



NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

August 2023



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

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

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

AUGUST NOVENA

Novena to Assumption of the Blessed Virgin Mary - Monday, August 7 to Tuesday, August 15. Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

<https://www.niccsanjose.org>

August Bulletin Sponsor:

In Memory of Monsignor John Sandersfeld

(One Year Anniversary, August 3rd)

MARANATHA BULLETIN
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WEEK 17 IN ORDINARY TIME (A) Office: Tuesday 1 August [Orie] (White) Week 1

St Alphonsus Liguori, Bishop & Doctor (Memorial)

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

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

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

Entry Antiphon

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

Collect

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

First Reading

A reading from the book of Exodus (33: 7-11; 34: 5-9, 28)

Moses used to take the Tent and pitch it outside the camp; at some distance from the camp. He called it the Tent of Meeting. Anyone who had to consult the Lord would go out to the Tent of Meeting, outside the camp. Whenever Moses went out to the Tent, all the people would rise. Every man would stand at the door of his tent and watch Moses until he reached the Tent; the pillar of cloud would come down and station itself at the entrance to the Tent, and the Lord would speak with Moses. When they saw the pillar of cloud stationed at the entrance to the Tent, all the people would rise and bow low, each at the door of his tent. The Lord would speak with Moses face to face, as a man with his friend.

Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord

Ukwe Mbata

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

Ekpere Mmeghe

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

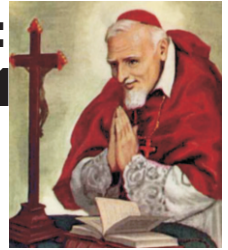
Ihe Ogugu nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (33: 7-11; 34: 5-9, 28)

N'oge ahu, Mosis na-amanye uloikwu n'ebe teturu aka site n'ogige umu Izriel. O kporo ya ulonzuko. Onye obula choro iga n'ihu Dinwenu, na-ahapu ogige ebe obibi ha gaba n'ulonzuko ahu. Mgbe obula Mosis na-aga n'ulonzuko ahu ndi mmadu niile na-ebili, nwoke obula akwuru n'ihu uloikwu ya na-ele Mosis anya ruo mgbe o banyere n'ime ulonzuko ahu. Mosis banyechaa n'ulonzuko ahu, urukpu na-akwu ka ide na-agbadata kwuchie n'onuuzo ulonzuko ahu. Dinwenu ebidozie gwaba Mosis okwu. Mgbe ndi mmadu niile huru ide urukpu ahu ka o kwuchiri onuuzo ulonzuko ahu, onye obula na-ebili kpo o isiala n'onuuzo uloikwu nke ya. Dinwenu na-agwa Mosis okwu ihu n'ihu dika enyi si agwa enyi ya.

Mosis biliri n'isi ututu gbagoo n'ugwu Sinai dika Yahweh nyere ya n'iwu. Yahweh gbadatara n'udi urukpu, nonyere Mosis n'ebe ahu.

Oseburuwa siri n'ihu ya gafee, na-ekwu si, "Dinwenu, Dinwenu, Chineke nke di ebere, di



passed before him and proclaimed, 'The Lord, the Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness; for thousands he maintains his kindness, forgives faults, transgression, sin; yet he lets nothing go unchecked, punishing the father's fault in the sons and in the grandsons to the third and fourth generations.' And Moses bowed down to the ground at once and worshiped. 'If I have indeed won your favour, Lord,' he said 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

He stayed there with the Lord for forty days and forty nights, eating and drinking nothing. He inscribed on the tablets the words of the Covenantants, the Ten Words.
The word of the Lord.

Responsorial Psalm: Ps. 102: 6-13. (R.v. 8.)

Response: The Lord is compassion and love.

1. The Lord does deeds of justice, gives judgement for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. (R.)
2. The Lord is compassion and love, slow to anger and rich in mercy. His wrath will come to an end; he will not be angry for ever. (R.)
3. He does not treat us according to our sins nor repay us according to our faults. For as the heavens are high above the earth so strong is his love for those who fear him. (R.)
4. As far as the east is from the west so does he remove our sins. As a father has compassion on his sons, the Lord has pity on those who fear him. (R.)

Alleluia, alleluia! 1Peter 1:25

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

Gospel

A reading from the holy Gospel according to Matthew (13: 36-43)

Leaving the crowds, Jesus went to the house; and his disciples came to him and said, 'Explain the parables about the damel in the field to us'. He said in reply, 'The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the damel, the subjects of the evil one; the enemy

obioma, o naghị ewe iwe osiiso, O juputara n'ihunaanya toro ato na nkwudosike. O na-edobe ihunaanya di okpu maka puku kwuru puku mimadu, agbaghara ajoomume, mmehie na njo, ma burukwa onye na-agaghị anwa anwa tohapu onye nke ikpe mara. O na-ejikwa ajoomume nke nna metara na-akwu umu ya na umuumu ya ugwo ruo na ndudugandu nke ato na nke ano.' Mosis mere ngwangwa hulata isi ya n'ala sekpuo. O kwuru si, 'O Dinwenu, ana m ario gi, ka I soro anyi na-aga, n'agbanyeghi na ha bu ndi ekweghi ekwe; gbaghara ajoomume na njo anyi niile, ma werekwa anyi dika ndi nke gi.'

Mosis na Chineke noro ebe ahu ubochi iri ano. O righi ihe mobu n'uo obuladi mmiri. O deturu n'okwute ndi ahu o ji n'aka okwu ogbugbandu nke bu iwu iri ahu.
Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103: 6-13. (Az. 8)

Aziza: Oseburuwa di ebere na ihunaanya.

1. Onyenweanyi, onye na-eme iheoma, na-anokari n'akuku ndi a na-emegbu emegbu, O mere ka Mosis mata echiche ya, ma gosikwa umu Izrel ike ya. (Az.)
2. Oseburuwa di ebere na ihunaanya, o naghị ewe iwe ngwa ngwa, ihunaanya ya di ukwu; Iwe ya anaghi adi ebeebe, ikpo asi ya na-adi so nwa ntinti oge. (Az.)
3. O naghị emeso anyi, o naghị ata anyi ahuhu, dika amamikpe anyi na njo anyi si di. Dika eluigwe siri di elu n'ebe uwa di, otu ahu ka ihunaanya ya siri di ukwu n'ebe ndi naturu ya egwu no. (Az.)
4. O na-ewepu njo anyi n'ebe anyi no karia otu owuwaanyanwu si di anya n'odida ya. Dika nna si emere umu ya ebere, otu ahu ka Onyenweanyi si emeso ndi na-aturu ya egwu. (Az.)

Alaluya, alaluya! 1Pita 1: 25

Okwu nke Onyenweanyi ga-adigide ruo mgbe ebighiebi. Gini bu okwu ahu, o bu ozioma ahu nke a gbasaara unu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 36-43)

Mgbe ahu Jesu hapuru otutu igwe mmadu ahu banye n'ulo. Ndi na-eso uzo ya biakwutere ya si, 'Kowaara anyi isi ukabuilu maka ata ahu nke puru n'ubi.' O zara ha si, 'Onye ghara mkpuru oma ahu bu Nwa nke mmadu. Ubi ahu bu uwa, mkpuru oma ahu bu umu alaeze, ata ahu bu umu nke ajo onye. Onye iro nke

who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!"

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

ghara ata ahụ bu ekwensu. Oge owuwe ihe ubi bu ogwugwu oge nke uwa. Ndi na-ewe ihe ubi bu ndi mmuooma. Dika e si ekpokota ata kpoo ha oku, otu a ka o ga-adi n'oge ogwugwu nke uwa. N'oge ahụ nwa nke mmadu ga-ezipu ndi mmuooma ya; ha ga-ekpopu n'alaeze ya ihe niile na-ebute njo na ndi omenjo. Ha ga-atubakwa ha n'oke oku ahụ, ebe ibe akwa na ita ikikere eze ga-adi. Ndi eziumume ga-achawaputa dika anyanwu n'alaeze nke nna ha. Onye nwere nti, ya nuru. "

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

2 August [Afor] Wednesday of Week 2 (Green/White)

SS Eusebius of Vercelli and Peter Julian Eymard (Opt. Mem.)

Entry Antiphon

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

Collect

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. Through our Lord.

First Reading

A reading from the book of Exodus (34: 29-35)

Ukwe Mbata

Chineke no n'ebe Ya di nso. O na-enye ndi na-enweghi ulo ebe obibi. O na-enye ndi nke Ya ike, na-agbakwa ha ume.

Ekpere Mmeghe

Chineke onye bu ike anyi na nchekwube anyi; E wepu Gi, o nweghi ihe bara uru, o nweghi ihe di nso. Biko mubaa ihunaanya Gi n'ime anyi. Na-edu anyi, na-echekwa anyi; ka anyi jiri amamihe were ihe oma nke uwa a na-agafe agafe na-agba mbọ maka ihe nke di ebighi ebi. Site na Dinwenụ anyi.

Ihe Ogugu nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (34: 29-35)

When Moses came down from the mountain of Sinai as he came down from the mountain, Moses had the two tablets of the Testimony in his hands he did not know that the skin on his face was radiant after speaking with the Lord. And when Aaron and all the sons of Israel saw Moses, the skin on his face shone so much that they would not venture near him. But Moses called to them, and Aaron with all the leaders of the community came back to him; and he spoke to them. Then all the sons of Israel came closer, and he passed on to them all the orders that the Lord had given him on the mountain of Sinai. And when Moses had finished speaking to them, he put a veil over his face. Whenever he went into the Lord's presence to speak with him, Moses would remove the veil until he came out again. And when he came out, he would tell the sons of Israel what he had been ordered to pass on to them, and the sons of Israel would see the face of Moses radiant. Then Moses would put the veil back over his face until he returned to speak with the Lord. The word of the Lord.

Responsorial Psalm: Ps. 98: 5-7. 9. (Rv. 9.)

Response: **You are holy, O Lord our God.**

1. Exalt the Lord our God; bow down before Zion, his footstool. He the Lord is holy. (R.)
2. Among his priests were Aaron and Moses, among those who invoked his name was Samuel. They invoked the Lord and he answered. (R.)
3. To them he spoke in the pillar of cloud. They did his will; they kept the law, which he, the Lord, had given. (R.)
4. Exalt the Lord our God; bow down before his holy mountain for the Lord our God is holy. (R.)

Alleluia, alleluia! Jn. 15: 15

I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (13: 44-46)

Jesus said to his disciples: 'The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.

'Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.'

The Gospel of the Lord.

Mgbe Mosis siri n'ugwu Sinai mgbadata, jirikwa mbadamba okwute abuo nke ogbugbandu ahụ n'aka ya. O maghi na ihu ya na-amukesi amukesi n'ihina ya na Chineke kparitara uka. Ka Eron na ndi Izrel niile huru Mosis, egwu turu ha ibiaru ya nso n'ihina ihu ya na-amukesi amukesi. Mana Mosis kporo ha; Eron na ndi ndu nke ogbako umu Izrel abiakwute ya, o gwa ha okwu. E mechaa umu Izrel niile gbakotara, o nyere ha iwu niile Chineke gwara ya n'ugwu Sinai. Mgbe ha na Mosis kwuchara, o were akwa isi kpuchie ihu ya. Ma mgbe obula o gara n'ihu Chineke ka ha kwuo okwu o na-ekpupu ya ruo mgbe o putara gwakwa umu Izrel ihe Dinwenụ nyere ya n'ihu. Umụ Izrel na-ahụ na ihu Mosis na-egbuke ma o na-ezi ha ozi, o zichaa ha o na-ekpuchikwa ya ozo, ruo mgbe o ga-eje igwa Dinwenụ okwu.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 99: 5-7.9 (Az.9)

Aziza: **Onyenweanyi Chineke anyi di nso.**

1. Ka anyi bulienụ Onyenweanyi Chineke anyi elu, kpoonu isi ala n'ihu ya; o di nso! (Az.)
2. Mosis na Eron so na ndi ukochukwu ya, Samuel so na ndi na-akpoku aha ya; ha kpokuru Onyenweanyi o zara ha. (Az.)
3. O gwara ha okwu site n'ide igweojii, ha dobere iwu niile o nyere ha. (Az.)
4. Bulienụ Onyenweanyi Chineke anyi elu, sekporonu ya n'ihu ugwu ya di nso; n'ihina Onyenweanyi Chineke anyi di nso. (Az.)

Alaluya, alaluya! 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. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 44-46)

Jesu gwara ndi na-eso uzo ya si, "Alaeze eluigwe dika aku e zoro n'ubi nke otu nwoke huru wee kpuchie ya ihe; o were onu laa, ree ihe niile o nwere, bia zuru ala ubi ahụ.

"Ozo, alaeze eluigwe dika onye na-azu ahia nke na-acho ulari oma. Mgbe o huru otu ulari di oke onu, o lara, ree ihe niile o nwere, wee zuta ulari ahụ.

Ozioma nke Oseburuwa.

Prayer Over The Offerings

Acept, O Lord, we pray, the offerings which we bring from the abundance of your gifts, that through the powerful working of your grace these most sacred mysteries may sanctify our present way of life and lead us to eternal gladness. Through Christ our Lord.

Communion Antiphon

Bless the Lord, O my soul, and never forget all his benefits.

Prayer After Communion

We have consumed, O Lord, this divine Sacrament, the perpetual memorial of the Passion of your Son; grant, we pray, that this gift, which he himself gave us with love beyond all telling, may profit us for salvation. Through Christ our Lord.

Ekperé Nhunye

Onyenweanyi, biko nara onyinye ndi a anyi siri n'otutu onyinye I nyere anyi hotara Gi. Mee ka ike amara Gi, nke na-arụ orụ n'ihe omimi nke a kacha nso, doo omume anyi nso na ndu a; were dubata anyi n'añuri di ebighi ebi n'ụwa ozo. Site na Kristi Dinwenụ anyi.

Ukwe Oriri Nso

Mkpuruobi m, too Dinwenụ. Echefukwala obi oma Ya niile.

Ekperé A Natachaa Oriri Nso

Dinwenụ, anyi eriel a oriri ahụ na obara Kristi, bu ihe ncheta ebighi ebi nke ahuhu nke Nwa Gi. Anyi na-ari o biko, mee ka oriri nke a wetara anyi nzoputa nke Nwa Gi Jesu Kristi nyere anyi, n'ihunaanya nke onu na enweghi ike ikowaputacha. Site na Kristi Onyenweanyi.

3 August [Nkwo] Thursday of Ordinary Time - Week 17 (Green)

(For Entry Antiphon and Collect, see page 3)

First Reading

A reading from the book of Exodus (40: 16-21. 34-38)

Moses did exactly as the Lord had directed him. The tabernacle was set up on the first day of the first month in the second year. Moses erected the tabernacle. He fixed the sockets for it, put up its frames, put its crossbars in position, set up its posts. He spread the tent over the tabernacle and on top of this covering for the tent, as the Lord had directed Moses. He took the Testimony and placed it inside the ark. He set the shafts to the ark and placed the throne of mercy on it. He brought the ark into the tabernacle and put the screening veil in place; thus he screened the ark of the Lord, as the Lord had directed Moses.

The cloud covered the Tent of Meeting and the glory of the Lord filled the tabernacle. Moses could not enter the Tent of Meeting because of the cloud that rested on it and because of the glory of the Lord that filled the tabernacle.

At every stage of their journey, whenever the cloud rose from the tabernacle the sons of Israel would resume their march. If the cloud did not rise, they waited and would not march until it did. For the cloud of the Lord rested on the tabernacle by day, and a fire shone within the cloud by night, for all the House of Israel to see. And so it was for every stage of their journey. The word of the Lord.

The Ogugu nke Mbu

The ogugu e wetara n'akwukwo Ezodus (40: 16-21. 34-38)

Mosis mere etu Dinwenụ siri mara ya n'iwu. O kwuwara uloikwu nso ahụ n'ubochi mbu nke onwa mbu nke afọ nke abuo. O dowachara ukwu ya, tinye osisi onuuzo ya, wonyechaa mkpara ya, kwuwachakwaa osisi nguzo ya. O gbasara akwa mkpuchi nke ulonzuko ahụ n'elu uloikwu nso dika Dinwenụ nyere ya n'iwu. O tinyere okwute ogbugbandu ahụ n'ime igbe ya, wonye mkpara ya bia donyekwa oche ebere n'elu ya. O bubatara igbe ahụ n'ime uloikwu nso, were akwa ngechi kobe ya okirikiri dika Chineke si nye ya n'iwu.

Urukupigwe biara kpuchie ulonzuko ahụ, ebube nke Chineke ewee juputa n'uloikwu nso ahụ. Nke a mere na Mosis enweghikwa ike ibi n'ulonzuko ahụ.

Na njem ha niile, mgbe obula urukpu ahụ si n'uloikwu nso gbago elu, umu Izrel na-amalitekwa njem, ma o buru na urukpu ahụ agbagoghi elu, ha na-anoro ebe ha no ruo mgbe o gbagoro. N'ogologo njem ha niile urukpu nke Onyenweanyi ahụ na-anogide n'elu uloikwu nso ahụ n'oge ehie ma oku na-anọ na ya n'abali. Umu Izrel niile na-ahụ ya. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 83: 3-6. 8. 11. (R.v.2)
Response: How lovely is your dwelling place, Lord, God of hosts.

1. My soul is longing and yearning, is yearning for the courts of the Lord. My heart and my soul ring out their joy to God, the living God. (R.)
2. The sparrow herself finds a home and the swallow a nest for her brood; she lays her young by our altars, Lord of hosts, my king and my God. (R.)
3. They are happy, who dwell in your house, for ever singing your praise. They are happy, whose strength is in you, they walk with ever growing strength. (R.)
4. One day within your courts is better than a thousand elsewhere. The threshold of the house of God I prefer to the dwelling of the wicked. (R.)

Alleluia, alleluia! Acts 16:14

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

Gospel

A reading from the holy Gospel according to Matthew (13:47-53)

Jesus said to his disciples: 'The kingdom of heaven is like a dragnet cast into the sea that brings in a haul of all kinds. When it is full, the fishermen haul it ashore; then, sitting down, they collect the good ones in a basket and throw away those that are no use. This is how it will be at the end of time; the angels will appear and separate the wicked from the just to throw them into the blazing furnace where there will be weeping and grinding of teeth.'

'Have you understood all this?' They said, 'Yes.' And he said to them, 'Well then, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old.'

When Jesus had finished these parables he left the district.

The Gospel of the Lord.



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

4 August [Eke] Friday of Week 17 (Green)

St John Mary Vianney, Priest (Memorial)

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

John Mary Vianney was ordained a priest in 1815, though it took several years of study as

Abụoma na Aziza: Abu. 84: 2-5.7.10. (Az. 1)
Aziza: Lee ka ụlọ obibi gi siri makarichaa mma, gi, Oseburuwa puru ime ihe niile.

1. O na-agu m nnukwu aguu, ka m bata n'ogige Oseburuwa, ka mkpuruobi m na anuahụ m na-ekwere Chineke dị ndụ ukwe oñu. (Az.)
2. Ka o si dị, nnụnu ebelebe na-achotara onwe ya ụlọ obibi, nnụnu eleke achotara onwe ya akwụ, ebe o ga-edote umu ya na'akuku ebe ichuaja gi, Onyenweanyi onye puru ime ihe niile, onye bu eze m na Chineke m. (Az.)
3. Ha bu ndi a goziri agozi, ndi bi n'ulo gi na-ekwere gi ukwe otito oge niile. Ndi ike ha siri na gi bu ndi agoziri agozi. (Az.)
4. N'ihina otu ubochi na be gi ka mma kara nnukwu nnu afo ebe ozo. O kaara m mma ibu onye nche ubo n'ulo nke Onyenweanyi, kara ibi n'ebe obibi ndi ajo mmadu. (Az.)

Aléluya, aléluya! Acts 16:14

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 47-53)

Jesu gwara ndi na-eso uzo ya si, "Ozokwa, alaeze eluigwe dika ugbu a wunyere n'osimiri nke dokotara udi azu di ichieiche. Mgbe ugbu ahụ juputara n'azu, ndi okuazu doputara ya, nodu ala wee hoputa ndi di mma, tinye ha n'ihe ma wufuo ndi joro njo. Otu a ka o ga-adị n'oge ngwucha nke uwa. Ndi mmuoma ga-aputa kewaputa ndi bu ajo mmadu n'etiti ndi eziumume. Ha ga-enubakwa ndi ajo mmadu n'oku ahụ, ebe ibe akwa na ita ikikere eze ga-adị."

Jesu juru ha si, "Unu ghotakwara okwu ndi a niile?" Ha zara ya si, "Ee". O wee si ha, "Onye odeakwukwo obula nke e nyere ozuzu maka alaeze eluigwe, dika onye nwe ulo, nke na-esi n'uloaku ya eweputa ihe ochie na ihe ohuru." Mgbe Jesu gwachara ha ukabulu ndia, o siri ebe ahụ puo.

Ozioma nke Oseburuwa

he had little education. Added to this was the fact that he was not a very good student, and his Latin was terrible.

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

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

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

Entry Antiphon

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

Collect

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

First Reading

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

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

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

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

“From the day after the sabbath, the day on which you bring the sheaf of offering, you are to

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

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

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

‘N’ubochi nke iri na ano, n’ime onwa mbu, n’oge mgbede, ga-abu oriri ngabiga nke Onyenweanyi. N’ubochi nke iri na ise n’ime onwa ahu ga-abu ubochi mmemme Achicha nakoghi eko. Abali asaa ka unu ga-eri achicha nakoghi eko. N’ubochi mbu mmemme a, unu ga-enwe nzuko di nso. Unu agaghi aru oru ike obula. Ubochi asaa ka unu ga-achunyerere Onyenweanyi aja nsureoku. N’ubochi nke asaa unu ga-enwe nzuko di nso, unu agaghi aru oru obula.’

Onyenweanyi gwara Mosis okwu si, “Gwa umu Izrel, si ha: Mgbe unu batara n’ala nke m ga-enye unu, unu ghotu ihe oru ubi, unu ga-achikota mkpuru mbu nke ubi a nye onye ukochukwu. O ga-ehunyerere ya Onyenweanyi dika onyine, ka o wee nara unu. Ukochukwu ga-ehunyerere onyine a n’ubochi na-eso Sabat.

