



**NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)**

# **Monthly Bulletin**

## **FEBRUARY 2026**



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

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

**Tuesday, February 3rd to Wednesday, February 11th, 2026**

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

**Visit our website for details!**

[www.niccsanjose.org](http://www.niccsanjose.org)

**February Bulletin Sponsor:  
The Family of Mr. Chukwudi  
& Mrs. Chizoba Nwachukwu**

**MARANATHA BULLETIN**  
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# 4TH SUNDAY OF ORDINARY TIME (A)

## 1 February [Eke] (Green)

**Office:  
Week 4**

The First Reading identifies humility and integrity as godly virtues to pursue, which disposes to keeping the commandments and inheriting divine blessings. In the Gospel, Jesus elaborates the criteria for inheriting the happiness of God's Kingdom. The Responsorial Psalm, while contemplating this happiness, enumerates God's attributes as He tends His own, namely: faithfulness, justice, compassion and love. In the Second Reading, St Paul includes us as beneficiaries of God's gratuitous favours, given that all we are and have are solely from His grace - not by our might or power.

### Entry Antiphon

**L**ord our God, save us; gather us together from all parts of the earth; let us give thanks to you and find glory in your praise.

### Collect

**G**rant us, Lord our God, that we may worship you with all devotion, and seek to love all men according to your will. Through our Lord.

### First Reading

A reading from the prophet Zephaniah (2:3;3:12-13)

**S**eek the Lord, all you, the humble of the earth, who obey his commands. Seek integrity, seek humility: you may perhaps find shelter on the day of the anger of the Lord. In your midst I will leave a humble and lowly people, and those who are left in Israel will seek refuge in the name of the Lord. They will do no wrong, will tell no lies; and the perjured tongue will no longer be found in their mouths. But they will be able to graze and rest with no one to disturb them.

This is the word of the Lord.

**Responsorial Psalm: Ps. 145:7-10. (R. Mt 5:3)**

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

1. It is he who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)

2. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. (R.)

3. It is the Lord who loves the just but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. (R.)

### Ukwe Mbata

**D**inwenụ Chineke anyị, zoputa anyị; si n'ala mba niile kpokota anyị onụ, ka anyị kwuputa aha Gị di nso, wee n̄rịa onụ n'ito Gị.

### Ekpere Mmeghe

**D**inwenụ Chineke anyị, biko nyere anyị aka ka anyị were obi anyị niile na-efe Gị; ka anyị hukwa mmadụ ibe anyị n'anya otu i si hụ ha n'anya. Site na Dinwenụ anyị...

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Zefanaya (2:3;3:12-13)

**C**hoonu Onyenweanyi unu ndi di obi Cumeala, ndi na-eme ihe o na-achọ. Choonu eziumume, na idi umeala n'obi, eleghi anya a ga-ezobe unu n'ubochi onuma nke Onyenweanyi. N'ihina aga m ahapu n'etiti unu ndi di nwayoo ma dikwa umeala n'obi. Ha ga-achọ nchedo n'aha nke Dinwenụ, bu ndi a hapuru n'Izrel; ha agaghi emehie mobu kwuo okwu ugha, nke a na-ahu n'onu ha ire nduhie. Ma ha ga-akpa nri zuokwa ike, o nweghi onye ga-emenye ha egwu.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 146:7-10. (Az. Mat 5:3)**

**Aziza: Ngozi na-adiri ndi dara ogbenye n'ime mmuo, n'ihina alaeze eluigwe bu nke ha.**

1. Onyenweanyi kwesiri ntukwasio bi ebebe. O na-enye ndi a na-eme gbu emegbu ikpe nkhumoto. O na-enye ndi aguu na-agu nri, o na-emekwa ka ndi eji eji nwere onwe ha. (Az.)

2. Onyenweanyi na-eme ka ndiisi hu uzo. O na-ebulie ndi ibu aro nyidara n'ala, Onyenweanyi na-echekwaba ndi obia, O na-echekwaba ndi na-enweghi nne na nna na ndi ajadu. (Az.)

3. Onyenweanyi huru ndi eziumume n'anya, O na-eme ka ihe siere ndi obi ojoo ike. Onyenweanyi ga-achi eze ebebe, Chineke gi, O Zayon, ga-achi site na ndudugandu ruo na ndudugandu. (Az.)

## Second Reading

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

**T**ake yourselves for instance, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen - those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: if anyone wants to boast, let him boast about the Lord.

This is the word of the Lord.

**Alleluia, alleluia! Mt.5:12**

**R**ejoice and be glad, for your reward will be great in heaven. Alleluia!

## Gospel

A reading from the holy Gospel according to Matthew(5:1-12)

**S**eeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: "How happy are the poor in spirit; theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy those who mourn: they shall be comforted. Happy those who hunger and thirst for what is right: they shall be satisfied. Happy the merciful: they shall have mercy show them. Happy the pure in heart: they shall see God. Happy the peacemakers: they shall be called sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven. Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven."

This is the Gospel of the Lord.

## The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (1:26-31)

**U**munna m, werenu onwe unu dika ihe omuma atu; tupu Chineke akpoo unu, o dighi otutu unu maara ihe dika uwa si ahụ ya, o bughị otutu n'ime unu bu ndi ukwu mobu ndi a ma ama n'obodo. Kama Chineke hooro ihe umu uwa kporo ihe nzuzu, ka o wee mee ka ihe ndi a di ike. O bukwa ihe umu uwa na-eleda anya, ihe ha kporo ihe efu na ihe abughi ihe, ka Chineke hooro iji butuo ihe di elu ala. Ka mmadu obula ghara inya isi n'ihu Chineke. Ma Chineke bu isiiyi nke amamihe anyi, nke ezi omume anyi na nke ido anyi nso, na onye mgbaputa anyi.

Ya mere, dika Akwukwo Nso si kwu, "Onye na-anya isi, ya jiri ihe Onyenweanyi mere nyaa isi.

Okwu nke Oseburuwa.

**Aleluya, aleluya! Mat.5:12**

**N**urianu onu, nwekwaanu obi uto, n'ihina ugwo oru unu buru ibu n'eluigwe. Aleluya!

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:1-12)

**K**a Jesu huru igwe mmadu ahụ, O rigooro n'elu ugwu. Mgbe o noduru ala, ndi n-eso uzo ya biakwutere ya. O malitere ikuziri ha si; "Ngozi na-adiri ndi dara ogbenye n'ime mmuo, n'ihina alaeze eluigwe bu nke ha. Ngozi na-adiri ndi na-eru uju, n'ihina a ga-akasi ha obi. Ngozi na-adiri ndi di nwaayo n'obi; n'ihina ha ga-eketa uwa. Ngozi na-adiri ndi aguu eziumume na-agu, n'ihina a ga-enyeju ha afo. Ngozi na-adiri ndi obi ebere, n'ihina a ga-emere ha ebere. Ngozi na-adiri ndi di ocha n'obi, n'ihina ha ga-ahu Chineke anya. Ngozi na-adiri ndi na-achọ udo n'ihina a ga-akpo ha umu Chineke. Ngozi na-adiri ndi niile a na-emegbu n'ihini eziumume, n'ihina alaeze eligwe bu nke ha. Ngozi na-adiri unu mgbe ndi mmadu na-akocha unu, na-emegbu unu, na-ekwukwa okwu asi ojoo niile di icheiche megide unu n'ihini m. Nurianu onu, nwekwaanu obi uto, n'ihina ugwo oru unu buru ibu n'eluigwe. Ozioma nke Oseburuwa.

### Prayer Over The Offerings

Lord, we have placed the gifts we owe you on your altar. In your mercy accept them, and make them the sacrament of our redemption. Through Christ our Lord.

### Communion Antiphon

Lord, look upon your servant: save me in your mercy. I have called upon you, do not let me be ashamed.

### Post-Communion

Lord, you have given us the food which redeems us. May it help us on the way to everlasting salvation and make us ever more loyal in our faith. Through Christ our Lord.

### Ekpere Nhunye

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

### Ukwe Oriri Nso

Dinwenu, ka ihuoma Gi chakwasa nwodibo Gi; were ebere Gi gbaputa m. E kwela ka ihere megbuo m, maka na akpokuola m Gi.

### Ekpere ANatachaa Oriri Nso

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

## Holy Hour: The Presentation of Our Lord (See Page 61)

# PRESENTATION OF THE LORD 2 February 2025 [Orie] Monday (White)



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

### 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.

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

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

Umunne m huru n'anya, n'ime mkpuru ubochi iri ano gara aga, anyi jiri anuri mee emume omumu Onyenweanyi. Taa, anyi na-echetakwa ozo ubochi oma mbu ahụ di ngozi, e kutere Jesu n'ime ulo Uka, iji mezuio ihe e dere n'iwu; mana nke ka nke bu na Jesu biara izute ndi kwere na Ya. Site na mkpalite nke

people. Prompted by the Holy Spirit, Simeon and Anna came to the Temple. Enlightened by the same Spirit, 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.

*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

**A**lmighty, 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)

**T**he 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.

### 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,

Mmuo Nso, Simion na Ana, ndi agadi abuo ihu oma kporo biara n'ulo nso n'oge ahu. Ha matara 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.

### Ka anyi rioriri:

Chineke, Onye ihe niile si n'aka ya achawaputa, taa I gosiri Simion, onye ezi omume, ihe ahu bu maka mba niile. Biko, anyi ji umeala ario gi, ka I gozie + oriona ndi a; narakwa ekpere anyi. Mee ka anyi bu ndi ji oriona ndi a na-eto aha gi, na-aga n'uzo ezi omume, were tosi ibata n'ihe ahu di ebighi ebi. Site na Kristi Onyenweanyi.

### Ekpere Mmeghe

**O**n'ubochi taa, Onye e gosiri n'ime ulo nso gi bu so Otu Nwa ahu I muru, Onye bu mmadu di ka anyi. Biko mee ka anyi gharu inwe ntupo o bula mgbe a ga-egosi anyi n'ihu gi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu ewetara n'Onye amuma Malaki (3:1-4)

**D**inwenu 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'ulonso ya na miberede; 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 gadi ka oku ihe nnucha na ncha e ji asu akwa; o ga-anodu ala dika onye nnucha 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 kwesirikwesji. 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.

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

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

1. Welitenu isi unu elu onuzo ama.

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

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 turtledoves 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 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

Kulienụ onụuzo ọkpụ, ka eze nke otito bata! (Az.)

2. Onye bụ eze nke otito a? O bụ Onyenweanyi, Dimkpa na dike, onye bụ dike n'agha. (Az.)

3. Welitenu isi unu elu onụuzo ama. Kulienụ onụuzo ọkpụ, ka eze nke otito bata (Az.)

4. Onye bụ eze nke otito a? O bụ Chineke nke igwe ndiagha; ọ bụ ya bụ eze nke otito! (Az)

### The Ogugu Nke Abuo

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

Ebe o bu na umu ahụ ketere oke n'ụdị inwe ahụ na obara, ya onwe ya ketekwara oke n'otu ụdị ahụ ahụ, ka o wee site n'onwu mebie ekwensu bu onye ahụ ji ike nke onwu. Otu a ka o siri mee ka ndi ahụ niile nwere onwe ha bu ndi ujo onwu mere ka ha buru ndi e kere agbu na ndi ha niile. N'ezikwu ndi di ya mkpa abughi ndi mmuoma, kama o bu agburu Abraham. Nke a mere o ji di mkpa na o ga-eyi umunna ya n'ihe niile ka o wee buuru ha onyeisi nchujaja nwere obi ebere na nke kwesiri ntukwasiobi 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 inyeri 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

The 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, o bu onye ezionume burukwa onye na-atu egwu Chineke. O no na-elekwa anya maka nkasiobi nke Izrel, Mmuo Nso nonyekwaara ya. Mmuo Nso emeelari ka o mata na o gaghi ahu onwu tupu o hu Kristi nke Onyenweanyi. Site n'odudu nke Mmuo Nso, nwoke a batara n'Ulonso ma mgbe nie 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 mi, ka nwodibo gi laa n'udo, dika nkwa gi siri di. N'ihina anya m

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

**M**ay 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

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

#### Prayer After Communion

**B**re 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.

**3 February [Afo] Tuesday of Week 4 in Ordinary Time (Green)**

(For Entry Antiphon and Collect, see page 1)

#### First Reading

A reading from the second book of Samuel (18:9-10.14.24-25.30-19:3)

**A**bsalom happened to run into some of David's followers. Absalom was riding 6

ahula nzoputa gi, nke i kwadobere n'ihu mmadu niile. O bu ihe nke ga-ekpughe uzo nye ndi mba ozò, na otito nke ndi gi bu Izrel." Ihe niile Simion kwuru gbasara nwatakiri ahu 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'agboghò ya tupu di ya anwuo. O noro onodu nwaanyi isimkpe ruo iri afo asato na ano. O pughi n'ulonso Chineke, ebe o ji ibu onu na ekpere na-efe Chineke, abali na ehilie. O putara n'oge ahu, kelee Chineke, kwuputakwa maka onye ahu n'ihu ndi niile na-atu anya maka nzoputa nke Jerusalem.

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

Ozioma nke Oseburuwa.

#### Ekpere Nhunye

**O**nyenweanyi, 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.

#### Ukwe Oriri Nso

**A**nya m ahula nzoputa gi, nke I kwadoro mba niile.

#### Ekpere A Natachaa Oriri Nso

**O**nyenweanyi, I gwara Simion na o gaghi ahu onwu ruo mgbe o jiri anya ya hu Kristi Onye Nzoputa. I mezuuru ya nkwa nke a. Biko, anyi na-arjo 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.

#### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Samuel (18:9-10.14.24-25.30-19:3)

**N**a mberede, Absalom zutere ufodu n'ime Ndiaghaga Devid. O nokwa n'elu inyinya

a mule and the mule passed under the thick branches of a great oak. Absalom's head caught fast in the oak and he was left hanging between heaven and earth, while the mule he was riding went on. Someone saw this and told Joab. 'I have just seen Absalom' he said 'hanging from an oak.' And Joab took three lances in his hand and thrust them into Absalom's heart while he was still alive there in the oak tree.

David was sitting between the two gates. The look-out had gone up to the roof of the gate, on the ramparts; he looked up and saw a man running all by himself. The watch called out to the king and told him. The king said, 'Move aside and stand there.' He moved aside and stood waiting.

Then the Cushite arrived. 'Good News for my lord the king!' cried the Cushite. 'The Lord has vindicated your cause today by ridding you of all who rebelled against you. 'Is all well with young Absalom?' the king asked the Cushite. 'May the enemies of my lord the king' the Cushite answered 'and all who rebelled against you to your hurt, share the lot of that young man.'

The king shuddered. He went up to the room over the gate and burst into tears, and weeping said, 'My son Absalom! My son! My son Absalom! Would I had died in your place! Absalom, my son, my son!' Word was brought to Joab, 'the king is now weeping and mourning for Absalom.' And the day's victory was turned to mourning for all the troops, because they learned that the king was grieving for his son. And the troops returned stealthily that day to the town, as troops creep back ashamed when routed in battle.

The word of the Lord.

### Responsorial Psalm: Ps. 85:1-6 (R.v.1)

Response: **Turn your ear, O Lord, and give answer.**

1. Turn your ear, O Lord, and give answer for I am poor and needy. Preserve my life, for I am faithful: save the servant who trusts in you. (R.)
2. You are my God, have mercy on me, O Lord, for I cry to you all the day long. Give joy to your servant, O Lord, for to you I lift up my soul. (R.)
3. O Lord, you are good and forgiving, full of love to all who call. Give heed, O Lord, to my prayer and attend to the sound of my voice. (R.)

ya na-aga. Mgbe o na-agafe n'okpuru nnukwu osisi Ook, ntuuisi Absalom tuhikwara n'alaka osisi Ook ahụ. Absalom ekoro n'elu, inyinya ya agbafere. Otu onye n'ime ndiagha Devid huru ya, kooro Joab si, "Ahuru m Absalom ka o kooro n'osisi Ook!" Joab gwara ya si, "Mu na gi agaghi ano n'ebe a na-egbu oge." O weere ube onu ato mawaa Absalom obi mgbe o ka di ndu n'elu osisi Ook ahụ o kooro.

