

UKA NKE IRI NA ITENANI N’OGE NA-ADANYEHI N’EMUME

AFO NKE ATO

19th Sunday of Ordinary time, Year C. August 7th, 2022.

**IHE OGUGU NKE MBU: Ihe ogugu e wetara n’Akwukwo nke Amamihe
(18:6-9)**

Ebuuru nna anyi ha amuma maka abali ahu, ka ha were onu nwee obisike, mgbe ha huru udi nkwa ha tukwasara nchekwube ha nay a. Nke a bu ihe ndi nke Gin a-atu anya ya: nzoputa ndi ezi omume na mbibi nke ndi iro ha. N’ihi na aka ahu I jiri megwata ndi iro anyi ajo ihe ha mere anyi, bukwa aka I jiri mere anyi ogo site n’ikpota anyi n’ebe I no. Umu oma nke ndi ezi omume gara na-achu aja na nzuzo. Aja nso shu ha jiri out obi chuo, bu ihe Chineke choro ka e mee. **Okwu nke Oseburuwa- Ekele diri Chukwu.**

ABUOMA NA AZIZA YA- 32/33:1, 12,18-20. 22. Az.12

Aziza: Ha nwere isi oma bu ndi Onyenweanyi hooro ka ha buru ndi nke Ya.

1. Unu, ndi ezi omume, werenu mkpu onu nuriwa na Dinwenu, n’ihi na ndi kwu oto n’obi kwesiri inara otito. Ha nwere isi oma bu ndi Onyenweanyi bu Chineke ha; ndi O hooro ka ha buru ndi nke Ya. *Aziza.*
2. Onyenweanyi na-echekwaba ndi na-aturu Ya egwu; ndi tukwasara obi n’ihunanya Ya; ka O zoputa mkpuruobi ha n’onwu, biakwa debe ha ndu n’oge uko nri. *Aziza.*
3. Mkpuruobi anyi na-eche Onyeanyeanyi, n’ihi na Ya bu enyemaka na nchedo anyi. Onyeanyeanyi, chakwasi anyi ebere Gi, ebe anyi tukwasara nchekwube anyi na Gi. *Aziza.*

**IHE OGUGU NKE ABUO: Ihe ogugu e wetara n’Akwukwo e degaara ndi
Hib 11:1-2, 8-19 ma o bu 11:1-2, 8-12**

Obu so okwukwe na-enye anyi obisike, na ngozi ahu anyi na-atu anya ya ga-abu nke anyi. O bukwa site n’okwukwe ka o jiri wee anyi anya, na ihe ahu a naghi ahu anya ugbo a, bu ihe di adi n’eziokwu. O bu okwukwe ka e ji mara nna nna anyi ha. Okwukwe ka Ebreham ji rube isi n’oku a kporo ya, wee bilie gawa n’ala nke ga-abu oke e kenye ya na umu umu ya. O biliri gawa njem n’amaghi ebe o na-eje. O jiri okwukwe bata, ka onye biara abia, n’ala ahu e kwere ya na nkwa; ya na Aizik na Jekop, bu ndi ya na ha so rite oke n’otu nkwa ahu e kwere. Ha biri n’ulo ikwu n’ala ahu, wee na-atu anya oke obodo, nke chineke ga-abu Onye toro ntoala ya, Onye cheputara ka e si ewu ya, na Onye ga-ewu ya. O bu site n’okwukwe ka