“Site n’ubochi so Sabat mgbe unu churu aja mkpuru ubi, unu ga-agu Izuuka asaa zuru

count seven full weeks. You are to count fifty days, to the day after the seventh sabbath, and then you are to offer the Lord a new oblation.

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

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

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

The word of the Lord.

Responsorial Psalm: Ps. 80:3-6.10-11 (R.v.2)

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

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

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

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

Alleluia, alleluia! 1Pet.1:25

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

Gospel

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

Coming to his home town, Jesus taught the people in their synagogue in such a way that they were astonished and said, ‘Where did the man get this wisdom and these miraculous powers? This is the carpenter's son, surely? Is not his mother the woman called Mary, and his brothers James and

eze. Unu ga-aguputa ubochi iri ise site n'ubochi Sabat nke asaa bu ubochi unu ga-achuru Onyenweanyi aja ohuru.

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

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

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

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.81:2-5.9-10 (Az.1)

Aziza: **Tierenu Chineke bu ike anyi mkpu onu.**

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

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

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

Aleluya, aleluya! 1 Pit.1:25

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

Ozioma

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

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

5 August [Orie] Saturday of Ordinary Time - Week 17 (Green)

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

(For Entry Antiphon and Collect, see page 3)

First Reading

Reading from the book of Leviticus (25: 1. 8-17)

The Lord spoke to Moses on Mount Sinai; he said: 'You are to count seven weeks of years - seven times seven years, that is to say a period of seven weeks of years, forty-nine years. And on the tenth day of the seventh month you shall sound the trumpet; on the Day of Atonement you shall sound the trumpet throughout the land. You will declare this fiftieth year sacred and proclaim the liberation of all the inhabitants of the land. This is to be a jubilee for you; each of you will return to his ancestral home, each to his own clan. This fiftieth year is to be a jubilee year for you: you will not sow, you will not harvest the ungathered corn, you will not gather from the untrimmed vine. The jubilee is to be a holy thing to you, you will eat

abughị Jemis, Josef, Saimon na Judas? O bu na anyị na ụmunne ya ndi nwaanyi anoghi n'ebe a? Olee kwana ebe o nwetere ike ndi a?" Ha wesara ya iwe. Ma Jesu siri ha, "Onye amuma obula nwere nsopuru ebe obula ewezuga n'ala nna ya, na n'ezinulo nke aka ya." N'ihina ha enweghi okwukwe, o rughị otutu oru ebube n'ebe ahụ.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

Ihe Ogugu nke Mbụ

Ihe ogugu e wetara n'akwukwo Levitikos (25: 1. 8-17)

Onyenweanyi gwara Mosis okwu n'ugwu Sinai si: "Unu ga-aguputa afo asaa a bawanyere ughoro asaa nke putara iri afo ano na itoolu. Mgbe ahụ, n'abali iri nke onwa asaa, gbusienụ opiike: n'ubochi mmeda obi maka njo gbuonụ opi gazuo obodo unu niile. Doonu afo nke iri ise nso, kwuputanụ na onye obula buzi onye nweere onwe ya n'ala a.

O ga-aburu unu afo nnukwu anuri, mgbe onye obula ga-alaghachi n'agburu nna ya, onye obula n'onumara ya. Afo nke iri ise a, ga-aburu unu nnukwu afo anuri. Unu agaghị ako ihe ubi, mobu ghorọ oka puputara onwe ya, mobu ghorọ mkpuru osisi si na vain akwachaghị akwacha. Afo anuri ahụ ga-aburukwu unu afo di

what comes from the fields.

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

The word of the Lord.

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

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

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

Alleluia, alleluia! Mt 5:10.

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

Gospel

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

Herod the tetrarch heard about the reputations of Jesus, and said to his court, 'This is John the Baptist himself; he has risen from the dead, and that is why miraculous powers are at work in him.'

Now it was Herod who had arrested John, chained him up and put him in prison because of Herodias, his brother Philip's wife. For John had told him, 'It is against the Law for you to have her.' He had wanted to kill him but was afraid of the people, who regarded John as a prophet. Then, during the celebrations for Herod's birthday, the daughter of Herodias danced before the company, and so delighted

nso. Ihe unu ga-eri n'afọ ahụ bụ ihe ala ubi jiri aka ya meputa.

'N'afọ ańurị ahụ, onye obula ga-alaghachi n'ala nna ya. Mgbe unu na ndi agbataobi unu na-azurita ahia, unu emegbula onwe unu. Unu ga-ebu n'iche afọ ole gaferele kamgbe afọ ncheta ahụ oge obula unu na-azuru onye agbataobi unu ihe; a ga-etinye onuahia ya dika afọ ndi meputara ihe siri di. Afọ ya diri uba, onuahia ya ga-adị ukwu, afọ ya diri ntakiri, onuahia ya agaghi ebu ibu n'hina ihe o na-eresi gi bụ ufodu ihe o siri n'ubi weputa. Ka onye obula ghara imejo onye agbataobi ya. Unu ga-na-aturu Chineke unu egwu, n'hina abụ m Dinwenu, onye bụ Chineke unu.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 67: 1-2. 4. 6-7 (Az. 3)

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

1. Ka Chineke gosi anyị obioma ya ma gozie anyi, Ka o mee ka ihu ya chakwasị anyi, n'ihina n'oge ahụ ka uwa ga-ekwuputa ụzọ gi niile, mba niile ga-amatakwa ike nke nzoputa gi. (Az.)
2. Ka mba niile tie mkpu onu ma kweekwa ukwe ańurị, n'hina i na-ekpe uwa ikpe ziri ezi; I ji ikpe nkhumoto na-ekpe ndi mmadu ikpe, i na-achi mba niile di n'owa. (Az.)
3. Ala amitala mkpuru ya, Oseburuwa Chineke anyi agoziela anyi. Ka Chineke gozie anyi, Ka a toro ya egwu ruo na ngwucha uwa niile. (Az.)

Alaluya, alaluya! Mt. 5: 10

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

Ozioma

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

N'oge ahụ eze Herod nuru akuko maka ude Jesu. O wee si unuodibo ya, "Onye a bu Jon onye na-eme baptizim. E meela ka o si n'onwu bilie; nke a mere o ji nwee ike iru oru ebube ndi a."

Herod nyere ikikere ka e jide Jon, tuba ya n'ulo mkporo n'ihina Herodias nwunye nwanne ya nwoke bu Filip. Maka na Jon gwara ya si, "O bughi ihe ziri ezi ikporo nwunye nwanne gi." Herod choro igbu ya, ma o toru egwu ndi mmadu n'hina ha were Jon dika onye amuma. Ma mgbe emume nke ncheta omumu Herod biara, Ada Herodias ghara egwu puru icha n'ihu ndi nnozo oriri ahụ. Nke a toro Herod uto nke

Herod that he promised on oath to give her anything she asked. Prompted by her mother she said, 'Give me John the Baptist's head, here, on a dish.' The king was distressed but, thinking of the oaths he had sworn and of his guests, he ordered it to be given her, and sent and had John beheaded in the prison. The head was brought in on a dish and given to the girl who took it to her mother. John's disciples came and took the body and buried it; then they went off to tell Jesus. The Gospel of the Lord.

ukwu, nke mere Herod ji n'uo iyi kwe nkwa inye ya ihe obula o ga-ario ya. Site na mkpalite nke nne ya, o rioro eze Herod si, "Nye m isi Jon onye na-eme mimirichukwu n'efere ugbo al!" Ihe a wutere eze Herod; mana n'ih iyi o n'uru n'ihu ndi obia ya, o nyere iwu ka e mee nke ahu. O zipuru ozi ka e gbute isi Jon n'ulo mkporo. Ha butere isi Jon n'efere, bunye nwaagbogh o ahu, o wee bugara nne ya. Ndi na-eso uzo Jon biara buru ahu ya ga lie, ha gara kooro Jesu ihe merenu. Ozioma nke Oseburuwa.

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

18TH SUNDAY IN ORDINARY TIME (A)

6 August 2023 [Afor] (Green)

**Office:
Week 2**

Transfiguration of Our Lord (Feast)



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

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

passion and death and resurrection) to be heirs of his divine glory.

Entry Antiphon

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

First Reading

A reading from the prophet Daniel (7:9-10.13-14)

As I watched: Thrones were set in place and a one of great age took his seat. His robe was white as snow, the hair of his head as pure as wool. His throne was a blaze of flames, its wheels were a burning fire issuing from his presence. A thousand thousand waited on him, ten thousand times ten thousand stood before him. A court was held and the books were opened. I gazed into the visions of the night. And I saw, coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants. His sovereignty is an

Ukwe Mbata

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

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'onye amuma Daniel (7:9-10.13-14)

Ka m na-ele anya ahuru m ka e doziri ocheeze, onye ahụ dinu site na mbu weere oche ya, uwe ya na-acha ka akummiriigwe, ntutuisi ya na-achakwa ka owu ocha. Ocheeze ya bu ire oku, ukwu ya bukwu oku na-enwu enwu. Nnukwu ire oku si n'ebe o no wee na-aputa, puku kwuru puku ndi mmuozi no ya gburugburu imere ya ihe obula o choro. Otu a kwa ka nde kwuru nde mmadu siri kwuru ya n'ihu, na-eche ka o kpee ha ikpe. O dighi anya e bido ikpe ikpe wee meghee akwukwo ikpe. Ahukwara m na nro ahụ onye dika nwa nke mmadu ka o na-abia n'urukpu ojii. O biara n'ebe onye ahụ di na mbu no, e duga ya n'ihu

eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.

The word of the Lord.

ya. E nyere ya ike ọchichi na otito na alaeze, ka mmadu niile, mba niile na asụsụ niile wee gbaara ya odibo. Ọchichi ya enweghi njedebe, ọ gaghi agafe agafe nke a ga-emebi ya emebi.

Okwu nke Oseburuwa.

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

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

1. The Lord is king, let earth rejoice, let all the coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right. (R.)

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

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

Second Reading

A reading from the second letter of St Peter (1:16-19)

It was not any cleverly invented myths that we were repeating when we brought you the knowledge of the power and the coming of our Lord Jesus Christ; we had seen his majesty for ourselves. He was honoured and glorified by God the Father, when the Sublime Glory itself spoke to him and said, 'This is my Son, the Beloved; he enjoys my favour.' We heard this ourselves, spoken from heaven, when we were with him on the holy mountain.

So we have confirmation of what was said in prophecies; and you will be right to depend on prophecy and take it as a lamp for lighting a way through the dark until the dawn comes and the morning star rises in your minds.

The word of the Lord.

Alleluia, alleluia! Mt. 17:5

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

Gospel

A reading from the holy Gospel according to Matthew (17:1-9)

Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured: his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord', he said 'it is wonderful for us to be

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

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

1. Onyenweanyi bu eze! Ka uwa nriiba; Nriianu, ala niile mmiri gbara gburugburu Urukpu na ọchichiri gbara ya okirikiri; o jiri eziumume na ikpe nkwooto were toọ ntọala ocheeze ya. (Az.)

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

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

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi nke abu Pita di aso dere (1:16-19)

Mgbe anyi mere ka unu mata maka ike na obibia nke Onyenweanyi Jesu Kristi, o bughị akuko ifo ka anyi kooro unu. Kama anyi jiri anya anyi hu idi ukwu ya. Anyi no ebe ahụ mgbe Chineke Nna kwanyee ya ugwu, nyekwa ya otito, mgbe otu olu dakwara n'ebube, si, "Nke a bu Nwa m huru n'anya, onye ihe ya na-amasi m!" Anyi nuru olu ahụ si si n'eluigwe n'ihina anyi na ya no n'elu ugwu ahụ.

O doola anyi anya na ihe ahụ ndiamuma kwuru bu eziokwu. Gbakwaanụ mbo na-ege nti n'okwu ahụ di ka oku nke na-enwu n'ebe gbara ọchichiri; ruo mgbe chi ga-abo n'obi unu, anyanwu ututu achawaputa na ya. Okwu nke Oseburuwa.

Aleluya, aleluya! Mat. 17:5

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (17:1-9)

Jesu kpooro Pita, Jemis na Jon nwanne ya rigoro n'otu ugwu di oke elu. Jesu gbanworo onwe ya n'ihu ha. Ihu ya mukewere dika anyanwu, uwe ya na-enwukwa dika ihe. Ozigbo ahụ, ha huru Mosis na Elaija ka ha na Jesu na-ekwurita uka. Pita gwara Jesu si, "Dinwenu, o di mma na anyi no n'ebe a; O buru na i choo, aga m ewu

here; if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them. 'Stand up,' he said 'do not be afraid.' And when they raised their eyes they saw no one but only Jesus.

As they came down from the mountain Jesus gave them this order: 'Tell no one about the vision until the Son of Man has risen from the dead.' The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

May the heavenly nourishment we have received, O Lord, we pray, transform us into the likeness of your Son, whose radiant splendour you willed to make manifest in his glorious Transfiguration. Who lives and reigns.



Theme: Lessons from the Family of Nazareth
See Sunday Evening Instruction on page ?

7 August [Nkwo] Monday of Week 18 (Green)

Ss Sixtus II, Pope, Martyr & Companion, Martyrs, St Cajetan. Priest (Opt. Mem)

Entry Antiphon

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

Collect

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

uloikwu atọ n'ebe a: otu maka gi, otu maka Mosis, nke ozo maka Elaija." Mgbe Pita ka kpọ okwu n'onu, urukpu ocha kpuchidoro ha, otu olu si n'urukpu ahu daa si, "Nke a bu Nwa m m huru n'anya, onye ihe ya na-amasi m, geenu ya nti." Mgbe ndi na-eso uzo ya nuru olu ahu, ha turu oke egwu, daa n'ala kpuchie ihu ha. Jesu biara metu ha aka si, Bilienu, unu atula egwu. Mgbe ha lelitera anya elu, ha ahughikwa onye ozo beereso Jesu.

Ka ha si n'elu ugwu ahu na-aridata, Jesu dosiri ha aka na nti ike si, "Unu agwakwala onye obula ihe unu huru ruo mgbe Nwa nke Mmadu ga-esi n'onwu bilie." Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka ozuzu nke eluigwe anyi nwetarala, O Onyenweanyi, anyi na-ario, gbanwoo anyi idi n'oyiyi nke Nwa gi, onye o masiri gi ime ka mgbuke ebube ya puta ihe na Nwogha ya di otito. Onye di ndu na-achi.

Ukwe Mbata

Chineke, bia nyere m aka. Onyenweanyi, Cgbata osọ nyere m aka. Gi bu Onye enyemaka m na Onye Nzoputa m. Dinwenu, a tufukwala oge n'ibianu.

Ekpere Mmeghe

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

First Reading

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

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

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

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

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

The word of the Lord.

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

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

1. My people did not heed my voice and Israel would not obey, so I left them in their stubbornness of heart to follow their own designs. (R.)
2. O that my people would heed me, that Israel would walk in my ways! At once I would subdue their foes, turn my hand against their enemies. (R.)
3. The Lord's enemies would cringe at their feet and their subjection would last forever. But Israel I would feed with finest wheat and fill them with honey from the rock. (R.)

Ihe Ogugu Nke Mbu

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

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

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

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

Aziza: **Tierenu Chineke bu ike anyi mkpu onu.**

1. Mana ndi nke m egeghe m nti; Izrel ekweghi erubere m isi. Ya mere m jiri hapu ha n'isiike ha; ka ha mebe ihe masiri ha. (Az.)
2. A si na ndi nke m ga-ege nti; a si na Izrel ga-eso uzo m! N'otu ntabi anya, aga m emeridi jiro ha, luso ndi na-ebuso ha agha ugu. (Az.)
3. Ndi niile kporo Onyenweanyi asi ga-abu ndi ga-ada ujo n'ihu ya, ntaramahuhu ha ga-adi ebebe. Mana aga m eji oka di mma zuo unu nri, were mmanuani si n'okwute nyejuo unu afo". (Az.)

Alleluia, alleluia! Mt 4:4

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

Gospel

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

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

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

Aleluya, aleluya! Mt. 4:4

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

Ozioma

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

Mgbe Jesu nuru maka onwu Jon onye na-eme mmini-chukwu, o jiri ugbo-mmiri si n'ebe ahụ pụọ, gaa ebe dara juu, nọrọ naani ya. Ma mgbe igwe mmadu di icheiche nuru ya, ha siri obodo di icheiche were ukwuala sobe ya. Ka o putara n'elu ala, o huru oke igwe mmadu; o meere ha ebere ma gwokwaa ndi ahụ na-adighi ike nọ n'etiti ha. N'oge mgbede, ndi na-esozie Jesu biakwutere ya si, "Ebe a bu ozara, oge agakwala; zipu igwe mmadu ndi a ka ha jee n'ime obodo di icheiche zuru nri ha ga-eri." Jesu zara ha si, "O dighi mkpa ka ha si ebe a pụọ; kama nyenu ha ihe ka ha rie." Ha zara ya si, "Ihe anyi nwere bu naani ogbe achicha ise na mkpuru azu abuo." Jesu wee si ha, "Wetaranu m ha n'ebe a." O nyere iwu ka ha nodu ala n'elu ahia. O weere ogbe achicha ise na azu abuo ahụ, lelite anya elu, gozie ha, nyawaa ha, nye ndi na-esozie ya achicha ahụ, ha wee keere ha igwe mmadu ndi ahụ. Ha niile rijuru afọ. Ha kpokotara iberibe achicha fodurunu, nkata iri na abuo. Ndi riri achicha ahụ di puku mmadu ise, ma e wezugha umunwaanyi na umuntakiri. Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Dinwenu, I nyela anyi achicha si n'eluigwe; achicha toro nnukwu uto

Ekpere A Natachaa Oriri Nso

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

8 August [Eke] Tuesday of Week 18 (White)
St. Dominic (Memorial)

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

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

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

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

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



Entry Antiphon

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

Collect

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

First Reading

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

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

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

The anger of the Lord blazed out against

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

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

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

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

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

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

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

The word of the Lord.

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

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

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)
2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. (R.)
3. That you may be justified when you give sentence and be without reproach when you judge, O see, in guilt I was born, a sinner was I conceived. (R.)
4. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)

Alleluia alleluia! Jn. 1:49

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

Gospel

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

Jesus made the disciples get into the boat and go on ahead to the other side while he would send the crowds away. After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone, while the boat, by now far out on the lake, was battling with a heavy sea, for there was a head-wind. In the fourth watch of the night he went towards them, walking on the lake, and when the disciples saw him walking on the lake they were terrified. 'It is a ghost' they said, and cried out in fear. But at once Jesus called out to them, saying, 'Courage! It is I! Do not be afraid.' It was Peter who answered. 'Lord,' he said 'if it is you, tell me to come to you

megide odibo m bu Mosis?

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

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

Okwu nke Oseburuwa.

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

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

1. Meere m ebere O Chineke site n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; Sachapu mmehie m niile, wuchapu m na njo m. (Az.)
2. N'ihina amara m mmehie m niile, njo m no na mmuo m oge niile. O bu so gi, naani gi ka m mere njo megide, ihe di njo n'ihu gi ka m mere. (Az.)
3. Ya bu, ikpe amaghi gi n'ikpe i kere m, uta adighiri gi ma i ma ikpe. I maara na a muru m n'ime njo, abu m onye njo site na mgbe a turu ime m. (Az.)
4. Chineke, kenye obi di ocha n'ime m, tnye n'ime m mmuo ohuru na nke siri ike. Achupukwala m n'ihu gi, anapukwala m mmuo nso gi. (Az.)

Alaluya, alaluya! Jn. 1:49

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

Ozioma

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

Jesu gwara ndi na-eso uzo ya ka ha banye n'ugbommiri buru ya uzo kwofee n'ofe nke ozo; ma ya onwe ya noduru ka o zilaga igwe imadu ahụ. Mgbe o zilachara ha, o gara n'ugwu, ebe naani ya ga-anọ kpee ekpere. Naani ya no ebe ahụ ruo oge mgbede. N'oge a ugbommiri ha agamiela n'ime osimiri; ebilimmiri na-abughari ya, n'ihina ifufe na-efegide ya. N'elekere anọ nke chi obubo Jesu biakwutere ha, na-aga ije n'elu mmiri. Mgbe ndi na-eso uzo ya huru ya ka o na-aga ije n'elu mmiri, egwu jidere ha, ha wee si, "O bu mmuo!" Ha tiri mkpu n'ihia egwu. Ozigbo ahụ o gwara ha si, "Obi sie unu ike, o bu m, ujo atula unu!" Pita zara ya si, "Onyenweanyi, o buuru na o bu gi, gwa m ka m

across the water.' 'Come' said Jesus. Then Peter got out of the boat and started walking towards Jesus across the water, but as soon as he felt the force of the wind, he took fright and began to sink. 'Lord! Save me!' he cried. Jesus put out his hand at once and held him. 'Man of little faith,' he said 'why did you doubt?' And as they got into the boat the wind dropped. The men in the boat bowed down before him and said, 'Truly, you are the Son of God'. Having made the crossing, they came to land at Gennesaret. When the local people recognised him they spread the news through the whole neighbourhood and took all that were sick to him, begging him just to let them touch the fringe of his cloak. And all those who touched it were completely cured.

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

biakwute gi n'elu mmiri." O zaa ya si, "Bia!" Pita siriri n'elu ugbommiri puta, gaa ije n'elu mmiri, gawkuru Jesu. Mgbe o huru ifufe ahu egwu jidere ya, o wee malite imikpu na mmiri. O tiri mkpu si, "Onyenweanyi, zoputa m!" Ngwa ngwa Jesu setiri aka ya ghotu Pita si ya, "Gi onye obere okwukwe, gini mere i ji nwee obi abuo?" Mgbe ha batara n'ime ugbo, oke ifufe ahu wee kwusi. Ndi no n'ugbo ahu wee kpooro ya isiala, na-ekwu si, "N'ezie, i bu nwa Chineke."

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Onye a bu nwodibo, kwesiri ntukwasio, nwekwaa uche, onye nna ya ukwu nyere ike ilekota ezinnulo ya anya ka o nye ya oke nri ha oge kwesiri ekwesiri.

Ekpere A Natachaa Oriri Nso

Ka Nzuko gi, O Dinwenu, were nsopuru Krulu ala obi nata ike nke Sakramenti eluigwe a, nke e jirila zuo anyi na ncheta nke Dominik di aso, ma mee ka Nzuko gi si na nkwsa ozi ya nweta oganihu, sitekwa n'ariri ya nweta enyemaka. Site na Kristi Onyenweanyi.