Devid no n'etiti onu uzo ime na nke mputa Jerusalem. Onyenche rigoro n'elu aja onuuzo ama obodo ahụ, hụ otu nwoke na-agbata oso. O kporo eze gwa ya ihe o huru. Eze asi ya, "O buru sò naani ya, o ji ózi oma na-abia." Onyeozì ahụ abiasie ike, rute nso.

Eze siri ya, "Jee kwuru n'akuku." O wee nozuga, kwuru n'ebe ahụ.

Onye Kush ahụ bụ odibo biaruru si eze Devid, "Ewetaara m onyenwe m eze ozioma! Taa Oseburuwa enyela gi mmeri n'ebe ndi niile biliri imegide gi no!" Eze juru ya si, "Nwaokorobia ahụ bu Absalom, o nò ndu?"

Odibo ahụ zara si, "Ka ndiirò onyenwe m eze, na ndi niile biliri imegide ya dika nwaokorobia ahụ!" O wutere eze nke ukwu. O rigoro n'ulo elu nke onuuzo ama, noro ebe ahụ kwaa akwa. Ka o na-eje, o na-akwa akwa si, "Nwa m Absalom! Nwa m, nwa m, Absalom! O ga-akara m noo mma a si na m nwuru n'onodu gi. Absalom, nwa m, nwa m!"

Joab nuru na eze Devid na-akwa akwa, na-eru uju maka Absalom. Onu mmeri wee tugharia ghooro ndiagha Devid niile iru uju n'ubochi ahụ, maka na ha nuru na eze na-eru uju n'ihì nwa ya. Ha jiri nwayoo banye n'ime obodo dika ndiagha ji here na-agbalaga n'agha. Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 86:1-6. (Az.1)

Aziza: **Gee m nti Onyenweanyi, zaa m.**

1. Gee m nti Onyenweanyi, zaa m, n'ihina abu m ogbenye na-enweghi enyemaka. Chekwaba ndu m, n'ihina enwere m okwukwe na gi, zoputa nwodibo gi onye tukwasara obi na gi. (Az.)
2. I bu Chineke m, meere m ebere O Onyenweanyi, o bu gi ka m na-akpoku kwa ubochi niile. Mee ka mkpuruobi nwodibo gi juputa n'onu, Onyenweanyi, n'ihina o bu gi ka m na-akpoku n'ekpere m. (Az.)
3. Onyenweanyi, I di ebere di mgbaghara, i nwere nnukwu ihunaanya n'ebe ndi niile na-akpoku gi no. Onyenweanyi, nuru ekpere m, gee m nti nuru ariri o m. (Az.)

## Alleluia, alleluia! Mt. 8:17

He took our sicknesses away and carried our diseases for us. Alleluia!

### 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 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

## Aleluya, aleluya! Mt. 8:17

Oweghaalara nriani anyi niile, Oburukwa oria anyi niile. Aleluya!

### 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 zuko n'ebe o no, ya onwe ya no n'akuku osimiiri. Mgbe ahu, otu n'ime ndiisi ulonzuko ndi Juu, aha ya bu Jairus biakwutere ya. 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 sobera ya; ma oke igwe mmadu ahu sogharibara ma gbakwaa ya gburugburu.

E nwere otu nwaanyi nke no n'oria oruru obara ofu ri 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 na igwe mmadu ha otu a na-akpagide gi?" Jesu leghariri anya ka o hu onye mere ihe ahu. Ma nwaanyi ahu ebe o matara ihe e mere n'ahu ya, o turu egwu marakwa jijiji bia daa n'ihu Jesu, gwa ya eziokwu niile. Ma Jesu siri ya, "Ada, okwukwe gi azopolagi; laa n'udo, si n'ajo oria gi nwee ahu ike."

Mgbe o ka kpu okwu a n'onu 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 nri n'ozu ha ziri, kama o siri onyeisi ulonzuko ahu, "Atula egwu, kama nwee okwukwe." O kweghi ka onye obula soro ya gaa, beereso Pita, Jemis na nwanne ya bu Jon. Mgbe ha bjarutere n'ulo onyeisi ulonzuko ahu, 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-ebekwa akwa?" Nwantakiri a anwughi anwu, kama o na-arahu ura." Ha chiri ya ochi. O chupuru ha niile ezi kporo nna nwantakiri ahu na mne ya, na ndi na-eso uzo ya banye n'ebe nwantakiri ahu no. O jidere nwantakiri ahu n'aka si, "Talita Kumi, nke putara

hand he said to her, 'Talitha, kum!' 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 3)

## 4 February [Nkwo] Wednesday of Week 4 (Green)

(For Entry Antiphon and Collect, see page 1)

### First Reading

A reading from the second book of Samuel (24:2.9-17)

**K**ing David said to Joab and to the senior army officers who were with him, 'now go throughout the tribes of Israel from Dan to Beersheba and take a census of the people; I wish to know the size of the populations.'

Joab gave the king the figures for the census of the people; Israel numbered eight hundred thousand armed men capable of drawing sword, and Judah five hundred thousand men.

But afterwards David's heart misgave him for having taken a census of the people. 'I have committed a grave sin' David said to the Lord. 'But now, Lord, I beg you to forgive your servant for this fault. I have been very foolish.' But when David got up the next morning, the following message had come from the Lord to the prophet Gad, David's seer, 'go and say to David, "the Lord says this: I offer you three things; choose one of them from me to do for you."'

So Gad went to David and told him. 'Are three years of famine to come on you in your country' he said 'or will you flee for three months before your pursuing enemy, or would you rather have three days' pestilence in your country? Now think, and decide how I am to answer him who sends me.' David said to Gad, 'this is a hard choice. But let us rather fall into the power of the Lord, since his mercy is great, and not into the power of men.' So David chose pestilence.

It was the time of the wheat harvest. The Lord sent a pestilence on Israel from the morning till the time appointed and plague ravaged the people, and from Dan to Beersheba seventy thousand men of them died. The angel stretched

"Nwaagbogho nta asi m gi kulie." Ozigbo nwaagbogho nta ahu bilitere, gagharia; n'ihina o gbaala afo iri na abuo. Ozigbo ahu, ihe a merenu buuru ha nnukwu ihe itunaanya. Ma Jesu nyesiri ha iwu ike ka ha ghara ime ka onye obula mara nke a bia gwakwa ha ka ha nye nwaagbogho nta ahu ihe oriri.

Ozioma nke Oseburuwa.

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo nke Abuo Samuel dere (24:2.9-17))

**D**avid wee nye onyeisi ndiagha ya, bu Joab iwu si, "Gi na ndiagha gi jegharia n'agburu Izrel niile, site na Dan ruo Biasheba, guonu ndi Izrel onu. Achoro m ima onuogugu ha.

Joab wee gwa eze onuogugu ndi mmadu: nari puku asato bu ndi nwoke ruru n'ije agha n'Izrel. Nari puku ise bukwa ndi ruru n'ije agha na Juda.

Ma akonuche David tara ya uta mgbe o guchara ndi Izrel onu. O wee si Dinwenu, "Emehiela m nke ukwu n'ihinihe a m mere! Biko, gbaghara m; n'ihina akpaala m agwa ka onye nzuzu." Mgbe David tetara ura n'ututu, Dinwenu ezielari onye onuuzo David bu onye amuma Gad si: "Gaa gwa David na ana m eche ahuhu ato n'ihu ya, ya horo otu n'ime ha m ga-enye ya."

Gad jekwuuru ya, gwa ya ihe Chineke kwuru. O jukwara ya si, "Olee nke i horo: O bu oke unwu afo ato, n'ala gi, ka o bu ka i gbaa oso ndu n'ihu ndi ro gi onwa ato, ka o bu ajo oria na-eefe efe idakwa si ala gi ubochi ato? Ugwu a, chebara ya uche, gwa m osisa m gaweghachiri onye zitere m." David zara ya, "Amaghi m nke m ga-ahoro na nke a! Achoghi m idaba n'aka mmadu. Kama Chineke jiri aka ya nye m ahuhu n'ihina ama m na o nwere obi ebere nke ukwu." Ya mere, Chineke zitere ha ajo oria na-eefe efe site n'ututu ahu ruo mgbe ahu o kara. Bido na Dan ruo Biasheba, iri puku asaa nke ndi Izrel nwuru n'oria ahu. Mgbe mmuoma nke Oseburuwa na-

out his hand towards Jerusalem to destroy it, but the Lord thought better of this evil, and he said to the angel who was destroying the people, 'enough! Now withdraw your hand.' The angel of the Lord was beside the threshing-floor of Araunah the Jebusite. When David saw the angel who was ravaging the people, he spoke to the Lord. 'It was I who sinned; he said 'I who did this wicked thing. But these, this flock, what have they done? Let your hand lie heavy on me then, and on my family.'

The word of the Lord.

### **Responsorial Psalm Ps 31:1-2.5-7 (R.v.5)**

Response: **Forgive, Lord, the guilt of my sin.**

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 sins; 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! Jn 10:27**

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

### **Gospel**

A reading from the holy Gospel according to Mark (6:1-6)

**J**esus 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 the 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

acho imebi Jerusalem, Onyenweanyi gbanwere obi ya banyere ahuhu o nyere ndi Izrel. O wee gwa mmuooma ahụ na-egbusi ha, "Kwusi! O zuola!" Mgbe ahụ, mmuooma ahụ nọ n'akuku ebe nzocho oka nke Arauna, onye Jebus. Mgbe Devid huru mmuooma ahụ nke na-egbusi ndi Izrel, o siri Chineke, "Lee, naani m mehere gi. Ikpe makwara m. Igwe mmadu ndi a, gini ka ha mere? Biko nye m na ezinuuolo nna m ahuhu ma hapu ha."

Okwu nke Oseburuwa.

### **Abuoma na Aziza Abu 32:1-2.5-7. (Az.5)**

Aziza: **Onyenweanyi, gbaghara atutu njo m niile**

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

### **Aleluya, aleluya! Jn. 10:27**

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

### **Ozioma**

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

**J**esu siri n'ebe ahụ puo laghachi n'obodo ya. Ndi na-eso uzo ya sokwa ya. N'ubochi Sabat, o malitere ikuzi ihe n'ulonzukọ 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? Lekwa oru di itunaanya nke o ruru. O bu na o bughi onye okuntu ahụ, nwa Maria nwanne Jemis, Joset, Juud na Saimon? O bu na o bughi umunne ya ndi nwaanyi ka anyi na ha no? N'ih ike a ha juru inabata ya. Jesu zaghachiri ha si, "Onye amuma nwere nsopuru ebe obula beluso n'obodo ya, n'etiti umunna ya na n'ezinuuolo ya." Nke a mere na o nweghi ike iru oru ebube obula n'ebe ahụ, ma e wezuga na o bikwasara ndi oria olemaole aka, ahụ wee dikwa ha mma.

laying his hands on them. He was amazed at their lack of faith.

The Gospel of the Lord.

Ekweghi ekwe na okwukwe ha turu Jesu n'anya.

Ozioma nke Oseburuwa.

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

## 5 February [Nkwo] Thursday of Week 4 in Ordinary Time (Red)

### St. Agatha, Virgin and Martyr (Memorial)



**S**t. 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

**T**his holy woman upheld God's law even to death; she feared not the threats of the wicked; her confidence was firm as a rock.

#### Collect

**L**ord, Saint Agatha fulfilled your will throughout her life, especially her holy chastity and her valiant martyrdom. We beg you, be moved by her prayers to grant us your mercy. Through our Lord.

#### First Reading

A Reading from the first book of the Kings (2:1-4.10-12)

**A**s David's life drew to its close he laid this charge on his son Solomon, 'I am going the way of all the earth. Be strong and show yourself a man. Observe the injunctions of the Lord your God, following his ways and keeping his laws, his commandments, his customs and his decrees, as it stands written in the Law of Moses, that so you may be successful in all you do and undertake, so that the Lord may fulfill the promise he made me, "If your sons are careful how they behave, and walk loyally before me with all their heart and soul, you shall never lack for a man on the throne of Israel."

So David slept with his ancestors and was buried in the Citadel of David. David's reign over Israel lasted forty years: he reigned in Hebron for seven years, and in Jerusalem for thirty-three. Solomon was seated upon the throne of David, and his sovereignty was securely established.

The word of the Lord.

#### Ukwe Mbata

**N**wanyi a di aso kwudosiri ike n'iwu nke Chukwu rue n'onwu; O kweghi ka akpomasi dochighaa ya azu. Ikwudosike ya dika okwute.

#### Ekpere Mmeghe

**O**nyenweanyi, Agata di aso mejuru uche gi na ndu ya niile, okacha idi ocha ya di aso na onwu o nwuru n'ihu gi atughi egwu. Anyi na-arijo gi ka ekpere ya rute gi nti, ka I meere anyi ebere. Site na Dinwenu anyi.

#### The Ogugu nke Mbụ

The ogugu e wetara n'akwukwo mbu nke Ndieze (2:1-4.10-12)

**M**gbe oge onwu Devid rubere, o kporo nwa ya bu Solomon nye ya ndumodu ikpeazu si, "Oge onwu m erubela. Ya bu kwusie ike ma gosikwa na i bu nwoke, na-eme ihe Oseburuwa Chineke gi choro ka i mee, na-aga n'uzo ya, na-edobekwa iwu ya niile, na ntonala ya, na ntuziaka ya dika e dere ya n'iwu Mosis, ka ihe na-agara gi n'ihu n'ihe obula i na-eme. Chineke ga-emejuputakwa nkwa ahụ o kwere m si, O buru na umu gi ga-akpachapu anya, were obi na mmuo ha niile na-aga n'uzo m, a gaghi achọ umu gi achọ n'uche eze nke Izrel.'

È mechaa Devid anwuò, e lie ya n'obodo Devid. Devid chiri umu Izrel iri afọ anọ; afọ asaa na Hebron, afọ iri atọ na atọ na Jerusalem. Solomon nochiri nna ya dika eze. Alaeze ya kwudosiri ike nke ukwuu.

Okwu nke Oseburuwa.

**Responsorial Psalm: (1 Chron 29:10-12. R. v. 12)**

Response: **You, Lord, are the ruler of all.**

1. Blessed are you, O Lord, the God of Israel, our father, forever, for ages unending. (R.)
2. Yours, Lord, are greatness and power, and splendor, triumph and glory. All is yours, in heaven and on earth. (R.)
3. Yours, O Lord, is the kingdom, you are supreme over all. Both honour and riches come from you. (R.)
4. You are the ruler of all, from your hand come strength and power, from your hand come greatness and might. (R.)

**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**

Lord, bless the gifts we offer you and make them holy. Love of you enabled Saint Agatha to overcome all the tortures that were inflicted upon her. Grant that this sacrament may set our hearts on fire with a love like hers. Through Christ our Lord.

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

**Communion Antiphon**

The Lord said: If anyone wishes to be my disciple, let him deny himself and take up his cross, and follow in my footsteps.

**Prayer After Communion**

Lord, your martyr Saint Agatha remained true to you and triumphed over her sufferings. Grant that this Holy Communion we have received may endow us with a courage like hers. Through Christ our Lord. 12

**Abuoma na Aziza: (1 Ihe e mere 29:10-12. R.V. 12)**

Aziza: **O Onyenweanyi, O bukwa gi na-achi ihe niile.**

1. Ngozi diri gi, O Onyenweanyi, Chineke nke Izrel, nna anyi, ebeebe ebeebe (Az.)
2. Idi ukwu niile, na ike, na otito na mmeri na ebube, O Onyenweanyi; n'ihina ihe niile di n'eluigwe na n'eluwa bu nke gi; (Az.)
3. Alaeze bukwa nke gi. O Chineke, a nabulikwa gi elu karichaa ihe niile dika onyeisi. Uba niile na ugwu niile si n'aka gi bia. (Az.)
4. O bukwa gi na-achi ihe niile, ike na ebube di gi n'aka, ibuli mmadu elu nakwa inye onye obula ike. (Az.)

