



NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

AUGUST 2024



*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 Our Lady Of Assumption - Wednesday 7th to Thursday 15th, August 2024, Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

<https://www.niccsanjose.org>

**August Bulletin Sponsor:
The Family of Sir Eugene & Josephine
Okafor**

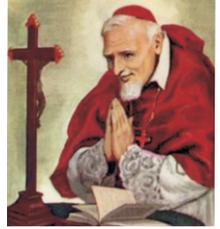
MARANATHA BULLETIN
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St. Alphonsus Mary de Ligouri, Bishop & Doctor

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 Gotti.

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

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

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

Reading from the prophet Jeremiah (18:1-6)

The word that was addressed to Jeremiah by the Lord, 'Get up and make your way down to the potter's house; there I shall let you hear what I have to say.' So I went down to the potter's house; and there he was, working at the wheel. And whenever the vessel he was making came out wrong, as happens with the clay handled by potters, he would start afresh and work it into another vessel, as potters do. Then this word of the Lord was addressed to me, 'House of Israel, cannot I do to you what this potter does? - It is the Lord who speaks. Yes, as the clay is in the potter's hand, so you are in mine, House of Israel.'

The word of the Lord.

Responsorial Psalm: Ps.145:2-6 (R.v.5)

Response: **He is happy who is helped by Jacob's God.**

1. My soul, give praise to the Lord; I will praise the Lord all my days, make music to my God while I live. (R.)

2. Put no trust in princes, in mortal men in whom there is no help. Take their breath, they return to clay and their plans

Ukwe Mbata

N'etiti Nzuko ka o kpughere onu ya, ma Oseburuwa hujuputara n'ime ya mmuo nke amamihe na nghota, ma yibe ya uwe otifo.

Ekpere Mmeghe

O Chineke, onye na-ewelite mgbe niile n'ime Nzuko gi ukpuru oheruga nke ezi omume, mee ka anyi na-esosi ike nzoukwu nke Bishop Alfonsus di aso na agwu maka mkpuruobiga, were nweta otu ugwo ahuga o nwere n'eluigwe. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'onye amuma Jeremaya (18:1-6)

Nke a bu okwu siri n'aka Chineke biakwute Jeremaya, "Bilie ka i gakwuru onye nke ahụ na-akpu ite, n'ebe ahụ aga m eme ka i nuru okwu m." M wee gaa n'ulo onye ahụ na-akpu ite, ebe o no aru oru ya. Ma ihe nke o na-akpu mebiri n'aka ya, ma o kpughariri ya n'udi ihe ozo dika o si masi ya. Okwu nke Dinwenu biakwutere m: "Ulo nke Izrel, o bu na enweghi m ike ime gi dika onye a na-akpu ite siri mee? Dinwenu na-ekwu. N'ezie dika uro di n'aka onye na-akpu ite, otu ahụ ka i di n'aka m o ulo Izrel.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 146:1-6. (Az.5)

Aziza: **Añuri bu nke onye nwere Chineke nke Jekob dika onye onyemaka ya.**

1. Mkpuru obi m too Chineke; aga m eto Oseburuwa n'ubochi ndu m niile, aga m ekwegara Chineke m ukwe oge niile m di ndu. (Az.)

2. Atukwasala obi gi na ndi ochichi, ma o bukwa na mmadu nkiti, onye na-enweghi ike izoputa gi. Mgbe o kubiri ume ka o na-alaghachi n'aja,

that day come to nothing. (R.)

3. 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.)

Alleluia, alleluia! Acts 16:14

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

Gospel

A reading from the holy Gospel according to 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.

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

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

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.

atumaatu ya niile ga-ala n'iyi n'ubochi ahụ. (Az.)

3. Añurị bụ nke onye nwere Chineke nke Jekob dika onye enyemaka ya; onye tukwasiri obi ya n'Onyenweanyi bụ Chineke ya, onye kere eluigwe na ala, nakwa oke osimiri na ihe niile bi n'ime ya (Az.)

Aleluya, aleluya! Acts 16:14

Mmeghe mkpuruobi anyi, O Dinwenu, ka wee nabata okwu nke Nwa Gi bu Jesu Kristi! Aleluya!

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

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka o masi gi, O Onyenweanyi, iji oku eluigwe nke Muo gi munye n'ime obi anyiga, dika I siri mee ka Alfonsus di aso soro mee mmemme iheomimi ndia ga, were site na ha hunyere gi onwe ya dika aja nso. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Lee nwaodibo kwesiri ntukwasiobi nwekwaa uche, onye ga-enye ha oké nri ha n'oge kwesiri ekwesiri.

Ekpere A Natachaa Oriri Nso

OChineke, onye nyerela anyi Alfonsus di aso ka o buru odibo kwesiri ntukwasiobi 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, na-eto gi akwusi akwusi. Site na Kristi Onyenweanyi.

2 August [Eke] Tuesday in Ordinary Time - Week 17 (Green/White)

St. Eusebius of Vercelli, Bishop, or St 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 prophet Jeremiah (26:1-9)

At the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word was addressed to Jeremiah by the Lord. "The Lord says this: Stand in the court of the Temple of the Lord. To all the people of the towns of Judah who come to worship in the Temple of the Lord you must speak all the words I have commanded you to tell them; do not omit one syllable. Perhaps they will listen and each turn from his evil way: if so, I shall relent and not bring the disaster on them which I intended for their misdeeds. Say to them, "The Lord says this: If you will not listen to me by following my Law which I put before you, by paying attention to the words of my servants the prophets whom I send so persistently to you, without your ever listening to them, I will treat this Temple as I treated Shiloh, and make this city a curse for all the nations of the earth."

The priests and prophets and all the people heard Jeremiah say these words in the Temple of the Lord. When Jeremiah had finished saying everything that the Lord had ordered him to say to all the people, the priests and prophets seized hold of him and said, "You shall die! Why have you made this prophecy in the name of the Lord, "This temple will be like Shiloh, and this city will be desolate, and uninhabited"?" And the people were all crowding round Jeremiah in the Temple of the Lord.

The word of the Lord.

Responsorial Psalm: Ps. 68:5.8-10.14 (R.v.14)

Response: **In your great love, answer me, O God.**

1. More numerous than the hairs on my head

Ukwe Mbata

Chineke nọ n'ebe Ya di nso. O na-enye Cndi na-enweghi ulọ ebe obibi. O na-enye ndi nke Ya ike, na-agbakwa ha ume.

Ekpere Mmeghe

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

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (26:1-9)

Na mbido ochichi Jehoyakim nwa Josaya eze nke Juda, okwu nke a si n'aka Chineke bia si: "O bu Dinwenu na-ekwu Guzoro n'ihu ulọ Chineke ma gwa obodo niile no na Juda ndi biara ife ofufe n'ulọ nke Dinwenu okwu niile nke m nyere gi n'iwu ka i gwa ha; ezokwala okwu obula. O nwere ike buru na ha ga-ege nti, ma chegharia na mmehie ha, nke ga-emekwa ka m chegharia ma wepukwa ihe ojuo nke m choro ime n'ebe ha no n'ihu agwa ojuo ha. I ga-agwa ha si, 'Lee, o bu Dinwenu na-ekwu, o buru na unu egeghi m nti, bia soro uzo iwu m nke m chere n'ihu unu, ma geekwa nti n'okwu nke umuodibo m ndiamuma, ndi m na-ezitere unu osooso, ndi unu na-egebeeghi nti mbu, mgbe ahụ, aga m eme ulọ unu dika Shilo, agakwa m eme obodo a ka o buru ibu onu n'ebe mba niile di n'elu uwa no."

Ndi ukochukwu na ndiamuma na ndi mmadu niile huru Jeremaya ka o na-ekwu okwu ndi a n'ime ulọ nke Chineke. Mgbe Jeremaya kwuchara ihe niile Chineke nyere ya n'iwu ka o kwuo, ndi ukochukwu na ndiamuma na ndi mmadu niile abia jide ya gwa ya si, "I ga-anwuri." Olee ihe kpatara i jiri na-ebu amuma n'aha nke Dinwenu na-ekwu na-asi, "Ulo nke a ga-adi ka Shilo, obodo nke a ga-abukwa ihe e mebichara emebicha o nweghi onye ga-ebi n'ime ya?" Ndi mmadu niile wee gbakoo gburugburu n'ebe ahụ Jeremaya no n'ime ulọ nke Dinwenu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 69:4.7-9.13. (Az.13)

Aziza: **N'oke ihunaanya gi za m, O Onyenweanyi.**

1. Ndi kporo m asi na-enweghi ihe kpatara

are those who hate me without cause. Those who attack me with lies are too much for my strength. How can I restore what I have never stolen? (R.)

2. It is for you that I suffer taunts, that shame covers my face, that I have become a stranger to my brothers, an alien to my own mother's sons. I burn with zeal for your house and taunts against you fall on me. (R.)

3. This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails. (R.)

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 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.

This is the Gospel of the Lord.

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.

ya buru ibu karja ntutuisi m, ndi choro igbu m di otutu dika ntutuisi m. Ha na-asi m nyeghachi ihe m na-ezughị. (Az.)

2. O bu maka gi ka m jiri na-edi mkpari, nke na-eme m ihere, nke na-eme ka m buru onye obia n'etiti umunne m, na-emekwa m onye mbiambia n'umunne m ndiozo; inwe mmasi nke ulo gi eriela m obi, mkpari nke ndi na-akpari gi na-adakwasị m. (Az.)

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

Aleluya, aleluya! 1 Pet.1:25

Okwu nke Onyenweanyi ga-adigide ebeghi 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 na 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 abughi Jemis, Josef, Saimon na Judas? O bu na anyi na umunne ya ndi nwaanyi anoghi n'ebe a? Oleeke wanu ebe o nwetere ike ndi a?" Ha wesara ya iwe. Ma Jesu siri ha, "Onye amuma obula nwere nsopuru ebe obula ewezuga n'ala nina ya, na n'ezinulo nke aka ya." N'ihina ha enweghi okwukwe, o rughị otutu oru ebube n'ebe ahu. Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere ANatachaa Oriri Nso

Dinwenu, anyi eriela oriri ahu na obara Kristi, bu ihe ncheta ebighi ebi nke ahuhu nke Nwa Gi. Anyi na-ario 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.



Entry Antiphon

Hail, Holy Mother, who gave birth to the King who rules heaven and earth forever!

Collect

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

First Reading

A reading from the prophet Jeremiah (26:11-16.24)

The priests and prophets addressed the officials and all the people, ‘This man deserves to die, since he has prophesied against this city, as you have heard with your own ears.’ Jeremiah, however, replied to the people as follows, ‘The Lord himself sent me to say all the things you have heard against this Temple and this city. So now amend your behaviour and actions, listen to the voice of the Lord your God: if you do, he will relent and not bring down on you the disaster he has pronounced against you. For myself, I am as you see in your hands. Do whatever you please or think right with me. But be sure of this, that if you put me to death, you will be bringing innocent blood on yourselves, on this city and on its citizens, since the Lord has truly sent me to you to say all these words in your hearing.’

The officials and all the people then said to the priests and prophets, ‘This man does not deserve to die: he has spoken to us in the name of the Lord our God.’ But Jeremiah had a protector in Ahikam son of Shaphan, so he was not handed over to the people to be put to death.

The word of the Lord.

Responsorial Psalm: Ps. 68:15-16.30-31. 33-34 (R.v. 14)

Response: In your great love, answer me, O God.

1. Rescue me from sinking in the mud; save me from my foes. Save me from the waters of the deep lest the waves overwhelm me. Do not let the deep engulf me nor death close its mouth on me. (R.)
2. As for me in my poverty and pain let your help, O God, lift me up. I will praise God's

Our Lady of Saturday

Ukwe Mbata

Ekele, Nne di aso, onye muru Eze na-
Eachi eluigwe na uwa ebighiebi!

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (26:11-16.24)

Otu ihu ahụ, ndi ukochukwu na ndiamuma gwara ndiisi ochichi ndi mmadu niile si, “Nwoke a kwesiri amamikpe onwu, maka na o buola amuma megide obodo nke a, dika unu jiri nti nti unu nu.” Jeremaya wee gwa ndiisi ochichi niile na ndi mmadu niile si, Onyenweanyi ziri m ka m buo amuma megide ulo nke a, ya na obodo nke a dika unu siri nu n'okwu m. Ya mere, ugbu a, mezienu ndu unu na uzo unu ma geekwanu nti n'okwu nke Dinwenu bu Chineke unu, ka Dinwenu wee tugharia uche banyere ihe ojoo nke o kwuputara ga-eme unu. Mana banyere mu onwe m, ano m n'aka unu, jirinu m mee ihe di unu mma na ihe masiri unu. Naani ihe unu ga-amata bu na o buru na unu egbuo m, obara onye enweghi ihe o mere ga-adi n'isi unu nakwa obodo unu na ndi niile bi na ya, n'ihina n'ezio kwu, o bu Chineke ziputara m ka m gwa unu okwu ndi a ka o banye unu na nti.”

Mgbe ahụ ndiisi ochichi na ndi mmadu niile gwara ndi ukochukwu na ndiamuma si, “Nwoke a kwesighi amamikpe onwu obula, n'ihina o gwara anyi okwu site n'aha nke Dinwenu Chineke anyi.” Mana Ahikam nwa Shafan chedoro Jeremaya nke mere na ahanyeghi ya n'aka ndi mmadu ka ha gbuo ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 69:14-15.29-30. 32-33. (Az.13)

Aziza: N'oke ihunaanya gi, za m, O Onyenweanyi.

1. Guputa m n'ide mmiri nke a; ka m ghara idanye ozo, mee ka m gbanahu ndi kporo m asi, zoputa m n'ime mmiri. Ekwekwala ka ebili mmiri zara m, ekwela ka ide mmiri rie m, mobu ka olulu kpuchido m. (Az.)
2. Ma, n'ebe m no, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi, Chineke,

name with a song; I will glorify him with thanksgiving. (R.)

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

Alleluia, alleluia! Mt. 5:10

Happy are those who are persecuted in the cause of right, 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 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.

Prayer Over the Offerings

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

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

Communion Antiphon

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

Prayer After Communion

Having received this heavenly Sacrament, we humbly pray, O Lord, that we who

kulite m elu! Aga m eji ukwe too aha nke Chineke, aga m eji ekele m bulie aha ya. (Az.)

3. Mgbe ahụ ndi umeala hụ nke a, ha ga-añuri, ka unu wee nwee ogologo ndu, unu ndi na-achọ Chineke! Onyenweanyi na-ege ndi niile no na mkpa nti mgbe niile, o naghị echezo ndi nke ya e ji e ji. (Az.)

Aleluya, aleluya! Mt. 5:10

Ngozi na-adiri ndi niile a na-emegbu n'ihiziomume, n'ihina alaeze eligwe bu nke ha. Alleluya!

Ozioma

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

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

Herod nyere ikikere ka ejide Jon, tuba ya n'ulo mkporo n'ihiziomume 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 turu egwu ndi mma n'ihina ha weere Jon dika onye amuma. Ma mgbe emume nke ncheta omumu Herod biara, Ada Herodias gbara egwu puru iche n'ihu ndi nnoko oriri ahụ. Nke a toro Herod uto nke 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 ugbu a!" Ihe a wutere eze Herod; mana n'ihiziomume n'ihu ndi obia ya, o nyere iwu ka e mee nke ahụ. O zipuru ozi ka e gbute isi Jon n'ulo mkporo. Ha butere isi Jon n'efere, bunye nwaagboghohu ahụ, o wee bugara nne ya. Ndi na-eso uzo Jon biara buru ahụ ya ga lie, ha gara kooro Jesu ihe merenu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka anyi natarala Sakramenti eluigwe a, anyi na-ario, O Dinwenu, ka anyi bu

reverently celebrate the Memorial of the Blessed Virgin Mary may merit to be partakers at your eternal banquet. Through Christ our Lord.

ndi ji nsopuru eme mmemme Ncheta Vejin Maria di Ngozi tosikwa iketaoke na nnukwu oriri di ebighiebi. Site na Kristi.

18TH SUNDAY IN ORDINARY TIME (B) 4 August 2024 [Afo] (Green)

**Office:
Week 2**

Faithfulness underlines the readings of today Sunday. In the First Reading, the Israelites suffering in the wilderness complain against Moses and Aaron. God comes to their rescue, and at the same time discloses His intent to train them in faithfulness. God's faithfulness in fulfilling His promise is stated in the Responsorial Psalm, which must be told to the next generation. This would be reason to give up old way of life to be fully converted to Jesus Christ, as St Paul urges his Ephesian community. Revealing God's faithfulness, Jesus declares himself in the Gospel as the bread of life, and while challenging all on motives for seeking him, calls for deeper faith.

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.

First Reading

A reading from the book of Exodus (16:2-4.12-15)

The whole community of the sons of Israel began to complain against Moses and Aaron in the wilderness and said to them, "Why did we not die at the Lord's hand in the land of Egypt, when we were able to sit down to pans of meat and could eat bread to our heart's content! As it is, you have brought us to this wilderness to starve this whole company to death!" Then the Lord said to Moses, "Now I will rain down bread for you from the heavens. Each day the people are to go out and gather the day's portion; I propose to test them in this way to see whether they will follow my law or not.

I have heard the complaints of the sons of Israel. Say this to them, 'Between the two evenings you shall eat meat, and in the morning you shall have bread to your heart's content. Then you will learn that I, the Lord, am your God.' And so it came about: quails flew up in the evening, and they covered the camp; in the morning there was a coating of dew all round the camp. When the coating of dew lifted, there on the surface of the desert was a thing delicate, powdery, as fine as hoarfrost on the ground. When they saw this, the sons of Israel said to one another, "what is that?" not

Ukwe Mbata

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

Ekpere Mmeghe

Dinwenu, nyere 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.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (16:2-4.12-15)

Mana umu Izrel niile tamuru ntamu Mn'ime ikpa ahu megide Mosis na Eron, si ha, "O gaara akara anyi mma ma a si na Chineke gbusiri anyi n'ala Ijipt bu ebe anyi na-eriju achicha afo karija otu a unu kpoputarala anyi na mbara ikpa a ka aguu gbuo anyi." Dinwenu wee gwa Mosis si, "Lee ugbo a, aga m eme ka achicha si n'elu na ezoro unu ka mmiri, ha ga na-ekpokoro naani nke ga-ezuru ha n'ubochi, achoro m ka m si uzo a nwalee ha ka m wee mara ma ha ga-edobe iwu m.

"Anula m ntamu nke umu Izrel, gwa ha si, na mgbede, unu ga-eri anu, n'isi ututu, unu ga-eri achicha, mgbe ahu unu ga-ama na abu m Onyenweanyi Chineke unu." N'oge mgbede, nnu nu kwel juputara ogige ha; ma n'ututu igirigi wuchisiri ogige ahu niile. Mgbe igirigi ahu gbasasiri; ihe dika ntu na-acha ochi juputara n'ikpa ahu. Mgbe umu Izrel huru ihe a, ha juritara onwe ha si, "Gini bu ihe a?" Maka ha amaghi ihe o bu. Ma Mosis

knowing what it was. "That" said Moses to them "is the bread the Lord gives you to eat." This is the word of the Lord.

gwara ha si, "O bu achicha nke Dinwenu nyere unu ka unu rie. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 77:3-4.23-25.54 (R.v. 24)

Response: The Lord gave them bread from heaven.

1. The things we have heard and understood, the things our fathers have told us, we will tell to the next generation: the glories of the Lord and his might (R.)
2. He commanded the clouds above and opened the gates of heaven. He rained down manna for their food, and gave them bread from heaven. (R.)
3. Mere men ate the bread of angels. He sent them abundance of food. He brought them to his holy land, to the mountain which his right hand had won. (R.)

Second Reading

A reading from the letter of St. Paul to the Ephesians (4:17.20-24)

I want to urge you in the name of the Lord, not to go on living the aimless kind of life that pagans live. Now that is hardly the way you have learnt from Christ, unless you failed to hear him properly when you were taught what the truth is in Jesus. You must give up your old way of life; you must put aside your old self, which gets corrupted by following illusory desires. Your mind must be renewed by a spiritual revolution so that you can put on the new self that has been created in God's way, in the goodness and holiness of the truth.

This is the word of the Lord.

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 John (6:24-35)

When the people saw that neither Jesus nor his disciples were there, they got into boats and crossed to Capernaum to look for Jesus. When they found him on the other side, they said to him, "Rabbi, when did you come here?" Jesus answered: "I tell you most solemnly, you are not looking for me because you have seen the signs but because you had all the bread you wanted to eat. Do not work for

Abuoma na Aziza: Abu. 78:3-4.23-25.54.(Az.24)

Aziza: O zoro ha achicha ka mmiri ka ha rie, nyekwa ha oka nke si n'eluigwe.

1. Ihe anyi nuru ma matakwa n'onwe anyi, nke ndi nnanna anyi ha gwara anyi nke agaghi ekpuchiiri unu ha, kama anyi ga-eme ka umuunumu anyi mata ya, ihe ndi a bu: idi ukwu nke Onyenweanyi. (Az.)
2. O nyere mbara igwe iwu, meghee onuzo nke eluigwe; O zoro ha achicha ka mmiri ka ha rie, nyekwa ha oka nke si eluigwe. (Az.)
3. Mmadu riri nri nke ndi mmuooma; o nyere ha nri n'uju. O dubatara ha n'ala nso ya n'ugwu nke aka nri ya lutara n'agha. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi nke Pol di aso degaara ndi Efesus (4:17.20-24)

Ugbu a, na nke a ka m kwudosiriike, na agbakwa akaebe: na unu agaghi ebizikwa dika ndi mba ozo, ndi uche ha juputara n'ihe efu.

O bughi otu a ka unu siri muta Kristi! Ka e were na unu anula maka ya, na a kuzikwaara unu n'ime ya dika eziokwu ahu siri diri n'ime Jesu. Yipunu mmadu ochie unu, nke mere ka unu na-ebi ndu ojojo na mbu, bu mmadu ochie ahu nke e meruru site n'aghuho na aguu nke ime ihe ojojo. Meenu ka unu di ohuru n'ime mmuo nke echiche unu. Yikwasikwanu mmadu ohuru e kere n'oyiyi nke Chineke n'ime eziomume zuru oke na idiaso.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mt. 4:4

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (6:24-35)

Mgbe ha huru na Jesu na ndi na-eso uzo ya Manoghi n'ebe ahu, ha banyere n'ugbo ndi ahu gaa Kapanaum, na-acho Jesu.

Mgbe ha huru Jesu n'ofe nke ozo nke osimiri ahu, ha juru ya si, "Rabai (onyenkuzi) Olee mgbe i biara ebe a?" Jesu zara si ha: "Ana m agwa unu eziokwu, o bughi maka oruebube unu huru ka unu ji achom kama o bu maka na unu ji achicha

food that cannot last, but work for food that endures to eternal life, the kind of food the Son of Man is offering you, for on him the Father, God himself, has set his seal.”

Then they said to him, “What must we do if we are to do the works that God wants?” Jesus gave them this answer, “This is working for God: you must believe in the one he has sent.” So they said, “What sign will you give to show us that we should believe in you? What work will you do? Our fathers had manna to eat in the desert; as scripture says: He gave them bread from heaven to eat.”

Jesus answered: “I tell you most solemnly, it was not Moses who gave you bread from heaven, it is my Father who gives you the bread from heaven, the true bread; for the bread of God is that which comes down from heaven and gives life to the world.” “Sir”, they said “give us that bread always.” Jesus answered: “I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst.”

This is 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.

HOLY HOUR: EUCHARIST - THE BREAD OF LIFE

5 August [Nkwo] Monday of Week 18 (Green/White)

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

(For Entry Antiphon and Collect, see page 7)

First Reading

Reading from the prophet Jeremiah (28:1-17)

At the beginning of the reign of Zedekiah King of Judah in the fifth month of the fourth year, the prophet Hananiah son of Azzur, a Gibeonite, spoke as follows to

rijuo afo. Unu adogbule onwe unu maka nri nke na-emebi emebi, kama maka nri nke ga-adigide ruo ndu ebebe, nke Nwa nke mmadu ga-enye unu. N'hina o bu na ya ka Chineke Nna kara akara nke iribaama.” Nke a mere ha ji juo ya si, “Kedu ihe anyi ga na-emeriri ka o buru na anyi na-aru oru Chineke?” Jesu zaa si ha, “Nke a bu oru nke Chineke: Ka unu kwenye n'onye ahu nke O zitere.” Ha juru ya si, “Olee oru iribaama i ga-aruru anyi, ka anyi hu, wee kwere na gi? Kedu oru i ga-aru? Nna anyi ha riri mana n'ime ozara dika e dere ya si, ‘O nyere ha nri nke si n'elugwe ka ha rie.’” Jesu gwakwara ha si: “Ana m agwa unu eziokwu, o bughị Mosis nyere unu nri ahu nke si n'elugwe, kama o bu Nna m na-enye unu ezi nri ahu nke si n'elugwe. N'hina nri nke Chineke bu nke ahu si n'elugwe bia, na-enyekwa uwa ndu.” Nke a mere ha jiri si ya, “Onyenweanyi, nye anyi udi nri a mgbe niile.” Jesu siri ha, “Abu m achicha nke ndu; onye na-abiakwute m aguu agaghi agu ya, onye na-ekwerekwa na m, akpiri agaghi akpo ya nku.

