



NIGERIAN CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

AUGUST 2026



*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/j/niccsj> (or)

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

AUGUST NOVENA

Novena to Assumption of the Blessed Virgin Mary (Back to School Novena)

Thursday, August 6th to Friday, August 14th, 2026

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

Visit our website for details!

www.niccsanjose.org

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MARANATHA BULLETIN

Publication of Catholic Diocese of
Ekwulobia, Nigeria

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Saturday in Ordinary Time - Week 17

1 August 2026 [Orie] (White)

**Office:
Week 1**

St. Alphonsus Mary de Ligouri, Bishop & Doctor

St. Alphonsus Ligouri 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

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

Collect

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

First Reading

A reading from the 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.

Ukwe Mbata

A ga m elezi umu aturu m anya, Onyenweanyi ana-ekwu, a ga m ahota onyencheaturu ga-edu ha, ma munwa, Dinwenụ, ga-abụ Chineke ha.

Ekpere Mmeghe

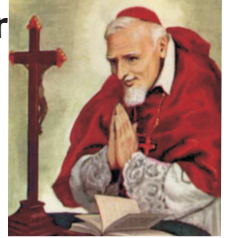
O Chineke, onye na-ewelite mgbe niile n'ime Nzuko gi ukpuru ohuru ga nke ezi omume, mee ka anyi na-esosi ike nzo kwu nke Bishop Alfonsus di aso na agwu maka mkpuruobi ga, were nweta otu ugwo ahu ga o nwere n'eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (26:11-16,24)

Otu ihu ahu, 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 la 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 Dinwenụ bu Chineke unu, ka Dinwenụ wee tugharia uche banyere ihe ojo nke o kwuputara ga-eme unu. Mana banyere miu onwe m, anio 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'ezikwu, o bu Chineke ziputara m ka m gwa unu okwu ndi a ka o banye unu na nti.

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



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 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

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.

Abuomana 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, mofu ka olulu kpuchido m. (Az.)

2. Ma, n'ebe m no, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi, Chineke, kulite m elu! Aga m eji ukwe too aha nke Chineke, aga m eji ekele m bulie aha ya. (Az.)

3. Mgbe ahu ndi umeala hu nke a, ha ga-anuri, ka unu wee nwee ogologo ndu, unu ndi na-acho Chineke! Onyenweanyi na-egwe ndi niile no na mkpa nti mgbe niile, o naghichezo ndi nke ya e ji e ji. (Az.)

Aleluya, aleluya! Mt. 5:10

Ngozi na-adiri ndi niile a na-emegbu n'ihia eziomume, 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 ahu eze Herod nuru akuko maka ude Jesu. O wee si umuodibo ya, "Onye a bu Jon onye na-eme baptizim. E meela ka o si n'onwu bilie; nke a mere o ji nwee ike iru oru ebube ndi a.

Herod nyere ikikere ka e jide Jon, tuba ya n'ulo mkporo n'ihia 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 mmadu n'ihina ha weere Jon dika onye amuma. Ma mgbe enume nke ncheta omumu Herod biara, Ada Herodias gbara egwu puru icha n'ihu ndi nnoko oriri ahu. Nke a toro Herod uto nke ukwu, nke mere Herod ji nuo iyi kwe nkwa inye ya ihe obula o ga-ario ya. Site na mkpalite nke nne ya, o rioro eze Herod si, "Nye m isi Jon onye na-eme mimirichukwu n'efere ugbo a!" Ihe a wutere eze Herod; mana n'ihia iyi o nuru n'ihu ndi obia ya, o nyere iwu ka e mee nke ahu. O zipuru ozi ka e gbute isi Jon n'ulo mkporo. Ha butere isi Jon n'efere, bunye nwaagbogho ahu, o wee bugara nne ya. Ndi na-eso uzo Jon biara buru ahu ya ga lie, ha gara kporo Jesu ihe merenu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Communion Antiphon

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

Prayer After Communion

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

18TH SUNDAY IN ORDINARY TIME (A)

2 August 2026 [Afo] (Green)

Office:

Week 2

The first reading speaks of a banquet that God prepares for all peoples, available at no expense to satisfy the hungry and quench the thirsty. In the Gospel, Jesus gives a pledge of fulfillment of this divine promise by multiplying loaves, moved by compassion. The second reading assures of God's abiding love in Christ, which no circumstance can stop, which makes his disciples conquerors.

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 have restored. Through our Lord.

First Reading

A reading from the prophet Isaiah (55: 1-3)

Thus says the Lord: Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good things to eat and rich food to enjoy. Pay attention, come to me; listen, and your soul will live. With you I will make an everlasting covenant out of the favours promised to David.

This is the word of the Lord.

Ukwe Mbata

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

Ekpere Mmeghe

Dinwenụ, nonyere anyi bu ndi ezinụlọ Gi. Anyi na-ario ka I site na nnukwu obi oma Gi na-emere anyi ihe oma mgbe niile. Anyi na-añuri 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 Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'onye amuma Aizaya (55:1-3)

Oseburuwa kwuru si; bianu n'uo mmiri, unu ndi akpiri na-akpo nku, obuladi na unu enweghi ego bianu! Zurunu ma rikwaa, bianu zuru mmanya na mmiri ara ehi n'efu. Maka gini ka unu ji emefu ego unu n'ihe na-abughi achicha, kedụ ihe unu na-adogburu onwe unu n'ihe na-adighi eju afo? Geenu m nti nke oma, ka unu nweta ezigbo nri, ka unu nwee obi añuri site n'iri nri na-edozi ahu. Geenu nti, biakwutenu m, nurunu ka unu wee nwee ndu, mu na unu ga-enwe ogbugbandu ga-adi ebighiebi, kwesiri ntukwasio bi maka ihunaanya m nwere n'ebe Devid no. Okwu nke Oseburuwa.

Responsorial Psalm Ps 144: 8-9. 15-18. (R.v. 16)

Response: You open wide your hand, O Lord, you grant our desires.

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

2. The eyes of all creatures look to you and you give them their food in due time. You open wide your hand, grant the desires of all who live. (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.)

Second Reading

A reading from the letter of St. Paul to the Romans (8: 35. 37-39)

Nothing can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. These are the trials through which we triumph, by the power of him who loved us.

For I am certain of this: neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.

This is the word of the Lord.

Alleluia, alleluia! Mt 4: 4

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

Gospel

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

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

When evening came, the disciples went to him and said, "This is a lonely place, and the

Abụoma na Aziza Abụ 145:8-9.15-18. (Az.16)

Aziza: I na-asaghe aka gi, O Onyenweanyi, na -enye anyi ihe niile na-akpa anyi.

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

2. Anya ihe dum e kere eke di n'ebe i no, i na-enyekwa ha nri n'oge ha. I na-asaghe aka gi na-enye ha ihe niile na-akpa ha. (Az.)

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

Ihe Ogugu Nke Abụ

Ihe ogugu e wetaara n'akwukwo ozi Pol di aso degaara ndi Rom (8:35.38-39)

Onye ga-ekewapu anyi n'ihunaanya nke Kristi? O bu mkpagbu ka o bu oke ntaramahuhu? O bu nsogbu, ka o bu oke unwu? O bu igba otu ka o bu ihe ize ndu, ka o bu ujo mmaagha?

N'ihina o weela m anya na, ma onwu mobu ndu; mobu ndi mmuoma mobu umu mmuo di ichiiche ndi na-achi n'elu na uwa, mobu ike ochichi di ichiiche mobu ihe di ugbu a, mobu ihe ga-abia; mobu ihe di elu, mobu ihe di omimi, mobu ihe obula ozo e kere eke, apughi ikewapu anyi n'ihunaanya Chineke nke di n'ime Jesu Kristi Onyenweanyi.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mat. 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 Matiu dere (14:13-21)

Mgbe Jesu nuru maka onwu Jon onye na-eme mmirichukwu, o jiri ugbo mmiri si n'ebe ahụ puo, gaa ebe dara juu, nora 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

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

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

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.

Jesu biakwutere ya si, "Ebe a bu ozara, oge agakwaala; zipu igwe mmadu ndi a ka ha jee n'ime obodo di icheiche zuru nri ha ga-eri." Jesu zara ha si, "O dighi mkpa ka ha si ebe a 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 ahijia. O weere ogbe achicha ise na azu abuo ahu, lelite anya elu, gozie ha, nyawaa ha, nye ndi na-eso uzo ya achicha ahu, ha wee keere ha igwe mmadu ndi ahu. Ha niile rijuru afo. Ha kpokotara iberibe achicha fodurunu, nkata iri na abuo. Ndi riri achicha ahu di puku mmadu ise, ma e wezuga umunwaanyi na umuntakiri. Ozioma nke Oseburuwa.

Ekpere Nhunya

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

Ukwe Oriri Nso

Dinwenu, I nyela anyi achicha si n'eluigwe; achicha toro nnukwu uto
Ekpere A Natachaa Oriri Nso

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

HOLY HOUR: WISDOM INVITES TO HER TABLE (See Page 68)

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

(For Entry Antiphon and Collect, see page 3)

First Reading

A 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 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

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, 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 igbu 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

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 Hananiah 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 Hananiah then took the yoke off the neck of the prophet Jeremiah and broke it. In front of all the people Hananiah 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 Hananiah 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 Hananiah 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 Hananiah, 'Listen carefully, Hananiah: the Lord has not sent you; and thanks to you this people are now relying on what is false. Hence - the 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 Hananiah 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.

buga na Babilon. Aga m akpoghachikwa azu n'ebe a Jekónaya 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 ahu 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 kpuuru 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 ahu, onye amuma Hananaya weere iyagba ahu Jeremaya n'ya n'olu, dobie ya. Hananaya ekwuo okwu n'ihu ndi mmadu si, "Lee, o bu Dinwenu na-ekwu, otu a ka m gase mebie ochichi nchigbu Nebukadneza n'ebe mba niile di n'awa no n'ime afo abuo na-abianu, ma Jeremaya onye amuma jewaara onwe ya.

Ka obere oge gachara mgbe onye amuma Hananaya jiri dobichaa iyagba onye amuma Jeremaya n'ya n'olu, okwu nke Dinwenu biakwutere Jeremaya si, "Gaa, ma gwa Hananaya si, "Lee, o bu Dinwenu na-ekwu, i kujiel 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 gaseite n'aka Nebukadneza eze nke Babilon, ha ga-eke ya, n'ihina enyela m ya obuladi umu anuhia.

Onye amuma Jeremaya gwara Hananaya onye amuma si; "Gee nti gi bu Hananaya, o 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 ahu 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. 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 (14:22-36)

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

Having made the crossing, they came to land at Gennesaret. When the local people recognised him they spread the news through the whole neighbourhood and took all that were sick to him, begging him just to let them touch the fringe of his

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 agbakuta iwu gi azu, n'ihina gi onwe gi kuziere mi ya!. (Az.)

Alেলাya, alেলাya! Mat. 4:4

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

Ozioma

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

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

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

cloak. And all those who touched it were completely cured.

This is the Gospel of the Lord.

uwe ya aka. Ndi niile meturu onu uwe ya aka, e mere ka ahụ di ha ike.

Ozioma nke Oseburuwa.

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



4 August [Eke] Tuesday of Week 18 (White)

St John Mary Vianney, Priest (Memorial)

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

John Mary Vianney was ordained a priest in 1815, though it took several years of study as he had little education. Added to this was the fact that he was not a very good student, and his Latin was terrible.

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

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

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

Entry Antiphon

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

Collect

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

First Reading

A reading from the prophet Jeremiah (30:1-2, 12-15, 18-22)

The word addressed to Jeremiah by the Lord: The Lord, the God of Israel says this: Write all the words I have spoken to you in a book. Yes, the Lord says this: Your wound is incurable, your injury past healing. There is no one to care for your sore, no medicine to make you well again. All your lovers have forgotten you, they look for you no more. Yes, I have struck you as an enemy strikes, with harsh punishment (so great is your guilt, so many your sins). Why bother to complain about your wound? Your pain is

Ukwe Mbata

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

Ekpere Mmeghe

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

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (30:1-2, 12-15, 18-22)

Okwu nke a biakwutere Jeremaya site n'aka Dinwenu. "Lee O bu Dinwenu na-ekwu, Chineke nke Izrel: deba n'akwukwo, okwu niile nke m gwara gi. "Dinwenu na-ekwu nke a, meeru ahu unu agaghi enwe ngwota, onya unu bukwara ibu. "O nweghikwa onye nwere ike iriotara unu, o nweghi ogwu obula di maka onya unu, o nweghikwa ngwota obula diiri unu. N'ihina ndi enyi gi niile echefuola gi, ha anaghikwa elebara gi anya ozo, n'ihina emeela m ka onyeiro gi meruo gi ahụ, ahuhu nke si n'aka onyeiro obi tachiri, n'ihina njo gi kariri akari

incurable. So great is your guilt, so many your sins, that I have done all this to you. The Lord says this: Now I will restore the tents of Jacob, and take pity on his dwellings: the city shall be rebuilt on its ruins, the citadel restored on its site. From them will come thanksgiving and shouts of joy. I will make them increase, and not diminish them, make them honoured, and not disdained. Their sons shall be as once they were, their community fixed firm in my presence and I will punish all their oppressors. Their Prince will be one of their own, their ruler come from their own people. I will let him come freely into my presence and he can come close to me; who else, indeed, would risk his life by coming close to me? - it is the Lord who speaks. And you shall be my people and I will be your God.

The word of the Lord.

Responsorial Psalm: Ps .101:16-21.29.22-23(R.v.17)

Response: The Lord shall build up Zion again and appear in all his glory.

1. The nations shall fear the name of the Lord and all the earth's kings your glory, when the Lord shall build up Zion again and appear in all his glory. Then he will turn to the prayers of the helpless; he will not despise their prayers. (R.)

2. Let this be written for ages to come that a people yet unborn may praise the Lord; for the Lord leaned down from his sanctuary on high. He looked down from heaven to the earth that he might hear the groans of the prisoners and free those condemned to die. (R.)

3. The sons of your servants shall dwell untroubled and their race shall endure before you that the name of the Lord may be proclaimed in Zion and his praise in the heart of Jerusalem, when peoples and kingdoms are gathered together to pay their homage to the Lord. (R.)

Alleluia alleluia! Jn. 1:49

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

Gospel

A reading from the holy Gospel according to Matthew (15:1-2.10-14)

Pharisees and scribes from Jerusalem came to Jesus and said, 'Why do your disciples break away from the tradition of the elders? They do not wash their hands when they eat food.'

mmehie gi na-achake achake. Gini mere i ji ebe akwa maka mmeru ahụ gi? Ihe nḡbu gi enweghi ngwota n'ihina ihē ojoo gi buru ibu, nḡo gi na-achakekwa achake. 'O' bụ m mere gi ihe ndi a. "Dinwenu kwuru nke a: N'eziokwu a ga-eweghachite iheoma niile nke ulō Jekōb, ma nweekwa obi eberē n'ebe ndi bi n'ime ya nō; a ga-aruzi obodo a n'elu aja ogba ya, obi eze abia kwurukwa ebe o nḡoro na mḡu. Ukwē ekele ga-esi n'onu ha aputa, ya na olu ndi na-enwe anuri. Aga m eme ka ha di ubara, ha agaghikwa adi nta ozo; aga m eme ha ka ha nwee ugwu, ha agaghi adi olemole. Umu ha ga-adi otu ha na-na-adi na mgbe ochie, agakwa arulite ogbako ha n'ihu m, ma aga m ata ndi niile na-emegbu ha ahuhu. Nwa eze ha ga-abukwa otu onye n'ime ha, onye ochichi ha ga-esikwa n'etiti ha; aga m eme ya ka o biaru o m nso, ma o ga-abiakwutekwa m, ma oleē onye ga-anwa n'onwe ya ibiakwute m? Dinwenu na-ekwu. Mgbe ahū unu ga-abu ndi nke m, mu aburu Chineke unu.

Okwu nkē Oseburuwa.

Abuoma na Aziza: Abu.102:15-20.28.21-22(Az.16)

Aziza: Onyenweanyi ga-arughari Zayon; mekwaa ka a hu ebube ya.

1. Mba niile ga-atu aha nke Onyenweanyi egwu, ndieze uwa niile ga-asopuru otito gi; n'ihina Onyenweanyi ga-arughari Zayon; mekwaa ka a hu ebube ya. O ga-aza ekpere ndi ogbenye, o gaghi aju aririo ha. (Az.)

2. Ka e debaa ihe ndi a n'akwukwo maka agburu ndi ga-abia n'ihu, ka ndi niile amubeghi amu were nwee ike too Onyenweanyi. Onyenweanyi sitere n'ebe nke ya di aso were ledata anya, O sitere n'eluigwe na-ele uwa anya ka o were nuru ude ndi no na mkporo na-asu, ka o were tohapu ndi a mara ikpe onwu. (Az.)

