



**NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)**

# **Monthly Bulletin**

## **JULY 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#*

### **JULY NOVENA**

**Novena to Our Lady of Mount Carmel**

**Tuesday, July 8th to Wednesday, July 16th, 2025**

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

**Visit our website for details!**

**[www.niccsanjose.org](http://www.niccsanjose.org)**

**July Bulletin Sponsor:**

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**MARANATHA BULLETIN**  
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**Entry Antiphon**

**A**ll peoples, clap your hands. Cry to God with shouts of joy!

**Collect**

**O** God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. Through our Lord...

**First Reading**

A reading from the book of Genesis (19:15-29)

**W**hen dawn broke the angels urged Lot, ‘Come, take your wife and these two daughters of yours, or you will be overwhelmed in the punishment of the town.’ And as he hesitated, the men took him by the hand, and his wife and his two daughters, because of the pity the Lord felt for him. They led him out and left him outside the town.

As they were leading him out he said, ‘Run for your life. Neither look behind you nor stop anywhere on the plain. Make for the hills if you would not be overwhelmed.’ ‘No, I beg you, my lord,’ Lot said to them ‘Your servant has won your favour and you have shown great kindness to me in saving my life. But I could not reach the hills before this calamity overtook me, and death with it. The town over there is near enough to flee to, and is a little one. Let me make for that - is it not little? - and my life will be saved.’ He answered, ‘I grant you this favour too, and will not destroy the town you speak of. Hurry, escape to it, for I can do nothing until you reach it.’ That is why the town is named Zoar.

As the sun rose over the land and Lot entered Zoar, the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord. He overthrew these towns and the whole plain, with all the inhabitants of the towns, and everything that grew there. But the wife of Lot looked back, and was turned into a pillar of salt.

Rising early in the morning Abraham went to the place where he had stood before the Lord, and looking towards Sodom and Gomorrah, and across all the plain, he saw the smoke rising from the land, like smoke from a furnace.

Thus it was that when God destroyed the

**Ukwe Mbata**

**U**wa niile kùbanu aka! Werenụ mkpu ọñụ ñuriba na Chineke.

**Ekpere Mmeghe**

**O** Chineke, ọ sorọ gi ime ka anyị buru umu nke ihe site n'amara nke ogbugba ndu anyi na gi. Biko, e kwela ka anyi daba n'ochichi nke njo, kama mee ka anyi chawaputa mgbe niile na mmukesi nke ezi okwu gi. Site na Dinwenu anyi...

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Jenesis (19:15-29)

**M**gbe chi boro, ndi mmuooma ahụ gwara Lot ka ọ kpọrọ nwunye ya, na umu ya ndi nwaanyi abuo puo mobu e kpochapu ha na obodo ahụ. Ka ọ nọ na-egbu oge, Umunwoke ahụ dokpuru ya n'aka ma nwunye ya, nakwa umu ya ndi nwaanyi abuo n'ihina Dinwenu nwere obi ebere n'ebe ọ nọ. Ha si n'ime obodo ahụ kpọpụ ya. Mgbe ha kpọputara ya, otu n'ime ha gwara ya si “Gbaa ọsọ ndu gi. Elekwala anya n'azu gi mobu kwusi ebe obula n'ala a di larii. Gbalaa n'elu ugwu mobu e kpochapu gi” Lot agwa ya si, “Mba, Onyenwe m, ana m ario gi. Nwodibo gi nwere ihuoma n'ebe i nọ nke na i zila m nnukwu ihunaanya site n'izoputa ndi m, ma biko agaghi m enwe ike iru n'elu ugwu, tupu odachi a erute m nso ma gbuo m. Obodo ahụ di ebe ahụ di nso igbaba, burukwa obere obodo. Biko ka m gbaba ebe ahụ. O bu obere obodo, ka e wee zoputa ndu m”. O zagbachiri ya si, “Enye m gi ihe i rioro; agaghi m emebi obodo a i kwuru maka ya. Ngwangwa, gbaga ebe ahụ n'ihina agaghi m eme ihe obula ruo mgbe i garutere ya.” Nke a mere e ji akpo obodo ahụ Zoa.

Ozigbo Lot batara obodo Zoa n'isi ututu, Dinwenu mere ka okwute na oku si n'elu zokwasi Sodom na Gomora dika mmiri. O kwaturu obodo ndi ahụ niile di larii na ndi mmadu niile bi n'ime obodo ndi ahụ na ihe niile na-eto eto ebe ahụ. Ma nwunye Lot lere anya n'azu, wee ghoo ogidi nnu.

Mgbe Abraham tetera ura n'ututu, ọ mere ngwangwa gaa ebe ahụ ọ nọ guzo n'ihu Dinwenu, we letia anya na Sodom na Gomora nakwa ala niile di larii di na ya, ọ huru nnukwu anwuru oku nke si n'ala agbago elu dika nke oke oku.

Otu ahụ ka ọ di na, mgbe Chineke mebiri

towns of the plain, he kept Abraham in mind and rescued Lot out of disaster when he overwhelmed the towns where Lot lived. The word of the Lord.

**Responsorial Psalm: Ps. 25:2-3.9-12 (R.v.3)**  
Response: **Your love, O Lord, is before my eyes.**

1. Examine me, Lord, and try me; O test my heart and my mind, for your love is before my eyes and I walk according to your truth. (R.)
2. Do not sweep me away with sinners, nor my life with bloodthirsty men in whose hands are evil plots, whose right hands are filled with gold. (R.)
3. As for me, I walk the path of perfection. Redeem me and show me your mercy. My foot stands on level ground: I will bless the Lord in the assembly. (R.)

**Alleluia, alleluia Ps. 129:5**

**M**y soul is waiting for the Lord, I count on his word. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (8:23-27)

**J**esus got into the boat followed by his disciples. Without warning a storm broke over the lake, so violent that the waves were breaking right over the boat. But he was asleep. So they went to him and woke him saying, 'Save us, Lord, we are going down!' And he said to them, 'Why are you so frightened, you men of little faith?' And with that he stood up and rebuked the winds and the sea; and all was calm again. The men were astounded and said, 'Whatever kind of man is this? Even the winds and the sea obey him.'

The Gospel of the Lord.

**Prayer Over The Offerings**

**O** God, who graciously accomplished the effects of your mysteries, grant, we pray, that the deeds by which we serve you may be worthy of these sacred gifts. Through Christ our Lord.

**Communion Antiphon**

**B**less the Lord, O my soul, and all within me, his holy name.

**Prayer After Communion**

**M**ay this divine sacrifice we have offered and received fill us with life, O Lord, we pray, so that, bound to you in lasting charity, we may bear fruit that lasts for ever. Through Christ our Lord.

obodo niile di n'ala ahụ di larii, o chefughị Abraham, ma o zoputara Lot mgbe o mebirị obodo ahụ niile ebe Lot biri. Okwu nke Oseburuwa.

**Abụoma na Aziza: Abụ. 26:2-3.9-12.(Az.3)**  
Aziza: **O Onyenweanyi, ihunanya gi di n'ihu m.**

1. Nwalee m, O Onyenweanyi, nyochaa obi m na echiche m niile. N'ihina ihunanya gi di n'ihu m, ana m aga n'uzo eziokwu gi. (Az.)
2. Ekwekwala ka mkpuruobi m soro ndi ajo mmadu keta ugwo ha, mobu kpochapu mu na ndi na-awufu obara. Ndi ihe ojoo juru aka, ndi aka ha juputara n'iri ngari. (Az.)
3. Mana ana m ebi ndu m n'ikwuba aka oto, meere m ebere, Onyenweanyi, ma zoputa m; Ukwu m, no n'ezi uzo, Onyenweanyi, ana m agozi gi n'ogbako niile. (Az.)

**Aleluya, aleluya! Abụ. 130:5**

**M**kpuruobi m na-eche Onyenweanyi, na nkwa ya kam nwere nchekwube. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (8:23-27)

**M**gbe Jesu banyere n'ugbommiri, ndi na-esoo uzo ya sooro ya. Oke ebili mmiri malitere n'osimiri ahụ, nke mere ka ugbo ahụ chọba imikpu, ma Jesu nọ n'ura. Ha wee gaa, kpotee ya si, "Zoputa anyị Onyenweanyi, anyị na-ala n'iyi." Jesu gwara ha si, "Gini mere unu ji atụ egwu, unu ndi obere okwukwe?" Mgbe ahụ, Jesu biliri, baara ifufe na osimiri ahụ mba, ebe niile dara juu. Ihe a tụtụ ndi mmadu niile nọ ebe ahụ n'anya ha wee na-asi, "Kedu udi onye di nke a, obuladi ifufe na oke osimiri na-erubere ya isi?"

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**O** Chineke, o bu site na ebere Gi ka I ji nye anyi ihe ogbugba ndu di iche iche ka ha na-enyere anyi aka. Biko mee k'anyi nwee ike ihunyerere Gi aja Misa nunwa n'uzo nke kwesiri onyinye ndi ahụ I nyere anyi. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

**M**kpuruobi m too Dinwenu. Ihe niile nọ n'ime m, too aha ya di nso.

**Ekpere A Natachaa Oriri Nso**

**O**nyenweanyi, anyi na-ario Gi, mee ka aja nke a anyi chunyerere Gi, na oriri nso nke anyi natara, nye anyi ndu n'ime Gi. Biko, mee ka anyi na Gi buru otu n'ihunanya mgbe niile; ka anyi wee na-amita 2 mkpuru nke ga-eru mgbe ebighi ebi. Site na Kristi ....

(For Entry Antiphon and Collect, see page 1)

## First Reading

A reading from the book of Genesis (21:5.8-20)

Abraham was a hundred years old when his son Isaac was born to him. The child grew and was weaned, and Abraham gave a great banquet on the day Isaac was weaned. Now Sarah watched the son that Hagar the Egyptian had borne to Abraham, playing with her son Isaac. 'Drive away that slave-girl and her son', she said to Abraham; 'this slave-girl's son is not to share the inheritance with my son Isaac.' This greatly distressed Abraham because of his son, but God said to him, 'Do not distress yourself on account of the boy and your slave-girl. Grant Sarah all she asks of you, for it is through Isaac that your name will be carried on. But the slave-girl's son I will also make into a nation, for he is your child too.' Rising early next morning Abraham took some bread and a skin of water and, giving them to Hagar, he put the child on her shoulder and sent her away.

She wandered off into the wilderness of Beersheba. When the skin of water was finished she abandoned the child under a bush. Then she went and sat down at a distance, about a bowshot away, saying to herself, 'I cannot see the child die.' So she sat at a distance; and the child wailed and wept.

But God heard the boy wailing, and the angel of God called to Hagar from heaven. 'What is wrong, Hagar?' he asked. 'Do not be afraid, for God has heard the boy's cry where he lies. Come, pick up the boy and hold him safe, for I will make him onto a great nation.' Then God opened Hagar's eyes and she saw a well, so she went and filled the skin with water and gave the boy a drink.

God was with the boy. He grew up and made his home in the wilderness, and he became a bowman.

The word of the Lord.

**Responsorial Psalm: Ps. 33:7-8.10-13 (R.v. 7)**

**Response: This poor man called; the Lord heard him.**

1. This poor man called; the Lord heard him and rescued him from all his distress. The angel of the Lord is encamped around those who revere him, to rescue them. (R.)
2. Revere the Lord, you his saints. They lack nothing, those who revere him.

## The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis 21:5.8-20)

Abraham gbara otu nari afo mgbe a muuru ya Aizik nwa ya nwoke. Mgbe nwa ahụ toro, a napuru ya ara; Abraham kporo nnukwu oriri n'ubochi a napuru Aizik ara. Ugwu a Sera noro na-ele nwa ahụ Haga onye Ijpt mutaara Abraham, ka ya na Aizik na-egwu egwu. O gwara Abraham, si, "Chupu ohu nwaanyi a na nwa ya nwoke, n'ihina nwa ohu nwaanyi a na Aizik agaghi ekeko ihe nketa gi." Nke a wutere Abraham nke ukwu, n'ihina nwa ohu nwaanyi ahụ bukwa nwa ya nwoke. Ma Chineke siri ya, "Ya ewutekwala gi maka ihi nwatakiri nwoke a na ohu gi nwaanyi. Mee ihe obula Sera kwuru, n'ihina o bu Aizik bu onye nke a ga-esi na ya n'aha gi. Ma nwa nwoke nke ohu nwaanyi gi ahụ, aga m emekwa ya nnukwu mba, n'ihina o bukwa nwa gi." N'isi ututu echi ya, Abraham were ufodu achicha na otu udu mmiri nye Haga, kunyekwa ya nwa ahụ n'ubu ya ma chupu ha. O were gaba n'ime ikpa nke Biasheba.

Mgbe mmiri ahụ gwuru, o hapuru nwa ahụ n'ime ohia. N'oge ahụ, o gara nodu ala n'ebe di anya, ihe dika nzoukwu iri abuo, na-ekwu n'onwe ya si, "Agaghi m enwe obi ihu onwu nwa a." Ya mere, o nodu ala n'ebe di anya; nwata a bidoro bewa akwa. Chineke nuru olu nwatakiri ahụ ka o na-ebe akwa, mmuoma nke Chineke si n'Eluigwe kpoo Haga juo ya si, "Olee ihe na-eme gi Haga?" Ujo atula gi, n'ihina Chineke anula olu akwa nwatakiri a ya na n'onodu ya. Bilie, gaa kulite nwatakiri ahụ ma jisie ya ike n'ihina aga m eme ya nnukwu mba." N'oge a, Chineke emepeee anya Haga o wee hu otu umi, o gaa kujuo udu ahụ mmiri nye nwatakiri ahụ o n'uo.

Chineke nonyeere nwatakiri ahụ. Mgbe o tolitere, o ruru ebe obibi ya n'ime ikpa, burukwa onye na-agba uta.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu 34:6-7.9-12. (Az.6)**

**Aziza: Nwa ogbenye a bekur; Dinwenu zara ya.**

1. Onyenweanyi na-anu mkpu akwa nwogbenye, O na-enyekwara ya aka na nsogbu ya niile. Mmuoma nke Onyenweanyi na-eche ndi na-atu ya egwu nche; O na-azoputa ha. (Az.)
2. Unu ndi nso niile, tunu Onyenweanyi egwu n'ihina ndi niile na-atu Onyenweanyi egwu enweghi ihe na-akpa ha. Aguu nwere ike guo



Strong lions suffer want and go hungry but those who seek the Lord lack no blessing. (R.)  
3. Come, children, and hear me that I may teach you the fear of the Lord. Who is he who longs for life and many days, to enjoy his prosperity? (R.)

### Alleluia, alleluia! Jam. 1:18

**B**y his own choice the Father made us his children by the message of the truth, so that we should be a sort of first-fruits of all that he created. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (8:28-34)

**W**hen Jesus reached the country of the Gadarenes on the other side, two demoniacs came towards him out of the tombs - creatures so fierce that no one could pass that way. They stood there shouting, 'What do you want with us, Son of God? Have you come here to torture us before the time?' Now some distance away there was a large herd of pigs feeding, and the devils pleaded with Jesus, 'If you cast us out, send us into the herd of pigs.' And he said to them, 'Go then,' and they came out and made for the pigs; and at that the whole herd charged down the cliff into the lake and perished in the water. The swineherds ran off and made for the town, where they told the whole story, including what had happened to the demoniacs. At this the whole town set out to meet Jesus; and as soon as they saw him they implored him to leave the neighbourhood. The Gospel of the Lord.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 2)

## 3 July [Nkwo] Thursday of Ordinary Time - Week 13 (Red)

### St. Thomas, Apostle (Feast)



**S**t. Thomas, nicknamed Didymus (the Twin) was a Jew, called to be one of the twelve Apostles. He was a dedicated but impetuous follower of Christ. He was ready to die with Jesus in Jerusalem. But he is best remembered for doubting the Resurrection of Jesus when his fellow Apostles told him about it, until he could to touch Christ's wounds. St. Thomas changed from being skeptical, to believe and to make a leap of faith, becoming the first to declare the divinity of Jesus.

St. Thomas preached in Parthia, Persia and India. Nothing certain is known about his later career. But according to legend or Apocrypha, Acts of Thomas, he was reluctant to start the mission, until he was taken into slavery by a merchant heading that way. Freed eventually after giving in to God's will, he planted the faith over an extensive area, including the Malabar coast of India.

St. Thomas was said to have been stabbed to death with a spear at a place called Calamine in India around 72 A.D. Today, 3 July celebrates the transference of his body to Edessa in Mesopotamia.

umụ odum mana iheoma anaghi akọ n'ebe ndi na-acho Onyenweanyi no. (Az.)

3. Bianu umu m, geenu m nti, aga m akuziri unu itu egwu Onyenweanyi. Olee onye n'ime unu choro ibiru ndu ya n'isi, onye nke choro ogologo ndu na iheoma? (Az.)

### Alaluya, alaluya! Jem 1:18

**S**ite n'uche nke aka ya, o jiri okwu nke Seziokwu ahu mee ka anyi puta icha. Meekwa ka anyi buru udi mkpuru mbu nke ihe o kere eke. Alaluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (8:28-34)

**M**gbe Jesu rutere n'akuku nke ozo, n'obodo Gadara, mmadu abuo ndi ajo mmuo ji, si n'ebe a na-eli ozu puta zutere ya. Ha na-eyi oke egwu nke na o nweghi onye nwere ike igafe n'uzo ahu. Ozigbo ha tiri oke mkpu si, "Kedu ihe jikoro anyi na gi, nwa nke Chineke? I biara ebe a ita anyi ahuhu tupu oge eruo? Mgbe ahu e nwere igwe ezi no nso ebe ahu na-ata nri. Ajo mmuo ndi ahu aro ya si, "O buru na i chupu anyi, ziga anyi n'ime igwe ezi ndi a." Jesu gwara ha si, "Gabanu!" Ha wee puta, banye n'ime igwe ezi ahu. Ozigbo, ezi ndi ahu weere oso si n'ugwu ahu gbadaa, wee wuba n'ime osimiri. Mmiri gbagburu ha niile. Ndi na-azu ezi ahu gbaa oso, gbaba n'ime obodo, ebe ha kooro ndi mmadu ihe merenu, na ihe mekwara ndi ahu ajo mmuo ji. Ozigbo, ndi obodo ahu niile putara izute Jesu. Mgbe ha huru ya, ha rioro ya ka o si n'obodo ha puo. Ozioma nke Oseburuwa.

### Entry Antiphon

**Y**ou are my God, and I confess you: you are my God, and I exalt you; I will thank you, for you became my saviour.

### Collect

**G**rant, Almighty God, that we may glory in the feast of the blessed Apostle Thomas, so that we may always be sustained by his intercession, and, believing, may have life in the name of Jesus Christ, your Son, whom Thomas acknowledged as the Lord. Who lives and reigns with you.

### First Reading

A reading from the letter of St. Paul to the Ephesians (2:19-22)

**Y**ou are no longer aliens or foreign visitors: you are citizens like all the saints, and part of God's household. You are part of a building that has the apostles and prophets for its foundations, and Christ Jesus himself for its main cornerstone. As every structure is aligned on him, all grow into one holy temple in the Lord; and you too, in him, are being built into a house where God lives, in the Spirit. 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 peoples! (R.)
2. Strong is his love for us; he is faithful for ever. (R.)

**Alleluia, alleluia! Jn. 20:29**

**Y**ou believe, Thomas, because you can see me, says the Lord. Happy are those who have not seen and yet believe. Alleluia!

### Gospel

A reading from the holy Gospel according to John (20:24-29)

**T**homas, called the Twin, who was one of the Twelve, was not with the disciples when Jesus came. When they said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you,' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me

### Ukwe Mbata

**I**bu Chineke m, a ga m ekwuputa gi: I bu Chineke m, a ga m aja gi mma; a ga m ekele gi, n'ihia na i burula Onye Nzoputa m.

### Ekpere Mmeghe

**M**ee, Chineke ji ike niile, ka anyi gorie n'oriri nke onye Apostul Tomas di ngozi, ka anyi site n'aririo ya na-enweta nchedo mgbe dum, ma, site na nkwenye anyi, were nweta ndu site n'aha Jesu Kristi, Nwa gi, onye Tomas kwuputara na o bu Dinwenu. Onye gi na ya di ndu na-achi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Efesus (2:19-22)

**Y**a bu unu esorola ndi nso buru ndi a muru n'ala, n'ezinulo Chineke; nke a rukwasara n'elu ntoala nke umuazu na ndiamuma, nke Jesu Kristi n'onwe ya bu okwute ntoala ya. O bu n'ime ya ka ihe ndi a niile jikotara onu, too, wee buru ulonso n'ime Dinwenu. N'ime ya ka a runyekwara unu dika ebe obibi nke Chineke n'ime mmuo. Okwu nke Oseburuwa.

**Abuomana Aziza: Abu. 117. (Az. Mak. 16:15)**

Aziza: **Gaanu n'owa niile, kwusaaranu ihe niile e kere eke Ozioma.**

1. Aleluya! Toonu Onyenweanyi, mba niile, toonu ya, ndi mma du niile. (Az.)
2. N'ihina ihunaanya ya siri ike, nkwdosiike ya na-adi okpu. (Az.)

**Aleluya, aleluya! Jon. 20:29**

**J**esu asi ya, "I kwerele n'ihina i huru m? Ngozi ga-adiri ndi na-ahughi ma kwere." Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (20:24-29)

**O**tu onye n'ime ndi umuazu Jesu iri na abuo ahu bu Tomos, nke a na-akpo Ejima, esoghi ha noro mgbe Jesu biara. Ndi na-eso uzo Jesu ndi ozo gwara ya si, "Anyi ahula Onyenweanyi" Ma o zara ha si, "O buru na m ahughi n'aka ya apa ntu, tinyekwa mkpisiaka m n'apa ntu, tinyekwa mkpisiaka m n'akuku ya, agaghi m ekwe."

Mgbe mkpuru ubochi asato gachara ndi na-eso uzo ya nokwa n'ime ulo ozo, Tomos sokwa ha noro. N'agbanyeghi na a gbachichara uzo niile agbachi, Jesu bia kwuru n'etiti ha, si ha, Udo diri unu. O siri Tomos, "Tinye mkpisiaka

your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe. The Gospel of the Lord.

### Prayer Over The Offerings

**W**e render you, O Lord, the service that is your due, humbly imploring you to keep safe your gifts in us, as we honour the confession of the Apostle Saint Thomas and offer you a sacrifice of praise. Through Christ our Lord.

**For Preface, see Usoro Emume**

### Communion Antiphon

**T**ake your hand and feel the place of the nails, and be no longer unbelieving but believe.

### Prayer After Communion

**O** God, as we truly receive in this Sacrament the Body of your Only Begotten Son, grant that, recognising him with the Apostle Thomas by faith as our Lord and our God, we may proclaim him by our deeds and by our life. Who lives and reigns for ever and ever.

gi ebe a, lekwaaka aka m abuo. Weputa aka gi, tinye n'akuku m. Arula uka, kama kwere." Tomos etie si, "Onyenwe m na Chineke m!". Jesu asi ya, "I kwerele na'ihina i huru m? Ngozi ga-adiri ndi na-ahughi ma kwere." Ozioma nke Oseburuwa.

### Ekpere Nhunye

**A**nyi na-agbara gi odibo, O Onyenweanyi, bu oke ugwo anyi ji gi, were umeala nario gi ka i chekwawa onyinye gi ga n'ime anyi, ugbo a anyi na-asopuru nkwputa nke onye Apostul Tomas di aso were na-ehunyerekwa gi aja nke otito. Site na Kristi Onyenweanyi.

**Missa (2018 Edition) pp. 100/101**

### Ukwe Oriri Nso

**T**inye aka gi ebe a ka I metu oghere ntu mapuru; aruzila uka, kama kwere.

### Ekpere A Natachaa Oriri Nso

**O** Chineke, ka anyi natara n'ezie n'ime Sakramenti a Ahu nke Otu Nwa Gi I Muru naani Ya, mee ka, site n'isoro Onye Apostul Tomas mata ya n'okwukwe ka Dinweni na Chineke anyi, anyi ewere kwuputa ya site n'omume anyi ga na ndu anyi ga. Onye di ndu na-achi, ebighiebi, ebighiebi.

**4 July [Eke] Friday of Ordinary Time - Week 13 (Green)**

**St. Elizabeth of Portugal (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 1)

### First Reading

A reading from the book of Genesis (23:1-4, 19; 24:1-8, 62-67)

**T**he length of Sarah's life was a hundred and twenty-seven years. She died at Kiriath-arba, or Hebron, in the land of Canaan, and Abraham went in to mourn and grieve for her.

Then leaving his dead, Abraham spoke to the sons of Heth: 'I am a stranger and a settler among you' he said: 'Let me own a burial-plot among you, so that I may take my dead wife and bury her.'

After this Abraham buried his wife Sarah in the cave of the field of Machpelah opposite Mamre, in the country of Canaan.

By now Abraham was an old man well on in years, and the Lord had blessed him in every way. Abraham said to the eldest servant of his household, the steward of all his property, 'Place your hand under my thigh, I would have you swear by the Lord God of heaven and God of earth, that you will not choose a wife for my son from the daughters of the Canaanites among whom I live. Instead, go to my own land and my

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (23:1-4, 19; 24:1-8, 62-67)

**I**he Sera biri n'elu uwa bu otu nari afo na iri afo abuo na asaa. Sera nwuru na Kiriath-Aba nke bu Hebron ugbo a n'ala Kenaan.

Abraham gbaara ya mkpe. Abraham hapuru ozu nwunye ya gwa umu Het okwu si, "Abu m onye obia bi n'etiti unu, ka m nweta ebe olili ozu nke aka m ebe a, ka m wee nwee ikie ili nwunye m nwuru anwu."

Mgbe nke a gachara, Abraham liri nwunye ya Sera n'ime ogba nke ala Mak-pela, nke chere Mamre ihu (ugbo a Hebron) n'ala Kenaan.

Ugbo a Abraham emeela okenye, gbakwaa otutu afo; Yahweh agozikwaala ya n'uzo niile. Abraham siri nwodibo ya nke kacha okenye n'ezinuulo ya, onye na-elekota akunuba niile o nwere, "Tinye aka gi n'okpuru apata ukwu m; aga m eme gi ka i were Yahweh, Chineke nke Eluigwe na uwa n'uo iyi, na i gaghi esi n'umu nwaanyi ndi Kenaan m bi n'etiti ha lutara nwa m nwoke nwaanyi. Kama gaa n'ala a muru m,

own kinsfolk to choose a wife for my son Isaac.' The servant asked him, 'What if the woman does not want to come with me to this country? Must I take your son back to the country from which you came?' Abraham answered, 'On no account take my son back there. The Lord, God of heaven and God of earth, took me from my father's home, and from the land of my kinsfolk, and he swore to me that he would give this country to my descendants. He will now send his angel ahead of you, so that you may choose a wife for my son there. And if the woman does not want to come with you, you will be free from this oath of mine. Only do not take my son back there.'

Isaac, who lived in the Negeb, had meanwhile come into the wilderness of the well of Lahai Roi. Now Isaac went walking in the fields as evening fell, and looking up saw camels approaching. And Rebekah looking up and saw Isaac. She jumped down from her camel, and asked the servant, 'Who is that man walking through the fields to meet us?' The servant replied, 'That is my master'; then she took her veil and hid her face. The servant told Isaac the whole story, and Isaac led Rebekah into his tent and made her his wife; and he loved her. And so Isaac was consoled for the loss of his mother.

The word of the Lord.

**Responsorial Psalm: Ps. 25:2-3.9-12 (R.v.3)**  
Response: **Your love, O Lord, is before my eyes.**

1. Examine me, Lord, and try me; O test my heart and my mind, for your love is before my eyes and I walk according to your truth. (R.)
2. Do not sweep me away with sinners, nor my life with bloodthirsty men in whose hands are evil plots, whose right hands are filled with gold. (R.)
3. As for me, I walk the path of perfection. Redeem me and show me your mercy. My foot stands on level ground: I will bless the Lord in the assembly. (R.)

**Alleluia, alleluia! Mt. 11:28**

**C**ome to me, all who labour and are heavy laden, and I will give you rest, says the Lord. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (9:9-13)

**A**s Jesus was walking he saw a man named Matthew sitting by the customs house, and he said to him, 'Follow me.' And he got up

n'agburu nke m hotara nwa m nwoke Aizik nwaanyi." Nwodibo ahu juru ya si, "O burukwanu na nwata nwaanyi ahu aju iso m bia n'obodo a, aga m akpoghachi nwa gi nwoke n'obodo nke i si bia?" Abraham zagbachiri ya si, "ya enwekwala ihe obula ga-eme gi ka i kpoghachi nwa m nwoke azu ebe ahu. Yahweh, Chineke nke Eluigwe na uwa, kpoo m site n'ulo nna m, na site n'ala nke ndi agburu m nuoro m iyi na ya ga-enye umuumu m obodo a. O ga-ezite mmuooma ya ugbu a n'ihu gi, ka i nwee ike ihotara nwa m nwoke nwaanyi ebe ahu. O buru na nwata nwaanyi ahu ju iso gi i ga-enwere onwe gi n'iyi nke i nuuru m. Naani akpoghachila nwa m nwoke azu n'ebe ahu." Aizik onye biiri na Negeb aloghachitelari n'ikpa nke umi Lahai Roi. Ugwu a, Aizik puru na-agaghari n'ogige n'oge anyasi, ka o na-efelite anya, o huru ugboinyinya ndi na-abiakete nso. Ribeka lelitere anya elu hu Aizik. O wudata n'elu ugboinyinya ya, juo nwodibo ahu, "Onye bu nwoke ahu si n'ogige na-abia izute anyi?" Nwodibo ahu zagbachiri si, "Onye ahu bu nnamukwu." O were ichafu ya kpuchie ihu ya. Nwodibo ahu wee kooro Aizik ihe niile merenu. Mgbe ahu, Aizik kpobatarara Ribeka n'ime uloikwu ya mee ya nwunye ya; hukwa ya n'anya. Ya mere na Aizik nwere nkasiobi n'ihu onwu nne ya. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 26:2-3.9-12.(Az.3)**  
Aziza: **O Onyenweanyi, ihunaanya gi di n'ihu m.**

1. Nwalee m, O Onyenweanyi, nyochaa obi m na echiche m niile. N'ihina ihunaanya gi di n'ihu m, ana m aga n'uzo eziokwu gi. (Az.)
2. Ekwekwala ka mkpuruobi m soro ndi ajo mmadu keta ugwo ha, mobu kpochapu mi na ndi na-awufu obara. Ndi ihe ojoo juru aka, ndi aka ha juputara n'iri ngari. (Az.)
3. Mana ana m ebi ndu m n'ikwuba aka oto, meere m ebere, Onyenweanyi, ma zoputa m; Ukwu m, no n'ezi uzo, Onyenweanyi, ana m agozi gi n'ogbakọ niile. (Az.)

**Alaluya, alaluya! Mat. 11:28**

**B**iakwutenu m, unu bu ndi na-adogbu onwe unu n'oru, a ga m enye unu ezumike, Dinweni na-ekwu. Alaluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:9-13)

**K**a Jesu na-agafe, o huru otu nwoke a na-akpo Matiu, ka o no n'uloutu. Jesu siri ya, "Sobe m!" O wee bilie sobe ya.



and followed him.

While he was at dinner in the house it happened that a number of tax collectors and sinners came to sit at the table with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your master eat with tax collectors and sinners?' When he heard this he replied, 'It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: What I want is mercy, not sacrifice. And indeed I did not come to call the virtuous, but sinners.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and  
Prayer After Communion, see page 2)

## 5 July [Orie] Saturday of Ordinary Time - Week 13 (White/Green) St. Anthony Mary Zaccaria, Priest (Opt. Mem.)



### Entry Antiphon

Blessed are you, O Virgin Mary, who bore the Creator of all things. You became the Mother of your Maker, and you remain forever Virgin.

### Collect

Grant us, O merciful God, protection in our weakness, that we who keep the Memorial of the holy Mother of God, may, with the help of her intercession, rise up from our iniquities. Through our Lord.

