche were ukwuala sobe ya. Ka o putara n'elu ala, o huru oke igwe mmadu; o meere ha ebere ma gwokwaa ndi ahụ na-adighi ike no n'etiti ha. N'oge mgbede, ndi na-eso ụzọ Jesu biakwutere ya si, "Ebe a bu ozara, oge agakwaala; zipu igwe mmadu ndi a ka ha jee n'ime obodo di icheiche zuru nri ha ga-eri." Jesu zara ha si, "O dighi mkpa ka ha si ebe a pụo; kama nyenu ha ihe ka ha rie." Ha zara ya si, "The anyi nwere bu naani ogbe achicha ise na mkpuru azu abuo." Jesu wee si ha, "Wetaranu m ha n'ebe a." O nyere iwu ka ha nodu ala n'elu ahijia. O weere ogbe achicha ise na azu abuo ahụ, lelite anya elu, gozie ha, nyawaa ha, nye ndi na-eso ụzọ ya achicha ahụ, ha wee keere ha igwe mmadu ndi ahụ. Ha niile rijuru afo. Ha kpokotara iberibe achicha fodurunu, nkata iri na abuo. Ndi riri achicha ahụ di puku mmadu ise, ma e wezuga umunwaanyi na umuntakiri. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Onyenweanyi, anyi na-ario, onyinye ndi e dosara n'ekwuaja gi na ncheta nke Jon Viani di aso, ka dika i siri wetara ya otito, ka i sikwa n'ihe omimi ndi a di aso wetara anyi ebere gi Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ngozi na-adiri odibo ahụ nke Onyenweanyi huru na o no na nche oge obara; a gwa m unu n'ezie, o ga-eme ya onye nlekota akụ na ụba ya niile.

Prayer After Communion

May partaking at the heavenly table, Almighty God, confirm and increase strength from on high in all who celebrate the feast day of blessed Saint John Vianney, that we may preserve in integrity the gift of faith and walk in the path of salvation you trace for us. Through Christ our Lord.

Ekpere A Natachaa Oriri Nso

Ka nketa oke n'ochenri nke eluigwe, Chineke ji ike niile, guzosie ike ma bawanyekwa ike si n'elu n'ime ndi niile na-eme mmemme oriri Jon Viani di aso, ka anyi were chekwawa n'ozuzuoke onyinye nke okwukwe, were na-aga n'uzo nke nzoputa i na-atuziri anyi. Site na Kristi Onyenweanyi.

5 August [Eke] Tuesday of Week 18 (Green/White)

Dedication of the Basilica of Mary Major (Opt. Mem)

(For Entry Antiphon and Collect, see page 6)

First Reading

A reading from the book of Numbers (12:1-13)

Miriam, and Aaron too, spoke against Moses in connection with the Cushite woman he had taken. (For he had married a Cushite woman.) They said, 'Has the Lord spoken to Moses only? Has he not spoken to us too?' The Lord heard this. Now Moses was the most humble of men, the humblest man on earth.

Suddenly, the Lord said to Moses and Aaron and Miriam, 'Come, all three of you, to the Tent of Meeting.' They went, all three of them, and the Lord came down in a pillar of cloud and stood at the entrance of the Tent. He called Aaron and Miriam and they both came forward. The Lord said, 'Listen now to my words: If any man among you is a prophet I make myself known to him in a vision, I speak to him in a dream. Not so with my servant Moses: he is at home in my house; I speak with him face to face, plainly and not in riddles, and he sees the form of the Lord. How then have you dared to speak against my servant Moses?'

The anger of the Lord blazed out against them. He departed, and as soon as the cloud withdrew from the Tent, there was Miriam a leper, white as snow! Aaron turned to look at her; she had become a leper.

Aaron said to Moses: 'Help me, my lord! Do not punish us for a sin committed in folly of which we are guilty. I entreat you, do not let her be like a monster, coming from its mother's womb with flesh half corrupted.'

Moses cried to the Lord, 'O God,' he said 'please heal her, I beg you!'

The word of the Lord.

Responsorial Psalm: Ps. 50:3-7.12-13. (R.v.3)

Response: Have mercy on us, Lord, for we have sinned.

1. Have mercy on me, God, in your

The Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Onuogugu (12:1-13)

Miriam na Eron wee kwutoo Mosis n'ihina o luru nwanji onye Etiopia. Ha siri, "O bu naani site n'onu Mosis ka Chineke si ekwu okwu? O bu na o naghị esikwa n'onu anyi ekwu okwu?" Dinwenu nuru ihe ha kwuru. Mosis di umeala karia ndi niile no n'awa mgbe ahu.

Ozigbo ahu, Dinwenu gwara Mosis na Eron, na Miriam si, "Achoro m ka unu ato biakwute m n'uloikwu ebe obibi m." Ha wee jee. Dinwenu gbadatara n'ogidi igwe ojii, guzo n'onuozo uloikwu nso ahu, kpoo Eron na Miriam oku. Ha abuo wee puta. Dinwenu wee si ha: Nuru ihe m na-agwa unu! O bu na ndiamuma no n'etiti unu, ana m egosi ha onwe m n'ohu, gwakwa ha okwu na nro. Ma ihe di ichi di mgbe m na agwa odibo m, bu Mosis okwu. Emere m ka o bu onye nlekota ndi nke m bu Izrel. N'ih ihe a, ana m agwa ya okwu ihu na ihu, otu o ga-edo ya anya, o bughị n'ihu. Ya onwe ya ahula, o buladi ka m di. Ya mere, gini mere ujo atughị unu ikwu okwu megide odibo m bu Mosis?

Chineke wesoro ha iwe si n'ebe ha no puo. Ozigbo igwe ojii ahu si n'Uloikwu nso ahu na-apu, ahu Miriam jututara n'ekpenta, nke na-acha gbaa. Mgbe Eron lere ya anya, o huru na ekpenta ezuola ya ahu.

Eron wee gwa Mosis si, "Nna anyi ukwu, biko, enyela anyi udi ahulu nke a, n'ih mmehie anyi jiri nzuzu mee. Biko, ekwela ka ahu Miriam nwuo, mbo gbuchasia otu akuku dika nwa nwuru n'ime afo nne ya." Ya mere, Mosis tikuru Chineke si, "Chineke biko mee ka ahu ya dikwa mma ozo!"

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 51:1-5.10-11 (Az.3)

Aziza: Meere anyi ebere O Onyenweanyi n'ihina anyi emeela njo.

1. Meere m ebere O Chineke site

kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)

2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. (R.)

3. That you may be justified when you give sentence and be without reproach when you judge, O see, in guilt I was born, a sinner was I conceived. (R.)

4. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)

Alleluia alleluia! Jn. 1:49

Master, you are the Son of God, you are the king of Israel! Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (14:22-36)

Jesus made the disciples get into the boat and go on ahead to the other side while he would send the crowds away. After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone, while the boat, by now far out on the lake, was battling with a heavy sea, for there was a headwind. In the fourth watch of the night he went towards them, walking on the lake, and when the disciples saw him walking on the lake they were terrified. 'It is a ghost' they said, and cried out in fear. But at once Jesus called out to them, saying, 'Courage! It is I! Do not be afraid.' It was Peter who answered. 'Lord,' he said 'if it is you, tell me to come to you across the water.' 'Come' said Jesus. Then Peter got out of the boat and started walking towards Jesus across the water, but as soon as he felt the force of the wind, he took fright and began to sink. 'Lord! Save me!' he cried. Jesus put out his hand at once and held him. 'Man of little faith,' he said 'why did you doubt?' And as they got into the boat the wind dropped. The men in the boat bowed down before him and said, 'Truly, you are the Son of God'. Having made the crossing, they came to land at Gennesaret. When the local people recognised him they spread the news through the whole neighbourhood and took all that were sick to him, begging him just to let them touch the fringe of his cloak. And all those who touched it were completely cured.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 8)

n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; Sachapu mmehie m niile, wuchapu m na njo m. (Az.)

2. N'ihina amarala m mmehie m niile, njo m no na mmuo m oge niile. O bu so gi, naani gi ka m mere njo megide, ihe di njo n'ihu gi ka m mere. (Az.)

3. Ya bu, ikpe amaghi gi n'ikpe i kere m, uta adighi gi ma i ma ikpe. I maara na a muru m n'ime njo, abu m onye njo site na mgbe a tutu ime m. (Az.)

4. Chineke, kenye obi di ocha n'ime m, tinye n'ime m mmuo ohuuru na nke siri ike. Achupukwala m n'ihu gi, anapukwala m mmuo nso gi. (Az.)

Alaluya, alaluya! Jon. 1:49

Onye Nkuzi, i bu Nwa Chineke, I bukwa eze nke Izrel! Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (14:22-36)

Jesu gwara ndi na-eso uzo ya ka ha banye n'ugbommiri buru ya uzo kwofee n'ofe nke ozo; ma ya onwe ya noduru ka o zilaga igwe mmadu ahu. Mgbe o zilachara ha, o gara n'ugwu, ebe naani ya ga-ano kpee ekpere. Naani ya no ebe ahu ruo oge mgbede. N'oge a ugbommiri ha agamiela n'ime osimiri; ebilimmiri na-abughari ya, n'ihina ifufe nafegide ya. N'elekere ano nke chi obubo Jesu biakwutere ha, na-aga ije n'elu mmiri. Mgbe ndi na-eso uzo ya huru ya ka o na-aga ije n'elu mmiri, egwu jidere ha, ha wee si, "O bu mmuo!" Ha tiri mkpu n'ihu egwu. Ozigbo ahu o gwara ha si, "Obi sie unu ike, o bu m, ujo atula unu!" Pita zara ya si, "Onyenweanyi, o buru na o bu gi, gwa m ka m biakwute gi n'elu mmiri." O zaa ya si, "Bia!" Pita siri n'elu ugbommiri puta, gaa ije n'elu mmiri, gakwuru Jesu. Mgbe o huru ifufe ahu egwu jidere ya, o wee malite imikpu na mmiri. O tiri mkpu si, "Onyenweanyi, zoputa m!" Ngwa ngwa Jesu setiri aka ya ghotu Pita si ya, "Gi onye obere okwukwe, gini mere i ji nwee obi abuo?" Mgbe ha batara n'ime ugbo, oke ifufe ahu wee kwusi. Ndi no n'ugbo ahu wee kpooro ya isiala, na-ekwu si, "N'ezie, i bu nwa Chineke."

Mgbe ha gafere n'akuku nke ozo, ha biarutere n'ala Jenesaret. Mgbe ndi obodo matara na o bu Jesu, ha zisara ozi gburugburu obodo niile di n'ala ahu wee kpotara ya ndi niile ahu adighi ike, bu ndi rioro Jesu ka ha metu o buladi naani onu uwe ya aka. Ndi niile meturu onu uwe ya aka, e mere ka ahu di ha ike.

Ozioma nke Oseburuwa.



6 August [Orie] Wednesday (White)

Transfiguration of Our Lord (Feast)

The Feast of Transfiguration originated c. 690. Pope Callistus III extended the feast of Transfiguration to the Universal Church in 1456

The Transfiguration recorded by the three Synoptic writers (Mtt 17:1-6; Mk 9:1-8; Lk 9:28-36; cf., II Pt 1:16-18 and Jn 1:14) is the culminating point of Christ's public life which began at his Baptism and ended with Ascension. The scene unveiled his divinity, indicating that the Laws and the Prophecies (symbolized by Moses and Elijah) pointed to him as their fulfilment. Today upon Mount Tabor, Jesus is publicly declared as the Beloved of God the Father, chosen as the Way, the Truth and the Life for the entire creation and humanity. By listening to him

and contemplating his mysteries, we shall partake of the graces of his new humanity (which he set out from the event to perfect by his passion and death and resurrection) to be heirs of his divine glory.

Entry Antiphon

In a resplendent cloud, the Holy Spirit appeared. The Father's voice was heard: This is my beloved Son, with whom I am well pleased. Listen to him.

Collect

O God, who in the glorious Transfiguration of your Only Begotten Son confirmed the mysteries of faith by the witness of the Fathers and wonderfully prefigure our full adoption to sonship, grant, we pray, to your servants, that, listening to the voice of your beloved Son, we may merit to become coheirs with him. Who lives and reigns with you.

First Reading

A reading from the prophet Daniel (7:9-10.13-14)
As I watched: Thrones were set in place and one of great age took his seat. His robe was white as snow, the hair of his head as pure as wool. His throne was a blaze of flames, its wheels were a burning fire issuing from his presence. A thousand thousand waited on him, ten thousand times ten thousand stood before him. A court was held and the books were opened. I gazed into the visions of the night. And I saw, coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed. The word of the Lord.

Resp. Psalm: Ps. 96:1-2.5-6.9. (R.vv.1.9)

Response: The Lord is king, most high above all the earth.

1. The Lord is king, let earth rejoice, let

Ukwe Mbata

N'ebube urukpu nke igwe, Mmuo Nso guzooro. A nuru olu Nna: "Onye a bu Nwa M, M huru n'anya, onye ihe ya na-amasi m: geenu Ya nti".

Ekpere Mmeghe

O Chineke, onye sitere na Nnwogha di ebube nke So Otu Nwa O Muru Naani Ya guzosie ike iheomimi nke okwukwe siri n'akaebe ndi Nna Nna anyi ga ma bjakwa n'uzo di itunaanya gosiputa ogugu agunyere anyi n'uju nke ibu umu, mee, anyi na-arjo, ka umu odibo gi, ha na-ege olu Nwa gi I huru n'anya nti, ha ewere tosi ibu ndi ga-eso ya keta ekpe. Onye di ndu na-achi.

Ihe Ogugu Nke Mbu

Koneye e weara n'onye amuma Daniel (7:9-10. 13-14) a m na-ele anya ahuru m ka e doziri ocheeze, onye ahụ dinu site na mbu weere oche ya, uwe ya na-acha ka akummiriigwe, ntutuisi ya na-achakwa ka owu ocha. Ocheeze ya bu ire oku, ukwu ya bukwu oku na-enwu enwu. Nnukwu ire oku si n'ebe o no wee na-aputa, puku kwuru puku ndi mmuoozi no ya gburugburu imere ya ihe obula o choro. Otu a kwa ka nde kwuru nde mmadu siri kwuru ya n'ihu, na-eche ka o kpee ha ikpe. O dighi anya e bido ikpe ikpe wee meghee akwukwo ikpe.

Ahukwara m na nro ahụ onye dika nwa nke mmadu ka o na-abia n'urukpu ojii. O biara n'ebe onye ahụ di na mbu no, e duga ya n'ihu ya. E nyere ya ike ochichi na otito na alaeze, ka mmadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochichi ya enweghi njedebe, o gaghi agafe agafe nke a ga-emebi ya emebi. Okwu nke Oseburuwa.

Abugma na Aziza: Abu. 97:1-2.5-6.9. (Az.1.9)

Aziza: Onyenweanyi bu eze; Onye kachasi elu n'uwa niile.

1. Onyenweanyi bu eze! Ka uwa nuriaba;

all the coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right. (R.)

2. The mountains melt like wax before the Lord of all the earth. The skies proclaim his justice; all peoples see his glory. (R.)

3. For you indeed are the Lord most high above all the earth exalted far above all spirits. (R.)

Alleluia, alleluia! Mt. 17:5

This is my Son, the Beloved, he enjoys my favour; listen to him. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:28-36)

Jesus took with him Peter and John and went up the mountain to pray. As he prayed, the aspect of his face was changed and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep, but they kept awake and saw his glory and the two men standing with him. As these were leaving him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' - he did not know what he was saying. As he spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud, saying, 'This is my Son, the Chosen One. Listen to him.' 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. The Gospel of the Lord.

Prayer Over The Offerings

Sanctify, O Lord, we pray, these offerings here made to celebrate the glorious Transfiguration of your Only Begotten Son, and by his radiant splendour cleanse us from the stains of sin. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 69

Communion Antiphon

When Christ appears, we shall be like him, for we shall see him as he is.

Prayer After Communion

May the heavenly nourishment we have received, O Lord, we pray, transform us into the likeness of your Son, whose radiant,

Ńurianu, ala niile mmiri gbara gburugburu Urukpu na ochichiri gbara ya okirikiri; o jiri eziomume na ikpe nkwo mto were to to nqala ocheeze ya. (Az.)

2. Ugwu niile gbazere dika mmanu n'ihu Onyenweanyi nke uwa niile. Eluigwe na-ekwuputa eziomume ya, mba niile na-ahukwa otito ya. (Az.)

3. N'ihina i bu Onyenweanyi, onye kachasi elu n'awa niile, onye kachasi chi ndiozo elu. (Az.)

Alaluya, alaluya! Mat. 17:5

Onye a bu Nwa M, Mhuru n'anya, Onye ihe Ya na-amasi M, geenu Ya nti. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:28-36)

Jesu kpoozo Pita, Jemis na Jon wee rigoro n'elu ugwu ikpe ekpere. Mgbe O na-ekpe ekpere ihu ya enwoghaa. Uwe ya bidoro chaba ocha nke ukwu. Ma lee, ya na mmadu abuo na-akparita uka. Ndi ahu bu Mosis na Elaija. Ndi nlaghachi ya nke O ga-emezu na Jerusalem. N'oge ahu ura ji Pita na ndi ya na ha no nke ukwu; ha huru ebube ya tinyekwara mmadu abuo ya na ha guzoro. Mgbe mmadu abuo ahu na-ahapu Jesu laba, Pita siri Jesu, "Nna anyi ukwu o di mma na anyi noro ebe a, ka anyi ruo uloikwu ato, otu maka gi, otu maka Mosis, otu maka Elaija." Ma Peter amaghi ihe o na-ekwu. Ka o na-ekwu nke a, urukpu biara kpugide ha; ha wee tuo oke egwu ka urukpu ahu na-ekpugide ha. Olu siri n'urukpu ahu daa si, "Nke a bu Nwa m, onye m hoorola, geenu ya nti!" Mgbe olu ahu kwuchara ha huru naani Jesu. Ma ha mechiri onu ha; ha akoroghi onye obula n'oge ahu akuko obula banyere ihe ha huru. Ozioma nke Oseburuwa.

Ekpere Nhunye

Doo nso, O Dinwenu, anyi na-ario, onyinye ndi a ebute iji mee mmemme Nwogha di ebube nke So Otu Nwa Gi I Muru Naani Ya, ma site na ebube ya na-egbukesi sachapu anyi atutu njo anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Mgbe Kristi ga-aputa ihe, anyi ga-adi ka Ya; n'ihu na anyi ga-ahu Ya otu O siri di n'onwe Ya.

Ekpere A Natachaa Oriri Nso

Ka ozuzu nke eluigwe anyi nwetara, O Onyenweanyi, anyi na-ario, gbanwoo anyi idi n'oyiyi nke Nwa gi, onye

splendour you willed to make manifest in his glorious Transfiguration. Who lives and reigns. o masiri gi ime ka mgbuke ebube ya puta ihe na Nwogha ya di otito. Onye di ndu na-achi.

7 August [Afor] Thursday in Ordinary Time - Week 18 (Green/Red/White)
Sts. Sixtus II, Pope, and Comp., Martyrs or St. Cajetan, Priest (Opt. Mem.)
(For Entry Antiphon and Collect, see page 6)

First Reading

Areading from the book of Numbers (20:1-13)
The sons of Israel, the whole community, arrived in the first month at the desert of Zin. The people settled at Kadesh. It was there that Miriam died and was buried.

There was no water for the community, and they were all united against Moses and Aaron. The people challenged Moses” ‘We would rather have died,’ they said ‘as our brothers died before the Lord! Why did you bring the assembly of the Lord into this wilderness, only to let us die here, ourselves and our cattle? Why did you lead us out of Egypt, only to bring us to this wretched place? It is a place unfit for sowing, it has no figs, no vines, no pomegranates, and there is not even water to drink!’

Leaving the assembly, Moses and Aaron went to the door of the Tent of Meeting. They threw themselves face downward on the ground, and the glory of the Lord appeared to them. The Lord spoke to Moses and said, ‘Take the branch and call the community together, you and your brother Aaron. Then, in full view of them, order this rock to give water. You will make water flow for them out of the rock, and provide drink for the community and their cattle.’

Moses took up the branch from before the Lord, as he had directed him. Then Moses and Aaron called the assembly together in front of the rock and addressed them, ‘Listen now, you rebels. Shall we make water gush from this rock for you?’ And Moses raised his hand and struck the rock twice with the branch; water gushed in abundance, and the community drank and their cattle too.

Then the Lord said to Moses and Aaron, ‘Because you did not believe that I could proclaim my holiness in the eyes of the sons of Israel, you shall not lead this assembly into the land I am giving them.’

These are the waters of Meribah, where the sons of Israel challenged the Lord and he proclaimed his holiness.
The word of the Lord.

The Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Onuogugu (20:1-13)

N’onwa nke mbu, ogbako Izrel niile rutere n’ozara Zin. Ha mara uloikwu ha na Kadesh. Ebe ahu ka Miriam nwuru. Ebe ahu ka e likwara ya. Ma n’ebe ahu, ogbako Izrel ahughi mmiri ha ga-añu. Ya mere, ha niile wee zukoo megide Mosis na Eron. Ha tamukwara ntamu si, ‘O gaara akara anyi mma ma a si na anyi sooro umunne anyi nwuchaa n’ihu Yahweh. Gini mere i ji kpoota anyi n’ikpa ebe a ka anyi na umu anumaanu anyi nwufuo? Gini mere i ji si n’Ijpt kpoota anyi n’ala nke a kporo nku na-adighi agba ahijia? Oka adighi ya, osisi fiig adighi ya, osisi vain adighi, nke mkpuru osisi Pomegranet na-adi ya. Nke kacha n’jo, e nweghi mmiri onuñu e ji akpotu akpiri!’

Mosis na Eron wee si n’ihu ogbako ahu puo, jee guzo n’onuuzo uloikwu nso ahu. Ha hulataro kpudo ihu ha n’ala. Ebube Yahweh wee chawaputa ka oku n’ihu ha. Yahweh gwara Mosis si, ‘Were mkpara ahu nke di n’ihu igbe ogbugbandu. Gi na Eron mekwaa ka ogbako Izrel niile zukota. N’ebe ahu n’ihu ha, i ga-enye nkume ahu iwu ka o gbaputa mmiri. I ga-esikwa n’uzo di otu a mee ka mmiri si na nkume gbaputara ndi Izrel, ka ha na anumaanu ha niile nuo.’

Mosis wee banye, were mkpara ahu dika Yahweh nyere ya n’iwu. Mosis na Eron kpokotara ogbako ahu niile n’ebe nkume ahu di. Mosis wee si ha, ‘Geenu nti, unu ndi nnupuisi! Anyi ga-esi na nkume a weputara unu mmiri!’ Mosis welie mkpara ya elu kuo na nkume ahu ugboro abuo, mmiri wee nuputa. Ndi Izrel niile na anumaanu ha nujukwara afo.

Ma Yahweh baara Mosis na Eron mba si, ‘Gini mere unu egosighi na unu nwere okwukwe siri ike na m, wee si na nke a bulie aha nso m elu n’ihu umu Izrel? N’ihi nke a, unu agaghi eduba ogbako nke a n’ala ahu m kwere ha na nkwa. Ihe ndi a mere na mmiri Meriba. N’ebe ahu, ndi Izrel tamuru ntamu megide Yahweh, o gosi ha idi nso ya. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 94:1-2,6-9. (R.v.8)

Response: **O that today you would listen to his voice! Harden not your hearts.**

1. Come, ring out our joy to the Lord; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord. (R.)

2. Come in; let us bow and bend low; let us kneel before the God who made us for he is our God and we the people who belong to his pasture, the flock that is led by his hand. (R.)

3. O that today you would listen to his voice! 'Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work.' (R.)

Alleluia, alleluia! Psalm. 144:13

The Lord is faithful in all his words and loving in all his deeds. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (16:13-23)

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?' And they said, 'Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' 'But you,' he said 'who do you say I am?' Then Simon Peter spoke up, 'You are the Christ,' he said 'the Son of the living God.' Jesus replied, 'Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.' Then he gave the disciples strict orders not to tell anyone that he was the Christ.

From that time 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, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. 'Heaven preserve you, Lord,' he said 'this

Abuoma na Aziza: Abu. 94:1-2,6-9. (Az.8)

Aziza: **Taa, o buru na unu anu olu ya, unu akpochila obi unu.**

1. Bianu, ka anyi kweere Onyenweanyi ukwe onu, Ka anyi tisie mkpu ike tijere nkume nke nzoputa anyi, Ka anyi bia n'ihu ya nye ya ekele, were egwu na ukwe tobe ya. (Az.)

2. Bianu, ka anyi fee Onyenweanyi, kpooro ya isi ala, ka anyi sekpu n'ihu Onyenweanyi onye kere anyi. N'ihina o bu Chineke anyi, anyinwa bukwa ndi nke ya, igwe aturu o na-azu. (Az.)

3. Taa o buru na unu anu olu ya, unu akpochila obi unu dika unu mere na Meriba na n'ubochi ahụ na Masa n'ime ozara. Mgbe nnanna unu ha nwalere m, mgbe ha nwalere m, na-agbanyeghi na ha huru ihe m mereela ha. (Az.)

Aleluya, aleluya! Abuoma. 144:13

Onyenweanyi di ntukwasio bi n' okwu ya niile, omume ya niile juputara n'obi ebere. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (16:13-23)

Mgbe Jesu biaruru n'obodo Sizeria Filipi, o juru ndi na-eso uzo ya si "Onye ka ndi mmadu na-ekwu na nwa nke mmadu bu?" Ha siri ya, "Ufodu na-ekwu na o bu Jon onye na-eme mmirichukwu. Ndi ozo na-ekwu na o bu Elaija. Ma ndi ozo na-ekwu na o bu Jeremaya mobu otu onye n'ime ndi amuma." Ma o juru ha si, "Onye ka unu na-ekwu na m bu?" Saimon Pita zara si, "I bu Kristi, nwa nke Chukwu di ndu." Jesu wee zaa ya si, "I bu onye a goziri agozi Saimon nwa Jona! N'ihina o bughi mmadu kpugheere gi eziokwu nke a, kama o bu Nna m nke bi n'eluigwe. Ya bu, agwa m gi, ngi bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m, onuuzo okummuo agaghi emerinata ya. Aga m achinye gi mkpisiigodo nke Alaeze eluigwe. Ihe obula i ga-ekwe agbu n'elu uwa, a ga-ekewa ya n'eluigwe. Ihe obula i ga-atopu agbu n'elu uwa, a ga-atopukwa ya n'eluigwe". Mgbe ahụ o doro ndi na-eso uzo ya aka na nti ka ha ghara igwa onye obula na o bu ya bu Kristi.

Site n'oge ahụ, Jesu malitere igosi ndi na-eso uzo ya, na ya ga-agariri Jerusalem ebe o ga-ata otutu ahuhu site n'aka ndi okenye, ndi isi nchua ja na ndi odeakwukwo, a ga-egbu ya ma o ga-ekulitekwa n'ubochi nke ato. Pita kpooro ya jee n'akuku malite ita ya uta na-ekwu si, "Chineke ekwela, Onyenweanyi ihe

must not happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.'
The Gospel of the Lord.

dị otu a agaghị eme gi. Ma Jesu tughariri baara Pita mba si, Gaa m n'azu ekwensu! I buuru m ihe mgbochi! N'ihina uche gi abughi nke Chineke, kama nke mmadu." Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 8)

8 August [Nkwo] Friday of Week 18 (White)

St Dominic, Priest (Memorial)

St Dominic was born 1170 of a wealthy Spanish noble. When his mother was pregnant, she had a vision that her unborn child was a dog who would set the world on fire with a torch it carried in its mouth. Later, this legend became the symbol of the Dominican Order which St Dominic founded.

Young Dominic was known to abstain from meat, observing stated fasts and periods of silence. He, selected the worst accommodations and the meanest clothes, and "never allowed himself the luxury of a bed".

After his priestly ordination, Dominic worked for clerical reform. He began a lifelong apostolate among heretics, especially the Albigensians in France. In 1215, he founded the Order of Friars Preachers (Dominicans), a group of religious who live a simple and austere life. Later, he added an order of nuns dedicated to the care of young girls.

Dominic was at one point discouraged for the progress of his mission. Heresies continued to thrive, despite his toils. Our Lady showed him a wreath of roses in a vision, representing the rosary, instructing him to daily recitation and to teach the same to people, that the true faith would triumph.

St. Dominic is popularly credited with the invention of the rosary which historically pre-dated him. His mission and the Order he founded contributed to spreading the devotion. Dominic died on 4th August, 1221 at Bologna, and was canonized in 1234.

Entry Antiphon

In the midst of the Church he opened his mouth, and the Lord filled him with the spirit of wisdom and understanding and clothed him in a robe of glory.

Collect

May Saint Dominic come to the help of your Church by his merits and teaching, O Lord, and may he, who was an outstanding preacher of your truth, be a devoted intercessor on our behalf. Through our Lord.

First Reading

A reading from the book of Deuteronomy (4:32-40)

Moses said to the people: 'Put this question to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear the voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand

Ukwe Mbata

N'etiti Nzuko o meghere onu ya, Onyenweanyi weere mmuo nke amamihe na nghota hujuputa ya ma yibe ya uwe mwuda otito.

Ekpere Mmeghe

Ka Dominik di aso gbataara Nzuko gi Kosọ enyemaka site na elele ndu ya na nkuzi ya, O Onyenweanyi, ka onye ahu puru icha n'ikwuwaputa eziokwu gi, burukwa onye o na-amasi ike ikwuchitere anyi n'ihu gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi (4:32-40)

Mosis gwara ndi mmadu si: Juonu ajuju banyere mgbe ochie gara aga, tupu a muo unu, jurunu ajuju ruo mgbe Chineke kere mmadu mbu n'uwa. Juzuoonu ajuju a n'uwa niile. O nweela mgbe oke ihe di otu a mere n'uwa mbu? O nweela mgbe mmadu nuru ihe di otu a mbu? O nweela ndi nuru olu Chineke di ndu mgbe o siri n'etiti oku kwuo okwu dika unu nuru, mechaa dikwa ndu ozo? O nweela chi obula jiri ika anya, jee mba ozo, si na ya kpoputa otu mba, mee ha ndi nke ya, dika Dinwenu bu



and outstretched arm, by fearsome terrors—all this that the Lord your God did for you before your eyes in Egypt?

‘This he showed you so that you might know that the Lord is God indeed and that there is no other. He let you hear his voice out of heaven for your instruction; on earth he let you see his great fire, and from the heart of the fire you heard his word. Because he loved your fathers and chose their descendants after them, he brought you out from Egypt, openly showing his presence and his great power, driving out in front of you nations greater and more powerful than yourself, and brought you into their land to give it you for your heritage, as it is still today.

‘Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you today, so that you and your children may prosper and live long in the land that the Lord your God gives you for ever.’

The word of the Lord.

Responsorial Psalm Ps. 76:12-16. 21. (R.v.12)

Response: **I remember the deeds of the Lord.**

1. I remember the deeds of the Lord, I remember your wonders of old, I muse on all your works and ponder your mighty deeds. (R.)

