



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin

FEBRUARY 2025



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

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

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

FEBRUARY NOVENA

Novena to Our Lady of Lourdes.

Monday February 3rd to Tuesday February 11th, 2025

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

Visit our website for details!

www.niccsanjose.org

**February Bulletin Sponsor:
The Family of Mr. George &
Mrs Tina Ekeh**

MARANATHA BULLETIN
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Our Lady of Saturday

Entry Antiphon

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

Collect

Grant, Lord God, that we, your servants, may rejoice in unfailing health of mind and body, and through the glorious intercession of Blessed Mary ever-Virgin, may we be set free from present sorrow and come to enjoy eternal happiness. Through our Lord.

First Reading

A reading from the letter to the Hebrews (11:1-2.8-19)

Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen. It was for faith that our ancestors were commended.

It was by faith that Abraham obeyed the call to set out for a country that was the inheritance given to him and his descendants, and that he set out without knowing where he was going. By faith he arrived, as a foreigner, in the Promised Land, and lived there as if in a strange country, with Isaac and Jacob, who were heirs with him of the same promise. They lived there in tents while he looked forward to a city founded, designed and built by God.

It was equally by faith that Sarah, in spite of being past the age, was made able to conceive, because she believed that he who had made the promise would be faithful to it. Because of this, there came from one man, and one who was already as good as dead himself, more descendants than could be counted, as many as the stars of heaven or the grains of sand on the sea-shore.

All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognising that they were only strangers and nomads on earth. People who use such terms about themselves make it quite plain that they are in search of their real homeland. They can hardly have meant the country they came from, since they had the opportunity to go back to it; but in fact they were longing for a better homeland, their heavenly homeland. That is why God is not ashamed to be called their God, 1

Ukwe Mbata

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

Ekpere Mmeghe

Mee, Onyenweanyi Chineke, ka anyi bu umu odibo gi nuri a n'inweta ike nke ahu na nke mmuo, site n'ariri di ebube nke Maria di Ngozi Vejin Okpu, ka anyi nwere onwe anyi n'ihe mmeaka ahu nke ndu a, ma bia nweta anuri di ebighiebi. Site na Dinweni anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo ozi e degaara ndi Hibri (11:1-2.8-19)

Okwukwe bu mmasiobiike banyere ihe ndi a na-ele anya ha. Ihe ndi were anya na ha di ma a hughi ha anya. O bu site n'okwukwe ka ndi mgbe ochie ji nata nkwa, di aso.

Site n'okwukwe, Abraham rubere isi mgbe a kporo ya ka o hapu obodo ya gaa n'ala ahu nke o ga-enweta dika ihe nrite. O gabara na-amaghi ebe o na-aga. Okwukwe ka o ji biri dika obia n'ala ahu nke Chineke kwere ya na nkwa. Ya na Aizik na jekob bu ndi Chineke kwere ya na ha otu nkwa ahu, biri n'uloikwu. O turu anya maka obodo ahu nke nwere ntoala, nke Chineke bu onye oruru ya na onye mere ya. Site n'okwukwe Sera n'onwe ya nwetara ike ituru ime o buladi mgbe oge imu nwa ya gafechara. Nke a mere n'ihina o choputara na onye ahu kwere ya nkwa kwesiri ntukwasiobi. O bu ezie na Abraham mechara nwuo, ma e sitere n'agburu ya bu otu nwoke muta otutu umu, ndi bara uba dika kpakpando nke eluigwe, nke a na-enweghi ike iguta onu dika aja di n'ikpere osimiri.

Ndi a niile nwuru n'ime okwukwe n'anataghi ihe e kwere ha na nkwa, ma ha siri ebe di anya hu ya, ma kelee ya. Ha nabatara na ha bu ndi obia na ndi ije n'elu uwa. Ndi nakwu ihe di otu a mere ka o puta ihe na ha na-acho ala nke ha. O buru na ha na-eche banyere ala nke ha si na ya puo, ha gaara enwe ohere ilaghachi azu. Ma otu o si di, ha na-acho obodo ka mma bu nke eluigwe. Ya bu, ihere anaghi eme Chineke iza Chineke ha, n'ihina o kwadooro ha obodo mara mma.

Site n'okwukwe Abraham ji Aizik choo aja mgbe Chineke nwale ya. Onye ahu natara ihe

since he has founded the city for them.

It was by faith that Abraham, when put to the test, offered up Isaac. He offered to sacrifice his only son even though the promises had been made to him and he has been told: It is through Isaac that your name will be carried on. He was confident that God had the power even to raise the dead; and so, figuratively speaking, he was given back Isaac from the dead. The word of the Lord.

Responsorial Psalm: Lk.1:69-75. (R.v.68)

Response: Blessed be the Lord, the God of Israel! He had visited his people and redeemed them.

1. He has raised up for us a mighty saviour in the house of David his servant, as he promised by the lips of holy men, those who were his prophets from of old (R.)
2. A saviour who would free us from our foes, from the hands of all who hate us. So his love for our fathers is fulfilled and his holy covenant remembered. (R.)
3. He swore to Abraham our father to grant us, that free from fear, and saved from the hands of our foes, we might serve him in holiness and justice all the days of our life in his presence. (R.)

Alleluia, Alleluia! Jn. 3:16

God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.

Gospel

A reading from the holy Gospel according to Mark (4:35-41)

With the coming of evening, Jesus said to his disciples, 'Let us cross over to the other side.' And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. Then it began to blow a gale and the waves were breaking into the boat so that it was almost swamped. But he was in the stern, his head on the cushion, asleep. They woke him and said to him, 'Master, do you not care? We are going down!' And he woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. Then he said to them, 'Why are you so frightened? How is it that you have no faith?' They were filled with awe and said to one another, 'Who can this be? Even the wind and the sea obey him. The Gospel of the Lord.

ndi ahụ e kwere na nkwa dị njikere iji so otu nwa ya ahụ chuo aja, onye e kwuru maka ya si, "Site n' ʼAizik ka agburu gi gagesi nweta aha." Abraham chere na Chineke nwere ike isi n'onwu kpolite ndi nwuru anwu. Ya bu, o dika e nyeghachikwara ya Aizik ozo. Nke a bu ihe ngosi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Luk. 1:69-75 (Az.68)

Aziza: Ngozi diri Dinwenụ Chineke nke Izrel makana o biara leta ma zoputakwa ndi nke ya.

1. O weliterela anyi onyenzoputa site n'agburu Devid, nwodibo ya; Otu o siri kwuo n'oge ochie, site n'onu ndi amuma ya; (Az.)
2. Na a ga-azoputa anyi site n'aka ndi iro anyi, na sitekwa n'aka ndi niile kporo anyi asi. Gosi ebere nke o kwere nnanna anyi ha na nkwa, bia chetakwa ogbugbandu ya di nsọ. (Az.)
3. O nuuru nna anyi bu Abraham iyi. Kwekwa nkwa na ya ga-azoputa anyi n'aka ndi iro anyi. Ka anyi nwee ike na-ekpere ya n'atughi egwu obula, n'idi nsọ na eziumume n'ihu ya, ubochi niile nke ndu anyi. (Az.)

Aléluya, Aléluya! Jón. 3:16

Chineke huru uwa n'anya nke ukwu, nke na O nyere so otu Nwa ya, ka onye obula kweere na ya ghara ifu, kama ka o nwee ndu ebighiebi.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (4:35-41)

N'ubochi ahụ, n'oge mgbede, Jesu gwara ndi na-eso uzo ya si, "Ka anyi gafeenu n'akuku nke ozo." Ha hapuru igwe mmadu ahụ, gakwuru Jesu n'ugbo, kworo ya gafee. Ugbo mmiri ndi ozo nokwa n'onu mmiri ahụ. Oke ifufe febere, ebili mmiri malitekwara wubawa n'ime ugbo nke mere ka mmiri juputa n'ime ya. Ma Jesu n'onwe ya no n'isi ugbo, na-arahu ura n'elu ihe nhibe isi, ha kpote ya wee si ya, "Onyenkuzi, o bu na o metughi gi n'obi na anyi na-ala n'iyi?" Jesu wee bilite, bigboo oke ifufe ahụ, sikwa osimiri ahụ, "Kwusi! Dere juu!" Oke ifufe ahụ kwusiri, oke ndaju wee di. O juru ndi na-eso uzo ya si, "Gini mere unu ji atu egwu? O bu na unu enweghi okwukwe?" Oke egwu jidere mmadu niile, ha wee jukoritaba onwe ha si, "Onye bu onye a, nke na ifufe na oke osimiri na erubere ya isi?"

2Ozioma nke Oseburuwa.

Prayer Over the Offerings

May the humanity of your Only Begotten Son come, O Lord, to our aid, and may he, who at his birth from the Blessed Virgin did not diminish but consecrated her integrity, by taking from us now our wicked deeds, make our oblation acceptable to you. Through Christ our Lord.

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

Communion Antiphon

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Post-Communion

As we received this heavenly Sacrament, we beseech, O Lord, your mercy, that we who rejoice in commemorating the Blessed Virgin Mary, may, by imitating her, serve worthily the mystery of our redemption. Through Christ our Lord.

Ekpere Nhunye

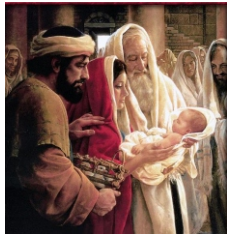
Ka ekerechi mmadu nke Nwa gi i muru naani ya, O Onyenweanyi, gbataara anyi oso enyemaka, ka onye ahụ sitere n'omumu ya na Vejin di Ngozi, doo ozuzuoke onodu ya nso, na-ewetughi ya, sitekwa n'ikpochapu ajo omume anyi ugbo a, mee ka onyinye anyi masi gi inara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ngozi diiri akpa nwa Vejin Maria, nke buuru Nwa nke Nna di ebighiebi.

Ekpere Anatachaa Oriri Nso

Ka anyi natarala Sakramenti nke eluigwe, anyi na-ario ebere gi, O Onyenweanyi, ka anyi bu ndi na-egori n'icheta Vejin Maria di Ngozi, site n'inni ya, gbaara iheomimi nke mgbaputa anyi odibo ofuma. Site na Kristi Onyenweanyi.



PRESENTATION OF THE LORD Office: 2 February 2025 [Eke] (White) Week 4

The Feast of the Presentation of our Lord celebrated on February 2 coincides with the fortieth day after Christmas when the infant Jesus was presented in the Temple as required by Jewish law by his parents, Mary and Joseph. The Feast was formerly known as the Feast of Purification. The Mosaic Law prescribed a rite of purification for any Jewess who delivered first male-child. Since 1969, the Feast began to emphasize the Presentation

of the Lord, Jesus Christ, honoured as the true Light of the world.

On this day, the faithful carry lighted candles to meet the Lord as he comes into the temple to hallow it, expel the dark shadows of evil in the temples of the human heart, and make the whole universe radiant with the brilliance of his eternal Light. Due to the symbol of light shown by lighted candles, the Feast is also known as Candlemas Day. Through the eyes of Simeon who received Christ, we behold the salvation of our God and acclaim Jesus as the Light of the nations. Our lighted candles also show that we reflect the radiance of the true Light and await his glory.

The Blessing of Candles

The faithful gather in a suitable place outside the Church, holding in their hands candles which they light as this antiphon of suitable hymn is sung.

Behold, our Lord will come with power, to enlighten the eyes of his servants, alleluia.

Lee, Dinwenụ anyi ga-eji ike ya abia; O Lga-enye anyi bu umuodibo ya ihe. Aleluya.

The priest greets the people in the customary way, giving a brief instruction as follows:

Dear brethren (brothers and sisters), forty days have passed since we celebrated the joyful feast of the Nativity of the Lord. Today is the blessed day when Jesus was presented in the Temple by Mary and Joseph. Outwardly he was fulfilling the Law, but in reality he was coming to meet his believing people. Prompted by the Holy Spirit, Simeon and Anna came to the Temple. Enlightened by the same Spirit,

Umunne m huru n'anya, n'ime mkpuru ubochi iri ano gara aga, anyi jiri afuri mee emume omumu Onyenweanyi. Taa, anyi na-echetakwa ozo ubochi oma mbu ahụ di ngozi, e kutere Jesu n'ime ulo Uka, iji mezu o ihe e dere n'iwu; mana nke ka nke bu na Jesu biara izute ndi kwere na Ya. Site na mkpalite nke Mmuo Nso, Simeon na Ana, ndi agadi abuo ihu oma kporo biara n'ulo nso n'oge ahụ. Ha matara

they recognized the Lord and confessed him with exultation. So let us also, gathered together by the Holy Spirit, proceed to the house of God to encounter Christ. There we shall find him and recognise him in the breaking of bread, until he comes again, revealed in glory.

Onye Dinwenu bu, site n'ihe nke otu Mmuo Nso ahu, wee jirikwa anuri kwuputa ya. N'otu aka ahu kwa, anyi onwe anyi zukotara n'ebe a, di ka otu ezi na ulo Chineke ije zute Kristi. Anyi ga-achota ya, marakwa ya n'inyawa achicha wee ruo mgbe o ga-achawapu ka anyanwu isi ututu, n'ebube ya.

Candles are then blessed.

Let us pray:

O God, source and origin of all light, who on this day showed to the just man Simeon the Light for revelation to the Gentiles, we humbly ask that, in answer to your people's prayers, you may be pleased to sanctify with your blessing + these candles, which we are eager to carry in praise of your name, so that, treading the path of virtue, we may reach that light which never fails. Through Christ our Lord.

The priest sprinkles the candles with holy water. He takes his own candle and says:

Let us go forth in peace to meet the Lord.

Procession into the church follows with lighted candles. Mass begins with the Gloria omitting the usual opening rites.

The Mass

Collect

Almighty, ever-living God, we humbly implore your majesty that, just as your Only Begotten Son was presented on this day in the Temple in the substance of our flesh, so, by your grace, we may be presented to you with minds made pure. Through our Lord.

First Reading

A reading from the prophet Malachi (3:1-4)

The Lord God says this: Look, I am going to send my messenger to prepare a way before me. And the Lord you are seeking will suddenly enter his Temple; and the angel of the covenant whom you are longing for, yes, he is coming, says the Lord of hosts. Who will be able to resist the day of his coming? Who will remain standing when he appears? For he is like the refiner's fire and the fullers' alkali. He will take his seat as refiner and purifier; he will purify the sons of Levi and refine them like gold and silver, and then they will make the offering to the Lord as it should be made. The offering of Judah and Jerusalem will then be welcomed by the Lord as in former days, as in the years of old. The word of the Lord.

Ekpere Mmeghe

O Chineke ji ike niile di ebighi ebi, nso gi bu so Otu Nwa ahu I muru, Onye bu mmadu di ka anyi. Biko mee ka anyi ghara inwe ntupo o bula mgbe a ga-egosi anyi n'ihu gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Onye amuma Malaki (3:1-4) Dinwenu kwuru nke a: Lee, ana m ezipu onyeozu m ka o kwadoro m uzo. Ma Dinwenu onye nke unu na-atu anya ya ga-abata n'unlonso ya na mberede; lee onyeozu nke ogbugbandu ahu unu na-enwe mmasi na ya na-abia. O bu Dinwenu nke igwe ndiagha na-ekwu. Ma onye ga-edu ubochi obibia ya, onye ga-eguzokwa ma o puta?" N'ihina o ga-adu ka oku ihe nucha na ncha e ji asu akwa; o ga-anodu ala dika onye nucha na nsacha nke olaocha, o ga-asachakwa umu Levai ma nuchaa ha di ka olaedo na olaocha ruo mgbe ha ga-ewetara Dinwenu ihe onyinye kwesiriekwesi. Mgbe ahu onyinye nke Juda na Jerusalem ga-amasi Dinwenu dika o di na mgbe ochie n'afu ndi ahu gara aga. Okwu nke Oseburuwa.

**Awake, O sleeper, and arise from the dead,
and Christ shall give you light (Ephesians 5:14)**

Responsorial Psalm: Ps.23:7-10 (R.v108)

Response: **Who is the king of glory? It is the Lord.**

1. O gates, lift up your heads; grow higher, ancient doors. Let him enter, the king of glory! (R.)
2. Who is the king of glory? The Lord, the mighty, the valiant, the Lord, the valiant in war. (R.)
3. O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! (R.)
4. Who is he, the king of glory? He, the Lord of armies, he is the king of glory. (R.)

Second Reading

A reading from the letter to the Hebrews (2:14-18)

Since all the children share the same blood and flesh, Jesus too shared equally in it, so that by his death he could take away all the power of the devil, who had power over death, and set free all those who had been held in slavery all their lives by the fear of death. For it was not the angels that he took to himself; he took for himself descent from Abraham. It was essential that he should in this way become completely like his brothers so that he could be a compassionate and trustworthy high priest of God's religion, able to atone for human sins. That is, because he has himself been through temptation he is able to help others who are tempted.

The word of the Lord.

Alleluia, alleluia! Lk 2:32

The light to enlighten the Gentiles and give glory to Israel, your people. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (2:22-40)

When the day came for them to be purified as laid down by the Law of Moses, the parents of Jesus took him up to Jerusalem to present him to the Lord - observing what stands written in the Law of the Lord: Every first-born male must be consecrated to the Lord - and also to offer in sacrifice, in accordance with what is said in the Law of the Lord, a pair of turtle-doves or two young pigeons. Now in Jerusalem there was a man named Simeon. He was an upright and devout man; he looked forward to Israel's comforting and Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. Prompted by

Abuoma na Aziza: Abu. 24:7-10 (Az.8)

Aziza: **Onye bu eze nke otito a? O bu Onyenweanyi.**

1. Welitenụ isi ụnụ elu ọnuuzo ama. Kulienụ ọnuuzo ọkpụ, ka eze nke otito bata! (Az.)
2. Onye bu eze nke otito a? O bu Onyenweanyi, Dimkpa na dike, onye bu dike n'agha. (Az.)
3. Welitenụ isi ụnụ elu ọnuuzo ama. Kulienụ ọnuuzo ọkpụ, ka eze nke otito bata (Az.)
4. Onye bu eze nke otito a? O bu Chineke nke igwe ndiagha; ọ bu ya bu eze nke otito! (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi e degaara ndi Hibru (2:14-18)

Ebe ọ bu na umu ahu ketere oke n'udi inwe ahu na obara, ya onwe ya ketekwara oke n'otu udi ahu ahu, ka o wee site n'onwu mebie ekwensu bu onye ahu ji ike nke onwu. Otu a ka o siri mee ka ndi ahu niile nwere onwe ha bu ndi ujo onwu mere ka ha buru ndi e kere agbu na ndu ha niile. N'ezikwu ndi di ya mkpa abughi ndi mimuoma, kama ọ bu agburu Abraham. Nke a mere o ji di mkpa na ọ ga-eyi umunna ya n'ihe niile ka o wee buuru ha onyeisi nchuaja nwere obi ebere na nke kwesiri ntukwasio bi n'ije ozi nke Chineke, ka o wee medaa Chineke obi maka njo ndi mmadu. N'ihina ya onwe ya ataala ahuhu ma nweekwa onwunwa. Nke a mere ka o nwee ike inyere ndi no n'onwunwa aka. Okwu nke Oseburuwa.

Alaluya, alaluya! Luk.2:32

O bu ihe nke ga-ekpughe uzo nye ndi mba ozo, na otito nke ndi gi bu Izrel. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (2:22-40)

Mgbe oge biara maka emume nke idiocha dika iwu Mosis siri di, Josef na Maria kuuru Jesu gaa na Jerusalem n'ihu nke Dinwenu. Dika e dere n'iwu nke Dinwenu si, "Nwa mbu obula nke bu oke ga-abu ihe di nso n'ihu Dinwenu." Ha biara ichu aja dika e nyere n'iwu nke Dinwenu, "Nduru abuo mobu umu kparakwukwu abuo. N'oge a, e nwere otu nwoke bi na Jerusalem, aha ya bu Simion, ọ bu onye eziumume burukwa onye na-atu egwu Chineke. O no na-elekwa anya maka nkasiobi nke Izrel, Mmuo Nso nonyekwaara ya. Mmuo Nso emeelarii ka o mata na o gaghi ahu onwu tupu o hu Kristi nke Onyenweanyi. Site n'odudu nke Mmuo Nso, nwoke a batara

the Spirit he came to the Temple; and when the parents brought in the child Jesus to do for him what the Law required, he took him into his arms and blessed God; and he said: 'Now, Master, you can let your servant go in peace, just as you promised; because my eyes have seen the salvation which you have prepared for all the nations to see, a light to enlighten the pagans and the glory of your people Israel.'

As the child's father and mother stood there wondering at the things that were being said about him, Simeon blessed them and said to Mary his mother, 'You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is rejected-and a sword will pierce your own soul too - so that the secret thoughts of many may be laid bare.'

There was a prophetess also, Anna the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eighty-four years old and never left the Temple serving God night and day with fasting and prayer. She came by just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem.

When they had done everything the Law of the Lord required, they went back to Galilee, to their own town of Nazareth. Meanwhile the child grew to maturity, and he was filled with wisdom; and God's favour was with him.

The Gospel of the Lord.

Prayer Over The Offerings

May the offering made with exultation by your Church be pleasing to you, O Lord, we pray, for you willed that your Only Begotten Son be offered to you for the life of the world as the Lamb without blemish. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 67

Communion Antiphon

My eyes have seen your salvation, which you prepared in the sight of all the peoples.

Prayer After Communion

By these holy gifts which we have received, O Lord, bring your grace to perfection within us, and, as you fulfilled Simeon's expectation that he would not see death until he had been privileged to welcome the Christ, so may we, going forth to meet the Lord, obtain the gift of eternal life. Through Christ our Lord.

Holy Hour: The Presentation of Christ 6

n'Ulonso ma mgbe nne na nna Jesu kubatara ya n'ulonso ka e meere ya dika omenaala nke iwu si di. Simion kuuru ya n'aka ya abuo, kelee Chineke si: "Ugbu a, Onyenwe m, ka nwodibo gi laa n'udo, dika nkwa gi siri di. N'ihina anya m ahula nzoputa gi, nke i kwadobere n'ihu mmadu niile. O bu ihe nke ga-ekpughe uzo nye ndi mba ozo, na otito nke ndi gi bu Izrel." Ihe niile Simion kwuru gbasara nwatakiri ahụ bu Jesu turu nne na nna ya n'anya. Simion wee gozie ha, gwa Maria nne Jesu si; "Lee, e dobere nwatakiri a maka odida na mbili otutu mmadu n'Izrel, na maka ihe omumaatu a ga-ekwuto ekwuto, (ma mmaagha ga-amawa gi obi) ka e were kpughee ihe di otutu mmadu n'obi."

O nwere otu onye amuma nwaanyi aha ya bu Ana, nwa Fanuel, onye si n'agburu Asha. O meela ezi agadi, onye ya na di ya biri naani afo asaa site n'agbogo ya tupu di ya anwu. O noro onodu nwaanyi isinkpe ruo iri afo asato na ano. O pughị n'ulonso Chineke, ebe o ji ibu onu na ekpere na-efe Chineke, abali na ehihie. O putara n'oge ahụ, kelee Chineke, kwuputakwa maka onye ahụ n'ihu ndi niile na-atu anya maka nzoputa nke Jerusalem.

Mgbe ha mezurụ ihe niile dika iwu nke Dinwenu si di, ha laghachiri na Galili, ruo obodo nke ha bu Nazret. Nwata ahụ toro, siekwa ike, juputa n'amamihe, grasia nke Chineke nonyekwaara ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, iji wetara uwa ndu, I kweere ka So Otu Nwa gi were onwe ya hunyere gi dika Nwaturu na-enweghi ntupo o bula. Biko mee ka onyinye a Nzuko gi ji nnukwu onu ehunyere gi buru ihe ga-amasi gi inaranu. Site na Kristi Onyenweanyi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 67

Ukwe Oriri Nso

Anya m ahula nzoputa gi, nke I kwadoro mba niile.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, I gwara Simion na o gaghi ahụ onwu ruo mgbe o jiri anya ya hu Kristi Onye Nzoputa. I mezuuru ya nkwa nke a. Biko, anyi na-ario gi, ka oriri nso nke a anyi natara, nyere anyi aka inweta amara gi n'uju, iji biakwute Dinwenu anyi, ka anyi wee nweta ndu ebighi ebi. Site na Kristi Onyenweanyi.

3 February [Orie] Monday of Week 4 (Green)

St Ansgar (Oscar) Bishop, or St Blaise, Bishop and Martyr (Opt. Mem.)

Entry Antiphon

Save us, O Lord our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you.

Collect

Grant us, Lord our God, that we may honour you with all our mind, and love everyone in truth of heart. Through our Lord.

First Reading

A reading from the letter to the Hebrews (11:32-40)

Is there any need to say more? There is not time for me to give an account of Gideon, Barak, Samson, Jephthah, or David, Samuel and the prophets. These were men who through faith conquered kingdoms, did what is right and earned the promises. They could keep a lion's mouth shut, put out blazing fires and emerge unscathed from battle. They were weak people who were given strength, to be brave in war and drive back foreign invaders. Some came back to their wives from the dead, by resurrection; and others submitted to torture, refusing release so that they would rise again to a better life. Some had to bear being pilloried and flogged, or even chained up in prison. They were stoned, or sawn in half, or beheaded; they were homeless, and dressed in the skins of sheep and goats; they were penniless and were given nothing but ill-treatment. They were too good for the world and they went out to live in deserts and mountains and in caves and ravines. These are all heroes of faith, but they did not receive what was promised, since God had made provision for us to have something better, and they were not to reach perfection except with us.

The word of the Lord.

Responsorial Psalm: Ps. 30:20-24. (Rv.25)

Response: **Let your heart take courage, all who hope in the Lord.**

1. How great is the goodness, Lord, that you keep for those who fear you, that you show to those who trust you in the sight of men. (R.)

Ukwe Mbata

Dinwenụ Chineke anyị, zoputa anyị; si n'ala mba niile kpokọta anyị ọnu, ka anyị kwuputa aha Gị di nso, wee nrija ọnu n'ito Gị.

Ekpere Mmeghe

Dinwenụ Chineke anyị, biko nyere anyị aka ka anyị were obi anyị nile na-eфе Gị; ka anyị hụkwa mmadụ ibe anyị n'anya dika uche gị siri chọọ. Site na Dinwenụ anyị...

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwọ e degara ndi Hibru (11:32-40)

Olee ihe ozo m ga-ekwu? Oge ga-agwunahu m ikwu gbasara Gidiyon. Barak, Samsin, Jefta, Devid na Samuel na ndiamuma. Ndi a sitere n'okwukwe merie otutu alaeze, weta ikpe nkwmoto, natakwa nkwa e kwere, mechiekwa ọnu odum, ha menyuru oku di egwu, gbalahukwa mmaagha, nweta ike site n'adighi ike. Ha biakwara buru ndi di ike n'agha, nwee chulaa ndiagha ndi mba ozo. Umunwaanyi ufodu sitere n'okwukwe nweghachi ndi nke ha nwuru anwu site na mbilite n'onwu. Ufodu juru inara ntobapụ. Ha nogidere n'ahulu ka ha wee nwee ike ibilite banye na ndu ka mma. Ndi ozokwa ka e mere akaje, pia ha utari, ufodu ka e kere agbu, tuba ha n'ulo mkporo. A turu ha okwute, kwobie ha abuo. E ji mmaagha gbuo ha. Ha yi akpukpo aturu na ewu na-agaghari, ha enweghi ihe obula. A tara ha ahuhu ma megbuokwa ha. Ha bu ndi uwa a na-ekwesighi, ha na-akpaghari n'ozara na n'elu ugwu na-ebikwa n'ogba na n'onu di n'ime ala. Ndi a niile anataghi ihe Chineke kwere na nkwa, n'agbanyeghi na ha gbaara ha akaebe site n'okwukwe. Etu o di, Chineke akwadeberela anyi ihe kaara anyi mma ndi a gaghi eme ka ha zuo oke ma e wepu anyi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.31:19-23. (Az.24)

Aziza: **Nweenu obi siri ike, unu nille bu ndi chekwubere n'Oseburuwa.**

1. Lee ka idimma gi siri di ukwu, O Oseburuwa nke i dobeere ndi niile na-atu gi egwu, na-enye ndi niile gbara na gi, ka uwa niile wee jiri anya ha hu. (Az.)