3. Umuodibo gi ga-ebi n'udo, umu umu ha ga-akwudosikwa ike n'ihu gi n'ih nkea, aha Onyenweanyi ga-ewu ewu na Zayon, otito ya ga-adikwa na Jerusalem! Mgbe mba niile na alaeze niile ga-agbakota onu ife Onyenweanyi. (Az.)

Aléluya, aléluya! Jón. 1:49

Onye Nkuzi, i bu Nwa Chineke, I bukwa eze nke Izrel! Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (15:1-2.10-14)

N'oge ahū ufodu ndi Farisii na ndi Nodeakwukwo siri Jerusalem biakwute Jesu, wee juo ya si, "Gini mere ndi na-eso uzo gi ji emebi omenaala ndi okenye? N'ihina ha anaghi akwo aka tupu ha eribe nri."

He called the people to him and said, 'Listen, and understand. What goes into the mouth does not make a man unclean; it is what comes out of the mouth that makes him unclean.'

Then the disciples came to him and said, 'Do you know that the Pharisees were shocked when they heard what you said?' He replied, 'Any plant my heavenly Father has not planted will be pulled up by the roots. Leave them alone. They are blind men leading blind men; and if one blind man leads another, both will fall into a pit.'

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

Jesu kpokotara ndi mmadu ahu, gwa ha si, "Geenu nti ka unu ghotu ihe m na-ekwu! O bughi ihe na-abanye n'onu mmadu na-emeru mmadu, kama o bu ihe na-esi n'onu mmadu aputa na-emeru mmadu."

Nke a mere ndi na-eso uzo Jesu jiri biakwute ya si, "I ma na ihe i kwuru ugbu a wutere ndi Farisi?" O zara ha si, "A ga-efopus osisi obula nke nna m bi n'eluigwe na-akughi. Hapunu ha, ha bu ndi ndu kpuru isi. O buru na onye isi edube onye isi ha abuo ga-adaba n'olulu." Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

5 August [Orie] Wednesday of Week 18 (Green/White)

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

(For Entry Antiphon and Collect, see page 3)

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:

Ihe Ogugu Nke Mbu

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

Noge ahu o bu Oseburuwa na-ekwu, aga m abu Chineke ezinuulo 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 arugarikwa gi, Izrel nwaagbogho 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

they will gather the 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 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.

ugwu niile nke Samaria, ndi na-aku mkpuru ga-aku ma nwee onu n'ihe mkpuru ha kuruniputara. N'ihina otu ubochi ndi nche ga-akpo oku n'ugwu obodo nke Ifrem si, "Kulienu ka anyi ga na Zayon, gakwuru Oseburuwa Chineke anyi." N'ihina Oseburuwa kwuru si, "Werenu onu na oke olu buo ahu maa Jakob, tiekwani mkpu maka eze mba niile, kwuputani, 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-echekwa 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'uwa niile, kwuonu si na onye nke kposara Izrel, ga-ekpokotakwa ya onu ozo, o ga-echekwa ya dika onye ncheaturu si echekwaba igwe aturu ya. (Az.)

2. Maka na 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 mmamu na umu ewu na aturu na igwe anu ndiozo. (Az.)

3. Mgbe ahu umuagboghogha ga-agba egwu onu, umuokorobia na ndi okenye ga-ekpuputakwa 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.)

Aleluia, aleluia! Jam. 1:18

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

Ozioma

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

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



6 August [Afo] Thursday (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; 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 set out from the event to perfect by his passion and death and resurrection) to be heirs of his divine glory.

Entry Antiphon

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

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

The word of the Lord.

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

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

1. The Lord is king, let earth rejoice, let all

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: geenụ Ya nti".

Ekperé 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-eghe olu Nwa gi I huru n'anya nti, ga ewere tosi ibu ndi ga-eso ya keta ekpe. Onye di ndu na-achi.

The Ogugu Nke Mbu

The ogugu e wetara n'onye amuma Daniel (7:9-10. 13-14)

Ka m na-ele anya ahuru m ka e doziri ocheeze, Onye ahu dinu site na mbu weere oche ya, uwe ya na-acha ka akummirigwe, nutuisi ya na-achakwa ka owu ochia. Ocheeze ya bu ire oku, ukwu ya bukwaku 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 ahu onye dika nwa nke mmadu ka o na-abia n'urukpu oji. O biara n'ebe onye ahu di na mbu no, e duga ya n'ihu ya. E nyere ya ike ochichi na otito na alaeze, ka mmadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochiche 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. (AZI.9)

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

1. Onyenweanyi bu eze! Ka uwa nriiba;

the coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right. (R.)

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

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

Second Reading

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

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

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

The word of the Lord.

Alleluia, alleluia! Mt. 17:5

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

Gospel

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

Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured: his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord', he said 'it is wonderful for us to be here; if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them. 'Stand up,' he said 'do not be afraid.' And when they raised their eyes they saw no one but only Jesus.

As they came down from the mountain Jesus gave them this order: 'Tell no one about the vision'

Nurianu, ala niile mmiri gbara gburugburu Urukpu na ochichiri gbara ya okirikiri; o jiri eziomume na ikpe nkwmofoto were to toala ocheeze ya. (Az.)

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

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

Ihe Ogugu Nke Abuo

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

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

O doola anyi anya na ihe ahu ndiamuma kwuru bu eziokwu. Gbakwaanu mbo na-ege nti n'okwu ahu 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.

Alleluia, alleluia! Mat. 17:5

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

Ozioma

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

Jesu kpooro Pita, Jemis na Jon nwanne ya rigoro n'otu ugwu di oke elu. Jesu gbanworo onwe ya n'ihu ha. Ihu ya mukewere dika anyanwu, uwe ya na-enwukwa dika ihe. Ozigbo ahu, ha huru Mosis na Elaija ka ha na Jesu na-ekwurita uka. Pita gwara Jesu si, "Dinwenu, o di mim na anyi no n'ebe a; O buru na i choo, aga m ewu uloikwu ato n'ebe a: otu maka gi, otu maka Mosis, nke ozo maka Elaija." Mgbe Pita ka kpu okwu n'onu, urukpu ocha kpuchidoro ha, otu olu si n'urukpu ahu daa si, "Nke a bu Nwa m m huru n'anya, onye ihe ya na-amasi m, geenu ya nti." Mgbe ndi na-eso uzo ya nuru olu ahu, ha turu oke egwu, daa n'ala kpuchie ihu ha. Jesu biara metu ha aka si, Bilienu, unu atula egwu. Mgbe ha lelitere anya elu, ha ahughikwa onye ozo beereso Jesu.

Ka ha si n'elu ugwu ahu na-aridata, Jesu dosiri ha aka na nti ike si, "Unu agwakwala

until the Son of Man has risen from the dead.’
The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

onye obula ihe unu huru ruo mgbe Nwa nke
Mmadu ga-esi n' onwu bilie."

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Orii Nso

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

Ekpere A Natachaa Orii Nso

Ka ozuzu nke eluigwe anyi nwetara,
O Onyenweanyi, anyi na-ario,
gbanwo anyi idi n'oyiri 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 [Afo] Friday in Ordinary Time - Week 18 (Green/Red/White)

Sts. Sixtus II, Pope, and Comp., Martyrs or St. Cajetan, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see page 3)

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 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

Ihe Ogugu Nke Mbu

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 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.**

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 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 5)

8 August [Eke] Saturday 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 which St Dominic founded.

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

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

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

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



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

2. Unu ahula ugbo 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 immaagha m na-egbu amuma, aga m ahu na e nwere ikpe nkhumoto, Aga m abo obo n'ahu ndiro m, nyekwa ndi niile kporo m asi ntarannahu. (Az.)

Aleluya, aleluya! Mt.5:10

Ngosi diiri ndi a na-emegbu emegbu n' ihi eziomume: 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 na-acho izo ndu ya ga-atufu ya, ma onye obula tufuru ndu ya n' ihi m ga-achota ya. Uru gini ka o ga-abara mmadu, ma o buru na o ritechaa uwa niile n' uru ma tufuo ndu ya? Mobu gini ka mmadu ga-eji gbanwo ndu ya?"

N' ihina Nwa nke mmadu na ndi mmuooma ya ga-abia n' otito nke Nna ya. Mgbe ahu o ga-akwu onye obula ugwo dika omume ya shi di. N' ezie asi m unu, e 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.

Entry Antiphon

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

Collect

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

First Reading

A reading from the prophet Habakkuk (1:12-2:4)

Are not you, from ancient times Lord, my God, my Holy One, who never dies? Lord, you have made this people an instrument of justice, set it firm as a rock in order to punish. Your eyes are too pure to rest on wickedness, you cannot look on at tyranny. Why do you look on while men are treacherous, and stay silent while the evil man swallows a better man than he?

You treat mankind like fishes in the sea, like creeping, masterless things. A people, these, who catch all on their hook, who draw them with their net, in their dragnet gather them, and so, triumphantly, rejoice. At this, they offer a sacrifice to their net, and burn incense to their dragnet, for providing them with luxury and lavish food.

Are they then to empty their net unceasingly, slaughtering nations without pity? I will stand on my watchtower, and take up my post on my battlements, watching to see what he will say to me, what answer he will make to my complaints. Then the Lord answered and said, 'Write the vision down, inscribe it on tablets to be easily read, since this vision is for its own time only: eager for its own fulfillment, it does not deceive; if it comes slowly, wait, for come it will, without fail. 'See, how he flags, he whose soul is not at rights, but the upright man will live by his faithfulness.'

This is the word of the Lord.

Responsorial Psalm: Ps. 9:8-13 (R.v. 11)

Response: **You will never forsake those who seek you.**

1. The Lord sits enthroned forever. He has set up his throne for judgement; he will judge¹⁶

Ukwe Mbata

N'etiti Nzuko o meghere onu ya, Onyenweanyi weere mmuo nke amamihe na nghofa 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 eziokwu gi, burukwa onye o na-amasi ike ikwuchitere anyi n'ihu gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Habakuk (1:12-2:4)

O bu na i dighi ebeebe Oseburuwa na Chukwu m, onye nso nke m? Onye bu anwu anwu. Chineke, i mere ka ihe ndi a buru ihe a ga-eji doo anyi aka na nti. Gi bu okwute, i meela ka ha buru ihe i ga-eji taa anyi ahuhu. Anya gi di nso, o naghị acho ihu njo, o naghị achokwa ihu ndi na-eme ajo ihe. Ma gini mere i ji hapu ndi na-agho aghughu, gini mere i ji gba nkiti ebe onye ajo mmadu na-emegbu onye eziomume? Gini mere i ji meso ndi mmadu omume dika azu bi na mmiri, dika anumaanu na-awaghari n'enweghi onyendu. Ha na-eji nko ha na ubu ha na-ejide ha dika azu, biazie na-anuri onu, na-etegharikwa egwu. N'ihina nke a, ha na-achunyere ubu ha aja mgbaisioma n'ihina o bu site na ya ka ha si ebi ezi ndu, na-erikwa ihe kachasi mma. Ha ga na-aga n'ihu na-awupu ihe ubu ha gbuteere oge niile, na-egbupia mba niile n'enweghi obi ebere obula.

Agam kwuru n'ebe nche m, aga m arigoro n'ulo nche m di elu. Aga m anoro wee mara ihe Chineke ga-agwa m, ihe o ga-asa m gbasara mkpesa m kpesara ya. Mgbe ahụ Chineke zara m si, "Detuo ohu a deputa ya na mbamba okwute ebe a ga-aguta ya nke oma. N'ihina ohu a na-eche oge ya; o choro ka e mejuputa ya ngwa ngwa, nrafu obula adighi na ya. Oburu na o mezughị ya osooso, chere ya n'ihina o ga-emechaa mezuu. Lee anya, onye obula obi ya akwughị oto ga-anwu. Mana o bu site na-okwukwe ya ka onye eziomume ga-eji di ndu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 9:7-12. (Az.11)

Aziza: **I naghị agbahapụ ndi na-achọ gi.**

1. Onyenweanyi na-achi ebeebe, O doziela ocheeze ya maka ikpe, O ga-eji ikpe

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

2. For the oppressed let the Lord be a stronghold, a stronghold in times of distress. Those who know your name will trust you: you will never forsake those who seek you. (R.)

3. Sing psalms to the Lord who dwells in Zion. Proclaim his mighty works among the peoples; for the Avenger of blood has remembered them, and has not forgotten the cry of the poor. (R.)

Alleluia, alleluia! 2 Tim 1:10

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

Gospel

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

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

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

This is the Gospel of the Lord.

Prayer Over The Offerings

At tend 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.

nkwumoto kpee uwa ikpe. Jiri eziokwu kpebie ikpe n'etiti mba niile. (Az.)

2. Ka Onyenweanyi buru onye nchedo nke ndi a na-emegbu emegbu. Ka o buru onye nche ha oge ihe siri ike. Ndi na-ekwuputa aha gi ga-adabere na gi. I naghị agbahapụ ndi na-achọ gi, Onyenweanyi. (Az.)

3. Kwegara Dinwenụ onye ulọ ya di na Zayon ukwe otito. Kwuputa onu ebube ya n'etiti mba niile; Chineke na-echeta ndi eziomume, na-emegwata ndi na-emegbu ha, o naghị eleghara akwa ndi uwa na-atu n'onu anya. (Az.)

Alaluya, alaluya! 2 Tim. 1:10

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

Ozioma

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

Mgbe Jesu na ndi na-eso uzo ha rutere ebe Migwe mmadu ahụ nọ, otu nwoke biakwutere Jesu gbuoro ya ikpereala si; "Onyenwe m meere nwa m nwoke ebere, n'ihina akwukwu na-adọ ya. O na-ata oke ahuhu. Mgbe ufodu o na-adaba n'oku mọbu na mmiri. Akpotaara m ya ndi na-eso uzo gi, ma ha enweghi ike igwo ya." Jesu etie si, "Ewo! Unu ogbo hieri uzo, na-enweghi okwukwe, ruo ole mgbe ka mu na unu ga-ano? Aga m edigide omume unu ruo ole mgbe? Kpotara m nwata ahụ ebe a. Jesu baara mmuo ojoo ahu mba. O wee si n'ime nwatakiri ahụ puo. Ahu dikwara nwatakiri ahụ mma ozigbo ahụ. Mgbe ahụ ndi na-eso uzo Jesu biakwutere ya juo ya na nzuzo si, "Gini mere anyi onwe anyi enweghi ike ichupu mmuo ojoo ahu?" Jesu zara ha si, "O bu maka ihi obere okwukwe unu; N'ezie, agwa m unu: o buru na unu nwere okwukwe pere mpe dika mkpuru osisi mostad, unu ga-asị ugwu a si ebe a gaa n'ofe nke ozo. O ga-emekwa otu ahụ. O dighikwa ihe obula ga-anyi unu n'omume.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

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.

Ukwe Oriri Nso

Onye a bu nwodibo, kwesiri ntukwasijobi, nwekwaaa uche, onye nna ya ukwu nyere ike ilekota ezinnulo ya anyaka onye ya oke nri ha oge kwesiri ekwesi.

Ekpere A Natachaa Oriri Nso

Ka Nzuko gi, O Dinwenu, were nsopuru 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 nkwsa ozi ya nweta oganihu, sitekwa n'aririo ya nweta enyemaka. Site na Kristi Onyenweanyi.

A man who governs his passions is master of the world. We must either command them, or be enslaved by them. It is better to be a hammer than an anvil. St.

Dominic

19TH SUNDAY IN ORDINARY TIME (A) 9 August 2026 [Orie] (Green)

Office:
Week 3

The three readings of today dwell on God's eagerness to rescue His people. Elijah, exhausted and in dire need of consolation in the First Reading, seeks the face of God who manifests Himself in gentle breeze, rather than in frightful and majestic signs, as is accustomed in the Old Testament. The Responsorial Psalm yearns to experience God's help and hear His gentle voice that speaks of peace. In the Second Reading, St Paul expresses his distress for Israel, the first to be called and covenanted by God, eager to do everything possible for their redemption. The Gospel recounts how Jesus after prayer walks on the lake to meet with his disciples on sail, who become terrified to mistake him to be a ghost. Jesus challenges their faith after rescuing Peter from drowning, who opts for the purpose of allaying his doubt to walk across the water to meet him.