9 August [Orie] Wednesday of Week 18 (Green)

(For Entry Antiphon and Collect, see page 13)

First Reading

A reading from the book of Numbers (13:1-2,25-14:1,26-29,34-35)

The Lord spoke to Moses and said, 'Send out men, one from each tribe, to make a reconnaissance of this land of Canaan which I am giving to the sons of Israel.'

At the end of forty days, they came back

The Ogugu Nke Mbụ

The ogugu e wetara n'akwukwo Onuogugu (13:1-2,25-14:1,26-29,34-35)

Oseburuwa gwara Mosis si, "Hoputa otu onye n'agburu obula, ndi ga-eje mee nchoputa n'ala Kanaan ni na-enye unu.

Ha mechara nchoputa ala ahu n'ime iri ubochi anọ wee laghachi. Ha biakwutere Mosis, na

from their reconnaissance of the land. They sought out Moses, Aaron and the whole community of Israel, in the wilderness of Paran, at Kadesh. They made their report to them, and to the whole community, and showed them the produce of the country.

They told them this story, 'We went into the land to which you sent us. It does indeed flow with milk and honey; this is its produce. At the same time, its inhabitants are a powerful people; the towns are fortified and very big; yes, and we saw the descendants of Anak there. The Amalekite holds the Negeb area, the Hittite, Amorite and Jebusite the highlands, and the Canaanite the sea coast and the banks of the Jordan.'

Caleb harangued the people gathered about Moses: 'We must march in,' he said 'and conquer this land: we are well able to do it.' But the men who had gone up with him answered, 'We are not able to march against this people; they are stronger than we are.' And they began to disparage the country they had reconnoitred to the sons of Israel, 'The country we went to reconnoitre is a country that devours its inhabitants. Every man we saw there was of enormous size. Yes, and we saw giants there (the sons of Anak, descendants of the Giants). We felt like grasshoppers, and so we seemed to them.'

At this, the whole community raised their voices and cried aloud, and the people wailed all that night. The Lord spoke to Moses and Aaron. He said: 'How long does this perverse community complain against me? I have heard the complaints which the sons of Israel make against me. Say to them, 'As I live - it is the Lord who speaks - I will deal with you according to the very words you have used in my hearing. In this wilderness your dead bodies will fall, all you men of the census, all you who were numbered from the age of twenty years and over, you who have complained against me. For forty days you reconnoitred the land. Each day shall count for a year: for forty years you shall bear the burden of your sins, and you shall learn what it means to reject me.' I, the Lord, have spoken: this is how I will deal with this perverse community that has conspired against me. Here in this wilderness, to the last man, they shall die.' The word of the Lord.

Responsorial Psalm: Ps. 105:6-7.13-14.21-23. (R.v.4)

Eron na ogbakọ Izrel niile na Kadesh, nke di n'ikpa Paran. Ha wee kọọ ihe ha hụrụ, gosikwa ha oyokọ mkpuru osisi ha jiri lota.

Ha gwara Mosis, "Anyị eletachaala ala ahụ, wee chọputa na ọ bụ ala juputara na mmiriara ehi na mmanụanụ n'ezie. Nke a bụ ufođu n'ime mkpuru osisi na-eme n'ala ahụ. Ma ndi bi n'ala ahụ siri ike nke ukwuu. E wusikwara obodo ahụ ike. Obodo ha niile buru ibu. Ọ bughị naani nke ahụ, anyị hụkwara n'ebe ahụ umuumu ndi akatamkpo a na-akpo ndi Anak. Ndi Amalek bi n'akuku ndida nke ala ahụ, ndi Hit, na ndi Jebus, na ndi Amo bi n'elu ugwu ya. Ndi Kenaan bikwa n'uso oke osimiri Mediterenian, na n'akuku osimiri Jodan."

Kaleb wee gwa ndi niile na-atamu ntamu megide Mosis ka ha daa juu. Ọ gwakwara ha, si, "Ka anyi busonu ha agha ugbu a, nara ha ala ha. N'ihina anyi ga-emerili ndi ala ahụ." Ndi ahụ ha na Kaleb soro je, siri, "Mba! Anyi agaghị ebusoli ndi ala ahụ, agha n'ihina ha di ike karia anyi." Ya mere ha jiri gbasaa akuko ugha n'etiti ndi Izrel, banyere ala ahụ ha mere nchoputa n'ime ya. Ha sikwara, "Ala ahụ anaghị emeputa nri na-ezuru ndi bi n'ime ya. Ozokwa ndi niile bi n'ala ahụ toro ogologo nke ukwuu gbakwaa dimkpa. Anyi hụrụ n'ezie, ndi akatamkpo ahụ bụ umuumu Anak, n'ebe ahụ. A tọọ anyi na ha, anyi dika ukpara.

N'abali ahụ niile, ndi Izrel bere nnukwu akwa. Onyenweanyi wee si Mosis na Eron, "Kedu oge igwe mmadu a ga-akwusi ntamu megide m? Anujuola m nti na ntamu ha? Ugbu a, nye ha osisa nke a:

'Añuola m iyi na, dika mụ onwe m na-adi ndu, aga m eme unu ihe ahụ unu kwuru na nti m. Unu ga-anwu, ozu unu aghasara n'ikpa a niile, n'ihina unu tamuru ntamu megide m. O nweghi onye n'ime unu gbara karia iri afo abuo ga-aba n'ala ahụ. Unu ga-ata ahuhu n'ihimmemhie unu, iri afo ano. Iri ubochi ano ka unu jiri leta ala Kenaan; otu ubochi n'ime ha ga-abuziri unu otu afo. Ya mere, iri afo ano ka unu ga-ata ahuhu njo unu. Mgbe ahụ, unu ga-amata ihe oputara bu igbakuta mazu." Ana m añu iyi, na aga m enyeriri unu ahuhu a, unu bu ndi obi ojoo, ndi na-ezuko, na-agba izu megide m. N'ikpa ebe a, ka unu niile ga-anwu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 106:6-7.13-14.21-23. (Az.4)

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

1. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. Our fathers when they were in Egypt paid no heed to your wonderful deeds. (R.)
2. But they soon forgot his deed and would not wait upon his will. They yielded to their cravings in the desert and put God to the test in the wilderness. (R.)
3. They forgot the God who was their saviour, who had done such great things in Egypt, such portents in the land of Ham, such marvels at the Red Sea. (R.)
4. For this he said he would destroy them, but Moses, the man he had chosen, stood in the breach before him, to turn back his anger from destruction. (R.)

Alleluia, alleluia! Lk 7:16

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

Gospel

A reading from the holy Gospel according to Matthew (15:21-28)

Jesus left Gennesaret and withdrew to the region of Tyre and Sidon. Then out came a Canaanite woman from that district and started shouting, 'Sir, Son of David, take pity on me. My daughter is tormented by a devil.' But he answered her not a word. And his disciples went and pleaded with him. 'Give her what she wants,' they said 'because she is shouting after us.' He said in reply, 'I was sent only to the lost sheep of the House of Israel.' But the woman had come up and was kneeling at his feet. 'Lord,' she said 'help me.' He replied, 'It is not fair to take the children's food and throw it to the house-dogs.' She retorted, 'Ah yes, sir; but even house-dogs can eat the scraps that fall from their master's table.' Then Jesus answered her, 'Woman, you have great faith. Let your wish be granted.' And from that moment her daughter was well again.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

10 August [Afor] Thursday of Week 18 (Red)

St Lawrence, Deacon & Martyr (Feast)

St. Lawrence was born in Spain. A third-century archdeacon of Rome, he was the distributor of alms, and "keeper of the treasures of the Church" at a time when Christianity

Aziza: Cheta m O Oseburuwa! N'ih i ihunaanya i nwere n'ebe ndi nke gi no.

1. Anyi na nna anyi ha emehiela, anyi emeela ihe ojoo; ikpe mara anyi; Mgbe nanna anyi ha no n' Ijpt, ha aghotaghi oru ebube gi, Ha enweghi ike inabata nnukwu ihunaanya gi. (Az.)
2. O teghi aka, ha chefuo oru ya niile, ha anaghi echiezikwa maka ndumodu ya; oke ochicho ha naara ha uche n' ozara. (Az.)
3. Ha chefuru Chineke nke zoputara ha, onye nke ruru oru di egwu n' ala Ijpt, Onye nke ruru oru itunaanya n' ala Ijpt, na ihe na-atuga egwu n' osimiri uhie. (Az.)
4. Ya mere o jiri chee echiche ikpochapu ha, O gaara eme nke a, ma a si na Mosis, onye nke o hotara anochighi n' etiti ha wee medaa iwe ya di oku. (Az.)

Aleluya, aleluya! Luk. 7:16

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

Ozioma

Ihe ogugu nke a si n' Ozioma di aso nke Matiu dere (15:21-28)

Jesu siri n'ebe ahu puta, jebe n' akuku obodo Taya na Sidon. Otu nwaanyi onye Kanaan nke bi n' ala ahu putara na-eti mkpu si, "Meere m ebere Nna m ukwu Nwa David, mmuo ojoo jidesiri nwa m nwaanyi ike!" Jesu egheghi ya onu. Ndi na-eso uzo ya wee biakwute ya, rio ya si, "Chulaa nwaanyi a n' ihina o na-eti mkpu na-eso anyi!" O zaa ha si, "Ezitere m naani ijekwuru aturu furu efu nke ulo Izrel." Nwaanyi ahu biara sekpuru n'ihu Jesu na-ario ya si, "Nna m ukwu biko nyere m aka". Jesu azaa ya si, O dighi mma iwere nri umuaka ga-eri tupuru nkita." Nwaanyi ahu zara ya si, "Ee Nna anyi, obuladi umunkita na-eri irighiri nri nke siri n' okpokoro nna ha ukwu dapu." Mgbe ahu, Jesu zara ya si, "Nwaanyi okwakwe gi buru ibu! Ka ihe niile i na-acho mezuoro gi." N'otu oge ahu, ahu diri nwa ya nwaanyi mma Ozioma nke Oseburuwa.



was outlawed. His care for the poor, the ill, and the neglected led to his appointment as custodian of the Church's charity.

In 258, when Pope Saint Sixtus II and six deacons were beheaded by the decree of Emperor Valerian, Lawrence was left as the ranking Church official in Rome. While in prison awaiting execution, he quickly dispersed the material wealth meant for the poor, before the Roman authorities could lay their hands on it.

On the day of his execution, Lawrence was commanded to bring along the treasures with which he had been entrusted by the Pope. At his arrival, the archdeacon was accompanied by a multitude of Rome's crippled, blind, sick, and indigent, whom he announced were

the treasures of the Church he could declare. He was cooked to death on a gridiron c. 258.

Entry Antiphon

This is the blessed Lawrence, who gave himself up for the treasure of the Church: for this he earned the suffering of martyrdom to ascend with joy to the Lord Jesus Christ.

Collect

O God, giver of that ardour of love for you, by which Saint Lawrence was outstandingly faithful in service and glorious in martyrdom; grant that we may love what he loved and put into practice what he taught. Through our Lord.

First Reading

A reading from the second letter of St Paul to the Corinthians (9:6-10)

Thin sowing means thin reaping; the more you sow, the more you reap. Each one should give what he has decided in his own mind, not grudgingly or because he is made to, for God loves a cheerful giver. And there is no limit to the blessings which God send you, he will make sure that you will always have all you need for yourselves in every possible circumstance, and still have something to spare for all sorts of good works. As scripture says: He was free in almsgiving, and gave to the poor: his good deeds will never be forgotten.

The one who provides seed for the sower and bread for food will provide you with all the seed you want and make the harvest of your good deeds a larger one.

The word of the Lord.

Responsorial Psalm: Ps. 111:1-2.5-9. (R.v.5)

Response: **Happy the man who takes pity and lends.**

1. Alleluia! Happy the man who fears the

Ukwe Mbata

Onye a bu Lorinsi di aso, onye nyefere ndu ya maka akunuba nke Nzuko: n'ih nke a, o natara ugwo ahuhu ndi egburu maka Chineke, were anuri ragoo n'ime Onyenweanyi Jesu Kristi.

Ekpere Mmeghe

O Chineke, onye na-enye aguu ihunaanya maka gi, nke Lorinsi di aso jiri puo icha ikwudosiike n'odibo o gbara, ma di ebube n'ogbugbu egburu ya maka okwukwe; mee ka anyi hu ihe ndi o huru n'anya ma tinye n'omume ihe o kuzirila. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo nke abuo Pol di aso degaara ndi Korint (9:6-10)

Mkpuru onye kuru ka o ga-aghota. Onye kuru nwantinti ga-aghota nwantinti. Onye kuru n'uju ga-aghotakwa n'uju. Onye obula ga-enye dika o kpebiri n'obi ya. Unu enyela na mwute na n'inwe obi abuo, mobu dika a manyere unu amanye, n'ihina Chineke na-ahu onye ji obi uto enye onyinye n'anya. Chineke, n'onwe ya, puru ibutere unu ngozi n'uju, karia ka unu turu anya. O puru ime ka unu nwezuo ihe niile na-akpa unu nwekwaa nke foduru maka ezi oru niile. Otu a ka e dere n'Akwukwo Nso si, "O kesara aku ya, o nyere umuogbenye ihe; obioma ya na-adigide ruo mgbe ebighiebi." Chineke, onye na-enye onye orubi mkpuru okuku na ihe oriri ga-enyekwa unu mkpuru mobu ihe unu ji aru oru obioma. O ga-eme ka ha mubaa bu iheoma nke unu na-aku dika mkpuru. O ga-emekwa ka ngozi nke sitere n'ezi oru unu bawanye.

Okwu nke Oseburuwa

Abuoma na Aziza: Abu. 112:1-2.5-9. (Az.5)

Aziza: **Anuri na-adiri onye na-eme ebere na ebinye ihe.**

1. Aleluya! Anuri na-adiri onye na-aturu

Lord, who takes delight in his commands. His sons will be powerful on earth; the children of the upright are blessed. (R.)

2. The good man takes pity and lends; he conducts his affairs with honour. The just man will never waver: he will be remembered for ever. (R.)

3. He has no fear of evil news; with a firm heart he trusts in the Lord. With a steadfast heart he will not fear; he will see the downfall of his foes. (R.)

4. Open-handed, he gives to the poor; his justice stands firm for ever. His head will be raised in glory. (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!

Gospel

A reading from the holy Gospel according to John (12:24-26)

Jesus said to his disciples: 'I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me, wherever I am, my servant will be there too. If anyone serves me, my Father will honour him.' The Gospel of the Lord.

Prayer Over The Offerings

Recieve with favour, O Lord, the offerings we joyfully make on the feast of Saint Lawrence and grant that they become a help to our salvation. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 105 Or 106

Communion Antiphon

Whoever serves me must follow me and where I am there also my servant will be, says the Lord.

Post-Communion

Nourished by these sacred gifts, we humbly implore you, Lord, that the homage of dutiful service which we render on the feast of Saint Lawrence, may bring us an increase of your saving grace. Through Christ our Lord.

Onyenweanyi egwu, onye ji oñu na-edebe iwu ya. Umu onye di otu a ga-abu ndi nwere ike n'awa, agburu onye ezigbo omume ga-enweta ngozi. (Az.)

2. Ya bu ezigbo mmadu anaghi ana omurunwa ma o binye ego, o bu onye eziokwu n'ihe niile o na-eme. Ebe eziomume chedoro ya, o na-enwe ikwudosike, o na-ahapu ncheta ga-adi ebebe n'azu ya. (Az.)

3. Ebe obi ya na nchekwube ya di n'Onyenweanyi, o gaghi atu egwu inata ozi ojoo. O ji ntachi obi emerị egwu ya, n'ikpeazu o na-emeri ndjiro ya. (Az.)

4. O naghị atufu oge inyere ndi ogbenye aka, eziomume ya anaghi agbanwe agbawe, ndi di otu a na-enweta nsopuru mgbe niile. (Az.)

Aleluya, aleluya! Jn. 8:12

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (12:24-26)

Jesu gwara ndi na-eso uzo ya, N'igwa unu eziokwu, o buru na mkpuruoka adaghi n'ala, nwuo, o ga-anoo naani ya. Ma o buru na o nwuo o ga-amita otutu mkpuru. Onye obula huru ndu ya n'anya ga-atufu ya, onye o bulakwa nke kporo ndu ya asi n'awa nke a, ga-edobe ya ruo ndu ebighiebi. O buru na onye obula na-agbara m odibo, o ga-esoriri m. Ebe m nokwa ka nwodibo m ga-ano. O buru na onye obula na-agbara m odibo, Nna m ga-asopuru ya. Ozioma nke Oseburuwa.

Ekpere Nhunye

Were mmasi nara, O Dinwenu, onyinye ndi a anyi ji onye enye n'oriri nke Lorinsi di aso, ma mee ka ha buru enyemaka maka nzoputa anyi. Site na Kristi Onyenweanyi.

Missa (2018 Edition) p. 105 Or 106

Ukwe Oriri Nso

Onye obula ga-agbara m odibo ga-eso mmaukwu m ga, ebe m no ka o ga-ano kwa, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka ejirila onyinye nso ndi a zuo anyi, anyi ji umeala ario, Onyenweanyi, ka ofufe nru nke odibo obi rulu ala anyi na-egosi n'oriri nke Lorinsi di aso wetara anyi uto amara nzoputa gi. Site na Kristi Onyenweanyi.



11 August [Nkwo] Friday - Week 18 (White)

St Clare, Virgin (Memorial)

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

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

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

Entry Antiphon

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

Collect

O God, who in your mercy led Saint Clare to a love of poverty, grant, through her intercession, that following Christ in poverty of spirit, we may merit to contemplate you one day in the heavenly kingdom. Through our Lord.

First Reading

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

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

'This he showed you so that you might know that the Lord is God indeed and that there is no other. He let you hear his voice out of heaven for your instruction; on earth he let you see his great fire, and from the heart of the

Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye sitere n'ebere gi mee ka Klara di aso hu idaogbenye n'anya, mee site n'ariri ya, ka site na iso Kristi n'idaogbenye n'ime mmuo, anyi ewere tosie etosi itule mma gi otu ubochi n'alaeze eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

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

Mosis gwara ndi mmadu si: Juonu ajuju banyere mgbe ochie gara aga, tupu a muo unu, jurunu ajuju ruo mgbe Chineke kere mmadu mbu n'owa. Juzuoonu ajuju a n'owa niile. O nweela mgbe oke ihe di otu a mere n'owa mbu? O nweela mgbe mmadu nuru ihe di otu a mbu? O nweela ndi nuru olu Chineke di ndu mgbe o siri n'etiti oku kwuo okwu dika unu nuru, mechaa dikwa ndu ozo? O nweela chi obula jiri ika anya, jee mba ozo, si na ya kpoputa otu mba, mee ha ndi nke ya, dika Dinwenu bu Chineke unu meere unu n'Ijipt? Unu jiri anya hu otu o siri were otutu minwale, na otutu ihe iriba ama, na oru ebube di ichieiche, na oke ihe egwu di ichieiche, na ike aka ya naputa unu n'Ijipt. Onyenweanyi gosiri unu nke a ka unu mara na ya onwe ya bu Chineke n'ezie, e nweghi chi ozo ma e wepu ya! O mere ka unu nu olu ya sitere

fire you heard his word. Because he loved you your fathers and chose their descendants after them, he brought you out from Egypt, openly showing his presence and his great power, driving out in front of you nations greater and more powerful than yourself, and brought you into their land to give it you for your heritage, as it is still today.

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

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

Response: I remember the deeds of the Lord.

1. I remember the deeds of the Lord, I remember your wonders of old, I muse on all your works and ponder your mighty deeds. (R.)
2. Your ways, O God, are holy. What god is great as our God? You are the God who works wonders. You showed your power among the peoples. (R.)
3. Your strong arm redeemed your people, the sons of Jacob and Joseph. You guided your people like a flock by the hand of Moses and Aaron. (R.)

Alleluia, alleluia! Mt. 5:10

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

Gospel

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

Jesus said to his disciples, ‘If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?’

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

n’eluigwe, ka o wee dọọ unu aka na nti. O mekwara ka unu hu nnukwu oku ya n’uwa. Unu nukwara okwu ya sitere n’etiti oku ahu. N’ihina o huru nnanna unu ha n’anya, o horola unu, werekwa nnukwu ike ya kpoputa unu n’Ijipt. O chupukwara unu otutu mba di ukwu dikwa ike karia unu ka o wee kpobata unu nye unu ala ha, nke buriri ala unu ruo taa. Ya bu, matanu ya taa, tinyekwanu ya n’obi unu: na Onyenweanyi, bu Chineke ezie n’eluigwe na n’elu uwa. O nweghi chi ozo ma e wepu ya. Dobenu iwu ya niile nke m nyere unu taa, ihe ga-agakwara unu na umu unu niile nke oma. Nke a ga-emekwa ka unu bie ogologo ndu n’ala ahu Onyenweanyi bu Chineke unu na-enye unu ebebe.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 77:11-16. 21. (Az.11)

Aziza: Aga m echeta oru niile nke Onyenweanyi.

1. Aga m echeta oru niile nke Onyenweanyi, Ee, aga m echeta oru itunaanya niile i ruu mgbe ochie. Ana m atule oru gi niile n’obi m, na-achighari n’uche olu ebube gi niile. (Az.)
2. Uzo gi O Chineke, di nso, kedu Chineke ozo di ukwu ka Chineke anyi? Gi bu Chineke na-aruru olu ebube, onye nke gosiri ike ya n’ebe ndi mba niile no. (Az.)
3. Gi ji aka gi gbaputa ndi nke gi, umu Jekob na umu Josef. I na-edu ndi nke gi dika igwe aturu site n’aka Mosis na Eron. (Az.)

Alaluya, alaluya! Mat. 5:10

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

Ozioma

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

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

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

the Son of Man coming with his kingdom.’
The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

nke mmadu ka o na-abia n’alaeze ya.”
Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

12 August [Eke] Saturday of Week 18 (Green)

(For Entry Antiphon and Collect, see page 13)

First Reading

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

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

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

The word of the Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Diuteronomi (6:4-13) osis gwara igwe mmadu ahu okwu si ha, “Gee nu nti, umu Izrel! Dinwenu, bu Chineke anyi bu otu! Unu ga-ewere obi unu niile, mmuo unu niile na ike unu niile, hu Dinwenu bu Chineke unu n’anya. Burunu iwu ndi a m na-enye unu taa n’obi. Unu ga-akuziri ya umu unu, na-agugharikwa ya, ma unu no n’ulo, ma unu na-aga n’uzo; ma mgbe unu na-ezu ike, ma mgbe unu na-aruru. Kegidenu ha n’aka unu, na n’egedege ihu unu ka ha buuru unu ihe ncheta. Dekwaanu ha n’onuuzo ulo unu, na n’onuuzo ama unu niile.