2. You hide them in the shelter of your presence from the plotting of men: you keep them safe within your tent from disputing tongues. (R.)

3. Blessed be the Lord who has shown me the wonders of his love in a fortified city. (R.)

4. 'I am far removed from your sight' I said in my alarm. Yet you heard the voice of my plea when I cried for help. (R.)

5. Love the Lord, all you saints. He guards his faithful but the Lord will repay to the full those who act with pride. (R.)

Alleluia, alleluia! Lk. 7:16

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

Gospel

A reading from the holy Gospel according to Mark (5:1-20)

Jesus and his disciples reached the country of the Gerasenes on the other side of the lake, and no sooner had he left the boat than a man with an unclean spirit came out from the tombs towards him. The man lived in the tombs and no one could secure him any more, even with a chain, because he had often been secured with fetters and chains but had snapped the chains and broken the fetters, and no one had the strength to control him. All night and all day, among the tombs and in the mountains, he would howl and gash himself with stones. Catching sight of Jesus from a distance, he ran up and fell at his feet and shouted at the top of his voice, 'What do you want with me, Jesus, son of the Most High God? Swear by God you will not torture me!' - For Jesus had been saying to him, 'Come out of the man, unclean spirit.' 'What is your name?' Jesus asked. 'My name is legion,' he answered 'for there are many of us.' And he begged him earnestly not to send them out of the district. Now there was there on the mountainside a great herd of pigs feeding, and the unclean spirits begged him, 'Send us to the pigs, let us go into them.' So he gave them leave. With that, the unclean spirits came out and went into the pigs, and the herd of about two thousand pigs charged down the cliff into the lake, and there they were drowned. The swineherds ran off and told their story in the town and in the country round about; and the people came to see what had really happened. They came to Jesus and saw the demoniac

2. N'ihu gi ka i na-ezobe ha, ka atumaatu ndi ajoomume ghara imetu ha; na ndo nke gi ka i na-ezobe ha, ka onu ojoo ghara imetu ha. (Az.)

3. Ngozi diri Oseburuwa, onye ji ihunaanya aruru m oru di itunaanya n'obodo e wusiri ike. (Az.)

4. "Esi la n'ihu gi chupu m!" Mana i nuru ariri o m niile, mgbe m tikuru gi mkpu enyemaka. (R.)

5. Unu ndi kwusiri ike, hunu Oseburuwa n'anya, Chineke na-echekwaba ndi kwere na ya, mana O na-akwu ndi ngala ugwo ka oru ha si di. (Az.)

Aleluya, aleluya! Luk. 7:16

Nukwu onye amuma ebilitela n'etiti anyi. Chineke abiakwutela ndi nke ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (5:1-20)

Jesu na ndi na-eso uzo ya biaruru n'akuku nke ozo nke osimiri Galili, n'ala ndi Gerasenes. Ma mgbe Jesu siri n'ugbo puta, otu nwoke ndi mmuo ojoo ji siri n'ebe a na-eli ozu wee biakwute ya. Nwoke a weere ebe a na-eli ozu dika ebe obibi ya. O nweghi onye obula nwere ike, ike ya agbu, o buladi ma e jiri iga; n'ihina otutu mgbe ka e werelarii iga nta na iga ukwu kee ya, ma o nyajipuchara iga ukwu niile ahụ; gbagisikwaa ndi ntakiri. O nweghikwa onye obula were ike ijideli ya. Abali na ehiehe niile o na-anọ n'elu ugwu na-eti mkpu, werekwa nkume na-achakasi onwe ya ahụ. Ma mgbe o no n'oteaka hu Jesu, o gbakwuuru ya, sekpuoro ya, jiri olu ike tie mkpu si, "Gini ka mu na gi nwekoro Jesu, Nwa Chineke kacha di elu? Eji m aha Chineke na-agwa gi ka i ghara ita m ahuhu." Nwoke ahụ kwuru otu a n'ihina Jesu siri ya, "Si n'ime ya puta, gi mmuo ojoo!" Jesu juru ya si, "Gini bu aha gi?" Nwoke ahụ zara si, "Aha m bu otutu, n'ihina anyi di otutu." Ma o riosikwara Jesu ike ka o ghara ichupu ha n'ala ahụ. Oke igwe ezi nso n'ugwu ahụ na-akpa nri; ma ndi mmuo ojoo ahụ rioro Jesu si, "Ziga anyi n'igwe ezi ndi a ka anyi banye n'ime ha." Jesu nyere iwu, ndi mmuo ojoo ahụ wee puo, banye n'ime igwe ezi ahụ nke dika puku abuo. Ha siri n'ebe di mkpoda jiri oso gbaba n'ime oke osimiri ahụ; mmiri wee gbagbuo ha. Ndi na-elekota ezi ahụ gbalagara, kosaa ihe merenu n'ime obodo na n'ala ahụ niile. Otutu mmadu biara ka ha were anya ha hụ ihe ahụ

sitting there, clothed and in his full senses - the very man who had the legion in him before and they were afraid. And those who had witnessed it reported what had happened to the demoniac and what had become of the pigs. Then they began to implore Jesus to leave the neighbourhood. As he was getting into the boat, the man who had been possessed begged to be allowed to stay with him. Jesus would not let him but said to him, 'Go home to your people and tell them all that the Lord in his mercy has done for you.' So the man went off and proceeded to spread throughout the Decapolis all that Jesus had done for him. And everyone was amazed.
The Gospel of the Lord.

Prayer Over The Offerings

O Lord, we bring to your altar these offerings of our service: be pleased to receive them, we pray, and transform them into the Sacrament of our redemption. Through Christ our Lord

Communion Antiphon

Let your face shine on your servant. Save me in your merciful love. O Lord, let me not be put to shame, for I call on you.

Prayer After Communion

Nourished by these redeeming gifts, we pray, O Lord, that through this help to eternal salvation true faith may ever increase. Through Christ our Lord.

merenu. Ha biakwutere Jesu, hu nwoke ahu ndi mmuo ojoo n'ime ya, ebe o noduru ala, yiri uwe, uche ya ezukwaa oke; ujo wee tuo ha. Ndi huru ya kosara otu e si gwoo nwoke ahu mmuo ojoo ji na ihe mere igwe ezi ahu.

Ha malitere irio Jesu ka o puo n'oke ala ha. Ma mgbe Jesu na-achio ibanye n'ugbommiri, nwoke ahu ndi mmuo ojoo jibu rioro ka o sobe ya. Ma Jesu juruaju, si nwoke ahu, "Lakwuru ndi enyi gi, kooro ha ihe niile Chineke meere gi, na otu o si meere gi ebere." O puru, gaa mpaghara Dekapolis na-ekwusa ihe niile meere ya. Nke a gbagwojuru ndi mmadu niile anya. Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, anyi na-ario Gi, ka onyinye ndi a anyi bu umu odibo Gi na-ebute n'ebe nchaja Gi masi Gi inaranu. Biko, mee ka ha ghoro anyi ihe ogbugba ndu nke nzoputa anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinweni, ka ihuoma Gi chakwa n'wodibo Gi; were ebere Gi gbaputa m. E kwela ka ihere megbuo m, maka na akpokuola m Gi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, I na-eme ka anyi gbasie ike mgbe niile site n'enyemaka nzoputa nke a. Site n'oriri ahu na obara Nwa Gi, mee ka ezigbo okwukwe na-abawanye mgbe niile n'uwu. Site na Kristi Onyenweanyi.

4 February [Afor] Tuesday of Week 4 in Ordinary Time (Green)

(For Entry Antiphon and Collect, see page 7)

First Reading

A reading from the letter to the Hebrews (12:1-4)

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulness of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ndi Hibru (12:1-4)

Ya bu, anyi nwere oke igwe ndi akaebe di otu a ndi gbara anyi gburugburu. N'ihu nke a, ka anyi wepu ihe obula nke na-adoghachi anyi azu dika ibu aru ya na njo niile nodebere anyi nso karia. Ka anyi werekwa ntachiobi gbaa oso nke chere anyi n'ihu. Ka anyi na-elegide Jesu, onye mbu na onye na-eme ka okwukwe anyi zuo oke anya, onye jiri n'ihu anuri e dobere n'ihu ya, die ahuhu na ihe ihere nke obe bia nodu n'aka nri nke ocheeze ke Chineke. Tuleenu n'obi unu gbasara onye ahu diri nkwugide n'obe ojoo nke ndi njo kwugidere ya, ka ike 9ghara igwu unu mobu obi unu ida mba. Ogu

yet had to keep fighting to the point of death.

The word of the Lord.

Responsorial Psalm: Ps. 21:26-28. 30-32. (R.v.27)

Response: **They shall praise you, Lord, those who seek you.**

1. My vows I will pay before those who fear him. The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live for ever and ever! (R.)

2. All the earth shall remember and return to the Lord, all families of the nations worship before him. They shall worship him, all the mighty of the earth; before him shall bow all who go down to the dust. (R.)

3. And my soul shall live for him, my children serve him. They shall tell of the Lord to generations yet to come, declare his faithfulness to peoples yet unborn: 'These things the Lord has done.' (R.)

Alleluia, alleluia! Jn.14:6

I am the Way, the Truth and the Life. No one can come to the Father except through me.

Gospel

A reading from the holy Gospel according to Mark (5:21-43)

When Jesus had crossed in the boat to the other side, a large crowd gathered round him and he stayed by the lakeside. Then one of the synagogue officials came up, Jairus by name, and seeing him, fell at his feet and pleaded with him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her to make her better and save her life.' Jesus went with him and a large crowd followed him; they were pressing all round him.

Now there was a woman who had suffered from a haemorrhage for twelve years; after long and painful treatment under various doctors, she had spent all she had without being any the better for it, in fact, she was getting worse. She had heard about Jesus, and she came up behind him through the crowd and touched his cloak. 'If I can touch even his clothes,' she had told herself 'I shall be well again.' And the source of the bleeding dried up instantly, and she felt in herself that she was cured of her complaint. Immediately aware that power had gone out from him, Jesus turned round in the crowd and

unụ na-alụ megide njo erubeghi nke iwufu obara unu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 22:25-27.29-31 (Az.26)

Aziza: **Ndi niile na-achọ Onyenweanyi, ga-eto ya.**

1. Aga m emejuputa nkwa m kwere gi n'ihu ndi niile na-aturu gi egwu. Ndi ogbenye ga-eriju afo, ndi niile na-achọ Onyenweanyi ga-eto ya, ka ha nwee ogologo ndu. (Az.)

2. Uwa niile ga-echeta ihe ndi a, wee laghachikwute onyenweanyi, ezinuulo niile di n'uwa ga-akporo ya isi ala. Ndi niile na-enwe oganiihu n'uwa ga-akporo ya isiala, otu aka ahu, ndi niile nwuru anwu. (Az.)

3. Mkpuruobi m ga-adi ndu maka Onyenweanyi, umu m niile ga-eke ya. Ndimmadu ga-ekwuputa Onyenweanyi n'agburu niile, ma ndi nke ga-abia n'ihu ha gae kwuputa idi mma ya n'etiti umu ndi a mubeghi. Ihe ndi a niile bu ihe Onyenweanyi mere. (Az.)

Alaluya, alaluya! Jon 14:6

Mu onwe m bu uzo, eziokwu na ndu. Mo dighi onye obula ga-abiakwute Nna ma o bughi site na m.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (5:21-43)

Mgbe Jesu jiri ugbo gafee n'akuku nke ozo, oke igwe mmadu zukoro n'ebe o no, ya onwe ya no n'akuku osimiri. Mgbe ahu, otu n'ime ndiisi ulonzuiko ndi Juu, aha ya bu Jairus biara. Ozigbo o huru Jesu, o dara n'ukwu ya, riosie ya ike si, "Nwa m nwaanyi nta no n'onu onwu; biko bia bikwasa ya aka, ka ahu di ya mma ozo, ka o dikwa ndu." Jesu sobere ya; ma oke igwe mmadu ahu sogharibara ma gbakwaa ya gburugburu. E nwere otu nwaanyi nke no n'oria oruru obara afo iri na abuo. Nwaanyi a atala ahuhu n'aka otutu dibia mefuchaa ihe niile o nwere; kama ahu ga-adi ya mma, ya jokaria njo. O nula akuko banyere Jesu, wee zobe n'igwe mmadu ahu, si n'azu metu uwe Jesu aka, n'ihina o kwuru n'obi ya si, "O buru na m metu o buladi onu uwe ya aka, ahu ga-adi m mma." Ozigbo ahu oruru obara ya kwusiri; o metu ya n'ime ahu na a gwola ya site n'ajo oria ahu. Ma mgbe Jesu matara na ike esila ya n'ahu puo, o juru si, "Onye meturu uwe m aka?" Ma ndi na-eso uzo ya jughachiri ya si, "Gini mere i ji aju ajaju di otu a si, 'onye meturu m aka,' ebe i huru

said, 'Who touched my clothes?' His disciples said to him, 'You see how the crowd is pressing round you and yet you say, "Who touched me?"' But he continued to look all round to see who had done it. Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. 'My daughter,' he said 'your faith has restored you to health; go in peace and be free from your complaint.'

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. And taking the child by the hand he said to her, 'Talitha, kumi!' Which means, 'Little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it, and told them to give her something to eat. The Gospel of the Lord.

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

5 February [Nkwo] Wednesday of Week 4 in Ordinary Time (Red) St. Agatha, Virgin and Martyr (Memorial)



St. Agatha was born at Catania in Sicily, Italy. Since ancient times, St. Agatha is included in the canon of the Mass.

Young, beautiful and rich, Agatha lived a life consecrated to God. When Decius announced the edicts against Christians, the magistrate Quintianus tried to profit by Agatha's sanctity; he planned to blackmail her into sex in exchange for not charging her. Handed over to a brothel, she refused to accept customers. After rejecting the magistrate's advances, she was beaten, imprisoned, tortured, her breasts were crushed and cut off. She told the judge, "Cruel man, have you forgotten your mother and the breast that nourished you, that you dare to mutilate me this way?" Agatha was martyred c.250 at Catania by being rolled on coals.

Entry Antiphon

Behold, now she follows the lamb who was crucified for us, powerful in virginity, modesty her offering, a sacrifice on the altar of chastity.

na igwe mmadu ha otu a na-akpagide gi?" Jesu leghariri anya ka o hu onye mere ihe ahụ. Ma nwaanyi ahụ ebe o matara ihe e mere n'ahụ ya, o tūrū egwu marakwa jijiji bia daa n'ihu Jesu, gwa ya eziokwu niile. Ma Jesu siri ya, "Ada, okwukwe gi azọla gi; laa n'udo, si n'ajo oria gi nwee ahụ ike.

Mgbe o ka kpụ okwu a n'onụ ufodu mmadu siri n'ulo Jairus onyeisi ulonzuko bia, zie ya si, "Nwa gi nwaanyi anwuola. Oleekwa ihe i ji enye onyenkuzi a nsogbu?" Mana Jesu egeghi nti n'ozu ha ziri, kama o siri onyeisi ulonzuko ahụ, "Atula egwu, kama kwere." O kweghi ka onye obula soro ya gaa, beereso Pita, Jemis na nwanne ya bu Jon. Mgbe ha biarute n'ulo onyeisi ulonzuko ahụ, o nuru uzu hukwa otutu mmadu ka ha no na-ebe akwa na-etikwa mkpu. Mgbe o batara, o juru ndi mmadu si, "Gini mere unu ji eti mkpu na-ebe akwa? Nwantakiri a anwughị anwu, kama o na-arahu ura." Ha chiri ya ochi. O chupuru ha niile ezi kporo nna nwantakiri ahụ na nne ya, na ndi na-eso uzo ya banye n'ebe nwantakiri ahụ no. O jidere nwantakiri ahụ n'aka si, "Talita Kumi, nke putara "Nwaagbogho nta asi m gi kulie." Ozigbo nwaagbogho nta ahụ bilitere, gagharị; n'ihina o gbaala afo iri na abuo. Ozigbo ahụ, ihe a merenu buuru ha nnukwu ihe itunaanya. Ma Jesu yesiri ha iwu ike ka ha ghara ime ka onye obula mara nke a bia gwakwa ha ka ha nye nwaagbogho nta ahụ ihe oriri. Ozioma nke Oseburuwa.

Ukwe Mbata

Lee, ugbo a o na-eso Nwaturu a kpogburu maka anyi, di ike n'idiocha di aso, kee nkwucha na onyinye ya, aja a churu n'ekwuaja idiocha di aso.

Collect

May the Virgin Martyr Saint Agatha implore your compassion for us, O Lord, we pray, for she found favour with you by the courage of her martyrdom and the merit of her chastity. Through our Lord.

First Reading

A reading from the letter to the Hebrews (12:4-7,11-15)

In the fight against sin, you have not yet had to keep fighting to the point of death.

Have you forgotten that encouraging text in which you are addressed as sons? My son, when the Lord corrects you, do not treat it lightly; but do not get discouraged when he reprimands you. For the Lord trains the ones that he loves and he punishes all those that he acknowledges as his sons. Suffering is part of your training; God is treating you as his sons. Has there ever been any son whose father did not train him?

Of course, any punishment is most painful at the time, and far from pleasant; but later, in those on whom it has been used, it bears fruit in peace and goodness. So hold up your limp arms and steady your trembling knees and smooth out the path you tread; then the injured limb will not be wrenched, it will grow strong again.

Always be wanting peace with all people, and the holiness without which no one can ever see the Lord. Be careful that no one is deprived of the grace of God and that no root of bitterness should begin to grow and make trouble; this can poison a whole community.

The word of the Lord.

Responsorial Psalm: Ps. 102:1-2,13-14,17-18 (R.v.17)

Response: The love of the Lord is everlasting upon those who hold him in fear.

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. (R)

2. As a father has compassion on his sons, the Lord has pity on those who fear him; for he knows of what we are made, he remembers that we are dust. (R)

3. But the love of the Lord is everlasting upon those who hold him in fear; his justice reaches out to children's children when they keep his covenant in truth. (R)

Ekpere Mmeghe

Ka Agatha di aso bu Vejin, egburu maka Okwukwe, riotara anyi omiiko gi, O Onyenweanyi, anyi na-ario, n'ihl na o nwetara mmasi gi sitena ntachiobi ikwafu obara ya, na ntosi ndu idiochanobi ya. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ndi Hibru (12:4-7,11-15)

Ogu unu na-alu megide njo erubeghi nke iwufu obara unu.

Unu echefiola okwu nkasiobi ahu nke Chineke jiri gbaa unu ume dika umu ya si, "Nwa m ewela nkuzi Onyenweanyi na-akuziri gi dika ihe mfe, mabu daa mba mgbe Onyenweanyi na-ata gi ahuhu. Onyenweanyi na-eji ahuhu akuziri onye o huru n'anya, na-apiakwa nwa obula o nabatara utali." Obu maka inweta ozuzu di mma ka unu ga-eji nwee ndidi. Chineke na-emeso unu omume dika umu ya. O nwere nwa obula nna ya na-adighi akuziri ihe site n'innye ya ahuhu?

Mgbe obula a na-ezi anyi ihe site n'innye anyi ahuhu, o na-aburu anyi ihe ahuhu. Ma e mechaa ndi ahu e ziri ihe site n'innye ha ahuhu na-enweta udo na ndu ezionume dika ugwo onu.

Ya bu gbatianu aka unu n'anwu anwu, mekwaaunu ka ikpere unu na-ama jijiji sie ike, meenu uzo unu ka o kwuru oto maka ukwu unu, ka ukwu dara ngworo ghara isi na njiko dapu, kama ka a gwoo ya. Gbaanu mbo ka unu na mmadu niile na-adi n'udo, ya na ndu idi nso. E wepu ya o nweghi onye puru ihu Dinwenu. Hukwanu na o nweghi onye ga-ahapu inweta amara nke Chineke; na o nweghi nwa onye ga-epuputa di ka "Mkpogwu ilu", weta nsogbu a ga-esi n'ime ya meruo otutu mimadu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103:1-2,13-14,17-18 (Az.17)

Aziza: Ihunaanya nke Onyenweanyi na-adi okpu n'ebe ndi na-aturu ya egwu no.

1. Gozie Onyenweanyi, Mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echekwala obi ebere ya niile. (Az.)

2. Dika nna si emere umu ya ebere, otu ahu ka Onyenweanyi si emeso ndi na-aturu ya egwu. O mara ihe e ji wee kee anyi, o na-echeta na anyi bu ntu. (Az.)

3. Ihunaanya nke Onyenweanyi n'ebe ndi na-aturu ya egwu no, na-adiokpu, o na-adi ebebe, dika obioma ya di n'ebe umu unu ya no, o na-adigide oge obula ha na-edobe ogbughandu ya. (Az.)

Alleluia, alleluia! Mtt. 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 Mark (6:1-6)

Jesus went to his home town and his disciples accompanied him. With the coming of the sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, 'Where did this man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?' And they would not accept him. And Jesus said to them, 'A prophet is only despised in his own country, among his own relations and in his own house'; and he could work no miracle there, though he cured a few sick people by laying his hands on them. He was amazed at their lack of faith.

The Gospel of the Lord.

Prayer Over The Offerings

May the offerings we bring in celebration of blessed Agnes win your gracious acceptance, O Lord, we pray, just as the struggle of her suffering and passion was pleasing to you. Through Christ our Lord.

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

Communion Antiphon

The Lamb who is at the centre of the throne will lead them to the springs of the waters of life.

Prayer After Communion

O God, who bestowed on blessed Agnes a crown among the Saints for her twofold triumph of virginity and martyrdom, grant, we pray, through the power of this Sacrament, that, bravely overcoming every evil, we may attain the glory of heaven. Through Christ our Lord.

Aleluya, aleluya! Mat. 4:4

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:1-6)

Jesu siri n'ebe ahu puo laghachi n'obodo ya. Ndi na-eso uzo ya sokwa ya. N'ubochi Sabat, o malitere ikuzi ihe n'ulonzuiko ndi Juu. Ogbagwojuru ndi niile nuru nkuzi ya anya, nke mere na ha malitere na-aju si, "Kedu ebe nwoke a si nweta ike ndi a niile? Olee udi amamihe e nyere ya? Lekwaa oru di itunaanya nke o ruru. O bu na o bughị onye okuntu ahu, nwa Maria nwanne Jemis, Joses, Juud na Saimon? O bu na o bughị umunne ya ndi nwaanyi ka anyi na ha no n'ebe a?" Ha wee ju inabata ya. Jesu zaghiachiri ha si, "Onye amuma nwere nsopuru ebe obula beluso n'obodo ya, n'etiti umunna ya na n'ezinulo ya." Nke a mere o nweghi ike iru oru ebube obula n'ebe ahu, ma e wezuga na o bikwasara ndi oria olemaole aka, ahu wee dikwa ha mma. Ekweghi ekwe ha gbagwojuru ya anya. Mgbe ahu Jesu gaghariri n'obodo nta niile di n'ebe ahu na-akuzi nkuzi. Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka onyinyega anyi na-ebute n'oriri nke Agnes di aso chutere anyi nnabata gi juputara n'afoma, O Onyenweanyi, anyi na-ario, dika ndoli n'ime ahuhu na nhusianya o husiri siri masi gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Nwaturu onye no n'etiti ukpoeze ga-edu ha duga n'isi odommiri nke ndu.

Ekpere A Natachaa Oriri Nso

O Chineke, onye kpubere Agnes di aso okpu eze n'etiti Ndi Nso maka mmere abuo o meriri bu idiocha di aso na ikwafu obara maka okwukwe, mee, anyi na-ario, site n'ike nke Sakramenti a, ka o ga-abu, anyi tachite obi imeri ajo ihe niile, anyi erute n'otito nke eluigwe. Site na Kristi Onyenweanyi.



6 February [Eke] Thursday of Week 4 (Red) Ss Paul Miki, Priest, and Comp. Martyrs (Memorial)

St. Paul Miki is one of the Martyrs of Nagasaki, Japan. Born 1562 to a wealthy Japanese military leader Miki Handayu, Paul felt a call to religious life from his youth. He joined the Jesuits in 1580 and became known for his eloquent preaching. He persevered in his ministry, notwithstanding a hostile political climate, and was

arrested. On his way to martyrdom, he and other imprisoned Christians were marched 600 miles so they could be abused by, and be a lesson to, their countrymen. They sang the **Te Deum** on the way. He was crucified at Nagasaki on February 5 with twenty-five other Catholics, clergy and laymen. His last sermon was delivered from the cross. Paul was beatified in 1627 and canonized in 1862.

Entry Antiphon

The souls of the Saints who followed Christ are happy in heaven; because they shed their blood for love of him, they will rejoice with him eternally.

Collect

O God, you are the strength of your saints. You called Saint Paul Miki and his companions to eternal life by way of martyrdom and the Cross. Grant, through their intercession, that we may hold courageously to the faith we profess throughout our lives. Through our Lord.

First Reading

A reading from the letter to the Hebrews (12:18-19, 21-24)

What you have come to is nothing known to the senses: not a blazing fire, or a gloom turning to total darkness, or a storm; or trumpeting thunder or the great voice speaking which made everyone that heard it beg that no more should be said to them. The whole scene was so terrible that Moses said: I am afraid, and was trembling with fright. But what you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with the whole Church in which everyone is a 'first-born son' and a citizen of heaven. You have come to God himself, the supreme Judge, and been placed with spirits of the saints who have been made perfect; and to Jesus, the mediator who brings a new covenant and a blood for purification which pleads more insistently than Abel's.

The word of the Lord.

Responsorial Psalm: Ps. 47:2-4, 9-11 (Rv.10)

Response: **O God, we ponder your love within your temple.**

1. The Lord is great and worthy to be praised in the city of our God. His holy mountain rises in beauty, the joy of all the earth. (R.)
2. Mount Zion, true pole of the earth, the Great King's city! God, in the midst of its citadels, has shown himself its stronghold. (R.)
3. As we have heard, so we have seen in the city of our God, in the city of the Lord of host which God upholds for ever. (R.)

Ukwe Mbata

Mkporuobi ndi nso sooro Kristi no n'añuri n'eluigwe; n'ih na ha kwafuru obara ha maka ihunaanya ya, ha ga esoro ya n'uria ebighiebi.

Ekpere Mmeghe

O Chineke, ibu ike nke ndi nso gi. I kporo Pol Miki di aso na ndi otu ya na ndu ebighiebi site n'uzo nke Obe na ogbugbu egburu ha. Mee site n'aririo ha ka anyi were ntachiobi kwudosie ike ogologo ndu anyi niile n'okwukwe anyi nakwuputa. Site na Dinwenụ anyi....