### First Reading

A reading from the book of Genesis (27:1-5.15-29)

Isaac had grown old, and his eyes were so weak that he could no longer see. He summoned his elder son Esau, 'My son!' he said to him, and the latter answered, 'I am here.' Then he said, 'See, I am old and do not know when I may die. Now take your weapons, your quiver and bow; go out into the country and hunt me some game. Make me the kind of savoury I like and bring it to me, so that I may eat, and give you my blessing before I die.'

Rebekah happened to be listening while Isaac was talking to his son Esau. So when Esau went into the country to hunt game for his father, Rebekah took her elder son Esau's best clothes, which she had in the house, and dressed her younger son Jacob in them, covering his arms and the smooth part of his neck with the skins of the kids. Then she handed the savoury and the bread

Ka Jesu nọ n'oriri n'ụlọ Matiu, ọtutu ndi ọnaụtu na ndi omenjo biara soro ya na ndi na-eso ụzọ ya nọdu na-eri nri. Mgbe ndi Farisii nọ n'ebe ahụ huru nke a, ha juru ndi na-eso ụzọ ya si: "Gini mere onye nkuzi unu ji eso ndi ọnaụtu na ndi omenjo eri nri?" Mgbe Jesu nuru nke a, Okwuru si, "O bughị ndi ahụ di ike na-achọ dibia, kama ọ bụ ndi ahụ adighii. Gaanụ choputa ihe nke a putara, ihe na-amasi m bụ ebere, ọ bughị aja. N'ihina abiaghi m ikpo ndi eziomume kama ndi omenjo."

Ozioma nke Oseburuwa.

### Our Lady of Saturday

#### Ukwe Mbata

I di ngozi, O Vejin Maria, onye muru Onye Okike nke ihe niile. I buuru Nne nke Onye kere gi, ma buru Vejin ebighiebi.

#### Ekpere Mmeghe

Nye anyi, O Chineke di ebere, nchedo n'adighi ike anyi, ka anyi bu ndi na-edobe Ncheta Nne nke Chukwu di aso, site n'enyamaka aririo ya, si na mmehie anyi kulite. Site na Dinwenụ anyi.

#### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo  
Jenesis(27:1-5.15-29)

Mgbe Aizik merela agadi, ọ naghị ahuzi ụzọ nke na ọ kporo okpara ya bụ Iso, si ya, "Nwa m." Iso zara ya "Anọ m ebe a." Mgbe ahụ ọ siri, "Lee emeela m agadi, amaghi m mgbe m ga-anwu. Ugbu a were ngwa ogu gi, akpa na uta gi, gaa n'ime ohia gbatarara m anu. Siere m udi nri uto na-adi m mma, butere m ya ka m rie nye gi ngozi m tupu mu anwuo."

Ribeka nọ na-ege nti mgbe Aizik na-agwa nwa ya Iso okwu. Ya mere mgbe Iso gara n'ime ohia igbatarara nna ya anu.

Ribeka were uwe nwa ya Iso nke kacha mma, bu nke ọ nwere n'ụlọ, ma yiwe ya nwa ya Jakob, ọ jiri akpukpo umuaturu ahụ kpuchie aka ya na olu ya di mụmuru. O bunyere Jakob nri uto na achicha ahụ ọ siri.

she had made to her son Jacob.

He presented himself before his father and said, 'Father.' 'I am here' was the reply, 'who are you, my son?' Jacob said to his father, 'I am Esau your first-born; I have done as you told me. Please get up and take your place and eat the game I have brought and then give me your blessing.' Isaac said to his son, 'How quickly you found it, my son!' 'It was the Lord your God' he answered 'who put it in my path.' Isaac said to Jacob, 'Come here, then, and let me touch you, my son, to know if you are my son Esau or not.' Jacob came close to his father Isaac, who touched him and said, 'The voice is Jacob's voice but the arms are the arms of Esau!' He did not recognise him, for his arms were hairy like his brother Esau's, and so he blessed him. He said, 'Are you really my son Esau?' And he replied, 'I am.' Isaac said, 'Bring it here that I may eat the game my son has brought, and so may give you my blessing.' He brought it to him and he ate; he offered him wine, and he drank. His father Isaac said to him, 'Come closer, and kiss me, my son.' He went closer and kissed his father, who smelled the smell of his clothes. He blessed him saying: 'Yes, the smell of my son is like the smell of a fertile field blessed by the Lord. May God give you dew from heaven, and the richness of the earth, abundance of grain and wine! May nations serve you and peoples bow down before you! Be master of your brothers; may the sons of your mother bow down before you! Cursed be he who curses you; blessed be he who blesses you!'

The word of the Lord.

**Responsorial Psalm: Ps. 134:1-6. (R.v.3)**

**Response: Praise the Lord for the Lord is good.**

1. Alleluia! Praise the name of the Lord, praise him, servants of the Lord, who stand in the house of the Lord in the courts of the house of our God. (R.)

2. Praise the Lord for the Lord is good. Sing a psalm to his name for he is loving. For the Lord has chosen Jacob for himself and Israel for his own possession (R.)

3. For I know the Lord is great, that our Lord is high above all gods. The Lord does whatever he wills, in heaven, on earth, in the seas. (R.)

O gawkuru nna ya kpoo ya, "Nna m!" Nna ya zaghachiri, "Ano m ebe a, i bu onye nwa m?" Jekob asi nna ya, "Abu m Iso okpara gi, meere m dika i siri gwa m. Biko kulie rie anu nke m wetere ma nye m ngozi gi." Aizik asi nwa ya, nwa m i biara n'oge karia ka m si tuo anya. Ya azaghachi si, "O bu Dinwenu Chineke gi mere ka ihe gaara m nke oma." Aizik si Jekob, "Bia nso, nwa m, ka m nwee ike metu gi aka mara n'ezie ma i bukwu nwa m nwoke Iso." Jekob biaketere Aizik nna ya nso, onye meturu ya aka si, "Olu bu olu Jekob ma aka ndi a bu aka Iso." O mataghi ya makana aka ya abuo di aji aji dika nke nwanne ya Iso, o wee gozie ya. O si, "I bu nwa m Iso n'ezie?" O zara ya, "Abu m." Aizik asi, "Butere m ya, ka m rie anu nwa m gbatara ma nye gi ngozi m." O butere ya o rie, o nye ya mmanya, o nno. Nna ya Aizik asi ya, "Bia m nso, ma susuo m onu, nwa." O biaketere ya nso ma susuo nna ya onu, onye nuru isi uwe ya. O gozie ya, si, "Ee, nwa m na-esi ka ala Dinwenu goziri agozi. Ka Chineke nye gi igirigi nke si n'Eluigwe na akunuba nke uwa a, na otutu nri na mmanya! Ka mba niile fee gi, ka ndi mmadu kpoo isi ala n'ihu gi! Buru nnaukwu nke umunne gi; ka umunne gi ndiozo kpoo isi ala n'ihu gi! Abumonu diri onye obula buru gi onu ma ngozi diri onye obula goziri gi." Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 135:1-6. (Az.3)**  
**Aziza: Toonu Onyenweanyi n'ihina o di mma.**

1. Aleluya, Toonu aha Onyenweanyi! Toonu Onyenweanyi, unu ndi na-agbara ya odibo; ndi na-agba odibo n'ulo Oseburuwa n'ogigenke ulonke Chineke anyi! ((Az.)

2. Toonu Onyenweanyi n'ihina o di mma; Tierenu aha ya egwu, n'ihina o di ebere. N'ihina Onyenweanyi ahorola Jekob; O ahorola Izrel ka oburunke ya. (Az.)

3. Amatala m n'onwe m na Onyenweanyi di ukwu, na Chineke anyi kacha chi ndi ozo niile. Uche nke Onyenweanyi na-eme, ka n'eluigwe, ka n'uwa, na n'ime ime oke osimiri. (Az.)

## 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 (9:14-17)

John's disciples came to Jesus and said, 'Why is it that we and the Pharisees fast, but your disciples do not?' Jesus replied, 'Surely the bridegroom's attendants would never think of mourning as long as the bridegroom is still with them? But the time will come for the bridegroom to be taken away from them, and then they will fast. No one puts a piece of unshrunk cloth on to an old cloak, because the patch pulls away from the cloak and the tear gets worse. Nor do people put new wine into old wine-skins; if they do, the skins burst, the wine runs out, and the skins are lost. No; they put new wine into fresh skins and both are preserved.'

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.

### Communion Antiphon

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

### Post-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.

## Alleluia, alleluia! Jn. 10:27

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

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:14-17)

Umazu Jon biakwutere Jesu juo ya si, "Gini mere anyi na ndi Farisii ji ebu onu ma umazu gi anaghi ebu onu?" Jesu zara ha si, "Ndi biara oriri agbamakwukwo ha ga-anu n'uru mgbe ha na nwoke na-agba akwukwo ka no? Oge na-abia mgbe a ga-anapu ha nwoke na-agba akwukwo, mgbe ahu, ha ga-ebube onu." O nweghi onye ga-ewere iperipe akwa ohuru duchie akwa ochie, n'ihina o ga-esi n'akwa ahu dokapu, ndoka a ga-aka njo. A naghikwa agbanye mmanya ohuru n'ime udu ochie. E mee otu a, udu ahu ga-agbawa, mmanya ahu awufuo, udu ahu alakwaa n'iyi. Kama a na-agbanye mmanya ohuru n'ime udu ohuru, n'uzo di otu a ka e si echekwa ha abuo. Ozioma nke Oseburuwa."

### Ekpere Nhunye

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

### Ukwe Oriri Nso

Ngozi diiri akpa nwa Vejin 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 Vejin Maria di Ngozi, site n'inhomi ya, gbaara iheomimi nke mgbaputa anyi odibo ofuma. Site na

**14TH SUNDAY IN ORDINARY TIME (C)**

**6 July 2025 [Afor] (Green)**

**Office:  
Week 2**

Today's Readings focus on Gospel joy and peace. In the First Reading, Isaiah summons the Old People of God amidst their mourning to rejoice in the Lord, reassuring them of divine promise of consolation and peace. The Responsorial Psalm further invites to joyful praise and adoration, evoked by contemplation of God's marvelous works. In the Gospel, Jesus sends his disciples to proclaim the Kingdom of God, gathering harvest of hope and joy. Instructing them on the kind of apostolic spirit to embrace and conducts to observe, he discloses the urgency and goal of his mission, as well as difficulties they will encounter. Imbibing the apostolic spirit, St Paul rejoices in the cross of Christ, the marks of which he bears on his body, which transforms his entire being, driving his mission.

### Entry Antiphon

Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth. Your right hand is filled with saving justice.

### Collect

O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. Through our Lord.

### First Reading

A reading from the prophet Isaiah (66:10-14)

Rejoice, Jerusalem, be glad for her, all you who love her! Rejoice, rejoice for her, all you who mourned her! That you may be suckled, filled, from her consoling breast, that you may savour with delight her glorious breasts. For thus says the Lord: Now towards her I send flowing peace, like a river, and like a stream in spite the glory of the nations. At her breast will her nurslings be carried and fondled in her lap. Like a son comforted by his mother will I comfort you. And by Jerusalem you will be comforted. At the sight your heart will rejoice, and your bones flourish like the grass. To his servants the Lord will reveal his hand.

The word of the Lord.

### Responsorial Psalm: Ps. 65:1-7.16.20(R.v.1)

Response: Cry out with joy to God all the earth.

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. Before you all the earth shall bow; shall sing to you, sing to your name! Come and see the works of God, tremendous his deeds among men. (R)
3. He turned the sea into dry land, they passed through the river dry-shod. Let our joy then be in him; he rules for ever by his might. (R)
4. Come and hear, all who fear God. I will tell what he did for my soul: Blessed be God who did not reject my prayer nor withhold his love from me. (R)

### Ukwe Mbata

Chineke, anyi anatala ebere Gi n'ime Culo nso Gi. Otu aha Gi si di ka otito Gi si garuo akuku uwa niile. Aka nri Gi juputara n'ezi omume.

### Ekpere Mmeghe

Chineke anyi, site n'irube isi nke Jesu Nwa Gi, I kulitela uwa dara ada. Biko, nye anyi bu ndi kwere na Gi anuri di aso. Meekwa ka anyi bu ndi I gbaputara n'igba ohu nke njo nweta anuri di ebighi ebi. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (66:10-14)

Soronu Jerusalem nuri ma nweenu obi uto maka ya, unu niile ndi huru ya n'anya. Nuranu onu n'ime ya unu niile ndi na-eruru ya uju. Ka unu nwee ike inju afo site n'ara nke ya na-enye ntasiobi, ka unu were anuri njuo afo na nnukwu ebube ya. Oseburuwa kwuru si: Lee, aga m eme ka oganihu ya na-aso dika mmiri akunuuba nke mba niile dika mmiri na-asofe oke ya. Unu ga-anuju afo; o ga-ekuru unu n'apata ukwu ya. O ga-atuli unu elu na-aghoro ka unu n'ikpere ya. Dika nwa nne ya nakasi obi, otu ahu ka m ga-esi kasie unu obi na Jerusalem. Unu ga-eji anya unu huru, ma nwee obi anuri. Okpuku unu ga-adidi dika ahia. Mgbe ahu, a ga-eme ka ndi mmadu mata na aka Oseburuwa nonyeere umuodibo ya, ma iwe ya ga-adakwasandiyo ya.

Okwu nke Oseburuwa.

### Abuma na Aziza: Abu.66:1-7.16.20. (Az.1)

Aziza: Tikuenụ Chineke mkpu onu, uwa niile.

1. Tikuenụ Chineke mkpu onu, uwa niile, tierenụ aha ya di otito egwu, jirinụ ija mma unu nye ya otito. Sini Chineke, lee ka i si di oke egwu! (Az.)
2. Uwa niile na-akpo isi ala nye gi, na-aku egwu na asopuru aha gi. Bia lee oru itunaanya Chineke ruru, O kwesiri itu egwu n'ihu oru ya n'etiti umu mmadu.. (Az.)
3. O mere ka osimiri ghoo ala kporo nku, ha ji ukwu gafee osimiri ahu! N'ihu ya ka anyi nuria n'ime ya. Onye ji ike ya achi mgbe ebighiebi. (Az.)
4. Bianu gee nti unu niile na-aturu Chineke egwu, ka m na-akoro unu ihe o meere m. Ngozi diri Chineke onye na-eledaghi ekpere m mobu ju igosi m ihunaanya ya. (Az.)



## Second Reading

A reading from the letter of St. Paul to the Galatians (6:14-18)

**T**he only thing I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. It does not matter if a person is circumcised or not; what matters is for him to become an altogether new creature. Peace and mercy to all who follow this rule, who form the Israel of God.

I want no more trouble from anybody after this; the marks on my body are those of Jesus. The grace of our Lord Jesus Christ be with your spirit, my brothers. Amen.

The word of the Lord.

## Alleluia, alleluia! Col. 3:16.17

**L**et the message of Christ, in all its richness, find a home with you; through him give thanks to God the Father. Alleluia!

## Gospel

A reading from the Holy Gospel according to Luke (10:1-12.17-20)

**T**he Lord appointed seventy-two others and sent them out ahead of him, in pairs, to all the towns and places he himself was to visit. He said to them, 'The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest. Start off now, but remember, I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. Salute no one on the road. Whatever house you go into, let your first words be, "Peace to this house!" And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house. Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say, "The kingdom of God is very near to you." But whenever you enter a town and they do not make you welcome, go out into its streets and say, "We wipe off the very dust of your town that clings to our feet, and leave it with you. Yet be sure of this: the kingdom of God is very near." I tell you, on that day it will not go as hard with Sodom as with that town.'

## The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Galeshia (6:14-18)

**C**hineke ekwela ka m nyaa isi ma o bughị n'obe nke Dinwenụ anyị Jesu Kristi, site na ya ka e ji kpogbuo uwa n'obe n'ebe m nọ. O sikwara na ya mee ka m nwuo n'ebe uwa di. Obibi ugwu abughị ihe, ebighi ugwu abughikwa ihe, kama ibu onye e kere oḣuru bu ihe di mkpa. Ka udo na ebere nke Chineke dakwasị ndi niile na-aga n'usoro a, dakwasa unu Izrel nke Chineke.

Site ugbo a gaba, onye obula enyekwala m nsogbu n'ihina ebu m otutu apa nke Jesu n'ahu m. Umunna m, ka amara nke Dinwenụ anyị Jesu Kristi diri mmuo unu. Amen.

Okwu nke Oseburuwa.

## Aleluya, aleluya! Kol. 3:16.17

**K**a okwu nke Kristi biri n'ime unu n'uju ya; site na ya were nye Chineke Nna ekele. Aleluya!

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:1-12.17-20)

**D**inwenụ hoputara mmadu iri asaa ozo, zipu ha abuo abuo ka ha buru ya uzo gaa n'obodo obula na n'ebe obula ya onwe ya gaje ibia. O wee gwa ha si, "Owuwe ihe ubi buru ibu, ma ndi oru di olemaole. Ya mere, rionu Nna ukwu nke owuwe ihe ubi, ka o zite ndi oru n'owuwe ihe ubi ya." Gabanu; lee, ana m ezipu unu dika umuaturu n'etiti aguowuru. Unu ewela akpaego, mobu akpa obula, mobu akpukpoukwu. Unu ekelekwala onye obula n'uzo. Ulo obula unu banyere, burunu uzo si, "Udo diri ulo a!" O buru na nwa nke udo no ebe ahu, udo unu ga-adakwasa ya, ma o buru na o noghi, udo unu ga-aloghachitara unu. Nodunu n'otu ulo ahu, narinu na-anukwanu ihe obula ha nyere unu n'ihina onye oru kwesiri ugwo oru ya. Unu esikwala n'ulo fere n'ulo. Mgbe unu banyere n'ulo obula ha nabata unu, rienu ihe obula ha chere unu n'ihu: Gwoonu ndi oria no n'obodo ahu, gwanu ndi obodo ahu si, "Alaeze Chineke abiaruola unu nso." Ma mgbe unu banyere n'obodo obula, ndi obodo ahu anabataghi unu, gaanu n'okporo uzo ya, kwuo si, "O buladi aja si n'obodo unu, nke takuru n'ukwu anyi, anyi nahichapu ya, ka o buru ihe akaebe megide unu. Otu o di maranu nke a, na alaeze Chineke abiaruola unu nso." Agwa m unu, a ga-egosi Sodom ebere n'ubochi ahu kara obodo ahu."

The seventy-two came back rejoicing. “Lord”, they said “even the devils submit to us when we use your name.” He said to them, “I watched Satan fall like lightning from heaven. Yes, I have given you power to tread underfoot serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice rather that your names are written in heaven.”

The Gospel of the Lord.

### Prayer Over The Offerings

**M**ay this oblation, dedicated to your name purify us, O Lord, and day by day bring our conduct closer to the life of heaven. Through Christ our Lord.

### Communion Antiphon

**T**aste and see that the Lord is good. Blessed the man who seeks refuge in him.

### Prayer After Communion

**G**rant, we pray, O Lord, that having been replenished by such great gifts, we may gain the prize of salvation and never cease to praise you. Through Christ our Lord.

Ndịozi iri asaa ahụ jiri ọñụ lōta si, “Onyenweanyi o buladi ndi mmuo ojoo rubeere anyi isi mgbe anyi nyere ha iwu n’aha gi!” O wee si ha, “Ahuru m Ekwensu ka o siri n’eluigwe daa dika amuma. Lee, enyela m unu ike izokwasa agwo na akpi ukwu, na imegide ike onye iro ahụ, o nweghikwa ihe ga-emeru unu ahụ. N’agbanyeghi nke a, unu anurila na ndi mmuo ojoo na-ehubere unu isi kama nweenu ọñụ na e deela aha unu n’eluigwe. Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O**nyenweanyi, biko mee ka aja nke a anyi na-achụ maka otito nke aha Gi sachaa anyi. Site n’ubochi ruo n’ubochi, ka omume anyi buru ihe na-ewetara anyi ndu nke ga-akwadebe anyi maka eluigwe. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**D**etu ọñụ ka i hu na Dinwenụ di uto. Ngozi diri onye chekwubere na Ya.

### Ekpere A Natachaa Oriri Nso

**O**nyenweanyi, onyinye I nyere anyi n’oriri nke a ebuka. Biko anyi na-ario Gi, mee ka anyi nara onyinye nzoputa nke a, were na-eto Gi mgbe niile akwusi akwusi. Site na Kristi Dinwenụ anyi.

## HOLY HOUR:

Theme: THE EUCHARIST - OUR JOY AND PEACE

7 July [Nkwu] Monday of Ordinary Time - Week 14 (Green/White)

(For Entry Antiphon and Collect, see page 11)

### First Reading

A reading from the book of Genesis (28:10-22)

**J**acob left Beersheba and set out for Haran. When he had reached a certain place he passed the night there, since the sun had set. Taking one of the stones to be found at that place, he made it his pillow and lay down where he was. He had a dream: a ladder was there, standing on the ground with its top reaching to heaven; and there were angels of God going up it and coming down. And the Lord was there, standing over him, saying, ‘I am the Lord, the God of Abraham your father, and the God of Isaac. I will give to you and your descendants the land on which you are lying. Your descendants shall be like the specks of dust on the ground; you shall spread to the west and the east, to the north and the south, and all the tribes of the earth shall bless themselves by you and your descendants. Be sure that I am with you; I will keep you safe

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’Akwukwo Jenesis (28:10-22)

**J**ekob hapuru Biasheba gaba obodo Haran. Oge o rutere n’otu ebe, o kwusiri n’og abali ahụ n’ebe o bu na anwu adaala. Ka o weere otu nkume di n’ebe ahụ, o jiri ya mere nhiweisi biakwa dina ala n’ebe ahụ o no. O roro nro; n’ime ya, o huru otu ubibi (mbe) kwu ebe ahụ nke elu ya na-emetu Eluigwe; ma e nwekwara ndi mmuoma Chineke na-arigo nakwa arida n’elu ya. Dinwenụ guzokwa n’akuku ya na-ekwu si, “Abu m Dinwenụ Chineke nke nna gi Abraham na Aizik. Aga m enye gi na umuumu gi ala ebe a i dina. Umumu gi ga-adị uba dika mkpuru aja di n’ala; i ga-agbasa ruo n’akuku owuwa na odida anyanwu; nakwa n’ebe mgbago ugwu na ndida ugwu; mba niile di n’uwa ga-eji gi na umumu gi gozie onwe ha. Ka o wee gi anya na m nonyeere gi, aga m

wherever you go, and bring you back to this land, for I will not desert you before I have done all that I have promised you.' Then Jacob awoke from his sleep and said, 'Truly, the Lord is in this place and I never knew it!' He was afraid and said, 'How awe-inspiring this place is! This is nothing less than a house of God; this is the gate of heaven!' Rising early in the morning, Jacob took the stone he had used for his pillow, and set it up as a monument, pouring oil over the top of it. He named the place Bethel, but before that the town was called Luz.

Jacob made this vow, 'If God goes with me and keeps me safe on this journey I am making, if he gives me bread to eat and clothes to wear, and if I return home safely to my father, then the Lord shall be my God. This stone I have set up as a monument shall be a house of God'. The word of the Lord.

**Responsorial Psalm: Ps. 90:1-4. 14-15. (R.v.2)**  
**Response: My God, in you I trust.**

1. He who dwells in the shelter of the Most High and abides in the shade of the Almighty says to the Lord: 'My refuge, my stronghold, my God in whom I trust!' (R.)
2. It is he who will free you from the snare of the fowler who seeks to destroy you; he will conceal you with his pinions and under his wings you will find refuge. (R.)
3. His love he set on me, so I will rescue him; protect him for he knows my name. When he calls I shall answer: 'I am with you.' I will save him in distress. (R.)

**Alleluia, alleluia! 2Tim. 1:10**

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

**Gospel**

A reading from the holy Gospel according to Matthew (9:18-26)

**W**hile Jesus was speaking to them, up came one of the officials, who bowed low in front of him and said, 'My daughter has just died, but come and lay your hand on her and her life will be saved.' Jesus rose and, with his disciples, followed him.

Then from behind him came a woman, who had suffered from a haemorrhage for twelve years, and she touched the fringe of his cloak, for she said to herself, 'If I can only touch his cloak I shall be well again.' Jesus turned round and saw

echedo gi ebe obula i gara, kpoghachikwa gi azu n'ala a, n'ihina agaghi m ahapu gi." Mgbe ahu Jakob siri n'ura ya teta bia tie mkpu si: "N'ezie Dinweni no n'ebe a ma amaghi m." Ujo biara ya n'ahu, nke na o tiri mkpu si, "Lee ka ebe a si di egwu. Ebe a aghaghi ibu ulo obibi nke Chineke; ebe a bukwa onuuzo nke Eluigwe." Ka o tetara n'uzo ututu, Jakob ewere okwute ahu o ji mere nhiweisi gwunye n'ala ebe ahu ka ogidi ncheta. O wusara mmanu n'elu okwute ahu. O gukwara ebe ahu aha, kpo ya Betel nke a nakpo Luz na mbu.

Jekob kwere nkwa si, "O buru na Chineke anonyere m, biakwa chiekwa m na njem mu na-eje, o buru na o nye m ihe oriri na uwe; o burukwa na m loghachi n'udo n'ulo nna m. Dinweni ga-abu Chineke m. Okwute a m wuwere ka ogidi ncheta ga-abu ulo Chineke. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 91:1-4. 14-15. (Az.2)**  
**Aziza: Chineke m, onye m tukwasara obi.**

1. Onye bi na ndo nke onye kasi elu, onye nogidesiri ike na nchedo nke onyejiikenile, gashi Onyenweanyi, 'Ibu onye nchedo m na ikem, Chineke m, onye m tukwasara obi!' (Az.)
2. O ga-azoputa gi n'onya niile nke ndiio, na ajo oria niile. O ga-eji nku ya ka kpuchie gi, O bu n'okpuru nku ya ka i ga-enweta nchedo; ntukwasio bi ya ga-aburu gi ota. (Az.)
3. Ebe o bu na o gbakwutere m, aga m azoputa ya; aga m echekwaba ya n'ihina o maara aha m. Mgbe obula o kpokuru m aga m aza ya, aga m anonyere ya n'oge nsogbu. (Az.)

**Alaluya, alaluya! 2Tim. 1:10**

**O**nye Nzoputa Kristi Jesu emeela ka onwu ghara idi ire, bia kwuputa ndu oheru site n'Ozioma. Alaluya!

**Ozioma**

The ogugu nke a si n'Ozioma di aso nke Matiu dere (9:18-26)

**J**esu ka na-agwa ha ihe ndi a mgbe otu onyeisi ochichi biara sekpuru n'ihu ya rio ya si, "O dibeghi anya nwa m nwaanyi nwuru, biko bia bikwasa ya aka, ka o dikwa ndu ozo." Jesu biliri kporo ndi na-eso uzo ya sobe ya.

Mgbe ha na-aga, otu nwaanyi riarala mbiobara afo iri na abuo siri n'azu metu onu uwe Jesu aka, n'ihina o kwuru n'obi ya si, "O buru na m metu naani uwe ya aka, ahu ga-adi m nma." Mgbe Jesu tughariri hu nwaanyi ahu, O siri ya, "Obi sie gi ike nwa m nwaanyi,

her; and he said to her, 'Courage, my daughter, your faith has restored you to health.' And from that moment the woman was well again.

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

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 13)

## 8 July [Eke] Tuesday of Ordinary Time - Week 14 (Green)

(For Entry Antiphon and Collect, see page 11)

### First Reading

A reading from the book of Genesis (32:23-33)

Jacob rose, and taking his two wives and his two slave-girls and his eleven children he crossed the ford of the Jabbok. He took them and sent them across the stream and sent all his possessions over too. And Jacob was left alone.

And there was one that wrestled with him until daybreak who, seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, 'Let me go, for day is breaking.' But Jacob answered, 'I will not let you go unless you bless me.' He then asked, 'What is your name?' 'Jacob', he replied. He said, 'Your name shall no longer be Jacob, but Israel; because you have been strong against God, you shall prevail against men.' Jacob then made this request, 'I beg you, tell me your name,' but he replied, 'Why do you ask my name?' And he blessed him there.

Jacob named the place Peniel, 'Because I have seen God face to face,' he said 'and I have survived.' The sun rose as he left Peniel, limping because of his hip. That is the reason why to this day the Israelites do not eat the sciatic nerve which is in the socket of the hip; because he had struck Jacob in the socket of the hip on the sciatic nerve.

The word of the Lord.

**Responsorial Psalm: Ps.16:1-3.6-8.15. (R.v.15)**

Response: **As for me, in my justice I shall see your face.**

1. Lord, hear a cause that is just, pay heed to my cry. Turn your ear to my prayer: no deceit is on my lips. (R.)

okwukwe gi agwoola gi." Ozigbo ahu, ahu adi nwaanyi ahu mma.

Mgbe Jesu biaruru n'ulo onye ochichi ahu, o huru ndi na-afu oja na igwe mmadu ndi natu uzu, wee si ha, "Sinu ebe a puo, n'ihina nwaagbogho a anwughi anwu, kama o narahuru." Ha chiri ya ochi. Mgbe a chupuchara igwe mmadu ahu n'ezi, Jesu banyere n'ime ulo, jide nwaagbogho ahu aka, o wee bilie. Akuko ihe a Jesu mere gazuru akuko ala ahu niile.

Ozioma nke Oseburuwa.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Jenesis (32:23-33)

Jekob kuliri kporo nwunye ya abuo ahu, umuodibo nwaanyi ya abuo na umu ya iri na otu, gafee ofe mmiri ala nke Jabok. Ka o kpofechara ha ofe mmiri ahu, o zifekwara akunuba ya niile n'otu aka ahu. Naani Jekob ewee nodu.

Mgbe ahu o nwere onye ya na ya gbara mgba wee ruo na chi obubo. Ka onye ahu huru na ya enweghi ike itu ya n'ala o tiri ya ihe n'okpukpu ukwu ya, ukwu Jekob wee chikwapu ka ya na ya no na-agba mgba ahu. O gwara Jekob si, "Hapu m aka ka m laa, n'ihina chi abowala". Jekob zara ya si, "Agaghi m ahapu gi ka i laa beluso ma i goziri m," Onye ahu wee juo ya si, "Olee aha gi?" O zara ya, "Aha m bu Jekob." O gwara ya si: "A gaghi akpokwa gi Jekob ozo kama Izrel, ebe i gosirila ike gi n'ebe Chineke no, i ga-enwe mmeri n'ebe mmadu no." Jekob ewee rio ya si, "Biko gwanu m aha gi." Ma o zara si, "Gini ka i ji aju aha m?" O wee gozie Jekob n'ebe ahu. Jekob kporo ebe ahu Peniel n'ihina o kwuru si, "Ahula m Chineke ihu na ihu ma dikwa ndu." Anwu awaala mgbe o na-ahapu Peniel, bia natu ukwu n'ihu ukwu ya. Ya mere ndi Izrel anaghi eri akwara anu jikotara ukwu anu na okpu ya ruo taa, n'ihina ihe ahu e tiri Jekob metutara akwara ukwu ya.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 17:1-3.6-8.15. (Az.15)**

Aziza: **Ma mu onwe m, ugwo oru eziumume m ga-abu ihu ihu gi.**

1. Onyenweanyi, nuru aririo m na-ario  
15maka ikpe ziri ezi; gee nti n'aririo m,



2. From you may my judgement come forth. Your eyes discern the truth. You search my heart, you visit me by night. You test me and you find in me no wrong. (R.)  
 3. I am here and I call, you will hear me, O God. Turn your ear to me; hear my words. Display your great love, you whose right hand saves your friends from those who rebel against them. (R.)  
 4. Hide me in the shadow of your wings. As for me, in my justice I shall see your face and be filled, when I awake, with the sight of your glory. (R.)

### Alleluia, alleluia Jn. 10:14

**I** am the good shepherd, says the Lord; I know my own sheep and my own know me. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (9:32-37)

**A** man was brought to Jesus, a dumb demoniac. And when the devil was cast out, the dumb man spoke and the people were amazed. 'Nothing like this has ever been seen in Israel' they said. But the Pharisees said, 'It is through the prince of devils that he casts out devils.'

Jesus made a tour through all the towns and villages, teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness.