2. Your ways, O God, are holy. What god is great as our God? You are the God who works wonders. You showed your power among the peoples. (R.)

3. Your strong arm redeemed your people, the sons of Jacob and Joseph. You guided your people like a flock by the hand of Moses and Aaron. (R.)

Alleluia, alleluia! Mt. 5:10

Happy are those who are persecuted in the cause of right: theirs is the kingdom of heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (16:24-28)

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. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has

Chineke unu meere unu n’Ijipt? Unu jiri anya hu otu o siri weere otutu mnwale, na otutu ihe iriba ama, na oru ebube di icheiche, na oke ihe egwu di icheiche, na ike aka ya naputa unu n’Ijipt. Onyenweanyi gosiri unu nke a ka unu mara na ya onwe ya bu Chineke n’ezie, e nweghi chi ozo ma e wepu ya! O mere ka unu nu olu ya sitere n’eluigwe, ka o wee doo unu aka na nti. O mekwara ka unu hu nnukwu oku ya n’uwa. Unu nukwara okwu ya sitere n’etiti oku ahụ. N’ihina o huru nnanna unu ha n’anya, o horola unu, werekwa nnukwu ike ya kpoputa unu n’Ijipt. O chupukwara unu otutu mba di ukwu dikwa ike karia unu ka o wee kpobata unu nye unu ala ha, nke buriri ala unu ruo taa. Ya bu, matanu ya taa, tinyekwanu ya n’obi unu: na Onyenweanyi, bu Chineke ezie n’eluigwe na n’elu uwa. O nweghi chi ozo ma e wepu ya. Dobenu iwu ya niile nke m nyere unu taa, ihe ga-agakwara unu na umu unu niile nke oma. Nke a ga-emekwa ka unu bie ogologo ndu n’ala ahụ Onyenweanyi bu Chineke unu na-enye unu ebebe.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 77:11-16.21. (Az.11)

Aziza: **Aga m echeta oru niile nke Onyenweanyi.**

1. Aga m echeta oru niile nke Onyenweanyi, Ee, aga m echeta oru itunaanya niile i ruru mgbe ochie. Ana m atule oru gi niile n’obi m, na-achighari n’uche ofu ebube gi niile. (Az.)

2. Uzo gi O Chineke, di nso, kedu Chineke ozo di ukwu ka Chineke anyi? Gi bu Chineke na-arụ ofu ebube, onye nke gosiri ike ya n’ebe ndi mba niile no. (Az.)

3. Gi ji aka gi gbaputa ndi nke gi, umu Jekob na umu Josef. I na-edu ndi nke gi di ka igwe aturu site n’aka Mosis na Eron. (Az.)

Alaluya, alaluya! Mat. 5:10

Ngozi na-diiri ndi niile a na-emegbu Nemegbu n’ihi ezionume: ihina alaeze eluigwe bu nke ha. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (16:24-28)

Jesu gwara ndi na-eso uzo ya si, “Onye obula choro iso m ga-aju onwe ya, buru obe ya bia sobe m.” N’ihina onye obula na-acho izo ndu ya ga-atufu ya, ma onye obula tufuru ndu ya n’ihi m ga-achota ya. Uru gini ka o ga-abara mmadu, ma o buru na o gritechaa uwa niile n’uru ma tufuo ndu ya?

a man to offer in exchange for his life?

‘For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour. I tell you solemnly, there are some of these standing here who will not taste death before they see the Son of Man coming with his kingdom.’

The Gospel of the Lord.

Prayer Over The Offerings

Attend mercifully to the prayers we offer you, O Lord, by the intercession of Saint Dominic, and through the great power of this sacrifice strengthen by the protection of your grace those who champion the faith. Through Christ our Lord.

For Preface, see Usoro Emue Missa (2018) p. 107

Communion Antiphon

This is the servant, faithful and wise, whom the Lord set over his household to give them their measure of wheat in due season.

Prayer After Communion

May your Church, O Lord, receive with wholehearted reverence the power of this heavenly Sacrament, by which we have been nourished on the commemoration of Saint Dominic, and may your Church, having flourished by means of his preaching, be helped through his intercession. Through Christ our Lord.

Mobu gini ka mmadu ga-eji gbanwo ndu ya?

N’ihina Nwa nke mmadu na ndi mmuoma ya ga-abia n’otito nke Nna ya. Mgbe ahu o ga-akwu onye obula ugwo dika omume ya siri di. N’ezie asi m unu, e nwere ufodu ndi kwu n’ebe a agagh ahu onwu, rue mgbe ha ga-ahu Nwa nke mmadu ka o na-abia n’alaeze ya.”

Ozioma nke Oseburuwa.

Ekpere Nhunye

Were ebere chee nti n’ekpere anyi na-ekpe, O Dinwenu, ka i site n’aririo nke Dominik di aso, na ike ukwu nke aja nke a were nchedo amara gi gbaa ndi na-anu ogu okwukwe umu. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye a bu nwodibo, kwesiri ntukwasiobi, nwekwaa uche, onye nna ya ukwu nyere ike ilekota ezinnulo ya anya ka onye ya oke nri ha oge kwesiri ekwesi.

Ekpere A Natachaa Oriri Nso

Ka Nzuko gi, O Dinwenu, were Knsopuru rulu ala obi nata ike nke Sakramenti eluigwe a, nke e jirila zuo anyi na ncheta nke Dominik di aso, ma mee ka Nzuko gi si na nkwusa ozi ya nweta oganihu, sitekwa n’aririo ya nweta enyemaka. Site na Kristi Onyenweanyi.

9 August [Eke] Saturday of Week 18 (Green/White/Red)

Our Lady of Saturday

Saint Theresa Benedicta of the Cross (Edith Stein),

Virgin, Martyr (Opt. Mem)

(For Entry Antiphon and Collect of BVM, see page 3)

First Reading

A reading from the book of Deuteronomy (6:4-13)

Moses said to the people: ‘Listen, Israel: the Lord our God is the one Lord. You shall love the Lord your God with all your heart, with all your soul, with all your strength. Let these words I urge on you today be written on your heart. You shall repeat them to your children and say them over to them whether at rest in your house or walking abroad, at your lying down or at your rising; you shall fasten them on your hand as a sign on your forehead as a circle; you shall write them on the doorposts of your house and on your gates.

‘When the Lord has brought you into the land which he swore to your fathers Abraham,

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Diuteronomi (6:4-13)

Mosis gwara igwe mmadu ahu okwu si ha, “Geenu nti, umu Izrel! Dinwenu, bu Chineke anyi bu otu! Unu ga-ewere obi unu niile, mmuo unu niile na ike unu niile, bu Dinwenu bu Chineke unu n’anya. Burunu iwu ndi a m na-enye unu taa n’obi. Unu ga-akuziri ya umu unu, na-agugharikwa ya, ma unu no n’ulo, ma unu na-aga n’uzo; ma mgbe unu na-ezu ike, ma mgbe unu na-arụ oru. Kegidenụ ha n’aka unu, na n’egedege ihu unu ka ha buuru unu ihe ncheta. Dekwaanụ ha n’onuuzo ulo unu, na n’onuuzo ama unu niile.

“Mgbe Oseburuwa kpatara unu n’ala ahu O kwere nnanna unu ha bu Abraham, Aizik, na 19Jekob na nkwa, nke otutu obodo ukwu mara mma,

Isaac and Jacob that he would give you, with great and prosperous cities not of your building, houses full of good things not furnished by you, wells you did not dig, vineyards and olives you did not plant, when you have eaten these and had your fill, then take care you do not forget the Lord who brought you out of the land of Egypt, out of the house of slavery. You must fear the Lord your God, you must serve him, by his name you must swear.
The word of the Lord.

Responsorial Psalm: Ps 17:2-44/51 (R.v2)

Response: I love you, Lord, my strength.

1. I love you, Lord, my strength, my rock, my fortress, my saviour. (R.)
2. My God is the rock where I take refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all praise: when I call I am saved from my foes. (R.)
3. Long life to the Lord, my rock! Praised be the God who saves me. He has given great victories to his king and shown his love for his anointed. (R.)

Alleluia, alleluia! 2 Tim. 1:10

Our Saviour Christ Jesus abolished death, and has proclaimed life through the Good News. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (17:14-20)

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

Then the disciples came privately to Jesus. 'Why were we unable to cast it out?' They asked. He answered, 'Because you have little faith. I tell you solemnly, if your faith were the size of a mustard seed you could say to this mountain, "Move from here to there," and it would move; nothing would be impossible for you.'

The Gospel of the Lord.

ndiozo wuru di n'ime ya; nke ulo diche na ya juputara n'ezi ihe di ichiche nke unu na-etinyeghi n'ime ha, nke otutu umi unu na-egwughu, na ubi vain na osisi oliv nke unu na-akughi, jukwara na ya; mgbe Chineke kpobataru unu na ya, unu nwee ihe niile unu choro iri, lezieni anya ka unu ghara ichefu Oseburuwa, onye mere ka unu si n'ala Ijpt, ebe unu bu ndi ohu puta. Ya mere, tounu egwu Oseburuwa bu Chineke unu; fekwaaunu sooso ya. O bukwu n'aha ya ka unu gana-anu iyi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 18:1-3, 46, 50. (Az.1)

Aziza: Ahuru m gi n'anya Oseburuwa, gi bu ike m.

1. Ahuru m gi n'anya, Oseburuwa, gi bu ike m, Oseburuwa bu nkume m na ebe ikwudosike m. Onye nzoputa m bu Chineke m. (Az.)
2. N'ime Onyenweanyi, nkume m, ka m na-ezere mmiri, onye ogbugbo m, na ike nke nzoputa m, ebe nchedo m na ebe mgbaba m. Oseburuwa kwesiri inye otito. N'hina akporo m ya, O zoputara m n'aka ndi ro m. (Az.)
3. Oseburuwa! Di ndu! Ngozi diri nkume m, Ibuli enu diri Chineke nke nzoputa m. Ugboro ugboro ka o ga-zoputa eze ya. O na-egosiputa ihunaanya ya n'ebe onye nke o tere mmamu no. (Az.)

Alaluya, alaluya! 2 Tim. 1:10

Onye Nzoputa Kristi Jesu emeela ka onwu ghara idi ire, bia kwuputa ndu ohuru site n'Ozioma. Alaluya!

Ozoma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (17:14-20)

Mgbe ha rutere ebe igwe mmadu ahu no, otu nwoke biakwutere Jesu gbuoro ya ikpereala si; "Onyenwe m meere nwa m nwoke ebere, n'hina akwukwu na-adu ya. O na-ata oke ahuhu. Mgbe ufodu o na-adaba n'oku mobu na mmiri. Akpotara m ya ndi na-eso uzo gi, ma ha enweghi ike igwo ya."

Jesu etie si, "Ewo! Unu ogba hiere uzo, na-enweghi okwukwe, ruo ole mgbe ka mu na unu ga-an? Aga m edigide omume unu ruo ole mgbe? Kpotara m nwata ahu ebe a. Jesu baara mmuo ojoo ahu mba. O wee si n'ime nwatakiri ahu puo. Ahu dikwara nwatakiri ahu mma ozigbo ahu. Mgbe ahu ndi na-eso uzo jesu biakwutere ya juo ya na nzuzo si, "Gini mere anyi onwe anyi enweghi ike ichupu mmuo ojoo ahu?" Jesu zara ha si, "O bu maka ihi obere okwukwe unu; N'ezie, agwa m unu: o bu ru na unu nwere okwukwe pere mpe dika mkpuru osisi mostad, unu ga-asu ugwu a si ebe a gaa n'ofe nke ozo. O ga-emekwa otu ahu. O dighikwa ihe obula ga-anyi unu n'omume."

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 5)

19TH SUNDAY IN ORDINARY TIME (C)

10 August 2025 [Orie] (Green)

Office:
Week 3

In today's readings, the Lord assures us of His salvation and unfailing promises. In the First Reading, the people of Israel reflect on their history to discover God's faithfulness that restore their confidence and trust. The Responsorial Psalm affirms the happiness of those chosen by God. The Gospel invites us to vigilance and readiness for liberation of God who may come at a time we least expect. The Second Reading presents Abraham and Sarah as models of faith, who obey and trust in God, when everything is suggesting the opposite.

Entry Antiphon

Look to your covenant, O Lord; forget not the life of your poor ones forever. Arise, O God, and defend your cause; do not forget the cries of those who seek you.

Collect

Almighty ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters that we may merit to enter into the inheritance which you have promised. Through our Lord.

First Reading

Reading from the book of Wisdom (18:6-9)

That night had been foretold to our ancestors so that, once they saw what kind of oaths they had put their trust in, they would joyfully take courage. This was the expectation of your people, the saving of the virtuous and the ruin of their enemies; for by the same act with which you took vengeance on our foes you made us glorious by calling us to you. The devout children of worthy men offered sacrifice in secret and this divine pact they struck with one accord: that the saints would share the same blessings and dangers alike; and forthwith they had begun to chant the hymns of the fathers. The word of the Lord.

Responsorial Psalm: Ps. 32:1.12.18-20.22 (R.v. 12)

Response: Happy are the people that Lord has chosen as his own.

1. Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts. They are happy, whose God is the Lord, the people he has chosen as his own. (R.)
2. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. (R.)
3. Our soul is waiting for the Lord. The

Ukwe Mbata

Onyeweanyi, lee anya n'Ogbugba Ndu Gi. Echefukwala ndu umu ogbenye Gi ruo mgbe ebighi ebi. Chineke m, kulite bia luofo m ogo. A gbalanikiti n'olu ndi na-ebeku Gi.

Ekpere Mmeghe

Chineke ji ike niile di ndu ebighi ebi. Biko mee ka mmuo nke anyi jiri buru umu Gi zuo oke n'ime anyi. Ka obi sie anyi ike idi na-akpo Gi Nna; anyi ewee tozuo oke n'ibata n'oke ahu I kwere anyi na nkwa. Site na Dinwenwu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Amamihe (18:6-9)

Mana a gwara nna anyi ha agwa maka abali ahu; ka ha nwee anuri na agbamume na nkwa ahu I kwere ha nke ha tukwasara obi na ya. Ndi nke gi na-atu anya nzoputa nke ndi eziumume na mbibi nke ndiio ha. N'ihina, otu aka ahu i jiri taa ndiio anyi ahuhu, otu ahu ka i siri kpokota anyi nye anyi onwe gi, nye anyi otito. Maka na nzuzo, umu di nsogbu nke ndi ezigbo mmadu na-achunyeri gi aja. Ha niile wee nwee nkwekorita n'iwu nke Chineke, na ndi nsogbu ga-eketa otu udi oke ma na ngozi ma na nsogbu. N'atufughi oge, ha ebidolari kwebe ukwe otito nke nnanna ha. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 33:1.12.18-20.22 (Az.12)

Aziza: Anuri na Ngozi na-adiri ndi Chineke hofo dika ndi nke ya.

1. Tierenu Chineke mkpu onu ndi eziumume, n'ihina otito kwesiri ndi obi ha kwu oto. Anuri na Ngozi na-adiri mba Chineke bu Chukwu ha. (Az.)
2. Ma lee ka Onyenweanyi si eleta ndi niile naturu ya egwu anya, ndi niile tukwasiriobi ha n'ihunaanya ya. Ka O wee zoputa mkpuruobi han'onwu machekwaba han'oge unwu. (Az.)
3. Mkpuruobi anyi na-eche Onyenweanyi;

Lord is our help and our shield. May your love be upon us, O Lord, as we place all our hope in you. (R.)

Second Reading

A reading from the letter to the Hebrews (11:1-2.8-19)

Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen. It was for faith that our ancestors were commended.

It was by faith that Abraham obeyed the call to set out for a country that was the inheritance given to him and his descendants, and that he set out without knowing where he was going. By faith he arrived, as a foreigner, in the Promised Land, and lived there as if in a strange country, with Isaac and Jacob, who were heirs with him of the same promise. They lived there in tents while he looked forward to a city founded, designed and built by God.

It was equally by faith that Sarah, in spite of being past the age, was made able to conceive, because she believed that he who had made the promise would be faithful to it. Because of this, there came from one man, and one who was already as good as dead himself, more descendants than could be counted, as many as the stars of heaven or the grains of sand on the seashore.

All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognising that they were only strangers and nomads on earth. People who use such terms about themselves make it quite plain that they are in search of their real homeland. They can hardly have meant the country to go back to it; but in fact they were longing for a better homeland, their heavenly homeland. That is why God is not ashamed to be called their God, since he has founded the city for them.

It was by faith that Abraham, when put to the test, offered up Isaac. He offered to sacrifice his only son even though the promises had been made to him and he had been told: It is through Isaac that your name will be carried on. He was confident that God had the power even to raise the dead; and so, figuratively speaking, he was given back Isaac from the dead

The word of the Lord.

Ya bu onye enyemaka anyi na onye ogbugbo anyi. Ka ihunaanya gi di n'ebe anyi no, O Chineke ebe nchekwube anyi di na gi. (Az.)

The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ndi Hibru (11:1-2.8-19)

Okwukwe bu mmasiobiike banyere ihe ndi a na-ele anya ha. Ihe ndi were anya na ha di ma a hughi ha anya. O bu site n'okwukwe ka ndi mgbe ochie ji nata nkwardo, di aso.

Site n'okwukwe, Abraham rubere isi mgbe a kporo ya ka o hapu obodo ya gaa n'ala ahụ nke o ga-enweta dika ihe nrite. O gabara na-amaghi ebe o na-aga. Okwukwe ka o ji biri dika obia n'ala ahu nke Chineke kwere ya na nkwa. Ya na Aizik na Jakob bu ndi Chineke kwere ya na ha otu nkwa ahụ, biri n'uloikwu. Oturu anya maka obodo ahụ nke nwere ntoala, nke Chineke bu onye oruru ya na onye mere ya.

Site n'okwukwe, Sera n'onwe ya nwetara ike ituru ime o buladi mgbe oge imu nwa ya gafechara. Nke a mere n'ihina o choputara na onye ahu kwere ya nkwa kwesiri ntukwasio. O bu ezie na Abraham mechara nwuo, ma e sitere n'agburu ya bu otu nwoke muta otutu umu, ndi bara uba dika kpakpando nke eluigwe, nke a na-enweghi ike iguta onu dika aja di n'ikpere osimiri.

Ndi a niile nwuru n'ime okwukwe n'anataghi ihe e kwere ha na nkwa, ma ha siri ebe di anya hu ya, ma kelee ya. Ha nabatara na ha bu ndi obia na ndi ije n'elu uwa. Ndi na-ekwu ihe di otu a mere ka o puta ihe na ha na-acho ala nke ha. O buru na ha na-eche banyere ala nke ha si na ya puo, ha gaara enwe ohere ilaghachi azu. Ma otu o si di, ha na-acho obodo ka mma bu nke eluigwe. Ya bu, ihere anaghi eme Chineke iza Chineke ha, n'ihina o kwadooro ha obodo mara mma.

Site n'okwukwe Abraham ji Aizik chuo aja mgbe Chineke nwalere ya. Onye ahụ natara ihe ndi ahụ e kwere na nkwa di njikere iji so otu nwa ya ahụ chuo aja, onye e kwuru maka ya si, "Site n'Aizik ka agburu gi ga-esi nweta aha." Abraham chere na Chineke nwere ike isi n'onwu kpolite ndi nwuru anwu. Ya bu, o dika e nyeghachikwara ya Aizik ozo.

Okwu nke Oseburuwa.

Alleluia, alleluia! Mt.24:42.44

Stay awake and stand ready, because you do not know the hour when the Son of Man is coming. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (12:32-48)

Jesus said to his disciples: "There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom.

"Sell your possessions and give alms. 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. For where your treasure is, there will your heart be also.

"See that you are dressed for action and have your lamps lit. Be like men waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. Happy those servants whom the master finds awake when he comes. I tell you solemnly, he will put on an apron, sit them down at table and wait on them. It may be in the second watch he comes, or in the third, but happy those servants if he finds them ready. You may be quite sure of this, that if the householder had known at what hour the burglar would come, he would not have let anyone break through the wall of his house. You too must stand ready, because the Son of Man is coming at an hour you do not expect."

Peter said, "Lord, do you mean this parable for us, or for everyone?" The Lord replied, "What sort of steward, then, is faithful and wise enough for the master to place him over his household to give them their allowance of food at the proper time? Happy that servant if his master's arrival finds him at this employment. I tell you truly, he will place him over everything he owns. But as for the servant who says to himself, "My master is taking his time coming", and sets about beating the menservants and the maids, and eating and drinking and getting drunk, his master will come on a day he does not expect and at the hour he does not know. The master will cut him off and send him to the same fate as the unfaithful.

"The servant who knows what his master wants, but has not even started to carry out those wishes, will receive very many strokes of the lash. The one who did not know, but deserves to be beaten for what he has done,

Aléluya, aléluya! Mat.24:42.44

Na-echenu nche, n'ihina unu amaghi n'ubochi Nwa nke Mmadu ga-abia. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:32-48)

Jesu gwara umuazu si ha: "Unu atula egwu, Jigwe aturu nta, n'ihina o bu mmasi nke Nna unu inye unu alaeze. Reenu ihe unu nwere, werenu ha nyere umuogbenye aka; chooronu onwe unu akpa nke na-anaghi aka nka, ya na aku nke di n'eluigwe, nke na-adighi agwu agwu, ebe onye ohi agaghi ezu, akika agaghi atakwa ya. N'ihina ebe aku unu di, n'ebe ahu ka obi unu ga-adikwa.

"Keenu aji n'ume, ka oku unu na-enwukwa, dikwanu ka ndi na-eche nna ha ukwu mgbe o ga-esi n'oriri agbamakwukwo lota, ka ha wee megheere ya uzo ngwangwa mgbe obula o ga-alaghachi ku o aka. Ngozi ga-adiri umuodibo ahu ndi nna ha ukwu ga-ahu ka ha mu anya mgbe o biara; n'ezie agwa m unu, o ga-eke akwa n'ukwu, mee ka ha nodu n'ochi nri, bia gbaara ha odibo. O buru na o ga-abia na nche nke abuo mobu na nke ato n'isi ututu hu ha ka ha no na nche, ngozi ga-adiri umuodibo ahu. Ma matanu nke a, o buru na nna nwe ulo matararii oge elekere onye ohi ga-abia, o ga na-eche nche, o gaghi ahapu ulo ya ka onye ohi gwupuo ya. Unu ga-adikwa njikere n'ihina Nwa nke mmadu na-abia n'oge atughi anya.

Pita juru si, "Dinwenu, o bu naani anyi ka i ji ukabuilu a agwa okwu ka o bu maka onye obula?" Ma Dinwenu zara si, "Onye bu nwodibo ahu kwesiri ntukwasio, nwekwaa uche, onye nke nna ya ukwu ga-enye ike ilekota ezinulo ya anya, ka o na-enye ha oke nri ha n'oge kwesiri ekwesiri? Ngozi na-adiri nwodibo ahu onye, mgbe nna ya ukwu ga-abia, o ga-ahu ya ka o na-eme otu a. N'ezie agwa m unu, nna ya ukwu ga-eme ya onye nlekota nke ihe niile o nwere. Kama, o buru na nwodibo ahu echee n'obi ya si, 'Nna m ukwu anoola odu na mbata,' wee bido iti umuodibo ndi nwoke na ndi nwaanyi ihe, na-eri, na-anukwa, mmanya ana-egbu ya, nna ya ukwu ga-abia n'ubochi o na-atughi anya ya, n'oge elekere o na-amaghi. O ga-ata ya ahuhu, tinyekwa ya n'ebe ndi na-ekwesighi ntukwasio bi na-ano. Odibo ahu nke maara ihe nna ya ukwu na-acho, mana o dighi njikere ime ya, o meghikwa dika ochicho nna ya ukwu si di, ga-anata otutu utali. Ma nwodibo nke na-amaghi, ma mee ihe kwesiri

will receive fewer strokes. When a man has had a great deal given to him, a great will be demanded of him; when a man has had a great deal given him on trust, even more will be expected of him.

The Gospel of the Lord.

Prayer Over The Offerings

Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered, and by your power you transform them into the mystery of our salvation. Through Christ our Lord.

Communion Antiphon

O Jerusalem, glorify the Lord who gives you your fill of finest wheat.

Prayer After Communion

May the Communion in your Sacrament that we have consumed, save us, O Lord, and confirm us in the light of your truth. Through Christ our Lord.



Theme: The Virtue of Hope
SCRIPTURES: Ps. 33: 16-19; Ps. 62: 10-11; 1 Tim; Eph. 1:17-18; 1 Cor. 15:17-19; 1 Thess.4:13-14; Wis. 3:1-4; Rom.5:2-5. CCC: 1817, 1818, 1820, 2090, 2091, 2092



11 August [Afor] Monday of Week 19 (White) St Clare, Virgin (Memorial)

St Clare was born 1194 at Assisi, Italy. As a child, Clare was devoted to prayer. After hearing St. Francis of Assisi preach in the streets, she confided to him her desire to live for God. Francis placed her in a Benedictine nunnery. Her father attempted to force her to return home, which she resisted, professing no other husband but Jesus Christ. She eventually took the veil of religious profession from St. Francis.

St. Clare later founded the Order of Poor Ladies (Poor Clares), and led it for 40 years. Everywhere the Franciscans established themselves in Europe, there also went the Poor Clares, depending solely on alms. They had complete faith on God of providence.

St. Clare loved music and well-composed sermons. She was humble, merciful, charming, optimistic, and chivalrous. She meditated daily on the Passion of our Lord Jesus Christ. When she learned of the Franciscan martyrs in Morocco in 1221, she tried to go there to give her own life for God but was restrained. Once when her convent was about to be attacked, she displayed the Blessed Sacrament in a monstrance at the convent gates, and prayed before it. Struck with awe by her courage, the attackers left. She is shown in art to carry a monstrance or pyx, in commemoration of the occasion. St. Clare died in 1253 and was canonized two years after.

Entry Antiphon

Here is a wise virgin, from among the number of the prudent, who went forth with lighted lamp to meet Christ.

Collect

O God, who in your mercy led Saint Clare to a love of poverty, grant,

ipia utali, ga-enweta utali olemaole. Onye obula nke e nyere ihe ukwu, a ga-achokwa ihe ukwu n'aka ya; onye ndi mmadu nyekwara ihe ukwu n'aka, n'aka ya ka ha ga-achọ ihe nke kanu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, I sitere n'ebere Gi nye anyi onyinye nke a anyi na-ebutere Gi. Biko nara aja Nzuko Gi na-ehunyere Gi iji medaa Gi obi. Mee ka anyi site na ya bata n'ihe omimi nke nzoputa anyi. Site na Kristi Dinwenụ anyi.

Ukwe Oriri Nso

Jerusalem too Dinwenụ, Onye na-eji oka kacha mma enyeju gi afo.

Ekpere ANatachaa Oriri Nso

Onyenweanyi, biko mee ka ahụ na obara Nwa Gi nke anyi natara wetara anyi nzoputa. Mee ka anyi jidesie aka ike n'ihe nke ezi okwu Gi. Site na Kristi Dinwenụ anyi.

Ukwe Mbata

Onye a bu vejin nwere amamihe, n'etiti onuogugu ndi maara ihe, ndi ji ulioku na-enwu enwu gaa izute Kristi.

Ekpere Mmeghe

O Chineke, onye sitere n'ebere gi mee ka Klara di aso hu idaogbenye n'anya,

through her intercession, that following Christ in poverty of spirit, we may merit to contemplate you one day in the heavenly kingdom. Through our Lord.

First Reading

A reading from the book of Deuteronomy (10:12-22)

Moses said to the people ‘And now, Israel, what does the Lord your God ask of you? Only this: to fear the Lord your God, to follow all his ways, to love him, to serve the Lord your God with all your heart and all your soul, to keep the commandments and laws of the Lord that for your good I lay down for you today.

‘To the Lord your God belong indeed heaven and the heaven of heavens, the earth and all it contains; yet it was on your fathers that the Lord set his heart for love of them, and after them of all the nations chose their descendants, you yourselves, up to the present day. Circumcise your heart then and be obstinate no longer; for the Lord your God is God of gods and Lord of lords, the great God, triumphant and terrible, never partial, never to be bribed. It is he who sees justice done for the orphan and the widow, who loves the stranger and gives him food and clothing. Love the stranger then, for you were strangers in the land of Egypt. It is the Lord your God you must fear and serve; you must cling to him; in his name take your oaths. He it is you must praise, he is your God: for you he has done these great and terrible things you have seen with your own eyes; and though your fathers numbered only seventy when they went down to Egypt, the Lord your God has made you as many as the stars of heaven.’ The word of the Lord.

Resp. Psalm: Ps. 147:12-15.19-20.(R.v.12)

Response: **O praise the Lord, Jerusalem!**

1. O praise the Lord, Jerusalem! Zion, praise your God! He has strengthened the bars of your gates, he has blessed the children within you. (R.)
2. He established peace on your borders, he feeds you with finest wheat. He sends out his word to the earth and swiftly runs his command. (R.)
3. He makes his word known to Jacob, to Israel his laws and decrees. He has not dealt thus with other nations; he has not taught them his decrees. Alleluia! (R.)

mee site n’aririyo ya, ka site na iso Kristi n’idaogbenye n’ime mmuo, anyi ewere tosie etosi itule mma gi otu ubochi n’alaeze eluigwe. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Diuteronomi (10:12-22)

Mosis gwara ndi mmadu si, “Ma ugbu a, umu Izrel! Gini ka Oseburuwa bu Chineke unu choro n’aka unu? Ihe O choro bu ka unu fee ya, meekwa ihe niile O nyere n’iwu. O choro ka unu hu ya n’anya, ka unu were obi unu niile na mmuo unu niile, fee ya, Ka unu dobe iwu ya niile m na- enye unu taa maka odimma nke unu.

