

PALM SUNDAY Year C
UKA IGU- Afo nke Ato
SUNDAY, APRIL 10TH, 2022 (RED)

Taa ka Uka na-eme ncheta mbata Kristi Onyenweanyi na Jerusalem iji mezuo ihe omimi onwu na mbilite n'onwu Ya. N'ih i ya, na Misa o bula, a ga-eme emume mbata Onyenweanyi a, jiri mgaghari, ma o bu usoro mbata di nnukwu ebube, tupu a malite Misa mbu, ma o bu were usoro mbata nke di ebube na Misa ndi ozo. Mana nnukwu mbata (o bughi ngaghari) ka e nwere ike mmekwa ozo tupu Misa o bula ozo nke onu ogugu ndi biaranu buru ibu.

EMUME NCHETA MBATA ONYENWEANYI NA JERUSALEM
USORO I: NGAGHARI.

Oge ruo imalite emume nke a, ndi mmadu ga-ezukota n'ulo uka ntakiri ma o bu ebe ozo di mma n'ezi, ebe a ga-amalite iga n'ogbara, n'ogbara wee ruo n'ulo uka. Ha Ga- ejidecha igu n'aka.

Mgbe Ukochukwu na Dikin jekeere n'uwe di nso na-acho obara, obara di ka iwu Misa nke a si`choo; ha agawa ebe ah u ndi mmadu zukotara. Ukochukwu, kama iyiri uwe di ka nke e ji achu aja, nwere ike yiri uwe mwuda ukwu. O ga-eyipu nke a ma e mechaa nhaghari.

N'oge a, a ga-ekwe nke a, ma o bu ukwe ozo kwesiri ekwesi

UKWE NTAKIRI: (MT. 21:9)

Ebube na otito diri Nwa nke Devid: O di ngozi bu onye biara n'aha Onyenweanyi, Eze ndi Izrel: ebube na otito diri Ya n'elu kacha elu.

Ugbu a, Ukochukwu ga-ekele ndi mmadu otu e si eme. O ga-agwa ha okwu igba ume olemole banyere emume a na-eme iji kpalite n'ime ha aguu isonye n'emume, site n'igwa ha okwu ndumodu di ka ndi a ma o bu ndi ozo dikwa mma.

Umunne m, m huru n'anya, kemgbe izu uka ise oge ncheta ahuhu Kristi firi bido, anyi ji oru ihunanya na ime opipia were na-akwado onwe anyi maka emume ihe omimi nke onwu na mbilite n'onwu Onyenweanyi. Taa, anyi zukotara ebe a iso Nzuko Kristi n'akuku uwa nile, mee ya bu emume. Kristi jiri ebube banye n'obodo nke Ya bu Jerusalem ka O ruzuo oru Ya ka Onye Nzoputa anyi: nke bu ita ahuhu, nwuo onwu biakwa bilite ozo. Ebe anyi ji okwukwe na ezi obi echeta mbanye nke a weraara anyi nzoputa, ngwanu ka anyi sowe Dinwenu. O buru na anyi akwunyere Ya n'ije obe Ya, anyi ga-esoro keta oke na mbilite n'onwu Ya, na ndu ohuru Ya.

Ukochukwu kwuchaa okwu ndumodu, o bia kpee otu n'ime ekpere ndi a. O ga-ejikota aka ya abuo kwuo si:

Ka anyi rio aririo:

Chineke ji ike nile, Nna di ebighi ebi, biko were ngozi Gi doo + igu ndi a aso; mee ka anyi bu ndi so na-eto Kristi Eze anyi, nwee ike iso Ya banye na Jerusalem di ebighi ebi. Site na Kristi Onyenweanyi. Amen.

Ma o bu

Ka anyi rio aririo:

Chineke, Nna obi oma, mee ka okwukwe umu Gi na-eduwanye; biko were obi oma nara ekpere anyi bu ndi nke na-akpoku Gi. Taa anyi jicha igu iji nye Kristi otito. Anyi si na Kristi ebunye Gi mkpuru ezi oru anyi. Gi bu Onye di ndu na-achi ebighi ebi, ebighi ebi. Amen

Ukochukwu ga-ewere mmiri nso fesa igu nile n'ekwughi ihe o bula.

Ugbu a, a ga-esi n'otu n'ime Ozioma amo guputa otu Onyenweanyi si bata na Jerusalem. Onye Dikin ka o diri igu ya. O buru na o naghi Ukochukwu n'onwe ya aguo.