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi edegaara Ndi Hibru (12:18-19, 21-24)

Unu abia beghi n'ihe nke e nwere ike imetu aka dika oku na-enwu enwu, ochichiri, itiri na oke ifufe, uda opiike na olu nke mere ka ndi nuru olu ya rio ka a hapu igwa ha okwu ozo. 'N'ezie ihe ha huru di oke egwu, nke mere Mosis ji tie si, Egwu na-atu m, ahụ na-ama m jijiji.' Unu abiaruola n'ugwu Zayon obodo nke Chineke di ndu, Jerusalem nke eluigwe, ebe ndi mmuoma e nweghi ike iguta onu gbakoro n'oriri. Unu biara n'ogbakọ nke ndi mbu, ndi e derela aha ha n'eluigwe na n'ebe onyeikpe nke bu Chineke nke ihe niile. Unu biakwutere mmuo nke ndi eziumume nke Chineke mere ka ha zuo oke. Unu biakwutere Jesu onye bu onye ogbugbo nke ogbugbandu ohuru ahu, ya na obara nke e fesara unu nke na-ewetara mmadu iheoma di ichiche karia obara Ebel.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 48:1-3, 8-10 (Az.9)

Aziza: **Chineke, anyi no n'ime ulonso gi, na-achighari ihunaanya gi n'obi anyi.**

1. Onyenweanyi di ukwu bia kwesikwa inye otito n'obodo Chineke anyi, n'ugwu ya di nso. (Az.)
2. Zayon, ugwu nke Chineke di elu, maa mma, obodo nke nnukwu eze, bu ebe mgbaba n'etiti obodo ahu. (Az.)
3. Anyi ejirila anya anyi hu ihe anyi nuru n'ime obodo nke Oseburuwa nke igwe ndiagha, bu nke Chineke mere ka o di ebebe. (Az.)

4. O God, we ponder your love within your temple. Your praise, O God, like your name reaches to the ends of the earth. With justice your right hand is filled. (R.)

4. Chineke, anyị n'ime ulonso gi, na-achighari ihunaanya gi n'obi anyi. Uwa niile na-ekwuputa aha gi na otito gi, O Chineke, aka nri gi juputara n'ikpe nkwumto. (Az.)

Alleluia, alleluia! Mk 1:15

The time has come and the kingdom of God is close at hand, Repent, and believe the Good News. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (6:7-13)

Jesus made a tour round the villages, teaching. Then he summoned the Twelve and began to send them out in pairs giving them authority over the unclean spirits. And he instructed them to take nothing for the journey except a staff, no bread, no haversack, no coppers for their purses. They were to wear sandals but, he added, 'Do not take a spare tunic.' And he said to them, 'If you enter a house anywhere, stay there until you leave the district. And if any place does not welcome you and people refuse to listen to you, as you walk away shake off the dust from under your feet as a sign to them.' So they set off to preach repentance; and they cast out many devils, and anointed many sick people with oil and cured them.

The Gospel of the Lord.

Prayer Over The Offerings

Holy Father, accept the gifts which we offer you in honour of your martyrs. Grant that we, like them, may prove fearless in showing ourselves to be followers of your Son: who lives and reigns for ever and ever.

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

Communion Antiphon

You are the ones who stood firmly by me in my time of trial, said the Lord, and I am giving you the right to eat and drink at my table in my kingdom.

Post-Communion

O God, in the lives of your holy martyrs you have given us a deeper insight into the meaning of your Cross. Strengthen us through this sacrifice of the Mass, so that we may fix our hearts firmly on Christ and labour in the Church for the salvation of the world. Through Christ our Lord.

Aleluya, aleluya! Mak 1:15

Oge ezuela, ochichi Chineke dikwa Onso; chegharianu kwerenu n'Ozioma. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:7-13)

Jesu kporo ndi umuazu iri na abuo ahụ ka ha biakwute ya. O malitekwara izipu ha abuo abuo nyekwa ha ike ichupu ajo mmuo. O nyere ha iwu ka ha ghara iji ihe obula maka njem ha beluso mkpo. Ha agaghi ejikwa achicha mobu akpa, mobu ego n'ihe okike ha. Ha ga-eyi akpukpuukwu, kama ha eyikwala uwe abuo. O gwakwara ha, si, "Ulo obula unu banyere n'ime ya nodunu ebe ahụ ruo mgbe unu ga-ahapu obodo ahụ. O buru na ndi bi n'obodo obula anabataghi unu, o burukwa na ha aju ina nti n'okwu unu mgbe unu na-apu n'ebe ahụ, tichapunu aja di n'obuukwu unu, ka o buru ihe ama megide ha." Ha wee puo na-ekwusa ka mmadu niile chegharia. Ha chupuru otutu ajo mmuo ma tee otutu ndi oria mmanu Oliv, ahụ wee di ha mma.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Nna di nso, nara onyinye anyi na-ehunye n'ebube ndi e gburu maka gi. Mee ka anyi waa anya dika ha n'igosiputa onwe anyi ka ndi na-eso Nwa gi: Onye di ndu na-achi ebighiebi ebighiebi.

Ukwe Oriri Nso

Unu bu ndi kwudooro m n'akuku n'oge onwunwa, Onyenweanyi na-ekwu. A na m enye unu ikikere iso m rie, nua n'alaeze m.

Ekpere A Natachaa Oriri Nso

OChineke, na ndu ndi nke gi di aso e gburu egbu ka I nyere anyi nghota miriemi banyere Obe gi. Gbaa anyi ume site na aja Missa nke a, ka anyi tukwasasia obi anyi ike na Kristi were ruo oru n'ime nzuko gi maka nzoputa uwa. Site na Kristi Onyenweanyi.

7 February [Orie] Friday of Week 4 (Green)

(For Entry Antiphon and Collect, see page 7)

First Reading

A reading from the letter to the Hebrews (13:1-8)

Continue to love each other like brothers, and remember always to welcome strangers, for by doing this, some people have entertained angels without knowing it. Keep in mind those who are in prison, as though you were in prison with them; and those who are being badly treated, since you too are in the one body. Marriage is to be honoured by all, and marriages are to be kept undefiled, because fornicators and adulterers will come under God's judgement. Put greed out of your lives and be content with whatever you have; God himself has said: I will not fail you or desert you, and so we can say with confidence: With the Lord to help me, I fear nothing: what can man do to me?

Remember your leaders, who preached the word of God to you, and as you reflect on the outcome of their lives, imitate their faith. Jesus Christ is the same today as he was yesterday and as he will be for ever.

The word of the Lord.

Responsorial Psalm: Ps. 26:1, 3, 5, 8-9 (R.v.1)

Response: **The Lord is my light and my help.**

1 The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; before whom shall I shrink? (R.)

2. Though an army encamp against me my heart would not fear. Though war break out against me even then would I trust. (R.)

3. For there he keeps me safe in his tent in the day of evil. He hides me in the shelter of his tent, on a rock he sets me safe. (R.)

4. It is your face, O Lord, that I seek; hide not your face. Dismiss not your servant in anger; you have been my help. (R.)

Alleluia, alleluia! Lk. 8:15

Blessed are those who, with a noble and generous heart, take the word of God to themselves and yield a harvest through their perseverance. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (6:14-29)

Meanwhile King Herod had heard about Jesus, since by now his name was

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi e degaara ndi Hibu (13:1-8)

Ka ihunaanya nwanne na nwanne diri na-aga n'ihu n'etiti unu. Unu echezola ile ndi obia nke oma. Ufodu mmadu siri n'uzo di otu a lee ndi mmuoma obia n'amaghi ama. Chetakwanu ndi no na mkporo dika a ga-asi na unu soro ha noro na ya; ya na ndi a na-emegbu emegbu ebe unu onwe unu ka nokwa n'udi anu ahu. Ka ilu di na nwunye buru ihe a na-asopuru n'etiti unu. Ka akwa di na nwunye burukwa ihe a na-emerughi site n'ikwaiko. Chineke ga-ekpe ndi ajoomume na ndi na-akwaiko ikpe. Wezuganu ndu ihu ego n'anya. Ka ihe unu nwere zuoro unu, n'ihina Chineke kwuru si, "Agaghi m emejo unu mobu leghara unu anya." Ya bu, anyi ga-eji ntukwasio bi kwuo si, "Onyenweanyi bu onye enyemaka m agaghi m atu egwu, gini ka mmadu ga-eme m?" Chetanu ndindu unu, ndi gwara unu okwu Chineke n'oge gara aga. Tuleenu otu ndu ha siri di. Na-enomikwanu okwukwe ha. Otu Kristi di unyaahu, ka o di taa, otu a ka o ga-adigidekwa ebebe.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 27:1, 3, 5, 8-9 (Az.1)

Aziza: **Dinwenu bu ihe na Nzoputa m**

1. Dinwenu bu ihe na nzoputa, onye ka m ga-atu egwu? Dinwenu bu ide nke ndu m, onye ga-eyi m egwu! (Az.)

2. Oburugodu na igwe ndiagha agbaa m gburugburu, egwu obula agaghi atu m. Obuladi na e busoro m agha, okwukwe m ka siri ike. (Az.)

3. N'ihina O na-echekwa m n'okpuru ya, mgbe obula m no na nsogbu, O na-ezo m n'ebe obibi ya, o na-akwuba m n'elu nkume. (Az.)

4. Onyenweanyi, ana m acho ihu gi, ezonarila m ihu gi. Ejila iwo chupu nwodibo gi, O bu gi bu onye enyemaka m. (Az.)

Aleluya, aleluya Luk. 8:15

Ngozi diiri ndi nuru okwu Chineke, were ikwesị ntukwasio bi na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:14-29)

Noge a Eze Herod nuru akuko banyere Jesu, n'ihina ude aha ya na-akwu uzu ebe niile.

well-known. Some were saying, 'John the Baptist has risen from the dead, and that is why miraculous powers are at work in him.' Others said, 'He is Elijah'; others again, 'He is a prophet, like the prophets we used to have.' But when Herod heard this he said, 'It is John whose head I cut off; he has risen from the dead'.

Now it was this same Herod who had 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 you.' And he swore her an oath, 'I will give you 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 bodyguards 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.

Nke a mere ufoḍu mmadu ji ekwu si, "E meela ka Jon onye na-eme mmirichukwu si n' onwu bilie. O bu nke a mere o ji aru oru ebube niile ndi a." Ufoḍu na-ekwukwa si, "O bu Elaija;" ndiozo kwuru si, "O dika otu onye n' ime ndiamuma mgbe ochie." Ma mgbe Herod nuru nke a, o kwuru si, "E kulitere Jon onye m nyere ike ka e bepụ ya isi." N'ihina Herod nyere iwu ka e jide Jon tinye ya n' ulomkporo maka ihi Herodias nwunye nwanne ya nwoke Filip, onye o kpooro dika nwunye. Jon gwara Herod si, "O zighi ezi n' iwu na i ga-alu nwunye nwanne gi." Nke a mere Herodias ji buuru Jon iwe n' obi na-acho uzo o ga-esi gbuo ya. Ma o nweghi ike, n'ihina Herod na-atu Jon egwu. O maara na Jon bu ezigbo mmadu na onye di nsọ. N'ihina nke a o chekwabara ndu ya. O bu ezie na obi adighi eru Herod ala mgbe obula ya na Jon kparitara uka, ma o na-atokwa Herod uto ige nti n' ihe Jon na-ekwu. E mecha ohere adaputara Herodias. N'ubochi ncheta omumu Herod, o kporo oriri. O kporo ndi a maara aha ha n'obi eze, na ndi ochiagha ya, na ndi mmadu a ma ama na Galili ka ha bia oriri ahu.

N'oge ahu, ada Herodias gbara egwu, mere ka obi too Herod na ndi o kporo oriri uto. Nke a mere ka eze Herod gwa nwaagbogho ahu si, "Rio m ihe obula i choro, aga m enye gi ya." O nkwara iyi maka nke a si, "The obula i rioro m, aga m enye gi ya, o buladi okara alaeze m." Nwaagbogho ahu gara juo nne ya, si, "Gini ka m ga-ario?" Nne ya si 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 ugbo a ugbo a, isi Jon onye na-eme mmirichukwu." Nke a wutere eze Herod nke ukwu, ma n'ihina iyi o nuru n'ihu ndi obia ya, o choghi imebi okwu ya. Ngwangwa eze Herod zipuru otu onyeagha no na nche, nyekwa ya ike ka o gbute isi Jon onye na-eme mmirichukwu. Onyeagha ahu gara na mkporo bepụ 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.

(For Prayer Over the Offering, Communion Antiphon, and Post-Communion Prayer, see page 9)

What, then, will anyone gain by winning the whole world and forfeiting his life? Or what can anyone offer in exchange for his life? (Mtt 16:26)

**Saturday Memorial of the Blessed Virgin Mary
St. Jerome Emiliani, Priest, & St. Josephine Bakhita, Virgin (Opt. Mem.)
(For Entry Antiphon and Collect, see page 1)**

First Reading

A reading from the letter to the Hebrews
(13:15-17,20-21)

Through Jesus, let us offer God an unending sacrifice of praise, a verbal sacrifice that is offered every time we acknowledge his name. Keep doing good works and sharing your resources, for these are sacrifices that please God.

Obey your leaders and do as they tell you, because they must give an account of the way they look after your souls; make this a joy for them to do, and not a grief - you yourselves would be the losers.

I pray that the God of peace, who brought our Lord Jesus back from the dead to become the great Shepherd of the sheep by the blood that sealed an eternal covenant, may make you ready to do his will in any kind of good action; and turn us all into whatever is acceptable to him through Jesus Christ, to whom be glory for ever and ever. Amen.

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 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 for ever and ever. (R.)

Alleluia, alleluia! Jn. 10:27

The sheep that belong to me listen to my voice, says the Lord, I know them and they follow me. Alleluia!

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo ozi e degaara Ndi Hibru (13:15-17,20-21)

Site na Jesu Kristi, ka anyi chunyerenu Chukwu aja otito mgbe niile nke bu mkpuru nke egbugbereonu na-ekwuputa aha ya. Unu ahapukwala ime iheoma mobu ime ka ndiozo ghara isoro kere ihe unu nwere, n'ihina aja di otu a na-amasi Chineke.

Rubere ndindu unu isi, nodukwanu n'okpuru ha n'ihina ha na-eche mkpuruobi unu nche site n'ekpere, dika ndi ga-aza ajuju banyere unu. Ka ha were obi uto na-eme nke a. Ya abula site n'obi ojoo, n'ihina nke a a gaghi abara unu uru.

Ugbu a, ka Chineke nke udo onye si na ndi nwuru anwu kpoghachi Onyenweanyi Jesu Kristi nnu kwu onye nche aturu site n'obara nke ogbugbandu di ebebe, nyezuo unu ihe oma niile iji mee uche ya. Ka o na-arụ n'ime unu ihe nke ahụ na-adị mma n'ihu ya, site na Jesu Kristi onye otito niile bu nke ya ebebe ebebe.

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-acho. 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'ihia aha ya. Oburugodu na m na-aga na ndagwurugwu nke onwu, egwu obula agaghi atu m; iji mkpara na ngu gi nodebe m, O bu ha na-enye m agbamume. (Az.)
3. I na-akwadoro m nri. N'ihu ndi ro m. I teela isi m mmanu, iko m ejula n'onu na-agbofu. (Az.)
4. N'ezie, obioma na ebere ga na-eso m, ubochi ndu m niile. Aga m ebi n'ulo nke Chineke ebebe ebebe! (Az.)

Alleluia, alleluia! Jn.10:27

Atu ru m na-anu olu m, Onyenweanyi Akwuru nkea, amakwaara m ha, ha na-esokwa m. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (6:30-34)

The apostles rejoined Jesus and told him all they had done and taught. Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that the apostles had no time even to eat. So they went off in a boat to a lonely place where they could be by themselves. But people saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them. So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length.

The Gospel of the Lord.

(For Prayer Over the Offering, Communion Antiphon, and Post-Communion Prayer, see page 3)

5TH SUNDAY IN ORDINARY TIME (C) 9 February 2025 [Nkwo] (Green)

**Office:
Week 1**

The three Readings highlight the amazing grace of God who gratuitously works with weak and sinful people. In the First Reading, Prophet Isaiah beholds the holiness of God which leads him to acknowledge his frailty but becomes purified and given a mission. Similarly, in the Gospel, Peter astonished by divine presence at the great catch of fish, confesses his unworthiness of Jesus who changes his vocation from mere fisherman to fisher of men. The Responsorial Psalm bursts in adoration and thanksgiving for God's faithfulness and love. Also, in the Second Reading, St Paul underlines the abiding power of the Gospel which with other Apostles he is called to share and announce, despite his unworthiness.

Entry Antiphon

O come, let us worship God and bow low before the God who made us, for he is the Lord our God.

Collect

Keeep your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. Through our Lord.

First Reading

A reading from the prophet Isaiah (6:1-8)

In the year of King Uzziah's death I saw the Lord God seated on a high throne; his train filled the sanctuary; above him stood seraphs, each one with six wings. And they cried out one to another on this way, "Holy, holy, holy is the Lord of host. His glory fills the whole earth."

The foundations of the threshold shook with the voice of the one who cried out, and

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:30 -34)

Ndi umuazu Jesu loghachikwutere ya kooro ya ihe niile ha mere na ihe ha kuziri. O siri ha, "Bianu ka anyi gaa ebe so anyi ga-anọ zuru ike nwa oge." O kwuru nke a n'ihina otutu mmadu na-abia, na-alakwa, nke mere na ha enweghi ohere obula iri ihe. Ha bara n'ugbommiri, gaa ebe naani ha ga-anọ. Otutu mmadu huru ha ka ha na-apu matakwa ha. Ha jiri oso si n'obodo di icheiche, buru Jesu na ndi umuazu ya uzo garuo ebe ha na-aga. Ka Jesu ridatara n'ugbo, o huru otutu igwe mmadu ka ha gbakoro. O nwere obi ebere n'ebe ha no n'ihina ha dika aturu na-enweghi onye nche. O wee malite ikuziri ha otutu ihe.

Ozioma nke Oseburuwa.

Ukwe Mbata

Bianu ka anyi sekpuoro Onyenweanyi. Ka anyi kpoo isi ala n'ihu Dinwenu, onye kere anyi. Ya bu Dinwenu Chineke anyi.

Ekpere Mmeghe

Biko Dinwenu, were obi oma na-echekwaba Bezi na ulo Gi nke tukwasara nchekwube ya niile nani n'amara nke eluigwe Gi. Meenu ka nchekwaba Gi gbaa anyi bu ndi ezi na ulo Gi gburugburu oge niile. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Aizaya (6:1-8)

Nafọ nke eze Uziya nwuru, ahuru m Dinwenu ka o nokwasara n'elu ocheeze nke di elu, ebube ya juputakwara ulonso ahụ. Ndi mmuoma guzoro n'elu ya; mmuoma obula nwere nku isii, abuo n'ime nku isii ndi a ka ha ji kpuchie ihu ha, werekwa abuo ozo ka ha ji kpuchie ukwu ha, ebe abuo ozo ka ha ji efe efe.

the Temple was filled with smoke. I said: "What a wretched state I am in! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have looked at the King, the Lord of hosts."

Then one of the seraphs flew to me, holding in his hand a live coal which he had taken from the altar with a pair of tongs. With this he touched my mouth and said: "See now, this has touched your lips, your sin is taken away, your iniquity is purged." Then I heard the voice of the Lord saying: "Whom shall I send? Who will be our messenger?" I answered, "Here I am, send me."

The word of the Lord.

Responsorial Psalm: Ps. 137:1-5.7-8 (R. v.1)
Response: **Before the angels I will bless you, O Lord.**

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. Before the angels I will bless you. I will adore before your holy temple. (R.)

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

3. All earth's kings shall thank you when they hear the words of your mouth. They shall sing of the Lord's ways: 'How great is the glory of the Lord!' (R.)

4. You stretch out your hand and save me, your hand will do all things for me. Your love, O Lord, is eternal, discard not the work of your hands. (R.)

Second Reading

A reading from the first letter of St Paul to the Corinthians (15:1-11)

BI preached to you, the gospel that you received and in which you are firmly established; because the gospel will save you only if you keep believing exactly what I preached to you - believing anything else will not lead to anything.

Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas

Ha na-eti, "Nso, Nso Nso ka Chineke nke igwe ndiagha di; Ebube ya juputara n'elu uwa niile. Uda olu ha mere ntoala niile nke ulo nso ahụ maa jijiji; anwuru oku juputakwara n'ulonso ahụ. M wee si, "Efuola m; leenu udi onodu ojo m no n'ime ya! Maka na abu m onye egbugbereonu ya ruru aru ma norokwa n'etiti ndi egbugbereonu ha rukwara aru. Anya m ahula eze, Dinwenụ nke igwe ndiagha."

Mgbe ahụ, otu n'ime ndi mmuooma ahụ fekwutere m, o jikwa n'aka ya otu icheku oku nke o ji ihe guta n'ebe nchajaja. O wee metu m ichekuoku ahụ n'onu si: "Lee, nke a emetula egbugbere onu gi; ya bu na e kpochapula ikpe omuma gi niile, a gbagharala gi njo gi niile. M wee nu olu nke Dinwenụ ka o na-asi, "O bu onye ka m ga-eziga; onye ga-ejere anyi ya bu ozi?" Ozigbo m zaa si, Anọ m ebe a, ziga m."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 138:1-5.7-8. (Az.1)

Aziza: **N'ihu ndi mmuoozi niile aga m ekwere gi ukwe.**

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

2. Aga m nye gi ekele n'ihina anyi na ikwudosiike gi, n'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)

3. Onyenweanyi, ndjeze niile no n'uwa na-ekele gi, n'ihina ha anula banyere nkwa gi niile. Ha na-ekwuputa aka oru nke Onyenweanyi, otito nke Onyenweanyi di ukwu. (Az.)

4. I na-esetipu aka gi zoputa m, aka nri gi ga-emere m ihe niile Onyenweanyi, Chineke ihinaanya gi na-adi ebeebe, ahapukwala anyi ndi i kere eke. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo mbu Pol di aso degaara ndi Korint (15:1-11)

Ma ugbu a, umunna m, achoro m ichetara unu maka ozioma ahụ nke m ziri unu na mbu, nke unu natakwarā, nke okwukwe unu na-akwudosikwa ike na ya.

Ya bu okwu nke ozioma ahụ, nke m kwusaara unu jisienu ya ike. Ma o bughị otu a okwukwe unu bu ihe efu. Ahanyere m n'aka unu na mbu ozi ahụ m natara idobe, ozi nke di oke mkpa: Na Kristi nwuru n'ihina mmehie anyi niile, dika Akwukwo Nso si kwuo; na e liri ya, ma Chineke mere ka O si n'onwu bilie n'ubochi nke ato, dika Akwukwo Nso si kwuo; na O mere ka Sefas (ya bu Pita) hu ya anya; O mekwara ka ndiozi iri na

and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I was born when no one expected it.

I am the least of the apostles; in fact, since I persecuted the Church of God, I hardly deserve the name apostle; but by God's grace that is what I am, and the grace that he gave me has not been fruitless. On the contrary, I, or rather the grace of God that is with me, have worked harder than any of the others; but what matters is that I preach what they preach, and this is what you all believed.

The word of the Lord.

Alleluia, alleluia! Jn. 15: 15

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

Gospel

A reading from the holy Gospel according to Luke (5:1-11)

Jesus was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats - it was Simon's - and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking he said to Simon, "Put out into deep water and pay out your nets for a catch." "Master", Simon replied "we worked hard all night long and caught nothing, but if you say so, I will pay out the nets." And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this he fell at the knees of Jesus saying, "Leave me, Lord; I am a sinful man." For he and all his companions were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, "Do not be afraid; from now it is men you will catch." Then, bringing on their-

abuo ahụ hụ ya anya. E mechaa, O mere ka ihe kariri nari mmadu ise ndi umunne anyi hụ ya anya n'otu mgbe. Otutu n'ime ha ka di ndu, mana ufodu n'ime ha anwuola. E mechaa o biakwutere Jemis, biakwutewa ndi umuazu niile. N'ikpeazu, dika nwa a mukworo amukwo, O mekwara ka mu onwe m hụ ya anya. Mu onwe m dikarichara nta n'etiti umuazu, ekwesighi m ka a kpoo m nwaazu, n'ihina esogburu m Nzuko Chineke. Ma site n'amara nke Chineke, abụ m ihe m bu. O putakwa ihe n'oru m na amara ya nke Onyere m abughi n'efu. Kama arisiri m oru ike karichaa umuazu ndi ozo. O bu ezie na o bughị n'ike aka m kama site n'amara Chineke nyere m, Mobu m, mobu ndiozo, otu a ka anyi siiri kwusaa, otu a ka unu sikwara kwere.

Okwu nke Oseburuwa.

Aléluya, aléluya! Jón 15: 15

Dinwenụ kwuru si: A na m akpozị unu ndi enyi, n'ihina agwala m unu ihe niile m nuru n'onu Nna m. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (5:1-11)

Ka Jesu guzo n'odommiri Genesaret, oke igwe mmadu zuko na-adagide ya ka ha nuru okwu Chineke. O huru ugbo mmiri abuo n'uso odommiri ahụ; ma ndi okuazu esila n'ugbo ahụ puo na-asu ugbo ha. Ka Jesu banyere n'ime otu ugbo ahụ, nke bu nke Saimon, O gwara ya ka o si n'ala kwopu ugbo mmiri ya ntakiri. O wee nodu ala, si n'ugbo mmiri ahụ na-akuziri ndi mmadu ihe.

Mgbe Jesu kwubiri okwu. O gwara Saimon si, "Nupu ugbo gi n'ogbommiri wunye ugbo gi maka igbu azu." Ma Saimon zara si, "Nna anyi ukwu, anyi doliri abali niile n'enwetaghị ihe obula, mana otu I siiri kwu, aga m awunye ugbo m niile." Mgbe ha mere nke a, ha kutara oke igwe azu nke mere na o foduru ntakiri ka ugbo ha dokaa. Nke a mere ha ji kpoo ndi okuazu ibe ha no n'ugbo mmiri nke ozo ka ha bia nyere ha aka. Ha biara gbujuo ugbo abuo ahụ azu, nke mere na ugbo ha malitere imikpu.

Ma mgbe Saimon Pita huru nke a, o dara n'ukwu Jesu na-ekwu si, "Si n'ebe m no puo, n'ihina abu m onye njo, O Dinwenụ m." N'ihina o juru Pita na ndi ya na ha so anya ihu otutu azu ndi a gbute. Otu a ka o mekwara Jemis na Jon, umu Zebedi ndi ha na Saimon bu ndi nnweko. Jesu zara Saimon si, "Ujo atula gi, site ugbo a gaba, i ga-na-akuta mmadu." Mgbe

boats back to land, they left everything and followed him.

The Gospel of the Lord.

Prayer Over The Offerings

O Lord, our God, who once established these created things to sustain us in our frailty, grant, we pray, that they may become for us now the Sacrament of eternal life. Through Christ our Lord.

Communion Antiphon

Let them thank the Lord for his mercy, his wonders for the children of men, for he satisfies the thirsty soul, and the hungry he fills with good things.

Prayer After Communion

O God, who have willed that we be partakers in the one Bread and the one Chalice, grant us, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world. Through Christ our Lord.



Theme: God at Work in and through Human Weakness

The Holy Scriptures: 1 Corinthians 1:26-29; Romans 5:6; Hebrews 4:15-16; Romans 8:26-27; 2 Corinthians 12:9. The Catechism of the Catholic Church: nos 101, 268, 272, 387, 741, 956, 1508, 2630.

10 February [Eke] Monday of Week 5 (White)

St. Scholastica, Virgin (Memorial)

St. Scholastica was a sister to St. Benedict. Born in Nursia in about 480, Scholastica like her brother consecrated her life to God from her earliest youth. After Benedict went to Monte Cassino to establish his famous monastery, Scholastica took up her abode in the neighbourhood. She established a hermitage about five miles from Monte Cassino to be the first convent of Benedictine nuns, where she governed her nuns. She would, once a year, go and visit her brother at a place near his abbey, and they would spend the day worshiping together and discussing sacred texts and issues. St. Scholastica died about the year 543.