N’ezie, eluigwe kachasi di elu bu nke Chineke; uwa na ihe niile di n’ime ya bukwu nke ya. Ma o bu maka ihunaanya Chineke nwere n’ebe nna-nna unu ha no, ka o jiri horo unu bu umuumu ha, n’etiti mba niile, ka unu buwu ndi nke ya, nke unu bukwu ruo taa. Ya mere, site ugbu a gaba, wedatanu onwe unu, ruwere Chineke isi. Unu emekwarala ya isiike ozo. N’ihina Oseburuwa, bu Chineke unu, bu Chi nke kachasi chi niile, na eze kachasi eze niile. O bu Chineke ukwu, onye di ike, na onye a na-atu egwu ya. O naghị aso mmadu anya n’ikpe. O naghikwa anara ngari. O na-ahuriri na nwamgbenye enweghi menanna na nwaanyi ajadu nwetara ikpe ziri ezi. O na-ahukwa ndi obia n’anya, na-enyekwa ha nri na uwe. Na-ahunu ndi obia n’anya, n’ihina unu bubu ndi obia n’ala Ijpt. Toonu egwu Dinwenu, bu Chineke unu. Fekwaanụ naani ya. Kwesienueike na ya. Werekwanu naani aha ya na-añu iyi. Toonu aha ya, n’ihina ya onwe ya bu Chineke unu, onye ruuru unu oru itunaanya ndi a, nke unu jiri anya unu hu. Mgbe nanna unu ha gara Ijpt, ha di naani mmadu iri asaa. Ma ugbu a, Dinwenu bu Chineke unu emeela ka unu baa uba mmadu, di otutu dika kpakpando nke di na mbara igwe. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 147:12-15.19-20. (Az.12)

Aziza: **Jerusalem too Onyenweanyi.**

1. Jerusalem too Onyenweanyi, Zayon too Chineke gi, n’ihina o bu ya mere onuuzo ama gi niile ka ha sie ike, o na-agozi umu gi niile. (Az.)
2. O na-enye gi udo n’oke ala gi niile, o na-eji oka nke kacha mma azu gi nri. O na-etiri uwa iwu, okwu ya agazuo uwa niile ososo. (Az.)
3. O na-ekpughere umu Jakob okwu ya, na-egosikwa umu Izrel iwu ya na ikpe ya. O naghị emere mba ndiozo otu a, o naghị akuziri ha iwu ya. Aleluya. (Az.)

Gospel

A reading from the holy Gospel according to Matthew (17:22-27)

One day when they were together in Galilee, Jesus said to his disciples ‘The Son of Man is going to be handed over into the power of men; they will put him to death, and on the third day he will be raised to life again.’ And a great sadness came over them.

When they reached Capernaum, the collectors of the half-shekel came to Peter and said, ‘Does your master not pay the half-shekel?’ ‘Oh yes’ he replied, and went into the house. But before he could speak, Jesus said, ‘Simon, what is your opinion? From whom do the kings of the earth take toll or tribute? From their sons or from foreigners?’ And when he replied, ‘From foreigners,’ Jesus said, ‘Well then, the sons are exempt. However, so as not to offend these people, go to the lake and cast a hook; take the first fish that bites, open its mouth and there you will find a shekel; take it and give it to them for me and for you.’

The Gospel of the Lord.

Prayer Over The Offerings

As we proclaim your wonders, O Lord, in the Virgin Saint Clare, we humbly implore your majesty that, as her merits are pleasing to you, so, too, our dutiful service may find favour in your sight. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 108

Communion Antiphon

Behold, the Bridegroom is coming; Come out to meet Christ the Lord.

Prayer After Communion

Renewed by partaking of this divine gift, we pray, O Lord our God, that by the example of the blessed Saint Clare, bearing in our body the Death of Jesus, we may strive to hold fast to you alone. Through Christ our Lord.

12 August [Nkwo] Tuesday of Ordinary Time - Week 19 (Green/White)
St. Jane Frances de Chantal, Religious (Opt. Mem.)

(For Entry Antiphon and Collect, see page 21)

First Reading

A reading from the book of Deuteronomy (31:1-8)

Moses proceeded to address these words to the whole of Israel, ‘I am

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (17:22-27)

Ma mgbe ha gbakoro na Galili, Jesu Mgbara ndi n’eso uto ya, “A garanye Nwa nke mmadu n’aka ndi mmadu. Ha ga-egbu ya, ma n’ubochi nke ato a game ka o si n’onwu bilie.” Nke a wutere ha nke ukwu.

Oge ha rutere na Kapanaum, ndi onautu okara Shekel gakwuuru Pita juo ya si, “Obu na Nna unu ukwu anaghi atu utu ulonso?” Pita zara ha si, “O na-atu” Mgbe Pita batara n’ulo, Jesu buru uzo juo ya si, “Gini ka i chere, Saimon? Ole ndi ka ndieze nke uwa a na-ana utu ahia mobu utu isi? O bu umu ha ka o bu ndi obia?” Mgbe Pita zara ya si, “O bu ndi obia.” Jesu siri ya, “O di mma, iwu a ejighi ndi bu umu. Ma ka anyi ghara ikpasu ha iwe, gaa n’osimiri tunye nkoazu gi; Were azu nke obula buru uzo banye na nko gi. Mgbe i meghere onu azu ahu, i ga-ahu otu Shekel, were ya nye ha maka mu na gi”. Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-ekwuputa oru ebube gi, O Onyenweanyi, na ndu Vegin, Klara di aso, anyi ji umeala ario ukpoeze gi, ebe agwa ndu ya masiri gi, ka ndoli anyi nadoli nwetakwa nkwardo n’ihu gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Leenu, Nwoke agbamakwukwo na-abia; Putanu jee zute Kristi Dinwenu.

Ekpere A Natachaa Oriri Nso

Ka anyi zetekwara ume site n’iketa oke n’onyinye nke eluigwe a, anyi na-ario, O Dinwenu Chineke anyi, ka o ga-abu anyi na-ebu n’ahu anyi Onwu Jesu, site n’ukpuru nke Klara di aso, anyi ana-agba mbo ikwudosie ike so naani na gi. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Diuteronomi (31:1-8)

Mosis gakwara n’ihu igwa ndi Izrel niile okwu, si, “Ugbu a, agbaala m

one hundred and twenty years old now, and can no longer come and go as I will. The Lord has said to me, "You shall not cross this Jordan." It is the Lord your God who will cross it at your head to destroy these nations facing you and dispossess them; and Joshua too shall cross at your head, as the Lord has said. The Lord will treat them as he treated Sihon and Og the Amorite kings and their land, destroying them. The Lord will hand them over to you, and you will deal with them in exact accordance with the commandments I have enjoined on you. Be strong, stand firm, have no fear of them, no terror, for the Lord your God is going with you; he will not fail you or desert you.'

Then Moses summoned Joshua and in the presence of all Israel said to him, 'Be strong, stand firm; you are going with this people into the land the Lord swore to their fathers he would give them; you are to give it into their possession. The Lord himself will lead you; he will be with you; he will not fail you or desert you. Have no fear, do not be disheartened by anything.'

The word of the Lord.

Responsorial Psalm. Deut. 32:3-4.7-9.12. (R.v.9)

Response: The Lord's portion was his people.

1. For I proclaim the name of the Lord. Oh, tell the greatness of our God! He is the Rock, his work is perfect, for all his ways are Equity. (R.)

2. Think back on the days of old, think over the years, down the ages. Ask of your father, let him teach you; of your elders, let them enlighten you. (R.)

3. When the Most High gave the nations their inheritance, when he divided the sons of men, he fixed their bounds according to the number of the sons of God; but the Lord's portion was his people, Jacob his share of inheritance. (R.)

4. The Lord alone is his guide, with him is no alien god. (R.)

Alleluia alleluia! Mt. 11:29

Shoulder my yoke and learn from me, for I am gentle and humble in heart. Alleluia!

otu nari afo na iri afo abuo. Adighikwa m ike ibu onyendu unu. O bughị naanị nke a, Chineke agwakwala m na m agaghị agafe osimiri Jodan. Onyenweanyi bu Chineke unu n'onwe ya, ga-ebu unu ụzọ gaa, ikpochapu mba niile bi n'ala ahụ unu na-aba n'ime ya, tupu unu abiaruo, ka unu wee bichie n'ala ha. Joshua ga-abu onyendu unu dika Chineke kwuru. Onyenweanyi ga-ekpochapu ndi ahụ niile, dika O si merie Sihon na Og, ndi bu ndieze ndi Amo, wee bibie ala ha. Oseburuwa ga-eme ka unu merie ha. Unu ga-emesokwa ha dika m nyere unu n'iwu. Ike agwula unu, unu amakwala jijiji n'ihu ha, n'ihina unu na Dinwenụ bu Chineke unu n'onwe ya ga-eso. Okwesiri ntukwasijobi. O gaghi ahapu unu."

Mosis wee kpoo Joshua n'ihu umu Izrel niile si ya, "Ike agwula gi, obi sie gi ike, n'ihina gi onwe gi ga-edu ndi nke a banye n'ala ahụ Chineke kwere nnanna ha na nkwa. Onyenweanyi n'onwe ya ga-edu gi. O ga-anonyekwara gi. O gaghi ahapu gi mọbu gbakuta gi azu. Ya bu, atula egwu, obi adala gi mba.

Okwu nke Oseburuwa.

Abuomana Aziza: Diut. 32:3-4.7-9.12 (Az.9)

Aziza: Oke nke Oseburuwa bu ndi nke ya O horo.

1. N'ihina aga m ekwusa aha Oseburuwa, Ndi nke ya ga-akokwa akuko banyere idi ukwu ya. Onyenweanyi bu oke Nkume anyi, oru ya niile zuru oke. Uzo ya niile ziri ezi. (Az.)

2. Chetanu mgbe ochie niile gara aga, Chigharianu n'obi unu banyere ogologo afo niile, nke ogbo di ichieiche gara aga. Juanu nna unu ha, ka ha koro unu, Jukwaanu ndi okenye ka ha gwa unu. (Az.)

3. Mgbe onye kachasi ihe niile elu kenye mba niile ala ha, O jiri aka ya kpebie ebe ndi obula ga-ebi, dika onuogugu umu ya siri di. Ma oke nke Oseburuwa bu ndi nke ya O horo, Jekob ihe nketanke ya. (Az.)

4. Naanị Onyenweanyi bu onyendu ya, O dighikwa chi ozo nyeere ya aka. (Az.)

Alaluya, alaluya! Mat. 11:29

Soronu ụzọ m, mutakwanu ihe site n'aka m. N'ihina adi m nwayoo, 27 burukwa onye di umeala n'obi. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (18:1-5.10.12-14)

The disciples came to Jesus and said, 'Who is the greatest in the kingdom of heaven?' So he called a little child to him and set the child in front of them. Then he said, 'I tell you solemnly, unless you change and become like little children you will never enter the kingdom of heaven. And so, the one who makes himself as little as this little child is the greatest in the kingdom of heaven.

'Anyone who welcomes a little child like this in my name welcomes me.

'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.

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

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 24)

13 August [Eke] Wednesday of Week 19 (Green/Red)

St. Pontian, Pope & Hippolytus, Priest & Martyr (Opt. Mem)

(For Entry Antiphon and Collect, see page 21)

First Reading

A reading from the book of Deuteronomy (34:1-12)

Leaving the plains of Moab, Moses went up Mount Nebo, the peak of Pisgah opposite Jericho, and the Lord showed him the whole land; Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the Negeb, and the stretch of the Valley of Jericho, city of palm trees, as far as Zoar. The Lord said to him, 'This is the land I swore to give to Abraham, Isaac and Jacob, saying: I will give it to your descendants. I have let you see it with your own eyes, but you shall not cross into it.' There in the land of Moab, Moses the servant of the Lord dies as the Lord decreed; he buried him in the

Ozioma

Ihe ogugu nke a si n' Ozioma di aso nke Matiu dere (18:1-5.10.12-14)

N'oge ahụ ndi na-eso ụzọ Jesu biakwutere ya juo ya si, "Olee onye kachasi ibe ya ukwu n'alaeze eluigwe?" O wee kporo otu nwatakiri kwuba ya oto n'etiti ha si, "N'ezie agwa m unu, o buru na unu agbanweghi dika umuntakiri, unu agaghi aba n'alaeze eluigwe. Onye obula nke wedara onwe ya ala dika nwatakiri a, o bu ya kachasi ukwu n'alaeze eluigwe.

"Onye obula nke ga-anabata nwatakiri di otu a nke oma n'aha m, anabatala m.

"Lezienụ anya ka unu ghara ileli otu n'ime umuaka ndi a. N'ihina, ana m agwa unu na ndi mmuooma ha no n'eluigwe na-ahụ Nna m nke bi n'eluigwe oge niile.

"Gini ka unu chere? O buru na otu onye nwere otu nari aturu, ma otu n'ime ha agahie ụzọ o bu na o gaghi ahapu iri itoolu na itoolu ndiozo n'elu ugwu, gaa icho nke ahụ gahiere ụzọ. O buru na o nwere ka o si chota ya, n'ezie agwa m unu, o ga-añuri oñu n'ihia ya kara otu o ga-esi ñurja n'ihia iri itoolu na itoolu ndiozo ahụ na-agahieghi ụzọ. Ya mere, o bughị uche Nna m nke bi n'eluigwe ka otu n'ime umuaka ndi a laa n'iyi.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 24)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi (34:1-12)

Mosis wee si n'ala di larii nke Moab rigoruo ugwu Nebo, nke di n'elu ugwu Pisga, n'owuwa anyanwu obodo Jeriko. Onyenweanyi siri ebe ahụ gosi ya ala ahụ niile: site n'oke ala giled, lere anya n'uzo ugwu ruo obodo Dan. O hukwara oke ala Naftali niile na oke ala Ifrem na Manase, na oke ala Juda, lere anya ụzọ odida anyanwu ruo osimiri Mediterenia. O sitekwara n'akukū ndida ala Juda lere anya ruo ndagwurugwu ahụ sitere na Zoa ruo Jeriko. Mgbe ahụ nke m kwere Abraham, Aizik, na Jekob nkwa inye ndi agburu ha niile. Lee, emeela m ka i ji anya gi abuo hu ya. Ma i gaghi aba n'ime ya.

N'ihia ya, Mosis, nwodibo Chineke, wee nwuo

Valley, in the land of Moab, opposite Beth-peor; but to this day no one has ever found his grave. Moses was a hundred and twenty years old when he died, his eye undimmed, his vigour unimpaired. The sons of Israel wept for Moses in the plains of Moab for thirty days. The days of weeping for the mourning rites of Moses came to an end. Joshua son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him. It was he that the sons of Israel obeyed, carrying out the order that the Lord had given to Moses.

Since then, never has there been such a prophet in Israel as Moses, the man the Lord knew face to face. What signs and wonders the Lord caused him to perform in the land of Egypt against Pharaoh and all his servants and his whole land! How mighty the hand and great the fear that Moses wielded in the sight of all Israel!

The word of the Lord.

Responsorial Psalm: Ps. 65:1-3.5.8.16-17 (R.v. 20.9)

Response: **Blessed be God who gave life to my soul.**

1. Cry out with joy to God all the earth, O sing to the glory of his name. O render him glorious praise. Say to God: 'How tremendous your deeds!' (R.)
2. Come and see the works of God, tremendous his deeds among men. O peoples, bless our God, let the voice of his praise resound. (R.)
3. Come and hear, all who fear God. I will tell what he did for my soul: to him I cried aloud, with high praise ready on my tongue. (R.)

Alleluia, alleluia! 2 Cor. 5:19

God in Christ was reconciling the world to himself, and he has entrusted to us the news that they are reconciled. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (18:15-20)

Jesus said to his disciples: '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. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses,

n'ebe ahu n'ala liri ya n'otu ndagwurugwu di na Moab, nke chere obodo Betpeo ihu. Ma o nweghi onye ma ebe ili Mosis di ruo taa. Mosis gbara otu nari afo na iri abua mgbe o nwuru. N'oge ahu, ahu siri ya ike. O ka na-ahukwa uzo nke oma. Umụ Izrel ruru uju maka onwu Mosis iri abali ato n'ala di larii nke Moab.

Mgbe ahu, Joshua nwa Non jututara na mmuo nke amamihe, n'ihina Mosis bikwasara ya aka n'isi, hoputa ya ka o buru onye ga-anochi ya. Umụ Izrel rubeere Joshua isi, dobe ihe niile Onyenweanyi nyere Mosis n'iwu. Kamgbe ahu, o nwebeghi onye amuma ozo biliri n'Izrel dika Mosis, onye ya na Onyenweanyi kparitara uka ihu na ihu. O nweghikwa onye amuma ozo ruu udi oru itunaanya na oru ebube niile, nke Chineke zijere Mosis ka o ruo, megide eze Ijipt, na ndi oru ya niile, na ndi ala ya niile. O nweghikwa onye amuma ozo ruu udi oru di ike, na oru niile di egwu, nke Mosis ruu n'ihu ndi Izrel niile!

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 66:1-3.5.8.16-17. (Az.20.9)

Aziza: **Ngozi diri Chineke onye na-enye mkpuruobi anyi ndu.**

1. Tikuenụ Chineke mkpu oñu, uwa niile tierenụ aha ya di otito egwu. 'Sinu Chineke, lee ka i si di oke egwu! Oru gi niile na-egosi ike gi. (Az.)
2. Bja lee oru itunaanya Chineke ruu, O kwesiri itu egwu n'ihu oru ya n'etiti umu mmadu, unu mba niile gozienụ Chineke anyi, meenu ka otito ya gbasaa n'uwa niile (Az.)
3. Bianu gee nti unu niile na-aturu Chineke egwu, ka m na-akoro unu ihe o meere m: Oge m bekwuru ya, ukwe otito dikwa m n'ire. (Az.)

Aleluya, aleluya! 2 Cor. 5:19

Chineke sitere na Kristi na-eme ka ya na uwa di na mma, o tinyela n'aka anyi ozi banyere uzo o si eme ka ya na umu mmadu dikwa na mma ozo. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere(18:15-20)

Jesu gwara ndi na-eso uzo ya si: O buru na nwanne gi emejo gi, gaa gwa ya mmehie ya n'ebe naani gi na ya no. O buru na o naa gi nti, i ritela nwanne gi ahu n'uru. Ma o buru na o naghị gi nti, kporo otu onye mobu mmadu abuo gakwuru ya, ka okwu obula buru nke mmadu abuo mobu ato ga-agba akaebe banyere ya. O buru na o naghị ha nti, gwa ndi nuzuko, ma o burukwanu na o naghị obuladi

to listen to the community, treat him like a pagan or a tax collector.

“I tell you solemnly, whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.

“I tell you solemnly 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. For where two or three meet in my name, I shall be there with them.”

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 24)

14 August [Orie] Thursday of Week 19 (Red)

St. Maximilian Kolbe, Priest, Martyr (Mem.)

Maximilian Kolbe was born 1894 in Poland. At the age of 16, he joined the Conventual Franciscan Order and made his final vows later in 1914. A year before his priestly ordination, he founded the Militia Immaculatae, Crusade of Mary Immaculate devoted to the conversion of sinners. He contracted and recovered from a tuberculosis which rendered him frail all his life.

In 1922, he began publication of the monthly magazine ‘Knight of the Immaculate’ to fight religious apathy and a daily newspaper. He later added a shortwave radio station.

In 1930, Maximilian left for mission to Japan to establish a monastery, and later to India where he furthered his Marian Movement. Due to unstable health, he returned home to Poland. Following the Nazi invasion of Poland in 1939, he was imprisoned, released, and again arrested due to publication considered anti-Nazi, and sent to the terrible concentration camp at Auschwitz. Inside the death-camp, Maximilian ministered to other prisoners, including conducting Mass and delivering communion using smuggled bread and wine.

Camp protocol, designed to make the prisoners guard each other, required that ten men be slaughtered in retribution for each escaped prisoner. In July 1941 there was an escape from the camp. Francis Gajowniczek, a married man with young children, was chosen to die as consequence. Maximilian volunteered to take his place. He was administered lethal carbonic acid injection to die, with his body burned in the ovens and ashes scattered. Beatified by Pope Paul VI, he was canonized by Pope John Paul II who declared him a “martyr of charity”.

Entry Antiphon

Come, you blessed of my Father, says the Lord. Amen I say to you, whatever you did for one of these, the least of my brothers, you did for me.

Collect

O God, who filled the Priest and Martyr Saint Maximilian Kolbe with a burning love for the Immaculate Virgin Mary and with zeal for souls and love of neighbour, graciously grant, through his intercession, that striving for your glory by eagerly serving others, we may be conformed, even until death, to your Son. Who lives and reigns with you.

ndi nzuko nti were ya ka onye mba ozo mobu ka onye onaitu.

“Ana m agwa unu eziokwu, ihe obula unu ga-eke agbu n’elu uwa, a ga-ekekwa ya n’eluigwe. Ihe obula unu ga-atopu n’elu uwa, a ga-atopukwa ya n’eluigwe.

Ozo, agwa m unu, o buru na mmadu abuo n’ime unu ekwekorita n’ihe obula ha na-ario n’elu uwa. Nna m nke bi n’eluigwe ga-emere ha ya. N’ihina ebe mmadu abuo mobu ato zukotara n’aha m, ebe ahụ ka m nọ n’etiti ha.”

Oziomanke Oseburuwa.



Ukwe Mbata

Bia, unu ndi Nna m goziri agozi: A gwa m unu, ihe obula unu mere otu n’ime umunne m dikasiri nta, o bu m ka unu meere ya.

Ekpere Mmeghe

O Chineke, onye hujuru ihunaanya di oku maka Vejin Maria na-enweghi atutu njo n’ime Ukochukwu na Onye Mata bu Magzimilan Kolbe di aso, were tinyekwa n’ime ya inu-oku maka mkpuriobi na ihunaanya maka agbata-obi, were afooma mee, site n’ekpere ya, ka, anyi na-acho maka otito gi site na igba mbo igbara ndi ozo odibo, anyi ewere yie Nwa gi, obulaadi ganye n’onwu. Onye gi na ya di ndu na-achi..

First Reading

A reading from the book of Joshua (3:7-11.13-17)

The Lord said to Joshua, "This very day I will begin to make you a great man in the eyes of all Israel, to let them be sure that I am going to be with you even as I was with Moses. As for you, give this order to the priests carrying the ark of the covenant: "When you have reached the brink of the waters of the Jordan, you are to stand still in the Jordan itself." Then Joshua said to the Israelites, "Come closer and hear the words of the Lord your God." Joshua said, "By this you shall know that a living God is with you and without a doubt will expel the Canaanite. Look, the ark of the Lord, the Lord of the whole earth, is about to cross the Jordan at your head. As soon as the priests with the ark of the Lord, the Lord of the whole earth, have set their feet in the waters of the Jordan, the upper waters of the Jordan flowing down will be stopped in their course and stand still in one mass."

Accordingly, when the people struck camp to cross the Jordan, the priests carried the ark of the covenant in front of the people. As soon as the bearers of the ark reached the Jordan and the feet of the priests who carried it touched the waters (the Jordan overflows the whole length of its banks throughout the harvest season) the upper waters stood still and made one heap over a wide space, from Adam to the fortress of Zarethan-while those flowing down to the Sea of the Arabah, that is the Salt Sea, stopped running altogether. The people crossed opposite Jericho. The priests who carried the ark of the covenant of the Lord stood still on dry ground in mid-Jordan, and all Israel continued to cross dry-shod till the whole nation had finished its crossing of the river. The word of the Lord.

Responsorial Psalm Ps. 113A:1-6

Response: **Alleluia!**

1. When Israel came forth from Egypt, Jacob's sons from an alien people, Judah became the Lord's temple, Israel became his kingdom. (R.)
2. The sea fled at the sight: the Jordan turned back on its course, the mountains leapt like rams and the hills like yearling sheep. (R.)
3. Why was it, sea, that you fled, that you turned back, Jordan, on your course? Mountains, that you leapt like rams, hills, like yearling sheep? (R.)

Alleluia alleluia! Ps. 118:135

Let your face shine on your servant, and teach me your decrees. Alleluia!

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Joshua (3:7-11.13-17)

Chineke gwara Joshua si, "taa ka m ga-ebido ime gi oke mmadu n'anya umu Izrel niile, ka ha mara na m na-anonyere gi dika m si nonyere Mosis. Gwa ndi ukochukwu bu Igbe Ogbugbandu ka ha chere ma ha zoba ukwu na mmiri Jodan." Joshua wee gwa umu Izrel si, "Bianu nso ka unu nu ozi Oseburuwa Chineke na-ezi unu. Nke a ga-egosi unu na Chineke kwu unu n'azu, na unu ga-achupu ndi Kanaan, ndi Het, ndi Hivi, ndi Periz, ndi Gegash, ndi Amo na ndi Jebus. Leenu igbe nke Chineke, Oseburuwa nke uwa niile ga-agafe Osimiri Jodan n'ihu unu. Ozigbo ndi ukochukwu bu igbe Ogbugbandu nke Oseburuwa Chineke nke uwa niile zobara ukwu na mmiri Jodan, mmiri niile si n'ugwu ehudata ga-akwuru otu ebe."

Ya mere, mgbe umu Izrel hapuru ogige ha igafe Osimiri Jodan, ndi ukochukwu bu Igbe Ogbugbandu bu uzo. Mgbe ndi ukochukwu bu Igbe Ogbugbandu meturu ukwu ha na mmiri Jodan (Osimiri Jodan na etojuo sofee n'owa ya n'oge owuwe ihe ubi), mmiri nke si n'ugwu kwuru tolite elu n'ebe Adam, obodo di n'akuku Zaretan, ebe nke na-agbada Osimiri Araba, ya bu, Mmiri Nnu, kwusiri kpmkpam. Umu Izrel wee gafee n'akuku Jeriko. Mgbe umu Izrel na-agafe n'ala okpoo, ndi ukochukwu bu Igbe Ogbugbandu nke Chineke kwu n'ala okpoo n'etiti Jodan ruo mgbe umu Izrel niile gafechara. Okwu nke Oseburuwa.

Abuma na Aziza: Abu. 114A:1-6.

Aziza: **Alaluya!**

1. Mgbe Izrel si n'Ijpt puta, ezinuulo Jekob si n'etiti ndi mba ozo were puta, Juda buru ebe nso ya, ma Izrel aburu nke ya. (Az.)
2. Osimiri ahụ huru ya were gbaa oso, Jodan gbaghachiri azu, Nnukwu ugwu ahụ bidoro wulibe elu ka ebule, obere ugwu ahụ na-awulikwa elu dika umu aturu. (Az.)
3. Osimiri, gini mere i jiri na-agba oso? Jodan gini mere i jiri chigha azu? Gini mere unu jiri awuli elu dika ebule, unu bu nnukwu ugwu? Unu bu obere ugwu gini mere unu ji awulikwa elu dika umu aturu? (Az.)

Alaluya, alaluya! Abu. 119:135

Mee ka ihu gi chakwasị nwodibo gi, ma kuziere m ime uche gi. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (18:21-19:1)

Peter went up to Jesus and said, ‘Lord, how often must I forgive my brother if he wrongs me? As often as seven times?’ Jesus answered, ‘Not seven, I tell you, but seventy-seven times.’

‘And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master’s feet. “Give me time” he said “and I will pay the whole sum.” And the servant’s master felt so sorry for him that he let him go and cancelled the debt. 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. “Pay what you owe me” he said. His fellow servant fell at his feet and implored him, saying, “Give me time and I will pay you.” But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. “You wicked servant,” he said. “I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?” And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.’

Jesus had now finished what he wanted to say, and he left Galilee and came into the part of Judaea which is on the far side of the Jordan.

The Gospel of the Lord.

Prayer Over the Offerings

We present our oblations to you, O Lord, humbly praying that we may learn from the example of Saint Maximilian to offer our very lives to you. Through Christ our Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (18:21-19:1)

Pita biakwutere Jesu, juo ya si, “Onyenweanyi ugboro ole ka nwanne m ga-emejo m, m gbaghara ya? O bu ugboro asaa?” Jesu azaa ya si, “Agwaghi m gi na o bughị soso ugboro asaa, kama iri asaa uzo asaa. Ya mere a ga-eji alaeze nke eluigwe tunyere otu onyeeze choro ka ya na umuodibo ya piazie akunuba ya. Mgbe o malitere ntule ya, a kpotaara ya otu nwodibo nke ji ya puku talent iri. Ma ebe nwodibo ahụ na-enweghi ike ikwughachi ugwo ahụ nna ya ukwu nyere iwu ka e ree ya na nwunye ya na umu ya na ihe niile o nwere, ka e wee kwughachi ugwo o ji. Nke a mere odibo ahụ ji daa n'ala na-ariyo ya si, ‘Nnamukwu, biko nwee ndidi n'ebe m no, aga m akwughachi gi ihe niile!’ N'ihì obi ebere o nwere n'ebe nwodibo ya no, nna ya ukwu hapuru ya, kagbukwaa ugwo niile o ji. Ma ka nwodibo ahụ n'onwe ya pabara, o huru otu nwodibo ibe ya nke ji ya otu nari dinari, o todooro ya n'akpiri si ya, “Kwughachi m ugwo i ji m.” Nke a mere nwodibo ibe ya ahụ ji daa n'ala rio ya si, “Nweere m ndidi, aga m akwughachi gi ugwo gi.” Ma o kweghi. Kama o gara tuba ya n'ulomkporo ruo mgbe o kwughachiri ya ugwo o ji ya. Mgbe ndi odibo ibe ya huru ihe merenu, o wutere ha nke ukwu. Ha wee gaa kooro nna ha ukwu ihe niile ndi a. N'ihì nke a nna ya ukwu kporo nwodibo ahụ si ya, “Odibo obi ojoo! Agbagharala m gi ugwo niile i ji m, n'ihina i riyo m aririyo. I cheghi na o kwesiri ka i meere nwodibo ibe gi ebere dika m siri mere gi? N'iwe, nna ya ukwu nyefere ya ndi nche ndi no n'ulomkporo ka ha taa ya ahuhu ruo mgbe o kwuchara ugwo niile o ji. Otu a ka Nna m nke bi n'eluigwe ga-esi meso onye obula n'ime unu ma o buru na unu esighi n'ala obi unu gbaghara uminne unu mmehie niile ha mehiere unu.

Mgbe Jesu kwuchara ihe ndi a, o hapuru Galili wee banye n'ala Judia n'ofe nke Jordan. Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi Chineke, anyi ehunyere gi onyinye ndi a, were ariyo ka anyi site na mkpalite nke Magzimilan Kolbe di aso muta ihunyere gi onwe anyi. Site na Kristi Onyenweanyi..

For Preface, see Usoro Emume Missa (2018 Edition) p. 105

Communion Antiphon

Greater love has no one than to lay down his life for his friends, says the Lord.

Prayer After Communion

We pray, O Lord, that, renewed by the Body and Blood of your Son, we may be inflamed with the same fire of charity that Saint Maximilian received from this holy banquet. Through Christ our Lord.



15 August [Afor] Friday of Week 19 (White)

Assumption of the Blessed Virgin Mary (Solemnity)

The Feast of the Assumption of the Blessed Virgin Mary, 15 August celebrates the happy departure of Mary from this life and the assumption of her body into heaven. Regarding the time and manner of Our Lady's death, nothing certain is known. But tradition suggests dates between three and fifteen years after Christ's Ascension and locates Ephesus as the place of Mary's departure. The belief in the corporeal assumption of Mary is testified by Church Fathers in both East and West.

Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas the Apostle, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.

By the Bull *Munificentissimus Deus*, Pope Pius XII declared the Assumption of the Blessed Virgin Mary a dogma of the Catholic Faith. The Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things.

Entry Antiphon

Let us all rejoice in the Lord, as we celebrate the feast day in honour of the Virgin Mary, at whose Assumption the Angels rejoice and praise the Son of God.

Collect

Almighty ever-living God, who assumed the Immaculate Virgin Mary, the Mother of your Son, body and soul into heavenly glory, grant, we pray, that, always attentive to the things that are above, we may merit to be sharers of her glory. Through our Lord.