O Z I O M A: Ihe ogugu nke a si n'Ozioma di aso nke Luk dere: 19:28-40

Isi Okwu: O di ngozi bu onye biara n'aha Onyenweanyi

Mgbe Jesu kosiri akuko ilu a, O gara n'ihu, gbago obodo Jerusalem. Mgbe Jesu biaruru Betfage na Betani nso, n'akuku Ugbu Olivu, O zipuru mmadu abuo na ndi Umuazu Ya, zikwaa ha si: "Jeenu n'obodo nta nke di na ncherita ihu unu. Mgbe unu na-abanye ya, unu ga-ahu nwa inyinya ibu, e libere nke na-enwebeghi onye nokwasiri n'lu ya. Topunu ya, sekputanu ya n'ebe a. O buru na onye o bula ajuo unu si: "Gini mere unu ji atopu ya? Gwanu ya si: "O di Onyenweanyi mkpa." Ndi e ziri ozi wee gaa, hu ihe dum di ka Jesu gwara ha. Mgbe ha na-atopu nwa inyinya ibu ahu, ndi new ya wee juo ha, si: Gini mere unu ji atopu nwa inyinya ibu ahu?" Ha wee za si: "O di Onyenweanyi mkpa." Ha wee sekputa ya nye Jesu, were uwe ha wukwasi n'elu nwa inyinya ibu ahu, kukwasi Jesu n'elu ya. Mgbe Jesu na-aga n'elu nwa inyinya ibu ahu, ndi so Jesu wee tusaa uwe ha n'uzo. Mgbe Jesu biaruru Jerusalem nso, n'ebe gbadara site n'Ugbu Olivu, igwe ndi na-eso uzo Ya malitere inuri onu, na iwere oke olu na-eto Chineke maka oru ebube nile e ji amata ike Chineke, nke ha huru site n'aka Jesu. Ha wee na-eti, si: "Onye a goziri agozi ka Eze ahu bu, nke na-abia n'aha Onyenweanyi! Udo dikwa n'eluigwe! Otito diri

Chineke n'ebekachasi elu." Ufodu n'ime ndi Farisii wee si n'igwe mmadu ahu tnye onu si Ya: "Onye nkuzi! Baara ndi na-eso uzo Gi mba ka ha mechie onu!"Ma Jesu siri ha, "Ana M agwa unu: na o buru na ha kpuchie onu ha, o buna nkume n'onwe ha, ga-eti mkpu otito." **Ozioma nke Oseburuwa- Otito diri Gi Kristi**

A guchaa Ozioma, e nwere ike kwuo okwuchukwu di nkenke, tupu a malite ngaghari. Ukochukwu ma o bu onye ogba odibo ozo tozuru etozu, nwere ike igwa ndi mmadu okwuchukwu.

AJA MISA NKE UKA IGU

E mechaa ngaghari ma o bu mbata n'usoro di nnukwu ebube Ukochukwu ga-iji kpere Mmeghe amalite Aja Misa.

EKPERE MMEGHE: Ka anyi rio aririo:

Chetu ntakiri kpee ekpere n'ime obi.

Onyenweanyi, Chineke ji ike nile, Nna di ndu ebighi ebi, o bu Gi nyere uwa Jesu Kristi Onye Nzoputa anyi. I mere ka O were ahu n'udi anyi biakwa taa ahuhu nke obe iji tooro anyi ukpuru nke obi umeala. Biko, nyere anyi aka ka anyi na-eso nzo ukwu Ya n'obi ndidi O tooro anyi, biakwa tozuo isoro keta oke n'anuri nke mbilite n'onwu Ya. Site n'Onyenweanyi Jesu Kristi Nwa Gi, Onye Gi na Ya di ndu na-achi...

IHE OGUGU NKE MBU: Ihe ogugu e wetara n'Akwukwo onye Amuma
Aizaya: 50:4-7.

Isi Okwu: E kpuchighi m ihu m n'ebe ndi na-akpari m no; ama m nke oma na ihere agaghi eme m.

Onyenweanyi enyela m ire nke nwa azu; ka m mara otu m ga-esi na-aza ndi ike gwuru aziza. O nyela m onyinye nke okwu. O na-emetete m n'uru kwa ututu ka m chee nti nuru okwu di ka nwa azu. Onyenweanyi emegheela ntim. N'ebe mu onwe m no, enupughim isi o bula, nke m na-agbakete azu. Atogbooro m ndi na-apia m utali azu m; nye ndi na-ado m aka n'ahu-onu agba m. Ekpuchighi m ihu m n'ebe ndi na-akpari m, na-abu m aso n'ihu no. Onyenweanyi na-enyere m aka, nke mere na mkpari anaghi emetuta m. Akwuwara m ihu m di ka okwute siri ike. Amaara m na ihere agaghi eme m. **Okwu nke Oseburuwa- Ekele diri Chukwu**

ABUOMA NA AZIZA: 21:8-9, 17-20, 23-24 AZ. 2

Aziza: Onyenwe m na Chineke m, Gini kpatara I jiri gbaketa m azu?