Entry Antiphon

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

Collect

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

First Reading

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

Elijah went into the cave and spent the night in it. Then he was told, "Go out and stand on the mountain before the Lord." Then the Lord himself went by. There came a mighty wind, so strong it tore the mountains and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was

Ukwe Mbata

Onyeweani, lee anya n'Ogbugba Ndu Gi. Echefukwala ndu umu ogbenye Gi ruo mgbe ebighi ebi. Chineke m, kulite bia luofo m ogo. A gbalankiti n'olundi na-ebeku Gi.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

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

Elaija banyere n'otu ogba noro ebe ahu. Mgbe ahu ka Dinwenu biakwutere ya juo ya si, "Elaija, gini ka i na-eme ebe a? Onyenweanyi gwara ya si; Gaa guzoro n'elu ugwu ahu n'ihu Dinwenu." Mgbe ahu Onyenweanyi abia gafee. Oke ikuku agbawaa ugwu ahu tiwasia okwute di na ya n'ibe n'ibe. Ma Onyenweanyi anoghi n'oke ikuku ahu. Ka oke ikuku kuchara, e nwere ala omajijiji, ma Onyenweanyi anoghi n'ime ala omajijiji

not in the fire. And after the fire there came the sound of a gentle breeze. And when Elijah heard this, he covered his face with his cloak and went out and stood at the entrance of the cave.

The word of the Lord.

Responsorial Psalm: Ps. 84:9-14. (R.v. 8)

Response: Let us see, O Lord, your mercy and give us your saving help.

1. I will hear what the Lord God has to say, a voice that speaks of peace. His help is near for those who fear him and his glory will dwell in our land. (R.)

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

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

Second Reading

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

What I want to say is no pretence; I say it in union with Christ - it is the truth - my conscience in union with the Holy Spirit assures me of it too. What I want to say is this: my sorrow is so great, my mental anguish so endless, I would willingly be condemned and be cut off from Christ if it could help my brothers of Israel, my own flesh and blood. They were adopted as sons, they were given the glory and the covenants; the Law and the ritual were drawn up for them, and the promises were made to them. They are descended from the patriarchs and from their flesh and blood came Christ who is above all, God for ever blessed! Amen.

The word of the Lord.

Alleluia, alleluia! Ps.129:5

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

Gospel

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

Jesus made the disciples get into the boat and go on ahead to the other side while he would send the crowds away. After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone, while the boat, by now far out on the lake, was battling with a heavy sea, for there was a head-wind. In the fourth watch of the night he went towards them, walking on the,

ahụ. Ka nke a kwusiri, oku gbawara. Ma Onyenweanyi anoghi n'oku ahụ. Ka oku ahụ gafere, olu ntakiri di nwayoo biara. Oge Elaija nuru nke a, o ji akwa mkpuchi kpuchie ihu ya, gaa guzoro n'onuuzo ogba ahụ.

Okwu nke Oseburuwa.

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

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

1. Ana m ege nti n'ihe Chineke, Onyenweanyi na-ekwu, ihe o na-ekwu bu udo maka ndi nke ya. N'ezie, nzoputa ya di nso maka ndi na-aturu ya egwu, ka ebube ya wee nogide n'ala anyi. (Az.)

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

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

Ihe Ogugu Nke Abu

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

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

Okwu nke Oseburuwa.

Alaluya, alaluya! Abu 130:5

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

Ozioma

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

Mgbe nke a gachara, Jesu gwara ndi na-eso uzo ya ka ha banye n'ugbomimiri buru ya uzo kwofee n'ofe nke ozo; ma ya onwe ya noduru ka o zilaga igwe mmadu ahụ, Mgbe o zilachara ha, o gara n'ugwu, ebe naani ya ga-ano kpee ekpere. Naani ya no ebe ahụ ruo oge mgbede. N'oge a ugbo mmiri ha agamiela n'ime osimiri; eblimmmiri na-ebughari ya, n'ihina ifufe na-efegide ya.

lake, and when the disciples saw him walking on the lake they were terrified. "It is a ghost" they said, and cried out in fear. But at once Jesus called out to them, saying, "Courage! It is I! Do not be afraid." It was Peter who answered. "Lord," he said "if it is you, tell me to come to you across the water." "Come," said Jesus. Then Peter got out of the boat and started walking towards Jesus across the water, but as soon as he felt the force of the wind, he took fright and began to sink. "Lord! Save me!" he cried. Jesus put out his hand at once and held him. "Man of little faith," he said "why did you doubt?" And as they got into the boat the wind dropped. The men in the boat bowed down before him and said, "Truly, you are the Son of God." The Gospel of the Lord.

Prayer Over The Offerings

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

**SUNDAY
EVENING
CATHECHESIS**



Theme: The Testing of Faith

Heb. 11:1-2, 8-19; James 1:2-4; 1 Peter 1:6-7

CCC: 146-147, 148-149, 162



10 August [Afo] Monday of Week 19 (Red)

St Lawrence, Deacon & Martyr (Feast)

St. Lawrence was born in Spain. A third-century archdeacon of Rome, he was the distributor of alms, and "keeper of the treasures of the Church" at a time when Christianity was outlawed. His care for the poor, the ill, and the neglected led to his appointment as custodian of the Church's charity.

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

On the day of his execution, Lawrence was commanded to bring along the treasures with which he had been entrusted by the Pope. At his arrival, the archdeacon was accompanied by a multitude of Rome's crippled, blind, sick, and indigent, whom he announced were the treasures of the Church he could declare. He was cooked to death on a gridiron c. 258.

Entry Antiphon

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

N'elekere ano nke chi obubo Jesu biakwutere ha, na-aga ije n'elu mmiri. Mgbe ndi na-esozo ya huru ya ka o na-aga ije n'elu mmiri, egwu jiderè ha, ha weè si. "O bu mmuo!" Ha tiri mkpu n'ihu egwu. Ozigbo ahu o gwarà ha si, "Obi sie unu ikè, o bu m, ujo atulà unu!" Pita zara ya si, "Onyenweanyi, o buru na o bu gi, gwa m ka m biakwute gi n'elu mmiri." O zaa ya si, "Bia! Pita, siri n'elu ugbommiri puta, gaa ije n'elu mmiri, gakwuru Jesu. Mgbe o huru ifufe ahu egwu jidere ya, o wee malite imikpu na mmiri, O tiri mkpu si, "Onyenweanyi, zoputa m! Ngwa ngwa Jesu setiri aka ya ghota Pita si ya, "Gi onye ohere okwukwe, gini mere i ji nwee obi abuo?" Mgbe ha batara n'ime ugbo, oke ifufe ahu wee kwusi. Ndi no n'ugbo ahu wee kpoo ya isiala, na-ekwu si, "N'ezie, i bu Nwa Chineke.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, I sitere n'ebere Gi nye anyi onyinye nke a anyi na-ebutere Gi. Biko nara aja Nzuko Gi na-ehunyere Gi iji medaa Gi obi. Mee ka anyi site na ya bata n'ihe omimi nke nzoputa anyi. Site na Kristi Dinwenu anyi.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

Ukwe Mbata

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

Collect

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

First Reading

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

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

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

The word of the Lord.

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

Response: Happy the man who takes pity and lends.

1. Alleluia! Happy the man who fears the 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.

Ekpere Mmeghe

O Chineke, onye na-enye aguu ihunaanya maka gi, nke Lorinsi di aso jiri puo iche ikwudosike n'odibo o gbara, ma di ebube n'ogbugbu egburu ya maka okwukwe; mee ka anyi hu ihe ndi o huru n'anya ma tnye n'omume ihe o kuzirila. Site na Dinwenụ 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 kpebiru n'obi ya. Unu enyela na mwute na n'inwe obi abuo, mobu dika a manyere unu amanye, n'ihina Chineke na-ahu onye ji obi utu onye onyinye n'anya. Chineke, n'onwe ya, puru ibuteru unu ngozi n'uju, karia ka unu turu anyi. O puru ime ka unu nwezu o 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 oruobi mkpuru okuku na ihe oriri ga-enyekwa unu mkpuru mobu ihe unu ji aru oru obioma. O ga-eme ka ha mubaa bu iheoma nke unu na-aku dika mkpuru. O ga-emekwa ka ngozi nke sitere n'ezi oru unu bawanye.

Okwu nke Oseburuwa

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

Aziza: Añuri na-adiri onye na-eme ebere na ebinye ihe.

1. Aleluya! Añuri 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'uwā, 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 ezionume chedoro ya, o na-enwe ikwudosike, o na-ahapu ncheta ga-adi ebeebe n'azu ya. (Az.)

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

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

Aleluya, aleluya! Jn. 8:12

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

Ozioma

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

Jesu gwara ndi na-eso uzo ya, N'igwa unu Jeziokwu, 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

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 Emume Missa (2018 Edition) p. 105 Or 106

Communion Antiphon

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

Prayer After 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.

huru ndu ya n'anya ga-atufu ya, onye o bulakwa nke kporo ndu ya asi n'uwa nke a, ga-edobe ya ruo ndu ebighiebi. O buru na onye obula na-agbara m odibo, o ga-esoriri m. Ebe m nokwa ka nwodibo m ga-anò. O buru na onye obula na-agbara m odibo, Nna m ga-asopuru ya. Ozioma nke Oseburuwa.

Ekpere Nhunye

Were mmasi nara, O Dinwenu, onyinye ndi a anyi ji onu enye n'oriri nke Lorinsi di aso, nia mee ka ha buru enyemaka inaka 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-anò kwa, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

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



11 August [Nkwo] Tuesday of Week 19 (White)

St Clare, Virgin (Memorial)

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

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

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

Entry Antiphon

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

Collect

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

First Reading

A reading from the prophet Ezekiel (2:8-3:4)

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (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!

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

Ma gi, nwa nke mmadu, nuru ihe m na-
magwa gi; adikwala ka ndi nnyuisi a,
meghee onu rie ihe nke m ga-enye gi. Mgbe
m lere anya, ahuru m aka e setiputara 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 a piakotara apiakota, ma gaa
gwa ulo Izrel okwu. Ya mere, m meghee onu
m, O nye m akwukwo ahu ka m rie. O si m,
Nwa nke mmadu, rie akwukwo nke a m na-
enye gi ka i riuo 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-atọ m
uto, na-adukwa m odu. (Az.)
2. Iwu siri n'onu gi puta ka mma, karia
puku kwuru puku olaocha na olaedo. Lee
ka okwu gi siri di m uto, o di uto karia
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'ihu aguu
nke iwu gi. (Az.)

Alaluya, alaluya! Mt. 11:29

Soronu uzo m, mutakwana ihe site n'aka
m. N'ihu na adi m nwayoo, burukwa
onye di umeala n'obi. Alaluya!

Ozioma

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

N'oge ahu ndi na-eso uzo 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.'

Lezieni anya ka unu ghara ileli otu n'ime
umuaka ndi a. N'ihina, ana m agwa unu na ndi
mmuooma ha no n'eluigwe na-ahu ihu Nna m

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.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

nke bi n’eluigwe oge niile.

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Leenu, Nwoke agbamakwukwo na-abia; Putanu jee zute Kristi Dinweni.

Ekpere A Natachaa Oriri Nso

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

12 August [Eke] Wednesday of Ordinary Time - Week 19 (Green/White)

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

(For Entry Antiphon and Collect, see page 18)

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaraa n’onye amuma Izikel (9:1-7; 10:18-22)

Mgbe ahu O tiri nnukwu 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 ngwaagha 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 nchaja 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 ahụ 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 uju ma na-

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 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)

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. Unu 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 ahụ 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, "Merunonu 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 ahụ.

Mgbe ahụ, ebube nke Oseburuwa puru n'onuuzo nke ulonso ahụ, ma guzoro n'elu cherub ndi ahụ. Ndi cherub ahụ gbasara nku ha wee felie ka m na-ele ha anya. Ha bukwawukwu igwe ndi ahụ, guzoro n'onuuzo nke no n'owuwa anyanwu nke ulonso nke Dinwenu. Ebube nke Chineke nke Izrel no 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 anọ, na nku anọ, 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 ugbu a ruo mgbe ebighiebi. (Az.)
2. Bido n'owuwa anyanwu ruo n'odida ya, otito diri aha nke Oseburuwa! Onyenweanyi di elu karichaa uwa niile, otito ya karichakwara eluigwe niile. (Az.)
3. Onye dika Onyenweanyi bu Chineke anyi? Ocheeze ya di n'elu, mana o na-eledata anyanwu eluigwe na uwa. (Az.)

Aleluya, aleluya! 2 Cor. 5:19

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

Ozioma

Ihe ogugunke a si n'Ozioma di aso nke Matiu dere (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.

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

13 August [Orie] Thursday of Week 19 (Green/Red)

St. Pontian, Pope & Hippolytus, Priest & Martyr (Opt. Mem)

(For Entry Antiphon and Collect, see page 18)

First Reading

A reading from the prophet Ezekiel (12:1-12)

The word of the Lord was addressed to me as follows, ‘Son of man, you are living with that set of rebels who have eyes and never see, ears and never hear, for they are a set of rebels. You, son of man, pack an exile’s bundle and emigrate by daylight when they can see you, emigrate from where you are to somewhere else while they watch. Perhaps they will admit then that they are a set of rebels. You will pack your baggage like an exile’s bundle, by daylight, for them to see, and leave like an exile in the evening, making sure that they are looking. As they watch, make a hole in the wall, and go out through it. As they watch, you will shoulder your pack and go out into the dark; you will cover your face so that you cannot see the country, since I have made you a symbol for the House of Israel.’

I did as I had been told. I packed my

Jesu gwara ndi na-eso ụzọ 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 nnaa gi nti, i ritela nwanne gi ahụ n’uru. Ma o buru na o naghị gi nti, kporo otu onye mọbu mmadu abuo gakwuru ya, ka okwu obula buru nke mmadu abuo mọbu 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 mọbu 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 mọbu ato zukotara n’aha m, ebe ahụ ka m no n’etiti ha.” Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n’onye amuma Izikel (12:1-12)

Okwu nke Oseburuwa biakwutere m si: “Nwa nke mmadu, i bi n’etiti ndi nnupuisi, ndi nwere anya ma ha anaghi ahụ ụzọ, nweekwa nti ma ha anaghi anụ ihe; n’ihina ha bu ulo ndi nnupuisi. Ya bu nwa nke mmadu, kwado ibu gi dika onye na-agba oso agha ma gbapu n’obodo a n’ehihie n’ihu ha; i ga-aga dika onye a dokpuuru gaa mba ozo, site n’obodo gi gaa obodo ozo n’ihu ha. Eleghi anya ha ga-aghota, n’agbanyeghi na ha bu ndi nnupuisi. I ga-ebuputa ibu gi n’ehihie n’ihu ha dika ibu onye na-agba oso agha. I gakwa azopu njem na mgbede n’ihu ha dika umunwokedi ndi na-agba oso agha na-eme. Gwupuo mgbidi aja n’ihu ha ma si ebe ahụ piopu. N’ihu ha, i ga-amaburu ibu gi n’ubu ma buru ya puo n’ochichiri. I gae kpuchi ihu gi, ka i gharā ihu ala ahụ, n’ihina emeela m ka i buru ihe iribaama n’ebe umu Izrel no.

baggage like an exile's bundle, by daylight; and in the evening I made a hole through the wall with my hand. I went out into the dark and shouldered my pack as they watched.

The next morning the word of the Lord was addressed to me as follows, 'Son of man, did not the House of Israel, did not that set of rebels, ask you what you were doing? Say, "The Lord says this: This oracle is directed against Jerusalem and the whole House of Israel wherever they are living." Say, "I am a symbol for you; the thing I have done will be done to them; they will go into exile, into banishment." Their ruler will shoulder his pack in the dark and go out through the wall; a hole will be made to let him out; he will cover his face rather than see the country.'

The word of the Lord.

Responsorial Psalm: Ps. 77:56-59.61-62 (R.v.7)

Response: Never forget God's deeds.

1. They put God to the proof and defied him; they refused to obey the Most High. They strayed, as faithless as their fathers, like a bow on which the archer cannot count. (R.)

2. With their mountain shrines they angered him; made him jealous with the idols they served. God saw and was filled with fury: he utterly rejected Israel. (R.)

3. He gave his ark into captivity, his glorious ark into the hands of the foe. He gave up his people to the sword, in his anger against his chosen ones. (R.)

Alleluia alleluia! Ps. 118:135

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

Gospel

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

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

'And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet

Emere m dika e siri gwa m. Ebuputara m ibu m n'ehihie dika ibu onye na-agba oso agha, na mgbede ya, ejiri m aka m gwuwa mgbidi aja ma zopu ije n'ochichiri, burukwa ibu m n'ubu m n'ihu ha.