First Reading

A reading from the book of the Apocalypse (11:19; 12:1-6.10)

The sanctuary of God in heaven opened, and the ark of the covenant could be seen inside it. Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown. She was pregnant, and in labour, crying aloud in the

Ukwe Oriri Nso

O dighi ihunaanya ozo kariri nke a bu mmadu itogbo ndu ya maka ndi enyi ya.

Ekpere A Natachaa Oriri Nso

Anyi na-ario, O Dinwenu, ebe anyi nweterala mgbanwo nke Ahu na Obara Nwa gi wetara, ka otu oku ihunaanya ahw nwube n'ime anyi nke Magzamilan di aso nwetara n'nnukwu oriri a. Site na Kristi Onyenweanyi.

Ukwe Mbata

K'anyi niile nriibanu onu na Oseburuwa, were na-eri oriri na mbugo ebugoro ahu Maria nwanyi na-amaghi nwoke n'eluigwe. Ndi Mmuo- ozi ga-esokwa anyi na-ahuri onu, anyi niile so na-ekwuputa otito nke Nwa nke Chineke.

Ekpere Mmeghe

Chineke ji ike niile, Onye di mgbe ebighi ebi, I bugarola ahu na mkpuru obi Vejiri Maria aturu ime ya na-egighi njo, onye bu nne nke Nwa Gi n'otito nke eluigwe. Nyere anyi aka ka anyi na-etinye uche anyi n'ime nke eluigwe mgbe niile, ka e were gunye anyi na ndi kwesiri iso ya keta oke na otito ahu. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo nke Mkpughe (11:19; 12:1-6.10)

Emechaa meghee ulonso Chineke nke di n'eluigwe. M wee hu igbe ogbughandu nke Chineke n'ime ulonso ya. Amuma, na otutu olu, na uda egbeigwe, na ala omajiji, na akummiriigwe, wee soo. Ihe iribaama di oke egwu putara ihe n'eluigwe otu nwaanyi nke yikwasara anyanwu n'ahu ya dika uwe, onwa di n'okpuru ukwu ya abuo, kpakpando iiri na

pangs of childbirth. Then a second sign appeared in the sky, a huge red dragon which had seven heads and ten horns, and each of the seven heads crowned with a coronet. Its tail dragged a third of the stars from the sky and dropped them to the earth, and the dragon stopped in front of the woman as she was having the child, so that he could eat it as soon as it was born from its mother. The woman brought a male child into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne, while the woman escaped into the desert, where God had made a place of safety ready. Then I heard a voice shout from heaven, 'Victory and power and empire for ever have been won by our God, and all authority for his Christ.' The word of the Lord.

Responsorial Psalm: Ps.44:10-12,16. (R.v.10)
Response: On your right stands the queen, in gold of Ophir.

1. The daughters of kings are among your loved ones. On your right stands the queen in gold of Ophir. Listen, O daughter, give ear to my words: forget your own people and your father's house. (R.)
 2. So will the king desire your beauty: He is your lord, pay homage to him. They are escorted amid gladness and joy; they pass within the palace of the king. (R.)

Second Reading

A reading from the first letter of St Paul to the Corinthians (15:20-26)

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet.

The word of the Lord.

abuọ bukwa okpueze di ya n'isi. Nwaanyi ahu di ime. Ime na-emekwa ya. O tiri mkpu n'ihu ahuhu na ihe ufu nke omumu nwa. Ihe inbaama ozo di oke egwu putakwaara ihe n'ihu eluigwe. Nke a bu otu anundogbu ukwu nwere nku, a na-akpo dragon. Anu ahu na-acha uhieuhie. O nwere isi asaa, na mpi iri. O kpukwa okpueze asaa n'isi ya asaa. O jiri odu ya kutuo otu uzo n'uzo ato nke kpakpando nke igwe, kudaa ha n'ala. O guzokwara n'ihu nwaanyi ahu ime na-eme, na-eche ka o muputa nwa ya ka o rie ya. Nwaanyi ahu muputara nwanwoke onye ga-eji mkpara igwe achi mba niile. E kuuru nwa ahu kugara Chineke n'ocheeze ya. Nwaanyi ahu jiri oso gbaba n'ime ozara, ebe Chineke kwadoro a ga-ano lee ya omugwo otu puku nari abuọ na ubochi iri isii. Anuru m oke olu na-ada n'eluigwe si, "Ugbu a nzoputa na ike na alaeze nke Chineke anyi na ike ochichi nke Kristi ya abiala n'ihina a chudala onye nke na-ebó umunna anyi ebubo, onye na-ebó ha ebubo ehie na abali n'ihu Chineke anyi. Okwu nke Oseburuwa.

Abuomana Aziza: Abu 45:9-10,11,14-15 (Az 9)
Aziza: Ezenwaanyi guzoro n'aka nri gi yiri olaedo nke ofii.

1. Umu ada nke ndieze so na ndi na-agbara gi odibo. Ezenwaanyi guzoro n'aka nri gi yiri olaedo nke ofii. Gee nti ada m, chee nti n'okwu m ma nuru, chefu ndi ala gi na ndi ulo nina gi. (Az.)
 2. Mgbe ahu ka onyeeze ga-ahu gi na mma gi n'anya. O bu ya bu nna gi ukwu, sopuru ya. Ya na ndi otu ya so na-abata n'ihu onyeeze. Ha ji nnukwu anuri na-abata n'obi eze. (Az.)

Ihe Ogugu Nke Abuọ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara Ndi Korint (15:20-26)

Ma otu o di, Chineke emeela ka Kristi si na ndi nwuru anwu bilie, buru onye mbu sirila n'onwu bilie. N'ihina onwu sitere n'aka otu nwoke bia n'uwa, mbilite n'onwu sitekwara n'aka otu nwoke bia. Dika onwu diiri mmadu niile site n'aka Adam, otu aka ahu ka mmadu niile ga-esi dikwa ndu n'ime Kristi. Ma a ga-eme ka onye obula bilie ebe onodu nru ya n'usoro: Kristi, mkpuru mbu si n'onwu bilie. E mechaa, o buru ndi nke Kristi ga-esote mgbe O ga-abia. E mechaa, ogwugwu ihe niile ga-abia: Mgbe O ga-ewere eze nyefee Chukwu Nna n'aka, mgbe O merichara ibu isi niile, na ichi isi niile, na ike niile nke uwa. N'ihina Kristi ga-abugide eze ruo mgbe O merichara ndi ro ya niile, wedaa ike ha n'okpuru ukwu ya. Onyeiro nke ikpeazu O ga-emeru bu onwu, n'ihina O tinyela ihe niile n'okpuru ukwu ya. Okwu nke Oseburuwa.

Alleluia, alleluia!

Mary has been taken up into heaven; all the choirs of angels are rejoicing. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (1:39-56)

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.' And Mary said: 'My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him. He has shown the power of his arm, he has routed the proud of heart. He has pulled down princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away. He has come to the help of Israel his servant, mindful of his mercy - according to the promise he made to our ancestors - of his mercy to Abraham and to his descendants for ever.' Mary stayed with Elizabeth about three months and then went back home.

The Gospel of the Lord.

Prayer Over The Offerings

Lord, may our prayerful offerings rise up to you: may the Blessed Virgin Mary pray for us in heaven, so that our hearts, full of the fire of love, may always long for you. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 90

Communion Antiphon

All generations will call me blessed, for he who is mighty has done great things for me.

Prayer After Communion

Having received the Sacrament of salvation, we ask you to grant, O Lord, that, through the intercession of the Blessed

Aleluya, aleluya!

Ebugoola Maria n'eluigwe. Igwe ndi Mmụọ Oma niile na aṅuri oṅu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (1:39-56)

N'oge ahu Maria biliri, gaa osiso n'otu obodo di n'ugwu n'ala Judia. O banyere n'ulo Zekaria, kelee Elizabeth. Mgbe Elizabeth nuru olu ekele Maria, nwa o bu n'afu wuliri elu. Ngozi na-adiri nwaanyi ahu nke kwere n'ihe niile Dinweni gwara ya, g-emezu." Maria kwere ukwe si: "Mkpuru obi m na-eto Dinweni m, Muo m na-aṅuri na Chukwu onye nzoputa m, Maka na o leele anya n'umeala odibo nwaanyi ya, site taata ndudugandu niile ga na-akpo m onye di ngozi; Maka na onye di ike emeerela m nnukwu ihe, aha ya di nso. Obi ebere ya si na ndudugandu ruo na ndudugandu maka ndi na-aturu ya egwu, O gosila ike aka ya, o chusachaala ndi nganga di n'obi; O sila n'ocheeze budaa ndi ukiwu, bulie ndi umeala; O nyejuola ndi agu na-agu afu hapu ndi ogaranya ka ha gbara aka laa. O nyerela Izrel nwodibo ya aka, na ncheta ebere ya, Dika o si gwa nna anyi Abraham na mkpuru ya ebeebe." Maria nanyeere Elizabeth ihe di ka onwa ato tupu o loghachi n'ulo ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, mee ka onyinye nke anyi ji aririo ebunye Gi rute n'ihu Gi: ka Maria, nwaanyi na-amaghi nwoke, na-aritara anyi aririo n'eluigwe, ka anyi nwee ike iji obi na-anu oku ya na ihunaanya nagbaso uzo Gi mgbe niile. Site na Kristi Dinweni anyi.

Ukwe oriri Nso

Ndudugandu niile ga-akpo m onye di ngozi, maka na Onye ji ike niile ruru nnukwu oru n'ebe m no.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, anyi anatala ihe ogbugba ondu nke na-ewetara anyi nzoputa. Biko, ka Maria di ngozi, nwaanyi na-amaghi

Virgin Mary, whom you assumed into heaven, we may be brought to the glory of the resurrection. Through Christ our Lord.

Solemn Blessing

V./ May God, who through the childbearing of the Blessed Virgin Mary willed in his great kindness to redeem the human race, be pleased to enrich you with his blessings.

R./ Amen.

V./ May you know always and everywhere the protection of her, through whom you have been found worthy to receive the author of life.

R./ Amen.

V./ May you, who have devoutly gathered on this day, carry away with you the gifts of spiritual joys and heavenly rewards.

R./ Amen.

V./ And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you for ever.

R./ Amen.

nwoke, na-ariotara anyi aririọ n'eluigwe, ka anyi wee nwée ike inweta ọtito nke mbilite n'ọnwu. Site na Kristi Dinwenụ anyị.

Ngozi Puru Iche

Uko/ Ka Chineke, onye sitere na omumu-nwa nke Vegin Maria di Ngozi kpebie na nnukwu afoma ya izoputa mmadu dum, nwee mmasi ihujuputa uba ngozi ya n'ime unu.

Qha/ Amen.

Uko/ Ka unu mata oge niile na n'ebe niile nchedo onye ahụ unu sitere n'aka ya buru ndi a gunyere isoro nata isi-okike nke ndu.

Qha/ Amen.

Uko/ Ka unu, ndi ji nsopuru gbakowa taata, buru lawa onyinye nke onu nke mmuo ga na ugwo nke eluigwe ga.

Qha/ Amen.

Uko/ Ka ngozi nke Chukwu ji ike niile, Nna, na Nwa, + na Mmuo Nso dakwasa unu ma nonyere unu oge niile.

Qha/ Amen.

16 August [Nkwo] Saturday of Ordinary Time - Week 19 (Green/White)

Our Lady of Saturday

St. Stephen of Hungary (Opt. Mem.)

(For Entry Antiphon and Collect of BVM, see page 21)

First Reading

A reading from the book of Joshua (24:14-29)

Joshua said to all the people: 'So now, fear the Lord and serve him perfectly and sincerely; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. But if you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord.'

The people answered, 'We have no intention of deserting the Lord and serving other gods! Was it not the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us along the way we travelled and among all the peoples through whom we journeyed? What is more, the Lord drove all those peoples out before us, as well as the Amorites who used to live in this country. We too will serve the Lord, for he is our God.'

Then Joshua said to the people, 'You cannot serve the Lord, because he is a holy God, for he

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Joshua (24:14-29)

Joshua gwara ndi mmadu si, "Ugbu a, Jtuonu Oseburuwa egwu, werenu okwukwe na eziokwu fee ya; wepunu chi ozo nke nna unu ha fere n'ofe osimiri na n'Ijpt ka unu fee Oseburuwa. Ma o buru na unu achoghi ife Oseburuwa ofufe, hoputaranu onwe unu onye unu ga-eфе. Mobu chi ndi ahụ nna unu ha fere n'ofe osimiri mobu chi ndi Amo unu bi n'ala ha; ma mu na ezinuelo m niile, anyi ga-eфе Oseburuwa."

Unu Izrel zaa ya si, "Nke a agaghi eme: na anyi ga-eфе chi ozo hapu Oseburuwa! N'ihina O bu Oseburuwa Chineke si n'ala Ijpt kpoputa anyi na nna anyi ha n'agbu; O bu ya gosiri anyi nnukwu akara, chekwaa anyi n'uzo niile anyi gara, na n'aka ndi niile anyi gafere n'obodo ha. Oseburuwa chupuchara ndi a niile n'ihu anyi, ndi Amo ndi biri n'ala a; ya mere, anyi ga-eфе Oseburuwa n'ihina O bu Chineke anyi.

Joshua gwara ha si, "Unu enweghi ike ife Oseburuwa n'ihina o bu Chineke di nso; O

is a jealous God who will not forgive your transgressions or your sins. If you desert the Lord to follow alien gods he in turn will afflict and destroy you after the goodness he has shown you.' The people answered Joshua, 'No; it is the Lord we wish to serve.' Then Joshua said to the people, 'You are witnesses against yourselves that you have chosen the Lord to serve him.' They answered, 'We are witnesses.' Then cast away the alien gods among you and give your hearts to the Lord the God of Israel!' The people answered Joshua, 'It is the Lord our God we choose to serve; it is his voice that we will obey.'

That day, Joshua made a covenant for the people; he laid down a statute and ordinance for them at Shechem. Joshua wrote these words in the book of the Law of God. Then he took a great stone and set it up there, under the oak in the sanctuary of the Lord, and Joshua said to all the people, 'See! This stone shall be a witness against us because it has heard all the words that the Lord has spoken to us: it shall be a witness against you in case you deny your God.' Then Joshua sent the people away, and each returned to his own inheritance.

After these things Joshua son of Nun, the servant of the Lord, died; he was a hundred and ten years old.

The word of the Lord.

Responsorial Psalm: Ps. 15:1-2.5.7-8.11 (R.v.5)

Response: O Lord, it is you who are my portion.

1. Preserve me, God, I take refuge in you. I say to the Lord: 'You are my God.' O Lord, it is you who are my portion and cup; it is you yourself who are my prize. (R.)

2. I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R.)

3. You will show me the path of life, the fullness of joy in your presence, at your right hand happiness for ever. (R.)

Alleluia, alleluia! Mt. 11:25

Blessed are you, Father, Lord of heaven and earth, for revealing the mysteries of the kingdom to mere children. Alleluia!

bukwa Chineke ekworo; o gaghi agbaghara mmehie niile unu na njo unu. O bu ru na unu ahapu Oseburuwa fee chi ozo, O ga-echigha meruo unu ahu, repia unu n'agbanyeghi iheoma niile O meere unu. Umụ Izrel gwakwara Joshua si, "Mbà! O bu Oseburuwa ka anyi ga-eфе." Joshua gwakwa ha si, "Unu buuru onwe unu ndi akaebe na unu ewerela Oseburuwa ka unu fee ya." Ha kwuo si, "Anyi bu ndi akaebe onwe anyi." O gwakwa ha si, "Wepunu chi ozo unu nwegasiri, tinyenu obi unu n'Oseburuwa Chineke nke Izrel." Umụ Izrel wee gwa Joshua si, "Oseburuwa Chineke anyi ka anyi ga-eфе, o bu olu ya ka anyi ga-ege nti."

Joshua na umu Izrel wee gbaa ndu ubochi ahu; o dohekwaara ha iwu na usoro ha ga na-eso na Shekem. Joshua wee dee okwu ndi a n'akwukwo iwu Chineke, were nnukwu okwute kwuwa ya n'okpuru osisi Ook n'ebe nsọ nke Oseburuwa. Joshua wee gwa umu Izrel niile si, "Lee, okwute a ga-abu akaebe megide anyi n'ihina o nula okwu Oseburuwa gwara anyi; ya bu, o ga-abu akaebe megide unu, ma unu gonari Chineke unu." Joshua wee zilaga umu Izrel, nwoke obula na nketa ekpe ya. Ka ihe ndi a mechara, Joshua nwa Non, nwodibo Chineke nwuru ka o di nari afo na iri.

Okwu nke Oseburuwa.

AbuomanaAziza: Abu. 16:1-2.5.7-8.11. (Az.5)

Aziza: So gi Onyenweanyi bu ihe m nwere.

1. Chekwaba m, Chineke, n'ihina I bu ebe mgbaba m. Agwara m Onyenweanyi si, "Ginwa bu Chineke m, So gi Onyenweanyi bu ihe m nwere, I na-enyekwa m ihe niile m choro. (Az.)

2. Ana m eto Onyenweanyi bu onye na-agbaziri m, n'ime abali, mmuo m na-enye m ndumodu; Ana m eche echiche banyere Onyenweanyi mgbe niile, n'ebe O no n'aka nri m, egwu agaghi atu m. (Az.)

3. I ga-akuziri m uzo nke ndu, I ga-enye m anuri na-enweghi ube n'ihu gi, n'aka nri gi, aga m enwe anuri di ebebe. (Az.)

Alaluya, alaluya! Mat. 11:25

Ana m ekele gi Nna Dinwenu nke eluigwe na uwa, n'ihina I kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okemmuta. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (19:13-15)

People brought little children to Jesus, for him to lay his hands on them and say a prayer. The disciples turned them away, but Jesus said, 'Let the little children alone, and do not stop them coming to me; for it is to such as these that the kingdom of heaven belongs.' Then he laid his hands on them and went on his way.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 24)

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (19:13-15)

Mgbe ahu, ndi mmadu kuteere Jesu umuntakiri ka o bikwasi ha aka wee kpeere ha ekpere. Ma ndi na-eso uzo ya baara ha mba. Jesu sirị ha, "Hapunu umuntakiri ka ha biakwute m, unu egbochila ha, n'ihina alaeze eluigwe bu nke ndi di otu a." O bikwasara ha aka wee si n'ebe ahu puo.

Ozioma nke Oseburuwa.

20TH SUNDAY IN ORDINARY TIME (C) 17 August 2025 [Eke] (Green)

**Office:
Week 4**

The three Readings of today summon all God's messengers to courage in face of opposition. In the Gospel, Jesus admonishes his disciples not to be afraid of division brought about by the word of God - given the activities of the evil One in the world. The First Reading presents Prophet Jeremiah as an example of God's messenger opposed and persecuted on account of the word of God who there to strengthen and deliver him. The Responsorial Psalm expresses confidence in this deliverance. In the Second Reading, St Paul reflects on the witnesses of Jesus and his saints with regard to perseverance under tribulation, exhorting messengers of the word to run unimpeded to victory.

Entry Antiphon

Turn your eyes, O God, our shield; and look on the face of your anointed one; one day within your courts is better than a thousand elsewhere.

Collect

O God, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire. Through our Lord.

First Reading

A reading from the prophet Jeremiah (38:4-6.8-10)

The leading men spoke to the king. "Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin." "He is in your hands as you know," King Zedekiah answered "for the king is powerless against you." So they took Jeremiah and threw him into the well of Prince Malchiah

Ukwe Mbata

Chineke onye nche anyi, lee anya n'ihu Kristi Gi. O burugodu ibinyere Gi so otu ubochi o kaara anyi mma karja ibi puku afọ ebe ozo.

Ekpere Mmeghe

Chineke anyi, I kwadoro ihe oma a naghi ahu anya maka ndi huru Gi n'anya. Biko hunye mkpuru nke ihunaanya Gi n'ime obi anyi. Mee ka anyi hu Gi n'anya n'ihe niile; hukwa Gi n'anya karichaa ihe niile; ka anyi wee biaruo n'anuri nke I kwadooro anyi, nke kariri uche mmadu nghota. Site na Dinwenụ anyi Jesu Kristi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' onye amuma Jeremaya (38:4-6.8-10)

Ndi isi gwara eze si, "Ka e gbuo Jeremaya n'ihina o na-eme ka ndiagha foduru n'obodo a daa mba tinyere ndi mmadu niile site n'igwa ha udi okwu ndi ahu, n'ihina nwoke a achoghi odimma ndi mmadu beluso ihe ojoo ga-eme ha." Zedekaya onyeeze ekwuo si, "Lee, nwoke ahu no unu n'aka, meenu otu unu choro n'ihina o nweghi ihe eze ga-eme unu." Ha kpooro Jeremaya tuba ya n'umi nke Malkiya nwa eze, nke di n'ulo ndi nche. Ha

in the Court of the Guard, letting him down with ropes. There was no water in the well, only mud, and into the mud Jeremiah sank.

Ebed-melech came out from the palace and spoke to the king. "My lord king," he said "these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well where he will die." At this the king gave Ebed-melech the Cushite the following order: "Take three men with you from here and pull the prophet Jeremiah out of the well before he dies."

The word of the Lord

Responsorial Psalm: Ps. 39:2-4.18 (R.v. 14)

Response: **Lord, come to my aid.**

1. I waited, I waited for the Lord and he stooped down to me; he heard my cry. (R.)
2. He drew me from the deadly pit, from the miry clay. He set my feet upon a rock and made my footsteps firm. (R.)
3. He put a new song into my mouth, praise of our God. Many shall see and fear and shall trust in the Lord. (R.)
4. As for me, wretched and poor, the Lord thinks of me. You are my rescuer, my help, O God, do not delay. (R.)

Second Reading

A reading from the letter to the Hebrews (12:1-4)

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulfulness of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet had to keep fighting to the point of death. The word of the Lord.

Alleluia, alleluia! Jn. 10:27

The sheep that belong to me listen to my voice, says the Lord; I know them and they follow me. Alleluia!

weere udo hatuo Jeremaya n'ime umi ahụ, mmiri adighi n'ime ya, naani aja apiti di n'ime ya; Jeremaya wee milaa n'ime apiti ahụ.

Mana mgbe onyeeze noduuru n'onuuzoama nke Benjamin, Ebedmelek si n'ulo eze wee gakwuru eze n'ebe ahụ gwa ya si, "Nna mukwu eze, umunwoke ndi a emeela Jeremaya nnukwu ajo ihe site n'ituba ya n'ime umi, ozo, o ganwu n'ebe ahụ n'aguu n'ihina o nwekwaghi achicha foduru n'obodo a niile." Eze nyere Ebedmelek iwu si, "Si n'ebe a kporo ndi nwoke ato gaa guputa Jeremaya onye amuma n'ime umi ahụ tupu o nwuo n'ebe ahụ."

Okwu nke Oseburuwa

Abuoma na Aziza: Abu. 40:1-3.17 (Az. 13)

Aziza: **Onyenweanyi gbata osoo bia nyere m aka.**

1. Echere m, echere m Onyenweanyi, O wee hulata gee m nti nuru akwa enyemaka m naebe. (Az.)
2. O doputala m site n'olulu nke mbibi na site n'ala apiti juru na ya. Okwuwala m n'elu okwute, bia mee ka uzo ukwu m sie ike. (Az.)
3. O tinyere ukwe ohuru n'onu m, otito nke Chukwu anyi. Otutu ndi mmadu huru ihe ndi a ga-atu egwu ma tukwasikwa nchekwube ha n'Onyenweanyi. (Az.)
4. Gbakwute m bu nwa ogbenye osooso O Chineke m, bia osooso onye enyemaka m, onye nzoputa m, na Chineke m. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi edegaara ndi Hibu (12:1-4)

Ya bu, anyi nwere oke igwe ndi akabe di otu a ndi gbara anyi gburugburu. N'ihini nke a, ka anyi wepu ihe obula nke na-adoghachi anyiazu dika ibu arọ ya na njo niile nodebere anyi nso karia. Ka anyi werekwa ntachiobi gbaa osoo nke chere anyi n'ihu. Ka anyi na-elegide Jesu, onye mbu na onye name ka okwukwe anyi zuo oke anya, onye jiri n'ihini anuri e dobere n'ihu ya, die ahuhu na ihe ihere nke obe bia nodu n'aka nri nke ocheeze nke Chineke. Tuleenu n'obi unu gbasara onye ahụ diri nkwugide ojoo n'obe nke ndi njo kwugidere ya, ka ike ghara igwu unu mọbu obi unu ida mba. Ogu unu na-alu megide njo erubeghi nke iwufu obara unu. Okwu nke Oseburuwa.

Alaluya, alaluya! Jon. 10:27

Onyenweanyi kwuru si: Aturu m na-anu olu m, amakwaara m ha, ha na-esokwa m. Alaluya!

Gospel

A reading from the holy Gospel according to Luke (12:49-53)

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over!

'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on, a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.'

The Gospel of the Lord.

Prayer Over The Offerings

Receive our oblation, O Lord, by which is brought about a glorious exchange, that by offering what you have given, we may merit to receive your very self. Through Christ our Lord.

Communion Antiphon

I am the living bread who came down from heaven, says the Lord. Whoever eats of this bread shall live forever.

Prayer After Communion

Made partakers of Christ through these Sacraments, we humbly implore your mercy, Lord, that, conformed to his image on earth, we may merit also to be his co-heirs in heaven. Who lives and reigns for ever and ever.



**SUNDAY
EVENING
CATHECHESIS**

THEME: BEING COURAGEOUS IN THE FACE OF OPPOSITION

SCRIPTURES: Jos.1:9; Acts 4:29; 2Tim.1:7; 1Pet.3:14-15; Matt.5:10-12

Eph. 6:10-11. CCC: 575, 576, 1816, 2471-2472, 946-957, 1370, 2683, 2684.

18 August [Orie] Monday of Ordinary Time - Week 20 (Green)

(For Entry Antiphon and Collect, see page 38)

First Reading

A reading from the book of Judges (2:11-19)

The sons of Israel did what displeases the Lord and served the Baals. They deserted the Lord, the God of their ancestors, who had brought them out of the land of Egypt, and followed other gods from the gods of the peoples round them. They bowed down to these; they provoked the Lord; they deserted the Lord to serve Baal and Astarte.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:49-53)

Jesus gwara ndi na-eso uzo ya si, "Abiara m imunye oku n'elu uwa; olee otu obi ga-adi m ma a si na oku ahụ enwurula ugbo a! Enwere m mmirichukwu nke a ga-eme m: O ga na-egbukwa m mgbu n'obi nke ukwu ruo mgbe m mezuru ya.

Unu chere na m biara iweta udo n'uwa? Mba, agwa m unu, kama abiara m iweta nkewa; n'ihina site ugbo a gaba, mmadu ise bi n'otu ulo ga-ekewa, ato ga-emegide abuo, abuo ga-emegidekwa ato; ha ga-ekewa, nna emegide nwa ya nwoke, nwa emegide nna ya, nne ga-emegide nwa ya nwaanyi, nwa ya nwaanyi emegide nne ya, nne di emegide nwunye nwa ya, nwunye nwa ya emegide nne di ya."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, biko, nara aja anyi na-ehunyere Gi dika onyinye anyi ji agbanwota onyinye nke ka mma. Site n'ihunyere Gi onyinye nke a I nyere anyi, mee ka anyi nata onyinye nke bu Gi onwe Gi. Anyi na-ario ihe ndi a n'aha Jesu Kristi Onyenweanyi.

Ukwe Oriri Nso

Abu m nri ahụ di ndu nke si n'eluigwe bia. Onye obula riri nri na ga-adi ndu ruo mgbe ebighiebi, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, site n'ihe ogbugba ndu nke a, I meela ka anyi keta oke n'ime Kristi. Anyi ji umeala ario obi oma Gi, ka I mee ka anyi site n'iyi Ya n'elu uwa a, bia keta oke n'otito Ya n'eluigwe, ebe o di ndu na-achị ebighi ebi ebighi ebi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ndiikpe (2:11-19)

Umu Izrel mechara megide Onyenweanyi, malite ife Baal di icheiche ofufe. Ha kwusiri ife Oseburuwa bu Chineke nke nnanna ha, onye nke si n'Ijipt kpoputa ha. Ha malitere ife chi ozo, bu chi di icheiche nke mba niile gbara ha gburugburu. Ha kpooro ha isiala, wee kpasuo

Then the Lord's anger flamed out against Israel. He handed them over to pillagers who plundered them; he delivered them to the enemies surrounding them, and they were not able to resist them. In every warlike venture, the hand of the Lord was there to foil them, as the Lord had warned, as the Lord had sworn to them. Thus he reduced them to dire distress.

Then the Lord appointed judges for them, and rescued the men of Israel from the hands of their plunderers. But they would not listen to their judges. They prostituted themselves to other gods, and bowed down before these. Very quickly they left the path their ancestors had trodden in obedience to the orders of the Lord; they did not follow their example. When the Lord appointed judges for them, the Lord was with the judge and rescued them from the hands of their enemies as long as the judge lived, for the Lord felt pity for them as they groaned under the iron grip of their oppressors. But once the judge was dead, they relapsed and behaved even worse than their ancestors. They followed other gods; they served them and bowed before them, and would not give up the practices and stubborn ways of their ancestors at all. The word of the Lord.

Responsorial Psalm: Ps. 105:34-37,39-40,43-44 (R.v. 4)

Response: O Lord, remember me out of the love you have for your people.

1. They failed to destroy the peoples as the Lord had given command, but instead they mingled with the nations and learned to act like them. (R.)
2. They worshipped the idols of the nations and these became a snare to entrap them. They even offered their own sons and their daughters in sacrifice to demons. (R.)
3. So they defiled themselves by their deeds and broke their marriage bond with the Lord till his anger blazed against his people: he was filled with horror at his chosen ones. (R.)
4. Time after time he rescued them, but in their malice they dared to defy him. In spite of this he paid heed to their distress, so often as he heard their cry. (R.)

Alleluia, alleluia! Mt. 5:3

How happy are the poor in spirit; theirs is the kingdom of heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (19:16-22)

There was a man who came to Jesus and asked, 'Master, what good deed must I do

Onyenweanyi iwe. Ha kwusiri ife Onyenweanyi, febe otutu Baal na Ashtarot. Iwe Chineke di oku imegide Izrel, o wee nyefee ha n'aka ndiirò ha. Ha naara ha ihe ha nwegara. O mekwara ka ndiirò gbara ha gburugburu kara ha ike nke na ha enweghikwa ike iguzogide ndiirò ha. Mgbe niile ha jere agha, aka Onyenweanyi biliri imegide ha, dika o kwuru na ya ga-eme ha ihe ojoo. Ha noorò n'oke nsogbu.