1. Ndi nile huru m na-achi m ochi; Ha na-emi m onu, na-efeke isi, na-asi: O chekwubere n'Onyenweanyi, Ya zopotanu ya. O buru na o bu enyi ya, Ya bia tohapu ya. *Aziza.*
2. Otutu nkita gbara m okirikiri. Igwe ndi obi ojoo nogidere m. Ha kpopuru aka m na ukwu m. Enwere m ike iguta okpukpu m onu. *Aziza.*
3. Ha ekeela uwe m n'etiti onwe ha, biakwa were ya fee nza. Onyenwe m, a gbahapukwala m. Onye ogbugba ume m, were oso bia nyere m aka. *Aziza.*
4. Aga m akoro umunne m akuko aha Gi, nyekwa Gi otito n'ogbako ha. Unu bu ndi na-aturu Ya egwu, nyenu Onyenweanyi otito; umu Jekop nile, tobenu Ya; Umu Izrel, nyenu Ya nsopuru. *Aziza.*

IHE OGUGU NKE ABUO:Ihe ogugu e wetara n'Akwukwo Ozi Pol degaara ndi Filipai: 2:6-11

Isi Okwu: O budara onwe Ya mana Chineke buliri Ya nnukwu elu.

Jesu n'onwe Ya, diri n'udi Chineke site na mbu, ma O wereghi iha ka Chineke di ka ihe O ga-ekwedosi aka ike. Kama, O mere onwe Ya ka onye na-abughi ihe o bula: O werela onodu ohu; O mekwara ka a muo Ya n'oyiyi mmadu. A hukwara Ya ka O di ka mmadu n'oyiyi. O wedatakwara onwe Ya n'ala, wee rube isi ruo onwu bu onwu nke obe. N'ih i nke a, Chineke ebuliela Ya oke elu. O jikwa amara nye Ya aha ahu nke kachasi aha nile elu. Ka o wee buru na a kpoo aha Jesu, ihe nile e kere eke ga-egbu ikpere n'ala, ma ihe nile di n'elu igwe, ma ihe nile di n'elu uwa, ma ndi nke di n'okpuru uwa. Ka ire dum kwuputakwa na Jesu Kristi bu Onyenweanyi, ka e wee nye Chineke Nna Otito. **Okwu nke Oseburuwa- Ekele diri Chukwu**

M B E K U: Kristi wedara onwe Ya ala nke ukwu; O naara onwu; onwu nke elu obe. Ma Chineke buliri Ya nnukwu elu, were nye Ya aha kachasi aha nile.

AKUKO AHUHU NKE ONYENWEANYI JESU KRISTI

DIKA LUK SIRI DEE YA- Afo nke Ato LUK 22:14-23:56 ma o bu 23:1-49

A gaghi ebu oriona, nke a na-ebu mgbe isi oma: A gaghi ekele ndi mmadu, nke a na-adu akara nke obe n'elu akwukwo, ma o bu n'elu onwe anyi.

K = KRISTI

O = OKO AKUKO

N = NDI MMADU

O: Mgbe oge ahu ruru, Jesu weere onodu Ya n'ochi-nri; Umuazu Ya wekwara onodu nke ha. Jesu gwara ha si:

K: O guola M nnukwu aguu n'obi, ka Mu na unu rie Oriri Ngaferere nke a, tupu M banye n'ahuhu. N'ihina, ana M agwa unu, na agaghi m erikwa ya ozo, ruo mgbe a ga-emezu ya n'Alaeze Chineke.

O: O nara iko, nye ekele, wee si:

K: Naranu nke a. Onye nuru, ya nye ibe ya. N'ihina, ana M agwa unu, na bido ugbu a gawa, agaghi M anukwa mmanya ozo, wee ruo mgbe alaeze Chineke ga-abia.

O: Mgbe ahu ka O ji were achicha, nye ekele, nyawaa ya, biakwa nye ya Umuazu Ya si:

K: Nke abu ahu M, nke a ga-enye maka unu: Na-emenu nke a na ncheta nke M.

O: Mgbe ha risiri nri anyasi, O narakwa iko otu aka ahu si:

K: Iko nke a bu ogbugba ndu ohuru n'ime obara M, nke a ga-awusi maka unu. Ma lee, onye ahu na-ere M, ebe Mu na ya na-amanye aka n'otu efere! N'ezie, Nwa nke Mmadu na-ala, otu e si kpebie ya na mbu; ma azigba onye ahu a gagesi n'aka ya ree Nwa nke Mmadu!

O: Nke o bula n'ime ha bido juwa nke ozo, onye n'ime ha nwere ike ime ihe di otu a. Esemokwu biakwara daputara ha, banyere onye n'ime ha a gaganye n'onye kacha ibe ya. Jesu wee si ha:

K: Na be ndi ogommuo, o bu ndi eze na-eji aka ike, na-amanye ndi a na-

achi achi. Aha e ji eto ndi nwere ike ochichi n’ahu ibe ha bu: “Ome-nke-oma.” Ihe a e mekwala n’etiti unu! Mba! Onye kacha ibe ya ga-akpa agwa ka onye kacha ntakiri. Onye isi ga-eme ka onye na-agba odibo . Kedu onye ka ibe ya? O bu onye na-eri n’oche-nri, ka o bu onye na-agba odibo? O bu na o bughị onye na-eri n’oche-nri? Ma lee M, ebe M no n’etiti unu, dika onye na-agba odibo.

