



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin

SEPTEMBER 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#

SEPTEMBER NOVENA

Novena to Our Lady of Sorrows

Sunday, September 7th to Monday September 15th, 2025

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

Visit our website for details!

www.niccsanjose.org

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

MARANATHA BULLETIN
Publication of Catholic Diocese of
Ekwulobia, Nigeria
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Entry Antiphon

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

Collect

God of might, giver of every good gift, put into our hearts the love of your name, so that by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. Through our Lord.

First Reading

A reading from the first letter of St. Paul to the Thessalonians (4:13-18)

We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord for ever. With such thoughts as these you should comfort one another.

The word of the Lord.

Responsorial Psalm: Ps. 95:13-5,11-13 (R.v.13)

Response: **The Lord comes to rule the earth.**

1. O sing a new song to the Lord, sing to the Lord all the earth. Tell among the nations his glory and his wonders among all the peoples. (R.)
2. The Lord is great and worthy of praise, to be feared above all gods; the gods of the heathens are naught. It was the Lord who made the heavens. (R.)
3. Let the heavens rejoice and earth be glad, let the sea and all within it thunder praise, let the land and all it bears rejoice, all the trees of the wood shout for joy at the presence of the Lord for he comes, he comes to rule the earth. (R.)

Ukwe Mbata

Dinwenu, meere m ebere, maka na ana m akpokü Gi bido n'ututu ruo n'anyasi. N'ihina na I di uto dikwa obi nwayoo. I juputara n'ebere n'ebe ndi niile na-akpokü Gi no.

Ekpere Mmeghe

Chineke ji ike niile, Onye ihe niile kacha mma si n'aka Ya abia, munye n'ime obi anyi ihunaanya maka aha Gi. 'Biko zulite ihe niile di imma n'ime anyi, ka anyi na-eto n'ofufe Gi. Were amara Gi na-echekwaba ihe ndi ahu I zulitere n'ime anyi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke mbu Pol di aso degaara ndi Tesalonika (4:13-18)

Umunna m, anyi achoghi ka unu ghara imata ihe banyere ndi otu anyi nwuru anwu, ka unu ghara iru uju dika ndiozo, ndi enweghi nchekwube. Ebe anyi kwere na Jesu nwuru ma sikwa n'onwu bilie ozo, n'otu aka ahu, anyi kwenyekwara na site na Jesu na Chineke gakpolite ndi niile nwuru anwu. N'ihina nke a, anyi na-agwa unu, site n'okwu nke Dinwenu, na anyi bu ndi di ndu, ndi ga-anoo ruo n'obibia nke Dinwenu agaghi aka ndi nwuru anwu mma. Dinwenu n'onwe ya ga-esi n'eluigwe gbadata, O ga-ewere olu ike kpo oku, werekwa oku nke onyeisi ndi mmuoma na uda opiike nke Chineke; mgbe ahu ndi niile nwuru n'ime Kristi ga-ebu uzo bilie. Mgbe ahu anyi bu ndi di ndu, ndi a hapuru, ka a gae-ewelite, anyi na ha ezukoo n'urukpu izute Onyenweanyi na mbara igwe. Otu a ka anyi na Dinwenu anyi ga-esi noro oge niile. Ya bu, werenu okwu ndi a na-akasirita onwe unu obi. Okwu nke Oseburwa.

Abuoma na Aziza: Abu. 96:13-5,11-13 (Az.13)

Aziza: **Onyenweanyi na-abia ikpe uwa ikpe.**

1. Kweerenu Onyenweanyi ukwe ohuru; uwa niile kweere Onyenweanyi ukwe. Mee ka uwa niile mara maka otito ya, kwuputakwa oru itunaanya ya n'ebe ndi mma du no. (Az.)
2. N'ihina Onyenweanyi di ukwu, ma kwesikwa inye nnukwu otito; O kwesiri ituru ya egwu karia ihe niile. N'ihina chi niile nke ndi mba ozo bucha arusi mana Onyenweanyi kere eluigwe. (Az.)
3. Eluigwe nuriaba, uwa goribe, oke osimiri na ihe niile di n'ime ya, tienu mkpu. Ala-ubi niile na ihe niile di n'ime ya nuriabanu, ka osisi niile di n'oke ohia kwebe ukwe afuru n'ihu nke Onyenweanyi n'ihina na-abia, o na-abia ikpe uwa ikpe. (Az.)

4. With justice he will rule the world, he will judge the peoples with his truth. (R.)

Alleluia, alleluia! Lk 4:18

The spirit of the Lord has been given to me. He has sent me to bring good news to the poor. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (4:16-30)

Jesus came to Nazareth, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour. He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.' And he won the approval of all, and they were astonished by the gracious words that came from his lips.

They said, 'This is Joseph's son, surely?' But he replied, 'No doubt you will quote me the saying "Physician, heal yourself" and tell me, "We have heard all that happened in Capernaum, do the same here in your own countryside." And he went on, 'I tell you solemnly, no prophet is ever accepted in his own country.

'There were many widows in Israel, I can assure you, in Elijah's day, when heaven remained shut for three years and six months and a great famine raged throughout the land, but Elijah was not sent to any one of these: he was sent to a widow at Zarephath, a Sidonian town. And in the prophet Elisha's time there were many lepers in Israel, but none of these was cured, except the Syrian, Naaman.'

When they heard this everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him down the cliff, but he slipped through the crowd and walked away.

The Gospel of the Lord.

4. O ga-eji ikpe nkwumoto na eziokwu were kpee iwa na ndi mmadu ikpe. (Az.)

Alaluya, alaluya! Luk 4:18

Enyela m Mmuo nke Dinwenụ, makana Dinwenụ eteela m ude ka mụ bugara ndi ogbenye ozioma. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (4:16-30)

Jesu bjaruru Nazaret ebe o noro too; banye n'ulonzuko, n'ubochi izuikwe dika o si eme. O wee bilie igu ihe; ha nyere ya akwukwo Aizaya onye amuma. O megheere akwukwo hu ebe e dere si: "E nyela m Mmuo nke Dinwenụ, makana Dinwenụ eteela m ude ka mụ bugara ndi ogbenye ozioma, ka m kwusaara ndi e ji eji na ha enwerela onwe ha, ka m kwusaara ndi kpuru isi na ha ahubala uzo, ka m mee ka ndi a na-emegbu emegbu nwere onwe ha. Ka m kwuputa afọ amara nke Dinwenụ." O kpuchiri akwukwo ahụ nyeghachi ya onye na-aga ozi, bia nodu ala. Mmadu niile no n'ulonzuko lekwasiri ya anya. O malite igwa ha okwu si, "Taa, ka e mezuru na nti unu ihe e dere n'akwukwo nso a." Mmadu niile kwuru okwu oma banyere ya. Okwu ebube niile si n'onu ya puta tukwara ha n'anya nke mere ha jiri juo si, "Onye a, o bughị nwa Josef?" Ma Jesu siri ha, "Ama m na unu ga-aturu m ilu a: 'Dibia gwoon onwe gi; unu gasikwa m, 'Mee ka anyi hu n'obodo a muru gi, udi ihe ahụ anyi nuru na i mere na Kapanaum.' N'ezie agwa m unu, a naghị anabata onye amuma obula n'obodo a muru ya.

E nwere otutu umunwaanyi isimkpe n'Izrel n'oge Elaija. Mgbe e mechiri eluigwe mmiri ezoghikwa afọ ato na onwa isii, mgbe oke ugani dara n'ala ahụ dum; ma o nweghi onye n'ime ha e zigaara Elaija ma o bughị naani otu nwaanyi ajadu nke bi n'obodo Zarefat, nke di n'ala Saidon. Otutu ndi ekpenta nokwa n'ala Izrel n'oge Elisha; ma o nweghi onye obula n'ime ha e mere ka o di ocha ma o bughị Neeman, Onye Siria."

Mgbe ndi niile no n'ulonzuko ahụ nuru okwu ndi a, iwe juputara ha n'obi. Ha biliri, kwapu ya n'obodo ha, kpuru ya ruo n'otu ugwu nta a rukwasara obodo ha n'elu ya ka ha si ebe ahụ kwada ya. Ma o michapuru onwe ya n'aka ha, si n'etiti igwe mmadu ahụ laa.

Ozioma nke Oseburuwa.

Prayer Over The Offerings

May this sacred offering, O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery, it may accomplish in power. Through Christ our Lord.

Communion Antiphon

How great is the goodness, Lord, that you keep for those who fear you.

Prayer After Communion

Renewed by this bread from the heavenly table, we beseech you, Lord, that being the food of charity, it may confirm our hearts, and stir us to serve you in our neighbour. Through Christ our Lord.

Ekpere Nhunye

Dinwenu, site n'onyinye nke a di nso anyi na-ehunyerere Gi mgbe niile, nye anyi ngozi nke nzoputa Gi. Biko, were ike Gi mezuoro anyi ihe omimi nke a anyi na-eme. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi, obi oma Gi ebuka n'ebe ndi na-aturu Gi egwu no.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, Inyela anyi Achicha nke Eluigwe ka o buru nri nke anyi. Biko ka Achicha ahụ n'agba obi anyi ume n'ihunaanya, k'anyị site n'umunne anyi na-agbara gi odibo n'uzo kwesiri ekwesị. Site na Kristi Onyenweanyi.

2 September [Eke] Tuesday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the first letter of St Paul to the Thessalonians (5:1-6.9-11)

You will not be expecting us to write anything to you, brothers, about 'times and seasons', since you know very well that the Day of the Lord is going to come like a thief in the night. It is when people are saying: 'How quiet and peaceful it is' that the worst suddenly happens, as suddenly as labour pains come on a pregnant woman; and there will be no way for anybody to evade it.

But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober. God never meant us to experience the Retribution, but to win salvation through our Lord Jesus Christ, who died for us so that, alive or dead, we should still live united to him. So give encouragement to each other, and keep strengthening one another, as you do already.

The word of the Lord.

Responsorial Psalm: Ps.26:1.4.13-14. (R.v.13)

Response: I am sure I shall see the Lord's goodness in the land of the living.

1. The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; before whom shall I shrink? (R.)

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (5:1-6.9-11)

Umunna m, o dighi mkpa idegara unu akwukwo banyere oge mbu mgbe ihe ndi a ga-emezu. Unu onwe unu ma nke oma na ubochi nke Dinwenu anyi ga-abia na mberede dika onyeohi si abia n'abali. Mgbe ndi mmadu na-ekwu si "udo na nchekwa di," mgbe ahụ, na mberede, ka mmebi ga-abiakwasa ha dika ihe mgbu na-abiaara nwaanyi mgbe ime na-eme ya. Ha agaghikwa agbanahu ya n'oso.

Umunna m, unu anoghikwa n'ochichiri nke na ubochi ahụ ga-abiakwasa unu dika onyeohi. Unu niile bu umu nke ihe na umu nke ehizie; anyi abughi umu nke abali mbu nke ochichiri. Ya bu ka anyi gharanu irahu ura, dika ndiozo si eme. Kama, ka anyi murunu anyia, ka anyia dookwa anyi. Chineke emeghi anyi maka mmebi, kama ka anyi nweta nzoputa site na Dinwenu anyi Jesu Kristi, Onye nwuru n'ihie anyi, ka o ga-abu, ma anyi di ndu ma anyi nwuru anwu, anyi ga-ebinyere ya. Ya bu, na-agbakwanu onwe unu ume; na-akwalitekwanu ibe unu dika unu si eme ugbu a. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.27:1.4.13-14.(Az.13)

Aziza: Ekwere m na m ga-ahu idi mma nke Chineke, n'ala ndi di ndu.

1. Dinwenu bu ihe na nzoputa m, onye ka m ga-atu egwu? Dinwenu bu ide nke ndu m, onye ga-eyi m egwu!(Az.)

2. Otu ihe ka m na-ario Dinwenu, otu ihe ka

2. There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life, to savour the sweetness of the Lord, to behold his temple. (R.)

3. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! (R.)

Alleluia, alleluia! Lk 7:16

A great prophet has appeared among us; God has visited his people. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (4:31-37)

Jesus went down to Capernaum, a town in Galilee, and taught them on the sabbath. And his teaching made a deep impression on them because he spoke with authority.

In the synagogue there was a man who was possessed by the spirit of an unclean devil, and it shouted at the top of its voice, 'Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the devil, throwing the man down in front of everyone, went out of him without hurting him at all. Astonishment seized them and they were all saying to one another, 'What teaching! He gives orders to unclean spirits with authority and power and they come out.' And reports of him went all through the surrounding countryside. The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 3)

3 September [Orie] Wednesday of Ordinary Time - Week 22 (White)

St Gregory the Great, Pope & Doctor (Memorial)

St. Gregory the Great was born c.540 at Rome. Son of a wealthy Roman senator and Great-grandson of Pope Saint Felix III, he was educated by the finest teachers in Rome. He became the Prefect of Rome for a year. At the age of 35, he sold his possessions and turned his home into a Benedictine monastery. He used his money to build six monasteries in Sicily and one in Rome. Upon seeing English children being sold in the Roman Forum, he became a missionary to England.

St. Gregory was elected 64th Pope in 590 and was the first monk to be chosen. He sent St. Augustine of Canterbury and a company of monks to evangelize England, and other missionaries to France, Spain, and Africa. He is known above all for his magnificent contributions to the Liturgy of the Mass and Office. He collected the melodies and plain chant so that they are now known as Gregorian Chants. He died in 604.

Entry Antiphon

Blessed Gregory, raised upon the throne of Peter, sought always the beauty of the Lord, and lived in celebration of that love.

m na-acho. Ka m biri n'ulo nke Dinwenu, ubochi niile nke ndu m, ka m nweta idi uto nke Dinwenu, ka m na-ahu ya n'ulonso ya. (Az.)

3. Ekwere m na m ga-ahu idi mma nke Chineke, n'ala ndi di ndu. Chekwube na Dinwenu. Obi sie gi ike; tukwasị ya obi, chekwube na ya. (Az.)

Aleluya, aleluya! Lk. 7:16

Nukwu onye amuma ebilitela n'etiti anyi. Chineke abiala ileta ndi nke ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (4:31-37)

Jesu gara Kapanauum, otu obodo di na Galili na-akuziri ha ihe n'ubochi izuikere. Nkuzi ya turu ha n'anya n'ihina o ji ikikere akuzi. N'ime ulonzuko ahu e nwere otu nwoke mmuo ojoo ji nke jiri oluikere tie mkpu si, "Haa, gini ka anyi na gi nwekoru Jesu onye Nazaret? I biara ila anyi n'iyi? Ama m onye i bu, onye Nso ahu nke Chineke." Jesu gbojara ya si, "Kpuchie onu gi, si n'ime ya puta!" Mgbe mmuo ojoo ahu tudara ya n'ala n'etiti ogbako ahu, o siri n'ime ya puta na-emerughi ya ahu. Ihe a turu ogbako ahu niile n'anya, nke mere na ha juritara onwe ha si, "Okwu gini bu nke a? N'ihina O ji ikike na-enye ndi mmuo ojoo iwu, ha wee hapu onye ha ji." Akuko banyere ya gazuru obodo niile gbara Kapanauum gburugburu. Ozioma nke Oseburuwa.



Ukwe Mbata

Grigori di ngozi, onye ebuliri n'ukpoeze Pita, choro mma nke Onyenweanyi mgbe niile, were biendu n'ime ngori ihunaanya ahu.

Collect

O God, who care for your people with gentleness and rule them in love, through the intercession of Pope Saint Gregory, endow, we pray, with a spirit of wisdom those to whom you have given authority to govern, that the flourishing of a holy flock may become the eternal joy of the shepherds. Through our Lord.

First Reading

A reading from the letter of St Paul to the Colossians (1:1-8)

From Paul, appointed by God to be an apostle of Christ Jesus, and from our brother Timothy to the saints in Colossae, our faithful brothers in Christ: Grace and peace to you from God our Father.

We have never failed to remember you in our prayers and to give thanks for you to God, the Father of our Lord Jesus Christ, ever since we heard about your faith in Christ Jesus and the love that you show towards all the saints because of the hope which is stored up for you in heaven. It is only recently that you heard of this, when it was announced in the message of the truth. The Good News which has reached you is spreading all over the world and producing the same results as it has among you ever since the day when you heard about God's grace and understood what this really is. Epaphras, who taught you, is one of our closest fellow workers and a faithful deputy for us as Christ's servant, and it was he who told us all about your love in the Spirit.

The word of the Lord.

Responsorial Psalm: Ps. 51:10-11. (R.v.10)

Response: **I trust in the goodness of God for ever and ever.**

1. I am like a growing olive tree in the house of God. I trust in the goodness of God for ever and ever. (R.)

2. I will thank you for evermore; for this is your doing. I will proclaim that your name is good, in the presence of your friends. (R.)

Alleluia, alleluia! Lk 4:18

The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the Goodnews to the poor. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (4:38-44)

Leaving the synagogue Jesus went to Simon's house. Now Simon's mother-in-law was suffering from a high fever and they asked him to

Ekpere Mmeghe

O Chineke, onye ji nwayo akpachapuru ndi nke ya anya were ihunaanya achi ha, site n'ariro nke Popu Grigori di aso, hujue, anyi na-ariro, mmuo amamihe n'ime ndi i nyerela ike ochichi, ka oganiihu nke igweaturu di aso were buru ahuri di okpu nke ndi nche aturu ga. Site na Dinweni anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degara ndi Kolosi (1:1-8)

Pol, onyeozu nke Jesu dika uche nke Chineke siri cho, ya na nwanne anyi bu Timoti, na-edegara ndi nso, na umunne anyi ndi kwusiri ike na Kristi, ndi no na Kolosi akwukwozi. Amara na udo nke si n'aka Chineke Nna anyi diri unu.

Anyi na-ekele Chineke, Nna nke Onyenweanyi Jesu Kristi mgbe obula anyi na-echeta unu n'ekpere. Anyi anula maka okwukwe unu nwere n'ime Jesu Kristi, ya na maka ihunaanya unu nwere n'ebe ndi nso niile no, maka nchekwube nke a kwadobeere unu n'eluigwe. N'ezie, dika o si di n'awa niile, o na-ami mkpuru na-etokwa, dika o si eme n'etiti unu, site n'ubochi unu nuru ma ghotakwa amara nke Chineke n'ezikwu; dika unu siri muta ya n'aka Epafra, onye anyi huru n'anya, anyi na ya na-ejeko ozi. O bu onye kwesiri ntukwasiobi n'ijere Kristi ozi, n'aha anyi. O meela ka anyi mara udi ihunaanya unu nwere n'ime mmuo. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.52:8-9(Az.8)

Aziza: **A tukwasara m obi m n'ihunaanya nke Chineke ebeebe ebeebe.**

1. Ma n'akuku nke m adi m ka osisi oliv na-eto n'ulo Chineke, A tukwasara m obi m n'ihunaanya nke Chineke ebeebe ebeebe. (Az.)

2. Aga m na-ekele gi mgbe niile n'ihu ndi ahuru gi n'anya, maka ihe i meere m, aga m etinyekwa oleanya m n'aha gi juputara n'obi ebere. (Az.)

Aleluya, aleluya! Luk. 4:18

Enyela m Mmuo nke Onyenweanyi, En'ihia na o teela m mmanu izi ndi ogbenye Ozi oma. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (4:38-44)

Jesu hapuru ulonzuko banye n'ulo Saimon. Ugbo a oke ahuko jidesiri ogo nwaanyi Saimon ike, nke mere ha ji gwa Jesu maka ya.

do something for her. Leaning over her he rebuked the fever and it left her. And she immediately got up and began to wait on them.

At sunset all those who had friends suffering from diseases of one kind or another brought them to him, and laying his hands on each he cured them. Devils too came out of many people, howling, 'You are the Son of God.' But he rebuked them and would not allow them to speak because they knew that he was the Christ.

When daylight came he left the house and made his way to a lonely place. The crowds went to look for him, and when they had caught up with him they wanted to prevent him leaving them, but he answered, 'I must proclaim the Good News of the Kingdom of God to the other towns too, because that is what I was sent to do.' And he continued his preaching in the synagogues of Judaea.

The Gospel of the Lord.

Prayer Over The Offerings

Grant our supplication, we pray, O Lord, that this sacrifice we present in celebration of Saint Gregory may be for our good, since through its offering you have loosed the offences of all the world. Through Christ our Lord.

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

Communion Antiphon

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

Prayer After Communion

Through Christ the teacher, O Lord, instruct those you feed with Christ, the living Bread, that on the feast day of Saint Gregory they may learn your truth and express it in works of charity. Through Christ our Lord.

O guzooro ebe nwaanyi ahụ nọ, baara ahụọkụ ahụ mba, o wee hapụ ya. Ngwa ngwa nwaanyi ahụ biliri, lee ha obia.

Mgbe anyanwu na-adà, ndi niile nwere ndi oria na udi oria di icheiche kpokotara ha ya, O bikwasa ha aka n'isi n'otu n'otu, ahụ wee di ha mma. Otutu mmuo ojoo sikwara n'ime otutu ndi mmadu puta, na-eti mkpu na-asi, "I bu Nwa Chineke!" Ma O gbojara ha, O kweghikwa ka ha kwuo okwu, n'ihina ha matara na o bu Kristi ahụ.

Mgbe chi foro, Jesu siri n'obodo ahụ puo gaa nora naani ya n'ebe dara juu. Ndi mmadu choghariri ya, mgbe ha chotara ya, ha achoghi ka O si n'obodo ha puo. O siri ha, "Aga mi agbasakwuri ozioma nke alaeze Chineke n'obodo ndi ozokwa, n'ihina o bu maka nke a ka e jiri zite m." O gakwara n'ihu na-agbasa ozioma n'ulonzuko niile nọ na Judia.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Nuru aririo anyi, anyi na-ario, O Dinwenu, ka aja nke a anyi na-ebute n'oriri nke Grigori di aso buru maka odimma anyi, n'ihu na site n'oniyinye ya i na-ekpochapu mmehie nke uwa niile. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Obu odibo maara ihe kwesiri ntukwasi obi onye Dinwenu mere onye nlekota ezinulo ya, ka onyendi nke ya nri mgbe ha choro ya.

Ekpere A Natachaa Oriri Nso

Site na Kristi onye nkuzi, O Dinwenu, skuziere ndi i ji Kristi zuo, Achicha di ndu, ka n'ubochi oriri nke Grigori di aso ka ha muta eziokwu gi ma gosiputakwa ya n'oru ihunaanya. Site na Kristi Onyenweanyi.

4 September [Afor] Thursday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the letter of St Paul to the Colossians (1:9-14)

Ever since the day we heard about you, we have never failed to pray for you, and what we ask God is that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of his will. So you will be able to lead the kind of life which the Lord expects of you, a life acceptable to him in all its aspects; showing the results in all the good actions you do and increasing

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (1:9-14)

Ya mere, site n'ubochi anyi nuru maka ya, anyi akwusibeghi ikpere unu ekpere. Anyi na-ario ka unu juputa n'amamihe nke uche ya, n'ime nghota na amamihe nke mmuo niile. Biekwanu ndu kwesiri Dinwenu, nke juputara na mimasi ya, na-ami mkpuru n'ezi oru niile, na-abawanyekwa n'amamihe nke Chineke.

your knowledge of God. You will have in you the strength, based on his own glorious power, never to give in, but to bear anything joyfully, thanking the Father who has made it possible for you to join the saints and with them to inherit the light.

Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins. The word of the Lord.

Responsorial Psalm: Ps. 97:2-6.(R.v.2)

Response: The Lord has made known his salvation

1. The Lord has made known his salvation; has shown his justice to the nations. He has remembered his truth and love for the house of Israel. (R.)

2. All the ends of the earth have seen the salvation of our God. Shout to the Lord all the earth, ring out your joy. (R.)

3. Sing psalms to the Lord with the harp with the sound of music. With trumpets and the sound of the horn acclaim the King, the Lord. (R.)

Alleuia, alleuia! Mt. 4:19

Follow me, says the Lord, and I will make you fishers of men. Alleuia!

Gospel

A reading from the holy Gospel according to Luke (5:1-11)

Jesus was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats - it was Simon's - and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking he said to Simon, 'Put out into deep water and pay out your nets for a catch.' 'Master,' Simon replied 'we worked hard all night long and caught nothing, but if you say so, I will pay out the nets.' And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this he fell at the knees of Jesus saying, 'Leave me, Lord; I am a sinful man.' For he and all his companions

Ka e jiri ike niile gbaa unu ume, dika ebube nke ike ya siri di. Ka unu jiri onu nwee ndidi na ogologo ntachiobi, na-enye Nna ekele, onye mere ka anyi tosi iketa oke n'ihe nketa nke ndi nso no n'ebube. O zoputala anyi n'ike nke ochichiri, bia kpofee anyi n'alaeze nke Nwa ya o huru n'anya; onye anyi si na ya nwee nzoputa, nke bu mgbaghara njo niile.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 98:2-6 (Az.2)

Aziza: Onyenweanyi egosila ike nzoputa ya.

1. Onyenweanyi egosila ike nzoputa ya, o meela ka mba niile mata eziumume ya. O chetala ihunaanya ya na ikwudosiike ya n'ebe ezinulo Izrel no. (Az.)

2. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tijerehu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)

3. Kweerenu Onyenweanyi ukwe, werenu ubo akwara na ihe egwu di ichiche tiere Onyenweanyi egwu! Werenu opi igwe na mpi kwuputa na Onyenweanyi bu eze. (Az.)

Alaluya, alaluya! Mat. 4:19

Sonu m! Aga m eme unu ndi oku mmadu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (5:1-11)

Ka Jesu guzo n'odommiri Genesaret, oke igwe mmadu zukoro na-adagide ya ka ha nuru okwu Chineke. O huru ugbo mmiri abuo n'uso odommiri ahụ; ma ndi okuazu esila n'ugbo ahu puo na-asu abu ha. Ka Jesu banyere n'ime otu ugbo ahu, nke bu nke Saimon, O gwara ya ka o si n'ala kwopu ugbo mmiri ya ntakiri. O wee nodu ala, si n'ugbo mmiri ahụ na-akuziri ndi mmadu ihe.

Mgbe Jesu kwubiri okwu, O gwara Saimon si, "Nupu ugbo gi n'ogbummiri wunye ugbo gi maka igbuazu." Ma Saimon zara si, "Nna anyi ukwu, anyi doliri abali niile n'enwetaghị ihe obula, mana otu i siri kwu, aga m awunye ugbo m niile." Mgbe ha mere nke a, ha kutara oke igwe azu nke mere na o foduru ntakiri ka ugbo ha dokaa. Nke a mere ha ji kpoo ndi okuazu ibe ha no n'ugbo mmiri nke ozo ka ha bia nyere ha aka. Ha biara gbujuo ugbo abuo ahụ azu, nke mere na ugbo ha malitere imikpu.

Ma mgbe Saimon Pita huru nke a, o dara n'ukwu Jesu na-ekwu si, "Si n'ebe m no puo, n'ihina abụ m onye njo, O Dinwenụ m."

were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, 'Do not be afraid; from now on it is men you will catch.' Then, bringing their boats back to land, they left everything and followed him. The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 3)

5 September [Nkwo] Friday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

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

Christ 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.

Responsorial Psalm: Ps.99:2-5. (R.v.2)

Response: **Come before the Lord, singing for joy.**

1. Serve the Lord with gladness. Come before him, singing for joy. Know that he, the Lord, is God. He made us, we belong to him, we are his people, the sheep of his flock. (R.)
2. Go within his gates, giving thanks. Enter his courts with songs of praise. Give thanks to him and bless his name. (R.)
3. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. (R.)

Alleluia, alleluia! Jn. 8:12

Anyone who follows me will not be walking in the dark says the Lord, but he will have the light of life. Alleluia!