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

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 13)

## 9 July [Orie] Wednesday of Ordinary Time - Week 14 (Green/Red)

### St. Augustine Zhao Rong and his Companions Martyrs (Opt. Mem.)

(For Entry Antiphon and Collect, see page 11)

### First Reading

A reading from the book of Genesis (41:55-57; 42:5-7.17-24)

**W**hen the country of Egypt began to feel the famine, the people cried out to Pharaoh for bread. But Pharaoh told all the Egyptians, 'Go to Joseph and do what he tells you. - There was famine all over the

chee nti nuru ekpere m n'ihina o nweghi asi obula di n'onu m. (Az.)

2. O bu gi ga-egosiputa eziokwu m; gi onye nahu ihe ziri ezi! I na-enyocha mkpuruobi m n'anyasi, I na-anwale m mana o nweghi ihe ojoo obula i huru. (Az.)

3. Ana m akpoku gi, Chineke, ma i na-azakwa m, Chee nti nuru ihe m na-ekwu. Gosiputa nnukwu oru ihunaanya gi. Si n'aka ndi na-enupuru gi isi zoputa m. (Az.)

4. Chekwa m dika okuko si echekwa umu ya. Ma mu onwe m ugwo oru eziomume m ga-abu ihu ihu gi; aga m ejuputa n'anuri i hu ihu gi. (Az.)

### Alaluya, alaluya! Jon 10:14

**O**nyenweanyi kwuru si: Abu m ezigbo onye nche aturu, amaara m aturu m, aturu m makwaara m. Alaluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:32-37)

**A**kpotaara Jesu otu onye dara ogbi, nke ajo mmuo ji. Mgbe o chupuru ajo mmuo ahu, onye ogbi ahu malitere kwube okwu. Nke a turu igwe mmadu ahu n'anya, ha wee na-asi, "Anyi ahubeghi ihe di otu a n'ala Izrel mbu." Ndi Farisii no ebe ahu kwuru si, "O na-esi n'ike onyeisi ndi ajo mmuo achupu ajo mmuo."

Jesu na-agaghari n'obodo na n'ogbe ha niile, na-akuzi nkuzi n'ulo nzuko ha, na-ekwusa ozioma nke alaeze Chineke, na-agwokwa oria na nriaria ha niile. Mgbe o huru otutu igwe mmadu ahu, ebere ha mere ya, n'ihina ha no na nsogbu. Ha enweghikwa onye enyemaka, ha dika aturu na-enweghi onye nche. Jesu wee gwa ndi na-esi uzo ya si, "Owuwe ihe ubi bara uba, mana ndi oru di olemaole. Ya bu, rionu Dinweni nke owuwe ihe ubi ka o ziga ndi oru n'ugbo ya."

Ozioma nke Oseburuwa.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Jenesis (41:55-57; 42:5-7.17-24)

**M**gbe oke agu ahu malitere n'ala Ijpt, ndi mmadu agakwuru Fero irio ya ihe oriri, Fero gwa ndi Ijpt niile si, "Gakwurunu Josef, meenu ihe obula o gwara unu mee." Unwu di n'obodo niile mgbe agu ahu diri nnukwu n'obodo

world. - Then Joseph opened all the granaries and sold grain to the Egyptians. The famine grew worse in the land of Egypt. People came to Egypt from all over the world to buy grain from Joseph, for the famine had grown severe throughout the world.

Israel's sons with others making the same journey went to buy grain, for there was famine in the land of Canaan. It was Joseph, as the man in authority over the country, who sold the grain to all comers. So Joseph's brothers went and bowed down before him, their faces touching the ground. When Joseph saw his brothers he recognised them. Then he kept them all in custody for three days.

On the third day Joseph said to them, 'Do this and you shall keep your lives, for I am a man who fears God. If you are honest men let one of your brothers be kept in the place of your detention; as for you, go and take grain to relieve the famine of your families. You shall bring me your youngest brother; this way your words will be proved true, and you will not have to die!' This they did. They said to one another, 'Truly we are being called to account for our brother. We saw his misery of soul when he begged our mercy, but we did not listen to him and now this misery has come home to us.' Reuben answered them, 'Did I not tell you not to wrong the boy? But you did not listen, and now we are brought to account for his blood.' They did not know that Joseph understood, because there was an interpreter between them. He left them and wept.

The word of the Lord.

### **Responsorial Psalm: Ps. 32:2-3.10-11.18-19 (R.v.22)**

**Response: May your love be upon us, O Lord, as we place all our hope in you.**

1. Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. O sing him a song that is new, play loudly, with all your skill. (R.)
2. He frustrates the designs of the nations, he defeats the plans of the peoples. His own designs shall stand for ever, the plans of his heart from age to age. (R.)
3. 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.)

Ijipt, Josef meghere ebe niile e dobere oka wee si na ya na-eresi ndi Ijipt niile nri. Ndi mmadu si n'akuku uwa di ichieiche wee biakwute Josef n'Ijipt izuru nri, n'ihina unwu kawanyere njo n'akuku uwa niile.

Umụ Izrel sonyeere ndiozo biara izuta nri n'ihu unwu di n'ala Kenaan niile. O bu Josef onye ochichi obodo di n'aka na-eresi ndi mmadu niile biara izuru ihe oriri. Umunne Josef wee bia kpo isi ala n'ihu ya. Ozigbo Josef huru umunne ya, o matara na o bu ha, mana o meghe ka ha mata na o bu ya. O wee kporo ha niile tinye n'ulomkporo mkpuru ubochi ato.

N'ubochi nke ato, Josef gwara ha si, "Menu nke a, unu ga-adị ndu makana abụ m onye na-atu Chineke egwu. O buru na unu bu ndi eziokwu, ka a kpochie otu onye n'ime unu n'ebe ahu a kpochibidoro unu mbu, ka ndiozo buru ihe oriri bulaara ezinulo unu ndi no n'oke agu. Ma unu ga-akpotara m nwanne unu nwoke nke odudu; o bu otu a ka m ga-esi choputa ma ihe unu kwuru o bu eziokwu. O buru eziokwu, unu agaghi anwu." Ha mere otu ahu. Ha gwaritara onwe ha, na-asi, "N'ezie o bu ahuhu ihe ojoo anyi mere nwanne anyi nwoke ka anyi na-ata ugbo a. Anyi huru udi nnukwu ihemgbu nke mmuo o no n'ime ya mgbe o rioro anyi hapu ya, mana anyi egeghe ya nti. O bu nke a mere mmekpaahu ndi a ji rute anyi ugbo a." Ruben zara ha si, "O bu na m agwaghi unu emela nwa ahu ihe ojoo obula? Ma unu egeghe nti, ugbo a obara ya adila n'isi anyi." Ha amataghi na Josef na-anu ihe niile ha na-ekwu n'ihina o nwere onye ntapiakwu no n'etiti ha. O puru n'ihu ha bee akwa.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 33:2-3.10-11.18-19. (Az.22)**

**Aziza: Mee ka ihunaanya gi di n'ebe anyi no, O Chineke, ebe nchekwube anyi di na gi.**

1. Werenu ubo akwara too Chineke; werenu une kuoro ya egwu. Kweerenu Chineke ukwe ohuru, werenu ike unu niile kweere Onyenweanyi ukwe mmeri. (Az.)
2. O na-emebi atumaatu mba niile O na-eme ka echiche ha laa n'iyi. Mana atumaatu Chineke ga-adị okpu. Echiche obi ya niile ga-adị ebebe.
3. Ma lee ka Onyenweanyi si eleta ndi niile na-aturu ya egwu anya, ndi niile tukwasiriobi ha n'ihunaanya ya. Ka O wee zoputa mkpuruobi ha n'onwu, ma chekwaba ha n'oge unwu. (Az.)

### Alleluia, alleluia! Mk 1:15

The time has come and the kingdom of God is close at hand, Repent, and believe the Good News. Alleluia!

#### Gospel

A reading from the holy Gospel according to Matthew (10:1-7)

Jesus summoned his twelve disciples, and gave them authority over unclean spirits with power to cast them out and to cure all kinds of diseases and sickness.

These are the names of the twelve apostles: first, Simon who is called Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follows:

‘Do not turn your steps to pagan territory, and do not enter any Samaritan town; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of heaven is close at hand.’

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 13)

## 10 July [Afor] Thursday of Ordinary Time - Week 14 (Green/White)

(For Entry Antiphon and Collect, see page 11)

#### First Reading

A reading from the book of Genesis (44:18-21,23-29;45:1-5)

Judah went up to Joseph and said, ‘May it please my lord, let your servant have a word privately with my lord. Do not be angry with your servant, for you are like Pharaoh himself. My lord questioned his servants, “Have you father or brother?”’ And we said to my lord, “We have an old father, and a younger brother born of his old age. His brother is dead, so he is the only one left of his mother, and his father loves him.” Then you said to your servants, “Bring him down to me that my eyes may look on him. If your youngest brother does not come down with you, you will not be admitted to my presence again.” When we went back to your servant my father, we repeated to him what my lord had said. So when our father said, “Go back and buy us a little food,” we said, “we cannot go down. If our youngest brother is with us, we will go down, for we cannot be admitted to the man’s presence, unless our youngest brother is

### Aléluya, aléluya! Mak 1:15

Oge ezuela, alaeze Chineke abiala nso, Chegharianu ma kwere n’Òzioma. Aléluya!

#### Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (10:1-7)

Jesu kporo ndi umuazu ya iri na abuo, nye ha ike ichupu ajo mmuo na igwo oria na nrianria niile di ichieiche.

Aha ndi umuazu iri na abuo ahu bu ndi a: onye mbu bu Saimon onye a na-akpo Pita, na nwanne ya nwoke bu Andru, Jemis, nwa Zebedi, na nwanne ya nwoke bu Jon; Filip na Batolomi, Tomos na Matiu onye onautu; Jemis nwa Alfeus na Tedeus, Saimon onye Kenaana na Judas Iskariot onye rere Jesu. Jesu zipuru mmadu iri na abuo ndi na-eso uzo ya, nye ha iwu si:

‘Unu agakwala ebe obula na nke ndi mba ozo, mobu banye n’obodo ndi Sameria. Kama jekwurunu umuaturu furu efu nke ulo Izrel. Ka unu na-aga, na-ekwunu si, ‘Alaeze eluigwe adila nso.’

Ozioma nke Oseburuwa.

#### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’Akwukwo Jenesis (44:18-21,23-29;45:1-5)

Natufughi oge, Juda kpudebere Josef rio ya si, ‘Biko onyenwe m, o buru na o ga-amasi gi, ka gi na nwodibo gi gbakorita izu. E wesokwana nwodibo gi iwe n’ihina i dika Fero n’onwe ya. Gi bu nnamukwu juru umuodibo gi si, ‘Unu nwere nna mobu nwanne nwoke?’ Anyi wee zaghachi gi na anyi nwere nna merela agadi, na otu obere nwa nwoke o mutara n’agadi. E mechaa, i gwakwara umuodibo gi ka ha kpotara gi ya ka i hu ya anya. Mana i gwara umuodibo gi si, ‘O buru na nwanne unu nke nta esoghi unu bia, a gaghi anabata unu n’ihu m ozo. Mgbe anyi laghachikwuuru nna anyi bu nwodibo gi, anyi gwara ya ihe nnamukwu kwuru. Mgbe nna anyi gwara anyi bia zuta obere nri ozo, anyi zara ya na anyi agaghi eje. Naani ihe ga-eme ka anyi jee ya bu ma nwanne anyi nke nta so anyi gaa, o bughi otu ahu, a gaghi anabatakwa anyi n’ihu gi ozo. Nna anyi nwodibo gi wee gwa anyi si, unu matara na nwunye m mutara m naani umu abuo.

with us.” So your servant our father said to us, “You know that my wife bore me two children. When one left me, I said that he must have been torn to pieces. And I have not seen him to this day. If you take this one from me too and any harm comes to him, you will send me down to Sheol with my white head bowed in misery.”

Then Joseph could not control his feelings in front of all his retainers, and he exclaimed, ‘Let everyone leave me.’ No one therefore was present with him while Joseph made himself known to his brothers, but he wept so loudly that all the Egyptians heard, and the news reached Pharaoh’s palace.

Joseph said to his brothers, ‘I am Joseph. Is my father really still alive?’ His brothers could not answer him, they were so dismayed at the sight of him. Then Joseph said to his brothers, ‘Come closer to me.’ When they had come closer to him he said, ‘I am your brother Joseph whom you sold into Egypt. But now, do not grieve, do not reproach yourselves for having sold me here, since God sent me before you to preserve your lives.’ The word of the Lord.

**Responsorial Psalm: Ps. 104:16-21.(R.v.5)**  
**Response: Remember the wonders the Lord has done.**

1. The Lord called down a famine on the land; he broke the staff that supported them. He had sent a man before them, Joseph, sold as a slave.(R.)
2. His feet were put in chains, his neck was bound with iron, until what he said came to pass and the Lord’s word proved him true. (R.)
3. Then the king sent and released him; the ruler of the peoples set him free, making him master of his house and ruler of all he possessed.(R.)

**Alleluia, alleluia! Mk 1:15**

**T**he time has come and the kingdom of God is close at hand, Repent, and believe the Good News. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (10:7-15)

**J**esus instructed the Twelve as follows: ‘As you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge. Provide yourselves with no gold or silver, not even with a few coppers for your

Mgbe otu n’ime ha hapuru m, eweere m ya na o ghaghị ibu na anuohia adogbuola ya. Anya m ahubeghi ya ozo. O buru na unu kporokwuo nke a, o nwee ajo ihe biakwasara ya, unu ga-eme ka m jiri mwute laa mmuo n’isi awo m.’

Mgbe ahu Josef enwekwaghị ike ijideli onwe ya n’ebe ndi guzo n’akuku ya no, nke mere ka o nye iwu ka onye obula si n’ebe ahu puo. N’ihi ya o nweghi onye nodebere ya nso mgbe o gosiri umunne ya onwe ya. O besiri akwa ike nke na o ruru ndi Ijpt niile nti; akuko ya rutekwara n’obi Fero.

Josef gwara umunne ya si, “Abu m Josef. Nna m o ka di ndu?” Mana umunne ya enweghi ike iza ya ajuju a n’ihi oke egwu jidere ha n’ihu ya. N’ihi ya, Josef gwara umunne ya ka ha kpudebe ya nso. Mgbe ha biara ya nso o siri ha, “Abu m nwanne unu nwoke Josef, onye unu refuru n’Ijpt. Ma ugbu a unu enwela mwute n’obi, unu atakwala onwe unu uta maka orire unu rere m, n’ihina o bu Chineke zitere m ebe a ka m wee chekwaa ndu unu.”

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 105:16-21.(Az.5)**

**Aziza: Chetanu oru ebube niile Onyenweanyi ruru.**

1. Mgbe o mere ka ugani (unwu) daa n’ala ha, mee ka nri ha niile gwu, o zipuru otu nwoke tupu ha eruo, Josef, onye nke e rere dika ohu. (Az.)
2. Ha ji agbu merusia ukwu ya ahu, ha were igwe nyanye ya n’olu; mgbe oge ruru, amuma Josef mere ka o siri kwuo, okwu nke Onyenweanyi gbaara ya akaebe. (Az.)
3. Eze wee nye iwu ka a tohapu ya. Onye nke na-achi mba niile wee zoputa ya, o mere ya o buru onyeisi ezinuulo ya, onye na-elekota akunuuba ya anya.(Az.)

**Alleluya, alleluya! Mak 1:15**

**O**ge ezuela, alaeze Chineke abiala nso, Chegharianu ma kwere n’Ozioma. Alleluya!

**Ozioma**

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (10:7-15)

**J**esu gwara ndi umuazu ya iri na abuo si; “Ka unu na-aga, na-ekwunu si, ‘Alaeze eluigwe adila nso’ Gwoonu ndi oria, kpolitenu ndi nwuru anwu, meenu ndi ekpenta ka ha di ocha, chupukwanu ajo mmuo. Unu natara n’efu, nyekwanu n’efu. Unu etinyela olaedo, mobu gilaocha, mobu ego obula n’akpa unu. Unu ejila



purses, with no haversack for the journey or spare tunic or footwear or a staff, for the workman deserves his keep.

‘Whatever town or village you go into, ask for someone trustworthy and stay with him until you leave. As you enter his house, salute it, and if the house deserves it, let your peace descend upon it; if it does not, let your peace come back to you. And if anyone does not welcome you or listen to what you have to say, as you walk out of the house or town shake the dust from your feet. I tell you solemnly, on the day of Judgement it will not go as hard with the land of Sodom and Gomorrah as with that town.’

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 13)

**11 July [Nkwo] Friday of Ordinary Time - Week 14 (White)**

## St. Benedict, Abbot (Memorial)

**B**enedict of Nursia was the founder of Western Monasticism. Born c.480 in Nursia, Italy, of Roman nobility, he was twin brother of St. Scholastica. He studied in Rome, but was dismayed by the lack of discipline and the lackadaisical attitude of his fellow students. He then fled to the mountains near Subiaco, living as a hermit in a cave for three years. His virtues caused an abbey to request him to lead them. He founded the monastery at Monte Cassino, where he wrote the Rule of his order. He later returned to his cave, but continued to attract followers, and eventually established twelve monasteries. He had the ability to read consciences, prophesy, and forestall attacks of the devil. He destroyed pagan statues and altars, drove demons from groves sacred to pagans. At one point there were over 40,000 monasteries guided by the Benedictine Rule. His Rule could be summoned up: "Pray and work."

Benedict died 547 of a fever while in prayer at Monte Cassino, Italy. He was buried in the same tomb as Scholastica.

### Entry Antiphon

**T**here was a man of venerable life, Benedict, blessed by grace and by name, who, leaving home and patrimony and desiring to please God alone, sought out the habit of holy living.

### Collect

**O** God, who made the Abbot Saint Benedict an outstanding master in the school of divine service, grant, we pray, that putting nothing before love of you, we may hasten with a loving heart in the way of your commands. Through our Lord.

### First Reading

A reading from the book of Genesis (46:1-7.28-30)  
**I**srael left Canaan with his possessions, and reached Beersheba. There he offered sacrifices to the God of his father Isaac. God

akpa obula maka njem unu, mobu uwe abuo, mobu akpukpoukwu, mobu mkpo; n'ihina onye oru tosiro ugwo oru ya. Mgbe unu banyere obodo mobu ogbe obula, choputanu ezi mmadu bi na ya, noronu n'ulo ya ruo mgbe unu ga-ahapu ebe ahu. Mgbe unu na-aba n'ulo obula, keleenu ndi bi na ya si, 'Udo diri unu.' O buru na ndi bi n'ulo ahu tosiro etosi, ka udo unu diiri ha; ma o buru na ha etosighi etosi, ka udo unu laghachiri unu. Ozokwa, o buru na ezinulo obula juru inabata unu mobu gee nti n'okwu unu, tichapunu aja di n'obaukwu unu mgbe unu na-ahapu ulo ahu mobu obodo ahu. N'ezie agwa m unu, Chineke ga-emere ndi bi na Sodom na Gomora ebere n'ubochi ikpe kara ndi obodo ahu."

Ozioma nke Oseburuwa.



### Ukwe Mbata

**E**nwere otu nwoke di ebube na ndu ya, Benedikt, onye di ngozi ma n'amara na aha o nwere, onye, ka o gbakutara azu ulo na ihe nketa na inwe mmasiri ife so naani Chineke, choputara usoro ibi ndu di aso.

### Ekpere Mmeghe

**O** Chineke, onye mere Abot Benedikt di aso ka o buru onye nkuzi puru iche n'ulo-akwukwo nke ofufe gi, mee, anyi na-ario, ka site na ebubeghi ihe ozo uzo kara ihunanya maka gi, anyi ewere obi ihunanya na-aga oso oso n'uzo nke iwu gi ga. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Jenesis (46:1-7.28-30)

**I**zrel biliri njem, ya na ihe niile o nwere. Mgbe o bjarutere Biasheba, o chupuru Chineke nke nna

spoke to Israel in a vision at night, ‘Jacob, Jacob’, he said. ‘I am here’, he replied. ‘I am God, the God of your father’, he continued. ‘Do not be afraid of going down to Egypt, for I will make you a great nation there. I myself will go down to Egypt with you. I myself will bring you back again, and Joseph’s hand shall close your eyes.’ Then Jacob left Beersheba. Israel’s sons conveyed their father Jacob, their little children and their wives in the waggons Pharaoh had sent to fetch him.

Taking their livestock and all that they had acquired in the land of Canaan, they went to Egypt, Jacob and all his family with him: his sons and his grandsons, his daughters and his grand-daughters, in a word, all his children he took with him to Egypt.

Israel sent Judah ahead to Joseph, so that the later might present himself to him in Goshen. When they arrived in the land of Goshen, Joseph had his chariot made ready and went up to meet his father Israel in Goshen. As soon as he appeared he threw his arms round his neck and for a long time wept on his shoulder. Israel said to Joseph, ‘Now I can die, now that I have seen you again, and seen you still alive.’

The word of the Lord.

### **Responsorial Psalm: Ps. 36:3-4.18-19.27-28.39-40. (R.v.39)**

**Response: The salvation of the just comes from the Lord.**

1. If you trust in the Lord and do good, then you will live in the land and be secure. If you find your delight in the Lord, he will grant your heart’s desire. (R.)
2. He protects the lives of the upright, their heritage will last for ever. They shall not be put to shame in evil days, in time of famine their food shall not fail. (R.)
3. Then turn away from evil and do good and you shall have a home for ever; for the Lord loves justice and will never forsake his friends. (R.)
4. The salvation of the just comes from the Lord, their stronghold in time of distress. The Lord helps them and delivers them and saves them: for their refuge is in him. (R.)

### **Alleluia, alleluia! Jn. 16:13;14**

**W**hen the Spirit of truth comes, He will glorify me, since all he tells you will be taken from what is mine.

ya Aizik aja. N’ime ohu nke o huru n’abali ahụ, Chineke kporo ya si: “Jekob, Jekob,” o wee zaa ya si: “Anọ m ebe a.” O gwa ya si, “Abu m Oseburuwa, Chineke nke nna gi; ujo atula gi n’ibanye Ijipt; n’ihina ebe ahụ ka m ga-eme gi nnukwu obodo. Aga m eduru gi gaa Ijipt, emechaa aga m akpoghachi gi azu, aka Josef n’onwe ya ga-ekpuchi iku anya gi.” Jekob wee hapu obodo Biasheba, Umụ Izrel wee buru nna ha Jakob na umu ha na ndi nwunye ha n’ugboala ahụ nke Fero zitere ka e jiri bute ha. Ha kpukwaara ehi niile ha nwere, ma akunubaba ndi ha kutara n’ala Kenaan, wee banye Ijipt, Jekob na umu ya niile, umu ya ndi nwoke, umu umu ya ndi nwoke, umu ya ndi nwaanyi, umu umu ya ndi nwaanyi na akunubaba ya niile sooro ya bata n’Ijipt.

Izrel buru uzo zipu Juda ka o gaa gwa Josef ka o zute ya na Goshen. E mechaa ha batara Goshen. Josef kwadoro ugboala ya jee izute nna ya Izrel na Goshen. Ozigbo o rutere, Josef makuru nna ya, noro n’ubu ya bee akwa ogologo oge. Izrel gwara Josef si, “Ugbu a m hurula gi ihu na ihu, ma matakwa na i ka no ndu, onwu gbuzie m” Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 37:3-4.18-19.27-28.39-40.(Az.39)**

**Aziza: Nzoputa nke ndi eziumume na-esi n’aka Onyenweanyi abia.**

1. Tukwasijobi gi n’Onyenweanyi ka I wee biri na-ala ebe obibi gi ma nwee udo. Nwebe afuri n’ime Onyenweanyi ka O wee nye gi ihe obi gi na-acho. (Az.)
2. Onyenweanyi na-echekwa ndu ndi eziumume, ihe nketa ha ga-adigide ebeebe; Ha agaghi ata ahuhu n’oge ihe siri ike, N’oge oke aguu, ha ga-enwe ihe oriri n’uju. (Az.)
3. Zere njo, ma mebe mma, ka i wee nweta ulo di ebeebe. N’ihina Onyenweanyi huru ihe ziri ezi n’anya. O naghị ahapu ndi kwere na ya. (Az.)
4. Nzoputa nke ndi eziumume na-esi n’aka Onyenweanyi abia, O na-echekwaba ha n’oge nsogbu; Onyenweanyi na-enyere ha aka, na azoputakwa ha. (Az.)

### **Aleluya, aleluya! Jn.16:13;14**

**O**ge mmuo nke eziokwu ahụ ga-abia, O ga-enye m otito, n’ihi na o ga-esi na m enweta ihe o ga-agwa unu.



## Gospel

A reading from the holy Gospel according to Matthew (10:16-23)

**J**esus instructed the Twelve as follows: 'Remember, I am sending you out like sheep among wolves; so be cunning as serpents and yet as harmless as doves.

'Beware of men: they will hand you over to Sanhedrins and scourge you in their synagogues. You will be dragged before governors and kings for my sake, to bear witness before them and the pagans. But when they hand you over, do not worry about how to speak or what to say; what you are to say will be given to you when the time comes; because it is not you who will be speaking; the Spirit of your Father will be speaking in you.

'Brother will betray brother to death, and the father his child; children will rise against their parents and have them put to death. You will be hated by all men on account of my name; but the man who stands firm to the end will be saved. If they persecute you in one town, take refuge in the next; and if they persecute you in that, take refuge in another. I tell you solemnly, you will not have gone the round of the towns of Israel before the Son of Man comes.'

The Gospel of the Lord.

## Prayer Over The Offerings

**L**ook kindly, Lord, upon these holy offerings, which we make in honour of Saint Benedict, and grant that, by following his example in seeking you, we may merit the gifts of unity in your service and of peace. Through Christ our Lord.

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

## Communion Antiphon

**T**his 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

**H**aving received this pledge of eternal life, we humbly beseech you, O Lord, that, attentive to the teaching of Saint Benedict, we may faithfully serve your designs and love one another with fervent charity. Through Christ our Lord.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (10:16-23)

**J**esu gwara ndi na-esu uzo ya iri na abuo si: "Lee, ana m ezipu unu dika unuaturu n'etiti odum. Ya bu, chaanu akwu dika agwo, ma dinu umeani n'omume dika nduru.

Zere nu ndi mmadu, n'ihina ha ga-arara unu nye n'uloikpe; ha ga-apia unu ihe n'ulo nzuko ha di icheiche. Ha ga-akpugara unu ndi na-achi achi na ndieze n'ihu m. Unu ga-eji ohere ahu gbaara m akaebe n'ihu ha na ndi mba ozo. Mgbe ha raara unu nye, unu echegbula onwe unu banyere ihe unu ga-ekwu, mabu banyere otu unu ga-esi kwuo ya; n'ihina a ga-akuziri unu ihe unu ga-ekwu n'oge ahu. Maka na o bughu unu ga-ekwu, kama mmuo nke Nna unu ga-esi n'ime unu kwuo okwu.

Nwanne ga-arara nwanne ya nye n'onwu; nna ga-ararakwa nwa ya nye n'onwu. Umụ ga-ebili megide ndi muru ha, mee ka e gbuo ha. Mmadu niile ga-akpo unu asi n'ihu m, ma onye nogidesiri ike ruo n'isi njedebe ka a ga-azoputa. O buru na ha emegide unu n'otu obodo, gbaganu onodu n'obodo ozo; n'ezie agwa m unu, unu agaghi agazu obodo niile nke Izrel tupu Nwa nke mmadu abia.

Ozioma nke Oseburuwa.

## Ekpere Nhunye

**W**ere ihunaanya lekwasanya, Onyenweanyi, n'onyinye nsọ ndi a, nke anyi na-enye iji sopuru Benedikt di aso, ma mee ka, site na iso ukpuru ya n'ichoba gi, anyi ewere kwesi onyinye nke idiknotu n'oru gi na nke udo. Site na Kristi Onyenweanyi.

## Ukwe Oriri Nso

**O**nye a bu nwaodibo ahu kwesiri ntukwasioji, nwekwaa uche, onye nke nna ya ukwu ga-enye ike ileketa ezinulo ya anya, ka o na-enye ha oke nri ha n'oge kwesiri ekwesiri.

## Ekpere A Natachaa Oriri Nso

**K**a anyi natarala mbe nke ndu ebighiebi, anyi ji umeala ario gi. O Dinwenu, ka, site na iche nti na nkuzi nke Benedikt di aso, anyi ewere kwudosie ike n'iso atumatu gi ga ma were ihunaanya na-anu oku ahu mmadu ibe anyi. Site na Kristi Onyenweanyi.

**THE MAN WHO STANDS FIRM TO THE END WILL BE SAVED (MTT. 10: 22)**

**Our Lady of Saturday**

(For Entry Antiphon and Collect,  
see page 8)

**First Reading**

A reading from the book of Genesis (49:29-33; 50:15-25)

**J**acob gave his sons these instructions, 'I am about to be gathered to my people. Bury me near my fathers, in the cave that is in the field at Machpelah, opposite Mamre, in the land of Canaan, which Abraham bought from Ephron the Hittite as a burial-plot. There Abraham was buried and his wife Sarah. There Isaac was buried and his wife Rebekah. There I buried Leah. I mean the field and the cave in it that were bought from the sons of Heth.' When Jacob had finished giving his instructions to his sons, he drew his feet up into the bed, and breathing his last was gathered to his people.

Seeing that their father was dead, Joseph's brothers said, 'What if Joseph intends to treat us as enemies and repay us in full for all the wrong we did him?' So they sent this message to Joseph: 'Before your father died he gave us this order: "You must say to Joseph: Oh forgive your brothers their crime and their sin and all the wrong they did you." Now therefore, we beg you, forgive the crime of the servants of your father's God.' Joseph wept at the message they sent to him.

His brothers came themselves and fell down before him. 'We present ourselves before you' they said 'as your slaves.' But Joseph answered them, 'Do not be afraid; is it for me to put myself in God's place? The evil you planned to do me has by God's design been turned to good, that he might bring about, as indeed he has, the deliverance of a numerous people. So you need not be afraid; I myself will provide for you and your dependants.' In this way he reassured them with words that touched their hearts.

So Joseph stayed in Egypt with his father's family; and Joseph lived a hundred and ten years. Joseph saw the third generation of Ephraim's children, as also the children of Machir, Manasseh's son, who were born on Joseph's lap. At length Joseph said to his brothers, 'I am about to die; but God will be sure to remember you kindly and take you back from this country to the land that he promised on oath to Abraham, Isaac and Jacob.' And Joseph made Israel's sons swear an oath, 'When God remembers you with kindness be sure to take my bones from here.

The word of the Lord.

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'Akwukwo Jenesis (49:29-33; 50:15-25)

**J**ekob wee nye ha iwu si, "Oge onwu m Jeruola; lienu m n'akuku ebe e liri nna m ha, n'ili nke di n'ugbo Efron, onye Het, n'ogba nke di n'ala ugbo di na Mak-pela, nke chere Mamre ihu, n'obodo Kenaan nke Abraham siri n'aka Efron onye Het zuta, ka o buru ebe olili ozu. N'ebe ahu ka e liri Abraham na nwunye ya bu Sera. N'ebe ahu ka e liri Aizik na nwunye ya bu Rebekah; n'ebe ahu ka m liri Lia. Ugbo na ogba m na-ekwu bu nke ahu a zutara n'aka umu Het." Mgbe Jakob kwuchara ihe ndi a, o chiliri ukwu ya, ghasa ha n'elu akwa ya, wee kubee.

Mgbe umunne Josef huru na nna ha anwuola, ha kwuru si, "Ikekwe Josef gakpo anyi asi, wee kwuo anyi ugwo ihe ojoo niile anyi mere ya." Nke a mere ha ji zigaara Josef ozi a si, "Nna gi nyere anyi iwu nke a tupu o nwuo, 'Gwanu Josef si: Biko ana m ario gi, gbaghara umunne gi njo ha na ihe ojoo niile ha mere gi.' Anyi na-ario ugbo a, ka i gbaghara anyi ihe ojoo umuodibo Chineke nna gi mere." Josef bere akwa ka ha gwara ya ihe ndi a. Umunne ya biara daa n'ukwu ya, gwa ya si, "Lee, anyi bu ndi ohu gi." Ma Josef zara ha si, "Egwu atula unu, ano m n'okwa Chineke? Ihe ojoo unu choro ime m ka Chineke tughariri o buru iheoma, ka o wee buru na otutu ndi mmaadu ga-adi ndu, dika ha si di taa. Ya bu, egwu atula unu; aga m elekota unu na unu unu anya." Otu a ka o si gbaa ha ume, tasiekwa ha obi.