**Aléluya, aléluya! Mak 1:15**

Oge ezuela, ochichi Chineke di kwa nso; chegharianu ma kwerenu n'Ozioma.

**Aléluya!**

**Ozioma**

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

Jesu kporo ndi umuazu iri na abuo ahu ka ha biakwute ya. O malitekwará izipu ha abuo abuo nyekwa ha ike ichupu ajo mimuo. 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 ahu ruo mgbe unu ga-ahapu obodo ahu. O buru na ndi bi n' obodo obula anabataghi unu, o burukwala na ha aju ina nti n'okwu unu mgbe unu na-apu n' ebe ahu, 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 mimuo ma tee otutu ndi oria mmanu Oliv, ahu wee di ha mma.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

Onyenweanyi, biko gozie aja a anyi na-ehunyere Gi, mekwaa ka ha di aso. Agata di aso meriri ahuhu niile a tara ya. Site na ihunaanya onwere n'ebe I no. Kwee ka Sacramenti a kpalite oku nke Ihunaanya Gi n'obi anyi. Site na Kristi Dinwenu anyi.

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

**Ukwe Oriri Nso**

Dinwenu kwuru si, Onye obula choro I bu nwaaazu m ga'aju onwe ya bia buru obe ya sobe m.

**Ekpere A Natachaa Oriri Nso**

Dinwenu Agata di aso egburu maka okwukwe ya kwudosiri ike n'ebe I no wee merichaa ihe mgbu niile. Biko, mee ka oriri nso a anyi natagoro nyere anyi aka ikwudosiri ike n'ebe I no. Site na Kristi Onyenweanyi.



## 6 February [Orie] Friday of Week 4 (Red)

### Ss Paul Miki, Priest, and Comp. Martyrs (Memorial)

**S**t. 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

**T**he 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 book of Ecclesiasticus (47:2-11)

As the fat is set apart from the communion sacrifice, so David was chosen out of all the sons of Israel. He played with lions as though with kids, and with bears as though with lambs of the flock. While still a boy, did he not slay the giant, and relieve the people of their shame, by putting out a hand to sling a stone which brought down the arrogance of Goliath? For he called on the Lord Most High, who gave strength to his right arm to put a mighty warrior to death, and lift up the horn of his people. Hence they gave him credit for ten thousand, and praised him while they blessed the Lord, by offering him a crown of glory; for her massacred enemies on every side, he annihilated his foes the Philistines, and crushed their horn to this very day. In all his activities he gave thanks to the Holy One, the Most High, in words of glory; he put all his heart into his songs out of love for his Maker. He placed harps before the altar to make the singing sweeter with their music; he gave the feasts their splendour, the festivals their solemn pomp, causing the Lord's holy name to be praised and the sanctuary to resound from dawn. The Lord took away his sins, and exalted his horn for ever; he gave him a royal covenant, and a glorious throne in Israel.

The word of the Lord.

#### Ukwe Mbata

**M**kporuobi 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 kwudosisie ike ogologo ndu anyi niile n'okwukwe anyi na-ekwuputa. Site na Dinwenụ anyi....

#### The Ogugu nke Mbu

The ogugu e watara n'akwukwo Sirak (47:2-11)

Otu e si ahoputa abuba iche ma a chuba aja nke udo, otu ahu ka e siri hoputa Devid site n'umu ndi Izrel. Devid na odum gwuriri egwu ka a gasi na ha bu umuaturu. N'okorobia ya, o bu na o bughi ya gburi odogwu ahu gbafero dimkpa oke bu Goliat? Wee hichapu ndi mmadu ihere n'ihu, oge o tinyere okwute na ntuiche ya, tudaa Goliat na ntumonu ya? Maka na o kpokuru Onyenweanyi, bu Onyekachaelu, o nye ya ike n'aka nri ya iji gbuo nwoke a bu dike n'agha, siri otu ahu buile ike nke ndi nke ya elu. Ya mere ndi mmadu jiri tobe ya oge ha kpuwere ya okpueze maka otutu puku ndiuro o gburu na maka ngozi di icheiche Onyenweanyi nyere ya. O gbuchapuru ndiuro ya n'akuku niile; kpochapukwa ndi Filistia na-enye ya mmekpaahu, kudakwa ike ha n'ala ruo taa. N'oru ya niile, Devid nyere Onyekachaelu ekela, dokwaa ya ebube, o huru onye kere ya n'anya wee were obi ya niile kweere ya ukwe otito. O tinyere ndi ukwe n'ulonso ka ha nakwe ukwe mara mma. O bu ya nyere mmemme di icheiche ebube ha, tinyechaa ha n'oge kwesiri ha n'ime afo; mee ka a na-eto aha di nso nke Onyenweanyi na ka ulonso juputa n'uda nke otito bido n'uzo ututu. Onyenweanyi gbaghara ya mmehie ya niile, wee mee ka ike ya di elu ebighiebi. Ndiyeze, nyekwa ya ocheeze di ebube n'Izrel.

13 Okwu nke Oseburuwa.

**Responsorial Psalm: (Ps 17:31.47.50-51. R.v.47)**

**Response: Praise be the God who saves me.**

1. As for God, his ways are perfect; the word of the Lord, purest gold. He indeed is the shield of all who make him their refuge. (R.)
2. Long life to the Lord, my rock! Praised be the God who saves me. I will praise you, Lord, among the nations: I will sing a psalm to your name. (R.)
3. He has given great victories to his king and shown his love for his anointed, for David and his sons forever. (R.)

**Alleluia, alleluia Lk.8:15**

**B**lessed 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)

**M**eanwhile King Herod had heard about Jesus, since by now his name was 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,

**Abuoma na Aziza (Abu 18:31.47.50-51 R.v.47)**

**Aziza: Ibuli enu diri Chineke onye nzoputa m**

1. Chineke, uzo ya enweghi ntupe obula, Nkwa nke Onyenweanyi na-emezu, O bu ya bu onye ogbugbo ndi niile na-agba na ya. (Az.)
2. Oseburuwa! di ndu! Ngozi diri nkume m, Ibuli enu diri Chineke nke nzoputa m, Aga m eto gi etiti mba niile o Oseburuwa, aga m ekwere aha gi ukwe otito. (Az.)
3. Ugboro ugboro ka O na-azoputa eze ya, O na-egosiputa ihunaanya ya n'ebe onye nke o tere mmanu no; bu Devid na ndi agburu ya ruo uwa ebighiebi. (Az.)

**Alleluya, alleluya Lk.8:15**

**N**gozi diiri ndi nuru okwu Chineke, were Nkwesi ntukwasioji na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru. Alleluya

**Ozioma**

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

**N**'oge a Eze Herod nuru akuko banyere Jesu, n'ihu na ude aha ya na-akwu uzu ebe niile. Nke a mere ufodu 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." Ufodu 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 tnye ya n'ulomkporo maka iyi Herodias nwunye nwanne ya nwoké Filip, onye o kpooro dika nwunye. Jon gwara Herod si, "O zighi ezi n'iwu na i-ga-ulu nwunye nwanne gi." Nke a mere Herodias ji buuru Jon iwe n'obi na-acho uzo o gasei gbuo ya. Ma o nweghi ike, n'ihina Herod natu Jon egwu. O maara na Jon bu ezigbo mmadu na onye di nso. N'ihu 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'ihu Jon na-ekwu. E mechaa ohere adapufara Herodias. N'ubochi ncheta omumu Herod, o kporo oriri. O kporo nidi 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." Onukwara iyi maka nke a si, "Ihe obula i roro m, aga m enye gi ya, o buladi okara alaze m." Nwaagbogho ahu gara juo nne ya, si, "Gini ka m ga-ario?" Nne ya siri ya, "Rio ka e nye gi isi Jon onye na-eme mmirichukwu. O wee gbaa oso ngwangwa, biakwute eze Herod rio ya, si, "Achoro m ka i nye m n'efere ugbu a ugbu a, isi Jon onye na eme mmirichukwu." Nke a wutere eze Herod nke

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.

### Prayer Over The Offerings

**H**oly 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

**Y**ou 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.

ukwuu, ma n'ihii iyi o n̄uru 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 bepu Jon isi, bute ya n'efere, bunyere ya nwaagbogho ahu. Nwaagbogho ahu banyere ya nne ya. Mgbe ndi na-eso uzo Jon nuru maka onwu ya, ha bjara buri ozu ya lie ya n'ili.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

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

### Ukwe Oriri Nso

**U**nu 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

**O** Chineke, 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 [Afo] Saturday of Week 4 (Green/White)

### Our Lady of Saturday



### Entry Antiphon

**H**ail, Holy Mother, who gave birth to the King who rules heaven and earth forever!

### Collect

**G**rant, Lord God, that we, your servants, may rejoice in unfailling 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 first book of the Kings (3:4-13)

**K**ing Solomon went to Gibeon to sacrifice there, since that was the greatest of the high places. Solomon offered a thousand holocausts on that altar. At Gibeon the Lord appeared in a dream to Solomon during the night. God said, 'Ask what you would like me to give you.' Solomon replied, 'You showed great kindness to your servant David, my father, when he lived his life before you in faithfulness and justice and integrity of heart; you have continued this great kindness to him by allowing a son of his to sit on his throne today. Now, Lord my God, you have made your servant king in succession to David my father. But I am a very young man, unskilled in leadership. Your

### Ukwe Mbata

**E**kele, Nne di aso, onye muru Eze Ena-achi eluigwe na uwa ebighiebi!

### Ekpere Mmeghe

**M**ee, Onyenweanyi Chineke, ka anyi bu umu Modibo gi n̄uria n' inweta ike nke ahu na nke mmuo, site n' ariri o di ebube nke Maria di Ngozi Vejin Okpu, ka anyi nwere onwe anyi n' ihe mmekpa ahu nke ndu a, ma bja nweta ahuri di ebighiebi. Site na Dinwenu anyi.

### The Ogugu nke Mbu

Ihe ogugu e wetara n'akwukwo mbu nke Ndieze (3:4-13)

**N**otu ubochi, Eze Solomon gara n'ugwu Gibion ichu aja, n'ihina o bu ebe nchuaaja nke kacha elu. O chuolarii aja nsureoku ruru otu puku ebe ahu n'oge gara aga. N'abali ahu n'ugwu Gibion, Chineke biakwutere ya na nro juo ya si "Olee ihe i choro ka m mere gi?" Solomon zara ya si, "I gosiri nna m David ihunaanya di ukwu, onye nke bu nwodibo gi, onye mere iheoma, onye nwere nrubeisi nakwa onye eziokwu. I nokwa na-egosi ihunaanya gi n'ebe o no site n'inye ya nwa nke nochiri ya dika eze. Dinwenu, Chineke m, I meela ka m nochie anya nna m dika eze,

servant finds himself in the midst of this people of yours that you have chosen, a people so many its numbers cannot be counted or reckoned. Give your servant a heart to understand how to discern between good and evil, for who could govern this people of yours that is so great?'

It pleased the Lord that Solomon should have asked for this. 'Since you have asked for this' the Lord said 'and not asked for long life for yourself or riches or the lives of your enemies, but have asked for a discerning judgement for yourself, here and now I do what you ask. I give you a heart wise and a shrewd as none before you has had and none will have after you. What you have not asked I shall give you too: such riches and glory as no other king ever had.

The word of the Lord.

**Responsorial Psalm: (Ps 118:9-14. R. v. 12)**

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

1. How shall the young remain sinless? By obeying your word. I have sought you with all my heart: let me not stray from your commands. (R.)

2. I treasure your promise in my heart lest I sin against you. Blessed are you, O Lord; teach me your statutes. (R.)

3. With my tongue I have recounted the decrees of your lips. I rejoiced to do your will as though all riches were mine. (R.)

**Alleluia, alleluia! Jn 10:27**

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

**Gospel**

A reading from the holy Gospel according to 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.

**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.

mana aka m bu nwantakiri amaghi ka e si achi ochichi. Lee nwodibo gi no n'etiti ndi i hooro ka ha buru ndi nke gi, ndi nke apughi iguta onu. Biko nye m amamihe zuru oke nke m ga-eji kpee ikpe nkumoto, chia ndi nke gi, ka m wee marakwa ihe di iche n'etiti iheoma na ihe ojo. O buru na o bughi otu a, onye nwere ike ichikota ndi nke gi a di ukwu?

Obi toro Onyenweanyi uto n'ihina Solomon rioro nke a. O wee si ya, "Maka na i rioro amamihe nke ikpe nkumoto, karia ndi ogologo mobu uba, mobu onwu nke ndiuro gi, aga m enyekwa gi ihe ndi ahu i rioro m. Aga m enye gi amamihe na nghota karia nke onye obula ma ugbo a mobu n'odinihu. Aga enyekwa gi ihe ndi nke i rioghi m: na nsopuru karia nke eze obula nwere.

Okwu nke Oseburuwa.

**Abuoma na Aziza: (Abu. 119:9-14. Rv. 12)**

Aziza: **Onyenweanyi, kuziere m iso uzọ gi.**

1. Kedu ka nwa okorobia ga-esi bie ndu di ocha? O bu site n'idebe okwu gi. Eji m obi m niile acho gi, ekwela ka m jehie uzọ n'iwu gi. (Az.)

2. Ejisiri m okwu gi ike n'ime obi m, ka m wee ghara ime njo megide gi. Ngozi diri gi, O Onyenweanyi, kuziere m iso uzọ gi. (Az.)

3. Eji m egbugbere onu m, wee kwuputa iwu niile siri n'onu gi puta. Ana m enwe anuri n'iso iwu gi, kama akunuuba niile nke uwa a. (Az.)

**Aleluya, aleluya! Jon. 10:27**

A turu m na-anu olu m, Onyenweanyi Akwuru nkea, akwaaara m ha, ha na-esokwa m. Aleluya!

**Ozioma**

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

Ndi umuazu Jesu loghachikwutere ya kuziri. 'O siri ha, "Bianu ka anyi gaa ebe so anyi ga-ano zuru ike nwa oge. O kwuru nke a n'ihina otutu mmadu na-abia, na-alakwa, nke mere na ha enweghi oherè obula iri ihe. Ha bara n'ugbommiri, gaa ebe naani ha ga-ano. Otutu mmadu huru ha ka ha na-apu matakwa ha. Ha jiri oso si n'obodo di icheiche, buru Jesu na ndi umuazu ya uzọ garuo ebe ha na-aga. Ka Jesu ridafara 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.

**Ekpere Nhunye**

Ka ekerechi mmadu nke Nwa gi i muru naani ya, O Onyenweanyi, gbafara anyi oso enyemaka, ka onye ahu siterè n'omumu ya na Vèjin di Ngozi, doo ozuzuoke onodu ya nso, na-ewetughi ya, sitekwa n'ikpochapu afo omume anyi ugbu a, mee ka onyinye anyi masi gi inara. Site na Kristi Onyenweanyi.

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

### Communion Antiphon

**B**lessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

### Post-Communion

**A**s 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.

### Ukwe Oriri Nso

**N**gozi diiri akpa nwa Vejin Maria, nke buuru Nwa nke Nna di ebighiebi.

### Ekpere Anatachaa Oriri Nso

**K**a 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'inoimi ya, gbaara iheomimi nke mgbaputa anyi odibo ofuma. Site na Kristi Onyenweanyi.

## 5TH SUNDAY OF ORDINARY TIME (A) 8 February [Nkw] (Green)

## Office: Week 1

The Readings of today denounce 'religious' depravity, calling for genuine Christianity expressed in good deeds. In the First Reading, Prophet Isaiah challenges the People of Old to let their good deeds shine as light amidst darkness of evil, especially their compassion for the poor. Jesus equally charges his disciples in the Gospel to be remarkable by their good works, describing them as 'salt' that seasons and 'light' that illumines. Affirming the virtuous as light in darkness, the Responsorial Psalm highlights some good things that follow their deeds. Given that Jesus is the author of all virtues and the Spirit of holiness, St Paul chooses to solely cling unto them, rather than to his human efforts.