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'elugwe; achicha toro nnukwu uo na-enye anuri.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, I werela Onyinye gi nke si n'elugwe 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 Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (28:1-17)

N'otu afo ahu, na mbido ochichi nke Zedekaya eze nke Juda n'ime onwa nke ise n'ime afo nke ano, Hananaya nwa Azo,

Jeremiah in the Temple of the Lord in the presence of the priests and of all the people. 'The Lord, the God of Israel, says this, "I have broken the yoke of the king of Babylon. In two years' time I will bring back all the vessels of the Temple of the Lord which Nebuchadnezzar king of Babylon carried off from this place and took to Babylon. And I will also bring back Jeconiah son of Jehoiakim, king of Judah, and all the exiles of Judah who have gone to Babylon - it is the Lord who speaks. Yes, I am going to break the yoke of the king of Babylon."

The prophet Jeremiah then replied to the prophet Haniah in front of the priests and all the people there in the Temple of the Lord. 'I hope so' the prophet Jeremiah said. 'May the Lord do so. May he fulfil the words that you have prophesied and bring the vessels of the Temple of the Lord and all the exiles back to this place from Babylon. Listen carefully, however, to this word I am now going to say for you and all the people to hear: From remote times, the prophets who preceded you and me prophesied war, famine and plague for many countries and for great kingdoms; but the prophet who prophesies peace can only be recognised as one truly sent by the Lord when his word comes true.'

The prophet Haniah then took the yoke off the neck of the prophet Jeremiah and broke it. In front of all the people Haniah then said, 'The Lord says this, "This is how, two years hence, I will break the yoke of Nebuchadnezzar king of Babylon and take it off the necks of all the nations."' At this, the prophet Jeremiah went away.

After the prophet Haniah had broken the yoke which he had taken off the neck of the prophet Jeremiah the word of the Lord was addressed to Jeremiah, 'Go to Haniah and tell him this, "The Lord says this: You can break wooden yokes? Right, I will make them iron yokes instead! For the Lord of hosts, the God of Israel, says this: An iron yoke is what I now lay on the necks of all these nations to subject them to Nebuchadnezzar king of Babylon. (They will be subject to him; I have even given him the wild animals.)"

The prophet Jeremiah said to the prophet Haniah, 'Listen carefully, Haniah: the Lord has not sent you; and thanks to you this people are now relying on what is false. Hence - the

onye amuma nke Gibon gwara m okwu n'ime ulo nke Dinwenu n'ihu ndi ukochukwu na ndi mmadu niile si, "Lee, o bu Dinwenu nke igwe ndiagha na-ekwu, Chineke nke Izrel; emebiela m ochichi nchigbu nke eze Babilon. N'ime afo abuo ugbu a, aga m eweghachite azu n'ebe a, ngwongwo niile nke di n'ulo nke Chineke nke Nebukadneza eze Babilon si n'ebe a buru buga na Babilon. Aga m akpoghachikwa azu n'ebe a Jekonaya nwa Jehoyakim eze nke Juda, ya na ndi soro ya gbaa oso agha site na Juda, o bu Dinwenu na-ekwu, maka na aga m emebi ochichi nchigbu nke eze Babilon." Mgbe ahụ onye amuma Jeremaya wee gwa onye amuma Hananaya okwu n'ihu ndi ukochukwu na ndi mmadu niile ndi no n'ime ulonso nke Dinwenu.

Onye amuma Jeremaya ekwuo si, Amen! Ka Dinwenu mee nke a, ka o mejuputa ihe ndi a i buru n'amuma, ma weghachi azu n'ebe a, site na Babilon ngwongwo niile nke ulo nke Chineke na ndi niile a kpuru n'agha. Ma ugbu a nuru okwu a nke m na-agwa gi, nke m na-agwakwa mmadu niile. Otutu ndiamuma bu anyi uzo site na mgbe ochie buru amuma maka agha, onwu na oria ogwurumba megide otutu mba ya na otutu alaeze. Gbasara onye amuma nke na-ebu amuma udo, a ga-amata na o bu Dinwenu zitere ya n'eziokwu mgbe e mejuputara ihe o buru n'amuma."

Otu ihu ahụ, onye amuma Hananaya weere iyagba ahụ Jeremaya nya n'olu, dobie ya. Hananaya ekwuo okwu n'ihu ndi mmadu si, "Lee, o bu Dinwenu na-ekwu, otu a ka m ga-esi mebie ochichi nchigbu Nebukadneza n'ebe mba niile di n'uma no n'ime afo abuo na-abianu, ma Jeremaya onye amuma jewaara onwe ya.

Ka obere oge gachara mgbe onye amuma Hananaya jiri dobiechaa iyagba onye amuma Jeremaya nya n'olu, okwu nke Dinwenu biakwutere Jeremaya si, "Gaa, ma gwa Hananaya si, "Lee, o bu Dinwenu na-ekwu, i kujiela mgbaolu nke osisi, mana mu onwe m ga-eji mkpo nke igwe dochie n'onodu ya. Otu a ka Dinwenu nke igwe ndiagha, Chineke nke Izrel siri kwuo: Etinyela m n'olu mba ndi a niile, mgbaolu igwe nke ochichi nchigbu gae site n'aka Nebukadneza eze nke Babilon, ha ga-efe ya, n'ihina enyela m ya obuladi umu anuhia.

Onye amuma Jeremaya gwara Hananaya onye amuma si; "Gee nti gi bu Hananaya, o

Lord says this, "I am going to throw you off the face of the earth: you are going to die this year (since you have preached apostasy from the Lord)."

The prophet Hanannah died the same year, in the seventh month.

The word of the Lord.

Responsorial Psalm: Ps. 118:29.43.79-80.95.102 (R.v.68)

Response: **Teach me, Lord, your statutes.**

1. Keep me from the way of error and teach me your law. Do not take the word of truth from my mouth for I trust in your decrees. (R.)

2. Let your faithful turn to me, those who know your will. Let my heart be blameless in your statutes lest I be ashamed. (R.)

3. Though the wicked lie in wait to destroy me yet I ponder on your will. I have not turned away from your decrees; you yourself have taught me. (R.)

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 town, 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

bughi Chineke zitere gi, ma i meela ka ndi mmadu kwenye n'ozu asi. Ya mere, o bu Dinwenu na ekwu; 'Ugbu a, aga m ewepu gi n'elu uwa. N'ime afo a, i ga-anwu, n'ihina i kwuola okwu megidere Dinwenu.' N'ime afo ahụ n'onwa nke asaa, onye amuma Hananaya nwukwara.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119:29.43.79-80.95.102 (Az.68)

Aziza: **Kuziere m iso uzo gi, O Onyenweanyi.**

1. Ekwela ka m soro uzo na-akwughi oto ma nye m amara nke iwu gi. Anapula m eziokwu gi, n'ihina nchekwube m di n'iwu gi. (Az.)

2. Ka ndi niile na-aturu gi egwu biakwute m, ndi niile maara iwu gi. Ka obi m ghara inwe ntupo obula n'idobe iwu gi, ka ihere ghara ime m. (Az.)

3. Ndi ajo mmadu no na-eche ka ha gbuo m, mana ana m achighari iwu gi n'obi m. Anaghi m agbaka iwu gi azu, n'ihina gi onwe gi kuziere m ya!. (Az.)

Aleluya, aleluya! Mat. 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 nke a o jiri ugbommiri si n'ebe ahụ puo, gaa ebe dara juu, noro naani ya. Ma mgbe igwe mmadu di ichiiche nuru ya, ha siri obodo di ichiiche were ukwala sobe ya. Ka o putara n'elu ala, o huru oke igwe mmadu; o meere ha ebere ma gwokwaa ndi ahụ na-adighi ike no n'etiti ha.

N'oge mgbede, ndi na-eso uzo Jesu biakwutere ya si, "Ebe a bu ozara, oge agakwaala; zipu igwe mmadu ndi a ka ha jee n'ime obodo di ichiiche zuru nri ha gari." Jesu zara ha si, "O dighi mkpa ka ha si ebe a puo; 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 ahiiha. O weere ogbe achicha ise na azu abuo ahụ, leelite anya elu, gozie ha, nyawaa ha, nye ndi na-eso uzo ya achicha ahụ, ha wee keere ha igwe mmadu ndi ahụ. Ha niile rijuru afo. Ha kpokotara iberibe achicha foduru, nkata

who ate numbered about five thousand men, to say nothing of women and children. This is the Gospel of the Lord.

iri na abụọ. Ndi riri achicha ahụ di puku mmadu ise, ma e wezuga umunwaanyi na umuntakiri. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 9)



6 August [Eke] Tuesday (White) 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; also cf., II 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 fulfillment. 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 sets out from the Mount Tabor event to perfect on the hill of Calvary by his passion and death and resurrection), sealing his victory and glory upon our humanity.

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.

Collect

O God, who in the glorious Transfiguration of your Only Begotten Son confirmed the mysteries of faith by the witness of the Fathers and wonderfully prefigure our full adoption to sonship, grant, we pray, to your servants, that, listening to the voice of your beloved Son, we may merit to become coheirs with him. Who lives and reigns with you.

First Reading

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

As I watched: Thrones were set in place and one of great age took his seat. His robe was white as snow, the hair of his head as pure as wool. His throne was a blaze of flames, its wheels were a burning fire 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".

Ekpere Mmeghe

O Chineke, onye sitere na Nnwogha di ebube nke So Otu Nwa O Muru Naani Ya guzosie ike iheomimi nke okwukwe siri n'akaebe ndi Nna Nna anyi ga ma biakwa n'uzo di itunaanya gosiputa ogugu agunyere anyi n'uju nke ibu umu, mee, anyi na-ario, ka umu odibo gi, ha na-ege olu Nwa gi I huru n'anya nti, ha ewere tosi ibu ndi ga-eso ya keta ekpe. Onye di ndu na-achi.

Ihe Ogugu Nke Mbu

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

Ka m na-ele anya ahuru m ka e doziri koocheeze, 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 mmuoozi 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 ya. E nyere ya ike ochichi na otito na alaeze, ka

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

The word of the Lord.

Responsorial Psalm: Ps. 96:1-2.5-6.9. (R.v.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 Luke(9:28-36)

Jesus took with him Peter and John and went up the mountain to pray. As he prayed, the aspect of his face was changed and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep, but they

mmadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochichi ya enweghi njedebe, o gaghi agafe agafe nke a ga-emebi ya emebi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 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 nuriba; Nurianu, ala niile mmiri gbara gburugburu Urukpu na ochichiri gbara ya okirikiri; o jiri eziumume na ikpe nkwmoto were too ntoala ocheeze ya.(Az.)

2. Ugwu niile gbazere dika mmanu n'ihu Onyenweanyi nke uwa niile. Eluigwe nakwuputa 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.)

The Ogugu Nke Abu

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

Mgbe anyi mere ka unu mata maka ike Mna 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 kwanyeere 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 n'eluigwe n'ihina anyi na ya no n'elu ugwu ahụ.

O doola anyi anya na ihe ahụ ndiamuma kwuru bu eziokwu. Gbakwaanụ mbọ na-ege nti n'okwu ahụ di ka oku nke na-enwu n'ebe gbara ochichiri; 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 Luk dere (9:28-36)

Jesu kooro Pita, Jemis na Jon wee rigoro n'elu ugwu ikpe ekpere. Mgbe O na-ekpe ekpere ihu ya enwoghaa. Uwe ya bidoro chaba ocha nke ukwu. Ma lee, ya na mmadu abuo na-akparita uka. Ndi ahụ bu Mosis na Elaija. Ndi nlaghachi ya nke O ga-emezu na Jerusalem. N'oge ahụ ura ji Pita na ndi ya na ha no nke ukwu; ha huru ebube ya tinyekwara mmadu abuo ya na ha guzoro. Mgbe mmadu abuo ahụ

kept awake and saw his glory and the two men standing with him. As these were leaving him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' - he did not know what he was saying. As he spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud, saying, 'This is my Son, the Chosen One. Listen to him.' And after the voice had spoken, Jesus was found alone. The disciples kept silence and, at that time, told no one what they had seen. This is 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.

na-ahapu Jesu laba, Pita siri Jesu, "Nna anyi ukwu o di mma na anyi noro ebe a, ka anyi ruo uloikwu ato, otu maka gi, otu maka Mosis, otu maka Elaija." Ma Peter amaghi ihe o na-ekwu. Ka o na-ekwu nke a, urukpu bjara kpugide ha; ha wee tuo oke egwu ka urukpu ahụ na-ekpugide ha. Olu siri n'urukpu ahụ daa si, "Nke a bu Nwa m, onye m hoorola, geenu ya nti!" Mgbe olu ahụ kwuchara ha huri naani Jesu. Ma ha mechiri onu ha; ha akoroghi onye obula n'oge ahụ akuko obula banyere ihe ha huri. Ozioma nke Oseburuwa.

Ekpere Nhunye

Doo nso, O Dinwenu, anyi na-arjo, onyinye ndi a ebute jji mee mmemme Nwogha di ebube nke So Otu Nwa Gi I Muru Naani Ya, ma site na ebube ya na-egbukesi 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-ahụ Ya otu O siri di n'onwe Ya.

Ekpere A Natachaa Oriri Nso

Ka ozuzu nke eluigwe anyi nwetara, O Onyenweanyi, anyi na-arjo, 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.

7 August [Orie] Wednesday in Ordinary Time - Week 18 (Green/Red/White)

Sts. Sixtus II, Pope, and Comp., Martyrs (Opt. Mem.)

St. Cajetan, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see page 7)

First Reading

Areading from the prophet Jeremiah (31:1-7)
I will be the God of all the clans of Israel - it is the Lord who speaks - they shall be my people. The Lord says this: They have found pardon in the wilderness, those who have survived the sword. Israel is marching to his rest. The Lord has appeared to him from afar: I have loved you with an everlasting love, so I am constant in my affection for you. I build you once more; you shall be rebuilt, virgin of Israel. Adorned once more, and with your tambourines, you will go out dancing gaily. You will plant vineyards once more on the mountains of Samaria (the planters have done their planting: they will gather the

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo onye amuma Jeremaya (31:1-7)

N'oge ahụ o bu Oseburuwa na-ekwu, aga m abu Chineke ezinuo niile nke Izrel, ha ga-abukwa ndi nke m" Oseburuwa kwuru si, "Ndi nwuforo n'agha n'ime ozara nwere isioma. Mgbe Izrel choo ka o zuo ike ma nweekwa onodu Oseburuwa siri n'ebe di anya biakwute ya. Ewerela m ihunaanya di ebebe hu gi n'anya n'ihe nke a, aga m na-akwudosiike n'ebe i no. Aga m aru gi, aga m arugharikwa gi, Izrel nwaagboghọ amaghi nwoke. I ga-ejikwa ihe egwu gi choo onwe gi mma, i ga-esokwa ndi onu juru obi ete egwu. Ozo, i ga-akokwa vain n'elu ugwu niile nke Sameria, ndi na-aku mkpuru ga-aku ma nwee onu ihe mkpuru ha kurumiputara. N'ihina otu ubochi

fruit). Yes, a day will come when the watchmen shout on the mountains of Ephraim, to the Lord our God! For the Lord our God! For the Lord says this: Shout with joy for Jacob! Hail with joy for Jacob! Proclaim! Praise! Shout: 'The Lord has saved his people, the remnant of Israel!' The word of the Lord.

Responsorial Psalm: Jer .31:10-13.(R.v.10)

Response: **The Lord will guard us as a shepherd guards his flock.**

1. O nations, hear the word of the Lord, proclaim it to the far-off coasts. Say: He who scattered Israel will gather him and guard him as a shepherd guards his flock. (R.)

2. For the Lord has ransomed Jacob, has saved him from an overpowering hand. They will come and shout for joy on Mount Zion, they will stream to the blessings of the Lord, to the corn, the new wine and the oil, to the flocks of sheep and the herds. (R.)

3. Then the young girl will rejoice and dance, the men, young and old, will be glad. I will turn their mourning into joy, I will console them, give gladness for grief. (R.)

Alleluia, alleluia! Jam. 1:18

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

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

ndi nche ga-akpo oku n'ugwu obodo nke Ifrem si, "Kulienụ ka anyi ga na Zayon, gakwuru Oseburuwa Chineke anyi." N'ihina Oseburuwa kwuru si, "Werenụ onụ na oke olu buo ahụ maka Jakob, tiekwanụ mkpu maka eze mba niile, kwuputanu, nyenu ekele na-asi, "Oseburuwa azoputala ndi nke ya bu ndi foduru n'izrel." Okwu nke Oseburuwa.

Abuoma na Aziza: Jer. 31:10-13(Az.10)

Aziza: **O ga-ehekwa anyi dika onye ncheaturu si echekwaba igwe aturu ya.**

1. Geenu nti n'okwu nke Oseburuwa, unu mba niile, meenu ka a nu ya n'awa niile, kwuonu si na onye nke kposara Izrel, ga-ekpokotakwa ya onu ozo, o ga-ehekwa ya dika onye ncheaturu si echekwaba igwe aturu ya. (Az.)

2. Maka na Oseburuwa agbaputala Jakob, mee ka o nwere onwe ya n'aka ndi na-akpagbu ya. Ha ga-abia buo abu na-adasi uda ike n'elu Zayon. Ha ga na-egbuke site n'afooma na imamma Chineke, maka mkpuru osisi ihe oriri di icheiche, mmanya, na mmanu na umu ewu na aturu na igwe anu ndiozo. (Az.)

3. Mgbe ahụ umuagbogho ga-agba egwu onu, umuokorobia na ndi okenye ga-eputakwa n'anuri. Aga m agbanwe iru uju ha ma mee ka ha nwee anuri. Aga m atasi ha obi were obi anuri gbanwee ahuhu ha. (Az.)

Aleluya, aleluya! Jam. 1:18

Site n'uche nke aka ya, o jiri okwu nke Seziokwu ahụ mee ka anyi puta iche. Meekwa ka anyi buru udi mkpuru mbu nke ihe o kere eke. Aleluya!

Ozioma

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

Jesu siri n'ebe ahụ puta, 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 Devid, mmuo ojoo jidesiri nwa m nwaanyi ike!". Jesu egheghi ya onu. Ndi na-eso uzo ya wee biakwute ya, riyo 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 sekuru n'ihu Jesu na-ario ya si, "Nna m ukwu biko nyere m aka". Jesu azaa ya si, O dighi mma iwere nri umuaka gari 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

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.

ahụ, Jesu zara ya si, 'Nwaanyi okwukwe gi buru ibu! Ka ihe niile i na-achọ mezuoro gi. N'otu oge ahụ, ahụ diri nwa ya nwaanyi mma.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 9)

8 August [Afo] Thursday of Week 18 (White)

St Dominic, Priest (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 (Order of Preachers) 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 Dominican Order, 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

Areading from the prophet Jeremiah (31:31-34)

See, the days are coming - It is the Lord who speaks - when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive - it is

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 gbatare Nzuko gi koso enyemaka site na elele ndu ya na nkuzi ya, O Onyenweanyi, ka onye ahụ puru iche n'ikwuwaputa ezikwu gi, burukwa onye o na-amasi ike ikwuchitere anyi n'ihu gi. Site na Dinwenu anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (31:31-34)

Lee oge na-abia, o bu Dinwenu na-ekwu, mgbe mu na ezinulo Izrel na Juda ga-agba ndu ohuru. O gaghị adikwa ka ogbugbandu nke mu na nnanna ha n'ala Ijipt, nke ha mebiwara n'agbanyeghi na m bu nna ha ukwu, o bu Dinwenu na-ekwu. Mana nke a bu ogbugbandu ga-adi n'etiti mu na ulo Izrel mgbe ubochi ndi ahụ gafechara, o bu Dinwenu na-ekwu. M ga-etinye iwu m n'ime



the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, 'Listen to know the Lord!' No, they will all know me, the least no less than the greatest - it is the Lord who speaks - since I will forgive their iniquity and never call their sin to mind. The word of the Lord.

Responsorial Psalm: Ps. 50:12-15.18-19 (R.v. 12)

Response: **A pure heart create for me, O God.**

1. 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.)
2. Give me again the joy of your help; with a spirit of fervour sustain me, that I may teach transgressors your ways and sinners may return to you. (R.)
3. For in sacrifice you take no delight, burnt offering from me you would refuse, my sacrifice, a contrite spirit. A humbled, contrite heart you will not spurn. (R.)

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 (16:13-23)

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

ha, dekwaa ya n'ime obi ha: Aga m abu Chineke ha, ha onwe ha ga-abu ndi nke m. O nwekwaghi ka agbataobi mmadu mabu nwanne mmadu n'ulo Izrel kuziere onwe ha si, 'Maranu Dinwenu', n'ihina ha niile gamata m bido n'onye kacha nta n'etiti ha ruo n'onye kachasi elu, Dinwenu kwuru nke a; n'ihina aga m agbaghara ha mmehie ha niile, agaghi m echetakwa mmehie ha ozo.' Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 51:10-11.12-17. (Az.10)

Aziza: **Chineke, kenye obi di ocha n'ime m.**

1. Chineke, kenye obi di ocha n'ime m, tnye n'ime m mmuo oheru na nke siri ike. Achupukwala m n'ihu gi, anapukwala m mmuo nsog gi. (Az.)
2. Nyeghachikwa m anuri nke nzoputa gi, were ezi mmuo gi chedo m. Aga m akuziri ndi ajo mmadu uzo gi, ka ndi njo loghachita azu n'ebe i no. (Az.)
3. I naghi enwe mmasi obula n'aja, Aja nsureoku anaghi ato gi uto, aja a na-achuru Chineke bu obi gbawara agbawa, I naghiaju obi gbawara agbawa na nke loghara elogha. (Az.)

Alaluya, alaluya! Mat. 16:18

Ngi bu Pita, n'elu okwute a k m garukwasi nzuko m. Onuzo okummuo agaghi emerinata ya.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (16:13-23)

Mgbe Jesu biaruru n'obodo Sizeria Filipi, o juru ndi na-eso uzo ya si "Onye ka ndi mmadu na-ekwu na Nwa nke mmadu bu?" Ha siri ya, "Ufodu na-ekwu na o bu Jon onye name mmirichukwu. Ndi ozo na-ekwu na o bu Elaija. Ma ndi ozo na-ekwu na o bu Jeremaya mabu 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 a goziri agozi Saimon nwa Jon! N'ihina o bughu mmadu kpugheere gi eziokwu nke a, kama o bu Nna m nke bi n'elugwe. Ya bu, agwa m gi, ngi bu Pita, n'elu okwute a ka m garukwasi nzuko m, onuzo okummuo agaghi emerinata ya. Aga m achinye gi mkpisiigodo nke Alaeze elugwe. Ihe obula i ga-ekwe agbu n'elu uwa, a ga-ekwe ya n'elugwe. Ihe obula ga-atopu agbu n'elu uwa, a ga-atopukwa ya

heaven.’ Then he gave the disciples strict orders not to tell anyone that he was the Christ.

From that time Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. ‘Heaven preserve you, Lord,’ he said ‘this must not happen to you.’ But he turned and said to Peter, ‘Get behind me, Satan! You are an obstacle in my path, because the way you think is not God’s way but man’s’.

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 Emue 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.

n’eluigwe”. Mgbe ahụ ọ dorọ ndị na-eso ụzọ ya aka na ntị ka ha ghara igwa onyè obùla na ọ bụ ya bu Kristi.

Site n’oge ahụ, Jesu malitere igosi ndị na-eso ụzọ ya, na ya ga-agariri Jerusalem ebe ọ ga-ata otutu ahuhu site n’aka ndi okenye, ndi isi nchuaa na ndi odeakwukwo, a ga-egbu ya ma ọ ga-ekulitekwa n’ubochi nke ato. Pita kpooro ya jee n’akuku malite ita aya uta na-ekwu si, “Chineke ekwela, Onyenweanyi ihe di otu a agaghi eme gi. Ma Jesu tughariri baara Pita mba si, Gaa m n’azu ekwensu! I buuru m ihe mgbochi! N’ihina uche gi abughi nke Chineke, kama nke mmadu.”

Ozioma nke Oseburuwa.

Ekpere Nhunye

Were ebere chee nti n’ekpere anyi na-ekpe, O Dinwenu, ka i site n’aririọ 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.

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

Ukwe Oriri Nso

Onye a bu nwodibo, kwesiri ntukwasio, onwekwaa uche, onye nna ya ukwu nyere ike ilekota ezinnulo ya anya ka onye ya oke nri ha oge kwesiri ekwesi.

EkpereA Natachaa Oriri Nso

Ka Nzuko gi, O Dinwenu, were Knsopuru rulu 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 nkwusa ozi ya nweta oganihu, sitekwa n’aririọ ya nweta enyemaka. Site na Kristi Onyenweanyi.