Josef biri n'Ijpt, ya na ndi ezinulo nna ya niile; otu nari afo na afo iri ka Josef noro ndu. Josef huru umu Ifrem ruo ndudugandu nke ato. O hukwuru umu Makii, nwa Manase, ndi nke a muru n'ihu ya. Josef gwara umunne ya si, "Oge onwu m eruola, mana Chineke ga-anonyere unu, wee duputa unu n'obodo a, duruo unu n'ala ahu o kwere Abraham, Aizik na Jakob na nkwa." Josef wee mee ka umu Izrel fuoro ya iyi na oge obula Chineke gacheta ha n'afuoma ya na ha ga-esikwa n'ebe a bupu okpukpu ya mgbe ha na-apu.

Okwu nke Oseburuwa.



**Responsorial Psalm: Ps. 104:1-4, 6-7. (R. Ps. 68:33)**  
Response: **Seek the Lord, you who are poor, and your hearts will revive.**

1. Alleluia! Give thanks to the Lord, tell his name, make known his deeds among the peoples. O sing to him, sing his praise; tell all his wonderful works. (R.)

2. Be proud of his holy name, let the hearts that seek the Lord rejoice. Consider the Lord and his strength; constantly seek his face. (R.)

3. O children of Abraham, his servant, O sons of the Jacob he chose. He, the Lord, is our God: his judgements prevail in all the earth. (R.)

**Alleluia, alleluia! 1 Peter 4:14**

**I**t is a blessing for you, when they insult you for bearing the name of Christ, for the spirit of God rests on you. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (10:24-33)

**J**esus instructed the Twelve as follows: 'The disciple is not superior to his teacher, nor the slave to his master. It is enough for the disciple that he should grow to be like his teacher, and the slave like his master. If they have called the master of the house Beelzebul, what will they not say of his household?

'Do not be afraid of them therefore. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.

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

'So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown him in the presence of my Father in heaven.'

The Gospel of the Lord.

**Abuomana Aziza: Abu. 105:1-4, 6-7. R. (Az. 69:33)**  
Aziza: **Choonu Onyenweanyi, unu ndi ogbenye; obi unu ga-enweta ndu.**

1. Aléluya! Nyenu Chineke ekele, kpokuonu aha ya, kwuputaranu mba niile oru ebube ya! Kweerenu ya ukwe, kuoronu ya egwu, kwuputanu oru itunaanya ya niile! (Az.)

2. Nwebenu anuri n'aha nso ya; ka obi niile na-achọ Chineke n'uria. Chobanu Onyenweanyi na ike ya, chobanu ihu nke Onyenweanyi mgbe niile. (Az.)

3. Unu umu Abraham bu nwodibo ya, umu Jekob bu onye nke o hooro! O bu ya bu Onyenweanyi na Chineke anyi, Ike ochichi ya gazuru uwa niile. (Az.)

**Alleluia, alleluia! 1 Peter 4:14**

**N**gozi na-adiri unu, ma o buru na a na-ata unu uta n'ihia Kristi, bu mmuo nke Chukwu, na-anogide n'ime unu. Aléluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (10:24-33)

**J**esu gwara ndi umuazu iri na abuo ahu si ha: Nwata akwukwo anaghi akari onye nkuzi ya, odibo akarighikwa nna ya ukwu; O kwesiri ekwesị ka nwata akwukwo dika onye nkuzi ya, ka odibo dika nna ya ukwu. O buru na ha kporo nna nwe ulo Beelzebul, udi aha gini ka ha ga-enye ndi ezi n'ulo ya?

Unu atula egwu ha, n'ihina o dighi ihe e kpuchiri ekpuchi nke a gaghi ekpughe, mobu nke e zoro ezo mmadu agaghi amata. Ihe m gwara unu n'ochichiri, kwuputanu n'ihe. Ihe m takwunyeere unu na nti, kwusaanu ya n'elu ulo. Unu atula egwu ndi na-egbu anu ahu, ma ha apughi igbu mkpuruobi. Kama tunu egwu onye ahu puru ime ka ahu na mkpuruobi laa n'iyi n'okummuo. O bu na anaghi ere nza abuo otu peni? Mana otu n'ime ha agaghi ada n'ala ma o buru na o bughu uche Nna unu.

Otu o di, a guolari ntutuisi unu onu. Ya bu, unu atula egwu n'ihina unu di oke onu kara otutu nza. Onye obula nke kwuputara m n'ihu ndi mmadu, aga m ekwuputa ya n'ihu Nna m nke bi n'eluigwe; ma onye obula gonahuru m n'ihu ndi mmadu, aga m agonahu ya n'ihu Nna m nke bi n'eluigwe."

Ozioma nke Oseburuwa.

**(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 10)**

# 15TH SUNDAY IN ORDINARY TIME (C)

## 13 July 2025 [Orie] (Green)

**Office:**  
**Week 3**

In the First Reading, Moses affirms that obedience and keeping of God's commandments are within man's ability, given that God's demands are within the grasp of human reason and conscience. Jesus in his Gospel response about what to do to inherit eternal life, underlines the keeping of the commandments, which he deepens and zeroes on compassion or self-giving love shown to neighbours. The Responsorial Psalm testifies to divine compassion to the poor and the needy. But for St Paul in the Second Reading, God's compassion is shown in the activities of Jesus - the Incarnate Logos destined to be Lord and Saviour of entire creation and humanity - who as head of his body, the Church, is the origin and source of unity of all believers, divine perfection and eschatological peace.

### Entry Antiphon

**A**s for me, in justice I shall behold your face;  
I shall be filled with the vision of your glory.

### Collect

**O** God, who show the light of your truth to those who go astray, so that they may return to the right path; give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ, and strive after all that does it honour. Through our Lord...

### First Reading

A reading from the book of Deuteronomy (30:10-14)

**M**oses said to the people: 'The Lord will take delight in your prosperity as he took delight in the prosperity of your fathers, if only you obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this law, and if you return to the Lord your God with all your heart and soul.

For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, "Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?" Nor is it beyond the seas, so that you need to wonder, "Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?" No, the Word is very near to you, it is in your mouth and in your heart for your observance.

The word of the Lord.

**Responsorial Psalm: Ps. 68:14.17. 30-31.33-34.36-37 (R.v.33)**

**Response: Seek the Lord, you who are poor, and your hearts will revive.**

1. This is my prayer to you, my prayer for your favour. In your great love, answer me,

### Ukwe Mbata

**A**ga m eji ezi omume kwuru n'ihu Gi. Aga m  
Enwe afo ojuju mgbe otito Gi ga-achawaputa.

### Ekpere Mmeghe

**C**hineke anyi, ihe ezi okwu Gi na-egosi  
Ndi na-agahie agahie uzo ha nwere ike  
iso loghachie na Kristi. Biko mee ka ndi  
otu Kristi niile ju ihe niile megidere  
okwukwe ha, kama ka ha sowe ihe dum  
kwesiri Ya. Anyi na-ario nke a site na  
Dinwenụ Jesus Kristi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi (30:10-14)

**M**osis gwara igwe mmadu si, 'O ga-  
amasị Chineke ozo ime ka ihe gaara  
unu nke oma, dika O masiri ya ime ka ihe  
gaara nnanna unu ha nke oma. Ma unu ga-  
eruberiri ya isi, dobekwa ukpuru na iwu ya  
niile, nke e dere n'ime akwukwo nkuzi iwu  
nke a. Unu ga-ewerekwa obi unu  
loghachikwuru Oseburuwa bu Chineke unu.

"Iwu m na-enye unu taa esighi oke ike  
mobi karia unu imejuputa. O bughikwa  
n'eluigwe ka e dobere ya, nke na unu ga-asi,  
'Onye ga-arigoro anyi n'eluigwe, wetara  
anyi ya, ka anyi nuru ya, dobekwa ya?' O  
dighikwa n'ofe oke osimiri, nke na unu ga-  
asi, 'Onye ga-agafere anyi oke osimiri,  
wetara anyi ya, ka anyi nuru ya, dobekwa ya?'  
Kama, iwu ahụ di unu nso karichaa. O di unu  
n'onu, dirikwa n'obi unu. Ya mere, jisinu ike  
dobe ya.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu 69:13.16.29-33.35-36 (Az.33)**

**Aziza: Choonu Onyenweanyi, unu ndi  
ogbenye; obi unu ga-enweta ndu.**

1. Ana m ario gi, Onyenwe m, oge masiri gi,  
n'oke ihunaanya gi, za m n'ikwusiike nke

O God, with your help that never fails: Lord, answer, for your love is kind; in your compassion, turn towards me. (R.)

2. As for me in my poverty and pain let your help, O God, lift me up. I will praise God's name with a song; I will glorify him with thanksgiving. (R.)

3. The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. (R.)

4. For God will bring help to Zion and rebuild the cities of Judah. The sons of his servants shall inherit it; those who love his name shall dwell there. (R.)

### Second Reading

A reading from the letter of St. Paul to the Colossians (1:15-20)

**C**hrist Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers - all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the church is his body, he is its head.

As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross. The word of the Lord.

### Alleluia, alleluia! Jn. 10:27

**T**he 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 Luke (10:25-37)

**T**here was a lawyer who, to disconcert Jesus, stood up and said to him, "Master, what must I do to inherit eternal life?" He said to him, "What is written in the Law? What do you read there?" He replied, "You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself."

nzoputa gi. O Onyenweanyi, za m n'oke ihunaanya gi na nnukwu ebere gi tugharịa n'ebe m nọ. (Az.)

2. Ma, n'ebe m nọ, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi, Chineke, kulite m elu! Aga m eji ukwe too aha nke Chineke, aga meji ekele mbulie aha ya. (Az.)

3. Mgbe ahụ ndi umeala hu nke a, ha ga-añuri, Onyenweanyi na-ege ndi niile nọ na mkpa nti mgbe niile, o naghị echezọ ndi nke ya eji eji. (Az.)

4. Maka na Chineke ga-azoputa Zayon, wugharia obodo Juda ozo: Umụodibo ya gabi na ha, nwerekwa ha. Umụmụ odibo ya ga-eketakwa ha ndi niile hụrụ aha ya n'anya ga-ebikwa na ya. (Az.)

### Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Kolosi (1:15-20)

**K**risti bu onyinyo nke Chineke a dighi ahụ anya, burukwa onye mbu a muru n'ihe niile e kere eke. N'ihina n'ime ya ka e kere ihe niile, ma ndi di n'eluigwe ma ndi di n'uwa; ndi a na-ahụ anya na ndi a naghị ahụ anya; ma ocheeze niile, ike niile, ike nke mmuo niile na ike ochichi niile. O bu maka ya na site na ya ka e jiri kee ihe niile. Ya onwe ya nokwa tupu e kee ihe niile, o bu kwa n'ime ya ka ihe niile na-ejikoto n'otu. O bu ya bu isi nzuko, bu ahụ ya. O bu kwa isi mbido na onye mbu si na ndi nwuru anwu puta ka o wee buru onye isi n'ihe niile. N'ihina o bu n'ime ya ka o masiri ozuzuoke nke Chineke ibiri. O bu kwa site na ya ka Chineke si kpezere onwe ya na ihe niile e kere eke, ma n'elu uwa ma n'eluigwe, o sitekwara n'obara nke o gbara n'elu obe na-eme udo.

Okwu nke Oseburuwa.

### Alleluia, alleluia! Jn. 10:27

**O**nyenweanyi kwuru si: Aturu m na-anu olu m, amakwa m ha, ha na-esokwa m. Alleluia!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:25-37)

**O**tu onye okaiwu biliri inwale Jesu wee juo ya si, "Onyenkuzi, gini ka m ga-eme wee keta ndu ebighiebi?" Jesu jughachiri ya, "Gini ka e dere n'iwu? O bu gini ka i gutara na ya?" O wee zaa si, "I ga-eji obi gi niile, na mmuo gi niile, na ike gi niile, na uche gi niile, hu Dinwenu Chineke gi n'anya, hukwa onye agbataobi gi n'anya ka i siri hu onwe gi

"You have answered right," said Jesus "do this and life is yours."

But the man was anxious to justify himself and said to Jesus, "And who is my neighbour?" Jesus replied, "A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. 'Look after him', he said 'and on my way back I will make good any extra expense you have.' Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands?" "The one who took pity on him" he replied. Jesus said to him, "Go, and do the same yourself." The Gospel of the Lord.

### Prayer Over The Offerings

Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. Through Christ our Lord.

### Communion Antiphon

The sparrow finds a home, and the swallow a nest for her young, at your altars, O Lord of hosts, my king and my God. Blessed are they who dwell in your house, forever singing your praise.

### Prayer After Communion

Having consumed these gifts, we pray, O Lord, that by our participation in this mystery, its saving effects upon us may grow. Through Christ our Lord.



**Theme: The Scope of God's Law, vis a vis Human Capacity**

HOLY SCRIPTURES: Sir. 15:14-17; Jer. 31:33-34; Rom. 1:19-20

CCC: 1147, 1954, 1955, 1957, 1960, 1958, 1959

n'anya." Jesu siri, "I zara nke oma. Mee nke a i ga-adi ndu."

Ka o na-achosi ike igunye onwe ya dika onye ezionume, o juru Jesu si, "Onye bukwani onye agbataobi m?" Jesu zagbachiri ya si, "otu nwoke si na Jerusalem na-aga Jeriko, o dabara n'aka ndi ohi, ndi gbara ya oto tikwaa ya ihe, wee hapu ya o di ndu onwu ka nima gbalaga. E mechaa otu onye ukochukwu si n'otu uzo ahu na-agafe. Mgbe o huru nwoke ahu o siri n'akuku nke ozo gafee. Otu aka ahu, mgbe otu onye agburu Levai biaruru ebe ahu. O hukwara nwoke ahu, si n'akuku nke ozo gafee. Ma otu onye Sameria, ka o na-aga njem biaruru n'ebe nwoke ahu togboro. Mgbe o huru ya, o meere ya ebere. O wee jekwuru ya, kechie onya ya, bia wukwasakwa ya mmanu na mmanya. O kukwasara ya n'inyinyaibu ya, kpoba ya n'ulo ndi obia wee leta ya anya nke oma. N'echi ya, onye Sameria oma ahu nyere onye na-elekota ulo ndi obia ahu ego olaocha abuo si, "Biko, lezie nwoke a anya nke oma. Ihe obula i mefuru n'elu nke a m nyere gi, mgbe m loghachiri, aga m akwughachi gi." Jesu wee juo onye okaiwu ahu si, "Onye n'ime mmadu ato ndi a ka i chere gosiri onwe ya onye agbataobi nwoke ahu nke dabara n'aka ndi ohi?" O zara si, "Onye ahu nke meere ya ebere." Jesu agwa ya si, "Gaa ka i mee otu ahu." Ozioma nke Oseburuwa.

### Ekpere Nhunye

O nyenweanyi, were afoma lekwasị anyanwa n'onyinye nke nzuko Gi na-ebunye Gi. Biko mee k'anyi site na-iketa oke n'ime ha na-adiwanye aso. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Dinwenu nke igwe ndi agha, Eze m na Chineke m, nnunu ebelebe na-achotara onwe ya ulo obibi, nnunu eleke na-achotara onwe ya akwu, ebe o ga-edote umu ya n'akuku ebe ichuaja gi. Ngozi diri ndi bi n'ulo gi. Ha ga na-eto gi ruo mgbe ebighi ebi.

### Ekpere A Natachaa Oriri Nso

O nyenweanyi, site n'iketa oke n'ihe omimi nke ahu na obara Kristi nke a, biko mee ka amara nke nzoputa Gi na-ebuwanye n'ime anyi, oge o bula anyi natara ihe ogbugba ndu nke a. Site na Kristi Dinwenanyi.



**St. Camillus of Lellis, Priest (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 25)

**First Reading**

Reading from the book of Exodus (1:8-14:22)

**T**here came to power in Egypt a new king who knew nothing of Joseph. 'Look,' he said to his subjects 'these people, the sons of Israel, have become so numerous and strong that they are a threat to us. We must be prudent and take steps against their increasing any further, or if war should break out, they might add to the number of our enemies. They might take arms against us and so escape out of the country.' Accordingly they put slave-drivers over the Israelites to wear them down under heavy loads. In this way they built the store-cities of Pithom and Rameses for Pharaoh. But the more they were crushed, the more they increased and spread, and men came to dread the sons of Israel. The Egyptians forced the sons of Israel into slavery, and made their lives unbearable with hard labour, work with clay and with brick, all kinds of work in the fields; they forced on them every kind of labour.

Pharaoh then gave his subjects this command: 'Throw all the boys born to the Hebrews into the river but let all the girls live.'

The word of the Lord.

**Responsorial Psalm: Ps. 123. 1-3, 4-6, 7-8 (R.v.8)**

Response: **Our help is in the name of the Lord.**

1. 'If the Lord had not been on our side.' This is Israel's song. 'If the Lord had not been on our side when men rose against us, then would they have swallowed us alive when their anger was kindled. (R.)

2. Then would the waters have engulfed us, the torrent gone over us; over our head would have swept the raging waters.' Blessed be the Lord who did not give us a prey to their teeth! (R.)

3. Our life, like a bird, has escaped from the snare of the fowler. Indeed the snare has been broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth. (R.)

**Alleluia, alleluia! Mt 5:10.**

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

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Ezodus (1:8-14:22)

**U**gbu a, otu eze nke na amaghi Josef bidoro chiwa ala Ijipt. Eze a gwara ndi nke ya si, "Leenu, ndi Izrel akariala anyi; ma n'onuogugu ma n'igbasiike. Ngwanu ka anyi kpachapu anya ma were mmegbu sobe ha, ma o bughi ya, ha si otu a na-abawanye, o buru na ndiiri anyi ebuso anyi agha, ha ga-adonyere ha ukwu luso anyi ogu iji wee si n'ala anyi gbalaga. Nke a mere ndi Ijipt jiri kpota ndi nlekota oru bu ndi nogidere umu Izrel na-enye ha oru kariri ha akari; umu Izrel wee si otu a ruoro Fero obodo Pitom na Raamses bugasi oha ebe o na-echedo ihe. Ma ka e si na-emegbu umu Izrel, otu aka ahụ ka ha ji na-aga n'ihu na-abawanye n'onuogugu ma na-agbasakwa n'ala Ijipt niile. Nke a mere na egwu umu Izrel biara tuwa ndi Ijipt karia. Ha wee mee ka umu Izrel tawa ahuhu n'oru ha karia, ma mekwaa ka ndu ha juputa n'oke ihe uru site n'oru iji mgba na uro kpoo ma na-ebugarikwa aja e ji aru ulo, na sitekwa n'iru oru ubi di ichiche. N'oru ndi a niile, e mere ka ha na-ata oke ahuhu.

Mgbe ahụ ka Fero jikwara kpokoo ndi obodo ya si ha, Unu gana-atunyezi nwata nwoke onye Hibru obula muru ohuru n'ime osimiri Nail, ma o buru nwaanyi, a ga-ahapu ya ka o diri ndu."

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 124. 1-3, 4-6, 7-8 (Az.8)**

Aziza: **Enyemaka anyi di n'aha Onyenweanyi.**

1. Ka Izrel kwuo si: A si na Chineke anonyeereghi anyi, a si na Onyenweanyi anonyeereghi anyi, mgbe ha luso anyi ogu, ha gaara elo anyi na ndu, muo anyi oku, mgbe iwe were ha. (Az.)

2. Ide mmiri gaara eri anyi, ebili mmiri gaara ekpudo anyi, mmiri ahụ na-ekwo gaara eri anyi. Ngozi diri Onyenweanyi, onye nke ekweghi ka ndiiri anyi laa anyi n'iyi! (Az.)

3. Anyi gbanariri onya ndiiri anyi kwere dika nnuu si agbapu n'onya dinta, o gbajiri onya ha, anyi wee nwee ike gbalaga. Enyemaka anyi di n'aha Onyenweanyi onye mere eluigwe na ala. (Az.)

**Alleluia, alleluia! Mt. 5: 10**

**N**gozi na-adiri ndi niile a na-emegbu n'ihu ezionume, n'ihina alaeze eligwe bu nke ha. Alleluia!

## Gospel

A reading from the holy Gospel according to Matthew (10:34-11:1)

**J**esus instructed the Twelve as follows: ‘Do not suppose that I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. A man’s enemies will be those of his own household.

‘Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

‘Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.

‘Anyone who welcomes a prophet because he is a prophet will have a prophet’s reward; and anyone who welcomes a holy man because he is a holy man will have a holy man’s reward.

‘If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.’

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

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 27)



**15 July [Nkwo] Tuesday of Ordinary Time - Week 15 (White)**

**St. Bonaventure, Bishop & Doctor (Memorial)**

**B**orn 1221 in Tuscany, Italy, St. Bonaventure was known as Seraphic Doctor of the Church. He was healed from a childhood disease by the prayers of Saint Francis of Assisi. At 22, he joined the Franciscan Order of Friars Minor. He studied philosophy and theology in Paris, where he became a friend of Saint Thomas Aquinas. He became a famous teacher and philosopher, to tower as one of the intellectual luminaries of the 13th century. The Franciscans were still a new and revolutionary force in the Church, and their ascetic manner of life and rejection of institutional structure made them somewhat suspicious. But St. Bonaventure contributed to defend the Order.

At 35, he became the General of the Franciscan Order, a position he filled with prudence and wisdom. He later became the Cardinal-Bishop of Albano.

St. Bonaventure was a man of eminent learning and eloquence, known especially for his kindness, approachableness, gentleness and compassion. He died at the Council of Lyons in 1274, canonized in 1482 by Pope Sixtus IV, and declared Doctor of the Church in 1588 by Pope Sixtus V.

## Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (10:34-11:1)

**J**esu kuziiri umuazu ya iri na abuo si: “Unu echela na abiara m iweta udo n’elu uwa, abiaghi m iweta udo kama mmaagha. N’ihina abiara m ime ka nwa nwoke megide nna ya, nwa nwaanyi megide nne ya, ka nwunye nwa megide nne di ya. Ndi iro mmadu ga-abukwa ndi ezinuulo ya.

Onye obula na-ahu nna mobu nne ya n’anya karia m, etosighi ibu onye na-eso uzo m. Onye obula na-ahu nwa ya nwoke mobu nwa ya nwaanyi n’anya karia m, etosighi ibu onye na-eso uzo m; ozokwa, onye obula na-eburughi obe ya sobe m n’azu etosighi m. Onye obula na-achota ndu ya ga-atufu ya, ma onye obula tufurundu ya n’ihi m ga-achota ya.

“Onye nabatara unu nabatara m, onye nabatara m nabatara onye ahu nke zitere m.

Onye obula nabatara onye amuma n’ihina o bu onye amuma, ga-anata ugwo oru nke onye amuma. Onye obula nabatara onye eziumume n’ihina o bu onye eziumume ga-anata ugwo oru nke onye eziumume.

Ozokwa onye obula nke ga-ekunye otu n’ime ndi a na-eso uzo m o buladi otu iko mmiri onuun’ ihina o bu onye na-eso uzo m, aghaghi inata ugwo oru ya.”

Mgbe Jesu kuzichaara ndi na-eso uzo ya ihe ndi a, O siri n’ebe ahu puo jee ikuzi nkuzi na-ekwusa okwu Chineke n’obodo niile di ebe ahu.

Ozioma nke Oseburuwa.

## First Reading

A reading from the book of Exodus (2:1-15)

**T**here was a man of the tribe of Levi who had taken a woman of Levi as his wife. She conceived and gave birth to a son and, seeing what a fine child he was, she kept him hidden for three months. When she could hide him no longer, she got a papyrus basket for him; coating it with bitumen and pitch, she put the child inside and laid it among the reeds at the river's edge. His sister stood some distance away to see what would happen to him.

Now Pharaoh's daughter went down to bathe in the river, and the girls attending her were walking along by the riverside. Among the reeds she noticed the basket, and she sent her maid to fetch it. She opened it and looked, and saw a baby boy, crying; and she was sorry for him. 'This is a child of one of the Hebrews' she said. 'Then the child's sister said to Pharaoh's daughter, 'Shall I go and find you a nurse among the Hebrew women to suckle the child for you?' 'Yes, go' Pharaoh's daughter said to her; and the girl went off to find the baby's own mother. To her the daughter of Pharaoh said, 'Take this child away and suckle it for me. I will see you are paid.' So the woman took the child and suckled it. When the child grew up, she brought him to Pharaoh's daughter who treated him like a son; she named him Moses because, she said, 'I drew him out of the water.'

Moses, a man by now, set out at this time to visit his countrymen, and he saw what a hard life they were having; and he saw an Egyptian strike a Hebrew, one of his countrymen. Looking round he could see no one in sight, so he killed the Egyptian and hid him in the sand. On the following day he came back, and there were two Hebrews, fighting. He said to the man who was in the wrong, 'What do you mean by hitting your fellow countryman?' 'And who appointed you' the man retorted 'to be prince over us, and judge? Do you intend to kill me as you killed the Egyptian?' Moses was frightened. 'Clearly that business has come to light' he thought. When Pharaoh heard of the matter he would have killed Moses, but Moses fled from Pharaoh and made for the land of Midian.

The word of the Lord.

**Responsorial Psalm: Ps. 68:3.14. 30-31.33-34. (R.v.33)**

**Response: Seek the Lord, you who are poor; and your hearts will revive.**

1. I have sunk into the mud of the deep and there is no foothold. I have entered the waters<sup>30</sup>

## Ihe Ogugu Nke Mbu

**I**he ogugu e wetara n'akwukwo Ezodus (2:1-15) Ugbu a otu nwoke si n'agburu Levai gara. Nwaanyi a turu ime, muta nwa nwoke; mgbe o huru ka nwata ahu siri maa mma nke ukwu, o zobere ya onwa ato. Ka o huru na o nweghikwa ka o ga-esi zobe ya bu nwa ozo, o tinyere ya na nkata e jiri etere ete mmanu korota wee mechisie oghere ya dote ya n'etiti ahilia mmiri di n'akuku osimiri Nail. Nwanne ya nwaanyi guzoro ebe di anya imata ihe gaa-eme ya.

Mgbe ada Fero biara isa ahu n'osimiri Nail, ma umuodibo ya nwaanyi no na-agaghari n'akuku osimiri ahu, o huru nkata do n'etiti obere ohia di n'agiga mmiri wee zie otu odibo ya nwaanyi ka o gaa bute ya. Mgbe o kpughere nkata ahu, lee, nwa no n'ime ya na-akwa akwa. Ebere nwatakiri ahu mere ya o wee si, "Nke a bu otu n'ime umu ndi Hibru." Ozigbo, nwanne nwaanyi nwantakiri ahu putara juo ada Fero si, "O bu m gaa kpooro gi otu nwaanyi onye Hibru ga-enyere gi aka zuo nwa a? Ada Fero zara ya si, "Gaba." Nke a mere nwata nwaanyi ahu jiri ga-kpoo nne nwa ahu. Ada Fero wee gwa nne nwa ahu si, "Kuru nwa a gaa zuwara m ya, aga m akwu gi ugwo oru gi." Nwaanyi a wee kuru obere nwa ahu gaa zuo ya. Oge nwa ahu toputara, o kuteere ya ada Fero onye jiri ya mere nwa nwoke. O guru ya Mosis makana o kwuru si, "Esi m n'osimiri guputa ya. Otu ubochi, mgbe Mosis toputarala okorobia, o gara ileta umunne ya, wee hu ka ha siri nora n'ime ahulu. O huru otu onye Ijpt ka o na-eti otu nwanne ya onye Hibru ihe. O leghariri anya gburugburu. Mgbe o huru na o nweghi onye na-ele anya, o gburu onye Ijpt ahu lie ya n'aja. Ka o puru echi ya, o huru ndi Hibru abuo ka ha na-ala ogu. O juru onye nke choro okwu si, "Gini mere i ji etigbu nwanne gi?" O zara ya si, "Onye mere gi onye ochichi na onye okaikpe n'etiti anyi? I chowala igbu m otu i si gbuo onye Ijpt?" Ozigbo egwu jidere Mosis, o wee chee n'ime onwe ya si, "N'ezie ihe a aputala ihe." Mgbe Fero nuru nke a, o choro igbu Mosis. Ma Mosis gbapuru ga biri n'ala Midian. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu.69:2.13.29-30.32-33 (Az.32)**

**Aziza: Choonu Onyenweanyi, unu ndi ogbenye; obi unu ga-enweta ndu.**

1. Ana m emikpu n'ime ude mmiri n'enweghi ebe m ga-azokwasi ukwu; adamiela m n'ime

of the deep and the waves overwhelm me. (R.)  
 2. This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails. (R.)  
 3. As for me in my poverty and pain let your help, O God, lift me up. I will praise God's name with a song; I will glorify him with thanksgiving. (R.)  
 4. The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. (R.)

### Alleluia, alleluia! Ps 94:8

**H**arden not your hearts today, but listen to the voice of the Lord. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (11:20-24)

**J**esus began to reproach the towns in which most of his miracles had been worked, because they refused to repent.

‘Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And still, I tell you that it will not go as hard on Judgement day with Tyre and Sidon as with you. And as for you, Capernaum, did you want to be exalted as high as heaven? You shall be thrown down to hell. For if the miracles done in you had been done in Sodom, it would have been standing yet. And still, I tell you that it will not go as hard with the land of Sodom on Judgement day as with you.’

The Gospel of the Lord.

### Prayer Over The Offerings

**M**ay the sacrifice which we gladly present on the feast day of blessed Bonaventure, be pleasing to you, O God, for, taught by him, we, too, give ourselves entirely to you in praise. Through Christ our Lord.

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

### Communion Antiphon

**B**ehold a faithful and prudent steward to give them their allowance of food at the proper time.

### Prayer After Communion

**T**hrough Christ the teacher, O Lord, instruct those you feed with Christ, the living Bread, that on the feast day of

umi mmiri, ebili mmiri na-eburu m. (Az.)

2. Ana m ariọ gi, Onyenwe m, oge masiri gi, n'oke ihunaanya gi, za m n'ikwusiike nke nzoputa gi. (Az.)

3. Ma, n'ebe m no, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi, Chineke, kulite m elu! Aga m eji ukwe too aha nke Chineke, aga m eji ekele m bulie aha ya. (Az.)

4. Mgbe ahụ ndị umeala hụ nke a, ha ga-añuri, ka unu wee nwee ogologo ndụ, unu ndị na-achọ Chineke! Onyenweanyị na-egé ndị niile no na mkpa nti mgbe niile. O naghị echezo ndị nke ya e ji e ji. (Az.)

### Aleluya, aleluya! Ps. 94:8

**T**aa o buru na unu anu olu ya, unu akpochila obi unu. Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (11:20-24)

**M**gbe ahụ Jesu malitere ibara obodo n'ihina ha echegharighi. Azi gba unu Korazin! Azi gba unu Betsaida! N'ihina a si na o bu n'ime obodo Taya na Sidon ka a ruru oru ebube niile a ruru n'ime unu, ha gaara echeghari kamgbe site n'iyiri akwa mkpe na ite onwe ha ntu. Ma agwa m unu, a ga-emere obodo Taya na Sidon ebere n'ubochi ikpe karia unu. Ma gi Kapanauum, a ga-ebuli gi ruo eluigwe? A ga-eweda gi ruo olulu ala mmuo. N'ihina a si na oru ebube niile a ruru n'ime gi, na a ruru ha na Sodom, o gaara adi ruo ugbo a. Agwa m unu, a ga-emere obodo Sodom ebere n'ubochi ikpe karia unu."

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**K**a aja nke anyi ji obiuto ebute n'ubochi oriri nke Bonavensho di ngozi masi gi, O Chineke, n'ihina site na nkuzi o kuzirila anyi, anyi na-enyeazi gi onwe anyi kpam kpam n'otito. Site na Kristi Onyenweanyị.