### Entry Antiphon

**C**ome, let us worship the Lord; let us pay homage to him who created us; for he is the Lord our God.

### Collect

**B**e faithful to your people, Lord, we pray, and do not cease to protect us. Guard us always and defend us, for we have no hope apart from your grace. Through our Lord.

### First Reading

Reading from the prophet Isaiah (58:7-10)

**T**hus says the Lord: Share your bread with the hungry, and shelter the homeless poor, clothe the man you see to be naked and turn not from your own kin. Then will your light shine like the dawn and your wound be quickly healed over. Your integrity will go before you and the glory of the Lord behind you. Cry, and the Lord will answer; call, and he will say, "I am here". If you do away with the yoke, the clenched fist, the wicked word, if you give your bread to the hungry, and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon.

The word of the Lord.

### Responsorial Psalm: Ps. 111:4-9. (R.v.4)

Response: **The good man is a light in the darkness for the upright.**

1. He is a light in the darkness for the upright; he is generous, merciful and just. The good man takes pity and lends, he conducts his affairs with honour. (R.)

2. The just man will never waver: he will be remembered for ever. He has no fear of evil news; with a firm heart he trust in the Lord. (R.)

### Ukwe Mbata

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

### Ekpere Mmeghe

**B**iko Dinwenu, were obi oma na-echekwaba ezi na ulo Gi nke tukwasara nchekwube ya niile nani n'amará 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'onye amuma Aizaya (58:7-10)

**D**inwenu kwuru si: O bughi ime ka unu na ndi aguu n'agu kee nri unu, ikpofata ndi ogbenye na-enweghi ulo n'ime ulo unu; were kpuchie onye gbaoto akwa mgbe unu huru ya ka o ghara ibu na unu na-ezo onwe unu n'ebe umunne unu no. Mgbe ahu a ihe unu ga-achawaputa dika ututu, otu aka ahu ka ogwugwo oria unu ga-esi abia ngwa ngwa. Eziomumie unu ga-eburu unu uzo. Ebube nke Chineke ga-abu nche azu unu. Mgbe ahu ka unu ga-akpo Dinwenu oku, o wee za unu; Ebe a ka m no. O buru na unu ewepu n'etiti unu mmegbu itu aka mobu ikwu okwu na-agbawa obi; O burukwa na unu enye ndi aguu na-aga ihe oriri, mee ka ndi no na mkgabbu nweta afo ojuju, mgbe ahu ka ihe unu ga-achaputa n'ochichiri, abali unu ewee dika ehie. Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 112:4-9. (Az. 4)

Aziza: **Onye ezigbo omume ga-achawaputa dika ihe n'etiti ochichiri.**

1. N'ihina Onye ezigbo omume ga-achawaputa dika ihe n'etiti ochichiri. O di ebere, ihumaanya na-akwuba aka oto. Ya bu ezigbo mimadu anaghi ana omuruwa ma o binye ego, o bu onye eziokwu n'ihe niile o name. (Az.)

2. Ebe eziomume chedoro ya, o na-enwe ikwudosike, o na-ahapu ncheta ga-adi ebebe n'azu ya; Ebe obi ya na nchekwube ya di n'Onyenweanyi. (Az.)

3. With a steadfast heart he will not fear; Open-handed, he gives to the poor; his justice stands firm for ever His head will be raised in glory. (R.)

### Second Reading

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

As for me, brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ.

Far from relying on any power of my own, I came among you in great "fear and trembling" and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

The word of the Lord.

### Alleluia, alleluia Jn 8:12

I am the Light of the world, says the Lord, anyone who follows me will have the light of life. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (5:13-16)

Jesus said to his disciples: "You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men.

"You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven."

The Gospel of the Lord.

### Prayer Over The Offerings

Lord, our God, you made this bread and wine to support us in our weakness. Grant that they may become the sacrament which brings us eternal life. Through Christ our Lord.

### Communion Antiphon

Let us thank the Lord for his compassion and the wonderful things he has done for us; He has refreshed all who are thirsty, and taken their hunger away.

### Prayer After Communion

O God, you have given us one Bread and one Chalice to share. We ask you therefore, that we may find our joy in living as one in Christ, and so contributing to the salvation of the world. Through Christ our Lord.

3. O ji ntachi obi emeri egwu ya, n'ikpeazu o na-emeri ndiro. O naghị atufu oge inyere ndi ogbenye aka, eziomuime ya anaghị agbanwe agbanwe, ndi di otu a na-enweta nso puru mgbe niile. (Az.)

### The Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara ndi Korint (2:1-5)

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

Okwu nke Oseburuwa.

### Alleluia, alleluia Jn 8:12

A bu m ihe nke uwa, O bu Dinwenu na Akwu, onye obula na-eso m ga-enwe ihe nke ndu. Alleluia!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:13-16)

Jesu gwara umuazu ya si: "Unu bu nnu nke uwa. Ma o buru na nnu atufuo uto ya, kedu otu a ga-esi weghachi uto ya? O nweghikwa uru ozo o bara karia iwufu ya n'ezu ndi mmadu azoba ya ukwu. Unu bu ihe nke uwa. Obodo a ruru n'elu ugwu adighi na nzuzo. Ndi mmadu anaghi amunye oku were ite kpuchie ya. Kama, a na-amunye ya doba ya n'elu ihe e ji adoba oku, ka o na-enye ndi niile no n'ime ulo ihe. Meenu ka ihe unu chawaputa n'ihu mmadu niile, ka ha wee hu oru oma unu wee too Nna unu nke bi n'eluigwe."

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 onyine ndi a ghooro anyi ihe ogbugba ndu di ebighi ebi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

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

### Ekpere Anatachaa Oriri Nso

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



## Become Doers of the Word

James 1:22-25; Mtt 7:24-27; Jn 14:15; 1Jn 3:17-18

CCC 1285, 1431, 2044, 2447, 2517

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock (Matthew

## 9 February [Eke] Monday of Week 5 in Ordinary Time (Green)

(For Entry Antiphon and Collect, see pages 17)

### First Reading

A reading from the first book of the Kings (8:1-7.9-13)

Solomon called the elders of Israel together in Jerusalem to bring the ark of the covenant of the Lord up from the Citadel of David, which is Zion. All the men of Israel assembled round king Solomon in the month of Ethanim, at the time of the feast (that is, the seventh month) and the priests took up the ark and the Tent of Meeting with all the sacred vessels that were in it. In the presence of the ark, King Solomon and all Israel sacrificed sheep and oxen, countless, innumerable. The priests brought the ark of the covenant of the Lord to its place in the Debir of the Temple, that is, in the Holy of Holies, under the Cherubs' wings. For there, where the ark was placed the cherubs spread out their wings and sheltered the ark and its shafts. There was nothing in the ark except the two stone tablets Moses had placed in it at Horeb, the tablets of the covenant which the Lord had made with the Israelites when they came out of the land of Egypt; they are still there today.

Now when the priests came out of the sanctuary, the cloud filled the Temple of the Lord and because of the cloud the priests could no longer perform their duties: the glory of the Lord filled the Lord's Temple. Then Solomon said: 'The Lord has chosen to dwell in the thick cloud. Yes, I have built you a dwelling, a place for you to live in forever.'

The word of the Lord.

### Responsorial Psalm: Ps. 131: 6-10 (R.v.8)

Response: **Go up, Lord, to the place of your rest!**

1. At Ephrata we heard of the ark; we found it in the plains of Yearim. 'Let us go to the place of his dwelling; let us go to kneel at his footstool.' (R.)

2. Go up, Lord, to the place of your rest, you and the ark of your strength. Your priests shall be clothed with holiness: your faithful shall ring out their joy. For the sake of David your servant do not reject your anointed. (R.)

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo mbu nke Ndieze (8:1-7.9-13)

Solomon kpokotara ndi okenye umu Izrel niile na ndiisi agburu niile, na ndi ndu ogbe niile nke Izrel na Jerusalem ka ha bute ihe Igbe ogbugbandu nke Dinwenu site n'obodo Devid bu Zayon. Umunwoke niile nke Izrel gbakotara n'ihu Solomon na mmemme nke a na-eme n'onwa Etanim nke bu onwa nke asaa. Ndiokenye niile nke Izrel bjara, ndi ukochukwu buuru Igbe ogbugbandu. Ha butere Igbe ogbugbandu nke Dinwenu n'ulo nzuko na ite nso niile ndi di n'ulonzuko ahu, ndi ukochukwu na ndi Levai butere ha. Eze Solomon na ogbako Izrel niile no n'ihu Igbe ahu, were igwe afuru na ehi kariri iguta onu na-achu aja. Ndi ukochukwu butere Igbe ogbugbandu nke Dinwenu n'ebe onodu ya n'ebe kachasi nso nke ulonso n'okpuru nku cherubim. N'ihu cherubim gbasapuru nku ha n'ebe igbe di, nke a mere na nku ha kpuchiri igbe ahu na osisi ya. Onweghi ihe di n'ime igbe ahu karia ibe okwute abuo nke Mosis dobere ebe ahu na Horeb, ebe Chineke na umu Izrel gbara ndu mgbe ha si n'Ijpt puta.

Mgbe ndi ukochukwu si n'ebe nso ahu puta urukpu juputara n'ime ulo nke Dinwenu, nke mere na ndi ukochukwu enweghi ike inodo chuo aja n'ihu urukpu ahu; maka na ebube nke Dinwenu juputara n'ulonso nke Chineke. Solomon wee kwuo si, "Oseburuwa emeela ka anyanwu di n'eluigwe, ma kwuo na ya ga-ebi n'oke ochichiri. Aruolara m gi ulo di elu, ka o buru ebe obigi gi ebebe.

Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 132:6-10 (Az.8)

Aziza: **Billie, O Onyenweanyi, gaa n'ebe ezumike gi.**

1. Gee nti, anyi nuru maka ya n'obodo Efrata, anyi huru ya n'obosara ala nke Yiarim. "Ka anyi gaa n'ulo obibi ya wee kpoo isi ala nye ya, n'ihu ocheeze ya!" (Az.)

2. Billie, O Onyenweanyi, gaa n'ebe ezumike gi; gi na igbe ogbugbandu nke ike gi. Ka ndi ukochukwu gi yiri eziorume dika uwe, ka ndi nso gi tikwaa mkpu anuri. N'ihu nwodibo gi bu Devid, a chupula onye nke gi i tere mmanu. (Az.)

## Alleluia, alleluia! Mt 4:23

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

## Aleluya, aleluya! Mt. 4:23

Jesu na-agaghari na-ekwusakwa ozioma nke alaeze Chineke, O gwokara ndi mmadu oria na nriarria ha di cihiche. Aleluya!

### 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 Genesaret 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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 18)

### Ozioma

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

Mgbe ha kwofechara n'ofe nke ozo, Jesu na ndi na-eso uzo ya 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 ahu niile, na-ebutere ya n'ute ndi ahu na-adighi, ebe obula ha nuru na o no. Ebe obula o biara n'obodo nta, obodo ukwu, mobu n'ala ubi, ndi mmadu na-ebuputara ya ndi oria togbo ha n'omaahia ma rio Jesu ka ha metu o buladi onu uwe ya aka. Ndi niile meturu onu uwe ya aka ka e mere ka ahụ di mma.

Ozioma nke Oseburuwa.

## 10 February [Orie] Tuesday 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 worshipping 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.

### Ukwe Mbata

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

### 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.

### Ekpere Mmeghe

Ka anyi na-erinwo oriri Ncheta Vejin Skolastika di aso, anyi na-arjo, O Onyenweanyi, ka, anyi na-eso ukpuru ya, anyi ewere ihuanyanya di ocha na-efe gi, ma werekwa anuri natachaa ihe ihu gi n'anya na-eweta. Sitenā Dinwenu anyi.

### First Reading

A reading from the first book of the Kings (8:22-23,27-30)

In the presence of the whole assembly of Israel, Solomon stood before the altar of the Lord and stretching out his hands towards heaven, said, "Lord God of Israel, not in heaven above nor on earth beneath is there such a God as you, true to your

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo mbu nke Ndieze (8:22-23,27-30)

Solomon kwuuru n'ihu ebe nchuaja Snke Chineke n'ihu ogbako umu Izrel niile wee chee aka ya n'elu si; "Onyenweanyi Chineke nke Izrel, o nweghi Chineke dika gi n'elugwe mobu

covenant and your kindness towards your servants when they walk wholeheartedly in your way. Yet will God really live with men on the earth? Why, the heavens and their own heavens cannot contain you. How much less this house that I have built! Listen to the prayer and entreaty of your servant, Lord my God; listen to the cry and to the prayer your servant makes to you today. Day and night let your eyes watch over this house, over this place of which you have said, "my name shall be there." Listen to the prayer that your servant will offer in this place.

'Hear the entreaty of your servant and of Israel your people as they pray in this place. From heaven where your dwelling is, hear; and as you hear, forgive.'  
The word of the Lord.

**Responsorial Psalm: Ps. 83:3-5.10-11 (R.v.2)**

Response: **How lovely is your dwelling place, Lord, God of hosts.**

1. My soul is longing and yearning, is yearning for the courts of the Lord. My heart and my soul ring out their joy to God, the living God. (R.)
2. The sparrow herself finds a home and the swallow a nest for her brood; she lays her young by your altars, Lord of hosts, my king and my God. (R.)
3. They are happy, who dwell in your house, forever singing your praise. Turn your eyes, O God, our shield, look on the face of your anointed. (R.)
4. One day within your courts is better than a thousand elsewhere. The threshold of the house of God I prefer to the dwellings of the wicked. (R.)

**Alleluia, alleluia! Ps. 118:34**

**T**rain me, Lord, to observe your law, to keep it with my heart. Alleluia!

**Gospel**

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

**T**he 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

n'ụwa nke nwere ogbugbandu na ihunaanya siri ike n'ebe ndi nke gi, ndi ji obi ha niile na-eso uzo gi, no. "Ma, Chineke o ga-ebi n'ụwa n'eziokwu? Lee, eluigwe agaghi aba gi, ma ya buruzie obere ulo a nke m ruru. Ma, nuru ekpere nwodibo gi, chee nti n'ariri ya; Onyenweanyi Chineke m, nuru mkpu akwa na ekpere nwodibo gi na-ekpe n'ihu gi n'ubochi taa. Ka anya gi di oghe ehie na anyasi ilekota ulo a nke i kwuru maka ya si, 'Aha m ga-adi na ya,' ka i wee nuru ariri nwodibo gi na nke ndi nke gi Izrel ga-ekpe n'ebe a, noro, n'eluigwe ebe obibi gi, nuru, ma mgbe i nuru biko gbaghara. Okwu nke Oseburuwa.

**Abụoma na Aziza: Abụ. 84:3-5.10-11. (Az.2)**

Aziza: **Lee k'ebe obibi gi siri juputa n'ihunaanya O Dinwenụ, Chineke nke igwe ndiagha.**

1. O na-agu m nnukwu agu, ka m bata n'ogige Oseburuwa, ka mkpuruobi m na anuahụ m na-ekwere Chineke di ndụ ukwe ofu. (Az.)
2. Ka o si di, nnunu ebelebe na-achotara onwe ya ulo obibi, nnunu eleke achotara onwe ya akwu, ebe o ga-edote umu ya n'akuku ebe ichuaja gi, Onyenweanyi onye puru ime ihe niile, onye bu eze m na Chineke m. (Az.)
3. Ha bu ndi a goziri agozi, ndi bi n'ulo gi na-ekwere gi ukwe otito oge niile. Meere onyeeze anyi ebere, O Chineke, meere onye ahụ i tere mmanu eze ebere. (Az.)
4. N'ihina otu ubochi n'ebe gi ka mma kariu nnukwuru nnu afo ebe ozo. O kaara m mma ibu onye nche uzo n'ulo nke Onyenweanyi, kariu ibi n'ebe obibi ndi ajo mmadu. (Az.)