9 August [Nkwo] Friday of Week 18 (Green/White)

Saint Theresa Benedicta of the Cross (Edith Stein), Virgin, Martyr (Opt. Mem)

(For Entry Antiphon and Collect, see page 7)

First Reading

A reading from the prophet Nahum (2:1.3;3:1-3.6-7)

See, over the mountains the messenger hurries! ‘Peace!’ He proclaims. Judah, celebrate your feasts, carry out your vows, for Belial will never pass through you again; he is utterly annihilated. Yes, the Lord is restoring the vineyard of Jacob and the vineyard of Israel. For the plunderers had plundered them, they had

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n’onye amuma Nahum (2:1.3;3:1-3.6-7)

Onye mbibi abiakwasila gi, Ninive. Tinye ndi nche n’ebe nchekwa gi niile, chee uzo gi niile nche, kee akwa gi n’ukwu, jikotakwa ike gi niile onu. Uta nke ndiagha ya na-acha obaraobara, ndi bu dike n’agha yikwa uwe agha na-acha uhieuhie, igwe e jiri ruo ugboinyinya ha na-egbuke egbuke, inyinya ha na-amalikwa

broken off their branches. Woe to the city soaked in blood, full of lies, stuffed with booty, whose plunderings know no end! The crack of the whip! The rumble of wheels! Galloping horse, jolting chariot, charging cavalry, flash of swords, gleam of spears... a mass of wounded, hosts of dead, countless corpses; they stumble over the dead. I am going to pelt you with filth, shame you, make you a public show. And all who look on you will turn their backs on you and say, 'Nineveh is a ruin.' Could anyone pity her? Where can I find anyone to comfort her?

The word of the Lord.

Responsorial Psalm: Deut 32:35-36.39.41 (R.v. 39)

Response: **It is I who deal death and life.**

1. It is close, the day of their ruin; their doom comes at speed. For the Lord will see his people righted, he will take pity on his servants. (R.)

2. See now that I, I am He, and beside me there is no other god. It is I who deal death and life; when I have struck it is I who heal. (R.)

3. When I have whetted my flashing sword I will take up the cause of Right, I will give my foes as good again, I will repay those who hate me. (R.)

Alleluia, alleluia Mt.5:10

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

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

elu. Ahuhu diiri ndi Ninive, obodo juputara n'ugha na igbu ochu, n'akunuuba a ga-akwakoro n'agha nakwa ndi a ga-ebibi ebibi. Gee nti, nuru uda utari na-uda ukwu ugboinyinya, ikiti ukwu inyinya na mkpotu nke ndi na-agba ugboala na-eme mgbe ha na-agbaghari n'uzo niile. Ndiagha inyinya na-agbaghari na-efeghari mmaagha na ube ha na-amukesi amukesi. Ndi e gburu egbu di otutu, ozu togbokwa ebe niile. Ndi mmadu na-aso ngongo mgbe ha na-agbakwasa ozu ukwu wee na-agafe. Aga m awukwasi gi ihe ruru unyi, nye gi mkpari, mee ka i buru ihe nkiri nye mmadu niile. Ndi niile huru gi ga-agbara gi oso na-asi, "E bibiela obodo Ninive, onye ga-eruru ya uju? Ebee ka m ga-ahu ndi ga-akasi ya obi?"

Okwu nke Oseburuwa.

Abuoma na Aziza: Deut. 32:35-36.39.41 (Az.39)

Aziza: **O bu m na-enye ndu, na-eweta onwu.**

1. Oge na-abia ngwangwa mgbe ha ga-ada, ubochi nhuju anya ha dikwa nso. Oseburuwa ga-agbaputa ndi nke ya, O ga-emekwara ndi ohu ya ebere. (Az.)

2. Unu ahula ugbu a na mu, naani mu onwe m, bu ezi Chukwu, O dighi chi ozo tinyere m. O bu m na-enye ndu, na-eweta onwu, O bu m na-etida mmadu, na-akpolitekwa. (Az.)

3. Aga m amuchapu mmaagha m na-egbu amuma, aga m ahu na e nwere ikpe nkwmoto. Aga m abo obo n'ahu ndi m, nyekwa ndi niile kporo m asi ntaramahu. (Az.)

Alaluya, alaluya! Mt.5:10

Ngozi diiri ndi a na-emegbu emegbu n'ihini eziumume: alaeze eluigwe bu nke ha.

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 nacho izo ndu ya ga-atufu ya, ma onye obula tufuru ndu ya n'ihini m ga-achota ya. Uru ginika o ga-abara mmadu, ma o buru na o ritechaa uwa niile n'uru ma tufuo ndu ya? Mabu ginika 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

some of these standing here who will not taste death before they see the Son of Man coming with his kingdom.’

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 9)

nwere ufodu ndi kwu n'ebe a agaghi ahu onwu, rue mgbe ha ga-ahu Nwa nke mmadu ka o na-abia n'alaeze ya.”

Ozioma nke Oseburuwa.



10 August [Eke] Saturday of Week 18 (Red)

St. Lawrence, Deacon & Martyr (Feast)

St. Lawrence was born in Spain. As archdeacon of Rome, he was assigned to be distributor of alms to the poor and "keeper of the treasures of the Church" at a time when Christianity was outlawed. His devotion to the care of the poor, the ill and the downtrodden brought him to the limelight 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,

Ukwe Mbata

Onye a bu Lorinsi di aso, onye nyefere ndu ya maka akunuba nke Nzuko: n' ihi 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 iche 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 Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara 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, mabu 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

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 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

Receive 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 Emue 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.

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. Aléluya! Anuri na-adiri onye na-aturu Onyenweanyi egwu, onye ji onu na-edebe iwu ya. Umụ onye di otu a ga-abu ndi nwere ike n'ụwa, 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 eziumume 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 emeri egwu ya, n'ikpeazu o na-emeri ndiro ya. (Az.)

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

Aléluya, aléluya! Jn. 8:12

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

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-ano 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'ụwa nke a, ga-edobe ya ruo ndu ebighiebi. O buru na onye obula na-agbara m odibo, o g-esorin m. Ebe m nokwa ka nwodibo m ga-ano. O buru na onye obula na-agbara m odibo, Nna m gasopuru ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

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.

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.

Ekpere A Natachaa Oriri Nso

Ka ejirila onyinye nso ndi a zuo anyi, anyi ji umeala ariọ, 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.

19TH SUNDAY IN ORDINARY TIME (B) 11 August 2024 [Ori] (Green)

Office: Week 3

Today's Sunday readings affirm God's providential care for His people. In the First Reading, Elijah in distress is visited by an angel who nourishes and strengthens him for a journey through the wilderness. In the Responsorial Psalm, the Psalmist savours the goodness of the Lord to the poor and the distressed, calling for His praise and exaltation. St Paul exhorts his Ephesian community in the Second Reading to love and to forgive, as God does in Christ who sacrifices himself for our sake. Jesus in the Gospel reveals himself as the bread of life that nourishes unto eternal life, drawing all to that intimate relationship he has with God the Father.

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 (19:4-8)

Elijah went on into the wilderness, a day's journey, and sitting under a furze bush wished he were dead. "Lord," he said "I have had enough. Take my life; I am no better than my ancestors." Then he lay down and went to sleep. But an angel touched him and said, "Get up and eat." He looked round, and there at his head was a scone baked on hot stones, and a jar of water. He ate and drank and then lay down again. But the angel of the Lord came back a second time and touched him and said, "Get up and eat, or the journey will be too long for you." So he got up and ate and drank, and strengthened by that food he walked for forty days and forty nights until he reached Horeb, the mountain of God.

This is the word of the Lord.

Responsorial Psalm: Ps. 33:2-9 (R.v. 9)

Response: Taste and see that the Lord is good.

1. I will bless the Lord at all times, his

Ukwe Mbata

Onyeweanyi, lee anya n'Ogbugba Ndu Gi. E chefukwala ndu umu ogbenye Gi ruo mgbe ebighi ebi. Chineke m, kulite bia luro m ogu. Agbala nkiti n'olu ndi 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 nakpo 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 (19:4-8)

Elaia gakwara njem otu ubochi banye n'ime ozara, o noduru ala n'okpuru otu ukwu osisi riọ Chukwu ka o wepu ndu ya si, "Onyenweanyi, o zuorola m, wepu ndu m maka na akaghi m ndi nnanna m ha mma." O dinara ala rahụ ura n'okpuru osisi ahu. Na mberede otu mmuoma kpotere ya si ya, "bilie rie nri." O lere anya gburugburu hu n'ebe isi ya ogbe achicha e ghere na nkume di oku, nakwa otu udu mmiri. O riri ihe, nuo mmiri dinakwa ala ozo. Mmuoma nke Onyenweanyi loghachiri azu nke ugboro abuo metu ya aka si; "Bilie rie nri, ma o bughi otu a njem a ga-esiri gi oke ike." O bilie rie nri nuokwa mmiri, o ji ike nri ahu nyere ya gaa ije iri ubochi ano na iri abali ano ruo Horeb, ugwu nke Chineke.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 34:1-8. (Az.8)

Aziza: Detu ire ka i hu ka Onyenweanyi si di mma.

1. Aga m eto Onyenweanyi oge niile, otito ya

praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)

2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)

3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)

4. The angel of the Lord is encamped around those who revere him, to rescue them. Taste and see that the Lord is good. He is happy who seeks refuge in him. (R)

Second Reading

A reading from the letter of St Paul to the Ephesians (4:30-5:2)

Do not grieve the Holy Spirit of God who has marked you with his seal for you to be set free when the day comes. Never have grudges against others, or lose your temper, or raise your voice to anybody, or call each other names, or allow any sort of spitefulness. Be friends with one another, and kind, forgiving each other as readily as God forgave you in Christ.

Try, then, to imitate God, as children of his that he loves, and follow Christ by loving as he loved you, giving himself up in our place as a fragrant offering and a sacrifice to God.

This is the word of the Lord.

Alleluia, alleluia! Jn 6:51-52

I am the living bread which has come down from heaven, says the Lord. Anyone who eats this bread will live forever. Alleluia!

Gospel

A reading from the holy Gospel according to John (6:41-51)

The Jews were complaining to each other about Jesus, because he said, 'I am the bread that came down from heaven.' 'Surely this is Jesus son of Joseph' they said. 'We know his father and mother. How can he now say, 'I have come down from heaven?'' Jesus said in reply: 'Stop complaining to each other. No one can come to me unless he is drawn by the Father who sent me, and I will raise him up at the last day. It is written in the prophets: They will all be taught by God, and to hear the teaching of the Father, and learn from it, is to come to me. Not that anybody has seen the Father, except the one

ga-adi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umealanuru ma nuru. (Az.)

2. Soronu m kwuputa idiukwu nke Onyenweanyi, soronu m too aha ya. Akpokuru m Onyenweanyi, O za m, O zoputara m n'egwu niile na-atu m. (Az.)

3. Ihu obula chere n'ebe Onyenweanyi no namuke amuke, ihere anaghi eme ya ma oli. Onyenweanyi na-anu mkpu akwa nwogbenye, o na-enyekwara ya aka na nsogbu ya niile. (Az.)

4. Mmuooma nke Onyenweanyi na-eche ndi natu ya egwu nche; O na-azoputa ha; detu ire ka i hu ka Onyenweanyi si di mma! Anuri na-adiri onye gbarara n'Onyenweanyi. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Efesus (4:30-5:2)

Unu akpasukwala Mmuo Nso nke Chineke iwe, onye a kara unu akara n'ime ya maka ubochi nke nzoputa. Wepunu ihe ilu niile, onuma, iwe, oluike, nkwalu na ibu iro n'etiti unu; kama nweenu afooma, obinro. Na-agbagharitanu ibe unu otu Chineke si gbagbara unu n'ime Kristi.

Burunu ndi na-enomi Chineke dika umu ya o huru n'anya. Na-agakwanu n'ime ihunaanya, dika Kristi siri hu anyi n'anya ma were ndu ya nye Chineke maka anyi, dika aja na onyinye nke isiutu.

Okwu nke Oseburuwa.

Aleluya, aleluya! Jn. 6:51-52

Onyenweanyi kwuru si: Abu M Achicha di ndu nke si n'eluigwe gbadata. Onye o bula riri achicha nke a gadi ndu ebighi ebi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (6:41-51)

Ndi Juu tamuru ntamu banyere Jesu n'hina o siri "Abu m nri nke si n'eluigwe bia." Ha na-aju si, "O bu na onye a abughi Jesu nwa Josef; onye anyi maara nna ya na nne ya. Ole otu o si ekwu ugbu a si, 'Esi m n'eluigwe gbadata.'" Jesu zara si ha, "Unu atamula ntamu n'etiti onwe unu. O dighi onye obula nwere ike ibiakwute m, ma o buru na Nna zitere m akpotaghiri m ya. Aga m akpolite ya n'onwu n'ubochi ikpeazu. E dere ya n'akwukwo ndi Anuma si, 'Chineke ga-akuziri ha niile ihe.' Onye obula nke gere nti ma mutakwa ihe n'aka Nna m na-abiakwute m. O bughi na onye

who comes from God: he has seen the Father. I tell you most solemnly, everybody who believes has eternal life. I am the bread of life. Your fathers ate the manna in the desert and they are dead; but this is the bread that comes down from heaven, so that a man may eat it and not die. I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world.”

This is 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, 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: Jesus, the Bread of Life that nourishes wayfarer
See Sunday Evening Instruction on page 67

12 August [Afo] Monday of Week 19 (Green/White)

St. Jane Frances de Chantal, Religious (Opt. Mem.)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the prophet Ezekiel (1:2-5.24-28)

On the fifth of the month - it was the fifth year of exile for king Jehoiachin - the word of the Lord was addressed to the priest Ezekiel son of Buzi, in the land of the Chaldaeans, on the bank of the river Chebar.

There the hand of the Lord came on me. I looked; a stormy wind blew from the north, a great cloud with light around it, a fire from which flashes of lightning darted, and in the centre a sheen like bronze at the heart of the fire. In the centre I saw what seemed four animals. They looked like this. They were of human form. I heard the noise of their wings as they moved; it sounded like rushing water, like the voice of Shaddai, a noise like a storm, like

obula ahula Nna ahụ anya, ma o bughị onye ahụ nke si n'ebe Chineke nọ bịa. N'igwa unu eziokwu, onye obula nke na-ekwere na-enwe ndu ebeebe. Abụ m nri nke ndu. Nna unu ha riri mana ahụ n'ime ozara ma mechaa nwuo. Nke a bụ nri nke si n'elugwe bia, nke na onye riri ya agaghị anwu. Abụ m nri ahụ di ndu nke si n'elugwe bia. Onye obula riri nri a ga-adị ndu ruo mgbe ebighiebi. Nri ahụ nke m ga-enye maka ndu nke uwa bụ ahụ m.”

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

Ukwe Oriri Nso

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

Ekpere ANatachaa Oriri 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 eziokwu Gi. Site na Kristi Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Izikel (1:2-5.24-28)

N'ubochi nke ise n'onwa ahụ, o bụ n'afọ nke ise mgbe a dokpuuru eze Jehoyakim jee mba ozo. Okwu nke Oseburuwa biakwutere Izikel onye ukochukwu, nwa Buzi, n'ala nke ndi Kaldia, n'akuku mmiri Keba; ebe ahụ ka Dinwenụ kporo ya. Ka m na-ele anya, oké ufufe si na mgbago ugwu bia, ahukwara m igwe ojii na ihe na-egbuke egbuke nke ukwu gbara m gburugburu, oku si n'ime ya na-achawaputa, n'etiti oku ahụ e nwere ihe dika olaoku na-amuke amuke. N'etiti ya, ahuru m ihe ano e kere eke di ndu. Otu a ka ha di; ha dika mmadu.

Mgbe ha gaghariri anuru m uda nku ha dika nke ebilimiri, dikwa ka uda egbeigwe nke

the noise of a camp; when they halted, they folded their wings, and there was a noise.

Above the vault over their heads was something that looked like a sapphire; it was shaped like a throne and high up on this throne was a being that looked like a man. I saw him shine like bronze, and close to and all around him from what seemed his loins upwards was what looked like fire; and from what seemed his loins downwards I saw what looked like fire, and a light all round like a bow in the clouds on rainy days; that is how the surrounding light appeared. It was something that looked like the glory of the Lord. I looked, and prostrated myself. The word of the Lord.

Responsorial Psalm: Ps. 148:1-2.11-14

Response: Your glory fills heaven and earth.

1. Alleluia! Praise the Lord from the heavens, praise him in the heights. Praise him, all his angels, praise him, all his host. (R.)

2. All earth's kings and people, praise him, earth's princes and rulers; young men and maidens, old men together with children. (R.)

3. Let them praise the name of the Lord for he alone is exalted. The splendour of his name reaches beyond heaven and earth. (R.)

4. He exalts the strength of his people. He is the praise of all his saints, of the sons of Israel, of the people to whom he comes close. Alleluia! (R.)

Alleluia, alleluia! 2 Thess 2:14

Through the Good News God called us to share the glory of our Lord Jesus Christ. Alleluia!

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

onye ji ike niile, dikwa ka mkpotu nke igweagha; mgbe ha kwusiri, ha chituru nku ha. Ma a ka nwere mkpotu si n'igwe na-abia n'elu isi ha mgbe ha kwusiri na-achitu nku ha. N'elu mbara igwe ahụ di n'elu isi ha; e nwere ihe dika ocheeze, nke dika nkume a na-akpo Safire, n'elu ihe a dika ocheeze, enwere ihe dika mmadu. Site n'ebe dika ukwu ya gbagowe elu, ahuru m ihe dika olaoku na-egbuke dika oku e kpuchiiri gburugburu; site n'ebe dika ukwu ya gbadawa, ahuru m ihe dika oku, nke na-egbuke egbuke n'akuku ya niile. Ihe ahụ na-egbuke egbuke nke gbara ya gburugburu dika egwurugwu nke putara n'igwe ojii n'ubochi mmiri na-ezo. Otu ahụ ka ebube nke Dinwenu na-adi. Mgbe m huru ya, akporo m isi ala. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 148:1-2. 11-14

Aziza: Ebube gi juputara eluigwe na uwa.

1. Alaluya! Si n'eluigwe too Onyenweanyi, toonu ya n'ebe kacha elu, Toonu ya ndi mmuoozi ya niile, toonu ya, igwe ndiagha ya niile. (Az.)

2. Ndieze niile no n'uwa, na mba niile; toonu ya umu ndieze niile, na ndi ochichi no n'ime uwa. Umuokorobia na umu agboghobia, ndi okenye nakwa umu ntakiri. (Az.)

3. Ka ha niile too aha Onyenweanyi, n'ihina sooso aha ya di omimi, ebube ya kariri eluigwe na uwa. (Az.)

4. O na-ewelite ike nke ndi nke ya, maka otito ndi ya di nso, nke umu Izrel bu ndi o huru n'anya. Alaluya! (Az.)

Alaluya, alaluya! 2 Tes.2:14

Site n'Ozioma, Chineke kporo unu ka unu wee nweta otito nke Dinwenu anyi Jesu Kristi. Alaluya!

Ozioma

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

Ma mgbe ha gbakoro na Galili, Jesu gwara lha si, "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 ukwuu.

Oge ha rutere na Kapanau, ndi onautu okara Shekel gakwuuru Pita juo ya si, "O bu na Nina 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 25obia?" Mgbe Pita zara ya si, O bu ndi obia."

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.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 24)

13 August [Nkwo] Tuesday of Week 19 (Green/Red)

Sts. Pontian, Pope, and Hippolytus, Priests, Martyrs

(For Entry Antiphon and Collect, see pages 22)

First Reading

A reading from the prophet Ezekiel (2:8-3:4)
I Ezekiel, heard a voice speaking. It said, ‘You, son of man, listen to the words I say; do not be a rebel like that rebellious set. Open your mouth and eat what I am about to give you.’ I looked. A hand was there, stretching out to me and holding a scroll. He unrolled it in front of me; it was written on back and front; on it was written ‘lamentations, wailings, moanings’. He said, ‘Son of man, eat what is given to you; eat this scroll, then go and speak to the House of Israel.’ I opened my mouth; he gave me the scroll to eat and said, ‘Son of man, feed and be satisfied by the scroll I am giving you.’ I ate it, and it tasted sweet as honey.

Then he said, ‘Son of man, go to the House of Israel and tell them what I have said.’

The word of the Lord.

Responsorial Psalm: Ps. 118: 14. 24. 72. 103. 111. 131 (R.v.103)

Response: **Your promise is sweet to my taste.**

1. I rejoiced to do your will as though all riches were mine. Your will is my delight; your statutes are my counsellors (R.)
2. The law from your mouth means more to me than silver and gold. Your promise is sweeter to my taste than honey in the month. (R.)
3. Your will is my heritage for ever, the joy of my heart. I open my mouth and I sigh as I yearn for your commands. (R.)

Alleluia, alleluia! Mt 11:29

Shoulder my yoke and learn from me, for I am gentle and humble in heart. Alleluia!

Jesu siri ya, “O di mma, iwu a ejighi ndi bu umu. Ma ka anyi ghara ikpasu ha iwe, gaa n’osimiri tunye nkoazu gi; Were azu nke obula buru uto banye na nko gi. Mgbe i meghere onu azu ahụ, i ga-ahụ otu Shekel, were ya nye ha maka mụ na gi”.

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

The ogugu e wetara n’onye amuma Izikel (2:8-3:4)

Ma gi, nwa nke mmadu, nuru ihe m na-agwa gi; adikwala ka ndi nmuuisi a, meghee onu rie ihe nke m ga-enye gi. Mgbe m lere anya, ahuru m aka e setiputaara m, nke ji akwukwo a piakotara apiakota n’ime ya. O wee saghee ya n’ihu m, e dere ya ihe n’ihu na azu. Ihe e dere n’ime ya bu okwu na-eweta ikwa akwa, iru uju na isu ude. O wee si m, “Nwa nke mmadu, rie ihe nke e nyere gi, rie akwukwo nke a piakotara apiakota, ma gaa gwa ulo Izrel okwu. Ya mere, m meghee onu m, O nye m akwukwo ahụ ka m rie. O si m, “Nwa nke mmadu, rie akwukwo nke a m na-enye gi ka i rijuo afo gi.” Mgbe m riri ya, o di m uto n’onu dika mmanu anu.

O siri m, “Nwa nke mmadu, gaa n’ulo Izrel gwa ha okwu nke m.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119:14. 24.72.103.111.131 (Az.103)

Aziza: **Lee ka okwu gi siri di m uto.**

1. Ana m enwe anuri n’iso iwu gi, kama akunuba niile nke uwa a. Iwu gi na-atom m uto, na-adukwa m odu. (Az.)
2. Iwu siri n’onu gi puta ka mma, kariya puku kwuru puku olaocha na olaedo. Lee ka okwu gi siri di m uto, o di uto kariya mmanu anu n’onu m. (Az.)
3. Iwu gi na-ewetara obi m anuri, ha bu ihe nke m ketara ruo mgbe ebighiebi. Eghebere m onu na-eku ume n’ihi aguu nke iwu gi. (Az.)

Alleluia, alleluia! Mt. 11:29

Soronu uto m, mutakwanu ihe site n’aka m. N’ihi na adi m nwayoo, burukwa onye di umeala n’obi. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (18:1-5.10.12-14)

The disciples came to Jesus and said, 'Who is the greatest in the kingdom of heaven?' So he called a little child to him and set the child in front of them. Then he said, 'I tell you solemnly, unless you change and become like little children you will never enter the kingdom of heaven. And so, the one who makes himself as little as this little child is the greatest in the kingdom of heaven.

'Anyone who welcomes a little child like this in my name welcomes me.

'See that you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven.

'Tell me. Suppose a man has a hundred sheep and one of them strays; will he not leave the ninety-nine on the hillside and go in search of the stray? I tell you solemnly, if he finds it, it gives him more joy than do the ninety-nine that did not stray at all. Similarly, it is never the will of your Father in heaven that one of these little ones should be lost.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 24)

14 August [Eke] Wednesday of Week 19 (Red)

St. Maximilian Kolbe, Priest, Martyr (Mem.)

Maximilian Kolbe was born 1894 in Poland. At the age of 16, he joined the Conventual Franciscan Order and made his final vows 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, to which he added a daily newspaper and 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, celebrating Mass using bread and wine smuggled into the camp.

Camp protocol, designed to make the prisoner inmates 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 a 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".

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (18:1-5.10.12-14)

N'oge ahụ ndi na-esozu Jesu biakwutere ya juo ya si, "Olee onye kachasi ibe ya ukwu n'alaeze eluigwe?" O wee kporo otu nwatakiri kwuba ya oto n'etiti ha si, "N'ezie agwa m unu, o buru na unu agbanweghi dika umuntakiri, unu agaghi aba n'alaeze eluigwe. Onye obula nke wedara onwe ya ala dika nwatakiri a, o bu ya kachasi ukwu n'alaeze eluigwe.

"Onye obula nke ga-anabata nwatakiri di otu a nke oma n'aha m, anabatala m.

Lezienụ anya ka unu ghara ileli otu n'ime umuaka ndi a. N'ihina, ana m agwa unu na ndi mmuoma ha no n'eluigwe na-ahụ ihu Nna m nke bi n'eluigwe oge niile.

Gini ka unu chere? O buru na otu onye nwere otu nari aturu, ma otu n'ime ha agahie uzu o bu na o gaghi ahapu iri itoolu na itoolu ndiozo n'elu ugwu, gaa icho nke ahụ gahiere uzu. O buru na o nwere ka o si chota ya, n'ezie agwa m unu, o ga-anuri onu n'ihia ya karia otu o ga-esi n'ihia n'ihia iri itoolu na itoolu ndiozo ahụ na-agahieghi uzu. Ya mere, o bughi uche Nna m nke bi n'eluigwe ka otu n'ime umuaka ndi a laa n'iyi.

Ozioma nke Oseburuwa.