N'ututu, okwu nke Dinwenu biakwutere m si: "Nwa nke nmadu, o bu na umu Izrel ndi nnupuisi ahu ajubeghi gi si, "Olee ihe i na-eme?" Gwa ha si, "Lee, o bu Oseburuwa na-ekwu, okwu nke a gbasara onye ochichi nke Jerusalem nakwa umu Izrel niile ndi bi n'ime ya." Kwuo si, "Abu m ihe iribaama nye unu; dika m siri mee, otu a ka a gaeime unu niile; unu ga-agba oso agha, burukwa ndi a dotara n'agha." Mgbe ahu onye ochichi nke no n'etiti ha ga-amaburu ibu ya n'ubu n'ochichiri ma zopu ije; o ga-egwupu mgbidi aja nke obodo ma si ebe ahu piopu, o ga-ekpuchi ihu ya ka o ghara jii anya ya hu obodo ahu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 78:56-59.61-62. (Az.7)

Aziza: Echezokwala oru nke Chineke.

1. Ka o mechaara ha nke a, ha gara n'ihu na-enupuru Chineke Onye kacha elu isi, na-anwa ya, ju idobe iwu ya. Dika ndi nnanna ha, ha di njo buru ndi isiike, ha ekwesighi ntukwasio bi dika aku na-agaghi ebe a gbara ya. (Az.)

2. Ha jiri ukwuarusi ha di ichieiche kpasuo ya iwe, mee ka o nwee ntaji anya n'ebe arusi ha di ichieiche di. Iwe juru Chineke obi mgbe o huru ya, o wee ju Izrel kpamkam. (Az.)

3. O hapuru ndiiri anyi ka ha bute igbe ogbugbandu ya n'agha, akara nke ike ya na ebube ya. O nyefere ndi nke ya na mmaagha, mee ka iwe ya dakwasa ndi nke ya. (Az.)

Alaluya, alaluya! Ps. 118:135

Mee ka ihu gi chakwasi nwodobo gi, ma kuziere m ime uche gi. Alaluya!

Ozioma

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

Pita biakwutere Jesu, juo ya si, "Onyenweanyi ugboro ole ka niwanne m ga-emejo m, m gbaghara ya? O bu ugboro asaa?" Jesu azaa ya si, "Agwaghi m gi na o bughi oso ugboro asaa, kama iri asaa uzo asaa. Ya mere a ga-eji alaeze nke eluigwe tunyere otu onyeeze choro ka ya na umuodibo ya piazie akunuuba ya. Mgbe o malitere ntufe ya, a kpotaara ya otu nwodibo nke ji ya puku talent iri. Ma ebe nwodibo ahu na-enweghi ike ikwughachi ugwo ahu nna ya ukwu nyere iwu ka e ree ya na nwunye ya na umu ya na ihe niile o nwere, ka e wee

the debt. At this, the servant threw himself down at his master's feet. "Give me time" he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me" he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said. "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.

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

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

kwughachi ugwo o ji. Nke a mere odibo ahu ji daa n'ala na-ario ya si, "Nnamukwu, biko nwee ndidi n'ebe m no, aga m akwughachi gi ihe niile!" N'ih i obi ebere o nwere n'ebe nwodibo ya no, nna ya ukwu hapuru ya, kagbukwaa ugwo niile o ji. Ma ka nwodibo ahu n'onwe ya pubara, o huru otu nwodibo ibe ya nke ji ya otu nari dinari, o todoro ya n'akpiri si ya, "Kwughachi m ugwo i ji m." Nke a mere nwodibo ibe ya ahu ji daa n'ala rio ya si, "Nweere m ndidi, aga m akwughachi gi ugwo gi." Ma o kweghi. Kama o gara tuba ya n'ulomkporo ruo mgbe o kwughachiri ya ugwo o ji ya. Mgbe ndi odibo ibe ya huru ihe merenu, o wutere ha nke ukwu. Ha wee gaa kooro nna ha ukwu ihe niile ndi a. N'ih i nke a nna ya ukwu kporo nwodibo ahu si ya, "Odibo obi ojoo! Agbagharala m gi ugwo niile i ji m, n'ihina i rioro m arrio. I cheghi na o kwesiri ka i meere nwodibo ibe gi ebere dika m siri mere gi? N'iwe, nna ya ukwu nyefere ya ndi nche ndi no n'ulomkporo ka ha taa ya ahuhu ruo mgbe o kwuchara ugwo niile o ji. Otu a ka Nna m nke bi n'eluigwe ga-esi meso onye obula n'ime unu ma o buru na unu esighi n'ala obi unu gbaghara umunne unu mmehie niile ha mehiere unu.

Mgbe Jesu kwuchara ihe ndi a, o hapuru Galili wee banye n'ala Judia n'ofe nke Jordan.

Ozioma nke Oseburuwa.
(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 20)

14 August [Afo] Friday 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 later in 1914. A year before his priestly ordination, he founded the Militia Immaculatae, Crusade of Mary Immaculate devoted to the conversion of sinners. He contracted and recovered from a tuberculosis which rendered him frail all his life.

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

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

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



Entry Antiphon

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

Collect

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

Ukwe Mbata

Bia, unu ndi Nna m goziri agozi: A gwa m unu, ihe obula unu miero ofu n'ime umunnè m dikasiri nta, o bu m ka unu meere ya.

Ekpere Mmeghe

O Chineke, onye hujuru ihunaanya di oku maka Vejiri Maria na-enweghi atutu n'jọ n'ime Ukochukwu na Onye Mátá bụ Magzimilan Kolbe di aso, were tinyekwa n'ime ya inu-okụ maka mkpuruobi na ihunaanya maka agbatá-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 ganyè n'onwu. Onye gi na ya di ndu na-achi..

Ihe Ogugu Nke Mbu

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

Okwu nke Dinwenụ biakwutere m si; "Nwa nke mmadu, mee ka Jerusalem mata aru ya niile, ma kwuo si; 'Nke a ka Dinwenụ gwará Jerusalem; isi mmalite gi na omume gi sitere n'ala ndi Kenaan, nna gi bu onye Amorait, ebe nne gi bu onye Hitait. Banyere omumu gi, n'ubochi a muru gi e ghubighi 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 lekwasá gi, iji meere gi ihe ndi a n'obi eberè, kama a tuturu gi na mbara ezi n'ihina a kporo gi asi n'ubochi ahu a muru gi.

Ma mgbe m gafere n'ebe i no, hu gi ka i na-atughari n'ime obara gi, asiri m gi, di ndu, ma tokwaa dika osisi n'ime ohia' I wee tolite, di ogologo, ma tozuo agboghò; 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 lekwaá gi anya, m huru na i toruola ogo maka ihunanya, ekpugiderè m gi akwa m n'ahu iji kpuchie igba oto gi. Añuoro m gi iyi, mu na gi agbaa ndu, i wee ghioo 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 kpára nke oma, yibe gi akpukpo ukwu; ma kekwaá gi akwa isi, were uwe ulari kpuchie gi. Ejiri m ngwa ola di ichieiche choo gi mma, gbanye gi ola n'aka abuo, bia nyawakwa gi ihe olu. Agbanyere m gi ola imi na ola nti, ma kpukwewa gi okpu eze mara mma n'isi. Otu a ka m siri were olaocha na olaedo choo gi mma, uwe gi bukwá ulari mara mma na uwe ocha, na akwa a kpára nké oma. Nri gi bu ntuoaka mara mma, mmanuañu na mmanu di oké onu. I bia maa mma nke ukwu ruo ogo eze nwaanyi. Aha gi gazuru mba niile n'ihia mma gi nke zuru oke site n'onyinye niile m nyere gi, O bu Dinwenụ na-ekwu.

"Ma i tukwasara obi na mma gi, wee mee

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!

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

onwe gi onye akwuna n'ihl oke aha gi, ma werekwa onwe gi nye onye obula biakwufere gi. Ma aga m echetakwa ogbugbandu mu na gi mgbe i di na nwata, aga m edotakwa n'etiti mu na gi ogbugbandu ga-adl ebighiebi. Ka i wee cheta ma nwee mgbagwojuanya, ma gharakwa imeghe onu gi ozo n'ihl ihere gi, oge m ga-agbagharu gi n'ihl 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 ahul, unu ga-ekwukwa si: "Nyenu Chineke ekele, kpokuonu aha ya, meenu ka a mata aka oru ya n'ebe mba niile no. (Az.)

3. Kwuputunu na aha ya di elu, buoronui Onyenweany abu oma, n'ihina o nuru otutu oru ebube; meenu ka a nu ya n'awa niile. Tisieni mkpu ike, kweenu ukwe onu, unu ndi bi na Zayon, n'ihina onye no n'etiti unu bu nnukwu onye di nsog nke Izrel. (Az.)

Alaluya, alaluya! Abu 111:7.8

Iwu nke Onyenweanyi di ntukwasiobi, ha na-akwudosiike ebeebe. Alaluya!

Ozioma

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

Ufodu ndi Farisii biara inwale Jesu site n'iju ya si, "O ziri ezi n'iwu mmadu igba nwunye ya alukwaghim n'ihl 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'ihl 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 ekwala ya. Ndi Farisii ahul wee juo ya si, "O bu gini meziri Mosis ji nye iwu ka nwoke nye nwunye ya akwukwu alukwaghim, ma chupu ya?" Jesu zara ha si, "O bu n'ihl 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'ihl igba akwuna, luru nwunye ozo, na-akwa iko. Ndi na-esu 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.

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.

Prayer Over the Offerings

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

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

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.

N'ihina o nwere ndi a muru onozu site n'afonne ha, o nwekwara ndi mmadu ibe ha mere ka ha buru ndi onozu, bia nwekwaa ndi mere onwe ha onozu n'ihu alaeze nke eluigwe. Onye nwere ike inabata nke a, ya nara ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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



15 August [Nkwo] Saturday of Week 19 (White)

Assumption of the Blessed Virgin Mary (Solemnity)

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

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

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

Entry Antiphon

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

Collect

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

Ukwe Mbata

K'anyi niile n'uribanu onu na Oseburuwa, were na-eri oriri na mbugo ebugoro ahu Maria nwanyi na-amaghi nwoke n'eluigwe. 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, Ibugoola ahu na mkpuru obi Vegin Maria aturu ime ya na-egighi njo, onye bu nne nke Nwa Gi n'otito nke eluigwe. Nyere anyi aka ka anyi na-etinye uche anyi n'ihu nke eluigwe mgbe niile, ka e were gunye anyi na ndi kwesiri iso ya keta oke na otito ahu. Site na Dinwenụ anyi.

First Reading

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

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

The word of the Lord.

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

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

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

Second Reading

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

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

The Ogugu Nke Mbu

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

E mechaa meghee ulonso Chineke nke di n'eluigwe. M wee hụ igbe ogbugbandu nke Chineke n'ime ulonso ya. Anuma, na otutu olu, na uda egbeigwe, na ala omajiji, na akummiriigwe, wee soo. Ihe iribaama di oke egwu putara ihe n'eluigwe otu nwaanyi nke yikwasara anyarwu 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 ilie ufu nke omumu nwa. Ihe iribaama ozo di oke egwu putakwaara 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 guizokwara n'ihu nwaanyi ahu ime na-eme, na-eche ka o mputa nwa ya ka o rie ya. Nwaanyi ahu mputara nwanwoke onye ga-eji mkpara igwe achi mba niile. E kuuru nwa ahu kugara Chineke n'ocheeze ya. Nwaanyi ahu jiri oso gbara n'ime ozara, ebe Chineke kwadoro a ga-an'lee ya omugwo otu puku nari abuo na ubochi iri isii. Anuru ni 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-ebou umunna anyi ebubo, onye na-ebou ha ebubo ehieha na abali n'ihu Chineke anyi.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu 45:9-10.11.14-15 (Az.9)

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

1. Umụ ada nke ndieze 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, chefuu ndi ala gi na ndi ulo nna 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'iwuru anwu bilie, buru onye mbu sirila n'onwu bilie. N'ihina onwu sitere n'aka otu nwoke bia n'uiwa, 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 ga-esote mgbe. O ga-abia. E mechaa, ogwugwu ihe niile ga-abia: Mgbe O ga-ewere eze nyefee Chukwu Nna n'aka, mgbe O merichara ibu isi niile, na ichi isi niile, na ike niile nke uwa. N'ihina Kristi ga-abugide eze ruo mgbe O merichara ndiuru ya niile, wedaa ike ha n'okpuru ukwu ya. Onyeiro

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

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,

nke ikpeazu. O ga-meri bu onwu, n'hina O tinyela ihe niile n'okpuru ukwu ya.

Okwu nke Oseburuwa.

Alleluia, alleluia!

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luke (1:39-56)

N'oge ahu Maria biliri, gaa osiso n'otu nobodo di n'ugwu n'ala Judia. O banyere n'ulo Zekaria, 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 afo 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 ahu nke kwere n'ihe niile Dinweni gwara ya, gamezu." Maria kwere ukwe si: "Mkpuru obi m na-eto Dinweni 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 chusachaa ndi nganga di n'obi; O sila n'ocheeze budaa ndi ukwu, bulie ndi umeala; O nyejuola ndi aguu na-agu afo 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, nwanyi namaghi nwoke, na-ariora anyi aririo n'eluigwe, ka anyi nwee ikeiji obi na-anu oku ya na ihunaanya nagbaso uzo Gi mgbe niile. Site na Kristi Dinweni anyi.

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.

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.

Biko, ka Maria di ngozi, nwanyi na-amaghi nwoke, na-arịotara anyi arịrịo n'eluigwe, ka anyi wee nwee ike inweta otito nke mbilite n'onyu. Site na Kristi Dinwenụ anyi.

Ngozi Puru Iche

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

Oha/ Amen.

Uko/ Ka unu mata oge niile na n'ebe niile nchedo onye ahu 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.

20TH SUNDAY IN ORDINARY TIME (A) 16 August 2026 [Eke] (Green)

**Office:
Week 4**

The three readings of today present the Fatherhood of God over every nation. In the first reading, God declares that His house will be of prayer for everyone without exception, so as to reveal His integrity and make His salvation available to all. The Responsorial Psalm prays that the ways of God, His justice and fairness, may prevail upon earth and be widely known. The second reading throws light that although God's choice of Israel is irrevocable, His gift of salvation remains gratuitous, to be gained not by entitlement nor as exclusive preserve of any people, but by humble obedience. In the Gospel, Jesus extends His compassion beyond the Jews, to a Canaanite woman belonging to the gentile world despised by Jewish people.

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 prophet Isaiah (56:1.6-7)

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

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 afo ebe ozo.

Ekpere Mmeghe

Chineke anyi, I kwadoro ihe oma a naghi 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 biaru n'anuri nke I kwadooro anyi, nke kariri uche mmadu nghota. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

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

Lee, o bu Dinwenụ na-ekwu: Kpebe likpe ziri ezi, mebe eziumume, maka nzoputa m na-abia n'oge na-adighi anya,

manifest.

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

The word of the Lord.

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

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

1. O God, be gracious and bless us and let your face shed its light upon us. So will your ways be known upon earth and all nations learn your saving help. (R.)

2. Let the nations be glad and exult for you rule the world with justice. With fairness you rule the peoples, you guide the nations on earth. (R.)

3. Let the peoples praise you, O God; let all the peoples praise you. May God still give us his blessing till the ends of the earth revere him. (R.)

Second Reading

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

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

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

The word of the Lord.

Alleluia, alleluia! Mt 4:23

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

Gospel

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

a ga-egosikwa mgbaputa m.

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

Okwu nke Oseburuwa.

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

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

1. Ka Chineke gosi anyi obioma ya ma gozie anyi, ka o mee ka ihu ya chakwasi anyi, n'ihina n'oge ahu ka uwa ga-ekwuputa uzo gi niile, mba niile ga-anatakwa ike nke nzoputa gi. (Az.)

2. Ka mba niile tie mkpu onu ma kweekwa ukwe anuri, n'ihina i na-ekpe uwa ikpe ziri ezi; i ji ikpe nkwmoto na-ekpe ndi mmadu ikpe, i na-achi mba niile di n'uwa. (Az.)

3. Ka mba niile too gi, O Chineke, Ka mba niile too gi! Ka Chineke gozie anyi, Ka a turo ya egwu ruo na ngwucha uwa niile. (Az.)

Ihe Ogugu Nke Abu

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

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

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

Okwu nke Oseburuwa.

Alaluya, alaluya! Mat. 4:23

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

Ozioma

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

Made partakers of Christ through these Sacraments, we humbly implore your mercy, Lord, that, conformed to his image on earth, we may merit also to be his co-heirs in heaven. Who lives and reigns for ever and ever.