Entry Antiphon

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

Collect

As we celebrate anew the Memorial of the Virgin Saint Scholastica, we pray, O Lord, that, following her example, we may serve you with pure love and happily receive what comes from loving you. Through our Lord.

First Reading

A reading from the book of Genesis (1:1-19)
In the beginning God created the heavens and the earth. Now the earth was a22

ha kwoputara ugbo ha n'elu ala, ha hapuru ihe niile, sobe ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu Chineke anyi, o bu Gi jiri ihe e kere eke too ntoala enyemaka maka adighi ike mmadu. Biko, mee ka onyinye ndi a ghooro anyi ihe ogbugba ndu di ebighi ebi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Kwuputaru ebere nke Dinwenu, na oru ebube O ruuru umu mmadu n'ihu na Onyela mkpuruobi gba aka afo ojuju, biakwa were ezigbo ihe nyejuo ndi agwu na-agu afo.

Ekpere A Natachaa Oriri Nso

Chineke anyi, o soro Gi ikenyee anyi oke n'otu achicha na iko. Biko nye anyi amara ibi ndu iji buru otu n'ime Kristi; ka anyi na-amita mkpuru ga-ewetara uwa anuri nke nzoputa. Site na Kristi Dinwenu anyi.



Ukwe Mbata

Onye a di aso bu otu onye n'ime ndi vejini maara ihe nwekwaa uche, ndi di njikere were ulikwu na-enwu enwu izute Kristi.

Ekpere Mmeghe

Ka anyi na-erinwo oriri Ncheta Vejini Skolastika di aso, anyi na-arjo, O Onyenweanyi, ka, anyi na-eso ukpuru ya, anyi ewere ihunaanya di ochia na-eke gi, ma werekwa anuri natachaa ihe ihu gi n'anya na-eweta. Sitena Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbido (1:1-19)
Nisi mbido Chineke kere elu na ala. Ugwu a uwa enweghi udi nke o na-enwe ihe di n'ime

formless void, there was darkness over the deep, and God's spirit hovered over the water.

God said, 'Let there be light,' and there was light. God saw that light was good, and God divided light from darkness. God called light 'day,' and darkness he called 'night'. Evening came and morning came: the first day.

God said 'Let there be a vault in the waters to divide the waters into two.' And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven', Evening came and morning came: the second day.

God said, 'Let the waters under heaven come together in a single mass, and let dry land appear.' And so it was. God called the dry land 'earth' and the mass of waters 'seas', and God saw that it was good.

God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.' And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came: the third day.

God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.' And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

The word of the Lord.

Responsorial Psalm: Ps. 103:1-2.5-6.10.12.24.35 (R.v.31)

Response: **May the Lord rejoice in his work.**

1. Bless the Lord, my soul! Lord God, how great you are, clothed in majesty and glory, wrapped in light as in a robe! (R.)

2. You founded the earth on its base, to stand firm from age to age. You wrapped it with the

ya; itiri ochichiri gbachitere n'elu ndagwurugwu ahu, ebe mmuo Chineke no na-erughari n'elu mmiri ndi ahu.

Chineke siri, ihe diri, ihe adi. Chineke huru na ihe ahu di mma; Chineke si n'ochichiri ahu kewaputa ihe. Chineke kporo ihe ahu 'Ehihie' kpookwa ochichiri ahu 'Abali'. Mgbede bjara, ututu abiakwa: ubochi nke mbu.

Chineke sikwara ka abadibara diri n'etiti mmiri ndi ahu, ka o kewaa mmiri ndi ahu uzo abuo. O mee otu ahu. Chineke mere ka abadibara ahu kewaputa mmiri ndi ahu di n'okpuru ya n'ebe ndi nke di n'elu ya di. Chineke akpoo abadibara ahu 'Eluigwe'; Mgbede abia, ututu abiakwa. Ubochi nke abuo.

Chineke sikwara, "Ka mmiri ndi ahu di n'okpuru igwe gbakota onu n'otu ebe, ka obosara ala okpoo puta." O mee otu ahu. Chineke kporo ala okpoo ahu 'Uwa' ma kpoo mmiri ndi ahu gbakoro onu n'otu ebe 'Osimiri'. Chineke huru na o di mma.

Chineke sikwara, "Ka ala puputa ahilia ndu di icheiche, osisi ndi na-amiputa mkpuru, nakwa mkpuru osisi n'elu uwa, na-amita mkpuru nke mkpuru ha di n'ime, nke o bula n'udi ya." O mere otu ahu. Uwa puputara ahilia ndu di icheiche, osisi ndi na-amita mkpuru n'udi nke ha, nakwa mkpuru osisi na-enwe mkpuru n'ime ha, nke obula n'udi ya. Chineke huru na o di mma. Mgbede abia, ututu abiakwa: ubochi nke ato.

Chineke sikwara, "Ka ihe diri n'ime abadibara nke Eluigwe, nke ga-ekewa ehie na abali ka ha buru ihe na-akowa mmemme, ubochi na afo niile. Ka ha burukwa ihe n'ime abadibara nke Eluigwe, nke ga-enye ihe n'elu uwa." O mee otu ahu. Chineke kere nnukwu ihe abuo ndi ahu ka ihe nke nnukwu chiwa n'ehie ebe ihe nke nta ga na-achi n'abali; Chineke kekwaru kpakpando niile. Chineke haziri ha n'ime abadibara nke Eluigwe ka ha na-enye ihe n'elu uwa, ka ha na-achi n'ehie na n'abali biakwa na-ekewa ihe na ochichiri. Chineke huru na o di mma. Mgbede abia, ututu abiakwa: ubochi nke ano.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 104:1-2.5-6.10.12.24.35 (Az.31)

Aziza: **Ka Onyenweanyi nwee anuri n'ihe o kere eke.**

1. Gozie onyenweanyi, mkpuruobi m, Onyenweanyi Chineke, lekene ka i si di ukwu! I juputara n'ebube na otito. I ji ihe ekpuchi nwe Gi dika akwa. (Az.)

ocean like a cloak: the waters stood higher than the mountains. (R.)

3. You make springs gush forth in the valleys: they flow in between the hills. On their banks dwell the birds of heaven; from the branches they sing their song. (R)

4. How many are your works, O Lord! In wisdom you have made them all. The earth is full of your riches. Bless the Lord, my soul! (R.)

Alleluia, alleluia! Mt.4.23

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

Gospel

A reading from the holy Gospel according to Mark (6:53-56)

Having made the crossing, Jesus and his disciples came to land at Genessaret and tied up. No sooner had they stepped out of the boat than people recognised him, and started hurrying all through the countryside and brought the sick on stretchers to wherever they heard he was. And wherever he went, to village, or town, or farm, they laid down the sick in the open spaces, begging him to let them touch even the fringe of his cloak. And all those who touched him were cured.

The Gospel of the Lord.

Prayer Over The Offerings

Lord, we honour the great achievements of your grace in the life of the virgin, Saint Scholastica. May our offerings, like her holiness, find favour in your eyes. Through Christ our Lord.

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

Communion Antiphon

Here is Christ, the heavenly bridegroom; Go forth to meet the Lord.

Prayer After Communion

Lord, our God, you have given us the Bread of Heaven to be our food. Help us by our acts of self-denial to carry the death of Jesus in our bodies, after the example of Saint Scholastica, so that we may come to set our hearts on you alone. Through Christ our Lord.

2. Ngị toro ntoala uwa nke na ọ gaghi eme uñara ebeebe ebeebe. I ji nnukwu osimiri wuchie ya dika uwe, mmiri ahụ tochikwara ugwu niile. (Az.)

3. I mere ka isiiri si na ndagwurugwu na-asoputa, ka ha si n'etiti ugwu na-agbada. N'akuku ebe ahụ ka umu nnunu nke igwe na-aku akwu ha, na-ekwekwa ukwe n'elu alaka osisi ya. (Az.)

4. Onyenweanyi, lekene ihe di icheiche i kere, i ji amamihe wee dozie ihe niile; uwa juputara na ihe i kere. Gozie Onyenweanyi, mkpuru obi m. (Az.)

Alaluya, alaluya! Mat.4:23

Jesu kwuputara Ozioma nke alaeze, biakwa gwoo ndi mmadu oria na nrinria ha di icheiche. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (6:53-56)

Mgbe Jesu na ndi na-eso uzo ya kwofechara n'ofe nke ozo, ha rutere n'onu mmiri Genesaret ebe ha kedoro ugbo ha. Mgbe ha si n'ugbo ridata, otu ihu ahụ ndi mmadu matara Jesu. Ha wee gbagharia n'ala ahụ niile, na-ebutere ya n'ute ndi ahụ na-adighi, ebe obula ha nuru na ọ nọ. Ebe obula ọ biara n'obodo nta, obodo ukwu, mọbu n'ala ubi, ndi mmadu na-ebuputara ya ndi oria togbo ha n'omaahia ma rio Jesu ka ha metu ọ buladi onu uwe ya aka. Ndi niile meturu onu uwe ya aka ka e mere ka ahụ di mma.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, anyi na-asopuru nnukwu oru amara gi na ndu vejini, Skolastika di aso. Mee ka onyinye anyi dika idiaso ya buru ihe ga-amasi gi inara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Kristi abiala, Nwoke agbam akwukwo nke igwe, gawanu ka unu zute ya.

Ekpere ANatachaa Oriri Nso

Onyenweanyi Chineke, I nyela anyi Achicha nke eluigwe ka o buuru anyi nri. Nyerere anyi aka k'anyi site na iju onwe anyi na-ebu akara onwu Jesu n'ahu anyi, site na iso ukpuru nke Skolastika di aso, were natukwasa naani gi obi. Site na Kristi Onyenweanyi.

If any man is thirsty, let him come to me! (Jn 7:38)

**Our Lady of Lourdes (Opt. Mem.)
(World Day for the Sick)**

(For Entry Antiphon and Collect, see page 19)

First Reading

A reading from the book of Genesis (1:20-2:4)

God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.' And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying, 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.' Evening came and morning came: the fifth day.

God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.' And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.' God created man in the image of himself, in the image of God he created him, male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.' God said, 'See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing. God blessed the seventh day and made it holy, because on that day he

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbido (1:20-2:4)

Chineke sikwara, "Ka osimiri weputa umuanu ndi na-egwu mmiri, nakwa umununu na-efeghari na mbara igwe." Chineke abiakwa kee nnukwu anu ndi ahu bi n'oke osimiri, nakwa anu niile di ndu na-agaghari agaghari, ndi nke mmiri na-ebughari n'udi ha, nakwa nnunu igwe niile nwere nku n'udi ha. Chineke hukwara na o di mma. Chineke goziri ha si, "Nweenu mkpuru nke afo, mubaanu ka unu juputa n'ime osimiri niile, ka umununu igwe mubaa n'elu uwa." Mgbede biara, ututu abiadikwa: ubochi nke ise.

Chineke sikwara, "Ka uwa weputa anu ndi di ndu n'udi ha niile, anuulo, ihe niile na-ari ari na anuohia niile n'udi ha niile." O mere otu ahu. Chineke kekwaru anuohia niile nke uwa n'udi ha nakwa anuulo niile n'udi ha, nakwa ihe niile na-akpu akpu n'ala n'udi ha. Chineke hukwara na o di mma.

Chineke abia sikwa, "Ka anyi kee mmadu n'oyiyi anyi na n'udi anyi, ka ha nwee ike ochichi n'ebe azu mmiri niile di, n'ebe nnunu igwe niile di, nakwa n'ebe ihe niile e kere eke ji afo aga ije n'elu uwa di." Ya mere, Chineke kere mmadu n'oyiyi onwe ya, n'oyiyi Chineke ka o kere ya, nwokena nwaanyi ka o kere ha.

Chineke goziri ha si ha, "Nweenu mkpuru nke afo, mubaanu, juputanu n'ime uwa ma chiwakwanu ya; nweenu ike ochichi n'ebe azu di n'ime osimiri di, n'ebe nnunu nke igwe di, nakwa n'ebe ihe niile di ndu na-agaghari agaghari n'elu uwa di." Chineke sikwara, "Lee enyela m gi osisi niile na-amita mkpuru nke di n'elu uwa niile, na mkpuru osisi niile na-amita mkpuru; I ga-ewere ha dika nri gi. Enyekwala m gi anuohia niile di n'elu uwa, nnunu niile na-eke n'elu, na ihe niile na-akpu akpu n'elu ala, ihe niile nwere akwukwo ndu ka o buu ihe oriri gi." O mee otu ahu. Chineke huru ihe niile o kere, hu na o di mma n'ezie. Mgbede abia, ututu abiakwa: ubochi nke isii.

Ya bu e kechara Eluigwe na uwa na ihe niile di n'ime ya. Ka Chineke ruchara oru okike nke o naru, o zuru ike n'ubochi nke asaa. Chineke goziri

had rested after all his work of creating.

Such were the origins of heaven and earth when they were created.

The word of the Lord.

ubochi nke asaa ahụ biakwa doo ya nso, n'ihina ubochi ahụ, Chineke zuru ikè mgbe o ruchara orụ okike ya. Nke a bu usoro akuko Eluigwe na ụwa dika e si kee ha.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 8:4-9. (R.v.2)

Response: **How great is your name, O Lord our God, through all the earth!**

1. When I see the heavens, the work of your hands, the moon and the stars which you arranged, what is man that you should keep him in mind, mortal man that you care for him. (R.)

2. Yet you have made him little less than a god; with glory and honour you crowned him, gave him power over the works of your hand, put all things under his feet. (R.)

3. All of them, sheep and cattle, yes, even the savage beasts, birds of the air, and fish that make their way through the waters. (R.)

Alleluia, alleluia! Ps. 118:36.29

Bend my heart to your will, O Lord, and teach me your law. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (7:1-13)

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus, and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?' He answered, 'it was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture: This people honours me only with lips-service, while their hearts are far from me. The worship they offer me is worthless, the doctrines they teach are only human regulations.

You put aside the commandment of God to cling to human traditions.' And he said to them, 'How ingeniously you get round the commandment of God in order to preserve your

Abuoma na Aziza: Abu. 8:3-8 (Az.1)

Aziza: **Onyenweanyi! Chineke anyi, lee ka aha gi siri di elu n' ụwa niile.**

1. M lee anya n'eluigwe i ji aka gi mee, ya na onwa na kpakpando i kere; gini ka mmadu bu I ji eche echiche banyere ya, nwa nke mmadu na i na-eleta ya anya. (Az.)

2. N'agbanyeghi, i mere ka o jiri obere ihe karia ndi mmuoma nta, I jikwa ugwu na nsopuru choo ya mma dika okpueze. I mere ya nnaukwu ihe niile e kere eke were ihe niile dobe n'okpuru ya. (Az.)

3. O na-achi umuaturu na ehi, ya na umuanuohia ndiozo niile. O na-achi umunnunu nke igwe, azu di na mmiri, na anu ndiozo di n'osimiri. (Az.)

Aleluya, aleluya! Abu. 119:36.26

Ka obi m nogide n'iwu gi, Onyenweanyi, kuziere m iwu gi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (7:1-13)

Mgbe ndi Farisii na ufodu ndi Modeakwukwo si na Jerusalem biakwutere Jesu, ha choputara na ufodu n'ime ndi na-eso uzo ya na-eri ihe n'aka ruru aru, ya bu, ha adighi akwo aka ha. N'ihina ndi Farisii na ndi Juu niile adighi eri ihe n'ebughi uzo kwoo aka ha dika omenaala ndi okenye ha si di. Ozo, o buru na ha aloa ahia, ha adighi eri ihe n'ebughi uzo doo onwe ha ocha. O nwekwara omenaala ndiozo ha na-edebe, dika isa iko, na ite, na iko olanchara. Ya mere, ndi Farisii na ndi odeakwukwo juru Jesu si, "Gini mere ndi na-eso uzo gi adighi eso omenaala ndi okenye, kama ha na-eri ihe n'akwoghi aka dika usoro si di?" Ma o siri ha, Aizaya buziri amuma nke oma banyere unu ndi ihu abuo dika e dere ya n'akwukwo si, "Ndi a na-asopuru m n'egbugbere onu ha, ma obi ha di anya n'ebe m no. N'efu ka ha na-akpo isiala enye m, na-akuzi nkuzi nke mmadu ka o bu iwu nke Chineke. Unu hapuru iwu nke Chineke jidesie aka ike n'omenaala nke mmadu.

O wee sikwa ha, "Unu nwere uzo aghugho unu si aju idebe iwu Chineke, ka unu wee nwee ike idebezu omenaala unu natara! N'ihina Mosis siri, 'Sopuru nna gi na nne gi, kwukwaa

own tradition? For Moses said: Do your duty to your father and your mother, and, Anyone who curses father or mother must be put to death. But you say, "If a man says to his father or mother: Anything I have that I might have used to help you is Corban (that is, dedicated to God), then he is forbidden from that moment to do anything for his father or mother." In this way you make God's word null and void for the sake of your tradition which you have handed down. And you do many other things like this."

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 22)

12 February [Afor] Wednesday of Week 5 (Green)

(For Entry Antiphon and Collect, see page 19)

First Reading

A reading from the book of Genesis (2:4-9.15-17)

At the time when the Lord God made earth and heaven there was as yet no wild bush on the earth nor had any wild plant yet sprung up, for the Lord God had not sent rain on the earth, nor was there any man to till the soil. However, a flood was rising from the earth and watering all the surface of the soil. The Lord God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being.

The Lord God planted a garden in Eden which is in the east, and there he put the man he had fashioned. The Lord God caused to spring up from the soil every kind of tree, enticing to look at and good to eat, with the tree of life and the tree of the knowledge of good and evil in the middle of the garden. The Lord God took the man and settled him in the garden of Eden to cultivate and take care of it. Then the Lord God gave the man this admonition, "You may eat indeed of all the trees in the garden. Nevertheless, of the tree of the knowledge of good and evil you are not to eat, for on the day you eat of it you shall most surely die."

The word of the Lord.

Responsorial Psalm: Ps. 103:1-2.27-30 (R.v.1)

Response: **Bless the Lord, my soul!**

1. Bless the Lord my soul! Lord God, how great you are, clothed in majesty and glory, wrapped in light as in a robe. (R)

2. All of these look to you to give them

si, 'Onye obula kwujoro nne ya mọbu nna ya kwesiri ogbugbu.' Mana unu na-akuzi si, 'O buru na mmadu asi nne ya mọbu nna ya, ihe i nweere ike inweta n'aka m bu 'Koban' ya bu ihe e nyere Chineke, iwu ejighikwa ya ozo inyere nne ya mọbu nna ya aka.' N'uzo di otu a, unu na-eme ka okwu Chineke buru ihe efu, site n'omenaala unu na-enyefe ndiozo n'aka. Otutu ihe di otu a, ka unu na-emeakwa.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbido (2:4-9.15-17)

N'oge ahu, mgbe Onyenweanyi Chineke kechara Eluigwe na uwa, e nweghi nnukwu oke ohia obula n'elu uwa nke a na-enwe nnukwu oke osisi toliterenu, n'ihina Oseburuwa Chineke ezitebeghi mmiri ozizo n'elu uwa, nke a na-enwe mmadu nwere ike iko ihe ubi n'oge ahu. Kama mmiri si n'ime ala ahu na-agbaputa biara gbasaa n'elu ala ahu niile. Onyenweanyi Chineke abia si n'uro ala ahu kpuo mmadu, biakwa funye ikuku ndu n'imi ya; mmadu ahu wee ghoo onye di ndu.

Onyenweanyi Chineke wuru ogige n'Eden, nke di n'ofe owuwa anyawu; o bu n'ebe ahu ka o mere ebe obibi mmadu ahu o kere. Onyenweanyi Chineke mere ka osisi di icheiche di mma ile anya ma dikwa mma oriri si n'uro ala ahu toputa; o mere ka osisi nke na-enye ndu nakwa osisi nke imata iheoma na nke ojoo diri n'etiti ogige ahu. Onyenweanyi Chineke kpoo mmadu ahu bia nye ya ebe obibi n'ogige nke Eden ka o na-etize ala ya, nakwa echekwa ya. E mechara Yahweh Chineke enye nwoke ahu iwu si, "I nwere ike iri mkpuru osisi niile di n'ogige a. Ma i gaghi ata mkpuru osisi nke si n'osisi nke na-enye amamihe iheoma na nke ojoo, n'ihina ubochi i tara ya, i ga-anwu."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 104:1-2.27-30. (Az.1)

Aziza: **Gozie Onyenweanyi, mkpuruobi m.**

1. Gozie Onyenweanyi, mkpuruobi m, Onyenweanyi Chineke, lekene ka i si di ukwu! I juputara n'ebube na otito, I ji ihe ekpuchi onwe gi dika akwa. (Az.)

their food in due season. You give it, they gather it up: you open your hand, they have their fill! (R)

3. You take back your spirit, they die, returning from the dust from which they came. You send forth your spirit, they are created; and you renew the face of the earth. (R)

Alleluia, alleluia! Jn.17:17

Your word is truth, O Lord. Consecrate them in the truth. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (7:14-23)

Jesus called the people to him and said, 'Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that makes him unclean. If anyone has ears to hear, let him listen to this.'

When he had gone back into the house, away from the crowd, his disciples questioned him about the parable. He said to them, 'Do you not understand either? Can you not see that whatever goes into a man from outside cannot make him unclean, because it does not go into his heart but through his stomach and passes out into the sewer?' (Thus he pronounced all foods clean.) And he went on, 'It is what comes out of a man that makes him unclean. For it is from within, from men's hearts that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean.'

The Gospel of the Lord.

(For Prayer Over the Offering, Communion Antiphon, and Post-Communion Prayer, see page 22)

13 February [Nkwo] Thursday of Week 5 (Green)

(For Entry Antiphon and Collect, see page 19)

First Reading

A reading from the book of Genesis (2:18-25)

The Lord God said, 'It is not good that the man should be alone. I will make him a helpmate.' So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see

2. The niile e kere eke chekwubere na gi, ka i zuo ha nri n'ogologo afo. I na-eweta nri ha n-eri, i ji obioma gi enyejucha ha afo. (Az.)

3. O buru na i zoo ihu gi, ha ga-ata ahuhu, i kwusi ha iku ume, ha anwuo, ma laghachikwa n'etum. O buru na i nye ikuku, ndu ohuru ebidokwa, i na-eme uwa ka o di ohuru mgbe niile. (Az.)

Alaluya, alaluya! Jon 17:17

Were eziokwu gi doo ha nso, n'ihina okwu gi bu eziokwu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (7:14-23)

Jesu kporo igwe mmadu ahu ozo ka ha biakwute ya. O siri ha, "Geenu m nti, unu niile, ghotakwanu ihe m ga-ekwu! O nweghi ihe obula si n'onu banye n'ime mmadu na-emeru ya. Kama o bu ihe si n'ime mmadu puta bu ihe na-emeru mmadu. Onye nwere nti ya nuru." Mgbe Jesu hapuru igwe mmadu ahu banye n'ulo, ndi na-eso uzo ya juru ya ihe okwu a putara. O juru si, "O bu na unu enwekwaghi nghota? O putara na unu amaghi na ihe obula si n'onu banye n'ime mmadu apughi imeru ya. N'ihina ihe oriri adighi abanye n'obi mmadu kama n'afu. O na-esikwa ebe ahu puo." Site n'ikwu otu a, o mere ka ihe oriri niile di ocha. O kwukwara si, "The na-emeru mmadu bu ihe si n'ime mmadu puta. N'ihina site n'ime mmadu, yabu site n'ime obi, ka echiche ojoo nke na-eduba mmadu n'omume ruru aru, si aputa, ya na ikwaiko na izu ohi niile na igbu mmadu, obi ojoo na aruruala, nghogbu, asoghi anya na ikwaiko, anya ufu, nkwalu, mkpako, enweghi uche ime ihe ziri ezi na ighota ihe nke mmuo. Omume ojoo ndi a na-esi n'ime mmadu aputa. O bu ha na-emeru mmadu."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Mbido (2:18-25)

Yahweh Chineke si, "Odighi mma ka mmadu ahu noro naani ya; aga m enye ya onye enyemaka." Yahweh Chineke si n'uro ala ahu kpuputa anu niile bi n'ohia nakwa

what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven, and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from man into a woman, and brought her to the man. The man exclaimed: 'This at last is bone from my bones, and flesh from my flesh! This is to be called woman, for this was taken from man.'

This is why a man leaves his father and mother and joins himself to his wife, and they become one body. Now both of them were naked, the man and his wife, but they felt no shame in front of each other. The word of the Lord.

Responsorial Psalm: Ps. 127:1-5 (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! (R)
2. By the labour of your hands you shall eat. You will be happy and prosper; your wife like a fruitful vine in the heart of your house; your children like shoots of the olive around your table. (R)
3. Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion all the days of your life! (R)

Alleluia, alleluia! Jam. 1:21

Acept and submit to the word which has been planted in you and can save your souls. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (7:24-30)

Jesus left Gennesaret and set out for the territory of Tyre. There he went into a house and did not want anyone to know he was there, but he could not pass unrecognised. A woman whose little daughter had an unclean spirit heard about him straightaway and came and fell at his feet. Now the woman was a pagan, by birth a Syrophenician, and she begged him to cast the devil out of her daughter. And he said to her, 'the children should be fed first, because it is not fair to take the children's food and throw it to the house-dogs.' But she spoke up: 'Ah

umunnunụ niile na-eфе n'elu; ihe ndi a niile ka o kpotaara nwoke ahu ka omara aha o ga-agu ha; nke obula n'ime ha ga-aza aha nwoke ahu guru ya. Nwoke ahu nyere anuulo niile, umunnunụ igwe niile na anuohia niile ndi ahu aha; ma o nweghi onye enyemaka tosiri etosi a chotaara nwoke ahu. Ya mere, Yahweh Chineke ji mee ka nwoke ahu rahu oke ura. N'oge o di n'ura ahu, Yahweh amiri otu mkpisiakuku ya bia were anu ahu kpuchie oghere ebe ahu o si weta ya. Yahweh Chineke ji mkpisi akuku nwoke ahu o miputara kputa otu nwaanyi nke o kpotaara nwoke ahu. Oge ahu nwoke ahu ekwuo si, "N'ikpeazu, nke a bu okpukpu si n'okpukpu m nakwa ahu si n'ahu m; a ga-akpo ya nwaanyi n'ihina e siri na nwoke meputa ya."

Nke a mere nwoke ga-eji hapu nna ya na nne ya bia rapara n'ahu nwunye ya ha abuo aburu otu ahu. Nwoke ahu na nwunye ya gba oto, ma ha enweghi ihere obula n'etiti onwe ha. Okwu nke Oseburuwa.