Sera, bu nwanyi aga, na agadi nwanyi gafere n'itu ime, ji nwee ike itu ime. N'ihina o kwere na Onye ahu kwere ya nkwa, ga-emezuru ya ihe O kwere ya na nkwa. O bu out a ka e sitere n'out nwoke dika osisi kporo nku, nweta umu umu onu ogugu ha kariri aguta aguta; umu umu onu ogugu ha dika kpakpando nke igwe na aja di n'akuku osimiri. [Ndi a nile nwuru n'okwukwe, mgbe ha anatabeghi ihe ahu e kwere ha na nkwa. Ma ha siri n'ebe di anya hu ihe e kwere na nkwa, wee nabata ya; biakwa ghotu nke oma na ha bu ndi obbia na ndi ije n'elu uwa. Ndi si out a akowa onwe ha na-egosi na ha na-acho ebe ga-abu ebe obibi n'eziokwu. Ihe ha bu n'obi abughi ala mbu ahu ha si n'ime ya puta. N'ihina a sin a ha bu ala mbu ahu n'obi, ha nwere ohere ilaghachi n'ebe ahu. Ma out o di, ha na-acho ala ka mma, nke bu ulo ahu e wuuru anyi n'eluigwe. O buy a mere, ihere adighi eme Chineke ma a kpoo Ya Chineke ha. N'ihina o bu ha ka O wuuru obodo ahu. Okwukwe ka Ebreham ji were nwa ya bu Aizik chuo aja mgbe Chineke nwara ya onwunwa. Ebreham ka Chineke kwere nkwa imuta otutu umu. O bu ezie na o hubeghi umu ndi a e kwere ya na nkwa, ma o jikeere iji nani out nwa ahu o mutara chuoro Chineke aja. Chineke gwara ya, si, "Site n'aka Aizik ka aha gi ga-esi aga n'ihu." Ebreham nwere okwukwe na Chineke nwere ike ime ka onye nwuru anwu kulite. E nwere ike isi na Aizik bu ihe omuma atu onye e siri n'onwu kulite.] ***Okwu nke Oseburuwa- Ekele diri Chukwu.***

A L E L U Y A (Mt. 24:42-44)- Aleluya, aleluya! Murunu anya, dinu nkwadebe, n'ihina unu amaghi mgbe Nwa nke Mmadu ga-eji abia Aleluya!

O Z I O M A- Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:32 – 48 ma o bu 12:35 – 40)

Jesu gwara Umuazu Ya: ["Igwe aturu ntakiri M, ujo atula anu, maka na o masiri Nna unu inye unu alaeze. Reenu ihe onu nwere. Nyenu umu ogbenye onyinye. Nwetarano onwe unu akpa ego nke na-adighi aka nka; aku na uba nke na-agighi agwu agwu n'eluigwe, ebe onye ohi o bula na-enweghi ike ibia nso; ebe ehuhu ala na-enweghi ike imebi ya. N'ihina ebe aku na uba mmadu no, ka obi ya no.]Hukwanu na unu jikeere ejike; na iheoku unu na-enwu oku. Dinu ka ndi na-eche mgbe nna ha ukwu ga-esi n'oriri agbamakwukwo Iobata. Jikerenu imeghere ya onu uzo ngwa ngwa o kuru aka n'uzo. Ngozi diri umu odibo nna ha ukwa huru ebe ha mu anya mgbe o Iobata! N'eziokwu ka M na-agwa unu, o ga-eyiri uwe e ji agba odibo, biakwa buziere ha erimeri n'onodu O kwadooro ha. O nwere ike ilobata n'etiti abali, ma o bu n'oge chi obubo. Ngozi ga-adiri umu odibo ahu, ma o buru na o lokwutere ha, ebe ha no n'onodu njikere. Unu ma nke oma, na o buru na onye new ulo maara oge onye ohi ji abia, o gaghi ekwe ka e gwupuo ulo ya. N'out aka aha kwa, murunu anya, dinu na njikere, n'ihina Nwa nke Mmadu na-