**Film on Our Lady, Mother and Queen
Maranatha Production**

17 August [Orie] Monday of Ordinary Time - Week 20 (Green)

(For Entry Antiphon and Collect, see page 34)

First Reading

Areading 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

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

Ukwe Oriri Nso

Abu m nri ahu 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'imé Kristi. Anyi ji umeala ario 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.

Ihe 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 gaghi eti mkpu, mọbu bee akwa, mọbu gbaa anya mmiri, sọọ 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'utu, nwunye m anwu na mgbede, ka chi boro, emere m dika Chineke

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, "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: Deut 32:18-21 (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?

si nye m n'iwu. Ndi mmadu ajuo m, "O bu na i gaghi agwa anyi ihe omume gi ndi a putara n'ebe anyi no?" Azara m ha si, "Okwu nke Chineke biakwutere m si, "Gwa ulo 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 iribaaama 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. Osiri, "Agaghi menyere ha aka ozo, kam hu ihe ha ga-abu n'ikpeazu, ogbo isiike nke na-ekwesighi ntukwasio bi. (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.)

Aleluya, aleluya! Mt. 5:3

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

Ozioma

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

Mgbe ahu otu nwoke biakwutere Jesu juo ya si, "Onye nkuzi, ole ezi ihe m ga-eme ka m wee nweta ndu ebighiebi?" Jesu ajuo ya si, "Gini mere i jiaju m ajuju banyere

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 these words he went away sad, for he was a man of great wealth.

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon and Prayer After Communion, see page 40)

ezi ihe? Naani otu onye di, nke di mma, O buru na i chorọ ibanye na ndu dobe iwu." O wee juo Jesu si, "Olee ndi o bu?" Jesu azaa ya si, "Egbula ochu, ayilla oyi, ezula ohi, agbala ama asi, sopuru nina na nne gi, i ga-ahukwa onye agbataobi gi n'anya dika i si hu onwe gi n'anya." Nwokedobia ahu siri ya; "Ana m edobe iwu ndi a niile. Gini ka o foduziri m?" Jesu siri ya, "O buru na i chorọ izu oke, gaa ree ihe niile i nwere, nye ndi ogbenye ihe i retara, i ga-enwe aku n'eluigwe. I biazie sobe m." Mgbè nwokedobia ahu nuru nke a, o pubara na mwute n'ihina o nwere nnukwu akunuba. Ozioma nke Oseburuwa.

18 August [Afo] Tuesday of Week 20 (Green)

First Reading

(For Entry Antiphon and Collect, see page 34)

A 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 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."' 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

The 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 bugh chi, i chere na gi na Chineke ha; i matala ihe ugwu 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 olaedo n'ime ulo aku gi. Site na nnukwu amamihe i nwere n'izu ahia, i meela ka aku na uba gi bawanye, mmuo gi nakpazi nganga n'ihu 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 ga-atuba 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'agbanyeghi na i bu mmadu nkiti, i bugh 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.

Abuomana Aziza: Diut. 32:26-28. 30. 35-36. (Az. 39)

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

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 shortsighted 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 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.

(For Prayer Over The Offerings, Communion Antiphon and Prayer After Communion, see page 36)

19 August [Nkwo] Wednesday of Week 20 (Greene)

St. John Eudes, Priest, (Opt. Mem)
(For Entry Antiphon and Collect, see page 34)

1. Asiri m, 'Ka m kpochapu ha kpam kpam, Mee ka ncheta ha kwusi n' etiti mimadu; Ma emeghi m otu a n' ihi ihe ndi iro ga-asi, ka ndi iro ha ghara ighotahie ihe mereniu. (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 akonuuiche, 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 refe 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 ga-eniekwara 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 mimuo. Aleluya!

Ozioma

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

Jesu wee gwa ndi na-eso ya si, "Ana m agwa unu eziokwu, o ga-esiri ogaranya ike iba n' alaeze eluigwe. Ozokwa agwa m unu, o dikariri inyinya ibu Kamel mfe igafe n' anya aga karia ogaranya iba n' alaeze Chineke." Mgbe ndi na-eso uzo ya nuru nke a, o turu ha n' anya. Ha wee na-aju si, "Onyezi ka a ga-azoputa?" Jesu lere ha anya si ha, "N' ebe mmadu no, nke a ekweghi omume, mana o nweghi ihe nyiri Chineke omume." Mgbe ahu, Pita juru ya si, "Lee anyi ahapula ihe nile sobe gi, ginikwanu ka anyi ga-eketa?" Jesu asi ha, "N' igwa unu eziokwu, mgbe Nwa nke mmadu ga-anokwasi 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 uzo ga-abu ndi ikpeazu, ndi ikpeazu aburu ndi bu uzo."

Ozioma nke Oseburuwa.

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 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

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 ga-adiri 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 ahụ ha ka unu na-eyi, unu na-egbu ndi mara abuba n'agbanyeghi na unu adighi azu aturu ndi a. Ndi ahụ adighi ike, unu emeghi ka ha di ike, ndi na-aria oria 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 mkpagbu ka unu ji achi ha. N'ih i ya ka ha jiri gbasaa maka ha enweghi onye ncheaturu, wee buru nri nke umuanu ohia. Umuaturu 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-achọ ha.

"N'ih i ya unu ndi ncheaturu, nurunu okwu nke Dinwenu, ka mu onwe m na-ad ndu, Dinwenu Chineke na-ekwu, n'ihina umuaturu m aburula ihe oriri nke umuanu ohia, ebe o bu na e nweghi onye ncheaturu; ebe o bu na ndi ozuzu aturu m achogharighi umuaturu m, kama ha na-enyeju onwe ha afo ma hapu igweaturu m ka agwu 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 umuaturu m, aga m akwusikwa ha izu aturu, ha agaghikwa aga n'ihu izu onwe ha. Aga m azoputa umuaturu 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, agam achoghari ha.

Okwu nke Oseburuwa.

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

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

1. Chineke bu onyenche m O nweghi ihe m ga-achọ. O na-eme ka m zuru ike ebe ahijia 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'ih i aha ya, Oburugodu na m na-aga na ndagwurugwu nke onwu, egwu obula agaghi

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 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.

atụ m; i ji mkpara na ngu gi nọdebe m, Ọ bụ ha na-enye m agbamume. (Az.)

3. I na-akwadoro m nri n'ihu ndiio m. I teela isi m mmanụ, iko m ejula n'ọnu na-agbofu. (Az.)

4. N'ezie, obioma na ebere ga na-esọ m, ubochi ndu m niile. Aga m ebi n'ụlọ nke Chineke ebebe ebebe! (Az.)

Aleluya, aleluya! Hib 4:12

Okwu nke Chineke di ndu, di ike, Ọ 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-esọ ụzọ ya; "Alaeze eluigwe dika otu nwoke nwere ezinuulo nke puru n'isi ututu igote ndi oru o ga-etinye n'ugbo vain ya. Mgbe ya na ndi oru ahu 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 ahu. N'ihe dika elekere nke ise, o pukwara hu ndi ozo ka ha guzo nkiti. O siri ha, "Gini meru 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 karia. Ma onye obula n'ime ha natara otu dinari dika ndi ozo. Mgbe ha natara ego ha, ha tamuru ntamu megide onye ahu nwe ubi, na-asi, "Ndi biara n'ikpeazu ruru oru naani otu elekere ma imeela ka anyi na ha hara. Anyi bu ndi ji ututu buru mgbu oru na anwu chara n'ubochi taa." Onye nwe ubi zara otu n'ime ha si, "Enyi m, o dighi ihe ojoo m mere gi, o bu na mu na gi ekwughi na m ga-akwu gi otu dinari n'ubochi. Nara nke ruru gi laba. N'ihina achoro 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-arọ m anya n'ihia obioma m?" Onye mbu ga-abu onye ikpeazu, onye ikpeazu aburu onye mbu.

Ozioma nke Oseburuwa.



20 August [Eke] Thursday 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 Cîteaux - 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 Bishoprics 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.

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.

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

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

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 ichiiche, ma burukwa aha nke unu metosiri n'etiti ha, mba ndi a niile ga-amara na m bu Onyenweanyi, Dinweni Chineke na-ekwu, mgbe m sitere n'aka unu doghachi aha m nso n'ihu ha. N'ihina aga m akpopta unu n'etiti mba ndiozo kpokota unu onu site n'obodo di ichiiche 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

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 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

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 minadu uzo gi, ka ndi njo loghachitaazu n'ebe i no. (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 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 na 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 ndiaghia 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'ihia nke a gazienu n'agbata okporoizo niile. Kpotanu ndi niile unu nwere ike ihu maka oriri agbamakwukwo a. Umudibo ahu wee gaa n'okporozo 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 bafara ihu ndi obia ahu, o huru otu

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

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.

nwoke nke eyighi uwe agbamakwukwo. O juru ya si, 'Enyi m, olee ofu i siri bata n'ebe a n'eyighi uwe agbamakwukwo?' O kwughi 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 ifa ikikere eze ga-adi.' N'ihina otutu ka a kporo ma olemale ka a hooro.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyi ehunyere ukpoeze gi, O Dinwenu, Amanso nke idikonotu na udo, ka anyi na-eme mmmeme Ncheta nke Abot Benad di aso, bu nwoke puru icha ka n'okwu ka n'omume, onye gbara mibo 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 anyi natarala, O Dinwenu, ebe anyi na-asopuru Benad di aso, ruo oru n'ime anyi, ka o ga-abu, anyi nweta agbamume site n'ukpuru o toro na mmuta site na nkuzi ya, anyi ewere juputa n'ihunanya maka Okwu weere ahu. Onye di ndu na-achi.

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

St Pius X, Pope (Memorial)

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



He later became Bishop of Mantua and Patriarch of Venice. Elected Pope in 1903, he 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!

Collect

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

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.

Ekpere Mmeghe

OChineke, onye ka o chekwaba okwukwe Katolik na ka o weghachi ihe niile n'okpuru Kristi hunyere n'ime Pop Paio 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.

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, 'Prophecy 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, 'Prophecy to the breath; prophecy, 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 saying, "Our bones are dried up, our hope has gone; we are as good as dead." So prophecy. 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

The Ogugu Nke Mbu

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

A ka 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 jegharia 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 zaghiachiri, "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. Ofu 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 ga-amara na m bu Dinwenu." N'ihia 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'ihia ya eburu m amuma dika o nyere m n'iwu, ume ndu banyere n'ime ha, ha dikwara ndu ozo, guzoro n'ukwu ha wee buru oke igwe ndiaghia.

Mgbe ahu o gwara m si, "Nwa nke mmadu, okpukpu ndi a bu ezinulo Izrel. Lee, ha na-ekwu na-asi, 'okpukpu anyi akpoola nku, ntukwasiohi anyi alaala n'iyi, e gbupula anyi n'ezie. N'ihia ya buo amuma ma gwa ha si, otu a ka Dinwenu 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 Dinwenu mgbe m mepere ili unu ma kpoputa unu site n'ime ya, unu ndi nke m." Aga m etinye mmuo m n'ime unu, unu ga-adikwa ndu, a ga edote unu n'ala nke aka unu, mgbe ahu unu ga-amata na m bu Dinwenu ekwuola ma meekwa nke a, o bu Dinwenu 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

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 these two commandments hang the whole Law, and the Prophets also.'

The Gospel of the Lord.

Prayer Over The Offerings

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

For Preface, see Usoro Emume 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.

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 agahie la uzo ha n'ime oke ohia na ozara, ha amaghikwa otu ha ga-esi rute obodo ndi mmadu bi na ya. Agwu 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, na-edu ha site n'okporouzo gabara ozigbo n'obodo ndi mmadu bi na ya. (Az.)

4. Ka ndi a kelee Onyenweanyi n'ihinaanya ya, n'ihia oru itunaanya ya n'ebe umu mmadu no, O na-enyeju ndi agwu na-agu afo, were iheoma nyejuo ndi no na mkpa afo. (Az.)

Alaluya, alaluya! Abu. 25:4.5

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

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, oleee iwu kachasi iwu niile?" Jesu zara ya si, "I ga-eji obi gi niile, mmuo gi niile na uche gi niile hu Chineke gi n'anya. Nke a bu nke mbu na nke kachasi n'iwu niile. Nke abuo dikwa ka ya, i ga-ahu onye agbataobi gi n'anya dika i siri hu onwe gi. N'iwu abuo ndi a ka iwu niile na amuma niile gbakwasiri ukwu. Ozioma nke Oseburuwa.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

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.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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



22 August [Afo] Saturday 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.

First Reading

A reading from the prophet Ezekiel (43:1-7)

He took me to the gate, the one facing east. I saw the glory of the God of Israel approaching from the east. A sound came with it, like the sound of the Ocean, and the earth shone with his glory. This vision was like the one I had seen when I had come for the destruction of the city, and like the one I had seen on the bank of the river Chebar. Then I prostrated myself.

The glory of the Lord arrived at the Temple by the east gate. The spirit lifted me up and brought me into the inner court; I saw the glory of the Lord fill the Temple. And I heard someone speaking to me from the Temple while the man stood beside me. The voice said, 'Son of man, this is the dais of my throne, the step on which I rest my feet. I shall live here among the sons of Israel for ever.'

The word of the Lord.

Responsorial Psalm: Ps. 84:9-14 (R.v. 10)

Response: The glory of the Lord will dwell in our land.

1. I will hear what the Lord God has to say, a voice that speaks of peace, peace for his people and his friends. His help is near for

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (43:1-7)

Ka e mechara o dutere m n'onuuzoama nke ahu
chere ihu n'owuwa anyanwu. N'ebe ahu
ahuru m ebube Chineke nke Izrel ka o si n'owuwa
anyanwu bia, udi nke obibia ya dika mkpotu nke
osimiri, elu uwa na-amuke n'ebube ya. Ohu a m
huru dika nke ahu m huru mgbe O biara imebi
obodo ahu ma dikwa ka ohu nke ahu m huru
n'akuku osimiri Keba; adara m n'ala n'ihu ya wee
kpudo ihu m n'ala. Mgbe ebube nke Dinwenu
sichara n'onuuzoama di n'owuwa anyanwu bata
n'ime ulonso mmuo ahu wee bulite m elu, kpobata
m n'obi nke di n'ime; m hu ka ebube nke Chineke
juputara ulonso niile. Ka nwoke ahu guzo n'akuku
m, anuru m onye si n'ime ulonso gwa m okwu. O
si m, "Nwa nke mmadu, ebe a bu onodu ocheeze m
na ebe ndokwasi ukwu m, ebe m ga-ebinyere umu
Izrel ebeebe.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 85:8.10-13. (Az.9)

Aziza: Ebube nke Onyenweanyi ga-anogide n'ala anyi.

1. Ana m ege nti n'ihe Chineke, Onyenweanyi na-ekwu, ihe o na-ekwu bu udo maka ndi nke ya, ndi di nso ma o buru

those who fear him and his glory will dwell in our land. (R.)

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

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

Alleluia, alleluia! Mt. 23:9.10

You have only one Father, and he is in heaven. You have only one Teacher, the Christ. Aleluya!

Gospel

A reading from the holy Gospel according to Matthew (23:1-12)

Addressing the people and his disciples Jesus said, 'the scribes and the Pharisees occupy the chair of Moses. You must therefore do what they tell you and listen to what they say; but do not be guided by what they do: since they do not practise what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention, like wearing broader phylacteries and longer tassels, like wanting to take the place of honour at banquets and the front seats in the synagogues, being greeted obsequiously in the market squares and having people call them Rabbi.

'You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. The greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.'

The Gospel of the Lord.

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.

na ha alaghachighi azu na mmehie ha. (Az.)

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

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

Aleluya, aleluya! Mt. 23:9.10

Unu nwere otu nna nke bi n'eluigwe; otu nnaukwu bu Kristi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:1-12)

Jesu gwara igwe mmadu ahụ na ndi na-esọ ụzọ ya si, "Ndi odeakwukwo na ndi Farisii nọ n'okwa Mosis. Ya bu, na-emeju ma na-edebekwanu ihe niile ha na-agwa unu. Kama unu emekwala omume ka ha, n'ihina ha na-ekwu ma ha anaghi emeputa ya n'omume. Ha na-eke ibu siri ike obubu bo ndi mmadu n'ubu, ma ha onwe ha agaghi emetu ya o buladi otu mkpisiaka. Ha na-arụ oru oma ha niile naani ka ndi mmadu wee hu ha. Ha na-eme ka akwa e dere iwu ndi di mkpa nke ha na-amado n'ihu na n'aka di obosara na-emekwa ka onu uwe ha buo ibu. O na-amasi ha ino n'uche di elu n'oriri, ino n'ihu oche n'ulo nzuko, i nara ekele n'oma ahia nakwa ka ndi mmadu na-akpo ha ndi nkuzi. Unu ekwela ka a na-akpo unu ndi nkuzi, n'ihina unu nwere naani otu onye nkuzi. Unu niile bukwā umunne. Unu akpola onye obula Nna unu n'elu ụwa a, n'ihina unu nwere otu nna nke bi n'eluigwe. Unu ekwekwala ka a na-akpo unu nnaukwu n'ihina unu nwere naani otu Nnaukwu - ya bu Kristi. Ya bu, onye obula kachasi n'etiti unu ga-abu odibo unu. Onye obula nke na-ebuli onwe ya elu a ga-ebuda ya ala ma onye obula nke wedara onwe ya ala, a ga-ebuli ya elu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

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.