N'ihina o juru Pita na ndi ya na ha so anya ihu otutu azu ndi a ha gbutere. Otu a ka o mekwara Jemis na Jon, umu Zebedi ndi ha na Saimon bu ndi nnweko. Jesu zara Saimon si, "Ujo atula gi, site ugbo a gaba, i ga na-akuta mmadu." Mgbe ha kwoputara ugbo ha n'elu ala, ha hapuru ihe niile, sobe ya.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

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

Kristi 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 bukwu n'ime ya ka ihe niile na- ejikota n'otu. O bu ya bu isi nzuko, bu ahụ ya. O bukwu 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 bukwu site na ya ka Chineke si kpeziere 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.

Abuoma na Aziza: Abu. 100:2-5. (Az.2)

Aziza: **Werenu iti mkpu onu bia n'ihu Onyenweanyi.**

1. Werenu iti mkpu onu bia n'ihu ya. Maranu na Onyenweanyi bu Chineke, ya kere anyi, O bukwu ya nwe anyi, anyi bu ndi nke ya, anyi bukwu igwe aturu ya. (Az.)
2. Werenu ekele baa n'onuuzo ama ya niile, werenu otito baa n'ogige ya niile; keleenu ya, goziekwana aha ya. (Az.)
3. N'ihina Onyenweanyi di mma, ihunaanya ya na-adi ebeebe, ntukwasioobi ya na-adigide bido na-ndudugandu ruo na ndudugandu (Az.)

Aleluya, aleluya! Jon. 8:12

Dinwenu kwuru si, Abu m ihe nke uwa, onye obula na-eso m ga-enwe ihe nke ndu. Aleluya!

Gospel

A reading from the holy Gospel according to Luke (5:33-39)

The Pharisees and the scribes said to Jesus, 'John's disciples are always fasting and saying prayers, and the disciples of the Pharisees too, but yours go on eating and drinking.' Jesus replied, 'Surely you cannot make the bridegroom's attendants fast while the bridegroom is still with them? But the time will come, the time for the bridegroom to be taken away from them; that will be the time when they will fast.'

He also told them this parable, 'No one tears a piece from a new cloak to put it on an old cloak; if he does, not only will he have torn the new one, but the piece taken from the new will not match the old.'

'And nobody puts new wine into old skins; if he does, the new wine will burst the skins and then run out, and the skins will be lost. No; new wine must be put into fresh skins. And nobody who has been drinking old wine wants new. "The old is good" he says.' The Gospel of the Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (5:33-39)

Ndi Farisii na ndi odeakwukwo ha siri Jesu, "Ndi na-eso uzo Jon na-ebu onu otutu mgbe na-ekpe ekpere, otu a ka ndi na-eso uzo ndi Farisii na-emekwa, ma ndi nke gi no na-eri na-anu." Jesu zara ha si, "Unu nwere ike ime ka ndi a kporo n'oriri olulu nwunye buo onu mgbe ha na onye na-alu nwaanyi ohuru no? Oge na-abia mgbe a ga-anapu ha onye na-alu nwunye ohuru, mgbe ahụ ka ha ga-ebube onu." Jesu tukwaara ha ilu si, "O nweghi onye na-adokara iberibe akwa ohuru dukwasa ya na nke ochie; e mee nke a, a ga-adoka nke ohuru, iberibe akwa ohuru ahụ agaghị amako n'akwa ochie. O nweghi onye na-agbanye mmanya ohuru n'ime udu akpukpo ochie, o mee otu a, mmanya ahụ ga-agbawa udu akpukpo ahụ, ha abuo alaa n'iyi. Kama, a ga-etinye mmanya ohuru n'ime udu ohuru. O nweghi onye obula nuchara mmanya ochie na-enwe mmasi inu nke ohuru, n'ihina o na-asi, 'Nke ochie di mma.' Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 3)

6 September [Eke] Saturday of Ordinary Time - Week 22 (Green/White)



Our Lady of Saturday

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 for ever Virgin.

Ukwe Mbata

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

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 letter of St Paul to the Colossians (1:21-23)

Not long ago, you were foreigners and enemies, in the way that you used to think and the evil things that you did; but now God has reconciled you, by Christ's death in his mortal body. Now you are able to appear before him holy, pure and blameless - as long as you persevere and stand firm on the solid base of the faith, never letting yourselves drift away from the hope promised by

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'enyemaka aririo ya, si na mmehie anyi kulite. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (1:21-23)

Unu ndi e wepuru n'ihunaanya Chineke na mbu, na ndi nwere obi ojoo, ka o jirila ahụ ya ugbo a mee ka unu na ya dikwa na mma ozo site n'onwu Kristi. O mere nke a iji mee ka unu di nso, zukwaa oke n'enweghi ntupo n'ihu ya. O burukwa na unu ga-anogide n'okwukwe, kwusie ike, n'enweghi nkolopu, n'ahapughi nchekwube

the Good News, which you have heard, which has been preached to the whole human race, and of which I, Paul, have become the servant.
The word of the Lord.

Responsorial Psalm: Ps. 53:3-4.6.8. (R.v.6)

Response: **I have God for my help.**

1. O God, save me by your name; by your power, uphold my cause. O God, hear my prayer; listen to the words of my mouth. (R.)
2. But I have God for my help. The Lord upholds my life. I will sacrifice to you with willing heart and praise your name for it is good. (R.)

Alleluia alleluia! Jn. 14:6

Jesus said: 'I am the Way, the Truth and the Life. No one can come to the Father except through me. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:1-5)

One Sabbath Jesus happened to be taking a walk through the cornfields, and his disciples were picking ears of corn, rubbing them in their hands and eating them. Some of the Pharisees said, 'Why are you doing something that is forbidden on the sabbath day?' Jesus answered them, 'So you have not read what David did when he and his followers were hungry - how he went into the House of God, took the loaves of offering and ate them and gave them to his followers, loaves which only the priests are allowed to eat?' And he said to them, 'The Son of Man is master of the sabbath.' The Gospel of the Lord.

Prayer Over The Offerings

As we honour the memory of the Mother of your Son, we pray, O Lord, that the oblation of this sacrifice may, by your grace, make of us an eternal offering to you. Through Christ our Lord.

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

Communion Antiphon

He who is mighty has done great things for me, and holy is his name.

Prayer After Communion

Having been made partakers of eternal redemption, we pray, O Lord, that we, who commemorate the Mother of your Son, may glory in the fullness of your grace and experience its continued increase for our salvation. Through Christ our Lord.

nke ozioma ahụ unu nuru, nke e kwusaara ihe niile e kere eke n'okpuru anyanwu, nke munwa bu Pol buuru onyeozu ya.
Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 54:1-2.4.6. (Az.4)

Aziza: **Chineke n'onwe ya na-abia izoputa m.**

1. Chineke, zoputa m n'ihi aha gi, si n'ike gi hu na e nyere m ikpe nkwmoto. Chineke, nuru ekpere m; gee nti n'ihe m na-ekwu! (Az.)
2. Ma ugbu a Chineke n'onwe ya na-abia izoputa m, Onyenweanyi bu onye na-echekwaba ndu m. Aga m eji obi anuri churo gi aja tookwa aha gi, nke juputara n'obioma. (Az.)

Aleluya, aleluya! Jon. 14:6

Mu onwe m bu Uzo, Eziokwu na Ndu. O dighi onye obula ga-abiakwute Nna ma o bughị site na m. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:1-5)

Notu ubochi Sabat, ka Jesu si n'ubi oka na-agafe, ndi na-esu uzo ya ghooro ogbe oka ufodu, nworu mkpuru ha na-ata. Ma ufodu ndi Farisii juru ha si, "Gini mere unu ji eme ihe megidere iwu n'ubochi izuika?" Jesu zara ha si, "O bu na unu agubeghi ihe Devid mere oge aguu guru ya, ya na ndi ya na ha so. Otu o siri banye n'ulo Chineke, were ogbe achicha a na-eche n'ihu Chineke rie, nyetukwa ndi ya na ha so; o bu ezie na o zighi ezi n'iwu ka onye obula rie ya, ma o bughị onye ukochukwu". Jesu wee si ha, "Nwa nke mmadu bu onye nwe ubochi Sabat." Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-asopuru ncheta Nne nke Nwa gi, anyi na-ario, O Onyenweanyi, ka onyinye aja nke a, site n'amara gi, mee anyi onyinye okpu ehunyeere gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye ji ike niile arugooro m nnukwu ihaga, aha ya di aso.

Ekpere ANatachaa Oriri Nso

Ka emerela ka anyi keta oke na mgbaputa di okpu, anyi na-ario, O Onyenweanyi, ka anyi bu ndi na-echeta Nne nke Nwa gi, nyaa isi n'uju nke amara gi were hu mbawanye uto ya maka nzoputa anyi. Site na Kristi Onyenweanyi.

23RD SUNDAY IN ORDINARY TIME (C)

7 September 2025 [Orie] (Green)

**Office:
Week 3**

In today's Gospel, Jesus sets down condition for discipleship, namely self-denial and detachment, calling for radical choice and perseverance. Such demand is generally difficult to grasp by human reasoning, but for the gift of Wisdom from above, which the Responsorial Psalm prays for. The gift transforms human perception, understanding and relationships, making Paul's recommendation of the slave, Onesimus, to be received and honoured as dear brother possible.

Entry Antiphon

You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

Ukwe Mbata

Dinwenụ, aka Gị kwu ọto, ikpe Gị ziri ezi. Meere nwodibo Gị ebere dika ebere Gị si di.

Collect

O God, by whom we are redeemed and received adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. Through Christ our Lord.

First Reading

Reading from the book of Wisdom (9:13-18)

What man indeed can know the intentions of God? Who can divine the will of the Lord? The reasonings of mortals are unsure and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the teeming mind. It is hard enough for us to work out what is on earth, laborious to know what lied within our reach; who then, can discover what is in the heavens? As for your intention, who could have learnt it, had you not granted Wisdom and sent your holy spirit from above? Thus have the paths of those on earth been straightened and men been taught what pleases you, and saved, by Wisdom."

The word of the Lord.

Responsorial Psalm: Ps. 89:3-6.12-14.17 (R.v.1)

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

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)
2. You sweep men away like a dream, like a grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. (R.)
3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger forever? Show pity to your servants. (R.)

Ekpere Mmeghe

Chineke Nna anyi, nzoputa si n'aka Gị abiaara anyi. O bu Gị hooro anyi biakwa mee anyi umu Gị n'ime Kristi. Were obi oma lekwasara anyi bu umu I hotara ahota anya. Biko, mee ka ndi niile kwere na Kristi nweta ezigbo inwere onwe ha; wee nwetakwa anuri ebighi ebi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Amamihe (9:13-18)

Olee onye puru ima echiche Chineke, onye puru ichoputa ihe di Dinwenụ n'obi? Echiche mmadu ekwesighi ntukwasio, ebumnobi ha akwudosighi ike. N'ihina anyi ahu na-emebi emebi na-anyigide mkpuruobi, ahu a bu so aja na-anyido akonuuche. O siiri anyi ike ikowaputa nke oma ihe ndi di n'uwa, o sikwuaziri anyi ike imata ihe ndi gbara anyi gburugburu. Onye ga-enwezi ike ichoputa ihe nke di n'igwe? Gbasara echiche gi, onye nwere ike imata ya, ma o buru na i nyeghi ya amamihe, ma zidatakware ya Mmuo Nso. Otu a ka e sirila mee ka okporo uzo niile nke ndi no n'uwa kwuru oto, e wee kuziere umummadu ihe na-aso gi, n'ihina e werela amamihe zoputa ha.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 90:3-6.12-14.17. (Az.1)

Aziza: **Onyenweanyi, bido na ndudugandu ruo na ndudugandu i bu ebe nchedo anyi.**

1. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu." N'anya gi puku afo dika otu ubochi, dika unyahu nke gaferelanu, mobu otu nche abali. (Az.)
2. I zachapula mmadu site na nro; Ha dika ahiaha na epulite n'ututu, mia ifuru ma kponwuo n'ogemgbede. (Az.)
3. Kuziere anyi imata ka ndu anyi siri di nkenke, ka anyi were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adi okpu? Meere umuodibo gi ebere. (Az.)

4. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. (R.)

Second Reading

A reading from the letter of St. Paul to Philemon (9-10. 12-17)

This is Paul writing, an old man now and, what is more, still a prisoner of Christ Jesus. I am appealing to you for a child of mine, whose father I became while wearing these chains: I mean Onesimus. I am sending him back to you, and with him - I could say - a part of my own self. I should have liked to keep him with me; he could have been a substitute for you, to help me while I am in the chains that the Good News has brought me. However, I did not want to do anything without your consent; it would have been forcing your act of kindness, which should be spontaneous. I know you have been deprived of Onesimus for a time, but it was only so that you could have him back for ever, not as a slave any more, but something much better than a slave, a dear brother; especially dear to me, but how much more to you, as a blood-brother as well as a brother in the Lord. So if all that we have in common means anything to you, welcome him as you would me.

The word of the Lord.

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 Luke (14:25-33)

Great crowds accompanied Jesus on his way and he turned and spoke to them. "If any man comes to me without hating his father, mother, wife, children, brothers, sister, yes and his own life too, he cannot be my disciples. Anyone who does not carry his cross and come after me cannot be my disciple.

"And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, 'Here is a man

4. Ka ihunaanya gi juputa n'ime anyi ututu obula, ka anyi were nwee ike ikwe ukwe ma nweekwa anuri ubochi niile nke ndu anyi. Mee ka idiuto gi nonyere anyi O Onyenweanyi, iji were kwado oru nke anyi ruru. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetaara n'akwukwoozi Pol di aso degaara Filemon (9-10. 12-17)

Obu ezie na mu onwe m bu Pol ahụ, onye nnochite anya Kristi, na onye mkporo ugbu a n'ihu Jesu Kristi. Biko, ana m ario gi aririo banyere nwa m bu Onesimus, onye m buzi nna ya n'ime Kristi ugbu a m no n'ulomkporo. Ana m ezigbachiri gi ya ugbu a, ya bu o bu onwe m ka m na-ezitekware gi. O gaara ato m uto ka mu na ya nodu, oge a niile m no na mkporo n'ihu oziooma ahụ, ka o jeere m ozi n'onodu gi. Ma achoghi m ime ihe obula n'enwetaghị nkwenye gi, ka o ghara idi ka i mere obioma gi na mmanye. Kama achoro m ka i mee ihe si n'obi na uche gi puta. Eleghianya, ihe e ji kewaputa Onesimus n'ebe i no nwa oge, bu ka i nwere ya oge niile. O bughikwa ohu ozo kama, o kariri ohu, maka na o buzi nwanna nke a huru n'anya n'ime Kristi, o kacha n'ebe mu onwe m no. O ga-abukwara gi nwanna karichaa, ma n'anuahụ nakwa n'ime Onyenweanyi. O buzu ezie na i weere m dika onye otu gi nabata ya dika i ga-esi nabata m. Okwu nke Oseburuwa.

Aleluya, aleluya! Jn 15: 15

Dinwenụ kwuru si: A na m akpozi unu ndi enyi, n'ihina agwala m unu ihe niile m nuru n'onu Nna m. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (14:25-33)

Otu igwe mmadu so Jesu. O wee tugharia si ha, "Onye obula nke nabiakwute m, ma o kpoghi nna ya na nne ya asi, na nwunye ya, na umu ya, na nwanne ya nwoke, na nwanne ya nwaanyi, ee o buladi ndu ya, o pughi ibu onye na-eso uzo m.

Onye obula na-agaghị eburu obe ya sobe m n'azu, O pughi ibu onye na-eso uzo m. Onye n'ime unu choro iwu ulo elu, na-agaghị ebu uzo nodu ala gbakoo ego ole o ga-ewe ka o wee mara ma o nwere ego ga-ezu iru ulo elu? O meghe otu a, mgbe o tosi n'ntoala ma o nweghi ike irucha ya, ndi niile huru ya ga-ebido were ya mebe ihe ochi na-asi, "Nwoke

who started to build and was unable to finish.' Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions." The Gospel of the Lord.

Prayer Over The Offerings

O God, who give us the gift of true prayer and of peace, graciously grant that through this offering, we may do fitting homage to your divine majesty and by partaking of the sacred mystery, we may be faithfully united in mind and heart. Through Christ our Lord.

Communion Antiphon

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God the living God.

Prayer After Communion

Grant that your faithful, O Lord, whom you nourish and endow with life through the food of your word and heavenly Sacrament, may so benefit from your beloved Son's great gifts that we may merit an eternal share in his life. Who lives and reigns for ever and ever.

a bidoro iru ulo ma o nweghi ike iruchapu ya." Moby, olee eze ga-achiri naani iri puku ndiagha gaa ibuso eze ibe ya nke nwere puku iri abuo ndiagha, nke na-agaghi ebu uzo nodu ala, tilee ma o nwere ike ibusoli ya agha? O buru na o nweghi ike, mgbe onye na-ebuso ya agha ka no n'ebe di anya, o na-ezipu onyeozu ma rikwa maka ihe ga-eweta udo. Ya bu, onye obula n'ime unu na-ajughi ihe niile o nwere, apughi ibu onye na-eso uzo m." Ozioma nke Oseburuwa.

Ekpere Nhunye

O Chineke, Onye Ntoala ndi ji obi ocha na udo efe Gi; site n'oke anyi na-eketa n'emume ihe omimi nke a, biko mee ka ezigbo ofufe anyi jikoro onu na-efe Gi biaruo n'ihu ebube eze Gi; ka o wetara anyi ikwudosi ike na idi n'otu. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Chineke m, dika aguu mmiri si agu nne ele, otu a ka aguu Gi si agu mkpuruobi m. Akpiri na-akpo mkpuruobi m nku maka Chineke di ndu.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, Okwu Gi na oriri nso Gi na-enye ndi kwere na Gi nri, na-enyekwa ha ndu. Otu a anyi si mezuo emume aja Nwa Gi I huru n'anya, sikwa otu a mee ka anyi rite uru isonye na ndu Ya mgbe niile. Site na Kristi Dinwenyi anyi.

HOLY HOUR: THE TRANSFORMING GIFT OF THE EUCHARIST

8 September [Afor] Monday of Week 23 (White)

The Birthday of the Blessed Virgin Mary (Feast)

The Church's calendar observes the birthdays of only two saints: Saint John the Baptist (June 24), and Mary, Mother of Jesus. The birthday of Mary is an old feast in the Church, celebrated on September 8 since the seventh century.

The names of Mary's parents, Joachim and Anna, appear in the apocryphal "Gospel of James", a book dating from the 2nd Century AD. According to this account, Joachim and Anna were beyond the years of child-bearing, but prayed and fasted that God would grant their desire for a child.

Mary's birth was miraculous. She was conceived without sin as a special grace because God's mysterious plan regarding the Incarnation of the Word embraces also the Virgin who is his Mother. Born in Jerusalem, she was presented in the Temple, and as a young maiden took a vow of virginity.

The Birth of Mary is indeed inserted at the very heart of the History of Salvation. This Daughter of Zion is the last and most worthy representative of the People of the Old Covenant, and at the same time she is "the hope and the dawn of the whole world." As we celebrate Mary's birth, we invoke her as "Cause of our joy".



Entry Antiphon

Let us celebrate with joy the Nativity of the Blessed Virgin Mary, for from her arose the sun of Justice, Christ our God.

Ukwe Mbata

Ka anyi werenu oñu mee mmemme Omumu Vejín Maria di Ngozi, n'ihí na site na ya ka anyanwu Ikpemkwumoto siri malite, Kristi Chineke anyi.

Collect

Impart to your servants, we pray, O Lord, the gift of heavenly grace, that the feast of the Nativity of the Blessed Virgin may bring deeper peace to those for whom the birth of her Son was the dawning of salvation. Through our Lord.

First Reading

A reading from the prophet Micah (5:1-4)

The Lord says this: 'You, (Bethlehem) Ephrathah, the least of the clans of Judah, out of you will be born for me the one who is to rule over Israel; his origin goes back to the distant past, to the days of old. The Lord is therefore going to abandon them till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back to the sons of Israel. He will stand and feed his flock with the power of the Lord, with the majesty of the name of his God. They will live secure, for from then on he will extend his power to the ends of the land. He himself will be peace.' The word of the Lord.

Responsorial Psalm: Ps. 12:6-7. (R.Is. 61:10)

Response: **I exult for joy in the Lord.**

1. As for me, I trust in your merciful love. Let my heart rejoice in your saving help. (R.)
2. Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High. (R.)

Alleuia, alleluia! Jn 10:27

Blessed are you, holy Virgin Mary, and most worthy of all praise, for the Sun of Justice, Christ our God, was born of you. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (1:1-16.18-23)

A genealogy of Jesus Christ, son of David, son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah was the father of Perez and Zerah, Tamar being their mother, Perez was the father of Hezron, Hezron the father of Ram, Ram was the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,

Ekpere Mmeghe

Hunye n'ime umu odibo gi ga, anyi na-
Hario, O Dinwenụ, onyinye nke amara eluigwe, ka oriri Omumu Vejín di Ngozi weta udo miri emi n'ebe ndi omumu nke Nwa ya buuru mmalite nzoputa. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Maika (5:1-4)
Dinwenụ kwuru si, Mana gi, Betlehem, Efreta, gi obodo kacha di nta na Juda, site na gi ka onye ochichi nke Izrel n'odiniihu ga-esi puta, o bu onye diiri site na mgbe ochie, dirikwa site na mbu. Site ugbo a gaba, Chineke ga-ahapu ha ruo mgbe nwaanyi ahụ nke ime na-eme ga-amu nwa ya. N'oge ahụ ka ndi agburu ya ka di ndu, galaghachikwute ndi Izrel. O ga-ewere onodu ya, ma jiri ike na-ebube aha nke Chineke zuo ha. Ha ga-ano n'udo, n'ihina ebube ya ga-agbasa ruo n'akuku obodo a niile site ugbo a gaba n'ihu. O ga-abu udo n'onwe ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.13: 5-6 (Az.Is. 61:10)

Aziza: Aga m enwe nnukwu oñu n'ime Oseburuwa.

1. Mana mu onwe m nwere nchekwube n'ihunaanya gi, Onyenweanyi. Ka mkpuruobi m nuria n'enyemaka nzoputa gi. (Az.)
2. Aga m ekwere Onyenweanyi ukwe maka iheoma nke O meere m, buoru aha Onyenweanyi abuoma n'ihina o di ukwu. (Az.)

Alaluya, alaluya! Jon 10:27

Ngozi diiri gi, Vejín Maria di aso, onye kwesiri otito niile, n'ihí na i muuru anyi Anyanwu Ikpemkwumoto, Kristi Chineke anyi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (1:1-16.18-23)

Nke a bu usoro agburu Jesu Kristi, nwa David onye si n'agburu Abraham. Abraham muru Aizik, Aizik amuta Jakob, Jakob wee muta Juda na umunne ya. Juda mutara Perez na Zera ndi nne ha bu Tama, Perez amuta Hezron; Hezron wee muta Ram, Ram mutara Aminadab, Aminadab amuta Nashon, Nashon wee muta Salmon. Salmon mutara Boaz onye nne ya bu

Salmon was the father of Boaz, Rahab being his mother, Boaz was the father of Obed, Ruth being his mother, Obed was the father of Jesse; and Jesse was the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, Solomon was the Father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Azariah, Azariah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah was the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah; and Josiah was the father of Jechoniah and his brothers. Then the deportation to Babylon took place. After the deportation to Babylon: Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel was the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor was the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud was the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob; and Jacob was the father of Joseph the husband of Mary; of her was born Jesus who is called Christ.

This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit. Her husband Joseph, being a man of honour and wanting to spare her publicity, decided to divorce her informally. He had made up his mind to do this when the angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins.' Now all this took place to fulfil the words spoken by the Lord through the prophet: The virgin will conceive and give birth to a son and they will call him Emmanuel, a name which means 'God-is-with-us.'

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.

Rahab, Boaz amuta Obed onye nne ya bu Rut, Obed wee muta Jese, Onye bu nna eze Devid. Devid mutara Solomon site n'aka nwunye Uria. Solomon mutara Rehoboam, Rehoboam amuta Abija, Abija wee muta Asa, Asa mutara Jehoshafat, Jehoshafat amuta Joram, Joram amuta Uziya, Uziya mutara Jotam, Jotam amuta Ahaz, Ahaz wee muta Hezekaya, Hezekaya mutara Manase, Manase amuta Emon, Emon wee muta Josaya, onye nke mutara Jekonaya na umunne ya, n'oge a dokpuuru umu Izrel n'agha jee Babilon. Mgbe a dotachara umu Izrel n'agha jee Babilon, Jekonaya mutara Shealtiel, Shealtiel, wee muta Zerubabel, Zerubabel mutara Abiud, Abiud amuta Eliakim, Eliakim wee muta Azo, Azo mutara Zadok, Zadok amuta Akim, Akim wee muta Eliud, Eliud mutara Elieza, Elieza amuta Matan, Matan wee muta Jakob. Jakob mutara Josef di Maria bu nne Jesu, onye a na-akpo Kristi.

Otu a ka e siri muo Jesu Kristi: Mgbe ndi ikwunibe kwekoritara na Josef ga-alu Maria nne Jesu, a huri na Maria di ime site na Mmuo Nso tupu ha ebikoo onu. Mana di ya bu Josef, bu onye ezionume, o choghi imenye ya ihere kama o kpebiru ichu ya na nzuzo. Mgbe o na-atule ihe ndi a n'obi ya, mmuooma nke Onyenweanyi biakwutere ya na nro, si ya, "Josef, nwa Devid, atula egwu ikporo Maria nwunye gi, n'ihina nwa o di ime ya sitere n'ike nke Mmuo Nso. O ga-amu nwa nwoke, i ga-agu ya Jesu, n'ihina o ga-azoputa ndi nke ya na njo ha niile." Ihe niile ndi a mere iji mejuputa ihe Onyenweanyi kwuru site n'olu onye amuma si: "Lee, otu nwaagbogho na-amaghi nwoke ga-adi ime, muta nwa-nwoke. A ga-agu ya Imanuel" (nke putara, Chineke nonyeere anyi).

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka i bu mmadu nke Otu Nwa I Muru Naani Ya, gbatarara anyi oso enyemaka, O Dinweni, ka onye ahu, mgbe amuru ya na Vejin Maria di Aso, na-emerughi ebube ya kama o doro ya nso, site n'ibupu ajo omume anyi ga ugbu a, mee ka ajaonyinye anyi masi gi. Site na Kristi Onyenweanyi.

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

Communion Antiphon

Behold, the Virgin will bear a son who will save his people from their sins.

Prayer After Communion

May your Church exult, O Lord, for you have renewed her with these sacred mysteries, as she rejoices in the Nativity of the Blessed Virgin Mary, which was the hope and the daybreak of salvation for all the world. Through Christ our Lord.

Solemn Blessing

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

Ukwe Oriri Nso

Lee: Vevin ahụ ga-amuta otu nwa nwoke
Lonye ga-azoputa ndi nke ya na njo.

Ekpere A Natachaa Oriri Nso

Ka Nzuko gi goriwe, O Dinwenụ,
n'ihina ijirila iheomimi nso ndi a
gbanwoo ya, ka o na-añuri n'Omumu Vevin
Maria di Ngozi, nke bu olileanya, ma
burukwa mmalite nzoputa maka uwa niile.
Site na Kristi Onyenweanyi.

Ngozi Puru Iche

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

9 September [Nkwo] Tuesday of Ordinary Time - Week 23 (Green/White)

St Peter Claver, Priest, (Opt. Mem.)

(For Entry Antiphon and Collect, see page 11)

First Reading

A reading from the letter of St Paul to the
Colossians (2:6-15)

You must live your whole life according to
the Christ you have received-Jesus the
Lord; you must be rooted in him and built on
him and held firm by the faith you have been
taught, and full of thanksgiving.

Make sure that no one traps you and deprives
you of your freedom by some secondhand,
empty, rational philosophy based on the
principles of this world instead of on Christ.