Mgbe ahụ, Onyenweanyi nyere ha ndi okaikpe, ndi zoputara ha n'aka ndi na-emegbu ha. Mana ha egeghi ndi okaikpe ha nti. Ha gbasoro chi ndiozo, na-akporo ha isi ala. Ha siri otu a hapu uto nanna ha soro, ndi dobere iwu Chineke niile; ma ha esoghi nzoukwu ha. Mgbe obula Onyenweanyi nyere umu Izrel onye okaikpe, o na-anonyere ya, zoputa umu Izrel n'aka ndiirò ha oge niile onye okaikpe ahụ di ndu. N'ihina ebere ha na-eme ya mgbe o nuru ude ha na-asu, n'ihina ndi na-emegbu ha na-akpagbukwa ha. Mgbe obula onye ndu ahụ nwuru, ndi Izrel na-alaghachi, mee omume joro njo karia nke ndi nanna ha. Ha na-agbasokwa chi niile ozo, fee ha ofufe, kporo ha isiala, jukwa ihapu omume ojoo ha niile. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 106:34-37,39-40,43-44 (Az. 4)

Aziza: Cheta m' O Oseburuwa n'ihinaanya i nwere n'ebe ndi nke gi no.

1. Ha egbuchaghi ndi mba ozo dika Oseburuwa si nye ha iwu, mana ha na ha na-alukorita nwaanyi, wee muta ime ka ha si eme. (Az.)
2. Ha bidoro febe arusi ha, nke buuru ha onya. Ha weere umu ha nwoke na umu ha nwaanyi, churo ndi ajo muo aja. (Az.)
3. Ha siri otu a jiri obara meruo ala ha, omume ha bu nke akwuna. Iwe nke Onyenweanyi wee di oku n'ebe ndi nke ya no, O wee leghara ndi nke ya anya. (Az.)
4. Otutu oge ka O zoputara ha, mana ha kpachara aya na-enupuru ya isi, na-abawanye n'ime ihe ojoo. N'agbanyeghi nke a, o meere ha ebere n'onodu ha, mgbe obula o nuru mkpu akwa ha. (Az.)

Alেলা, alেলা! Mat. 5:3

Ngozi na-adiri ndi dara ogbenye n'ime mmuo ha, n'ihina alaeze eluigwe bu nke ha. Alেলা!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (19:16-22)

Mgbe ahụ otu nwoke biakwutere Jesu juo ya si, "Onye nkuzi, ole ezi ihe m ga-

to possess eternal life?' 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.' He said, 'Which?' 'These,' Jesus replied. 'You must not kill. You must not commit adultery. You must not bring false witness. Honour your father and mother, and you must love your neighbour as yourself.' The young man said to him, 'I have kept all these. What more do I need to do?' Jesus said, 'If you wish to be perfect, go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' But when the young man heard these words he went away sad, for he was a man of great wealth.
The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 40)

19 August [Afor] Tuesday of Week 20 (Green/White)

St. John Eudes, Priest, (Opt. Mem)

(For Entry Antiphon and Collect, see page 38)

First Reading

A reading from the book of Judges (6:11-24)

The angel of the Lord came and sat under the terebinth at Ophrah which belonged to Joash of Abiezer. Gideon his son was threshing wheat inside the winepress to keep it hidden from Midian, when the angel of the Lord appeared to him and said, 'The Lord is with you, valiant warrior!' Gideon answered him, 'Forgive me, my lord, but if the Lord is with us, then why is it that all this is happening to us now?' And where are all the wonders our ancestors tell us of when they say, "Did not the Lord bring us out of Egypt?" But now the Lord has deserted us; he has abandoned us to Midian.'

At this the Lord turned to him and said, 'Go in the strength now upholding you, and you will rescue Israel from the power of Midian. Do I not send you myself?' Gideon answered him, 'Forgive me, my lord, but how can I deliver Israel? My clan, you must know, is the weakest in Manaesseh and I am the least important in my family.' The Lord answered him, 'I will be with you and you shall crush Midian as though it were a single man.' Gideon said to him, 'If I have found

eme ka m wee nweta ndu ebighiebi?" Jesu ajuo ya si, "Gini mere i ji aju m ajuju banyere ezi ihe? Naani otu onye di nke di mma. O buru na i choro ibanye na ndu dobe iwu." O wee juo Jesu si, "Olee ndi o bu?" Jesu azaa ya si, "Egbula ochu, ayila oyi, ezula ohi, agbala ama asi, sopuru nna na nne gi, i ga-ahukwa onye agbataobi gi n'anya dika i si hu onwe gi n'anya." Nwokorobia ahụ siri ya, "Ana m edobe iwu ndi a niile. Gini ka o foduziri m?" Jesu siri ya, "O buru na i choro izu oke, gaa ree ihe niile i nwere, nye ndi ogbenye ihe i retara, i ga-enwe aku n'eluigwe. Ibiazie sobe m." Mgbe nwokorobia ahụ nuri nke a, o pubara na mwute n'ihina o nwere nnukwu akunuba.

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ndiikpe (6:11-24)

Mgbe ahụ, Mmuoma nke Onyenweanyi biara n'obodo Ofra, ndu ala n'okpuru osisi Ook nke Joash, onye onumara Abieza. Gidion nwa ya nwoke na-eticha oka na nzuzo, n'ebe a na-apiputa mmara vain, ka ndi Midian ghara ihu ya. Mmuoma Onyenweanyi gosiri ya onwe ya n'ebe ahụ, si ya, "Oseburuwa nonyeere gi bu dike na dimkpa." Gidion wee si ya, "Onyenwe m, o buru na Oseburuwa nonyeere anyi, gini mere ihe ndi a niile ji adakwasa anyi? Kedu maka oru ebube ahụ niile nnanna anyi ha koro anyi na Onyenweanyi na-aruburu ha? Ha gwara anyi na o mere ka ha si n'Ijipt puta! Ma ugbu a, Onyenweanyi ahapula anyi, nyefekwaa anyi n'aka ndi Midian ka ha mee anyi otu di ha mma." Mgbe ahụ, Onyenweanyi gwara ya, si, "Jiri nnukwu ike gi a gaa naputa ndi izrel n'aka ndi Midian. Mu onwe m na-ezije gi!" Gidion zara ya, "Onyenwe m, gini ka m ga-eji anaputa Izrel? Lee, onumara nke m n'agburu Manase bu ndi enweghi ike ma oli. Mu onwe m bukwa onye pekarichara mpe n'ezinulo nna m." Chineke asi ya, "I ga-anaputali ha, n'ihina mu onwe m ga-anonyere gi. I ga-egwepia ndi Midian dika a gasi na ha bu naani otu nwoke." Gidion siri ya, "Biko, o buru na enwere m ihuoma n'ebe i no,

favour in your sight, give me a sign that it is you who speak to me. I beg you, do not go away until I come back, I will bring you my offering and set it down before you.' And he answered, 'I will stay until you return.'

Gideon went away and prepared a young goat and made unleavened cakes with an ephah of flour. He put the meat into a basket and the broth into a pot, then brought it all to him under the terebinth. As he came near, the angel of the Lord said to him, 'Take the meat and unleavened cakes, put them on this rock and pour the broth over them.' Gideon did so. Then the angel of the Lord reached out the tip of the staff in his hand and touched the meat and unleavened cakes. Fire sprang from the rock and consumed the meat and before his eyes. Then Gideon knew this was the angel of the Lord, and he said, 'Alas, my Lord! I have seen the angel of the Lord face to face!' The Lord answered him, 'Peace be with you; have no fear; you will not die.' Gideon built an altar there to the Lord and called it The-Lord-is-Peace.

The word of the Lord.

Responsorial Psalm: Ps. 84:9.11-14. (R.v.9)

Response: The Lord speaks peace for his people.

1. I will hear what the Lord God has to say, a voice that speaks of peace, peace for his people and his friends and those who turn to him in their hearts. (R.)
2. Mercy and faithfulness have met; justice and peace have embraced. Faithfulness shall spring from the earth and justice look down from heaven. (R.)
3. The Lord will make us prosper and our earth shall yield its fruit. Justice shall march before him and peace shall follow his steps. (R.)

Alleluia, alleluia! 2 Cor. 8:9

Christ was rich, but he became poor for your sake, to make you rich out of his poverty. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (19:23-30)

Jesu said to his disciples, 'I tell you solemnly, it will be hard for a rich man to enter the kingdom of heaven. Yes, I tell you again, it is easier for a camel to pass through the eye of a needle than for a rich man to enter

gosi m ihe iribaama na n'ezie gi onwe gi bu Chineke na -akpanyere m uka. Biko apula n'ebe a, ka m jee wetara gi ihe oriri." O gwa ya si, "Aga m ano n'ebe a ruo mgbe i ga-abiaghachi."

Gidion banyere n'ulo ya, gbuo otu nwa ewu, were otu kilogram ntu oka, ghee achicha ekoghi eko. O tinyere anu ahụ na nkata, tinyekwa ofenri ahụ n'ite, butere ha Mmuooma Onyenweanyi n'okpuru osisi Ook ahụ, chee ha n'ihu ya. Mmuooma nke Oseburuwa gwara ya si, "Dokwasa anu ahụ na achicha ekoghi eko ahụ n'elu nkume a. Wusakwa ofe ahụ n'elu ha." Gidion mere ka o si kwuo. Mmuooma ahụ setipuru mkpara ya, metu anu ahụ, na achicha ekoghi eko ahụ. Oku wee si na nkume ahụ nwuputa, rechapu anu na achicha ahụ. Mmuooma ahụ wee puo, o hukwaghi ya ozo. Mgbe ahụ ka Gidion matara na o bu Mmuooma nke Oseburuwa. Gidion wee kwuo n'egwu, si, "Ewo, Onyenwe m Chineke! Ahula m Mmuooma gi ihu na ihu!" Onyenweanyi zara ya si, "Udo diri gi. Atula egwu. I gaghi anwu." Gidion wee wuoro Onyenweanyi ebe nchua ja n'ebe ahụ, kpoo aha ya, "Onyenweanyi bu udo." Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 85:8.10-13 (Az.8)

Aziza: Onyenweanyi na-ekwu okwu udo maka ndi nke ya.

1. Ana m ege nti n'ihe Chineke Onyenweanyi na-ekwu, ihe o na-ekwu bu udo maka ndi nke ya, ndi di nso ma o buru na ha alaghachighiazu na mmehie ha. (Az.)
2. Ihunaanya na okwukwe amakuola, eziumume na udo ebiela oma. Irubeisi ga-esi n'ala pulite, eziumume ga-esi n'elu ledata anya. (Az.)
3. Ee, Onyenweanyi ga-enye anyi oganiihu, ala anyi ga-amita mkpuru, bawanye. Eziumume ga-aga n'ihu ya, udo ga-na-eso nzo ukwu ya. (Az.)

Aleluya, aleluya! 2 Kor. 8:9

Kristi bu ogaranya nke mmuo, ma o dara ogbenye n'ihu unu, ka unu wee site n'ibu ogbenye ya, buru ogaranya n'ihe nke mmuo. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (19:23-30)

Jesu wee gwa ndi na-eso ya si, "Ana m agwa unu ezikwu, o ga-esiri ogaranya ike iba n'alaeze eluigwe. Ozokwa agwa m unu, o dikariri inyinya ibu Kamel mfe igafe n'anya aga karia ogaranya iba n'alaeze Chineke."

the kingdom of heaven.' When the disciples heard this they were astonished. 'Who can be saved, then?' They said. Jesus gazed at them. 'For men' he told them 'this is impossible; for God everything is possible.'

Then Peter spoke. 'What about us?' He said to him. 'We have left everything and followed you. What are we to have, then?' Jesus said to him, 'I tell you solemnly, when all is made new and the Son of Man sits on his throne of glory, you will yourselves sit on twelve thrones to judge the twelve tribes of Israel. And everyone who has left houses, brothers, sisters, father, mother, children or land for the sake of my name will be repaid a hundred times over, and also inherit eternal life. 'Many who are first will be last, and the last, first.'

The Gospel of the Lord.

Mgbe ndi na-eso ụzọ ya nuru nke a, o tũrũ ha n'anya. Ha wee na-ajũ si, "Onyezi ka a ga-azoputa?" Jesu lere ha anya si ha, "N'ebe mmadũ no, nke a ekweghi omume, mana o nweghi ihe nyiri Chineke omume." Mgbe ahũ, Pita juru ya si, "Lee anyi ahapula ihe niile sobe gi, ginikwanũ ka anyi ga-eketa?" Jesu asi ha, "N'igwa unũ eziokwu, mgbe Nwa nke mmadũ ga-anokwasĩ n'ocheeze nke ebube ya n'ũwa ohurũ, unũ ndi na-eso m ga-anokwasakwa n'ocheeze iri na abuo na-ekpe agburũ iri na abuo nke Izrel ikpe. Onye obula nke hapuru ulo, umunne nwoke, umunne nwaanyi, nna na nne, umu mobu ala n'ihĩ aha m, ga-enweghachi ihe ndi a nari kwuru nari. O ga-eketakwa ndu ebighiebi. Otutu ndi bu ụzọ ga-abu ndi ikpeazu, ndi ikpeazu aburu ndi bu ụzọ." Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 40)



20 August [Nkwo] Wednesday of Week 20 (White)

St. Bernard Abbot, Doctor (Memorial)

St. Bernard was born 1090 of noble parentage in France. Under the care of his pious parents he was sent at an early age to study theology and Holy Scriptures, where he was conspicuous for his remarkable piety and spirit of recollection.

At the age of 22, fearing the ways of the world, he, four of his brothers, and 25 friends joined the abbey of Citeaux - a very austere institute of the Cistercian Order.

After a novitiate spent in great fervor, he made his profession in the following year. His superior soon after, seeing the great progress he had made in the spiritual life, sent him with twelve monks to found a new monastery, which afterward became known as the Abbey of Clairvaux. St. Bernard was at once appointed Abbot and began that active life which has rendered him the most conspicuous figure in the history of the 12th century. He revised and reformed the Cistercian rules, and founded other monasteries. He composed a number of works and undertook many journeys.

St. Bernard attended the Second Lateran Council and fought the heresy of Albigensianism. Several Bishoprics were offered him but he refused them all. The reputation of St. Bernard spread far and wide; even the Popes were governed by his advice. He was eminently endowed with the gift of miracles. He died at Clairvaux in 1153 as the last of the Fathers of the Church, became canonized 1170, and later proclaimed a Doctor of the Church by Pope Pius VIII.

Entry Antiphon

Filled by the Lord with a spirit of understanding, blessed Bernard ministered streams of clear teaching to the people of God.

Collect

O God, who made of the Abbot Saint Bernard a man consumed with zeal for your house and a light shining and burning in your Church, grant, through his intercession,

Ukwe Mbata

Ka Onyenweanyi nyejuru ya mmuo nke nghota, Benad di aso kuziiri ndi nke Chineke nkuzi doro anya.

Ekpere Mmeghe

O Chineke, onye mere ka Abot Benad di aso buru nwoke mmasi nke ulo gi na-anukwu n'obi na ihe na-amukesi ma na-enwukwa n'ime Nzukọ gi, mee, site

that we may be on fire with the same spirit and walk always as children of light. Through our Lord.

First Reading

A reading from the book of Judges (9:6-15)

All the leading men of Shechem and all Bethmillo gathered, and proclaimed Abimelech king by the terebinth of the pillar at Shechem.

News of this was brought to Jotham. He came and stood on the top of mount Gerizim and shouted aloud for them to hear: 'Hear me, leaders of Shechem, that God may also hear you! 'One day the trees went out to anoint a king to rule over them. They said to the olive tree, "Be our king!" 'The olive tree answered them, "Must I forego my oil which gives honour to gods and men, to stand swaying above the trees?" 'Then the trees said to the fig tree, "Come now, you be our king!" 'The fig tree answered them, "Must I forego my sweetness, forego my excellent fruit, to stand swaying above the trees?" 'Then the trees said to the vine, "come now, you be our king!" 'The vine answered them, "Must I forego my wine which cheers the heart of gods and men, to stand swaying above the trees?" 'Then all the trees said to the thorn bush, "Come now, you be our king!" 'And the thorn bush answered the trees, "If in all good faith you anoint me king to reign over you, then come and shelter in my shade. If not, fire will come from the thorn bush and devour the cedars of Lebanon." 'The word of the Lord.

Responsorial Psalm: Ps. 20:2-7. (R.v.2)

Response: O Lord, your strength gives joy to the king.

1. O Lord, your strength gives joy to the king; how your saving help makes him glad! You have granted him his heart's desire; you have not refused the prayer of his lips. (R.)
2. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. He asked you for life and this you have given, days that will last from age to age.
3. Your saving help has given him glory. You have laid upon him majesty and splendour, you have granted your blessings to him for ever. You have made him rejoice with the joy of your presence. (R.)

Alleluia, alleluia! Heb. 4:12

The word of God is something alive and active; it can judge secret emotions and thoughts. Alleluia!

n'aririyo ya, ka anyi were otu mmuo ahụ na-anụ oku ma na-aga oge niile ka umu nke ihe. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

Ihe ogugu ewetaran akwukwo Ndiikpe (9:6-15)

Mgbe ahụ, umunwoke ndi Shekem na Betmilo niile wee zuko, jee n'osisi Ook di na Shekem noro ebe ahụ chie Abimelek eze.

Mgbe Jotam nuru ya, o jere guzo n'elu Ugwu Gerizim, noro ebe ahụ kwuo n'olu ike, si: Geenu m nti, unu umunwoke ndi Shekem, ka Chineke wee gee unu nti! Otu mgbe, osisi niile zuko ihota onye ga-aburu ha eze. Ha wee si osisi oliv, "Buru eze anyi." Osisi oliv zaa ha, si, "Aga m ahapu imeputa mmanu nke e ji asopuru Chineke na mmadu wee chiwa unu?" Osisi niile wee si osisi Fiig, "Bia, buru eze anyi?" sisi Fiig zaa ha, si "Aga m akwusi imiputa mkpuru oma m di ezigbo uto wee chiwa unu?" Osisi niile wee jekwuru osisi vain sikwa ya "Bia, buru eze anyi?" Osisi vain zaa ha, "Aga m akwusi imeputa mmanya m, nke na-enye chi niile na mmadu anuri, wee chiwa unu?" Ha jekwuru osisi ogwu si ya, "Bia, buru eze anyi." Osisi ogwu zara ha si, "O buru na unu choro n'ezie ime m eze unu, bianu zere anwu n'okpuru ndo m. Ma o buru na o bughiezie, ka oku si n'ogwu m puta, repia osisi sida niile nke Lebanon." Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 21:1-6 (Az.1)

Aziza: Oseburuwa ike gi na-enye eze anuri.

1. Oseburuwa ike gi na-enye eze anuri. O na-enwe anuri n'ihina i nyela ya mmeri. I nyela ya ihe obi ya na-acho i naghie aju ihe obula o rioro gi. (Az.)
2. N'ihina I jirila ngozi puru iche zute ya, kpube ya okpueze e jiri olaedo na-enweghi ntupo mee; I nyere ya ndu mgbe o rioro gi, Nyekwa ya ogologo ndu ebebe, ebebe.. (Az.)
3. Otito ya abawanyela site n'enyemaka nke nzoputa gi, I jirila otito na ebube choo ya mma; N'ezie, I nyela ya ngozi di ebighiebi, Nyekwa ya onu site n'ino ya nso mgbe niile. (Az.)

Alaluya, alaluya! Hib 4:12

Okwu nke Chineke di ndu, di ike, O nwere ike inyocha echiche na izu niile nke obi. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (20:1-16)

Jesus said to his disciples: "The kingdom of Heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage." So they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" "Because no one has hired us" they answered. He said to them, "You go into my vineyard too." 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." So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "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." He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" Thus the last will be first, and the first, last."

The Gospel of the Lord.

Prayer Over The Offerings

We offer to your majesty, O Lord, the Sacrament of unity and peace, as we celebrate the Memorial of the Abbot Saint Bernard, a man outstanding in word and deed, who strove to bring order and concord to your Church. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 107

Communion Antiphon

As the Father loves me, so I also love you. Remain in my love, says the Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (20:1-16)

Jesus gwara ndi na-eso uzo ya, "Alaeze eluigwe dika otu nwoke nwere ezinuuulo nke puru n'isi ututu igote ndi oru o ga-etinye n'ugbo vain ya. Mgbe ya na ndi oru ahụ kwubiri na o ga-akwu ha otu dinari n'ubochi, o zigara ha n'ubi ya. N'ihe dika elekere itoolu o pukwara hụ ndi ozo ebe ha guzo nkiti n'oma ahia, O siri ha, "Gabakwuonu n'ugbo m, aga m akwu unu ihe obula ziri ezi." Ha wee gaba. O pukwara n'elekere nke iri na abuo na nke ato, mekwaa otu ihe ahụ. N'ihe dika elekere nke ise, o pukwara hụ ndi ozo ka ha guzo nkiti. O siri ha, "Gini mere unu ji noro nkiti n'ebe a ubochi niile." Ha siri ya, "O bu n'ihina o nweghi onye goro anyi oru." O wee si ha, "Gabakwanu n'ubi m". Mgbe o ruru na mgbede, onye nwe ubi ahụ gwara odibo na-eleketara ya ubi anya si, "Kpokota ndi oru kwuo ha ugwo bido na ndi ikpeazu ruo na ndi mbu." Mgbe ndi biara oru n'elekere nke ise putara, a kwuru onye obula n'ime ha otu dinari. Mgbe ndi buru uzo bido oru biara, ha chere na a ga-akwu ha karia. Ma onye obula n'ime ha natara otu dinari dika ndi ozo. Mgbe ha natara ego ha, ha tamuru ntamu megide onye ahụ nwe ubi, na-asi, "Ndi biara n'ikpeazu ruu oru naani otu elekere ma i meela ka anyi na ha hara. Anyi bu ndi ji ututu buru mgbu oru na anwu chara n'ubochi taa." Onye nwe ubi zara otu n'ime ha si, "Enyi m, o dighi ihe ojuo m mere gi, o bu na mu na gi ekwughị na m ga-akwu gi otu dinari n'ubochi. Nara nke ruru gi laba. N'ihina achoro m ikwu ndi a biara ikpeazu ugwo dika m si kwuo gi. O bu na agaghị m eji ihe m nwere mee otu o masiri m? Ka i na-aro m anya n'ihia obioma m?" Onye mbu ga-abu onye ikpeazu, onye ikpeazu aburu onye mbu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyi ehunyere ukpoeze gi, O Dinwenụ, Amanso nke idikonotu na udo, ka anyi n-eme mmemme Ncheta nke Abot Benad di aso, bu nwoke puru iche ka n'okwu ka n'omume, onye gbara mbo wetara Nzuko gi usoroagwa na ezimmekorita. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Otu Nna m si hu m n'anya, ka m si hu unu n'anya. Nogidenu n'ihunaanya m.

Prayer After Communion

May the food we have received, O Lord, as we honour Saint Bernard, work its effect in us, so that, strengthened by his example and instructed by his teaching, we may be caught up in love of your incarnate Word. Who lives and reigns.

Ekpere ANatachaa Oriri Nso

Ka nri nke anyi natarala, O Dinwenụ, ebe anyi na-asopuru Benad di aso, ruo oru n'ime anyi, ka o ga-abu, anyi nweta agbamume site n'ukpuru o toro na mmuta site na nkuzi ya, anyi ewere juputa n'ihunanya maka Okwu weere ahụ. Onye di ndu na-achi.

21 August [Eke] Thursday of Ordinary Time - Week 20 (White)

St Pius X, Pope (Memorial)

Pius X was born as Joseph Sarto, one of the ten children to a poor village shoemaker in 1835. He grew to be a brilliant and hard working boy. Ordained a priest at the age of 23, he excelled in duties given to him. His kindness caught the attention of people around him. He showed great love for the Blessed Sacrament.

He later became Bishop of Mantua and Patriarch of Venice. Elected Pope in 1903, he had as his motto to restore all things in Christ. He lived a life of simplicity and poverty and manifested great wisdom and apostolic fortitude. He renewed the Christian life by reforming the Liturgy, promoted the love for the Eucharistic Lord through frequent communion. Hence, he is called the Pope of the Blessed Sacrament. He insisted on the separation of Church and State and banned the formation of political associations that claimed exclusive religious sanctions for their political programme. He revised the code of Canon Law, founded an institute for Scriptural studies, and initiated the revision of the Latin translation of the Bible (the Vulgate). He died broken-hearted in 1914, at the outbreak of the First World War.



Entry Antiphon

The Lord chose him for himself as high priest, and opening his treasure house, made him rich in all good things!

Collect

O God, who to safeguard the Catholic faith and to restore all things in Christ, filled Pope Saint Pius the Tenth with heavenly wisdom and apostolic fortitude, graciously grant that, following his teaching and example, we may gain an eternal prize. Through our Lord.

First Reading

A reading from the book of Judges (11:29-39)

The spirit of the Lord came on Jephthah, who crossed Gilead and Manasseh, passed through to Mizpah in Gilead and from Mizpah in Gilead made his way to the rear of the Ammonites. And Jephthah made a vow to the Lord, 'If you deliver the Ammonites into my hands, then the first person to meet me from the door of my house when I return in triumph from fighting the Ammonites shall belong to the Lord, and I will offer him up as a holocaust.' Jephthah marched against the Ammonites to attack them, and the Lord delivered them into his power. He harassed them from Aroer almost to Minnith (twenty towns) and to Abel-keramim. It was a very severe defeat, and the Ammonites were humbled before the Israelites.

Ukwe Mbata

Onyenweanyi hotara ya ka o buru ukochukwu di ukwu, ma site n'uba ulo ya mee ka o buru ogaranya n'ihe niilega di mma.

Ekpere Mmeghe

O Chineke, onye ka o chekwaba okwukwe Katolik na ka o weghachi ihe niile n'okpuru Kristi hunyere n'ime Pop Paos nke Iri di aso amamihe nke eluigwe ma idiike nke ndi apostul, were ebere mee ka, site n'iso nkuzi na ukpuru ya, ka anyi nweta ugwo di ebighiebi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ndiikpe (11:29-39)

Ya mere, mmuo Chineke dakwasara Jefta. O wee garuo Gilead na Manase, laghachi na Mizpa n'ime Gilead, sikwa ya ruo Amon. Jefta kwere Onyenweanyi nkwa si, "O buru na I mee ka m merie ndi Amon, onye obula buru uzo; puta n'ulo m, izute m mgbe m lotara na mmeri, aga m achuru gi ya dika aja nsureoku." Jefta wee gafee osimiri buso ndi Amon agha. Oseburuwa wee mee ka o merie ha. O busoro ha agha, site na Aroa ruo n'ala ndi di nso na Minit. Ha di iri obodo abuo n'ala ahụ. O wee churukwa ha ruo Abel-Keramin. N'ebe ahụ, o siri ha akwu. Ndi Izrel wee merie ndi Amon. Mgbe Jefta

As Jephthah returned to his house at Mizpah, his daughter came out from it to meet him; she was dancing to the sound of timbrels. This was his only child; apart from her he had neither son nor daughter. When he saw her, he tore his clothes and exclaimed, 'Oh my daughter, what sorrow you are bringing me? Must it be you, the cause of my ill-fortune! I have given a promise to the Lord, and I cannot unsay what I have said.' She answered him, 'My father, you have given a promise to the Lord; treat me as the vow you took binds you to, since the Lord has given you vengeance on your enemies the Ammonites.' Then she said to her father, 'Grant me one request. Let me be free for two months. I shall go and wander in the mountains, and with my companion bewail my virginity.' He answered, 'Go,' and let her depart for two months. So she went away with her companions and bewailed her virginity in the mountains. When the two months were over, she returned to her father, and he treated her as the vow he had uttered bound him.

The word of the Lord.

Responsorial Psalm: Ps. 39:5.7-10. (R.vv.8-9)

Response: Here am I, O Lord, that I should do your will.

1. Happy the man who has placed his trust in the Lord and has not gone over to the rebels who follow false gods. (R.)
2. You do not ask for sacrifice and offerings, but an open ear. You do not ask for holocaust and victim. Instead, here am I. (R.)
3. In the scroll of the book it stands written that I should do your will. My God, I delight in your law in the depth of my heart. (R.)
4. Your justice I have proclaimed in the great assembly. My lips I have not sealed; you know it, O Lord. (R.)

Alleluia alleluia! Ps. 94:8

Harden not your hearts today, but listen to the voice of the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (22:1-14)

Jesus began to speak to the chief priests and the elders of the people in parables, 'The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have

lotara n'ulo ya na Mizpa, o huru ka ada ya ji ife egwu ubo akwara na-aputa izute ya. Naani ada ya ahu bu nwa o nwere. Mgbe Jesta huru ya, o dowara uwe ya n'iru uju tie mkpu si, "Ewo, ada m! I meela ka obi m gbawaa! Gini mere o jiri buru gi ga-ewetara m ihe mgbu nke a? N'ihina ejila m inu iyi kwe Oseburuwa nkwa, agaghi m alaghachikwaazu!" O wee si ya, "Nna m oburu na i kwelari Oseburuwa nkwa mee m otu i kwere ya na nkwa ebe o bu na Onyenweanyi emeela ka i merie ndiio gi bu ndi Amon." Ma o rioro nna ya si, "Meere m otu ihe a; Nye m onwa abuo, ka mu na ndi enyi m kpagharia n'ugwu ruo uju, n'ihu onwu a m na-aga inwu n'onodu nwaagbogho na-amaghi nwoke." Nina ya wee si ya gaa kpagharia onwa abuo. Ya na ndi enyi ya wee gaa kpagharia n'elu ugwu, ruo uju n'ihina o ga-anwu n'alughi di, n'amutaghi nwa. Mgbe onwa abuo ahu zuru, o laghachikwutere nna ya, onye mere dika o kwere Onyenweanyi na nkwa.

Okwu nke Oseburuwa

Abuoma na Aziza :Abu. 40:4.6-9. (Az.7-8)

Aziza: Anọ m ebe a, O Onyenweanyi, e tosi m ime uche gi.

1. Ha nwere isioma bu ndi ahu tukwasiri nchekwube ha n'Onyenweanyi, ndi na-adighi akwunyere ndi na-eweta ogbaaghara na ndi na-eke Chukwu asi. (Az.)
2. I naghi acho ichu aja mobu ihe nranye kama nti ghe oghe. I naghi acho aja nsureoku mobu aja maka njo. Kama ekwuru m si, "Anọ m ebe a. (Az.)
3. N'ime akwukwo iwu e dere na m tosi ime uche gi. Chineke m, ahuru iwu gi n'anya. Eji m obi m niile hu ya n'anya. (Az.)
4. Ekwuputala m eziumume nke Onyenweanyi na nnukwu ogbako. Lee, emechighi m onu m, i maara nke a O Onyenweanyi. (Az.)

Alaluya, alaluya! Abu. 95:8

Taa, o buru na unu anu olu ya, unu akpochila obi unu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (22:1-14)

Jesu gwara ndi mmadu okwu n'ukabuilu ozo si, "A ga-eji alaee eluigwe tunyere otu onyeeze nke kporo oriri agbamakwukwo maka nwa ya nwoke. O zipuru umuodibo ya ka ha gaa kpoo ndi e ziri maka ya bu oriri. Ma ha achoghi ibia. O zipukwara umuodibo ya ndi ozo si, "Gwanu ndi niile a kporo oriri, lee akwadochaala m ihe oriri.

been invited, he said “that I have my banquet all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding.” But they were not interested: one went off his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants. “The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding.” So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, “How did you get in here, my friend, without a wedding garment?” And the man was silent. Then the king said to the attendants, “Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth.” For many are called, but few are chosen.’