(For Solemn blessings on the Feast of BVM, see page 36)

21st SUNDAY IN ORDINARY TIME (A) 23 August 2026 [Nkwo] (Green)

**Office:
Week 1**

Today's three readings focus on the authority of God to lead His people. In the Gospel, Jesus hands over to Peter the key of divine authority to lead his Church, when Peter confesses that Jesus is the Christ and Son of God. The First Reading throws light on the symbolism of key to underline its power to 'open' and to 'close', or as in the Gospel to 'bind' and to 'loose'. The Second Reading recalls the mysterious ways God leads and guides his people, far beyond analysis, debates, and full comprehension. But in all His dealings with His people, God is ever faithful in His love – about which the Responsorial Psalm expresses confidence, pleading that He may never discard the works of His hands.

Entry Antiphon

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

Collect

O God, who cause the minds of the faithful to unite in a single purpose, grant your people, to love what you command and to desire what you promise, that amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord.

First Reading

A reading from the prophet Isaiah (22:19-23)

Thus says the Lord of hosts to Shebna, the master of the palace: "I dismiss you from your office, I remove you from your post, and the same day I call on my servant Eliakim son of Hilkiah. I invest him with your robe, gird him with your sash, entrust him with your authority; and he shall be a father to the inhabitants of Jerusalem and to the House of Judah. I place the key of the House of David on his shoulder; should he open, no one shall close, should he close, no one shall open. I drive him like a peg into a firm place; he will become a throne of glory for his father's house."

The word of the Lord.

Responsorial Psalm: Ps. 137:1-3.6.8.(R.v. 8)

Response: Your love, O Lord, is eternal, discard not the work of your hands.

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. Before the angels I will bless you. I will

Ekpere A Natachaa Oriri Nso

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

Ukwe Mbata

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

Ekpere Mmeghe

Chineke, Gi na-eme ka obi ndi kwere na Gi buru otu. 'Biko mee ka anyi bu ndi nke Gi na-ahu ihe I tiiri anyi n'iwu n'anya; ka anyi na-acho ihe I kwere anyi na nkwa. Meekwa ka obi anyi lefurụ anyi n'ihu uwa a na-agbanwo agbanwo, bia legide anyi n'ebe anuri di okpu di. Site na Dinwenu anyi Jesu Kristi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (22:19-23)

Oseburuwa nke Igwe ndiagha gwara Shebna onye na-elekota obi eze, si ya: Aga m achu gi n'oru, butukwaa gi n'okwa gi. 'N'ubochi ahu, aga m akpo nwodibo m Eliakim, nwa Hilkia, aga m eyiwe ya uwe mwuda gi, werekwa aji gi kee ya n'ukwu; aga m enyefekwa ya ike ochichi gi niile n'aka; o ga-abukwa nna n'ebe ndi niile bi na Jerusalem na n'ulo Juda no. Aga m atukwasa igodo nke ulo David n'ubu ya; oge o kpoghere ya o nweghi onye nwere ike ikpochi ya; ya kpochie ya o nweghikwa onye ga-enwe ike ikpoghe ya. Aga m emekwa ka o sie ike dika mkpoala a kponyere n'ebe siri ike. O ga-abukwa ocheeze nwere ugwu nke ulo nna ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 138:1-3.6.8. (Az.8)

Aziza: Onyenweanyi, ihunaanya Gi na-adiebeebe, ahapukwala anyi oru aka Gi.

1. Eji m obi m niile na-ekele gi Onyenweanyi, n'ihina i nula ekpere m! N'ihu ndi mmuoozi niile aga m ekwere gi ukwe; Aga m akpo isiala n'unonso gi. (Az.)

adore before your holy temple. (R.)

2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)

3. The Lord is high yet he looks on the lowly and the haughty he knows from afar. Your love, O Lord, is eternal, discard not the work of your hands. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (11:33-36)

How rich are the depths of God - how deep his wisdom and knowledge - and how impossible to penetrate his motives or understand his methods! Who could ever know the mind of the Lord? Who would ever be his counsellor? Who could ever give him anything or lend him anything? All that exists comes from him; all is by him and for him. To him be glory for ever! Amen. The word of the Lord.

Alleluia, alleluia! Mt. 16:18

You are Peter, and on this rock I will build my church. And the gates of the underworld can never hold out against it.

Gospel

A reading from the holy Gospel according to Matthew (16:13-20)

When Jesus came to the region of Caesarea Philippi he put this question to his disciples, "Who do people say the Son of Man is?" And they said, "Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets". "But you," he said "who do you say I am?" Then Simon Peter spoke up, "You are the Christ," he said "the Son of the living God". Jesus replied, "Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven." Then he gave the disciples strict orders not to tell anyone that he was the Christ.

The Gospel of the Lord.

2. A na m enye gi ekele n'ih i ihunaanya na ikwudosiike gi; n'ihina aha gi na nkwa gi kacha di elu. N'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)

3. Onyenweanyi na-esi n'eluigwe eleta ndi umeala anya, ndi ngala enwekwaghi ike izonahu ya. Aka nri gi ga-emere m ihe niile Onyenweanyi, Chineke ihunaanya gi na-adi ebebe. Ahapukwala anyi ndi i kere. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (11:33-36)

Onye maara udi aku di n'ime Chineke? Onye puru igwuputa ntoala amiamihe ya na nke ike omuma ya? Onye puru ichoputa otu o si kpebie na ihe niile ga-adi? Onye puru imatazu uzo ya niile? Dika Akwukwo nso si kwuo, "Onye ma ihe no Onyenweanyi n'uche? Onye puru inye ya ndumodu? Onye nyerela ya ihe onyinye mbu, nke na O ga-akwughachi onye ahu?" Chineke kere ihe niile. Ihe niile sitekwara n'aka ya; ha niile dikwaara ya. Ka otito niile diri Chineke, ruo ebebe! Amen.

Okwu nke Oseburuwa.

Aleluya, aleluya! Mt. 16:18

Ngi bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m. Onuuzo okummuo agaghi emerinata ya.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (16:13-20)

Mgbe Jesu biaruru n'obodo Sizeria Filipi, o juru ndi na-esu 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 na-emie mmirichukwu. Ndi ozo na-ekwu na o bu Elaija. Ma ndi ozo na-ekwu na o bu Jeremaya mobu otu onye n'ime ndi amuma." Ma o juru ha si, "Onye ka unu na-ekwu na m bu?" Saimon Pita zara si, "I bu Kristi, nwa nke Chukwu di ndi." Jesu wee zaa ya si, "I bu onye agoziri agozi Saimon nwa Jona! N'ihina o bughu mmadu kpugheere gi eziokwu nke a, kama o bu Nna m nke bi n'eluigwe. Ya bu, agwa m gi, ngi bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m, onuuzo okummuo agaghi emerinata ya. Aga m achinye gi mkpisiigodo nke Alaeze eluigwe. Ihe obula i ga-ekwe agbu n'elu uwa, a ga-ekewa ya n'eluigwe. Ihe obula i ga-atopu agbu n'elu uwa, a ga-atopukwa ya n'eluigwe." Mgbe ahu o doro ndi na-esu uzo ya aka na nti ka ha ghara igwa onye obula na o bu ya bu Kristi.

Ozioma nke Oseburuwa.

Prayer Over The Offerings

O Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. Through Christ our Lord.

Communion Antiphon

The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth, and wine to cheer the heart.

Prayer After Communion

Complete within us, O Lord, we pray, the healing work of your mercy, and generously perfect and sustain us, so that in all things we may please you. Through Christ our Lord.



Theme: Christ's Gift of Authority

Mtt. 20: 25-28; Mtt. 28:18-20; Lk. 10:16; Jn. 21: 15-17

CCC: 553, 981

Ekpere Nhunye

Dinwenu, I jiri so otu aja a gbataara onwe Gi ndi I merè 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 orù Gi; I si n'ala na-emeputa nri na mmanya ka obi mmadu wee na-enwe añuri.

Ekpere A Natachaa Oriri Nso

Dinwenu, biko, mee ka oru nzoputa ebere Gi zuo oke n'ime anyi. Ka anyi sie ike, nwèe obi oma n'ihunaanya Gi, wee na-eme uche Gi n'ihe niile. Site na Kristi Onyenweanyi.



24 August [Eke] Monday of Week 21 (Red) (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

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.

The Ogugu Nke Mbu

The 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 mmukuwu uguwu. 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 Jasma 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

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, 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.

nche. E dekwara aha agburu iri na abuo nke umu Izrel n'onuuzo ama iri na abuo ahụ. N'akuku owuwa anyanwu nke mgbidi ahụ, onuuzo ato di, n'akuku odida anyanwu, onuuzo ato dikwa, n'akuku mgbagọ 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 ahụ n'elu nkume iri na abuo ahụ. Okwu nke Oseburuwa.

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

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

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

2. Ka mmadu niile mata oru itunaanya gi niile, na ebube di elu nke alaeze gi. Alaeze gi ga-adị ebeebe, ochichi gi na-adị 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.)

Aléluya, aléluya! Jón. 1:49

Rabai (Onyenkuzi) i bu Nwa Chineke! I bukwá Eze nké Izrel. Aléluya!

Ozioma

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

Filip chotara Nataniel si ya, "Anyi achotala onye ahu Mosis dere maka ya n'akwukwo Iwu, na onye ndiamuma dere banyere, ya bu Jesu onye Nazaret, nwa Josef." Nataniel juru ya si "O nwere iheoma obula nwere ike isi na Nazaret puta?" Filip zara ya si "Bia ka i huru. Mgbe Jesu huru Nataniel ka o na-abiakwute ya, o kwuru maka ya si, "Lee ezigbo onye Izrel, onye 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 bukwá eze nke Izrel!" Jesu zara ya si, "O bu n'ihina m gwara gi na m huru gi n'okpuru osisi Fiig ka i ji kwere?" I ga-ahu ihe itunaanya kariri ndi a. O siri ya, "N'ezie, n'ezie, agwa m gi, i ga-ahu eluigwe ka o meghere, hukwa nidi Mmuoma nke Chineke ka ha na-arigo na-aridatakwa n'ahu Nwa nke Mmadu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-emekwa mmemme ubochi koriri nke Batolomi di aso, O Diniwenu, anyi na-arigo ka anyi nweta enyemaka gi site n'aririo nke onye Apostul anyi ji nsopuru ya ebute aji aja ofito nke a. Site na Kristi Onyenweanyi!

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.

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.

Ukwe Oriri Nso

Ana m'enye unu alaeze, dika Nna m siri nye am alaeze, ka unu were rie ma n'uo kwa n'uche nri m n' alaeze, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

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

25 August [Orie] Tuesday of Ordinary Time - Week 21 (Green/White)

St. Louis & St. Joseph Calasanz, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see pages 49)

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.)

Ihe Ogugu Nke Mbu

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

Gbasara obibia nke Dinwenu anyi Jesu Kristi na inzuko anyi na ya ga-ezuko, anyi na-ario unu umunna ka o ghara ilo unu obi mmiri mobu menyee 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 abjala.

Site n'oziooma anyi, O kporo unu ka unu wee nweta otito nke Dinwenu anyi Jesu Kristi. Ya bu umunna ma, kwudosienye ike ma jide nkuzi odibendi anyi kuziiri 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 kwuwasiiri uwa ike, e nweghi ike ibughari ya. O ga-eji ikpe nkwmoto kpee mba niile ikpe. (Az.)

2. Eluigwe nuriaba, uwa goribe, oke osimiri na ihe niile di n'ime ya tienu mkpu. Ala-ubi niile na ihe niile di n'ime ya nuriabanu, ka osisi niile di n'oke ohia kwebe ukwe anuri. N'ihu nke Onyenweanyi n'ihu o na-abia, o na-abia ikpe uwa ikpe. (Az.)

3. O ga-eji ikpe nkwmoto na eziokwu were kpee uwa na ndi mmadu ikpe. (Az.)

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!

'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.

Alaluya, alaluya! Oru. 16:14

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

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, ebere na okwukwe. The ndi a'ka unu kara ibu uzo mee ma gharakwa ileghara iwu ndiozo anya. Unu ndi ndu kpuru isi, ndi na-azapu ahuhu nta na-eke efe n'ihe onunu unu ma na-eloinyinyibu 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 ezufere 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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 51)

26 August [Afo] Wednesday of Ordinary Time - Week 21 (Green)

(For Entry Antiphon and Collect, see page 49)

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.

Ihe Ogugu Nke Mbu

Ihe ogugu 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 iri 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 mgballi ehie na abali, ka anyi ghara iburu onye obula ibu aro. O bughị 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 iri 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. Ofu a ka m si ede ihe. Ka amara nke Dinwenu anyi Jesu Kristi diri unu niile. Okwu nke Oseburuwa.

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 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 holy6565 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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 51)



27 August [Nkwo] Thursday of 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.

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 uto ya. Ihe aka gi kutara ka i ga-eri, anuri na oganiihu ga-abu nke gi. (Az.)

2. Lee, otu ahu ka a ga-esi gozie onye ahu, 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 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.

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

I, 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!

Ukwe Mbata

Nwanyi na-aturu Chukwu egwu ga-enweta otito. Umu 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 nwa ya bu Ogostin, mee, site n'aririo ha abuo, ka anyi onwe anyi nwee mwute miriemi maka njo anyiga, were chotakwa amara mgbaghara gi. Site na Dinwenu anyi.

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, na-akpoku 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'ih i unu, n'ih i amara nke o nyere unu n'ime Jesu Kristi. Ana m ekelekw a 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 nke unu enweghi; ka unu no na-eché mgbe Chinéke ga-egosi putá Onyenweanyi Jesu kristi. Onye ga-eme ka unu kwudosie ike ghara inwe ntupo 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 ori ebube gi. Aga m ekwuputa otito na ebube gi, aga m atughari uche m n'ori ebube gi niile. (Az.)
3. Ndi mmadu ga-ekwuputa maka ike gi di egwu, mu onwe m ga-ekwuusike banyere idi ukwu nke gi. Ha niile ga-ahuri maka obioma gi, werekwa onu na-ekwuputa ezioimume gi. (Az.)

Aleluia, aleluia! Mt.24:42.44

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

Gospel

A reading from the holy Gospel according to Matthew (24:42-51)

Jesus said to his disciples: 'Stay awake, because you do not know the day when your master is coming. You may be quite sure of this, that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect.

'What sort of servant, then, is faithful and wise enough for the master to place him over his household to give them their food at the proper time? Happy that servant if his master's arrival finds him at this employment. I tell you solemnly, he will place him over everything he owns. But as for the dishonest servant who says to himself, "My master is taking his time," and sets about beating his fellow servants and eating and drinking with drunkards, his master will come on a day he does not expect and at an hour he does not know. The master will cut him off and send him to the same fate as the hypocrites, where there will be weeping and grinding of teeth.'

The Gospel of the Lord.

Prayer Over The Offerings

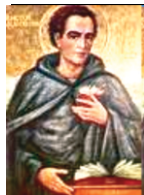
We bring you these sacrificial gifts, O Lord, to commemorate blessed Saint Monica, humbly entreating, that they may bestow on us, both pardon and salvation. Through Christ our Lord.

For Preface, see Usoro Emume 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.

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.



28 August [Eke] Friday 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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (24:42-51)

Jesu gwara ndi na-eso uzo ya si, Na-echenu n'che, n'ihina unu amaghi n'ubochi Onyenwe unu ga-abia. Matanu nke a, o buru na nna nwe ulo matara oge abali onye ohi ga-eji bia n'ulo ya, o garala amu anya na-eche n'che. O gaghi ahapu ulo ya ka a kuwaa ya. N'otu aka ahu unu onwe unu ga-adi njikere n'ihina nwa nke mmadu ga-abia n'oge unu atughi anya ya.