In his body lives the fullness of divinity,
and in him you too find your own fulfilment,
in the one who is the head of every
Sovereignty and Power. In him you have
been circumcised, with a circumcision not
performed by human hand, but by the
complete stripping of your body of flesh.
This is circumcision according to Christ,¹⁶

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso
degaara ndi Kolosi (2:6-15)

Ebe unu nabatara Jesu Kristi bu Dinwenụ,
Ena-adinu ndu n'ime ya. Gbaanụ
mgborogwu n'ime ya, rukwasinu ndu unu
n'elu ya. Meenu ka okwukwe unu kwudosie
ike dika a kuziiri unu, ka ndu unu juputakwa
n'ekere.

Hunu na o nweghi onye obula ga-eji ihu
amamiehe nke mmadu n'anya, na aghughu efu
siere unu onya. Unu ekwela ka onye obula
were omenaala nke mmadu na nke umummuo
ndi na-achi elu na ala nyere, na-abughi ozizi
nke Kristi, duhie unu uzo.

N'ihina n'ime ya ka izuoke niile nke
Chineke bi n'udi mmadu. Unu enwetakwala
ndu zuru oke n'ime ya, onye bu isi ochichi na
ike niile. N'ime ya kwa ka e biri unu ugwu, O
bughi obibi ugwu nke e jiri aka mee, kama site

You have been buried with him, 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; and so he got rid of the Sovereignities and the Powers, and paraded them in public, behind him in his triumphal procession.

The word of the Lord.

Responsorial Psalm: Ps.144:1-2.8-11 (R.v.9)

Response: **How good is the Lord to all.**

1. I will give you glory, O God my King, I will bless your name for ever. I will bless you day after day and praise your name for ever. (R.)

2. The Lord is kind and full of compassion, slow to anger, abounding in love. How good is the Lord to all, compassionate to all his creatures. (R.)

3. All your creatures shall thank you, O Lord, and your friends shall repeat their blessing. They shall speak of the glory of your reign and declare your might, O God. (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 Luke (6:12-19)

Jesus went out into the hills to pray; and he spent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles': Simon whom he called Peter, and his brother Andrew; James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon called the Zealot, Judas son of James, and Judas Iscariot who became a traitor.

He then came down with them and stopped at a piece of level ground where there was a large gathering of his disciples with a great crowd of people from all parts of Judaea and from Jerusalem and from the coastal region of Tyre and Sidon who had come to hear him and to be cured of their

n'iwepu ochichọ nke anuahu n'ime obibi ugwu nke mmuo n'ime Kristi. E likoro unu na ya site na baptiizim nke e sikwa na ya kulikota 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 anuahu, ka Chineke mere ka unu na Kristi dikota ndu, ka o gbagharachaala njo anyi niile.

O kagburu ihe njiko nke ya na ochichọ nke iwu nochiri anyi uzo. O wepukwara ya ma kpogide ya n'obe. O napuru ike ochichi niile ngwa ogu, were ha mere ihe ngosi n'ihu oha, merikwaa ha n'ime ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:1-2.8-11. (Az.9)

Aziza: **Onyenweanyi na-egosi mmadu niile obioma ya.**

1. Aga m enye gi otito, Chineke bu eze m aga m eto aha gi ruo mgbe ebighiebi. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. (Az.)

2. Onyenweanyi bu onye amara na onye obi ebere, o naghị ewe iwe osooso, o juputara n'ihunaanya. Onyenweanyi na-egosi mmadu niile obioma ya, ebere nke Onyenweanyi narute ihe niile o kere. (Az.)

3. Onyenweanyi, ihe niile i kere ga-ekere gi, ndi kwere na gi ga-agozị gi. Ha ga-ekwuputa ebube nke alaeze gi ma kwuputakwa idi ike gi. (Az.)

Alaluya, alaluya! Jon 15:16

Dinwenu kwuru si, a hooro m unu; weputakwa unu iche ka unu gaa mia otutu mkpuru; mkpuru ga-anogide. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:12-19)

Jesu rigoro n'elu ugwu ikpe ekpere n'abali niile, O nogidere n'ikpere Chineke. Mgbe chi boro, o kporo ndi na-eso uzo ya sikwa n'ime ha hoputa mmadu iri na abuo ndi O kporo umuazu. Saimon onye o kporo Pita na Andru nwanne ya, na Jemis na Jon na Filip na Batolomiu, na Matiu na Tomos, na Jemis nwa Alfeus, na Saimon onye a na-akpo Zilot, na Judas nwa Jemis, na Judas Iskariot onye raara ya nye.

Jesu na ndi umuazu ridatara ga-guzoro n'ebe di lari ya na igwe ndi na-eso uzo ya, na oke igwe mmadu ndi ozo ndi si n'obodo niile di na Judia na Jerusalem, nakwa n'uso oke osimiri di n'ala Taya na Saidon, ndi biara ka ha nuru ihe O na-ekwu ma nwetakwa

diseases. People tormented by unclean spirits were also cured, and everyone in the crowd was trying to touch him because power came out of him that cured them all. The Gospel of the Lord.

ogwugwo oria; ndi mmuo ojoo na-enye nsogbu nwetakwara ogwugwo. Igwe mmadu ahụ niile choro ụzo ka ha metụ ya aka, n'ihina ike si n'ahụ ya na-aputa na-agwo ha niile. Ozioma nke Oseburuwa.

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

10 September [Eke] Wednesday of Ordinary Time - Week 23 (Green)

(For Entry Antiphon and Collect, see page 11)

First Reading

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

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

That is why you must kill everything in you that belongs only to earthly life: fornication, impurity, guilty passion, evil desires and especially greed, which is the same thing as worshipping a false god; all this is the sort of behaviour that makes God angry. And it is the way in which you used to live when you were surrounded by people doing the same thing, but now you, of all people, must give all these things up: getting angry, being bad-tempered, spitefulness, abusive language and dirty talk; and never tell each other lies. You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything.

The word of the Lord.

Responsorial Psalm: Ps.144:2-3,10-13.(R.v.9)

Response: **How good is the Lord to all.**

1. I will bless you day after day and praise your name for ever. The Lord is great, highly to be praised, his greatness cannot be measured. (R.)

2. All your creatures shall thank you, O Lord, and your friends shall repeat their blessing. They shall speak of the glory of your reign and declare your might, O God. (R.)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (3:1-11)

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

Meenu ka ndu nke anuahụ nke na-achi n'omume ndu uwa nwuo n'ime unu, di ka: Ikwaiko, adighi ocha, aguu mmehie, ochicho ojoo, na anyaukwu nke bu ife arusi. N'ihia ihe niile ndi a, iwe Chineke ga-abiakwasa ndi niile anaghi erubere ya isi. Na mbu, unu bikwara ndu di otu a mgbe unu bi n'etiti ha. Ma ugbu a hapunu ihe ndi a niile di ka: iwe, onuma, ibu iro, nkwuto na okwu rere ure na-esi n'onu unu aputa. Unu agwala ibe unu okwu ugha, ebe unu yipurula mmadu ochie unu na omume ojoo ya niile, bia yikwasa mmadu ohuru nke e ji amamihe na-eme ka o di ohuru n'oyiyi nke onye kere ya. N'ime Kristi o nweghi ihe dika ndi Juu mobu ndi Grik, ndi e biri ugwu na ndi e bighi ugwu, ndi mba ohia na ndi Skitia, ndi ohu na ndi nwe onwe ha, kama Kristi bu ihe niile, norokwa n'ihia niile.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:2-3,10-13.(Az.9)

Aziza: **Onyenweanyi na-egosi mmadu niile obioma ya.**

1. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. Onyenweanyi di ukwu, kwesikwa inye otito niile, ebube ya di omimi karikwara nghota. (Az.)

2. Onyenweanyi, ihe niile i kere ga-ekere gi, ndi kwere na gi ga-agozi gi. Ha ga-ekwuputa ebube nke alaeze gi ma kwuputakwa idi ike gi. (Az.)

3. To make known to men your mighty deeds and the glorious splendour of your reign. Yours is an everlasting kingdom; your rule lasts from age to age. (R.)

Alleluia, alleluia! Lk.6:23

Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:20-26)

Fixing his eyes on his disciples Jesus said: 'How happy are you who are poor: yours is the kingdom of God.

Happy you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh.

'Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of Man. Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. This was the way their ancestors treated the prophets.

'But alas for you who are rich: you are having your consolation now. Alas for you who have your fill now: you shall go hungry. Alas for you who laugh now: you shall mourn and weep.

'Alas for you when the world speaks well of you! This was the way their ancestors treated the false prophets.'

The Gospel of the Lord.

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

11 September [Orie] Thursday of Ordinary Time - Week 23 (Green)

(For Entry Antiphon and Collect, see page 11)

First Reading

A reading from the letter of St. Paul to the Colossians (3:12-17)

You are God's chosen race, his saints; he loves you, and you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same. Over all these clothes, to keep them together and complete them, put on love. And may the peace of Christ reign in your hearts, because it is for this that you were called together as parts of

3. Ka mmadu niile mata oru itunaanya gi niile, na ebube di elu nke alaeze gi. Alaeze gi ga-adi ebeebe, ochichi gi na-adi na ndudugandu niile. (Az.)

Alaluya, alaluya! Luk. 6:23

Nurianu onu mgbe nke a mere, nwulikwaanu elu n'onu, n'ihina ugwo oru unu buru ibu n'eluigwe. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:20-26)

Jesu lere ndi na-eso uzo ya anya si: "Ngozi na-adiri unu bu ndi ogbenye, n'ihina alaeze Chineke bu nke unu.

Ngozi na-adiri unu ndi agu u na-agu ugbu a, n'ihina unu ga-eriju afọ.

Ngozi na-adiri unu ndi na-akwa akwa ugbu a, n'ihina unu ga-achi ochi. Ngozi na-adiri unu mgbe ndi mmadu na-akpo unu asi, mapu unu n'iwu, kparikwaa unu, mobu tee aha unu unyi dika ihe aru, n'ihina Nwa nke Mmadu! Nurianu onu mgbe nke a mere, nwulikwaanu elu n'onu, n'ihina ugwo oru unu buru ibu n'eluigwe; n'ihina otu a ka ndi nna ha mere ndi amuma.

Ma ahuhu ga-adiri unu ndi ogaranya, n'ihina unu enwetala nkasiobi. Ahuhu ga-adiri unu ndi afọ jurula ugbu a, n'ihina agu u na-agu unu. Ahuhu ga-adiri unu ndi no n'ochi ugbu a, n'ihina unu ga-eru uju beekwa akwa.

Ahuhu ga-adiri unu mgbe mmadu niile na-ekwu iheoma banyere unu, n'ihina otu a ka ndi nna ha siri rafuo ndiamuma ugha.'

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (3:12-17)

Dika ndi Chineke horola, ndi di nso, na ndi o huru n'anya, yikwasanu obi ebere, obioma, umeala, idi nwayoo na ndidi dika uwe. Na-anagiderenu ibe unu. Oburu na onye obula nwere mkpesa megide ibe ya, gbagharanu onwe unu. Dika onyenweanyi si gbaghara unu, unu kwesikwara igbaghara onwe unu. Ma nke kacha ihe ndi a niile, yikwasanu ihunaanya, nke na-ejikota ihe niile onu n'idiko n'otu nke zuru oke. Kwerenu ka udo nke kristi na-enye na-n'ochi n'obi unu, nke e si na ya kpobata unu n'otu

one body. Always be thankful.

Let the message of Christ, in all its richness, find a home with you. Teach each other, and advise each other, in all wisdom. With gratitude in your hearts sing psalms and hymns and inspired songs to God; and never say or do anything except in the name of the Lord Jesus, giving thanks to God the Father through him.

The word of the Lord.

Responsorial Psalm: Ps. 150:1-6 (R.v.6)

Response: **Let everything that breathes give praise to the Lord.**

1. Alleluia! Praise God in his holy place, praise him in his mighty heavens. Praise him for his powerful deeds, praise his surpassing greatness. (R.)

2. O praise him with sound of trumpet, praise him with lute and harp. Praise him with timbrel and dance, praise him with strings and pipes. (R.)

3. O Praise him with resounding cymbals, praise him with clashing of cymbals. Let everything that lives and that breathes give praise to the Lord. Alleluia! (R.)

Alleluia, alleluia! 1 Jn. 4:12

No one has ever seen God; but as long as we love one another God will live in us and his love will be complete in us. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:27-38)

Jesus said to his disciples: 'I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To the man who slaps you on one cheek, present the other cheek too; to the man who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you, and do not ask for your property back from the man who robs you. Treat others as you would like them to treat you. If you love those who love you, what thanks can you expect? Even sinners love those who love them. And if you do good to those who do good to you, what thanks can you expect? For even sinners do that much. And if you lend to those from whom you hope to receive, what thanks can you expect? Even sinners lend to sinners to

ahụ. Na-enyekwanụ ekele.

Ka okwu nke kristi biri n'ime unu n'uju ya. Werenụ amamihe niile na-akuzirita ibe unu ihe, ma na-adurita kwa ibe unu odu. Werekwanụ abụoma na ukwe nke mmuo kweere Chineke ukwe ekele n'obi unu. N'ihe obula unu na-eme, mobu okwu, mobu omume, meenu ha niile n'aha nke Dinwenụ Jesu. Na-enyekwanụ Chukwu Nna ekele site na ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 150: 1-6 (Az.6)

Aziza: **Ka ihe niile di ndu too Onyenweanyi.**

1. Alaluya! Toonu Chineke n'ime ulonso ya di n'uja. Toonu ya n'ime ulonso ya di n'eluigwe. Toonu ya maka oru ebube ya niile, toonu ya maka idi ukwu ya kacha elu. (Az.)

2. Were uda opigwe too ya. Werenu une na ubo too ya. Werenu itiegwu na igbaegwu too ya. Werenu oja na uboakwara too ya. (Az.)

3. Werenu ujaigwe too ya. Werenu ajaigwe nke na-ada oke uda too ya. Ka ihe niile di ndu too Onyenweanyi. Alaluya! (Az.)

Alaluya, alaluya! 1 Jon 4:12.

Onwebeghi onye huru Chineke. O buru na anyi hurita onwe anyi n'anya, Chineke na-anogide n'ime anyi, ma na-emekwa ka ihunaanya ya zuo oke n'ime anyi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:27-38)

Jesu gwara ndi na-eso uzo ya si: "Ma ana m agwa unu ndi na-anu okwu m, hunu ndiio unu n'anya, meerenu ndi kporo unu asi iheoma. Ma na-agozinu ndi na-abu unu onu, kpeerenu ndi na-akpari unu ekpere. O buru na onye obula amaa gi ura n'otu nti, tughariara ya ibe nti gi nke ozo. Ozokwa, o buru na onye obula azoro gi uwe i yi n'ime, hapukwara ya uwe mwuda gi. Nye onye obula na-ario ihe n'aka gi. O buru na onye obula ewere ihe gi ufodu n'aka ike, ajula maka ya ozo. Na-emesonu ndi mmadu omume, otu unu ga-acho ka ha meso unu. "O buru na ndi unu na-ahu n'anya bu naani ndi huru unu n'anya, oleo oke ihe otito unu nwere n'ime ya? N'ihina o buladi ndi omenjo nwere ihunaanya n'ebe ndi huru ha n'anya no. O buru na unu emee iheoma nye naani ndi meere unu iheoma, oleo oke ihe otito unu nwere n'ime ya? N'ihina o buladi ndi omenjo na-eme otu ahụ. O buru na ndi unu na-ebinye ihe bu naani ndi unu nwere olileanya na unu ga-anata n'aka ha, oleo oke ihe otito unu nwere n'ime ya? O buladi ndi omenjo na-ebinye

get back the same amount. Instead, love your enemies and do good, and lend without any hope of return. You will have a great reward, and you will be sons of the Most High, for he himself is kind to the ungrateful and the wicked.

‘Be compassionate as your Father is compassionate. Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over, will be poured into your lap; because the amount you measure out is the amount you will be given back.’

The Gospel of the Lord.

ndi omenjo ibe ha ihe, nwere olileanya na ha ganataghachi ihe ha binyere. Kama, hunu ndiuro unu n'anya, mekwanu iheoma, binyekwanu mmadu ihe, na-achoghi omurunwa, ugwo oru unu ga-ebu ibu, unu ga-abu umu nke onye kacha di elu. N'ihina O nwere obioma n'ebe mmadu niile no, ma ndi nwere obi ekele ma ndi na-acho naani nke onwe ha.

Nweenu obi ebere dika Nna unu nke eluigwe si nwee obi ebere. “Unu ekpela mmadu ibe unu ikpe ka a ghara ikpe unu ikpe, unu amakwala mmadu ibe unu ikpe ka a ghara ima unu ikpe, nweenu obi mgbaghara ka e wee gbaghara unu. Gbasapunu aka nye, Chineke ga-enyeghachikwa unu. O ga-ebunye unu iheoma n'akpa buru ibu, nke ayoghariri ihe di n'ime ya, sujue ya n'onu, nke iheoma juputara, na-awupu. Chineke ga-adoba iheoma n'apata ukwu unu abuo. N'ihina udi akpa unu ji tunyere ndiozo ka a ga-eji tunyere unu.”

Ozioma nke Oseburuwa.

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

12 September [Afor] Friday of Week 23 (Green/White)

The Most Holy Name of Mary (Opt. Mem)

(For Entry Antiphon and Collect, see page 11)

First Reading

A reading from the first letter of St Paul to Timothy (1:1-2.12-14)

From Paul, apostle of Christ Jesus appointed by the command of God our saviour and of Christ Jesus our hope, to Timothy, true child of mine in the faith; wishing you grace, mercy and peace from God the Father and from Christ Jesus our Lord.

I thank Christ Jesus our Lord, who has given me strength, and who judged me faithful enough to call me into his service even though I used to be a blasphemer and did all I could to injure and discredit the faith. Mercy, however, was shown me, because until I became a believer I had been acting in ignorance; and the grace of our Lord filled me with faith and with the love that is in Christ Jesus.

The word of the Lord.

Responsorial Psalm: Ps. 15:1-2.5.7-8.11. (R.v.5)
Response: **O Lord, it is you who are my portion.**

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

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwoozi nke mbụ Pol di aso degaara Timoti (1:1-2.12-14)

Pol, onyeozu nke Jesu Kristi site n'iwu nke Chineke onye Nzoputa anyi na nke Jesu Kristi, bu nchekwube anyi, na-edegara Timoti, bu ezigbo nwa m n'ime okwukwe anyi, akwukwo ozi, ka amara, na ebere, na udo nke si n'aka Chineke Nna na Onyenweanyi Jesu Kristi diiri gi.

Ana m ekele Onyenweanyi Jesu Kristi onye nyere m ike iru oru, n'ihina o guru m n'onye kwesiri ntukwasioji, hoputa m ijere ya ozi. O bu ezie na abu m onye na-ekwuto Chineke na mbu, onye na-akpagbu ndiozi na onye na-emenye Chineke na ndi nke ya ihere n'ihu. Ma Chineke meere m ebere n'ihina emere m ihe ndi a n'amaghi ama mgbe m na-ekwerebeghi na Kristi. Onyenweanyi wukwasara m amara ya n'uba, ya na okwukwe na ihunaanya nke di n'ime Jesu Kristi.

Okwu nke Oseburuwa.

Abumana Aziza: Abụ. 16:1-2.5.7-8.11. (Az.5)

Aziza: **Sọ gi Onyenweanyi, bu ihe m nwere.**

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

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

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

Alleluia, alleluia! Jn. 17:17

Your word is truth, O Lord, consecrate us in the truth. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:39-42)

Jesus told a parable to the disciples, ‘Can one blind man guide another? Surely both will fall into a pit? The disciple is not superior to his teacher; the fully trained disciple will always be like his teacher. Why do you observe the splinter in your brother’s eye and never notice the plank in your own? How can you say to your brother. “Brother, let me take out the splinter that is in your eye”, when you cannot see the plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother’s eye.’
The Gospel of the Lord.

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

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

Alaluya, alaluya! Jon. 17:17

Okwu gi bu eziokwu, Onyenweanyi, were eziokwu gi doo anyi nso. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (6:39-42)

Jesu tukwara ha ilu si, “Onyeisi o nwere ike idu onye isi? O bu na ha mmadu abuo agaghi adaba n’olulu?” Nwaazu anaghi aka onyenkuzi ya, ma onye obula a kuziiri ihe nke oma, ga-adi ka onyenkuzi ya. “Ma gini mere i ji hu irighiri ahia di n’anya nwanne gi ma i hughi ibe osisi di n’anya nke gi? Mobu, olee otu i si nwe onu isi nwanne gi, ‘Nwanne m, ka m tuchapu gi irighiri ahia di gi n’anya,’ mgbe gi onwe gi na-achoputaighi ibe osisi di n’anya gi? Gi onye ihu abuo, buru uzo tuchapu ibe osisi di n’anya gi, mgbe ahu i ga-ahucha uzo nke oma ituchapu irighiri ahia di n’anya nwanne gi.
Ozioma nke Oseburuwa.

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

13 September [Nkwo] Saturday of Ordinary Time - Week 23 (White)

St John Chrysostom, Bishop & Doctor (Memorial)

John Chrysostom was raised by a very pious mother after he lost his father at a very young age. He became a priest-monk after his education in rhetoric and preached in Syria. There he developed a stomach ailment that troubled him the rest of his life.

It was for his sacred eloquence that St John earned the title “Chrysostom” (meaning ‘golden mouthed’ in Greek). The sermons often lengthy were to the point with clear explanations of the Scriptures. He reluctantly accepted to be the bishop of Constantinople in 398, a move that involved him in imperial politics. He criticized the rich for not sharing their wealth with the poor, fought to reform the clergy, and prevented the sale of ecclesiastical offices. He called for fidelity in marriage and encouraged practices of justice and charity.

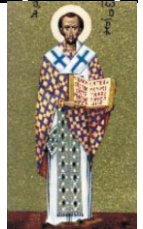
John’s sermons caused the nobles and bishops of time to work to remove him from his diocese. He was twice forced into exile. Finally banished to Pythius, he died on the way. In 451, he was proclaimed Doctor of the Church.

Entry Antiphon

Those who are wise will shine brightly like the splendour of the firmament and those who lead the many to justice shall be like the stars forever.

Ukwe Mbata

Ndi ahụ maara ihe ga-egbukesị dika ebube nke ulukpuru eluigwe, ndi ahụ dugara otutu n’eziomume ga-achawaputakwa dika kpakpando ebebe.



Collect

O God, strength of those who hope in you, who willed that the Bishop Saint John Chrysostom should be illustrious by his wonderful eloquence and his experience of suffering, grant us, we pray, that, instructed by his teachings, we may be

First Reading

A reading from the first letter of St Paul to Timothy (1:15-17)

Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life. To the eternal King, the undying, invisible and only God, be honour and glory for ever and ever. Amen.

The word of the Lord.

Responsorial Psalm: Ps. 112:1-7. (R.v.2)

Response: **May the name of the Lord be blessed for evermore!**

1. Alleluia! Praise, O servants of the Lord, Praise the name of the Lord! May the name of the Lord be blessed both now and for evermore!(R.)
2. From the rising of the sun to its setting praised be the name of the Lord! High above all nations is the Lord, above the heavens his glory. (R.)
3. Who is like the Lord, our God, who has risen on high to his throne yet stoops from the heights to look down, to look down upon heaven and earth? From the dust he lifts up the lowly, from the dungheap; he raises the poor. (R.)

Alleluia, alleluia! Jn. 14:23

If anyone loves me he will keep my word, and my Father will love him, and we shall come to him. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:43-49)

Jesus said to his disciples: 'There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. For every tree can be told by its own fruit: people do not pick figs from thorns, nor gather grapes from brambles. A good man

Ekpere Mmeghe

Chineke, ike nke ndi niile chekwubere na gi, onye o masiri ka Bishop Jon Krisostom di aso di ebube site na ima ahaziokwu n'uzo di itunaanya na imata ndu ahuhu, mee anyi nario, ka o ga-abu, anyi muta ihe site na nkuzi ya ga, anyi ewere nweta agbamume site na

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara Timoti (1:15-17)

O kwu a kwesiri ntukwasiobi, kwesikwa ka a nara ya nke oma n'uzo obula, na Jesu Kristi biara n'uwa ka o zoputa ndi njo, nke mu onwe m bu onyeisi ha. O bu n'ih ihe nke a ka Chineke ji meere m ebere. O mere ka Jesu Kristi site n'uzo o si meso m, bu onyeisi ndi njo, gosi ogologo ntachi obi, O nwere n'ebe ndi njo niile no. O mekwa nke a ka o buru ihe imaati nye ndi niile ga-ekwere na ya, bu ndi na-acho iweta ndu ebebe. Ka otito na nsopuru diri Chineke bu Eze nke mgbe niile, onye na-adighi anwu anwu, nke a nagh ihu anya, onye so ya bu Chineke, ruo mgbe ebighi ebi. Amen. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 113:1-7. (Az.2)

Aziza: **Ngozi diri aha nke Chineke bido ugbu a ruo mgbe ebighiebi.**

1. Aleluya! Too, umuodibo nke Chineke, too aha nke Onyenweanyi. Ngozi diri aha nke Chineke, bido ugbu a ruo mgbe ebighiebi. (Az.)
2. Bido n'owuwa anyanwu ruo n'odida ya, otito diri aha nke Oseburuwa! Onyenweanyi di elu karichaa uwa niile, otito ya karichakwara eluigwe niile. (Az.)
3. Onye dika Onyenweanyi bu Chineke anyi? Ocheeze ya di n'elu, mana o na-eledata anya n'eluigwe na n'uwa. O na-esi n'aja ebuli ndi ogbenye, o na-esikwa na ntu ewelite ndi enweghi ka o di ha. (Az.)

Aleluya, aleluya! Jon. 14:23

O buru na mmadu ahu m n'anya, o ga-edobe okwu m. Nna m ga-ahukwa ya n'anya. Anyi ga-abiakwute ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:43-49)

Jesu gwara ndi na-eso uzo ya si, "Osisi oma anaghi ami mkpuru ojoo. Ozokwa, osisi ojoo anaghi ami mkpuru oma. Maka na a namata osisi obula site na mkpuru ya. N'ihina a nagh i ghota udara n'osisi ogwu; a naghikwa aghota utu n'osisi uke. Ezigbo

draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man's words flow out of what fills his heart.

‘Why do you call me, “Lord, Lord” and not do what I say?’

‘Everyone who comes to me and listens to my words and acts on them - I will show you what he is like. He is like the man who when he built his house dug, and dug deep, and laid the foundations on rock; when the river was in flood it bore down on that house but could not shake it, it was so well built. But the one who listens and does nothing is like the man who built his house on soil, with no foundations: as soon as the river bore down on it, it collapsed; and what a ruin that house became!’

The Gospel of the Lord.

Prayer Over The Offerings

May the sacrifice which we gladly present in commemoration of Saint John Chrysostom 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

We preach Christ crucified; Christ, the power of God, and the wisdom of God.

Prayer After Communion

Grant, O merciful God, that these mysteries we have received as we commemorate Saint John Chrysostom strengthen us in your love, and make us faithful witnesses to your truth. Through Christ our Lord.



WEEK 24 IN ORDINARY TIME (C)

Sunday 14 September 2025 [Eke] (Red)

The Exaltation of the Cross (Feast)

The feast of Exaltation of the Cross is to honour the Cross on which Jesus Christ was crucified. Observed in Rome before the end of the 7th century, the feast commemorates the recovery of the Holy Cross by St. Helena, mother of the Roman Emperor Constantine, during her pilgrimage to the Holy Land about 326. The

precious relics had fallen into the hands of Chosroas, King of the Persians, and was recovered and returned to Jerusalem.