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

Aziza: **Ngozi na-adiri ndi na-aturu Chineke egwu.**

1. Ngozi na-adiri ndi na-aturu Chineke egwu, na-eso uzo ya. (Az.)
2. Iheaka gi kutara ka i ga-eri, anuri na oganiihu ga-abu nke gi. Nwunye gi ga-adi ka osisi vain, namị mkpuru n'ime ulo gi, umu gi ga-adi ka osisi oliv, gbaa oche nri gi gburugburu. (Az.)
3. 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! Jem. 1:21

Werenu nwaayo nara okwu ahu nke a kurula n'obi unu di ka mkpuru, nke puru izoputa mkpuruobi unu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (7:24-30)

Jesu hapuru Gennesaret gaa obodo Taya na Sidon. O banyere n'ime ulo na-achoghi ka onye obula mara. Ma o zotalighi onwe ya. Ngwangwa otu nwaanyi onye mmuo ojoo ji nwa ya nwaanyi nke nta nuru maka ya wee bia, daa n'ala n'ukwu Jesu. Nwaanyi a bu onye Grik, ma a muru ya na Sairo-Fonishia. O rioro Jesu ka o chupu mmuo ojoo n'ahu nwa ya nwaanyi. Jesu gwara ya si, "Ka e buru uzo nyejuo umuaka afo n'ihina o zighi ezi iwere nri umuaka tupuru nkita." Nwaanyi ahu zara si, "Nke a bu eziokwu Onyenwe m

yes, sir,' she replied 'but the house-dogs under the table can eat the children's scraps.' And he said to her, 'for saying this, you may go home happy' the devil has gone out of your daughter. So she went off to her home and found the child lying on the bed and the devil gone.
The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 22)

14 February [Eke] Friday of Week 5 in Ordinary Time (White) Ss Cyril, Monk & Methodius, Bishop (Memorial)



Cyril and Methodius, the apostles of the Slavs, were brothers who hailed from Thessalonica. Both went to Moravia to preach the Gospel. They learnt the Slavonic language, perfected its alphabets, and used it to translate the Bible and the liturgy.

In 867 the two brothers came to Rome to give a report of their labors to Pope Hadrian II (867-872) and his court. They encountered opposition on the part of jealous clergy who took offense because of their liturgical innovations. Cyril and Methodius explained their methods and from the Pope himself received episcopal consecration (868). Soon after, Cyril died at Rome in 869 at the age of 42.

Methodius returned to Moravia to continue his missionary work. Falling again under suspicion, he returned to Rome to defend the use of the Slavonic language in the liturgy. The Pope bestowed on him the dignity of an archbishop. On returning to Moravia, he converted the duke of Bohemia and his wife, and brought the light of faith to the city.

Entry Antiphon

These are holy men who became friends of God, glorious heralds of divine truth.

Collect

O God, who enlightened the Slavic peoples through the brothers Saints Cyril and Methodius, grant that our hearts may grasp the words of your teaching, and perfect us as a people of one accord in true faith and right confession. Through our Lord.

First Reading

A reading from the book of Genesis (3:1-8)

The serpent was the most subtle of all the wild beasts that the Lord God had made. It asked the woman, "Did God really say you were not to eat from any of the trees in the garden?" The woman answered the serpent, "We may eat the fruit of the trees in the garden. But of the fruit of the tree in the middle of the garden God said, 'You must not eat it, nor touch it, under pain of death.'" Then the serpent said to the woman, 'No! You will not die! God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil.' The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it

ma umunkita na-erikwa iberibe nri si n'okpokoro nri umuntakiri dapu n'ala." Jesu zara ya, "N'ih i osisa nke a; laba n' oñu; mmuo ojoo ahu ahapula nwa gi nwaanyi." O wee laruo ulo hu nwa ya nwaanyi ka o dina n'akwa, mmuo ojoo ahu ahapukwala ya. Ozioma nke Oseburuwa.

Ukwe Mbata

Ndi a bu ndi ikom di aso bu enyi Chineke, ndi otimkpu di ebube nke eziokwu ya.

Ekpere Mmeghe

O Chineke, onye gosiri ndi Slav ihe sitena umunne di asobu Siril na Metodius, mee ka obi anyi ghotu okwu nke nkuzi giga, wetara anyi izuoke dika ndi jikotara onu n'otu ezi okwukwe na igba akaebe kwesiri ekwes. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbido (3:1-8)

Ugbua, agwo bu anu kacha agho aghughu n'anumaanu niile nke Yahweh Chineke kere. O juru nwaanyi ahu, "O bu ezie na Chineke siri na unu agaghi ata mkpuru osisi obula si n'ime ogige a?" Nwaanyi ahu zara agwo ahu si, "Anyi nwere ike ita mkpuru osisi niile di n'ogige a. Ma Chineke siri, 'Unu agaghi ata mkpuru osisi nke si n'osisi ahu di n'etiti ogige a; unu agaghikwa emetu ya aka; unu taa ya mobu metu ya aka, unu ga-anwuri.' Mgbe ahu agwo ahu ewere gwa nwaanyi ahu si, "Unu agaghi anwu! Chineke ma n'ezie na ubochi unu tara ya, anya unu ga-emeghe, unu abia dika Chineke, nara iheoma na ihe ojoo." Nwaanyi ahu huru

could give. So she took some of the fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realised that they were naked. So they sewed fig-leaves together to make themselves loin-cloths.

The man and his wife heard the sound of the Lord God walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. The word of the Lord.

Responsorial Psalm: Ps. 31:1-2.5-7 (R.v.1)
Response: **Happy the man whose offence is forgiven.**

1. Happy the man whose offence is forgiven, whose sin is remitted. O happy the man to whom the Lord imputes no guilt, in whose spirit is no guile. (R)

2. But now I have acknowledged my sin; my guilt I did not hide. I said: 'I will confess my offence to the Lord.' And you, Lord, have forgiven the guilt of my sin. (R)

3. So let every good man pray to you in the time of need. The floods of water may reach high but him they shall not reach. You are my hiding place, O Lord; you save me from distress. You surround me with cries of deliverance. (R)

Alleluia, alleluia! Acts 16:14

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

Gospel

A reading from the holy Gospel according to Mark (7:31-37)

Returning from the district of Tyre, Jesus went by way of Sidon towards the Sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, 'Ephphatha,' that is, 'be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. 'He has done all things well,'

na osisi ahụ di mma oriri ma dikwa mma n'anya, hukwa na osisi ahụ na-agu agu maka amamihe nke o nwere ike inye. O weere mkpuru osisi ahụ taa, ma werekwa ufodu nye di ya, o taa. Mgbe ahụ, anya ha abuo wee meghee, ha mata no ha gba oto. Ha ewere akwukwo fiig dukoo onu iji kwatara onwe ha akwa omuma. Nwoke a na nwunye ya nuru uda ukwu Oseburuwa Chineke ka o na-aga n'ime ogige ahụ oge ubochi juru oyi, ha were zopu onwe ha n'ihu Yahweh Chineke n'etiti osisi niile nke ogige ahụ. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 32:1-2.5-7.(R.v.1)
Aziza: **Añuri na-adiri onye nke a gbaghaara njo ya.**

1. Ngozi na-adiri onye nke a gbaghaara njo ya; onye nke e kpochapuru mmehie ya. Ngozi diri onye ahụ Onyenweanyi amaghi ikpe, onye aghughu adighi n'ime obi ya. (Az.)

2. N'ikpeazu, ekwere m na m mere njo anakwaghi m ezo njo m ezo. Asiri m, "Aga m ekwuputara Onyenweanyi njo m," I wee gbaghara m njo m niile. (Az.)

3. Ya mere ndi nke gi niile ji ebeku gi, mgbe obula ha no na nsogbu, o burugodu na nsogbu ekworo ka idee mmiri bia, o gaghi eru ha ahụ. Gi bu ebe mgbaba m, I na-echebe m n'oge nsogbu, I ji ukwe nzoputa agba m gburugburu. (Az.)

Aleluia, aleluia! Oru 16:14

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (7:31-37)

Jesu siri n'okeala Taya puo, gafee Sidon, si na mpaghara Dekapolis ruo osimiri Galili. Ha kpotaara ya otu nwoke nti chiri nke nasukwa oke nsu. Ha rioro ya ka o bikwasa ya aka. Jesu siri n'igwe mmadu ahụ kpopu ya iche, tinye mkpisiaka ya na nti abuo nke onye ahụ nti chiri, busa mkpisiaka ya asu, detu ya n'ire onye ogbi ahụ; O wee lèlie anya n'eluigwe, suo ude, si nwoke ahụ, "Efeta!" Nke putara "Meghee." Nti nwoke ahụ meghere; ire ya toghepu kwa, o kwukwara okwu nke oma. Jesu nyere ndi no ebe ahụ iwu, ka ha ghara ikoro onye obula banyere oru ebube a. Ma ka o na-agwa ha ka ha ghara ikwu, ka ha gara n'ihu na-akosa oru ya karia. O turu ha n'anya nke ukwu, nke mere na ha na-asi, "O meela ihe niile nke oma. O na-eme

they said ‘he makes the deaf hear and the dumb speak.’

The Gospel of the Lord.

Prayer Over The Offerings

Look, O Lord, upon the offerings which we bring your majesty in commemoration of Saints Cyril and Methodius, and grant that these gifts may become the sign of a new humanity, reconciled to you in loving charity. Through Christ our Lord..

For Preface, see Usoro Emume Missa (2018 Edition) p. 23

Communion Antiphon

The disciples went forth and preached the Gospel while the Lord worked with them, confirming the word.

Prayer After Communion

O God, Father of all nations, who makes us sharers in the one Bread and the one Spirit and heirs of eternal banquet; grant in your kindness, on this feast day of Saints Cyril and Methodius, that the multitude of your children, persevering in the same faith, may be united in building up the Kingdom of justice and peace. Through Christ our Lord.

o buladi ndi nti chiri ka ha nu ihe, na-emekwa ndi ogbi ka ha kwuo okwu.”

Ozioma nke Oseburuwa.

Ekpere Nhunye

Lekwasa anya, O Dinwenụ, n’onyinye ndi a anyi na-ebutere ukpoeze gi na ncheta nke Siril na Metodus di aso, ma mee ka onyinye ndi a buru ama mmadu ohuru, nke e kpezirila gi na ya n’ezi mmekorita juputara n’ihunaanya. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ndi na-esu uzo ya pukwara kwusaba Ozioma, ebe Dinwenụ sokwa ha na-aruru, na-emekwa ka okwu ha kwusie ike.

Ekpere A Natachaa Oriri Nso

O Chineke, Nna nke mba niile, onye mere ka anyi keta oke n’otu Achicha na otu Mmuo buru ndi nketa n’oririukwu di ebighiebi; mee site n’ihunaanya gi, n’ubochi oriri a nke Siril na Metodus di aso, ka igwe-umu gi, ha kwudodie ike n’otu okwukwe, ha ejikota onu n’iwuzi Alaeze nke ikpe nkwmoto na udo. Site na Kristi Dinwenụ anyi.

15 February [Orie] Saturday of Week 5 (White)

Saturday Memorial of the Blessed Virgin Mary

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the book of Genesis (3:9-24)

The Lord God called to the man. ‘Where are you?’ He asked. ‘I heard the sound of you in the garden,’ he replied ‘I was afraid because I was naked, so I hid.’ ‘Who told you that you were naked?’ He asked. ‘Have you been eating of the tree I forbade you to eat?’ The man replied, ‘It was the woman you put with me; she gave me the fruit, and I ate it.’ Then the Lord God asked the woman, ‘What is this you have done?’ The woman replied, ‘The serpent tempted me and I ate.’

Then the Lord God said to the serpent, ‘Because you have done this, ‘Be accursed beyond all cattle, all wild beasts. You shall crawl on your belly and eat dust every day of your life. I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel.’

To the woman he said: ‘I will multiply your pains in childbearing, you shall give birth to your children in pain. Your yearning shall be for your husband, yet he will lord it over you.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n’akwukwo Mbido (3:9-24)

Ma Yahweh Chineke kporo nwoke ahụ jọọ ya si, “Olee ebe i nọ?” O zara ya si, “Anuru m ụda ukwu gi n’ime ogige, ụjọ jidere m n’ihina agba m ọto, m wee zoo onwe m.” O juru ya si, “Onye gwara gi na i gba ọto? I taala mkpuru osisi ahụ m nyere gi iwu ka i ghara ita?” Nwoke ahụ azaa ya, “O bu nwaanyi a i kponyere m ka mụ na ya biri; o nyere m mkpuru osisi ahụ m taa.” N’oge a ka Yahweh Chineke juru nwaanyi ahụ, “Gini bu ihe nke a i mere?” Nwaanyi ahụ zara ya, “Agwo ahụ rafuru m mu ataa ya.”

Mgbe ahụ ka Yahweh Chineke sirị agwo ahụ, “N’ihina i mere ihe nke a, a buola gi onu karia umu anumaanu niile di n’ohia na nke di n’ulo; I ga-eji afo gi na-aga ije bia na-ata aja ubochi niile nke ndu gi. Aga m eme ka iro diri n’etiti gi na nwaanyi a, na n’etiti umu gi na nke ya; o ga-azopia gi isi ma i ga-ata ya n’ukwu.” O bia gwa nwaanyi ahụ si, “Aga m eme ka ahuhu nke imu nwa gi bawanye; site n’ihe mgbu ka i

To the man he said, 'Because you listened to the voice of your wife and ate from the tree which I had forbidden you to eat. 'Accursed be the soil because of you. With suffering shall you get your food from it every day of your life. It shall yield you brambles and thistles, and you shall eat wild plants. With sweat on your brow shall you eat your bread, until you return to the soil, as you were taken from it. For dust you are and to dust you shall return.'

The man named his wife 'Eve' because she was the mother of all those who live. The Lord God made clothes out of skins for the man and his wife, and they put them on. Then the Lord God said, 'See, the man has become like one of us, with his knowledge of good and evil. He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live forever.' So the Lord God expelled him from the garden of Eden, to till the soil from which he had been taken. He banished the man, and in front of the garden of Eden he posted the cherubs, and the flame of a flashing sword, to guard the way to the tree of life.

The word of the Lord.

Responsorial Psalm: Ps. 89:2-6.12-13 (R.v.1)

Response: **Our Lord, you have been our refuge from one generation to the next.**

1. Before the mountains were born or the earth or the world brought forth, you are God, without beginning or end. (R)

2. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R)

3. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. (R)

4. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger forever? Show pity on your servants. (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!

ga-amu umu. Ochicho gi ga-abu maka di gi, o ga na-achi gi." O biakwa gwa Adam si, "N'ihina i gere nti n'olu nwunye gi ma taa osisi ahu m si gi atala abumonu ga-adiri ala n'ih gi, site n'ike oru aka gi ka i ga-eji enweta ihe oriri site na ya, ubochi niile ndu gi. O ga-amitara gi agamevu na osisi anamiri, I ga na-erikwa ahijia di n'ime ohia. Site n'osiso nke ihu gi ka i ga-eji enweta nri gi, ruo mgbe i ga-aloghachi n'ala ebe o bu na ya ka i si puta; ntu ka i bu, na ntu ka i ga-alaghachi. Nwoke ahu guru nwunye ya liv n'ihina o bu nne ndi niile di ndu. Yahweh Chineke kwataara Adam na nwunye ya uwe e ji akpukpo anu mee ka ha yiri. Oge ahu Oseburuwa Chineke siri, "ugbu a, nwoke a adila ka otu n'ime anyi, n'imara iheoma na ihe ojoo; ya bu, a gaghi ahapu ya ka o setia aka ya gboro mkpuru osisi nke ndu, taa ya ma dikwa ndu ebebe. Yahweh Chineke ewee chupu ya site n'ogige nke Eden ka o gburuwe ala nke e si na ya kputa ya. O chupu nwoke ahu n'ime ogige nke Eden ma were ndi mmuoma ndi nche dochie n'owuwa anyanwu nke ogige Eden, ha ji mmaagha na-acha oku oku, nke na-egbu bam bam ka o na-eche uzo e si aba n'ebe osisi nke ndu ahu di.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 90:2-6.12-13. (Az.1)

Aziza: **Onyenweanyi bido ndudugandu i bu ebe nchedo m.**

1 Tupu I kee ugwu niile, tupu i kee uwa na ihe niile di n'ime ya, I diiri adi ebebe ebebe. (Az.)

2. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Leghachinu ebe unu si, umu mmadu. N'anya gi puku afo dika otu ubochi, dika unyah nke gaferelanu, mobu otu nche abali. (Az.)

3. I zachapula mmadu site na nro; Ha dika ahijia na epulite n'ututu, mia ifuru ma kponwu n'oge mgbede. (Az.)

4. Kuziere anyi imata ka ndu anyi siri di nkenke, ka anyi were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adi okpu? Meere umuodibo gi ebere. (Az)

Alleluia, alleluia! Mat. 4:4

O bughị naanị site na nri ka mmadu si adi ndu, kama site n'okwu obula nke si n'onu Chineke puta. Alleluia!

Do not let your hearts be troubled. You trust in God, trust also in me (John 14:1)

Gospel

A reading from the holy Gospel according to Mark (8:1-10)

A great crowd had gathered, and they had nothing to eat. So Jesus called his disciples to him and said to them, 'I feel sorry for all these people; they have been with me for three days now and have nothing to eat. If I send them off home hungry they will collapse on the way; some have come a great distance.' His disciples replied, 'Where could anyone get bread to feed these people in a deserted place like this?' He asked them, 'How many loaves have you?' 'Seven' they said. Then he instructed the crowd to sit down on the ground, and he took the seven loaves, and after giving thanks he broke them and handed them to his disciples to distribute; and they distributed them among the crowd. They had a few small fish as well, and over these he said a blessing and ordered them to be distributed also. They ate as much as they wanted, and they collected seven basketfuls of the scraps left over. Now there had been about four thousand people. He sent them away and immediately, getting into the boat with his disciples, went to the region of Dalmanutha.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 3)

6TH SUNDAY IN ORDINARY TIME (C) 16 February 2025 [Afor] (Green)

**Office:
Week 2**

The readings today bring into relief divine reward for good people and punishment for the wicked. In the First Reading, Prophet Jeremiah contrasts the fate of people who rely on earthly and sensual things, and those who put their trust in the Lord. The contrast is deepened by the Responsorial Psalm which attributes divine blessing and happiness to the just and God-fearing, and ultimate disaster to the wicked. Affirming the contrasts, Jesus explains in the Gospel that although the good may suffer and be rejected, they surely will enjoy everlasting happiness, while the wicked who though rich and comfortable will burn in hellfire. Faced with this eschatological choice, St Paul in the Second Reading underlines the fact of Christ's resurrection as origin and source of Christian hope of justification.

Entry Antiphon

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

Collect

O God, who teach us that you abide in hearts that are just and true, grant that we may be so fashioned by your grace as to become a dwelling pleasing to you. Through our Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (8:1-10)

N'oge ahu, oke igwe mmadu zukokwara ozo. Ha enweghi ihe ha ga-eri, Jesu kpoketara ndi na-eso uzo ya, si ha, "Ebere igwe mmadu a na-eme m n'ihina mu na ha anoola mkpuru ubochi ato ugbua ha enweghi ihe ha ga-eri. O buru na asi ha laba n'ulo ha n'erighi ihe obula ha ga-ada n'uzo, n'ihina ufodu n'ime ha si ebe tere aka bia." Ndi na-eso uzo ya zaghachiri ya si, "Kedu ka mmadu ga-esi nweta ogbe achicha ga-ezuru igwe mmadu a n'ime ozara?" O juru ha si, "Ogbe achicha ole ka unu nwere?" Ha azaa si, "Ogbe achicha asaa." O gwara igwe mmadu ahu ka ha nodu ala. O naara ha ogbe achicha asaa ahu; mgbe o nyechara ekele, o nyawaa ha, nye ndi na-eso ya ka ha kesaara ya igwe mmadu ahu, ha kesaara igwe mmadu achicha ahu. Ha nwekwara azu nta olemaole. Jesu gozikwara azu olemaole ahu nye ndi na-eso uzo ya ka ha kesakwaa, nye igwe mmadu ahu. Igwe mmadu ahu riri, rijuo afo, ha tutukotara iberibe foduru afo nke juru nkata asaa. Ha ruru ihe dika puku mmadu ano Jesu zuru nri. O wee zilaa ha. Ngwangwa Jesu na ndi na-eso uzo ya banyere n'ugbommiri gaba obodo a nakpo Dalmanuta.

Ozioma nke Oseburuwa.

Ukwe Mbata

Chineke, buru nchedo m, na ebe m na-agbaga oso ndu. Zoputa m, maka na Gi bu nkume nchedo m; na Gi ka m na-azoro isi

Ekpere Mmeghe

Chineke Nna anyi, ndi ji ezi obi na ezi okwu efe Gi ka I weere ka ndi nke Gi. Biko nye anyi amara Gi, ka anyi na-ebi udi ndu ahu na-amasi Gi, ka anyi wee buru ndi kwesiri ekwesiri ibata n'ebe 34 obibi Gi. Site n'Onyenweanyi...

First Reading

A reading from the prophet Jeremiah (17:5-8)

The Lord says this: “A curse on the man who puts his trust in man, who relies on things of flesh, whose heart turns from the Lord. He is like dry scrub in the wastelands: if good comes, he has no eyes for it, he settles in the parched places of the wilderness, a salt land, uninhabited. “A blessing on the man who puts his trust in the Lord, with the Lord for his hope. He is like a tree by the waterside that thrusts its roots to the stream: when the heat comes it feels no alarm, its foliage stays green; it has no worries in a year of drought, and never ceases to bear fruit.”

The word of the Lord.

Responsorial Psalm: Ps. 1:1-4.6 (R. Ps 39:5)

Response: **Happy the man who has placed his trust in the Lord.**

1. Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners, but whose delight is the law of the Lord and who ponders his law day and night. (R.)

2. He is like a tree that planted beside the flowing waters, that yields its fruit in due season and whose leaves shall never fade; and all that he does shall prosper. (R.)

3. Not so are the wicked, not so! For they like winnowed chaff shall be driven away by the wind. For the Lord guards the way of the just but the way of the wicked leads to doom. (R.)

Second Reading

A reading from the first letter of St Paul to the Corinthians (15:12.16-20)

If Christ raised from the dead is what has been preached, how can some of you be saying that there is no resurrection of the dead?

For if the dead are not raised, Christ has not been raised, and if Christ has not been raised, you are still in your sins. And what is more serious, all who have died in Christ have perished. If our hope in Christ has been for this life only, we are most unfortunate of all people.

But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep.

The word of the Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Jeremaya (17:5-8)

Dinwenu kwuru si, “Omuma ikpe diiri onye nke tukwasara obi na mmadu, onye chekwube naani n'ike aka mmadu, onye obi ya juru Chineke. Dika obere osisi nke puru n'ikpa enweghi iheoma ga-esi na ya puta. O ga-ano n'ala kporo nku nke ikpa ahu, n'ala nuu mmadu ebighi. “Ngozi diri onye ahu nwere nchekwube na Chineke, onye nchekwube ya bu na Dinwenu. O dika osisi a kuru n'akuku mmiri, nke gbanyere mgborogwu na mmiri, o naghi atu egwu okochi n'ihina akwukwo ya na-adi ndu mgbe niile. O dighikwa atu egwu n'oge uko mmiri, o na-amị mkpuru oge niile. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 1:1-4.6 (Az. Abu 40:4)

Aziza: **Ha nwere isioma bu ndi ahu tukwasiri nchekwube ha n'Onyenweanyi**

1. Anuri ga-adiri nwoke ahu nke anaghi eso ndumodu onye ajoomume, mobu na-akwughari n'uzo ndi ome njo, mobu nodu n'otu ndi na-ekwuto Chineke, kama o na-enwe anuri n'ebe iwu Onyenweanyi di; ma na-achighari iwu ya n'obi ya ehihie na abali. (Az.)

2. O di ka osisi a kuru n'akuku iyi, nke na-amiputa mkpuru ya n'oge ya, nke akwukwo ya anaghi akponwu akponwu, ihe niile o na-eme na-agara ya nke oma. (Az.)

3. O dighi otu a n'ebe ndi ajo mmadu no; Mba, n'ihina ha dika afuru oka nke ikuku na-ebughari. N'ihina Onyenweanyi na-echekwaba uzo ndi eziomume, mana uzo ndi ajo mmadu na-eduba n'ila n'iyi. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo mbu Pol di aso degaara ndi Korint (15:12.16-20)

Ma o buru na a na-ekwusa na Chineke mere ka Kristi si n'onwu bilie, gini mere ufo du n'ime unu ji ekwu na mbilite n'onwu nke ndi nwuru anwu adighi?

N'ihina o buru na e meghe ka ndi nwuru anwu si n'onwu bilie, Chineke emebeghi ka Kristi si n'onwu bilie. O buru na Chineke emeghe ka Kristi si n'onwu bilie, okwukwe unu na Kristi bu ihe efu, unu ka ga-anwu na mmehie unu. Mgbe ahu ndi nwuru anwu n'ime Kristi lara n'iyi. O buru na olileanya anyi nwere n'ime Kristi bu naani na ndu a, anyi kwesiri imere ebere karichaa n'etiti unu mmadu.

Ma otu o di, Chineke emeela ka Kristi si na ndi nwuru anwu bilie, buru onye mbu sirila n'onwu bilie.

35 Okwu nke Oseburuwa.

Alleluia, alleluia! Lk.6:23ab

Rejoice and be glad: your reward will be great in heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:17,20-26)

Jesus came down with the Twelve and stopped at a piece of level ground where there was a large gathering of his disciples with a great crowd of people from all parts of Judaea and from Jerusalem and from the coastal region of Tyre and Sidon who had come to hear him and to be cured of their diseases.

Then fixing his eyes on his disciples he said: "How happy are you who are poor: yours is the kingdom of God. Happy you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh.

"Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of Son of Man. Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. This was the way their ancestors treated the prophets.

"But alas for you who are rich: you are having your consolation now. Alas for you who have your fill now: you shall go hungry. Alas for you who laugh now: you shall mourn and weep.

"Alas for you when the world speaks well of you! This was the way their ancestors treated the false prophets."

The Gospel of the Lord.

Prayer Over The Offerings

May this oblation, O Lord, we pray, cleanse and renew us and may it become for those who do your will the source of eternal reward. Through Christ our Lord.

Communion Antiphon

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.

Prayer After Communion

Having fed upon these heavenly delights, we pray, O Lord, that we may always long for that food by which we truly live. Through Christ our Lord.



Theme: Divine Judgment and Justification
The Holy Scriptures: Matt 12:36-37; Heb 9:27-28; John 5:21-25; 2 Cor 5:10; 1 John 2:1-2; Matt 7:1-5; 1 Cor 4:5; 2 Peter 3:10-13; Rom 5:9-18; 1 Cor 6:9-11. The Catechism of the Catholic Church: nos 1039 - 1041, 1990 - 1996. 36

Aleluya, aleluya! Luk. 6:23ab

Nurianu oñu: n'ihina ugwo oru unu buru ibu n'eluigwe. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:17,20-26)

Jesu na ndi umuazu ridatara ga-guzoro n'ebe di larii ya na igwe ndi na-eso uzo ya, na oke igwe mmadu ndi ozo ndi si n'obodo niile di na Judia na Jerusalem, nakwa n'uso oke osimiri di n'ala Taya na Saidon, ndi biara ka ha nuru ihe O na-ekwu ma nwetakwa ogwugwo oria.

Jesu lere ndi na-eso uzo ya anya si: "Ngozi na-adiri unu bu ndi ogbenye, n'ihina alaeze Chineke bu nke unu. Ngozi na-adiri unu ndi aguu na-agu ugwu a, n'ihina unu ga-eriju afo. Ngozi na-adiri unu ndi na-akwa akwa ugwu a, n'ihina unu ga-achi ochi.

Ngozi na-adiri unu mgbe ndi mmadu na-akpo unu asi, mapu unu n'iwu, kparikwaa unu, mobu tee aha unu unyi dika ihe aru, n'ihina nke Mmadu! Nurianu oñu mgbe nke a mere, wulikwaanu elu n'oñu, n'ihina ugwo oru unu buru ibu n'eluigwe; n'ihina otu a ka ndi nna ha mere ndi amuma.