“Mgbe Oseburuwa kpobataru unu n’ala ahu O kwere nnanna unu ha bu Abraham, Aizik, na Jakob na nkwa, nke otutu obodo ukwu mara mma, ndiozo wuru di n’ime ya; nke ulo dika na ya juputara n’ezi ihe di ichiche nke unu na-etinyeghi n’ime ha, nke otutu umi unu na-egwughi, na ubi vain na osisi oliv nke unu na-akughi, jukwara na ya; mgbe Chineke kpobataru unu na ya, unu nwee ihe niile unu choro iri, lezieni anya ka unu ghara ichifu Oseburuwa, onye mere ka unu si n’ala Ijpt, ebe unu bu ndi ohu puta. Ya mere, tuonu egwu Oseburuwa bu Chineke unu; fekwaaunu sooso ya. O bukwu n’aha ya ka unu gana-anu iyi.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 17:2-4,47,51 (R.v.2)

Response: **I love you, Lord, my strength.**

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

Alleluia, alleluia! 2 Tim. 1:10

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

Gospel

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

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

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

The Gospel of the Lord.

Abụoma na Aziza: Abụ. 18:1-3,46,50. (Az.1)

Aziza: **Ahụrụ m gị n’anya Oseburuwa, gị bụ ike m.**

1. Ahụrụ m gị n’anya, Oseburuwa, gị bụ ike m, Oseburuwa bụ nkume m na ebe nkwardosiike m. Onye nzoputa m bụ Chineke m. (Az.)
2. N’ime Onyenweanyi, nkume m, ka m na-ezere mmiri, onye ogbugbo m, na ike nke nzoputa m, ebe nchedo m na ebe mgbaba m. Oseburuwa kwesiri inye otito. N’ihina akporo m ya, O zoputara m n’aka ndiiri m. (Az.)
3. Oseburuwa! Di ndu! Ngozi diri nkume m, Ibuli enu diri Chineke nke nzoputa m. Ugboro ugboro ka o ga-azoputa eze ya. O na-egosiputa ihunaanya ya n’ebe onye nke o tere mmamụ nọ. (Az.)

Aléluya, aléluya! 2 Tim. 1:10

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

Ozoma

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

Mgbe ha rutere ebe igwe mmadu ahu no, otu nwoke biakwutere Jesu gbuoro ya ikpereala si; “Onyenwe m meere nwa m nwoke ebere, n’ihina akwukwu na-adọ ya. O na-ata oke ahuhu. Mgbe ufodu o na-adaba n’okụ mobu na mmiri. Akpotaara m ya ndi na-eso ụzọ gi, ma ha enweghi ike igwo ya.”

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

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

**19TH SUNDAY IN ORDINARY TIME (A)
13 August 2023 [Orie] (Green)**

**Office:
Week 3**

Entry Antiphon

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

Collect

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

First Reading

A reading from the first book of the Kings (19:9,11-13)

Elijah went into the cave and spent the night in it. Then he was told, "Go out and stand on the mountain before the Lord." Then the Lord himself went by. There came a mighty wind, so strong it tore the mountains and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire there came the sound of a gentle breeze. And when Elijah heard this, he covered his face with his cloak and went out and stood at the entrance of the cave. The word of the Lord.

Responsorial Psalm: Ps. 84:9-14. (R.v. 8)
Response: **Let us see, O Lord, your mercy and give us your saving help.**

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

Second Reading

A reading from the letter of St. Paul to the Romans (9:1-5)

What I want to say is no pretence; I say it in union with Christ - it is the truth - my conscience in union with the Holy Spirit

Ukwe Mbata

Onyeweanyi, lee anya n'Ogbugba Ndu Gi. Echefukwala ndu umu ogbenye Gi ruo mgbe ebighi ebi. Chineke m, kulite bia luro m ogu. A gbala inkiti n'olundi na-ebeku Gi.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo mbu nke Ndieze (19:9,11-13)

Elaija banyere n'otu ogba noro ebe ahu. Mgbe ahu ka Dinweni biakwutere ya juo ya si, "Elaija, gini ka i na-eme ebe a? Onyenweanyi gwara ya si; Gaa guzoro n'elu ugwu ahu n'ihu Dinweni." Mgbe ahu Onyenweanyi abia gafee. Oke ikuku agbawaa ugwu ahu tiwasia okwute di na ya n'ibe n'ibe. Ma Onyenweanyi anoghi n'oke ikuku ahu. Ka oke ikuku kuchara, e nwere ala omajijiji, ma Onyenweanyi anoghi n'ime ala omajijiji ahu. Ka nke a kwusiri, oku gbawara. Ma Onyenweanyi anoghi n'oku ahu. Ka oku ahu gafere, olu ntakiri di nwayoo biara. Oge Elaija nuru nke a, o ji akwa mkpuchi kpuchie ihu ya, gaa guzoro n'onuuzo ogba ahu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 85:8-13 (Az.7)

Aziza: Gosi anyi ihunaanya gi di okpu O Onyenweanyi, nyekwa anyi nzoputa gi.

1. Ana m ege nti n'ihe Chineke, Onyenweanyi na-ekwu, ihe o na-ekwu bu udo maka ndi nke ya. N'ezie, nzoputa ya di nso maka ndi na-aturu ya egwu, ka ebube ya wee nogide n'ala anyi. (Az.)
2. Ihunaanya na okwukwe amakuola, eziomume na udo ebiela oma. Irubeisi ga-esi n'ala pulite, eziomume ga-esi n'elu ledata anya. (Az.)
3. Onyenweanyi ga-enye anyi oganiihu, ala anyi ga-amita mkpuru, bawanye. Eziomume ga-ga n'ihu ya, udo ga na-eso nzo ukwu ya. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (9:1-5)

Na m ekwu eziokwu n'ime Kristi, o bughi okwu asi ka m na-ekwu. Mmuo m, nke Mmuo Nso na-achi na-agbara m akaebe maka

assures me of it too. What I want to say is this: my sorrow is so great, my mental anguish so endless, I would willingly be condemned and be cut off from Christ if it could help my brothers of Israel, my own flesh and blood. They were adopted as sons, they were given the glory and the covenants; the Law and the ritual were drawn up for them, and the promises were made to them. They are descended from the patriarchs and from their flesh and blood came Christ who is above all, God forever blessed! Amen.

The word of the Lord.

Alleluia, alleluia! Ps.129:5

My soul is waiting for the Lord, I count on his words and loving in all his deeds. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (14: 22-33)

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

The Gospel of the Lord.

Prayer Over The Offerings

Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered,

nke a. Na enwere m oke ihe mwute na ihe mgbu n'obi m; O dikwa m ka m buru onye a buru onu na onye e wepuru n'ebe Kristi no n'ihu ndi nke m Izrel, ndi mu na ha bu otu ahụ na obara. Ha bu ndi Izrel ndi Chineke hooro ka ha buru ndi nke ya wee nyetu ha ebube ya. Ya na ha gbara ndu. O nyekwara ha iwu, kuziere ha uzo ziri ezi e si efe ya ofufe. O kwekwara ha nkwa di icheiche. Ha si n'agburu nnanna anyi ochie ha. Kristi n'onwe ya, n'udi mmadu, sikwa n'agburu ha puta, onye bu Chineke nke ihe niile ebebe. Amen. Okwu nke Oseburuwa.

Alleluia, alleluia! Abū 130:5

Mkpuruobi m na-eche Onyenweanyi, na nkwa ya ka m nwere nchekwube. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu 14:22-33)

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, I sitere n'ebere Gi nye anyi onyinye nke a anyi na-ebutere Gi. Biko nara aja Nzuko Gi na-ehunyere

and by your power you transform them into the mystery of our salvation. Through Christ our Lord.

Communion Antiphon

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

Prayer After Communion

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



Theme: Lessons from the Family of Nazareth
See Sunday Evening Instruction on page ?

14 August [Afor] Monday of Ordinary Time - Week 19 (Red)

St. Maximilian Kolbe, Priest & Martyr (Memorial)

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

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

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

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

Entry Antiphon

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

Collect

O God, who filled the Priest and Martyr Saint Maximilian Kolbe with a burning love for the Immaculate Virgin Mary and with zeal for souls and love of

Gi iji medaa Gi obi. Mee ka anyi site na ya bata n'ihe omimi nke nzoputa anyi. Site na Kristi Dinwenụ anyi.

Ukwe Oriiri Nso

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

Ekpere ANatachaa Oriiri Nso

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



Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye hujuru ihunaanya di oku maka Vegin Maria na-enweghi atutu njo n'ime Uko chukwu na Onye Mata bu Magzimilan Kolbe di aso, were tinyekwa n'ime

neighbour, graciously grant, through his intercession, that striving for your glory by eagerly serving others, we may be conformed, even until death, to your Son. Who lives and reigns with you.

First Reading

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

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

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

The word of the Lord.

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

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

1. O praise the Lord, Jerusalem! Zion, praise your God! He has strengthened the bars of your gates, he has blessed the children within you. (R.)
2. He established peace on your borders, he feeds you with finest wheat. He sends out his word to the earth and swiftly runs his command. (R.)

ya inu-okwu maka mkpuruobi na ihunaanya maka agbata-obi, were afooma mee, site n'ekpere ya, ka, anyi na-acho maka otito gi site na igba mbo igbara ndi ozo odibo, anyi ewere yie Nwa gi, obulaadi ganye n'onwu. Onye gi na ya di ndu na-achi..

Ihe Ogugu Nke Mbu

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

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

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

Okwu nke Oseburuwa.

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

Aziza: **Jerusalem too Onyenweanyi.**

1. Jerusalem too Onyenweanyi, Zayon too Chineke gi, n'ihina o bu ya mere onuuzo ama gi niile ka ha sie ike, o na-agozi umu gi niile. (Az.)
2. O na-enye gi udo n'oke ala gi niile, o na-eji oka nke kacha mmaazu gi nri. O na-etiri uwa iwu, okwu ya agazuo uwa niile osooso. (Az.)
3. O na-ekpughere umu Jekob okwu ya, na-

3. He makes his word known to Jacob, to Israel his laws and decrees. He has not dealt thus with other nations; he has not taught them his decrees. Alleluia! (R.)

Gospel

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

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

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

The Gospel of the Lord.

Prayer Over the Offerings

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

For Preface, see *Usoro Emume Missa (2018 Edition)* p. 105 or 106

Communion Antiphon

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

Prayer After Communion

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



15 August [Nkwo] Tuesday of Week 19 (White) Assumption of the Blessed Virgin Mary (Solemnity)

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

egosikwa umu Izrel iwu ya na ikpe ya. O naghị emere mba ndiozo otu a, o naghị akuziri ha iwu ya. Aleluya. (Az.)

Ozioma

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

Ma mgbe ha gbakoro na Galili, Jesu gwara ndi n'eso uzo ya, "A ga-aranye Nwa nke mmadu n'aka ndi mmadu. Ha ga-egbu ya, ma n'ubochi nke ato a ga-eme ka o si n'onwu bilie." Nke a wutere ha nke ukwu.

Oge ha rutere na Kapanauum, ndi onautu okara Shekel gakuuru Pita juo ya si, "O bu na Nna unu ukwu anaghi atu utu ulonso?" Pita zara ha si, "O na-atu." Mgbe Pita batara n'ulo, Jesu buru uzo juo ya si, "Gini ka i chere, Saimon? Ole ndi ka ndieze nke uwa a na-ana utu ahia mobu utu isi? O bu umu ha ka o bu ndi obia?" Mgbe Pita zara ya si, "O bu ndi obia." Jesu siri ya, "O di mma, iwu a ejighi ndi bu umu. Ma ka anyi ghara ikpasu ha iwe, gaa n'osimiiri tunye nkoazu gi; Were azu nke obula buru uzo banye na nko gi. Mgbe i meghere onuazu ahụ, i ga-ahụ otu Shekel, were ya nye ha maka mụ na gi".

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

The belief in the corporeal assumption of Mary is testified by Church Fathers in both East and West.

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

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

Entry Antiphon

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

Collect

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

First Reading

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

The sanctuary of God in heaven opened, and the ark of the covenant could be seen inside it. Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown. She was pregnant, and in labour, crying aloud in the pangs of childbirth. Then a second sign appeared in the sky, a huge red dragon which had seven heads and ten horns, and each of the seven heads crowned with a coronet. Its tail dragged a third of the stars from the sky and dropped them to the earth, and the dragon stopped in front of the woman as she was having the child, so that he could eat it as soon as it was born from its mother. The woman brought a male child into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne, while the woman escaped into the desert, where God had made a place of safety ready. Then I heard a voice shout from heaven, 'Victory and power and empire for ever have been won by our God, and all authority for his

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

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

Emecha meghee ulonso Chineke nke di n'eluigwe. M wee hu igbe ogbugbandu nke Chineke n'ime ulonso ya. Amuma, na otutu olu, na uda egbeigwe, na ala omajijiji, na akummiriigwe, wee soo. Ihe iribaama di oke egwu putara ihe n'eluigwe otu nwaanyi nke yikwasara anyanwu n'ahu ya dika uwe, onwa di n'okpuru ukwu ya abuo, kpakpando iri na abuo bukwa okpueze di ya n'isi. Nwaanyi ahu di ime. Ime na-emekwa ya. O tiri mkpu n'ihu ahuhu na ihe ufu nke omumu nwa. Ihe iribaama ozo di oke egwu putakwara ihe n'ihu eluigwe. Nke a bu otu anundogbu ukwu nwere nku, a na-akpo dragon. Anu ahu na-acha uhieuhie. O nwere isi asaa, na mpi iri. O kpukwa okpueze asaa n'isi ya asaa. O jiri odu ya kutuo otu uzo n'uzo ato nke kpakpando nke igwe, kudaa ha n'ala. O guzokwara n'ihu nwaanyi ahu ime na-eme, na-eche ka o muputa nwa ya ka o rie ya. Nwaanyi ahu muputara nwanwoke onye ga-eji mkpara igwe achi mba niile. E kuuru nwa ahu kugara Chineke n'ocheeze ya. Nwaanyi ahu jiri oso gbaba n'ime ozara, ebe Chineke kwadoro a ga-ano lee ya omugwo otu puku nari abuo na ubochi iri isii. Anuru m oke olu na-ada n'eluigwe si, 'Ugbu a nzoputa na ike na alaeze nke Chineke anyi na ike ochichi nke Kristi ya abjala n'ihina a chudala onye nke na-ebo umunna anyi ebubo, onye na-ebo ha ebubo ehie na

Christ.'

The word of the Lord.

Responsorial Psalm: Ps.44:10-12.16. (R.v.10)

Response: **On your right stands the queen, in gold of Ophir.**

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

Second Reading

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

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

The word of the Lord.

Alleluia, alleluia!

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

Gospel

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

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be

abali n'ihu Chineke anyi.

Okwu nke Oseburuwa.

Abụọmana Aziza: Abụ 45:9-10.11.14-15 (Az.9)

Aziza: **Ezenwaanyị guzoro n'aka nri gị yiri olaedo nke ofii.**

1. Umụ ada nke ndieze so na ndi na-agbara gị odibo. Ezenwaanyị guzoro n'aka nri gị yiri olaedo nke ofii. Gee nti ada m, chee nti n'okwu m ma nuri, chefu o ndi ala gị na ndi ulo nna gị. (Az.)
2. Mgbe ahụ ka onyeeze ga-ahụ gị na mma gị n'anya. O bu ya bu nna gị ukwu, sọpuru ya. Ya na ndi otu ya so na-abata n'ihu onyeeze. Ha ji nnukwu anuri na-abata n'obi eze. (Az.)

The Ogugu Nke Abụọ

Ihe ogugu e wetara n'akwukwozi nke mbụ Pọl di asọ degaara Ndi Korint (15:20-26)

Ma otu o di, Chineke emeela ka Kristi si na ndi n'iwurū anwū bilie, burū onye mbụ sirila n'onwū bilie. N'ihina onwū sitere n'aka otu nwoke bia n'ụwa, mbilite n'onwū sitekwara n'aka otu nwoke bia. Dika onwū dijiri mmadu niile site n'aka Adam, otu aka ahụ ka mmadu niile ga-esi dikwa ndu n'ime Kristi. Ma a ga-eme ka onye obula bilie ebe onodu ruru ya n'usoro: Kristi, mkpuru mbụ si n'onwū bilie. E mechaa, o buru ndi nke Kristi ga-esote mgbe O ga-abia. E mechaa, ogwugwu ihe niile ga-abia: Mgbe O ga-ewere eze nyefee Chukwu Nna n'aka, mgbe O merichara ibu isi niile, na ichi isi niile, na ike niile nke ụwa. N'ihina Kristi ga-abugide eze ruo mgbe O merichara ndi ro ya niile, wedaa ike ha n'okpuru ukwu ya. Onyeiro nke ikpeazu O ga-emeri bu onwū, n'ihina O tinyela ihe niile n'okpuru ukwu ya.

Okwu nke Oseburuwa.

Alaluya, alaluya!

Ebugoola Maria n'eluigwe. Igwe ndi Mmụọ Oma niile na anuri onu. Alaluya!

Ozioma

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

N'oge ahụ Maria biliri, gaa osiso n'otu obodo di n'ugwu n'ala Judia. O banyere n'ulo Zekaria, kelee Elizabet. Mgbe Elizabet nuri olu ekele Maria, nwa o bu n'afọ wuliri elu. Elizabet juputara na Mmuo Nso wee tie mkpu onu si, "I di ngozi n'etiti umunwaanyi niile, o dikwa ngozi bu nwa afọ gi bu Jesu. Olee otu nke a si rute m aka na nne nke Onyenwe m biara ileta m? Lee, mgbe m nuri

honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.' And Mary said: 'My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him. He has shown the power of his arm, he has routed the proud of heart. He has pulled down princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away. He has come to the help of Israel his servant, mindful of his mercy - according to the promise he made to our ancestors - of his mercy to Abraham and to his descendants for ever.' Mary stayed with Elizabeth about three months and then went back home.

The Gospel of the Lord.

Prayer Over The Offerings

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

Ekpere Nhunye

Onyenweanyi, mee ka onyinye nke anyi ji aririŋ ebunye Gi rute n'ihu Gi: ka Maria, nwanŋi na-amaghi nwoke, na-aritara anyi aririŋ n'eluigwe, ka anyi nwee ike iji obi na-anu oku ya na ihunaanya na-agbaso uto Gi mgbe niile. Site na Kristi

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

Communion Antiphon

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

Prayer After Communion

Having received the Sacrament of salvation, we ask you to grant, O Lord, that, through the intercession of the Blessed Virgin Mary, whom you assumed into heaven, we may be brought to the glory of the resurrection. Through Christ our Lord.

Solemn Blessing

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

R./ Amen.

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

olu ekele gi, nwa no m n'afọ wuliri elu n'ofu. Ngozi na-adiri nwaanyi ahụ nke kwere n'ihe niile Dinwenụ gwara ya, g-emezu." Maria kwere ukwe si: "Mkpuru obi m na-eto Dinwenụ m, Mụọ m na-anụri na Chukwu onye nzoputa m, Maka na o leele anya n'umeala odibo nwaanyi ya, site taata ndudugandu niile ga na-akpo m onye di ngozi; Maka na onye di ike emeerela m nnukwu ihe, aha ya di nsọ. Obi ebere ya si na ndudugandu ruo na ndudugandu maka ndi na-aturu ya egwu, O gosila ike aka ya, o chusachaala ndi nganga di n'obi; O sila n'ocheeze budaa ndi ukwu, bulie ndi umeala; O nyejuola ndi agu na-agu afọ hapu ndi ogaranya ka ha gbara aka laa. O nyerela Izrel nwodibo ya aka, na ncheta ebere ya, Dika o si gwa nna anyi Abraham na mkpuru ya ebееbe." Maria nonyeere Elizabet ihe di ka onwa ato tupu o loghachi n'ulo ya. Ozioma nke Oseburuwa.

Ukwe oriri Nso

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

Ekpere A Natachaa Oriri Nso

Onyenweanyi, anyi anatala ihe ogbugba ndu nke na-ewetara anyi nzoputa. Biko, ka Maria di ngozi, nwanŋi na-amaghi nwoke, na-aritara anyi aririŋ n'eluigwe, ka anyi wee nwee ike inweta otito nke mbilite n'onwu. Site na Kristi Dinwenụ anyi.

Ngozi Puru Iche

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

Qha/ Amen.

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

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.

Qha/ Amen.

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

Qha/ Amen.

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

Qha/ Amen.

16 August [Eke] Wednesday of Ordinary Time - Week 2 (Green)

(For Entry Antiphon and Collect, see page 27)

First Reading

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

Leaving the plains of Moab, Moses went up Mount Nebo, the peak of Pisgah opposite Jericho, and the Lord showed him the whole land; Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the Negeb, and the stretch of the Valley of Jericho, city of palm trees, as far as Zoar. The Lord said to him, 'This is the land I swore to give to Abraham, Isaac and Jacob, saying: I will give it to your descendants. I have let you see it with your own eyes, but you shall not cross into it.' There in the land of Moab, Moses the servant of the Lord dies as the Lord decreed; he buried him in the Valley, in the land of Moab, opposite Beth-peor; but to this day no one has ever found his grave. Moses was a hundred and twenty years old when he died, his eye undimmed, his vigour unimpaired. The sons of Israel wept for Moses in the plains of Moab for thirty days. The days of weeping for the mourning rites of Moses came to an end. Joshua son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him. It was he that the sons of Israel obeyed, carrying out the order that the Lord had given to Moses.

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

The word of the Lord.

The Ogugu Nke Mbu

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

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

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

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

Okwu nke Oseburuwa.

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

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

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

Alleluia, alleluia! 2 Cor. 5:19

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

Gospel

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

Jesus said to his disciples: 'If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a pagan or a tax collector.