Why exaltation? The Cross, an instrument of torture, is transformed into an instrument of salvation, just as the serpent of death, at God's instruction to Moses, was transformed into bronze serpent and lifted up (cf. Numbers 21), thus foreshadowing the lifting up of Jesus Christ on the Cross (John 3:14-15). By singing the triumph, the Church proclaims the new meaning Christ our Redeemer introduces into history and human condition. Salvation is never magical, abstract or impersonal, but a real, personal and concrete

mmadu na-esite n'iheoma juputara ya obi na-eme iheoma, ma ajo mmadu, na-esite n'ihe ojoo juru ya ahu, na-eme ihe ojoo n'ihina site n'onu ka e ji ekwuputa ihe juru n'obi.

‘Gini mere unu ji akpo m ‘Dinwenu m Dinwenu m, ma unu anaghi eme ihe m gwara unu?’

Onye obula nke na-abiakwute m, na-anu okwu m, ma na-emekwa ha, aga m ezi unu ihe onye ahu dika ya: O di ka otu nwoke wuru ulo, nke gwuru ala gwubaa ya n'ime, too ntoala ya n'elu nkume; ma mgbe idemmiri biara, mmiri ahu wukwasara ulo ahu ma o kwadalighi ya, n'ihina e wuru ya nke oma. Ma onye na-anu okwu m niile na-anaghi eme ha, dika nwoke wuru ulo n'elu uzuzu, na-atoghi ntoala, e mecha mmiri iyi asokwasa ya; ozigbo, ulo ahu wee daa; odida ya di egwu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja anyi ji onu achu na ncheta nke Jon Krisostom di aso masi gi, O Chineke, n'ihina site na nkuzi ya, anyi na-enyeazi gi onwe anyi kpam kpami n'otito. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Anyi na-ekwusa Kristi, onye a akpogburu n'obe; Kristi, bu ike na amamihe nke Chineke.

Ekpere Anatachaa Oriri Nso

Mee, O Chineke di ebere, ka miheomimi ndi a anyi natarala na ncheta nke Jon Krisostom di aso doo anyi ike n'ihunaanya gi, were mee anyi ndi akaebe kwudosiri ike n'eziokwu gi. Site na Kristi Onyenweanyi.

Office:

Week 4

experience, realized in and through the Crucified and Risen Lord, He beckons on all his disciples to self-denial and self-oblation, as path to true joy, peace and everlasting life.

We make the Sign of the Cross to affirm that salvation comes through the Cross upon which sin and death were defeated and the doors of heaven opened. The Cross indeed is our anchor of hope and protection. Let us gaze and contemplate our Redeemer who promised to draw all men to himself upon being lifted up from the earth (Jn 12:32).

Entry Antiphon

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection; through whom we are saved and delivered.

Collect

O God, who willed that your Only Begotten Son should undergo the Cross to save the human race, grant, we pray, that we who have known his mystery on earth may merit the grace of his redemption in heaven. Through our Lord.

First Reading

Are reading from the book of Numbers (21:4-9)

On the way the people lost patience. They spoke against God and against Moses, 'Why did you bring us out of Egypt to die in this wilderness? For there is neither bread nor water here: we are sick of this unsatisfying food.'

At this God sent fiery serpents among the people; their bite brought death to many in Israel. The people came and said to Moses, 'We have sinned by speaking against the Lord and against you. Intercede for us with the Lord to save us from these serpents.' Moses interceded for the people, and the Lord answered him, 'Make a fiery serpent and put it on a standard. If anyone is bitten and looks at it, he shall live.' So Moses fashioned a bronze serpent which he put on a standard, and if anyone was bitten by a serpent, he looked at the bronze serpent and lived.

The word of the Lord.

Responsorial Psalm Ps. 77:1-2.34-38 (R.v.7)

Response: **Never forget the deeds of the Lord.**

1. Give heed, my people, to my teaching; turn your ear to the words of my mouth. I will open my mouth in a parable and reveal hidden lessons of the past. (R.)

2. When he slew them then they would seek him, return and seek him in earnest. They would remember that God was their rock, God the Most High their redeemer. (R.)

3. But the words they spoke were mere

Ukwe Mbata

Anyị ga-egori n'Obe nke Onyenweanyị Jesu Kristi, onye n'ime ya ka nzoputa anyị, ndụ na mbilitenonwu di; site na ya ka e siri zoputa ma tohapu anyị.

Ekpere Mmeghe

O Chineke, onye o masiri ka Otu Nwa Gi I Mụrụ Naani Ya hu ahụhụ nke Obe, ijị zoputa agburu mmadu, mee, anyi na-ario, ka anyi bu ndi matarala iheomimi ya n'elu uwa, kwesi amara mgbaputa ya n'eluigwe. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n' Akwukwo Onuogugu (21:4-9)

Ma mgbe umu Izrel na-aga n'uzo, ha nwere nkolopu obi. Ha tamuru megide Chineke na Mosis si, "Gini mere i ji kpopta anyi n'Ijpt, ka anyi nwuchaa n'ikpa ebe a? Ihe oriri adighi na ya. Ihe onuonu adighikwa. Otu udi nri nke a na-atọ buriburi agbula anyi!" Ya mere Chineke zitere n'etiti ha otutu agwo na-acha ka oku nke nwekwara elo ojoo. Agwo ndi a tagburu otutu n'ime ha. Ya mere, umu Izrel biakwutere Mosis si ya, "Anyi emehiela. N'ihina anyi kwutoro gi na Chineke. Biko rioro anyi Chineke, ka o wepu ru anyi agwo ndi a." Mosis kpeere ndi Izrel ekpere. Chineke gwara Mosis ka o were ola, kpuo agwo na-acha ka oku, kokwasa ya n'okporo osisi okoloto, ka onye obula agwo ahụ tara lere anya na ya wee di ndu. Ya mere, Mosis kpu ru agwo olaoku kokwasa ya n'okporo osisi okoloto. Onye obula agwo ahụ tara, legidekwara agwo olaoku ahụ anya, nwetakwara ahụ ike. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 78:1-2.34-38. (Aza.7)

Aziza: **E chefukwala oru nke Chineke.**

1. Geenụ nti n'iwu nke a ndi nke m, Geenụ nti n'ihe m na-ekwu; aga m agwa unu okwu n'ilu were kwaputa ihe omimi nke ndu unu gara aga. (Az.)

2. Mgbe obula o gbuwere ha, ha na-acho ya; ha na-echehari were obi ha niile choa Chineke. Ha chetara na Chineke bu okwute ji ndu ha, Chineke kacha elu, onye nzoputa ha. (Az.)

3. Mana ha ji egbugbere onu ha efe ya; okwu ha

flattery; they lied to him with their lips. For their hearts were not truly with him; they were not faithful to his covenant. (R.)

4. Yet he who is full of compassion forgave their sin and spared them. So often he held back his anger when he might have stirred up his rage. (R.)

Second Reading

A reading from the letter of St Paul to the Philippians (2:6-11)

The state of Jesus Christ was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

The word of the Lord.

Alleluia, alleluia!

We adore you, O Christ, and we bless you; because by your cross you have redeemed the world. Alleluia!

Gospel

A reading from the holy Gospel according to John (3:13-17)

Jesus said to Nicodemus: 'No one has gone up to heaven except the one who came down from heaven, the Son of Man who is in heaven; and the Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him. Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved.'

The Gospel of the Lord.

Prayer Over The Offerings

May this oblation, O Lord, which on the Altar of the Cross cancelled the offence of the whole world, cleanse us, we pray, of all our sins. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 70

Communion Antiphon

When I am lifted up from the earth, I will draw everyone to myself, says the Lord.

niile bu okwu asi. Obi ha akwusighi ike n'ebe o no; ha edebeghikwa ogbugbandu ya. (Az.)

4. N'agbanyeghi nke a, n'ihina o di obi ebere o gbaghaara ha mmehie ha niile, were ghara ila ha n'iyi; otutu oge ka o na-ejide iwe ya n'ekweghi ka o di oku. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Filipi (2:6-11)

Jesu agbanyeghi na o di n'udi Chukwu, mana o weghi onwe ya na ya na Chukwu ha dika ihe a ga-ejide aka. O buturu onwe ya ala, were onwe ya n'onodu odibo, a muo ya n'udi mmadu. A huru ya n'udi nke mmadu, o buturu onwe ya ala wee rube isi ruo n'onwu, onwu n'elu obe. N'ihina Chineke buliri ya elu, nye ya aha kacha aha niile, ka o wee buru na n'aha Jesu ka ikpere niile ga-egbu n'ala, ma n'eluigwe, ma n'uwa ma n'okpuru uwa, ire niile ga-ekwuputa na Jesu Kristi bu Dinwenu maka otito nke Chukwu Nna.

Okwu nke Oseburuwa.

Alaluya, alaluya!

Anyi esekpuoro Gi Kristi, na-enye Gi ekele; maka obe Gi di aso I ji gbaputa uwa. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (3:13-17)

Jesu gwara Nikodemus si ya, O nwebeghi onye obula rigorola n'eluigwe mbu ma o bughu nani Nwa nke Mmadu onye si n'eluigwe ridata. Dika Mosis si welie agwo elu n'ime ozara, otu ahu ka a ga-esi welie Nwa nke Mmadu elu. Ka onye obula nke kwere na ya wee nwee ndu ebeebe. N'ihina Chineke huru uwa n'anya otu a, nke na o nyere so otu nwa ya ka onye obula nke kwere na ya ghara ila n'iyi kama ka o nwee ndu ebeebe. Chineke zitere nwa ya n'ime uwa, O bughu ka o maa ya ikpe kama ka azoputa uwa site n'aka ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja onyinye nke a, anyi na-ario, O Dinwenu, nke kagburu mmehie uwa niile n'ekwuaja nke Obe, wuchapu anyi njo anyi niile. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Oburu na e si n'ala welie m elu, aga m adotara onwe m mmadu niile, Onyenweanyi na-ekwu.

Prayer After Communion

Having been nourished by your holy banquet, we beseech you, Lord Jesus Christ, to bring those you have redeemed by the word of your life-giving Cross to the glory of the resurrection. Who live and reign for ever and ever.



Crucifixion and Death of Jesus (John 19:25-30), the Body of Jesus placed on her bosom at the foot of the Cross (Psalm 130; Luke 23:50-54; John 19:31-37), and the Burial of Jesus (Isaiah 53:8; Luke 23:50-56; John 19:38-42; Mark 15:40-47).

Today's celebration was introduced by the Servites in the 12th century. Pope Benedict XIII added it to the Roman Calendar in 1727. In 1817 Pope Pius VII extended it to the universal Church. In 1913, Pope Pius X fixed the date on September 15 - an octave from the birthday of Our Lady on September 8th and a day after the Exaltation of the Cross.

Mary in her suffering as co-redeemer stands out as Refuge of sinners and Consoler of the afflicted. She reminds us her children of the reality of sin and evil that continually oppose God's truth and goodness. Her maternal tears and solicitude invite us to repentance and to reparation, in order to be totally inflamed by the fire of her Son's love, to let our hearts also pierced because of him and for the salvation of the world.

Entry Antiphon

Simeon said to Mary: Behold, this child is destined for the ruin and rising of many in Israel, and to be a sign of contradiction, and your own soul a sword will pierce.

Collect

O God, who willed that when your Son was lifted high on the Cross, his Mother should stand close by and share his suffering, grant that your Church, participating with the Virgin Mary in the Passion of Christ, may merit a share in his Resurrection. Who lives and reigns with you.

First Reading

A reading from the first letter of St Paul to Timothy (2:1-8)

My advice is that, first of all, there should be prayers offered for everyone - petitions, intercessions and

Ekpere A Natachaa Orii Nso

Ka anyị nwetaraala ozuwu sitere na nnukwu oriri nso gi, anyị na-ario, Dinwenu Jesu Kristi, ka i dute ndi i zoputaraala site n'okwu nke Obe gi na-enye ndu n'otito nke mbilite n'onwu. Onye di ndu na-achi ebighiebi ebighiebi.

Theme: Christ's Cross; Our Gain

HOLY SCRIPTURES: Eph.2:8; Heb.12:2; 1Cor.1:18; 2Cor.5:17-21; 1Pet.2:24; Col.1:20; Rom.5:8-11; Rom.6:23; Col.2:14. CCC 571, 599, 601, 604, 605, 606, 607, 613, 615, 616

15 September [Orie] Monday of Week 24 (White)

Our Lady of Sorrows (Memorial)

Devotion to the Seven Sorrows of the Blessed Virgin Mary has its roots in Sacred Scripture and in Christian piety, which always associates the Our Lady with her suffering Son and our Saviour Jesus Christ. The title "Our Lady of Sorrows" focuses on her intense suffering, especially during the passion and death of Christ. As Mary stood at the foot of the Cross gazing at her dying Son, the sword of sorrow foretold by Simeon (cf. Luke 2:35) pierced her soul.

Tradition identified the seven sorrows of the Blessed Virgin Mary as follows: the Prophecy of Simeon (Luke 2:25-35), the Flight into Egypt (Matthew 2:13-15), the Loss of the Child Jesus for three days (Luke 2:41-50), Her meeting with Jesus on his way to Calvary (Luke 23:27-31; John 19:17), the

Ukwe Mbata

Simion gwara Maria: Lee, nwata a bu smaka odida na mbuli otutu mmadu n'Izrel, na iheakara nke otutu ga-aju, a ga-ekikwa ube uru mapue obi gi onwe gi.

Ekpere Mmeghe

O Chineke, onye o soro ka mgbe Nwa gi koro n'elu Obe, Nne ya ga-anodebe ya nso were keta oke n'ahuhu ya, mee ka Nzuko gi, ka o na-eso Vegin Maria n'Ahuhu Kristi, kwesi iketa oke na Mbilitenonwu ya. Onye di ndu na-achi.

The Ogugu Nke Mbu

Ihe ogugu e wetaraa n'akwukwozi nke mbu Pol di aso degaara Timoti (2:1-8)

N'ibu ana m'ario, ka unu bulite ntiku unu, Ekpere niile, na aririo niile unu na-arioro ndiozo, nye Chineke ekele n'ihu mmadu niile. Na-

thanksgiving - and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and - I am telling the truth and no lie - a teacher of the faith and the truth to the pagans.

In every place, then, I want the men to lift their hands up reverently in prayer, with no anger or argument.
The word of the Lord.

Responsorial Psalm: Ps.27:7-9. (R.v.6)

Response: **Blessed be the Lord for he has heard my cry.**

1. Hear the voice of my pleading as I call for help, as I lift up my hands in prayer to your holy place. (R.)
2. The Lord is my strength and my shield; in him my heart trusts. I was helped, my heart rejoices and I praise him with my song. (R.)
3. The Lord is the strength of his people, the stronghold where his anointed find salvation. Save your people; bless Israel your heritage. Be their shepherd and carry them for ever. (R.)

Alleluia, alleluia!

Happy is the Virgin Mary, who, without dying, won the palm of martyrdom beneath the cross of the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to John (19:25-27)

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Cleopas, and Mary of Magdala. Seeing his mother and the disciple he loves standing near her, Jesus said to his mother, 'Woman, this is your son.' Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home.
The Gospel of the Lord.

Prayer Over The Offerings

Recieve, O merciful God, to the praise of your name the prayers and sacrificial offerings

ekpekwanu ekpere maka ndieze na ndi niile na-achi achi, ka anyi biri n'udo na idi nwayoo, buru ndi kwesiri nsopuru, na ndi na-adi ndu otu Chineke choro. Ime otu a di mma, o bukuwa ihe na-atọ Chineke onye nzoputa anyi uto, onye choro ka mmadu niile nweta nzoputa, bia mara eziokwu ahu. N'ihina e nwere otu Chineke, otu onye ogbugbo n'etiti Chineke na mmadu, onye ogbugbo ahu bu Jesu Kristi. Onye nyere onwe ya ka o buru ihe mgba nke mmadu niile, O bukuwa ihe akaebe nke a gbara mgbe oge ruu. N'ihina nke a ka Chineke ji hoputa m, ka m buru onye na-agbasa ozioma, na onye ozi (Ana m ekwu eziokwu, anaghi m ekwu okwu asi), na onye nkuzi nke ndi mba ozo n'okwukwe na eziokwu. Achoro m ka ndi nwoke na-edu n'ekpere n'ebe niile, na-achili aka ha di nso n'ekpere, n'enweghi iwe na esemokwu.
Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 28:7-9(Az.6)

Aziza: **Ngozi diri Chineke, n'ihina O na-anu olu aririo m.**

1. Nuru olu aririo m na-ario gi na akwa m na-eberé gi maka enyemaka, mgbe m na-asara gi aka, n'ebe gi dikarisiri nso. (Az.)
2. Onyenweanyi bu ike m, na onye ogbugbo m, mkpuruobi m chekwubere na ya. O nyeere m aka; ahu wee dikwa m mma ozo, eji m obi m niile ekele ya. (Az.)
3. Chineke bu ike ndi nke ya, Ya bu ebe mgba ndi O tere mmanu. Zoputa ndi nke gi Onyenweanyi, ndi i hotara. Buru onyendu ha, ma kuru ha n'aka, ebebe. (Az.)

Alaluya, alaluya!

Ngozi diri Vegin Maria, onye, n'agbanyeghi na onwughu anwu, ritere elele ndi egburu maka okwukwe n'okpuru Obe nke Onyenweanyi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (19:25-27)

Maria nne Jesu na nwanne ya nwaanyi na nwunye Klopas nakwa Meri nke Magdala kwu n'akuku obe. Mgbe Jesu huru nee ya na nwaazu nke ahu o huru n'anya, o siri nne ya, "Nwaanyi, lee nwa gi!" O sikwara onye ahu na-eso uzo ya, "Lee nne gi!" Site n'oge ahu onye ahu na-eso uzo ya kpooro nne Jesu laa, ka o biri n'ulo ya.
Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Chineke di eberé, maka otito nke aha gi aririo na onyinye aja ga anyi na-

which we bring to you as we venerate the Blessed Virgin Mary, whom you graciously gave to us as a most devoted Mother when she stood by the Cross of Jesus, Who lives and reigns...

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

Communion Antiphon

Rejoice when you share in the sufferings of Christ, that you may also rejoice exultantly when his glory is revealed.

Prayer after Communion

Having received the Sacrament of eternal redemption, we humbly ask, O Lord, that, honouring how the Blessed Virgin Mary suffered with her Son, we may complete in ourselves for the Church's sake what is lacking in the sufferings of Christ. Who lives and reigns for ever and ever.

Solemn Blessing

V./ Born of the Blessed Virgin Mary, the Son of God redeemed mankind. May he enrich you with his blessings. **R./** Amen.

V./ You received the author of life through Mary. May you always rejoice in her loving care. **R./** Amen.

V./ You have come on Mary's Feastday to venerate her. May you be filled with the joys of the Spirit and the gifts of your eternal home. **R./** Amen.

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

ebute ka anyị na-asopuru Vejin Maria di Ngozi, onye o masiri gi i nye anyị ka Nne anyị rukanichara ala oge o kwudebere Obe nke Jesu. Onye di ndu na-achi ebighiebi ebighiebi.

Ukwe Oriri Nso

NUriba mgbe unu na-eketa oke n'ahuhu Kristi, ka unu were juputakwa n'onu mgbe a ga-ekpughe otito ya.

Ekpere Anatachaa Oriri Nso

Ka anyi natarala Amanso nke nzoputa ebighiebi, anyi ji umeala ario, O Dinwenu, ka, ebe anyi na-asopuru etu Vejin Maria di Ngozi siri soro Nwa ya taa ahuhu, ka anyi na-emeju n'ime onwe anyi maka Nzuko ihe foro afo n'ahuhu Kristi. Onye di ndu na-achi, ebighiebi ebighiebi.

Ngozi Puru Iche

Uko/ Nwa nke Chukwu a muru na Vejin Maria di ngozi zoputara mmadu. Ka o hujuputa uba ngozi ya n'ime unu. **Ohu/** Amen.

Uko/ Unu esila n'aka Maria nata isi-okike ndu. Ka unu nua na nchedo ihunaanya ya mgbeniile. **Ohu/** Amen.

Uko/ Unu biara taa ka unu sopuru Maria n'ubochi oriri ya. Ka unu juputakwa n'onu nke Mmuo Nso na onyinye nke ulo unu di ebighiebi. **Ohu/** Amen.

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

Ohu/ Amen.

16 September [Afor] Tuesday of Week 24 (Red)

Ss Cornelius (Pope) & Cyprian (Bishop) Martyrs (Memorial)

Today the Church commemorates two friends in the service of Christ and his Church, Sts. Cornelius and Cyprian. Both of them are mentioned in the Roman Canon (Eucharistic Prayer I) of the Mass.

Cornelius, a Roman, became the twenty-first Pope in the year 251. He worked to maintain unity in a time of schism and apostasy. He had to oppose Novatian, the first anti-pope, who believed that apostates who repented could not be forgiven. Helped by St. Cyprian, Cornelius established his papal authority. He was beheaded in exile in 253 at Civitavecchia, Italy.

St. Cyprian was born in Carthage c. 200 to wealthy pagan parents. Most of his youth was spent in the practice of the law. Converted as an adult, he became the Bishop of Carthage in 249. Numbered among the Latin Fathers of the Church, he steered the Church through troubled times, stressing on the primacy of the Pope and the unity of the Church. His many letters and treatises contributed to the development of doctrine, shedding much light on a formative period in the Church's history. He was exiled during the persecutions of Valerian and beheaded in 258.

Entry Antiphon

The souls of the Saints are rejoicing in heaven, the Saints who followed the

Ukwe Mbata

Mkpuruobi Ndi Nsoga na-anuri onu n'eluigwe, Ndi Nso sooro



footsteps of Christ, and since for love of him they shed their blood, they now exult with Christ for ever.

Collect

O God, who gave Saints Cornelius and Cyprian to your people as diligent shepherds and valiant Martyrs, grant that, through their intercession, we may be strengthened in faith and constancy and spend ourselves without reserve for the unity of the Church. Through our Lord.

First Reading

A reading from the first letter of St Paul to Timothy (3:1-13)

Here is a saying that you can rely on: To want to be a presiding elder is to want to do a noble work. That is why the president must have an impeccable character. He must not have been married more than once, and he must be temperate, discreet and courteous, hospitable and a good teacher; not a heavy drinker, nor hot-tempered, but kind and peaceable. He must not be a lover of money. He must be a man who manages his own family well and brings his children up to obey him and be well-behaved: how can any man who does not understand how to manage his own family have responsibility for the church of God? He should not be a new convert, in case pride might turn his head and then he might be condemned as the devil was condemned. It is also necessary that people outside the Church should speak well of him, so that he never gets a bad reputation and falls into the devil's trap.

In the same way, deacons must be respectable men whose word can be trusted, moderate in the amount of wine they drink and with no squalid greed for money. They must be conscientious believers in the mystery of the faith. They are to be examined first, and only admitted to serve as deacons if there is nothing against them. In the same way, the women must be respectable, not gossips but sober and quite reliable. Deacons must not have been married more than once, and must be men who manage their children and families well. Those of them who carry out their duties well as deacons will earn a high standing for themselves and be rewarded with great assurance in their work for the faith in Christ Jesus.

The word of the Lord.

mmaukwu Kristi; n'ih i hunaanya maka ya ka ha jiri kwafuo obara ha, ugbo a ha sooro Kristi egori ebighiebi.

Ekpere Mmeghe

O Chineke, onye nyere ndi nke ya Ndi Nso Konelius na Siprian ka ha buru ndi nche aturu anya ruru ala na ndi e gburu maka gi dikwa ike, mee ka site n'ariri ha, ka anyi guzosie ike n'okwukwe na nkwudosiike, maruo onwe anyi uka eleghi anya n'azu maka idikonotu nke Nzuko. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (3:1-13)

Okwu a kwesiri ntukwasio: O buru na onye obula na-acho ibanye n'onodu nke nnukwu ukochukwu, o bu oru kwesiri nsopuru ka o na-acho. Nnukwu ukochukwu obula ga-abu onye ndu ya n'enweghi ntupo obula, di nke otu nwaanyi, onye anya doro, onye uche ya zuru oke, onye di ebube n'anya, onye na-anabata ndi obia, na onye nwere ike ikuzi ihe nke oma. O gaghi abu onye na-anubiga mmanya oke, onye na-ana mmadu ihe ya n'ike, onye okwu na uka, na onye huru ego n'anya, kama o ga-abu onye di nwayoo, na-acho udo. O ga-aburiri onye na-achi ezinuulo ya nkeoma, mee ka umu ya jiri nrubeisi na nsopuru nodu n'ebe niile. N'ihina o buru na mmadu amaghi otu o ga-esi achi ezinuulo ya, kedu ka o ga-esi elekota nzuko Chineke anya nkeoma? O gaghi abu onye a toghatara ohuru, ka onodu ya ghara ibu ya isi, nke ga-eme ka o daba n'omuma ikpe nke Ekwensu. Ozokwa, o ga-aburiri onye mmadu niile na-echi echiche oma maka ya, ka o ghara idaba n'onyia Ekwensu na n'ihe itauta.

Otu aka ahụ, ndi Dikin ga-ehi aka n'anya, ghara ibu ndi ireabuo, ndi na-anaghi anubiga mmanya oke, na ndi na-ejighi anyaukwu na-acho oke uru. Ha ga-aburiri ndi weere ezi akonuche jide ihe omimi niile nke di n'okwukwe anyi. Ka e burukwa uzo nwalee ha, o buru na e nweghi ebubo obula, chie ha dikin, maka igba odibo. N'otu aka ahụ, ndi nwaanyi ga-ehikwa aka n'anya, ha agaghi abu ndi na-agba asiri, kama anya ga-edo ha, kwesikwa ntukwasio n'ihe niile. Ka onye dikin obula buru di otu nwaanyi, na-achi umu ya na ezinuulo ya nkeoma. N'ihina ndi obula ruru oru ha nkeoma dika ndi dikin na-enwetara onwe ha ezigbo okwa, na nnukwu ntukwasio n'okwukwe ahụ nke di n'ime Jesu Kristi.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps.100:1-3.5.6. (R.v.2)

Response: **I will walk with blameless heart.**

1. My song is of mercy and justice; I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? (R.)

2. I will walk with blameless heart within my house; I will not set before my eyes whatever is base. (R.)

3. The man who slanders his neighbour in secret I will bring to silence. The man of proud looks and haughty heart I will never endure. (R.)

4. I look to the faithful in the land that they may dwell with me. He who walks in the way of perfection shall be my friend. (R.)

Alleluia, alleluia! Lk.7:16

A great prophet has appeared among us; God has visited his people. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (7:11-17)

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with her. When the Lord saw her he felt sorry for her. 'Do not cry' he said. Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up.' And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people.' And this opinion of him spread throughout Judaea and all over the country-side.

The Gospel of the Lord.

Prayer Over The Offerings

Recieve, we pray, O Lord, the offering of your people in honour of the passion of your holy Martyrs Saints Cornelius and Cyprian, and may the gifts that gave them courage under persecution make us, too, steadfast in all trials. Through Christ our Lord.

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

Communion Antiphon

It is you who have stood by me in my trials; and I confer a kingdom on you,

Abuoma na Aziza: Abu. 101:1-3.5.6. (Az.2)

Aziza: **Aga m agba mbo ka m bie ndu n'enweghi ntupo.**

1. Aga m abu abu maka nkwdosiike nke ihunaanya na ikpe nkwmoto gi, gi ka m ga-aburu ya, O Onyenweanyi. Aga m agba mbo ka m bie ndu n'enweghi ntupo, olee mgbe i ga-abiakwute m?(Az.)