**Aléluya, aléluya! Abụ 119:34**

**N**ye m nghota ka m wee mata iwu gi, wee nwee ike iji obi m niile dobe iwu gi. Aléluya!

**Ozioma**

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

**M**gbe 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 alota 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 Farrisii na ndi odeakwukwo juru Jesu si,

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 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.

### 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.

“Gini mere ndi na-eso uzo gi adighi eso omenaala ndi okenye, kama ha na-eri ihe n’akwoghị 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’egbugberè onu ha, ma obi ha di anya n’ebe m no. N’efu ka ha na-akpo isiála enye m, na-akuzi nkuzi nke mmadu ka o bu iwu nke Chineke. Unu hapuru iwu nke Chineke jidesie aka ikè n’omenaala nke mmadu.

O wee sikwa ha, “Unu nwere uzo aghughò unu si aju idebe iwu Chineke, ka unu wee nwee ikè idebezu omenaala unu natara! N’ihina Mosis siri, ‘Sopuru nna gi na nne gi, kwukwaa si, ‘Onye obula kwujoro nne ya mobu nna ya kwesiri ogbugbu.’ Mana unu na-akuzi si, ‘O buru na mmadu asi nne ya mobu nna ya, ihe i nweere ikè inweta n’aka m bu ‘Koban’ ya bu ihe e nyere Chineke, iwu ejighikwa ya ozo inyere nne ya mobu 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-emekwa.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Onyenweanyi, anyi na-asopuru nnukwu oru amara gi na ndu vejin, 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. Nyere 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. Sitena Kristi Onyenweanyi.

**11 February [Afo] Wednesday of Week 5 (Green/White)**

## Our Lady of Lourdes (Opt. Mem.)

(World Day for the Sick)

(For Entry Antiphon and Collect, see page 17)

### First Reading

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

The fame of Solomon having reached the queen of Sheba, she came to test him

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo mbu nke Ndieze (10:1-10)

Mgbe eze nwaanyi Sheba nuru otutu akuko oma gbasara Solomon, O biara iju

with difficult questions. She brought immense riches to Jerusalem with her, camels laden with spices, great quantities of gold, and precious stones. On coming to Solomon, she opened her mind freely to him; and Solomon had an answer for all her questions, not one of them was too obscure for the king to expound. When the queen of Sheba saw all the wisdom of Solomon, the palace he had built, the food at his table, the accommodation for his officials, the organisation of his staff and the way they were dressed, his cup-bearers, and the holocausts he offered in the Temple of the Lord, it left her breathless, and she said to the king, 'what I heard in my own country about you and your wisdom was true, then! Until I came and saw it with my own eyes I could not believe what they told me, but clearly they told me less than half: for wisdom and prosperity you surpass the report I heard. How happy your wives are! How happy are these servants of yours who wait on you always and hear your wisdom! Blessed be the Lord your God who has granted you his favour, setting you on the throne of Israel! Because of the Lord's everlasting love of Israel, he has made you king to deal out law and justice.' And she presented the king with a hundred and twenty talents of gold and great quantities of spices and precious stones; no such wealth of spices ever came again as those given to King Solomon by the queen of Sheba. The word of the Lord.

**Responsorial Psalm: Ps. 36:5-6.30-31.39-40 (R.v.30)**

Response: **The just man's mouth utters wisdom.**

1. Commit your life to the Lord, trust in him and he will act, so that your justice breaks forth like the light, your cause like the noon-day sun. (R.)
2. The just man's mouth utters wisdom and his lips speak what is right; the law of his God is in his heart, his steps shall be saved from stumbling. (R.)
3. 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! Jn 17:17**

**C**onsecrate them in the truth; your word is truth.

Solomon ajuju siri ike iji mata ma ihe o nuru o bukwa eziokwu. O kpooro otutu ndi na-eso ya bia. Ha dukwa otutu inyinyaibu bia, inyinyaibu ndi a bu ude di icheiche burukwa nnukwute olaedo, na nkume ndi di oke onu na-esi isioma. Mgbe o biakwutere Solomon, o kwuputara ihe niile o bu n'uche bia. Solomon zachara ajuju niile o juru ya zaru o ala. O nweghi ajuju obula nke gbara ya gharii. Mgbe ezenwaanyi nke Sheba huchara ka oke amamihe Solomon di, hu ulo eze o wuru, nri e dotere n'elu oche nri ya, ebe ndioru ya bi, ka umuodibo ya si ejere ya ozi, uwe umuodibo ya yi n'ahu, ndi na-eburu ya iko ihe onu, na aja nsureoku nke o churu n'ulonso Dinwenu, o nwegwaghi onu okwu. Ezenwanyi a ewee kwa Solomon si, "The niile m nuru n'ala m gbasara gi na amamihe gi bu eziokwu. Ma ekwetaghi m ruo mgbe m jiri anya m hu. Ma n'ezikwu, akuko m nuru erughi okara ihe m huru. Amamihe i nwere na uba i bara kariji ka m siri nu n'akuko. Ndinwunye gi nwere isioma, umuodibo gi nwekwara isioma, ndi no n'ihu gi oge niile nana okwu amamihe gi. Ngozi diri Dinwenu Chineke gi onye nwere mmasi n'ebe i no wee dote gi n'ocheeze nke Izrel! O bu maka na Chineke huru Izrel n'anya ka o jiri chie gi eze ka i were ikpe nkwmoto na uzo ziri ezi na-achi." E mechaa, o nyere eze Solomon olaedo di puku kilogram ano, nyekwa ya nnukwu ude di icheiche ya na okwute di oke onu. O nwebeghikwa mgbe ude ha ka nke a ezenwaanyi Sheba jiri bia rutere Solomon aka ozo.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 37:5-6.30-31.39-40. (Az. 30)**

Aziza: **Onye eziumume na-ekwuputa amamihe.**

1. Were ndu gi nye Onyenweanyi n'aka, tukwasa obi na ya, ka O nyere gi aka. O ga-eme ka eziumume gi na-amukesi dika ihe, mee kwa ka eziokwu gi na-acha dika ehilie. (Az.)
2. Onye eziumume na-ekwu amamihe, ire ya na-ekwuputakwa ikpe nkwmoto; Ebe iwu Chineke di n'ime obi ya, o gaghi azohie ukwu. (Az.)
3. Nzoputa nke ndi eziumume na-esi n'aka 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! Jn 17:17**

**W**ere eziokwu gi doo ha nso, n'ihina okwu gi bu eziokwu.

## 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 make 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 water?' (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 Offerings, Communion Antiphon, and Prayer After Communion, see page 18)

## Ozioma

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

Jesu kporo igwe mmadu ahụ ozo ka ha biakwute ya. O siri ha, "Gèentù 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 ahụ banye n'ulo, ndi na-eso uzò ya juru ya ihe okwu a putara. O juru ha 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'afo. O na-esikwa ebe ahụ puo." (Site n' ikwu otu a, o mere ka ihe oriri niile di ocha). O kwukwara si, "Ihe na-emeru mmadu bu ihe si n' ime mmadu puta. N'ihina site n'ime mmadu, ya bu site n'obi, ka echiche ojoo nke na-eduba mmadu n'omume ruru aru, si aputa, ya na ikwako na izu ohi niile na igbu mmadu na ikporo nwunye mmadu mọbu di mmadu, obi ojoo na aruruala, nghogbu, asoghi anya na ikwaiko, anya ufu, nkwalu, mpako, enweghi uchie ime ihe ziri ezi na ighota ihe nke mmo. Omume ojoo ndi a na-esi n'ime mmadu aputa. O bu ha na-emeru mmadu."

Ozioma nke Oseburuwa.

## 12 February [Nkwo] Thursday of Week 5 in Ordinary Time (Green)

(For Entry Antiphon and Collect, see page 17)

### First Reading

A reading from the first book of the Kings (11:4-13)

When Solomon grew old his wives swayed his heart to other gods; and his heart was not wholly with the Lord his God as his father David's had been. Solomon became a follower of Astarte, the goddess of the Sidonians, and of Milcom, the Ammonite abomination. He did what was displeasing to the Lord, and was not a wholehearted follower of the Lord, as his father David had been. Then it was that Solomon built a high place for Chemosh the god of Moab on the mountain to the east of Jerusalem, and to Milcom the god of the Ammonites. He did the same for all his foreign wives, who offered incense and sacrifice to their gods.

The Lord was angry with Solomon because his heart had turned from the Lord the God of Israel who had twice appeared to him and who had then forbidden him to follow other gods; but he did not carry out the Lord's

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo mbu nke Ndieze (11:4-13)

Mgbe Solomon mebere okenye, ndi mba ozo. Obi ya akwudosikwaghi ike na Onyenweanyi Chineke ya dika nke nna ya Devid. Solomon efebezie Ashtoret, nke bu chi ndi Sidon na Milkom, chi ojoo nke ndi Amon. Solomon mere ihe ojoo megide Dinwenu n'ihina o jighi obi ya niile fee Dinwenu dika nna ya Devid siri mee. Solomon ruru ebe di elu maka Chemosh, nke bu chi ndi Moab, n'elu ugwu nke di n'owuwa ariyanwu Jerusalem. O rukwara maka Molek, nke bu chi ndi Amon. Otu a ka o siri meere ndi nwunye ya niile o lutara na mba ndiozo. Ha no ebe ahụ na-achunyere chi mba ndiozo aja na mgbaisioma.

Onyenweanyi wesaara Solomon iwe n'ihina obi ya apuola ebe Onyenweanyi Chineke nke Izrel no, onye gosirila ya onwe

order. The Lord therefore said to Solomon, 'since you behave like this and do not keep my covenant or the laws I laid down for you, I will most surely tear the kingdom away from you and give it to one of your servants. For your father David's sake, however, I will not do this during your lifetime, but will tear it out of your son's hands. Even so, I will not tear the whole kingdom from him. For the sake of my servant David, and for the sake of Jerusalem which I have chosen, I will leave your son one tribe.'

The word of the Lord.

**Responsorial Psalm: Ps. 105:3-4.35-37.40 (R.v.5)**

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

1. They are happy who do what is right, who at all times do what is just. O Lord, remember me out of the love you have for your people. (R.)

2. But instead they mingled with the nations and learned to act like them. They worshipped the idols of the nations and these became a snare to entrap them. (R.)

3. They even offered their own sons and their daughters in sacrifice to demons, till his anger blazed against his people: he was filled with horror at his chosen ones. (R.)

**Alleluia, alleluia! Jam 1:21**

**A**cept 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)

**J**esus 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 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 18 )

ya ugboro abuo; tiere ya iwu ka o ghara ife chi ozo, ma o meghi ihe Dinwenu kwuru. Maka ihu ya Onyenweanyi gwara Solomon si, "Ebe o bu na i choghi idobe ogbugbandu mu na gi ya na iwu ndi m nyere gi, aga m anapu gi alaeze gi were ya nye otu n' ime umuodibo gi. Mana maka ihe nna gi Devid, agaghi m eme nke a mgbe i ka di ndu. Aga m eme ya n'oge ochichi nwa gi. Ka o sila di agaghi m anapucha nwa gi alaeze a; aga m ahapuru ya ochichi otu agburu n'ih i nwodibo m Devid, na n'ih i Jerusalem obodo m jiri aka m horo."

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 106:3-4.35-37.40. (Az.5)**

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

1. Ngozi diri ndi na-akwuba aka oto, ndi na-eme mma oge niile. Cheta m O Oseburuwa! N'ih i ihunaanya i nwere n'ebe ndi nke gi no. (Az.)

2. Mana ha na-alukorita nwaanyi, wee muta ime ka ha si eme. Ha bidoro febe arusi ha, nke buuru ha onya. (Az.)

3. Ha weere umu ha nwoke na umu ha nwaanyi, chuoro ndi ajo muo aja. Iwe nke Onyenweanyi wee di oku n'ebe ndi nke ya no, o wee leghara ndi nke ya anya. (Az.)

**Alaluya, alaluya! Jam 1:21**

**W**erenu nwaayo nara okwu ah u 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)

**J**esu 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 chipu 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 ah u zara si, "Nke a bu eziokwu Onyenwe m ma umunkita na-erikwa iberibe nri si n'okporo nri umuntakiri dapu n'ala." Jesu zara ya, "N'ih i osisa nke a; laba n'onu; mmuo ojoo ah u ahapula nwa gi nwaanyi." O wee laruo ulo hu nwa ya nwaanyi ka o dina n'akwa, mmuo ojoo ah u ahapukwala ya.

Ozioma nke Oseburuwa.

(For Entry Antiphon and Collect, see page 17)

### First Reading

A reading from the first book of the Kings (11:29-32; 12:19)

One day when Jeroboam had gone out of Jerusalem, the prophet Ahijah of Siloh accosted him on the road. Ahijah was wearing a new cloak; the two of them were in the open country by themselves. Ahijah took the new cloak he was wearing and tore it into twelve strips, saying to Jeroboam, 'take ten strips for yourself, for thus the Lord God speaks, the God of Israel, "I am going to tear the kingdom from Solomon's hand and give ten tribes to you. He shall keep one tribe for the sake of my servant David and for the sake of Jerusalem, the city I have chosen out all the tribes of Israel.'" And Israel has been separated from the House of David until the present day.

The word of the Lord.

**Responsorial Psalm: Ps. 80:10-15 (R.vv.11.9)**

Response: **I am the Lord your God, listen to my warning.**

1. Let there be no foreign god among you, no worship of an alien god. I am the Lord your God, who brought you from the land of Egypt. (R.)
2. But my people did not heed my voice and Israel would not obey, so I left them in their stubbornness of heart to follow their own designs. (R.)
3. O that my people would heed me, that Israel would walk in my ways! At once I would subdue their foes, turn my hand against their enemies. (R.)

**Alleluia, alleluia! Acts 16:14**

**O**pen 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

### The Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo mbu nke Ndieze (11:29-32; 12:19)

Otu ubochi, ka Jeroboam si na Jerusalem na-aga njem, onye amuma Ahija nke Shilo zutere ya n'uzo. Ha abuo sooso no n'ikpa. Ahija yi uwe ohuru. Ahija ejide uwe ohuru a o yi dokasia ya uzo iri na abuo, wee gwa Jeroboam si, "Were iri n'ime ha n'ihina Dinwenu Chineke nke Izrel kwuru si, Lee aga m anaputa Solomon alaeze ya, were agburu iri n'ime ha nye gi. O ga-ejide otu agburu, maka ihi nwodibo m bu Devid ya na maka ihe Jerusalem, nke bu obodo m hoooro n'ime agburu niile di n'Izrel. Site ubochi ahuru roo taa umu Izrel no na nnupuisi megide ezinulo Devid.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 81:10-15. (Az. 11.9)**

**Aziza: Abu m Oseburuwa Chineke unu, Geenụ m nti.**

1. Unu enwela chi ozo n'etiti unu; unu esekpurula chi ndi mba ozo. Abu m Oseburuwa Chineke unu, onye duputara unu n'ala Ijpt. (Az.)
2. Mana ndi nke m egeghe m nti, Izrel ekweghi erubere m isi. Ya mere m jiri hapu ha n'isiike ha; ka ha mebe ihe masiri ha. (Az.)
3. A si na ndi nke m ga-ege nti; a si na Izrel ga-eso uzo m! N'otu ntabi anya, aga m emer ndiro ha, luso ndi na-ebuso ha agha ogu. (Az.)