The Gospel of the Lord.

Prayer Over The Offerings

Recieve with kindness our oblations and grant, O Lord, we pray, that, following the teachings of Pope Saint Pius, we may celebrate these divine mysteries with sincere reverence and receive them to a spirit of faith. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 107

Communion Antiphon

The Good Shepherd has laid down his life for his sheep.

Prayer After Communion

Celebrating the Memorial of Pope Saint Pius, we pray, O Lord our God, that by the power of this heavenly table we may be made constant in the faith and be of one accord in your love. Through Christ our Lord.



E gbuala oke ehi na umu ehi gbara abuba, ihe niile ezuole oke; biazienụ maka oriri agbamakwukwo.’ Ndi ahu a kporo oriri gabara mkpa ha n’ihina ha akpoghi ya ihe o bula. Otu onye gabara n’ubi ya, nke ozo gaba ahia, ebe ndiozo jidere umuodibo ya mee ha akaja, gbuokwa ha. Onyeeze ahu were oke iwe, zipu ndiagha ya. Ha lara ndi ogbuochu ahu niile n’iye, gbakwaa obodo ha oku. E mechaa o gwa umuodibo ya si, ‘Akwardochaala m oriri agbamakwukwo, ma ndi a kporo maka ya etosighi etosi. N’ihi nke a gazienu n’agbata okporouzo niile. Kpotanu ndi niile unu nwere ike ihu maka oriri agbamakwukwo a.’ Umuodibo ahu wee gaa n’okporouzo kpokota ndi niile ha huru ma ndi obi ojoo ma ndi oma nke mere ka ulo ebe a na-eri oriri agbamakwukwo ahu juputa na ndi obia. Mgbe onyeeze ahu batara ihu ndi obia ahu, o huru otu nwoke nke eyighi uwe agbamakwukwo. O juru ya si, ‘Enyi m, olee otu i siri bata n’ebe a n’eyighi uwe agbamakwukwo?’ O kwughị okwu obula. Onyeeze ahu wee gwa ndi na-ejere ya ozi si, ‘Keenu ya agbu ukwu na aka, tupu ya n’ezi n’ime ochichiri, ebe ibe akwa na ita ikikere eze ga-adi.’ N’ihina otutu ka a kporo ma olemaole ka a hgoro.’

Ozioma nke Oseburuwa.

Ekpere Nhunye

Were afooma nara ajaonyinye anyi ga ma mee, O Dinwenu, anyi na-arjo, ka, anyi na-eso nkuzi nke Pop Paioş di aso, anyi ewere nsopuru bu ezie eme mmemme iheomimi ndi a di ngozi ma werekwa mmuo okwukwe anata ha. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ezigbo Onye nche aturu ewerela ndu ya Enye maka igweaturu ya.

Ekpere A Natachaa Oriri Nso

Ka anyi na-eme mmemme Ncheta Pop Paioş di aso, anyi na-arjo, O Dinwenu Chineke, ka site n’ike nke ochie eluigwe a ka anyi kwuru chim n’okwukwe ma buru otu n’ihunaanya gi. Site na Kristi Onyenweanyi.

22 August [Orie] Friday of Week 20 (White)

Queenship of the Blessed Virgin Mary (Memorial)

The Feast of the Queenship of Mary was instituted by Pope Pius XII in 1954. The Litany of Loreto invites Christians to daily call upon Mary as Queen, just as the fifth glorious mystery of the Rosary commemorates her crowning as the Queen of heaven and earth. Mary

is Queen not only because she is Mother of God, but also because, as the new Eve, she was associated with the new Adam, the King and Redeemer of humankind.

The Blessed Virgin Mary was chosen by God the Father to be the Mother of his Son. As virginal spouse of the Holy Spirit, she became the means for incarnating the Word with whom she associated for the redemption of humanity. Given her unique relationship with all three Persons of the Trinity, she deserves the title of Queenship. She possesses a dignity that by far transcends all other creatures. In fulfilment of the prophecy of psalmist - At your right hand stands the queen, clothed in gold of Ophir - the Virgin of virgins was led forth by God and her Son, the King of kings, amid the company of exulting angels and rejoicing archangels, with the heavens ringing with praise. By the power of her intercession, she sustains and nurtures the spiritual lives of all Christ's faithful. Let us come to Mary Her Majesty and be subject to her rule, in order to be totally loyal to Jesus Christ, her Son and everlasting King.

Entry Antiphon

At your right stands the queen in robes, finely arrayed.

Collect

O God, who made the Mother of your Son to be our Mother and our Queen, graciously grant that, sustained by her intercession, we may attain in the heavenly Kingdom the glory promised to your children. Through our Lord.

First Reading

A reading from the book of Ruth (1:1.3-6.14-16.22)

In the days of the Judges famine came to the land and a certain man from Bethlehem of Judah went - he, his wife and his two sons - to live in the country of Moab. Elimelech, Naomi's husband, died, and she and her two sons were left. These married Moabite women: one was named Orpah and the other Ruth. They lived there about ten years. Then both Mahlon and Chilion also died and the woman was bereft of her two sons and her husband. So she and her daughters-in-law prepared to return from the country of Moab, for she had heard that the Lord had visited his people and given them food. Then Orpah kissed her mother-in-law and went back to her people. But Ruth clung to her.

Naomi said to her, 'Look, your sister-in-law has gone back to her people and to her god. You must return too; follow your sister-in-law.'

But Ruth said, 'Do not press me to leave you and to turn back from your company, for 'wherever you go, I will go, wherever you live, I will live. Your people shall be my people, and your God, my God.'

This was how Naomi, she who returned from the country of Moab, came back with

Ukwe Mbata

N'aka nri gi ezenwanyị guzooro yiri uwe mwụda, mara oke mma.

Ekpere Mmeghe

O Chineke, onye merela Nne nke Nwa gi ka o buru Nne anyị na Ezenwanyị nke anyị, were ebere mee ka, anyị na-enweta agbamume site n'arịrịo ya, anyị ewere rute n'otito ahụ ekwere umu gi na nkwa n'alaeze eluigwe Site na Dinwenụ anyị.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Rut (1:1.3-6.14-16.22)

Oruru otu mgbe, n'oge Ndiikpe, oke unwu dara n'ala Izrel. Ya mere, otu nwoke onye Betlehem nke Juda, kpooro nwunye ya, na umu ya nwoke abuo jee biri n'ala Moab. Elimelek mechara nwuo, hapu nwunye ya bu Naomi na umu ya nwoke abuo. Umu ya nwoke abuo ahụ luru umuagboghọ ndi Moab, ndi aha ha bu Opa na Rut. Ha biri n'ebe ahụ afọ iri. E mechaa, Maalon na Chilion nwukwu, hapu nne ha bu Naomi. Nwaanyị ahụ wee gbara aka di na aka umu. Mgbe nwa oge gachara, Naomi nuru na Onyenweanyị agoziela ndi be ha, nye ha nri. Opa wee susuo nne di ya onu si ya laa nke oma wee laghachikwuru ndi be ha. Ma Rut makusiri nne di ya ike.

Ma Naomi gwara ya si, "Lee, Opa, bu nwunye di gi, alaghachikwurula ndi be ha, na chi ha. Ya mere, soro ya lawa."

Rut wee si ya, "Ariola m ka m hapu gi! Ariola m ka m si n'iso gi laghachi azu, n'ihina aga m eso gi ebe obula i na-eje. Ebe obula i bi ka m ga-ebikwa. Ndi nke gi ga-abu ndi nke m. Chineke gi ga-abukwa Chineke m.

Otu a ka Naomi si lota njem o jere na

Ruth the Moabitess her daughter-in-law. And they came to Bethlehem at the beginning of the barley harvest. The word of the Lord.

Responsorial Psalm Ps. 145:5-10. (R.v.2)
Response: **My soul, give praise to the Lord.**

1. He is happy who is helped by Jacob's God, whose hope is in the Lord his God, who alone made heaven and earth, the seas and all they contain. (R.)
2. It is he who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)
3. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. (R.)
4. It is the Lord who loves the just but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. Alleluia! (R.)

Alleluia alleluia! Ps. 24:4.5

Teach me your paths, my God, make me walk in your truth. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (22:34-40)

When the Pharisees heard that Jesus had silenced the Sadducees they got together and, to disconcert him, one of them put a question, 'Master, which is the greatest commandment of the Law?' Jesus said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.' The Gospel of the Lord.

Prayer Over The Offerings

As we observe this Memorial of the Blessed Virgin Mary, we bring you our offerings, O Lord, praying to be given strength by the humanity of Christ, who offered himself to you on the Cross as the unblemished oblation. Who lives and reigns.

Moab, ya na nwunye nwa ya bu Rut, onye Moab. O bukwana n'oge mmalite owuwe ihe ubi ka ha lotara na Betlehem.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu. 146:5-10 (Az. 1)

Aziza: **Mkpuruobi m too Chineke.**

1. Añuri bu nke onye nwere Chineke nke Jakob dika onye enyemaka ya; onye tukwasiriobi ya n'Onyenweanyi bu Chineke ya. Onye kere eluigwe na ala, nakwa oke osimiri na ihe niile bi n'ime ya. (Az.)
2. Onyenweanyi kwesiri ntukwasiobi ebebe. O na-enye ndi a na-emegbu emegbu ikpe nkwmoto. O na-enye ndi agwu na-agu nri, o na-emekwa ka ndi e ji eji nwere onwe ha. (Az.)
3. Onyenweanyi na-eme ka ndiisi hu uzọ. O nabulite ndi ibu aro nyidara n'ala, Onyenweanyi huru ndi eziumume n'anya. Onyenweanyi na-echekwaba ndiobia, O na-echekwaba ndi na-enweghi nne na nna na ndi ajadu. (Az.)
4. Onyenweanyi huru ndi eziumume na anya ma o na eme ka ihe siere ndi obi ojoo ike. Onyenweanyi ga-achi eze ebebe, Chineke gi, O Zayon, ga-achi site na ndudugandu ruo na ndudugandu. Afeluya. (Az.)

Aleluya, aleluya! Abu. 25:4.5

Mee ka m mata uzo Gi, O Onyenweanyi, dube m n'uzo eziokwu Gi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (22:34-40)

Mgbe ndi Farisii nuru na Jesu Memechiela ndi Sadusii onu, ha gbakotara otu ebe. Oturu onye n'ime ha bu onye okaiwu juru ya ajuju iji nwalee ya si, "Onye nkuzi, oleee iwu kachasi iwu niile?" Jesu zara ya si, "I ga-eji obi gi niile, mmuo gi niile na uche gi niile hu Chineke gi n'anya. Nke a bu nke mbu na nke kachasi n'iwu niile. Nke abuo dikwa ka ya, i ga-ahu onye agbataobi gi n'anya dika i siri hu onwe gi. N'iwu abuo ndi a ka iwu niile na amuma niile gbakwasiri ukwu. Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-edobe Ncheta nke Vejin Maria di Ngozi, anyi ebutege gi onyinye anyi ga, O Dinweni, were ario ka anyi nweta ume site n'obubu mmadu nke Kristi, onye hunyeere gi onwe ya n'obe dika ajaonyinye enweghi atutu. Onye di ndu na-achi ebighiebi ebighiebi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 87

Communion Antiphon

Blessed are you who have believed that what was spoken to you by the Lord will be fulfilled.

Prayer After Communion

Having received this heavenly Sacrament, we humbly pray, O Lord, that we who reverently celebrate the Memorial of the Blessed Virgin Mary may merit to be partakers at your eternal banquet. Through Christ our Lord.

(For Solemn blessings on the Feast of BVM, see pages 35-36)

Ukwe Oriri Nso

Ngozi na-adiri gi n'ihì na i kweere na ihe niile Onyenweanyi kwuru gagezu.

Ekpere A Natachaa Oriri Nso

Ka anyi natarala Sakramenti eluigwe a, anyi na-ariò, O Dinwenu, ka anyi bu ndi ji nsopuru eme mmemme Ncheta Vegin Maria di Ngozi tosikwa iketaoke na nnukwu oriri di ebighiebi. Site na Kristi.

23 August [Afor] Saturday of Week 20 (Green/White)

Our Lady of Saturday

St. Rose of Lima, Virgin (Opt. Mem)

(For Entry Antiphon and Collect of BVM, see page 3)

First Reading

A reading from the book of Ruth (2:1-3.8-11;4:13-17)

Now Naomi had a kinsman on her husband's side, well-to-do and of Elimelech's clan. His name was Boaz.

Ruth the Moabitess said to Naomi, 'Let me go into the fields and glean among the ears of corn in the footsteps of some man who will look on me with favour.' And she said to her, 'Go, my daughter.' So she set out and went to glean in the fields after the reapers. And it chanced that she came to that part of the fields which belonged to Boaz of Elimelech's clan.

Boaz said to Ruth, 'Listen, my daughter, and understand this. You are not to glean in any other field, do not leave here but stay with my servants. Keep your eyes on whatever part of the field they are reaping and follow behind. I have ordered my servants not to molest you. And if you are thirsty, go to the pitchers and drink what the servants have drawn.' Then she fell on her face, bowing to the ground. And she said to him, 'How have I so earned your favour that you take notice of me, even though I am a foreigner?' And Boaz answered her, 'I have been told all you have done for your mother-in-law since your husband's death, and how you left your own father and mother and the land where you were born to come among a people whom you knew nothing about before you came here.'

So Boaz took Ruth and she became his wife.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Rut (2:1-3.8-11;4:13-17)

Ugbu a, Naomi nwere otu nwanna di ya, onye si n'agburu di ya bu Elimelek. Aha nwoke ahu bu Boaz.

Rut wee si Naomi, "Ka m jee n'ubi, chikota oka ndi na-ewe ihe ubi hapuru. Enwere m okwukwe na m jee, aga m ahu onye obioma gaeke ka m ruo oru n'ubi ya." Naomi wee si ya, "Gaba nwa m nwaanyi." Ya mere, Rut jere n'ubi na-achikoro oka ndi na-ewe ihe ubi nahapu. O dabaara ya na o bu n'ubi Boaz nwanna Elimelek ka o banyere.

Boaz wee si Rut, "Gee m nti nwa m: Ejekwala n'ubi ozo ichikota oka. Soro umunwaanyi ndi a no ebe a gbuwe oka. Na-ele anya n'ubi obula ha na-egbu oka, sorokwa ha n'azu. Agwala m umuokorobia ndi a ha enyekwala gi nsogbu. O buru na mmiri guo gi, gaa n'ite mmiri ndi a umuokorobia a gbajuru, kuru mmiri nuo. Rut hulataa ihu, kpooro ya isi ala, si, "Gini mere mkpa m ji metuta gi n'obi otu a? Gini mere i ji gosi m obioma di otu a, ebe mu onwe m bu onye obia?" Boaz zara ya si, "Anula m ihe niile i meere nne di gi kamgbe di gi nwuru. Ama m na i hapuru nna gi na nne gi, hapukwa obodo a muru gi, bia binyere ndi i namabughi na mbu.

Ya mere, Boaz kporo Rut laa n'ulo, ya aburu nwunye ya. O wee bakwuru ya. Oseburuwa emee ka o turu ime, muo nwa nwoke.

And when they came together, the Lord made her conceive and she bore a son. And the women said to Naomi, 'Blessed be the Lord who has not left the dead man without next of kin this day to perpetuate his name in Israel. The child will be a comfort to you and the prop of your old age, for your daughter-in-law who loves you and is more to you than seven sons has given him birth.' And Naomi took the child to her own bosom and she became his nurse.

And the women of the neighbourhood gave him a name. 'A son has been born for Naomi' they said; and they named him Obed. This was the father of David's father, Jesse.

The word of the Lord.

Responsorial Psalm: Ps. 127:1-5. (R.v.4)

Response: Indeed thus shall be blessed the man who fears the Lord.

1. O blessed are those who fear the Lord and walk in his ways! By the labour of your hands you shall eat. (R.)
2. You will be happy and prosper; your wife like a fruitful vine in the heart of your house; your children like shoots of the olive, around your table. (R.)
3. Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion all the days of your life! (R.)

Alleluia, alleluia! Mt. 23:9.10

You have only one Father, and he is in heaven. You have only one Teacher, the Christ. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (23:1-12)

Addressing the people and his disciples Jesus said, 'the scribes and the Pharisees occupy the chair of Moses. You must therefore do what they tell you and listen to what they say; but do not be guided by what they do: since they do not practise what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention, like wearing broader phylacteries and longer tassels, like wanting to take the place of honour at banquets and the front seats in the synagogues, being greeted obsequiously in the market squares and having people call them Rabbi.

'You, however, must not allow yourselves to be called Rabbi, since you have only one

Umunwaanyi asi Naomi, "Otito diri Oseburuwa! N'ihina taa o nyela gi nwa nwoke ga-ele gi nka site n'aka nwunye nwa gi. Chineke mekwaa ka aha nwata ahụ di ukwu n'Izrel! Nwunye nwa gi huri gi n'anya, meere gi ihe karia ka umunwoke asaa ga-emere nne ha. Ugbo a, o mutarala gi nwanwa, onye gaweghachi ndu ohiu n'ime gi, na onye ga-ele gi nka." Naomi ekuru nwa ahụ, were ya dika nwa ya.

Umunwaanyi ibe ya aguo nwa ahụ Obed, nakoro ndi mmadu si, "A mutarala Naomi nwa nwoke!" Obed wee buru nna Jesse onye bu nna David.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 128:1-5. (Az.4)

Aziza: Lee, otu ahụ ka a ga-esi gozie onye ahụ nke na-aturu Chineke egwu.

1. Ngozi na-adiri ndi na-aturu Chineke egwu, na-eso uzo ya. Ihe aka gi kutara ka i ga-eri. (Az.)
2. Anuri na oganiihu ga-abu nke gi. Nwunye gi ga-adika osisi vain, na-ami mkpuru n'ime ulo gi, umu gi ga-adika osisi oliv, gbaa oche nri gi gburugburu. (Az.)
3. Lee, otu ahụ ka a ga-esi gozie onye ahụ, nke na-aturu Chineke egwu. Ka Onyenweanyi si na Zayon gozie gi, ubochi ndu gi niile. (Az.)

Aleluya, aleluya! Mat. 23:9.10

Unu nwere otu Nna nke bi n'eluigwe; otu Nnaukwu bu Kristi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:1-12)

Jesu gwara igwe mmadu ahụ na ndi na-esozuo ya si, "Ndi odeakwukwo na ndi Farisii no n'okwa Mosis. Ya bu, na-emenụ ma nadebekwanu ihe niile ha na-agwa unu. Kama unu emekwala omume ka ha, n'ihina ha na-ekwu ma ha anaghi emeputa ya n'omume. Ha na-eke ibu siri ike obubu bo ndi mmadu n'ubu, ma ha onwe ha agaghi emetu ya o buladi otu mkpisiaka. Ha na-arụ ọrụ oma ha niile naani ka ndi mmadu wee hu ha. Ha na-eme ka akwa e dere iwu ndi di mkpa nke ha na-amado n'ihu na n'aka di obosara na-emekwa ka onu uwe ha buo ibu. O na-amasi ha ino n'uche di elu n'oriri, ino n'ihu oche n'ulo nzuko, i nara ekele n'oma ahia nakwa ka ndi mmadu na-akpo ha ndi nkuzi. Unu ekwela ka a na-akpo unu ndi nkuzi, n'ihina unu nwere naani otu onye nkuzi. Unu niile

Master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. The greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.’
The Gospel of the Lord.

bukwa umunne. Unu akpola onye obula nna unu n’elu uwa a, n’ihina unu nwere otu nna nke bi n’eluigwe. Unu ekwekwala ka a na-akpo unu nnaukwu n’ihina unu nwere naani otu nnaukwu - ya bu Kristi. Ya bu, onye obula kachasi n’etiti unu ga-abu odibo unu. Onye obula nke na-ebuli onwe ya elu, a ga-ebuda ya ala; ma onye obula nke wedara onwe ya ala, a ga-ebuli ya elu.
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 5)

21st SUNDAY IN ORDINARY TIME (C) 24 August 2025 [Nkwo] (Green)

**Office:
Week 1**

In the First Reading, God promises His salvation upon humankind, whom He shall gather to behold and proclaim His glory. The fulfilment of this promise is reason the Responsorial Psalm is today urging all peoples to resound the praise of the God to the whole world, proclaiming His faithful love. But, given that belonging to God’s people is neither an entitlement nor to be presumed, Jesus exhorts all in the Gospel to strive to enter by the narrow door to be counted and saved. Because this must include suffering and persecution on the part of seekers of God, the Second Reading instructs that suffering is part of training that God gives His children, in order to correct and bring out the best in them.

Entry Antiphon

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

Ukwe Mbata

Dinwenu, chee ntị n’olu m. Chineke m, zoputa nwodibo Gi, onye tukwasara nchekwube ya na Gi. Dinwenu, meere m ebere, maka na ana m akpoku Gi, bido n’ututu ruo n’anyasi.

Collect

O God, who cause the minds of the faithful to unite in a single purpose, grant your people, to love what you command and to desire what you promise, that amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord.

First Reading

A reading from the prophet Isaiah (66:18-21)

The Lord says this: “I am coming to gather the nations of every language. They shall come to witness my glory. I will give them a sign and send some of their survivors to the nations: to Tarshish, Put, Lud, Moshech, Rosh, Tubal, and Javan, to the distant islands that have never heard of me or seen my glory. They will proclaim my glory to the nations. As an offering to the Lord they will bring all your brothers, on horses, in chariots, in litters, on mules, on dromedaries, from all the nations to my holy mountain in Jerusalem, says the Lord, like

Ekpere Mmeghe

Chineke, Gi na-eme ka obi ndi kwere na Gi buru otu. ‘Biko mee ka anyi bu ndi nke Gi na-ahu ihe I tiiri anyi n’iwu n’anya; ka anyi na-acho ihe I kwere anyi na nkwa. Meekwa ka obi anyi lefuru anya n’ihe uwa a na-agbanwo agbanwo, bia legide anya n’ebe anuri di okpu di. Site na Dinwenu anyi Jesu Kristi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’onye amuma Aizaya (66:18-21)

Dinwenu kwuru si: N’ihi amarala m aka oru ha na echiche ha. Ana m abia ikpokota mba niile na-asu asusu di ichiche. Ha ga-abia hu otito m. Aga m egosi ha akara, ziga ndi nke no ndu na mba ndi a: Taashishi, Put, Lud, Moshek, Rosh, Tubal, na Javan, obodo ugwu niile di anya bu ndi na-anubeghi maka m mobu hu otito m; ha ga-ekwuputara mba ndi a otito m. Ha ga-eji inyinyaibu were kpokota umunne unu site na mba niile dika ihe onyinye n’ebe Dinwenu no. Ha ga-akpokota ha n’ugwu m di nsọ bu Jerusalem, o bu Oseburuwa na-ekwu, dika umu

Israelites bringing oblations in clean vessels to the Temple of the Lord. And of some of them I will make priests and Levites, says the Lord.

The word of the Lord.

Responsorial Psalm: Ps. 116 (R. Mk 16:15)

Response: **Go out to the whole world; proclaim the Good News.**

1. Alleluia! O praise the Lord, all you nations, acclaim him all you people!(R.)
2. Strong is his love for us; he is faithful forever. (R.)

Second Reading

A reading from the letter to the Hebrews (12:5-7.11-13)

Have you forgotten that encouraging text in which you are addressed as sons? My son, when the Lord corrects you, do not treat it lightly; but do not get discouraged when he reprimands you. For the Lord trains the ones that he loves and he punishes all those that he acknowledges as his sons. Suffering is part of your training; God is treating you as his sons. Has there ever been any son whose father did not train him?

Of course, any punishment is most painful at the time, and far from pleasant; but later, in those on whom it has been used, it bears fruit in peace and goodness. So hold up your limp arms and steady your trembling knees and smooth out the path you tread; then the injured limb will not be wrenched, it will grow strong again.

The word of the Lord.

Alleluia, alleluia! Jn. 14:23

If anyone loves me he will keep my word and my Father will love him, and we shall come to him. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (13:22-30)

Through towns and villages Jesus went teaching, making his way to Jerusalem. Someone said to him, 'sir, will there be only a few saved?' He said to them, 'try your best to enter by the narrow door, because, I tell you, many will try to enter and will not succeed.

'Once the master of the house has got up and locked the door, you may find yourself knocking on the door saying, "Lord, open to us" but he will answer, "I do not know where

Izrel si eweta onyinye oka n'iko di ocha n'ulo nso nke Dinwenu. Ufodu n'ime ha ka m ga-akporo dika ndi ukochukwu na ndi Levai. O bu Chineke na-ekwu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 117 (Az. Mak 16:15)

Aziza: **Gaanu n'owa niile, kwusaaranu ihe niile e kere eke ozioma.**

1. Toonu Onyenweanyi, mba niile, Toonu ya, ndi mmadu niile. (Az.)
2. N'ihina ihunaanya ya siri ike, nkwdosiike ya na-adi okpu. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi edegaara ndi Hibru (12:5-7.11-13)

Unu echefuola okwu nkasiobi ahụ nke Chineke jiri gbaa unu ume dika umu ya? si, "Nwa m ewela nkuzi Onyenweanyi na-akuziri gi dika ihe mfe, mọbu daa mba mgbe Onyenweanyi na-ata gi ahuhu. Onyenweanyi na-eji ahuhu akuziri onye o huru n'anya, na-apiakwa nwa obula o nabatara utali." O bu maka iweta ozuzu di mma ka unu ga-eji nwee ndidi. Chineke na-emeso unu omume dika umu ya. O nwere nwa obula nna ya na-adighi akuziri ihe site n'inye ya ahuhu?

Mgbe obula a na-ezi anyi ihe site n'inye anyi ahuhu, o na-aburu anyi ihe ahuhu. Ma e mechaa ndi ahụ e ziri ihe site n'inye ha ahuhu na-enweta udo na ndu eziumume dika ugwo oru. Ya bu gbatianu aka unu n'anwu anwu, mekwaanu ka ikpere unu na-ama jijiji sie ike, Meenu uzo unu ka o kwuru oto maka ukwu unu, ka ukwu dara ngworo ghara isi na njiko dapu, kama ka a gwoo ya.

Okwu nke Oseburuwa.

Alaluya, alaluya! Jn. 14:23

Oburu na mmadu ahụ m n'anya, o ga-edobe okwu m. Nna ga-ahukwa ya n'anya. Anyi ga-abiakwute ya, biri n'ime ya. Alaluya!

Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Luk dere (13:22-30)

Jesu na-agaghari n'obodo ukwu na n'obodo nta, na-akuzi nkuzi: Ka o na-aga Jerusalem, otu onye juru ya si, "Onyenweanyi o bu naani mmadu olemaole ka a ga-azoputa?" O wee gwa ha si, "Gbaanu mbo ka unu si n'uzo di warawara banye, n'ihina agwa m unu otutu mmadu ga-acho ka ha banye ma ha agaghi enwe ike. Oge obula onye nwe ulo biliri gbachie onuuzo ya, unu ga-amalite iguzo n'ezi na-aku aka n'uzo, na-asi, "Dinwenu, megheere

you come from.” Then you will find yourself saying, “We once ate and drank in your company; you taught in our streets” but he will reply, “I do not know where you come from. Away from me, all you wicked men!”

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 turned outside. And men from east and west, from north and south, will come to take their places at the feast in the kingdom of God.

Yes, there are those now last who will be the first, and those now first who will be the last.

The Gospel of the Lord.

Prayer Over The Offerings

O Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. Through Christ our Lord.

Communion Antiphon

The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth, and wine to cheer the heart.

Prayer After Communion

Complete within us, O Lord, we pray, the healing work of your mercy, and generously perfect and sustain us, so that in all things we may please you. Through Christ our Lord.



Theme: Christian Value of Suffering

SCRIPTURES: Is. 53:4-5; Deut. 8:3; Matt. 5:10-12; Rom. 5:3-5; Col.1:23-24; 2Cor.1:3-4; Rom.8:16-18.
CCC: 1501, 1502, 1505, 618, 2015

25 August [Eke] Monday of Ordinary Time - Week 21 (Green/White)

St. Louis & St. Joseph Calasanz, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see pages 54)

First Reading

A reading from the first letter of St Paul to the Thessalonians (1:1-5.8-10)

From Paul, Silvanos and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ.

We always mention you in our prayers and thank God for you all, and constantly remember

anyị ụzo.” O ga-aza unu si, “Amaghị m ebe unu si bia.” Mgbe ahụ unu ga-ebido na-asị, “Anyị na gị riri, nṅkwaa, ikuzikwara na-ezi n’ogbe anyị. Ma o ga-asị, ‘Agwa m unu, amaghị m ebe unu siri bia; Sinu n’ebe m nọ puo, unu niile bu ndi omenjo!’

N’ebe ahụ, unu ga-akwa akwa, na-ata ikikere eze; mgbe unu huru Abraham, Aizik na Jakob na ndi amuma niile ka ha nọ n’alaeze Chineke. Ma unu onwe unu ga-abu ndi a chupuru n’ezi. Ndi mmadu ga-esi n’owuwa anyanwu na odida anyanwu, sikwa n’ugwu na ndida bia ndu n’oche nri n’Alaeze Chineke.

Ma lee, ufodu ndi ikpeazu ga-ebu ụzo, ufodu ndi bu ụzo ga-ekpe azu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, I jiri so otu aja a gbataara onwe Gị ndi I mere ka ha buru umu Gị. Biko, nye anyi onyinye nke idiko n’otu na udo n’ime Uka Gị. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, uwa juputara na mkpuru nke aka oru Gị; I si n’ala na-emeputa nri na mmanya ka obi mmadu wee na-enwe anuri.

Ekpere A Natachaa Oriri Nso

Dinwenu, biko, mee ka oru nzoputa debere Gị zuo oke n’ime anyi. Ka anyi sie ike, nwee obi oma n’ihunaanya Gị, wee na-eme uche Gị n’ihe niile. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (1:1-5.8-10)

Pol, Silvanos na Timoti, na-edegara nzuko nke ndi Tesalonika akwukwozi, ndi nke Chineke Nna, na nke Dinwenu anyi Jesu Kristi. Amara na udo diri unu.

Anyi na-ekele Chineke mgbe obula banyere unu niile na-echetakwa unu oge niile anyi na-ekpe ekpere. Anyi na-echeta n’ihu Chineke Nna

before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ.

We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction. And you observed the sort of life we lived when we were with you, which was for your instruction. We do not need to tell other people about it: other people tell us how we started the work among you, how you broke with idolatry when you were converted to God and became servants of the real, living God; and how you are now waiting for Jesus, his Son, whom he raised from the dead, to come from heaven to save us from the retribution which is coming. The word of the Lord.