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

'I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 29)

17 August [Orie] Thursday of Ordinary Time - Week 19 (Green)

(For Entry Antiphon and Collect, see page 18)

First Reading

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

The Lord said to Joshua, 'This very day I will begin to make you a great man in the eyes of all Israel, to let them be sure that I am going to

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

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

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

Aleluya, aleluya! 2 Cor. 5:19

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

Ozioma

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

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

"Ana m agwa unu eziokwu, ihe obula unu ga-eke agbu n'elu uwa, a ga-ekakwa ya n'eluigwe. Ihe obula unu ga-atopu n'elu uwa, a ga-atopukwa ya n'eluigwe.

Ozo, agwa m unu, o buru na mmadu abuo n'ime unu ekwekorita n'ihe obula ha na-arjo n'elu uwa, Nna m nke bi n'eluigwe ga-emere ha ya. N'ihina ebe mmadu abuo mobu ato zukotara n'aha m, ebe ahu ka m no n'etiti ha."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

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

Chineke gwara Joshua si, "taa ka m ga-ebido ime gi oke mmadu n'anya umu Izrel niile, ka ha mara na m na-anonyere gi dika m si

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

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

The word of the Lord.

Responsorial Psalm Ps. 113A:1-6

Response: **Alleluia!**

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

Alleluia alleluia! Ps. 118:135

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

Gospel

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

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

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

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

Aziza: **Aleluia!**

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

Aleluia, aleluia! Abu. 119:135

Mee ka ihu gi chakwasi nwodibo gi, ma kuziere m ime uche gi. Aleluia!

Ozioma

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

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

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

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

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 20)

18 August [Afor] Friday of Ordinary Time - Week 19 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the book of Joshua (24:1-13)
Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people:

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

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n’akwukwo Joshua (24:1-13)

Joshua kpokotara agburu umu Izrel niile na Shekem, kpoo ndi okenye, ndi ndu na ndi okaikpe na ndiisi Izrel, ha putachaa n’ihu Chineke. Joshua gwara mmadu niile si,

‘The Lord the God of Israel says this, “In ancient days your ancestors lived beyond the River - such was Terah the father of Abraham and of Nahor - and they served other gods. Then I brought your father Abraham from beyond the River and led him through all the land of Canaan. I increased his descendants and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountain country of Seir as his possession. Jacob and his sons went down into Egypt. Then I sent Moses and Aaron and plagued Egypt with the wonders that I worked there. So I brought you out of it. I brought your ancestors out of Egypt, and you came to the Sea; the Egyptians pursued your ancestors with chariots and horsemen as far as the Sea of Reeds. There they called to the Lord, and he spread a thick fog between you and the Egyptians, and made the sea go back on them and cover them. You saw with your own eyes the things I did in Egypt. Then for a long time you lived in the wilderness, until I brought you into the land of the Amorites who lives beyond the Jordan; they made war on you and I gave them into your hands; you took possession of their country because I destroyed them before you. Next, Balak son of Zippor the king of Moab arose to make war on Israel, and sent for Balaam son of Beor to come and curse you. But I would not listen to Balaam; instead, he had to bless you, and I saved you from his hand.

“When you crossed the Jordan and came to Jericho, those who held Jericho fought against you, as did the Amorites and Perizzites, the Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I put them all into your power. I sent out hornets in front of you, which drove the two Amorite kings before you; this was not the work of your sword or your bow. I gave you a land where you never toiled, you live in towns you never built; you eat now from vineyards and olivergroves you never planted.”
The word of the Lord.

Responsorial Psalm: Ps.135:1-3.16-18.21-22.24

Response: For his love endures for ever.

1. Alleluia! O give thanks to the Lord for he is good, for his love endures for ever. (R.)
2. Give thanks to the God of gods, for his love endures for ever. Give thanks to the Lord of lords, for his love endures for ever. (R.)
3. Through the desert his people he led, for his love endures for ever. Nations in their greatness he struck, for his love

“Oseburuwa Chineke nke Izrel kwuru nke a: ‘Nna unu ha biri mgbe ochie n’ofe Yufretes; Tera bu nna Abraham na Naho; ha fere chi ozo. Esi m n’ofe osimiri kporo nna unu Abraham duru ya gaa ala Kanaan niile, mee umu ya ka ha di otutu. Enyere m ya Aizik. Enyere m Aizik, Jakob na Iso. Enyere m Iso ala obodo ugwu Sia ka o buru nke ya; mana Jakob na unu ya gbadara Ijpt. Ezigara m Mosis na Eron wee nye ndi Ijpt ahuhu dika ihe m mere n’etiti ha; e mechaa m si ebe ahụ kpoputa unu. Esi m n’Ijpt kpoputa nna unu, unu wee biaruo n’oke osimiri; ndi Ijpt jiri ugbo inyinya ha na ndi ji inyinya alu agha chuo unu oso ruo n’oke osimiri. Mgbe ha kpokuru Oseburuwa, O tnyere ochichiri n’etiti unu na ndi Ijpt, mee ka oke osimiri biakpo ha wee rie ha; unu hukwara ihe m mere n’Ijpt; unu bikwara n’ikpa ogologo oge. Eduuru m unu puta n’ala ndi Amo ndi bi n’ofe Jodan, unu na ha luru agha, m nyefee ha n’aka unu, unu merie ha were ala ha; emebisikwara m ha n’ihu unu. Mgbe ahụ, Balak nwa Zipo, eze Moab kuliri luso unu Izrel agha. O zipuru ka a kpoo Balam nwa Beo ka o buo unu onu. Ma anaghi m Balam nti; ya mere o goziri unu. N’uzo di otu a, esiri m n’aka ya zoputa unu.

‘Unu gafere Jodan wee bata Jeriko. Ndi Jeriko lusokwara unu agha ha na ndi Amo, ndi Periz, ndi Kanaan, ndi Hit, ndi Gegash, ndi Hivi na ndi Jebus; ma enyere m ha niile n’aka unu. Ezipuru m igwe anu nke chupuru ndieze Amo abuo ahụ mgbe unu na-abia; o bughi mmaagha mobu uta unu ka unu ji mee nke a. Enyere m unu ala nke unu akoghi ihe n’ime ya, nyekwa unu obodo niile unu arughi; unu biri n’ime ya na-eri mpuru vain na oliv nke unu akughi.
Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 136:1-3.16-18.21-22.24

Aziza: N’ihina ihunaanya ya enweghi njedebe.

1. Aleluya! Nyenu Chineke ekele, n’ihina o di mma, ihunaanya ya enweghi njedebe. (Az.)
2. Nyenu Chineke ka chi niile ekele, n’ihina ihunaanya ya enweghi njedebe. Nyenu Chineke kacha chi niile ekele n’ihina ihunaanya ya enweghi njedebe. (Az.)
3. O siri n’ozara dufee ndi nke ya, n’ihina ihunaanya ya enweghi njedebe. O gburu ndieze a maara aha ha, n’ihina ihunaanya ya enweghi njedebe. (Az.)

endures for ever. (R.)

4. Kings in their splendour he slew, for his love endures for ever. He let Israel inherit their land, for his love endures for ever. (R.)

5. On his servant their land he bestowed, for his love endures for ever. And he snatched us away from our foes, for his love endures for ever. (R.)

Alleluia, alleluia! 1 Thess 2:13

Acept God's message for what it really is: God's message, and not some human thinking. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (19:3-12)

Some Pharisees approached Jesus, and to test him they said, 'Is it against the Law for a man to divorce his wife on any pretext whatever?' He answered, 'Have you not read that the creator from the beginning made them male and female and that he said: This is why a man must leave father and mother, and cling to his wife, and the two become one body? They are no longer two, therefore, but one body. So then, what God has united, man must not divide.'

They said to him, 'Then why did Moses command that a writ of dismissal should be given in cases of divorce?' 'It was because you were so unteachable' he said 'that Moses allowed you to divorce your wives, but it was not like this from the beginning. Now I say this to you: the man who divorces his wife - I am not speaking of fornication - and marries another, is guilty of adultery.'

The disciples said to him, 'If that is how things are between husband and wife, it is not advisable to marry.' But he replied, 'It is not everyone who can accept what I have said, but only those to whom it is granted. There are eunuchs born that way from their mother's womb, there are eunuchs made so by men and there are eunuchs who have made themselves that way for the sake of the kingdom of heaven. Let anyone accept this who can.'

The Gospel of the Lord.

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

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

(For Entry Antiphon and Collect, see page ?)

First Reading

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

4. O nyere ndjeze ndi ya ala ha dika ihe nketa ha, n'ihina ihunaanya ya enweghi njedebe. O nyere ha Izrel nwodibo ya ka ha buru ihe nketa ya, n'ihina ihunaanya ya enweghi njedebe. (Az.)

5. O chetara anyi mgbe anyi no na nsogbu, n'ihina ihunaanya ya enweghi njedebe. Wee zoputa anyi n'aka ndiuro anyi, n'ihina ihunaanya ya enweghi njedebe. (Az.)

Aleluya, aleluya! 1 Tes. 2:13

Naranu ozi Chineke dika ihe o bu: ozi Chineke; o bughi ozi si n'echiche mmadu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (19:3-12)

Ufodu ndi Farisii biara inwale Jesu site n'iju ya si, "O ziri ezi n'iwu mmadu igba nwunye ya alukwaghim n'ihia ihe obula?" Jesu zara ha si, "O bu na unu agutabeghi na site na mbido, onye kere ha, kere ha nwoke na nwaanyi, wee kwuo si, 'N'ihia nke a ka nwoke ga-iji hapu nna ya na nne ya rapara n'ahu nwunye ya. Ha abuo aburu otu ahu.' Ha abughikwa mmadu abuo, kama ha buzi otu ahu. Ya bu, ihe Chineke jikoro onu, mmadu ekewala ya." Ndi Farisii ahu wee juo ya si, "O bu gini meziri Mosis ji nye iwu ka nwoke nye nwunye ya akwukwo alukwaghim, ma chupu ya?" Jesu zara ha si, "O bu n'ihia mkpochi obi unu ka Mosis jiri hapu unu ka unu gbaa nwunye unu alukwaghim; ma o dighi etu a site na mbido. Ana m agwa unu, onye obula gbara nwunye ya alukwaghim, na-abughi n'ihia igba akwuna, luru nwunye ozo, na-akwa iko." Ndi na-eso uzo ya wee si ya, "O buru na o di otu a n'etiti di na nwunye, olulu di na nwunye abaghi uru." Jesu siriri ha, "o bughi mmadu niile puru inara nkuzi nke a, ma o bughi naani ndi e mere ka ha nara ya. N'ihina o nwere ndi a muru onozu site n'afu nne ha, o nwekwara ndi mmadu ibe ha mere ka ha buru ndi onozu, bia niwekwaa ndi mere onwe ha onozu n'ihia alaeze nke eluigwe. Onye nwere ike inabata nke a, ya nara ya."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu
Ihe ogugu e wetara n'akwukwo Joshua (24:14-29)

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

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

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

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

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

The word of the Lord.

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

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

Joshua gwara ha si, "Unu enweghi ike ife Oseburuwa n'ihina o bu Chineke di nso; O bukwu Chineke ekworo; o gaghi agbaghara mimhie niile unu na njo unu. O buru na unu ahapu Oseburuwa fee chi ozo, O ga-echigha meruo unu ahu, repia unu n'agbanyeghi iheoma niile O meere unu. Umụ Izrel gwakwara Joshua si, "Mba! O bu Oseburuwa ka anyi ga-efe." Joshua gwakwa ha si, "Unu buuru onwe unu ndi akaebe na unu ewerela Oseburuwa ka unu fee ya." Ha kwuo si, "Anyi bu ndi akaebe onwe anyi." O gwakwa ha si, "Wepunu chi ozo unu nwegasiri, tinyenu obi unu n'Oseburuwa Chineke nke Izrel." Umụ Izrel wee gwa Joshua si, "Oseburuwa Chineke anyi ka anyi ga-efe, o bu olu ya ka anyi ga-ege nti."

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

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

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

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

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

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

Alleluia, alleluia! Mt. 11:25

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

Gospel

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

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

The Gospel of the Lord.

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

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

Aziza: Sọ gị Onyenweanyị bụ ihe m nwere.

1. Chekwaba m, Chineke, n'ihina I bụ ebe mgbaba m. Agwara m Onyenweanyị si, "Gịnwa bụ Chineke m, Sọ gị Onyenweanyị bụ ihe m nwere, I na-enyekwa m ihe niile m choro. (Az.)

2. Ana m eto Onyenweanyị bụ onye na-agbaziri m, n'ime abali, mmụọ m na-enye m ndumodu; Ana m eche echiche banyere Onyenweanyị mgbe niile, n'ebe O nọ n'aka nri m, egwu agaghị atụ 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 ebeebe. (Az.)

Aleluya, aleluya! Mat. 11:25

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

Ozioma

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

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

Ozioma nke Oseburuwa.

20TH SUNDAY IN ORDINARY TIME (A)
20 August 2023 [Eke] (Green)

Office:
Week 4

Entry Antiphon

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

Ukwe Mbata

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

Collect

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

First Reading

Reading from the prophet Isaiah (56:1.6-7)

Thus says the Lord: Have a care for justice, act with integrity, for soon my salvation will come and my integrity be manifest.

Foreigners who have attached themselves to the Lord to serve him and to love his name and be his servants - all who observe the Sabbath, not profaning it, and cling to my covenant - these I will bring to my holy mountain. I will make them joyful in my house of prayer. Their holocausts and their sacrifices will be accepted on my altar, for my house will be called a house of prayer for all the peoples.

The word of the Lord.

Responsorial Psalm: Ps. 66:2-3.5-6.8. (R.v.4)

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

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

Second Reading

A reading from the letter of St. Paul to the Romans (11:13-15.29-32)

Let me tell you pagans this: I have been sent to the pagans as their apostle, and I am proud of being sent, but the purpose of it is to make my own people envious of you, and in this way save some of them. Since their rejection meant the reconciliation of the world, do you know what their admission will mean? Nothing less than a resurrection from the dead! God never takes back his gifts or revokes his choice.

Ekpere Mmeghe

Chineke anyi, I kwadoro ihe oma a naghị ahu anya maka ndi hụrụ Gị n'anya. Biko hunye mkpuru nke ihunaanya Gị n'ime obi anyi. Mee ka anyi hụ Gị n'anya n'ihe niile; hụkwa Gị n'anya karichaa ihe niile; ka anyi wee biaruo n'añuri nke I kwadooro anyi, nke kariri uche mmadu nghota. Site na Dinwenụ anyi

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Aizaya (56:1.6-7)

Lee, o bu Dinwenụ na-ekwu: Kpebe ikpe ziri ezi, mebe ezomume, maka nzoputa m na-abia n'oge na-adighi anya, a ga-egosikwa mgbanata m.

Ma ndi obia weputara onwe ha ife Chineke, igara ya ozi, ihu aha ya n'anya, na ibu ndiodibo ya, onye obula na-edobe iwu Sabat, na-anaghi emebi ya, biakwa kwudosie ike n'ogbugbandu m. Ndi a ka m ga-akpogote n'elu ugwu m di nso, mee ka ha nwee añuri n'ulo ekpere m; a ga-anara aja nsureoku na onyinye ha niile ka n'ebe nchujaja m, n'ihina a ga-akpo ulo m ulo ekpere maka mmadu niile. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 67:1-2.4-5.7. (Az.3)

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

1. Ka Chineke gosi anyi obioma ya ma gozie anyi, ka o mee ka ihu ya chakwasi anyi, n'ihu n'oge ahu ka uwa ga-ekwuputa uzo gi niile, mba niile ga-amatakwia ike nke nzoputa gi. (Az.)
2. Ka mba niile tie mkpu ofu ma kweekwa ukwe añuri, n'ihina i na-ekpe uwa ikpe ziri ezi; i ji ikpe nkwooto na-ekpe ndi mmadu ikpe, i na-achi mba niile di n'uwa. (Az.)
3. Ka mba niile too gi, O Chineke, Ka mba niile too gi! Ka Chineke gozie anyi, Ka a tuoro ya egwu ruo na ngwucha uwa niile. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (11:13-15.29-32)

Ugbu a, unu ndi mba ozo ka m na-agwa okwu. Ebe mu onwe m bu onyeozu nke ndi mba ozo, ana m ewelite ije ozi m, ana m enye oru m ugwu. Ana m eme nke a ka anya ufu inata oziooma mee ndi Juu ibe m, ka m wee si n'uzo di otu a zoputa ufodu n'ime ha. O buru na ojuju a juru ha mere ka Chineke na uwa di na mma, mkpobata ha o ga-adi anaa? O ga-adi ka isi n'onwu bilie, nwee ndu ozo.

Just as you changed from being disobedient to God, and now enjoy mercy because of their disobedience, so those who are disobedient now - and only because of the mercy shown to you - will also enjoy mercy eventually. God has imprisoned all men in their own disobedience only to show mercy to all mankind.

The word of the Lord.

Alleluia, alleluia! Mt 4:23

Jesus proclaimed the Good News of the kingdom and cured all kinds of diseases among the people. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (15:21-28)

Jesus left Gennesaret and withdrew to the region of Tyre and Sidon. Then out came a Canaanite woman from that district and started shouting, "Sir, Son of David, take pity on me. My daughter is tormented by a devil." But he answered her not a word. And his disciples went and pleaded with him. "Give her what she wants," they said "because she is shouting after us." He said in reply, "I was sent only to the lost sheep of the House of Israel". But the woman had come up and was kneeling at his feet. "Lord", she said "help me." He replied, "It is not fair to take the children's food and throw it to the house-dogs". She retorted, "Ah yes, sir; but even house-dogs can eat the scraps that fall from their master's table". Then Jesus answered her, "Woman, you have great faith. Let your wish be granted." And from that moment her daughter was well again.

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

Made partakers of Christ through these Sacraments, we humbly implore your mercy, Lord, that, conformed to his

N'ihina enye anarakwa adighi n'onyinye na n'okpukpo Chineke. Unu onwe unu, ndi mba ozo, ndi na-enupuru Chineke isi na mibu, anatala ebere Chineke ugbu a n'ihini nnapuisi nke ndi Juu. Otu aka ahụ, ndi Juu na-enupuru Chineke isi ugbu a, ka Chineke wee site n'ebere O na-emere unu, meere ha ebere ugbu a. N'ihina Chineke emeela mmadu niile ndi nnapuisi ka o wee meere ha niile ebere.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mat. 4:23

Jesu na-agaghari na-ekwusakwa ozioma nke Jalaeze Chineke, O gwokwara ndi mmadu oria na nriaria ha di ichiche. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (15:21-28)

Jesu siri Jenesaret puo jebe n'akuku obodo Taya na Sidon. Otu nwaanyi onye Kanaan nke bi n'ala ahụ putara na-eti mkpu si, "Meere m ebere Nna m ukwu Nwa David, mmuo ojoo jidesiri nwa m nwaanyi ike!" Jesu egheghi ya onu. Ndi na-eso uzo ya wee biakwute ya, rio ya si, "Chulaa nwaanyi a n'ihina o na-eti mkpu na-eso anyi!" O zaa ha si "Ezitere m naani ijekwuru aturu furu efu nke ulo Izrel." Nwaanyi ahụ biara sekpuru n'ihu Jesu na-ario ya si, "Nna m ukwu biko nyere m aka." Jesu azaa ya si, "O dighi mma iwere nri umuaka ga-eri tupuru nkita." Nwaanyi ahụ zara ya si, "Ee Nna anyi, obuladi umunkita na-eri irighiri nri nke siri n'okpokoro nna ha ukwu dapu." Mgbe ahụ, Jesu zara ya si, "Nwaanyi okwukwe gi buru ibu! Ka ihe niile i na-acho mezuoro gi." N'otu oge ahụ, ahụ diri nwa ya nwaanyi mma. Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Onyenweanyi, site n'ihe ogbugba ndu nke a, I meela ka anyi keta oke n'ime Kristi. Anyi ji umeala ario obi oma Gi, ka I

image on earth, we may merit also to be his co-heirs in heaven. Who lives and reigns for ever and ever.

mee ka anyị site n'iyi Ya n'elu uwa a, bia keta oke n'otito Ya n'eluigwe, ebe o di ndu na-achi ebighi ebi ebighi ebi.



Theme: Lessons from the Family of Nazareth
See Sunday Evening Instruction on page ?

21 August [Orie] Monday of Ordinary Time - Week 20 (White)

St Pius X, Pope (Memorial)

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

He later became Bishop of Mantua and Patriarch of Venice. Elected Pope in 1903, he made the objective of his pontificate to restore all things in Christ. He lived a life of simplicity and poverty and manifested great wisdom and apostolic fortitude.

He renewed the Christian life by reforming the Liturgy, promoted the love for the Eucharistic Lord through frequent communion. Hence, he is called the Pope of the Blessed Sacrament. He insisted on the separation of Church and State and banned the formation of political associations that claimed exclusive religious sanctions for their political programme. He revised the code of Canon Law, founded an institute for Scriptural studies, and initiated the revision of the Latin translation of the Bible (the Vulgate). He died broken-hearted in 1914, at the outbreak of the First World War.

Entry Antiphon

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

Collect

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

First Reading

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

The sons of Israel did what displeases the Lord and served the Baals. They deserted the Lord, the God of their ancestors, who had brought them out of the land of Egypt, and followed other gods from the gods of the peoples round them. They bowed down to these; they provoked the Lord; they deserted the Lord to serve Baal and Astarte. Then the Lord's anger flamed out against Israel. He handed them over to pillagers who plundered them; he delivered them to the enemies surrounding them, and they were not able to resist them. In every warlike venture, the hand of the Lord was there to

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

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

Umu Izrel mechara megide Onyenweanyi, malite ife Baal di icheiche ofufe. Ha kwusiri ife Oseburuwa bu Chineke nke nanna ha, onye nke si n'Ijipt kpoputa ha. Ha malitere ife chi ozo, bu chi di icheiche nke mba niile gbara ha gburugburu. Ha kpooro ha isiala, wee kpasuo Onyenweanyi iwe. Ha kwusiri ife Onyenweanyi, febe otutu Baal na Ashtarot. Iwe Chineke di oku megide Izrel, o wee nyefee ha n'aka ndiira ha. Ha naara ha ihe ha nwegara. O mekwara ka ndiira gbara ha gburugburu kara ha ike nke na ha enweghikwa ike iguzogide ndiira



foil them, as the Lord had warned, as the Lord had sworn to them. Thus he reduced them to dire distress.

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

The word of the Lord.