**Aleluya, aleluya! Acts 16:14**

**M**eghee obi anyi, O Chineke, ka anyi were nabata okwu nke nwa Gi. Aleluya!

**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 Jmpaghara Dekapolis ruo osimiri Galili. Ha kpotaara ya otu nwoke nti chiri nke na-asukwa okensu. Ha rioro ya ka o bikwasa ya aka. Jesu siri n'igwe mmadu ahuru kpopu ya iche, tinye mkpisiaka ya na nti abuo nke onye ahuru nti chiri, busa mkpisiaka ya asu, detu ya n'ire onye ogbi ahuru; O wee lerie anya n'eluigwe, suo ude, si nwoke ahuru, "Efeta!" Nke putara "Meghee." Nti nwoke ahuru meghere; ire ya toghepukwa, o kwukwara okwu nke oma. Jesu nyere ndi no ebe ahuru iwu, ka ha ghara ikoro onye obula banyere oru ebube a. Maka o na-agwa ha ka ha ghara ikwu, ka ha gara n'ihu na-akosa oru ya

more widely they published it. Their admiration was unbounded. 'He has done all things well,' they said 'he makes the deaf hear and the dumb speak.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 18)

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



**C**yril 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 alphabet, 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

**T**hese 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 first book of the Kings (12:26-32; 13:33-34)

**J**eroboam thought to himself, 'As things are, the kingdom will revert to the House of David. If this people continues to go up to the Temple of the Lord in Jerusalem to offer sacrifices, the people's heart will turn back again to their lord, Rehoboam king of Judah, and they will put me to death.' So the king thought this over and then made two golden calves; he said to the people, 'you have been going up to Jerusalem long enough. Here are your gods, Israel; these brought you up out of the land of Egypt!' He set up one in Bethel and the people went in procession all the way to Dan in front of the other. He set up the temple of the high places and appointed priests from ordinary families, who were not of the sons of Levi. Jeroboam also instituted a feast in the eighth month, on the

karia. O turu ha n'anya nke ukwuu, nke mere na ha na-asi, "O meela ihe niile nke oma. O name o buladi ndi nti chiri ka ha nu ihe, namekwa ndi ogbi ka ha kwuo kwu."

Ozioma nke Oseburuwa.

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### Ukwe Mbata

**N**di 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 aso bu Siri 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 ekwesi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbui

A reading from the first book of the Kings (12:26-32; 13:33-34)

**J**eroboam chere n'obi ya si, "Ka ihe si diri, alaeze a ga-alaghachiri ulo Devid. O buru na ndi a na-agbago n'unonso nke Dinwenu di na Jerusalem ichuru ya aja, obi ha ga-atughari ebe Rehoboam eze nke Juda no. Ha ga-egbu m wee laghachikwuru Rehoboam eze Juda." Mgbe eze chechara nke a, o were olaedo kpuo umu ehi abuo, gwa umu Izrel, "Nke a bu Chineke unu, onye kpoputara unu n'Ijpt." O dobere otu na Betel dobe nke ozo na Dan. Nke a wee buru ihe ojoo, n'ihina ndi mmadu na-aga na nke di na Betel na nke ozo di ebe di anya n'agburu Dan. Jeroboam wugasikwara ulo n'ebe di elu were si n'etiti ndi mmadu hoputa ndi ukochukwu ndi esighi n'agburu Levai. Jeroboam hiwekwara mmemme a

fifteenth of the month, like the feast that was kept in Judah, and he went up to the altar. That was how he behaved in Bethel, sacrificing to the calves he had made; and at Bethel he put the priests of the high places he had established.

Jeroboam did not give up his wicked ways after this incident, but went on appointing priests for the high places from the common people. He consecrated as priests of the high places any who wished to be. Such conduct made the House of Jeroboam a sinful House, and caused its ruin and extinction from the face of the earth.

The word of the Lord.

**Responsorial Psalm: Ps. 105:6-7,19-22 (R.v.4)**

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

1. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. Our fathers when they were in Egypt paid no heed to your wonderful deeds. (R.)

2. They fashioned a calf at Horeb and worshipped an image of metal, exchanging the God who was their glory for the image of a bull that eats grass. (R.)

3. They forgot the God who was their Saviour, who had done such great things in Egypt, such portents in the land of Ham, such marvels at the Red Sea. (R.)

**Alleluia, alleluia! Mt.4:4**

**M**an 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 (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

ga na-eme mgbe onwa asato gbara abali iri na ise, dika emume a na-eme na Juda. O chunyeere umu ehi ndi ahu o kpuru aja, na Betel, dobekwa na ya ndi nchujaja n'ebe di elu ahu o wuru.

Mgbe nke a gachara Jeroboam esighi n'uzo ojoo ya puta kama o na-eme onye obula choro ibu ukochukwu, ukochukwu maka ebe ndi ahu di elu. Ihe nke a wee buuru ezinulo Jeroboam mmehie nke mere ka a kwatuo ma kpochapu ya n'elu uwa.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 106:6-7,19-22. (Az. 4)**

**Aziza: Cheta anyi O Oseburuwa, n'ih i hunaanya i nwere n'ebe ndi nke gi no.**

1. Anyi na nna anyi ha emehiela, anyi emeela ihe ojoo; ikpe mara anyi. Mgbe nnanna anyi ha no n'Ijipt, ha aghotaghi oru ebube gi. (Az.)

2. Ha kpuru nwa ehi na Horeb. A kporo isi ala nye arusi a piri api, si otu a were ebube na otito diiri Chineke nye onyinyo ehi na-ata ahilia. (Az.)

3. Ha chefuru Chineke nke zoputara ha, onye nke ruru oru di egwu n'ala Ijipt. Onye nke ruru oru ifunaanya n'ala Ham, na ihe na-atuga egwu n'osimiri uhie. (Az.)

**Alaluya, alaluya! Mat.4:4**

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

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke 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 anoala mkpuru ubochi ato ugbwa na enweghi ihe ha ga-eri. O buru na m 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 gagesi 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

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.

### 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) 108

### 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, perservering in the same faith, may be united in building up the Kingdom of justice and peace. Through Christ our Lord.

afo, ha tutukotara iberibe foduru afo nke juru nkata asaa. Ha ruru ihe dika puku mimadu ano Jesu zuru nri. O wee zilaa ha. Ngwangwa Jesu na ndi na-eso uzo ya banyere n'ugbommiri gaba obodo a na-akpo Dalmanuta.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

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

### Ukwe Oriri Nso

Ndi na-eso uzo ya pukwara kwusaba Ozioma, ebe Dinwenu 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 Methodius di aso, ka igwe-umu gi, ha kwudosie ike n'otu okwukwe, ha ejikota onu n'iwuzi Alaeze nke ikpe nkwumoto na udo. Site na Kristi Dinwenu anyi.

## 6TH SUNDAY IN ORDINARY TIME (A) 15 February 2026 [Afo] (Green)

## Office: Week 2

Today's Readings raise some challenges to human freedom and responsibility with regard to keeping the commandment. The First Reading affirms human freedom about choice to be upright or depraved, with impending judgment. The Responsorial Psalm declares the happiness of those who seek the Lord and do His will. St Paul in the Second Reading reflects on God's blessings over His beloved through the Spirit, expressed as encompassing wisdom and love. Jesus is the encompassing wisdom and love, who in the Gospel fulfills the Law and the Prophets. While empowering his disciples to keep the commandments and teach them, he charges them to be exemplary leaders in acts of mercy and compassion, continence, truthfulness and integrity.

### Entry Antiphon

O God, be my protector, be a stronghold to keep me safe; you are my rock and my refuge; be true to your holy Name; lead me and care for me.

### Collect

Lord, you promise to make your home in upright and sincere hearts. Give us the grace to make ourselves worthy dwelling places for you. Through our Lord.

### First Reading

A reading from the book of Sirach (15:15-20)  
If you wish, you can keep the commandments, to behave faithfully is within your power. He has set fire and

### 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 m. Dube m, chebe m n'ihu aha Gi.

### 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 ahụ na-amasi Gi, ka anyi wee buru ndi kwesiri ekwesi ibata n'ebe obibi Gi. Site n'Onyenweanyi...

### Ihe Ogugu Nke Mbu

Ihe ogugu ewetara n'akwukwo Sirach (15:15-20)  
O buru na i choro, i nwere ike idebe iwu ya, i kwudosie n'eziomume dikwa gi n'aka. O dotela oku na mmiri n'ihu gi;

water before you; put out your hand to whichever you prefer. Man has life and death before him; whichever a man likes better will be given him. For vast is the wisdom of the Lord; he is almighty and all-seeing. His eyes are on those who fear him, he notes every action of man. He never commanded anyone to be godless, he has given no one permission to sin.

The word of the Lord.

**Responsorial Psalm: Ps. 118: 1-2.4-5.17-18.33-34 (R.v.1)**

**Response: They are happy who follow God's law!**

1. They are happy whose life is blameless, who follow God's law! They are happy those who do his will, seeking him with all their hearts. (R.)

2. You have laid down your precepts to be obeyed with care. May my footsteps be firm to obey your statutes. (R.)

3. Bless your servant and I shall live and obey your word. Open my eyes that I may consider the wonders of your law. (R.)

4. Teach me the demands of your statutes and I will keep them to the end. Train me to observe your law. To keep it with my heart. (R.)

### **Second Reading**

A reading from the first letter of St. Paul to the Corinthians (2:6-10)

**W**e have a wisdom to offer those who have reached maturity: not a philosophy of our age, it is true, still less of the masters of our age, which are coming to their end. The hidden wisdom of God which we teach in our mysteries is the wisdom that God pre-destined to be for our glory before the ages began. It is a wisdom that none of the masters of this age have ever known, or they would not have crucified the Lord of Glory; we teach what scripture calls: the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him.

These are the very things that God has revealed to us through the Spirit, for the Spirit reaches the depths of everything, even the depths of God.

The word of the Lord.

**Alleluia, alleluia! Mt. 11:25**

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

setipu aka gi horo nke i choro. Onwu na ndu di n'ihu mmadu nke onye choro, e nye ya. Maka na amamihe nke Onyenweanyi ebuka, O ji ike niile, na-ahuzukwa ihe niile. Anya ya di n'ebe ndi niile na-aturu ya egwu no, O maara omume niile nke umu mmadu. O nwebeghi onye O manyeré ka O ghara ibu onye nke Chineke. Ma o nwebeghikwa onye e nyere ike ime njo.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 119:1-2.4-5.17-18.33-34 (Az.1)**

**Aziza: Anuri diri ndi omume ha kwu oto, naseso iwu nke Onyenweanyi.**

1. Ngozi diri ndi omume ha kwu oto, naseso iwu nke Onyenweanyi. Ngozi diri ndi niile na-edobe ihe niile Chineke nyere n'iwu, ndi ji obi ha niile acho ya. (Az.)

2. I meela ka anyi mata iwu gi, ka anyi wee kwudosiike na ya. O! Ka m kwudosiike n'idobe iwu gi. (Az.)

3. Nye nwodibo gi ngozi gi n'uju, ka m wee di ndu dobe okwu gi. Meghee anya m, ka m wee hu ihe itunaanya di n'iwu gi. (Az.)

4. Kuziere m uzo gi, O Onyenweanyi, ka m wee dobe ha oge niile. Nye m nghota ka m wee mata iwu gi, wee nwee ike iji obi m niile dobe iwu gi. (Az.)

### **Ihe Ogugu Nke Abu**

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara ndi Korint (2:6-10)

**M**a otu o di, anyi na-ekwu okwu amamihe n'ebe ndi tozuru oke n'ime mmuo no. Ma o bugh amamihe nke oge a, mobu nke ndi na-achi uwa taa. Kama anyi na-ekwu okwu amamihe nke Chineke n'uzo di omimi, bu amamihe nke Chineke zonariri umu mmadu site na mbu, nke Chineke ga-ekpughe ya n'oge a maka iwetara anyi otito. O dighi onye obula n'ime ndi na-achi uwa n'oge a ghotara amamihe ahu. O buru na ha ghotara, ha agaghi akpogide Dinwenu nke ebube n'obe. Ma dika akwukwo Nso si kwu, Ihe anya nahubeghi, nke nti anubeghikwa; ihe abatabeghi n'obi mmadu; ka Chineke kwadebere maka ndi huru ya n'anya.

Ma Chineke ekpugheerela anyi ihe omimi ndi a site n'ike Mmuo Nso ya. Mmuo Nso ahu n'onwe ya na-enyocha ihe niile, obuladi ihe omimi niile di na Chineke.

Okwu nke Oseburuwa.

**Aleluya, aleluya! Mat. 11:25**

**A**na m ekele gi Nna Dinwenu nke eluigwe na uwa, n'ina i kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okemmuta. Aleluya!

## Gospel

A reading from the holy Gospel according to Matthew (5:17-37)

Jesus said to his disciples: “Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish them but to complete them. I tell you solemnly, till heaven and earth disappear, not one dot, one little stroke, shall disappear from the Law until its purpose is achieved. Therefore, the man who infringes even one of the least of these commandments and teaches others to do the same will be considered the least in the kingdom of heaven; but the man who keeps them and teaches them will be considered great in the kingdom of heaven.

“For I tell you, if your virtue goes no deeper than that of the scribes and Pharisees, you will never get into the kingdom of heaven.

“You have learnt how it was said to our ancestors: You must not kill; and if anyone does kill he must answer for it before the court. But I say this to you: anyone who is angry with his brother will answer for it before the court; if a man calls his brother “Fool” he will answer for it before the Sanhedrin; and if a man calls him “Renegade” he will answer for it in hell fire. So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering. Come to terms with your opponent in good time while you are still on the way to the court with him, or he may hand you over to the judge and the judge to the officer, and you will be thrown into prison. I tell you solemnly, you will not get out till you have paid the last penny.”

“You have learnt how it was said: You must not commit adultery. But I say this to you: if a man looks at a woman lustfully, he has already committed adultery with her in his heart. If your right eye should cause you to sin, tear it out and throw it away; for it will do you less harm to lose one part of you than to have your whole body thrown into hell. And if your right hand should cause you to sin, cut it off and throw it away; for it will do you less harm to lose one part of you than to have your whole body go to hell.

“It has also been said: Anyone who divorces his wife must give her a writ of dismissal. But I say this to you: everyone who divorces his wife, except for the case of

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:17-37)

Jesu gwara ndi na-eso uzo ya, si: “Unu jechekwala na in biara imebi iwu Mosis na nkuzi ndi amuma. Abiaghi m imebi ha; kama abiara m imejuputa ha. N'ezio kwu, agwa m unu, ruo mgbe eluigwe na ala ga-agabiga, o dighi otu ihe obula di nta, o buladi nke dikarichara nta, nke a ga-esi n'iwu Chineke wepu ruo mgbe e mezuru ha niile. Ya bu, onye obula ga-emebi otu n'ime iwu ndi a, o buladi nke dikarichara nta, ma kuzikwaara ndi imadu ime otu ahụ, ga-abu onye dikarichara nta n'alaeze eluigwe. Ma onye obula na-edobe ha, ma na-akuzikwa ha, ga-abu nnukwu mmadu n'alaeze eluigwe.

N'ih i nke a, agwa m unu, beluso ma ezio mume unu o kariri nke ndi odeakwukwo na nke ndi Farisii, unu agaghi abata n'alaeze eluigwe.

“Unu anula na a gwara ndi mgbe ochie si, unu egbula ochu. Onye obula gburu ochu a ga-ekpe ya ikpe. Ma mu onwe m na-agwa unu si, Onye obula nke na-eburu nwanne ya iwe n'obi, a ga-ama ya ikpe. Onye obula kpariri nwanne ya ga-aza aziza n'ulo ikpe. Onye obula kporo nwanne ya 'onye nizuzu!' ga-aba n'okummuo. Ya bu oburu na i na-eweta onyinye gi n'ekwu nchujaja, ma cheta n'ebe ahụ na gi na nwanne gi adighi na mma, hapu onyinye gi n'ihu ekwuajaja. Buru uzo gaa ka gi na nwanne gi mezie. Mgbe unu mezichara, bia, ka inye onyinye gi. Mee ka gi na onye gbaara gi akwukwo kpezie osiso tupu unu agaru n'ulo ikpe, ka o ghara inyefe gi n'aka onye okaikpe, onye okaikpe e duru gi nye n'aka ndi nche, ndi nche ewee tinye gi n'ulo mkporo. N'ezio kwu agwa m gi, i gaghi esi ebe ahụ puta ruo mgbe i kwuchara ugwo gi niile.