abia, n’oge unu na-adighi ele anya Ya. Pita juru Ya si: “Onyenweanyi, o bu anyi ka I na-aturu ilu a, ka o bu onye o bula ka I na-aturu ilu a, ka o bu onye o bula ka I na-aturu ya?” Onyenweanyi zara ya: “Onye ka I chere, bu nwodibo ahu majuru ihe afo, ikwesiri ntukwasi obi; onye nna ya ukwu ga-ekenye oru ilekota ezi na ulo ya, ka o na-enye ndi ezi na ulo ya nri na mgbe ya?” I ga-abu obido a goziri agozi ma o bur na nna gi ukwa alota hu gi ka I na-eme ihe ahu o choro. N’ezie, O doro m anya na mgbe o lotara, O ga-etinye gi n’onodu I ga-ano na-elekota ihe nile O nwere. Kama, I buru odibo ahu nke na-asi n’ime onwe ya, nna m ukwu ga-ano odu tupuu o lota, I malite iti odibo ndi nwoke na ndi nwanyi ozo I kwesiri ilekota anya ihe, i bidokwa na-eso ndi na-anubiga mmanya, buru onye mmaya na-egbu, nna gi ukwu ga-alota n’ubochi ahu, na oge ahu I na-atughi anya ya, o ga-atakwa gi ahuhu, tinye gi n’ebe a na-edebe ndi na-ekwesighi ntukwasi obi. Ya mere, odibo ahu maara ihe nna ya ukwu choro ka o mee, m aju ijikere chere nna ya ukwu, ma o bu kpebie ihapu ime ihe nna ya ukwu choro, a ga-eti ya ezigbo ihe otiti. Ma odibo ahu na-amaghi ihe nna ya ukwu choro ka O mee, ma mee ihe ahu na-ewetara ndi mere ya ihe otiti, a ga-eti ya ihe ntakiri. N’ihi na o bu onye e nyere ihe hiri nne ka a ga-ele anya inata ihe hiri nne n’aka ya. Nwoke ahu ndi mmadu nyere ihe hiri nne n’aka, ka ha ga-ele anya inata ya ihe hiri nne ha’tinyere ya n’aka. ***Ozioma nke Oseburuwa-Otito diri Gi, Kristi.***

English

FIRST READING: A Reading From the Book of Exodus (Wisdom 18:6–9)

The night of the Passover was known beforehand to our fathers, that, with sure knowledge of the oaths in which they put their faith, they might have courage. Your people awaited the salvation of the just and the destruction of their foes. For when you punished our adversaries, in this you glorified us whom you had summoned. For in secret the holy children of the good were offering sacrifice and putting into effect with one accord the divine institution. ***The Word of the Lord-Thanks be to God***

RESPONSORIAL PSALM Psalm 32/33:1, 12, 18–19, 20–22 (12b) Response-
Blessed the people the Lord has chosen to be his own.

1. Exult, you just, in the LORD; praise from the upright is fitting. Blessed the nation whose God is the LORD, the people he has chosen for his own inheritance. **R. Blessed the people the Lord has chosen to be his own.**

2. See, the eyes of the LORD are upon those who fear him, upon those who hope for his kindness, to deliver them from death and preserve them in spite of famine. **R. Blessed the people the Lord has chosen to be his own.**
3. Our soul waits for the LORD, who is our help and our shield. May your kindness, O LORD, be upon us who have put our hope in you. **R. Blessed the people the Lord has chosen to be his own.**

SECOND READING: A Reading From Letter to the Hebrews (11:1–2, 8–19)

Brothers and sisters: Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age — and Sarah herself was sterile — for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore. All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, “Through Isaac descendants shall bear your name.” He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol. ***The Word of the Lord—Thanks be to God***

ALLELUIA (*Matthew 24:42a, 44*) **R. Alleluia, alleluia.** Stay awake and be ready! For you do not know on what day the Son of Man will come. **R. Alleluia, alleluia.**

GOSPEL: A Reading From the Holy Gospel According to Luke (Luke 12:32–48)

Jesus said to his disciples: “Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom. Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. For where your treasure is, there also will your heart be. “Gird your loins and light your lamps and be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come.” Then Peter said, “Lord, is this parable meant for us or for everyone?” And the Lord replied, “Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute the food allowance at the proper time? Blessed is that servant whom his master on arrival finds doing so. Truly, I say to you, the master will put the servant in charge of all his property. But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant’s master will come on an unexpected day and at an unknown hour and will punish the servant severely and assign him a place with the unfaithful. That servant who knew his master’s will but did not make preparations nor act in accord with his will shall be beaten severely; and the servant who was ignorant of his master’s will but acted in a way deserving of a severe beating shall be beaten only lightly. “Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.” *The Gospel of the Lord- Praise to You Lord Jesus Christ*