Onye bu odibo ahu nke maara ihe kwesikwara ntukwasio bi; onye nna ya ukwu mere onye isi ezinulo ya, ka o na-enye ha nri n'oge kwesirinu? Ngozi ga-adiri nwodibo ahu, onye nke nna ya ukwu ga-ahu, ka o na-emie otu a mgbe o ga-abia. N'ezie agwa m unu: Nnaukwu odibo ahu ga-eme ya onyeisi nke ihe niile o nwere. Ma o buru na nwodibo ojoo ahu agwa onwe ya si; 'Nna m ukwu agaghi alota n'oge, wee bido iti umuodibo ibe ya ihe, sorokwa ndi anuruma na-eri ma na-anu. Nnaukwu odibo ahu ga-abia n'ubochi o na-atughi anya na elekere o na-amaghi. O ga-ata ya ahuhu, dokota ya na ndi ihuabu o n'ebe ahu ndi mimadu ga-anu na-ebe akwa ma taakwa ikikere eze.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Missa (2018 Edition) pp. 103/104

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, ree ihe niile o nwere, wee zuta ya.

Ekpere A Natachaa Oriri Nso

Ka ire nke Sakramenti di omimi a gosi kanyi ihe ma mune 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.

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.

Collect

Renew in your Church, we pray, O Lord, the spirit with which you endowed your Bishop Saint Augustine that, filled with the same spirit, we may thirst for you, the sole fount of true wisdom, and seek you, the author of heavenly love. Through our Lord.

First Reading

A reading from the first letter of St. Paul to the 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.

Ukwe Mbata

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

Ekpere Mmeghe

Kpalite n'ime Nzuko gi, anyi na-ario, O Onyenweanyi, mmuo ahu I hujuputara Bishop gi bu Ogostin di aso, ka o ga-abu anyi juputa n'otu mmuo ahu, anyi ewere nwebé aguú maka gi, bu naani isi-iyi nke ezi amamihe, weré chowa gi, bu mmafiite ihunaanya nke eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

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

N'ihina Kristi eziteghi m ime ndi mmadu baptizim, 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 bu na o bu uche Chineke ka ndi mmadu ghara isi n'amamihe nke mmadu mafa Chineke, O bu ka e site n'oziooma nke ndi mmadu na-ewe ka ihe nzuzu zoputa ndi kwere ekwe. Ndi Juu na-acho ihe onwebube di icheiche ha ga-ahu kwere, ndi Grik na-acho amamihe. Ma anyi onwe anyi na-ekwusa Kristi, onye a kpogburu 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 (Az.5)

Aziza: Ihunaanya nke Onyenweanyi juputara n'uwa.

1. Tierenu Chineke mkpu onu ndi eziumume, n'ihina otito kwesiri ndi obi ha

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!

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.

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 Missa (2018 Edition) p. 107**

Communion Antiphon

Thus says the Lord: You have but one teacher, the Christ, and you are all brothers.

kwu oto, were ubo akwara too Chineke; werenu une kporo ya egwu. (Az.)

2. N’ihina okwu nke Onyenweanyi bu eziokwu, O na-akwadosiike 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 name ka echiche ha laa n’iyi. Mana atumaatu Chineke ga-adi okpu. Echiche obi ya niile ga-adi ebebe. (Az.)

Aleluya, aleluya! Abū. 130:5

Mkpuruobi m na-eche Onyenweanyi, na nkwa ya ka m nwere nchekwubē. Aleluya!

Ozioma

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

Jesu gwara ndi na-eso uzo ya si, “Alaeze Jeluigwe dika umuagbogho iri ndi buuru iteoku ha gaba izute niwoko 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 rahu. 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-anyi anyi’. Ma ndi ahu nwere uche zara si ‘Eleghi anya, mmanu anyi ji agaghi ezuru anyi na unu. Kama gaahu zuru nke unu n’aka ndi na-ere 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 mabu oge o ga-abu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

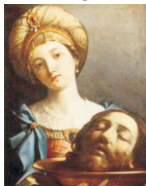
Ka anyi na-eme mmemme ncheta nzoputa anyi, anyi ji umeala ario ebere gi, O Dinweni, ka Sakramenti mmesooma ihunaanya gi a buuru anyi akara idikonotu na njiko ihunaanya gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Otu a ka Dinweni kwuru: unu nwere naani otu onye nkuzi, ya bu Kristi; unu niile bukwa umunne.

Prayer After Communion

May partaking of Christ's table sanctify us, we pray, O Lord, that being made members of his Body, we may become what we have received. Through Christ our Lord.



29 August [Orie] Saturday of Week 21 (Red)

Beheading of St John the Baptist (Memorial)

John is presented in the New Testament as the last of the Old Testament prophets and the precursor of the Messiah. Fearful of his great power with the people, King Herod Antipas had him arrested and imprisoned when John denounced his adulterous and incestuous marriage with Herodias, wife of his half brother Philip. John was beheaded at the request of Salome who asked for his head at the instigation of her mother, Herodias. John was beheaded c.30 A.D. St. Jerome said that Herodias kept the head for a long time after, occasionally stabbing the tongue with her dagger.

Entry Antiphon

I spoke, O Lord, of your decrees before kings, and was not confounded I pondered your commands and loved them greatly.

Collect

O God, who willed that Saint John the Baptist should go ahead of your Son both in his birth and in his death, grant that as he died a Martyr for truth and justice, we, too, may fight hard for the confession of what you teach. Through our Lord.

First Reading

A reading from the first letter of St. Paul to the 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.

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

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 jijiji, chigharikwaa ha n'obi m, mahukwaa 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 ogu ike maka nkwuputa ihe ndi i kuziri. Site na Dinwenu anyi.

Ihe 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 akpoo unu, o dighi otutu unu maara ihe dika uwa si ahụ 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 ike 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.

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

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

1. Añuri 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-ahu umu mmadu niile. (Az.)

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 Mark (6:17-29)

Herod had sent to have John arrested, and had him chained up in prison because of Herodias, his brother Philip's wife whom he had married. For John had told Herod, 'it is against the law for you to have your brother's wife.' As for Herodias, she was furious with him and wanted to kill him; but she was not able to, because Herod was afraid of John, knowing him to be a good and holy man, and gave him his protection. When he had heard him speak he was greatly perplexed, and yet he liked to listen to him.

An opportunity came on Herod's birthday when he gave a banquet for the nobles of his court, for his army officers and for the leading figures in Galilee. When the daughter of this same Herodias came in and danced, she delighted Herod and his guests; so the king said to the girl, 'Ask me anything you like and I will give it to you.' And he swore her an oath, 'I will give anything you ask, even half my kingdom.' She went out and said to her mother, 'What shall I ask for?' She replied, 'The head of John the Baptist.' The girl hurried straight back to the king and made her request, 'I want you to give me John the Baptist's head, here and now, on a dish.' The king was deeply distressed but, thinking of the oaths he had sworn and of his guests, he was reluctant to break his word to her. So the king at once sent one of the bodyguard with orders to bring John's head. The man went off and beheaded him in prison; then he brought the head on a dish and gave it to the girl, and the girl gave it to her mother. When John's disciples heard about this, they came and took his body and laid it in a tomb.

The Gospel of the Lord.

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-aanuri n'Onyenweanyi, n'ihina anyi tukwasiriobi n'ahaya dinso. (Az.)

Alaluya, alaluya! Jn.13:34

Iwu ohuru ka m na-enye unu ka unu hu lonwe unu n'anya otu m si hu unu n'anya. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:17-29)

Herod nyere iwu ka e jide Jon tnye ya n'ulomkpoto maka iyi Herodias nwunye nwanne ya nwoke Filip, onye o kporo dika nwunye. Jon gwara Herod si, "O zighi ezi n'iwu na i ga-ali 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'ili 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 nakwu.

E mechaah ohere adaputara Herodias. N'ubochi ncheta omumu Herod, o kporo oriri. O kporo ndi a maara alia 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, "The obula i rioro m, aga m enye gi ya, o buladi okara alaeze mi." Nwaagbogho ahu gara juo nne ya, si, "Gini ka m ga-ario?" Nne ya si ya, "Rio ka e nye gi isi Jon onye na-eme mmirichukwu." O wee gbaa oso ngwangwa, biakwute eze Herod rio ya, si, "Achoro m ka i nye m n'efere ugbu a, isi Jon onye na-eme mmirichukwu." Nke a wutere eze Herod nke ukwu, ma n'ili iyi o nuru n'ihu ndiobia 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 mmirichukwu. Onyeagha ahu gara na mkporo bepu Jon isi, bute ya n'efere, bunye ya nwaagbogho ahu. Nwaagbogho ahu bunyere ya nne ya. Mgbe ndi na-eso uzo Jon nuru maka onwu ya, ha biara buru ozu ya lie ya n'ili. Ozioma nke Oseburuwa.

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.

Ekpere Nhunye

Site n'onyinye ndiaga anyi na-ebute, O
Dinwenụ, mee ka anyi kwaa ụzọ gi ga
ka ha kwurū ọtọ, dika olu tiri n'ọzara nke
Jón Baptisti dị asọ siri kuzie, onye jiri
ikwafu ọbara ya were rachie nkuzi ya. Site
na Kristi Onyenweanyi.

Ukwe Oriri Nso

Jon nyere ha azịza ya: ọ ga na-etowanye,
mụ onwe m a na-epewanye mpe.

Ekpere A Natachaa Oriri Nso

Mee, O Dinwenụ, ka anyi na-eri oriri
Mubochi omumu n'eluigwe nke Jón
Omeminirichukwu di asọ, ka anyi na-
asopuru Sakramenti nzoputa anyi natarala
maka ihe o na-egosi, ma ọ karichara, were
nuria maka uru ya na-aputa ihe na ndu anyi.
Site na Kristi Onyenweanyi.

22ND SUNDAY IN ORDINARY TIME (A) 30 August 2026 [Afo] (Green)

Office: Week 2

Today's readings express the cost of Christian discipleship. In the first reading, Prophet Jeremiah complains of being seduced by God, seeing his mission turning to be a disaster, something he initially thinks to be easy. In the Gospel, Jesus speaks clearly of the agony he will undertake of his mesianic mission, against which Peter remonstrates with him, leading to unambiguous definition of the cost of discipleship. St Paul in the Second Reading relates discipleship to daily self-oblation of the body in holiness and purity, against carnality and worldly standards. That is reason the Responsorial Psalm challenges the soul of man's deep hunger for God to tame the cravings of his body.

Entry Antiphon

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

Collect

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

First Reading

A reading from the prophet Jeremiah (20:7-9)
You have seduced me, Lord, and I have let
myself be seduced; you have
overpowered me: you were the stronger. I am
a daily laughing-stock, everybody's butt. Each
time I speak the word, I have to howl and
proclaim: "Violence and ruin!" The word of
the Lord has meant for me insult, derision, all
day long. I used to say, "I will not think about

Ukwe Mbata

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

Ekpere Mmeghe

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

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (20:7-9)
O Dinwenụ, I ghogbuola m, aburula m onye a
ghogburu aghogbu, i meriela m, i ka m ike.
Aburula m onye e ji eme ihe ochi ubochi niile; onye
obula ji m emere ihe egwuregwu. Ma mgbe obula
m kwuru okwu, ana m eti mkpu akwa na-asi:
"Nsogbu na mbibi." Mata na okwu nke
Onyenweanyi ebuterela m mkpari na ihe ochi
ubochi niile. O buru na m si, "Agaghi m akpokwa
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him, I will not speak in his name anymore". Then there seemed to be a fire burning in my heart, imprisoned in my bones. The effort to restrain it wearied me, I could not bear it.

The word of the Lord.

Responsorial Psalm: Ps. 62:2-6.8-9.(R.v.2)

Response: **For you my soul is thirsting, O Lord my God.**

1. O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. (R.)

2. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. (R.)

3. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R.)

4. For you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (12:1-2)

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

The word of the Lord.

Alleluia, alleluia! Eph. 1:17.18

May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see what hope his call holds for us. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (16:21-27)

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

ya aha mọbụ kwuo okwu n'aha ya ozo, ma okwu ya na-ere dika oku n'ime obi m, o dikwa ka ihe a kpochiri n'ime okpukpu m, ike agwula m idi ya, enweghikwa m ike.

Okwu nke Oseburuwa.

Abụoma na Aziza Abụ. 63:1-5.7-8. (Az.1)

Aziza: **O Dinwenụ, i bu Chineke m, ana m achọ gi.**

1. O Chineke, i bu Chineke m, ana m achọ gi, akpiri na-akpo mkpuru obi m nku maka gi, anụahu m na-achọ gi, dika ala kpọrọ nku na-enweghi mmiri. (Az.)

2. O na-agu m agu ikiri gi n'ebe nso gi na ihu ike na otito gi. Ihunanya gi ka mma karia ndu n'onwe ya, onu m ga-ekwuputa otito gi. (Az.)

3. Aga m eto gi na ndu m niile, n'aha gi aga m achili aka m elu; Mkpuruobi m ga-enwe nnukwu oriri, egwu onu ga-adi n'egbugbere onu m, otito ga-adi n'onu m. (Az.)

4. N'ihina i na-enyere m aka oge niile ana m ekwe ukwe onu n'okpuru nku gi; Mkpuru obi m na-atapara na gi, aka nri gi na-akwado m. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (12:1-2)

Umunna m, eji m obi ebere niile nke Chineke na-ario unu: Ka unu chee ahụ unu n'ihu Chineke, dika aja di ndu, nke e doro nso maka ijere ya ozi, na nke di Chineke ezi uto. Nke a bu ikpere Chineke otu o kwesiri. Unu esokwala uto nke uwa a n'ihe niile. Kama ka a gbanwo unu site n'ime ka mmuo unu di ohuru. Nke a ga-eme ka unu gosiputa ihe bu echiche nke Chineke, bu ihe di mma, kwesiri nnabata, ma zuo oke.

Okwu nke Oseburuwa.

Aleluya, aleluya! Efes.1:17.18

Ka Chineke nke Dinwenụ anyị Jesu Kristi meghee anyị nke obi unu, ka unu wee mata ihe bu nchekwube nke okpukpo o kporo unu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (16:21-27)

Site n'oge ahụ, Jesu malitere igosi ndi na-esozuo ya, na ya ga-agariri Jerusalem ebe o ga-atu otutu ahuhu site n'aka ndi okenye, ndi isi nchujaja na ndi odeakwukwo, a ga-egbu ya ma o ga-ekulitekwa n'ubochi nke ato. Pita kpooro ya jee n'akuku malite ita ya 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

obstacle in my path, because the way you think is not God's way but man's."

Then 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."

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

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



Theme: The Cost of Discipleship

Mk. 10: 21; Lk. 9: 57-62; Lk. 14: 25-33; Phil. 3: 7-8;

CCC: 520, 1435, 1816, 2013-2015, 2544-2545.

31 August [Nkwo] Monday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 62)

First Reading

A reading from the first letter of St. Paul to the Corinthians (2:1-5)

Brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you, what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in a great 'fear and trembling' and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

The word of the Lord.

mgbochi! N'ihina uche, gi abughi nke Chineke, kama nke mmadu.

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

"N'ihina Nwa nke Mmadu na ndi mmuooma ya ga-abia n'otito nke Nna ya. Mgbe ahụ o ga-akwu onye obula ugwo dika omume ya siri di."

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

The Ogugu Nke Mbụ

The ogugu e wetara n'akwukwoozi nke mbu Pol di aso degaara ndi Korint (2:1-5)

Mgbe m biakwutere unu na mbu, m umunna mi, ejighi m oke okwu mobu oke mmuta gwa unu ihe omimi niile nke okwu Chineke. Kama, amamihe m gosiri na mu nwere bu banyere Jesu Kristi Onye ahụ a kpogburu n'obe. Abiakwutere m unu n'adighi ike, na oke egwu, na ima jijiji. Nkuzi na ozi m zisara abiaghikwa dika okwu ire uto na nke oke mmuta, ime ka ndi mmadu kwere, kama ha biara n'uzo igosi oru nke Mmuo Nso na nke ike Chineke; Ka okwukwe unu ghara idabere n'amamihe nke mmadu kama n'ike nke Chineke.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 118:97-102 (R.v.97)

Response: **Lord, how I love your law!**

1. Lord, how I love your law! It is ever in my mind. Your command makes me wiser than my foes; for it is mine forever. (R)

2. I have more insight than all who teach me for I ponder your will. I have more understanding than the old for I keep your precepts. (R)

3. I turn my feet from evil paths to obey your word. I have not turned away from your decrees; you yourself have taught me. (R)

Alleluia, alleluia! Lk. 4:18

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

Gospel

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

Jesus came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.' And he won the approval of all, and they were astonished by the gracious words that came from his lips.

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

Abuoma na Aziza: Abu. 119:97-102. (Az.97)

Aziza: **Onyenweanyi, lee ka m siri hu iwu gi n'anya.**

1. Onyenweanyi, lee ka m siri hu iwu gi n'anya nke ukwu! Ana m achighari ya n'obi m ubochi niile. Iwu gi mere ka m mara ihe karịa ndịro m n'ihina o nonyeere m mgbe niile. (Az.)