“Unu anula na e kwuru si, ‘Akwala iko,’ Ma ana m agwa unu: Onye obula lere nwaanyi anya aguu nke ikwa iko, akwasala ya rii iko n'obi ya. Ya bu, oburu na anya aka nri gi ga-akpatara gi ime njo, ghupu ya tufuo! O kara gi mma itufu otu akuku ahụ gi, karia ime ka ahụ gi niile daba n'okummuo. O burukwa na aka nri gi ga-akpatara gi ime njo, ghupu ya tufuo! O ga-akara gi mma itufu otu akuku ahụ gi, karia ime ka ahụ gi niile daba n'okummuo.

“E kwukwara si, ‘Onye obula gbara nwunye ya alukwaghim, ya nye ya asambodo na-egosi nke a’. Ma ana m agwa unu, onye obula gbara nwunye ya alukwaghim ma o bughị n'ihina o kwara iko,

fornication, makes her an adulteress; and anyone who marries a divorced woman commits adultery.

“Again, you have learnt how it was said to our ancestors: You must not break your oath, but must fulfil your oaths to the Lord. But I say this to you: do not swear at all, either by heaven, since that is God’s throne; or by the earth, since that is his footstool; or by Jerusalem, since that is the city of the great king. Do not swear by your own head either, since you cannot turn a single hair white or black. All you need say is ‘Yes’ if you mean yes, ‘No’ if you mean no; anything more than this comes from the evil one.

The Gospel of the Lord.”

### Prayer Over The Offerings

**M**ay this offering, Lord, purify us and renew us, so that we may be enabled to do your will and gain everlasting reward. Through Christ our Lord.

### Communion Antiphon

**T**he people have eaten and been satisfied; the Lord has given them what they desired; they have not been disappointed.

### Post-Communion

**Y**ou have given us, Lord, the food of heaven for our delight. Grant us the grace to seek this food always, for without it we cannot truly live. Through Christ our Lord.



### The Law and Moral Freedom

Deut. 30:15-20; Rm. 8:1-14; Gal. 5:1,13-14; James 2:12  
CCC 1731, 1734, 1776-1794, 1782, 1950-1960, 1965-1966

16 February [Nkwo] Monday of Week 6 in Ordinary Times (Green)

(For Entry Antiphon and Collect, see page 29)

### First Reading

A reading from the letter of St. James (1:1-11)

**F**rom James, servant of God and of the Lord Jesus Christ. Greetings to the twelve tribes of the Dispersion.

My brothers, you will always have your trials but, when they come, try to treat them as a happy privilege; you understand that your faith is only put to the test to make you patient, but patience too is to have its practical results so that you will become fully-developed, complete, with nothing missing.

If there is any one of you who needs wisdom, he must ask God, who gives to all freely and ungrudgingly; it will be given to

na-eme nwaanyi ahu ka o buru onye na-akwa iko. N’otu aka ahu, onye obula luru nwaanyi a gbara alukwaghim na-akwa iko.

“Ozo, unu nuru na a gwara ndi ochie si, ‘Unu anula iyi ugha, kama mezuere Oseburuwa ihe i nuru n’iyi.’ Ma ana m agwa unu! Anula iyi ma oli. Ejila eluigwe anu iyi n’ihina o bu ocheeze Chineke. Ejikwala ala anu iyi n’ihina o bu ebe mgbakwasi ukwu ya; mobu Jerusalem, n’ihina o bu obodo nke ezè ukwu ahu. Ejikwala isi gi n’ihina i nweghi ike ime ka otu ntutuisi gi di ocha mobu di oji. Ya bu, ka okwu gi niile buru ‘Ee’ mobu ‘Mba’, ihe ozo karia nke a si n’aka ekwensu.

Ozioma nke Oseburuwa.

### Ekperè Nhunye

**D**inwenu, 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’onyu, iji nweta ugwo na Kristi Onyenweanyi. Sitena Kristi....

### Ukwe Oriri Nso

**H**a riri rijuchaa afo. Dinwenu nyere ha ihe ha chorò: O hapughì ha na mkpa ha.

### Ekpere A Natachaa Oriri Nso

**D**inwenu, 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’ihi n’ewepu ya, anyi agaghi adi ndu n’ezie. Sitena Kristi....

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n’akwukwo Jemis di aso dere (1:1-11)

**J**emis, nwodibo Chineke na nke Onyenweanyi Jesu Kristi, na-edegaara agburu iri na abuo ndi gbasara n’elu uwa niile akwukwozi.

Umunna m! Guonu onwe unu na ndi iheoma meerè, migbe obula a na-anwa unu mobu migbe unu zutere onwunwa n’uzo di icheiche. N’ihina, dika unu maara, nnwale a na-anwale okwukwe unu na-eme ka unu kwudosie ike. Ka nkwdosike unu merie onwunwa niile, ka unu zuo oke ma nwezuò ihe niile, na-adighi ihe obula nke di mkpa korò n’ime unu.

O buru na o nwere onye obula n’ime unu nke na-enweghi amamihe, ya rio Chineke, onye na-enye mmadu niile n’efu, n’ebughì uzo taa mmadu

him. But he must ask with faith, and no trace of doubt, because a person who has doubts is like the waves thrown up in the sea when the wind drives. That sort of person, in two minds, wavering between going different ways, must not expect that the Lord will give him anything.

It is right for the poor brother to be proud of his high rank, and the rich one to be thankful that he has been humbled, because riches last no longer than the flowers in the grass; the scorching sun comes up, and the grass withers, the flower falls; what looked so beautiful now disappears. It is the same with the rich man: his business goes on; he himself perishes.

The word of the Lord.

**Responsorial Psalm: Ps.118:67-68.71-72.75-76 (Rv.77)**

**Response: Let your love come to me and I shall live.**

1. Before I was afflicted I went astray but now I keep your word. You are good and your deeds are good; teach me your statutes. (R.)
2. It was good for me to be afflicted, to learn your statutes. The law from your mouth means more to me than silver and gold. (R.)
3. Lord, I know that your decrees are right, that you afflicted me justly. Let your love be ready to console me by your promise to your servant. (R.)

**Alleluia, alleluia! Ps. 94:8**

**H**arden not your hearts today, but listen to the voice of the Lord. Alleluia!

**Gospel**

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

**T**he 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.

uta. O ga-enyekwa onye ahu amamihe! Mgbe i na-ariyo ya aririyo di otu a, jide okwukwe. Enwela obi abuo. Onye nwere obi abuo n'ekpere yiri ebili mmiri oke osimiri, nke ifufe na-ebughari na-atuli elu. Onye di otu a echekwala na ya ga-ariota ihe di ya mkpa n'aka Onyenweanyi. N'ihina mmadu di otu a bu onye ihu abuo, onye na-adighi eguzo n'otu ebe n'ihe obula o na-eme.

Ka nwanna obula bu ogbenye nuria onu mgbe obula Chinkekeliri ya elu. Ka nwanna obula bu ogaranya nurikwa onu mgbe obula e wedara onodu ya. N'ihina, di ka okooko ocha, ogaranya ga-ewuchaa gafee. Anyanwu na-awalite, ya na oku ya na-eresi ike, kponwu ahihia; okooko ocha ya adaa, imamma ya alaa n'iyi. Otu a ka ogaranya ga-esi daa mgbe o no na-achuso akunuuba.

Okwu nke Oseburuwa.

**Abuoma na Aziza Abu. 119:67-68.71-72.75-76. (Az.77)**

**Aziza: K'ihunaanya gi biakwute m ka m wee di ndu**

1. Ejechiere m uzo tupu i nye m opipia, mana ugbu a, ana m edobe iwu gi. I di mma, namakwa ihe di mma, kuziere m iso uzo gi. (Az.)
2. O di mma na atara m ahuhu, ka m wee nwee ike imata uzo gi. Iwu siri n'onu gi puta ka mma, kariya puku kwuru puku olaocha na olaedo. (Az.)
3. Amaara m na ikpe gi kwu oto O Onyenweanyi, na i tara m ahuhu n'ihikwudosike gi. Ka ihunaanya gi kwudosiri ike di njikere itasi m obi, dika nkwa i kwere nwodibo gi siri di. (Az.)

**Aleluya, aleluya! Abu 95:8**

**T**aa, o buru na unu anu olu ya, unu akpochila obi unu. Aleluya!

**Ozioma**

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

**U**fodu ndi Farisii biakwutere Jesu bidu nruritauka, na-achokwa ihe iribaama si n'igwe bia iji nwalee ya. O mara osu ruru 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.

**(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 32)**

The Seven Holy Founders of the Servite Order (Opt. Mem.)  
(For Entry Antiphon and Collect, see page 29)

**First Reading**

A reading from the letter of St. James (1:12-18)

**H**appy the man who stands firm when trials come. He has proved himself, and will win the prize of life, the crown that the Lord has promised to those who love him.

Never, when you have been tempted, say, 'God sent the temptation; God cannot be tempted to do anything wrong, and he does not tempt anybody. Everyone who is tempted is attracted and seduced by his own wrong desire. Then the desire conceives and give birth to sin, and when sin is fully grown, it too has child, and the child is death.

Make no mistake about this, my dear brothers: it is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created.

The word of the Lord.

**Responsorial Psalm: Ps. 93:12-15.18-19 (R.v.12)**

Response: **Happy the man whom you teach, O Lord.**

1. Happy the man whom you teach, O Lord, whom you train by means of your law: to him you give peace in evil days. (R.)
2. The Lord will not abandon his people nor forsake those who are his own; for judgement shall again be just and all true hearts shall uphold it. (R.)
3. When I think: 'I have lost my foothold', your mercy, Lord, holds me up. When cares increase in my heart your consolation calms my soul. (R.)

**Alleluia, alleluia! Acts 16:14**

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

**Gospel**

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

**T**he 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

**The Ogugu Nke Mbụ**

Ihe ogugu e wetara n'akwukwo Jemis di aso dere (1:12-18)

**N**gozi na-adiri onye ahu nke na-enwe ntachiobi n'onwunwa. N'ihina mgbe o meriri onwunwa, o ga-anata, dika ugwo olu ya, okpueze ahu, bu ndu, nke Chineke kwere nkwa nye ndi huru ya n'anya. Ka onye obula ghara isi mgbe a na-anwa ya: "Onwunwa nke a si n'aka Chineke!" Maka na mmadu apughi jiri ihe ojoo nwatalie Chineke. Kama a na-anwa onye obula mgbe aguu ihe ojoo nke na-agu ya dotara ya, rafuo ya. Mgbé ahu aguu ihe ojoo na-agu ya ewere muta mmehie. Mmehie n' onwe ya, mgbe o tozuru oke ewee muta onwu.

Umunna m huru n'anya! Unu ekwela ka e duhie unu! Onyinye obula di mma, na nke zuru oke na-esite n'eluiwe abia. Ha si n'aka Chineke, bu Nna nke ihe, onye na-adighi agbanwe agbanwe. O naghị ezonahu umu mmadu ihu ya, ka ochichiri gbachiere ha uzo. Site n'uche nke aka ya, o jiri okwu nke eziokwu ahu mee ka anyi puta iche. Meekwa ka anyi buru udi mkpuru mbu nke ihe o kere eke.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu.94 12-15.18-19. (Az.12)**

**Aziza: Anuri ga-adiri onye i na-agbaziri, O Onyenweanyi.**

1. Anuri ga-adiri onye i na-agbaziri, O Onyenweanyi, onye nke i na-akuziri site n'iwu gi. I na-enye ya udo nke obi n'oge nsogbu. (Az.)
2. N'ihina Onyenweanyi agaghi echezo ndi nke ya, O gaghi echezo ndi nke o jiri aka ya were horo. Ma ikpe nkwumoto na-abiaghachi n'ulo ikpe, ndi eziumume ga-agbasokwa ya. (Az.)
3. Mgbe m tiri mkpu si, "Iyi na-acho iri m," ozigbo, i gosiri m ihunaanya gi site n'inwere m aka; oge obula nsogbu juru m obi, i nakasi m obi nke na-enye mmuo m anuri. (Az.)

**Alaluya, alaluya! Oru 16:4**

**M**eghee obi anyi, O Chineke, ka anyi were nabata okwu nke Nwa Gi. Alaluya!

**Ozioma**

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

**N**di na-eso uzo Jesu chefuru iwere ogbe nachicha ha ga-eri. Ihe ha nwere n'ugbo bu naani otu ogbe achicha. Jesu doro ha aka na nti si, "Kpacharanu anya! Zerenu ihe na-eko

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?’ 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.

achicha nke ndi Farisii na nke Herod.” Ndi na-eso uzo 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 ghotā ihe obula? Obi unu o kpochiri akpochi? Unu nwere anya, ma unu adighi ahu uzo? 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 si, “Nkata iri na abuo.” “Mgbe m nyawara ogbe achicha asaa maka puku mmadu ano, nkata ole ka unu tutujuru n’onu site n’iberibe achicha nke foduru?” 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 32)



18 February [Orie] Ash Wednesday (Violet)

Office:  
Week 4

Lent is the Church's preparation for Easter. Lenten exercises take after the example of our Lord Jesus Christ who fasted forty days and forty nights in the desert and prescribed prayer and fasting as means of self-mastery over sin and evil, and growth to perfection.

Ash Wednesday begins this sacred time consecrated to prayer, penance, and almsgiving. We retire from earthly comforts and pursuits into the 'desert', with Jesus the Redeemer, so as to gain in interior freedom, strength and virtues to share in his victory. We learn from him how to subject the three enemies of the soul: the world, the flesh, and the devil, and obey God the Father.

Public penitents were in the past separated from the assembly of the faithful today, so that they might use the forty days of Lent to repent and be reconciled to the Church on Maundy Thursday. From the early Church also, new catechumens to be baptised on Holy Saturday are today specially received and closely accompanied by the entire Christian community.

Lent is a time of salvation for everyone, given that we have all fallen short of the glory of God. This common need of forgiveness and reconciliation invites to public expression in form of blessing and imposition of ashes on the foreheads of both catechumens and baptized. The ash is also symbol of solidarity in human fragility and mortality, pining for mercy of God and redemption.

### Entry Antiphon

You are merciful to all, O Lord, and despise nothing that you have made. You overlook people's sins, to bring them to repentance, and you spare them, for you are the Lord our God.

### Collect

Grant, O Lord, that we may begin with holy fasting this campaign of Christian service, so that, as we take up battle against spiritual evils, we may be armed with weapons of self-restraint. Through our Lord Jesus Christ.

### First Reading

A reading from the prophet Joel (2:12-18)

But now, now - it is the Lord who speaks - come back to me with all your heart, fasting, weeping, mourning.' Let your hearts

### Ukwe Mbata

O nyenweanyi, I na-emere ihe niile ebere. O nweghi ihe o bula I kere eke I kporo asi. I na-efuru anya na njo mmadu ma o buru na o chegharia. I na-agbaghara anyi n'ihina bu Dinwenu Chineke anyi.

### Ekpere Mmeghe

O nyenweanyi, biko chekwaba ndi otu Kristi n'agha ha na-ebuso mmuo nke ihe ojoo. Site n'ebumonu di aso nke a anyi na-ebido, biko, mee ka enyemaka Gi gbaa anyi gburugburu na mbo anyi na-agba ka anyi were jide onwe anyi aka. Site na Dinwenu anyi.