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 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 prophet Ezekiel (9:1-7;10:18-22)

As I, Ezekiel, listened God shouted, 'Come here, you scourges of the city, and bring your weapons of destruction.' Immediately six men advanced from the upper north gate, each holding a deadly weapon. In the middle of them was a man in white, with a scribe's ink horn in his belt. They came in and halted in front of the bronze altar. The glory of the God of Israel rose off the cherubs where it had been and went up to the threshold of the Temple. He called the man in white with a scribe's ink horn in his belt and said, 'Go all through the city, all through Jerusalem, and mark a cross on the foreheads of all who deplore and disapprove of all the filth practised in it.' I heard him say to the others, 'Follow him through the city, and strike. Show neither pity nor mercy; old men, young men, virgins, children, women, kill and exterminate them all. But do not touch anyone with a cross on his forehead. Begin at my sanctuary.' So they began with the old men in front of the Temple. He said to them, 'Defile the Temple; fill the courts with corpses, and go.' They went out and hacked their way through the city.

The glory of the Lord came out from the Temple threshold and paused over the cherubs. The cherubs spread their wings and rose from the ground to leave and as I watched the wheels rose with them. They paused at the entrance to the east gate of the Temple of the Lord, and the glory of the God of Israel hovered over them. This was the creature that I had seen supporting

Ukwe Mbata

Bia, unu ndi Nna m goziri agozi: A gwa m 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 Vejin Maria na-enweghi atutu njo n'ime Ukochukwu na Onye Mata bu Magzimilan Kolbe di aso, were tinyekwa n'ime ya inu-oku maka mkpurioobi 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 wetaara n'onye amuma Izikel (9:1-7;10:18-22)

Mgbe ahu O tiri mukwu mkpu nke m nuru, "Bianu ndi na-ebibi obodo, onye obula burukwa ngwa mbibi ya n'aka. Ozigbo, umunwoke isii sitere n'onuuzo nke di n'ebe mgbago na-abia, nke obula bu ngwaaaha n'aka ya. N'ime ha bu otu nwoke yi uwe na-achake achake ma nyarakwa ihe edemede nke ndi oke akwukwo n'ukwu ya. Ha wee bata n'ime ulonso ma kwuru n'ihu ebe nchujaja nke e jiri olaoku mee. Otito nke Chineke nke Izrel ewee site n'elu cherubim ebe o nooro bilie nke chere ihu n'onuuzo nke ulonso nke Chineke. O kpoo nwoke ahu yi uwe ocha ma yirikwa ihe edemede n'ukwu, si ya "Gaa gburugburu obodo Jerusalem niile ma kaa akara n'ihu ndi niile na-eru tju ma na-ebekwa akwa maka ihe ojoo nke na-eme na ya. Anukwara m ka O gwara ndiozo si, "Soronu ya gaa obodo niile ma gbuchapunu ha, unu egosikwala ha obi ebere obula. Onye enwekwala obi ebere obula n'ebe ndi okenye ndi nwoke, umuokorobia, ndi agadi nwaanyi, umuagbogho, na umuaka no. Gbuchapunu ma kpochapukwanu ha niile. Ma unu emetukwala onye obula nwere akara ahu n'ihu ya aka. Bidonu n'ebe kacha nso nke m." Nke a mere ha jiri bido site na ndi okenye, ndi nke no n'ulonso nke Chineke. Ya asi ha, "Meruonu ulonso nke Chineke, werenu ozu mechie ebe obibi niile, bidonu oru ozigbo." Ha apuo bido na-egbu ndi mmadu, na emebikwa ihe niile no n'obodo ahu.

Mgbe ahu, ebube nke Oseburuwa puru n'onuuzo nke ulonso ahu, ma guzoro n'elu cherub ndi ahu. Ndi cherub ahu gbasara nku ha 28wee felie ka m na-ele ha anya. Ha bukwa

the God of Israel beside the river Chebar, and I was now certain that these were cherubs. Each had four faces and four wings and what seemed to be human hands under their wings. Their faces were just as I had seen them beside the river Chebar. Each moved straight forward.

This is the word of the Lord.

Responsorial Psalm: Ps. 112:1-6 (R.v.4)

Response: **Above the heavens is the glory of the Lord.**

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

This is the Gospel of the Lord.

ukwu igwe ndi ahụ, guzoro n'ọnuuzo nke n'owuwa anyanwu nke ulonso nke Dinwenu. Ebube nke Chineke nke Izrel n'elu ha. Ndi a bu ihe ndi ahụ di ndu nke m huru n'okpuru Chineke nke Izrel n'akuku mmiri Keba. Ama m na ha bu ndi cherub. Nke obula nwere ihu ano, na nku ano, ma n'okpuru nku ha ka m huru ihe dika aka mmadu. Banyere ihe ha yiri, ha dika ihu ndi m huru n'akuku mmiri Keba. Ha niile na-aga n'ihu n'ihu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 113:1-6. (Az.4)

Aziza: **Ebube nke Onyenweanyi juputara eluigwe niile.**

1. Aleluya! Too, umuodibo nke Chineke, too aha nke Onyenweanyi. Ngozi diri aha nke Chineke bido ugbo a ruo mgbe ebighiebi. (Az.)
2. Bido n'owuwa anyanwu ruo n'odida ya, otito diri aha nke Oseburuwa! Onyenweanyi di elu karichaa uwa niile, otito ya karichakwara eluigwe niile. (Az.)
3. Onye dika Onyenweanyi bu Chineke anyi? Ocheeze ya di n'elu, mana o na-eledata anya n'eluigwe na uwa. (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 uzọ o si eme ka ya na umu mmadu dikwa na mma ozo. Aleluya!

Ozioma

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

Jesu gwara ndi na-eso uzọ 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 nna gi nti, i ritela nwanne gi ahụ 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 onautu.

"Ana m agwa unu eziokwu, ihe obula unu ga-eke agbu n'elu uwa, a ga-ekekwa 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-ario 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 ahụ ka m no n'etiti ha."

Ozioma nke Oseburuwa.

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. 107

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.

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 Onyenweanyi..

Ukwe Oriri Nso

O dighi 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 ahu nwube n'ime anyi nke Magzimilan di aso nwetara n'nnukwu oriri a. Site na Kristi Onyenweanyi.



15 August [Orie] Thursday (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 her 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 her departure. 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 of heaven and earth.

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

Ukwe Mbata

K'anyi niile nriibanu onu na Oseburuwa, were na-eri oriri na mbugo ebugoro ahu Maria nwananyi na-amaghi nwoke n'elugwe. Ndi Mmuo-ozu ga-esokwa anyi na-anuri onu, 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 Vejin Maria aturu ime ya na-egighi njo, onye bu nne nke Nwa Gi n'otito nke elugwe. Nyere anyi aka ka anyi na-etinye uche anyi n' ihe nke elugwe mgbe niile, ka e were gunye anyi na ndi kwesiri iso ya keta oke na otito ahu. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

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

E mecha meghee unonso Chineke nke di n'elugwe. M wee hu igbe ogbugbandu

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 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

nke Chineke n'ime ulonso ya. Amuma, na otutu olu, na uda egbeigwe, na ala omajiji, na akummirigwe, 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-an' 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 abiala n'ihina a chudala onye nke na-ebo umunna anyi ebubo, onye na-ebo ha ebubo ehie na abali n'ihu Chineke anyi. Okwu nke Oseburuwa.

Abuomana Aziza: Abu 45:9-10,11,14-15 (Az9)

Aziza: **Ezenwaanyi guzoro n'aka nri gi yiri olaedo nke ofii.**

1. Umụ ada nke ndjeze so na ndi na-agbara gi odibo. Ezenwaanyi guzoro n'aka nri gi yiri olaedo nke ofii. Gee nti ada m, chee nti n'okwu m ma nuru, chefuo ndi ala gi na ndi ulonna gi. (Az.)

2. Mgbe ahu ka onyeeze ga-ahu gi na mma gi n'anya. O bu ya bu nna gi ukwu, sopuru 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 Abuo

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara Ndi Korint (15:20-26)

Ma otu o di, Chineke emeela ka Kristi si na ndi n'iwu bilie, buru onye mbu sirila n'onwu bilie. N'ihina onwu sitere n'aka otu nwoke bia n'uwa, mbilite n'onwu sitekwara n'aka otu nwoke bia. Dika onwu diiri mmadu niile site n'aka Adam, otu aka ahu 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 mbu si n'onwu bilie. E mechaa, o buru ndi nke Kristi gesote mgbe O ga-abia. E mechaa, ogwugwu ihe ga-abia: Mgbe O ga-ewere eze nyefee

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 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.

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

Chukwu Nna n'aka, mgbe O merichara ibu isi niile, na ichi isi niile, na ike niile nke uwa. N'ihina Kristi ga-abugide eze ruo mgbe O merichara ndiuro ya niile, wedaa ike ha n'okpuru ukwu ya. Onyeiro nke ikpeazu O ga-emeri bu onwu, n'ihina O tinyela ihe niile n'okpuru ukwu ya.

Okwu nke Oseburuwa.

Aleluya, aleluya!

Ebugoola Maria n'eluigwe. Igwe ndi Mmuo Oma niile na anuri onu. Aleluya!

Ozioma

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

Noge ahụ Maria biliri, gaa osiso n'otu obodo di n'ugwu n'ala Judia. O banyere n'ulo Zecharia, kelee Elizabet. Mgbe Elizabet nuru olu ekele Maria, nwa o bu n'afu wuliri elu. Elizabet juputara na Mmuo Nso wee tie mkpu onu si, "I di ngozi n'etiti umunwaanyi niile, o dikwa ngozi bu nwa afu gi bu Jesu. Olee otu nke a si rute m aka na nne nke Onyenwe m biara ileta m? Lee, mgbe m nuru olu ekele gi, nwa no m n'afu wuliri elu n'onu. Ngozi na-adiri nwaanyi ahụ nke kwere n'ihe niile Dinwenụ gwara ya, gamezu." Maria kwere ukwe si: "Mkpuru obi m na-eto Dinwenụ m, Muo m na-anuri 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 nso. 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 aguu na-agu afu 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 ebeebe." Maria nonyeere Elizabet ihe di ka onwa ato tupu o loghachi n'ulo ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, mee ka onyinye nke anyi ji aririo ebunye Gi rute n'ihu Gi: ka Maria, nwan yi na-amaghi nwoke, na-ariotara anyi aririo n'eluigwe, ka anyi nwee ike iji obi na-anu oku ya na ihunaanya na-agbaso uzọ Gi mgbe niile. Site na Kristi Dinwenụ anyi.

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.

R./ Amen.

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

R./ Amen.

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

R./ Amen.

Ukwe oriri Nso

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, nwanyi na-amaghi nwoke, na-ariotara anyi aririo n'eluigwe, ka anyi wee nwee ike inweta otito nke mbilite n'onwu. Site na Kristi Dinwenu 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.

Oha/ 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.

Oha/ Amen.

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

Oha/ Amen.

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

Oha/ Amen.

16 August [Afo] Friday of Week 19 (Green/White)

St. Stephen of Hungary (Opt. Mem)

(For Entry Antiphon and Collect, see page 23)

First Reading

A reading from the prophet Ezekiel (16:1-15.60.63)

The word of the Lord was addressed to me as follows, 'Son of man, confront Jerusalem with her filthy crimes. Say, "The Lord says this: By origin and birth you belong to the land of Canaan. Your father was an Amorite and your mother a Hittite. At birth, the very day you were born, there was no one to cut your navel-string, or wash you in cleansing water, or rub you with salt, or wrap you in napkins. No one leaned kindly over you to do anything like that for you. You were exposed in the open field; you were as unloved as that on the day you were born.

"I saw you struggling in your blood as I was passing, and I said as you lay in your blood: Live, and grow like the grass of the fields. You

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Izikel (16:1-15.60.63)

Okwu nke Dinwenu biakwutere m si; "Nwa nke mmadu, mee ka Jerusalem mata aru ya niile, ma kwuo si; 'Nke a ka Dinwenu gwara Jerusalem; isi mmalite gi na omume gi sitere n'ala ndi Kenaan, nna gi bu onye Amorit, ebe nne gi bu onye Hitait. Banyere omumu gi, n'ubochi a muru gi e gbubighi eriri alo gi, a sachakwaghi gi ka i di ocha, mobu tee gi nnu mobu wanye gi akwa nwa. O nweghi anya obula ji omiiko lekwasaga gi, iji meere gi the ndi a n'obi ebere, kama a tufuru gi na mbara ezi n'ihina a kporo gi asi n'ubochi ahụ a muru gi.

Ma mgbe m gafere n'ebe i no, hu gi ka i natughari n'ime obara gi, asiri m gi, di ndu, ma tokwaa dika osisi n'ime ohia' I wee tolite, di

developed, you grew, you reached marriageable age. Your breasts and your hair both grew, but you were quite naked. Then I saw you as I was passing. Your time had come, the time for love. I spread part of my cloak over you and covered your nakedness; I bound myself by oath, I made a covenant with you - it is the Lord who speaks - and you became mine. I bathed you in water, I washed the blood off you, I anointed you with oil. I gave you embroidered dresses, fine leather shoes, a linen headband and a cloak of silk. I loaded you with jewels, gave you bracelets for your wrists and a necklace for your throat. I gave you nose-ring and earrings; I put a beautiful diadem on your head. You were loaded with gold and silver, and dressed in fine linen and embroidered silks. Your food was the finest flour, honey and oil. You grew more and more beautiful; and you rose to be queen. The fame of your beauty spread through the nations, since it was perfect, because I had clothed you with my own splendour - it is the Lord who speaks.

“You have become infatuated with your own beauty; you have used your fame to make yourself a prostitute; you have offered your services to all comers. But I will remember the covenant that I made with you when you were a girl, and I will conclude a covenant with you that shall last forever. So remember and be covered with shame, and in your confusion be reduced to silence, when I have pardoned you for all that you have done - it is the Lord who speaks.”

The word of the Lord.

Responsorial Psalm: Is. 12:2-6 (R.v. 1)
Response: Your anger has passed, O Lord, and you give me comfort.

1. Truly, God is my salvation. I trust, I shall not fear. For the Lord is my strength, my song, he became my saviour. (R.)
2. With joy you will draw water from the wells of salvation. Give thanks to the Lord, give praise to his name! Make his mighty deeds known to the peoples! (R.)
3. Declare the greatness of his name, sing a psalm to the Lord! For he has done glorious deeds, make them known to all the earth! People of Zion, sing and shout for joy for great in your midst is the Holy One of Israel. (R.)

Alleluia, alleluia! Ps110:7.8

Your precepts, O Lord, are all of them sure; they stand firm forever and ever. Alleluia!

ogologo, ma tozuo agbogho; ara gi wee puta, ntutu gi etojuo; mana i ka gba oto n'eyighi ihe obula. “Mgbe m gafere ozo n'ebe i no ma lekwa gi anya, m huru na i toruola ogo maka ihunanya, ekpugidere m gi akwa m n'ahu iji kpuchie igba oto gi. Anuoro m gi iyi, mu na gi agbaa ndu, i wee ghoo nke m, O bu Onyenweanyi na-ekwu. Ejiri m mmiri saa gi ahu, sachapu gi obara ma teekwa gi mmanu. Eyibere m gi uwe a kpara nke oma, yibe gi akpukpo ukwu; ma kekwa gi akwa isi, were uwe ulari kpuchie gi. Ejiri m ngwa ola di icheiche choo gi mma, gbanye gi ola n'aka abuo, bia nyawakwa gi ihe olu. Agbanyere m gi ola imi na ola nti, ma kpuwekwa gi okpu eze mara mma n'isi. Otu a ka m siri were olaocha na olaedo choo gi mma, uwe gi bukwa ulari mara mma na uwe ocha, na akwa a kpara nke oma. Nri gi bu ntuoka mara mma, mmanuanu na mmanu di oke onu. I bia maa mma nke ukwu ruo ogo eze nwaanyi. Aha gi gazuru mba niile n'ihu mma gi nke zuru oke site n'onyinye niile m nyere gi, O bu Dinwenu na-ekwu.

“Ma i tukwasara obi na mma gi, wee mee onwe gi onye akwuna n'ihu oke aha gi, ma werekwa onwe gi nye onye obula biakwutere gi. Ma aga m echetakwa ogbugbandu mu na gi mgbe i di na nwata, aga m edotakwa n'etiti mu na gi ogbugbandu ga-adi ebighiebi. Ka i wee cheta ma nwee mgbagwojuanya, ma gharakwa imeghe onu gi ozo n'ihu ihere gi, oge m ga-agbaghara gi n'ihu niile i mere, O bu Dinwenu na-ekwu. Okwu nke Oseburuwa.

Abuoma na Aziza: Aiz 12:2-6. (Az. 1)

Aziza: Iwe gi adajuola, O Onyenweanyi, i were kasie m obi.

1. Lee, Chineke bu onye nzoputa m; enwere m nchekwube, egwu agaghi atu m. N'ihina Dinwenu Chineke bu ike m na ukwe m, o bu onye nzoputa m. (Az.)
2. Unu ga-eji onu kuru mmiri n'umi nke nzoputa. N'ubochi ahụ, unu ga-ekwukwa si: “Nyenu Chineke ekele, kpokuonu aha ya, meenu ka a mata aka oru ya n'ebe mba niile no. (Az.)
3. Kwuputanu na aha ya di elu, buoronu Onyenweany abu oma, n'ihina o ruu otutu oru ebube; meenu ka a nu ya n'uwa niile. Tisienu mkpu ike, kweenu ukwe onu, unu ndi bi na Zayon, n'ihina onye no n'etiti unu bu mmukwu onye di nso nke Izrel. (Az.)

Alleluia, alleluia! Abu 111:7.8

Iwu nke Onyenweanyi di ntukwasiobi, Iha na-akwudosiike ebebe. 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 24&25)

17 August [Nkwo] Saturday of Week 19 (Green/White)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the prophet Ezekiel (18:1-10,13,30-32)

The word of the Lord was addressed to me as follows, 'Why do you keep repeating this proverb in the land of Israel: The fathers have eaten unripe grapes; and the children's teeth are set on edge?'

'As I live - it is the Lord who speaks - there will no longer be any reason to repeat this proverb in Israel. See now: all life belongs to me; the father's life and the son's life, both alike belong to me. The man who has sinned, he is the one who shall die.'

Ozioma

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

Ufodu ndi Farisii biara inwale Jesu site n'ijū ya si, "O ziri ezi n'iwu mmadu igba nwunye ya alukwaghim n'ihī 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'ihī nke a ka nwoke ga-eji 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'ihī 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'ihī 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 siri 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 onozī site n'afō nne ha, o nwekwara ndi mmadu ibe ha mere ka ha buru ndi onozī, bia nwekwaa ndi mere onwe ha onozī n'ihī alaeze nke eluigwe. Onye nwere ike inabata nke a, ya nara ya.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (18:1-10,13,30-32)

Okwu nke Dinwenu wee bjakwute m ozo si, Gini kpatara i ji na-atu ilu a ugboro ugboro n'ala Izrel si, 'Ndi nna ataala mkpuru osisi na-achaghi acha, mobu umu ha ka eze na-ejiji?'

Ka m na-adi ndi, O bu Oseburuwa Chineke na-ekwu, agaghi atukwa ilu a ozo n'ala Izrel. Lee mkpuru obi niile bu nke m, ma nke nna ma nke nwa, mkpuru obi obula mehierenu ganwu.

"Onye obula bu onye eziumume, na-emekwa ihe ziri ezi na ihe di mma. O burukwa

‘The upright man is law-abiding and honest; he does not eat on the mountains or raise his eyes to the idols of the House of Israel, does not seduce his neighbour’s wife or sleep with a woman during her periods. He oppresses no one, returns pledges, never steals, gives his own bread to the hungry, his clothes to the naked. He never charges usury on loans, takes no interest, abstains from evil, gives honest judgement between man and man, keeps my laws and sincerely respects my observances - such a man is truly upright. It is the Lord who speaks.

‘But if anyone has a son prone to violence and bloodshed, who commits one of these misdeeds, then this son shall certainly not live; having committed all these appalling crimes he will have to die, and his blood be on his own head.

‘House of Israel, in future I mean to judge each of you by what he does - it is the Lord who speaks. Repent, renounce all your sins, avoid all occasions of sin! Shake off all the sins you have committed against me, and make yourselves a new heart and a new spirit! Why are you so anxious to die, House of Israel? I take no pleasure in the death of anyone - it is the Lord who speaks. Repent and live!’

The word of the Lord.

Responsorial Psalm: Ps. 50:12-15, 18-19 (R.v. 12)

Response: **A pure heart create for me, O God.**

1. 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.)
2. Give me again the joy of your help; with a spirit of fervour sustain me, that I may teach transgressors your ways and sinners may return to you. (R.)
3. For in sacrifice you take no delight, burnt offering from me you would refuse, my sacrifice, a contrite spirit. A humble, contrite heart you will not spurn. (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!

na o naghị eri ihe n’elu ugwu mọbu welite anya ya n’ebe arusi niile nke Izrel di; o merughị nwunye onye agbataobi ya mọbu gakwuru nwaanyi mgbe o no n’oge ya; o naghị emegbu onye obula, kama o na-enyeghachi onye o ji ugwo ihe ya, o naghị apunari mmadu ihe ya n’ike, ma o na-enye onye aguu na-agu nri ya, na-eyiwekwa onye gba oto akwa, o naghị agbazinye ego n’omuru nwa, mọbu nara uma, o na-ewepu aka ya na mpụ, o na-ekpe ikpe ziri ezi n’etiti mmadu na ibe ya, o na-aga ije n’ukpuru m niile, ma kpachapu anya n’idebe ihe niile m nyere n’iwu, onye di otu a bu onye eziumume, o ghaghị idi ndu, O bu Dinwenu Chineke na-ekwu.

‘Ma o buru na o mutara nwa nke bu onye ohi, onye na-akwafu obara, o na-agbazinye ego n’omuru nwa, na-anarakwa uma; onye di otu a o ga-di ndu? O meela ihe aru niile ndi a; o ganwuriri, obara ya ga-adikwa ya n’isi.

Ya mere, aga m ekpe unu ikpe, ulo Izrel, onye obula dika uzo ya si di. O bu Onyenweanyi Chineke na-ekwu. Chegharianu, ma sinu na mmehie unu puta, ka ajoomume ghara ibu ihe mbibi unu. Tufuonu mmehie unu niile nke unu mere megide m: nwetaranu onwe unu obi ohuru na mmuo ohuru. Gini kpatara unu ji choo inwu, o ulo Izrel? N’ihina enweghi m mmasi n’onwu onye obula, O bu Dnweni Chineke na-ekwu; ya bu tugharianu ka unu di ndu.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 51:12-15, 18-19 (Az. 9)

Aziza: **Kenye obi di ocha n’ime m, O Onyenweanyi.**

1. Chineke, kenye obi di ocha n’ime m, tnye n’ime mmuo ohuru nke siri ike. Achupukwala m n’ihu gi, anapukwala m mmuo nso gi. (Az.)
2. Nyeghachikwa m anuri nke nzoputa gi, were ezi mmuo gi chedo m. Aga m akuziri ndi ajo mmadu uzo gi, ka ndi njo loghachita azu n’ebe i no. (Az.)
3. I naghị enwe mmasi obula n’aja, aja nsureoku anaghị ato gi uto, aja a na-achuru Chineke bu obi gbawara agbwara, I naghị aju obi gbawara agbawa na nke loghara elogha. (Az.)

Aleluya, aleluya! Mt. 11:25

Ana m ekele gi Nna Dinwenu nke eluigwe na uwa, n’ihina i kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okenmmta. Aleluya!

Put on the full armour of God so as to be able to resist the devil’s tactics (Eph 5:11)

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 24)

20TH SUNDAY IN ORDINARY TIME (B) 18 August 2024 [Eke] (White)

**Office:
Week 4**

Today Sunday Readings present God's marvelous care for His people. God is presented in the First Reading as inexhaustible wisdom and Source of life, who unceasingly invites to a banquet from which many turn away. The Responsorial Psalm attests how the few who come savour His goodness and are gladdened, to detest evil. By declaring himself as the living bread that gives everlasting life, Jesus in the Gospel incarnates God's wonderful care. Despite controversies about his eucharistic promise, he maintains to offer his body and blood as real food to be consumed. St Paul in the Second Reading calls for sobriety, urging for prudence and responsibility capable of redeeming the wicked generation, ever magnifying God through the Spirit.

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.

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

A reading from the book of Proverbs (9:1-6)

Wisdom has built herself a house, she has erected her seven pillars, she has slaughtered her beasts, prepared her wine, she has laid her table. She has despatched her maidservants and proclaimed from the city's heights: "Who is ignorant? Let him step this way." To the fool she says, "Come and eat my bread, drink the wine I have prepared! Leave your folly and you will live, walk in the ways of perception." This is the word of the Lord.