### Ukwe Oriri Nso

**L**ee nwaodibo kwesiri ntukwasiobi nwekwaaa uche inye ha oke nri ha n'oge kwesiri ekwesị.

### Ekpere A Natachaa Oriri Nso

**S**ite na Kristi onye nkuzi, O Dinwenu, kuziere ndi ahụ i jiri Kristi bu achicha di ndu azu, ka n'ubochi oriri nke



blessed Bonaventure they may learn your truth and express it in works of charity. Through Christ our Lord.

Bonavenshọ dị ngozi ka ha mụta eziokwu gị ma gosipụta ya n'ọrụ nke ihunaaanya. Site na Kristi Onyenweanyi.

**16 July [Eke] Wednesday of Ordinary Time - Week 15 (Green)**

## **Our Lady of Mount Carmel (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 25)

### **First Reading**

Areading from the book of Exodus (3:1-6.9-12)

**M**oses was looking after the flock of Jethro, his father-in-law, priest of Midian. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was not being burnt up. 'I must go and look at this strange sight,' Moses said 'and see why the bush is not burnt.' Now the Lord saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' He said. 'Here I am' he answered. 'Come no nearer' he said. 'Take off your shoes, for the place on which you stand is holy ground. I am the God of your father,' he said 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, afraid to look at God.

And the Lord said, 'And now the cry of the sons of Israel has come to me, and I have witnessed the way in which the Egyptians oppress them, so come, I send you to Pharaoh to bring the sons of Israel, my people, out of Egypt.'

Moses said to God, 'Who am I to go to Pharaoh and bring the sons of Israel out of Egypt?' 'I shall be with you,' was the answer 'and this is the sign by which you shall know that it is I who have sent you... After you have led the people out of Egypt, you are to offer worship to God on this mountain.'

The word of the Lord.

**Responsorial Psalm: Ps. 102:1-4.6-7.(R.v.8)**

Response: **The Lord is compassion and love.**

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings.(R.)

2. It is he who forgives all your guilt, who

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Ezodus (3:1-6.9-12)

**N**'oge ahu Mosis na-eche kwa igwe aturu ogo ya nwoke bu Jetro, onye nchuaja nke Midian, o duuru igwe aturu ndi ahu gaa n'akuku odida anyanwu ozara wee garute na Horeb bu ugwu nke Chineke. N'ebe ahu ka mmuoma nke Chineke biakwutere ya n'udi ire oku na-enwu n'ime ohia ma o naghị erepia ahia di n'ohia ahu. Mosis wee kwuo si, "Aga m agaru nso ma lee ihe itunaanya nke a mere na ahia ndi a di n'ohia anaghi ere oku." Mgbe Chineke huru ka o tughariri ka o hu ihe na-eme, O si n'ime ohia ahu kpoo ya oku si, "Mosis!, Mosis!" O zara ya si, "Ano m ebe a." Chineke asi ya, "Abiakwala nso; yipu akpukpo ukwu gi n'ihina ebe i guzo bu ala nso." Chineke gwakwara ya si, "Abu m Chineke nke nna gi ha, Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jekob." Mosis were kpuchie ihu ya n'ihina egwu na-atu ya ile Chineke anya n'ihu.

Dinwenu gwara ya si, ugbu aakwa umu Izrel eruola m nti, ahula m otu ndi umu Ijipt si emekpa ha ahu. Bia, aga m ezigara gi Fero ka i gaa kpoputa ndi nke m, umu Izrel n'ala Ijipt."

Mana Mosis juru Chineke si, "Onye ka m bu m ga-eji gakwuru Fero wee kpoputa umu Izrel n'ala Ijipt?" Chineke zara ya si, "Aga m anonyere gi, ma nke a bu ihe ga-egosi gi na o bu m zigara gi, mgbe i duputachara umu Izrel site n'ala Ijipt, unu ga-eke Chineke ofufe n'elu ugwu a."

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 103:1-4.6-7 (Az.8)**

Aziza: **Oseburuwa di ebere na ihunaaanya.**

1. Gozie Onyenweanyi, mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echezokwala obi ebere ya niile.(Az.)

2. O bu ya gbaghara njo gi niile, ma gwoo

heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R.)

3. The Lord does deeds of justice, gives judgement for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. (R.)

**Alleluia, alleluia! Mt. 11:25**

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

### **Gospel**

A reading from the holy Gospel according to Matthew (11:25-27)

**J**esus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 27)

## **17 July [Orie] Thursday of Ordinary Time - Week 15 (Green)**

(For Entry Antiphon and Collect, see page 25)

### **First Reading**

A reading from the book of Exodus (3:13-20)

**M**oses said to God, 'I am to go, then, to the sons of Israel and say to them, "The God of your fathers has sent me to you." But if they ask me what his name is, what am I to tell them?' And God said to Moses, 'I Am who I Am. This' he added 'is what you must say to the sons of Israel: "I Am has sent me to you."' And God also said to Moses, 'You are to say to the sons of Israel: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you."' This is my name for all time; by this name I shall be invoked for all generations to come.

'Go and gather the elders of Israel together and tell them, "The Lord, the God of your fathers, has appeared to me, - the God of Abraham, of Isaac, and of Jacob; and he has said to me: I have visited you and seen all that the Egyptians are doing to you. And so I have

oria gi niile, nke o ji si n'olulu zoputa ndu gi, nke o ji were ihunaanya na obi ebere kpube gi okpueze. (Az.)

3. Onyenweanyi, onye na-eme iheoma, na-anokari n'akuku ndi a na-emegbu emegbu, O mere ka Mosis' mata echiche ya, ma gosikwa umu Izrel ike ya. (Az.)

**Alleluia, alleluia! Mat. 11:25**

**E**kelee m gi, Nna, Onye nwe eluigwe na uwa, n'ihina i kpugherela ndi di nta ihe omimi nke alaeze. Alleluia!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (11:25-27)

**N**'oge ahu Jesu kwuru si, "Ana m ekele gi Nna Dinweni nke eluigwe na uwa, n'ihina i kpugheere umuntakiri ihe ndi a zonahuru ndi amamihe na ndi okemmuta. Ee, Nna, otu a ka o siri masi gi. Nna m ahanyela m ihe niile n'aka, o nweghi onye obula maara Nwa ahụ ma e wezugā Nna. O dighikwa onye obula maara Nna ma e wezugā Nwa, ya na onye obula Nwa ahụ choro ka o mara ya."

Ozioma nke Oseburuwa.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Ezodus (3:13-20)

**M**osis juru Chineke si, "O buru na m agwa umu Izrel si, 'Chineke nke nnanna unu ha zitere m n'etiti unu,' ha juo m si, 'Gini bu aha ya?' Gini ka m ga-agwa ha?" Chineke zara Mosis si, "Abu m onye m bu." O gwakwara ya si, "Gwa umu Izrel nke a 'Abu m' ziteere m unu. Chineke gwakwara Mosis si, "Gwa umu Izrel nke a, 'Oseburuwa, Chineke nke nnanna unu ha, Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jakob, zitere m nye unu.' Nke a bu aha m ebebe, otu a ka a ga-esi na-echeta m site na ndudugandu ruo na ndudugandu. Gaa ka i kpokota ndi okenye Izrel ma gwa ha nke a, 'Oseburuwa, Chineke nke nnanna unu ha, Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jakob biakwutere m si m: Elekwasi m unu anya wee hu ihe a na-eme unu n'ala Ijipt. Ana m ekwe unu nkwa na aga m akpopta unu n'ahuhu nke

resolved to bring you up out of Egypt where you are oppressed, into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, to a land where milk and honey flow." They will listen to your words, and with the elders of Israel you are to go to the king of Egypt and say to him, "The Lord, the God of the Hebrews, has come to meet us. Give us leave, then, to make a three days' journey into the wilderness to offer sacrifice to the Lord our God." For myself, knowing that the king of Egypt will not let you go unless he is forced by a mighty hand, I shall show my power and strike Egypt with all the wonders I am going to work there. After this he will let you go.'

The word of the Lord.

**Responsorial Psalm: Ps. 104:1.5.8-9.24-27.(R.v.8)**

**Response: The Lord remembers his covenant for ever.**

1. Alleluia! Give thanks to the Lord, tell his name, make known his deeds among the people. Remember the wonders he has done, his miracles, the judgements he spoke. (R.)
2. He remembers his covenant for ever, his promise for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. (R.)
3. He gave his people increase; he made them stronger than their foes, whose hearts he turned to hate his people and to deal deceitfully with his servants. (R.)
4. Then he sent Moses his servant and Aaron the man he had chosen. Through them he showed his marvels and his wonders in the country of Ham. (R.)

**Alleluia, alleluia! Mt. 11:28**

**C**ome to me, all you who labour and are overburdened, and I will give you rest. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (11:28-30)

**J**esus exclaimed: 'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 27)

Ijipt wee kpobata unu n'ala ndi Kanaan, ndi Hit, ndi Amo, ndi Periz, ndi Hiv na ndi Jebus bu ala nke juputara na mmiriaraehi na mimanuañu." Ha ga-ege gi nti, ma gi onwe gi na ndi okenye Izrel ga-agakwuru eze ndi Ijipt gwa ya nke a, 'Onyenweanyi Chineke nke ndi Hibru abiakwutela anyi; ma ugbu a, anyi na-arijo gi ka i hapu anyi ka anyi gaa njem mkpuru ubochi ato n'ime ozara gaa churo Oseburuwa Chineke anyi aja.' Ama ma na eze ndi Ijipt agaghi ekwe ka unu laa naani ma e ji aka ike sochie ya. Maka ihi nke a aga m esetipu aka m ruo oru di itunaanya megide ala Ijipt. Nke ahụ mechaa o ga-ahapuzi unu ka unu laa."

Okwu nke Oseburuwa.

**Ahuoma na Aziza: Abu. 105.1.5.8-9.24-27 (Az.8)**  
**Aziza: Onyenweanyi na-echeta ogbugbandu ya ebighiebi.**

1. Aleluya! Nyenu Chineke ekele, kpokuonu aha ya, kwuputaranu mba niile oru ebube ya! Chetanu oru ebube niile o ruru, oru itunaanya ya niile, na ikpe niile si n'onu ya puta. (Az.)
2. O na-akpachapuru ogbugbandu ya anya ebebe, Iwu nke o tiiri puku agburu gara aga, ogbugbandu ya na Abraham gbara na iyi nke o nuuru Aizik. (Az.)
3. Onyenweanyi mere ndi nke ya ha muta otutu umu, o mere ha di ike kara ndi na-emekpa ha ahu. O gbanwere obi ha, ka ha wee kpo ndi nke ya asi, ka ha na-aghoro umudibo ya aghughu. (Az.)
4. O zigara nwodibo ya Mosis ya na Eron, onye nke o hooro, Ebe ahu, ha gosiri akara ya di ichieiche, na oru ebube di ichieiche n'ala Ham. (Az.)

**Aleluya, aleluya! Mat. 11:28**

**B**iakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiye dere (11:28-30)

**J**esu kwuru si: Biakwutenu m unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Nyaranu inyagba nke m n'olu unu; mutakwanu ihe n'omume m, n'ihina adi m nwaayo dikwa obi umeala. Unu mee otu a, obi unu ga-enweta ezumike. N'ihina inyagba m di mfe, ibu m adighikwa aro."

Ozioma nke Oseburuwa.

**(For Entry Antiphon and Collect, see page 25)****First Reading**

A reading from the book of Exodus (11:10-12:14)

**M**oses and Aaron worked many wonders in the presence of Pharaoh. But the Lord made Pharaoh's heart stubborn, and he did not let the sons of Israel leave his country.

The Lord said to Moses and Aaron in the land of Egypt, 'This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. Do not eat any of it raw or boiled, but roasted over the fire, head, feet and entrails. You must not leave any over till the morning: whatever is left till morning you are to burn. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt. I am the Lord! The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever.'

The word of the Lord.

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Ezodus (11:10-12:14)

**M**osis na Eron ruchara oru ebube ndi a niile n'ihu Ferò ma Dinwenu kpochiri obi Fero nke na o kweghi ka umu Izrel si n'ala ya puo. Dinwenu gwara Mosis na Eron n'ala Ijpt si, "Onwa nke a ga-aburu unu isi mbido onwa niile; o ga-abu onwa nke mbu n'afò. Gwa ogbako ndi Izrel, si: 'Ubochi onwa a ga-adi na mkpuru ubochi iri, nwoke obula ga-eweta otu nwaaturu dika otu ulo nna ha siri di; otu nwaaturu maka ezinuulo obula. Mana o buru na e nwere ezinuulo di nta nke na ha agaghi ericha otu nwaaturu, ha gesonyere ndi agbataobi ha dikwa nta, ha na ha ga-enwe ike iricha otu nwaaturu. A ga-akpachapu anya mata ole onye obula ga-enwe ike iricha iji mata mmadu ole ha ga-adi. Nwaaturu ahu agaghi enwe ntupe obula; o ga-adi ka chi si kee ya, gbaa naani otu afò. Unu gae si n'etiti aturu mobu ewu were ya. Unu gae dobe ya ruo mgbe onwa gbara iri na ano, bu mgbe ogbako Izrel niile ga-egbugbado nwaaturu ha n'oge mgbede. E mechaa ha ga-ewere ufodu n'ime obara anu ahu tee n'ide nke onuuzo na n'elu mgbo nke di n'ulo niile ha ga-ano rie umuaturu ahu. Ha ga-eri ha n'abali ahu ma a ga-ahu ya n'oku; ha ga-eji achicha ekoghi eko na akwukwo ilu were rie ya. Unu agaghi eri nke obula di ndu mobu nke e siri esi kama unu ga-ahu akuku ahu ya niile tinyere isi ya, ukwu ya na ime ahu ya n'oku. Unu ga-agbakwa mbò hu na o nweghi nke obula n'ime ya ga-abo chi, ihe obula foduru afodu ruo n'ututu unu ga-akpo ya oku. N'usoro a ka unu ga-esi rie ya; unu ga-ekchisi akwa unu ike, gbara akpukpo ukwu, jidekwa mkpo unu n'aka; wee rie ya ngwangwa. O bu oriri ngabiga nke Dinwenu. N'ihina aga m esi n'ala Ijpt gafee n'abali ahu, were gbuchapu nwa nwoke mbu niile no n'ala ahu, ma mmadu ma anuohia, aga m ekpekwa chi niile no n'ala Ijpt ikpe were nye ha onodu kwesiri ha, o bu m bu Dinwenu. Obara ahu ga-aburu akara iribaama nke ga-egosi ulo ndi unu bi n'ime ya. Mgbe m huru obara ahu, aga m esi ebe unu no gafee, o nweghi nsogbu obula ga-adakwa unu, mgbe m ga-akusasi ala Ijpt niile. Ubochi a ga-aburu unu ihe ncheta, nke unu ga-edobe n'uzo puru iche ka o buru ubochi oriri nke Dinwenu unu ga-na-asopuru ya ka iwu ndudugandu niile."

35 Okwu nke Oseburuwa.



**Responsorial Psalm: Ps.115:12-13.15-18. (R.v.13)**

**Response: The cup of salvation I will raise; I will call on the Lord's name.**

1. How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name. (R.)

2. O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, you servant am I; you have loosened my bonds. (R.)

3. A thanksgiving sacrifice I make: I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. (R.)

**Alleluia, alleluia! Jn. 10:27**

**T**he 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 (12:1-8)

**J**esus took a walk one sabbath day through the cornfields. His disciples were hungry and began to pick ears of corn and eat them. The Pharisees noticed it and said to him, 'Look, your disciples are doing something that is forbidden on the sabbath.' But he said to them, 'Have you not read what David did when he and his followers were hungry - how he went into the house of God and how they ate the loaves of offering which neither he nor his followers were allowed to eat, but which were for the priests alone? Or again, have you not read in the Law that on the sabbath day the Temple priests break the sabbath without being blamed for it? Now here, I tell you, is something greater than the Temple. And if you had understood the meaning of the words: What I want is mercy, not sacrifice, you would not have condemned the blameless. For the Son of Man is master of the sabbath.'

The Gospel of the Lord.

**(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 27)**

**19 July [Nkwo] Saturday of Ordinary Time - Week 15 (White)**

**Our Lady of Saturday**

**(For Entry Antiphon and Collect, see page 8)**

**First Reading**

A reading from the book of Exodus (12:37-42)

**T**he sons of Israel left Rameses for Succoth, about six hundred thousand

**Abuoma na Aziza: Abu.116:12-13.15-18.(Az.13)**

**Aziza: Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi.**

1. Kedu ihe m ga-enye Onyenweanyi? Maka iheoma niile o meere m. Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi. (Az.)

2. Onwu onye eziumume di oke onu, n'ebe Onyenweanyi no, Onyenweanyi abu m nwodibo gi, i topula m n'agbu. (Az.)

3. Aga m achuru gi aja ekele wee kpokue aha nke Onyenweanyi. Aga m emejuputa nkwa m kwere Onyenweanyi, n'ihu ndi nke ya niile. (Az.)

**Aleluya, aleluya! Jon 10:27**

**O**nyenweanyi kwuru si: Aturu m na-anu olu m, amakwaara m ha, ha na-esokwa m. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (12:1-8)

**N**'oge ahu Jesu si n'ubi oka na-agafe n'ubochi Sabat. N'ihina agu na-agu ndi na-eso uzo ya, ha malitere ghoba ogbe oka na-ata mkpuru ha. Mgbe ndi Farisii huru nke a, ha siri Jesu, "Lee, ndi na-eso uzo gi na-eme ihe megidere iwu n'ubochi Sabat." Jesu zara ha si, "O bu na unu agutabeghi ihe Devid na ndi ya na ha so mere mgbe agu guru ha: Otu o siri banye n'unso Chineke were achicha a na-eche n'ihu Chineke rie, nke ya mobu ndi ya na ha so etosighi irinu; kama o bu naani ndi nchuaja kwesiri iri ya? Ka o bu na unu agubeghi ihe e dere n'iwu Mosis, otu ndi nchuaja n'unso si emeru ubochi Sabat ma a naghị aguru ha nke a n'iwu. Ana m agwa unu na ihe ka unso no ebe a. O buru na unu ghotara ihe nke a putara, ihe na-amasi m bu ebere, o bughi aja, unu akaraghi ama ndi ikpe na-amaghi ikpe. N'ihina Nwa nke mmadu bu onyenwe ubochi Sabat."

Ozioma nke Oseburuwa.

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Exodus (12:37-42)  
**N**di Izrel di ihe dika nari puku isii n'onuogugu ma e wepu umunwaanyi na umuaka gara

on the march - all men - not counting their families. People of various sorts joined them in great numbers; there were flocks, too, and herds in immense droves. They baked cakes with the dough which they had brought from Egypt, unleavened because the dough was not leavened; they had been driven out of Egypt, with no time for dallying, and had not provided themselves with food for the journey. The time that the sons of Israel had spent in Egypt was four hundred and thirty years. And on the very day the four hundred and thirty years ended, all the array of the Lord left the land of Egypt. The night, when the Lord kept vigil to bring them out of the land of Egypt, must be kept as a vigil in honour of the Lord for all their generations. The word of the Lord.

**Responsorial Psalm: Ps. 135:1.10-15.23-24 (R.v.1)**

Response: **His great love is without end.**

1. Alleluia! O give thanks to the Lord for he is good, for his great love is without end. He remembered us in our distress, for his great love is without end. And he snatched us away from our foes, for his great love is without end. (R.)
2. The first-born of the Egyptians he smote, for his great love is without end. He brought Israel out from their midst, for his great love is without end; arm outstretched, with power in his hand, for his great love is without end. (R.)
3. He divided the Red Sea in two, for his great love is without end; he made Israel pass through the midst, for his great love is without end; he flung Pharaoh and his force in the sea, for his great love is without end. (R.)

**Alleluia, alleluia! 2 Cor. 5:19**

**G**od 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 (12:14-21)

**T**he Pharisees went out and began to plot against Jesus, discussing how to destroy him.

Jesus knew this and withdrew from the district. Many followed him and he cured them all, but warned them not to make him known. This was to fulfil the prophecy of Isaiah: Here is my servant whom I have chosen, my beloved, the favourite of my

njem site na Ramesis ruo Sukot. Otutu igwe mmadu ndiozo di icheiche sonyere ha, tinyere otutu igwe ehi na aturu. Ha kwadobere achicha ndi ahụ na-ekoghi eko dika nri nke ha si n'Ijpt weta; o koghi eko n'ihina a chupuru ha n'ala Ijpt na mberede nke mere na ha enweghi ohere obula ikwado ihe ha ga-eri n'uzo. Ndi Izrel biri n'ala Ijpt nari afo ano na iri ato. Ubochi nari afo ano na iri ato kuuru onu, ka ndi nke Dinweni siri n'ala Ijpt puta. O buuru Chineke abali iche nche iji hu na ha putachara n'ala Ijpt; ya mere na abali a n'onwe ya buuru umu Izrel oge nche nke e hunyeere Chineke na ndudugandu ha niile. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 136:1.10-15. (Az.1)**

**Aziza: Nnukwu Ihunaanya ya enweghi njedebe.**

1. Aleluya! Nyenu Chineke ekele, n'ihina o di mma ihunaanya ya enweghi njedebe. O chetara anyi mgbe anyi no na nsogbu, n'ihina ihunaanya ya enweghi njedebe. Wee zoputa anyi n'aka ndi n'anyị, n'ihina ihunaanya ya enweghi njedebe. (Az.)
2. O bu ya tigburu diokpara niile n'ala Ijpt, n'ihina ihunaanya ya enweghi njedebe; O siri n'ala ha duputa umu Izrel, n'ihina ihunaanya ya enweghi njedebe. O ji ike aka ya duputa ha, n'ihina ihunaanya ya enweghi njedebe. (Az.)
3. O bu ya kewara osimiri uhie abuo, n'ihina ihunaanya ya enweghi njedebe. O siri n'etiti osimiri a dufee umu Izrel, n'ihina ihunaanya ya enweghi njedebe. Ma mee ka mmiri gbagbue Fero na igwe ndiagha ya, n'ihina ihunaanya ya enweghi njedebe. (Az.)

**Aleluya, aleluya! 2 Cor 5:19**

**C**hineke 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 (12:14-21)

**N**di Farisii puru gbaba izu otu ha ga-esi gbuo Jesu.

Jesu maara nzube ha, were si ebe ahu puo. Otutu ndi mmadu sooro ya, o gworo ha niile. O nyere ha iwu ka ha ghara ikoro ndi ozo maka ya. Nke a bu iji mejuputa ihe onye amuma Aizaya kwuru si, Lee, onye a bu nwodibo m, onye m hooro, onye m huru n'anya, onye ihe ya na-amasi m. Mmuo m ga-anonyere ya, O ga-

soul. I will endow him with my spirit, and he will proclaim the true faith to the nations. He will not brawl or shout, nor will anyone hear his voice in the streets. He will not break the crushed reed, nor put out the smouldering wick till he has led the truth to victory: in his name the nations will put their hope.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 10)

## 16TH SUNDAY IN ORDINARY TIME (C) 20 July 2025 [Eke] (Green)

**Office:  
Week 4**

In the First Reading, Abraham, childless, meets with God who appears in form of three visitors who promise Abraham a son after they are treated with great hospitality. In the Gospel, Mary and Martha offer hospitality to Jesus who prefers Mary for listening to him with undivided attention, to Martha who is distracted with much serving, thus emphasizing that greater hospitality to him is to listen and to obey. In the Second Reading, St Paul expresses profound joy in participating in the sufferings of Christ and extending his redemptive works by making his perfection and hope of glory known to the pagans. He is an example of how apostolate or service should derive from close intimacy and union of will with Christ.

### Entry Antiphon

**S**ee, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

### Collect

**S**how favour, O Lord, to your servants, and mercifully increase the gifts of your grace, that made fervent in hope, faith and charity, they may be ever watchful in keeping your commands. Through our Lord.

### First Reading

Reading from the book of Genesis (18:1-10)

**T**he Lord appeared to Abraham at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground. "My lord," he said "I beg you, if I find favour with you, kindly do not pass your servant by. A little water shall be brought; you shall wash your feet and lie down under the tree. Let me fetch a little bread and you shall refresh yourselves before going further. That is why you have come in your servant's direction." They replied, "Do as you say."

Abraham hastened to the tent to find

ekwusara mba niile ikpe ziri ezi. Ya na mmadu agaghị ese okwu, O gaghi etisikwa mkpu ike, nke mmadu na-anu olu ya n'ama. O gaghi emegide ndi na-adighi ike mobu menyo oku na-anyuanyu, wee ruo mgbe o mere ka ikpe ziri ezi nwee mmeri. O bukwu n'aha ya ka mba niile ga-atukwasiobi.

Ozioma nke Oseburuwa.

### Ukwe Mbata

**L**ee, Chineke bu onye enyemaka m. Oseburuwa na-akwalite ndu m. Aga m eji obi m niile achuru Gi aja. Dinwenu, aga m ekwuputa aha Gi n'ihu na o di mma.

### Ekpere Mmeghe

**O**nyenweanyi, biko, mere anyi bu ndi ezi na ulo Gi ebere. Were obi oma Gi mubaara anyi onyinye nke amara Gi. Meenu ka anyi na-eji okwukwe, nchekwube na ihunaanya na-ekpo oku, na-eke Gi mgbe niile; anyi ewee kwusie ike n'itu anya obibia Gi site n'idebe iwu Gi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (18:1-10)

**D**inwenu gosiri Abraham onwe ya n'Ook nke Mamre ka o noduru ala n'ihu uzo uloikwu ahu oge ekpomoku kacha adi ukwu n'ubochi. O lelie anya elu, hu umunwoke ato guzo ya nso. Ngwangwa o huru ha, o sitere n'ihu uloikwu ya gaa izute ha; o kpoo isi ala. O siri, "Onyenwe m, o buru na m nwere ihu oma n'ebe i no, biko agafele nwodibo gi. Ka m weta ntakiri mmiri, ka unu nwee ike saa ukwu unu ma zuo ike n'okpuru osisi a. Ka m weta obere achicha ka unu rie wee nweta ike tupu unu agawa n'ihu, ebe unu na-agafe n'ihu uzo nwodibo unu." Ha zagbachiri ya si, "Mee otu i si kwuo." Abraham mere ngwangwa baa n'ime uloikwu ya gwa Sera si, "Osiso i gwakoo iko ntu achicha ato were ya

Sarah. "Hurry," he said "knead three bushels of flour and make loaves." Then running to the cattle Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. Then taking cream, milk and the calf he had prepared, he laid all before them, and they ate while he remained standing near them under the tree.

"Where is your wife Sarah?" they asked him. "She is in the tent," he replied. Then his guest said, "I shall visit you again next year without fail, and your wife will then have a son." The word of the Lord.

### **Responsorial Psalm: Ps. 14:2-5 (R.v. 1)**

**Response: Lord, who shall be admitted to your tent?**

1. Lord, who shall dwell on your holy mountain? He who walks without fault; he who acts with justice and speaks the truth from his heart; he who does not slander with his tongue. (R.)

2. He who does no wrong to his brother, who casts no slur on his neighbour, who holds the godless in disdain, but honours those who fear the Lord. (R.)

3. He who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm forever. (R.)

### **Second Reading**

A reading from the letter of St. Paul to the Colossians (1:24-28)

**I**t makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. I became the servants of the Church when God made me responsible for delivering God's message to you, the message which was a mystery hidden for generations and centuries and has now been revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which we thoroughly train everyone and instruct everyone, to make them all perfect in Christ.

The word of the Lord.

meta ufodu ogbe achicha." Abraham gbara oso gaa n'igwe ehi ya, were otu nwaehi mara mina nye umuodibo ya, ndi mere ngwangwa ikwado ya maka oriri. Ka e mechara, o were mmiri ara ehi rahuru arahu na nwaehi ahụ nke o kwadoro dobe n'ihu ha. Ka ha na-eri nri ya onwe ya guzo otu n'akuku ha n'okpuru osisi ahụ.

Ha juru ya si, "Olee nwunye gi, Sera?" O zaa ha si, "Ono n'ime uloikwu." Onye obia ya weesi ya, "Aga m abiaghachikwute gi n'afọ ozo, mgbe ahụ ka nwunye gi ga-amuta otu nwoke." Sera no na-ege nti n'onuzo ikwu ahụ di n'azu ya.

Okwu nke Oseburuwa.

### **Abụoma na Aziza: Abụ. 15:2-5 (Az. 1)**

**Aziza: Dinwenu, onye nwere ikike ibata n'ulo gi?**

1. Dinwenu, onye nwere ikike ibata n'ulo gi, mobu biri n'ugwu nke gi di aso? O bu nwoke ahụ na-ebughị njo obula na ndu ya, onye na-eme ihe di mma, onye ji obi ya niile ekwu eziokwu. (Az.)

2. Onye na-anaghi ekwuto ndiozo. Onye anaghi eme onye agbataobi ya ihe ojoo; mobu bo ya ebubo asi. Onye na-eleda ndi amaghi Chineke anya ma na-enye ndi na-atu Dinwenu egwu nsopuru. (Az.)

3. Onye na-ebinye ego n'anaghi omuru nwa, onye anaghi eri ngari iji megide onye enweghi ihe ojoo o mere. O buru na mmadu e mee ihe ndi a o nweghi ihe obula ka-eme ka egwu tuo ya. (Az.)

### **Ihe Ogugu Nke Abuo**

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Kolosi (1:24-28)

**U**gbu a ana m anuri onu n'ahuhu m na-ata maka unu. N'anuahu m ana m emezukwa ihe foduru n'ahuhu Kristi maka ahụ ya bu nzuko. O bu n'ihu nke a ka m ji buru onyeozidi dika onodu oru nke e nyere m maka unu, ka m mee ka a matazuo okwu nke Chineke n'uju. Nke a bu ihe omimi nke e zoro site n'ogbo ruo n'ogbo, ma ugbu a, e meela ka ndi nso ya mata ya. Chineke hooro ime ka e si n'etiti ha mara otu uba nke ebube ihe omimi a si di ukwu n'etiti ndi mba ozo, nke bu Kristi bi n'ime unu; onye bu nchekwube nke otito. O bu ya ka anyi na-ekwuputa na-adọ onye obula aka na nti, jiri amamihe niile na-akuziri onye obula, ka anyi chee mmadu niile n'otu n'otu n'ihu Chineke dika ndi tozuru oke n'ime Kristi.

Okwu nke Oseburuwa.



## Alleluia, alleluia! Acts 16: 14.

Open our heart, O Lord, to accept the words of your Son. Alleluia!

### Gospel

A reading from the holy Gospel according to Luke (10:38-42)

Jesus came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha who was distracted with all the serving said, "Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me." But the Lord answered: "Martha, Martha," he said "you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her."

The Gospel of the Lord.

### Prayer Over The Offerings

O God, who in the one perfect sacrifice brought to completion varied offerings of the law; accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honour of your majesty may benefit the salvation of all. Through Christ our Lord.

### Communion Antiphon

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

### Prayer After Communion

Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord.



Theme: Christian Perfection: Pray and Work! (Ora et Labora)

HOLY SCRIPTURES: Tob. 12:8-10; Jn. 5:17-18; 2 Thess. 3: 10-12; 1 Thess. 4:1 1 Tim:5-8). CCC: 531, 533, 564, 2567, 2660, 2745, 901

**21 July [Orie] Monday of Ordinary Time - Week 16 (Green/White)**

**St. Laurence of Brindisi, Priest & Doctor (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 38)

### First Reading

A reading from the book of Exodus (14: 5-18)

When Pharaoh, king of Egypt, was told that the Israelites had made their

## Aleluya, aleluya! Acts 16: 14.

Meghee obi anyi, O Chineke, ka anyi were nabata okwu nke nwa Gi. Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:38-42)

Mgbe ha na-aga n'uzo, Jesu banyere n'otu Onumara. Otu nwaanyi a na-akpo Mata nabatara ya n'ulo ya. Mata nwere nwanne nwaanyi a na-akpo Meri, onye noduru ala n'ukwu Onyenweanyi na-anuru nkuzi ya. Ma uche Mata gbasachara agbasa ebe o na-agba mbo maka ileobia. O biakwutere Jesu si, "Onyenweanyi, o bu na o metughi gi n'obi na nwanne m nwaanyi hapuuru nani m ije ozi niile? Gwanu ya ka o bia nyere m aka." Ma Onyenweanyi zara ya si, "Mata, Mata, i na-echegbu onwe gi na-esogbukwa onwe gi n'ihu otutu ihe; ma otu ihe bu ihe di mkpa. Meri ahorola oke ka mma nke a na-agaghi anapu ya."