Ma ahuhu ga-adiri unu ndi ogaranya, n'ihina unu enwetala nkasiobi. Ahuhu ga-adiri unu ndi afo jurula ugwu a, n'ihina aguu ga-agu unu. Ahuhu ga-adiri unu ndi no n'ochi ugwu a, n'ihina unu ga-eru uju beekwa akwa. Ahuhu ga-adiri unu mgbe mmadu niile na-ekwu iheoma banyere unu, n'ihina otu a ka ndi nna ha siri rafuo ndiamuma ugha.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, anyi na ario ka onyinye anyi na-ehunyere Gi wuchaa anyi, meekwa ka anyi di ohuru. Biko mee ka anyi na-eme uche Gi ruo n'onwu, iji nweta ugwo na Kristi Onyenweanyi. Sitena Kristi.

Ukwe Oriri Nso

Ha riri rijuchaa afo. Dinwenu nyere ha ihe ha choror: O hapughi ha na mkpa ha.

Ekpere A Natachaa Oriri Nso

Dinwenu, I nyela anyi nri oma nke eluigwe. Biko, mee ka anyi na-enwe aguu oge niile maka achicha nke a na-enye ezigbo ndu, n'ihina ewepu ya, anyi agaghi adi ndu n'ezie. Sitena Kristi.

The Seven Holy Founders of the Servite Order (Opt. Mem.)

(For Entry Antiphon and Collect, see page 34)

First Reading

A reading from the book of Genesis (4:1-15,25)

The man had intercourse with his wife Eve, and she conceived and gave birth to Cain. 'I have acquired a man with the help of the Lord' she said. She gave birth to a second child, Abel, the brother of Cain. Now Abel became a shepherd and kept flocks, while Cain tilled the soil. Time passed and Cain brought some of the produce of the soil as an offering for the Lord, while Abel for his part brought the first-born of his flock and some of their fat as well. The Lord looked with favour on Abel and his offering. But he did not look with favour on Cain and his offering, and Cain was very angry and downcast. The Lord asked Cain, 'Why are you angry and downcast? If you are well disposed, ought you not to lift up your head? But if you are ill disposed, is not sin at your door like a crouching beast hungering for you, which you must master?' Cain said to his brother Abel, 'Let us go out'; and while they were in the open country, Cain set on his brother Abel and killed him.

The Lord asked Cain, 'Where is your brother Abel?' 'I do not know' he replied. 'Am I my brother's guardian?' 'What have you done?' the Lord asked. 'Listen to the sound of your brother's blood, crying out to me from the ground. Now be accused and driven from the ground that has opened its mouth to receive your brother's blood at your hands. When you till the ground it shall no longer yield you any of its produce. You shall be a fugitive and wanderer over the earth.' Then Cain said to the Lord, 'My punishment is greater than I can bear. See! Today you drive me from this ground. I must hide from you, and be a fugitive and wanderer over the earth. Why, whoever comes across me will kill me!' 'Very well, then' the Lord replied 'if anyone kills Cain, sevenfold vengeance shall be taken for him.' So the Lord put a mark on Cain, to prevent whoever might come across him from striking him down.

Adam had intercourse with his wife, and she gave birth to a son whom she named Seth, 'because God has granted me other offspring' she said 'in place of Abel, since Cain has killed him.' The word of the Lord.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbido (4:1-15,25)

Nwoke ahụ na nwunye ya bu iiv nwere mmeko, nwunye ya ahụ abia di ime muo Ken si: "Amutala m nwanwoke site n'enyemaka Onyenweanyi." O bia muo nwa nke abuo, Ebel, nwanne nwoke Ken. Ugbu a Ebel bu onyencheaturu, na-azu igwe aturu ya, ebe Ken bu onyeorugbo. Ka ihe na-aga, Ken wetara ufodu ihe oriri ndi si n'ubi ya wee chunyere Oseburuwa Chineke aja, ebe Ebel n'uzo nke ya sitere n'igwe ewu na aturu ya weta otu aturu e bu uzo muo, nke mara abuba, iji nye onyinye nke ya. Oseburuwa nabatara onyinye Ebel. Ma o nabataghi onyinye Ken. N'ihu nke a onuma juputara ya obi, ihu ya wee gbaruo. Oseburuwa ajuo Ken si "Gini mere i ji juputa n'iwe, kedụ ihe i ji agbaru ihu? O bu na a gaghi anabata gi na i na-eme ihe di mma? O burukwanu na i ju irubeisi, lezie anya n'ihina i nwere ike idaba na njo, ma i nwere ike imeri njo ahụ." Ken agwa nwanne ya nwoke Ebel si, "Ka anyi puo jee n'ohia." Ka ha no n'ime ohia, Ken abagide nwanne ya nwoke Ebel gbuo ya. Yahweh ajuo Ken si, o lee ebe nwanne gi nwoke Ebel no?" O zaa ya si, Amaghi m, abụ m onye nche nwanne m?" Oseburuwa ajuo ya si "Olee ihe nke a i mere? Gee nti, olu akwa nwanne gi nwoke i gburu esila n'ala ruo m nti. Site ugbu a gaba n'ihu, i burula onye a buru onu site n'ala i jiri obara nwanne gi meruo. Mgbe obula i koro ugbo o gaghi erutere gi dika ike ya niile si di; I ga-abu onye na-awaghari awaghari na onye na-abaghi n'ihe n'awa." Ken siri Oseburuwa, "Ntaramahulu m kariri oke m nwere ike ibute. Lee anya, i chupula m n'elu uwa taa; agaghikwa m ahụ ihu gi ozo, abuzi m onye na-awaghari awaghari na onye na-enweghi ebe obibi n'elu uwa nke na onye obula huru m ga-akugbu m." Onyenweanyi zara ya si, "Mba! O buru na onye obula egbuo Ken, a ga-abo ya obo okpukpu asaa." Onyenweanyi nyere Ken akara, ka a ghara inwe onye obula ga-egbu ya.

E mechaa Adam na iiv nwere mmeko ozo muta nwanwoke nke ha kporo Seet, n'ihina nwaanyi ahụ siri, "Chineke enyela m nwa ozo ga-anochi onodu Ebel, n'ihina Ken kugburu ya." Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 49:1.8.16-17.20-21 (R.v.14)

Response: Pay your sacrifice of thanksgiving to God.

1. The God of gods, the Lord, has spoken and summoned the earth, from the rising of the sun to its setting. 'I find no fault with your sacrifices, your offsprings are always before me.' (R)
2. 'But how can you recite my commandment and take my covenant on your lips, you who despise my law and throw my words to the winds. (R)
3. 'You who sit and malign your brother and slander your own mother's son. You do this, and should I keep silence? Do you think that I am like you?' (R)

Alleluia, alleluia! Jn.14:6

I am the Way, the Truth and the Life. No one can come to the Father except through me. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (8:11-13)

The Pharisees came up and started a discussion with Jesus; they demanded of him a sign from heaven to test him. And with a sigh that came straight from the heart he said, 'why does this generation demand a sign? I tell you solemnly, no sign shall be given to this generation.' And leaving them again and re-embarking he went away to the opposite shore. The Gospel of the Lord.

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

18 February [Eke] Tuesday of Week 6 in Ordinary Time (Green)

(For Entry Antiphon and Collect, see page 34)

First Reading

A reading from the book of Genesis (6:5-8;7:1-5.10)

The Lord saw that the wickedness of man was great on the earth, and that the thoughts in his heart fashioned nothing but wickedness all day long. The Lord regretted having made man on the earth, and his heart grieved. 'I will rid the earth's face of man, my own creation,' the Lord said 'and of animals also, reptiles too, and the birds of heaven; for I regret having made them.' But Noah had found favour with the Lord.

The Lord said to Noah, 'Go aboard the ark, you and all your household, for you alone

Abuoma na Aziza: Abu. 50:1.8.16-17. 20-21.(Az.14)

Aziza: ka inye ekele gi buru aja nke i na-achunyere Chineke.

1. Onyenweanyi, Chineke nke chi niile na-ekwu, o na-akpo uwa niile bido n'owuwa anyanwu ruo n'odida ya. O bughi n'ihu aja unu ka m ji wee na-abara unu mba, aja nsureoku unu no n'ihu m oge niile. (Az.)
2. Kedu ikikere unu nwere iji na-agughari iwu m, iji na-ekwuputa maka ogbugbandu m? N'ihina unu juru inabata nkuzi m, ma leghara okwu m anya. (Az.)
3. Unu na-adi nkwaadebe ikwuto nwanne unu, na-ebokwa ya ebubo. Unu na-eme nke a, chee na m ga-agba nkiti? Unu chere na m dika unu? (Az.)

Alaluya, alaluya! Jon 14:6

Mu onwe m bu uzo, eziokwu na ndu. O dighi onye obula ga-abiakwute Nna ma o bughi site na m. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (8:11-13)

Ufo du ndi Farisii biakwutere Jesu bido n'iruritauka, na-achokwa ihe iribaama si n'igwe bja iji nwalee ya. O mara osu ruu na mmuo, jukwaa si, "Gini mere ogbo a ji achio ihe iribaama? N'ezie agwa m unu, agaghi enye ogbo a ihe iribaama obula." O hapuru ha, banyekwa ozo n'ugbommiri, gafee n'ofe nke ozo.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Mbido (6:5-8;7:1-5.10)

Onyenweanyi Chineke huru na obi ojoo mmadu bara uba n'uwa, na o bukwaa so ihe ojoo ka o na-echeputa n'obi ya mgbe niile. O wutere Oseburuwa gbawakwaa ya obi na o kere mmadu n'uwa. N'ihu ya yahweh asi "Aga m ekpochapu ndi mmadu m kere eke n'elu uwa, ndi mmadu na umu anumaanu, umu ihe na-ari ari na umunnunu nke igwe; n'ihina o wutela m na mu kere ha."

Ma Yahweh gosiri Noa obi ebere. Chineke e were si Noa, "Baa n'ime ugbo, gi ezinulo gi, n'ihina ahula m na naani gi bu

among this generation do I see as a good man in my judgement. Of all the clean animals you must take seven of each kind, both male and female; of the unclean animals you must take two, a male and a female (and of the birds of heaven also, seven of each kind, both male and female), to propagate their kind over the whole earth. For in seven days' time I mean to make it rain on the earth for forty days and nights, and I will rid the earth of every living thing that I made.' Noah did all that the Lord ordered.

Seven days later the waters of the flood appeared on the earth.
The word of the Lord.

Responsorial Psalm: Ps. 28:1-4.9-10 (R.v.11)

Response: The Lord will bless his people with peace.

1. O give the Lord you sons of God, give the Lord glory and power; give the Lord the glory of his name. Adore the Lord in his holy court. (R)
2. The Lord's voice resounding on the waters, the Lord on the immensity of waters; the voice of the Lord, full of power, the voice of the Lord, full of splendour. (R)
3. The God of glory thunders. In his temple they all cry: "Glory!" The Lord sat enthroned over the flood; the Lord sits as king forever. (R)

Alleluia, alleluia! Jn. 14:23

If anyone loves me he will keep my word and my Father will love him, and we shall come to him. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (8:14-21)

The disciples had forgotten to take any food and they had only one loaf with them in the boat. Then Jesus gave them this warning, 'keep your eyes open; be on your guard against the yeast of the Pharisees and the yeast of Herod.' And they said to one another, 'it is because we have no bread.' And Jesus knew it, and he said to them, 'why are you talking about having no bread? Do you not yet understand? Have you no perception? Are your minds closed? Have you eyes that do not see, ears that do not hear? Or do you not remember? When I broke the five loaves among the five thousand, how many baskets full of scraps did you collect?'

onye aka ya kwụ ọtọ n'agburu a. Site na ụdị anụohia obula ndị na-emerughị emeru, i ga-ewere abụọ ha ụzọ asaa, otu oke na nke nne ya; site n'umu anụ ohia ndị ruru arụ i ga-ewere abụọ n'otu ụzọ, otu oke na nke nne ya. (Ma site n'umunnunụ nke igwe, i ga-eweta abụọ ụzọ asaa, otu oke na nke nne), iji mụbaa ụdị ha n'elu ụwa. N'ubochi asaa na-abianụ, aga m eme ka mmiri zoo n'ụwa iri mkpuru ubochi ano na iri abali ano. Aga m ekpochapụ ihe niile m kere eke n'elu ụwa." Noa mere dika otu Oseburuwa siri nye ya iwu.

Ka ubochi asaa gachara, oke mmiri ahụ ejuputa n'elu ụwa.
Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 29:1-4.9-10. (Az.11)
Aziza: Ka Dinwenụ were udo gozie ndi nke ya.

1. Umụ Chineke, nyenụ Onyenweanyi otito na ike, nyenụ aha Onyenweanyi otito, feenụ Onyenweanyi n'ebe ya di nso. (Az.)
2. Olu Onyenweanyi na-ada n'elu osimiri, olu Onyenweanyi na-ada n'elu osimiri. Olu nke Onyenweanyi di ike, olu nke Onyenweanyi juputara n'ebube. (Az.)
3. Olu Onyenweanyi na-ada ka egbeigwe, N'ulonso ya, ihe niile na-eti mkpu na-asi, "Otito diri Onyenweanyi!" Onyenweanyi na-achi n'elu ide mmiri, O na-achi eze ruo ebighiebi. (Az.)

Aleluya, aleluya! Jn. 14:23

Oburu na mmadu ahu m n'anya, o ga-edobe okwu m. Nna ga-ahukwa ya n'anya. Anyi ga-abiakwute ya, biri n'ime ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (8:14-21)

Ndi na-eso ụzọ Jesu chefuru iwere ogbe achicha ha ga-eri. Ihe ha nwere n'ugbo bu naani otu ogbe achicha. Jesu doro ha aka na nti si, "Kpacharanu anya! Zereu ihe na-eko achicha nke ndi Farisii na nke Herod." Ndi na-eso ụzọ ya wee na-ekwurita n'etiti onwe ha si, "O kwuru nke a n'ihina anyi ejighi achicha obula." Jesu matara ihe ha na-ekwu, ma si ha, "Gini mere unu ji ekwurita n'onwe unu na unu enweghi achicha obula? O bu na unu amutabeghi ihe mobu ghotu ihe obula? Obi unu o kpochiri akpochi? Unu nwere anya, ma unu adighi ahu ụzọ? Unu nwere nti, ma unu adighi anu ihe? O bu na unu echetaghi?" Mgbe m nyawara ogbe achicha ise, maka puku mmadu ise. Iberibe achicha unu tutukotara o juru nkata ole? Ha zara

They answered, 'twelve.' And when I broke the seven loaves for the four thousand, how many baskets full of scraps did you collect?' And they answered, 'seven.' Then he said to them, 'are you still without perception?' The Gospel of the Lord.

si, "Nkata iri na abuo." "Mgbe m nyawara ogbe achicha asaa maka puku mmadu ano, nkata ole ka unu tutujuuru n'onu site n'iberibe achicha nke fodurinu?" Ha zara ya si, "Nkata asaa" O wee si ha "O bu na unu aghotabeghi?" Ozioma nke Oseburuwa.

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

19 February [Orie] Wednesday of Week 6 (Green)

(For Entry Antiphon and Collect, see page 34)

First Reading

A reading from the book of Genesis (8:6-13,20-22)

At the end of forty days Noah opened the porthole he had made in the ark and he sent out the raven. This went off, and flew back and forth until the waters dried up from the earth. Then he sent out the dove, to see whether the waters were receding from the surface of the earth. The dove, finding nowhere to perch, returned to him in the ark, for there was water over the whole surface of the earth; putting out his hand he took hold of it and brought it back into the ark with him. After waiting seven more days, again he sent out the dove from the ark. In the evening, the dove came back to him and there it was with a new olive-branch in its beak. So Noah realised that the waters were receding from the earth. After waiting seven more days he sent out the dove, and now it returned to him no more.

It was in the six hundred and first year of Noah's life, in the first month and on the first of the month, that the water dried up from the earth. Noah lifted back the hatch of the ark and looked out. The surface of the ground was dry!

Noah built an altar for the Lord, and choosing from all the clean animals and all the clean birds he offered burnt offerings on the altar. The Lord smelt the appeasing fragrance and said to himself, 'Never again will I curse the earth because of man, because his heart contrives evil from his infancy. Never again will I strike down every living thing as I have done. 'As long as earth lasts, sowing and reaping, cold and heat, summer and winter, day and night shall cease no more.'

The word of the Lord.

Responsorial Psalm: Ps. 115:12-15.18-19 (R.v.17)

Response: A thanksgiving sacrifice I make to you, O Lord.

1. How can I repay the Lord for his goodness to

The Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Mbido (8:6-13,20-22)

Ka iri ubochi ano gachara Noa mepere mpioikuku ugbo ahụ o ruru. O zipu otu ugoloma nke nọ na-efegharị, ruo mgbe mmiri tachara n'elu uwa. O zipu otu nduru iji choputa ma mmiri o ka nọ n'elu uwa. Ma nduru ahụ, ahughị ebe o ga-ebere, o lokwute ya n'ime ugbo ahụ, n'ihina mmiri juputara n'elu uwa niile. O weputara aka ya jide ya ma weghachi ya azu n'ime ugbo ahụ. Ka abali asaa gachakwara, o si n'ugbo ahụ zipu nduru ahụ ozo. Na mgbede, nduru ahụ ewere loghachikwute ya kpuru akwukwo ndu nke oliv n'onu ya. Nke a mere Noa ji mata na mmiri atachala n'elu uwa. Ka ubochi asaa ozo gara, o zipukwara nduru ahụ ozo, ma nduru ahụ aloghachikwuteghi ya ozo.

O bu n'ime nariafo isii, n'afọ mbu nke ndu Noa, n'ime onwa mbu n'ubochi mbu nke onwa ahụ, ka mmiri ahụ bidoro tachapuwa n'uwa. Noa ewere meghee onuuzo ugbo ahụ lepu anya, hụ na elu ala agbakochaala.

Mgbe ahụ Noa ruuru Onyenweanyi ebe nchujaja, o were umu anumaanu na umunnunu niile na-emerughi emeru chuo aja nsureoku n'ebe nchujaja ahụ. Mgbe Onyenweanyi nuri isi aja nsureoku ahụ, Onyenweanyi ekwuo n'ime obi ya si, "Mgbe ozo agaghi m abu uwa onu n'ihu umu mmadu, n'ihina obi ha na-acho ihe ojoo site na mgbe ha di na nwata. O nweghi mgbe ozo m ga-egbukwa ihe niile di ndu dika m siri mee. Oge niile uwa ga-adị site ugbo a gaa n'ihu, oge iku ihe na ighota ihe ubi, oge oyi otutu na ekpomoku, udu mmiri na okochi, abali na ehiehi agaghi akwusi idi."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 116:12-15.18-19. (Az.17)

Aziza: Aga m achuru gi aja ekele wee kpokue aha nke Onyenweanyi.

4d. Kedu ihe m ga-enye Onyenweanyi? Maka

me? The cup of salvation I will raise; I will call on the Lord's name. (R)

2. My vows to the Lord I will fulfil before all his people. O precious in the eyes of the Lord is the death of his faithful. (R)

3. My vows to the Lord I will fulfil before all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. (R)

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 Mark (8:22-26)

Jesus and his disciples came to Bethsaida, and some people brought to him a blind man whom they begged him to touch. He took the blind man by the hand and led him outside the village. Then putting spittle on his eyes and laying his hands on him, he asked, 'can you see anything?' The man, who was beginning to see, replied, 'I can see people; they look like trees to me, but they are walking about.' Then he laid his hands on the man's eyes again and he saw clearly; he was cured, and he could see everything plainly and distinctly. And Jesus sent him home, saying, 'Do not even go into the village.'

The Gospel of the Lord.

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

20 February [Afor] Thursday of Week 6 (Green)

(For Entry Antiphon and Collect, see page 34)

First Reading

A reading from the book of Genesis (9:1-13)

God blessed Noah and his sons, saying to them, 'Be fruitful, multiply and fill the earth. Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea; they are handed over to you. Every living and crawling thing shall provide food for you, no less than the foliage of plants. I give you everything, with this exception: you must not eat flesh with life, that is to say blood, in it. I will demand an account of your life-blood. I will demand an account from every beast and from man. I will demand an account of every man's life from his fellow men. 'He who sheds man's

ihēoma niile o meere m. Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi. (Az.)

2. Aga m emejuputa nkwa m kwere Onyenweanyi, n'ihu ndi nke ya niile. Onwu onye ezimume di oke onu, n'ebe Onyenweanyi no. (Az.)

3. Aga m emejuputa nkwa m kwere Onyenweanyi, n'ihu ndi nke ya niile. N'ogige ulo nke Onyenweanyi, n'etiti gi Jerusalem. (Az.)

Aleluya, aleluya! Efes. 1:17.18

Ka Chineke nke Dinwenụ anyi Jesu Kristi, Nna nke otito, meghee anya nke obi anyi, ka anyi wee mata ihe bu nchekwube nke okpukpo o kporo anyi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (8:22-26)

Mgbe Jesu and ndi na-eso uzo ya biarutere na Betsaida ufodu ndi mmadu kpotaara Jesu otu onyeisi, rio ya ka o metu ya aka. O sekpuuru onyeisi ahụ n'aka duputa ya n'obodo nta ahụ. Jesu bunyere asu n'anya abuo nke onyeisi ahụ, bikwasakwa ya aka ya abuo, o juo ya si, "O nwere ihe i huru?" Nwoke ahụ leliri anya elu, si, "Ana m ahụ ndi mmadu ma ha na-agaghari dika osisi na-aga ije." Jesu bikwasakwa aka ya abuo n'anya nwoke ahụ ozo. Nwoke ahụ legidesiri anya ike, anya ya dikwa mma ozo; o were huchaa ihe niile nke oma. Jesu zilara ya ulo, si ya, "Abanyekwala o buladi n'ime obodo ntakiri a."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Mbido (9:1-13)

Chineke agozie Noa na umu ya ma si ha, "Mubaanu ma juputa n'uwa. Unu ga-abu ndi a ga-atu egwu n'ebe umuanumaanu niile ndi no n'eluala na ebe umunnunu nke igwe no n'ebe ihe niile nke na-ari ari n'elu ala na n'ebe azu nke di n'osimiri no, e tinyela ha nilie n'aka unu. Ihe niile di ndu, nke na-agaghari agaghari ga-abu ihe oriri unu; dika m siri nye unu ihe niile. Unu agaghi eri anu agbaghi obara. Aga maju ajujiu maka ndu unu, ajujiu maka nke mmadu niile nakwa nke umuanumaanu. Onye obula gburu mmadu a ga-egbukwa ya n'ihina Chineke kere mmiadu n'oyiyi ya. Mitanu

blood, shall have his blood shed by man, for in the image of God man was made.

‘As for you, be fruitful, multiply, teem over the earth and be lord of it.’

God spoke to Noah and his sons, ‘See, I establish my covenant with you, and with your descendants after you; also with every living creature to be found with you, birds, cattle and every wild beast with you: everything that came out of the ark, everything that lives on the earth. I establish my Covenant with you: no thing of flesh shall be swept away again by the waters of the flood. There shall be no flood to destroy the earth again.’

God said, ‘Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations: I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth.

The word of the Lord.

Responsorial Psalm: Ps. 101:16-21.29.22-23 (R.v.20)

Response: **The Lord looked down from heaven to the earth.**

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.6:63.68

Your words are spirit, Lord, and they are life: you have the message of eternal life. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (8:27-33)

Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, ‘who do people

mkpuru ma mubaanu juputany n’uwa ma chiwanu ya.”

Chineke agwa Noa na umu ya okwu ndi a, “Lee, mu na gi na umu umu gi ga-enwe ogbugbandu; na ihe niile e kere eke nke gi na ya noro, umununu, anuulo na anuofia niile so gi, ihe niile nke si n’ime ugbo ahụ puta, ihe niile di ndu n’elu uwa. Ma aga m edozi ogbugbandu mu na gi nke na-enweghi mgbe ozo a ga-eji oke mmiri emebi ihe niile di ndu, a gaghikwa eji oke miri emebi uwa ozo.” Chineke asi, “Nke a bu akara nke ogbugbandu ahụ nke m na-eme n’etiti mu na gi na n’ihe niile e kere eke gi na ya so n’afọ niile na-abianu. Ugbo a etinyela m egwurugwu m n’ime urukpu; o ga-abu akara maka ogbugbandu n’etiti mu na uwa.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 102:15-20.28.21-22 (Az.19)

Aziza: **Onyenweanyi sitere n’eluigwe na-ele uwa anya.**

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. Umudibo gi ga-ebi n’udo, umu umu ha ga-akwudosikwa ike n’ihu gi. N’ihi nke a, 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.)

Alaluya, alaluya! Jon. 6:63.68

Okwu gi bu mmuo, Onyenweanyi ha bu ndu. I nwere ozi nke ndu ebighiebi. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Mak dere (8:27-33)

Jesu na ndi na-eso uzo ya puru gagharia n’obodo nta di icheiche nke obodo Sizeria Filipi. Ka ha na-aga n’uzo, Jesu juru ndi na-eso

say I am?' And they told him, 'John the Baptist,' others said 'Elijah'; others again, one of the prophets.' 'But you,' he asked 'who do you say I am?' Peter spoke up and said to him, 'you are the Christ.' And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; and he said all this quite openly. Then, taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, 'get behind me Satan! Because the way you think is not God's way but man's.'

The Gospel of the Lord.

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

21 February [Nkwo] Friday of Week 6 in Ordinary Time (Green/White)

St Peter Damian, Bishop, Doctor (Opt. Mem.)

(For Entry Antiphon and Collect, see page 34)

First Reading

A reading from the book of Genesis (11:1-9)
Throughout the earth men spoke the same language, with the same vocabulary. Now as they moved east-wards they found a plain in the land of Shinar where they settled. They said to one another, 'Come, let us make bricks and bake them in the fire.' - For stone they used bricks, and for mortar they used bitumen.- 'Come,' they said 'let us build ourselves a town and a tower with its top reaching heaven. Let us make a name for ourselves, so that we may not be scattered about the whole earth.'

Now the Lord came down to see the town and the tower that the sons of man had built. 'So they are all a single people with a single language!' said the Lord. 'This is but the start of their undertaking! There will be nothing too hard for them to do. Come, let us go down and confuse their language on the spot so that they can no longer understand one another.' The Lord scattered them hence over the whole face of the earth, and they stopped building the town. It was named Babel therefore, because there the Lord confused the language of the whole earth. It was from there that the Lord

uzo ya si, "Onye ka ndi mmadu na-asi na mu onwe m bu?" Ha si ri ya, "Ufodu na-ekwu na i bu Jon, onye na-eme mmirichukwu, ndi ozo na-ekwu na i bu Elaija; ndi ozokwa na-asi na i bu otu onye n'ime ndi amuma." O juru ha si, "Onye ka unu onwe unu na-asi na m bu?" Pita zara ya si, "Gi onwe gi bu Kristi ahụ!" O doro ha aka na nti ka ha ghara igwa onye obula banyere ya.

Jesu bidoro ikuziri ndi na-eso uzo ya na nwa nke mmadu ga-ata otutu ahuhu; ndi okenye na ndiisi nchajaja na ndi odeakwukwo ga-ajukwa ya, a ga-egbu ya. Ma mgbe ubochi ato gachara, o gabilitakwa n'onwu. O koro ha ihe a n'ezoghi onu. Pita kpoo ya gaa n'akuku malite ibara ya mba. Ma Jesu tughariri, lee ndi na-eso uzo ya anya, wee baara Pita mba, si, "Gafee m n'azu, Ekwensu! N'hina uche gi abughi uche nke Chineke kama o bu uche nke mmadu!"