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

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

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

Alleluia, alleluia! Mt. 5:3

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

Alleluia, alleluia! Mat. 5:3

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

Gospel

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

There was a man who came to Jesus and asked, 'Master, what good deed must I do to possess eternal life?' Jesus said to him, 'Why do you ask me about what is good? There is one alone who is good. But if you wish to enter into life, keep the

ha. Mgbe niile ha jere agha, aka Onyenweanyi biliri imegide ha, dika o kwuru na ya ga-eme ha ihe ojoo. Ha nooro n'oke nsogbu.

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

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

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

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

Ozioma

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

Mgbe ahu otu nwoke biakwutere Jesu juo ya si, "Onye nkuzi, olee ezi ihe m ga-eme ka m wee nweta ndu ebighiebi?" Jesu ajuo ya si, "Gini mere i jiaju m ajuju banyere ezi ihe? Naani otu onye di nke di mma. O

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

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

buru na i choro ibanye na ndu dobe iwu." O wee juo Jesu si, "Olee ndi o bu?" Jesu azaa ya si, "Egbula ochu, ayila oyi, ezula ohi, agbala ama asi, sopuru nna na nne gi, i ga-ahukwa onye agbataobi gi n'anya dika i si hu onwe gi n'anya." Nwokedibia ahụ siri ya, "Ana m edobe iwu ndi a niile. Gini ka o foduziri m?" Jesu siri ya, "O buru na i choro izu oke, gaa ree ihe niile i nwere, nye ndi ogbenye ihe i retara, i ga-enwe akụ n'eluigwe. I biazie sobe m." Mgbe nwokedibia ahụ nuru nke a, o pulara na mwute n'ihina o nwere nnukwu akunuba. Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka anyi na-eme mmemme Ncheta Pop Paios di aso, anyi na-ario, O Dinwenu Chineke, ka site n'ike nke ochi eluigwe ka ka anyi kwuru chim n'okwukwe ma buru otu n'ihunaanya gi. Site na Kristi Onyenweanyi.

22 August [Afor] Tuesday of Week 20 (White)



Queenship of the Blessed Virgin Mary (Memorial)

The Feast of the Queenship of Mary was instituted by Pope Pius XII in 1954. The Litany of Loreto invites Christians to daily call upon Mary as Queen, just as the fifth glorious mystery of the Rosary commemorates her crowning as the Queen of heaven and earth. Mary is Queen not only because she is Mother of God, but also because, as the new Eve, she was associated with the new Adam, the King and Redeemer of humankind.

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

Entry Antiphon

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

Ukwe Mbata

N'aka nri gi ezenwanyi guzooro yiri uwe mwuda, mara oke mma.

Collect

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

First Reading

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

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

At this the Lord turned to him and said, 'Go in the strength now upholding you, and you will rescue Israel from the power of Midian. Do I not send you myself?' Gideon answered him, 'Forgive me, my lord, but how can I deliver Israel? My clan, you must know, is the weakest in Manaessah and I am the least important in my family.' The Lord answered him, 'I will be with you and you shall crush Midian as though it were a single man.' Gideon said to him, 'If I have found favour in your sight, give me a sign that it is you who speak to me. I beg you, do not go away until I come back, I will bring you my offering and set it down before you.' And he answered, 'I will stay until you return.'

Gideon went away and prepared a young goat and made unleavened cakes with an ephah of flour. He put the meat into a basket and the broth into a pot, then brought it all to him under the terebinth. As he came near, the angel of the Lord said to him, 'Take the meat and unleavened cakes, put them on this rock and pour the broth over them.' Gideon did so. Then the angel of the Lord reached out the tip of the staff in his hand and touched the meat and unleavened cakes. Fire sprang from the rock and consumed the meat and before his eyes. Then Gideon knew this

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

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

Mgbe ahu, Mmuooma nke Onyenweanyi biara n'obodo Ofira, nodu ala n'okpuru osisi. Ook nke Joash, onye onumara Abieza. Gidion nwa ya nwoke na-eticha oka na nzuzo, n'ebe a na-apiputa mmanya vain, ka ndi Midian ghara ihu ya. Mmuooma Onyenweanyi gosiri ya onwe ya n'ebe ahu, si ya, "Oseburuwa nonyeere gi bu dike na dimkpa." Gidion wee si ya, "Onyenwe m, o buru na Oseburuwa nonyeere anyi, gini mere ihe ndi a niile ji adakwasa anyi? Kedu maka oru ebube ahu niile nnanna anyi ha kooro anyi na Onyenweanyi na-aruburu ha? Ha gwara anyi na o mere ka ha si n'Ijpt puta! Ma ugbu a, Onyenweanyi ahapula anyi, nyefekwaa anyi n'aka ndi Midian ka ha mee anyi otu di ha mma." Mgbe ahu, Onyenweanyi gwara ya, si, "Jiri mnuoku ike gi a gaa naputa ndi izrel n'aka ndi Midian. Mu onwe m na-ezi gi!" Gidion zara ya, "Onyenwe m, gini ka m ga-eji anaputa Izrel? Lee, onumara nke m n'agburu Manase bu ndi enweghi ike ma oli. Mu onwe m bukwaa onye pekarichara mpe n'ezinulo nna m." Chineke asi ya, "I ga-anaputali ha, n'ihina mu onwe m ga-anonyere gi. I ga-egwepia ndi Midian dika a ga-asi na ha bu naani otu nwoke." Gidion si ya, "Biko, o buru na enwere m ihuoma n'ebe i no, gosi m ihe iribaama na n'ezie gi onwe gi bu Chineke na -akpanyere m uka. Biko apula n'ebe a, ka m jee wetara gi ihe oriri." O gwa ya si, "Aga m anọ n'ebe a ruo mgbe i ga-abiaghachi."

Gidion banyere n'ulo ya, gbuo otu nwa ewu, were otu kilogram ntu oka, ghee achicha ekoghi eko. O tinyere anu ahu na nkata, tinyekwa ofenri ahu n'ite, butere ha Mmuooma Onyenweanyi n'okpuru osisi Ook ahu, chee ha n'ihu ya. Mmuooma nke Oseburuwa gwara ya si, "Dokwasa anu ahu na achicha ekoghi eko ahu n'elu nkume a. Wusakwa ofe ahu n'elu ha." Gidion mere ka o si kwuo. Mmuooma ahu setipuru mkpara ya, metu anu ahu, na achicha ekoghi eko ahu. Oku wee si na nkume ahu nwuputa, rechapu anu na achicha ahu. Mmuooma ahu wee puo, o hukwaghi ya ozo. Mgbe ahu ka Gidion matara na

was the angel of the Lord, and he said, 'Alas, my Lord! I have seen the angel of the Lord face to face!' The Lord answered him, 'Peace be with you; have no fear; you will not die.' Gideon built an altar there to the Lord and called it The-Lord-is-Peace.

The word of the Lord.

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

Response: The Lord speaks peace for his people.

1. I will hear what the Lord God has to say, a voice that speaks of peace, peace for his people and his friends and those who turn to him in their hearts. (R.)

2. Mercy and faithfulness have met; justice and peace have embraced. Faithfulness shall spring from the earth and justice look down from heaven. (R.)

3. The Lord will make us prosper and our earth shall yield its fruit. Justice shall march before him and peace shall follow his steps. (R.)

Alleluia, alleluia! 2 Cor. 8:9

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

Gospel

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

Jesus said to his disciples, 'I tell you solemnly, it will be hard for a rich man to enter the kingdom of heaven. Yes, I tell you again, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven.' When the disciples heard this they were astonished. 'Who can be saved, then?' They said. Jesus gazed at them. 'For men' he told them 'this is impossible; for God everything is possible.'

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

The Gospel of the Lord.

o bu Mmuooma nke Oseburuwa. Gidion wee kwuo n'egwu, si, "Ewo, Onyenwe n' Chineke! Ahula m Mmuooma gi ihu na ihu!" Onyenweanyi zara ya si, "Udo diri gi. Atula egwu. I gaghi anwu." Gidion wee wuoro Onyenweanyi ebe nchujaja n'ebe ahia, kpoo aha ya, "Onyenweanyi bu udo."

Okwu nke Oseburuwa.

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

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

1. Ana m ege nti n'ihe Chineke Onyenweanyi na-ekwu, ihe o na-ekwu bu udo maka ndi nke ya, ndi di nso ma o buru na ha alaghachighi azu na mimhie ha. (Az.)

2. Ihunaanya na okwukwe amakuola, eziumume na udo ebiela oma. Irubeisi ga-esi n'ala pulite, eziumume ga-esi n'elu ledata anya. (Az.)

3. Ee, Onyenweanyi ga-enye anyi oganiihu, ala anyi ga-amita mkpuru, bawanye. Eziumume ga-aga n'ihu ya, udo ga na-eso nzo ukwu ya. (Az.)

Aleluya, aleluya! 2 Kor. 8:9

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

Ozioma

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

Jesu wee gwa ndi na-eso ya si, "Ana m agwa unu eziokwu, o ga-esiri ogaranya ike iba n'alaeze eluigwe. Ozokwa agwa m unu, o dikariri inyinya ibu Kamel mfe igafe n'anya aga karia ogaranya iba n'alaeze Chineke." Mgbe ndi na-eso uzo ya nuru nke a, o turu ha n'anya. Ha wee na-aju si, "Onyezi ka a ga-azoputa?" Jesu lere ha anya si ha, "N'ebe mmadu no, nke a ekweghi omume, mana o nweghi ihe nyiri Chineke omume." Mgbe ahu, Pita juru ya si, "Lee anyi ahapula ihe niile sobe gi, gnikwanu ka anyi ga-eketa?" Jesu asi ha, "N'igwa unu eziokwu, mgbe Nwa nke mmadu ga-anokwaso n'ocheeze nke ebube ya n'awa ohuru, unu ndi na-eso m ga-anokwasakwa n'ocheeze iri na abuo na-ekpe agburu iri na abuo nke Izrel ikpe. Onye obula nke hapuru ulo, umunne nwoke, umunne nwaanyi, nna na nne, umu mobu ala n'ihia m, ga-enweghachi ihe ndi a nari kwuru nari. O ga-eketakwa ndu ebighiebi. Otutu ndi bu uzo ga-abu ndi ikpeazu, ndi ikpeazu aburu ndi bu uzo."

Ozioma nke Oseburuwa.

Prayer Over The Offerings

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

For Preface, see Usoro Emume Missa (2018 Edition) p. 88

Communion Antiphon

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

Prayer After Communion

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

Ekpere Nhunye

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

Ukwe Oriri Nso

Ngozi na-adiri gi n'ihu na i kweere na ihe niile Onyenweanyi kwuru gamedu.

Ekpere A Natachaa Oriri Nso

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

23 August [Nkwo] Wednesday of Ordinary Time - Week 20 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

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

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

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

The word of the Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ndiikpe (9:6-15)

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

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

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

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

1. O Lord, your strength gives joy to the king; how your saving help makes him glad! You have granted him his heart's desire; you have not refused the prayer of his lips.(R.)

2. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. He asked you for life and this you have given, days that will last from age to age.

3. Your saving help has given him glory. You have laid upon him majesty and splendour, you have granted your blessings to him for ever. You have made him rejoice with the joy of your presence.(R.)

Alleluia, alleluia! Heb. 4:12

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

Gospel

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

Jesus said to his disciples: 'The kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage." So they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" "Because no one has hired us" they answered. He said to them, "You go into my vineyard too." In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first." So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat." He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the

Abụoma na Aziza: Abụ. 21:1-6 (Az.1)

Aziza: **Oseburuwa ike gi na-enye eze añuri.**

1. Oseburuwa ike gi na-enye eze añuri. O na-enwe añuri n'ihina i nyela ya mmeri. I nyela ya ihe obi ya na-acho I naghi aju ihe obula o rioro gi. (Az.)

2. N'ihina I jirila ngozi puru iche zute ya, kpube ya okpueze e jiri olaedo na-enweghi ntupe mee; I nyere ya ndu mgbe o rioro gi, Nyekwa ya ogologo ndu ebeebe, ebeebe.. (Az.)

3. Otito ya abawanyela site n'enyemaka nke nzoputa gi, I jirila otito na ebube choo ya mma; N'ezie, I nyela ya ngozi di ebighiebi, Nyekwa ya onu site n'ino ya nso mgbe niile. (Az.)

Aleluya, aleluya! Hib 4:12

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

Ozioma

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

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

last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" Thus the last will be first, and the first, last.
The Gospel of the Lord.

ugwo dika m si kwuo gi. O bu na agaghi m eji ihe m nwere mee otu o masiri m? Ka i na-aro m anya n'ihu obioma m?" Onye mbu ga-abu onye ikpeazu, onye ikpeazu aburu onye mbu."
Ozioma nke Oseburuwa.

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

24 August | Oriel Monday of Week 21 (Red) St. Bartholomew, Apostle (Feast)



St. Bartholomew was one of the twelve Apostles. He was probably a close friend of Saint Philip. His name is always mentioned in the Gospels in connection with him, and it was Philip who brought Bartholomew to Jesus. Scholars believe he is the same as Nathanael from Cana mentioned in John, whom Jesus called an "Israelite...incapable of deceit."

Bartholomew preached in India and Greater Armenia where he was flayed and beheaded by King Astyages.

Entry Antiphon

Proclaim the salvation of God day by day; tell among the nation his glory.

Collect

Lord, your blessed apostle Bartholomew remained steadfastly faithful to your Son. We pray you to strengthen our faith, and to grant, by his intercession, that your Church may become the sacrament of salvation to all nations. Through our Lord.

First Reading

A reading from the Book of Apocalypse (21:9-14)

The angel came to speak to me, and said, 'Come here and I will show you the bride that the Lamb has married.' In the spirit, he took me to the top of an enormous high mountain and showed me Jerusalem, the holy city, coming down from God out of heaven. It had all the radiant glory of God and glittered like some precious jewel of crystal-clear diamond. The walls of it were of a great height, and had twelve gates; at each of the twelve gates there was an angel, and over the gates were written the names of the twelve tribes of Israel; on the east there were three gates, on the north three gates, on the south three gates, and on the west three gates. The city walls stood on twelve foundation stones, each one of which bore the name of one of the twelve apostles of the Lamb.

The word of the Lord.

Ukwe Mbata

Kwuputani Nzoputa nke Chineke mgbe niile, kwusaaranu mba niile otito ya.

Ekpere Mmeghe

Onyenweanyi, nwa-azu gi di nso bu Batolomi kwudosiri ike n'ebe Nwa gi no. Anyi na-ario ka I doo okwukwe anyi ike, ka I site n'aririo ya mee ka Nzuko gi buru amaihe nzoputa maka mba niile. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mkpughe (21:9-14)

Mgbe ahu, otu n'ime mmuoma asaa ndi bu okwa asaa ahu juputara n'ihe ntaramahuhu asaa nke ikpeazu biakwutere m gwa m si, "Bia, aga m egosi gi nwaanyi ahu nke bu nwunye Nwaaturu ahu." O buuru m n'ime mmuo buga m na nnukwu ugwu. O gosikwara m obodo nso ahu bu Jerusalem mgbe o si n'eluigwe ebe Chineke no na-agbadata. O juputara n'ebube Chineke, na-enwu, na-amuke dika nkume dikarichara oke onu a na-eyi n'olu, dika nkume Jaspa na-achake dika nkume enyo Kristal. Obodo ahu nwekwara mgbidi di oke elu, nke nwere onuuzo ama iri na abuo; O nwekwara ndi mmuoma iri na abuo na-eche onuuzo ama ndi ahu nche. E dekwara aha agburu iri na abuo nke umu Izrel n'onuuzo ama iri na abuo ahu. N'akuku owuwa anyanwu nke mgbidi ahu, onuuzo ato di, n'akuku odida anyanwu, onuuzo ato dikwa, n'akuku mgbago ugwu, onuuzo ato di, n'akuku nke ndida, onuuzo ato dikwa. E wuru mgbidi obodo ahu n'elu nkume nioala iri na abuo. E dekwara aha ndiozi iri na abuo nke Nwaaturu ahu n'elu nkume iri na abuo ahu.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 144:10-13.17-18.(R.v.11)

Response: **Your friends, O Lord, make known the glorious splendour of your reign.**

1. 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.)

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

3. The Lord is just in all his ways and loving in all his deeds. He is close to all who call him, who call on him from their hearts.(R.)

Alleluia, alleluia! Jn. 1:49

Rabbi, you are the Son of God, you are the King of Israel. Alleluia!

Gospel

A reading from the holy Gospel according to John (1:45-51)

Philip found Nathanael and said to him, ‘We have found the one Moses wrote about in the Law, the one about whom the prophets wrote: he is Jesus son of Joseph, from Nazareth.’ ‘From Nazareth?’ said Nathanael. ‘Can anything good come from that place?’ ‘Come and see,’ replied Philip. 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

As we celebrate anew the feast day of Saint Bartholomew, O Lord, we pray that we may obtain your help through the intercession of the Apostle in whose honour we bring you this sacrifice of praise. Through Christ

For Preface, see Usoro Emume

Communion Antiphon

I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and

Abuomana Aziza: Abu. 145:10-13.17-18.(Az.11)

Aziza: **Onyenweanyi, ndi enyi Gi ga-ekwuputa ebube nke alaeze Gi.**

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

2. 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.)

3. Onyenweanyi di mma n'uzo ya niile, oruaka ya niile na-egosi ihunaanya. Onyenweanyi no ndi niile na-akpoku ya nso, ndi ji ezi obi na-akpoku ya. (Az.)

Alaluya, alaluya! Jon. 1:49

Rabai (Onyenkuzi) i bu Nwa Chineke! I bukwu Eze nke Izrel. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (1:45-51)

Filip chotara Nataniel si ya, “Anyi achotala onye ahu Mosis dere maka ya n’akwukwo Iwu, na onye ndiamuma dere banyere, ya bu Jesu onye Nazaret, nwa Josef.” Nataniel juru ya si “O nwere iheoma obula nwere ike isi na Nazaret puta?” Filip zara ya si “Bia ka i huru.” Mgbe Jesu huru Nataniel ka o na-abiakwute ya, o kwuru maka ya si, “Lee ezigbo onye Izrel, onye aghughu obula na-adighi n’ime ya!” Nataniel juru ya si, “olee ebe i no mara m?” Jesu zara ya si, “Tupu Filip akpoo gi mgbe i no n’okpuru osisi fiig, ahuru m gi.” Nataniel zara ya si, “Rabai (onyenkuzi), i bu Nwa Chineke! I bukwu 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-ahu ihe itunaanya kariri ndi a.” O siri ya, “N’ezie, n’ezie, agwa m gi, i ga-ahu eluigwe ka o meghere, hukwa ndi Mmuooma nke Chineke ka ha na-arigo naridatakwa n’ahu Nwa nke Mmadu.” Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-emekwa mmemme ubochi Koriri nke Batolomi di aso, O Dinwenu, anyi na-ario ka anyi nweta enyemaka gi site n’aririo nke onye Apostul anyi ji nsopuru ya ebute gi aja otito nke a. Site na Kristi

Missa (2018 Edition) p. 100 or 101.

Ukwe Oriri Nso

Ana m enye unu alaeze, dika Nna m siri nye am alaeze, ka unu were rie ma nuo kwa

drink at my table in my kingdom, says the Lord.

Prayer After Communion

As we celebrate the feast day of the blessed Apostle Bartholomew, we have received the pledge of eternal salvation, O Lord, and we pray that it may be of help to us, both now and for the life to come. Through Christ our Lord.

25 August [Orie] Friday of Ordinary Time - Week 20 (Green) St. Louis of France, St. Joseph Calasanz Priest (Opt. Mem) (For Entry Antiphon and Collect, see page 57)

First Reading

A reading from the book of Ruth (1:1.3-6.14-16.22)
In the days of the Judges famine came to the land and a certain man from Bethlehem of Judah went - he, his wife and his two sons - to live in the country of Moab. Elimelech, Naomi's husband, died, and she and her two sons were left. These married Moabite women: one was named Orpah and the other Ruth. They lived there about ten years. Then both Mahlon and Chilion also died and the woman was bereft of her two sons and her husband. So she and her daughters-in-law prepared to return from the country of Moab, for she had heard that the Lord had visited his people and given them food. Then Orpah kissed her mother-in-law and went back to her people. But Ruth clung to her.

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

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

This was how Naomi, she who returned from the country of Moab, came back with Ruth the Moabitess her daughter-in-law. And they came to Bethlehem at the beginning of the barley harvest.

The word of the Lord.

Responsorial Psalm Ps. 145:5-10. (R.v.2)

Response: **My soul, give praise to the Lord.**

1. He is happy who is helped by Jacob's God, whose hope is in the Lord his God, who alone made heaven and earth, the seas and all they contain. (R.)

2. It is he who keeps faith for ever, who is just to those who are oppressed.

n'oché nri m n'alaeze, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka anyi na-eme mmemme ubochi oriri nke Apostul Batolomi di aso, anyi anatala mbe nke nzoputa ebighiebi, O Dinweny, were ario ka o wetara anyi enyemaka, kita na ndu na-abia abia. Site na Kristi Onyenweanyi.

The Ogugu Nke Mbu

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

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

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

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

Otu a ka Naomi si lota njem o jere na Moab, ya na nwunye nwa ya bu Rut, onye Moab. O bukwu n'oge mmalite owuwe ihe ubi ka ha lotara na Betlehem.

Okwu nke Oseburuwa.

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

Aziza: **Mkpuruobi m too Chineke.**

1. Afiuri bu nke onye nwere Chineke nke Jakob dika onye enyemaka ya; onye tukwasiriobi ya n'Onyenweanyi bu Chineke ya. Onye kere eluigwe na ala, nakwa oke osimiri na ihe niile bi n'ime ya. (Az.)

2. Onyenweanyi kwesiri ntukwasiobi ebeebe. O na-enye ndi a na-emegbu emegbu ikpe

It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)

3. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. (R.)

4. It is the Lord who loves the just but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. Alleluia! (R.)

Alleluia alleluia! Ps. 24:4.5

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

Gospel

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

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

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and

Prayer After Communion, see page 7)

26 April [Afor] Saturday of Ordinary Time - Week 20 (Green)

(For Entry Antiphon and Collect, see page 7)

First Reading

A reading from the book of Ruth (2:1-3.8-11;4:13-17)

Now Naomi had a kinsman on her husband's side, well-to-do and of Elimelech's clan. His name was Boaz.