Unu bu ndi ji okwukwe kwunyere M, na nlegha nile e leghara M. Ugbu a, ana M ewere alaeze nyefee unu n’aka; otu Nna M si were alaeze nyefee M n’aka. Unu ga-eri oriri, biakwa nuo ihe onunu n’oche-nri M, na’alaeze M. Unu ga-ano n’oche eze, na-ekpe onumara iri na abuo nke Izrel ikpe.

Saimon! Saimon! Mata na ekwensu enwetala ihe o choro – nke bu, iyocha unu nile, ka a yochara oka. Mana ekpeere M gi bu Saimon ekpere, ka okwukwe gi ghara ida. Ka o wee buru na mgbe o bula I nwetara onwe gi, I biakwa gbaa umunnne gi ume.

O: Ma Pita siri Ya:

N: *Onyenweanyi, ejikerela m iso Gi gaa mkporo biakwa soro Gi nwuo.*

O: Jesu wee si ya:

K: Pita, n’ezie ka M na-agwa gi, tupu okeokpa akwaa akwa taa, I ga-ago ago ugboro ato na I maghi onye M bu.

O: Jesu biakwara juo ha, si:

K: Mgbeenu M zipuru unu, n’ejighi akpa ego, na akpa onye ije, na akpukpo ukwu, o nwere ihe o bula koro unu?:

O: Ha zara si:

N: *Mba!*

K: Ma nke ugbu, a onye nwere akpa ego, ya were ya. Onye nwere akpa onye ije, ya buru ya. Onye na-enweghi mma agha, ya ree uwe ukwu ya, zuta mma agha. N’ihi na ezi okwu M na-agwa unu bu na, ihe a e dere n’Akwukwo Nso: “O hapuru onwe Ya, ka e mee Ya ihe a na-eme onye mere aru,” a ga-emezu ya n’uju n’ime M. N’ezie, o bu ihe Akwukwo Nso kwuru banyere M, ka a na-emezu ugbu a.

O: Ha siri Ya:

N: Onyenweanyi! Mma agha abuo di n'ebe a!

O: O wee si ha:

K: O zuola!

O: O wee kporo Umuazu Ya puo, gawa n'Ugwu Olivu, dika O si eme> Mgbe ha ruru n'ebe ahu. O siri ha:

K: Kpeenu ekpere, ka unu ghara idaba n'onwunwa.

O: O wee si n'ebe ha no puo, gaa ama-ukwu olemole, sekpuru ala, kpewe ekpere si:

K: Nnaa! O buru na o masiri Gi, biko, wepuru M iko a. Kama, o bughu uche M ga-eme; ka uche Gi mee.

O: Mgbe ahu ka otu mmuoma siri n'eluigwe putara Ya, na-agba Ya ume. Ma O sitere n'onuma juru Ya obi, kpesie ekpere ike; nke na, osusoo si Ya n'ahu na-atashi n'ala, dika okpurukpu obara. Mgbe O si n'ekpere bilie, O jekwuuru Umuazu Ya, hu ha, ka ha na-arahu ura, n'ihia na obi adighi ha mma. O wee si ha:

K: Gini mere unu ji na-arahu ura? Bilienu! Na-ekpenu ekpere, ka unu ghara idaba n'onwunwa!

O: Jesu ka kpu okwu n'onu, mgbe igwe mmadu nuputara. Onye du ha bia bu nwoke ahu a na-akpo Judas, otu n'ime Umuazu iri na abuo; Mgbe ha biarutere ebe Jesu no, Judas putara bakuo Jesu sutu Ya onu. Ma Jesu siri ya:

K: Judas! O bu isutu onu ka ji ere Nwa nke Mmadu?

O: Mgbe Umuazu Ya huru ka ihe si aga, ha juru Ya si:

N: Onyenweanyi, mma agha di n'ebe a. Anyi ga-iji ya luso ha ogu?

O: Otu n'ime Umazu jiri mma agha gbupu nti otu onye na ejere onyisi nchuaaja ozi. Mana nke ahu ka Jesu zara si:

K: Ngwa, kwusi ya! Nke ahu ezuola!

O: O meturu odibo ahu aka na nti, wee mezie nti ya. Mgbe ahu, Jesu gwara ndi isi nchuaaja na ndi ochi agha, nke ndi na-eche nche n'Ulo Nso, na ndi okenye, biara ijide Ya:

K: O di mkpa na unu ga-achiri mma agha, buru nku, biakwa ijide M, ka a ga-asi na abu M onye ohi? Oge a nile Mu na unu na-ano n'Ulo Nso, kwa ubochi, kwa ubochi, unu emetughi unara ijide M. Ma ugbu a bu oge unu. Ugbu a, o bu itiri na ochichiri na-achi.