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Mbido (11:1-9)

Uwa niile nwere otu asusu na mkpuru okwu olemaole. Ugwu a, ka ndi mmadu no na-abawanye, eba gbasara ruo n'akuku owuwa anyanwu ebe ha chotara ala di lari n'ala Shina biri ebe ahu. Ha gwara onwe ha, "Ngwanu ka anyi kpuo aja bia naa ha n'elu oku." Ha ewere aja akpuriakpu n'onodi nkume, ma werekwa mgba n'onodi uru. Ha gwakwara onwe ha si "Bianu ka anyi wuoro onwe anyi otu obodo mepere emepe nakwa otu ulo elu nke ofe isi ya ga-erute Eluigwe. Ka anyi buru ndi a ma ama, ka anyi ghara igbasa n'akuku uwa niile." N'oge ahu Onyenweanyi alodata ihu obodo ahu mepere emepe na ulolu nke ndi mmadu ahu wuru. Onyenweanyi Chineke kwuru si; "Lee, ha bu otu mba, nwekwaa otu asusu; nke a bu naani mbido ihe ha nwere ike ime ugwu a, o nweghi ihe ha ga-acho ime ga-akari ha. Bianu ka anyi gbadaa gaa gbaruo asusu ha ebe ahu, otu ha na-agaghi aghota asusu onwe ha." Site n'ebe ahu ka Yahweh mere ka ha gbasaa n'elu uwa niile; ha kwusiri iru obodo ahu. Nke a mere e ji kpoo ya Babel, ebe o bu n'ebe ahu ka Onyenweanyi meghariri ha anya n'asusu ha,

scattered them over the whole face of the earth.

The word of the Lord.

Responsorial Psalm: Ps. 32:10-15 (R.v.12)
Response: **Happy are the people whom the Lord has chosen as his own.**

1. 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)

2. 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)

3. From the place where he dwells he gazes on all the dwellers on the earth, he who shapes the hearts of them all and considers all their deeds. (R)

Alleluia, alleluia! Jn 15: 15

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

Gospel

A reading from the holy Gospel according to Mark (8:34-39:1)

Jesus called the people and his disciples to him and said, '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, and for the sake of the gospel, will save it. What gain, then, is it for a man to win the whole world and ruin his life? And indeed what can a man offer in exchange for his life? For if anyone in this adulterous and sinful generation is ashamed of me and of my words, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.'

And he said to them, 'I tell you solemnly, there are some standing here who will not taste death before they see the kingdom of God come with power.'

The Gospel of the Lord.

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

22 February [Eke] Saturday (White)

Chair of St. Peter, Apostle (Feast)

Rome was the centre of impiety when St. Peter and St. Paul planted the faith, and were both crowned with martyrdom under Nero around the year 64 AD.

St. Peter founded the most ancient Church of Rome and there established his

nyekwa ha asusu di icheiche, o bukwa site n'ebe ahụ ka o gbasachara ha n'efu uwa niile.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 33:10-15. (Az.12)
Aziza: **Añuri na adiri ndi Chineke hooro dika ndi nke ya.**

1. O na-emebi atumaatu mba niile, O na-eme ka echiche ha laa n'iyi. Mana atumaatu Chineke ga-adi okpu. Echiche obi ya niile ga-adi ebebe. (Az.)

2. Anuri 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.)

3. O si n'ebe O no na-ele anya, na-ele ndi niile bi n'uwa anya. Onye nke mere obi mmadu niile na-agbakokwa ihe niile ha na-eme. (Az)

Aleluya, aleluya! Jon 15: 15

Dinwenụ kwuru si: A na m akpozi unu ndi enyi, n'ihina agwala m unu ihe niile m nuru n'onu Nna m. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (8:34-9:1)

Jesu kpokotara igwe mmadu ahụ na ndi na-eso juzo ya, si ha, "o buru na onye obula na-acho iso m, ya ju onwe ya, buru obe ya sobe m n'azu. N'ihina onye obula nke na-acho ichekwaba ndu ya ga-atufu ndu ya; ma onye obula nke ga-atufu ndu ya n'ihini m na n'ihini ozioma, ga-azoputa ya. Uru gini ka o ga-abaara mmadu ma o ritechaa akunuba niile nke uwa a, ma tufuo ndu ya? Gini ka mmadu ga-eji kwughachi ugwo ndu ya? N'ihina onye obula mu onwe m na okwu m na-eme ihere n'ogbo nkea, na-eme ihe ojoo na-akwakwa iko, ihere onye ahụ ga-emekwa Nwa nke mmadu mgbe o ga-abia n'ebube nke Nna ya, ya na ndi mmuoma ya di nso."

O siri ha, "N'igwa unu eziokwu, o nwere ufodu n'ime ndi guzoro n'ebe a na-agaghi anwu onwu ruo mgbe ha ga-ahu ochichi nke Chineke ka o biara n'ike."

Ozioma nke Oseburuwa.



Episcopal chair. Since then, the Roman Church has continued to preside over all the Churches of God in love and service.

The feast of the Chair of St. Peter commemorates the office of teacher and pastor conferred by Jesus Christ on Peter. Jesus not only chose Peter, he changed his name to a rock (petrus) upon which to build a Church that would prevail against the infernal enemy [Mt. 16:18]. He received from Peter the confession of faith and love – the same to establish the Church in history on a firm foundation – prayed for him and confirmed him. The ministry conferred on Peter is continued down the ages in an unbroken line by his successors – the Bishops of Rome.

Today, we celebrate the unity of the Church established in Peter and his successors, and renew our assent to the teaching authority of the Roman Pontiff.

The primacy of the Bishop of Rome is today assuming great significance, given the ecumenical efforts towards Christian unity. An Agreed Statement in 1999 by the world representatives of the Anglican Communion and Roman Catholic Church called on all the churches to receive the primacy of the Bishop of Rome as gift, to recognize its specific ministry to the whole Church of God.

Entry Antiphon

The Lord says to Simon Peter: I have prayed for you that your faith may not fail, and once you have turned back, strengthen your brothers.

Collect

Grant, we pray, almighty God, that no tempests may disturb us, for you have set us fast on the rock of the Apostle Peter's confession of faith. Through our Lord.

First Reading

A reading from the first letter of St Peter (5:1-4)

Now I have something to tell you Elders: I am an elder myself, and a witness to the sufferings of Christ, and with you I have a share in the glory that is to be revealed. Be the shepherd of the flock of God that is entrusted to you: watch over it, not simply as a duty but gladly, because God wants it; not for sordid money, but because you are eager to do it. Never be a dictator over any group that is put in your charge, but be an example that the whole flock can follow. When the chief shepherd appears, you will be given the crown of unfading glory. The word of the Lord.

Responsorial Psalm: Ps. 22: 1-6 (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 of darkness no evil would I fear. You are there with

Ukwe Mmeghe

Onyenweanyi gwara Saimon Pita: Ekpereela m gi ekpere ka okwukwe gi ghara ida; mgbe i chegharijala, ka i nyere umunne gi aka.

Ekpere Mmeghe

Mee, anyi na-ario, Chineke ji ike niile, ka o ghara inwe ebulimmiri obula ga-esogbu anyi, n' ihi na I guzosijela anyi ike n'elu okwute nke nkwuputa okwukwe ahụ Nwaazu Pita kwuputara. Site na Dinwenụ anyi...

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo ozi mbu nke Pita di aso dere (5:1-4)

Ana m agba ndi okenye no n'etiti unu ume; mu onwe m bukiwa okenye. Abu m onye akaebe nke ahuhu niile Kristi tara, burukwa onye ga-eso keta oke n'otito ahụ a ga-ekpughe. Ana m ario unu: Na azunu igweaturu nke Chineke tinyere unu n'aka. Na-elekotanu ha anya nke oma dika Chineke si choo. O bughị na mmanye, kama dika ndi o siri n'obi puta. Na-arunu oru unu, o bughị naani n'ih i ugwo a ga-akwu unu, kama n'ihina o na-anu unu oku n'obi ime ya. Unu emegbula ndi no n'okpuru unu na ndi unu nwe. Kama meenu onwe unu ihe e ji amaatu nke igweaturu ahụ ga-eñomi. Mgbè onyeisi ozuzu aturu ahụ ga-aputa ihe, unu ga-anatakwà okpueze ahụ nke ebube ya na-adigide.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 23: 1-6 (Az.1)

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

1. Chineke bu onyenche m, o nweghi ihe m ga-acho. 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 aha ya. Oburugodu na m na-aga na ndagwurugwu nke onwu, egwu obula

you 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 for ever and ever. (R.)

Alleluia, Alleluia! Mt. 16:18

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

Gospel

A reading from the holy Gospel according to Matthew (16:13-19)

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.'

The Gospel of the Lord.

Prayer Over The Offerings

Acept with favour, O Lord, we pray, the prayers and offerings of your Church, that, with Saint Peter as her shepherd, she may come to an eternal inheritance, for it is through his teaching that she holds the faith in its integrity. Through Christ our Lord.

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

Communion Antiphon

Peter said to Jesus: You are the Christ, the Son of the living God. And Jesus replied: You are Peter, and upon this rock I will build my Church.

Prayer After Communion

O God, who at our celebration of the feast day of the blessed Apostle Peter have

agaghi atụ m; i ji mkpara na ngu gi nọdebe m, O bu ha na-enye agbamume. (Az.)

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

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

Alaluya, Alaluya! Mat. 16:18

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (16:13-19)

Mgbe Jesu bjaruru n'obodo Sizeria Filipi, o juru ndi na-eso uzo ya si, "Onye ka ndi mmadu na-ekwu na Nwa nke mmadu bu?" Ha siri ya, "Ufodu na-ekwu na o bu Jon onye name mmirichukwu. Ndi ozo na-ekwu na o bu Elaija. Ma ndi ozo na-ekwu na o bu Jeremaya mobu otu onye n'ime ndi amuma." Ma o juru ha si, "Onye ka unu na-ekwu na m bu?" Saimon Pita zara si, "I bu Kristi, Nwa nke Chukwu di ndu." Jesu wee zaa ya si, "I bu onye a goziri agozi Saimon nwa Jona! N'ihina o bughi 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 mkpisi igodo nke Alaeze eluigwe. Ihe obula i ga-eke agbu n'elu uwa, a ga-ekekwa ya n'eluigwe. Ihe obula i ga-atopu agbu n'elu uwa, a ga-atopukwa ya n'eluigwe."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Were afoma nara, O Onyenweanyi, anyi na-ario, ekpere na onyinye nke Nzuko gi, ka o ga-abu o sogide Pita di aso ka onye nche ya, o were rute n'ihe nketa di okpu, n'ihia na o bu site na nkuzi ya ka o jiri jigidesie ike n'okwukwe narighi mperi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Pita gwara Jesu si: I bu Kristi, Nwa nke Chukwu di ndu; ma Jesu zara ya si: I bu Pita, n'elu gi bu Okwute, ka m ga-arukwasi Nzuko m.

Ekpere A Natachaa Oriri Nso

O Chineke, onye zugorola anyi na mmemme anyi na-eme n'ubochi oriri nke

nourished us by communion in the Body and Blood of Christ, grant, we pray, that this redeeming exchange may be for us a Sacrament of unity and peace. Through Christ our Lord.

Solemn Blessings

May God, who has granted you to stand firm on apostolic foundations, graciously bless you through the glorious merits of the holy Apostle, Peter. **R./ Amen.**

And may he, who endowed you with the teaching and example of the Apostles, make you, under their protection, witnesses to the truth before all. **R./ Amen.**

So that through the intercession of the Apostles, you may inherit the eternal homeland, for by their teaching you possess firmness of faith. **R./ Amen.**

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.**

Nwaazu di aso Pita site n'oriko n'ime Ahu na Obara Kristi, mee, anyi na-ario, ka nyekorita nke a na-eweta nzoputa buuru anyi Amanso nke idikonotu na udo. Site na Dinweni anyi.

Ngozi Puru Iche

Ka Chineke, onye merela ka unu kwudosie ike na ntoala ndi Apostul, were ebere gozie unu site na elele di ebube nke onye Apostul di nso bu Pita. **Oha/ Amen.**

Ka onye ahụ, mere ka unu nweta nkuzi na Kezi ukpuru nke ndi Apostul, meekwa unu, n'okpuru nchedo ha, ndi akaebe nke eziokwu n'ihu mmadu niile. **Oha/ Amen.**

Ka site n'aririo nke ndi Apostul, ka unu keta ulo obibi di ebighiebi, n'ihu na nkuzi ha unu nwetara nkwdosiike n'okwukwe. **Oha/ Amen.**

Ka ngozi nke Chukwu ji ike niile, Nna, na Nwa + na Mmuo Nso dakwasị unu ma nonyere unu mgbe niile. **Oha/ Amen.**

7TH SUNDAY IN ORDINARY TIME (C) 23 February 2025 [Orie] (Green)

**Office:
Week 3**

Today's readings centre on compassion extended to enemies, inspired by faith in God. In the First Reading, David spares Saul for fear of the Lord and respect for His anointed, confident of divine recompense. Emphasizing compassion for enemies, Jesus in the Gospel challenges his followers to unconditional love and generosity to all, in imitation of his Father who rewards everyone according to his deeds. The Responsorial Psalm describes the compassionate love of God who does not treat us according to our sins. By contrasting Jesus who is born from heaven with life-giving spirit, with Adam who is earthly with a perishable soul, St Paul in the Second Reading invites us to contemplation on our bodily death and final transformation into new manhood in Christ, at which every carnal passion that leads to revenge, hate and division shall cease.

Entry Antiphon

O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.

Collect

Grant, we pray, almighty God, that, always pondering spiritual things, we may carry out in both word and deed that which is pleasing to you. Through our Lord.

First Reading

A reading from the first book of Samuel (26:2.7-9.12-13.22-23)

Saul set off and went down to the wilderness of Ziph, accompanied by three thousand men chosen from Israel to search for David in the Wilderness of Ziph.

So in the dark David and Abishai made their way towards the force, where they

Ukwe Mbata

Onyenweanyi, n'ebere Gi ka m chekwubere. Obi m na-anuri na nzoputa Gi. Aga m ekwere Onyenweanyi ukwe, Onye meere m ihe oma.

Ekpere Mmeghe

Chineke ji ike niile, anyi na-ario Gi, mee ka anyi na-achighari ihe bara uru n'echiche anyi mgbe niile. Ka anyi na-eme ihe na-amasi Gi, ka n'okwu onu ka n'omume anyi wee ruo na ngwucha nke ndu. Site na Dinweni anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo mbu Samuel dere (26:2.7-9.12-13.22-23)

Sol kpooro puku ndiagha ato ndi sikarichara n'ike n'usu agha Izrel niile, jee ikpa Zif icho Devid. Devid na Abishai biakwutere ndiagha Izrel n'abali, hu Sol ka o dinara n'ime ogige ahụ. Ube ya tugidekwara n'ala n'akuku isi ya. Abna na ndiagha Izrel niile dinakwara gburugburu ya.

found Saul lying asleep inside the camp, his spear stuck in the ground beside his head, with Abner and the troops lying round him.

Then Abishai said to David, "Today God has put your enemy in your power; so now let me pin him to the ground with his own spear. Just one stroke! I will not need to strike him twice." David answered Abishai, "Do not kill him, for who can lift his hand against the Lord's anointed and be without guilt?"

David took the spear and the pitcher of water from beside Saul's head, and they made off. No one saw, no one knew, no one woke up: they were all asleep, for a deep sleep from the Lord had fallen on them.

David crossed to the other side and halted on the top of the mountain a long way off; there was a wide space between them.

David cried out, "Here is the king's spear. Let one of the soldiers come across and take it. The Lord repays everyone for his uprightness and loyalty. Today the Lord put you in my power, but I would not raise my hand against the Lord's anointed." The word of the Lord.

Responsorial Psalm: Ps. 102:1-4.8.10.12-13 (R.v. 8)

Response: **The Lord is compassion and love.**

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. (R)

2. It is he who forgives all your guilt, who heals everyone of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R)

3. The Lord is compassion and love, slow to anger and rich in mercy. He does not treat us according to our sins nor repay us according to our faults. (R)

4. As far as the east is from the west so far does he remove our sins. As a father has compassion on his sons, the Lord has pity on those who fear him. (R)

Second Reading

A reading from the first letter of St Paul to the Corinthians (15:45-49)

The first man, Adam, as scripture says, became a living soul; but the last Adam has become a life-giving spirit. That is, first the one with the soul, not the spirit, and after that, the one with the spirit. The first man, being from the earth, is earthly by nature; the second man is from heaven. As this,

Abishai wee si Devid, "Chineke etinyela onyeiro gi n'aka gi n'abali taa. Ugbo a, ka m were ube ya rugide isi ya n'ala. Naani otu ugboro ka m ga-atu ya tugbuo ya. Agaghi m atuzu ya ugboro abuo!" Devid wee si, "Egbukwala ya! Onye obula gburu ya, Chukwu ga-enye ya ahuhu, n'ihina o bu onye e tere mmanu ibu eze."

Devid weere ube na ite mmiri Sol, n'akuku isi ya. Ya na Abishai wee puo. O dighi onye huru ha. O dighi onye matara ihe merenu. O dighikwa onye tetara. Ha niile dara n'oke ura nke Yahweh ziteere ha.

Devid gafere n'ofe ozo nke ndagwurugwu di n'ebe ahu, rigoro n'elu ugwu, ebe ditu anya, ebe ha agaghi anwude ya.

Devid zara ya si, "Lee ube gi, eze! Ka otu onye n'ime ndiagha gi feta were ya. Chineke na-akwu ndi eziumume na ndi tvasara ya obi ugwo. O tinyere gi n'aka m taa, ma emerughi m gi ahu, n'ihina i bu onye Yahweh tere mmanu dika eze.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103:1-4.8.10.12-13. (Az.8)

Aziza: **Oseburuwa di ebere na ihunaanya.**

1. Gozie Onyenweanyi, mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echezokwala ngozi ya niile. (Az.)

2. O bu ya gbaghara njo gi niile, ma gwoo oria gi niile, O bu ya si n'olulu zoputa ndu gi, o ji ihunaanya na obi ebere kpube gi okpueze. (Az.)

3. Oseburuwa di ebere na ihunaanya, o naghị ewe iwe ngwa ngwa, ihunaanya ya di ukwu. O naghị emeso anyi, o naghị ata anyi ahuhu dika amamikpe anyi na njo anyi si di. (Az.)

4. O na-ewepu njo anyi n'ebe anyi no karia otu owuwaanyanwu si di anya n'odida ya. Dika nna si emere umu ya ebere, otu ahu ka Onyenweanyi si emeso ndi na-aturu ya egwu. (Az.)

The Ogugu Nke Abuo

Ihe ogugu e wetaara n'akwukwo mbu Pol di aso degaara ndi Korint (15:45-49)

Edere ya n'Akwukwo nso si, "Mmadu mbu, bu Adam ghoru mkpuruobi di ndu" Adam nke ikpeazu wee ghoo Mmuo nke na-enye ndu. Ma ihe bu uzo bu ahu nkiti, o bughị ahu nke mmuo, nke biara n'ikpeazu. Otu o di, Adam nke mbu si n'ala puta, e jikwara aja kpuo ya, ma Adam nke abuo si n'eluigwe aja. Otu mmadu mbu ahu e jiri aja kpuo di, ka ndi

earthly man was, so are we on earth; and as the heavenly man is, so are we in heaven. And we, who have been modelled on the earthly man, will be modelled on the heavenly man.

The word of the Lord.

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 Luke (6:27-38)

Jesus said to his disciples: "But I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To the man who slaps you on one cheek, present the other cheek too; to the man who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you, and do not ask for your property back from the man who robs you. Treat others as you would like them to treat you. If you love those who love you, what thanks can you expect? Even sinners love those who love them. And if you do good to those who do good to you, what thanks can you expect? For even sinners do that much. And if you lend to those from whom you hope to receive, what thanks can you expect? Even sinners lend to sinners to get back the same amount. Instead, love your enemies and do good, and lend without any hope of return. You will have a great reward, and you will be sons of the Most High, for he himself is kind to the ungrateful and the wicked.

"Be compassionate as your Father is compassionate. Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over, will be poured into your lap; because the amount you measure out is the amount you will be given back."

The Gospel of the Lord.

niile si n'aja puta dikwa. Otu onye nke eluigwe ahụ di, ka ndi niile bu umu eluigwe dikwa. Dika anyi yikwasara onyinyo nke mmadu e jiri aja kpuo, otu ahukwa ka anyi ga-esi yikwasa onyinyo nke mmadu nke eluigwe.

Okwu nke Oseburuwa.

Aleluya, aleluya! Jon.13:34

Iwu oheru ka m na-enye unu ka unu hu onwe unu n'anya otu m si hu unu n'anya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:27-38)

Jesu gwara ndi na-eso uzo ya si: Ma ana m agwa unu ndi na-anu okwu m, hunu ndiio unu n'anya, meere unu ndi kporo unu asi iheoma. Ma na-agozinu ndi na-abu unu onu, kpeerenu ndi na-akpari unu ekpere. O buru na onye obula amaa gi ura n'otu nti, tughariara ya ibe nti gi nke ozo. Ozokwa, o buru na onye obula azoro gi uwe i yi n'ime, hapukwara ya uwe mwuda gi. Nye onye obula na-ario ihe n'aka gi. O buru na onye obula ewere ihe gi ufodu n'aka ike, ajula maka ya ozo. Na-emesonu ndi mmadu omume, otu unu ga-acho ka ha meso unu.

"O buru na ndi unu na-abu n'anya bu naani ndi huru unu n'anya, olee oke ihe otito unu nwere n'ime ya? N'ihina o buladi ndi omenjo nwere ihunaanya n'ebe ndi huru ha n'anya no. O buru na unu emee iheoma nye naani ndi meere unu iheoma, olee oke ihe otito unu nwere n'ime ya? N'ihina o buladi ndi omenjo na-eme otu ahụ. O buru na ndi unu na-ebinye ihe bu naani ndi unu nwere olileanya na unu ga-anata n'aka ha, olee oke ihe otito unu nwere n'ime ya? O buladi ndi omenjo na-ebinye ndi omenjo ibe ha ihe, nwere olileanya na ha ga-anataghachi ihe ha binyere. Kama, hunu ndiio unu n'anya, mekwana iheoma, binyekwana mmadu ihe, na-achoghi omurunwa, ugwo oru unu ga-ebu ibu, unu ga-abu umu nke onye kacha di elu. N'ihina O nwere obioma n'ebe mmadu niile no, ma ndi nwere obi ekele ma ndi na-acho nanni nke onwe ha. Nweenu obi ebere dika Nna unu nke eluigwe si nwee obi ebere.

"Unu ekpela mmadu ibe unu ikpe ka a ghara ikpe unu ikpe, Unu amakwala mmadu ibe unu ikpe ka a ghara ima unu ikpe, nweenu obi mgbaghara ka e wee gbaghara unu. Gbasapunu aka nye, Chineke ga-enyeghachikwa unu. O ga-ebunye unu iheoma n'akpa buru ibu, nke ayoghariri ihe di n'ime ya, sujue ya n'onu, nke iheoma juputara, na-awupu. Chineke ga-adoba iheoma n'apata ukwu unu abuo. N'ihina udi akpa unu ji tanyere ndiozo ka a ga-eji tanyere unu."

49 Ozioma nke Oseburuwa.

Prayer Over The Offerings

As we celebrate your mysteries, O Lord, with the observance that is your due, we humbly ask you, that what we offer to the honour of your majesty may profit us for salvation. Through Christ our Lord.

Communion Antiphon

I will recount all your wonders, I will rejoice in you and be glad, and sing psalms to your name, O Most High.

Prayer After Communion

Grant, we pray, almighty God, that we may experience the effects of the salvation which is pledged to us by these mysteries. Through Christ our Lord.



The Holy Scriptures: Matt 18:21-22; Matt 5:14-15; Mark 11:25; Luke 6:37; Col 3:13; Rom 12:19; Eph 4:31-32.

The Catechism of the Catholic Church: nos 2838 - 2845.

24 February [Afor] Monday of Week 7 (Green)

(For Entry Antiphon and Collect, see page 47)

First Reading

A reading from the book of Sirach (1:1-10)

All wisdom is from the Lord, and it is his own forever. The sand of the sea and the raindrops, and the days of eternity, who can assess them? The height of the sky and the breadth of the earth, and the depth of the abyss, who can probe them? Before all other things wisdom was created, shrewd understanding is everlasting. For whom has the root of wisdom ever been uncovered? Her resourceful ways, who knows them? One only is wise, terrible indeed, seated on his throne, the Lord. He himself has created her, looked on her and assessed her, and poured her out on all his works to be with all mankind as his gifts, and he conveyed her to those who love him.

The word of the Lord.

Responsorial Psalm: Ps. 92:1-2.5 (R.v.1)

Response: The Lord is king, with majesty enrobed.

1. The Lord is king, with majesty enrobed; the Lord has robed himself with might, he has girded himself with power. (R)
2. The world you made firm, not to be moved; your throne has stood firm from old. From eternity, O Lord, you are. (R)

Ekpere Nhunye

Dinwenụ, biko nara aja nke a o kwesiri na anyi bu umuodibo Gi na-ehunyerē Gi. Anyi ji umeala ariọ, ka ofufe anyi na-eфе Gi, iji sopuru ebube eze Gi, na-aga n'ihu n'ime anyi wee duruo anyi na nzoputa ebighi ebi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye Kacha Elu, aga m ekwuputa oru ebube Gi niile. Aga m anuri onu biakwa nwee obi uto na Gi. Aga m ekwere aha Gi ukwe otito.

Ekpere A Natachaa Oriri Nso

Chineke ji ike niile, anyi na-ariọ Gi, ka anyi rite uru di n'ihe nzoputa nke a, ebe I jirila ahu na obara Kristi anyi natara nye anyi mbe nke ndu ebighi ebi, site na Kristi Onyenweanyi.

Theme: Forgiveness of Enemies

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Sirach (1:1-10)

Amamihe niile si na Yahweh abia, amamihe bukwa anke ya ebighiebi. Aja mmiri nke osimiri, mmiri ozuzo, ubochi na-enweghi mbido na njedebe, onye puru igu ha onu? Ka eluigwe si di elu, ka uwa si di obosara, ka osimiri si mie emi, o buladi amamihe, onye nwere ike ichoputacha omimi ihe ndi a? E keelari amamihe tupu ihe ndiozo niile, mkpachapu anya na nghota dikwaniri adi bido na gboo. Isi amamihe bu okwu Chineke no n'eluigwe. Uzo ya niile bu iwu nke di ebighiebi. Mgborogwu amamihe - onye ka o gosiri ya? Itu nko ya niile na usoro o si eme ihe onye machaara ha? Onye ka e gosirila onumara nke amamihe? Onye ghotarala uzo ya niile. O di so otu onye bu onye maara ihe bukwa onye e kwesiri itu oke egwu, onye no n'ocheeze ya. Onyenweanyi n'onwe ya kere amamihe, O huru ya ma ghotu otu o si di mkpa, O were wusa ya n'elu oru aka ya niile. O nyere onye obula onyinye amamihe ya, ma ndi huru ya n'anya ka O nyere ya n'uju.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 93: 1-2.5 (Az.1)

Aziza: Onyenweanyi bu eze, o yi ebube dika uwe.

1. Onyenweanyi bu eze, o yi ebube dika uwe; o kere ike n'ukwu dika aji. (Az.)
2. O mere ka uwa kwuru chim; nke a na-enweghi ike ikwaghari ya. Ocheeze gi di bido na mgbe ochie, I dirii tupu e kee uwa. (Az.)