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Chineke anyi, I doola so otu aja a zuru oke aso were ya dochie anya otutu aja nke agba ochie. Biko, nara aja nke ndi ezi na ulo gi ji obi ochia na-ebutere gi. Gozie ya dika I si gozie aja Ebel. Dookwa ya aso. Mee ka onyinye onye o bula n'ime anyi na-ebute maka otito nke ebube eze gi wetaara mmadu niile nzoputa. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Onyenweanyi, onye ebere na onye obi Ooma, na-echetara anyi oru ebube o ruuru ndi na-aturu ya egwu.

### Ekpere A Natachaa Oriri Nso

Onyenweanyi, were ebere nonyere anyi bu ndi nke Gi. I werela ihe omimi nke eluigwe zuo anyi. Biko, nye anyi amara nke ga-enyere anyi aka ihapu ochie uzo nke anyiga, wee bibezi ndu ohuru. Site na Kristi Onyenweanyi.

escape, he and his courtiers changed their minds about the people. 'What have we done,' they said 'allowing Israel to leave our service?' So Pharaoh had his chariot harnessed and gathered his troops about him, taking six hundred of the best chariots and all the other chariots in Egypt, each manned by a picked team. The Lord made Pharaoh, king of Egypt, stubborn, and he gave chase to the sons of Israel as they made their triumphant escape. So the Egyptians gave chase and came up with them where they lay encamped beside the sea all the horses, the chariots of Pharaoh, his horsemen, his army near Pihahiroth, facing Baal-zephon. And as Pharaoh approached, the sons of Israel looked round - and there were the Egyptians in pursuit of them! The sons of Israel were terrified and cried out to the Lord. To Moses they said, 'Were there no graves in Egypt that you must lead us out to die in the wilderness? What good have you done us, bringing us out of Egypt? We spoke of this in Egypt, did we not? Leave us alone, we said, we would rather work for the Egyptians! Better to work for the Egyptians than die in the wilderness!' Moses answered the people, 'Have no fear! Stand firm, and you will see what the Lord will do to save you today: the Egyptians you see today, you will never see again. The Lord will do the fighting for you: you have only to keep still.'

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

The word of the Lord.

#### **Responsorial Psalm: Ex. 15: 1-6. (R.v.1)**

**Response: I will sing to the Lord, glorious his triumph!**

1 I will sing to the Lord, glorious his triumph! Horse and rider he has thrown into the sea! The Lord is my strength, my song, my salvation. This is my God and I extol him, my father's God and I give him praise. (R.)

2 The Lord is a warrior! The Lord is his name. The chariots of Pharaoh he hurled into the sea, the flower of his army is drowned in the sea. (R.)

3 The deeps hide them; they sank like a

ghanworo n'ebe ha no, ha ekwuo si, "Gini ka anyi mere nke a, nke na anyi ahapula umu Izrel ndi na-agbara anyi odibo ka ha lawa?" O wee kwado inyinya agha, kporokwa ndi ochiagha ya, o kpooro nari inyinya agha isii, na inyinya ndi ozo nke Ijpt na ndiisi agha ndi ga-ahu maka ha. Oseburuwa kpochiri obi Fero eze Ijpt, o weechusie umu Izrel ike. Ndi Ijpt churu ndi Izrel, ha na inyinya ha, na ndi ochiagha na-elekota ha, biaru n'ebe ha na-ezu ike n'akuku osimiri di na Pihahiroth, n'ihu Baal-zefon. Mgbe Fero biaruru nso, umu Izrel leghariri anya hu na ndi Ijpt na-abia ha n'azu, ha juputakwara n'ujo wee kpokuo Chineke. Ha gwara Mosis si, "O bu na e nweghi ili n'ala Ijpt mere I ji kpoputa anyi n'ime ikpa ebe a ka anyi nwufuo? Gini bu ihe a I mere anyi ikpoputa anyi n'ala Ijpt? O bu na anyi agwaghi gi si, 'Hapu anyi ka anyi gbaara ndi Ijpt odibo!' O gaara akara anyi mma igbara ndi Ijpt odibo karia inwu n'ime ikpa." Ma Mosis gwara umu Izrel si, "Unu atula egwu. Kwusienue ike, unu ga-ahu otu Chineke ga-esi zoputa unu taa; maka na ndi Ijpt a unu na-ahu taa, unu agaghikwa ahụ ha ozo. Noronu juu, Oseburuwa ga-aluru unu ogu a."

Onyenweanyi gwara Mosis si, "Gini mere I ji akpoku m? Gwa umu Izrel ka ha gaba n'ihu. Welie mkpara gi, ma gbatia aka gi n'elu osimiri ahụ ka o kewaa abuo, ka umu Izrel wee gaa n'ala okporo n'etiti osimiri. Aga m akpochi obi ndi Ijpt ka ha churu ha banye n'etiti osimiri ahụ, aga m enweta otito n'ebe Fero, inyinya agha ya, na ndi ochiagha ya no. Ma mgbe m nwetechaara onwe m otito n'isi Fero, inyinya agha ya na ndiagha ya ndi Ijpt ga-ama na m bu Dinwenu." Okwu nke Oseburuwa.

#### **Abuoma na Aziza: Ez. 15:1-6 (Az.1)**

**Aziza: Aga m ekwere Chineke ukwe onu n'ihu mmeri ya di otito.**

1 Aga m ekwere Dinwenu ukwe onu n'ihu mmeri ya di otito; o meela ka inyinya agha ndi ochiagha Fero dakpuo n'osimiri. Onyenweanyi bu ike m na ukwe m, burukwa onye nzoputa m, O bu Chineke m, aga m eto aha ya, Chineke nke nnanna anyi ha, aga m ebuli aha ya elu. (Az.)

2 Dinwenu bu dike n'agha, Oseburuwa bu aha ya. Inyinya agha Fero na ndi otu ya ka o tanyere n'oke osimiri, ndiisi agha ka o tanyekwara n'osimiri uhie. (Az.)

3 Osimiri kpuchikwara ha, ha wee dakpuo n'ala

stone. Your right hand, Lord, glorious in its power, your right hand, Lord, has shattered the enemy. (R.)

### Alleluia, alleluia Ps. 94:8

**H**arden not your hearts today, but listen to the voice of the Lord. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (12: 38-42)

**S**ome of the Scribes and Pharisees spoke up. 'Master,' they said 'we should like to see a sign from you.' Jesus replied, 'It is an evil and unfaithful generation that asks for a sign! The only sign it will be given is the sign of the prophet Jonah. For as Jonah was in the belly of the sea-monster for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights. On Judgement day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented; and there is something greater than Jonah here. On Judgement day the Queen of the South will rise up with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here.' The Gospel of the Lord.

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

## 22 July [Afor] Tuesday of Ordinary Time - Week 16 (White)



### St. Mary Magdalen, the Apostle of the Apostles (Feast)

**S**t. Mary Magdalene was given the name 'Magdalene' because, though a Jewish girl, she lived in a Gentile town called Magdala in northern Galilee, and her culture and manners were those of a Gentile. St. Luke records that she was a notorious sinner, and had seven devils removed from her by our Saviour, Jesus.

Mary was beautiful and proud, who felt great sorrow for her evil life after her conversion. Our Lord confessed that her many sins were forgiven because she had loved much.

With the other holy women, Mary humbly served Jesus and his Apostles in Galilee. She was present at the Crucifixion of Jesus. She was in the group of women who were the first to discover the empty tomb. It was to her that Jesus entrusted the Goodnews of his Resurrection to bring to the Apostles, the reason which some Christian traditions called her the "Apostle to the Apostles". This title was revived in 2016 by Pope Francis who raised the Liturgical celebration from Memorial to a Feast.

According to tradition, Mary Magdalene died in Jerusalem at 72. She is the patron saint of people who are penitent about their sins, or who struggle with sexual temptation, but also of hairdressers, glove and perfume makers.

### Entry Antiphon

**T**he Lord said to Mary Magdalen: Go to my brothers and tell them: I am going to my Father and your Father, to my God and your God.

mmiri ka okwute. Aka nri Gị Onyenweanyi dī ike na ebube, aka nri gị na-akurikwa ndjīro gị. (Az.)

### Alleluia, aleluya! Abu. 95:8

**T**aa, o buru na unu anu olu ya, unu akpochila obi unu. Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma dī aso nke Matiu dere (12:38-42)

**M**gbe ahu ufodu ndi odeakwukwo na ndi Farisii gwara Jesu si, "Onyenkuzi, anyi chorokai i gosi anyi ihe iribaama". Ma o zara ha si, "Ogbo juputara n'ihe ojoo na ikwaiko na-achokai ihe iribaama, ma o nweghi ihe iribaama a ga-egosi ha karia nke onye amuma Jona. N'ihina otu Jona siri noo n'afokwu ubochi ato ehihie na abali, otu a ka Nwa nke mmadu ga-ano n'ime ala ubochi ato ehihie na abali. N'ubochi ikpe, ndi obodo Ninive ga-ebili maa ogbo a ikpe, n'ihina ha cheghariri mgbe ha nuru okwuchukwu Jona; ma lee, onye kariiri Jona no n'ebe a. N'ubochi ikpe, ezenwaanyi nke Sheba ga-ebili maa ogbo a ikpe; n'ihina o si ebe di anya bia nuru okwu amamihe Solomon. Ma lee, onye ka Solomon no ebe a. Ozioma nke Oseburuwa.

### Ukwe Mbata

**O**nyenweanyi gwara Meri Magdalin si: Gakwuru umunna m gwa ha si, Ana m alakwuru Nna m na Nna unu, Chukwu m na Chukwu unu.

## Collect

O God, whose Only Begotten Son entrusted Mary Magdalen before all others with announcing the great joy of the Resurrection, grant, we pray, that, through her intercession and example, we may proclaim the living Christ and come to see him reigning in your glory. Who lives and reigns with you.

## First Reading

A reading from the Song of Songs (3:1-4)

The bride says this: On my bed, at night, I sought him whom my heart loves. I sought but did not find him. So I will rise and go through the City; in the streets and the squares I will seek him whom my heart loves. I sought but did not find him. The watchmen came upon me on their rounds in the City: 'Have you seen him whom my heart loves?' Scarcely had I passed them than I found him whom my heart loves.

The word of the Lord.

**Responsorial Psalm: Ps. 62: 2-6. 8-9. (R.v.2)**

Response: **My soul is thirsting for you, O Lord my God.**

1 O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. (R.)

2 So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. (R.)

3 So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R.)

4 For you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. (R.)

**Alleluia, alleluia!**

Tell us, Mary: say what thou didst see upon the way. The tomb the Living did enclose; I saw Christ's glory as he rose! Alleluia!

## Gospel

A reading from the holy Gospel according to John (20:1-2. 11-18)

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. They have taken the Lord out of the tomb' she

## Ekpere Mmeghe

O Chineke, onye Otu Nwa I muru Naani ya hanyere Meri Magdalin tupu ndi ozoga ikwuputa oke onu nke Mbilitenonwu, mee, anyi na-ariyo, ka site n'aririo na ezi ukpuru ya, ka anyi kwuputa Kristi di ndu biakwa hu ya ka o na-achieze n'otito gi. Onye gi na ya di ndu na-achi.

## The Ogugu Nke Mbu

Ihe ogugu e wetara n'Abu ka Abu (3: 1-4)

Agbogho: Elere m anya onye ahu m huru n'anya n'elu akwa m n'abali. Achoro m ya ma ahughi m ya. Akporo m ya oku ma o zaghi. Aga m ebilite gagharia n'ime obodo, gaa n'uzo ya niile na n'ebe ogbako ya niile. Aga m acho ya bu onye ahu di m n'obi. Achoro m ya ma ahughi m ya. Ezutere m ndi nche ka ha na-agaghari n'obodo na-aruru ha, m juo ha si, Unu ahula onye ahu m huru n'anya? O teghi aka m hapuchara ha, m chota onye ahu di m n'obi. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 63: 1-5. 7-8 (Az. 1)**

Aziza: **Mkpuruobi m na-acho gi Onyenweanyi Chineke m.**

1. O Chineke, i bu Chineke m, ana m acho gi, akpiri na-akpo mkpuru obi m nku maka gi, anuahụ m na-acho gi, dika ala kporo nku na-enweghi mmiri. (Az.)

2. O na-agu m agu ikiri gi n'ebe nso gi na ihu ike na otito gi. Ihunaanya gi ka mma karia ndu n'onwe ya, onu m ga-ekwuputa otito gi. (Az.)

3. Aga m eto gi na ndu m niile, n'aha gi aga m achili aka m elu; Mkpuruobi m ga-enwe nnukwu oriri, egwu onu ga-adị n'egbugbere onu m, otito ga-adị n'onu m. (Az.)

4. N'ihina i na-enyere m aka oge niile ana m ekwe ukwe onu n'okpuru nku gi; Mkpuru obi m na-atapara na gi, akanri gi na-akwado m. (Az.)

**Aléluya, aléluya!**

Gwa anyi Meri onye i zuru n'uzo. Ili kpuchidoro Onye di ndu; Ahuru m ebube Kristi ka o kuliteren n'onwu! Aléluya!

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (20: 1-2. 11-18)

N'isi ututu n'ubochi mbu nke izuuka mgbe chi na-abochabeghi, Meri Magdalin gbara uzo bia n'ili, hu na e bupula okwute nke e jiri mechie onuuzo. O gbara oso biakwute Saimon Pita na nwaazu ahụ Jesu huru n'anya si ha, "Ha ebupula Onyenweanyi n'ili, anyi



said 'and we don't know where they have put him.'

Meanwhile Mary stayed outside near the tomb, weeping. Then, still weeping, she stooped to look inside, and saw two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet. They said, 'Woman, why are you weeping?' 'They have taken my Lord away' she replied 'and I don't know where they have put him.' As she said this she turned round and saw Jesus standing there, though she did not recognize him. Jesus said, 'Woman why are you weeping? Who are you looking for?' Supposing him to be the gardener, she said, 'Sir, if you have taken him away, tell me where you have put him, and I will go and remove him.' Jesus said, 'Mary!' She knew him then and said to him in Hebrew, 'Rabbuni' which means Master. Jesus said to her, 'Do not cling to me, because I have not yet ascended to my Father. But go and find the brothers, and tell them: I am ascending to my Father and your Father, to my God and your God. So Mary of Magdala went and told the disciples that she had seen the Lord and that he had said these things to her.

The Gospel of the Lord.

#### Prayer Over The Offerings

**A**cept, O Lord, the offerings presented in commemoration of Saint Mary Magdalene, whose homage of charity was graciously accepted by your Only Begotten Son. Who lives and reigns for ever and ever.

#### For Preface, see Usoro Emume Missa (2018 Edition) p. 104

#### Communion Antiphon

**T**he love of Christ impels us, so that those who live might live no longer for themselves, but for him who died for them and was raised.

#### Prayer After Communion

**M**ay the holy reception of your mysteries, O Lord, instill in us that persevering love with which Saint Mary Magdalene clung resolutely to Christ her Master. Who lives and reigns for ever and ever.

amaghikwa ebe ha dotere ya."

Meri kwu n'akuku ili ahụ, na-ebe akwa. Ka o na-ebe akwa, o hulatara ala leba anya n'ime ili ahụ. O huru ndi Mmuooma abuo yi akwa ocha, ka ha noduru ala, otu n'isi, nke ozo n'ukwu, n'ebe ahụ a togboro ozu Jesu. Ha juru ya si, "Nwaanyi, gini mere I ji ebe akwa?" O zara ha si, "Ha ebupula Onyenwe m, ma amaghi m ebe ha dobara ya." Mgbe o kwuchara nke a, O tughariri hu Jesu ka o kwu. Ma o maghi na o bu Jesu. Jesu siriri ya, "Nwaanyi, gini mere I ji ebe akwa? Onye ka i na-acho? Nwaanyi ahụ chere na o bu onye oru ubi wee juo ya si, "Nnamukwu, o buru gi bupuru ya, gwa m ebe I dobere ya, ka m ga buru ya." Jesu akpoo ya si, "Meri" Nwaanyi ahụ atugharia zaa ya na Hibru si "Raboni!" nke putara, "Onyenkuzi." Jesu gwara ya si, "E metukwara m aka, n'hina arigokwubeghi m Nna m. Gakwuru umunna m gwa ha si, Ana m alakwuru Nna m na Nna unu, Chukwu m na Chukwu unu." Meri Magdalin biara gwa ndi na-eso uzo Jesu si, "Ahula m Onyenweanyi." O kooro ha na o gwara ya ihe ndia. Ozioma nke Oseburuwa.

#### Ekpere Nhunye

**N**ara, O Dinwenu, onyinye ndi anyi na-Enye na ncheta Meri Magdalin, onye Otu Nwa I muru Naani ya masiri inara ofufenhu ihunaanya ya. Onye di ndu na-achi ebighiebi ebighiebi.

#### Ukwe Oriri Nso

**O**bu ihunaanya Kristi na-edu anyi, ka ndi na-adị ndu ghara idi ndu maka naani onwe ha, kama maka onye ahụ nwuru n'ihu ha ma sikwa n'orwu kulie.

#### Ekpere ANatachaa Oriri Nso

**K**a nnabata di nso nke iheomimi giga, O Dinwenu, hunye n'ime anyi ihunaanya kwudosiriike nke Meri Magdalin di aso jiri jigidesie Kristi Nna ya ukwu ike. Onye di ndu na-achi ebighiebi ebighiebi.

**23 July [Nkwo] Wednesday of Ordinary Time - Week 16 (Green/White)**

**St. Bridget of Sweden, Religious (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 38)

#### First Reading

Reading from the book of Exodus (16: 1-5, 9-15)

**F**rom Elim they set out, and the whole community of the sons of Israel reached the wilderness of Sin - between Elim and Sinai - on the fifteenth day of the

#### The Ogugu Nke Mbu

The Ogugu ewetaranakwukwo Exodus (16: 1-5, 9-15)

**M**gbe ha hapuru Elim, umu Izrel niile rutere na mbara ikpa nke Sin, nke

second month after they had left Egypt. And the whole community of the sons of Israel began to complain against Moses and Aaron in the wilderness and said to them, 'Why did we not die at the Lord's hand in the land of Egypt, when we were able to sit down to pans of meat and could eat bread to our heart's content! As it is, you have brought us to this wilderness to starve this whole company to death!'

Then the Lord said to Moses, 'Now I will rain down bread for you from the heavens. Each day the people are to go out and gather the day's portion; I promise to test them in this way to see whether they will follow my law or not. On the sixth day, when they prepare what they have brought in, this will be twice as much as the daily gathering.'

Moses said to Aaron, 'To the whole community of the sons of Israel say this, "Present yourselves before the Lord, for he has heard your complaints." As Aaron was speaking to the whole community of the sons of Israel, they turned towards the wilderness, and there was the glory of the Lord appearing in the form of a cloud. Then the Lord spoke to Moses and said, "I have heard the complaints of the sons of Israel. Say this to them, "Between the two evenings you shall eat meat, and in the morning you shall have bread to your heart's content. Then you will learn that I, the Lord, am your God." And so it came about: quails flew up in the evening, and they covered the camp; in the morning there was a coating of dew all round the camp. When the coating of dew lifted, there on the surface of the desert was a thing delicate, powdery, as fine as hoarfrost on the ground. When they saw this, the sons of Israel said to one another, "What is that?" not knowing what it was. 'That' said Moses to them 'is the bread the Lord gives you to eat.'

The word of the Lord.

#### **Responsorial Psalm Ps 77: 18-19.23-28. R.v. 24**

**Response: The Lord gave them bread from heaven.**

1 In their heart they put God to the test by demanding the food they craved. They even spoke against God. They said: 'Is it possible for God to prepare a table in the desert? (R.)

2 Yet he commanded the clouds above and opened the gates of heaven. He rained down manna for their food, and gave them bread from heaven. (R.)

3 Mere men ate the bread of angels. He sent them abundance of food: he made the east wind blow from heaven and roused the south wind by his might. (R.)

4 He rained food on them like dust, winged,

di n'etiti Elim na Sinai, ha rutere ebe a n'ubochi iri na ise n'ime onwa nke abuo ha jiri hapu ala Ijpt. Mana umu Izrel niile tamuru ntamu n'ime ikpa ahu megide Mosis na Eron, si ha, "O gaara akara anyi mma ma a si na Chineke gbusiri anyi n'ala Ijpt bu ebe anyi na-eriju achicha afo karia otu a unu kpoputarala anyi na mbara ikpa a ka aguu gbuo anyi."

Onyenweanyi wee gwa Mosis si, "Lee ugbu a, aga m eme ka achicha si n'elu na ezoro unu ka mmiri, ha ga na-ekpokoro naani nke ga-ezuru ha n'ubochi, achoro m ka m si uzo a nwalee ha ka m wee mara ma ha ga-edobe iwu m. N'ubochi nke isii, mgbe ha na-akwado ihe ha nwetara, o ga-eji mmaji abuo karia ihe ha na-enweta kwa ubochi."

Mosis gwara Eron ka o gwa umu Izrel niile si, "Bianu Chineke nso, maka na o nula ntamu unu." Ka Eron na-agwa umu Izrel okwu ndia, ha lere anya n'ikpa, ma lee, ebube nke Onyenweanyi biakwutere ha n'uruku. Onyenweanyi gwara Mosis si, "Anula m ntamu nke umu Izrel, gwa ha si, na mgbede, unu ga-eri anu, n'isi ututu, unu ga-eri achicha, mgbe ahu unu ga-ama na abu m Oseburuwa Chineke unu." N'oge mgbede, nnunu kwel juputara ogige ha; ma n'ututu igirigi wuchisiri ogige ahu niile. Mgbe igirigi ahu gbasasiri; ihe dika ntu na-acha ocha juputara n'ikpa ahu. Mgbe umu Izrel huru ihe a, ha juritara onwe ha si, "Gini bu ihe a?" maka ha anaghi ihe o bu. Ma Mosis gwara ha si, "O bu achicha nke Chineke nyere unu ka unu rie."

Okwu nke Oseburuwa.

#### **Abuomana Aziza Abu. 78: 18-19.23-28. (Az.24).**

**Aziza: O zooro ha achicha ka mmiri ka ha rie.**

1. Ha kpachaara anya nwaa Chineke site n'icho nri nke na-amasi ha. Ha kwutoro Chineke si, Chineke onwere ike ikporiri n'ikpa. (Az.)

2. N'agbanyeghi ihe ndi a, O nyere mbara igwe iwu, meghee onuwo nke enuigwe; O zooro ha achicha ka mmiri ka ha rie, nyekwa ha oka nke si n'eluigwe. (Az.)

3. Mmadu riri nri nke ndi mmuoma; o nyere ha nri n'uju O mere ka ikuku owuwa anyanwu kuo n'eluigwe n'ike ya ka o jiri kpolite ikuku odida anyanwu. (Az.)

4. O ziteere ha anu n'ubara dika uzuzu, zitekwa ha nnunu ufe buru ibu dika aja di

fowl like the sands of the sea. He let it fall in the midst of their camp and all round their tents. (R.)

**Alleluia, alleluia! Ps 118:29.35**

**B**end my heart to your will, O Lord, and teach me your law. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (13:1-9)

**J**esus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!' The Gospel of the Lord.

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

**24 July [Eke] Thursday of Ordinary Time - Week 16 (Green/White)**

**St. Charbel Makhlof, Priest (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 38)

### First Reading

A reading from the book of Exodus (19:1-2. 9-11. 16-20)

**T**hree months after they came out of the land of Egypt, on that day the sons of Israel came to the wilderness of Sinai. From Rephidim they set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp.

The Lord said to Moses, 'I am coming to you in a dense cloud so that the people may hear when I speak to you and may trust you always.' And Moses took the people's reply back to the Lord.

The Lord said to Moses, 'Go to the people and tell them to prepare themselves today and tomorrow. Let them wash their clothing and hold themselves in readiness for the third day, because on the third day the Lord will descend on the mountain of Sinai in the sight of all the people.'

n'akukū osimiri. O mere ka ha daa n'etiti ebe obibi ha, n'akukū ụlọikwu ha niile. (Az.)

**Aléluya, aléluya! Abụ. 119: 29.35.**

**D**ube m n'ụzọ iwu gị, O Onyenweanyi, ekwela ka m sorọ ụzọ na-akwughị ọtọ. Aléluya!

### Ozioma

Ihe ọgụgu nke a si n'Ozioma dị asọ nke Matiu dere (13: 1-9)

**N**'otu ụbọchi ahu, Jesu siri n'ulo puo, gaa nodu n'akukū oke osimiri. Oke igwe mmadu zukoro gbaa ya gburugburu, nke mere o jiri banye n'ugbommiri wee nodu ala. Igwe mmadu guzokwa n'akukū oke osimiri ahu. O jiri ukabuilu gwa ha otutu okwu si, "Ogha mkpuru gara igha mkpuru n'ubi ya. Ka o na-agma mkpuru ndia, ufodu dara n'akukū okporouzo, umunnunu aturia ha. Ufodu dara n'ala okwute, ebe ha enweghi aja zuuru ha. Ozigbo ha pulitere, n'ihina aja di ebe ahu emighiemi, mgbe anwu wara, ha chanwuru, kponwuo n'ihina mgborogwu ha emibaghi n'ime ala. Mkpuru ufodu dara n'etiti ogwu; ogwu tolitere, kpagbuo ome ha puputara. Mkpuru ufodu dara n'ala di mma, wee mita mkpuru, ufodu mitara otu nari, ufodu iri isii, ufodu iri ato. Onye nwere nti ya nuru.'

Ozioma nke Oseburuwa.

### Ihe Ọgụgu Nke Mbu

Ihe Ọgụgu e wetara n'akwukwo Ezodus (19: 1-2. 9-11. 16-20)

**N**'ubochi o mere onwa ohuru nke ato, site n'oge ndi Izrel hapuchara obodo Ijipt, ha batara n'ikpa nke Sinai. Oge ha hapuru Refidim bata n'ime ikpa nke Sinai, ha kwusiri n'ime ikpa ebe ahu n'ihu ugwu. Onyenweanyi gwara Mosis si, "Lee, ana m abiakwute gi na nnukwu urukpu ka ndi mmadu nuru oge mu na gi ga-ekwu okwu, ka ha nwee ike ikwere na gi mgbe niile." Mgbe ahu Mosis gwara Oseburuwa ihe ndi mmadu kwuru. Onyenweanyi gwakwa Mosis si ya, "Jekwuru ndi mmadu ka I doo ha nso taa na echi, ka ha sakwaa uwe nwuda ha mimiri, di njikere n'ubochi nke ato, n'ihina n'ubochi nke ato aga m agbada n'ugwu Sinai n'ihu mmadu niile.

**46** N'ututu ubochi nke ato e nwere

Now at daybreak on the third day there were peals of thunder on the mountain and lightning flashes, a dense cloud, and a loud trumpet blast, and inside the camp all the people trembled. Then Moses led the people out of the camp to meet God; and they stood at the bottom of the mountain. The mountain of Sinai was entirely wrapped in smoke, because the Lord had descended on it in the form of fire. Like smoke from a furnace the smoke went up, and the whole mountain shook violently. Louder and louder grew the sound of the trumpet. Moses spoke, and God answered him with peals of thunder. The Lord came down on the mountain of Sinai, on the mountain top, and the Lord called Moses to the top of the mountain. The word of the Lord.

**Responsorial Psalm: Dan. 3: 52-56. (R.v.52)**

**Response: To you glory and praise for evermore.**

1 You are blest, Lord God of our fathers. To you glory and praise for evermore. Blest your glorious holy name. To you glory and praise for evermore. (R.)

2 You are blest in the temple of your glory. To you glory and praise for evermore. (R.)

3 You are blest on the throne of your kingdom. To you glory and praise for evermore. (R.)

4 You are blest who gaze into the depths. To you glory and praise for evermore. (R.)

5 You are blest in the firmament of heaven. To you glory and praise for evermore. (R.)

**Alleluia, alleluia! Mt. 11:25**

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

**Gospel**

A reading from the holy Gospel according to Matthew (13: 10-17)

**T**he disciples went up to Jesus and asked, 'Why do you talk to the crowds in parables?' 'Because' he replied, 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case the prophesy of Isaiah is being fulfilled: You will listen and listen again, but not understand, see and see

egbeigwe na amumammiri. Nnukwu urukpu kpuchiri elu ugwu ahụ, n'ikpeazu opike dara. Ihe ndi a mere ka ndi niile nọ n'ime ogige maa jijiji. Mosis wee kpoputa ndi mmadu ka ha na Chineke zukoo, ha were onodu n'ukwu ugwu ahụ. Anwuruoku kpuchichara ugwu Sinai n'ihina Chineke gbadatara na ya n'udi oku. Anwuruoku ya lara elu dika ohia a na-esu oku, ugwu niile mara jijiji nke ukwu. Ma ka uda opike dawanyesiri ike, Mosis kwuru okwu, Chineke wee jiri egbeigwe zaghachi ya. Onyenweanyi gbadatara n'elu ugwu Sinai were kpo Mosis ka o gbagota n'elu ugwu ahụ. Okwu nke Oseburuwa.

**Abuoma na Aziza: Dan. 3: 52-56. (Az. 52)**

**Aziza: Otito na nsopuru diri gi ebebe.**

1. Ngozi diri gi, Dinwenụ, Chineke nke nnanna anyi ha, Otito na nsopuru diri gi ebebe; Ngozi diri aha gi di nso, otito na nsopuru diri gi ebebe. (Az.)

2. Ngozi diri gi n'ulonso gi di ebube; Ngozi kacha elu diri gi ebebe. (Az.)

3. Ngozi diri gi n'ocheze gi, Otito kacha elu diri gi ebebe. (Az.)

4. Ngozi diri gi onye mazuru ihe niile, ka e nye gi otito na ngozi kacha elu ebebe. (Az.)

5. Ngozi diri gi n'eluigwe, Idi ngozi dikwa elu kara ihe niile ebebe. (Az.)

**Aleluya, aleluya! Mat. 11: 25.**

**A** na m ekele gi Nna Dinwenụ nke eluigwe na uwa, n'ihina I kpugheere umuntakiri ihe ndi a I zonahuru ndi amamihe na ndi okemmuta. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 10-17)

**M**gbe ahụ, ndi na-eso uzo Jesu biakwutere ya juo ya si, "Gini mere I ji agwa ha okwu n'ukabulu?" O zara ha si "O bu unu ka e nyere amara imata ihe omimi nke alaeze, ma e nyeghi ha amara di otu a.

N'ihina onye obula nwerenu ka a ga-enye ntukwasa ka o nwee kara. Ma onye obula na-enweghi, a ga-anapu ya obuladi nke o nwere. Nke a bu ihe mere m ji agwa ha okwu n'ukabulu, n'ihina ha na-ele anya, ma ha anaghi ahụ uzo; ha na-ege nti ma ha anaghi anu ihe nke ha na-aghota. E mezuola ihe Aizaya onye amuma kwuru maka ha si, 'Unu ga-ege



again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they shut their eyes for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.'

The Gospel of the Lord.

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

**25 July [Orie] Friday of Ordinary Time - Week 16(Red)**

## **St. James, Apostle (Feast)**

**S**t James was the son of Zebedee and Salome, brother of Saint John the Apostle, and might have been Jesus' cousin. He was a fisherman and a disciple of Saint John the Baptist before he met Jesus. With Simon Peter, Jesus called him to be an Apostle, and referred to him with John as the sons of Thunder. He is termed "the Greater" simply to distinguish him from Saint James the Lesser.

St. James was present during most of the recorded miracles of Christ. He was there at the Transfiguration and at the Garden of Gethsemane.

James preached in Samaria, Judea, and Spain, and was the first Apostle to be martyred at Jerusalem by King Herod Agrippa, c. 44 A.D.

### **Entry Antiphon**

**A**s he walked by the Sea of Galilee, Jesus saw James the son of Zebedee and John his brother mending their nets and he called them.