O: Ha jidere Jesu, duru Ya puo, kpuru Ya jee n'obi onye isi nchuaja. Ma Pita na-eso n'ebe di anya. Ha funwuru oku n'etiti mbara ezi. Pita soro ha nodu ala. Mgbe o no ebe ahu na-anya oku, otu nwagboghobia na-agba odibo huru ya, nyoo ya si:

N: *Onye a bu onye otu Ya!*

O: Ma Pita goro ago si:

N: *Nwanyi, amaghi m onye O bu!*

O: Mgbe nwa oge ntakiri gasiri, onye ozo huru Pita, wee si:

N: *I bu otu onye n'ime ha!*

O: Ma Pita goro ago si:

N: *Enyi m, o bughikwa m!*

O: Mgbe ihe di ka otu elekere gasiri, nwoke ozo biakwara kwisiwe ya ike si:

N: *N'ezie, o were anya na onye a bu onye otu Ya, n'ihi na o bu onye Galili!*

O: Ma Pita zara si:

N: *Nwoke m, amaghi m ihe I na-ekwu!*

O: O bu n'oge ahu kpomkwem, o bu okwu a ka o kpu n'onu, mgbe okeokpa bere. Onyenweanyi tughariri lee Pita anya na mkpuru anya. Pita wee cheta ihe ahu Onyenweanyi gwara ya: "Tupu okeokpa ebee taa, I ga-agolaha M ugboro ato'. O wee puo, bewe akwa ariri.

Ma mgbe ihe ndi a na-aga, ndi ji Jesu n'agbu, ji Ya eme ihe ochi, na-eti Ya ihe. Ha kechiri Ya anya, na-asi Ya:

N: *Ngwa! Buoro anyi amuma! Onye tiri Gi ihe?*

O: Ha kwukwara otutu okwu mkpari na okwu nkwulu di iche iche na-ekwuto Ya. Mgbe chi boro, ndi okenye, na ndi isi nchuaja, na ndi ode-akwukwo, zukoro n'ogbo ikpe Sanhedrin. A kpuputaara ha Jesu n'ogbo ikpe. Ha wee juwa Ya si:

N: *A si I bu Onye Ahu E Chiri Echi (Kristi), gwa anyi!*

O: Ma O siri ha:

K: O buru na M gwa unu, unu agaghi ekwe. O burukwa na M juo unu ajuju, unu agaghi aza M. Ma site ugbu a gawa, Nwa nke Mmadu ga-ewere onodu n'aka nri nke Ike Chineke.

O: Mgbe ahu ha nile bidoro ijuYa ajuju si:

N: *O putaranu na I bu Nwa Chineke?*

O: Jesu zara ha:

K: Ee, o bu di ka unu si kwuo ya.

O: Ha zaghachiri si:

N: *Kedu mkpa o di ugbu a, ichowa ndi akaebe ozo? Anyi ejila nti anyi nu ihe O jiri onu Ya kwuo.*

O: Mgbe ahu oha mmadu ahu nile biliri, kpuru Ya gawa n'ihu Paillet. N'ebe ahu, ha malitere ibo Jesu ebubo, si:

N: *Anyi jidere Nwoke a, ebe O na-akpalite ndi mmadu, ka ha bido ogba aghara; na-agwa ha ka ha ghara ituru Siza utu ala; na-ekwu na Ya bu Kristi (E chiri echi) burukwa Eze.*

O: Paillet juru Ya, si:

N: *I bu eze ndi Juu?*

O: Jesu zara ya si:

K: Ee, o bu di ka ikwuru.

O: Paillet gwara ndi isi nchuaaja na igwe mmadu ahu nile si:

N: *Ahughi m ihe ojoo o bula Nwoke a mere.*

O: Ma ha tiwere mkpu nke ka nke si:

N: *“O ji nkuzi Ya, na-esunye oku ogba aghara n'ala Judia nile. O bidolari na Galili, kuziri nkuzi ruo ebe a.*

O: Mgbe Paillet nuru ihe a, o juru ma Nwoke a, O bu onye Galili. Mgbe Paillet choputara na O si n'okpuru ochichi Herod, o kpogaara Ya Herod, onye no na

Jerusalem mgbe ahu.

Obi toro Herod uto ihu Jesu. O teela mgbe o nuwara make Jesu,
biakwa

na-acho ihu Ya. Nke ozo bu na o chokwara ihu oru ebube n'aka Jesu. N'ih
ya ka o jiri juwa Ya ogologo ajuju di iche, iche, n'enwetaghi osisa na nke o
bula.

Mgbe a na-ekwu, ndi isi nchujaja na ndi ode-akwukwo no n'ebe ahu,
na-ebo Ya ebubo n'eseughu onu. Mgbe ahu, Herod na ndi agha ya jiri Ya
mere ihe nkocha, werekwa Ya na-akpa ochi. O yiwere Ya udi otogbo uwe e
ji mara ogaranya, biakwa zighachiri Ya Paillet. Na mbu Herod na Paillet di
n'iro. Ma ha kpeziri iro di n'agbata ha n'ubochi ahu.