3. Truly your decrees are to be trusted. Holiness is fitting to your house, O Lord, until the end of time. (R)

Alleluia, alleluia! 2Tim. 1:10

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

Gospel

A reading from the holy Gospel according to Mark (9:14-29)

When Jesus, with Peter, James and John rejoined the disciples they saw a large crowd round them and some scribes arguing with them. The moment they saw him the whole crowd were struck with amazement and ran to greet him. 'What are you arguing about with them?' he asked. A man answered him from the crowd, 'Master, I have brought my son to you; there is a spirit of dumbness in him, and when it takes hold of him it throws him to the ground, and he foams at the mouth and grinds his teeth and goes rigid. And I asked your disciples to cast it out and they were unable to.' 'You faithless generation' he said to them in reply, 'how much longer must I be with you? How much longer must I put up with you? Bring him to me.' They brought the boy to him, and as soon as the spirit saw Jesus it threw the boy into convulsions, and he fell to the ground and lay writhing there, foaming at the mouth. Jesus asked the father, 'how long has this been happening to him?' 'From childhood,' he replied 'and it has often thrown him into the fire and into the water, in order to destroy him. But if you can do anything, have pity on us and help us.' 'If you can?' retorted Jesus. 'Everything is possible for anyone who has faith.' Immediately the father of the boy cried out, 'I do have faith. Help the little faith I have!'

And when Jesus saw how many people were pressing round him, he rebuked the unclean spirit. 'Deaf and dumb spirit,' he said, 'I command you: come out of him and never enter him again.' Then throwing the boy into violent convulsions it came out shouting, and the boy lay there like a corpse that most of them said, 'he is dead.' But Jesus took him by the hand and helped him up, and he was able to stand. When he had gone indoors his disciples asked him

3. Iwu gi niile kwusiri ike, ebe obibi gi di nso ebeebe, O Onyenweanyi. (Az.)

Aléluya, aléluya! 2 Tim. 1:10

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:14-29)

Mgbe Jesu ruru ebe ndi na-eso uzo ya ndi ozo nno, ha huru oke igwe mmadu gbara ha gburugburu, hukwa ndi odeakwukwo ka ha na ha na-arurita uka.

Ozigbo igwe mmadu ahu huru Jesu, o turu ha n'anya nke ukwu, ha gbakwutere ya kelee ya. Jesu juru ndi na-eso uzo ya si, "Gini ka unu na ha na-ekwu?" Otu onye n'ime igwe mmadu ahu zara ya si, "Onyenkuzi, akpotaara m gi nwa m nwoke n'ihina o nwere mmuo ojoo nke na-eme ka o ghara ikwu okwu. Mgbe obula o jidere ya, o na-atu ya n'ala, o na-agbo ufufu n'onu ya, na-ata ikikere eze, ahu ya niile ekwee bibiriri ka uta. Aroro m ndi na-eso uzo gi ka ha chupu ya, ma ha enweghi ike." Jesu zara ha si, "unu ogbo na-enweghi okwukwe! Ruo ole mgbe ka mu na unu ga-ano? Ruo ole mgbe ka m ga-edo omume unu? Kpotara m nwatakiri ahu!" Ha kpotara ya nwatakiri nwoke ahu. Ozigbo mmuo ojoo di n'ime nwata ahu huru Jesu, mmuo ahu sesiri ya ike; nwatakiri ahu ada n'ala, na-atughari, na-asu ufufu n'onu. Jesu ajoo nna nwatakiri ahu si, "olee mgbe ihe a malitere isogbu ya?" O zaa si, "site na mgbe o bu nwata. Otutu mgbe ka o na-atuba ya n'oku, na n'ime mimiri, ka o wee laa ya n'iyi. Ma o buru na i nwere ike ime ihe obula, biko, mee ebere nyere anyi aka." Jesu siri ya, "o buru na i kwere, ihe niile puru ime n'ebe onye kwere ekwe no." N'atufughi oge nna nwata ahu tiri mkpu si, "ekwere m, nyere m aka merie ekwesighi ike m."

Mgbe Jesu huru na igwe mmadu ahu na-agbakoba, na-acho inugide ya, o baara mmuo ojoo ahu mba si ya, "Gi mmuo dara ogbi na nke nti chiri, mu onwe m na-onye gi iwu: si n'ime ya puo, abanyekwala n'ime ya ozo." Ka mmuo ojoo ahu tichara mkpu, ma sesie nwatakiri ahu ike, o siri n'ime ya puo. Nwatakiri ahu togbooro dika ozu, nke mere na otutu ndi mmadu n'etiti ogbako ahu siri, "O nwuola!" Jesu jidere nwatakiri ahu aka, selite ya elu; o wee bilie. Mgbe Jesu banyechara n'ulo, ndi na-eso uzo ya juru ya na nzuzo si, "Gini mere anyi onwe anyi enweghi ike ichupu mmuo

privately, 'Why were we unable to cast it out?' 'This is the kind' he answered 'that can only be driven out by prayer.'
The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 50)

25 February [Nkwo] Tuesday of Week 7 (Green)

(For Entry Antiphon and Collect, see page 47)

First Reading

A reading from the book of Ecclesiasticus (2:1-11)

My son, if you aspire to serve the Lord, prepare yourself for an ordeal. Be sincere of heart, be steadfast, and do not be alarmed when disaster comes. Cling to him and do not leave him, so that you may be honoured at the end of your days. Whatever happens to you, accept it, and in the uncertainties of your humble state, be patient, since gold is tested in the fire, and chosen men in the furnace of humiliation. Trust him and he will uphold you, follow a straight path and hope in him. You who fear the Lord, wait for his mercy; do not turn aside in case you fall. You who fear the Lord, trust him, and you will not be balked of your reward. You who fear the Lord hope for good things, for everlasting happiness and mercy. Look at the generations of old and see: who ever trusted in the Lord and was put to shame? Or who ever feared him steadfastly and was left forsaken? Or who ever called out to him, and was ignored? For the Lord is compassionate and merciful, he forgives sins, and saves in days of distress.

The word of the Lord.

Responsorial Psalm: Ps. 36:3-4.18-19.27-28.39-40 (R.v.5)

Response: Commit your life to the Lord, trust him and he will act.

1. If you trust in the Lord and do good, then you will live in the land and be secure. If you find your delight in the Lord, he will grant your heart's desire. (R)
2. He protects the lives of the upright, their heritage will last forever. They shall not be put to shame in evil days, in time of famine their food shall not fail. (R)
3. Then turn away from evil and do good and you shall have a home forever; for the Lord loves justice and will never forsake his friends. (R)

ojoo ahu?" Jesu zara ha si, "Udi ajọ mmuo a abughi nke a na-achupu n'uzo obula ma o bughị site n'ekpere."

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Sirak (2:1-11)

Nwa m, o buru na i na-achọ ka i fee Yahweh nke oma, di nkwaadebe maka onwunwa. Burukwa onye obi ya di ocha, kwuru oto, kwusikwa ike, diri juu mgbe ogbaaghara biara, makuo Yahweh, a hapukwala ya, ka i wee nwee ugwu n'isi njedebe nke ndu gi. Nabata ihe obula nke ga-adakwasi gi, were ndidi nara mgbanwoga nke nwere ike itinye gi n'onodu di ala. Otu e si anwale olaedo n'ime oku, otu ahukwa ka e si anwale ezigbo mmadu na mkpari. Tukwasi Yahweh obi, O ga-enyere gi aka, mee uzo gi ka ha kwuru oto, nchekwube gi buru na ya. Unu bu ndi na-aturu Yahweh egwu, chere nu ebere ya, unu agbakutala ya azu, ka unu ghara ida. Unu bu ndi na-aturu Yahweh egwu, tukwasinu ya obi; n'ezie, unu ga-anata ezi ugwo oru unu. Unu bu ndi na-aturu Yahweh egwu, leenu anya iheoma, anuri ebighiebi na ebere. Chekwaanu maka ndudugandu gachara aga, o nweela onye tukwasiri Yahweh obi e tinyere n'ihere? Mobu onye kwusiri ike n'ime egwu nke Yahweh O gbakutara azu? Mobu onye nke kpokuru ya, O legbara anya? Maka na Yahweh bu onye obi oma, burukwa onye obiebere; O na-agbaghara njo na-azoputakwa n'oge ahuhu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 37:3-4.18-19.27-28.39-40. (Az.5)

Aziza: Were ndu gi nye Onyenweanyi n'aka, tukwasa obi na ya, ka Onyere gi aka.

1. Tukwasio bi gi n'Onyenweanyi ka I wee biri na-ala ebe obibi gi ma nwee udo. Nwebe anuri n'ime Onyenweanyi ka O wee nye gi ihe obi gi na-achọ. (Az.)
2. Onyenweanyi na-echekwa ndu ndi ezio mume ihe nketa ha ga-adigide ebere; ha agaghị ata ahuhu n'oge ihe siri ike, n'oge oke aguu, ha ga-enwe ihe oriri n'uju. (Az.)
3. Zere njo, ma mebe mma, ka i wee nweta ulo di ebere. N'ihina Onyenweanyi huru ihe ziiri ezi n'anya. O naghị ahapu ndi kwere na ya. (Az.)
4. Nzoputa nke ndi ezio mume na-esi n'aka

4. The salvation of the just comes from the Lord, their stronghold in time of distress. The Lord helps them and delivers them and saves them: for their refuge is in him. (R)

Alleluia, alleluia! Gal. 6:14

The only thing I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (9:30-37)

Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, 'the Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, 'what were you arguing about on the road?' They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, 'if anyone wants to be first, he must make himself last of all and servant of all.' He then took a little child, set him in front of them, put his arms round him, and said to them, 'anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 50)

26 February [Eke] Wednesday of Week 7 (Green)

(For Entry Antiphon and Collect, see page 47)

First Reading

A Reading from the book of Ecclesiasticus (4:11-19)

Wisdom brings up her own sons, and cares for those who seek her. Whoever loves her loves life, those who wait on her early will be filled with happiness. Whoever holds her close will inherit honour, and wherever he walks the Lord will bless him. Those who serve her minister to the Holy One, and the Lord loves those who love her. Whoever obeys her judges aright, and whoever pays attention to her dwells secure. If he trusts himself to her we will inherit

Onyenweanyi abia, O na-echekwaba ha n'oge nsogbu; Onyenweanyi na-enyere ha aka, na azoputakwa ha. O na-azoputa ha n'ihina o bu onye nchedo ha. (Az.)

Alaluya, alaluya! Gal. 6:14

Eji m obe nke Dinwenụ anyi Jesu Kristi anya isi. Site na ya ka e ji kpogbuo uwa n'obe n'ebe m no. O sikwara na ya mee ka m nwuọ n'ebe uwa di. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:30-37)

Jesu na ndi na-eso uzo ya si n'obodo Galili gafee. Ma Jesu achoghi ka onye obula mara ebe o no. N'ihina o na-akuziri ndi na-eso uzo ya si, "A ga-arara Nwa nke mmadu nye n'aka ndi mmadu. Ha ga-egbu ya. Ma mgbe ha gbuchara ya o ga-ebili mgbe ubochi ato gachara." Ndi na-eso uzo ya aghotaghi isi okwu a. Ma egwu ekweghi ha aju ya ajuju.

Ha biaruru Kapanaum. Mgbe Jesu banyere n'ime ulo, o juru ndi na-eso uzo ya, si, "Gini ka unu na-ekwurita n'uzo?" Ma ha gbara nkiti, n'ihina ha na-ekwurita n'uzo banyere onye kacha n'etiti ha. Jesu noduru ala kpo mmadu iri na abuo ahụ. O siri ha, "O buru na onye obula na-achọ ka o buru onye mbu, o ga-edobe onwe ya ka onye ikpeazu n'etiti unu, o ga-abukwa nwodibo unu niile. O kuru otu nwatakiri, guzobe ya n'etiti ha, gwa ndi na-eso uzo ya, si, "Onye obula nke nabatara otu n'ime umuntakiri di otu a n'aha m, mu onwe m ka o nabatara, onye obula nke nabatara m, o bughị m ka o nabatara, kama o nabatara onye ahu zitere m."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu wetaran akwukwo Sirak (4:11-19)

Amamihe na-ebulite umu ya elu na-enyekwara ndi na-achọ ya aka. Onye obula huru ya n'anya huru ndu ya n'anya. Ndi ji isi ututu achọ ya ga-ajuputa n'anuri. Onye obula jidesiri ya ike ga-enweta otito. Onyenweanyi ga-agozi ebe obula o banyere. Ndi na-ejere ya ozi na-eke otu onye ahu di aso. Ndi huru ya n'anya, Oseburuwa na-ahu ha n'anya. Onye obula na-erubere ya isi ga-ekpe mba niile ikpe. Onye obula na-ege ya nti, ga-ebi n'udo. O buru na o nwere ntukwasio bi na ya, o ga-enweta ya,

her, and his descendants will remain in possession of her; for though she takes him at first through winding ways, bringing fear and faintness on him, plaguing him with her discipline until she can trust him, and resting him with her ordeals, in the end she will lead him back to the straight road, and reveal her secrets to him. If he wanders away she will abandon him, and hand him over to his fate. The word of the Lord.

Responsorial Psalm: Ps. 118:165.168. 171 - 2.174-5. (Rv.165)

Response: The lovers of your law have great peace, O Lord.

1. The lovers of your law have great peace; they never stumble. I obey your precepts and your will; all that I do is before you. (R.)
2. Let my lips proclaim your praise because you teach me your statutes. Let my tongue sing your promise for your commands are just. (R.)
3. Give life my soul that I may praise you. Let your decrees give me help. Lord, I long for your saving help and your law is my delight. (R.)

Alleluia, alleluia! Jn. 14:16

I shall ask the Father, and he will give you another Advocate to be with you for ever. Alleluia!

Gospel

A Reading from the holy Gospel according to Mark (9:38-40)

John said to Jesus, 'Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him'. But Jesus said, 'You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us'. The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 50)

27 February [Orie] Thursday of Week 7 (Green)

(For Entry Antiphon and Collect, see page 47)

First Reading

A Reading from the book of Ecclesiasticus (5:1-8)

Do not give your heart to your money, or say, 'With this I am self sufficient'. Do not be led by your appetites and energy to follow the passions of your heart. And do not say, 'Who has authority over me?' for the Lord will

o ga-aburukwa nke umuumu ya. Na mbibo, amamihe ga-edugo ya uzo siri ike, o ga-eme ka ujo na oke egwu tuo ya. Ozuzu o ga-acho n'aka ya gasei nnukwu ike. O ga-anwale ya n'uzo ya di icheiche, ruo mgbe o nwere ezigbo ntukwasijobi n'ebe o no. Mgbe ahu ka o ga-abiakwute ya n'atufughi oge wee kpugheere ya ihe nzuzo ya ma meekwa ka obi too ya ufo. Ma o buru na o jehie uzo, o ga-agbahapu ya, hapu ya ka o laa n'iyi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119: 165. 168. 171-2.174-5. (Az.165)

Aziza: Ndi niile huru iwu gi n'anya nwere udo, O Onyenweanyi.

1. Ndi niile huru iwu gi n'anya nwere udo, o nweghi ihe ga-eme ka ukwu kpoo ha. Ana m edobe iwu gi na nkuzi gi niile, n'ihina i maara uzo m niile. (Az.)
2. Onu m na-ekwuputa otito gi, ebe i na-akuziri m iwu gi. Aga m ekwe ukwe banyere okwu gi, n'ihina ha niile bu ihe ziri ezi. (Az.)
3. Nye m ndu ka m wee nwee ike ito gi, kwe ka iwu gi gbaa m ume. Ana m acho nzoputa gi, O Onyenweanyi, iwu gi na-enye m anuri. (Az.)

Alaluya, alaluya! Jon 14:16

A ga m ario Nna m, o ga-enye unu Onye nkasi A obi ozo ka o nonyere unu ebighiebi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:-38-40)

Jon siri Jesu, "Onyenkuzi, anyi huru otu iwoke onye na-achupu ndi mmuo ojoo n'aha gi, anyi gbochiri ya, n'ihina o bughi onye otu anyi." Ma Jesu zara si, "Unu egbochila ya, n'ihina o dighi onye obula ga-aru oru ebube n'aha m nke puru ikwulu m osooso. N'ihina onye na-adighi emegide anyi nonyeere anyi. Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Sirak (5:1-8)

A tukwasikwala obi gi n'akunuuba gi, mobu Ana-asi, "Enwezuela m." Ekwekwala ka ochicho gi niile chiba gi. Esokwala aguu niile nke obi gi. Asikwala, "Onye nwere ike n'ebe m no?" N'ihina Chineke ga-atari gi ahuhu maka nke a. Asikwala, "Emeela m njo, kedukwanu

certainly be avenged on you. Do not say, 'I sinned, and what happened to me?' for the Lord's forbearance is long. Do not be so sure of forgiveness that you add sin to sin. And do not say, 'His compassion is great, he will forgive me my many sins; for with him are both mercy and wrath, and his rage bears heavy on sinners. Do not delay your return to the Lord, do not put it off day after day; for suddenly the Lord's wrath will blaze out, and at the time of vengeance you will be utterly destroyed. Do not set your hearts on ill-gotten gains, they will be of no use to you on the day of disaster.

The word of the Lord.

Responsorial Psalm: Ps. 1:1-4. 6. R. Ps (39:5)

Response: Happy the man who has placed his trust in the Lord.

1. Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners but whose delight is the law of the Lord and who ponders his law day and night. (R.)

2. He is like a tree that is planted beside the flowering waters, that yields its fruit in due season and whose leaves shall never fade; and all that he does shall prosper. (R.)

3. Not so are the wicked, not so! For they like winnowed chaff shall be driven away by the wind. For the Lord guards the way of the just but the way of the wicked leads to doom. (R.)

Alleluia, alleluia! Lk. 8:15

Blessed are those who, with a noble and generous heart, take the word of God to themselves and yield a harvest through their perseverance. Alleluia!

Gospel

A Reading from the holy Gospel according to Mark. (9:41-50)

Jesus said to his disciples: 'If anyone gives you a cup of water to drink just because you belong to Christ then I tell you solemnly, he will most certainly not lose his reward. But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should

ihe mere m?" Maka na iwe nke Chineke ji nwayoo abia. Ejikwala ntukwasio bi i nwere na mgbaghara njo wee na-eme njo na-atukwasi n'elu njo. Ekwukwala si: "Obiebere ya ebuka, O ga-agbaghara otutu njo m niile." N'ihina ma ebere ma iwe bu nke ya. Iwe ya na-adakwasi ndi mmehie. Atufukwala oge n'ilaghachi azu n'ebe Chineke no, mobu na-ebughari ya mgbe mgbe, maka na mberede, iwe nke Chineke ga-abia. N'oge ahuhu O ga-ala gi n'iyi. Atukwasikwala obi n'akunuuba e nwetara n'uzo ezighi ezi, maka na o gaghi abara gi uru n'ubochi mbibi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 1: 1-4.6. (Az. Abu 40:4)

Aziza: Ha nwere isioma bu ndi ahụ tukwasiri nchekwube ha n'Onyenweanyi. (Az.)

1. Añuri ga-adiri nwoke ahụ nke anaghị eso ndumodu onye ajoomume, mobu na-akwughari n'uzo ndi ome njo, mobu nodu n'otu ndi na-ekwuto Chineke. Kama o na-enwe añuri n'ebe iwu Onyenweanyi di ma na-achighari iwu ya n'obi ya ehie na abali. (Az.)

2. O di ka osisi a kuru n'akuku iyi, nke namiputa mkpuru ya n'oge ya, nke akwukwo ya anaghị akponwu, ihe niile o na-eme na-agara ya nke oma. (Az.)

3. O dighi otu a n'ebe ndi ajo mmadu no; Mba, n'ihina ha dika afuru oka nke ikuku na-ebughari. Ndi ajo mmadu agaghị akwusi ike n'oge ikpe, ndi omenjo agaghị eso n'ogbako ndi ezioomume, mana uzo ndi ajo mmadu na-eduba n'ila n'iyi. (Az.)

Alaluya, alaluya! Luk. 8:15

Ngozi diiri ndi nuru okwu Chineke, were ikwesi ntukwasio bi na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:41-50)

N'ezie agwa m unu onye obula nke ga-ekunye unu otu iko mmiri ka unu nyo n'ihina unu bu ndi nke Kristi, aghaghị inata ugwo oru ya. "Onye obula ga-eme ka otu n'ime ununtakiri ndi a kwere na m daba na njo, o ga-akara onye ahụ mma ma a si na a nyabara ya nnukwu nkume e ji egwe oka n'olu, tuba ya n'ime osimiri. O buru na aka gi abuo ga-eme ka i dahie uzo bepui ya; o ga-akara gi mma iburu orusi banye na ndu, karia inwe aka gi abuo wee baa n'okummuo, n'oku na-adighi

cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die or their fire go out. For everyone will be salted with fire. Salt is a good thing, but if salt has become insipid, how can you season it again? Have salt in yourselves and be at peace with one another.

The Gospel of the Lord.

anyuanyu. Ozo, o buru na ukwu gi ga-eme ka idahie uzo bepụ ya; o ga-akara gi mma iba na ndu na ngworo, karia inwe ukwu abuo a tuba gi n'okummuo. O burukwa na anya gi ga-eme ka i dahie, ghupụ ya; o ga-akara gi mma inwe otu anya ma banye n'Alaeze Chineke, karia inwe anya abuo a tuba gi n'okummuo, ebe ikpuru na-ata ha na-adighi anwu anwu. A dighi emenyukwa oku ya emenyu. N'ihina a ga-eji oku nuchaa onye obula. Nnu bu ihe di mma, ma o buru na nnu atufuo uto ya, kedu ka a ga-esi mee ka o di uto ozo? Nweenu nnu n'ime onwe unu; unu na ibe unu dikwa n'udo."

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 50)

28 February [Afor] Friday of Week 7 (Green)

(For Entry Antiphon and Collect, see page 47)

First Reading

A Reading from the book of Ecclesiasticus (6: 5-17)

A kindly turn of speech multiplies a man's friends, and a courteous way of speaking invites many a friendly reply. Let your acquaintances be many, but your advisers one in a thousand. If you want to make a friend, take him on trial, and be in no hurry to trust him; for one kind of friend is only so when it suits him but will not stand by you in your day of trouble. Another kind of friend will fall out with you and to your dismay make your quarrel public, and a third kind of friend will share your table, but not stand by you in your day of trouble: when you are doing well he will be your second self, ordering your servants about; but if ever you are brought low he will turn against you and will hide himself from you. Keep well clear of your enemies, and be wary of your friends. A faithful friend is a sure shelter, whoever finds one has found a rare treasure. A faithful friend is something beyond price, there is no measuring his worth. A faithful friend is the elixir of life, and those who fear the Lord will find one. Whoever fears the Lord makes true friends for as a man is, so is his friends.

The word of the Lord.

Responsorial Psalm: Ps 118:12.16. 18. 27. 34-35. (Rv 35)

Response: Guide me Lord, in the path of your commands.

1. Blessed are you, O Lord; teach me your statutes. I take delight in your statutes; I will not

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Sirak (6:5-17)

Olu oma na-eme ka ndi enyi bawanye. Ire uto na-eme ka aziza di mma bawanye. Mee ka ndi enyi gi hie nne, ka ndi gi na ha di na mma di otutu, ka ndi ndumodu gi buru so otu onye n'ime puku mmadu. I choo ka gi na mmadu buru enyi, buru uzo nwalee ya. Agakwala ngwa ngwa itukwasi ya obi. Maka o nwere onye na-abu enyi so mgbe ihe diiri gi mma, mana o gaghi akwusi ike n'ebe i no n'oge nsogbu. O nwere udi enyi na-agbanwo buru onyeiro kooro ohaneeze okwu diiri gi na ya iji menye gi ihere. O nwekwara udi bu enyi sooso n'oge oriri, ma na o gaghi anonyere gi na nsogbu. Mgbe ihe na-agara gi n'ihu, gi na ya ga-abu otu, o ga-enwe ike n'ebe umuodibo gi no, mana oge odida gi, o tugharia ghoo onyeiro. Oge ahu ka o ga-ano gi ote aka. Anodebekwala ndiio gi nso, ma kpachara anya n'ebe ndi enyi gi no. Enyi kwesiri ntukwasiobi bu ebe nchedo e ji aka. Onye nwetara enyi di otu a, nwetara aku di oke onu. Enyi kwesiri ntukwasiobi kariri onu ahia obula. O nweghi ihe a ga-eji tunyere ya. Enyi kwesiri ntukwasiobi bu ezigbo ogwu na-enye ahu ike. Ndi na-aturu Chukwu egwu ga-enweta ya. Onye obula na-aturu Chineke egwu na-eme ezigbo enyi maka otu onye di, ka enyi ya na-adi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119: 12. 16. 18.27.34-35. (Az.35)

Aziza: Dube m Onyenweanyi n'uzo iwu gi.

1. Ngozi diri gi, O Onyenweanyi, kuziere m iso uzo gi. Ana m enwe ahuri n'iwu gi, anaghi m 56 chezo okwu gi. (Az.)

forget your word. (R.)

2. Open my eyes that I may consider the wonders of your law. Make me grasp the way of your precepts and I will muse on your wonders. (R.)

3. Train me to observe your law, to keep it with my heart. Guide me in the path of your commands; for there is my delight. (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 Mark (10:1-12)

Jesus came to the district of Judea and the far side of the Jordan. And again crowds gathered round him, and again he taught them, as his custom was. Some Pharisees approached him and asked, 'Is this against the law for a man to divorce his wife?' They were testing him. He answered them, 'What did Moses command you?' Moses allowed us they said to draw up a writ of dismissal and so to divorce'. Then Jesus said to them, 'It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation God made them male and female. This is why a man must leave father and mother, 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'. Back in the house the disciples questioned him again about this, and he said to them, 'The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of Adultery too'.

The Gospel of the Lord.

2. Meghee anya m, ka m wee hu ihe itunaanya di n'iwu gi. Mee ka m ghotu ihe iso uzo gi putara, ka m wee nwee ike ichighari oru itunaanya gi n'obi m. (Az.)

3. Nye m nghota ka m wee mata iwu gi, wee nwee ike iji obi m niile dobe iwu gi. Dube m n'uzo iwu gi, n'ihina o bu ihe na - atọ obi m uto. (Az.)

Aleluya, aleluya! Abu 110:7.8

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (10:1-12)

Jesu si n'ebe ahụ bilie, garuo ala Judia; sikwa n'ebe ahụ ruo ala di n'ofe ozo nke osimiri Jodan. Oke igwe mmadu zukoro n'ebe o no. O malitere ozo ikuziri ha ihe, dika o si eme. Ufodu ndi Farisii biakwutere ya, iji nwalee ya, ha juru ya si, "O ziri ezi n'iwu ka nwoke gbaa nwunye ya alukwaghi m?" Jesu zara ha si, "Gini ka Mosis nyere unu n'iwu?" Ha zara si, "Mosis kwenyere ka nwoke dee akwukwo alukwaghim nye nwunye ya, wee chulaa ya." Ma Jesu gwara ha si, "O bu n'ih ikekweghi ekwe unu ka Mosis ji deere unu iwu di otu a. Ma site na mbido okike, Chineke mere ha nwoke na nwaanyi. N'ih ike a ka nwoke ga-eji hapu nna ya na nne ya gakwuru nwunye ya, ha abuo aburu otu. Ya bu ha abughikwa mmadu abuo ozo kama otu. Ihe Chineke jikoro onu mmadu obula ekewakwala ya."

N'ime ulo, ndi na-eso ya juru ya ozo ihe banyere okwu a. Ma o zara ha si, "Onye obula gbara nwunye ya alukwaghim luru nwaanyi ozo na-akwa iko megide ya. Ma o burukwa na nwaanyi agbaa di ya alukwaghim luru di ozo o na-akwakwa iko."

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 50)



PICTURES
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