Responsorial Psalm: Ps. 33:2-3.10-15 (R.v. 9)
Response: **Taste and see that the Lord is good.**

1. I will bless the Lord at all times, his praise

Ozioma

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

Mgbe ahu, ndi mmadu kuteere Jesu umuntakiri ka o bikwasị ha aka wee kpeere ha ekpere. Ma ndi na-eso uzo ya baara ha mba. Jesu siri ha, "Hapunu umuntakiri ka ha biakwute in, unu egbochila ha, n'ihina alaeze eluigwe bu nke ndi di otu a." O bikwasara ha aka wee si n'ebe ahu puo. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 24)

Ukwe Mbata

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

Ekpere Mmeghe

Chineke anyi, I kwadoro ihe oma a naghị ahu anya maka ndi huru Gi n'anya. Biko hunye mkpuru nke ihunaanya Gi n'ime obi anyi. Mee ka anyi hu Gi n'anya n'ihe niile; hukwa Gi n'anya karichaa ihe niile; ka anyi wee biaruo n'afuru nke I kwadooro anyi, nke kariri uche mmadu nghota. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ilu (9:1-6)

A mamihe aruola ulo maka onwe ya, o awunyela ide asaa ya. O gbuola anu oriri, o gwakoola mmanya; o debela ochē nri ya. O zipula umuodibo ya ndi nwaanyi ka ha noro ebe di elu n'obodo kpoo: "Onye obula amaghi ihe, ya bia ebe a"! O nagwa onye enweghi uche si, "Bia, rie nri m, nuokwa mmanya nke m gwakorola. Hapu nzuzu ka i di ndu, gaa ije n'uzo nghota. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 34:1-2.9-14. (Az.8)
Aziza: **Detu ire ka i hu ka Onyenweanyi si di mma.**

1. Aga m eto Onyenweanyi oge niile, otito

always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)

2. Revere the Lord, you his saints. They lack nothing, those who revere him. Strong lions suffer want and go hungry but those who seek the Lord lack no blessing. (R.)

3. Come, children, and hear me that I may teach you the fear of the Lord. Who is he who longs for life and many days, to enjoy his prosperity? (R.)

4. Then keep your tongue from evil and your lips from speaking deceit. Turn aside from evil and do good; seek and strive after peace. (R.)

Second Reading

A reading from the letter of St. Paul to the Ephesians (5:15-20)

Be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it. And do not be thoughtless but recognize what is the will of the Lord. Do not drug yourselves with wine, this is simply dissipation; be filled with the Spirit. Sing the words and tunes of the psalms and hymns when you are together, and go on singing and chanting to the Lord in your hearts, so that always and everywhere you are giving thanks to God who is our Father in the name of our Lord Jesus Christ.

The word of the Lord.

Alleluia, alleluia! Jn 6:56

He who eats my flesh and drinks my blood lives in me and I live in him. Alleluia!

Gospel

A reading from the holy Gospel according to John (6:51-58)

Jesus said to the crowd: "I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world."

Then the Jews started arguing with one another: "How can this man give us his flesh to eat?" they said. Jesus replied: "I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood,

ya ga-adi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma n'uria. (Az.)

2. Unu ndi nso niile, tuonu Onyenweanyi egwu n'ihina ndi niile na-atu Onyenweanyi egwu enweghi ihe na-akpa ha. Aguu nwere ike guo umu odum mana iheoma anaghi ako n'ebe ndi na-acho Onyenweanyi no. (Az.)

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

4. Ekwekwala ka ire gi kwuo okwu ojoo; mobu egbugbere onu gi kwuo okwu ugha. Si n'ihe ojoo puta, ma mebe mma; buru onye na-acho udo. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Efesus (5:15-20)

Lezienụ anya nke oma na ụdị ndu unu na-ebi. Unu ebila dika ndi amaghi ihe, kama ka ndi maara ihe. Werenu ohere unu nwere mee ihe di mma, n'ihina oge ugbu a joro njo. Unu abula ndi nzuzu, kama ghotanu ihe bu uche nke Dinwenu. Unu anufekwala mimanya oke, n'ihina o na-eduba na ndu ila n'iyi, kama, juputanu na Mmuo Nso. Werenu abuoma na ukwe na abu nke ime mmuo na-ekwe ukwe n'etiti unu. Werekwanu obi unu niile na-ekwere Dinwenu ukwe di uto. N'ihe niile na-enyenu Chineke Nna ekele n'aha Onyenweanyi Jesu Kristi.

Okwu nke Oseburuwa.

Aleluya, aleluya! Jon 6:56

Onye obula nke na-eri ahu m, nke na-anukwa obara m, na-anogide n'ime m, mu onwe m n'ime ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (6:51-58)

Jesu gwara igwe mmadu ahu si: Abu m nri ahu di ndu nke si n'elugwe bia. Onye obula riri nri a ga-adi ndu ruo mgbe ebighiebi. Nri ahu nke m ga-enye maka ndu nke uwa bu ahu m.

Ndi Juu malitere irurita uka n'etiti onwe ha n'asi: "Olee otu nwoke a ga-esi nye anyi ahu ya ka anyi rie?" Jesu wee si ha, O buru na unu erighi ahu nke Nwa nke Mmadu, o burukwa na unu anughi obara ya, unu agaghi enwe ndu n'ime unu. Onye na-eri ahu m, na-anukwa obara m nwere ndu

you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread that come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live forever.” This is 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 image on earth, we may merit also to be his co-heirs in heaven. Who lives and reigns for ever and ever.



Theme: Faith, Faithfulness and Loyalty
See **Sunday Evening Instruction** on page 69

19 August [Orie] Monday of Week 20 (Green/White)

St. John Eudes, Priest, (Opt. Mem)

(For Entry Antiphon and Collect, see page 37)

First Reading

A reading from the prophet Ezekiel (24:15-24)

The word of the Lord was addressed to me as follows, ‘Son of man, I am about to deprive you suddenly of the delight of your eyes. But you are not to lament, not to weep, not to let your tears run down. Groan in silence, do not go into mourning for the dead, knot your turban round your head, put your sandals on your feet, do not cover your beard, do not eat common bread.’ I told this to the people in the morning, and my wife died in the evening, and the next morning I did as I had been ordered. The people then said to me, ‘Are you not going to explain what meaning these actions have for us?’ I replied, ‘The word of the Lord has been addressed to me as follows’

ebeebe. Aga m akpolite ya n’ onwu n’ ubochi ikpeazu. N’ ihina ahụ m bu nri n’ ezie, obara m bukwa ihe oñuñu n’ ezie. Onye obula nke na-eri ahụ m, nke na-añukwa obara m, nanogide n’ ime m, mu onwe m n’ ime ya. Dika Nna ahụ di ndu siri zite m, m site na ya na-adi ndu, otu ahụ ka onye na-eri m gagesite na m na-adi ndu. Nke a bu nri ahụ nke si n’ eluigwe ridata. O bughi udi nri ahụ nke ma unu ha riri ma nwuo. Kama onye na-eri nri a ga-adi ndu ruo mgbe ebighiebi.” Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, biko, nara aja anyi na-ehunyere Gi dika onyinye anyi ji agbanwota onyinye nke ka mma. Site n’ ihunyere Gi onyinye nke a I nyere anyi, mee ka anyi nata onyinye nke bu Gi onwe Gi. Sitena Jesu Kristi Onyenweanyi.

Ukwe Oriri Nso

Abu m nri ahụ di ndu nke si n’ eluigwe bia. Onye obula riri nri a ga-adi 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 ariọ obi oma Gi, ka I mee ka anyi 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.

The Ogugu Nke Mbu

Ihe ogugu e wetara n’ onye amuma Izikel (24:15-24)

Agwara m okwu nke Oseburuwa otu a, “Nwa nke mmadu, aga m anapu gi nwunye gi: Mana i gaghị eti mkpu, mọbu bee akwa, mọbu gbaa anya mmiri, sọ ude ma asusila ya ike, eberela onye nwuru anwu akwa, were akwa gi kee n’ isi gi, yiri akpukpo ukwu gi, ekpuchila egbugbere onu gi, mọbu rie achicha ndi na-eru uju. Agwara m ndi mmadu nke a n’ ututu, nwunye m anwu na mgbede, ka chi boro, emere m dika Chineke si nye m n’ iwu. Ndi mmadu ajuo m, “O bu na i gaghị agwa anyi ihe omume gi ndi a putara n’ ebe anyi no?” Azara m ha si, “Okwu nke Chineke

“Say to the House of Israel: The Lord says this: I am about to profane my sanctuary, the pride of your strength, the delight of your eyes, the passion of your souls. Those of your sons and daughters whom you have left behind will fall by the sword. And you are to do as I have done; you must not cover your beards or eat common bread; you must keep your turbans on your heads and your sandals on your feet; you must not lament or weep. You shall waste away owing to your sins and groan among yourselves. Ezekiel is to be a sign for you. You are to do just as he has done. And when this happens, you will learn that I am the Lord.”

This is the word of the Lord.

Responsorial Psalm: Deut32:18-21 (R.v.18)

Response: **You forget the God who fathered you.**

1. You forget the rock who begot you, unmindful now of the God who fathered you. The Lord has seen this, and in his anger cast off his sons and his daughters. (R.)

2. ‘I shall hide my face from them,’ he says ‘and see what becomes of them. For they are a deceitful brood, children with no loyalty in them.’ (R.)

3. ‘They have roused me to jealousy with what is no god, they have angered me with their beings of nothing; I, then, will rouse them to jealousy with what is no people. I will anger them with an empty-headed nation.’ (R.)

Alleluia, alleluia! Mt. 5:3

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

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 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

biakwutere m si, “Gwa ọlo Izrel: otu a ka Oseburuwa Chineke kwuru. Aga m emeto ebe nso m, ihe ngala nke ike gi, ihe uto nke anya gi, ihe mmasi nke mmuo gi. Umụ gi ndi nwoke na ndi nwaanyi ihapuru ga-ada na mmaagha. Unu ga-eme dika m siri mee; unu agaghi ekpuchi egbugbere onu mobu rie achicha ndi na-eru uju: unu ga-eji akwa unu kee n’isi, yiri akpukpo ukwu unu n’ukwu; unu agaghi eru uju mobu bee akwa. Unu ga-atala maka ihi njo unu, wee na-asu ude n’etiti unu. Izikel ga-abu ihe iribaama n’ebe unu no. Unu ga-eme dika o si mee. Mgbe nke a mechara, unu ga-ama na O bu m bu Oseburuwa.

Okwu nke Oseburuwa.

Abuoma na Aziza: Diut.32:18-21.(Az.18)

Aziza: **Unu chefuru Chineke onye nke bu Nna unu.**

1. Unu chefuru Nkume kpuru unu, Chineke onye nke bu Nna unu. Onyenweanyi huru nke a, wee iwe, chupu umu ya ndi nwoke na ndi nwaanyi. (Az.)

2. O siri, “Agaghi m enyere ha aka ozo, ka m hu ihe ha ga-abu n’ikpeazu, ogbo isiike nke na-ekwesighi ntukwasiobi. (Az.)

3. Ha jiri ife arusi kpalie ekworo m, site n’ime ya kpasuo m iwe. Aga m eji mba di ala kpalie ekworo ha, werekwa mba nzuzu kpasuo ha iwe. (Az.)

Alaluya, alaluya! Mt. 5:3

Ngozi na-adiri ndi dara ogbenye n’ime mmuo ha, n’ihi na alaeze eluigwe bu nke ha.

Ozioma

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

Mgbe ahụ 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 ji aju m ajuju banyere ezi ihe? Naani otu onye di, nke di mma. O 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, sopolu nna na nne gi, i ga-ahukwa onye agbataobi gi n’anya dika i si hu onwe gi n’anya.” Nwokokorobia 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 aku n’eluigwe. I biazie sobe m.” Mgbe

these words he went away sad, for he was a man of great wealth. This is the Gospel of the Lord.

nwokorobia ahụ n'uru nke a, o p'ubara na mwute n'ihina o nwere n'ukwu akun'ubaba. Ozioma nke Oseburuwa.

For Prayer Over The Offerings, Communion Antiphon and Prayer After Communion, see page 39.



20 August [Afo] Tuesday of Week 20 (White)

St. Bernard, Abbot & Doctor (Memorial)

St. Bernard was born 1090 of noble parentage in France. Under the care of his pious parents he was sent at an early age to study theology and Holy Scriptures, where he was conspicuous for his remarkable piety and spirit of recollection.

At the age of 22, fearing the ways of the world, he, four of his brothers, and 25 friends joined the abbey of Citeaux - a very austere institute of the Cistercian Order.

After a novitiate spent in great fervor, he made his profession in the following year. His superior soon after, seeing the great progress he had made in the spiritual life, sent him with twelve monks to found a new monastery, which afterward became known as the Abbey of Clairvaux. St. Bernard was at once appointed Abbot and began that active life which has rendered him the most conspicuous figure in the history of the 12th century. He revised and reformed the Cistercian rules, and founded other monasteries. He composed a number of works and undertook many journeys.

St. Bernard attended the Second Lateran Council and fought the heresy of Albigensianism. Several Bishops were offered him but he refused them all. The reputation of St. Bernard spread far and wide; even the Popes were governed by his advice. He was eminently endowed with the gift of miracles. He died at Clairvaux in 1153 as the last of the Fathers of the Church, became canonized 1170, and later proclaimed a Doctor of the Church by Pope Pius VIII.

Entry Antiphon

Filled by the Lord with a spirit of understanding, blessed Bernard ministered streams of clear teaching to the people of God.

Ukwe Mbata

Ka Onyenweanyi nyejuru ya mmuo nke Nghota, Benad di aso kuziiri ndi nke Chineke nkuzi doru anya.

Collect

O God, who made of the Abbot Saint Bernard a man consumed with zeal for your house and a light shining and burning in your Church, grant, through his intercession, that we may be on fire with the same spirit and walk always as children of light. Through our Lord.

Ekpere Mmeghe

O Chineke, onye mere ka Abot Benad di aso buru nwoke mmasi nke ulo gi na-anokwu n'obi na ihe na-amukesi ma na-enwukwa n'ime Nzuko gi, mee, site n'aririo ya, ka anyi were otu mmuo ahu na-anu oku ma na-aga oge niile ka umu nke ihe. Site na Dinwenu anyi.

First Reading

Reading from the prophet Ezekiel (28:1-10)

The word of the Lord was addressed to me as follows, 'Son of man, tell the ruler of Tyre, "The Lord says this: Being swollen with pride, you have said: I am a god; I am sitting on the throne of God surrounded by the seas. Though you are a man and not a god, you consider yourself the equal of God. You are wiser now than Daniel; there is no sage as wise as you. By your wisdom and your intelligence you have amassed great wealth; you have piles of gold and silver inside your treasure-houses. Such is your skill in trading, your wealth has continued,

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (28:1-10)

Okwu nke Dinwenu biakwutere m si, "Nwa nke mmadu, gwa onye na-achi obodo Tai, "Dinwenu Chineke na-ekwu nke a: Maka ihi na ngala juru gi obi, i kwuru si: 'Abu m chi, ano m odu n'ocheeze nke chi ahu di n'etiti osimiri," n'agbanyeghi na i bu mmadu i bughi chi, i chere na gi na Chineke ha; i matala ihe ugbu a karia Daniel o nweghi ihe zoro ezo n'ebe i no. Site n'amamihe gi na ako gi ka i ji nwee nnukwu aku na uba; i nwere otutu oloacha na oloado n'ime ulo aku gi. Site na nnukwu amamihe i

to increase, and with this your heart has grown more arrogant. And so, the Lord says this: Since you consider yourself the equal of God, very well, I am going to bring foreigners against you, the most barbarous of nations. They will draw sword against your fine wisdom, they will defile your glory; they will throw you down into the pit and you will die a violent death surrounded by the seas. Are you still going to say: I am a god, when your murderers confront you? No, you are a man and not a god in the clutches of your murderers! You will die like the uncircumcised at the hand of foreigners. For I have spoken - it is the Lord who speaks.” This is the word of the Lord.

Responsorial Psalm: Deut. 32:26-28,30,35-36 (R.v.39)

Response: **It is I who deal death and life.**

1. I should crush them to dust, I said, I should wipe out their memory among men, did I not fear the boasting of the enemy. But let not their foes be mistaken! (R.)
2. Let them not say: Our own power wins the victory, the Lord plays no part in this. What a nation of short sight it is; in them there is no understanding. (R.)
3. How else could one man rout a thousand, how could two put ten thousand to flight, were it not that their Rock has sold them, that the Lord has delivered them up? (R.)
4. For it is close, the day of their ruin; their doom comes at speed. For the Lord will see his people righted, he will take pity on his servants. (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

nwere n’izu ahia, i meela ka akụ na uba gi bawanye, nmuo gi na-akpazi nganga n’ihi uba gi. Ya mere na Dinwenu Chineke kwuru si: “Maka ihi na i chere na i maara ihe dika Chineke, aga m ezitere gi ndi obia bu obodo nke dikarisiri n’egwu; ha ga-abagide gi mebie mma nke amamihe gi, metoo otito gi. Ha gatuba gi n’ime olulu, i ga-anwu onwu ike n’ime osimiri. I ka ga-ekwu si ‘Abu m chi’ n’ihu ndi ga-egbu gi, n’agbayeghi na i bu mmadu nkiti, i bughi chi n’aka ndi ga-emeru gi ahu? I ga-anwu onwu nke onye ebighi ugwu n’aka ndi obia, maka na ekwuola m ya - o bu Dinwenu Chineke na-ekwu.” Okwu nke Oseburuwa.

AbuomanaAziza: Dnt.32:26-28,30,35-36.(Az.39)

Aziza: **O bu m na-etida mmadu, na-akpolitekwa.**

1. Asiri m, ‘Ka m kpochapu ha kpam kpam, Mee ka ncheta ha kwusi n’etiti mmadu; Ma emeghi m otu a n’ihi ihe ndi iro ga-asi, ka ndi iro ha ghara ighotahie ihe merenu. (Az.)
2. Ka ha ghara inya isi si, ‘Ike anyi ka anyi ji merie, na o bughi Oseburuwa tigburu ndi ya, ebe mu onwe m mere ya. Izrel bu mba na-enweghi akonuuche, ha enweghi nghota ma otu. (Az.)
3. Olee ka otu onye ga-esi merie puku agha, otu mmadu abuo ga-esi chuo puku mmadu iri oso, ma o bughi na Nkume ha rere ha, na Chineke ha nyefere ha n’aka ndi iro? (Az.)
4. Oge na-abia ngwangwa mgbe ha ga-ada, ubochi nhuju anya ha dikwa nso. Oseburuwa ga-agbaputa ndi nke ya mgbe O huru na ike adighikwa ha, O gаемekwara ndi ohu ya ebere, mgbe O huru na ha enweghikwa onye inyeaka. (Az.)

Aleluya, aleluya! 2 Cor. 8:9

Kristi bu ogaranya nke mmuo, ma o dara ogbenye n’ihi 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)

Jesus 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 enweghi ihe nyiri Chineke omume.” Mgbe

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.’

This is the Gospel of the Lord.

Prayer Over The Offerings

We offer to your majesty, O Lord, the Sacrament of unity and peace, as we celebrate the Memorial of the Abbot Saint Bernard, a man outstanding in word and deed, who strove to bring order and concord to your Church. Through Christ our Lord.

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

Communion Antiphon

As the Father loves me, so I also love you. Remain in my love, says the Lord.

Prayer After Communion

May the food we have received, O Lord, as we honour Saint Bernard, work its effect in us, so that, strengthened by his example and instructed by his teaching, we may be caught up in love of your incarnate Word. Who lives and reigns.

ahụ, Pita juru ya si, “Lee anyị ahapula ihe niile sobe gi, ginikwanu ka anyị ga-eketa?” Jesu asi ha, “N’igwa unu eziokwu, mgbe Nwa nke mmadu ga-anokwasị n’ocheeze nke ebube ya n’uwa 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 mabu ala n’ihi aha m, ga-enweghachi ihe ndi a nari kwuru nari. O ga-eketakwa ndu ebighiebi. Otutu ndi bu uzọ ga-abu ndi ikpezu, ndi ikpezu aburu ndi bu uzọ.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyị ehunyere ukpoeze gi, O Dinwenu, Amanso nke idikonotu na udo, ka anyị na-eme mmemme Ncheta nke Abot Benad di aso, bu nwoke puru iche ka n’okwu ka n’omume, onye gbara mbọ wetara Nzuko gi usoroagwa na ezimmekorita. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Otu Nna m si hu m n’anya, ka m si hu unu n’anya. Nogidenu n’ihunaanya m.

Ekpere A Natachaa Oriri Nso

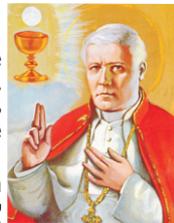
Ka nri nke anyị natarala, O Dinwenu, ebe anyị na-asopuru Benad di aso, ruo oru n’ime anyi, ka o ga-abu, anyi nweta agbamume site n’ukuru o toro na mmuko site na nkuzi ya, anyi ewere juputa n’ihunanya maka Okwu weere ahụ. Onye di ndu na-achi.

21 August [Nkwo] Wednesday of 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 had as his motto 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!

Ukwe Mbata

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

Collect

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 prophet Ezekiel (34:1-11)

The word of the Lord was addressed to me as follows: ‘Son of man, prophesy against the shepherds of Israel; prophesy and say to them, “Shepherds, the Lord says this: Trouble for the shepherds of Israel who feed themselves! Shepherds ought to feed their flock, yet you have fed on milk, you have dressed yourselves in wool, you have sacrificed the fattest sheep, but failed to feed the flock. You have failed to make weak sheep strong, or to care for the sick ones, or bandage the wounded ones. You have failed to bring back strays or look for the lost. On the contrary, you have ruled them cruelly and violently. For lack of a shepherd they have scattered, to become the prey of any wild animal; they have scattered far. My flock is straying this way and that, on mountains and on high hills; my flock has been scattered all over the country; no one bothers about them and no one looks for them.

‘Well then, shepherds, hear the word of the Lord. As I live, I swear it - it is the Lord who speaks - since my flock has been looted and for lack of a shepherd is now the prey of any wild animal, since my shepherds have stopped bothering about my flock, since my shepherds feed themselves rather than my flock, in view of all this, shepherds, hear the word of the Lord. The Lord says this: I am going to call the shepherds to account. I am going to take my flock back from them and I shall not allow them to feed my flock. In this way the shepherds will stop feeding themselves. I shall rescue my sheep from their mouths; they will not prey on them any more.

‘For the Lord says this: “I am going to look after my flock myself and keep all of it in view.” The word of the Lord.

Responsorial Psalm: Ps. 22 (R.v.1)

Response: **The Lord is my shepherd; there is nothing I shall want.**

1. The Lord is my shepherd; there is nothing I

Ekpere Mmeghe

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 Dinwenu anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n’onye amuma Izikel (34:1-11)

Okwu nke Dinwenu biakwutere m si, “Nwa nke mmadu, buo amuma megide ndi ncheaturu nke Izrel, buo amuma ma gwa ha si, otu a ka Oseburuwa Chineke kwuru: Ahuhu gadiiri ndi ncheaturu nke Izrel ndi no na-azu onwe ha! O bughi aturu ka ndi ncheaturu ga-azu? Mana unu na-eri abuba ha, aji ahu ha ka unu na-eyi, unu na-egbu ndi mara abuba n’agbanyeghi na unu adighi azu aturu ndi a. Ndi ahu adighi ike, unu emeghi ka ha di ike, ndi na-aria orja unu agwoghikwa ha, ndi okpukpu ha gbajiri agbaji unu elokotaghi ha, ndi gbafuru uzo, unu akpoghachighi ha azu, ndi furu efu, unu achoghi ha, kama naani aka ike na mmpagbu ka unu ji achi ha. N’ihi ya ka ha jiri gbasaa maka ha enweghi onye ncheaturu, wee buru nri nke umuanu ohia. Umaturu m wee gbasaa, ha gbafuru n’ugwu ukwu niile na n’elu ugwu nta niile, aturu m gbasara n’elu uwa niile, o dighikwa onye na-aju ajuju banyere ha mobu onye na-acho ha.

“N’ihi ya unu ndi ncheaturu, nurunu okwu nke Dinwenu, ka mu onwe m na-adi ndu, Dinwenu Chineke na-ekwu, n’ihina umaturu m aburula ihe oriri nke umuanu ohia, ebe o bu na e nweghi onye ncheaturu; ebe o bu na ndi ozuzu aturu m achoghari ghi umaturu m, kama ha na-enyeju onwe ha afo ma hapu igweaturu m ka aguu gbuo ha, unu ndi ncheaturu nurunu okwu nke Dinwenu: Otu a ka Oseburuwa Chineke kwuru; lee mu onwe m ga-emegide ndi ncheaturu a, aga m ajukwa ha ajuju banyere umaturu m, aga m akwusikwa ha izu aturu, ha agaghikwa aga n’ihu izu onwe ha. Aga m azoputa umaturu m n’onu ha, ka ha wee ghara iburu ha ihe oriri ozo.

N’ihina, otu a ka Oseburuwa Chineke kwuru: Lee mu onwe m ga-aju ajuju banyere aturu m, aga m achoghari ha.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 23 (Az.1)

Aziza: **Chineke bu onyenche m, O nweghi ihe m ga-acho.**

1441. Chineke bu onyenche m O nweghi ihe m

shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. (R.)

2. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. (R.)

3. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. (R.)

4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell forever and ever. (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

ga-acho. O na-eme ka m zuru ike ebe ahilia ndu di, O na-eduga m na mmiri, ebe ahụ ka O na-enye m ike. (Az.)

2. O na-edu m n'uzo eziumume; n'ihi aha ya, Oburugodu na m na-aga na ndagwurugwu nke onwu, egwu obula agaghi atu m; i ji mkpara na ngu gi nodebe m, O bu ha na-enye m agbamume. (Az.)