Paillet kpokowara ndi isi nchujaja, na ndi ndu na ndi mmadu wee si ha:

*N: Unu kpotarala m'Nwoke a, biakwa bo Ya ebubo, na O bu onye na-esunye
oku ogba aghara, n'okwu gbasara ndoro ndoro ochichi. Ugbu a, anorola m
n'ihu unu, ji anya m leba n'okwu a. N'ihe nile ahu unu boro Ya, o nweghi
ihe ojoo o bula m choputara O mere. O nweghikwa ihe ojoo o bula Herod
sotara Ya n'aka, ebe o bu na o zighachiiri anyi Ya. Ebe unu buru na aka Ya
di ocha; na O metaghi ihe e ji ama Ya ikpe onwu, ihe m biri n'ikpe bu, ka a
pia Ya utali, hapu Ya ka O laa.*

O: Ma ha dum jiri otu olu tuo uzu, tie mkpu si:

N: Gbuo nwoke a , hapuru anyi Barabas!!

O: Barabas bu onye a turu mkporo n'ih ikpa aghara n'ime obodo, na igbu ochu.
O guru Paillet aguu ihapu Jesu ka O laa. O bidokwara igwa ha okwu ozo. Ma
ha gbochiri ya onu si:

N: Kpogbuo Ya! Kpogbuo Ya!

O: O gwakwara ha okwu nke ugboro ato si:

*N: Gini mere unu ji choo ka nwoke a nwuo? Gini bu ihe ojoo omere?
Achoputaghi m ihe ojoo o mere nke ga-ewetara ya onwu. Aga m apia ya ihe
hapu ya ka o laa*

O: Ma nke o bula bara mba ka olu ya ha, na-eti ka a kpogbuo Ya. Uzu na
mkpotu si na mkpu ha na-eti biara karia. Paillet wee bie ikpe ka e nye ha ihe

ha rioro. O hapuuru ha onye ha si ka a hapuru ha; nke bu onye a turu mkporo maka ogba aghara na igbu ochu. O biakwara nyefee ha Jesu n'aka , ka ha mee Ya ihe o bula masiri ha.

Mgbe ha du Ya na-apu, ha nwudere otu nwoke onye Sirin, a na-akpo Saimon, ka o si n'azu obodo na-alota. Ha manyere ya amanye, ka o bute obe n'ubu, na-eso Jesu n'azu. Nnukwu igwe mmadu so Ya na-aga, tinyekwara umunwanyị na-emere Ya ebere, na-ebere Ya akwa. Ma Jesu tughariri si ha:

K: Umuada Jerusalem! Unu eberela M akwa. Kama bewerenu onwe unu, na umu unu akwa. N'ihị na oge na-abia, mgbe ndi mmadu ha-asi: "Ngozi diri nwanyị aga, na ime na-ebughị nwa, na ara na-echughị nwa!" N'oge ahu, ndi mmadu ga-ebido irio ugwu ukwu, si: "Ziegide anyi!" na irio ugwu nta si: "Kpugide anyi"? N'ihị na, o buru na mmadu mere ka ohia di ndu si otu a gbaa oku, kedu ihe a ga-eme ya, ma o buru ohia kporo nku?

O: E nwekwara ndi abalidiegwu abuo, a mara ikpe onwu, e sokwa duru ha na Jesu. Mgbe ha rutere ebe a na-akpo Okpokoro Isi, a kpogidere Ya na ndi abalidiegwu abuo ahu n'obe; kpogide otu n'obe n'aka nri Ya; kpogidekwa nke ozo n'obe n'aka ekpe Ya. M Jesu siri:

K: Nna gbaghara ha, n'ihị na ha amaghi ihe ha na-eme!

O: Ndi agha fere nza, iji kesaa uwe Ya. Ndi mmadu guzoro ebe ahu na-ele Ya anya. Ndi ike ochichi no n'aka ji Ya na-akpa ochi na-asi:

N: *O zoputara ndi ozo. Ya zoputanu onwe Ya, ma a si na O bu E Chiri Echi nke Chineke, na Onye A Hotara Ahota.*

O: Ndi agha sokwa ji Ya na-eme ihe ochi. Mgbe ha biara inye Ya mmanye gbara uka, ha siri Ya:

N: *A si I bu Eze ndi Juu, zoputa onwe Gi!*

O: Ihe e jiri obodobo mkpuru akwukwo dee, kupawa n'ofe isi Jesu bu:

N: *ONYE A BU EZE NDI JUU.*

O: Otu n'ime ndi abalidiegwu ahu, koro n'elu obe na-akocha Ya si:

N: *"O bu Gi bu Kristi ahu, ka o bu na I bughị Ya? Zoputa onwe Gi! Zoputa anyi!"*

O: Ma onye nke ozo baara ya mba, si:

N: O putara na I naghi atu egwu Chineke, ma otu? A mara gi udi ikpe a mara Ya; ma na nke anyi, ebubo e boro anyi, bu ihe anyi mere n'ezie. O bu ihe anyi metara ka anyi na-akwu ugwo ya. Mana Nwoke a emeghi ihe ojoo o bula.