### **Collect**

**A**lmighty, ever-living God, who consecrated the first fruits of your Apostles by the blood of Saint James, grant, we pray, that your Church may be strengthened by his confession of faith and constantly sustained by his protection. Through our Lord.

### **First Reading**

A reading from the second letter of St. Paul to the Corinthians (4: 7-15)

**W**e are only the earthenware jars that hold this treasure, to make it clear that such an overwhelming power comes from God and not from us. We are in difficulties on all sides, but never cornered; we see no answer to our problems, but never despair; we have been persecuted, but never deserted; knocked down, but never killed; always, wherever we may be, we carry with us in our body the death of Jesus, so that the life of

nti ma unu agaghi aghota; unu ga-ele ma unu agaghi ahụ n'ihina obi ndi a adaala mba, ntị ha ejula n'inu ihe, ha mechiri anya, ka ha ghara iji anya ha hụ uzo, gharakwa iji nti ha nu ihe. Ka ha ghara iji obi ha ghotā ihe obula, ka ha ghara ilaghachikwute m ka m gwoo ha.

Ngozi diiri anya unu, n'ihina ha na-ahụ uzo, na ntị unu, n'ihina ha na-anu ihe. N'ezie agwa m unu, otutu ndi amuma na ndi eziomume chosiri ike ihu ihe unu na-ahụ ma ha ahughị ya, inu ihe unu na-anu ma ha anughị.

Ozioma nke Oseburuwa.



### **Ukwe Mbata**

**M**gbe Jesu na-aga na Osimiri Galili, o huru Jemis nwa Zebedi na Jon nwanne ya ka ha na-edozi ugbu ha were kpoo ha.

### **Ekpere Mmeghe**

**C**hineke ji ike niile di ebighiebi, onye sitere n'obara Jemis di aso hunye mkpuru mbu nke ndi Umazuru gi, mee, anyi na-ario, ka Nzuko gi guzosie ike site na nkwputa okwukwe ya ma nwetakwa agbamume mgbe niile site na nchedo ya. Site na Dinwenụ anyi.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (4: 7-15)

**A**nyị onwe anyị bu ndi natara akụ nke a di oke onuahia dika ite uro, iji gosi na ike kacha elu si n'aka Chineke o bughi n'aka anyi. A na-akpagbu anyi n'uzo obula ma anyi adighi anwuru ala; mgbe ufofu anyi no na mgbagwoju anya ma anyi adighi ada mba; Otutu ndi na-esogbu anyi mana ndi enyi adighi ako anyi; ha na-etida anyi n'ala, mana anyi adighi ala n'iyi. Anyi na-ebughari n'ahu anyi mgbe obula

Jesus, too, may always be seen in our body. Indeed, while we are still alive, we are consigned to our death every day, for the sake of Jesus, so that in our mortal flesh the life of Jesus, too, may be openly shown. So death is at work in us, but life in you.

But as we have the same spirit of faith that is mentioned in scripture I believed, and therefore I spoke we too believe and therefore we too speak, knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God.

The word of the Lord.

### **Responsorial Psalm: Ps. 125. (R.v. 5)**

Response: **Those who are sowing in tears will sing when they reap.**

1. When the Lord delivered Zion from bondage, it seemed like a dream. Then was our mouth filled with laughter, on our lips there were songs. (R.)

2. The heathens themselves said: 'What marvels the Lord worked for them!' What marvels the Lord worked for us! Indeed we were glad. (R.)

3. Deliver us, O Lord, from our bondage as streams in dry land. Those who are sowing in tears will sing when they reap. (R.)

4. They go out, they go out, full of tears, carrying seed for the sowing: they come back, they come back, full of song, carrying their sheaves. (R.)

### **Alleluia, alleluia Jn. 15: 16.**

I chose you from the world to go out and to bear fruit, fruit that will last, says the Lord. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Matthew (20: 20-28)

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

onwu Jesu, ka ndu nke Jesu wee puta ihe n'ahụ anyi. Mgbe obula anyi di ndu anyi no n'onu onwu n'ihu Jesu, ka ndu Jesu wee puta ihe n'ahụ anyi puru inwu anwu. Nke a putara na onwu na-arusi oru ike n'ime anyi, mana ndu na-arụ oru n'ime unu.

Ebe o bu na anyi nwere otu mmuo nke okwukwe ahụ dika onye ahụ dere si, "Ekweere m, ya mere m ji kwuo." Anyi onwe anyi kweere. Nke a mere anyi ji ekwu, ebe anyi matara na onye ahụ kulitere Dinwenụ anyi Jesu Kristi gakulitekwa anyi na Jesu ma kpobatakwa anyi na unu n'ihu ya. Ihe ndi a niile bu maka ihi unu ka o ga-abu amara na-abawanye irute otutu mimadu aka, ka o nwee ike na-abawanye inye ekele maka otito nke Chineke.

Okwu nke Oseburuwa.

### **Abụoma na Aziza: Abụ. 126 (Az. 5.)**

Aziza: **Ndi niile ji anya mmiri na-aku mkpuru, ji mkpu onu ugbu a agho mkpuru.**

1. Mgbe Oseburuwa gbaputara Zayon n'ohu, o di anyi ka nro. Oge ahụ ochi na ukwe juru anyi onu. (Az.)

2. Ndi ogomimmuo na-ekwu n'onwe ha na-asi; "Lee oru itunaanya Chineke ruuru ha." Lekene oru itunaanya Onyenweanyi ruuru anyi, n'ezie anyi na-enwe anuri. (Az.)

3. Kpoghachi ndi dika mmiri si alaghachi na Negeb! Ndi niile ji anya mmiri na-aku mkpuru ji mkpu onu ugbu a agho mkpuru. (Az.)

4. Mgbe ha na-apu, ha bu mkpuru akuku na-ebe akwa, Mgbe ha na-alota, ha bu ukwu oka na-ekwe ukwe anuri. (Az.)

### **Aleluya, aleluya! Jon. 15: 16**

**D**inwenụ kwuru si, a hooro m unu; weputakwa unu iche ka unu gaa mia otutu mkpuru; mkpuru ga-anogide. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (20: 20-28)

**M**gbe ahụ, nne umu Zebedi kpoo umu ya ndiikom abuo biakwute Jesu. O sekpuru ala rio Jesu aririo. Jesu juru ya si, "Gini ka i chor?" O zara si, "Kwe m nkwa na umu m abuo ndi a ga-anu otu n'aka nri, nke ozo n'aka ekpe n'alaeze gi." Ma Jesu gwara ha si, "Unu amaghi ihe unu na-ario. Unu nwere ike inu iko ahuhu nke mu onwe m ga-anu?" Ha si ya, "Anyi nwere ike." Jesu siru ha, "N'eziokwu unu ga-anu iko m ga-anu, mana obughi m ka o diiri ikwu onye ga-anu n'akanri m mobu n'akaekpe

my left, these are not mine to grant; they belong to those to whom they have been allotted by my Father.'

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

The Gospel of the Lord.

### Prayer Over The Offerings

**C**leanse us, Lord, by the saving baptism of your Son's Passion, so that on the Feast of Saint James, whom you wished to be the first among the Apostles to drink of Christ's cup of suffering, we may offer a sacrifice pleasing to you. Through Christ our Lord.

### Communion Antiphon

**T**hey drank the chalice of the Lord, and became the friends of God.

### Prayer After Communion

**H**elp us, O Lord, we pray, through the intercession of the blessed Apostle James, on whose feast day we have received with joy your holy gifts. Through Christ our Lord.



**26 July [Afor] Saturday of Ordinary Time - Week 16 (White)**

### St Joachim and Anne

### Parents of the Blessed Virgin Mary (Memorial)

**A**n ancient tradition, already known in the 2nd century, gives the names, Joachim and Anne, to the parents of the Virgin Mary.

St. Joachim was from Galilee, probably well off. Tradition has it that after years of childlessness, an angel appeared to tell Anne and Joachim that they would have a child. Anne promised to dedicate the child to God. Both parents nurtured the child Mary, taught and brought her up to be worthy Mother of God.

Information on Joachim and Anne derives mainly from the apocryphal Protoevangelium of Saint James. The traditional tomb of Saint Anne and Saint Joachim was rediscovered in Jerusalem in 1889.

St Anne is the patron saint of women in labour and grand parents along with St Joachim.

### Entry Antiphon

**L**et us praise Joachim and Anne, to whom, in their generation, the Lord gave him who was a blessing for all the nations.

m, kama o bu ndi Nna m kwadooro ya."

Mgbe umuazu ya mmadu iri ndi ozo nuru nke a, ha wesara umunne abuo ahụ iwe nke ukwu. Jesu kpokotara ha si, "Unu amarala na ndi na-achiachi n'etiti ndi mba ozo na-eji mmegbu na-achi ha dika ndi nwe ha. Ndi ukwu n'etiti ha na-egosikwa na ike di ha n'aka. Ma o gaghi adi otu a n'etiti unu. Kama onye obula nke na-acho ka e mee ya onye ukwu n'etiti unu ga-abu onye na-ejere unu ozi. Ozokwa, onye obula na-acho ibu onye mbu n'etiti unu ga-abu ohu unu niile, dika o si buru na Nwa nke mmadu abiaghi ka a gbaara ya odibo, Kama ka o gbaara ndi ozo odibo, bia werekwa ndu ya nye maka mgbaputa nke otutu mmadu.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**W**uchaa anyi, Onyenweanyi, site na baptizium mgbaputa nke ahuhu nke Nwa gi, ka o ga-abu n'Oriri nke Jemis di aso, onye ochicho gi mere ka o buru onye izizi n'etiti ndi Umuazu ga-anu iko ahuhu nke Kristi, anyi ewere hunyeri gi aja gamasigi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**H**a nuru iko nke Onyenweanyi, ha were buru ndi enyi Chineke.

### Ekpere ANatachaa Oriri Nso

**N**yere anyi aka, O Onyenweanyi, anyi nari, site n'ekpere nke Nwaazu Jemis di aso, onye o bu n'ubochi oriri ya ka anyi jirila onu nata onyinye ndi a ga. Site na Kristi Onyenweanyi.

### Ukwe Mbata

**K**a anyi toonu Joakim na Anna, ndi Onyenweanyi nyere agburu ha onye ahụ bu ngozi maka mba niile.

## Collect

**O** Lord, God of our Fathers, who bestowed on Saints Joachim and Anne this grace, that of them should be born the Mother of your incarnate Son, grant, through the prayers of both, that we may attain the salvation you have promised to your people. Through our Lord.

## First Reading

A reading from the book of Exodus (24: 3-8)

**M**oses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. 'This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

The word of the Lord.

**Responsorial Psalm: Ps. 49: 1-2. 5-6. 14-15. (R.v.14.)**

**Response: Pay your sacrifice of thanksgiving to God.**

1 The God of gods, the Lord, has spoken and summoned the earth, from the rising of the sun to its setting. Out of Zion's perfect beauty he shines. (R.)

2 'Summon before me my people who made covenant with me by sacrifice.' The heavens proclaim his justice, for he, God, is the judge. (R.)

3 Pay your sacrifice of thanksgiving to God and render him your votive offerings. 'Call on me in the day of distress. I will free you and you shall honour me.' (R.)

**Alleluia, alleluia! 1Pet.1:25**

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

## Ekpere Mmeghe

**O** Dinwenu, Chineke nke Nna anyi ga, onye hukwasara Joakim na Anna di aso amara, ka site na ha ka a ga-amu Nne nke Nwa gi buuru mmadu, mee, ka site n'ekpere ha abua ga, ka anyi nweta nzoputa ahu I kwere ndi nke gi na nkwa. Site na Dinwenu anyi.

## The Ogugu Nke Mbu

Ihe Ogugu e wetara n'akwukwo Ezodus (24:3-8)

**M**osis biara gwa ndi Izrel ihe niile Dinwenu kwuru, uzo ya na iwu ya niile, ha niile werekwa otu olu zaa si, "Anyi gamezucha okwu Dinwenu ndi a niile." Mosis detukwara okwu Dinwenu niile ahu edetu. O bilitekwara n'isi ututu echi ya wee ruo ebe nchujaja na ndida ugwu ahu. O gunyekwara ide okwute iri na abuo n'usoro agburu iri na abuo niile nke Izrel. O zipukwara umuokorobia Izrel bu ndi gara churo Chineke aja nsureoku na aja nke udo nke eji oke ehi chuo. Mosis wunyere okara obara n'efere ma werekwa nke foduru fesaa n'elu ebe nchujaja ahu. O weere Akwukwo nke Ogbugbandu ma guputa ya ka ndi Izrel nuru; ha ekwuo si, "Anyi gamezucha ihe niile Onyenweanyi kwuru, anyi ga-erube isi." Mosis were obara ahu fesacha umu Izrel wee si, "Nke a bu obara nke ogbugbandu nke Onyenweanyi mere ka unu na ya nwee site n'okwu ndi a niile."

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 50:1-2. 5-6. 14-15. (Az. 14) Aziza: Ka inye ekele gi buru aja nke i na-achunyere Chineke.**

1. Onyenweanyi, Chineke nke chi niile na-ekwu, o na-akpo uwa niile bido n'owuwa anyanwu ruo n'odida ya. Bido na Zayon bu ebe kachasi mma ka o si na-achawaputa. (Az.)

2. Kpokotaranu m ndi nke m kwere ekwe, ndi mu na ha gbara ndu site n'aja ha churu! Ka eluigwe niile kwuputa eziomume ya; Mgbe Chineke n'onwe ya bu onye okaikpe. (Az.)

3. Mba, ka inye ekele gi buru aja nke i na-achunyere Chineke, mejuputa iyi i niuru onye kacha elu. Mgbe ahu o buru na i kpoo m n'oge nsogbu, aga m azoputa gi, ma, i gasopuru m. (Az.)

**Alleluia, alleluia! 1 Pet.1:25**

**O**kwu nke Onyenweanyi ga-adigide ebeghi ebi: Gini bu okwu ahu? O bu ozioma ahu nke eweterala unu. Alleluia!



## Gospel

A reading from the holy Gospel according to John (11: 19-27)

**M**any Jews had come to Martha and Mary to sympathise with them over their brother. When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you.' 'Your brother' said Jesus to her 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day.' Jesus said: 'I am the resurrection, if anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?' 'Yes, Lord,' she said, 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

The Gospel of the Lord.

## Prayer Over The Offerings

**R**ecieve, we pray, O Lord, these offerings of our homage, and grant that we may merit a share in the same blessing which you promised to Abraham and his descendants. Through Christ our Lord.

## For Preface, see Usoro Emume Communion Antiphon

**T**hey received blessings from the Lord and mercy from God their Saviour.

## Prayer After Communion

**O** God, who willed that your Only Begotten Son should be born from among humanity so that by a wonderful mystery humanity might be born again from you; we pray that in your kindness, you may sanctify by the spirit of adoption those you have fed with the Bread you give your children. Through Christ our Lord.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (11: 19-27)

**O**tutu ndi Juu bjara ka ha kasie Mata na Meri obi maka onwu nwanne ha nwoke. Mgbe Mata nuru na Jesu na-abia, o gara zute ya, ma Meri noduru n'ulo. Mata gwara Jesu si, Onyenweanyi, o buru na i no n'ebe a, nwanne m nwoke akaraghi inwu. O buladi ugbo a, ama m na Chineke ga-enye gi ihe obula i n'oro n'aka ya. Jesu gwara ya si, "Nwanne gi nwoke ga-ebili ozo." Mata aza ya si, "A ma m na o ga-ebili ozo na mbilite n'onwu n'ubochi ikpeazu." Jesu wee si ya, "Abu m mbilite n'onwu na ndu, onye obula kwere na m o buladi na o nwuru anwu, o ga-adi ndu. Ma onye obula nke di ndu, kwerekwa na m, agaghi anwu ma o. I kwere nke a?" O zara Jesu si, "Ee, Onyenweanyi, ekwere m na i bu Kristi ahu, Nwa Chineke, onye nke ga-abia n'ime uwa." Ozioma nke Oseburuwa.

## Ekpere Nhunye

**N**ara, anyi na-ario, O Onyenweanyi, onyinye ndia nke ofufe nru anyi, ma mee ka anyi tosi iketa oke otu ngozi ahu. I kwere Abraham na agburu ya na nkwa. Site na Kristi Onyenweanyi.

## Missa (2018 Edition) pp. 103/104

### Ukwe Oriri Nso

**H**a natara ngozi n'aka Onyenweanyi, na ebere n'aka Chineke Onye Nzoputa ha.

### Ekpere A Natachaa Oriri Nso

**O** Chineke, onye choro ka a muo Otu Nwa I Muru Naani Ya n'etiti ndi mmadu, ka e were site n'iheomimi di itunaanya munwoo ekerechi mmadu ozo site na gi; anyi na-ario ka site na ihunaanya gi, ka I doo aso site na mmuo ngunye ibu umu Chineke ndi ahu I ji Achicha azu bu nke I na-enye umu gi. Site na Kristi Onyenweanyi.

**17TH SUNDAY IN ORDINARY TIME (C)  
27 July 2025 [Nkwo] (Green)**

**Office:  
Week 1**

The Readings focus on Prayer of Intercession. In the First Reading, Abraham intercedes for mercy before God on behalf of the city of Sodom and Gomorrah - marked out for destruction on account of abominable crimes. The prayer of intercession taught by Jesus, the 'Our Father' in the Gospel, unveils the meaning of prayer first as intimate encounter with God and affirmation of His sovereign Fatherhood, and then as expression of our loyalty, dependence and trust in His loving Providence. The Responsorial Psalm extols the unceasing faithfulness of God to the prayers of the poor and the needy. Christians receive the power to intercede at Baptism which St Paul says in the Second Reading that enables them to die to sin, become buried and justified, to rise to life of union with Christ, the Great Intercessor.

## Entry Antiphon

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

## Collect

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. Through our Lord.

## First Reading

A reading from the book of Genesis (18:20-32)

The Lord said, "How great an outcry there is against Sodom and Gomorrah! How grievous is their sin! I propose to go down and see whether or not they have done all that is alleged in the outcry against them that has come up to me. I am determined to know."

The men left there and went to Sodom while Abraham remained standing before the Lord. Approaching him he said, "Are you really going to destroy the just man with the sinner? Perhaps there are fifty just men in the town. Will you really overwhelm them, will you not spare the place for the fifty just men in it? Do not think of doing such a thing: to kill the just man with the sinner, treating just and sinner alike! Do not think of it! Will the judge of the whole earth not administer justice?" The Lord replied, "if at Sodom I find fifty just men in the town, I will spare the whole place because of them."

Abraham replied, "I am bold indeed to speak like this to my Lord, I who am dust and ashes. But perhaps the fifty just men lack five: will you destroy the whole city for five?" No," he replied "I will not destroy it if I find forty-five just men there." Again Abraham said to him, "Perhaps there will only be forty there." "I will not do it" he replied "for the sake of the forty."

Abraham said, "I trust my Lord will not be angry, but give me leave to speak: perhaps there will only be thirty there." "I will not do it" he replied "if I find thirty there." He said, "I am bold indeed to speak like this, but perhaps there will only be twenty there." "I will not destroy it" he

## Ukwe Mbata

Chineke n' n'ebe Ya di nso. O na-enye Ndi na-enweghi ulo ebe obibi. O na-enye ndi nke Ya ike, na-agbakwa ha ume.

## Ekpere Mmeghe

Chineke onye bu ike anyi na nchekwube anyi; E wepu Gi, o nweghi ihe bara uru, o nweghi ihe di nso. Biko mubaa ihunaanya Gi n'ime anyi. Na-edu anyi, na-echekwa anyi; ka anyi jiri amamihe were ihe oma nke uwa a na-agafe agafe na-agba mbo maka ihe nke di ebighi ebi. Site na Dinwenu anyi.

## The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (18:20-32)

Oseburuwa wee si, "Mkpụ a na-eti gbasara Sodom na Gomora di ukwu, njo ha dikwa ukwu n'otu aka ahụ. Aga m aga n'onwe m ka m mara ma omume ha o joro njo dika mkpu a banyere ha si ru m nti; o buru na o dighi otu ahụ, aga m ama."

Umunwoke ndi ahụ hapuru ebe ahụ gaba Sodom, ebe Abraham nogidere n'ihu Dinwenu. Abraham gaturu n'ihu ya si, "I ga-emebikodo ndi eziumume na ndi ajoomume onu n'ezie? O buru na e nwere ndi eziumume iri mmadu ise n'ime obodo ahụ, I ga-emebi ya n'ezie? O bu na i gaghi azoputa obodo ahụ n'ih i ri mmadu ise ndi eziumume ahụ n'ime ya? Echekwala ime ihe di otu a: igbusi ndi eziumume na ndi ajoomume nke bu ikpaso ndi eziumume na ndi ajoomume otu agwa? Echekwala ihe di otu a! O bu na onye okaikpe nke uwa niile agaghi enye ikpe nkwmoto?" Oseburuwa zagbachiri si, "O buru na m achota iri mmadu ise ndi eziumume n'obodo Sodom, aga m ahapu imebi obodo ahụ niile maka ihi ha." Abraham kwulitere ma si, "O bu iwa anya ka m ji agwa Onyenwe m okwu otu a, mụ, onye bu aja na ntụ! O burukwanu na e nweta ndi eziumume iri mmadu ano na ise, I ka ga-emebi obodo ahụ niile?" O zara si, "Mba, agaghi m emebi ya ma o buru na m chota iri mmadu ano na ise ndi eziumume n'ime ya." Abraham gbara isi akwara si "A sikwanu na e nweta iri mmadu ano n'ebe ahụ?" O zara ya, "Agaghi m emebi ya, n'ih i ri mmadu ano ndi eziumume ahụ."

Abraham siri, "Enwere m ntukwasiobi na Onyenwe m agaghi ewe iwe, ma nye m ohere ka m kwuo ozo: O burukwanu sooso iri mmadu ato ka a ga-ahụ ebe ahụ?" O zara ya, "Agaghi m emebi ya, ma o buru na m achota iri mmadu ato ebe ahụ." O sikwa, "O bu iwa anya n'ebe m nọ igwa Onyenwe m okwu otu a; e leghi anya a ga-enweta sooso iri mmadu abuo?" O zakwara si,

replied “for the sake of the twenty.” He said, “I trust my Lord will not be angry if I speak once more: perhaps there will only be ten.” “I will not destroy it” he replied “for the sake of the ten.”  
The word of the Lord.

### **Responsorial Psalm: Ps. 137:1-3.6-8 (R.v.3)**

**Response:** On the day I called, you answered me, O Lord.

1 I thank you, Lord, with all my heart, you have heard the words of my mouth. Before the angels I will bless you. I will adore before your holy temple. (R.)

2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)

3. The Lord is high yet he looks on the lowly and the haughty he knows from afar. Though I walk in the midst of affliction you give me life and frustrate my foes. (R.)

4. You stretch out your hand and save me, your hand will do all things for me. Your love, O Lord, is eternal, discard not the work of your hands. (R.)

### **Second Reading**

A reading from the letter of St. Paul to the Colossians (2:12-14)

**Y**ou have been buried with Christ, when you were baptised; and by baptism, too, you have been raised up with him through your belief in the power of God who raised him from the dead. You were dead, because you were sinners and had not been circumcised: he has brought you to life with him, he has forgiven us all our sins.

He has overridden the Law, and cancelled every record of the debt that we had to pay; he has done away with it by nailing it to the cross.  
The word of the Lord.

### **Alleluia, alleluia! Rom. 8:15**

**T**he Spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, ‘Abba, Father!’ Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (11:1-13)

**O**nce Jesus was in a certain place praying, and when he had finished one of his disciples said, “Lord, teach us to pray, just as John taught his disciples.” He said to them,

“Agaghị m emebi ya, n’ihi iri mmadu abuo ahụ. O sikwa “enwere m ntukwasịobi na Onyenwe m agaghị ewe iwe o buru na m ekwuo otu okwu ozo! O burukwanu naanị mmadu iri.” O zaa si, “Agaghị m emebi ya n’ihi mmadu iri ahụ.”  
Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 138:1-3.6-8 (Az.3)**

**Aziza:** N’ubochi m kpokuru gi, i zara m, O Onyenweanyi.

1. Eji m obi m niile na-ekele gi Onyenweanyi, n’ihina i nula ekpere m! N’ihu ndi mmuozzi niile aga m ekwere gi ukwe. Aga m akpo isiala n’ulonso gi. (Az.)

2. E nye m gi ekele n’ihi ihunaanya na ikwudosiike gi; n’ihina aha gi na nkwa gi kacha di elu. N’ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)

3. Onyenweanyi na-esi n’eluigwe eleta ndi umeala anya, ndi ngala enwekwaghị ike izonahu ya. O buladi na nsogbu gbara m okirikiri, i na-esetipu aka gi zoputa m. (Az.)

4. Aka nri gi ga-emere m ihe niile Onyenweanyi, Chineke ihunaanya gi na-adị ebeebe. Ahapukwala anyi ndi i kere. (Az.)

### **Ihe Ogugu nke Abu**

Ihe ogugu e wetara n’akwukwo ozi Pol di aso degaara ndi Kolosi (2:12-14)

**E**likoro unu na ya site na baptizim nke e sikwa na ya kulikotaa unu na ya site n’okwukwe, n’oru nke Chineke, onye si na ndi nwuru anwu kulite ya. Ma unu onwe unu, ndi nwuru anwu site na njo na site n’ebighi ugwu nke anuahụ, ka Chineke mere ka unu na Kristi dikota ndu, ka o gbagharachaala njo anyi niile.

O kagburu ihe njiko nke ya na ochicho nke iwu nochiri anyi uzo. O wepukwara ya ma kpogide ya n’obe.  
Okwu nke Oseburuwa.

### **Alaluya, alaluya! Rom. 8:15**

**M**muo nke unu natara abughi nke ibu ohu, ma o bu nke ilaghachi n’egwu ozo, kama o bu Mmuo ibu umu, nke na-enyekwa anyi ike itiku Chineke, si: ‘Nna, Ezi Nna m!’ Alaluya!

### **Ozioma**

Ihe Ogugu nke a si n’Ozioma di aso nke Luk dere (11:1-13)

**J**esu no n’otu ebe na-ekpe ekpere. Mgbe o kwusiri, otu onye n’ime ndi na-eso uzo ya gwara ya si, “Onyenweanyi kuziere anyi ka e si ekpere ekpere dika Jon si kuziere ndi na-eso

“Say this when you pray: ‘Father, may your name be held holy, your kingdom come; give us each day our daily bread, and forgive us our sins, for we ourselves forgive each one who is in debt to us. And do not put us to the test.’”

He also said to them, “Suppose one of you has a friend and goes to him in the middle of the night to say, ‘My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him’; and the man answers from inside the house, ‘Do not bother me. The door is bolted now, and my children and I are in bed; I cannot get up to give it you.’ I tell you, if the man does not get up and give it him for friendship’s sake, persistence will be enough to make him get up and give his friend all he wants.

“So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? Or hand him a scorpion if he asked for an egg? If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

The Gospel of the Lord.

### Prayer Over The Offerings

**A**cept, O Lord, we pray, the offerings which we bring from the abundance of your gifts, that through the powerful working of your grace these most sacred mysteries may sanctify our present way of life and lead us to eternal gladness. Through Christ our Lord.

### Communion Antiphon

**B**less the Lord, O my soul, and never forget all his benefits.

### Prayer After Communion

**W**e have consumed, O Lord, this divine Sacrament, the perpetual memorial of the Passion of your Son; grant, we pray, that this gift, which he himself gave us with love beyond all telling, may profit us for salvation. Through Christ our Lord.



Theme: Prayer of Intercession

HOLY SCRIPTURES: Num.14:19-20; 2Mac12:46; Heb.7:24-25; Lk.11:1-4; Rom.8:26-27; 1Tim.2:1-6; Js.5:13-15. CCC: 2647, 2634, 2635, 2636, 1349.

uzo ya.” O siri ha, “Mgbe obula unu na-ekpe ekpere, sinu: Nna, ka otito diri aha gi, ka ochichi gi bia. Nye anyi taan nri nke ubochi anyi. Gbaghara anyi mmehie anyi niile; dika anyi siri gbaghara ndi mehiere anyi. Ekwela ka anyi kwenye na nranye. Ma zoputa anyi n’ajo ihe.”

Jesu siri ha, “Onye n’ime unu nwere enyi ga-agakwuru ya n’etiti abali si ya, ‘Enyi m binye m ogbe achicha ato; n’ihina otu enyi m si n’ije puta n’ulo m. Enweghikwa m ihe oriri obula m ga-enye ya; ma o ga-esi n’ime ulo zaghachi si, ‘Esogbula m; anyi emechiela uzo ugbo a, mu na umuaka m alabaala ura, agaghi m enwe ike ikuli nye gi ihe obula’? Agwa m unu, o bu ezie na o gaghi ekuli nye ya ihe obula n’ihina o bu enyi ya, ma n’ihi nsogbu ya, o ga-ekuli nye ya ihe obula di ya mkpa. Ya mere, agwa m unu, rionu, a ga-enye unu, choonu, unu ga-achota, kuonu aka, a ga-emeghere unu.

N’ihina onye obula na-arionu na-arjota, onye obula na-achonu na-achota, onye obula na-aku aka ka a ga-emeghere. Kedu nna n’etiti unu nwa ya ga-arjo azu, o nye ya agwo; mobu o rio ya akwa o nye ya akpi? O buru na unu bu ndi ojoo maara otu e si enye umu unu onyinye di mma, Nna unu nke bi n’igwe, aghaghi inye ha Mmuo Nso bu ndi niile na-arjo ya.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O**nyenweanyi, biko nara onyinye ndi a anyi siri n’otutu onyinye I nyere anyi hotara Gi. Mee ka ike amara Gi, nke na-arj oru n’ihe omimi nke a kacha nso, doo omume anyi nso na ndu a; were dubata anyi n’ahuri di ebighi ebi n’uwa ozo. Site na Kristi Dinweni anyi.

### Ukwe Oriri Nso

**M**kpuruobi m, too Dinweni. Echefukwala obi oma Ya niile.

### Ekpere A Natachaa Oriri Nso

**D**inweni, anyi erielu oriri ahụ na obara Kristi, bu ihe ncheta ebighi ebi nke ahuhu nke Nwa Gi. Anyi na-arjo biko, mee ka oriri nke a wetara anyi nzoputa nke Nwa Gi Jesu Kristi nyere anyi, n’ihunaanya nke onu na enweghi ike ikowaputacha. Site na Kristi Onyenweanyi.



**(For Entry Antiphon and Collect, see page 53)****First Reading**

A reading from the book of Exodus (32:15-24.30-34)

**M**oses made his way back down the mountain with the two tablets of the testimony in his hands, tablets inscribed on both sides, inscribed on the front and on the back. These tablets were the work of God, and the writing on them was God's writing engraved on the tablets

Joshua heard the noise of the people shouting. 'There is the sound of battle in the camp,' he told Moses. Moses answered him: 'No song of victory is this sound, no wailing for defeat this sound; it is the sound of chanting that I hear.'

As he approached the camp and saw the calf and the groups dancing, Moses's anger blazed. He threw down the tablets he was holding and broke them at the foot of the mountain. He seized the calf they had made and burned it, grinding it into powder which he scattered on the water; and he made the sons of Israel drink it. To Aaron Moses said, 'What has this people done to you, for you to bring such a great sin on them?' 'Let not my lord's anger blaze like this' Aaron answered. 'You know yourself how prone this people is to evil. They said to me, "Make us a god to go at our head; this Moses, the man who brought us up from Egypt, we do not know what has become of him." So I said to them, "Who has gold?" and they took it off and brought it to me. I threw it into the fire and out came this calf.'

On the following day Moses said to the people, 'You have committed a grave sin. But now I shall go up to the Lord: perhaps I can make atonement for your sin.' And Moses returned to the Lord. 'I am grieved,' he cried 'this people has committed a grave sin, making themselves a god of gold. And yet, if it pleased you to forgive this sin of theirs...! But if not, then blot me out from the book that you have written.' The Lord answered Moses, 'It is the man who has sinned against me that I shall blot out from my book. Go now, lead the people to the place of which I told you. My angel shall go before you but, on the day of my visitation, I shall punish them for their sin.'

The word of the Lord.