2. Enwere m nghota karịa ndi nkuzi m, n'ihina ana m atughari uche n'iwu gi. Enwere m nghota karịa ndi okenye, n'ihina ana m edobe iwu gi. (Az.)

3. Esepula m ukwu n'uzo ojoo niile, ka m wee nwee ike idobe okwu gi. Anaghi m agbakuta iwu giazu, n'ihina gi onwe gi kuziere m ya! (Az.)

Alleluia, alleluia Lk. 4:18

Enyela m mmuo nke Onyenweanyi, En'ihina o teela m mmanu izi ndi ogbenye Ozioma. Alleluia!

Ozioma

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

Jesu biaruru Nazaret ebe o noro too; banye n'unlonzuko, n'ubochi izuikwe dika o si eme. O wee bilie igu ihe; ha nyere ya akwukwo Aizaya onye amuma. O meghe akwukwo hu ebe e dere si: "E nyela m Mmuo nke Dinwenu, makana Dinwenu eteela m ude ka mu bugara ndi ogbenye ozioma, ka m kwusaara ndi e ji eji na ha enwerela onwe ha, ka m kwusaara ndi kpuru isi na ha ahubala uzo, ka m mee ka ndi a na-emegbu emegbu nwere onwe ha. Ka m kwuputa afo amara nke Dinwenu." O kpuchiri akwukwo ahụ nyeghachi ya onye na-aga ozi, bia nodu ala. Mmadu niile no n'unlonzuko lekwasiri ya anya. O malite igwa ha okwu si, "Taa, ka e mezuru na nti unu ihe e dere n'akwukwo nso a." Mmadu niile kwuru okwu oma banyere ya. Okwu ebube niile si n'onu ya puta tukwara ha n'anya nke mere ha jiri juo si,

"Onye a, o bughi nwa Josef?" Ma Jesu siri ha, "Ama m na unu ga-aturu m ilu a: 'Dibia gwoo onwe gi,' unu ga-asikwa m, 'Mee ka anyi hu n'obodo a muru gi, udi ihe ahụ anyi nuru na i mere na Kapanaum.' N'ezie agwa m unu, a naghị anabata onye amuma obula n'obodo a muru ya.

E nwere otutu umunwaanyi isimkpe

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

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

This is the Gospel of the Lord.

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

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

Ozioma nke Oseburuwa.

**(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 64)**

Holy Hour: Wisdom Invites to Her Table



Exposition of the Blessed Sacrament PROGRAM

First Reading: **PROVERBS 9:1-12**

5 Minutes for Reflection

Responsorial Scriptural Verses [Ekwee Azaa] (See Page 2)

Second Reading: **1 CORINTHIANS 1:18-25**

5 Minutes for Reflection

The Gospel: **MATTHEW 11:25-30**

5 Minutes Silence

Homily

10 Minutes Silence

Intercessions (See Page 2)

Litany of SACRED HEART OF JESUS (See Page 3)

Conclusion with Benediction

INTRODUCTION

Our Lord and Saviour Jesus entrusted to his people in his loving wisdom the memorial of his redemption as banquet to be celebrated. He commanded them to eat of his body and to drink of his blood, as means to deeply unite with each and everyone of them, making them one heart and one mind in him. With his divinity hidden behind the veil, he invites all and sundry to come, particularly those who are wearied, to be refreshed. He speaks of his yoke that frees from selfishness, ushering a blessed repose.

RESPONSORIAL SCRIPTURAL VERSES

The following should not be rushed, but meditatively recited, with 10 seconds silence observed after each verse for reflection!

Aziza: Jesu nọ na Yúkaristia, Gị bụ ebe akụ niile nke amamihe na ọmụma dị.

1. Iturụ Chineke egwu bụ mbido amamihe, imata Onye Nsọ bụ nghọta mirir emi. (Ilu 9:10)
 2. Ọ bụ maka nke a ka Amamihe nke Chineke ji kwuo si, 'Aga m ezigara ha ndị amụma na ndịozì, ụfọdụ n'ime ha ka ga-egbu, takwa ha ahụhụ'. (Lk. 11:49)
 3. Onye maara ụdị akụ dị n'ime Chineke? Onye puru igwuputuz n'ọala amamihe ya na nke ike ọmụma ya? Onye puru ichoputa otu o si kpebie na ihe niile ga-adị? Onye puru imatazu ụzọ ya niile?, Dịka Akwụkwọ Nsọ si kwuo, "Onye ma ihe nọ Onyenweanyi n'uche? Onye puru inye ya ndumodu? Onye nyerela ya ihe onyinye mbụ, nke na Ọ ga-akwughachi onye ahụ? (Rom. 11:33-35)
 4. Ma anyị onwe anyị na-ekwusa Kristi, onye a kpogburu n'obe, onye bụ ihe mgbochi n'ebe ndị Juu nọ, burukwa ihe nzuzu n'anya ndi mba ozo, ma n'ebe ndi niile Chineke kpore nọ, ma ndi Juu ma ndi Grik, Kristi bụ ike na amamihe nke Chineke. Ma Chineke bụ isi iyi nke amamihe anyi, nke ezi omume anyi na nke ido anyi nsọ, na inye mgbaputa anyi. (1 Cor. 23-24, 30)
 5. Ọ bụrụ na onwere onye obula n'ime unu nke na-enweghi amamihe, ya rịọ Chineke, onye na-enye mmadu niile n'efu, n'ebughị ụzọ taa mmadu ụta. Ọ ga-enyekwa onye ahụ amamihe. (Jemis 1:5)
- Onye bụ onye ma ihe na onye nwere nghọta n'etiti unu? Ya site na ndu oma ya gosi oru ya niile, n'ime idi nwayoo nke amamihe na-eweta. Ma o buri, na ajo ekworo na oke ochicho nke onwe juru n'obi unu, unu ekwukwala okwu ugha megide eziokwu ahụ... Ma amamihe nke si n'eluigwe bia bu nke di ocha. O juputakwara n'udo, obioma na idi nwayoo. O na-atule okwu nke oma. O juputara n'ebere, na-amiputakwa ezi mkpuru. (Jemis 3:13-16)

INTERCESSIONS

Aziza: Ziputa Mmuo Gị, O Dinwenụ, mee ka ihu uwa a dị ọhụrụ!

1. Dinwenụ Jesu, I bụ amamihe na ike nke Chineke, onye mere ma burukwa ebe ihe niile ekere eke siri nweta ndu. Akpokuo aha Gị, ikpere niile, ma nke di n'eluigwe, ma n'ụwa, ma n'okpuru ụwa na-egbu n'ala. Otito, nsopuru na ike niile dighaara gi, ebighiebi ebighiebi.

2. I bụ inyoga nke Chineke Nna onye e si n'aka ya kpughee atụtumatụ nle nzọta mmadụ. Site na ndụ, ọnwụ na mbilitenonwụ gi, I gosiputara na nzuzu Chineke kariri amamihe nke ụwa, na o bụ site n'onwụ ka a ga-esi mugharia anyi na ndụ. Biko, nye anyi amara i so ụzọ nke umeala na idi nwayọọ nke i na-egosi na Sacramenti nke olta.

3. Jesu nọ n'ahụhụ, ibiakwutere ndi nke gi ma ha amataghi gi nke ha na anabata gi. O bụ ihe nwute na otutu umu mmadu ndi ekweghi ekwe, iru uka na ndu aghugho ji aka ka na ahuta ozi nke nzoputa gi ka ihe nzuzu na ihe efu. Anyi na-ahoro ime uche aka anyi kama ige Mmuo Nso gi nti ma sorokwa ndumodu ya. Gbaghara anyi njo anyiga ma sachapu amaghia ma na nzuzu n'ime anyi. Ka anyi gbakwute gi ma nata ogwugwonso.

4. Amamihe nke Chukwu, I na-akpo oriri ma na-ezigara ndi nke gi ozi okpukooku na oriri nke ifunanya gi ahụ. Mana otutu mgbe, osisa i na enweta n'oku i na-akpo anyi bu omume ogbasakwaranu mu, ekweghi ekwe, mmeto na mmeru. N'agbanyeghi nke a, n'amamihe inwere nke gunyere na o bụ site n'oru anyi ka a ga-esi zoputa anyi, i naghị esepu aka gi n'ebe anyi no. Kama, ebe njo makpu ka ifunanya gi na abawanye kari. Onye Nzoputa di omiiko, nyere anyi aka ka anyi chegharia ma mekwaa mmezi maka mkpari niile a na-enye idimma gi di aso.

5. Dinwenụ di nso, o bụ gi bụ amamihe nke Chukwu nke n'anaghi agwu agwu, onye maka ihi anyi hapuru ebube AbumChukwu gi bia binyere anyi n'ebe dikarisi ala, na Yukaristia di Nso. N'idi nwanjo gi, kuziere anyi amamihe ma nyere anyi aka n'ekweghi ekwe anyi, ka anyi na-esekpuru ebube gi di nso. Kuziere uche anyi idi na-achighari ihe omimi nle nnonyere gi di egwu ka anyi were buru ndi agbanworo agbanwo.

6. Amamihe di ebebe, i zolahuru ndi amammihe na oke mmuta ihe omimi nke ala eze gi ma kpugheere ya umu ntakiri. I na-achọ oge niile obi di nwayo, di ocha ma dikwa umeala. Biko mee, dika anyi na eketa oke n'oriri nke ifunanya gi, ka anyi na-eto ma buru n'ikpeazu umuaka gi, ma burukwa ndi nkesa nke onu na udo gi.

Litani nke Mmuo Nso

Onyenweanyi mee ebere,

Onyenweanyi mee ebere

Kristi mee ebere,

Kristi mee ebere

Onyenweanyi mee ebere,

Onyenweanyi mee ebere

Chukwu Nna nke eluigwe,

Chukwu Nwa, Onye mgbaputa nke uwa,

Chukwu Mmuo Nso,

Atọ n'ime Otu di Ngozi, Otu Chukwu,

Ihe ha jiri buru Chukwu, otu ezi Chineke,

Mmuo nke eziokwu na amamihe,

Mmuo nke idi aso na ikwubaakaoto,

Mmuo nke nghota na alo,

Meere anyi ebere

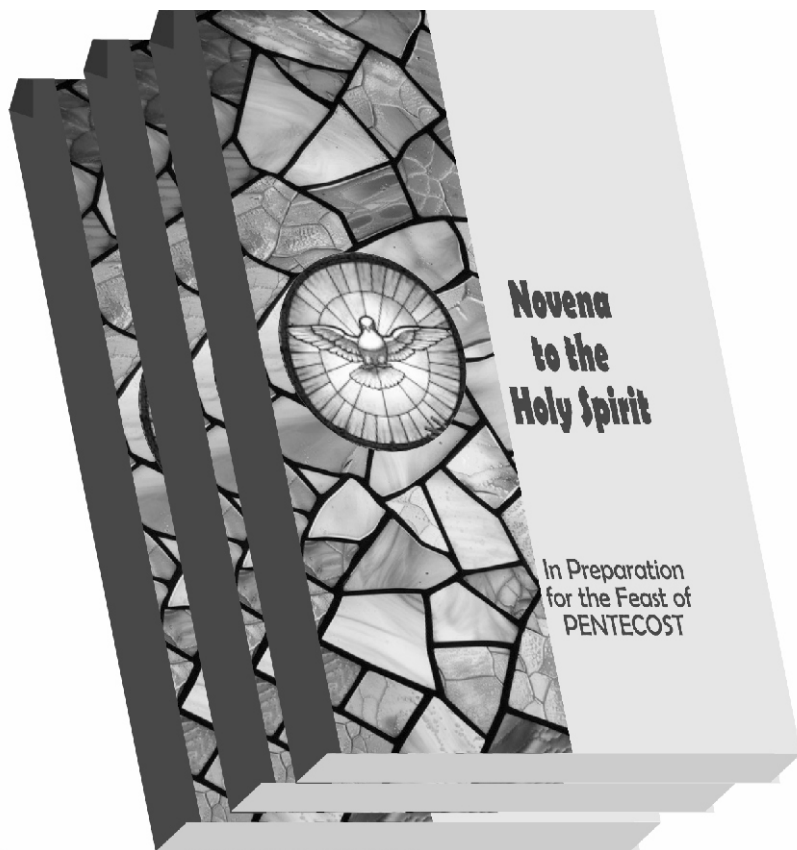
Mmụọ nke ihunanya na onụ,
 Mmụọ nke udo na ndidi,
 Mmụọ nke ntachiteobi na idị nwayọ,
 Mmụọ nke afoma na agwa di mma,
 Ihunanya ejirimara Nna na Nwa,
 Ihunanya na ndu nke ndi obi ha di aso,
 Oku na-enwu okputorokpu,
 Mmiri ndu na-egbo aguu mmiri obi mmadu,
 Site n'ajo ihe niile, **Zoputa anyi, Mmụọ Nso.**
 Site na mmeto mkpuruobi na ahụ,
 Site n'oke erimeri na onunụ na ihe uto anu-ahụ,
 Site n'igudosi ihe nke uwa aka ike,
 Site n'ime ihu abuo,
 Site n'ezughị oke na mmehie ndi e hiri aka n'anya were mee,
 Site n'ime uche aka anyi,
 Site na mkwuto niile,
 Site n'ilafu mmadu ibe anyi,
 Site na mkpalite aguu ihe ojoo na oriri warawara niile,
 Site n'aaaghi nti n'izuzu I na-agbanyere anyi n'obi,
 Site n'ileda ihé di nta anya,
 Site n'ibi ndu mmefu na inwe ajo obi,
 Site n'ichọ ihe uto na ihe ukwu,
 Site n'ochicho inweta ihe ndi ozo karịa Gi onwe gi,
 Site n'ihe niile na-emegide Gi,
 V. Nna huru anyi n'anya,
 R. Gbaghara anyi mmehie anyi,
 V. Okwu Chineke,
 R. Meere anyi ebere.
 V. Mmụọ Nso nke Chineke,

Ebe anyi natarala Mmụọ Nso nke Chineke, onye na-enyere anyi aka
 N'adighi ike anyi, onye na-emekwa ka anyi tikuo Chineke, Abba, Ezi
 Nna, ka anyi werenu nkamobi kpee:

Nna anyi no n'eluigwe....

Ka anyi riu aririu

OChukwu, Onye sitere n'oriri Pentikost wube Nzuko Gi ka o buru
 Nwunye Gi, Jesu Kristi; ebumnobi iji mee ka ihé niile dikwa oheru.
 Wupu ngozi Gi ozokwa iji doo Nzuko Gi aso, dika o di na Pentikost izizi.
 Mee ka anyi jiri obi inu oku mezuo ihe ndi foduru n'oru nzoputa o ruru maka
 uwa, dika akuku Ahu ya di omimi bu Nzuko. Were onyinye asaa nke Mmụọ
 Nso Gi wujuo n'obi anyi, ka anyi were buru n'ezie Ulọ Nso ahụ, ebe aga na-
 achunyere Gi aja di ndu akwusi akwusi maka otito nke aha Gi. Site na Kristi
 Onyenweanyi. Amen.



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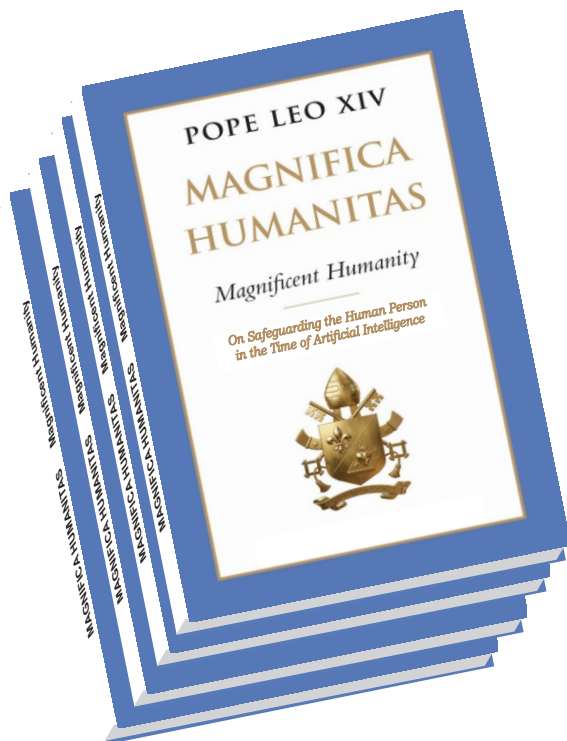
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