2. Aga m agba mbo ka m bie ndu n'enweghi ntupo, Aga m eji obi di ocha biri n'ulo m. (Az.)

3. Onye obula ji mmadu ibe ya agba asiri, aga m egbu ya. Agaghi m edi agwa ndi mpako na ndi nganga ma oli. (Az.)

4. Aga m egosi ndi niile kwesiri ntukwasioji n'ala ahufoma, mu na ha ga-ebi. (Az.)

Alaluya, alaluya! Luk. 7:16

Nukwu onye amuma ebilitela n'etiti anyi. Chineke abiala ifeta ndi nke ya. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:11-17)

Jesu gara n'otu obodo a na-akpo Nain; ndi na-esozu ya na igwe mmadu sokwa ya. Ma ka o na-abiaru n'onuzo ama nke obodo ahụ, e nwere otu nwoke nwurulari nke a na-ebupu, otu nwa nke nne ya mụrụ; nne ya ahu bu nwaanyi ajadu, oke igwe mmadu si n'obodo ahụ sonyekwara nwaanyi ahu. Mgbe Onyenweanyi huru ya, O meere ya ebere wee si ya, "Ebela akwa." Ya biaruo nso, metu igbe ozu ahụ aka, ndi bu ozu ahụ wee guzo; Jesu wee si, "Nwaakorobia! Ana m asi gi 'Bilie!" Nwaakorobia ahụ nwuru anwu nolitere, ma bidokwa ikwu okwu; Jesu kpooro ya nye nne ya. Ujo jidere ha niile; nke mere ha ji too Chineke na-asi, "Nnukwu onye amuma ebilitela n'etiti anyi!" Ozo, "Chineke abiala ifeta ndi nke ya!" Akuko a gbasara Jesu gazuru n'ala Judia na obodo niile gbara ya gburugburu. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, anyi na-arijo, O Onyenweanyi, onyinye ndi nke gi iji asopuru ahuhu nke Ndi Nso gi egburu egbu bu Konelius na Siprian di aso, ka onyinye ndi a nke gbara ha ume n'ime mkpagbu ha wetekwuaziri anyi nkwdosiike n'ime onwunwa niilega. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Obu unu bu ndi kwadorola n'akuku m n'oge onwunwa; a na m enye unu

says the Lord, that you may eat and drink at my table in my kingdom.

Prayer After Communion

Through these mysteries which we have received, we humbly beseech you, O Lord, that, by the example of the Martyrs Saints Cornelius and Cyprian, we may be strengthened with the fortitude of your Spirit to bear witness to the truth of the Gospel. Through Christ our Lord.

alaeze, Onyenweanyi na-ekwu, ka unu were soro m rie, nua n'ochie nri n'alaeze in.

Ekpere A Natachaa Oriri Nso

Site n'iheomimi ndi aga anyi natarala, Sanyi ji umeala ario gi, O Dinwenu, ka, site n'ukpuru nke ndi e gburu maka gi bu Konelius na Siprian di aso, ka anyi nweta agbamume site n'ike nke Muo gi igba akaebe eziokwu nke Ozioma. Site na Kristi Onyenweanyi.

17 September [Nkwo] Wednesday of Week 24 (Green/White) St Robert Bellarmine, Bishop & Doctor (Opt. Mem.)

Entry Antiphon

Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.

Collect

Look upon us, O God, Creator and ruler of all things, and, that we may feel the working of your mercy, grant that we may serve you with all our heart. Through our Lord...

First Reading

A reading from the first letter of St. Paul to Timothy (3:14-16)

At the moment of writing to you, I am hoping that I may be with you soon; but in case I should be delayed, I wanted you to know how people ought to behave in God's family - that is, in the Church of the living God, which upholds the truth and keeps it safe. Without any doubt, the mystery of our religion is very deep indeed: He was made visible in the flesh, attested by the Spirit, seen by angels, proclaimed by the pagans, believed in by the world, taken up in glory.

The word of the Lord.

Responsorial Psalm: Ps. 110:1-6 (R.v.2)

Response: **Great are the works of the Lord.**

1. Alleluia! I will thank the Lord with all my heart in the meeting of the just and their assembly. Great are the works of the Lord; to be pondered by all who love them. (R.)

2. Majestic and glorious his work, his justice stands firm for ever. He makes us remember his wonders. The Lord is compassion and love. (R.)

3. He gives food to those who fear him;

Ukwe Mbata

Onyenweanyi, nye ndi tukwasara obi na Gi udo, ka e kwenye n'okwu ndi amuma Gi. Nuru ekpere umuodibo na nke ndi nke Gi bu Izrel.

Ekpere Mmeghe

Chineke, Gi bu Onye Okike na Onye ndu ihe niile. Biko tugharia lee anyi anya, ka anyi nata mgbaghara Gi n'ime ndu anyi. Mee ka anyi were obi anyi niile na-eke Gi. Site na Dinwenu anyi...

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (3:14-16)

Enwere m nchekwube na-aga m abia Engwangwa ileta gi, ma ana m edere gi akwukwo ndumodu nke a ka o ga-abu, o buru na m noo odu ibia i ga-ama otu mmadu kwesiri isi mee omume n'ezinuulo nke Chineke bu nzuko nke Chineke di ndu, burukwa ide na ntoala nke eziokwu. N'ikwu eziokwu, ihe anyi na-ekwuputa bu nnukwu iheomimi di n'okpukpe anyi. Chineke mere ka onye ahu puta ihe n'anụ ahu, O guru ya n'onye eziomume n'ime mmuo, O mere ka ndi mmuoma hu ya anya, e kwusara ya na mba niile, Onye uwa niile kwere na ya, e buliri ya elu n'otito.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 111:1-6. (Az.2)

Aziza: **Oru Onyenweanyi niile di itunaanya.**

1. Aleluia! Eji m obi m niile enye Onyenweanyi ekele, n'ogbako ndi eziomume. Oru Onyenweanyi niile di itunaanya, ndi niile o na-amasi kwesiri ilekwaso ya anya. (Az.)

2. Oru niile o na-arụ juputara n'otito na ebube, eziomume ya enweghi ike igbanwe agbanwe. O na-ekwe ka anyi na-echeta oru ebube ya. Onyenweanyi di ebere di obioma. (Az.)

3. O na-enye ndi na-aturu ya egwu nri; o

keeps his covenant ever in mind. He has shown his might to his people by giving them the lands of the nations. (R.)

Alleluia, alleluia! Jn.6:63.68

Your words are spirit, Lord, and they are life: you have the message of eternal life. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (7:31-35)

Jesus said to the people: 'What description, then, can I find for the men of this generation? What are they like? They are like children shouting to one another while they sit in the market place: "We played the pipes for you, and you wouldn't dance; we sang dirges, and you wouldn't cry."

'For John the Baptist comes, not eating bread, not drinking wine, and you say, "He is possessed." The Son of Man comes, eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet Wisdom has been proved right by all her children.'

The Gospel of the Lord.

Prayer Over The Offerings

Look with favour on our supplications, O Lord, and in your kindness accept these, your servants' offerings, that what each has offered to the honour of your name may serve the salvation of all. Through Christ our Lord.

Communion Antiphon

How precious is your mercy, O God! The children of men seek shelter in the shadow of your wings.

Prayer After Communion

May the working of this heavenly gift, O Lord, we pray, take possession of our minds and bodies, so that its effects, and not our own desires, may always prevail in us. Through Christ our Lord.

naghi echezo ogbugbandu ya. O na-echetara ndi nke ya ike o na-akpa site n'inye ha oke mba ndiozo. (Az.)

Aleluya, aleluya! Jon. 6:63.68

Okwu gi bu mmuo, Onyenweanyi ha bu ndu' I nwere ozi nke ndu ebighiebi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:31-35)

Jesu gwara ndi mmadu ahu si: "Gini ka m ga-eji tunyere ogbo a, olee ihe ha di ka ya? Ha dika umuntakiri no n'ime ahia, na-akpo ibe ha oku si, 'Anyi gbuuru unu oja, ma unu agbaghi egwu; anyi tikuru unu mkpu akwa, ma unu ebeghi akwa. N'ihina Jon onye na-eme mmirichukwu biara n'erighi ihe ndi ozo na-eri na anughikwa mmanya, unu wee si, "O nwere mmuo ojoo! Nwa nke mmadu ahu abiakwala, na-eri ihe oriri, na-anukwa ihe onuonu, unu wee si, "Leenu, onye oke afo na onye anunuma; enyi ndi onautu na ndi omenjo!" Ma amamihe ziri ezi di n'ebe umu ya no."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, biko were ebere nuru Ekpere anyi. Were obi oma nara aja ndi ezi na ulo Gi. Mee ka ihe onye o bula nyere, iji sopuru aha Gi, wetara anyi niile nzoputa. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi, ebere Gi di oke onu. Umụ mmadụ na-agbata na nchedo nke Gi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, mee ka ahu na mkpuruobi anyi noro na nduzi onyinye nke eluigwe I nyere anyi; ka anyi ghara idi na-ebi n'usoro nke anu ahu; kama ka ike oriri nso nke a anyi natara, nabutere anyi uzọ mgbe niile. Site na Kristi Onyenweanyi.

18 September [Eke] Thursday of Ordinary Time - Week 24 (Green)

(For Entry Antiphon and Collect, see page 32)

First Reading

A reading from the first letter of St. Paul to Timothy (4:12-16)

Do not let people disregard you because you are young, but be an example to all the believers in the way you speak and

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwoozi mbu Pol di aso degaara Timoti (4:12-16)

Ekwela ka onye obula lelia gi anya En'ihina i bu nwata. Kama mee ka i buru ihe imaatu nye ndi kwere ekwe:

behave, and in your love, your faith and your purity. Make use of the time until I arrive by reading to the people, preaching and teaching. You have in you a spiritual gift which was given to you when the prophets spoke and the body of elders laid their hands on you; do not let it lie unused. Think hard about all this, and put it into practice, and everyone will be able to see how you are advancing. Take great care about what you do and what you teach; always do this, and in this way you will save both yourself and those who listen to you.

The word of the Lord.

Responsorial Psalm: Ps. 110:7-10 (R.v.2)

Response: **Great are the works of the Lord.**

1. Alleluia! His works are justice and truth: his precepts are all of them sure, standing firm for ever and ever: they are made in uprightness and truth. (R.)
2. He has sent deliverance to his people and established his covenant for ever. Holy his name, to be feared. (R.)
3. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. His praise shall last for ever! (R.)

Alleluia, alleluia! Mt 11:28

Come to me, all you who labour and are overburdened, and I will give you rest, says the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (7:36-50)

One of the Pharisees invited Jesus to a meal. When he arrived at the Pharisee's house and took his place at table, a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who this woman is that is touching him and what a bad name she has." Then Jesus took him up and said, "Simon, I have something to say to you." Speak Master" was the reply. "There was once a creditor who

N'okwu, na n'omume, n'ihunaanya, n'okwukwe, na n'idiocha. Na-aguputara ndi mmadu Akwukwo Nso, nodu n'igbasa ozioma na ikuziri ha ihe ruo mgbe m ga-abia. Elelikwala onyinye Mmuo Nso ahu nke di n'ime gi, nke i natara site n'ibu amuma mgbe ndi okenye bikwasara gi aka n'isi. Jisie ike na-eme ihe ndi a. Tinye ndu na oge gi n'ime ha, ka mmadu niile hu oganihu gi. Kpachapu anya banyere onwe gi na nkuzi gi, jidesie nke a ike, n'ihina site n'ime otu a, i ga-azoputa onwe gi na ndi na-ege gi nti.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu. 111:7-10 (Az.2)

Aziza: **Oru Onyenweanyi niile di itunaanya.**

1. Ihe niile o na-eme bu n'ikwudosiike na n'ikpe nkwmoto, iwu ya di ntukwasiobi n'uzo niile, nke a mere ka o di ebebe ebebe, nke di n'udi ikwudosiike na ugwu. (Az.)
2. O na-abia igbaputa ndi nke ya osooso, na-enye ogbugbandu ya otu mgbe, aha ya di nso, kwesi na anyi ga-aturu ya egwu. (Az.)
3. Itu egwu nke Onyenweanyi nke a bu mbido amamihe, ha nwere uche ziri ezi bu ndi na-eme ya. A ga-ekwe ukwe otito ya ebebe. (Az.)

Aléluya, aléluya! M. 11:28

Biakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:36-50)

Otu onye Farisii kporo Jesu oriri; O wee gaa n'ulo onye Farisii ahu, nodu ala n'oché nri. Ma lee, otu nwaanyi nke bi n'obodo ahu, bu onye omenjo; mgbe o matara na Jesu no n'oché nri n'ulo onye Farisii ahu, wetara otu ite e jiri nkume alabasta mee, nke mmanu otite juru n'ime ya. Ka o guzoro n'ukwu Jesu na-ebe akwa, o na-ebesa anyammiri n'ukwu ya, werekwa ntutuisi ya na-ehicha ha, sutu ha onu, werekwa mmanu otite tee ha.

Ma mgbe onye Farisii ahu kporo Jesu oriri huru nke a, o kwuru n'obi ya si, "A si na nwoke a bu onyeamuma, O gaara amata onye nwaanyi a na-akpatu ya aka bu, n'ihina o bu onyenjo." N'iza nke a, Jesu siri ya, "Saimon, o nwere ihe m ga-agwa gi." Saimon azaa si, "Onye nkuzi, olee ihe o bu?" "Otu onye na-ebyine ndi mmadu ego nwere mmadu abuo ji

had two men in his debt; one owed him five hundred denarii, the other fifty. They were unable to pay, so he pardoned them both. Which of them will love him more?" "The one who was pardoned more, I suppose," answered Simon. Jesus said, "You are right."

Then he turned to the woman. "Simon, he said 'you see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. You gave me no kiss, but she has been covering my feet with kisses ever since I came in. You did not anoint my head with oil, but she has anointed my feet with ointment. For this reason I tell you that her sins, her many sins, must have been forgiven her, or she would not have shown such great love. It is the man who is forgiven little who shows little love." Then he said to her, "Your sins are forgiven." Those who were with him at table began to say to themselves, "Who is this man, that he even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace." The Gospel of the Lord.

ya ugwo. Otu onye ji ya nari ego ise, onye ozo ji ya iri ego ise. Mgbe ha na-enweghi ike ikwuli ugwo ha ji, nwoke ahu gbagharala ha. N'ime mmadu abuo a olee nke ga-ahu nwoke ahu n'anya karia?" Saimon zara si, "Eche m na o bu onye ahu o gbagharala nke ukwu." Jesu asi ya, "I zara nke oma." O wee tugharia n'ebe nwaanyi ahu no, bia si Saimon, "I hula nwaanyi a? Abatara m n'ulo gi, ma i nyeghi m mmiri maka ukwu m; ma nwaanyi a ejirila anyammiri ya saa ukwu m; ma werekwa ntutuisi ya hichaa ha. I sutughi m onu obula, ma site na mgbe m batara n'ebe a, o kwusibeghi isutu ukwu m onu. I teghi m mmanu n'isi; ma o werela mmanu isioma tee m n'ukwu. Ya bu, ana m agwa gi, a gbagharala ya otutu mmehie ya n'ihina o nwere ihunaanya di ukwu; ma onye obula nwetara mgbaghara di nta, na-enwe ihunaanya di nta. Jesu siri nwaanyi ahu, "A gbagharala gi njo gi niile." Mgbe ahu ka ndi ya na ha no n'ochie nri malitere ikwu n'etiti onwe ha si, onye bu onye a nke na-agbaghara njo? Ma Jesu siri nwaanyi ahu, 'Okwukwe gi azoqla gi; laa n'udo.' Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon and Prayer After Communion, see page 33)

19 September [Orie] Friday of Ordinary Time - Week 24 (Green/Red)

St Januarius, Bishop & Martyr (Opt. Mem)

(For Entry Antiphon and Collect, see page 32)

First Reading

A reading from the first letter of St Paul to Timothy (6:2-12)

This is what you are to teach them to believe and persuade them to do. Anyone who teaches anything different, and does not keep to the sound teaching which is that of our Lord Jesus Christ, the doctrine which is in accordance with true religion, is simply ignorant and must be full of self-conceit - with a craze for questioning everything and arguing about words. All that can come of this is jealousy, contention, abuse and wicked mistrust of one another; and unending disputes by people who are neither rational nor informed and imagine that religion is a way of making a profit. Religion, of course, does bring large profits, but only to those who are content with what they have. We brought nothing into the world, and we can take nothing out of it; but as long as we have food and clothing, let us be content with that. People who long to be rich

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (6:2-12)

Jisie ike na-akuzi ihe ndi a, na-adukwa ndi mmadu odu banyere ha. Onye obula nke na-akuzi nkuzi di iche nke na-adabanyeghi n'ezikwu ahu, nke Onyenweanyi Jesu Kristi kuziri na nke na-adabanyeghi n'okpukpe isopuru Chineke di na ya, mpako ya afuliela ya elu, o nweghi ihe o maara. Ihe na-aria onye di otu a bu aguu iju oke ajuju na iri uka, na isiagugo efu n'okwu, nke na-eweta ekworo, esemokwu, nkwalu, na ajo inyo mmadu nnyo abuo. Ha na-ano n'iru uka otutu mgbe. Ma iri uka ha bu nke ndi uche ha gbagoro agbago, ndi eziokwu obula na-anoghi n'onu. Ha na-eche na okpukpe bu uzo e si enweta akunuuba. N'ezikwu, otutu uru di n'okpukpe Chukwu, ma o buru na ihe mmadu nwere eju ya afo. Anyi gbara aka bia n'uwa, anyi ga-agbakwa aka laa. O buru na anyi nwere ihe oriri na uwe, aka anyi nwee afo ojuju. Ndi na-achọ ka ha

are a prey to temptation; they get trapped into all sorts of foolish and dangerous ambitions which eventually plunge them into ruin and destruction. 'The love of money is the root of all evils' and there are some who, pursuing it, have wandered away from the faith, and so given their souls any number of fatal wounds.

But, as a man dedicated to God, you must avoid all that. You must aim to be saintly and religious, filled with faith and love, patient and gentle. Fight the good fight of the faith and win for yourself the eternal life to which you were called when you made your profession and spoke up for truth in front of many witnesses. The word of the Lord.

Responsorial Psalm: Ps.48:6-10.17-20. (R. Mt. 5:3)

Response: How happy are the poor in spirit; theirs is the kingdom of heaven.

1. Why should I fear in evil days the malice of the foes who surround me, men who trust in their wealth, and boast of the vastness of their riches? (R.)

2. For no man can buy his own ransom, or pay a price to God for his life. The ransom of his soul is beyond him. He cannot buy life without end, nor avoid coming to the grave. (R.)

3. Then do not fear when a man grows rich, when the glory of his house increase. He takes nothing with him when he dies, his glory does not follow him below. (R.)

4. Though he flattered himself while he lived: 'Men will praise me for doing well for myself,' yet he will go to join his fathers, who will never see the light any more. (R.)

Alleluia, alleluia! Mt. 11:25

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

Gospel

A reading from the holy Gospel according to Luke (8:1-3)

Jesus made his way through towns and villages preaching, and proclaiming the Good News of the kingdom of God. With him went the Twelve, as well as certain women who had been cured of evil spirits and ailments: Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward,

buru ogaranya na-adaba n'ime onwunwa, ima n'onya, n'ochicho na-enweghi isi nke na-emeru mmadu, nke na-edubakwa mmadu na mbibi na ila n'iyi. Ihu ego n'anya bu isi ihe ojoo niile. Ufodu esitela n'icho ego dapu n'okwukwe ha. Ha ewerela oke nchegbu na oke iru uju duwaa obi ha. Ma gi onwe gi, onye nke Chineke, gbanari ihe ndi a, kama na-agbaso eziomume, ibi ndu yiri onye nke Chineke, okwukwe, ihunaanya, ntachiobi, na idi nwayoo. Lusie ugu nke okwukwe ahu ike, jide ndu ebighiebi aka, nke Chineke kporo gi ka i nata n'oge ahu i kwuputara ezi okwukwe gi n'ihu otutu ndi akaebe.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 49:5-8.16-19. (Az.Mat.5:3)

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

1. Gini mere m ga-eji tuo egwu n'oge nsogbu? Mgbe omume ojoo nke ndiio gbara m gburugburu, ndi tukwasaraobi ha n'akunuuba hana-anya isi. (Az.)

2. Ma o nweghi onye nwere ike igbaputa onwe ya mobu jiri ego kwuo Chineke ugwo ndu ya. N'ihu ugwo ndu mmadu di oke onu ahia, o kariri ya ikwu. (Az.)

3. Ya bu egwu atula gi mgbe akunuuba mmadu na-abawanye, mgbe otito nke ulo ya na-abawanye. N'ihina oge o nwuru o gaghi eji ihe obula laa n'ala mmuo, akunuuba ya agaghiesokwaya weela. (Az.)

4. O mere ka mkpuruobi ya nwee nnukwu anuri oge o di ndu, o wee kwuo si, "Leta onwe gi anya ka ndi mmadu wee too gi." N'ikpeazu o ga-anwu soro ndi nnanna ya, ha bu ndi na-agaghi ahukwa ihe ozo. (Az.)

Aleluya, aleluya! Mat.11:25

Ana m ekele gi Nna Dinweni 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 Luk dere (8:1-3)

Jesu gaghariri n'obodo ukwu na onumara di ichieiche, na-ekwusa ozioma nke alaeze Chineke. Mmadu iri na abuo ndi na-eso uzo ya sokwa ya, na umunwaanyi ufodu ndi a chipuru mmuo ojoo n'ime ha, na ndi O gworo nrianna ha sokwa ya. Meri nke a kporo Magdalini, onye mmuo ojoo asaa si n'ime ya puo, na Joana, nwunye Chuza, onye na-elekota ihe di n'ulo Herod, na Susana, na otutu

Chuza, Susanna, and several others who provided for them out of their own resources. The Gospel of the Lord.

umunwaanyi ndi ozo, ndi sitere n'ihe ha nwere na-enyere Jesu na ndi na-esozuo ya aka. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 33)

20 September [Afor] Saturday of Week 24 (Red)

Ss Andrew Kim Taegon & Companions, Martyrs (Mem)

Christianity came to Korea during the Japanese invasion in 1592 when some Koreans were baptized, probably by Christian Japanese soldiers. Evangelization was difficult because Korea refused all contact with the outside. Christian literature was smuggled in, however, from Jesuits in China which led educated Korean Christians to study and to secretly gather in their homes.



The Korean Church was unique at its beginning having no priest, and entirely founded by laypeople who withstood wave after wave of fierce persecution. In 1794 the first priest to visit Korea, a Chinese, found a community of 4,000 Catholics who had never seen a priest. He was executed in 1801. Two more Chinese priests, sent at the request of the Korean Church, had a similarly brief ministry.

St Andrew was the first native Korean priest. Born in Seoul to Ignatius Kim, a convert who died a martyr, Andrew shortly after his baptism at the age of 15, travelled 1300 miles to enter the seminary in South China where he got ordained. Entering Korea in 1845, he was arrested a year after, tortured and beheaded along with his lay associate, St. Paul Chong Hasang. His death and other 113 martyrs who gave up their lives for the faith between 1839 and 1867 became the leaven that led to splendid flowering of the Church in Korea.

Andrew Kim Taegon and his companions were beatified in 1925. Pope John Paul II canonized them in 1984.

Entry Antiphon

The blood of the holy Martyrs was poured out for Christ upon the earth; therefore they have gained everlasting rewards.

Collect

O God, who have been pleased to increase your adopted children in all the world, and who made the blood of the Martyrs Saint Andrew Kim Tae-gon and his companions a most fruitful seed of Christians, grant that we may be defended by their help and profit always from their example. Through our Lord.

First Reading

A reading from the first letter of St Paul to Timothy (6:13-16)

Before God the source of all life and before Jesus Christ, who spoke up as a witness for the truth in front of Pontius Pilate, I put to you the duty of doing all that you have been told, with no faults or failures, until the appearing of our Lord Jesus Christ, who at the due time will be revealed by God, the blessed and only Ruler of all, who alone is immortal, whose home is in

Ukwe Mbata

Akwafuru obara ndi Nso e gburu egbu Amaka ihi Kristi n'eluwa; n'ihia ya, ha nwetarala ugwo ga di ebighiebi.

Ekpere Mmeghe

O Chineke, onye o soro ibawanye ndi aga-agunyee umu ya n'uwaniile, bu onye mere ka obara Anduru Kim Tegen na ndi otu ya a kwafuru buru mkpuruosisi gamita otutu ndi otu Kristi, mee ka a na-echekwaba anyi site n'enyemaka ha, ka anyi na-erite uru mgbe niile sitere n'eziri ukpuru ha. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (6:13-16)

N'ihu Chineke onye na-enye ihe niile ndu na n'ihu Jesu Kristi, onye gbara akaebe banyere ezi nkwputa ahu n'ihu Pontus Paillet. Ana m enye gi iwu ka i dobe ihe ahu enyere n'iwu! Ekwela ka o gbaa mpe! Enwekwala ntupo obula, ruo ubochi Onyenweanyi Jesu Kristi ga-aputa ihe. Nke a gaezuru mgbe oge zuru site n'ike Chineke, Onye naani ya di ngozi, Onye naani ya na-achia uwa niile, Eze nke ndieze, Dinwenu nke ndi nwe mmadu. Onye naani ya bu anwanwu. Onye bi n'ime ihe

inaccessible light, whom no man has seen and no man is able to see: to him be honour and everlasting power. Amen. The word of the Lord.

Responsorial Psalm: Ps. 99: (R.v.2)

Response: **Come before the Lord, singing for joy.**

1. Cry out with joy to the Lord, all the earth. Serve the Lord with gladness. Come before him, singing for joy. (R.)
2. Know that he, the Lord, is God. He made us, we belong to him, we are his people, the sheep of his flock. (R.)
3. Go within his gates, giving thanks. Enter his courts with songs of praise. Give thanks to him and bless his name. (R.)
4. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. (R.)

Alleluia, alleluia! Lk. 8:15

Blessed are those who, with a noble and generous heart, take the word of God to themselves and yield a harvest through their perseverance. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (8:4-15)

With a large crowd gathering and people from every town finding their way to him, Jesus used this parable:

‘A sower went out to sow his seed. As he sowed, some fell on the edge of the path and was trampled on; and the birds of the air ate it up. Some seed fell on rock, and when it came up it withered away, having no moisture. Some seed fell amongst thorns and the thorns grew with it and choked it. And some seed fell into rich soil and grew and produced its crop a hundredfold.’ Saying this he cried, ‘Listen, anyone who has ears to hear!’

His disciples asked him what this parable might mean, and he said, ‘The mysteries of the kingdom of God are revealed to you; for the rest there are only parables, so that they may see but not perceive, listen but not understand.

‘This, then, is what the parable means: the seed is the word of God. Those on the edge of the path are people who have heard it, and then the devil comes and carries away the word from their hearts in case they should believe and be saved. Those on the rock are people who, when they first hear it, welcome the word with joy. But these

nke mmadu na-apughị ibiaru nso. Onye anya mmadu ahubeghi, mobu nwee ike ihu. Ka nsopuru na ochichi ebighiebi diri ya. Amen. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 100 (Az. A.2)

Aziza: **Werenu iti mkpu onu bia n'ihu Onyenweanyi.**

1. Uwa niile tjerenu Onyenweanyi mkpu onu, werenu iti mkpu onu bia n'ihu ya. (Az.)
2. Maranu na Onyenweanyi bu Chineke, ya kere anyi, O bukwa ya nwe anyi, anyi bu ndi nke ya, anyi bukwa igwe aturu ya. (Az.)
3. Werenu ekele baa n'onuuzo ama ya niile, werenu otito baa n'ogige ya niile; keleenu ya, goziekwana aha ya. (Az.)
4. N'ihina Onyenweanyi di mma, ihunaanya ya na-adi ebeebe, ntukwasio bi ya na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

Alaluya, alaluya! Luk. 8:15

Ngozi diiri ndi weere ntukwasio bi na obi di sara sara nabata okwu Chineke, werekwa ndidi miputa mkpuru. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (8:4-15)

Mgbe igwe mmadu siri n'obodo di Micheiche biakwute Jesu, O jiri ukabuilu gwa ha okwu si, ‘Ogha mkpuru puru ka o ghaa mkpuru n'ubi ya; mgbe o na-agha, ufodu dara n'okporo uzo, ndi mmadu wee zoo ha ukwu, umunnunu atutura ha. Ufodu dara n'ala okwute, ma mgbe ha na-eto, ha kponwuru n'ihina ha enwetaghi mmiri. Ufodu dara n'etiti ogwu, ogwu esoro ha puo, kpagbue ha. Ma ufodu dara n'ala di mma, toputa, mia mkpuru nari mmaji.’ Ka o kwuchara nke a, O siri ‘Onye nwere nti inu ihe, ya nuru.’