Ruth the Moabitess said to Naomi, 'Let me go into the fields and glean among the ears of corn in the footsteps of some man who will look on me with favour.' And she said to her, 'Go, my daughter.' So she set out and went to glean in the fields after the reapers. And it chanced that she came to that part of the fields which belonged to Boaz of Elimelech's clan.

Boaz said to Ruth, 'Listen, my daughter, and understand this. You are not to glean in any other field, do not leave here but stay with my

nkwumoto. O na-enye ndi agu na-agu nri, o na-emekwa ka ndi e ji eji nwere onwe ha. (Az.)

3. Onyenweanyi na-eme ka ndiisi hu uto. O na-ebulite ndi ibu aro nyidara n'ala, Onyenweanyi huru ndi eziomume n'anya. Onyenweanyi na-echekwaba ndiobia, O na-echekwaba ndi na-enweghi nne na nna na ndi ajadu. (Az.)

4. Onyenwanyi huru ndi eziomume na anya ma o na-eme ka ihe siere ndi obi ojoo ike. Onyenweanyi ga-achi eze ebebe, Chineke gi, O Zayon, ga-achi site na ndudugandu ruo na ndudugandu. Aleluia. (Az.)

Aleluia, aleluia! Abu. 25:4.5

Mee ka m mata uto Gi, O Onyenweanyi, dube m n'uto eziokwu Gi. Aleluia!

Ozioma

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

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

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and

Prayer After Communion, see page 7)

The Ogugu Nke Mbu

The ogugu e wetaara n'akwukwo Rut (2:1-3.8-11;4:13-17)

Ugbu a, Naomi nwere otu nwanna di ya, Onye si n'agburu di ya bu Elimelek. Aha nwoke ahu bu Boaz.

Rut wee si Naomi, "Ka m jee n'ubi, chikota oka ndi na-ewe ihe ubi hapuru. Enwere m okwukwe na m jee, aga m ahu onye obioma ga-ekwe ka m ruo oru n'ubi ya." Naomi wee si ya, "Gaba nwa m nwaanyi." Ya mere, Rut jere n'ubi na-achikoro oka ndi na-ewe ihe ubi nahapu. O dabaara ya na o bu n'ubi Boaz nwanna Elimelek ka o banyere.

Boaz wee si Rut, "Gee m nti nwa m: Ejekwala n'ubi ozo ichikota oka. Soro umunwaanyi ndi a no ebe a gbuwe oka. Na-ele

servants. Keep your eyes on whatever part of the field they are reaping and follow behind. I have ordered my servants not to molest you. And if you are thirsty, go to the pitchers and drink what the servants have drawn.' Then she fell on her face, bowing to the ground. And she said to him, 'How have I so earned your favour that you take notice of me, even though I am a foreigner?' And Boaz answered her, 'I have been told all you have done for your mother-in-law since your husband's death, and how you left your own father and mother and the land where you were born to come among a people whom you knew nothing about before you came here.'

So Boaz took Ruth and she became his wife. And when they came together, the Lord made her conceive and she bore a son. And the women said to Naomi, 'Blessed be the Lord who has not left the dead man without next of kin this day to perpetuate his name in Israel. The child will be a comfort to you and the prop of your old age, for your daughter-in-law who loves you and is more to you than seven sons has given him birth.' And Naomi took the child to her own bosom and she became his nurse.

And the women of the neighbourhood gave him a name. 'A son has been born for Naomi' they said; and they named him Obed. This was the father of David's father, Jesse.

The word of the Lord.

Responsorial Psalm: Ps. 127:1-5. (R.v.4)

Response: Indeed thus shall be blessed the man who fears the Lord.

1. O blessed are those who fear the Lord and walk in his ways! By the labour of your hands you shall eat. (R.)
2. You will be happy and prosper; your wife like a fruitful vine in the heart of your house; your children like shoots of the olive, around your table. (R.)
3. Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion all the days of your life! (R.)

Alleluia, alleluia! Mt. 23:9.10

You have only one Father, and he is in heaven. You have only one Teacher, the Christ. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (23:1-12)

Addressing the people and his disciples Jesus said, 'the scribes and the Pharisees occupy the chair of Moses. You must therefore

any n'ubi obula ha na-egbu oka, sorokwa ha n'azu. Agwala m umuokorobia ndi a ha enyekwala gi nsogbu. O buru na mmiri guo gi, gaa n'ite mmiri ndi a umuokorobia a gbajuru, kuru mmiri nuo. Rut hulataru ihu, kpooro ya isi ala, si, "Gini mere mkpa m ji metuta gi n'obi otu a? Gini mere i ji gosi m obioma di otu a, ebe mu onwe m bu onye obia?" Boaz zara ya si, "Anula m ihe niile i meere nne di gi kamgbe di gi nwuru. Ama m na i hapuru nna gi na nne gi, hapukwa obodo a muru gi, bia binyere ndi i namabughi na mbu.

Ya mere, Boaz kporo Rut laa n'ulo, ya aburu nwunye ya. O wee bakwuru ya. Oseburuwa emee ka o turu ime, muo nwa nwoke. Umunwaanyi asi Naomi, "Otito diri Oseburuwa! N'hina taa o nyela gi nwa nwoke ga-ele gi nka site n'aka nwunye nwa gi. Chineke mekwaa ka aha nwata ahụ di ukwu n'Izrel! Nwunye nwa gi huri gi n'anya, meere gi ihe karia ka umunwoke asaa ga-emere nne ha. Ugbu a, o mutarala gi nwanwa, onye ga-eweghachi ndu ohu n'ime gi, na onye ga-ele gi nka." Naomi ekuru nwa ahụ, were ya dika nwa ya.

Umunwaanyi ibe ya aguo nwa ahụ Obed, na-akoro ndi mmadu si, "A mutarala Naomi nwa nwoke!" Obed wee buru nna Jesse onye bu nna David.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 128:1-5. (Az.4)

Aziza: Lee, otu ahụ ka a ga-esi gozie onye ahụ nke na-aturu Chineke egwu.

1. Ngozi na-adiri ndi na-aturu Chineke egwu, na-eso uzo ya. Ihe aka gi kutara ka i ga-eri. (Az.)
2. Anuri na oganiihu ga-abu nke gi. Nwunye gi ga-adi ka osisi vain, na-ami mkpuru n'ime ulo gi, umu gi ga-adi ka osisi oliv, gbaa oche nri gi gburugburu. (Az.)
3. Lee, otu ahụ ka a ga-esi gozie onye ahụ, nke na-aturu Chineke egwu. Ka Onyenweanyi si na Zayon gozie gi, ubochi ndu gi niile. (Az.)

Alaluya, alaluya! Mat. 23:9.10

Unu nwere otu Nna nke bi n'eluigwe; otu Nnaukwu bu Kristi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:1-12)

Jesu gwara igwe mmadu ahụ na ndi na-eso uzo ya si, "Ndi odeakwukwo na ndi Farisii no n'okwa Mosis. Ya bu, na-emenụ ma na-

do what they tell you and listen to what they say; but do not be guided by what they do: since they do not practise what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention, like wearing broader phylacteries and longer tassels, like wanting to take the place of honour at banquets and the front seats in the synagogues, being greeted obsequiously in the market squares and having people call them Rabbi.

'You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. The greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 7)

21st SUNDAY IN ORDINARY TIME (A) 27 August 2023 [Nkwo] (Green)

**Office:
Week 1**

Entry Antiphon

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

Collect

O God, who cause the minds of the faithful to unite in a single purpose, grant your people, to love what you command and to desire what you promise, that amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord.

First Reading

A reading from the prophet Isaiah (22:19-23)

Thus says the Lord of hosts to Shebna, the master of the palace: "I dismiss you

edebekwanu ihe niile ha na-agwa unu. Kama unu emekwala omume ka ha, n'ihina ha na-ekwu ma ha anaghi emeputa ya n'omume. Ha na-eke ibu siri ike obubu bo ndi mmadu n'ubu, ma ha onwe ha agaghi emetu ya o buladi otu mkpisiaka. Ha na-arụ oru oma ha niile naani ka ndi mmadu wee hu ha. Ha na-eme ka akwa e dere iwu ndi di mkpa nke ha na-amado n'ihu na n'aka di obosara na-emekwa ka onu uwe ha buo ibu. O na-amasi ha ino n'uche di elu n'oriri, ino n'ihu oche n'ulo nzuko, i nara ekele n'oma ahia nakwa ka ndi mmadu na-akpo ha ndi nkuzi. Unu ekwela ka a na-akpo unu ndi nkuzi, n'ihina unu nwere naani otu onye nkuzi. Unu niile bukwala umunne. Unu akpola onye obula nna unu n'elu uwa a, n'ihina unu nwere otu nna nke bi n'eluigwe. Unu ekwekwala ka a na-akpo unu nnaukwu n'ihina unu nwere naani otu nnaukwu - ya bu Kristi. Ya bu, onye obula kachasi n'etiti unu ga-abu odibo unu. Onye obula nke na-ebuli onwe ya elu, a ga-ebuda ya ala; ma onye obula nke wedara onwe ya ala, a ga-ebuli ya elu.

Ozioma nke Oseburuwa.

Ukwe Mbata

Dinwenụ, chee ntị n'olu m. Chineke m, zoputa nwodibo Gi, onye tukurwasara nchekwube ya na Gi. Dinwenụ, meere m ebere, maka na ana m akpokwu Gi, bido n'ututu ruo n'ananyi.

Ekpere Mmeghe

Chineke, Gi na-eme ka obi ndi kwere na Gi buru otu. 'Biko mee ka anyi bu ndi nke Gi na-ahu ihe I tiiri anyi n'iwu n'ananyi; ka anyi na-acho ihe I kwere anyi na nkwa. Meekwa ka obi anyi lefuru anya n'ihu uwa a na-agbanwo agbanwo, bia legide anya n'ebe anuri di okpu di. Site na Dinwenụ anyi Jesu Kristi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (22:19-23)

Oseburuwa nke Igwe ndiagha gwara Shebna onye na-elekota obi eze, si ya: Aga m achu

from your office, I remove you from your post, and the same day I call on my servant Eliakim son of Hilkiah. I invest him with your robe, gird him with your sash, entrust him with your authority; and he shall be a father to the inhabitants of Jerusalem and to the House of Judah. I place the key of the House of David on his shoulder; should he open, no one shall close, should he close, no one shall open. I drive him like a peg into a firm place; he will become a throne of glory for his father's house."

The word of the Lord.

Responsorial Psalm: Ps. 137:1-3.6.8.(R.v. 8)

Response: Your love, O Lord, is eternal, discard not the work of your hands.

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. Before the angels I will bless you. I will adore before your holy temple. (R.)

2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)

3. The Lord is high yet he looks on the lowly and the haughty he knows from afar. Your love, O Lord, is eternal, discard not the work of your hands. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (11:33-36)

How rich are the depths of God - how deep his wisdom and knowledge - and how impossible to penetrate his motives or understand his methods! Who could ever know the mind of the Lord? Who would ever be his counsellor? Who could ever give him anything or lend him anything? All that exists comes from him; all is by him and for him. To him be glory for ever! Amen. The word of the Lord.

Alleluia, alleluia! Mt. 16:18

You are Peter, and on this rock I will build my church. And the gates of the underworld can never hold out against it.

Gospel

A reading from the holy Gospel according to Matthew (16:13-20)

gi n'oru, butukwaa gi n'okwa gi. N'ubochi ahu, aga m akpo nwodibo m Eliakim, nwa Hilkia, aga m eyiwe ya uwe mwuda gi, werakwa aji gi kee ya n'ukwu; aga m enyefekwa ya ike ochichi gi niile n'aka; o ga-abukwa nna n'ebe ndi niile bi na Jerusalem na n'ulo Juda no. Aga m atukwasa igodo nke ulo David n'ubu ya; oge o kpoghere ya o nweghi onye nwere ike ikpochi ya; ya kpochie ya o nweghikwa onye ga-enwe ike ikpoghe ya. Aga m emekwa ka o sie ike dika mkpoala a kponyere n'ebe siri ike. O ga-abukwa ocheeze nwere ugwu nke ulo nna ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 138:1-3.6.8.(Az.8)

Aziza: Onyenweanyi, ihunaanya Gi na-adi ebebe, ahapukwala anyi oru aka Gi.

1. Eji m obi m niile na-ekele gi Onyenweanyi, n'ihina i nula ekpere m! N'ihu ndi mmuoozi niile aga m ekwere gi ukwe; Aga m akpo isiala n'ulonso gi. (Az.)

2. A na m enye gi ekele n'ihina ihunaanya na ikwudosiike gi; n'ihina aha gi na nkwa gi kacha di elu. N'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)

3. Onyenweanyi na-esi n'eluigwe eleta ndi umeala anya, ndi ngala enwekwaghi ike izonahu ya. Aka niri gi ga-emere m ihe niile Onyenweanyi, Chineke ihunaanya gi na-adi ebebe. Ahapukwala anyi ndi i kere. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (11:33-36)

Onye maara udi aku di n'ime Chineke? Onye puru igwuputa ntola amamihe ya na nke ike omuma ya? Onye puru ichoputa otu o si kpebie na ihe niile ga-adi? Onye puru imatazu uzo ya niile? Dika Akwukwo nso si kwuo, "Onye ma ihe no Onyenweanyi n'uche? Onye puru inye ya ndumodu? Onye nyerela ya ihe onyinye mbu, nke na O ga-akwughachi onye ahu?" Chineke kere ihe niile. Ihe niile sitekwara n'aka ya; ha niile dikwaara ya. Ka otito niile diri Chineke, ruo ebebe! Amen.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mt. 16:18

Ngi bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m. Onuuzo okummuo agaghị emerinata ya.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (16:13-20)

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

Prayer Over The Offerings

O Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. Through Christ our Lord.

Communion Antiphon

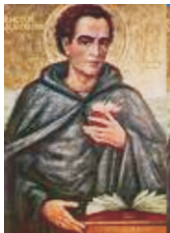
The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth, and wine to cheer the heart.

Prayer After Communion

Complete within us, O Lord, we pray, the healing work of your mercy, and generously perfect and sustain us, so that in all things we may please you. Through Christ our Lord.



Theme: Lessons from the Family of Nazareth
See Sunday Evening Instruction on page ?



28 August [Orie] Monday - Week 21 (White)

St Augustine, Bishop & Doctor (Memorial)

Augustine Aurelius was born 354, in Tagaste, North Africa. His father Patricius was a pagan, his mother St. Monica. As a young man he led an unsettled life under the influence of the Manicheans, which caused his mother intense sorrow. As Augustine morally degenerated to debauchery and profligacy, her mother wept and prayed until God heard her plea.

Augustine recognized a vacuum in his life, realizing how restless his heart was

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

Ekpere Nhunye

Dinwenu, I jiri so otu aja a gbataara onwe Gi ndi I mere ka ha buru umu Gi. Biko, nye anyi onyinye nke idiko n'otu na udo n'ime Uka Gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, uwa juputara na mkpuru nke aka oru Gi; I si n'ala na-emeputa nri na mmanya ka obi mmadu wee na-enwe anuri.

Ekpere A Natachaa Oriri Nso

Dinwenu, biko, mee ka oru nzoputa ebere Gi zuo oke n'ime anyi. Ka anyi sie ike, nwee obi oma n'ihunaanya Gi, wee na-eme uche Gi n'ihe niile. Site na Kristi Onyenweanyi.

until it rested in God. Repenting, he got baptized at Milan by the Bishop, St. Ambrose. The Confessions is his work that described his turbulent life and conversion.

Augustine led an ascetic life on his return to Tagaste in 388. Consecrated Bishop of Hippo in 396, he fought relentlessly against the pelagian heresy. An orator and a prolific writer with an inexhaustible spirituality, he contributed immensely to the understanding of the mystery of the Trinity, grace, and the Church. He possessed one of the most penetrating minds of ancient Christianity and is numbered among the four great Doctors of the Western Church. He died in 430 after 34 years of exemplary life.

Entry Antiphon

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

Collect

Renew in your Church, we pray, O Lord, the spirit with which you endowed your Bishop Saint Augustine that, filled with the same spirit, we may thirst for you, the sole fount of true wisdom, and seek you, the author of heavenly love. Through our Lord.

First Reading

A reading from the first letter of St Paul to the Thessalonians (1:1-5.8-10)

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ.

We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ.

We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction. And you observed the sort of life we lived when we were with you, which was for your instruction. We do not need to tell other people about it: other people tell us how we started the work among you, how you broke with idolatry when you were converted to God and became servants of the real, living God; and how you are now waiting for Jesus, his Son, whom he raised from the dead, to come from heaven to save us from the retribution which is coming.

The word of the Lord.

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

Response: For the Lord takes delight

Ukwe Mbata

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

Ekpere Mmeghe

Kpalite n'ime Nzuko gi, anyi na-ario, O Dinwenu, mmuo ahụ I hujuputara Bishop gi bu Ogostin di aso, ka o ga-abu anyi juputa n'otu mmuo ahụ, anyi ewere nwebe aguu maka gi, bu naani isi-iyi nke ezi amamihe, were chowa gi, bu mmalite ihunaanya nke eluigwe. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (1:1-5.8-10)

Pol, Silvanos na Timoti, na-edegara nzuko nke ndi Tesalonika akwukwozi, ndi nke Chineke Nna, na nke Dinwenu anyi Jesu Kristi. Amara na udo diri unu.

Anyi na-ekele Chineke mgbe obula banyere unu niile na-echetakwa unu oge niile anyi na-ekpe ekpere. Anyi na-echeta n'ihu Chineke Nna anyi, oru okwukwe unu, na nke ihunaanya na nkwardosiike nke okwukwe, n'ime Dinwenu anyi Jesu Kristi. Anyi maara, umunna m ndi Chineke huru n'anya, na o hotola unu. Ozioma ahụ anyi wetaara unu abughi naani site n'okwu onu, kama o bukwa n'ike nke Mmuo Nso. O bukwa ozioma ahụ nke eziokwu ya were anya. Unu matakwaru udi mmadu anyi gosiputara n'etiti unu. O bughị naani na okwu nke Dinwenu esila n'aka unu gbasaa na Masedonia na Akaya; kama, okwukwe unu n'ime Chineke agazuola ebe niile nke na o dighikwa mkpa anyi ikwu ihe obula. Ha onwe ha na-ekwu banyere anyi, udi nnabata unu nyere anyi n'etiti unu, na otu unu siri hapu ife arusi ma febe ezi Chukwu di ndu; na ichere Nwa ya nke si n'eluigwe, onye O siri na ndi nwuru anwu kulite, onye nazoputa anyi n'iwe nke ga-abianu.

Okwu nke Oseburuwa.

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

Aziza: N'ihina Onyenweanyi nwere
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in his people.

1. Alleluia! Sing a new song to the Lord, his praise in the assembly of the faithful. Let Israel rejoice in its Maker, let Zion's sons exult in their king. (R.)
2. Let them praise his name with dancing and make music with timbrel and harp. For the Lord takes delight in his people. He crowns the poor with salvation. (R.)
3. Let the faithful rejoice in their glory, shout for joy and take their rest. Let the praise of God be on their lips; this honour is for all his faithful. Alleluia!. (R.)

Alleluia, alleluia! Jn 10:27

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

Gospel

A reading from the holy Gospel according to Matthew (23:13-22)

Addressing the people and his disciples Jesus said: 'Alas for you, scribes and Pharisees, you hypocrites! You who shut up the kingdom of heaven in men's faces, neither going in yourselves nor allowing others to go in who want to.

'Alas for you, scribes and Pharisees, you hypocrites! You who travel over sea and land to make a single proselyte, and when you have him you make him twice as fit for hell as you are.

'Alas for you, blind guides! You who say, "If a man swears by the Temple, it has no force; but if a man swears by the gold of the Temple, he is bound." Fools and blind! For which is of greater worth, the gold or the Temple that makes the gold sacred? Or else, "If a man swears by the altar it has no force; but if a man swears by the offering that is on the altar, he is bound. You blind men! For which is of greater worth, the offering or the altar that makes the offering sacred? Therefore, when a man swears by the altar he is swearing by that and by everything on it. And when a man swears by the Temple he is swearing by that and by the One who dwells in it. And when a man swears by heaven he is swearing by the throne of God and by the One who is seated there.'

The Gospel of the Lord.

ihunaanya n'ebe ndi nke ya no.

1. Aleluya! Kweerenụ Onyenweanyi ukwe ohuru, ka ogbako ndi kwere na ya kweere ya ukwe otito. Ka Izrel nrija onu n'ihio nye kere ya, ka umu Zayon nrija n'ihio nye eze ha. (Az.)
2. Ka ha were igba egwu too aha ya, ka ha were igba na ubo akwara gbaara ya egwu. N'ihina Onyenweanyi nwere ihunaanya n'ebe nke ya no, Okpubela ndi umeala okpu nke mmeri. (Az.)
3. Ka ndi nke ya nrija na mmeri ha. Ka ha daa n'ala n'ihu Chineke, na-eto ya oge niile. Ka nnukwu ukwe otito Chineke juputan n'onu ha, nke a bu otito nke ndi nke ya kwere ekwe. Aleluya. (Az.)

Aleluya, aleluya! Jn. 10:27

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:13-22)

Jesu gwara ndi mmadu, na ndi na-eso uzo ya okwu si: Azi gbakwa unu ndi odeakwukwo na ndi Farisii, unu bu ndi ihuabuo. Unu nakpochibido ndi mmadu onuzo nke eluigwe; makana unu onwe unu anaghi abanye nke unu na-ekwe ka ndiozo baa.

Azi gbakwa unu ndi odeakwukwo na ndi Farisii, unu ndi ihuabuo. Unu na-agafe oke osimiri na mba di ichiche iji toghata otu onye ga-esonyere unu. Mgbe unu toghatara ya, unu eme ya ka o bu nwa nke okummuo okpukpu abuo dika unu onwe unu bu.