O: O bia gwa Jesu:

N: Jesu! Chetakwa m mgbe I batara n'alaeze Gi.

O: Jesu wee si ya:

K: N'ezie okwu, ana M ekwe gi nkwa, na taa, I ga-eso M ano na Paradais (n'Ogige Anuri)

O: Ma Mgbe o ruru ihe di ka elekere iri na abuo nke ehie, anyanwu lakpuru; chi jiri ehie jie. Ochichiri gbara ebe nile ruo elekere ato nke ehie. Akwa mgbochi nke Ulo Nso si n'etiti dowaa uzo abuo. Jesu jiri olu ike tie mkpu si:

K: Nna! N'aka Gi ka M na-etinye Mmuo M!

O: Okwu a ka O kwuru, wee kubie ume.

(Onye o bula ga-esekpuru ala, kpee ekpere ime obi.) Mgbe otu ochi agha, na-achi ogu ndi agha ise huru ihe merenu, o toro Chineke, wee si:

N: Nwoke a ebuka! N'ezie, O bu ezi mmadu! Aka Ya di ocha!

O: Mgbe ndi biara ile out a ga-esi kpogbuo Jesu huru ihe nile mere, ha hapuru ebe ahu laa n'ulo ha, na eti aka n'obi na mwute. Ndi enyi Jesu nile, na umu nwanyi si Galili soro ya bia Jerusalem, guzo n'ebe di anya n'ele ihe ndi a.

Ma o tu nwoke onye Juu a na-akpo Josef si n' obodo a na-akpo Arimatia. Josef bu ezigbo mmadu, burukwa onye a na-asopuru na onye na-ele anya obibia Chineke. O bukwa out onye n'ime ndi na-ano n'ulo ukwu ndi Juu, kama o kwagidighi mkpebi na mmeso ndi isi ndi Juu kpebiri megide Jesu site n'igbu ya. O gara hu Paillet rio ya ka o kwe ya ka o buru ozu Jesu. Mgbe paillet nyere ya ike, Josef gara butuo ozu Jesu site n'elu obe ahu. O ji akwa ocha di ogologo kechie ozu ahu. Emesia, o nyebere ya n'ili ohuru o gwuru n'ime nkume nke a enyisabeghi onye obula n'ime ya mbu. Josef mere ihe ndi a n'uhuruchi ubochi Fraidee, n'oge ndi mmadu na-akwado maka Satodee bu ubochi izu ike ndi Juu. Ndi nwanyi ahu si Galili soro Jesu bia

Jerusalem, sokwa Josef gaa hu ili ahu, hukwa otu o si nyibe Jesu n’ime ya. Emesia, ha lara n’ulo ha, gaa kwadoo ude na-esi isi uto na mmanu e ji ehekwa ahu mmadu ka o hapu isi isi. N’ubochi izuike ahu, ha zuu ike di ka e nyere n’iwu. **Ozioma Nke Oseburuwa- Otito diri Gi Kristi**

English:

FIRST READING: A Reading from the Book of the Prophet Isaiah (50:4-7)

The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame. **The Word of the Lord- Thanks be to God**

Responsorial Psalm (22)

Response: My God, my God, why have you abandoned me?

1. All who see me scoff at me; they mock me with parted lips, they wag their heads: “He relied on the LORD; let him deliver him, let him rescue him, if he loves him.” **Response**
2. Indeed, many dogs surround me, a pack of evildoers closes in upon me; They have pierced my hands and my feet; I can count all my bones.
Response
3. They divide my garments among them, and for my vesture they cast lots. But you, O LORD, be not far from me; O my help, hasten to aid me.
Response
4. I will proclaim your name to my brethren; in the midst of the assemble I will praise you: “You who fear the LORD, praise him; all you descendants of Jacob, give glory to him; revere him, all you descendants of Israel!” **Response**

SECOND READING: A reading from the Letter of St. Paul to the Philippians (2; 6-11)

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. **The Word of the Lord—Thanks be to God.**

Verse before the Gospel (Philippians 2:8-9)

“Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name.”

Palm Sunday- The Passion of the Lord Jesus Christ

Gospel Cycle C - Lk 22:14—23:56

+ Christ (presider)

N Narrator

V1- Voice 1 (Discip, 1st Crimin.,Centurion, Crowd)

V2 -Voice 2 (Peter, Pilate, 2nd Criminal)

Crowd – musicians, choir, people

N The Passion of our Lord Jesus Christ according to Luke.

N When the hour came, Jesus took his place at table with the apostles. He said to them,

+ “I have eagerly desired to eat this Passover with you before I suffer,^[SEP]for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God.”

N Then he took a cup, gave thanks, and said,

+ “Take this and share it among yourselves;

for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.”

N Then he took the bread, said the blessing, broke it, and gave it to them, saying,

+ “This is my body, which will be given for you; do this in memory of me.”

N And likewise the cup after they had eaten, saying,

+ “This cup is the new covenant in my blood, which will be shed for you.^[SEP]“And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed.”