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetaara n'akwukwo Ezodus (32:15-24.30-34)

**M**osis wee tugharia si n'elu ugwu ridawa. O bukwa mbadamba okwute abuo nke ogbugbandu ahu, e dechiri ihe ma n'ihu ma n'azu, n'aka ya. Mbadamba okwute ndi ahu bu aka oru Chineke. O bukwa Chineke n'onwe ya dere ihe ndi ahu n'elu okwute ndia a.

Mgbe Joshua nuru mkpotu umu Izrel na-eme, o siri Mosis, "Ana m anu mkpotu agha n'ogige umu Izrel." Mosis zara ya si, "Mana o bugh mkpu onu nke mmeri mobu akwa nke ndi e meriri emerika m na-anu, kama o bu uda olu ukwe."

Ozigbo Mosis rutere nso n'ogige umu Izrel bu nwa ehi ahu a kpuru akpu na ka ha na-agbara ya egwu, nnukwu iwe were ya nke na o tupuru mbadamba okwute abuo ahu n'ukwu ugwu ahu. Ha wee darisie. O kporo nwa ehi ahu ha kpuru akpu oku, gwerichaa ya ka ntụ, fesaa ya n'elu mmiri nke o mere ka umu Izrel nuo. Mosis juru Eron si, "Gini ka ndi a mere gi i jiri bukwasi ha nnukwu ihe ojoo nke a?" Eron zara ya si, "Biko nna m ukwu, iwe gi adila oku, gi onwe gi makwa na o naghị ara ndi a ahu ime ihe ojoo. Ha gwara m si, "Meere anyi chi ndi g-ebutere anyi uzo n'ihina anyi amakwaghi ihe ji Mosis mobu ebe o no bu onye ahu siri n'ala Ijpt duputa anyi." Azara m ha si: "Ngwa, onye obula n'ime unu nwere olaedo nyaputa ya." Ha nyechara m ha, m tunye ha n'ime oku, nwa ehi a wee puta.

Ka chi boro, Mosis gwara umu Izrel si, "Unu emeela nnukwu njo. Ugbu a aga m agakwuru Chineke ikekwe, aga m ariotara unu mgbaghara n'aka ya." Mosis wee gakkwuru Chineke ozo si ya, "Biko, n'ezie ndi a emeela nnukwu njo site n'ikpuru onwe ha chi olaedo. Ugbu a, ana m ario gi ka i gbaghara ha, ma o buru na i gaghi agbaghara ha njo a, ka i si n'akwukwo ahu i dere kachapu aha m." Mana Chineke zara ya si, "Sooso onye ahu mejoro m ka m ga-esi n'akwukwo m kachapu."

Mana gawa ugbu a ka i duruo umu Izrel ebe ahu mu gwara gi, lee mmuoozi m ga-ebutere gi uzo. Ka o sila di, n'ubochi m ga-abiakwute ha, aga m ata ha ahulu njo a.

Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 105:19-23 (R.v.1)**

Response: **O give thanks to the Lord for he is good.**

1 They fashioned a calf at Horeb and worshipped an image of metal, exchanging the God who was their glory for the image of a bull that eats grass. (R.)

2. They forgot the God who was their saviour, who had done such great things in Egypt, such portents in the land of ham, such marvels at the Red Sea. (R.)

3. For this he said he would destroy them, but Moses, the man he had chosen, stood in the breach before him, to turn back his anger from destruction. (R.)

**Alleluia, alleluia! Jam. 1:18**

**B**y his own choice the Father made us his children by the message of the truth, so that we should be a sort of first-fruits of all that he created. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (13:31-35)

**J**esus put a parable before the crowds, 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

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

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy: I will speak to you in parables and expound things hidden since the foundation of the world.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 55)

**29 July [Orie] Tuesday in Ordinary Time - Week 17 (White)**



**St. Martha, Mary and Lazarus (Memorial)**

Sts. Martha, Mary and Lazarus were three siblings from Bethany, a small village two miles from Jerusalem. They befriended Jesus and frequently welcomed him as guest in their home (Lk 10:38-42, Jn 11:1-53, and Jn 12:1-9). Jesus manifested his love for them, experiencing their friendship and family spirit.

In one of such visits to their household, Martha

**Abuoma na Aziza: Abu. 106:19-23 (Az.1)**

Aziza: **Nyenu Onyenweanyi ekele n'ihina o di mma.**

1. Ha kpuru nwa ehi na Horeb. Ha kporo isi ala nye arusi a piri api, si otu a were ebube na otito diiri Chineke, nye onyinyo ehi na-ata ahijia. (Az.)

2. Ha chefuru Chineke nke zoputara ha, onye nke ruru oru di egwu n'ala Ijipt, na ihe na-atuga egwu n'osimiri uhie. (Az.)

3. Ya mere o jiri chee echiche ikpochapu ha, O gaara eme nke a, ma a si na Mosis, onye nke o hotara anochighi n'etiti ha wee medaa iwe ya di oku. (Az.)

**Aléluya, aléluya! Jem. 1:18**

**S**ite n'uche nke aka ya, Nna jiri okwu nke eziokwu ahụ mee ka anyị pụta iché. Meekwa ka anyị buru udi mkpuru mbu nke ihe o kere eke. Aléluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13:31-35)

**J**esu gwakwara ha okwu ozo n'ukabuilu si 'Alaeze eluigwe dika mkpuru osisi mostad nke otu nwoke kuru n'ubi ya. Mkpuru ahu di nta kara mkpuru osisi niile; ma mgbe o tochara o na-akacha osisi niile. N'ihia nke a, umunnunu nke eluigwe na-abia, kua akwu ha n'alaka ya.'

O gwakwara ha okwu ozo n'ukabuilu si, 'Alaeze eluigwe dika ihe na-eko achicha, nke nwaanyi na-eme achicha weere gwakota ya na akpa ntu oka ato, ruo mgbe ha koro.' Jesu jiri ukabuilu gwa igwe mmadu niile ihe ndi a. N'ezie, o nweghi okwu obula o gwara ha n'ejighi ukabuilu. Nke a bu iji mejuputa ihe onye amuma kwuru si, 'Aga m eji ukabuilu gwa ha okwu, aga m ekpughe ihe e zoro ezo site na mbido nke uwa.'

Ozioma nke Oseburuwa.

complained to Jesus about her sister Mary who did not join to prepare the table, instead sat at his feet in conversation, only to receive a response that she fretted about so much, to miss the one thing that mattered. Martha was also the one who reached out to Jesus at the death of Lazarus who was miraculously raised from death, thus demonstrating Jesus as the resurrection and the life.

Today's Memorial was previously dedicated alone to St. Martha. In 2021, Pope Francis decreed that Saints Mary and Lazarus be added, to highlight the important evangelical witness the three saints "offered in welcoming the Lord Jesus into their home, in listening to him attentively, in believing that he is the resurrection and the life."

### Entry Antiphon

Jesus entered a village, where a woman named Martha welcome him into her house.

### Collect

Grant, we pray, almighty God, that the example of your Saints may spur us on to a better life, so that we, who celebrate the memory of Saints Martha, Mary and Lazarus, may also imitate without ceasing their deeds. Through our Lord, Jesus Christ your Son.

### First Reading

A reading from the book of Exodus (33: 7-11; 34: 5-9, 28)

Moses used to take the Tent and pitch it outside the camp; at some distance from the camp. He called it the Tent of Meeting. Anyone who had to consult the Lord would go out to the Tent of Meeting, outside the camp. Whenever Moses went out to the Tent, all the people would rise. Every man would stand at the door of his tent and watch Moses until he reached the Tent; the pillar of cloud would come down and station itself at the entrance to the Tent, and the Lord would speak with Moses. When they saw the pillar of cloud stationed at the entrance to the Tent, all the people would rise and bow low, each at the door of his tent. The Lord would speak with Moses face to face, as a man with his friend.

Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'The Lord, the Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness; for thousands he maintains his kindness, forgives faults, transgression, sin; yet he lets nothing go unchecked, punishing the father's fault in the sons and in the grandsons to the third and fourth generations.' And Moses bowed down to the ground at once and worshipped. 'If I have indeed won your favour, Lord,' he said 'let my Lord

### Ukwe Mbata

Jesu banyere n'otu onumara, ebe otu nwaanyi ana-akpo Mata nabatara ya n'ulo ya.

### Ekpere Mmeghe

Mee, anyi na-arjo, Chineke ji ike niile, ka ukpulu nke ndi Nso gi kpalite anyi ibiwe ndu di mma kara, ka anyi bu ndi na-eme enume ncheta ndi Nso gi bu Mata, Meri na Lazaros, na-enomikwa omume ha akwusi akwusi. Site na Dinwenu anyi, Jesu Kristi, Nwa gi.

### Ihe Ogugu nke Mbu

Ihe ogugu e wetaara n'akwukwo Ezodus (33: 7-11; 34: 5-9, 28)

N'oge ahu, Mosis na-amanye uloikwu n'ebe teturu aka site n'ogige umu Izrel. O kporo ya ulonzuko. Onye obula choro iga n'ihu Dinwenu, na-ahapu ogige ebe obibi ha gaba n'ulonzuko ahu. Mgbe obula Mosis na-aga n'ulonzuko ahu ndi mmaadu niile na-ebili, nwoke obula akwuru n'ihu uloikwu ya na-ele Mosis anya ruo mgbe o banyere n'ime ulonzuko ahu. Mosis banyechaa n'ulonzuko ahu, urukpu na-akwu ka ide na-agbadata kwuchie n'onuuzo ulonzuko ahu. Dinwenu ebidozie gwaba Mosis okwu. Mgbe ndi mmaadu niile huru ide urukpu ahu ka o kwuchiri onuuzo ulonzuko ahu, onye obula na-ebili kporo isiala n'onuuzo uloikwu nke ya. Dinwenu na-agwa Mosis okwu ihu n'ihu dika enyi si agwa enyi ya.

Mosis biliri n'isi ututu gbagoo n'ugwu Sinai dika Yahweh nyere ya n'iwu. Yahweh gbadatara n'udi urukpu, nonyere Mosis n'ebe ahu.

Oseburuwa siri n'ihu ya gafee, na-ekwu si, "Dinwenu, Dinwenu, Chineke nke di ebere, di obioma, o naghị ewe iwe osiiso, O juputara n'ihunaanya toro ato na nkwardosiike. O na-edobe ihunaanya di okpu maka puku kwuru puku mmaadu, agbaghara ajoomume, mmehie na njo, ma burukwa onye na-agaghị anwa anwa tohapu onye nke ikpe mara. O na-ejikwa ajoomume nke nna metara na-akwu umu ya na umu umu ya ugwu ruo na ndudugandu nke ato na nke ano." Mosis mere ngwangwa hulata isi ya n'ala sekpuo. O kwuru si, "O Dinwenu, ana m

come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

He stayed there with the Lord for forty days and forty nights, eating and drinking nothing. He inscribed on the tablets the words of the Covenants, the Ten Words.  
The word of the Lord.

**Responsorial Psalm: Ps. 102: 6-13. (R.v. 8.)**

**Response: The Lord is compassion and love.**

1. The Lord does deeds of justice, gives judgement for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. (R.)

2. The Lord is compassion and love, slow to anger and rich in mercy. His wrath will come to an end; he will not be angry for ever. (R.)

3. He does not treat us according to our sins nor repay us according to our faults. For as the heavens are high above the earth so strong is his love for those who fear him. (R.)

4. As far as the east is from the west so does he remove our sins. As a father has compassion on his sons, the Lord has pity on those who fear him. (R.)

**Alleluia, alleluia! 1Peter 1:25**

**T**he word of the Lord remains for ever: 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: 36-43)

**L**eaving the crowds, Jesus went to the house; and his disciples came to him and said, 'Explain the parables about the damel in the field to us'. He said in reply, "The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the damel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the damel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!"

The Gospel of the Lord.

ario gi, ka I soro anyi na-aga, n'agbanyeghi na ha bu ndi ekweghi ekwe; gbaghara ajoomume na njo anyi niile, ma werekwa anyi dika ndi nke gi."

Mosis na Chineke noro ebe ahu ubochi iri ano. O righi ihe mobu n'uo obuladi mmiri. O deturu n'okwute ndi ahu o ji n'aka okwu ogbugbandu nke bu iwu iri ahu.  
Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 103: 6-13. (Az. 8)**

**Aziza: Oseburuwa di ebere na ihunaanya.**

1. Onyenweanyi, onye na-eme iheoma, na-anokari n'akuku ndi a na-emegbu emegbu, O mere ka Mosis mata echiche ya, ma gosikwa umu Izrel ike ya. (Az.)

2. Oseburuwa di ebere na ihunaanya, o naghị ewe iwe ngwa ngwa, ihunaanya ya di ukwu; Iwe ya anaghi adi ebebe, ikpo asi ya na-adi so nwa ntinti oge. (Az.)

3. O naghị emeso anyi, o naghị ata anyi ahuhu, dika amamikpe anyi na njo anyi si di. Dika eluigwe siri di elu n'ebe uwa di, otu ahu ka ihunaanya ya siri di ukwu n'ebe ndi naturu ya egwu no. (Az.)

4. O na-ewepu njo anyi n'ebe anyi no karia otu owuwaanyanwu si di anya n'odida ya. Dika nna si emere umu ya ebere, otu ahu ka Onyenweanyi si emeso ndi na-aturu ya egwu. (Az.)

**Alaluya, alaluya! 1Pita 1: 25**

**O**kwu nke Onyenweanyi ga-adigide ruo mgbe ebighiebi. Gini bu okwu ahu, o bu ozioma ahu nke a gbasaara unu. Alaluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 36-43)

**M**gbe ahu Jesu hapuru otutu igwe mmadu ahu banye n'ulo. Ndi na-eso uzo ya biakwutere ya si, "Kowaara anyi isi ukabulu maka ata ahu nke puru n'ubi." O zara ha si, "Onye ghara mkpuru oma ahu bu Nwa nke mmadu. Ubi ahu bu uwa, mkpuru oma ahu bu umu alaeze, ata ahu bu umu nke ajo onye. Onye iro nke ghara ata ahu bu ekwensu. Oge owuwe ihe ubi bu ogwugwu oge nke uwa. Ndi na-ewe ihe ubi bu ndi mmuoma. Dika e si ekpokota ata kpoo ha oku, otu a ka o ga-adi n'oge ogwugwu nke uwa. N'oge ahu nwa nke mmadu ga-ezipu ndi mmuoma ya; ha ga-ekpopu n'alaeze ya ihe niile na-ebute njo na ndi omenjo. Ha ga-atubakwa ha n'oke oku ahu, ebe ibe akwa na ita ikikere eze ga-adi. Ndi eziumume ga-achawaputa dika anyanwu n'alaeze nke nna ha. Onye nwere nti, ya nuru."

59 Ozioma nke Oseburuwa.



## Prayer Over The Offerings

**A**s we proclaim your wonders in your Saints, O Lord, we humbly implore your majesty, that as their homage of love was 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) pp. 103/104

## Communion Antiphon

**M**artha said to Jesus: You are the Christ, the Son of God, the one who is coming into the world.

## Prayer After Communion

**M**ay the holy reception of the Body and Blood of your Only Begotten Son, O Lord, turn us away from the cares of this fallen world, so that, following the example of Saints Martha, Mary and Lazarus, we may grow in sincere love for you on earth and rejoice to behold you for eternity in heaven. Through Christ our Lord.

## Ekpere Nhunye

**K**a anyi na-ekwuputa oru itunaanya giga ndi Nso gi, O Dinwenụ, anyi ji umeala ariọ ebubeeze gi, ka dika ofufenru ihunaanya nke ha masiri gi, ka odibo anyi na-agba nwetakwa nkwaado n'ihu gi. Site na Kristi Onyenweanyi.

## Ukwe Oriri Nso

**M**ata gwara Jesu si: I bu Kristi, Nwa nke Chukwu, onye ahụ ga-abia n'ụwa.

## Ekpere A Natachaa Oriri Nso

**K**a nnata di nso nke Ahu na Obara nke Otu-Nwa-I-Muru-Naani-Ya, O Onyenweanyi, kpoputa anyi na nchekasi nke ụwa a daraada, ka, site na iso ukpuru nke Mata, Meri na Lazaros di aso, anyi ewere too uto n'ezi ihunaanya maka gi n'ụwa were nriia ihu gi ebighiebi n'eluigwe. Site na Kristi Onyenweanyi.

**30 July [Afor] Wednesday of Ordinary Time - Week 17 (Green/White)**

**St. Peter Chrysologus, Bishop & Doctor (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 53)

## First Reading

A reading from the book of Exodus (34: 29-35)

**W**hen Moses came down from the mountain of Sinai as he came down from the mountain, Moses had the two tablets of the Testimony in his hands he did not know that the skin on his face was radiant after speaking with the Lord. And when Aaron and all the sons of Israel saw Moses, the skin on his face shone so much that they would not venture near him. But Moses called to them, and Aaron with all the leaders of the community came back to him; and he spoke to them. Then all the sons of Israel came closer, and he passed on to them all the orders that the Lord had given him on the mountain of Sinai. And when Moses had finished speaking to them, he put a veil over his face. Whenever he went into the Lord's presence to speak with him, Moses would remove the veil until he came out again. And when he came out, he would tell the sons of Israel what he had been ordered to pass on to them, and the sons of Israel would see the face of Moses radiant. Then Moses would put the veil back over his face until he returned to speak with the Lord.

The word of the Lord.

## Ihe Ogugu nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (34: 29-35)

**M**gbe Mosis siri n'ugwu Sinai mgbadata, jirikwa mbadamba okwute abuo nke ogbugbandu ahụ n'aka ya. O maghi na ihu ya na-amukesi amukesi n'ihina ya na Chineke kparitara uka. Ka Eron na ndi Izrel niile huru Mosis, egwu turu ha ibiaru ya nso n'ihina ihu ya na-amukesi amukesi. Mana Mosis kporo ha; Eron na ndi ndu nke ogbako umu Izrel abiakwute ya, o gwa ha okwu. E mechaa umu Izrel niile gbakotara, o nyere ha iwu niile Chineke gwara ya n'ugwu Sinai. Mgbe ha na Mosis kwuchara, o were akwa isi kpuchie ihu ya. Ma mgbe obula o gara n'ihu Chineke ka ha kwuo okwu o na-ekpupu ya ruo mgbe o putara gwakwa umu Izrel ihe Dinwenụ nyere ya n'iwu. Umụ Izrel na-ahụ na ihu Mosis na-egbuke ma o na-ezi ha ozi, o zichaa ha o na-ekpuchikwa ya ozo, ruo mgbe o ga-eje igwa Dinwenụ okwu.

Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 98: 5-7. 9. (Rv. 9.)**

Response: **You are holy, O Lord our God.**

1. Exalt the Lord our God; bow down before Zion, his footstool. He the Lord is holy. (R.)
2. Among his priests were Aaron and Moses, among those who invoked his name was Samuel. They invoked the Lord and he answered. (R.)
3. To them he spoke in the pillar of cloud. They did his will; they kept the law, which he, the Lord, had given. (R.)
4. Exalt the Lord our God; bow down before his holy mountain for the Lord our God is holy. (R.)

**Alleluia, alleluia! Jn. 15: 15**

**I** call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

**Gospel**

A reading from the holy Gospel according to Matthew (13: 44-46)

**J**esus said to his disciples: 'The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.

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

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 55)

**31 July [Nkwo] Thursday of Ordinary Time - Week 17 (Green)**

**St. Ignatius of Loyola, Priest (Memorial)**

**S**t. Ignatius was born 1491 in Loyola in northern Spain. He spent his early years at court and as a soldier. He was passionately in love with gallantry and stories of romance.

During a long convalescence from wound he sustained in battle at the age of 30, he read a life of Christ and a collection of lives of the saints, and decided thereafter to devote his life wholly to God. With the same passion for military career, he pursued a life of holiness to spend a whole year on retreat in a Dominican friary and to make a pilgrimage to Jerusalem.

He undertook theological studies at Paris where he attracted his first followers. He studied also in Rome where he formed the Society of Jesus, later known as the Jesuits. He formulated a spiritual exercise based on his experience of difference between the sadness that followed intense pleasure from some worldly thought and the happiness that perdures after thoughts of God. His writings and formation led to great renewal of the Church. He died in Rome in 1556.

**Entry Antiphon**

**A**t the name of Jesus every knee should bend of those in heaven, on earth and under the

**Abuoma na Aziza: Abu. 99: 5-7.9 (Az.9)**

Aziza: **Onyenweanyi Chineke anyi di nso.**

1. Ka anyi bulienụ Onyenweanyi Chineke anyi elu, kpọọnụ isi ala n'ihu ya; o di nso! (Az.)
2. Mosis na Eron so na ndi ukochukwu ya, Samuel so na ndi na-akpoku aha ya; ha kpokuru Onyenweanyi o zara ha. (Az.)
3. O gwara ha okwu site n'ide igweojii, ha dobere iwu niile o nyere ha. (Az.)
4. Bulienụ Onyenweanyi Chineke anyi elu, sekpuoronu ya n'ihu ugwu ya di nso; n'hina Onyenweanyi Chineke anyi di nso. (Az.)

**Alaluya, alaluya! Jon 15: 15**

**D**inwenụ kwuru si: A na m akpozị unu ndi enyi, n'hina agwala m unu ihe niile m nuru n'onu Nna m. Alaluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 44-46)

**J**esu gwara ndi na-eso uzọ ya si, "Alaeze eluigwe dika akụ e zoro n'ubi nke otu nwoke huru wee kpuchie ya ihe; o were oñu laa, ree ihe niile o nwere, bịa zuru ala ubi ahụ.

"Ozo, alaeze eluigwe dika onye na-azu ahia nke na-achọ ulari oma. Mgbe o huru otu ulari di oke onu, o lara, ree ihe niile o nwere, wee zuta ulari ahụ.

Ozioma nke Oseburuwa.



**Ukwe Mbata**

**N**'aha nke Jesu, ikpere niile ga-egbu n'ala n'eluigwe, na uwa na okpuru

earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

### Collect

O God, who raised up Saint Ignatius Loyola in your Church to further the greater glory of your name, grant that, by his help, we may imitate him in fighting the good fight on earth and merit to receive with him a crown in heaven. Through our Lord.

### First Reading

A reading from the book of Exodus (40: 16-21. 34-38)

Moses did exactly as the Lord had directed him. The tabernacle was set up on the first day of the first month in the second year. Moses erected the tabernacle. He fixed the sockets for it, put up its frames, put its crossbars in position, set up its posts. He spread the tent over the tabernacle and on top of this covering for the tent, as the Lord had directed Moses. He took the Testimony and placed it inside the ark. He set the shafts to the ark and placed the throne of mercy on it. He brought the ark into the tabernacle and put the screening veil in place; thus he screened the ark of the Lord, as the Lord had directed Moses.

The cloud covered the Tent of Meeting and the glory of the Lord filled the tabernacle. Moses could not enter the Tent of Meeting because of the cloud that rested on it and because of the glory of the Lord that filled the tabernacle.

At every stage of their journey, whenever the cloud rose from the tabernacle the sons of Israel would resume their march. If the cloud did not rise, they waited and would not march until it did. For the cloud of the Lord rested on the tabernacle by day, and a fire shone within the cloud by night, for all the House of Israel to see. And so it was for every stage of their journey.

The word of the Lord.

**Responsorial Psalm: Ps. 83: 3-6. 8. 11. (R.v.2)**

**Response: How lovely is your dwelling place, Lord, God of hosts.**

1. My soul is longing and yearning, is yearning for the courts of the Lord. My heart and my soul ring out their joy to God, the living God. (R.)

2. The sparrow herself finds a home and the swallow a nest for her brood; she lays her young by our altars, Lord of hosts, my king and my God. (R.)

3. They are happy, who dwell in your house,

uwa. Ire niile ga-ekwuputa na Jesu Kristi bu Dinwenu, n'otito nke Chineke Nna.

### Ekpere Mmeghe

O Chineke, Ikpuliterela Igneshius di aso na Nzuko gi maka nkwalite ebube aha gi. Mee ka anyi si n'enyemaka ya luo ogu n' uwa maka Kristi, etu o siri luo, ka anyi were nweta okpu nke otito n' eluigwe. Site na Dinwenu anyi.

### Ihe Ogugu nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (40: 16-21. 34-38)

Mosis mere etu Dinwenu siri mara ya n'iwu. O kwuwara uloikwu nso ahu n'ubochi mbu nke onwa mbu nke afọ nke abuo. O dowachara ukwu ya, tnye osisi onuuzo ya, wonyechaa mkpara ya, kwuwachakwaa osisi nguzo ya. O gbasara akwa mkpuchi nke ulonzuko ahu n'elu uloikwu nso dika Dinwenu nyere ya n'iwu. O tynere okwute ogbugbandu ahu n'ime igbe ya, wonye mkpara ya bia donyekwa oche ebe n'elu ya. O bubatara igbe ahu n'ime uloikwu nso, were akwa ngechi kobe ya okirikiri dika Chineke si nye ya n'iwu.

Urukpuigwe biara kpuchie ulonzuko ahu, ebube nke Chineke ewee juputa n'uloikwu nso ahu. Nke a mere na Mosis enweghikwa ike iba n'ulonzuko ahu.

Na njem ha niile, mgbe obula urukpu ahu si n'uloikwu nso gbagoo elu, umu Izrel na-amalitekwa njem, ma o buru na urukpu ahu agbagoghi elu, ha na-anoro ebe ha no ruo mgbe o gbagoro. N'ogologo njem ha niile urukpu nke Onyenweanyi ahu na-anogide n'elu uloikwu nso ahu n'oge ehie ma oku na-anọ na ya n'abali. Umu Izrel niile na-ahu ya.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 84: 2-5.7.10. (Az. 1)**

**Aziza: Lee ka ulo obibi gi siri makarichaa mma, gi, Oseburuwa puru ime ihe niile.**

1. O na-agu m nnuuku agu, ka m bata n'ogige Oseburuwa, ka mkpuruobi m na anuah m na-ekwere Chineke di ndu ukwe onu. (Az.)

2. Ka o si di, nnuu ebelebe na-achotara onwe ya ulo obibi, nnuu eleke achotara onwe ya akwu, ebe o ga-edote umu ya n'akuku ebe ichuaja gi, Onyenweanyi onye puru ime ihe niile, onye bu eze m na Chineke m. (Az.)

3. Ha bu ndi a goziri agozi, ndi bi n'ulo gi na-

for ever singing your praise. They are happy, whose strength is in you, they walk with ever growing strength. (R.)

4. One day within your courts is better than a thousand elsewhere. The threshold of the house of God I prefer to the dwelling of the wicked. (R.)

**Alleluia, alleluia! Acts 16:14**

**O**pen our hearts, O Lord, to accept the words of your Son. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Matthew (13:47-53)

**J**esu said to his disciples: The kingdom of heaven is like a dragnet cast into the sea that brings in a haul of all kinds. When it is full, the fishermen haul it ashore; then, sitting down, they collect the good ones in a basket and throw away those that are no use. This is how it will be at the end of time; the angels will appear and separate the wicked from the just to throw them into the blazing furnace where there will be weeping and grinding of teeth.

'Have you understood all this?' They said, 'Yes.' And he said to them, 'Well then, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old.' When Jesus had finished these parables he left the district.

The Gospel of the Lord.

### **Prayer Over The Offerings**

**M**ay these offerings we make to you as we celebrate Saint Ignatius be pleasing, Lord God, and grant that the sacred mysteries, which you have made the fount of all holiness, may sanctify us, too, in the truth. Through Christ our Lord.

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

### **Communion Antiphon**

**T**hus says the Lord: I have come to cast fire on the earth, and how I wish that it were kindled!

### **Prayer After Communion**

**M**ay the sacrifice of praise that we have offered with thanksgiving in honour of Saint Ignatius, O Lord, bring us to exalt your majesty without end. Through Christ our Lord.

ekwere gi ukwe otito oge niile. Ndi ike ha siri na gi bu ndi agoziri agozi. (Az.)

4. N'ihina otu ubochi na be gi ka mma karia nnukwuru nnu afo ebe ozo. O kaara m mma ibu onye nche uzo n'ulo nke Onyenweanyi, karia ibi n'ebe obibi ndi ajo mmadu. (Az.)

**Alaluya, alaluya! Acts 16:14**

**M**eghee obi anyi, O Chineke, ka anyi were nabata okwu nke nwa Gi. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13:47-53)

**J**esu gwara ndi na-eso uzo ya si, "Ozokwa, alaeze eluigwe dika ugwu a wunyere n'osimiri nke dokotara udi azu di icheiche. Mgbe ugwu ahu juputara n'azu, ndi okuazu doputara ya, nodu ala wee hoputa ndi di mma, tinye ha n'ihe ma wufuo ndi joro njo. Otu a ka o ga-adi n'oge ngwucha nke uwa. Ndi mmuoma ga-aputa kewaputa ndi bu ajo mmadu n'etiti ndi eziomume. Ha ga-enubakwa ndi ajo mmadu n'oku ahu, ebe ibe akwa na ita ikikere eze ga-adi."

Jesu juru ha si, "Unu ghotakwara okwu ndi a niile?" Ha zara ya si, "Ee". O wee si ha, "Onye odeakwukwo obula nke e nyere ozuzu maka alaeze eluigwe, dika onye nwe ulo, nke na-esi n'uloaku ya eweputa ihe ochie na ihe ohuru." Mgbe Jesu gwachara ha ukabuilu ndia, o siri ebe ahu puo.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**K**a onyinye ndi a anyi na-enye ka anyi na-eri oriri Igneshius di aso nweta mmasi, Onyenweanyi Chineke, ma mee ka iheomimi di nsoga, ndi I merela isi-iyi nke idinso niile, dookwa anyi aso n'ime eziokwu. Site na Kristi Onyenweanyi.

### **Ukwe Oriri Nso**

**O**nyenweanyi na-ekwu: A biara m ka mmunye oku n'awa; o na-agu m ka o rewezie.

### **Ekpere A Natachaa Oriri Nso**

**K**a aja otito nke anyi jiri obi ekele achu iji sopuru Igneshius di aso, O Dinweni, dute anyi ijali ukpoeze gi elu akwusi akwusi. Site na Kristi Onyenwenyi.

**THE ANGELS WILL APPEAR AND SEPARATE THE WICKED FROM THE JUST (Matt. 13:49)**





## JUBILEE PRAYER

**F**ather in heaven, may the faith you have given us in your Son Jesus Christ, our brother, and the flame of charity enkindled in our hearts by the Holy Spirit, reawaken in us the blessed hope for the coming of your kingdom.

May your grace transform us into tireless cultivators of the seeds of the Gospel.

May those seeds transform from within both humanity and the whole cosmos in the sure expectation of a new heaven and a new earth, when with the powers of Evil vanquished, your glory will shine eternally.

May the grace of the Jubilee reawaken in us, Pilgrims of Hope, a yearning for the treasures of heaven.

May that same grace spread the joy and peace of our Redeemer throughout the earth.

To you our God, eternally blessed, be glory and praise for ever. Amen.

## EKPERE JUBILII

**N**na nọ n'eluigwe, ka Nkwukwe nke I nyere anyị n'ime Nwa ị, Jesu Kristi, nwanne anyị, na ọkụ nke ihunanya Mụọ Nsọ munyere n'obi anyị, kpọlitekwa n'ime anyị, nchekwube ị nsọ maka ọbịbia nke alaeze ị.

Ka amara ị gbanwoo anyị, ka anyị buru ndị ike anaghị agwu ịkụ mkurụ nke Ozioma.

Meekwa ka site n'olileanya nke eluigwe ọhụrụ na ụwa ọhụrụ, ka mkpuru nke Ozioma ndị ahụ si n'ime gbanwoo ndị mmadụ, gbanwokwazi ihe nile ekere eke, merie ike nke ihe ọjọọ nile, ka otito ị wee chawaputa ebeebe.

Ka amara nke Jubilii kpọlitekwa n'ime anyị bu ndị Njem nke nchekwube, agụu maka akụ nke eluigwe.

Ka otu amara ahụ gbasaa anụrị na udo nke Onye Nzọpụta anyị n'ụwa niile.

Ka otito na mbulielu ịrị ị Chineke anyị, Onye ị ngozi mgbe nile. Amen.



**PICTURES**  
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