Responsorial Psalm: Ps.149:1-6.9.(R.v.4)

Response: **For the Lord takes delight in his people.**

1. Alleluia! Sing a new song to the Lord, his praise in the assembly of the faithful. Let Israel rejoice in its Maker, let Zion's sons exult in their king. (R.)
2. Let them praise his name with dancing and make music with timbrel and harp. For the Lord takes delight in his people. He crowns the poor with salvation. (R.)
3. Let the faithful rejoice in their glory, shout for joy and take their rest. Let the praise of God be on their lips; this honour is for all his faithful. Alleluia!. (R.)

Alleluia, alleluia! Jn 10:27

The sheep that belong to me listen to my voice, says the Lord, I know them and they follow me. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (23:13-22)

Addressing the people and his disciples Jesus said: 'Alas for you, scribes and Pharisees, you hypocrites! You who shut up the kingdom of heaven in men's faces, neither going in yourselves nor allowing others to go in who want to.

'Alas for you, scribes and Pharisees, you hypocrites! You who travel over sea and land to make a single proselyte, and when you have him you make him twice as fit for hell as you are.

anyi, oru okwukwe unu, na nke ihunaanya na nkwudosiike nke okwukwe, n'ime Dinwenu anyi Jesu Kristi. Anyi maara, umunna m ndi Chineke huru n'anya, na o hotola unu. Ozioma ahụ anyi wetaara unu abughi naani site n'okwu onu, kama o bukwa n'ike nke Mmuo Nso. O bukwa ozioma ahụ nke eziokwu ya were anya. Unu matakware udi mmadu anyi gosiputara n'etiti unu. O bughị naani na okwu nke Dinwenu esila n'aka unu gbasaa na Masedonia na Akaya; kama, okwukwe unu n'ime Chineke agazuola ebe niile nke na o dighikwa mkpa anyi ikwu ihe obula. Ha onwe ha na-ekwu banyere anyi, udi nnabata unu nyere anyi n'etiti unu, na otu unu siri hapu ife arusi ma febe ezi Chukwu di ndu; na ichere Nwa ya nke si n'eluigwe, onye O siri na ndi nwuru anwu kulite, onye na-azoputa anyi n'iwe nke ga-abianu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 149:1-6. 9.(Az.4)

Aziza: **N'ihina Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no.**

1. Alaluya! Kweerenu Onyenweanyi ukwe ohuru, ka ogbako ndi kwere na ya kweere ya ukwe otito. Ka Izrel nuriu onu n'ihu onye kere ya, ka umu Zayon nuriu n'ihu onyeeze ha. (Az.)
2. Ka ha were igba egwu too aha ya, ka ha were igba na ubo akwara gbaara ya egwu. N'ihina Onyenweanyi nwere ihunaanya n'ebe nke ya no, O kpubela ndi umeala okpu nke mmeri. (Az.)
3. Ka ndi nke ya nuriu na mmeri ha. Ka ha daa n'ala n'ihu Chineke, na-eto ya oge niile. Ka nnukwu ukwe otito Chineke juputa n'onu ha, nke a bu otito nke ndi nke ya kwere ekwe. Alaluya. (Az.)

Alaluya, alaluya! Jn. 10:27

Onyenweanyi kwuru si: Aturu m na-anu olu m, amakwaara m ha, ha na-esokwa m. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:13-22)

Jesu gwara ndi mmadu, na ndi na-eso uzo ya okwu si: Azi gbakwa unu ndi odeakwukwo na ndi Farisii, unu bu ndi ihuabuo. Unu na-akpochibido ndi mmadu onuuzo nke eluigwe; makana unu onwe unu anaghi abanye nke unu na-ekwe ka ndiozo baa.

Azi gbakwa unu ndi odeakwukwo na ndi Farisii, unu ndi ihuabuo. Unu na-agafe oke osimiri na mba di ichaiche iji toghata otu onye ga-esonyere unu. Mgbe unu toghatara ya, unu eme ya ka o buru nwa nke okummuo okpukpu abuo

‘Alas for you, blind guides! You who say, “If a man swears by the Temple, it has no force; but if a man swears by the gold of the Temple, he is bound.” Fools and blind! For which is of greater worth, the gold or the Temple that makes the gold sacred? Or else, “If a man swears by the altar it has no force; but if a man swears by the offering that is on the altar, he is bound. You blind men! For which is of greater worth, the offering or the altar that makes the offering sacred? Therefore, when a man swears by the altar he is swearing by that and by everything on it. And when a man swears by the Temple he is swearing by that and by the One who dwells in it. And when a man swears by heaven he is swearing by the throne of God and by the One who is seated there.’
The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 56)

26 August [Orie] Tuesday of Ordinary Time - Week 21 (Green)

(For Entry Antiphon and Collect, see page 54)

First Reading

A reading from the first letter of St Paul to the Thessalonians (2:1-8)

You know yourselves, my brothers, that your visit to you have not proved ineffectual.

We had, as you know, been given rough treatment and been grossly insulted at Philippi, and it was our God who gave us the courage to proclaim his Good News to you in the face of great opposition. We have not taken to preaching because we are deluded, or immoral, or trying to deceive anyone; it was God who decided that we were fit to be entrusted with the Good News, and when we are speaking, we are not trying to please men but God, who can read our inmost thoughts. You know very well, and we can swear it before God, that never at any time have our speeches been simply flattery, or a cover for trying to get money; nor have we ever looked for any special honour from men, either from you or anybody else, when we could have imposed ourselves on you with full weight, as apostles of Christ.

Instead, we were unassuming. Like a mother feeding and looking after her own children, we felt so devoted and protective towards you, and had come to love you so much, that we were eager to hand over to

dika unu onwe unu bu.

Azi gbakwa unu ndi ndu kpuru isi. Unu na-asi na onye obula jiri ulonso n'uo iyi o nweghi ihe obula o bu; ma o buru na onye obula ejiri olaedo nke di n'ulonso n'uo iyi, iwu ji ya. Unu ndi nzuzu kpuru isi! Olee nke ka ibe ya, olaedo di n'ulonso ka o bu ulonso nke mere olaedo ahu ka o di nso? Unu na-akuzikwa si, o buru na onye obula ejiri ekwuaja n'uo iyi, o dighi ihe o bu. Ma o buru na onye obula ewere onyinye di n'elu ya n'uo iyi iwu ji ya. Unu ndi kpuru isi. Olee nke ka ibe ya, onyinye ka o bu ekwuaja nke mere ya ka o di nso? Ya mere, onye obula ji ekwuaja n'uo iyi jikwazi ma ekwuaja ma ihe niile di n'elu ya n'uo iyi. Ozokwa onye obula jiri ulonso n'uo iyi, jikwazi ma ulo nso ma onye bi n'ime ya n'uo iyi. Onye obula nke ji eluigwe n'uo iyi jikwazi ma ocheeze Chineke ma onye no na ya n'uo iyi.
Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (2:1-8)

Unu onwe unu, umunna, maara na nleta anyi letara unu abughi ihe lara n'iyi.

Unu matakware otu ha siri taa anyi ahuhu, na otu ha si mekwaa anyi ihe ihere na Filipi. Ma Chineke nyere anyi obi siri ike nke anyi ji kwuputara unu ozioma nke Chineke n'agbanyeghi mmegide ahu niile. N'hina o bughi site na njehie, mobu site n'adighi ocha, ma o bukwa site n'aghughu ka anyi ji ri o unu ka unu nara okwu ahu nke anyi gwara unu; kama, dika otu Chineke sirila horo anyi ma nyefekwaa anyi ozioma ahu n'aka. Nke a mere, anyi anaghi ekwu ihe ndi mmadu choro, kama ihe ga-amasi Chineke Onye nanwale ihe anyi bu n'obi. Unu matara nke oma na o dighi mgbe obula anyi kwuru okwu nrafu mobu were uzo aghughu zobe anyaukwu. Chineke bu onye akaebe anyi. O nwekwaghi mgbe anyi choro otito nke mmadu, site n'aka unu mobu site n'aka ndiozo, n'agbanyeghi na unu kwesiri ilekota anyi dika umuazu nke Chineke; kama anyi nooro nwayoo n'etiti unu dika nne si elekota unu ya anya. Dika otu unu si diri anyi n'obi, na oke ihunanya anyi nwere n'ebe unu no,

you not only the Good News but our whole lives as well.

The word of the Lord.

Responsorial Psalm: Ps.138:1-3-4-6. (R.v.1)

Response: O Lord, you search me and you know me.

1. O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. (R.)

2. You mark when I walk or lie down, all my ways lie open to you. Before ever a word is on my tongue you know it, O Lord, through and through. (R.)

3. Behind and before you besiege me, your hand ever laid upon me. Too wonderful for me, this knowledge, too high, beyond my reach. (R.)

Alleluia, alleluia! 1 Jn 2:5

When anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (6:17-29)

Herod had sent to have John arrested, and had him chained up in prison because of Herodias, his brother Philip's wife whom he had married. For John had told Herod, 'it is against the law for you to have your brother's wife.' As for Herodias, she was furious with him and wanted to kill him; but she was not able to, because Herod was afraid of John, knowing him to be a good and holy man, and gave him his protection. When he had heard him speak he was greatly perplexed, and yet he liked to listen to him.

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. 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 to you.' And he swore her an oath, 'I will give anything you ask, even half my kingdom.' She went out and said to her mother, 'What shall I ask for?' She replied, 'The head of John the Baptist.' The girl hurried straight back to the king and made her request, 'I want you to give me John the Baptist's head, here and now, on a dish.' The king was deeply

anyị di njikere, o bughị naanị inye unu ozioma kama onwe anyị kwa.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 139:1-3-4-6. (Az.1)

Aziza: Onyenweanyi, I nyochaala m, marakwa m.

1. Onyenweanyi, I nyochaala m, marakwa m! I ma mgbe m noduru ala na mgbe m kwu oto; I na-anọ ebe di anya mara ihe m bu n'uche. (Az.)

2. I mazuri omume m niile, mgbe m na-arụ orụ mobu mgbe m na-ezu ike. Tupu m meghee onu m, I maralaari ihe m choro ikwu. (Az.)

3. I no m n'ihu, norokwa m n'azu; I ji aka gi na-ehekwa m. Udi amamihe a kari m nghota, O di oke elu kari akonuuhe m. (Az.)

Alleluia, alleluia! 1 Jn.2:5

Onye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:17-29)

Herod nyere iwu ka e jide Jon tinye ya n'ulumkporo maka ihi Herodias nwunye nwanne ya nwoke Filip, onye o kporo dika nwunye. Jon gwara Herod si, "O zighi ezi n'iwu na i ga-alu nwunye nwanne gi." Nke a mere Herodias ji buuru Jon iwe n'obi na-acho uzo o ga-esi gbuo ya. Ma o nweghi ike, n'ihina Herod na-atu Jon egwu. O maara na Jon bu ezigo mmadu na onye di nso. N'ihina nke a o chekwabara ndu ya. O bu ezie na obi adighi eru Herod ala mgbe obula ya na Jon kparitara uka, ma o na-atokwa Herod uto ige nti n'ihe Jon na-ekwu.

E mecha ohere adaputara Herodias. N'ubochi ncheta omumu Herod, o kporo oriri. O kporo ndi a maara aha ha n'obi eze, na ndi ochiagha ya, na ndi mmadu a ma ama na Galili ka ha bia n'oriri ahu. N'oge ahu, ada Herodias gbara egwu mere ka obi too Herod na ndi o kporo oriri uto. Nke a mere ka eze Herod gwa nwaagbogho ahu si, "Rio m ihe obula i choro, aga m enye gi ya." O nukwara iyi maka nke a si, "Ihe obula i nio m, aga m enye gi ya, o buladi okara alaeze m." Nwaagbogho ahu gara juo nne ya, si, "Gini ka m ga-ario?" Nne ya siri ya, "Rio ka e nye gi isi Jon onye na-eme mmirichukwu." O wee gbaa oso ngwangwa, biakwute eze Herod nio ya, si, "Achoro m ka i nye m n'efere ugbo a,

distressed but, thinking of the oaths he had sworn and of his guests, he was reluctant to break his word to her. So the king at once sent one of the bodyguard with orders to bring John's head. The man went off and beheaded him in prison; then he brought the head on a dish and gave it to the girl, and the girl gave it to her mother. When John's disciples heard about this, they came and took his body and laid it in a tomb.
The Gospel of the Lord.

isi Jón onye na-eme mmirichukwu.” Nke a wutere eze Herod nke ukwu, ma n’ihi iyi o n’uru n’ihu ndi obia ya, o choghi imebi okwu ya. Ngwangwa eze Herod zipuru otu onyeagha no na nche, nyekwa ya ike ka o gbute isi Jón onye na-eme mmirichukwu. Onyeagha ahu gara na mkporo bepụ Jón isi, bute ya n’efere, bunye ya nwaagbogho ahu. Nwaagbogho ahu bunyere ya nne ya. Mgbe ndi na-eso uzo Jón nuri maka onwu ya, ha bjara buru ozu ya lie ya n’ili.
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 56)



27 August [Afor] Wednesday of Week 21 (White) St Monica (Memorial)

Born 322 at Tagaste in Algeria, St. Monica was the mother of St. Augustine of Hippo. A Christian from birth, Monica was married by arrangement to a pagan official in North Africa named Patricius who was much older than she. Through her patience and prayers, she was able to convert her bad-tempered, adulterous husband on his death bed to the Catholic faith in 370.

Monica had three children: Augustine, Navigius, and Perpetua. Perpetua and Navigius entered the religious Life. St. Augustine was much more difficult, as she had to pray for him for 17 years, begging the prayers of priests who for a while tried to avoid her because of her persistence at this seemingly hopeless endeavor. One priest did console her by saying, "it is not possible that the son of so many tears should perish." This thought coupled with a vision that she had received strengthened her.

St. Augustine converted and was baptized by St. Ambrose in 387. St. Monica died later that same year in the Italian town of Ostia, on her way back to Africa.

St. Monica is the patroness of wives and abuse victims, alcoholics, difficult marriages, disappointing children, mothers, victims of unfaithfulness and widows.

Entry Antiphon

The woman who fears the Lord will herself be praised. Her children have called her most blessed, her husband has sung her praises.

Collect

O God, who console the sorrowful and who mercifully accepted the motherly tears of Saint Monica for the conversion of her son Augustine, grant us, through the intercession of them both, that we may bitterly regret our sins and find the grace of your pardon. Through our Lord.

First Reading

A reading from the first letter of St Paul to the Thessalonians (2:9-13)

Let me remind you, brothers, how hard we used to work, slaving night and day so as not to be a burden on any one of you while we were proclaiming God's Good News to you.

Ukwe Mbata

Nnwanji na-aturu Chukwu egwu ga-enweta otito. Umụ ya akpooa ya onye kacha ngozi, di ya ekwuputala otito ya.

Ekpere Mmeghe

O Chineke, onye na-akasi ndi no n'uru obi, onye jiri ebere nabata anyammiri-nne nke Monika di aso maka ncheghari nke nwa ya bu Ogostin, mee, site n'aririo ha abuo, ka anyi onwe anyi nwee mwute miriemi maka njo anyiga, were chotakwa amara mgbaghara gi. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (2:9-13)

Eji m aka umunna, na unu chetara oru na abali ka anyi ghara iburu onye obula n'ime unu ibu aro mgbe anyi na-ekwusara unu

You are witnessed, and so is God, that our treatment of you, since you became believers, has been impeccably right and fair. You can remember how we treated every one of you as a father treats his children, teaching you what was right, encouraging you and appealing to you to live a life worthy of God, who is calling you to share the glory of his kingdom.

Another reason why we constantly thank God for you is that as soon as you heard the message that we brought you as God's message, you accepted it for what it really is, God's message and not some human thinking; and it is still a living power among you who believe it.

The word of the Lord.

Responsorial Psalm: Ps.138:7-12. (R.v.1)

Response: O Lord, you search me and you know me.

1. O where can I go from your spirit, or where can I flee from your face? If I climb the heavens, you are there. If I lie in the grave, you are there. (R.)
2. If I take the wings of the dawn and dwell at the sea's furthest end, even there your hand would lead me, your right hand would hold me fast. (R.)
3. If I say: 'Let the darkness hide me and the light around me be night,' even darkness is not dark for you and the night is as clear as the day. (R.)

Alleluia, alleluia! 1 Jn 2:5

When anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (23:27-32)

Jesus said, 'Alas for you, scribes and Pharisees, you hypocrites! You who are like whitewashed tombs that look handsome on the outside, but inside are full of dead men's bones and every kind of corruption. In the same way you appear to people from the outside like good honest men, but inside you are full of hypocrisy and lawlessness.

'Alas for you, scribes and Pharisees, you hypocrites! You who build the sepulchres of the prophets and decorate the tombs of holy men, saying, "We would never have joined in shedding the blood of the prophets, had we lived in our fathers' day." So! Your own evidence

ozioma. Unu onwe unu bu ndi akaebe anyi, Chineke bukwa onye akaebe anyi; otu anyi si di nso buru ndi eziumume, burukwa ndi omume ha enweghi no. Unu matakwarana anyi mesoro onye obula n'ime unu dika nna si emeso umu ya; anyi gbara unu ume, jakwaa unu ike; ka unu na-ebi ndu otu o kwesiri ndi nke Chineke, onye kporo unu ka unu bata n'alaeze ya na ototo ya.

Anyi na-ekelekwaa Chineke mgbe niile n'ihu nke a, na mgbe unu nuru okwu Chineke nke anyi wetaara unu, unu naara ya, o bughi dika okwu mmadu kama dika ihe o bu n'onwe ya, okwu nke Chineke nke na-aruru n'ime unu, ndi kwerenu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 139:7-12. (Az.1)

Aziza: Onyenweanyi, I nyochaala m, marakwa m.

1. Olee ebe m nwere ike iga, iji gbalahu gi, ebee ka m ga-agbaga wee puo n'ihu gi? O buru na m agbagoo n'eluigwe, i no ebe ahu! O buru na m agaa n'ala mmuo, i nokwa ebe ahu! (Az.)
2. O buru na m efega n'owuwa anyanwu; mobu biri n'odida ya na ngafe osimiri, aka gi nokwa ebe ahu na-edu m; aka nri gi na-ejidesi m ike. (Az.)
3. O buru na m ario ochichiri ka o kpuchie m, ma o bukwahu ka ehiehie ghooro m abali, ochichiri ahu agaghi agbara gi itiri, o buladi abali na-adiri gi ka ehiehie. (Az.)

Alaluya, alaluya! 1 Jon.2:5

Onye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:27-32)

Jesu gwara ha si, "Azi gbakwa unu ndi odeakwukwo na ndi Farisii, ndi ihuabuo. Unu dika ili e tere nzu ocha mara mma n'anya, ma ihe juputara ha n'ime bu okpukpu ndi nwuru anwu na ihe rere ure. Otu a ka unu si eme ka ndi eziumume n'ihu ndi mmadu, ma n'ime unu, unu juputara na mpu na aghughu.

"Azi gbakwa unu ndi odeakwukwo na ndi Farisii, ndi ihuabuo. Unu na-egwu ili ndiamuma, na-ewerekwa ihe icho mma na-edozi nkume ncheta eziumume. Unu na-ekwukwa si, 'A si na anyi biri n'oge nnanna anyi ha, anyi agaraghi eso ha wufuo obara ndiamuma.' N'uzo di otu a, unu na-agba

tells against you! You are the sons of those who murdered the prophets! Very well then, finish off the work that your fathers began.'

The Gospel of the Lord.

Prayer Over The Offerings

We bring you these sacrificial gifts, O Lord, to commemorate blessed Saint Monica, humbly entreating, that they may bestow on us, both pardon and salvation. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) pp. 103/104

Communion Antiphon

The Kingdom of heaven is like a merchant who travels in search of fine pearls, and who on finding one of great price sold everything and bought it.

Prayer After Communion

May the working of this divine Sacrament enlighten and inflame us, Almighty God, on this feast day of blessed Saint Monica, that we may be ever fervent with holy desires and abound in good works. Through Christ our Lord.



28 August [Nkwo] Thursday of Week 21 (White) St Augustine, Bishop & Doctor (Memorial)

Augustine Aurelius was born 354, in Tagaste, North Africa. His father Patricius was a pagan, his mother St. Monica. As a young man he led an unsettled life under the influence of the Manicheans, which caused his mother intense sorrow. As Augustine morally degenerated to debauchery and profligacy, her mother wept and prayed until God heard her plea.

Augustine recognized a vacuum in his life, realizing how restless his heart was until it rested in God. Repenting, he got baptized at Milan by the Bishop, St. Ambrose. The Confessions is his work that described his

turbulent life and conversion.

Augustine led an ascetic life on his return to Tagaste in 388. Consecrated Bishop of Hippo in 396, he fought relentlessly against the pelagian heresy. An orator and a prolific writer with an inexhaustible spirituality, he contributed immensely to the understanding of the mystery of the Trinity, grace, and the Church. He possessed one of the most penetrating minds of ancient Christianity and is numbered among the four great Doctors of the Western Church. He died in 430 after 34 years of exemplary life.

Entry Antiphon

In the midst of the Church he opened his mouth, and the Lord filled him with the spirit of wisdom and understanding and clothed him in a robe of glory.

Collect

Renew in your Church, we pray, O Lord, the spirit with which you endowed your Bishop Saint Augustine

akaebe megide onwe unu na unu bu umu ndi gburu ndiamuma. Ngwa ruzhazienu oru nna unu ha bidoro."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyi ebutere gi onyinye aja ndi a, O Onyenweanyi, iji cheta Monika di aso, were umeala ario, ka ha wetara anyi mgbaghara na nzoputa. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Alaeze eluigwe dika onye na-azu ahia nke na-acho ulari oma: mgbe o huru nke di oke onu, o lara, ree ihe niile o nwere, wee zuta ya.

Ekpere A Natachaa Oriri Nso

Ka ire nke Sakramenti di omimi a gosi anyi ihe ma mune oku n'ime anyi, Chineke ji ike niile, n'ubochi oriri a nke Monika di aso, ka izuzu di aso na-ekpo anyi oku ingbe niile ka anyi were juputa n'ezi oruga. Site na Kristi Onyenweanyi.

Ukwe Mbata

N'etiti Nzuko o meghere onu ya, Onyenweanyi were mmuo nke amamihe na nghota hujuputa ya ma yibe ya uwe mwuda otito.

Ekpere Mmeghe

Kpalite n'ime Nzuko gi, anyi na-ario, O Onyenweanyi, mmuo ahụ I hujuputara Bishop gi bu Ogostin di aso, ka o ga-abu anyi

that, filled with the same spirit, we may thirst for you, the sole fount of true wisdom, and seek you, the author of heavenly love. Through our Lord.

First Reading

A reading from the first letter of St Paul to the Thessalonians (3:7-13)

Brothers, your faith has been a great comfort to us in the middle of our own troubles and sorrows; now we can breathe again, as you are still holding firm in the Lord. How can we thank God enough for you, for all the joy we feel before our God on your account? We are earnestly praying night and day to be able to see you face to face again and make up any shortcomings in your faith.

May God our Father himself, and our Lord Jesus Christ, make it easy for us to come to you. May the Lord be generous in increasing your love and make you love one another and the whole human race as much as we love you. And may he so confirm your hearts in holiness that you may be blameless in the sight of our God and Father when our Lord Jesus Christ comes with all his saints.

The word of the Lord.

Responsorial Psalm: Ps.89:3-4.12-14.17. (R.v.14)

Response: **Fill us with your love that we shall exult.**

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)

2. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger for ever? Show pity to your servants. (R.)

3. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. (R.)

Alleluia, alleluia! Mt. 24:42.44

Stay awake and stand ready, because you do not know the hour when the Son of Man is coming. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (24:42-51)

Jesus said to his disciples: 'Stay awake, because you do not know the day when

juputa n'otu mmuṣo ahu, anyi ewere nwebe aguu maka gi, bu naani isi-iyi nke ezi amamihe, were chowa gi, bu mmalite ihunaanya nke eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbụ Pol di aso degaara ndi Tesalonika (3:7-13)

Umunna m, n'ime ahuhu na mkpagbu anyi niile, anyi enweela nkasiobi n'ebe unu no maka okwukwe unu. Ugbo a, anyi ga-adị ndu ma o buru na unu akwudisie ike n'ime Dinwenụ. Olee udi ekele anyi ga-enye Chineke maka unu na udi oñu niile anyi na-enwe n'ihu Chineke anyi n'ihu unu? Anyi na-arịosi ya ike ehihie na abali ka anyi hu unu ihu na ihu, wee tinyezuo ihe fọduru n'okwukwe unu.

Ugbo a ka Chineke bu Nna anyi n'onwe ya na Dinwenụ anyi Jesu Kristi duru anyi biakwute unu. Ka Dinwenụ mee ka ihunaanya unu nwere n'ebe ibe unu no na n'ebe mmadu niile no bawanye, otu ihunaanya anyi nwere n'ebe unu no siri baa uba. Ka o wee wusie obi unu ike meekwa ka unu zuo oke n'idi nso n'ihu Chineke Nna anyi, mgbe Dinwenụ anyi Jesu na ndi nso ya niile ga-abia.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 90:3-4.12-14.17. (Az.14)

Aziza: **Ka ihunaanya Gi juputa n'ime anyi ka anyi wee nwee añuri.**

1. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu." N'anya gi puku afo dika otu ubochi, dika unyaahu nke gaferelanu, mobu otu nche abali. (Az.)

2. Kuziere anyi imata ka ndu anyi siri di nkenke, ka anyi were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adị okpu? Meere umuodibo gi ebere. (Az.)

3. Ka ihunaanya gi juputa n'ime anyi ututu obula, ka anyi were nwee ike ikwe ukwe ma nweekwa añuri ubochi niile nke ndu anyi. Mee ka idiuto gi nonyere anyi O Onyenweanyi. Ma meekwa ka anyi nwee oganiihu n'ihe niile anyi na-eme. (Az.)

Alaluya, alaluya! Mat. 24:42.44

Na-echenu nche, n'ihina unu amaghi ubochi Nwa nke Mmadu ga-abia. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (24:42-51)

Jesu gwara ndi na-eso uzo ya si, "Na-echenu nche, n'ihina unu amaghi

your master is coming. 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 house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect.

‘What sort of servant, then, is faithful and wise enough for the master to place him over his household to give them their food at the proper time? Happy that servant if his master’s arrival finds him at this employment. I tell you solemnly, he will place him over everything he owns. But as for the dishonest servant who says to himself, “My master is taking his time,” and sets about beating his fellow servants and eating and drinking with drunkards, his master will come on a day he does not expect and at an hour he does not know. The master will cut him off and send him to the fate as the hypocrites, where there will be weeping and grinding of teeth.’
The Gospel of the Lord.

Prayer Over The Offerings

Celebrating the memorial of our salvation, we humbly beseech your mercy, O Lord, that this Sacrament of your loving kindness may be for us the sign of unity and the bond of charity. Through Christ our Lord.

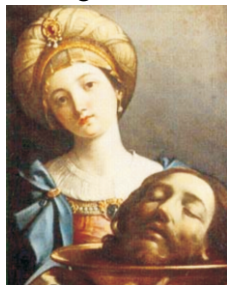
For Preface, see Usoro Emume Missa (2018 Edition) p. 107

Communion Antiphon

Thus says the Lord: You have but one teacher, the Christ, and you are all brothers.

Prayer After Communion

May partaking of Christ’s table sanctify us, we pray, O Lord, that being made members of his Body, we may become what we have received. Through Christ our Lord.



n’ubochi Onyenwe unu ga-abia. Matanu nke a, o buru na nna nwe ulo matara oge abali onye ohi ga-eji bia n’ulo ya, o garala amu anya na-eche nche. O gaghi ahapu ulo ya ka a kwaa ya. N’otu aka ahụ unu onwe unu ga-adi njikere n’ihina Nwa nke Mmadu ga-abia n’oge unu atughi anya ya.

Onye bu odibo ahụ nke maara ihe kwesikwara ntukwasio; onye nna ya ukwu mere onye isi ezinulo ya, ka o na-enye ha nri n’oge kwesirinu? Ngozi ga-adiri nwodibo ahụ, onye nke nna ya ukwu ga-ahụ, ka o na-eme otu a mgbe o ga-abia. N’ezie agwa m unu: Nnaukwu odibo ahụ ga-eme ya onyeisi nke ihe niile o nwere. Ma o buru na nwodibo ojoo ahụ agwa onwe ya si; ‘Nna m ukwu agaghi alota n’oge, wee bido iti umuodibo ibe ya ihe, sorokwa ndi anuruma na-eri ma na-anu. Nnaukwu odibo ahụ ga-abia n’ubochi o na-atughi anya na elekere o na-amaghi. O ga-ata ya ahuh, dokota ya na ndi ihuabuo n’ebe ahụ ndi mmadu ga-anọ na-ebe akwa ma taakwa ikikere eze.’

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-eme mmemme ncheta nzoputa anyi, anyi ji umeala ario ebere gi, O Dinwenụ, ka Sakramenti mmesooma ihunaanya gi a buuru anyi akara idikonotu na njiko ihunaanya gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Otu a ka Dinwenụ kwuru: unu nwere naani otu onye nkuzi, ya bu Kristi; unu niile bukwa umunne.

Ekpere A Natachaa Oriri Nso

Ka oke anyi ketara n’ochenri nke Kristi doo anyi nso, anyi na-ario, O Dinwenụ, ka o ga-abu ka emechara anyi akuku Ahu ya, anyi ewere ghorọ ihe nke anyi natarala. Site na Kristi Onyenweanyi.

29 August [Eke] Friday of Week 21 (Red)

Beheading of St John the Baptist (Memorial)

John is presented in the New Testament as the last of the Old Testament prophets and the precursor of the Messiah. Fearful of his great power with the people, King Herod Antipas had him arrested and imprisoned when John denounced his adulterous and incestuous marriage with Herodias, wife of his half brother Philip. John was beheaded at the request of Salome who asked for his head at the instigation of her mother, Herodias. John was beheaded c.30 A.D. St. Jerome said that Herodias kept the head for a long time after, occasionally stabbing the tongue with her dagger.

Entry Antiphon

I spoke, O Lord, of your decrees before kings, and was not confounded I pondered your commands and loved them greatly.

Collect

O God, who willed that Saint John the Baptist should go ahead of your Son both in his birth and in his death, grant that as he died a Martyr for truth and justice, we, too, may fight hard for the confession of what you teach. Through our Lord.

First Reading

A reading from the first letter of St Paul to the Thessalonians (4:1-8)

Brothers, we urge you and appeal to you in the Lord Jesus to make more and more progress in the kind of life that you are meant to live: the life that God wants, as you learnt from us, and as you are already living it. You have not forgotten the instructions we gave you on the authority of the Lord Jesus.