3. I na-akwadoro m nri n'ihu ndi m. I teela isi m mmanu, iko m ejula n'onu na-agbofu. (Az.)

4. N'ezie, obioma na ebere ga na-eso m, ubochi ndu m niile. Aga m ebi n'ulo nke Chineke ebebe ebebe! (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 ezinulo 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 ahu 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 kari. 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 ojo m mere gi, o bu na mu na gi ekwughị na m ga-akwu gi otu dinari n'ubochi. Nara nke ruru gi laba. N'ihina achoro

denarius? Take your earnings and go. I choose to pay the 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.

Prayer Over The Offerings

Receive 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 Missa (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.



**22 August | Eke | Thursday 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.

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.

m ikwu ndi a biara ikpeazu 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'ih obioma m?" Onye mbu ga-abu onye ikpeazu, onye ikpeazu aburu onye mbu."
Ozioma nke Oseburuwa.

Ekpere Nhunye

Were afooma nara ajaonyinye anyi ga ma mee, O Dinwenu, anyi na-arjo, ka, anyi na-eso nkuzi nke Pop Paos di aso, anyi ewere nsopuru bu ezie eme mmemme iheomimi ndi a di ngozi ma werewa 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 Paos di aso, anyi na-arjo, O Dinwenu Chineke, ka site n'ike nke ochi eluigwe a ka anyi kwuru chim n'okwukwe ma buru otu n'ihunaanya gi. Site na Kristi Onyenweanyi.

Ukwe Mbata

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

Ekpere Mmeghe

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

First Reading

A reading from the prophet Ezekiel (36:23-28)

The word of the Lord was addressed to me as follows: I mean to display the holiness of my great name, which has been profaned among the nations, which you have profaned among them. And the nations will learn that I am the Lord - it is the Lord who speaks - when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God.

The word of the Lord.

Responsorial Psalm: Ps. 50:12-15.18-19 (R. Ez. 36:25)

Response: **I shall pour clean water over you and you will be cleansed of all your defilement.**

1. 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.)

2. Give me again the joy of your help; with a spirit of fervour sustain me, that I may teach transgressors your ways and sinners may return to you. (R.)

3. For in sacrifice you take no delight, burnt offering from me you would refuse, my sacrifice, a contrite spirit. A humbled, contrite heart you will not spurn. (R.)

Alleluia, alleluia! Ps. 94:8

Harden not your hearts today, but listen to the voice of the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (22:1-14)

Jesus began to speak to the chief priests and the elders of the people in parables, "The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent 47

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (36:23-28)

Okwu nke Onyenweanyi biakwutere m si, Aga m edokwa aha ukwu m nso, bu aha nke e metochara n'etiti mba di icheiche, ma burukwa aha nke unu metosiri n'etiti ha, mba ndi a niile ga-amara na m bu Onyenweanyi, Dinwenu Chineke na-ekwu, mgbe m sitere n'aka unu doghachi aha m nso n'ihu ha. N'ihina aga m akpoputa unu n'etiti mba ndiozo kpokota unu onu site n'obodo di icheiche ma kpobata unu n'ala nke aka unu. Aga m awukwasi unu mmiri di ocha ka unu wee di ocha site n'adighi ocha unu niile, na site n'ikpere arusi unu, a ga-awuchakwa unu. Aga m etinye n'ime unu mkpuruobi ohuru, aga m etinyekwa n'ime unu mmuo ohuru, ma wepukwa n'ime unu mkpuruobi okwute ma nye unu mkpuruobi anu ahu. Aga m etinye mmuo m n'ime unu ma mee ka unu na-eso uzo m niile, meekwa ka unu dobe iwu m niile. Unu ga-ebi n'ala ahu, nke m nyere nna unu ha, unu ga-abu ndi nke m, aga m abu Chineke unu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 51:10-13.16-17 (Az. Iz. 36:25)

Aziza: **Aga m awukwasi unu mmiri di ocha ka unu wee di ocha site n'adighi ocha unu niile.**

1. Chineke, kenye obi di ocha n'ime m, tinye n'ime m mmuo ohuru na nke siri ike. Achupukwala m n'ihu gi anapukwala m mmuo nso gi. (Az.)

2. Nyeghachikwa m anuri nke nzoputa gi, were ezi mmuo gi chedo m. Aga m akuziri ndi ajo mmadu uzo gi, ka ndi njo loghachita azu n'ebe ino. (Az.)

3. I naghị enwe mmasi obula n'aja, aja nsureoku anaghi ato gi uto, aja a na-achuru Chineke bu obi gbawara agbawa na nke loghara elogha. (Az.)

Alaluya, alaluya! Ps. 94:8

Taa, o buru na unu anu olu ya, unu akpochila obi unu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (22:1-14)

Jesu gwara ndi mmadu okwu n'ukabuilu ozo si, "A ga-eji alaeze eluigwe tonyere otu onyeeze nke kporo oriri agbamakwukwo maka nwa ya nwoke. O zipuru umuodibo ya

his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have been invited, he said "that I have my banquet all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants. "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.' The Gospel of the Lord.

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. 87

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.

Solemn Blessing

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

ka ha gaa kpoo ndi e ziri maka ya bu oriri. Ma ha achoghi ibia. O zipukwara umuodibo ya ndi ozo si, 'Gwanu ndi niile a kporo oriri, lee akwadochaala m ihe oriri. E gbuola oke ehi na umu ehi gbara abuba, ihe niile ezuole oke; biazienu maka oriri agbamakwukwo.' Ndi ahu a kporo oriri gabara mkpa ha n'ihina ha akpoghi ya ihe o bula. Otu onye gabara n'ubi ya, nke ozo gaba ahia, ebe ndiozo jidere umuodibo ya mee ha akaja, gbuokwa ha. Onyeeze ahu were oke iwe, zipu ndiagha ya. Ha lara ndi ogbuochu ahu niile n'iyi, gbakwaa obodo ha oku. E mechaa o gwa umuodibo ya si, 'Akwadochaala m oriri agbamakwukwo, ma ndi a kporo maka ya etosighi etosi. N'ihina nke a gazienu n'agbata okporouzo niile. Kpotanu ndi niile unu nwere ike ihu maka oriri agbamakwukwo a.' Umuodibo ahu wee gaa n'okporouzo kpokota ndi niile ha huru ma ndi obi ojoo ma ndi oma nke mere ka ulo ebe a na-eri oriri agbamakwukwo ahu juputa na ndi obia. Mgbe onyeeze ahu batara ihu ndi obia ahu, o huru otu nwoke nke eyighi uwe agbamakwukwo. O juru ya si, 'Enyi m, olee otu i siri bata n'ebe a n'eyighi uwe agbamakwukwo?' O kwughu okwu obula. Onyeeze ahu wee gwa ndi na-ejere ya ozi si, 'Keenu ya agbu ukwu na aka, tupu ya n'ezi n'ime ochichiri, ebe ibe akwa na ita ikikere eze ga-adi.' N'ihina otutu ka a kporo ma olemaole ka a hooro.' Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Ngozi na-adiri gi n'ihina na i kweere na ihe niile Onyenweanyi kwuru gaeze.

Ekpere A Natachaa Oriri Nso

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

Ngozi Puru Iche

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

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

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

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

Uko/ Unu esila n'aka Maria nata isi-okike ndu. Ka unu n'uria na nchedo ihunanya ya mgbe niile. Oha/ Amen.

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

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

23 August [Orie] Friday of Week 20 (Green/White)

St. Rose of Lima, Virgin (Opt. Mem)

(For Entry Antiphon and Collect, see page 37)

First reading

A reading from the Prophet Ezekiel (37:1-14)

The hand of the Lord was laid on me, and he carried me away by the spirit of the Lord and set me down in the middle of a valley, a valley full of bones. He made me walk up and down among them. There were vast quantities of these bones on the ground the whole length of the valley; and they were quite dried up. He said to me, 'Son of man, can these bones live?' I said, 'You know, Lord.' He said, 'Prophesy over these bones. Say, "Dry bones, hear the word of the Lord. The Lord says this to these bones: I am now going to make the breath enter you, and you will live. I shall put sinews on you, I shall make flesh grow on you, I shall cover you with skin and give you breath, and you will live; and you will learn that I am the Lord."' I prophesied as I had been ordered. While I was prophesying, there was a noise, a sound of clattering; and the bones joined together. I looked, and saw that they were covered with sinews; flesh was growing on them and skin was covering them, but there was no breath in them. He said to me, 'Prophesy to the breath; prophesy, son of man. Say to the breath, "The Lord says this: Come from the four winds, breath; breathe on these dead; let them live!"' I prophesied as he had ordered me, and the breath entered them; they came to life again and stood up on their feet, a great, an immense army.

Then he said, 'Son of man, these bones are the whole House of Israel. They keep

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo onye amuma Izikel (37:1-14)

Aka nke Dinwenu bagidere m, o wee duputa m n'ike mmuo nke Onyenweanyi duruo m n'etiti ndagwurugwu, nke juputara n'okpukpu. O duru m jeharia ha gburugburu. Ahuru m okpukpu kporo nku nke di otutu n'onuogugu ka ha gbasara n'ime ndagwurugwu. O wee juo m si, "Nwa nke mmadu, okpukpu ndi a ha nwere ike idi ndu?" M zaghachiri, "Dinwenu, o bu naani gi maara." Ozo o siri m "Buoro okpukpu ndi a amuma si ha, unu Okpukpu kporo nku nurunu okwu nke Dinwenu. Otu a ka Dinwenu Chineke gwara okpukpu ndi a: Lee aga m eme ka ume ndu banye n'ime unu, unu ga-adikwa ndu. Aga m emekwa ka anu ahụ biakwasị unu, aga m ejikwa akpukpo ahụ yikwasa unu, mee ka ume ndu di n'ime unu, unu ga-adikwa ndu. Aga m emekwa ka anu ahụ biakwasị unu, aga m ejikwa akpukpo ahụ yikwasa unu, mee ka ume ndu di n'ime unu, unu ga-adiwa ndu, unu gamara na m bu Dinwenu." N'ihì ya eburu m amuma dika e si nye m n'iwu, ka m na-ebu amuma, uzu dara, mkpotu dakwara ka okpukpu ndi a na-ejikota onwe ha onu. Ka m na-ele anya, ahuru m akwara na anu ahụ biakwasiri okpukpu ndi ahụ, akpukpo ahụ kpuchikwara ha ma o nweghi ume ndu di n'ime ha. O wee gwa m si, "Buoro ikuku amuma, nwa nke mmadu ma gwa ya si, otu a ka Oseburuwa Chineke kwuru: si n'akuku ano nke uwa, ngi ume ndu kukwasa ndi a e gburu egbu ka ha di ndu ozo." N'ihì ya eburu m amuma dika o nyere m n'iwu, ume ndu banyere n'ime ha, ha dikwara ndu ozo, guzorò n'ukwu ha wee buru oke igwe ndiagha.

Mgbe ahụ o gwara m si, "Nwa nke mmadu,

saying, "Our bones are dried up, our hope has gone; we are as good as dead." So prophesy. Say to them, "The Lord says this: I am now going to open your graves; I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know that I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this – it is the Lord who speaks."

The Word of the Lord.

Responsorial Psalm: Ps. 106 (107):2-9

Response: **O give thanks to the Lord for he is good, for his love has no end.**

1. Let them say this, the Lord's redeemed, whom he redeemed from the hand of the foe and gathered from far-off lands, from east and west, north and south. (R.)

2. Some wandered in the desert, in the wilderness, finding no way to a city they could dwell in. Hungry they were and thirsty; their soul was fainting within them. (R.)

3. Then they cried to the Lord in their need and he rescued them from their distress and he led them along the right way, to reach a city they could dwell in. (R.)

4. Let them thank the Lord for his love, for the wonders he does for men: for he satisfies the thirsty soul; he fills the hungry with good things. (R.)

Alleluia, alleluia! Ps118:18

Open my eyes, O Lord, that I may consider the wonders of your law.

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

okpukpu ndi a bu ezinuulo Izrel. Lee, ha na-ekwu na-asi, 'okpukpu anyi akpoola nku, ntukwasiobi anyi alaala n'iyi, e gburula anyi n'ezie. N'ih i ya buo amuma ma gwa ha si, otu a ka Dinwenụ Chineke kwuru: Lee ana m aga imepe ili unu ma site n'ime ya kpoputa unu, unu ndi nke m, aga m edula unu n'ala nke Izrel. Unu ga-amatakwa na m bu Dinwenụ mgbe m mepere ili unu ma kpoputa unu site n'ime ya, unu ndi nke m. Aga m etinye mmuḡo m n'ime unu, unu ga-adikwa ndu, a ga edote unu n'ala nke aka unu, mgbe ahụ unu ga-amata na m bu Dinwenụ ekwuola ma meekwa nke a, o bu Dinwenụ na-ekwu."

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 107:2-9. (Az.1)

Aziza: **Nye Onyenweanyi ekele n'ihina o di mma, ihunaanya ya enweghi njedebe.**

1. Ka ihe ndi a buru okwu nke ndi Onyenweanyi gbaputara, ndi o zoputara site n'aka nke ndi na-emegide ha. Site n'isi n'obodo ndiozo kpolata ha ulo, bido n'owuwa anyanwu ruo n'odida anyanwu, bido na mgbago ruo na ndida. (Az.)

2. Ufodu agahikwa uzo ha n'ime oke ohia na ozara, ha amaghikwa otu ha ga-esi rute obodo ndi mmadu bi na ya. Aguḡ guru ha, akpiri mmiri kposikwara ha nku ike. Obi bidoro daba ha mba. (Az.)

3. Mgbe ahụ ha kpokuru Onyenweanyi na nsogbu ha, o zoputara ha n'ahuhu ha niile, n-edu ha site n'okporouzo gabara ozigbo n'obodo ndi mmadu bi na ya. (Az.)

4. Ka ndi a kelee Onyenweanyi n'ih i ihunaanya ya, n'ih i oru itunaanya ya n'ebe umu mmadu no, O na-enyeju ndi aguḡ na-agu afo, were ihoma nyejuo ndi no na mkpa afo. (Az.)

Aleluya, aleluya! Abu. 25:4.5

Kuziere m uzo gi, o Onyenweanyi, Dube m n'uzo eziokwu gi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (22:34-40)

Mgbe ndi Farisii nuru na Jesu Memechiela 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, mmuḡo 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-ahụ onye agbataobi gi n'anya dika i siri hu

these two commandments hang the whole Law, and the Prophets also.’
The Gospel of the Lord.

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 39



24 August [Afo] Saturday (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.

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,

Ukwe Mbata

Kwuputanu 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 Dinwenu anyi.

Ihe Ogugu Nke Mbu

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

Mgbe ahu, otu n’ime mmuooma 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 Jasper na-achake dika nkume enyo Kristal. Obodo ahu nwekwara mgbidi di oke elu, nke nwere onuuzo ama iri na abuo; O nwekwara ndi mmuooma 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 ntoala iri na abuo. E dekwara aha ndiozi iri na abuo nke Nwaaturu ahu n’elu nkume iri na abuo ahu.

Okwu nke Oseburuwa.

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

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

511. Onyenweanyi, ihe niile i kere ga-ekele

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 our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 100 or 101.

Communion Antiphon

I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom, says the Lord.

gi, ndi kwere na gi ga-agozi gi. Ha gae kwuputa 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 ebebe, 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.)

Aleluya, aleluya! Jon. 1:49

Rabai (Onyenkuzi) i bu Nwa Chineke! I bukwa Eze nke Izrel. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (1:45-51)

Filip chotara Nataniel si ya, "Anyi achotala onye ahụ 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 aghugho 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 bukwa eze nke Izrel!" Jesu zara ya si, "O bu n'ihina m gwara gi na m huru gi n'okpuru osisi Fiig ka i ji kwere? I ga-ahụ ihe itunaanya kariri ndi a." O siri ya, "N'ezie, n'ezie, agwa m gi, i ga-ahụ eluigwe ka o meghere, hukwa ndi Mmuooma nke Chineke ka ha na-arigo na-aridatakwa n'ahụ Nwa nke Mmadu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-emekwa mmemme ubochi Koriri nke Batolomi di aso, O Dinwenu, anyi na-arigo ka anyi nweta enyemaka gi site n'ariri nke onye Apostul anyi ji nsopuru ya ebutere gi aja otito nke a. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

A na m enye unu alaeze, dika Nna m siri nye m alaeze, ka unu were rie ma nuo kwa n'ochi nri m n'alaeze, Onyenweanyi na-ekwu.

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.

Ekpere A Natachaa Oriri Nso

Ka anyi na-eme mmemme ubochi oriri nke Apostul Batolomi di aso, anyi anatala mbe nke nzoputa ebighiebi, O Dinwenu, were ario ka o wetara anyi enyemaka, kita na ndu na-abia abia. Site na Kristi Onyenweanyi.

21ST SUNDAY IN ORDINARY TIME (B) 25 August 2024 [Nkwo] (Green)

Office: Week 1

Today's three readings emphasize the need of unalloyed commitment to the all compassionate and ever faithful God. In the First Reading, Joshua challenges Israelites to choose whom to serve, summoning to integrity of worship. In response to Christ's inquiry in the Gospel, "What about you, do you want to go away too?", Peter confesses his faith and loyalty to Christ, affirming him as the Holy One of God with the message of eternal life. The Responsorial Psalm expresses confidence in serving the Lord alone, affirming His fidelity and compassion. Meditating on Christ's sacrificial love for the Church (his Mystical Body) in the Second Reading, St Paul calls on married couples to replicate this commitment in their spousal relationships.

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.

Ukwe Mbata

Dinwenu, chee nti n'olu m. Chineke m, zoputa nwodibo Gi, onye tukwasara nchekwube ya na Gi. Dinwenu, meere m ebere, maka na ana m akpoku Gi, bido n'ututu ruo n'anyasi.

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 amidst the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord Jesus Christ.

First Reading

A reading from the book of Joshua (24:1-2.15-18)
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: "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 all along the way we travelled and among all the peoples through whom we journeyed? We too will serve the Lord, for he is our God."

This is the word of the Lord.

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 tiji anyi n'iwu n'anya; ka anyi na-acho ihe I kwere anyi na nkwa. Meekwa ka obi anyi lefuru anya n'ihe uwa a na-agbanwo agbanwo, bia legide anya n'ebe anuri di okpu di. Site na Dinwenu anyi Jesu Kristi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Joshua (24:1-2.15-18)

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: "Ma o buru na unu achoghi ife Oseburuwa ofufe, hoputaranu onwe unu onye unu ga-efe. Mobu chi ndi ahụ nna unu ha fere n'ofe osimiri mobu chi ndi Amọ unu bi n'ala ha; ma mu na ezinuilọ m niile, anyi ga-efe Oseburuwa." Umụ Izrel zaa ya si, "Nke a agaghi eme: na anyi ga-efe chi ozo hapu Oseburuwa! N'ihina O bu Oseburuwa Chineke si n'ala Ijipt kpoputa anyi na mna 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 Amọ ndi biri n'ala a; ya mere, anyi ga-efe Oseburuwa n'ihina O bu Chineke anyi."

53 Okwu nke Oseburuwa.

Responsorial Psalm: Ps.33:2-3.16-23(R.v.9)

Response: **Taste and see that the Lord is good.**

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)

2. The Lord turns his face against the wicked to destroy their remembrance from the earth. The Lord turns his eyes to the just and his ears to their appeal. (R.)

3. They call and the Lord hears and rescues them in all their distress. The Lord is close to the broken-hearted; those whose spirit is crushed he will save. (R.)

4. Many are the trials of the just man but from them all the Lord will rescue him. He will keep guard over all his bones, not one of his bones shall be broken. (R.)

5. Evil brings death to the wicked; those who hate the good are doomed. The Lord ransoms the souls of his servants. Those who hide in him shall not be condemned. (R.)

Second Reading

A reading from the letter of St. Paul to the Ephesians (5:21-32)

Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body - and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church.

This is the word of the Lord.

Abụoma na Aziza: Abụ. 34:1-2.16-22. (Az.8)

Aziza: **Detu ire ka i hu ka Onyenweanyi si di mma.**

1. Aga m eto Onyenweanyi oge niile, otito ya ga-adi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma nuri. (Az.)

2. Mana Onyenweanyi na-agbaru ihu n'ebe ndi ajoomume no, O na-eme ka a ghara ichetakwa ha n'wa. Onyenweanyi na-elekota ndi eziumume anya, O na-egakwa mkpu akwa ha nti. (Az.)

3. Ndi eziumume kpokuru Onyenweanyi, O za ha, wee zoputa ha na nsogbu ha niile. Onyenweanyi na-ano ndi obi loghara elogha nso, na-enyere ndi dara mba na mmuo aka. (Az.)

4. O bu eziokwu na nsogbu onye eziumume kariri akari, mana Onyenweanyi na-esi na ha niile zoputa ya; O na-echekwaba okpukpu ya niile; O nweghi nke obula n'ime ha ga-agbaji agbaji. (Az.)

5. Ihe ojuo na-ebutere onye ajoomume onwu, ndi niile kporo ndi eziumume asi ga-anata ugwo ya, Onyenweanyi na-azoputa ndu ndiodibo Ya, ndi niile gbabara na Ya agaghi akwu ugwo obula. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Efesus (5:21-32)

Na asopuritanu onwe unu n'ihu nkwanye ugwu diiri Kristi. Ndi bu nwunye, na-asopuru di unu, dika o kwesiri Dinwenu. Di bu isi nwunye ya, dika Kristi si buru isi nke nzuko bu ahu ya ma burukwa n'onwe ya, onye nzoputa ya. Ya bu, ka ndi bu nwunye sopuru di ha n'ihe niile dika nzuko Kristi si na-asopuru ya n'ihe niile. Ndi bu di, humu nwunye unu n'anya, dika Kristi siri hu nzuko ya, werekwa ndu ya nye n'ihu ya, o siri otu a doo ya nso, ebe o jiri la okwu ahu dika mmiri, sachaa ya. Ka o wee chee nzuko ahu n'ihu onwe ya dika ihe di ebube, nke enweghi ntupo, ihu ndoli, mobu ihe di otu ahu, ka o wee di nso n'enweghi ntupo. N'uzo di otu a, ndi bu di kwesiri ihu nwunye ha n'anya dika ahu nke ha. Onye na-ahu nwunye ya n'anya bu onwe ya ka o na-ahu n'anya. N'ihina o nweghi nwoke obula na-akpo anuahy ya asi, kama, o na-azu ya, ma na-echekwa ya dika Kristi si eme nzuko ya; n'ihina anyi bu akuku ahu ya. O bu n'ihu nke a ka nwoke ga-eji hapu nne na ma ya, ya na nwunye ya ejikoo. Ha abuo aburu otu ahu. Nke a bu nnukwu ihe omimi nke na-arutu aka n'ebe Kristi na nzuko ya no.

54 Okwu nke Oseburuwa.

Alleluia, alleluia! Jn. 6:63.68

It is the spirit that gives life, the flesh has nothing to offer. You have the message of eternal life. Alleluia!

Gospel

A reading from the holy Gospel according to John (6:60-69)

After hearing his doctrine many of the followers of Jesus said: "This is intolerable language. How could anyone accept it?" Jesus was aware that his followers were complaining about it and said, "Does this upset you? What if you should see the Son of Man ascend to where he was before? "It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life. "But there are some of you who do not believe." For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, "This is why I told you that no one could come to me unless the Father allows him." After this, many of his disciples left him and stopped going with him.

Then Jesus said to the Twelve, "What about you, do you want to go away too?" Simon Peter answered, "Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God."

This is the Gospel of the Lord.

Prayer Over The Offerings

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: Faith, Faithfulness and Loyalty
See [Sunday Evening Instruction](#) on page 71

Aleluya, aleluya! Jn. 6:63.68

O bu mmuọ na-enye ndu, anuahụ enweghi ihé o bu. O bu ụ́nwa ji okwu nke ndu ebebe. Aleluya!

Ozioma

Ihe ọ́gụ nke a si n' Ozioma dị asọ nke Jn dere (6:60-69)

Mgbe ọ́tutu n'ime ndi na-eso ụ́zọ Jesu nuru nke a ha siri, "Okwu nke a tara akpu, onye ga-anabata ya?" Jesus matara n'ime onwe ya, na ndi na-eso ụ́zọ ya na-atamu ntamu banyere okwu a. O siri ha, "Okwu a, o na-ewute unu? Olee otu o ga-adizi ma a si na unu ahụ Nwa nke Mmadu ka o na-arigo n'ebe o nori na mbu? O bu mmuọ na-enye ndu, anuahụ enweghi ihé o bu. Okwu ndi m gwara unu bu mmuọ burukwa ndu. Ma o nwere ufodu n'ime unu ndi na-ekwenyeghi." N'ihina Jesu matara site na mbu ndi na-ekwenyeghi n'ime ha, na onye o bu nke ga-arara ya nye. O gwara ha si, "Nke a mere m ji gwa unu na o dighi onye obula nwere ike ibiakwute m, ma o buru na Nna m enyeghi ya ike ime nke a." Mgbe nke a mechara otutu n'ime ndi na-eso ụ́zọ ya laghachiri azu, hapuzie i na-esoghari ya. Jesu juru umuazu ya iri na abuo si, "Unu chokwuru iso ha puo?" Saimon Pita zara ya si, Onyenweanyi, onye ka anyi ga-ejekwu? O bu ụ́nwa ji okwu nke ndu ebebe. Anyi onwe anyi ekwerela, bia matakwa na i bu Onye Nso ahụ nke Chineke." Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, I jiri so otu aja a gbatarana 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 afuri.

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'iheni. Site na Kristi Onyenweanyi.