N And they began to debate among themselves who among them would do such a deed. Then an argument broke out among them about which of them should be regarded as the greatest. He said to them,

+ “The kings of the Gentiles lord it over them and those in authority over them are addressed as ‘Benefactors’; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

+ “Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.”

N He said to him,

V2 “Lord, I am prepared to go to prison and to die with you.”N But he replied,

+ “I tell you, Peter, before the cock crows this day, you will deny three times that you know me.”

N He said to them,

+ “When I sent you forth without a money bag or a sack or sandals, were you in need of anything?”

V1/Crowd “No, nothing,”

N ...they replied.

N He said to them,

+ “But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, namely,

‘He was counted among the wicked’; and indeed what is written about me is coming to fulfillment.”

N Then they said,

V1 “Lord, look, there are two swords here.”

N But he replied,

+ “It is enough!”

N Then going out, he went, as was his custom,
to the Mount of Olives, and the disciples followed him.

When he arrived at the place he said to them,

+ “Pray that you may not undergo the test.”

N After withdrawing about a stone’s throw from them and kneeling, he prayed,
saying,

+ “Father, if you are willing, take this cup away from me; still, not my will, but yours be done.”

N And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them,

+ “Why are you sleeping? Get up and pray that you may not undergo the test.”

N While he was still speaking, a crowd approached
and in front was one of the Twelve, a man named Judas.

He went up to Jesus to kiss him. Jesus said to him,

+ “Judas, are you betraying the Son of Man with a kiss?”

N His disciples realized what was about to happen, and they asked,

V1 “Lord, shall we strike with a sword?”

N And one of them struck the high priest’s servant and cut off his right ear. But Jesus said in reply,

+ “Stop, no more of this!”

N Then he touched the servant’s ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him,

+ “Have you come out as against a robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness.”

N After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said,

V1/Crowd “This man too was with him.”

N But he denied it saying,

V2 “Woman, I do not know him.”

N A short while later someone else saw him and said,

V1/Crowd “You too are one of them”;

N but Peter answered,

V2 “My friend, I am not.”

N About an hour later, still another insisted,

V1/Crowd “Assuredly, this man too was with him, for he also is a Galilean.”

N But Peter said,

V2 “My friend, I do not know what you are talking about.”

N Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him,

“Before the cock crows today, you will deny me three times.” He went out and began to weep bitterly. The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying,

V1/Crowd “Prophecy! Who is it that struck you?”

N And they reviled him in saying many other things against him.

N When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said,

V1/Crowd “If you are the Christ, tell us,”

N but he replied to them,

+ “If I tell you, you will not believe, and if I question, you will not respond.^[SEP]But from this time on the Son of Man will be seated at the right hand of the power of God.”

N They all asked,

V1/Crowd “Are you then the Son of God?”

N He replied to them,

+ “You say that I am.”

N Then they said,

V1/Crowd “What further need have we for testimony? We have heard it from his own mouth.”

N Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying,

V1/Crowd “We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king.”

N Pilate asked him,

V2 “Are you the king of the Jews?”

N He said to him in reply,

+ “You say so.”

N Pilate then addressed the chief priests and the crowds,

V2 “I find this man not guilty.”

N But they were adamant and said,

V1/Crowd “He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here.”

N On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod’s jurisdiction, he sent him to Herod who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned him at length, but he gave him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly. Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly. Pilate then summoned the chief priests, the rulers, and the people and said to them,

V2 “You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him.”

N But all together they shouted out,

V1/Crowd “Away with this man! Release Barabbas to us.”

N Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder. Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting,

V1/Crowd “Crucify him! Crucify him!”

N Pilate addressed them a third time,

V2 “What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him.”

N With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as

they wished.

N As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus.^[SEP]A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said,

+ “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ for if these things are done when the wood is green what will happen when it is dry?”

N Now two others, both criminals, were led away with him to be executed. When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said,

+ “Father, forgive them, they know not what they do.”

N They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said,

V1/Crowd “He saved others, let him save himself if he is the chosen one, the Christ of God.”

N Even the soldiers jeered at him. As they approached to offer him wine they called out,

V1/Crowd “If you are King of the Jews, save yourself.”

N Above him there was an inscription that read, “This is the King of the Jews.”

N Now one of the criminals hanging there reviled Jesus, saying,

V1 “Are you not the Christ? Save yourself and us.”

N The other, however, rebuking him, said in reply,

V2 “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.”

N Then he said,

V2 “Jesus, remember me when you come into your kingdom.”

N He replied to him,

+ “Amen, I say to you, today you will be with me in Paradise.”

N It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice,

+ “Father, into your hands I commend my spirit”;

N and when he had said this he breathed his last. *Here all kneel and pause for a short time--*

N The centurion who witnessed what had happened glorified God and said,

V1 “This man was innocent beyond doubt.”

N When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. It was the day of preparation, and the Sabbath was about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the Sabbath according to the commandment. *The Gospel of the Lord. Praise to you, Lord*