Mgbe ndi na-eso uzo ya juru ya ihe ukabuilu a putara, O zara ha si, ‘O bu unu ka e nyere amara ihe omimi nke alaeze Chineke ma a na-agwa ndi ozo okwu site n'ukabuilu, ka o wee buru na ha ga-ahu, ghara ighota, na ha ga-anu ghara ighota. Ugwu a ihe ukabuilu ahu putara bu nke a: mkpuru ahu a ghara bu okwu Chineke. Mkpuru ndi dara n'okporo uzo bu ndi nuru okwu ahu. Ka e mechara ekwensu biara wepu ya n'obi ha, ka ha ghara ikwere ma nwetakwa nzoputa. Mkpuru ndi dara n'ala okwute bu ndi nuru okwu ahu, were onu nara ya, ma n'ihina okwu ahu agbaghi mgborogwu

have no root; they believe for a while, and in time of trial they give up. As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life and do not reach maturity. As for the part in the rich soil, this is people with a noble and generous heart who have heard the word and take it to themselves and yield a harvest through their perseverance.’
The Gospel of the Lord.

Prayer Over The Offerings

Look with favour, almighty God, on the offerings of your people and, through the intercession of the blessed Martyrs, grant that we ourselves may become a sacrifice acceptable to you for the salvation of all the world. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 106

Communion Antiphon

Everyone who acknowledges me before others I will acknowledge before my heavenly Father, says the Lord.

Prayer After Communion

Nourished with the food of the valiant as we celebrate the blessed Martyrs, we humbly ask you, O Lord, that, clinging faithfully to Christ, we may labour in the Church for the salvation of all. Through Christ our Lord.

n’ime ha, ha kwenyere nwa oge, ma mgbe onwunwa biara, ha adapu. Mkpuru ndi dara n’etiti ogwu, bu ndi nuru okwu Chineke, ma mgbe ha na-aga n’uzo nchegbu na aku, na ihe uto nke ndu a kpagburu ha; ha amitaghi mkpuru. Ma maka mkpuru dara n’ala di mma, ha bu ndi nuru okwu Chineke, were ikwesi ntukwasijobi na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru.
Ozioma nke Oseburuwa.

Ekpere Nhunye

Were mmasi lekwasia anya, Chineke ji ike niile, n’onyinye nke ndi nke gi, ma site n’aririo Ndi Nso egburu maka gi, mee ka ndu anyi onwe anyi buru aja ga-amasi gi inara maka nzoputa nke uwa niile. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye obula ga-ekwuputa m n’ihu ndi mmadu, a ga m ekwuputakwa ya n’ihu Nna m no n’eluigwe.

Ekpere Anatachaa Oriri Nso

Ka ejirila nri ndi dikeogu zuo anyi ka anyi na-eme mmemme nke Ndi Nso kwafuru obara ha, anyi ji umeala ario gi, O Dinwenu, ka, o ga-abu anyi rapadosie ike na Kristi, anyi ewere na-adolisie ike n’ime Nzuko maka nzoputa mmadu niile. Site na Kristi Onyenweanyi.

**25TH SUNDAY IN ORDINARY TIME (C)
21 September 2025 [Nkwo] (Green)**

**Office:
Week 1**

The readings of today relate shrewdness in earthly affairs to heavenly pursuit. Through the Prophet Amos, God unbars His mind concerning the wicked who smartly cheat and exploit the poor. The Responsorial Psalm exults God who stoops from the heights to lift up the lowly and oppressed. Drawing from the shrewdness of the dishonest steward of the Gospel, Jesus challenges his followers to be virtuously smart in the use of money for justice and charity, warning against greed and avarice. But given the challenge of social justice, Paul calls for intercessory prayer to be offered, especially for those in authority.

Entry Antiphon

Iam the salvation of the people, says the Lord. Should they cry to me in my distress, I will hear them, and I will be their Lord forever.

Collect

O God, who founded all the commands of your sacred law upon love of you and of our neighbour, grant that, by keeping your precepts, we may merit to attain eternal life. Through our Lord.

Ukwe Mbata

Onyenweanyi kwuru si: “Abu m Onye Nzoputa nke mmadu. Na nsogbu ha niile, ha bekwo M, aga M anu olu ha. Aga M abu Dinwenu ha mgbe niile.

Ekpere Mmeghe

Chineke Nna anyi, I debere ihe niile I kere eke n’usoro iwu Gi di nso; biakwa debe iwu ihu mmadu ibe anyi n’anya n’ime iwu Gi. Biko mee ka anyi bu umuodibo Gi site n’idebe iwu Gi, tosi iketa oke na ndu ebighi ebi. Site na Dinwenu anyi.

First Reading

A reading from the prophet Amos (8:4-7)

Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, "When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweepings of the wheat." The Lord swears it by the pride of Jacob, "Never will I forget a single thing you have done."

The word of the Lord.

Responsorial Psalm: Ps. 112:1-2.4-8.(R.v.1.7)

Response: Praise the Lord who raises the poor.

1. Alleluia! Praise, O servants of the Lord, praise the name of the Lord. May the name of the Lord be blessed both now and evermore. (R.)
2. High above all nations is the Lord, above the heavens his glory. Who is like the Lord, our God, who has risen on high to his throne yet stoops from the heights to look down, to look down upon heaven and earth? (R.)
3. From the dust he lifts up the lowly, from the dunghheap he raises the poor to set him in the company of princes, yes, with the princes of his people. (R.)

Second Reading

A reading from the first letter of St Paul to Timothy (2:1-8)

My advice is that, first of all, there should be prayers offered for everyone - petitions, intercessions and thanksgiving - and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our Saviour: he wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and - I am telling the truth and no lie - a teacher of the faith and the truth to the pagans.

In every place, then, I want the men to lift

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Amos (8:4-7)

Nurunu nke a unu ndi na-azogbu ndi mkpa na-akpa, ma na-ekpochapu ndi ogbenye no n'ala a, na-asi, "Kedu oge onwa ohuru ga-agwu ka anyi wee nwe ike ree oka anyi? Olee mgbe ezumike ga-agwu ka anyi nwee ike ire oka wiit anyi, ka anyi were iko anyi di nta, meekwa ka onu ahia anyi laa elu ka anyi jiri ike iko aghughu anyi ree ahia. Ka anyi were olaocha zuta umu ogbenye, jirikwa akpukpoukwu abuo zuta ndi mkpa na-akpa, ka anyi reekwa efulifu oka wiit anyi." Dinwenu ejirila nganga Jekob nuo iyi si "N'ezie, agaghi m'echeezo omume ha obula."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 113:1-2.4-8. Az. 1.7

Aziza: Toonu Onyenweanyi, onye na-esi n'aja ebuli ndi ogbenye

1. Aleluya! Too, umuodibo nke Chineke, too aha nke Onyenweanyi, Ngozi diri aha nke Chineke bido ugbu a ruo mgbe ebighiebi. (Az.)
2. Onyenweanyi di elu karicha uwa niile, otito ya karichakwara eluigwe niile. Onye dika Onyenweanyi bu Chineke anyi? Ocheeze ya di n'efu, mana o na-eledata anya n'eluigwe na uwa. (Az.)
3. O na-esi n'aja ebuli ndi ogbenye, o na-esikwa na ntu ewelite ndi enweghi ka o di ha. Ka o nye ha onodu n'etiti umu ndjeze, umu ndjeze bu ndi nke ya. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (2:1-8)

Na mbu ana m ario, ka unu bulite ntiku unu, ekpere niile, na aririo niile unu na-arioro ndiozo, nye Chineke ekele n'ihhi mmadu niile. Na-ekpekwanu ekpere maka ndjeze na ndi niile na-achi achi, ka anyi biri n'udo na idi nwayoo, buru ndi kwesiri nsopuru, na ndi na-adi ndu otu Chineke choro. Ime otu a di nma, o bukwia ihe na-ato Chineke onye nzoputa anyi uto, onye choro ka mmadu niile nweta nzoputa, bia mara eziokwu ahu. N'ihina e nwere otu Chineke, otu onye ogbugbo n'etiti Chineke na mmadu, onye ogbugbo ahu bu Jesu Kristi. Onye nyere onwe ya ka o buru ihe mgbaputa nke mmadu niile, O bukwia ihe akaebe nke a gbara mgbe oge ruu. N'ihhi nke a ka Chineke ji hoputa m, ka m buru onye na-agbasa ozioma, na onye ozi (Ana m ekwu eziokwu, anaghi m ekwu okwu asi), na onye nkuzi nke ndi mba ozo n'okwukwe na eziokwu. Achoro m ka ndi nwoke

their hands up reverently in prayer, with no anger or argument.
The word of the Lord.

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 (16:1-13)

Jesus said to his disciples, 'There was a rich man who had a steward who was denounced to him for being wasteful with his property. He called for the man and said, "What is it I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer." Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes.

'Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?" "One hundred measures of oil" was the reply. The steward said, "Here, take your bond, sit down straight away and write fifty." To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat" was the reply. The steward said, "Here, take your bond and write eighty."

'The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

"And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity. The man who can be trusted in little things can be trusted in great; the man who is dishonest in little things will be dishonest in great. If then you cannot be trusted with money, that tainted thing, who will trust you with genuine riches? And if you cannot be trusted with what is not yours, who will give you what is your very own?

"No servant can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money."

The Gospel of the Lord

na-edu n'ekpere n'ebe niile, na-achili aka ha di nso n'ekpere, n'enweghi iwe na esemokwu. Okwu nke Oseburuwa.

Alaluya, alaluya! Acts 16: 14.

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (16:1-13)

Jesu gwara ndi umuazu ya si: "O di otu ogaranya nke nwere onye na-elekotara ya ezinuulo ya. A na-ewetara ya otutu ebubo na onye nlekota a na-emefusi akunuuba ya. O kporo onye nlekota ahu, juo ya si: 'Gini bu ihe a m na-anu banyere gi? Kowaara m otu i si aru oru gi, n'ihina i gaghikwa abu onye nlekota ezinuulo m ozo.' Onye nlekota ahu juru onwe ya si: 'Gini ka m ga-eme, ebe o bu na nna m ukwu na-acho inapu m oru nke a? Adighi m ike iru oru ugbo; ihere ga-emekwa m irio aririo. Amatala m ihe m ga-eme ka ndi mmadu nwee ike inabata m n'ulo ha mgbe o chupuru m n'oru nlekota a.' N'ihina nke a, O kporo ndi niile ji nna ya ukwu ugwo n'otu n'otu. O juru onye nke mbu si, 'Ugwo ite mmanu ole ka i ji Nna m ukwu?' O zara ya si, 'O bu nari ite mmanu.' O gwara ya si, 'Were akwukwo ugwo gi, noro ala ozigbo ka i dee iri ise.' O jukwara onyeozo si, 'Ugwo akpa oka ole ka i ji?' O zaa ya si 'Otu nari akpa oka. Onye nlekota ahu agwa ya si, 'Were akwukwo ugwo gi dee iri asato.'

Nnaukwu ahu toro onye nlekota a na-ekwesighi ntukwasiobi n'ihina akonuuche ya, n'ihina umu nke uwa a ji akonuche na-eso ndi ogbo ha kara umu nke ihe.

Nke a mere, ana m agwa unu, werenu aku mmehie uwa nke a metara onwe unu enyi, ka o ga-abu, mgbe ihe siiri unu ike, ha ga-anabata unu n'ulo obibi ha ebebe. Onye obula kwesiri ntukwasiobi n'ihina dikarichara nta, ga-ekwesikwa ntukwasiobi na nnukwu ihe. Onye na-ekwesikwaghi ntukwasiobi n'ihina dikarichara nta, agaghikwa ekwesikwa ntukwasiobi na nnukwu ihe. O buru na unu ekwesighi ntukwasiobi na-aku mmehie nke uwa, onye ga-ejikwa ntukwasiobi nye unu nke bu ezi aku? O burukwa na unu ekwesighi ntukwasiobi n'ihina onyeozo, onye ga-enye unu ihe nke bu nke unu? Otu odibo agaghi efeli nnaukwu abuo n'otu oge, n'ihina o nwere ike ikpo otu asi ma bu nke ozo n'anya, mabu o ga-eji umeala fee otu ma na-eleli nke ozo; ya bu unu apughi ife Chineke na aku."

Ozioma nke Oseburuwa.

Prayer Over The Offerings

Receive with favour, O Lord, we pray, the offerings of your people, that what they profess with devotion and faith may be theirs through these heavenly mysteries. Through Christ our Lord.

Communion Antiphon

You have laid down your precepts to be carefully kept. May my ways be firm in keeping your statutes.

Prayer After Communion

Graciously raise up, O Lord, those you renew with this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life. Through Christ our Lord.



Theme: The Seventh Commandment: Respect for Persons and Their Goods

HOLY SCRIPTURES: Ps.62: 10; Prov.10:2-5; Lk.3:12-14; Eph.4:28;

Amos 5:11-12; 5:4; Lev.6:1-5; Lk. 19:8-9; Deut.22:1-4. CCC 2408, 2407, 2409.

22 September [Eke] Monday of Ordinary Time - Week 25 (Green)

(For Entry Antiphon and Collect, see page 39)

First Reading

A reading from the book of Ezra (1:1-6)

In the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus, king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: "Thus speaks Cyrus, king of Persia, 'The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up to Jerusalem in Judah to build the Temple of the Lord, the God of Israel - he is the God who is in Jerusalem. And let each survivor, wherever he lives, be helped by the people of that place with silver and gold, with goods and cattle, as well as voluntary offerings for the Temple of God which is in Jerusalem.'"

Then the heads of families of Judah and of Benjamin, the priests and the Levites, in fact all whose spirit had been roused by God, prepared to go and rebuild the Temple of the Lord in Jerusalem; and all their neighbours gave them every assistance with silver, gold, goods, cattle, quantities of costly gifts and with voluntary offerings of every kind.

The word of the Lord.

Ekpere Nhunye

Onyenweanyi, anyi na-ariọ Gi, were obi oma mee ka onyinye nke a, anyi bu ndi nke Gi na-ehunyere Gi masi Gi. Ka ihe anyi ji okwukwe na ihunaanya ebute Gi ghooro anyi ihe ogbugba ndu nke eluigwe. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Inyela anyi iwu Gi ka o buru ihe a ga-edebecha edebe. Mee ka nzo ukwu m kwuru chim, n'idebe iwu Gi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, I jirila ihe ogbugba ndu Gi gbaa anyi ume. Biko were obi oma Gi na-enyere anyi aka mgbe dum. Mee ka anyi site n'ihe omimi nke a, na ezi oru ndu anyi, rite uru nke nzoputa. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezra (1:1-6)

N'afo mbu nke ochichi Sairus eze Peshia, iji mejuo okwu nke Onyenweanyi nke o si n'onu Jeremaya kwuo. Chineke kpalitere mmuo Sairus eze Peshia, nke mere ka o tinye iwu n'ala eze ya niile, deekwa ya edee: "Eze Sairus na-ekwu nke a si: 'Oseburuwa, Chineke nke eluigwe enyela m ala eze niile n'uwa, o gwala m ka m ruoro ya ulo na Jerusalem nke di na Juda. Onye obula n'ime unu no n'etiti ndi nke ya, Ka Chineke ya nonyere ya, ya bilie laa na Jerusalem nke no na Juda maka i rughari ulo nke Dinwenu, Chineke nke Izrel bu ya bu Chineke nke no na Jerusalem. Ka ndi mmadu were olaocha na olaedo kwado ndi a foduru ndu n'ebe obula ha bi. Ha werekwa umu anumaanu na ihe onwunwe ndiozo, tinyekwara onyinye obi oma maka ulo nke Chineke di na Jerusalem kwado ha.'"

Ndiisi ezinuulo niile nke Juda na Benjamin na ndi ukochukwu, na umu Levai, na onye obula Chineke kpalitere mmuo ya, biliri gaba irughari ulo nke Oseburuwa nke di na Jerusalem. Ndi agbataobi ha jiri olaocha na olaedo, ihe onwunwe na umuanu nyere ha aka. Ha nyekwara ha ihe ndiozo dara oke onu, tinyekwara onyinye obi oma.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps.125. (R.v.3)

Response: **What marvels the Lord worked for us.**

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! Jam. 1:18

By 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!

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

23 September [Orie] Tuesday of Week 25 (White)

St Pius of Pietrelcina, Priest (Memorial)

Padre Pio as he is popularly known was born to a southern Italian farmer in 1887 at Pietrelcina as Francesco Forgione. At age 15 he entered the novitiate of the Capuchin Friars, and fully joined the order at age 19. He suffered several health problems, and at one point, his family thought he had tuberculosis.

Padre Pio was ordained at age 22 in 1910. In 1918 while praying before a cross, he received the stigmata, the first priest ever to be so blessed. He would hear confessions by the hour and was able to read the consciences of those who held back. He was reportedly able to bilocate, levitate, and heal by touch. For fifty years at the monastery of San Giovanni Rotondo, he was devoted to the Eucharist and prayer and was a much sought after spiritual advisor, confessor, and intercessor. He founded the House for the Relief of Suffering in 1956, a hospital that serves over 60,000 patients a year.

Padre Pio died in 1968 of natural causes. He was beatified in 1999 and canonized in 2002 by Pope John Paul II

Entry Antiphon

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

Collect

Almighty ever-living God, who, by a singular grace, gave the Priest Saint Pius a share in the Cross of your Son and by means of his ministry, renewed the wonders of your mercy, grant that, through his

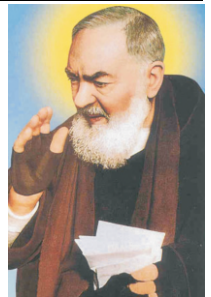
Abuoma na Aziza: Abu. 126 (Az. 3)

Aziza: Lekene oru itunaanya Onyenweanyi ruuru anyi.

1. Mgbe Oseburuwa gbaputara Zayon n'ohu, o di anyi ka nro. Oge ahụ ọchị na ukwe juru anyi onu. (Az.)
2. Obuladi ndi ogommuo na-ekwu n'onwe ha na-asị; "Lee oru itunaanya! Chineke ruuru ha." Lekene oru itunaanya Onyenweanyi ruuru anyi, n'ezie anyi na-enwe anuri. (Az.)
3. Kpoghachi ndi nke anyi e ji eji azu O Oseburuwa, dika mmiri si alaghachi na Negeb! Ndi niile ji anya mmiri na-aku mkpuru, ji mkpu onu ugbo 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.)

Alaluya, alaluya! Jam. 1:18

Site 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!



Ukwe Mbata

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

Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, onye sitere n'amara puru icha kenye Uko-chukwu Paos di Nso oke n'ime Obe nke Nwa ya, ma site n'oru ukochukwu ya mee ka ebube ebere yaga dikwa oheru,

intercession, we may be united constantly to the sufferings of Christ, and so brought happily to the glory of the resurrection. Through our Lord.

First Reading

Are reading from the book of Ezra (6:7-8.12.14-20)

King Darius wrote to the satrap of Transuephrates and his colleagues: 'Leave the high commissioner of Judah and the elders of the Jews to work on this Temple of God; they are to rebuild this Temple of God on its ancient site. This, I decree, is how you must assist the elders of the Jews in the reconstruction of this Temple of God: the expenses of these people are to be paid, promptly and without fail, from the royal revenue- that is, from the tribute of Transuephrates. I, Darius, have issued this decree. Let it be obeyed to the letter!'

The elders of the Jews for their part, prospered with their building, inspired by Haggai the prophet and Zechariah son of Iddo. They finished the building in accordance with the order of the God of Israel and the order of Cyrus and of Darius. This temple was finished on the twenty-third day of the month of Adar; it was the sixth year of the reign of King Darius. The Israelites- the priests, the Levites and the remainder of the exiles - joyfully dedicated this Temple of God; for the dedication of this Temple of God they offered one hundred bulls, two hundred rams, four hundred lambs and, as a sacrifice for sin for the whole of Israel, twelve he-goats, corresponding to the number of the tribes of Israel. Then they installed the priests according to their orders in the service of the Temple of God in Jerusalem, as is written in the Book of Moses.

The exiles celebrated the Passover on the fourteenth day of the first month. The Levites, as one man, had purified themselves; all were pure, so they sacrificed the passover for all the exiles, for their brothers, the priests and for themselves.

The word of the Lord.

Responsorial Psalm: Ps.121:1-5. (R.v.1)

Response: **I rejoiced when I heard them say: 'Let us go to God's house.'**

1. I rejoiced when I heard them say: 'Let us go to God's house.' And now our feet are standing within your gates, O Jerusalem.(R.)

mee ka site n'aririyo ya, ka anyi jikota onu mgbe dum n'ahuhu nke Kristi, ewere onu kpobata anyi n'otito nke mbilitenonwu. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu ewetaran'akwukwo Ezra (6:7-8.12.14-20)

Wepunu anya unu kpamkpam n'oruru ulo Chineke a. Ka onyeochichi ndi Juu na ndi okenye ha rugharja ulo a n'ebe o dibu. Ozo, ana m enye unu iwu gbasara ihe unu ga-emere ndi okenye ndi Juu ndi a maka nrughari ulo nke Chineke a, nke ga-esi n'ego akpa eze a kpata site n'utu nrubeisi obodo ndi di n'ofe osimiri Yufretes kwuzuchaa ndi a ugwo oru niile n'atufughi oge. Ka Chineke onye mere ka aha ya biri ebiri n'ebe ahụ kwatuo eze obula mọbu ndi obula ga-etinye aka ka ha gbanwoo ihe ndi a, mọbu mebie ulo Chineke a nke di na Jerusalem. Mụ bu Darius na-ama iwu a ka e jiri nkwardosike na mkpachapu anya dobe ya."

Ndi okenye ndi Juu ruru ulo ahụ. O gakwara nke oma site n'eniyemaka amuma Hagai na Zekaria nwa Ido. Ha rughara ulo ahụ site n'iwu Chineke nke Izrel na iwu Sairus na Darius na Atazezes eze Peshja. A rughara ulo n'ubochi nke ato nke onwa Ada, n'afọ nke isii nke ochichi Eze Darius. Ndi Izrel niile, ndi ukochukwu ndi Levai na ndiozo niile si na nchupu wee lota jiri onu mee emume ido ulo Chineke nso. N'emume a, ha nyere onyinye nhunye ndi a: otu nari oke ehi, nari ebule abuo, nari umu aturu ano. Ha jikwa mkpi iri na abuo nke na-egosi onuogugu umu Izrel chuo aja maka njo. Ha tinyere ndi ukochukwu n'otu ha, tinyekwa ndi Levai n'usoro ha maka igbara Chineke odibo na Jerusalem dika edere ya n'iwu Mosis.

N'ubochi nke iri na ano n'onwa mbu, ndi si na nchupu lota mere emume ngabiga. Nke a bu maka na ndi ukochukwu na ndi Levai niile dzi ocha. Ha gburu aturu oriri ngabiga maka ndi niile si na nchupu lota maka ndi ukochukwu ibe ha na maka onwe ha.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 122:1-5. (Az.1)

Aziza: **Añuri juru m obi mgbe m nuru ha kwuru si, "Ka anyi gaa n'ulo nke chineke."**

1. Añuri juru m obi mgbe m nuru ha kwuru si, "Ka anyi gaa n'ulo nke Chineke." Ugbu a, anyi kwuzi n'onuzo ama gi, O Jerusalem. (Az.)

2. Jerusalem is built as a city strongly compact. It is there that the tribes go up, the tribes of the Lord. (R.)

3. For Israel's law it is, there to praise the Lord's name. There were set the thrones of judgement of the house of David. (R.)

Alleluia, alleluia! Lk. 11:28

Happy are those who hear the word of God and keep it. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (8:19-21)

The mother and the brothers of Jesus came looking for him, but they could not get to him because of the crowd. He was told, 'Your mother and brothers are standing outside and want to see you.' But he said in answer, 'My mother and my brothers are those who hear the word of God and put it into practice.'

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

2. Arurū Jerusalem dika obodo e jikotara onu nke oma. O bu na ya ka agburū niile na-aga, agburū nke Izrel. (Az.)

3. Inye Onyenweanyi ekele dika o siri nye n'iwu. Ebe ahū ka e dobere oche ikpe eze, ocheeze nke ulō Devid. (Az.)

Aleluya, aleluya! Lk. 11:28

Ngozi na-adiri ha karia, bu ndi nuru okwu Chinekedobekwa ya!. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (8:19-21)

Ne Jesu na umunne ya biakwutere ya, ma ha enweghi ike ibiarute ya nso n'ihu igwe mmadu ahū. Ma a gwara ya si, "Nne gi na umunne gi guzo n'ezi na-achō ihu gi." Ma O zara ha si, "Nne m na umunne m bu ndi na-anu okwu Chineke na-eme ya eme.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Ngozi na-adiri odibo ahū nke Onyenweanyi huru na o no na nche oge o biara; a gwa m unu n'ezie, o ga-eme ya onye nlekota akū na uba ya niile.

Ekpere A Natachaa Oriri Nso

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

24 September [Afor] Wednesday of Ordinary Time - Week 25 (Green)

(For Entry Antiphon and Collect, see page 39)

First Reading

A reading from the book of Ezra (9:5-9)

At the evening sacrifice I, Ezra, came out of my stupor and falling on my knees, with my garment and cloak torn, I

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezra (9:5-9)

N'oge ochuchū aja mgbede, eyi m uwem dokaraadoka si n'ebumonu m puta gbuo ikpere n'ala, chilie aka m elu tikuo Oseburuwa Chineke m, si: "Chineke m, ihere na-eme m nke

stretched out my hands to the Lord my God, and said: 'My God, I am ashamed, I blush to lift my face to you, my God. For our crimes have increased, until they are higher than our heads, and our sin has piled up to heaven. From the days of our ancestors until now our guilt has been great; on account of our crimes we, our kings and our priests, were given into the power of the kings of other countries, given to the sword, to captivity, to pillage and to shame, as is the case today. But now, suddenly, the Lord our God by his favour has left us a remnant and granted us a refuge in his holy place; this is how our God has cheered our eyes and given us a little respite in our slavery. For we are slaves: but God has not forgotten us in our slavery; he has shown us kindness in the eyes of the kings of Persia, obtaining permission for us to rebuild the Temple of our God and restore its ruins, and he has found us safety and shelter in Judah and in Jerusalem.'

The word of the Lord.

Responsorial Psalm: Tob.13:2.4.6-8 (R.v.1)

Response: **Blessed be God, who lives for ever.**

1. God punishes, he also has mercy, he leads men to the depths of the grave, he restores them from the great destruction. No man can escape his hand. (R.)
2. It is he who scattered us among them. Among them must we show forth his greatness and exalt him in the presence of all living; for he is our Lord and our God, our Father and our God for ever. (R.)
3. Now think what he has done for you, give thanks to him with all your voice. Give praise to the Lord for his justice and exalt the king of all ages. (R.)
4. In this land of exile I will thank him, and show forth his greatness and might to the race of sinful men. (R.)
5. Sinners, come back to him, do what is right before him. Who knows but he will receive you with pity? (R.)