26 August [Eke] Monday of Week 21 (Green)

(For Entry Antiphon and Collect, see page 53)

First Reading

A reading from the second letter of St. Paul to the Thessalonians (1:1-5.11-12)

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God our Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ.

We feel we must be continually thanking God for you, brothers; quite rightly, because your faith is growing so wonderfully and the love that you have for one another never stops increasing; and among the churches of God we can take special pride in you for your constancy and faith under all the persecutions and troubles you have to bear. It all shows that God's judgement is just, and the purpose of it is that you may be found worthy of the kingdom of God; it is for the sake of this that you are suffering now. We pray continually that our God will, by his power, fulfil all your desires for goodness and complete all that you have been doing through faith; because in this way the name of our Lord Jesus Christ will be glorified in you and you in him, by the grace of our God and the Lord Jesus Christ. The word of the Lord.

Responsorial Psalm: Ps.95:1-5(R.v.3)

Response: **Tell the wonders of the Lord among all the peoples.**

1. O sing a new song to the Lord, sing to the Lord all the earth. O sing to the Lord, bless his name. (R)
2. Proclaim his help day by day, tell among the nations his glory and his wonders among all the peoples. (R)
3. The Lord is great and worthy of praise, to be feared above all gods; the gods of the heathens are naught. (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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Tesalonika (1:1-5.11-12)

Pol, Silvanos na Timoti na-edegara nzuko nke ndi Tesalonika, akwukwoozii, ndi bu ndi nke Chineke Nna, na nke Dinwenu anyi Jesu Kristi. Ka amara na udo nke si n'aka Chineke Nna na nke Onyenweanyi Jesu Kristi diri unu. Umunna m, anyi aghaghi ikele Chineke ekele mgbe obula banyere unu. O kwesiri ka anyi mee otu a, n'hi okwukwe unu na-abawanye. Ihunaanya onye obula n'ime unu nwere n'ebe ibe ya no na-ebuwanyekwa ibu. Anyi onwe anyi ji unu anya isi n'etiti nzuko Chineke niile, maka ntachiobi na okwukwe nke unu nwere n'ime nsogbu niile na mkpagbu niile nke unu na-edi. Ihe ndi a na-egosi ikpe nkwmoto nke Chineke, ka e wee mee ndi kwesiri alaeze nke Chineke, alaeze nke unu nata ahuhu n'ihia ya; Gbasara nke a, anyi na-ekpere unu ekpere mgbe niile, ka Chineke mee ka unu buru ndi kwesiri oku ahia a kporo unu. Site n'ike ya ka o mejuoro unu iheoma niile na-akpa unu, ka o mejuputakwa ihe niile unu ji okwukwe, eme, ka e wee too aha Dinwenu anyi Jesu n'ime unu, tokwaa unu n'ime ya, dika amara nke Chineke na Dinwenu anyi Jesu Kristi si di. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 96:1-5. (Az.3)

Aziza: **Kwuputakwa oru itunaanya nke Onyenweanyi n'ebe ndi mmadu no.**

1. Kweere nu Onyenweanyi ukwe ohuru; uwa niile kweere Onyenweanyi ukwe. Kweere nu Onyenweanyi ukwe, too aha ya. (Az.)
2. kwuputa nzoputa ya ubochi niile. Mee ka uwa niile mara maka otito ya, kwuputakwa oru itunaanya ya n'ebe ndi mmadu no. (Az.)
3. Onyenweanyi di ukwuu, kwesikwa inye nnukwu otito; O kwesiri ituru ya egwu kara ihe niile, n'ihina chi niile nke ndi mba ozo bucha arusi! (Az.)

Aleluya, aleluya! Jn. 10:27

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (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 na-

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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 58)



27 August [Orie] Tuesday in Ordinary Time - Week 21 (White)

St. Monica (Memorial)

Born 322 at Tagaste in Algeria, St. Monica was the mother of St. Augustine of Hippo. A Christian from birth, Monica was married by arrangement to a pagan official in North Africa named Patricius who was much older than she. Through her patience and prayers, she was able to convert her bad-tempered, adulterous husband on his death bed to the Catholic faith in 370.

Monica had three children: Augustine, Navigius, and Perpetua. Perpetua and Navigius entered the religious life. St. Augustine was much more difficult, as she had to pray for him for 17 years, begging the prayers of priests who for a while tried to avoid her because of her persistence at this seemingly hopeless endeavor. One priest did console her by saying, "it is not possible that the son of so many tears should perish." This thought coupled with a vision that she had received strengthened her.

St. Augustine converted and was baptized by St. Ambrose in 387. St. Monica died later that same year in the Italian town of Ostia, on her way back to Africa.

St. Monica is the patroness of wives and abuse victims, alcoholics, difficult marriages, disappointing children, mothers, victims of unfaithfulness and widows.

Entry Antiphon

The woman who fears the Lord will herself be praised. Her children have called her most blessed, her husband has sung her praises.

Collect

O God, who console the sorrowful and who mercifully accepted the motherly tears of Saint Monica for the conversion of

akpochibido ndi mmadu onuuzo nke eluigwe; makana unu onwe unu anaghi abanye nke unu nakwe kandiozo 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 buru nwa nke okummuo okpukpu abuo dika unu onwe unu bu.

Azi gbakwa unu ndi ndu kpuru isi. Unu na-asi na onye obula jiri ulonso nuo iyi o nweghi ihe obula o bu; ma o buru 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 abu ka o di nso? Unu nakuzikwa si, o buru na onye obula ejiri ekwuaja nuo iyi, o dighi ihe o bu. Ma o buru 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 ma onye no na ya nuo iyi. Ozioma nke Oseburuwa.

Ozioma nke Oseburuwa.

Ukwe Mbata

Nnwanyị na-aturu Chukwu egwu ga-enweta otito. Umụ ya akpoola ya onye kacha ngozi, di ya ekwuputala otito ya.

Ekpere Mmeghe

O Chineke, onye na-akasi ndi no n'uru obi, onye jiri ebere nabata anyammiri-nne nke Monika di aso maka ncheghari nke

her son Augustine, grant us, through the intercession of them both, that we may bitterly regret our sins and find the grace of your pardon. Through our Lord.

First Reading

A reading from the second letter of St. Paul to the Thessalonians (2:1-3a.14-17)

To turn, brothers, to the coming of our Lord Jesus Christ and how we shall all be gathered round him: please do not get excited too soon or alarmed by any prediction or rumour or any letter claiming to come from us, implying that the Day of the Lord has already arrived. Never let anyone deceive you in this way.

Through the Good News that we brought God called you so that you shall share the glory of our Lord Jesus Christ. Stand firm, then, brothers, and keep the traditions that we taught you, whether by word of mouth or by letter. May our Lord Jesus Christ himself, and God our Father who has given us his love and, through his grace, such inexhaustible comfort and such sure hope, comfort you and strengthen you in everything good that you do or say. The word of the Lord.

Responsorial Psalm Ps 95:10-13. (R.v.13)

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

1. Proclaim to the nations: 'God is king.' The world he made firm in its place; he will judge the peoples in fairness. (R.)
2. Let the heavens rejoice and earth be glad, let the sea and all within it thunder praise, let the land and all it bears rejoice, all the trees of the wood shout for joy at the presence of the Lord for he comes, he comes to rule the earth. (R.)
3. With justice he will rule the world, he will judge the people with his truth. (R.)

Alleluia, alleluia! Acts 16:14

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

Gospel

A reading from the holy Gospel according to Matthew (23:23-26)

Jesus said, 'Alas for you, scribes and Pharisees, you hypocrites! You who pay your tithe of mint and dill and cummin and have neglected the weightier matters of the Law - justice, mercy, good faith! These you should have practised, without neglecting the others. You blind guides! Straining out gnats and swallowing camels!

nwa ya bu Ogostin, mee, site n'aririŋo ha abuo, ka anyi onwe anyi nwee mwute miriemi maka njo anyiga, nwee chotakwa amara mgbaghara gi. Site na Dinwenu anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo nke abuo Pol di aso degaara Ndi Tesalonika (2:1-3a.14-17)

Gasara obibia nke Dinwenu anyi Jesu Kristi na nzuko anyi na ya ga-ezuko, anyi na-ario unu umunna ka o ghara ilo unu obi mmiri mobu menye unu ujo na mmuo site n'okwu mobu n'akwukwozi nke dika o si n'aka anyi bia, iji gosi na ubochi nke Dinwenu anyi abiala.

Site n'ozoma anyi, O kporo unu ka unu wee nweta otito nke Dinwenu anyi Jesu Kristi. Ya bu umunna m, kwudosienu ike ma jide nkuzi odibendi anyi kuziri unu, site n'okwu onu mobu site n'akwukwozi anyi.

Ugbu a, ka Dinwenu anyi Jesu Kristi n'onwe ya na Chineke Nna onye huru anyi n'anya nyekwa anyi nkasiobi na ofileanya; site n'amara ya, kasie unu obi, mekwaa ka unu kwudosie ike n'ezi oru na n'ezikwu niile. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 96:10-13. (Az.13)

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

1. Kwusachaanu n'uwa niile na Onyenweanyi bu eze, o kwuwasiri uwa ike, e nweghi ike ibughari ya. O ga-eji ikpe nkwmoto kpee mba niile ikpe. (Az.)
2. Eluigwe nuriba, uwa goribe, oke osimiri na ihe niile di n'ime ya tienu mkpu. Ala-ubi niile na ihe niile di n'ime ya nuribanu, ka osisi niile di n'oke ohia kwebe ukwe afuri. N'ihu nke Onyenweanyi n'ihu o na-abia, o na-abia ikpe uwa ikpe. (Az.)
3. O ga-eji ikpe nkwmoto na ezikwu were kpee uwa na ndi mmadu ikpe. (Az.)

Aleluya, aleluya! Oru. 16:14

Omeghee obi anyi, Onyenweanyi, ka ka anyi were nara okwu nke Nwa gi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:23-26)

Jesu kwuru si, Azi gbakwa unu ndi odeakwukwo na ndi Farisii, ndi ihuabuo! N'ihina unu na-enye otu uzo n'uzo iri nke akwukwo nri na-esi isi uto na mkpaakwukwo a na-akpo dil na nke a na-akpo kumim; ebe unu leghaara iwu ndi ka mkpa anya dika ikpe nkwmoto, ebera na okwukwe. Ihe ndi a ka unu kara ibu uzo mee ma gharakwa ileghara 58 iwu ndiozo anya. Unu ndi ndu kpuru isi, ndi na-

'Alas for you, scribes and Pharisees, you hypocrites! You who clean the outside of cup and dish and leave the inside full of extortion and intemperance. Blind Pharisee! Clean the inside of cup and dish first so that the outside may become clean as well.'
The Gospel of the Lord.

azapu ahuhu nta na-efe efe n'ihe oñuñu unu ma na-elo inyinyaibu Kamel.

Azi gbakwa unu ndi odeakwukwo na ndi Farisii ndi ihuabuo! Unu na-eme ka azu iko na efere di ocha ebe ime ha juputara n'ihe e zutere n'ohi na ihe a zotara n'aka ike. Ngi onye Farisii kpuru isi! Buru uzo mee ka ime iko di ocha, mgbe ahụ azu ya ga-adikwa ocha.
Ozioma nke Oseburuwa.

Prayer Over The Offerings

We bring you these sacrificial gifts, O Lord, to commemorate blessed Saint Monica, humbly entreating, that they may bestow on us, both pardon and salvation. Through Christ our Lord.

Ekpere Nhunye

Anyi ebutere gi onyinye aja ndi a, O Onyenweanyi, jji cheta Monika di aso, were umeala ario, ka ha wetara anyi mgbaghara na nzoputa. Site na Kristi Onyenweanyi.

For Preface, see Usoro Emume Missa (2018 Edition) pp. 103/104

Communion Antiphon

The Kingdom of heaven is like a merchant who travels in search of fine pearls, and who on finding one of great price sold everything and bought it.

Ukwe Oriri Nso

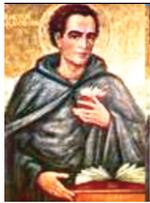
A laeze eluigwe dika onye na-azu ahia Anke na-acho ulari oma: mgbe o huru nke di oke onu, o lara, tee ihe niile o nwere, wee zuta ya.

Prayer After Communion

May the working of this divine Sacrament enlighten and inflame us, Almighty God, on this feast day of blessed Saint Monica, that we may be ever fervent with holy desires and abound in good works. Through Christ our Lord.

Ekpere A Natachaa Oriri Nso

Ka ire nke Sakramenti di omimi a gosi Kanyi ihe ma munye oku n'ime anyi, Chineke ji ike niile, n'ubochi oriri a nke Monika di aso, ka izuzu di aso na-ekpo anyi oku mgbe niile ka anyi were juputa n'ezi oruga. Site na Kristi Onyenweanyi.



28 August [Afor] Wednesday of 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 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.

Ukwe Mbata

N'etiti Nzuko ka o kpughere onu ya, N Oseburuwa hujuputara n'ime ya mmuo nke amamihe na nghota, ma yibe ya uwe mwuda otito.

Collect

Renew in your Church, we pray, O Lord, the spirit with which you

Ekpere Mmeghe

59 Kpalite n'ime Nzuko gi, anyi na-ario, O Onyenweanyi, mmuo ahụ I hujuputara

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 second letter of St. Paul to the Thessalonians (3:6-10.16-18)

In the name of the Lord Jesus Christ, we urge you, brothers, to keep away from any of the brothers who refuses to work or to live according to the tradition we passed on to you.

You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and straining, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work.

May the Lord of peace himself give you peace all the time and in every way. The Lord be with you all. From me, Paul, these greetings in my own handwriting, which is the mark of genuineness in every letter; this is my own writing. May the grace of our Lord Jesus Christ be with you all.

This is the word of the Lord.

Responsorial Psalm: Ps.127:1-2.4-5 (R.v.1)

Response: **O blessed are those who fear 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. You will be happy and prosper. (R.)

2. 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! 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 outside, but inside are full of dead men's bones

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 Mbu

Ihe ogugu e wetara n'akwukwozi nke abuo Pol di aso degaara Ndi Tesalonika (3:6-10.16-18)

Anyi na-enye unu iwu, umunna m, n'aha Dinwenu anyi Jesu Kristi, ka unu zere onye obula n'ime unu achoghi iru oru na onye adighi eso nkuzi nke unu natara n'aka anyi. Unu onwe unu maara otu unu ga-esi na-enomi anyi. Anyi anoghi nkiti mgbe anyi na unu no. Anyi erighi nri onye obula n'akwughi ugwo, mana anyi rusiri oru ike, gbalia mgbali ehie na abali, ka anyi ghara iburu onye obula ibu aro. O bughu na anyi enweghi ikike inara unu ihe oriri, kama ka anyi wee kuziere unu site n'omume anyi ihe unu ga na-enomi. O buladi mgbe anyi na unu no, anyi nyere unu iwu a: "Onye obula achoghi iru oru, ya erila ihe."

Ugbu a, ka Dinwenu anyi n'onwe ya, onyeisi udo, nye unu udo mgbe niile n'uzo niile. Ka Dinwenu anyi nonyere unu. Mu onwe m bu Pol jiri aka m dee ekele nke a. Nke a bu ihe e ji ahuba akwukwozi obula ama. Otu a ka m si ede ihe. Ka amara nke Dinwenu anyi Jesu Kristi diri unu niile.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 128:1-2.4-5. (Az.1)

Aziza: **Ngozi na-adiri ndi 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, anuri na oganiihu ga-abu nke gi. (Az.)

2. Lee, otu ahụ ka a ga-esi gozie onye ahụ, nke na-aturu Chineke egwu. Ka Onyenweanyi si na Zayon gozie gi, ka i hukwa oganiihu nke Jerusalem, ubochi ndu gi niile. (Az.)

Alaluya, alaluya! Jn.2:5

Onye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:27-32)

Jesu kwuru si, Azi gbakwa unu ndi odeakwukwo na ndi Farisii, ndi ihuabuo. Unu dika ili e tere nzu ocha mara mma n'anya, ma ihe juputara ha n'ime bu okpukpu ndi

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.’

This is the Gospel of the Lord.

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 [Nkwo] Thursday 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 in c.30 A.D., at the request of Salome who asked for his head at the instigation of her mother, Herodias. 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.

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 na-edozi nkume ncheta eziumume. Unu na-ekwukwa si, 'A si na anyi biri n'oge nnanna anyi ha, anyi agaraghi 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 ruchazienu oru nna unu ha bidoro.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-eme mmemme ncheta nzoputa anyi, anyi ji umeala arjo 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-arjo, O Dinwenu, ka o ga-abu ka emechara anyi akuku Ahu ya, anyi ewere ghoru ihe nke anyi natarala. Site na Kristi Onyenweanyi.

Ukwe Mbata

Ekwuputara m iwu gi ga n'ihu ndieze, O Dinwenu, n'amaghi jijji, chigharikwaa ha n'obi m, ma hukwaa ha n'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 ugu ike maka nkwaputa ihe ndi i kuziri.

61 Site na Dinwenu anyi.

First Reading

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

In Paul, appointed by God to be an apostle, together with brother Sosthenes, send greetings to the church of God in Corinth, to the holy people of Jesus Christ, who are called to take their place among all the saints everywhere who pray to our Lord Jesus Christ; for he is their Lord no less than ours. May God our Father and the Lord Jesus Christ send you grace and peace.

I never stop thanking God for all the graces you have received through Jesus Christ. I thank him that you have been enriched in so many ways, especially in your teachers and preachers; the witness to Christ has indeed been strong among you so that you will not be without any of the gifts of the Spirit while you are waiting for our Lord Jesus Christ to be revealed; and he will keep you steady and without blame until the last day, the day of our Lord Jesus Christ, because God by calling you has joined you to his Son, Jesus Christ; and God is faithful. The word of the Lord.

Responsorial Psalm: Ps. 144:2-7 (R.v.1)

Response: **I will bless your name forever, O Lord.**

1. I will bless you day after day and praise your name forever. The Lord is great, highly to be praised, his greatness cannot be measured. (R.)
2. Age to age shall proclaim your works, shall declare your mighty deeds, shall speak of your splendour and glory, tell the tale of your wonderful works. (R.)
3. They will speak of your terrible deeds, recount your greatness and might. They will recall your abundant goodness; age to age shall ring out your justice. (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 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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke Mbu Pol di aso degaara Ndi Korint (1:1-9)

Mu onwe m bu Pol, onye a kporo ibu nwaazu nke Jesu Kristi, site na nzube nke Chineke, na Sostenis bu nwanna anyi; na-edegara nzuko Chineke nke di na Korint akwukwozi, bu ndi e doro nso n'ime Jesu Kristi, ndi a kporo ibu ndi nso nke Chineke, ha na ndi niile, n'ebe niile, nakpoku aha Onyenweanyi Jesu kristi, bu Dinwenu anyi na ha. Ka amara na udo si n'aka Chukwu nna, na Onyenweanyi Jesu Kristi diiri unu.

Ana m ekele Chineke mgbe niile n'ihhi unu, n'ihhi amara nke o nyere unu n'ime Jesu Kristi. Ana m ekekwa ya, n'uzo obula unu juputara n'amara ya, ma n'okwu unu ma na nghota unu. N'ihina igba akaebe banyere Kristi putara ihe, kwudosikwa ike na ndu unu. Otu ihe si di, o dighi onyinye mmuo foduru unu nke unu enweghi; ka unu no na-echi mgbe Chineke ga-egosiputa Onyenweanyi Jesu kristi. Onye ga-eme ka unu kwudosie ike ghara inwe ntupe obula ruo n'ubochi nke Dinwenu anyi Jesu Kristi. Chineke kwesiri ntukwasiobi, onye e si n'aka ya kpobata unu na mmeko nke nwa ya Jesu Kristi Dinwenu anyi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:2-7. (Az.1)

Aziza: **Aga m eto aha gi ruo mgbe ebighiebi, O Onyenweanyi.**

1. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. Onyenweanyi di ukwu, kwesikwa inye otito niile, ebube ya di omimi karikwa nghota. (Az.)
2. Aga m na-eto akaoru gi site na ndudugandu ruo na ndudugandu, na-ekwuputakwa oru ebube gi. Aga m ekwuputa otito na ebube gi, aga m atughari uche m n'oru ebube gi niile. (Az.)
3. Ndi mmadu ga-ekwuputa maka ike gi di egwu, mu onwe m ga-ekwusiike banyere idi ukwu nke gi. Ha niile ga-anuri maka obioma gi, werekwa onu nakwuputa eziumume gi. (Az.)

Alaluya, alaluya! Mt.24:42.44

Na-echenu nche, n'ihina unu amaghi n'ubochi Nwa nke Mmadu ga-abia. Alaluya!

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

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 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.

This is 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.

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 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 na-atokwa Herod uto ige 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 nukwara 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 mmiirichukwu." O wee gbaa oso ngwangwa, biakwute eze Herod rio ya, si, "Achoro m ka i nye m n'efere ugbu a ugbu a, isi Jon onye na-eme mmiirichukwu." 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 no na nche, nyekwa ya ike ka o gbute isi Jon onye na-eme mmiirichukwu. 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. Oziona nke Oseburuwa.

Ekpere Nhunye

Site n'onnyine 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-epwanye 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 n-egosi, ma o karichara, were nuriya maka uru ya n-achaputa ihe na ndu anyi. Site na Kristi Onyenweanyi.

First Reading

A reading from the first letter of St. Paul to the Corinthians (1:17-25)

Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed. The language of the cross may be illogical to those who are not on the way to salvation, but those of us who are on the way see it as God's power to save. As scripture says: I shall destroy the wisdom of the wise and bring to nothing all the learning of the learned. Where are the philosophers now? Where are the scribes? Where are any of our thinkers today? Do you see now how God has shown up the foolishness of human wisdom? If it was God's wisdom that human wisdom should not know God, it was because God wanted to save those who have faith through the foolishness of the message that we preach. And so, while the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

The word of the Lord.

Responsorial Psalm: Ps 32:1-2,4-5,10-11 (R.v. 5)

Response: **The Lord fills the earth with his love.**

1. Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts. Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. (R)
2. For the word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. (R.)
3. He frustrates the designs of the nations, he defeats the plans of the peoples. His own designs shall stand forever, the plans of his heart from age to age. (R.)

Alleluia, alleluia! Ps.129:5

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

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo nke mbu Pol di aso degaara ndi Korint (1:17-25)

N'ihina Kristi eziteghi m ime ndi mmadu baptiizim, kama O zitere m ka m kwusaa ozioma. O bughi site n'oke amamihe na asusu dara uda nke uwa a, nke apughi ikowaputa obe Kristi. N'ihina okwu maka onwu Kristi n'elu obe bu akuko nzuzu n'ebe ndi na-ala n'iyi no. Ma o buuru anyi bu ndi no n'uzo nzoputa ike nke Chineke. N'ihina e dere ya n'akwukwo Nso si, Aga m ala amamihe nke ndi maara ihe n'iyi, aga m emekwa nghota nke ndi nwere nghota ka o ghara iba uru. Olee ebe ndi oke amamihe no? Olee ebe ndi odeakwukwo no? Olee ebe ndi oke iru uka nke oge a no? Unu ahula ka Chineke si gosiputa na amamihe nke uwa a bu ihe nzuzu! O buru na o bu uche Chineke ka ndi mmadu ghara isi n'amamihe nke mmadu mata Chineke, O bu ka e site n'ozoma ahu nke ndi mmadu na-ewe ka ihe nzuzu zoputa ndi kwere ekwe. Ndi Juu na-acho ihe oruebube di icheiche ha ga-ahụ kwere, ndi Grik na-acho amamihe. Ma anyi onwe anyi nakwusa Kristi, onye a kporuru n'obe, onye bu ihe mgbochi n'ebe ndi Juu no, burukwa ihe nzuzu n'anya ndi mba ozo, ma n'ebe ndi niile Chineke kporo no, ma ndi Juu ma ndi Grik, Kristi bu ike na amamihe nke Chineke. N'ihina nzuzu nke Chineke kariri amamihe nke mmadu, adighi ike nke Chineke karikwara idi ike nke mmadu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 33:1-2,4-5,10-11. (Az5)

Aziza: **Ihunaanya nke Onyenweanyi juputara n'uwa.**

1. Tierenu Chineke mkpu onu ndi eziumume, n'ihina otito kwesiri ndi obi ha kwu oto, were ubo akwara too Chineke; werenu une kuoro ya egwu. (Az.)
2. N'ihina okwu nke Onyenweanyi bu eziokwu, O na-akwudosiike n'oru ya niile. O huru eziumume na ikpe nkwmoto n'anya, ihunaanya ya juputara n'uwa. (Az.)
3. O na-emebi atumaatu mba niile, O na-eme ka echiche ha laa n'iyi. Mana atumaatu Chineke ga-adi okpu. Echiche obi ya niile ga-adi ebebe. (Az.)

Alaluya, alaluya! Abu. 130:5

Mkpuruobi m na-eche Onyenweanyi, **M**na nkwa ya ka m nwere nchekwube. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (25:1-13)

Jesus said to his disciples: ‘the kingdom of heaven will be like this: Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep. But at midnight there was a cry, “The bridegroom is here! Go out and meet him.” At this, all those bridesmaids woke up and trimmed their lamps, and the foolish ones said to the sensible ones, “give us some of your oil: our lamps are going out.” But they replied, “there may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves.” They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed. The other bridesmaids arrived later. “Lord, Lord,” they said “open the door for us.” But he replied, “I tell you solemnly, I do not know you.” So stay awake, because you do not know either the day or the hour.’