Azi gbakwa unu ndi ndu kpuru isi. Unu nashi na onye obula jiri ulonso nuo iyi o nweghi ihe obula o bu; ma o bu na onye obula ejiri olaedo nke di n'ulonso nuo iyi, iwu ji ya. Unu ndi nzuzu kpuru isi! Olee nke ka ibe ya, olaedo di n'ulonso ka o bu ulonso nke mere olaedo ahu ka o di nso? Unu na-akuzikwa si, o bu na onye obula ejiri ekwuaja nuo iyi, o dighi ihe o bu. Ma o bu na onye obula ewere onyinye di n'elu ya nuo iyi iwu ji ya. Unu ndi kpuru isi. Olee nke ka ibe ya, onyinye ka o bu ekwuaja nke mere ya ka o di nso? Ya mere, onye obula ji ekwuaja nuo iyi jikwazi ma ekwuaja ma ihe niile di n'elu ya nuo iyi. Ozokwa onye obula jiri ulonso nuo iyi, jikwazi ma ulo nso ma onye bi n'ime ya nuo iyi. Onye obula nke ji eluigwe nuo iyi jikwazi ma ocheeze Chineke na onye no na ya nuo iyi.

Ozioma nke Oseburuwa.

Prayer Over The Offerings

Celebrating the memorial of our salvation, we humbly beseech your mercy, O Lord, that this Sacrament of your loving kindness may be for us the sign of unity and the bond of charity. Through Christ our Lord.

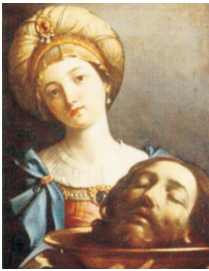
For Preface, see Usoro Emume (2018 Edition) p. 107.

Communion Antiphon

Thus says the Lord: You have but one teacher, the Christ, and you are all brothers.

Prayer After Communion

May partaking of Christ's table sanctify us, we pray, O Lord, that being made members of his Body, we may become what we have received. Through Christ our Lord.



29 August [Orie] Tuesday of Week 21 (Red)

Beheading of St John the Baptist (Memorial)

John is presented in the New Testament as the last of the Old Testament prophets and the precursor of the Messiah. Fearful of his great power with the people, King Herod Antipas had him arrested and imprisoned when John denounced his adulterous and incestuous marriage with Herodias, wife of his half brother Philip. John was beheaded at the request of Salome who asked for his head at the instigation of her mother, Herodias. John was beheaded c.30 A.D. St. Jerome said that Herodias kept the head for a long time after, occasionally stabbing the tongue with her dagger.

Entry Antiphon

I spoke, O Lord, of your decrees before kings, and was not confounded I pondered your commands and loved them greatly.

Collect

O God, who willed that Saint John the Baptist should go ahead of your Son both in his birth and in his death, grant that as he died a Martyr for truth and justice, we, too, may fight hard for the confession of what you teach. Through our Lord.

First Reading

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

You know yourselves, my brothers, that your visit to you have not proved ineffectual.

We had, as you know, been given rough treatment and been grossly insulted at Philippi, and it was our God who gave us the courage to proclaim his Good News to you in the face of great opposition. We have not

Ekpere Nhunye

Ka anyi na-eme mmemme ncheta nzoputa anyi, anyi ji umeala ariọ ebere gi, O Dinwenu, ka Sakramenti mmesooma ihunaanya gi a buuru anyi akara idikonotu na njiko ihunaanya gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Otu a ka Dinwenu kwuru: unu nwere naani otu onye nkuzi, ya bu Kristi; unu niile bukwa umunne.

Ekpere A Natachaa Oriri Nso

Ka oke anyi ketara n'ochenri nke Kristi doo anyi nso, anyi na-ariọ, O Dinwenu, ka o ga-abu ka emechara anyi akuku Ahu ya, anyi ewere ghorọ ihe nke anyi natarala. Site na Kristi Onyenweanyi.

Ukwe Mbata

Ekwuputara m iwu gi ga n'ihu ndieze, O Dinwenu, n'amaghi jijiji, chigharikwaa han'obi m, mahukwaa han'anya nke ukwu.

Ekpere Mmeghe

O Chineke, onye o masiri ka Jon Baptisti di aso buru Nwa gi uzo ka n'omumu ya ka n'onwu ya, mee, dika e siri gbuo ya maka eziokwu na maka ikpemkwumoto, ka anyi azi lusie ogu ike maka nkwaputa ihe ndi i kuziri. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

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

Unu onwe unu, umunna, maara na nleta anyi letara unu abughi ihe lara n'iyi.

Unu matakware otu ha siri taa anyi ahuhu, na otu ha si mekwaa anyi ihe ihere na Filipi. Ma Chineke nyere anyi obi siri ike nke anyi ji kwuputara unu ozioma nke Chineke n'agbanyeghi mmegide ahụ niile. N'ihina o

taken to preaching because we are deluded, or immoral, or trying to deceive anyone; it was God who decided that we were fit to be entrusted with the Good News, and when we are speaking, we are not trying to please men but God, who can read our inmost thoughts. You know very well, and we can swear it before God, that never at any time have our speeches been simply flattery, or a cover for trying to get money; nor have we ever looked for any special honour from men, either from you or anybody else, when we could have imposed ourselves on you with full weight, as apostles of Christ.

Instead, we were unassuming. Like a mother feeding and looking after her own children, we felt so devoted and protective towards you, and had come to love you so much, that we were eager to hand over to you not only the Good News but our whole lives as well.

This is the word of the Lord

Responsorial Psalm: Ps. 138:1-3,4-6. (R.v.1)

Response: **O Lord, you search me and you know me.**

1. O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. (R.)
2. You mark when I walk or lie down, all my ways lie open to you. Before ever a word is on my tongue you know it, O Lord, through and through. (R.)
3. Behind and before you besiege me, your hand ever laid upon me. Too wonderful for me, this knowledge, too high, beyond my reach. (R.)

Alleluia, alleluia! 1 Jn 2:5

When anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (6:17-29)

Herod had sent to have John arrested, and had him chained up in prison because of Herodias, his brother Philip's wife whom he had married. For John had told Herod, 'it is against the law for you to have your brother's wife.' As for Herodias, she was furious with him and wanted to kill him; but she was not able to, because Herod was

bughi site na njehie, mobu site n'adighi ocha, ma o bukwa site n'aghugho ka anyi ji ri o unu ka unu nara okwu ahu nke anyi gwara unu; kama, dika otu Chineke sirila horo anyi ma nyefekwaa anyi ozioma ahu n'aka. Nke a mere, anyi anaghi ekwu ihe ndi mmadu choro, kama ihe ga-amasi Chineke Onye na-anwale ihe anyi bu n'obi. Unu matara nke oma na o dighi mgbe obula anyi kwuru okwu nrafi mobu were uzọ aghugho zobe anyaukwu. Chineke bu onye akaebe anyi. O nwekwaghi mgbe anyi choro otito nke mmadu, site n'aka unu mobu site n'aka ndiozo, n'agbanyeghi na unu kwesiri ilekota anyi dika umuazu nke Chineke; kama anyi nooro nwayoo n'etiti unu dika nne si elekota umu ya anya. Dika otu unu si diri anyi n'obi, na oke ihunaanya anyi nwere n'ebe unu no, anyi di njikere, o bughi naani inye unu ozioma kama onwe anyi kwa.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 139:1-3,4-6. (Az.1)

Aziza: **Onyenweanyi, I nyochaala m, marakwa m.**

1. Onyenweanyi, I nyochaala m, marakwa m! I ma mgbe m noduru ala na mgbe m kwu oto; I na-anọ ebe di anya mara ihe m bu n'uche. (Az.)
2. I mazuru omume m niile, mgbe m na-aruru mobu mgbe m na-ezu ike. Tupu m meghee onu m, I maralaari ihe m choro ikwu. (Az.)
3. I no m n'ihu, norokwa m n'azu; I ji aka gi na-ehekwa m. Udi amamihe a kariji m nghota, O di oke elu karija akonuuche m. (Az.)

Aléluya, aléluya! 1 Jn.2:5

Onye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:17-29)

Herod nyere iwu ka e jide Jon tinye ya n'ulomkporo maka ihi Herodias nwunye nwanne ya nwoke Filip, onye o kpooro dika nwunye. Jon gwara Herod si, "O zighi ezi n'iwu na i ga-alu nwunye nwanne gi." Nke a mere Herodias ji buuru Jon iwe n'obi na-acho uzo o ga-esi gbuo ya. Ma o nweghi ike, n'ihina Herod na-atu Jon

afraid of John, knowing him to be a good and holy man, and gave him his protection. When he had heard him speak he was greatly perplexed, and yet he liked to listen to him.

An opportunity came on Herod's birthday when he gave a banquet for the nobles of his court, for his army officers and for the leading figures in Galilee. When the daughter of this same Herodias came in and danced, she delighted Herod and his guests; so the king said to the girl, 'Ask me anything you like and I will give it to you.' And he swore her an oath, 'I will give anything you ask, even half my kingdom.' She went out and said to her mother, 'What shall I ask for?' She replied, 'The head of John the Baptist.' The girl hurried straight back to the king and made her request, 'I want you to give me John the Baptist's head, here and now, on a dish.' The king was deeply distressed but, thinking of the oaths he had sworn and of his guests, he was reluctant to break his word to her. So the king at once sent one of the bodyguard with orders to bring John's head. The man went off and beheaded him in prison; then he brought the head on a dish and gave it to the girl, and the girl gave it to her mother. When John's disciples heard about this, they came and took his body and laid it in a tomb.

The Gospel of the Lord.

Prayer Over The Offerings

Through these offerings which we bring you, O Lord, grant that we may make straight your paths, as taught by the voice crying in the desert of Saint John the Baptist, who powerfully sealed his teaching by the shedding of his blood. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 93

Communion Antiphon

John answered and said, He must increase; but I must decrease.

Prayer After Communion

Grant, O Lord, as we celebrate the heavenly birth of Saint John the Baptist, that we may revere, for what it signifies, the saving Sacrament we have received and, even more, may rejoice at its clear effects on us. Through Christ our Lord.

egwu. O maara na Jon bu ezigbo mmadu na onye di nso. N'ih i nke a o chekwabara ndu ya. O bu ezie na obi adighi eru Herod ala mgbe obula ya na Jon kparitara uka, ma o natokwa Herod uto ije nti n' ihe Jon na-ekwu.

E mechaa ohere adaputara Herodias. N'ubochi ncheta omumu Herod, o kporo oriri. O kporo ndi a maara aha ha n'obi eze, na ndi ochiagha ya, na ndi mmadu a ma ama na Galili ka ha bia n'oriri ahu. N'oge ahu, ada Herodias gbara egwu mere ka obi too Herod na ndi o kporo oriri uto. Nke a mere ka eze Herod gwa nwaagbogho ahu si, "Rio m ihe obula i choro, aga m enye gi ya." O nkwara iyi maka nke a si, "Ihe obula i rioro m, aga m enye gi ya, o buladi okara alaeze m." Nwaagbogho ahu gara juo nne ya, si, "Gini ka m ga-ario?" Nne ya siri ya, "Rio ka e nye gi isi Jon onye na-eme mmirichukwu." O wee gbaa oso ngwangwa, biakwute eze Herod rio ya, si, "Achoro m ka i nye m n'efere ugbu a, isi Jon onye na-eme mmirichukwu." Nke a wutere eze Herod nke ukwu, ma n'ih i iyi o nuru n'ihu ndi obia ya, o choghi imebi okwu ya. Ngwangwa eze Herod zipuru otu onyeagha na nche, nyekwa ya ike ka o gbute isi Jon onye na-eme mmirichukwu. Onyeagha ahu gara na mkporo bepu Jon isi, bute ya n'efere, bunye ya nwaagbogho ahu. Nwaagbogho ahu bunyere ya nne ya. Mgbe ndi na-eso uzo Jon nuru maka onwu ya, ha biara buru ozu ya lie ya n'ili.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Site n'onyinye ndiaga anyi na-ebute, O Dinwenu, mee ka anyi kwaa uzo gi ga ka ha kwuru oto, dika olu tiri n'ozara nke Jon Baptisti di aso siri kuzie, onye jiri ikwafu obara ya were rachie nkuzi ya. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Jon nyere ha aziza ya: o ga na-etowanye, mu onwe m a na-epewanye mpe.

Ekpere A Natachaa Oriri Nso

Mee, O Dinwenu, ka anyi na-eri oriri ubochi omumu n'eluigwe nke Jon Omemmirichukwu di aso, ka anyi na-asopuru Sakramenti nzoputa anyi natarala maka ihe o na-egosi, ma o karichara, were nriia maka uru ya na-puta ihe na ndu anyi. Site na Kristi Onyenweanyi.

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

A reading from the first letter of St Paul to the Thessalonians (2:9-13)

Let me remind you, brothers, how hard we used to work, slaving night and day so as not to be a burden on any one of you while we were proclaiming God's Good News to you. You are witnessed, and so is God, that our treatment of you, since you became believers, has been impeccably right and fair. You can remember how we treated every one of you as a father treats his children, teaching you what was right, encouraging you and appealing to you to live a life worthy of God, who is calling you to share the glory of his kingdom.

Another reason why we constantly thank God for you is that as soon as you heard the message that we brought you as God's message, you accepted it for what it really is, God's message and not some human thinking; and it is still a living power among you who believe it.

The word of the Lord.

Responsorial Psalm: Ps.138:7-12. (R.v.1)

Response: O Lord, you search me and you know me.

1. O where can I go from your spirit, or where can I flee from your face? If I climb the heavens, you are there. If I lie in the grave, you are there. (R.)

2. If I take the wings of the dawn and dwell at the sea's furthest end, even there your hand would lead me, your right hand would hold me fast. (R.)

3. If I say: 'Let the darkness hide me and the light around me be night,' even darkness is not dark for you and the night is as clear as the day. (R.)

Alleluia, alleluia! 1 Jn 2:5

When anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (23:27-32)

Jesus said, 'Alas for you, scribes and Pharisees, you hypocrites! You who are like whitewashed tombs that look handsome on the

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozu nke mbu Pol di aso degaara ndi Tesalonika (2:9-13)

Eji m aka umunna, na unu chetara oru na Endoli anyi. Anyi ruru oru ehie na abali ka anyi ghara iburu onye obula n'ime unu ibu aro mgbe anyi na-ekwusara unu ozioma. Unu onwe unu bu ndi akaebe anyi, Chineke bukwara onye akaebe anyi; otu anyi si di nso buru ndi ezionume, burukwa ndi omume ha enweghi no. Unu matakwara na anyi mesoro onye obula n'ime unu dika nna si emeso umu ya; anyi gbara unu ume, jakwaa unu ike; ka unu na-ebi ndu otu o kwesiri ndi nke Chineke, onye kporo unu ka unu bata n'alaeze ya na otito ya.

Anyi na-ekelekwara Chineke mgbe niile n'ihu nke a, na mgbe unu nuru okwu Chineke nke anyi wetaara unu, unu naara ya, o bughu dika okwu mmaadu kama dika ihe o bu n'onwe ya, okwu nke Chineke nke na-aruru n'ime unu, ndi kwerenu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 139:7-12. (Az.1)

Aziza: Onyenweanyi, I nyochaala m, marakwa m.

1. Olee ebe m nwere ike iga, iji gbalahu gi, ebee ka m ga-agbaga wee puo n'ihu gi? O buru na m agbagoo n'eluigwe, i no ebe ahu! O buru na m agaan ala mmuo, i nokwa ebe ahu! (Az.)

2. O buru na m efega n'owuwa anyanwu; mobu biri n'odida ya na ngafe osimiri, aka gi nokwa ebe ahu na-edu m; aka nri gi na-ejidesi m ike. (Az.)

3. O buru na m ario ochichiri ka o kpuchie m, ma o bukwana ka ehie ghoooro m abali, ochichiri ahu agaghi agbara gi itiri, o buladi abali na-adiri gi ka ehie. (Az.)

Aleluya, aleluya! 1 Jon.2:5

Onye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matti dere (23:27-32)

Jesu gwara ha si, "Azi gbakwa unu ndi odeakwukwo na ndi Farisii, ndi ihuabuo. Unu dika ili e tere nzu ocha mara mma n'anya,

outside, but inside are full of dead men's bones and every kind of corruption. In the same way you appear to people from the outside like good honest men, but inside you are full of hypocrisy and lawlessness.

'Alas for you, scribes and Pharisees, you hypocrites! You who build the sepulchres of the prophets and decorate the tombs of holy men, saying, "We would never have joined in shedding the blood of the prophets, had we lived in our fathers' day." So! Your own evidence tells against you! You are the sons of those who murdered the prophets! Very well then, finish off the work that your fathers began.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 53)

31 August [Nkwo] Thursday of Ordinary Time - Week 21 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the first letter of St Paul to the Thessalonians (3:7-13)

Brothers, your faith has been a great comfort to us in the middle of our own troubles and sorrows; now we can breathe again, as you are still holding firm in the Lord. How can we thank God enough for you, for all the joy we feel before our God on your account? We are earnestly praying night and day to be able to see you face to face again and make up any shortcomings in your faith.

May God our Father himself, and our Lord Jesus Christ, make it easy for us to come to you. May the Lord be generous in increasing your love and make you love one another and the whole human race as much as we love you. And may he so confirm your hearts in holiness that you may be blameless in the sight of our God and Father when our Lord Jesus Christ comes with all his saints. The word of the Lord.

Responsorial Psalm: Ps.89:3-4.12-14.17. (R.v.14)

Response: **Fill us with your love that we shall exult.**

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)
2. Make us know the shortness of our life

ma ihe juputara ha n'ime bu okpukpu ndi nwuru anwu na ihe rere ure. Otu a ka unu si eme ka ndi eziumume n'ihu ndi mmadu, ma n'ime unu, unu juputara na mpu na aghughu.

"Azi gbakwa unu ndi odeakwukwo na ndi Farisii, ndi ihuabuo. Unu na-egwu ili ndiamuma, na-ewerekwa ihe icho mma nadozi nkume ncheta eziumume. Unu na-ekwukwa si, 'A si na anyi biri n'oge nnanna anyi ha, anyi अगरगहि eso ha wufuo obara ndiamuma.' N'uzo di otu a, unu na-agba akaebe megide onwe unu na unu bu umu ndi gburu ndiamuma. Ngwa ruzhazienu oru nna unu ha bidoro."

Ozioma nke Oseburuwa.

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (3:7-13)

Umunna m, n'ime ahuhu na mkpagbu anyi niile, anyi enweela nkasiobi n'ebe unu no maka okwukwe unu. Ugbo a, anyi ga-adi ndu ma o buru na unu akwudosis ike n'ime Dinwenu. Olee udi ekele anyi ga-enye Chineke maka unu na udi onu niile anyi na-enwe n'ihu Chineke anyi n'ihu unu? Anyi na-arisi ya ike ehie na abali ka anyi hu unu ihu na ihu, wee tinyezuo ihe foduru n'okwukwe unu.

Ugbo a ka Chineke bu Nna anyi n'onwe ya na Dinwenu anyi Jesu Kristi duru anyi biakwute unu. Ka Dinwenu mee ka ihunaanya unu nwere n'ebe ibe unu no na n'ebe mmadu niile no bawanye, otu ihunaanya anyi nwere n'ebe unu no siri baa uba. Ka o wee wusie obi unu ike meekwa ka unu zuo oke n'idi nso n'ihu Chineke Nna anyi, mgbe Dinwenu anyi Jesu na ndi nso ya niile ga-abia. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 90:3-4.12-14.17. (Az.14)

Aziza: **Ka ihunaanya Gi juputa n'ime anyi ka anyi wee nwee anuri.**

1. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu." N'anya gi puku afọ dika otu ubochi, dika unyaahu nke gaferelanu, mobu otu nche abali. (Az.)
2. Kuziere anyi imata ka ndu anyi siri di nkenke,

that we may gain wisdom of heart. Lord, relent! Is your anger for ever? Show pity to your servants. (R.)

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

Alleluia, alleluia! Mt. 24:42-44

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

Gospel

A reading from the holy Gospel according to Matthew (24:42-51)

Jesus said to his disciples: ‘Stay awake, because you do not know the day when your master is coming. You may be quite sure of this, that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect.

‘What sort of servant, then, is faithful and wise enough for the master to place him over his household to give them their food at the proper time? Happy that servant if his master’s arrival finds him at this employment. I tell you solemnly, he will place him over everything he owns. But as for the dishonest servant who says to himself, “My master is taking his time,” and sets about beating his fellow servants and eating and drinking with drunkards, his master will come on a day he does not expect and at an hour he does not know. The master will cut him off and send him to the fate as the hypocrites, where there will be weeping and grinding of teeth.’

The Gospel of the Lord.

ka anyị were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adị okpu? Meere umuodibo gi ebere. (Az.)

3. Ka ihunaanya gi juputa n’ime anyi ututu obula, ka anyi were nwee ike ikwe ukwe ma nweekwa anuri ubochi niile nke ndu anyi. Mee ka idiuto gi nonyere anyi O Onyenweanyi. Ma meekwa ka anyi nwee oganihu n’ihe niile anyi na-eme. (Az.)

Aleluya, aleluya! Mat. 24:42-44

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

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (24:42-51)

Jesu gwara ndi na-eso uzo ya si, “Na-echenu nche, n’ihina unu amaghi n’ubochi Onyenwe unu ga-abia. Matanu nke a, o buru na nna nwe ulo matara oge abali onye ohi ga-eji bia n’ulo ya, o garala amu anya na-eche nche. O gaghi ahapu ulo ya ka a kuwaa ya. N’otu aka ahụ unu onwe unu ga-adị njikere n’ihina Nwa nke Mmadu ga-abia n’oge unu atughi anya ya.

Onye bu odibo ahụ nke maara ihe kwesikwara ntukwasio; onye nna ya ukwu mere onye isi ezinulo ya, ka o na-enye ha nri n’oge kwesirinu? Ngozi ga-adiri nwodibo ahụ, onye nke nna ya ukwu ga-ahụ, ka o na-eme otu a mgbe o ga-abia. N’ezie agwa m unu: Nnaukwu odibo ahụ ga-eme ya onyeisi nke ihe niile o nwere. Ma o buru na nwodibo ojoo ahụ agwa onwe ya si; ‘Nna m ukwu agaghi alota n’oge, wee bido iti umuodibo ibe ya ihe, sorokwa ndi anuruma na-eri ma na-anu. Nnaukwu odibo ahụ ga-abia n’ubochi o na-atughi anya na elekere o na-amaghi. O ga-ata ya ahuhu, dokota ya na ndi ihuabuo n’ebe ahụ ndi mmadu ga-anọ na-ebe akwa ma taakwa ikikere eze.’

Ozioma nke Oseburuwa.

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



PICTURES
from
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July Igbo Mass
& Reception July 9th, 2023

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