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!

bu na o kweghi m lelie anya elu ebe i no n'ihina mmehie anyi ehiela nne karja, oke ihe ojoo anyi, ikpe omuma anyi dikwa ukwu nke na ha eruola eluigwe. Site n'ubochi nnanna anyi ha ruo taa, anyi juputara na mmehie. N'ihina mmehie, anyi na ndieze anyi na ndi ukochukwu anyi adabaala n'aka ndieze na-amaghi Chineke. Ha egbuo anyi, doro anyi n'agha, bukoru ihe anyi niile, mee anyi ihe ihere di ichieche nke mere ka anyi nodu otu anyi no taa. Ma ugbu a Chineke egosila anyi obioma, mee ka olemaole n'ime anyi fodu, meekwa ka ufodu n'ime anyi lota bia norokwa n'ime ulonso ya. Chineke mere nke a iji mee ka anyi nwee ihu ochi meekwa ka anyi si n'ibu ahuhu anyi nwetatu onwe anyi. N'ihina ndi e nwe enwe ka anyi bu, ma Chineke ahapughi anyi n'ibu ohu nke anyi bu, kama o meela ka ihunaanya ya na-enweghi njedebere ruo anyi aka, n'ihu ndieze Peshia site n'ime ka ha nyetu anyi ndu ohuru, ka anyi nwee ike iruchapu ulonso Chineke ma meziekwa akuku ya niile dakporo adakpo wee chekwaa anyi n'ime Judia na Jerusalem.

Okwu nke Oseburuwa.

Abuoma na Aziza: Tob. 13:2.4.6. (Az.1)

Aziza: **Ngozi diri Chineke onye di ebeebe.**

1. N'ihina o na-enye ntaramahuhu, na-egosikwa ebere; O na-eduba mmadu n'ala mmuo, na-akpoputakwa ya, O nweghi onye obula nwere ike igbanahu ya. (Az.)
2. N'ihina o kposala anyi n'etiti ha. Meenu ka a mata idi ukwu ya ebe ah; ma buliekwanu ya elu n'ihu ihe niile di ndu; maka na o bu Onyenweanyi na Chineke anyi. O bu ya bu nna anyi ruo mgbe ebighiebi. (Az.)
3. Chetanu ihe oma Chineke meere unu, ma jirinu obi unu niile nye ya ekele. Toonu Oseburuwa nke eziumume, bulienu eze di uwatuwa elu. (Az.)
4. Ana m enye ya ekele n'ala a, ebe m bu ohu, ana m egosiputakwa ike na ebube ya n'ala ndi ome njo. (Az.)
5. Chegharianu unu ndi ome njo, ma mebenu eziumume n'ihu ya. Ikekwe o ganabata unu, ma meere unu ebere. (Az.)

Alaluya, alaluya! Mak 1:15

Oge ezuela, alaeze Chineke abiala nso, Chegharianu ma kwere n'Ozioma. Alaluya!

Gospel

A reading from the holy Gospel according to Luke (9:1-6)

Jesus called the Twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. He said to them, 'Take nothing for the journey: neither staff, nor haversack, nor bread, nor money; and let none of you take a spare tunic. Whatever house you enter, stay there; and when you leave, let it be from there. As for those who do not welcome you, when you leave their town shake the dust from your feet as a sign to them.' So they set out and went from village to village proclaiming the Good News and healing everywhere. The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

25 September [Nkwo] Thursday of Ordinary Time - Week 25 (Green)

(For Entry Antiphon and Collect, see page 39)

First Reading

A reading from the prophet Haggai (1:1-8)

In the second year of King Darius, on the first day of the sixth month, the word of the Lord was addressed through the prophet Haggai to Zerubbabel son of Shealtiel, high commissioner of Judah, and to Joshua son of Jehozadak, the high priest, as follows, 'The Lord of hosts says: The time has not yet come to rebuild the Temple of the Lord. (And the word of the Lord was addressed through the prophet Haggai, as follows:) Is this a time for you to live in your panelled houses, when this House lies in ruins? So now, the Lord of hosts says this: Reflect carefully how things have gone for you. You have sown much and harvested little; you eat but never have enough, drink but never have your fill, put on clothes but do not feel warm. The wage earner gets his wages only to put them in a purse riddled with holes. Reflect carefully how things have gone for you. So go to the hill country, fetch wood, and rebuild the House: I shall then take pleasure in it, and be glorified there, says the Lord.'

The word of the Lord.

Responsorial Psalm: Ps.149:1-6.9. (R.v.4)

Response: The Lord takes delight in his people.

1. Alleluia! Sing a new song to the Lord, his praise in the assembly of the

Ozioma

Ihe ọgụgu nke a si n'Ozioma di aso nke Luk dere (9:1-6)

Jesu wee kpokota ndiozi iri na abuo ahụ, nye ha ike na ochichi n'ebe ndi mmuo ojoo niile no, na ike igwo ọria di ichieiche. O wee zipu ha ikwusa Alaeze Chineke, na igwo ọria di ichieiche. O wee si ha, "Unu ejila ihe obula maka ije unu. Unu ejila mkpo, mọbu akpa, mọbu ogbe achicha, mọbu ego. Unu achikwala uwe abuo. Ulo obula unu banyere, nogidenu ebe ahụ, ruo ingbe unu ga-apu n'obodo ahụ. Ma ebe obula anabataghi unu, mgbe unu na-apu n'obodo ahụ, tichapunu aja di n'obuukwu unu, ka o buru ihe akaebe megide ha. Umuzazu ahụ wee puo, gazuo obodo nta niile, na-ekwusa ozioma, na-agwokwa ndi mmadu nrianria ebe niile. Ozioma nke Oseburuwa.

Ihe Ọgụgu Nke Mbu

Ihe ọgụgu e wetara n'onye amuma Hagai (1:1-8)

N'afọ abuo nke onyeeze Derius, n'ubochi mbu nke onwa isii, okwu nke Onyenweanyi sitere n'onu onye amuma Hagai biakwutere Zerubabel nwa nke Shialtiel onyeisi ochichi nke Juda, ya na Joshua nwa nke Jehozadak onyeisi ukochukwu. Oseburuwa nke igwe ndiagha kwuru nke a: "Ndi a na-ekwu na oge erubeghi iji rugcharia ulonso nke Oseburuwa." Mgbe ahụ okwu nke Oseburuwa sitere n'onu onye amuma Hagai kwuru si, "Ugbu a o bu oge unu ga-ebiri n'ulo unu ruzichara nke oma ebe ulo nke Oseburuwa na-adakposi? Ya bu ugbu a, Oseburuwa nke igwe ndiagha kwuru nke a: Cheenu nke oma banyere agwa unu. Unu akuola nke ukwu mana unu aghoola ntakiri, unu na-eri mana unu anaghi eriju afo, unu na-anu ma unu anaghi anuju, unu na-ekpuchi akwa oyi, mana unu anaghi eniweta ekpomoku. Onye na-arụ ọrụ na-anata ugwo ya, ma o na-etinye ya n'akpa puru epu: "Oseburuwa nke igwe ndiagha kwuru nke a: Cheenu nke oma banyere agwa unu. Gaanu n'elu ugwu, butenu osisi were rugcharia ulo ahụ; aga m enwe onu na nke a, werekwa gosi ebube m n'ebe ahụ, o bu Oseburuwa na-ekwu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 149:1-6.9. (Az.4)

Aziza: Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no.

1. Aleluya! Kweerenu Onyenweanyi ukwe ohuru, ka ogbako ndi kwere na ya kweere ya ukwe otito.

faithful. Let Israel rejoice in its Maker, let Zion's sons exult in their king. (R.)

2. Let them praise his name with dancing and make music with timbrel and harp. For the Lord takes delight in his people. He crowns the poor with salvation. (R.)

3. Let the faithful rejoice in their glory, shout for joy and take their rest. Let the praise of God be on their lips, this honour is for all his faithful. Alleluia! (R.)

Alleluia, alleluia! Jn. 14:6

Jesus said: 'I am the Way the Truth and the Life. No one can come to the Father except through me.' Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:7-9)

Herod the tetrarch had heard about all that was being done by Jesus; and he was puzzled, because some people were saying that John had risen from the dead, others that Elijah had reappeared, still others that one of the ancient prophets had come back to life. But Herod said, 'John? I beheaded him. So who is this I hear such reports about?' And he was anxious to see Jesus.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

26 September [Eke] Friday of Week 25 (Green/Red)

Sts Cosmas & Damian (Martyrs) (Opt. Mem.)

(For Entry Antiphon and Collect, see page 39)

First Reading

A reading from the prophet Haggai (1:15-2:9)

In the second year of King Darius, on the twenty-first day of the seventh month, the word of the Lord was addressed through the prophet Haggai, as follows, 'You are to speak to Zerubbabel son of Shealtiel, the high commissioner of Judah, to Joshua son of Jehozadak, the high priest, and to all the remnant of the people. Say this, "Who is there left among you that saw this Temple in its former glory? And how does it look to you now? Does it seem nothing to you? But take courage now, Zerubbabel - it is the Lord who speaks. Courage, High Priest Joshua son of Jehozadak! Courage, all you people of the country! - it is the Lord who speaks. To work! I am with you - it is the Lord of hosts who speaks - and my spirit remains

Ka Izrel ñurĩa oñu n'ìhi onye kere ya, ka ụmụ Zayon ñurĩa n'ìhi onyeeze ha. (Az.)

2. Ka ha were igba egwu too aha ya, ka ha were igba na ubo akwara gbaara ya egwu. N'ihina Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no, O kpubela ndi umeala okpu nke mmeri. (Az.)

3. Ka ndi nke ya ñurĩa na mmeri ha. Ka ha daa n'ala n'ihu Chineke, na-eto ya oge niile, ka nnukwu ukwe otito Chineke juputa n'onu ha, nke a bu otito nke ndi nke yakwere ekwe. Aléluya! (Az.)

Aléluya, aléluya! Jn. 14:6

Jesu kwuru si: "Mu onwe m bu Uzo, Eziokwu na Ndu. O dighi onye obula ga-abiakwute Nna ma o bughị site na m". Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:7-9)

Mgbe Herod onye na-achi Galili nuru akuko maka ihe niile Jesu na-eme, o wee gbagwojuo ya anya, n'ihina ufodu mmadu na-ekwu na e sila n'onwu kulie Jon onye na-eme mmirichukwu, ma ufodu na-asi na Elaija apatakwalala ozo, ndiozo wee si na otu n'ime ndi amuma mgbe ochie ebiliela. Herod wee si, "Jon ka m mere ka e bepụ isi, ma onye bu onye a, m na-anu ihe ndi a banyere ya?" O wee na-acho ụzọ o ga-esi hụ Jesu.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Hagai (1:15-2:9)

N'afo nke abuo nke onyeeze Derius, n'ubochi iri abuo na otu nke onwa asaa, okwu nke Oseburuwa si n'onu onye amuma Hagai kwuru si: "Ugbu a gwa Zerubabel nwa Shialtiel onyeisi ochichi nke Juda, gwakwa Joshua nwa Jehozadak onyeisi ukochukwu nakwa ndi niile foduru okwu si, 'O nwere onye foduru n'ime unu huru ulonso a oge o no n'ebube ya mbu? Kedu ka i si ahu ya ugbu a? O bu na o dighi ka ihe efu n'ihu unu? Ma ugbu a obi sie gi ike Zerubabel! O bu Dinwenu m na-ekwu. Obi sie gi ike Joshua nwa Jehozadak onyeisi ukochukwu; obi sie unu ike mmadu niile no n'obodo ahu! O bu Chineke na ekwu; ruonu oru n'ihina anonyeere m unu, o bu Dinwenu m nke igwe ndiagha na-ekwu. Mmuo m no n'etiti unu, egwu atula unu!

among you. Do not be afraid! For the Lord hosts says this: A little while now, and I am going to shake the heavens and the earth, the sea and the dry land. I will shake all the nations and the treasures of all the nations shall flow in, and I will fill this Temple with glory, says the Lord of hosts. Mine is the silver, mine the gold! - it is the Lord of hosts who speaks. The new glory of this Temple is going to surpass the old, says the Lord of hosts, and in this place I will give peace - it is the Lord of hosts who speaks.”
The word of the Lord.

Responsorial Psalm: Ps.42:1-4. (R.v.5)

Response: Hope in God; I will praise him still, my saviour and my God.

1. Defend me, O God, and plead my cause against a godless nation. From deceitful and cunning men rescue me, O God. (R.)
2. Since you, O God, are my stronghold, why have you rejected me? Why do I go mourning oppressed by the foe? (R.)
3. O send forth your light and your truth; let these be my guide. Let them bring me to your holy mountain to the place where you dwell. (R.)
4. And I will come to the altar of God, the God of my joy. My redeemer, I will thank you on the harp, O God, my God. (R.)

Alleluia, alleluia! Mk. 10:45

For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:18-22)

One day when Jesus was praying alone in the presence of his disciples he put this question to them, ‘Who do the crowds say I am?’ And they answered, ‘John the Baptist; others Elijah; and others say one of the ancient prophets came back to life.’ ‘But you,’ he said ‘who do you say I am?’ It was Peter who spoke up. ‘The Christ of God’ he said. But he gave them strict orders not to tell anyone anything about this.

‘The Son of Man’ he said ‘is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day.’

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

N’ihina Chineke nke igwe ndiagha kwuru nke a: oge na-adighi anya, aga m akwaghari eluigwe na ala, osimiri na ala kporo nku. Aga m akwaghari mba niile, aku ha ga-abia juputa ulonso a. Aga m eme ulonso a ka o juputa n’ebube, o bu Chineke nke igwe Ndiagha na-ekwu. Olaocha bu nke m, olaedo bukwa nke m. O bu Chineke nke igwe ndiagha na-ekwu. Ebube nke ulonso ohuru a ga-akari nke ochie. Chineke nke igwe ndiagha na-ekwu; n’ebe a ka m ga-enye oganiihu, o bu Chineke nke igwe ndiagha na-ekwu.”

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 43:1-4. (Az.5)

Aziza: Nwee nchekwube na Chineke; aga m etokwa ya ozo, onye nzoputa m na Chineke m.

1. Chekwaba m Chineke, gbooro m ogu n’aka ndi na-enweghi obi ebere, zoputa m n’aka ndi nrafu na ndi aghughu, O Chineke. (Az.)
2. O bu gi Chineke bu ebe mgbaba m, gini mere i ji hapu m? Gini mere m ji na-agaghari na-eru uju, ndiiroro m were na-emegide m? (Az.)
3. Ziputa ihe gi na eziokwu gi ka ha na-edu m, ka ha dubata m n’ugwu gi di nso ebe i jiri mere ebe obibi. (Az.)
4. Mgbe ahu aga m aga n’ebe nchuaaja nke Chineke, Chineke nke bu anuri m. Aga m eji anuri were ubo too gi Onyenweanyi, Chineke m. (Az.)

Alaluya, alaluya! Mak. 10:45

N’ihina Nwa nke Mmadu abiaghi ka a gbaara ya nodibo, kama ka o buru odibo, werekwa ndu ya nye maka mgbaputa otutu mmadu. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (9:18-22)

Oruo mgbe Jesu no naani ya na-ekpe ekpere, ndi na-eso uzo ya biakwutere ya, Jesu juo ha si, “Onye ka ndi mmadu na-ekwu na m bu?” Ha zara si, “Ufodu na-ekwu na i bu Jon onye na-eme mmirichukwu. Ufodu na-asi na i bu Elaija, ufodu ndi ozo na-ekwukwa na otu n’ime ndi amuma mgbe ochie esila n’onwu bilie.” O wee juo ha si, “Ma onye ka unu na-asi na m bu.” Pita zara si, “I bu Kristi nke Chukwu.”

Ma Jesu doro ndi na-eso uzo ya aka na nti, nyesie ha iwu ike, ka ha ghara ikoro onye obula ihe a, si, “Nwa nke mmadu ahu ga-ata otutu ahuhu. Ndi okenye ndi Juu, na ndisi nchuaaja, na ndi odeakwukwo ga-aju ya. A ga-egbukwa ya, ma n’ubochi nke ato, a ga-eme ka o si n’onwu bilie.”

Ozioma nke Oseburuwa



27 September [Orie] Saturday of Week 25 (White)

St Vincent De Paul, Priest (Memorial)

St. Vincent de Paul was an apostle of charity who brought a great revival of the priesthood in the 17th century. Born in France in 1581 and ordained to the priesthood in 1600, he fell into the hands of Mohammedan pirates who carried him off into slavery to Africa. On converting his owner, Vincent was freed in 1607.

Vincent returned to France to work as a parish priest and a chaplain to the galley-slaves. He worked tirelessly to help the impoverished, the sick, the enslaved, and the abandoned.

St Vincent founded a religious Congregation of the Priests of the Mission or Lazarists (now known as Vincentians), and bound them to undertake the apostolate of charity and preaching, especially to the ignorant peasants of that time, and of establishing seminaries.

Vincent de Paul established in and around Paris the Confraternities of Charity—associations of laywomen who visited, fed, and nursed the sick poor. The wealth of these women, many of noble family, aided him in establishing the founding and other hospitals. With St. Louise de Marillac he co-founded the Daughters of Charity (Daughters of Charity of St. Vincent de Paul) in 1633, to help poor girls, invalids, the insane, sick and unemployed.

St Vincent died 1660, was beatified in 1729, and canonized in 1737 by Pope Clement XII.

Entry Antiphon

The Spirit of the Lord is upon me, for he has anointed me and sent me to preach the good news to the poor, to heal the broken hearted.

Collect

O God, who for the relief of the poor and the formation of the clergy endowed the Priest Saint Vincent de Paul with apostolic virtues, grant, we pray, that afire with that same spirit, we may love what he loved and put into practice what he taught. Through our Lord.

First Reading

A reading from the prophet Zechariah (2:5-9.14-15)

Raising my eyes, I saw a vision. It was this: there was a man with a measuring line in his hand. I asked him, 'Where are you going?' He said, 'To measure Jerusalem, to find out her breadth and her length.' And then while the angel who was talking to me stood still, another angel came forward to meet him. He said to him, 'Run, and tell that young man this, "Jerusalem is to remain unwallled, because of the great number of men and cattle that will be in her. But I - it is the Lord who speaks - I will be a wall of fire for her all round her, and I will be her glory in the midst of her."' Sing, rejoice, daughter of Zion; for I am coming to dwell in the middle of you - it is the Lord who speaks. Many nations will join the Lord, on that day; they will become his people. The word of the Lord.

Ukwe Mbata

Mmuo nke Onyenweanyi dakwasara m doo m nso: O zigala m ka m kuziere ndi ogbenye ozioma, were gwo ndi obi ha gbawara agbawa.

Ekpere Mmeghe

O Chineke, onye maka enyemaka umuogbenye na ozuzu ndi ukochukwu hukwasara Uko chukwu Vinsent de Pol di aso eziagwa ndi njeozu, mee, anyi na-ario, ka otu mmuo ahụ nwube n'ime anyi, ka anyi were hụba ihe ndi o huru n'anya, ma tinyekwa n'omume ihe ndi o kuzirila. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Zekaraya (2:5-9.14-15)

Ka m weliri anya m elu, ahuru m nwoke ji eriri e ji atu ihe n'aka ya. Ajuru m ya si, "Kedu ebe i na-aga?" O zara m si: Ana m aga itu Jerusalem mara ka ogologo ya na uhie ya ha. Mgbe ahụ, ka mmuoma nke na-agwa m okwu pubara, mmuoma ozo zutere ya. O siri ya, "Gbaa oso ka i gwa nwokorobia ahụ nke a, 'Agaghi ejikwa mgbidi gbaa Jerusalem gburugburu n'ihu uba mmadu na ehi nke no n'ime ya.'" N'ihina mu onwe m bu Onyenweanyi na-ekwu, aga m abụ mgbidi nke oku gbaa ya gburugburu, ebube m ga-adikwa n'ime ya. "Kwee ukwe ofu, nwaada Zayon, n'ihina ugbo a ana m abia ibinyere unu." O bu Onyenweanyi na-ekwu. N'ubochi ahụ otutu mba ga-echehari, biakwute Onyenweanyi. Ee, ha ga-abu ndi nke ya. Okwu nke Oseburuwa.

Responsorial Psalm: Jer. 31:10-13. (R.v.10)

Response: **The Lord will guard us, as a shepherd guards his flock.**

1. O nations, hear the word of the Lord, proclaim it to the far off coasts. Say: 'He who scattered Israel will gather him and guard him as a shepherd guards his flock.' (R.)

2. For the Lord has ransomed Jacob, has saved him from an overpowering hand. They will come and shout for joy on Mount Zion, they will stream to the blessings of the Lord. (R.)

3. Then the young girls will rejoice and will dance, the men, young and old, will be glad. I will turn their mourning into joy, I will console them, give gladness for grief. (R.)

Gospel

A reading from the holy Gospel according to Luke (9:43-45)

At a time when everyone was full of admiration for all he did, Jesus said to his disciples, 'For your part, you must have these words constantly in your mind: The Son of Man is going to be handed over into the power of men.' But they did not understand him when he said this; it was hidden from them so that they should not see the meaning of it, and they were afraid to ask him about what he had just said.

The Gospel of the Lord.

Prayer Over The Offerings

O God, who enabled Saint Vincent to imitate what he celebrated in the divine mysteries, grant that by the power of this sacrifice, we, too, may be transformed into an oblation acceptable to you. Through Christ our Lord.

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

Communion Antiphon

Let them thank the Lord for his mercy, his wonders for the children of men, for he has satisfied the thirsty soul, and the hungry he has filled with good things.

Prayer After Communion

Renewed by this heavenly Sacrament, O Lord, we implore, that just as we are prompted by Saint Vincent's example to imitate your Son in his preaching of the Gospel to the poor, so, too, we may be sustained by his prayers. Through Christ our Lord.

Abụoma na Aziza: Jer. 31:10-13. (Az. 10)

Aziza: **Onyenweanyi ga-echekwaba anyi dika onye ncheaturu si echekwaba igwe aturu ya.**

1. Geenụ ntị n'okwu nke Onyenweanyi, unu mba niile, meenụ ka a nụ ya n'ụwa niile, kwuonụ si na onye nke kposara Izrel, ga-ekpokotakwa ya onu ozo, o ga-echekwa ya dika onye ncheaturu si echekwaba igwe aturu ya." (Az.)

2. Maka na Onyenweanyi agbaputala Jekob, mee ka o nwere onwe ya n'aka ndi na-akpagbu ya. Ha ga-abia buo abu na-adasi uda ike n'elu Zayon. Ha ga-na-egbuke site n'afoma na imamma Chineke. (Az.)

3. Mgbe ahụ umuagbogho ga-agba egwu onu, umuokorobia na ndi okenye ga-ekputakwa n'anuri. Aga m agbanwe iru uju ha ma mee ka ha nwee anuri, aga m atasi ha obi were obi anuri gbanwee ahuhu ha. (Az.)

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:43-45)

O turu ndi mmadu n'anya bu ebube ukwu nke Chineke. Ma ka ha niile no na-eche gbasara oru itunaanya O ruu, Jesu gwara ndi na-eso uzo ya si, "Ka okwu ndi a baa unu n'ime nti. N'ihina a ga-arara Nwa nke Mmadu nye n'aka ndi mmadu." Ma ndi na-eso uzo ya aghotaghi okwu a, e zonariri ha ya, ka ha ghara ighota ya; egwu jikwa ha iju ya maka okwu a.

Ozioma nke Oseburuwa.

Ukwe Oriri Nso

O Chineke, onye mere ka Vinsent di aso nonomie mmemme o merela n'iheomimi di ngozi ga, mee ka site n'ike nke aja a, ka anyi onwe anyi gbanwoo were ghoru ajaonyinye ga-amasi gi inara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ka ha kelee Onyenweanyi n'ihie ebere ya, na n'ihie oru ebube o ruuru maka umu mmadu, n'ihie na o meela ndi obi ha na-akpo nku obi uto, ma were ezi ihe ga nye ndi aguu ji.

Ekpere Anatachaa Oriri Nso

Ka anyi nwetara mgbanwo site na Sakramenti eluigwe a, O Dinwenu, anyi na-ario, ka dika o siri kpalite anyi bu ukpuru nke Vinsent di aso toro inomi Nwa gi n'iwetara ndi ogbenye Ozioma, ka anyi onwe anyi nwetaazi nchedo site na ekpere ya. Site na Kristi Onyenweanyi.

26TH SUNDAY IN ORDINARY TIME (C)

28 September, 2025 [Afor] (Green)

Office:
Week 2

The three readings of today denounce godless and wanton living. The First Reading spells woe upon the rich and the powerful who dine and whine, to the utter neglect of the poor and the needy. The Responsorial Psalm appeals to God for their defense and protection. Jesus tells the parable of Dives and Lazarus, not only to caution against wanton and godless living, but to underline the eschatological order when the rich shall be in agony, while the hungry comforted. To be on the safe side, St Paul calls for saintly living and perseverance.

Entry Antiphon

All that you have done to us, O Lord, you have done with true judgement, for we have sinned against you and not obeyed your commandments. But give glory to your name, and deal with us according to the bounty of your mercy.

Collect

O God, who manifest your Almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us, and make those hastening to attain your promises heirs to the treasures of heaven. Through our Lord.

First Reading

A reading from the prophet Amos (6:1,4-7)

The Almighty Lord says this: Woe to those ensconced so snugly in Zion and to those who feel so safe on the mountain of Samaria. Lying on ivory beds and sprawling on their divans, they dine on lambs from the flock, and stall-fattened veal; they bawl to the sound of the harp, they invent new instruments of music like David, they drink wine by the bowlful, and use the finest oil for anointing themselves, but about the ruin of Joseph they do not care at all. That is why they will be the first to be exiled; the sprawlers' revelry is over. The word of the Lord

Responsorial Psalm: Ps. 145:6-10 (R.v.2)

Response: **My soul, give praise to the Lord.**

1. It is the Lord who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)
2. It is the Lord who gives sight to the blind, who raises up those who are bowed down. It is the Lord who loves the just, the Lord, who protects the stranger. (R.)
3. He upholds the widow and orphan but thwarts the path of the wicked. The

Ukwe Mbata

Onyenweanyi, ihe niile ahu I meere anyi, I jiri ikpe mkwumoto mee anyi ha, n'ihu na anyi emehiela Gi; biakwa nupu isi n'iwu Gi. Ma bia nye aha Gi otito, ka I meere anyi ebere dika nnukwu ebere Gi si di.

Ekpere Mmeghe

Chineke anyi, na nnukwu ebere na mgbaghara Gi ka I na-egosi ike Gi puru ime ihe niile. Biko hukwasa anyi amara Gi n'akwusighi akwusi. Nyere anyi aka ka anyi were oso na-agbaga na nkwa I kwere anyi, wee bia keta oke n'ahuri nke eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu ewetara n'onye amuma Amos (6:1,4-7)

Oseburuwa ji ike niile kwuru si: Azigba ndi ahu na-ebi ndu na Zayon na ndiahu chere na o dighi nsogbu obula di n'ugwu Sameria, ha bu ndi a maara aha ha, bu ndi agburu Izrel na-agakwuru! Azigba unu ndi na-edina n'akwa odu di oke onu, na-agbati onwe ha n'elu akwa ha, na-eri anu nwaaturu mara mma, na-anu umu ehi mara abuba; ndi na-ekwe ukwe efu n'uda ubo akwara, ma were aka ha ruoro onwe ha ngwa egwu dika Devid mere; bu onye na-anu mmanya n'ime iko buru ibu, ma werekwa mmanu kacha ibe ya mma na-acho onwe ha mma, o naghị ewute ha maka mmebi nke Josef! N'ihu ya, ha ga-abu ndi mbu a ga-adokpuru n'ohu, oke oriri na onun nke ndi na-agbati onwe ha n'elu akwa ga-akwusi. Okwunke Oseburuwa.

Abuoma na Aziza: Abu. 146: 6-10. (Az.1)

Aziza: **Mkpuruobi m too Chineke.**

1. Onyenweanyi kwesiri ntukwasiobi ebebe. O na-enye ndi a na-emegbu emegbu ikpe nkwmoto, O na-enye ndi aguu na-agu nri, o na-emekwa ka ndi eji eji nwere onwe ha. (Az.)
2. Onyenweanyi na-eme ka ndi isi hu uzo. O na-ebulite ndi ibu aro nyidara n'ala. Onyenweanyi huru ndi eziumume n'anya, Onyenweanyi na-echekwaba ndi obia. (Az.)
3. O na-echekwaba ndi na-enweghi nne na nna na ndi ajadu. Onyenweanyi na-eme ka ihe siere ndi obi ojoo ike. Onyenweanyi ga-achi eze

Lord will reign for ever, Zion's God, from age to age. (R.)