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 55)

31 August [Orie] Saturday of Week 21 (White)

(For Entry Antiphon and Collect, see page 53)

First Reading

A reading from the first letter of St. Paul to the Corinthians (1:26-31)

Take yourselves, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen—those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God’s doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: if anyone wants to boast, let him boast about the Lord.

The word of the Lord.

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (25:1-13)

Jesu gwara ndi na-eso uzo ya si, “Alaeze Jeluigwe dika umuagbogho iri ndi buuru iteoku ha gaba izute nwoke na-agba akwukwo. Ise n’ime ha bu ndi nzuzu, ma ise ndi ozo nwere uche. Ndi nzuzu ahu buuru iteoku ha n’ejighi mmanuoku. Ma ndi ahu maara ihe buuru iteoku na mmanu ha. Mgbe onye na-agba akwukwo aputaghi ngwangwa, ura tubara ha, ha wee rahụ. N’etiti abali, mkpu dara si; ‘Leenu onye na-agba akwukwo, putanu ka unu zute ya!’ Mgbe ahu umuagbogho ndi ahu niile biliri wee gbalie oku ha. Ndi nzuzu ahu gwara ndi nwere uche si ‘Biko, nyetunu anyi mmanu unu, n’ihina oku anyi na-anu anyi’. Ma ndi ahu nwere uche zara si ‘Eleghi anya, mmanu anyi ji agaghi ezuru anyi na unu. Kama gaanu zuru nke unu n’aka ndi nare ya.’ Onye na-agba akwukwo batara mgbe ha jere izuta mmanu. Ndi di njikere sooro ya banye n’oriri agbamakwukwo; e wee mechie uzo. E mechaa umuagbogho ise ndi ozo ahu abiaruo na-ario si, ‘Onyenweanyi, Onyenweanyi, megheere anyi uzo!’ Ma o zara ha si, ‘Ana m agwa unu eziokwu, amaghi m ndi unu bu.’ Ya bu, na-echenu nche n’ihina unu amaghi ubochi mobu oge o ga-abu.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 55)

31 August [Orie] Saturday of Week 21 (White)

(For Entry Antiphon and Collect, see page 53)

The Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo ozi mbu Pol di aso degaara Ndi Korint (1:26-31)

Umunna m, werenu onwe unu dika ihe omuma atu; tupu Chineke akpo unu, o dighi otutu unu maara ihe dika uwa si ahu ya, o bughị otutu n’ime unu bu ndi ukwu mobu ndi a ma ama n’obodo. Kama Chineke hooro ihe umu uwa kporo ihe nzuzu, ka o wee mee ka ihe ndi a di ike. O bukwa ihe umu uwa na-eleda anya, ihe ha kporo ihe efu na ihe abughi ihe, ka Chineke hooro iji butuo ihe di elu ala. Ka mmadu obula ghara inya isi n’ihu Chineke. Ma Chineke bu isiiri nke amamihe anyi, nke ezi omume anyi na nke ido anyi nso, na onye mgbaputa anyi. Ya mere, dika Akwukwo Nso si kwu, “Onye na-anya isi, ya jiri ihe Onyenweanyi mere nyaa isi.”

Okwu nke Oseburuwa.

Responsorial Psalm: Ps.32:12-13.18-21 (Rv.12)

Response: **They are happy, the people the Lord has chosen as his own.**

1. They are happy, whose God is the Lord, the people he has chosen as his own. From the heavens the Lord looks forth, he sees all the children of men. (R)
2. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. (R)
3. Our soul is waiting for the Lord. The Lord is our help and our shield. In him do our hearts find joy. We trust in his holy name. (R)

Alleluia alleluia! Jn. 13:34

I give you a new commandment love one another just as I have loved you. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (25:14-30)

Jesus told his disciples this parable: ‘A man on his way abroad summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. Then he set out. The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master’s money. Now a long time after, the master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more. “Sir,” he said “you entrusted me with five talents; here are five more that I have made.” His master said to him, “Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master’s happiness.” Next the man with the two talents came forward. “Sir,” he said “you entrusted me with two talents; here are two more that I have made.” His master said to him, “Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master’s happiness.” Last came forward the man who had the one talent. “Sir,” said he “I had heard you were a hard man, reaping where you have not sown and gathering where you have not scattered; so I was afraid, and I went off and

Abuoma na Aziza: Abu.33:12-13.18-21. (Az.12)

Aziza: **Anñiri na Ngozi na-adiri mba ndi Chineke hooro dika ndi nke ya.**

1. Anñiri na Ngozi na-adiri mba Chineke bu Chukwu ha, ndi nke o hooro dika ndi nke ya. Chineke si n’eluigwe eledata anya O na-ahụ umu mmadu niile. (Az.)
2. Ma lee ka Onyenweanyi si eleta ndi niile tukwasiriobi ha n’ihunaanya ya, ka O wee zoputa mkpuruobi ha n’onwu, ma chekwaba ha oge unwu. (Az.)
3. Mkpuruobi anyi na-eche Onyenweanyi; ya bu onye enyemaka anyi na onye ogbugbo anyi, mkpuruobi anyi na-anñiri n’Onyenweanyi, n’ihina anyi tukwasiriobi n’aha ya di nso. (Az.)

Aleluya, aleluya! Jn.13:34

Iwu oħuru ka m na-enye unu ka unu hu lonwe unu n’anya otu m si hu unu n’anya. Aleluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (25:14-30)

Jesu gwara ndi na-eso uzo ya okwu na ukabuili si ha: Alaeze eluigwe ga-adi ka otu nwoke choro iga njem wee kpoo umuodibo ya nyefee ha akunuuba ya n’aka. O nyekwara onye obula n’ime ha dika ike ya ha. Otu ka o nyere talent ise, nke ozo talent abuo, nke ozokwa otu talent. O wee puo ije. Ozigbo, onye ahụ natara talent ise, jiri ha zuo ahia, wee rite uru talent ise ozo. Otu aka ahụ kwa, odibo ahụ natara talent abuo ritekwarara uru talent abuo ozo. Ma odibo ahụ natara otu talent gwuru ala, lie ego nna ya ukwu. Mgbe ogologo oge gachara, nnaukwu umuodibo ahụ laghachiri, ya na ha wee piazie akụ ya. Odibo ahụ natara talent ise biakwutere nna ya ukwu, wetakwuo talent ise ozo si: ‘Nnamukwu i nyere m talent ise; lee eritere m talent ise ozokwa n’uru.’ Nna ya ukwu siri ya ‘I mere nke oma, gi ezigbo odibo kwesiri ntukwasiobi. N’ihina i gosiri ntukwasiobi n’obere ihe aga m eme gi onye isi otutu ihe. Banye n’oñu nke nna gi ukwu.’ Onye nke natara talent abuo biakwutekwara nna ya ukwu si ya, ‘Nnamukwu, i nyere m talent abuo, lee eritere m abuo ozo n’uru.’ Nna ya ukwu siri ya, ‘I mere nke oma, gi ezigbo odibo kwesiri ntukwasiobi. N’ihina i gosiri ntukwasiobi n’ihe di nta, aga m eme gi onyeisi otutu ihe. Banye n’oñu nke nna gi ukwu!’ Ma mgbe nke ahụ natara otu talent biara o siri nna ya ukwu, ‘Nnamukwu, amaara m gi dika onye siri ike mmete, onye na-ewe ihe ubi n’ebe I na-akughi mkpuru, na-achikotakwa ihe ubi

hid your talent in the ground. Here it is; it was yours, you have it back.” But his master answered him, “You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest. So now, take the talent from him and give it to the man who has the five talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth.”

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 55)

n’ebe I na-asuchaghi. N’ihi nke a, egwu turu m, m wee gaa liere gi ego talent gi n’ala. Lee ihe gi werekwa. Nna ya ukwu zara ya si: ‘Gi aji odibo, onye umengwu! I matara na m na-ewere ihe ubi n’ebe m na-akughi mkpuru, na-achikotakwa ihe ubi n’ebe m na-asuchaghi. Ihe i garala eme bu itinyere m ego m n’uloaku. O buru na m lota, m nara ego m, narakwa omurunwa ya. Ya mere, naranu ya otu talent ahụ, nyekwu onye ahụ ji talent iri. N’ihina onye obula nwerenu ka a ga-enyekwuazi ka o nwee n’uju. Ma onye enweghi nke o nwere, a ga-anara ya o buladi nke nta o nwere. Tupunu odibo a na-abaghi uru n’ezi ebe ochichiri gbara, ebe ibe akwa na ita ikikere eze ga-adi. Ozioma nke Oseburuwa.

SUNDAY EVENING INSTRUCTION

19th SUNDAY IN ORDINARY TIME (B)

11 August 2024 [Orie]

Jesus, the Bread of Life that Nourishes the Wayfarer

The Eucharist is Christ's gift of himself to us in our earthly pilgrimage. In the Eucharist, he offers himself as food to nourish and to sustain life and the hope of perseverance. Just as the miraculous manna strengthened the ancient Jews in their journey through the desert to Promised Land, so does our redeemer strengthen believers, communicating his divine life to them. He commands that his flesh should be eaten, as means of union with him. Our measure of faith and love of him may be tested by our level of hunger for him in the Eucharist.

THE HOLY SCRIPTURES

God promised and gave Manna in the Old Testament to sustain His people in their desert journey:

Exodus 16:4 Then the Lord said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or not.

Jesus promised to provide water to quench thirst:

John 4:14 But whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.

He explained that he was the Manna and the water that sustained the Old People of God:

John 6:32 Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven.

St Paul collaborated to this fact:

1 Corinthians 10:1-4 I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ.

Jesus is the Bread of life that satiates hunger:

John 6:35 Jesus said to them, “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.”

He makes his Eucharistic food mandatory for intimate union with him and unto eternal life:

John 6:53-56 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.

THE FATHERS OF THE CHURCH

St Ignatius of Antioch (c. 50-c. 110) discusses the healing power of the Eucharist:

There is only one physician, who is both flesh and spirit, born and unborn, God in man, true life in death, both from Mary and from God, first subject to suffering and then beyond it, Jesus Christ our Lord.

St Cyprian of Carthage (c. 200-258) recommends daily reception of the Eucharist:

He Himself warns us, saying, "unless you eat the flesh of the son of man and drink his blood, you shall not have life in you." Therefore do we ask that our Bread, which is Christ, be given to us daily, so that we who abide and live in Christ may not withdraw from His sanctification and from His Body.

St Jerome (c.347-420) highlights the way-faring aspect of the Eucharist:

If Christ did not want to dismiss the Jews without food in the desert for fear that they would collapse on the way, it was to teach us that it is dangerous to try to get to heaven without the Bread of Heaven.

St Augustine of Hippo (354-430) further relates the Eucharist to sustenance of wayfarers:

Man's maker was made man that He, Ruler of the stars, might nurse at His mother's breast; that the Bread might hunger, the Fountain thirst, the Light sleep, the Way be tired on its journey; that Truth might be accused of false witnesses, the Teacher be beaten with whips; the Foundation be suspended on wood; that Strength might grow weak; that the Healer might be wounded; that Life might die.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism highlights the nourishing and healing nature of the Eucharist:

CCC 1331 *Holy Communion*, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body (Cf. *1 Cor* 10:16-17). We also call it: *the holy things (ta hagia; sancta)* - the first meaning of the phrase "communion of saints" in the Apostles' Creed - *the bread of angels, bread from heaven, medicine of immortality, viaticum*. . . .

CCC 1392 What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh "given life and giving life through the Holy Spirit," preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum.

CCC 1394 As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins*. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him:

As food for the wayfarers, the Eucharist looks forward to its fulfilment in eschatology, that is the goal of Christian pilgrimage:

CCC 1403 At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (*Mt* 26:29; cf. *Lk* 22:18; *Mk* 14:25). Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze "to him who is to come." In her prayer she calls for his coming: "*Marana tha!*" "Come, Lord Jesus!" (*Rev* 1:4; 22:20; *1 Cor* 16:22) "May your grace come and this world pass away!"

CCC 1405 There is no surer pledge or dearer sign of this great hope in the new heavens and new earth "in which righteousness dwells," (*2 Pet* 3:13) than the Eucharist. Every time this mystery is celebrated, "the work of our redemption is carried on" and we "break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ."

DISCUSSIONS

1. That the Eucharist is food for the wayfarer expresses its purpose to renew, nourish, heal and strengthen Christian community members in their earthly pilgrimage. Daily challenges, however, tend to turn members in unto themselves, thus wounding the existing bond of unity and communion. Discuss how the Eucharist may renew the community's spirit, to renew and restore them as fellow travelers?
2. What percent of the congregation receive the Eucharist per Sunday in your parish community, and what could be the reason for refraining from Holy Communion

SUNDAY EVENING INSTRUCTION
20th SUNDAY IN ORDINARY TIME (B)
18 August 2024 [Eke]

Synod on Synodality in Our Local Context

The Synod on Synodality proclaimed in October 2021 by Pope Francis with the theme "For a Synodal Church: communion, participation and mission", has been a three-year process of listening and dialogue. The synodal process will conclude this year 2024, precisely October 2 to October 27. Sunday Evening Instruction of today reflects on this grace-filled event.

The Second Vatican Council (1963-1965) established three types of synods: Ordinary (for matters concerning the good of the universal Church), Extraordinary (for urgent issues affecting the Church) and Special (addressing issues affecting a region or continent). The Council restored the principle of synodality as essential feature of the Church's being and activities, which is the action of the Holy Spirit in the life and mission of the People of God gathered as an assembly (communion) journeying together, announcing the Good News of our Lord Jesus Christ to the world.

Since the reintroduction at the Second Vatican Council, synods have been celebrated as a gathering of Bishops alone to pray and reflect on a chosen theme. The lay faithful make their contribution through their responses to the *Lineamenta*, a Preparatory Synod Document calling for input of the priests, religious and laity. The responses are then used to prepare the *Instrumentum Laboris*, i.e., official document used by the Bishops in the Synod assembly. The present Synod emphasizes the Synodal character of the Church's Synods, highlighting the co-responsibility of all (the clergy, the religious and lay people) for the Church's being and activity, especially as it relates to inclusion for communal discernment, decision-making and mission to actively foster diversity of charism.

Broadly stated, synodality refers to the involvement and participation of the whole People of God in the life and mission of the Church. This demands a profound spiritual and pastoral conversion, along with receptive listening to the Holy Spirit - the Agent of evangelization who blows wherever He wills. Above all, it calls for dispassionate listening to all voices, as well as commitment to discern the signs of the times. That was why in the organization of the Synod on Synodality, the participation of all groups in the Church was actively promoted. There were listening sessions at different levels – parish, diocesan, national and even continental. No issue was set off limit. Members of the lay faithful, it will be recalled, participated in the synodal assembly that took place in 2023. The three-year Synodal journey was organized as a learning process on how to be synodal, i.e., learning how to listen to each other and with each other to the Holy Spirit, learning to appreciate and celebrate our togetherness on the journey with God, while at the same time, manifesting and inviting the world to this rediscovered synodal way of being Church. This synodal way is a project God is calling the Church to discern and embrace.

The current Synod on Synodality has tripartite theme of **communion, participation and mission**, for a Synodal Church. Pope Francis cautioned that it is a synod on synodality, and not on controversial matters, maintaining that the church needs first to be synodal before it can adequately deal with other issues.

Synodality at the service of the mission of the Church is a "journeying together" that invites each member of the People of God to equally participate, taking responsibility for the method of listening and dialogue as prompted by the Holy Spirit.

The question is how this "journeying together" is taking place in the diocese of Ekwulobia? Is there growth in the joy of welcoming and appreciating the Gospel in our lives? How ready

are the laity for fuller and active participation, discarding their notion of “Uka Fada”? But the sense of equality of all children of God affirmed by common priesthood has foundation on the inalienable dignity, freedom and rights of every human person, male or female, old or young, rich or poor, which the traditional African society is still struggling with.

So, what difficulties and obstacles do we experience in acknowledging the dignity of everyone as children of God? What wounds and insights are revealed in the way we perceive and address one another? What is the Spirit asking of us that we become?

In the Church, just as in society, we are side by side on the same road of life. Whereas the world may permit individualism, indifference, selfishness and greed as the accepted 'mode of existence', in the Church, Jesus the Word of God and the Holy Spirit challenge us to be reconciled and renewed as children of one God the Father.

Synodality entails receptivity to change, formation, and on-going learning. Community discernment constitutes basis for genuine renewal that opens the path to new discoveries, insights and opportunities, deepening the joy of faith.

How are priests and the Religious in the Parish community relating? What of the relationship of parishioners to their pastors? Are priests autocratic and domineering, or compassionate guides? What percentage of the laity participate in parish activities and the quality of their engagement? How are the different statutory organizations, sodalities and movements synergizing? How readily do Catholic men and women assist the youth in the CYON, or the youth their younger ones in the HCA? How healthy is the relationship between Catholics, other Christians and members of other faith?

A synodal Church as a Family of God challenges members to how authority is exercised within the Church and what practices of teamwork should be welcomed that better promotes the diversity of charisms and legitimate freedoms. The model of the Church as a Family, we recall, was major fruit of the Special Assembly for Africa of the Synod of Bishops held in 1994, (see Pope John Paul II's Post-Synodal Exhortation, *Ecclesia in Africa*, which challenged every Catholic individual and community in Africa to profound renewal that showcases the Church's nature as sign and instrument of communion with God and of unity among people. To welcome the vision of a Synodal Church, and therefore, of African Synod, there is need of change in mindset and attitudes on the part of the clergy, laity and religious. Should parishes not embark on human, theological and pastoral formation programs to improve on level of self-awareness, knowledge of the Church's faith and practice to make meaningful contributions, leadership and communication skills, as well as team spirit, for enlightened dialogue and communion, etc?

Listening is a sine qua non for a synodal Church which requires an open mind and discerning heart, a great commitment to listen to God and to one another, especially the poor and the downtrodden. The radical commitment to listen has power to recreate and empower community members, inviting each of them to speak with courage and in freedom, truth, and charity. Synodal dialogue will be the fruit, that is the open and honest contributions of all the People of God.

Synodal process deepens that meaning of Eucharistic encounter during which the People of God gather with their pastor to listen to and be renewed by the Word of God proclaimed and celebrate the Sacrament of the Body and Blood of our Lord Jesus Christ. By partaking of the one Bread and one Cup, they are sanctified and united by the Spirit to become one heart and mind in Christ. Eucharistic sharing in a Synodal Church will all the more become a grace-filled celebration to strengthen fervent witnessing,

A Synodal Church, by and by, guarantees greater synergy and unity of purpose in Church's mission, especially in her dialogue (whether ecumenism or inter-faith) with the outside world, for justice, development and peace.

SUNDAY EVENING INSTRUCTION

21st SUNDAY IN ORDINARY TIME (B)

25 August 2024 [Nkwo]

Faith, Faithfulness and Loyalty

From the very beginning, God summoned Israelites to integrity of worship and adoration of Him, as the Creator and Sovereign. God, on His part, in varied ways demonstrated His abiding love and faithfulness. The imagery of marriage was used to depict the intimate union between God and His people. The Shema was the daily prayer recited by every pious Israelite to express his resolve to worship of the Lord and serve Him alone. God's faithfulness was definitively revealed in Jesus Christ, the source of grace and power for obedience of faith.

THE HOLY SCRIPTURES

God's faithfulness is loudly proclaimed in the Old Testament:

Deuteronomy 32:4 "The Rock, his work is perfect; for all his ways are justice. A God of faithfulness and without iniquity, just and right is he.

God's faithfulness to Israel was evident in their history of liberation, marked by covenant:

Exodus 19:4-8 You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples;... So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. And all the people answered together and said, "All that the Lord has spoken we will do."

The Israelites were enjoined to be faithful and loyal for their welfare:

Deuteronomy 5:32-33 You shall be careful to do therefore as the Lord your God has commanded you; you shall not turn aside to the right hand or to the left. You shall walk in all the way which the Lord your God has commanded you, that you may live, and that it may go well with you,....

Faithfulness was singled out in the Old Testament for reward:

Proverbs 28:18-20 He who walks in integrity will be delivered, but he who is perverse in his ways will fall into a pit. He who tills his land will have plenty of bread, but he who follows worthless pursuits will have plenty of poverty. A faithful man will abound with blessings, but he who hastens to be rich will not go unpunished.

Jesus rewards faithfulness:

Matthew 25:21 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'

Like in the Old Testament, faithfulness is in the New as essential attribute of God:

Hebrews 10:22-23 Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

God's faithfulness was definitively revealed in Jesus Christ:

2 Corinthians 1:18-19 As surely as God is faithful, our word to you has not been Yes and No. For the Son of God, Jesus Christ, whom we preached among you, Silva'nus and Timothy and I, was not Yes and No; but in him it is always Yes.

God remains faithful to his creatures, no matter what:

2 Timothy 2:13 if we are faithless, he remains faithful—for he cannot deny himself.

Romans 3:3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?

1 Corinthians 10:12-14 No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.

Therefore, my beloved, shun the worship of idols.

1 John 1:9 If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

THE FATHERS OF THE CHURCH

St Augustine of Hippo (354-430) explains what faith is:

Faith is to believe what you do not see; the reward of this faith is to see what you believe. Explaining faith in a similar way, St Thomas Aquinas emphasizes the need for orthodoxy:

- Faith has to do with things that are not seen, and hope with things that are not in hand.
- Hold firmly that our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church.

St Bernard of Clairvaux (1091-1153) underlines the daring nature of faith:

I believe though I do not comprehend, and I hold by faith what I cannot grasp with the mind."

A Christian faithful to obedience, knows not delays, but prepares his ears for hearing, and his hands and his feet for labor.

St Ignatius of Antioch () discusses the levels of obedience initiated by faith:

There are three sorts of obedience; the first, obedience when a strict obligation is imposed upon us, and this is good; the second when the simple word of the superior, without any strict command, suffices for us, and this is better; the third, when a thing is done without waiting for an express command, from a knowledge that it will be pleasing to the superior, and this is the best of all.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism emphasizes that faith is personal adherence to the person of Christ and the Spirit:

CCC 150 Faith is first of all a personal adherence of man to God. At the same time, and inseparably, it is a *free assent to the whole truth that God has revealed*. As personal adherence to God and assent to his truth, Christian faith differs from our faith in any human person. It is right and just to entrust oneself wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature (Cf. *Jer 17:5-6; Ps 40:5; 146:3-4*).

CCC 151 For a Christian, believing in God cannot be separated from believing in the One he sent, his "beloved Son", in whom the Father is "well pleased"; God tells us to listen to him (*Mk 1:11; cf. 9:7*). The Lord himself said to his disciples: "Believe in God, believe also in me" (*Jn 14:1*). We can believe in Jesus Christ because he is himself God, the Word made flesh: "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (*Jn 1:18*).

CCC 152 One cannot believe in Jesus Christ without sharing in his Spirit. It is the Holy Spirit who reveals to men who Jesus is. For "no one can say "Jesus is Lord", except by the Holy Spirit" (*1 Cor 12:3*), who "searches everything, even the depths of God. . . No one comprehends the thoughts of God, except the Spirit of God" (*1 Cor 2:10-11*).

Faith is divine gift and initiative of grace, collaborated by human effort:

CCC 153 When St. Peter confessed that Jesus is the Christ, the Son of the living God, Jesus declared to him that this revelation did not come "from flesh and blood", but from "my Father who is in heaven" (*Mt 16:17; cf. Gal 1:15; Mt 11:25*). *Faith is a gift of God, a supernatural virtue infused by him*. "Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and 'makes it easy for all to accept and believe the truth.'"

CCC 154 Believing is possible only by grace and the interior helps of the Holy Spirit. But it is no less true that believing is an authentically human act. Trusting in God and cleaving to the truths he has revealed is contrary neither to human freedom nor to human reason. Even in human relations it is not contrary to our dignity to believe what other persons tell us about themselves and their intentions, or to trust their promises (for example, when a man and a woman marry) to share a communion of life with one another. If this is so, still less is it contrary to our dignity to "yield by faith the full submission of. . . intellect and will to God who reveals", and to share in an interior communion with him.

Grace of justification inspires obedience of faith, enabling an individual to freely cooperate with grace:

CCC 1993 Justification establishes *cooperation between God's grace and man's freedom*. On man's part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent:

When God touches man's heart through the illumination of the Holy Spirit, man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God's grace, he cannot by his own free will move himself toward justice in God's sight.

CCC 155 In faith, the human intellect and will cooperate with divine grace: "Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace."

CCC 156 What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe "because of the authority of God himself who reveals them, who can neither deceive nor be deceived". So "that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit." Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability "are the most certain signs of divine Revelation, adapted to the intelligence of all"; they are "motives of credibility" (*motiva credibilitatis*), which show that the assent of faith is "by no means a blind impulse of the mind" (Cf. *Mk 16 20; Heb 2:4*).

DISCUSSIONS

1. Share some personal life stories of God's faithfulness, if any?
2. Faithfulness is increasingly difficult, whether in religious and social life. Friends betray each other, just as marriages break apart. Hardly are contracts or vows kept. Identify possible causes for breach of commitment?
3. Suggest some concrete steps that many be taken to be more committed and faithful to God?



PICTURES
from
**NICCSJ July Igbo Mass:
Opening of the Mass
& Blessings**

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