What God wants is for you all to be holy. He wants you to keep away from fornication, and each one of you to know how to use the body that belongs to him in a way that is holy and honourable, not giving way to selfish lust like the pagans who do not know God. He wants nobody at all ever to sin by taking advantage of a brother in these matters; the Lord always punishes sins of that sort, as we told you before and assured you. We have been called by God to be holy, not to be immoral; in other words, anyone who objects is not objecting to a human authority, but to God, who gives you his Holy Spirit.

The word of the Lord.

Responsorial Psalm: Ps.96:1-2.5-6.10-12. (R.v.12)

Response: Rejoice, you just, in the Lord.

1. The Lord is king, let earth rejoice, the many coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right. (R.)

2. The mountains melt like wax before the Lord of all the earth. The skies proclaim his justice; all peoples see his glory. (R.)

3. The Lord loves those who hate evil: he guards the souls of his saints; he sets them free from the wicked. (R.)

4. Light shines forth for the just and joy for the upright of heart. Rejoice, you just, in the Lord; give glory to his holy name. (R.)

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Ukwe Mbata

Ekwuputara m iwu gi ga n'ihu ndieze, O Dinwenụ, n'amaghi jijiji, chigharikwaa han'obim, ma hukwaa ha n'anya nke ukwu.

Ekpere Mmeghe

O Chineke, onye o masiri ka Jon Baptisti di aso buru Nwa gi uzo ka n'omumu ya ka n'onwu ya, mee, dika e siri gbuo ya maka eziokwu na maka ikpemkwumoto, ka anyi azi lusie ogo ike maka nkwuputa ihe ndi i kuziri. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (4:1-8)

Umunna m, anyi na-ario, ma na-ariosikwa unu ike n'aha Dinwenụ anyi Jesu Kristi ka unu mee karia. Unu matara nkuzi di icheiche anyi kuziiri unu site na Dinwenụ Jesu Kristi.

Nke a bu uche Chineke; ka unu di aso gharakwa ibi ndu ruu unyi n'uzo obula. Ka onye obula n'ime unu muta otu o ga-esi jiri ugwu na-ehekwa onwe ya n'idi nso; O bughi site n'aguu ikwaiko dika ndi mba ozo, ndi amaghi Chineke. Onye obula ghara imejo mobu imegide nwanne ya n'ihe di otu a. N'ihina Dinwenụ bu onye na-abo obo n'ihe niile ndi a, dika anyi siri doo unu aka na nti na mbu. Chineke akpoghi anyi ka anyi buru ndi ndu ha na-adighi ocha kama ka anyi buru ndi di nso. Onye obula nke juru inara nkuzi a, o bughi mmadu ka o juru, kama o juru Chineke onye na-enye unu Mmuo Nso ya. Okwu nke Oseburuwa.

Abuomana Aziza: Abu.97:1-2.5-6.10-12. (Az.12)

Aziza: Nuriaru n'Onyenweanyi unu bu ndi ezio mume.

1. Onyenweanyi bu eze! Ka uwa nuriba; Nuriaru, ala niile mmiri gbara gburugburu. Urukpu na ochichiri gbara ya okirikiri; o jiri ezio mume na ikpe nkwmoto wee togo ntola ocheeze ya. (Az.)

2. Ugwu niile gbazere dika mmanu n'ihu Onyenweanyi nke uwa niile. Eluigwe na-ekwuputa ezio mume ya, mba niile na-ahukwa otito ya. (Az.)

3. Onyenweanyi na-ahu ndi niile kporo ihe ojoo asi n'anya, o na-ehekwa ndi niile kwere na ya, o na-azoputakwa ha n'aka ndi ajo mmadu. (Az.)

4. Ihe na-achakwasi ndi na-akwuba aka ha oto, anuri na-adiri ndi obi ha di ocha. Nuriaru n'Onyenweanyi unu bu ndi ezio mume, tookwanu aha ya di nso. (Az.)

Alleluia, alleluia! Mt. 5:10

Happy are those who are persecuted in the cause of right, theirs is the kingdom of heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (6:17-29)

Herod had sent to have John arrested, and had him chained up in prison because of Herodias, his brother Philip's wife whom he had married. For John had told Herod, 'it is against the law for you to have your brother's wife.' As for Herodias, she was furious with him and wanted to kill him; but she was not able to, because Herod was afraid of John, knowing him to be a good and holy man, and gave him his protection. When he had heard him speak he was greatly perplexed, and yet he liked to listen to him.

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. 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 to you.' And he swore her an oath, 'I will give anything you ask, even half my kingdom.' She went out and said to her mother, 'What shall I ask for?' She replied, 'The head of John the Baptist.' The girl hurried straight back to the king and made her request, 'I want you to give me John the Baptist's head, here and now, on a dish.' 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. So the king at once sent one of the bodyguard with orders to bring John's head. The man went off and beheaded him in prison; then he brought the head on a dish and gave it to the girl, and the girl gave it to her mother. When John's disciples heard about this, they came and took his body and laid it in a tomb.

The Gospel of the Lord.

Prayer Over The Offerings

Through these offerings which we bring you, O Lord, grant that we may make straight your paths, as taught by the voice crying in the desert of Saint John the Baptist, who powerfully

Aléluya, aléluya! Mat.5:10

Ngozi na-diiri ndi niile a na-emegbu emegbu n'ihini eziumume, n'ihina alaeze eluigwe bu nke ha. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:17-29)

Herod nyere iwu ka e jide Jon tinye ya n'ulomkporo maka ihi Herodias nwunye nwanne ya nwoke Filip, onye o kporo dika nwunye. Jon gwara Herod si, "O zighi ezi n'iwu na i ga-alu nwunye nwanne gi." Nke a mere Herodias ji buuru Jon iwe n'obi na-acho uzo o ga-esi gbuo ya. Ma o nweghi ike, n'ihina Herod na-atu Jon egwu. O maara na Jon bu ezigbo mmadu na onye di nso. N'ihini nke a o chekwabara ndu ya. O bu ezie na obi adighi eru Herod ala mgbe obula ya na Jon kparitara uka, ma o na-atokwa Herod uto ige nti n'ihini Jon nakwu.

E mechaa ohere adaputara Herodias. N'ubochi ncheta omumu Herod, o kporo oriri. O kporo ndi a maara aha ha n'obi eze, na ndi ochiagha ya, na ndi mmadu a ma ama na Galili ka ha bia n'oriri ahu. N'oge ahu, ada Herodias gbara egwu, mere ka obi too Herod na ndi o kporo oriri uto. Nke a mere ka eze Herod gwa nwaagbogho ahu si, "Rio m ihe obula i choro, aga m enye gi ya." O nukwara iyi maka nke a si, "Ihe obula i nio m, aga m enye gi ya, o buladi okara alaeze m." Nwaagbogho ahu gara juo nne ya, si, "Gini ka m ga-ario?" Nne ya siri ya, "Rio ka e nye gi isi Jon onye na-eme mmirichukwu." O wee gbaa oso ngwangwa, biakwute eze Herod rio ya, si, "Achoro m ka i nye m n'efere ugbu a, isi Jon onye na-eme mmirichukwu." Nke a wutere eze Herod nke ukwu, ma n'ihini iyi o nuru n'ihu ndi obia ya, o choghi imebi okwu ya. Ngwangwa eze Herod zipuru otu onyeagha no na nche, nyekwa ya ike ka o gbute isi Jon onye na-eme mmirichukwu. Onyeagha ahu gara na mkporo bepu Jon isi, bute ya n'efere, bunye ya nwaagbogho ahu. Nwaagbogho ahu bunyere ya nne ya. Mgbe ndi na-eso uzo Jon nuru maka onwu ya, ha biara buru ozu ya lie ya n'ili. Ozioma nke Oseburuwa.

Ekpere Nhunye

Site n'onyinye ndiaga anyi na-ebute, O Dinwenu, mee ka anyi kwaa uzo gi ga ka ha kwuru oto, dika olu tiri n'ozara nke Jon Baptisti di aso siri kuzie, onye jiri

sealed his teaching by the shedding of his blood.
Through Christ our Lord.

ikwafu obara ya were rachie nkuzi ya. Site
na Kristi Onyenweanyi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 93

Communion Antiphon

John answered and said, He must increase; but I must decrease.

Prayer After Communion

Grant, O Lord, as we celebrate the heavenly birth of Saint John the Baptist, that we may revere, for what it signifies, the saving Sacrament we have received and, even more, may rejoice at its clear effects on us. Through Christ our Lord.

Ukwe Oriri Nso

Jon nyere ha aziza ya: o ga na-etowanye, mu onwe m a na-epewanye mpe.

Ekpere A Natachaa Oriri Nso

Mee, O Dinwenụ, ka anyị na-eri oriri Mubochi omumu n'eluigwe nke Jon Omemmirichukwu di aso, ka anyị na-asopuru Sakramenti nzoputa anyị natarala maka ihe o na-egosi, ma o karichara, were nrija maka uru ya na-aputa ihe na ndu anyi. Site na Kristi Onyenweanyi.

30 August [Orie] Saturday of Ordinary Time - Week 21 (White)

Our Lady of Saturday

(For Entry Antiphon and Collect, see page 3)

First Reading

A reading from the first letter of St Paul to the Thessalonians (4:9-11)

As for loving our brothers, there is no need for anyone to write to you about that, since you have learnt from God yourselves to love one another, and in fact this is what you are doing with all the brothers throughout the whole of Macedonia. However, we do urge you, brothers, to go on making even greater progress and to make a point of living quietly, attending to your own business and earning your living, just as we told you to, so that you are seen to be respectable by those outside the Church, though you do not have to depend on them.

The word of the Lord.

Responsorial Psalm: Ps. 97:1.7-9. (R.v.9)

Response: **The Lord comes to rule the people with fairness.**

1. Sing a new song to the Lord for he has worked wonders. His right hand and his holy arm have brought salvation. (R.)
2. Let the sea and all within it, thunder; the world, and all its peoples. Let the rivers clap their hands and the hills ring out their joy at the presence of the Lord: for he comes, he comes to rule the earth. (R.)
3. He will rule the world with justice and the peoples with fairness. (R.)

Alleluia alleluia! Jn. 13:34

I give you a new commandment love one another just as I have loved you. Alleluia!

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'akwukwoozu mbu Pol di aso degaara ndi Tesalonika (4:9-11)

Bayere ihunaanya nwanne na nwanne, o dighikwa mkpa onye obula idere unu akwukwozi, n'ihina Chineke akuzierela unu otu unu ga-esi na-ahurita onwe unu n'anya. N'ezio kwu, unu na-ahu umunna anyi niile ndi bi na Masedonia n'anya ma anyi na-ario unu umunna m, ka unu hu ha n'anya karija. Nweenu agu u ibi ndu nwayoo, na-arukwanu oru diiri unu. Jirikwanu aka unu na-ar u oru dika anyi siri gwa unu; nke a ga-eme ka unu nweta nsopuru o buladi nke ndi ekweghi ekwe, gharakwa idabere n'onye obula.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 98:1.7-9. (Az.9)

Aziza: **Onyenweanyi ga-eji ikpe ziri ezi na ikpe nkwumoto were kpee uwa niile ikpe.**

1. Kweere Onyenweanyi ukwe ohuru, n'ihina o ru ru oru ebube, aka nri ya na aka ya di nso eweterela ya mmeri. (Az.)
2. Tienu mkpu, osimiri na ihe niile di n'ime ya, uwa na ndi niile bi n'ime ya. Ka iyi niile kuo aka ha, ka ugwu niile kwee ukwe anuri, n'ihu Onyenweanyi n'ihina o na-abia ikpe uwa ikpe. (Az.)
3. O ga-eji ikpe ziri ezi na ikpe nkwumoto were kpee uwa na ndi mmadu ikpe. (Az.)

Aleluya, aleluya! Jon.13:34

Iwu ohuru ka m na-enye unu ka unu hu onwe unu n'anya otu m si hu unu n'anya. Aleluya!

Gospel

A reading from the holy Gospel according to Matthew (25:14-30)

Jesus told his disciples this parable: ‘A man on his way abroad summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. Then he set out. The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master’s money. Now a long time after, the master of those servants came back and went through his accounts with them. 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.” His master said to him, “Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master’s happiness.” 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.” His master said to him, “Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master’s happiness.” Last came forward the man who had the one talent. “Sir,” said he “I had heard you were a hard man, reaping where you have not sown and gathering where you have not scattered; 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.” 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? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest. So now, take the talent from him and give it to the man who has the five talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth.”

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 5)

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (25:14-30)

Jesu gwara ndi na-eso uto ya okwu na ukabuiulu si ha: “N’ihina o ga-adi ka otu nwoke choro iga niem wee kpoo umuodio ya nyefee ha akunuba ya n’aka. O nyekwara onye obula n’ime ha dika ike ya ha. Otu ka o nyere talent ise, nke ozo talent abuo, nke ozokwa otu talent. O wee puo ije. Ozigbo, onye ahụ natara talent ise, jiri ha zuo ahia, wee rite uru talent ise ozo. Otu aka ahụ kwa, odibo ahụ natara talent abuo ritekwara uru talent abuo ozo. Ma odibo ahụ natara otu talent gwuru ala, lie ego nna ya ukwu. Mgbe ogologo oge gachara, nnaukwu umuodio ahụ laghachiri, ya na ha wee piazie akụ ya.

Odibo ahụ natara talent ise biakwutere nna ya ukwu, wetakwuo talent ise ozo si: ‘Nnamukwu, i nyere m talent ise; lee eritere m talent ise ozokwa n’uru.’ Nna ya ukwu siri ya ‘I mere nke oma, gi ezigbo odibo kwesiri ntukwasiobi. N’ihina i gosiri ntukwasiobi n’obere ihe, aga m eme gi onye isi otutu ihe. Banye n’onu nke nna gi ukwu.’ Onye nke natara talent abuo biakwutekwara nna ya ukwu si ya, ‘Nnamukwu, i nyere m talent abuo, lee eritela m abuo ozo n’uru.’ Nna ya ukwu siri ya, ‘I mere nke oma, gi ezigbo odibo kwesiri ntukwasiobi. N’ihina i gosiri ntukwasiobi n’ihe di nta, aga m eme gi onyeisi otutu ihe. Banye n’onu nke nna gi ukwu!’ Ma mgbe nke ahụ natara otu talent biara o siri nna ya ukwu, ‘Nnamukwu, amaara m gi dika onye siri ike mmere, onye na-ewe ihe ubi n’ebe o na-akughi mkpuru, na-achikotakwa ihe ubi n’ebe o na-asuchaghi. N’ihi nke a, egwu turu m, m wee gaa liere gi talent gi n’ala. Lee ihe gi werekwa.’ Nna ya ukwu zara ya si: ‘Gi ajo odibo, onye umengwu! I matara na m na-ewere ihe ubi n’ebe m na-akughi mkpuru, na-achikotakwa ihe ubi n’ebe m na-asuchaghi. Ihe i garala eme bu itinyere m ego m n’uloaku. O buru na m lota, m nara ego m, narakwa omurunwa ya. Ya mere, naranu ya otu talent ahụ, nyekwuo onye ahụ ji talent iri. N’ihina onye obula nwerenu ka a ga-enyekwuazi ka o nwee n’uju. Ma onye enweghi nke o nwere, a ga-anara ya o buladi nke nta o nwere. Tupunu odibo a na-abaghi uru n’ezi ebe ochichiri gbara, ebe ibe akwa na ita ikikere eze ga-adi.’

Ozioma nke Oseburuwa.

22ND SUNDAY IN ORDINARY TIME (C) 31 August 2025 [Afor] (Green)

**Office:
Week 2**

Today's First Reading calls for gentleness and humility, to build good rapport with people and attract God's fervour. Denouncing pride and arrogance, it upholds that the higher one is the humbler he should become. In the Gospel, Jesus tells a parable that links his teaching on humility with simplicity and option for the poor - expressed in readiness to encounter and serve the lowliest of the society. The Responsorial Psalm presents God as model of option for the poor, who as Father of the orphan and defender of the widow, provides for the poor. The Second Reading expresses amazement of encounter in a banquet with which God purifies His people, vivifying and transforming them in glory.

Entry Antiphon

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

Collect

God of might, giver of every good gift, put into our hearts the love of your name, so that by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. Through our Lord.

First Reading

A reading from the book of Ecclesiasticus (3:17-20.28-29)

My son, be gentle in carrying out your business, and you will be better loved than a lavish giver. The greater you are, the more you should behave humbly and then you will find favour with the Lord; for great though the power of the Lord is, he accepts the homage of the humble. There is no cure for the proud man's malady, since an evil growth has taken root in him. The heart of a sensible man will reflect on parables, an attentive ear is the sage's dream. The word of the Lord.

Responsorial Psalm: Ps. 67:4-7.10-11 (R.v. 11)

Response: In your goodness, O God, you prepared a home for the poor.

1. The just shall rejoice at the presence of God, they shall exult and dance for joy. O sing to the Lord, make music to his name; rejoice in the Lord, exult at his presence. (R.)
2. Father of the orphan, defender of the widow, such is God in his holy place. God gives the lonely a home to live in; he leads the prisoners forth into freedom. (R.)
3. You poured down, O God, a generous rain: when your people were starved you gave them a new life. It was there that you

Ukwe Mbata

Dinwenụ, meere m ebere, maka na ana m akpokū Gị bido n'ututu ruo n'anyasi. N'ih na I di uto dikwa obi nwayoo. I juputara n'ebere n'ebé ndi niile na-akpokū Gị nọ.

Ekpere Mmeghe

Chineke ji ike niile, Onye ihe niile kacha mma si n'aka Ya abia, munye n'ime obi anyi ihunaanya maka aha Gị. Biko zulite ihe niile di mma n'ime anyi, ka anyi na-eto n'ofufe Gị. Were amara Gị na-echekwaba ihe ndi ahụ I zulitere n'ime anyi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Sirak (3:17-20.28-29)

Nwa m, nwee obi umeala n'oru gi, mgbe ahu, ndi Chineke hooro ga-ahu gi n'anya. Ka okwa gi si buo ibu, sikwa otu ahu nwee umeala, ka i were nweta ihunaanya nke Chineke. Ndi ngala na ndi nganga buro ibu, mana o bu ndi umeala ka O na-egosi ihe nzuzo ya ga. N'ihina ike nke Chineke ebuka, ndi di umeala na-enye ya otito. Oria onye nganga enweghi ogwugwo, maka na osisi ojoo agbaala mgboro gwu n'ime ya. Onye nwere uche ga na-atughari ilu n'obi ya; nti ghere oghe na-anu okwu, bu ihe onye maara ihe na-acho. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 68:4-7.10-11 (Az.11)

Aziza: Site n'afoma gi, O Onyenweanyi, ka eji kwadolu ndi di umeala ebe obibi.

1. Buoro Onyenweanyi abu, kuoro ya egwu, ruoro onye ahu na-agba urukpu dika inyinya uzo, nuri na Onyenweanyi, nwee oke onu n'obibia ya! (Az.)
2. Nna ndi na-enweghi nne na nna, onye ogbugbo ndi ajadu, otu ahu ka Chineke si di n'ebe obibi ya di nso; Chineke na-enye ndi a juruaju ebe obibi, o na-enye ndi no na mkporo anuri site n'ime ka ha nwere onwe ha! (Az.)
3. Chineke, i mere ka ngozi gi na-erudata n'ala dika mmiri ozuzo, oge ndi nke gi dara n'aba i nyere ha ike. Ndi ezinulo gi chotara ulo

people found home, prepared in your goodness, O God, for the poor. (R.)

Second Reading

A reading from the letter to the Hebrews (12:18-19.22-24)

What you have come to is nothing known to the senses: not a blazing fire, or a gloom turning to total darkness, or a storm; or trumpeting thunder or the great voice speaking which made everyone that heard it beg that no more should be said to them.

But what you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with the whole Church in which everyone is a “first-born son” and a citizen of heaven. You have come to God himself, the supreme Judge, and been placed with spirits of the saints who have been made perfect; and to Jesus, the mediator who brings a new covenant . The word of the Lord.

Alleluia, alleluia! Jn. 14:23

If anyone loves me he will keep my word and my Father will love him, and we shall come to him. Alleluia!

Gospel

A reading to the holy Gospel according to Luke (14:1,7-14)

On a sabbath day Jesus had gone to a meal to the house of one of the leading Pharisees: and they watched him closely.

He then told the guests a parable, because he has noticed how they picked the places of honour. He said this, “when someone invites you to a wedding feast, do not take your seat in the place of honour. A more distinguished person than you may have been invited, and the person who invited you both may come and say, “Give up your place to this man. And then, to your embarrassment, you would have to go and take the lowest place. No; when you are 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.” In that way, everyone with you at the table will see you honoured. For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted.”

Then he said to his host, “when you give a lunch or a dinner, do not ask your friends,

ebe obibi, nke i wetara site n’afoma gi maka ndi di umeala. (Az.)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo ozi edegaara ndi Hibru (12:18-19.22-24)

Unu abiaabeghi n’ihe nke e nwere ike imetu aka dika oku na-enwu enwu, ochichiri, itiri na oke ifufe, uda opiike na olu nke mere ka ndi nuru olu ya rijo ka a hapu igwa ha okwu ozo.

Unu abiaruola n’ugwu Zayon obodo nke Chineke di ndu, Jerusalem nke eluigwe, ebe ndi mmuoma e nweghi ike iguta onu gbakoro n’oriri. Unu biara n’ogbako nke ndi mbu, ndi e derela aha ha n’eluigwe na n’ebe onyeikpe nke bu Chineke nke ihe niile. Unu biakwutere mmuo nke ndi eziumume nke Chineke mere ka ha zuo oke. Unu biakwutere Jesu onye bu onye ogbugbo nke ogbugbandu ohuru ahu, ya na obara nke a fesara unu nke na-ewetara mmadu iheoma di icheiche karia obara Ebel. Okwu nke Oseburuwa.

Alaluya, alaluya! Jn. 14:23

Oburu na mmadu ahu m n’anya, o ga-edobe okwu m. Nna ga-ahukwa ya n’anya. Anyi ga-abiakwute ya, biri n’ime ya. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (14:1,7-14)

N’otu ubochi Sabat, ka Jesu gara oriri n’ulo otu onye ochichi onye so n’otu ndi Farisii, ndi mmadu no na-ele ya anya.

Mgbe Jesu huru otu ndi a kporo oriri si ahoro isi oche, O gwara ha si, “Mgbe obula onye obula kporo gi oku oriri agbamakwukwo, ejila aka gi gaa nodu n’isi oche, eleghi anya onye kporo gi oriri kpokwara onye ozo ka gi nwe nsopuru. Mgbe ahu onye ahu kporo unu oriri ga-abia si gi, ‘Biliere nwoke a n’oche.’” Oge ahu i ga-eji ihere gaa-nodu n’oche dikarisiri ala. Mgbe a kporo gi oriri gaa nodu n’oche dikarisiri ala, ka o ga-abu mgbe onye kporo gi oriri biara, o nwere ike si gi, ‘Enyi m gbagoo n’isi oche.’ Mgbe ahu i ga-enwe nsopuru n’ihu ndi niile a kporo gi na ha oriri. N’ihina onye obula buliri onwe ya elu a ga-ebuda ya ala ma onye obula budara onwe ya a ga-ebuli ya.”

O gwakwuru onye kporo ya oriri si, “Mgbe obula i kporo oriri anyasi mobu nnukwu oriri obula, akpola so ndi enyi gi mobu umunne gi, mobu umunna, mobu ndi agbataobi gi bara ogaranya, n’ihina ha ga-akpokwa gi oriri n’ulo

brothers, relations or rich neighbours, for fear they repay your courtesy by inviting you in return. No; when you have a party, invite the poor, the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.”

The Gospel of the Lord.

Prayer Over The Offerings

May this sacred offering, O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery, it may accomplish in power. Through Christ our Lord.

Communion Antiphon

How great is the goodness, Lord, that you keep for those who fear you.

Prayer After Communion

Renewed by this bread from the heavenly table, we beseech you, Lord, that being the food of charity, it may confirm our hearts, and stir us to serve you in our neighbour. Through Christ our Lord.



Theme: Option for the Poor. SCRIPTURES: Prov. 14:13; 22: Prov. 22-23; 19:17; Deut. 224:14-15; Lk. 4:18-19; 14:12-13; Matt.10:8; 15:34-36; 1Jn.3:17. CCC: 2448, 2444.

Blessed are Those Who have not Lost Hope (cf. Sir 14:2)

Message of the Holy Father for the fifth World Day of Grandparents and the Elderly

Dear brothers and sisters,

The Jubilee we are now celebrating helps us to realize that hope is a constant source of joy, whatever our age. When that hope has also been tempered by fire over the course of a long life, it proves a source of deep happiness.

Sacred Scripture offers us many examples of men and women whom the Lord called late in life to play a part in his saving plan. We can think of Abraham and Sarah, who, advanced in years, found it hard to believe when God promised them a child. Their childlessness seemed to prevent them from any hope for the future.

Zechariah's reaction to the news of John the Baptist's birth was no different: "How can this be? I am an old man and my wife is advanced in years" (Lk 1:18). Old age, barrenness and physical decline apparently blocked any hope for life and fertility in these men and women. The question that Nicodemus asked Jesus when the Master spoke to him of being "born again" also seems purely rhetorical: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" (Jn 3:4). Yet whenever we think that things cannot change, the Lord surprises us with an act of saving power.

The elderly as signs of hope

In the Bible, God repeatedly demonstrates his providential care by turning to people in their later years. This was the case not only with Abraham, Sarah, Zechariah and Elizabeth, but also with Moses, who was called to set his people free when he was already eighty years old (cf. Ex 7:7). God thus teaches us that, in his eyes, old age is a time of blessing and grace, and that the elderly are, for him, *the first witnesses of hope*. Augustine asks, "What do we mean by old age?" He tells us that God himself answers the question: "Let your strength fail, so that my strength may abide within you, and you can say with the Apostle, 'When I am weak, then I am strong'" (Super Ps. 70,11). The increasing number of elderly people is a sign of the times that we are called to discern, in order to interpret properly this moment of history.

ha; wee si n'uzo di otu a kwughachi gi ugwo ihe ha riri n'ulo gi. Kama, mgbe obula i kporo oriri, kpoo ndi ogbenye, ndi olusi, ndi ngworo, na ndi isi. Ngozi ga-adiri gi, n'ihina i meere ndi na-agaghi akwughachili gi iheoma. A ga-akwughachi gi na mbilite n'onwu ndi eziumume.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, site n'onyinye nke a di nsọ anyi na-ehunyere Gi mgbe niile, nye anyi ngozi nke nzoputa Gi. Biko, were ike Gi mezuoro anyi ihe omiini nke a anyi na-eme. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi, obi oma Gi ebuka n'ebe ndi na-aturu Gi egwu no.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, Inyela anyi Achicha nke Eluigwe ka o buru nri nke anyi. Biko ka Achicha ahụ n'agba obi anyi ume n'ihunaanya, k'anyi site n'umunne anyi na-agbara gi odibo n'uzo kwesiri ekwesị. Site na Kristi Onyenweanyi.

The life of the Church and the world can only be understood in light of the passage of generations. Embracing the elderly helps us to understand that life is more than just the present moment, and should not be wasted in superficial encounters and fleeting relationships. Instead, life is constantly pointing us toward the future. In the book of Genesis, we find the moving episode of the blessing given by the aged Jacob to his grandchildren, the sons of Joseph; his words are an appeal to look to the future with hope, as the time when God's promises will be fulfilled (cf. *Gen* 48:8-20). If it is true that the weakness of the elderly needs the strength of the young, it is equally true that the inexperience of the young needs the witness of the elderly in order to build the future with wisdom. How often our grandparents have been for us examples of faith and devotion, civic virtue and social commitment, memory and perseverance amid trials! The precious legacy that they have handed down to us with hope and love will always be a source of gratitude and a summons to perseverance.

Signs of hope for the elderly

From biblical times, the Jubilee has been understood as a time of liberation. Slaves were freed, debts were forgiven and land was returned to its original owners. The Jubilee was a time when the social order willed by God was restored, and inequalities and injustices accumulated over the years were remedied. Jesus evoked those moments of liberation when, in the synagogue of Nazareth, he proclaimed good news to the poor, sight to the blind and freedom for prisoners and the oppressed (cf. *Lk* 4:16-21).

Looking at the elderly in the spirit of this Jubilee, we are called to help them experience liberation, especially from loneliness and abandonment. This year is a fitting time to do so. God's fidelity to his promises teaches us that there is a blessedness in old age, an authentic evangelical joy inspiring us to break through the barriers of indifference in which the elderly often find themselves enclosed. Our societies, everywhere in the world, are growing all too accustomed to letting this significant and enriching part of their life be marginalized and forgotten.

Given this situation, a change of pace is needed that would be readily seen in an assumption of responsibility on the part of the whole Church. Every parish, association and ecclesial group is called to become a protagonist in a "revolution" of gratitude and care, to be brought about by regular visits to the elderly, the creation of networks of support and prayer for them and with them, and the forging of relationships that can restore hope and dignity to those who feel forgotten. Christian hope always urges us to be more daring, to think big, to be dissatisfied with things the way they are. In this case, it urges us to work for a change that can restore the esteem and affection to which the elderly are entitled.

That is why Pope Francis wanted the World Day of Grandparents and the Elderly to be celebrated primarily through an effort to seek out elderly persons who are living alone. For this reason, those who are unable to come to Rome on pilgrimage during this Holy Year may "obtain the Jubilee Indulgence if they visit, for an appropriate amount of time, the elderly who are alone... making, in a sense, a pilgrimage to Christ present in them (cf. *Mt* 25:34-36)". Visiting an elderly person is a way of encountering Jesus, who frees us from indifference and loneliness.

As elderly persons, we can hope

The Book of Sirach calls blessed those who have not lost hope (cf. 14:2). Perhaps, especially if our lives are long, we may be tempted to look not to the future but to the past. Yet, as Pope Francis wrote during his last hospitalization, "our bodies are weak, but even so, nothing can prevent us from loving, praying, giving ourselves, being there for one another, in faith, as shining signs of hope" (*Angelus*, 16 March 2025). We possess a freedom that no difficulty can rob us of: it is the freedom to love and to pray. Everyone, always, can love and pray.

Our affection for our loved ones – for the wife or husband with whom we have spent so much of our lives, for our children, for our grandchildren who brighten our days – does not fade when our strength wanes. Indeed, their own affection often revives our energy and brings us hope and comfort.

These signs of living love, which have their roots in God himself, give us courage and remind us that "even if our outer self is wasting away, our inner self is being renewed day by day" (2 *Cor* 4:16). Especially as we grow older, let us press forward with confidence in the Lord. May we be renewed each day by our encounter with him in prayer and in Holy Mass. Let us lovingly pass on the faith we have lived for so many years, in our families and in our daily encounter with others. May we always praise God for his goodness, cultivate unity with our loved ones, open our hearts to those who are far away and, in particular, to all those in need. In this way, we will be signs of hope, whatever our age.



PICTURES
from
NICCSJ
JULY 2025 Igbo
Mass

(NICCSJ Children
 & Youth Sunday)



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