Second Reading

A reading from the first letter of St Paul to Timothy (6:11-16)

As a man dedicated to God, you must aim to be saintly and religious, filled with faith and love, patient and gentle. Fight the good fight of the faith and win for yourself the eternal life to which you were called when you made your profession and spoke up for the truth in front of many witnesses. Now, before God the source of all life and before Jesus Christ, who spoke up as a witness for the truth in front of Pontius Pilate, I put to you the duty of doing all that you have been told, with no faults or failures, until the Appearing of our Lord Jesus Christ, who at the due time will be revealed by God, the blessed and only Ruler of all, the King of kings and the Lord of lords, who alone is immortal, whose home is in inaccessible light, whom no man has seen and no man is able to see: to him be honour and everlasting power. Amen.

The word of the Lord.

Alleluia, alleluia! Jn. 10:27

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

Gospel

A reading from the holy Gospel according to Luke (16:19-31)

Jesus said to the Pharisees: 'There was a rich man who used to dress in purple and fine linen and feast magnificently every day. And at his gate there lay a poor man called Lazarus, covered with sores, who longed to fill himself with the scraps that fell from the rich man's table. Dogs even came and licked his sores. Now the poor man died and was carried away by the angels to the bosom of Abraham. The rich man also died and was buried.

'In his torment in Hades he looked up and saw Abraham a long way off with Lazarus in his bosom. So he cried out, "Father Abraham, pity me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames." "My son", Abraham replied "remember that during your life good things came your way, just as bad things came the way of Lazarus. Now he is being comforted

ebeebe, Chineke gi, O Zayon, ga-achigide na ndudugandu ruo na ndudugandu. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (6:11-16)

Ma gi onwe gi, onye nke Chineke, gbanari ihe ndi a, kama na-agbaso ezionume, ibi ndu yiri onye nke Chineke, okwukwe, ihunaanya, ntachiobi, na idi nwayoo. Lusie ugu nke okwukwe ahu ike, jide ndu ebighiebi aka, nke Chineke kporo gi ka i nata n'oge ahu i kwuputara ezi okwukwe gi n'ihu otutu ndi akaebe. N'ihu Chineke onye na-enye ihe niile ndu na n'ihu Jesu Kristi, onye gbara akaebe banyere ezi nkwputa ahu n'ihu Pontus Pailat. Ana m enye gi iwu ka i dobe ihe ahu e nyere n'iwu! Ekwela ka o gbaa mpe! Ya enwekwala ntupo obula, ruo ubochi Onyenweanyi Jesu Kristi ga-puta ihe. Nke a g-emezu mgbe oge zuru site n'ike Chineke, Onye naani ya di ngozi, Onye naani ya na-achi uwa niile, Eze nke ndieze, Dinwenu nke ndi nwe mmadu. Onye naani ya bu anwuanwu, Onye bi n'ime ihe nke mmadu na-apughi ibiaru nso. Onye anya mmadu ahubeghi, mobu nwee ike ihu. Ka nsopuru na ochichi ebighiebi, diri ya, Amen.!

Okwu nke Oseburuwa.

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 Luk dere (16:19-31)

Jesu gwara ndi Farisii: O di otu onye ogaranya nke na-eyi akwa uhieuhie na ezi akwa ocha onye na-anọ n'oriri na oñuñu ubochi niile. O nwere otu ogbenye onya juru n'ahu, a na-akpo Lazaros nke na-atogbo n'onuuzo ama ya. Ihe di ya mkpa bu iri iperipe nri si n'uche nri eze dapu. O buladi umunkita na-abia aracha ya onya. Mgbe ogbenye a nwuru ndi mmuooma buuru ya buga n'akuku Abraham n'ala mmuo, ogaranya ahu nwukwara, e lie ya. Mgbe o no n'okummuo na-ahuju anya o letiri anya hu Abraham n'ebe di anya ka Lazaros no n'akuku ya. O tiri mkpu si: 'Nna anyi Abraham, biko, mere m ebere. Zitenu Lazaros ka o detu onu mkpisiaka ya na mmiri mejuo ire m, n'ihina anọ m n'ahuufu n'etiti ire oku nke a.' Abraham zara ya si 'Nwa m, cheta na mgbe i no n'uwa, i nwetara ezi ihe nke gi, n'otu aka ahu Lazaros nwetara soso ahuhu. Ma ugbu a, a na-akasi ya

here while you are in agony. But that is not all: between us and you a great gulf has been fixed, to stop anyone, if he wanted to, crossing from our side to yours, and to stop any crossing from your side to ours.”

“The rich man replied, “Father, I beg you then to send Lazarus to my father’s house, since I have five brothers, to give them warning so that they do not come to this place of torment too.” “They have Moses and the prophets,” said Abraham “let them listen to them.” “Ah no, father Abraham,” said the rich man “but if someone comes to them from the dead, they will repent.” Then Abraham said to him, “If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead.””

The Gospel of the Lord.

Prayer Over The Offerings

Grant us, O merciful God, that this our Offering may find acceptance with you and that through it the wellspring of all blessing may be laid open before us. Through Christ our Lord.

Communion Antiphon

Remember your word to your servant, O Lord, by which you have given me hope. This is my comfort when I am brought low.

Prayer After Communion

May this heavenly mystery, O Lord, restore us in mind and body, that we may be co-heirs in glory with Christ, to whose suffering we are united whenever we proclaim his Death. Who lives and reigns for ever and ever.



Theme: The Seventh Commandment: Love for the Poor

Deut.15:7; Deut.15:11; Matt.5:42; Exod.22:25-27; Js.1:17;

Lk.6:20-21,24-25; Js.2:5; Ps.41:1; Prov.19:17; Matt.25:34-40.



29 September [Nkwo] Monday (White)

Ss Michael, Gabriel and Raphael, Archangels (Feast)

The three archangels, Michael, Gabriel and Raphael are specifically mentioned in the Bible.

Michael (meaning Who is like God?) was the archangel who led the heavenly host in the fight against Satan and its cohorts, to defend God's sovereign rule. His name was mentioned four times, twice in the Book of Daniel, and once each in the Epistle of St. Jude and the Book of Revelation. He is known to defend and protect humanity from the snares of the infernal foe.

Gabriel (meaning God anoints) appears in the Book of Daniel to explain some prophetic visions. He was sent to announce to Zachariah the birth of John the Baptist, and to Mary, the birth of Jesus. Raphael (meaning God heals) was the archangel who took care of Tobias on his journey, to heal his blindness. He is revered as companion to travelers. His healing touch is invoked at critical moments.

obi n'ebe a, ma gi onwe gi no n'ahuufu. N'agbanyeghi ihe ndi a niile, e mere ka oke olulu di n'etiti anyi na unu, ka ndi choro isi ebe a biakwute unu ghara inwe ike, ka onye obula gharakwa isi ebe ahụ biakwute anyi. O riokwara si, 'Ebe o di otu a, biko, ariọ m gi ka i ziga ya n'ulo nna m, n'ihina enwere m umunne ise ka o dọọ ha aka na nti ka ha onwe ha ghara ibata n'ebe mmekpaahu a.' Abraham zakwara ya si 'Ha nwere iwu Mosis na ndiamuma, ha gee ha nti.' Ma ogaranya ahụ zara ya si, 'Ee, nna anyi Abraham, a si na otu onye ga-esi n'ala ndi nwuru anwu gakwuru ha, ha ga-echehari.' Abraham gwakwara ya si, 'O bu ru na ha anughi olu Mosis na nke ndiamuma, ha agaghi echehari, o buladi na otu onye si n'ala ndi nwuru anwu bia gwa ha.' Ozioma nke Oseburuwa.

Ekpere Nhunye

Chineke Onye ebere, nara onyinye anyi na-ebutere Gi. Biko mee ka o megheere anyi ụzọ ebe ngozi Gi niile si abjara anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, cheta okwu ahụ I gwara nwodibo Gi; nke m ji biri na nchekwube; wee nweta ntasi obi n'ahụhụ na nsogbu m.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, biko mee ka ahụ na obara Nwa Gi nke anyi ji akwu ugwo maka njo anyi buuru anyi ihe nzoputa nke ahụ na mkpuruobi. Ka anyi soro keta oke n'otito ya, ebe anyi so na-ekwuputa onwu Ya n'ụwa a. Site na Kristi Onyenweanyi.

Entry Antiphon

Bless the Lord all his Angels! You are his powerful messengers, you pay heed to his commands.

Collect

O God, who dispose in marvellous order ministries both angelic and human, graciously grant, that our life on earth may be defended by those who watch over us as they minister perpetually to you in heaven. Through our Lord.

First Reading

A reading from the prophet Daniel (7:9-10.13-14)

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

Responsorial Psalm: Ps.137:1-5. (R.v.1)

Response: **In the presence of the angels I will bless you, O Lord.**

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. In the presence of 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. All the earth's kings shall thank you when they hear the words of your mouth. They shall sing of the Lord's ways: 'How great is the glory of the Lord!' (R.)

Alleluia, alleluia! Ps. 102:21

Give thanks to the Lord, all his hosts, his servants who do his will. Alleluia!

Ukwe Mbata

Ndi Mmuooma niile gozie Onyenweanyi, bu ndi di ebube n'ike, na-edobe okwu ya, ma na-anukwa olu ya.

Ekpere Mmeghe

O Chineke, onye na-ahazi n'uzo di itunaanya usoro ofufenhu nke ndi Mmuooma na ndi mmadu, were ebere mee, ka ndu anyi n'elu uwa nwee nchedo n'aka ndi ahu na-eledo anyi anya ka ha guzokwara na-agbara gi odibo akwusi akwusi n'eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Daniel (7:9-10.13-14)

Ka m na-ele anya ahuru m ka e doziri ocheeze, onye ahu dinu site na mbu weere oche ya, uwe ya na-acha ka akummirigwe, ntutuisi ya na-achakwa ka owu ocha. Ocheeze ya bu ire oku, ukwu ya bukwu oku na-enwu enwu. Nnukwu ire oku si n'ebe o no wee na-aputa, puku kwuru puku ndi mmuozizi no ya gburugburu imere ya ihe obula o choro. Otu a kwa ka nde kwuru nde mmadu siri kwuru ya n'ihu, na-eche ka o kpee ha ikpe. O dighi anya e bido ikpe ikpe wee meghee akwukwo ikpe. Ahukwara m na nro ahu onye dika nwa nke mmadu ka o na-abia n'urukpu ojii. O biara n'ebe onye ahu di na mbu no, e duga ya n'ihu ya. E nyere ya ike ochichi na otito na alaeze, ka mmadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochichi ya enweghi njedebe, o gaghi agafe agafe nke a ga-emebi ya emebi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 138:1-5. (Az.1)

Aziza: **A ga m eto gi n'ihu ndi Mmuozizi, O Dinwenu.**

1. Eji m obi m niile na-ekele gi Onyenweanyi, n'hina i nula ekpere m! N'ihu ndi mmuozizi niile aga m ekwere gi ukwe; aga m akpo isiala n'ulonso gi. (Az.)
2. Ana m ekele gi n'ih i hunaanya na ikwudosiike gi; n'hina aha gi na nkwa gi kacha di elu. N'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)
3. Ndieze niile no n'awa na-ekele gi, n'hina ha anula banyere nkwa gi niile. Ha na-ekwuputa aka oru nke Onyenweanyi, otito nke Onyenweanyi di ukwu. (Az.)

Aleluya, aleluya! Abu. 103:21

Gozienu Onyenweanyi, ndiagha ya niile, unu ndiodibo ya, na ndi na-eme uche ya. Aleluya!

Gospel

A reading from the holy Gospel according to John (1:47-51)

When Jesus saw Nathanael coming he said of him, 'There is an Israelite who deserves the name, incapable of deceit.' 'How do you know me?' Said Nathanael. 'Before Philip came to call you,' said Jesus 'I saw you under the fig tree.' Nathanael answered, 'Rabbi, you are the Son of God, you are the King of Israel.' Jesus replied, 'You believe that just because I said: I saw you under the fig tree. You will see greater things than that.' And then he added, 'I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending.'
The Gospel of the Lord.

Prayer Over The Offerings

Lord, we offer you our sacrifice of praise: may your Angels bring this offering before the sight of your divine majesty. We pray you to receive it, and grant that it may avail for our salvation. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 95

Communion Antiphon

I will thank you, Lord, with all my heart; in the presence of the angels I will sing your praise.

Prayer After Communion

Having been nourished upon heavenly Bread, we beseech you humbly, O Lord, that, drawing from it new strength, under the faithful protection of your Angels, we may advance boldly along the way of salvation. Through Christ our Lord.



Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (1:47-51)

Mgbe Jesu huru Nataniel ka o na-abia kwute ya, okwuru maka ya si, "Lee ezigbo onye Izrel, onye aghugho obula na-adighi n'ime ya!" Nataniel juru ya si, "Olee ebe i no mara m?" Mgbe i no n'okpuru osisi fiig, ahuru m gi." Nataniel zara ya si, "Rabai (onyenkuzi), i bu nwa Chineke! I bukwere eze nke Izrel. Jesu zara ya si, "O bu n'ihina m gwara gi na m huru gi n'okpuru osisi Fiig ka i ji kwere? I ga-ahụ ihe itunaanya kariri ndi a." O siri ya, "N'ezie, n'ezie, agwa m gi, i ga-ahụ eluigwe ka o meghere, hụkwere ndi Mmuooma nke Chineke ka ha na-arigo na-aridatakwa n'ahụ nwa nke mmadu." Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyị ehunyere gi aja nke otito, O Dinwenu, were umeala ariọ, etu e si ebute onyinye ndi a n'ihu ukpoeze gi site na ofufenhu ndi Mmuooma ga, ka I were mmasi nara ha were mee ka ha rite uru nzoputa anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Aga m eji obi m niile kelee gi, Dinwenu; a ga m ekwere gi ukwe otito.

Ekpere Anatachaa Oriri Nso

Ka anyi siterela na Achicha nke eluigwe nweta ozuzu, anyi ji umeala ariọ, O Dinwenu, anyi si na ya adota ike ohuru, n'okpuru nchedo kwesiri ntukwasiobi nke ndi Mmuooma gi, anyi ewere tachie obi aga njem n'uzo nke nzoputa. Site na Kristi Onyenweanyi.

30 September [Eke] Tuesday of Week 26 (White)

St Jerome, Priest, Doctor (Memorial)

Saint Jerome, one of the greatest Biblical scholars, was born in Dalmatia around the year 345. He was baptized while a student in classics in Rome. Attracted to ascetic life, he made a vow of celibacy and withdrew for four years to a hermitage in the Syrian desert, where he became ordained a priest.

In 382, Jerome was invited to Rome by Pope Damasus to serve as his personal secretary. Commissioned by the pope, Jerome began to revise the Latin version of the psalms and the New Testament, with immense care and scholarship. He eventually translated the whole of the Bible into the Latin version which is known as the Vulgate, a work, which took 30 years to complete. He also wrote many other works, mostly commentaries on the books of the Bible.

At the death of Pope Damasus, Jerome's enemies forced him to leave Rome to take to the East. There he lived for thirty-four years till his death in 420, building a monastery, with the aid of his benefactress, St Paula, a wealthy woman and her daughter Eustochium, along with another

wealthy woman named Marcella - all of whom he had guided spiritually - who followed him to Bethlehem, his destination. Near Bethlehem in 386, Paula erected a monastery for men under Jerome's direction, three cloisters for women under her own supervision, and a hostel or hospice for pilgrims. Jerome settled down in a cave near Bethlehem to write important commentaries on the Holy Scripture and letters of great ascetic significance. He immensely assisted Christian pilgrims who flee from the onslaught of barbarian invasions and the church's internal dissension.

Jerome died in September 30, 420, and was after many centuries beatified 1747 and canonized 1767. Due to the fact that he is the second most voluminous writer in ancient Latin Christianity after St. Augustine of Hippo, he is recognized as the patron saint of translators, librarians and encyclopedists.

Entry Antiphon

Blessed indeed is the man who ponders the law of the Lord day and night: he will yield his fruit in due season.

Collect

O God, who gave the Priest Saint Jerome a living and tender love for Sacred Scripture, grant that your people may be ever more fruitfully nourished by your Word and find in it the fount of life. Through our Lord.

First reading

A reading from Prophet Zechariah (8:20-23)

The Lord of Hosts says this: 'There will be other peoples yet, and citizens of great cities. And the inhabitants of one city will go to the next and say, "Come, let us go and entreat the favour of the Lord, and seek the Lord of Hosts; I am going myself." And many peoples and great nations will come to seek the Lord of Hosts in Jerusalem and to entreat the favour of the Lord.'

The Lord of Hosts says this: 'In those days, ten men of nations of every language will take a Jew by the sleeve and say, "We want to go with you, since we have learnt that God is with you."'

The word of the Lord.

Responsorial Ps.: Ps. 86 (R.V. Zech. 8:23)

Response: **God is with us.**

1. On the holy mountain is his city cherished by the Lord. The Lord prefers the gates of Zion to all Jacob's dwellings. Of you are told glorious things, O city of God! (R.)

2. 'Babylon and Egypt I will count among those who know me; Philistia, Tyre, Ethiopia, these will be her children and Zion shall be called "Mother" for all shall be her children.' (R.)

3. It is he, the Lord Most High, who gives each his place. In his register of peoples he

Ukwe Mbata

Ngozi diiri n'ezie onye ahu na-achighari iwu nke Onyenweanyi ehihie na abali: o ga-amiputa mkpuru ya n'oge ya.

Ekpere Mmeghe

O Chineke, onye nyere Uko-chukwu Jerom di aso ihunaanya di ndu ma na-anu oku maka Akwukwo Nso, mee ka ndi nke gi site n'Okwu gi na-enwetawanye ozuzu na-amita mkpuru were hukwa n'ime ya isiyyi nke ndu. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Zekaraya (8:20-23)

Chineke nke igwe ndiagha kwuru si, 'N'odiniihu, ndi mmadu, ndi obodo ozo di ichieiche ga-abia. Ndi obodo ozo ga-eje n'obodo ozo si: 'Anyi ga-agariji ichota Chineke nke igwe ndiagha, yoo ya enyemaka; ana m aga n'onwe m? Ee, otutu mmadu na nnukwu mba di ichieiche ga-achoga Chineke nke igwe ndiagha na Jerusalem, yoo ya enyemaka.'

Chineke nke igwe ndiagha kwuru si, "N'ubochi ndi ahu, umunwoke iri si na mba ndi na-asu asusu di ichieiche ga-ejide onye Juu n'aka uwe ya si, 'Anyi choro iso gi n'ihina anyi amatala na Chineke nonyeere gi.'

Okwu nke Oseburuwa.

Abuma na Aziza: Abụ. 87 (Az. Zek. 8:23)

Aziza: **Chineke nonyeere anyi.**

1. 'Eluugwu ya di nso ka Chineke wukwasiri obodo ya. Onyenweanyi huru onuuzoama Zayon n'anya kara obodo niile di na Jekob. A na-ekwu okwu otito banyere gi, obodo nke Chineke. (Az.)

2. 'Aga m agunye Ijpt na Babilon na mba ndi kwere na m; Aga m agu ndi Taya, Filistia na Etiopia ka ndi Jerusalem.' ha niile ga-akpo Zayon nne n'ihina a muru ha niile na ya. (Az.)

3. O bu onye kacha elu mere ya ihe o bu! Ka Onyenweanyi na-edeko aha mba niile n'akwukwo, i ga-agunye ha ka ndi a muru na

writes: 'These are her children,' and while they dance they will sing: 'In you all find their home.' (R.)

Alleluia, alleluia! Ps. 118:36,29

Bend my heart to your will, O Lord, and teach me your law. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:51-56)

As the time drew near for him to be taken up to heaven, Jesus resolutely took the road for Jerusalem and sent messengers ahead of him. These set out, and they went into a Samaritan village to make preparations for him, but the people would not receive him because he was making for Jerusalem. Seeing this, the disciples James and John said, 'Lord, do you want us to call down fire from heaven to burn them up?' But he turned and rebuked them, and they went off to another village.

The Gospel of the Lord.

Prayer Over The Offerings

Grant us, O Lord, that having meditated on your Word, following the example of Saint Jerome, we may more eagerly draw near to offer your majesty the sacrifice of salvation. Through Christ our Lord.

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

Communion Antiphon

Lord God, your words were found and I consumed them; your word became the joy and the happiness of my heart.

Prayer After Communion

May these holy gifts we have received, O Lord, as we rejoice in celebrating Saint Jerome, stir up the hearts of your faithful so that, attentive to sacred teachings, they may understand the path they are to follow and, by following it, obtain life everlasting. Through Christ our Lord.

Zayon. Ha na-agba egwu, na-ekwe ukwe na-asi: Na Zayon ka ngozi anyi niile siri bia. (Az.)

Aleluya, aleluya! Abu. 119: 36,29

Ka obi m nogide n'iwu gi, O Onyenweanyi, ma kuziere m uzo gi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:51-56)

Mgbe ubochi na-eru mgbe Jesu ga-esi n'uwaa laa, O chee ihu iga Jerusalem. O zipuru ndiozi ka ha buru ya uzo gaba. Ndi nke garanu banye otu obodo nta nke Sameria, ka ha doziere Jesu ihe tupu o biaru. Ma ndi obodo ahu juru inabata ya, n'ihina o chere ihu iga Jerusalem. Mgbe ndi na-eso uzo ya Jemis na Jon huru ihe merenu ha siri, "Dinwenu, i choro ka anyi si oku site n'eluigwe daa, repiachaa ha?" Jesu chighariri, baara ha mba. Ha wee gaba obodo nta ozo.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Mee anyi, O Dinwenu, ka anyi chigharila Okwu gi n'ime mmuo, n'usoro ukpuru nke Jerom di aso, ka anyi were inuoku akpudebe nso ichunyere ebube gi aja nke nzoputa. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi Chineke, mgbe okwu gi biara, e jiri m obi inu oku nabata ya, okwu gi bu mmasi m na anuri nke obi m.

Ekpere A Natachaa Oriri Nso

Ka onyinye nso ndi a anyi natarala, O Dinwenu, ka anyi na-egori na mmemme Jerom di aso, kpalite obi ndi nke gi kwerenuga, ka o ga-abu ha na-ege nti na nkuzi nso, ha ana-aghota uzo ha ga-eso, ma sitekwa n'iso ya, were nweta ndu ebighiebi. Site na Kristi Onyenweanyi.

**"Read assiduously and learn as much as you can.
Let sleep find you holding your Bible,
and when your head nods
let it be resting on the sacred page."**

St. Jerome

MESSAGE OF HIS HOLINESS POPE LEO XIV FOR THE 10th WORLD DAY OF PRAYER FOR THE CARE OF CREATION 2025

[1 September 2025]

Seeds of Peace and Hope

Dear Brothers and Sisters!

The theme of this World Day of Prayer for the Care of Creation, chosen by our beloved Pope Francis, is “Seeds of Peace and Hope”. On the tenth anniversary of the establishment of this Day of Prayer, which coincided with the publication of the Encyclical *Laudato Si'*, we find ourselves celebrating the present Jubilee as “*Pilgrims of Hope*.” This year's theme thus appears most timely.

In proclaiming the Kingdom of God, Jesus often used the image of the seed. As the time of his Passion drew near, he applied that image to himself, comparing himself to the grain of wheat that must die in order to bear fruit (cf. *Jn* 12:24). Seeds are buried in the earth, and there, to our wonder, life springs up, even in the most unexpected places, pointing to the promise of new beginnings. We can think, for example, of flowers springing up on our roadsides from seeds that landed up there almost by chance. As those flowers grow, they brighten the gray tarmac and even manage to break through its hard surface.

In Christ, we too are seeds, and indeed, “seeds of peace and hope.” The prophet Isaiah tells us that the Spirit of God can make an arid and parched desert into a garden, a place of rest and serenity. In his words, “a spirit from on high will be poured out on us, and the wilderness will become a fruitful field, and the fruitful field a forest. Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. The work of righteousness will be peace, and the work of righteousness, quietness and trust forever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places” (*Is* 32:15-18).

These words of the prophet will accompany the “Season of Creation,” an ecumenical initiative to be celebrated from 1 September to 4 October 2025. They remind us that, together with prayer, determination and concrete actions are necessary if this “caress of God” is to become visible to our world (cf. *Laudato Si'*, 84). The prophet contrasts justice and law with the desolation of the desert. His message is extraordinarily timely, given the evidence in various parts of the world that our earth is being ravaged. On all sides, injustice, violations of international law and the rights of peoples, grave inequalities and the greed that fuels them are spawning deforestation, pollution and the loss of biodiversity. Extreme natural phenomena caused by climate changes provoked by human activity are growing in intensity and frequency (cf. *Laudato Deum*, 5), to say nothing of the medium and long-term effects of the human and ecological devastation being wrought by armed conflicts.

As yet, we seem incapable of recognizing that the destruction of nature does not affect everyone in the same way. When justice and peace are trampled underfoot, those who are most hurt are the poor, the marginalized and the excluded. The suffering of indigenous communities is emblematic in this regard.

That is not all. Nature itself is reduced at times to a bargaining chip, a commodity to be bartered for economic or political gain. As a result, God's creation turns into a

battleground for the control of vital resources. We see this in agricultural areas and forests peppered with landmines, “scorched earth” policies, [1] conflicts over water sources, and the unequal distribution of raw materials, which penalizes the poorer nations and undermines social stability itself.

These various wounds are the effect of sin. This is surely not what God had in mind when he entrusted the earth to the men and women whom he created in his image (cf. *Gen* 1:24-29). The Bible provides no justification for us to exercise “tyranny over creation” (*Laudato Si'*, 200). On the contrary, “the biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to 'till and keep' the garden of the world [cf. *Gen* 2:15]. 'Tilling' refers to cultivating, ploughing or working, while 'keeping' means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature” (ibid., 67).

Environmental justice – implicitly proclaimed by the prophets – can no longer be regarded as an abstract concept or a distant goal. It is an urgent need that involves much more than simply protecting the environment. For it is a matter of justice – social, economic and human. For believers it is also a duty born of faith, since the universe reflects the face of Jesus Christ, in whom all things were created and redeemed. In a world where the most vulnerable of our brothers and sisters are the first to suffer the devastating effects of climate change, deforestation and pollution, care for creation becomes an expression of our faith and humanity.

Now is the time to follow words with deeds. “Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (*Laudato Si'*, 217). By working with love and perseverance, we can sow many seeds of justice and thus contribute to the growth of peace and the renewal of hope. It may well take years for this plant to bear its first fruits, years that, for their part, involve an entire ecosystem made up of continuity, fidelity, cooperation and love, especially if that love mirrors the Lord's own self-sacrificing Love.

Among the Church's initiatives that are like seeds sown in this field, I would mention the *Borgo Laudato Si'* project that Pope Francis bequeathed to us at Castel Gandolfo. It is a seed that promises to bear fruits of justice and peace, and an educational project in integral ecology that can serve as an example of how people can live, work and build community by applying the principles of the Encyclical *Laudato Si'*.

I pray that Almighty God will send us in abundance his “Spirit from on high” (*Is* 32:15), so that these seeds, and others like them, may bring forth an abundant harvest of peace and hope.

The Encyclical *Laudato Si'* has now guided the Catholic Church and many people of good will for ten years. May it continue to inspire us and may integral ecology be increasingly accepted as the right path to follow. In this way, seeds of hope will multiply, to be “tilled and kept” by the grace of our great and unfailing Hope, who is the risen Christ. In his name, I offer all of you my blessing.

From the Vatican, 30 June 2025. Memorial of the First Martyrs of Holy Roman Church
LEO PP. XIV



PICTURES
from
NICCSJ
August 2025 Igbo
Mass
 (Academic Recognition
 & Community Awards)

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