### The Ogugu Nke Mbu

Iheoguguwetaran'onyeamumaJuel(2:12-18)

Ma obuladi ugwu a, Oseburuwa na-ekwu, "Laghachikwutenu m n'ibu onu, ibe akwa na kwa iru uju. Dokaanu obi unu, o bughi uwe

be broken, not your garments torn, turn to the Lord your God again, for he is all tenderness and compassion, slow to anger, rich in graciousness, and ready to relent. Who knows if he will not turn again, will not relent, will not leave a blessing as he passes, oblation and libation for the Lord your God? Sound the trumpet in Zion! Order a fast, proclaim a solemn assembly, call the people together, summon the community, assemble the elders, gather the children, even the infants at the breast. Let the bridegroom leave his bedroom and the bride her alcove. Between vestibule and altar let the priests, the ministers of the Lord, lament. Let them say, 'Spare your people, Lord! Do not make your heritage a thing of shame, a byword for the nations. Why should it be said among the nations, "Where is their God?" Then the Lord, jealous on behalf of his land, took pity on his people.

This is the word of the Lord.

**Responsorial Psalm: Ps. 50:3-6.12-14.17.(R.v.3)**

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

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)
2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. (R.)
3. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)
4. Give me again the joy of your help; with a spirit of favour sustain me, O Lord, open my lips and my mouth shall declare your praise. (R.)

### Second Reading

A reading from the second letter of St. Paul to the Corinthians (5:20-6:2)

**W**e are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God. As his fellow workers, we beg you once again not to neglect the grace of God that you have received. For he says: At the favourable time, I have listened to you; on

unu." Biaghachinu azu n'ebe Oseburuwa Chineke unu no, n'ihina o di ebere nweekwa obioma. O n'aghi ewe iwe ososo kama O juputara n'ihunaanya di okpu na-atugharikwa obi ya wee hapu ahuhu o choro ita ndi nke ya. Onye maara ma o 'gaghi aloghachite' azu bia tugharia obi were hapuru anyi ngozi ya, kwe ka e weta onyinye mkpuru akuku na mimanya maka Dinwenu Chineke unu? Gbuonu opiike na Zayon. Maanu iwu ibu onu, nweenu ogbako di nso. Kpokotanu ndi mmadu niile, doonu ogbako ahụ aso, kpokotanu ndi okenye na umuaka, obuladi ndi ka na-anu ara. Ka nwoke furu nwananyi ohuru hapu ulo ya, ka nwananyi ya hapukwa ulondina ya. Ka ndi nchuaja ndi nagba odibo n'ihu Chineke noro n'etiti ulonso bee akwa si: "Zoo ndi nke gi O Oseburuwa, ekwela ka ihe nrite gi buru ihe ochi na ihe asiri nye mba niile. Kedu ihe mba ndiozo ga-eji juo si: "Olee ebe chi ha no?" Mgbé ahụ Chineke kwobere ekworo maka ala ya, meekwara ndi nke ya ebere.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 51:1-4.10-12.15.(Az.3)**

Aziza: **Meere anyi ebere, Onyenweanyi, n'ihina anyi emehiela gi.**

1. Meere m ebere O Chineke site n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; sachapu mmehie m niile, wuchapu m na njo m. (Az.)
2. N'ihina amarala m mmehie m niile, njo m no na mmuo m oge niile, O bu so gi, naani gi ka m mere njo megide, ihe di njo n'ihu gi ka m mere. (Az.)
3. Chineke, kenye obi di ocha n'ime m, tinye n'ime m mmuo ohuru na nke siri ike. Achupukwala m n'ihu gi, anapukwala m mmuo nsog gi. (Az.)
4. Nyeghachikwa m anuri nke nzoputa gi, were ezi mmuo gi chedo m, Onyenweanyi meghee egbugbere onu m ka onu m wee kwuputa otito gi. (Az.)

### The Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi nke abuo Pol di aso degaara ndi Korint (5:20-6:2)

**A**nyị bu ndi nnochite anya nke Kristi. Chineke sitere n'ime anyi na-akpo unu oku. Anyi na-ario unu n'aha Kristi ka unu na Chineke dikwa na mma ozo. O bu n'ihina anyi ka Chineke jiri mee ka Kristi were onodu na ahuhu diiri ndi mmehie ebe o meghi njo obula, Chineke mere nke a ka anyi wee buru ndi ezionume nke ya n'ime Kristi. Ebe anyi na Chineke na-aruko oru, anyi na-ario unu ka unu ghara inabata amara Chineke dika ihe efu. N'ihina o kwuru si, "N'oge nnabata anuru m

the day of salvation I came to your help. Well, now is the favourable time; this is the day of salvation.

This is the word of the Lord.  
**Acclamation! Ps. 94:8**

**H**arden not your hearts today, but listen to the voice of the Lord.

### **Gospel**

A reading from the holy Gospel according to Matthew (6:1-6.16-18)

**J**esus said to his disciples: 'Be careful not to parade your good deeds before men to attract their notice; by doing this you will lose all reward from your Father in heaven. So when you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets to win men's admiration. I tell you solemnly, they have had their reward. But when you give alms, your left hand must not know what your right is doing; your almsgiving must be secret, and your Father who sees all that is done in secret will reward you.

'And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in the synagogues and at the street corners for people to see them. I tell you solemnly, they have had their reward. But when you pray, go to your private room and, when you have shut your door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you.

'When you fast do not put on a gloomy look as the hypocrites do: they pull long faces to let men know they are fasting. I tell you solemnly, they have had their reward. But when you fast, put oil on your head and wash your face, so that no one will know you are fasting except your Father who sees all that is done in secret; and your Father who sees all that is done in secret will reward you.'

This is the Gospel of the Lord.

## **Blessing and Distribution of Ashes**

*After the homily the priest stands with joined hands and says:*

**D**ear brethren (brothers and sisters), let us humbly ask God our Father that he pleased to bless with the abundance of his grace these ashes, which we will put on our heads in penitence.

*All pray for a while in silence, and then the priest continues:*

**O** God, who are moved by acts of humility and respond with forgiveness to works of penance, lend your merciful ear to our prayers and in your kindness pour out the grace of your + blessing on your servants who

olu unu, n'ubochi nzoputa enyekwaara m unu aka" Lee, ugbu a bu oge nnabata, ugbu a bukwa oge nzoputa ahu.

Okwu nke Oseburuwa.

**Mbeku! Abu. 95:8**

**T**aa o buru na unu anu olu ya, unu akpochila obi unu.

### **Ozioma**

The ogwu nke a si n'Ozioma di aso nke Matiü dere (6:1-6.16-18)

**J**esu gwara ndi na-eso uzo ya: kpacharanu anya ime eziumume naani ka ndi mmadu wee hu unu, n'ihina unu mee otu a, Nna unu nke bi n'eluiwge agaghi akwu unu ugwo oru. Ya mere mgbe obula unu na-enye onyinye, unu afula opi dika ndi ihuabuo si eme n'ulo nzuko ha, na n'okporo uzo niile, ka ndi mmadu wee too ha. N'ezie, agwa m unu, ha anatala ugwo oru ha. Mgbe obula i na-enye onyinye ebere, ekwela ka akaekpe gi mata ihe akanri gi na-eme; ka o wee buru ihe i nyere na nzuzo, Nna unu nke na-ahu na nzuzo ga-akwughachi unu ugwo.

'Mgbe obula unu na-ekpe ekpere, unu emekwala ka ndi ihuabuo, n'ihina o na-amasi ha ikwuru ma na-ekpekwa ekpere n'ime ulo nzuko na n'akuku okporo uzo niile, ka ndi mmadu wee hu ha. N'ezie agwa m unu, ha anatala ugwo oru ha. Ma mgbe obula unu na-ekpe ekpere, banyenu n'ime ulo unu, mechie uzo, kpeere Nna unu nke no na ebe nzuzo ahu. Nna unu nke na-ahu na nzuzo ga-akwughachi unu ugwo.

'Ozokwa mgbe obula unu na-ebu onu, unu agbarula ihu unu dika ndi ihuabuo si eme, ha na agbaru ihu ha ka ndi mmadu wee hu na ha na-ebu onu. N'ezie agwa m unu, ha anatala ugwo oru ha. Ma mgbe obula i na-ebu onu, tee ude n'isi, sakwaa ihu gi, ka a ghara inwe onye ga-amata na i na-ebu onu kara so Nna gi nke na-ahu ihe niile e mere na nzuzo. Nna gi nke na-ahu ihe niile e mere na nzuzo ga-akwu gi ugwo.'

Ozioma nke Oseburuwa.

**U**munna m huru n'anya, ka anyi jirinu umeala rio Chineke Nna anyi, ka O hukwasa ngozi ya n'uju na ntu a anyi na-aga ite iji gosi ncheghari anyi na-echeghari na njo anyi.

**C**hineke anyi, o bu site n'igburu gi ikpere ala na ime opipia maka njo ka e ji emeda gi obi. Biko weré ihunaanya gi chee nti n'ekpere anyi. Hukwasa anyi bu umu gi ngozi + nke amara gi oge a ga-ete anyi ntu a.

are marked with these ashes, that, as they follow the Lenten observances, they may be worthy to come with minds made pure to celebrate the Paschal Mystery of your Son. Through Christ our Lord.

*The ashes are distributed. The Mass continues.*

### Prayer Over The Offerings

**A**s we solemnly offer the annual sacrifice for the beginning of Lent, we entreat you, O Lord, that through works of penance and charity, we may turn away from harmful pleasures and, cleansed from our sins, may become worthy to celebrate devoutly the Passion of your Son. Who lives and reigns...

For Preface, see *Usoro Emume*

### Communion Antiphon

**H**e who ponders the law of the Lord day and night will yield fruit in due season.

### Prayer After Communion

**M**ay the sacrament we have received sustain us, O Lord, that our Lenten fast may be pleasing to you and be for us a healing remedy. Through Christ our Lord.

### Prayer Over The People

**P**our out a spirit of compunction, O God, on those who bow before your majesty, and by your mercy may they merit the rewards you promise to those who do penance. Through Christ our Lord.

Site n'isoro mee opipia mkpuru ubochi iri anọ, biko mee ka anyi kwesi iji obi di ocha rute n'ime emume nke ihe omimi mbilite n'onwu nke Nwa gi. Site na Kristi Dinwenu anyi.

### Ekpere Nhunye

**O**nyenweanyi, anyi ji nnukwu nsopuru na-achunyere gi aja nke a na mbido emume nso nke ncheta ahuhu Kristi. Anyi na-ario gi ka l mee ka anyi were opipia na oru ihunaanya wunyuo oke aguu nke njo. Biko, wuchapu njo anyi, ka anyi were obi di ocha tozue ime emume ahuhu nke Nwa gi. Onye gi na Ya...

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### Ukwe Oriri Nso

**O**nye na-atughari uche n'iwu nke Onyenweanyi ehilie na abali ga-amita mkpuru ya mgbe oge ya ruo.

### Ekpere A Natachaa Oriri Nso

**K**a sakramenti anyi natarala gbodo anyi kume, O Onyenweanyi, ka ebumonu nke Lent anyi masi gi were buuru anyi enyemaka ogwugwo. Site na Kristi, Onyenweanyi.

### Ekpere Maka Oha Mmadu

**H**ukwasa mmuo mwute maka njo, O Chineke, n'ime ndi hulatarara n'ihu ukpoeze gi, ka ha site n'ebere gi kwesi inweta ugwo I kwere na nkwa maka ndi n'eme opipia. Site na Kristi Onyenweanyi.

## 19 February [Afo] Thursday after Ash Wednesday (Violet)

### Entry Antiphon

**W**hen I cried to the Lord, he heard my voice; he rescued me from those who attack me. Entrust your cares to the Lord, and he will support you.

### Collect

**P**rompt our actions with your inspiration, we pray, O Lord, and further them with your constant help, that all we do may always begin from you and by you be brought to completion. Through our Lord Jesus Christ.

### First Reading

A reading from the book of Deuteronomy (30:15-20)

**M**oses said to the people: 'See, today I set before you life and prosperity, death and disaster. If you obey the commandments of the Lord your God that I enjoin on you today, if you love the Lord your God and follow his ways, if you keep his commandments, his laws, his customs, you will live and increase, and the Lord your

### Ukwe Mbata

**M**gbe m kpokuru Onyenweanyi, o nuru olu m; o zoputara m n'aka ndi na-aluso m ogu. Hanye mkpa gi n'aka Onyenweanyi, o ga-akwado gi.

### Ekpere Mmeghe

**K**palite omume anyi ga site n'alo gi, O Onyenweanyi, ma were enyemaka gi di okpu jigidekwa ha, ka ihe niile anyi n'eme na-ebido na gi mgbe niile were sitekwa na gi ruo na mmeju. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi (30:15-20)

**M**osis gwara ndi mmadu: "Taa, ana m eche n'ihu unu onwu na ndu, ihe oma na ihe ojo ka unu horo nke ka unu mma. O buru na unu edobe iwu niile nke Chineke bu Chineke unu, nke m na-enye unu taa, o burukwa na unu ahu ya n'anya, rubere ya isi, dobekwa iwu ya niile, unu ga-aga n'ihu, burukwa mba bara uba mmadu. Chineke bu Chineke unu ga-agozi

## First Reading

A reading from the book of Deuteronomy (30:15-20)

**M**oses said to the people: ‘See, today I set before you life and prosperity, death and disaster. If you obey the commandments of the Lord your God that I enjoin on you today, if you love the Lord your God and follow his ways, if you keep his commandments, his laws, his customs, you will live and increase, and the Lord your God will bless you in the land which you are entering to make your own. But if your heart strays, if you refuse to listen, if you let yourself be drawn into worshipping other gods and serving them, I tell you today, you will most certainly perish; you will not live long in the land you are crossing the Jordan to

**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 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.)

**Acclamation Mt. 4:17**

**R**epent, says the Lord, for the kingdom of heaven is close at hand.

**Gospel**  
A reading from the holy Gospel according to Luke (9:22-25)

**J**esus said to his disciples: ‘The Son of Man is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day.’

Then to all he said, ‘If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, that man will save it. What gain, then, is it for a man to have won the whole world and to have lost or ruined his very self?’

This is the Gospel of the Lord.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Diuteronomi (30:15-20)

**M**osis gwara ndi mmadu: “Taa, ana m eche n’ihu unu onwu na ndu, ihe oma na ihe ojo ka unu horo nke ka unu mma. O buru na unu edobe iwu niile nke Chineke bu Chineke unu, nke m na-enye unu taa, o burukwa na unu ahu ya n’anya, rubere ya isi, dobekwa iwu ya niile, unu ga-aga n’ihu, burukwa mba bara uba mmadu. Chineke bu Chineke unu ga-agosi unu, mee ka unu biri n’ala ahu nke unu na-aba inweta. Ma o buru na unu enupuisi n’iwu ya jukwa ige ya nti, o buru na unu agahie uzo febe ma sekpuwere chi ndiozo, a ga-ekpochapuriri unu. Unu agaghikwa ebi ogologo ndu n’ala ahu, n’ofe Jodan, ebe unu na-aga, ka unu biri n’ime ya.

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

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

1. Anuri ga-adiri nwoke ahu nke anaghi esodumodu onye ajoomume, mobu na-akwughari n’uzo ndi ome njo, mobu nodu n’otu ndi nakwuto Chineke, Kama o na-enwe anuri 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 anaghi akponwu akponwu, ihe niile o na-eme nagara ya nke oma. (Az.)

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

**Mbeku Mt. 4:17**

**C**hegharianu, n’ihina alaeze eluigwe adila nso.

**Ozioma**

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (9:22-25)

**J**esu gwara ndi umuazu ya si; “Nwa nke Mmadu ahu ga-ata otutu ahuhu. Ndi okenye ndi Juu, na ndiisi nchujaja, na ndi odeakwukwo ga-aju ya. A ga-egbukwa ya, ma n’ubochi nke ato, a ga-eme ka o si n’onwu bilie.” O wee gwa ndi niile no ebe ahu si, “O buru na onye obula achoo iso m, ya ju onwe ya, buru obe ya ubochi niile sobe m. N’ihina onye obula nke na-acho izoputa ndu ya gatufu ya. Ma onye obula nke ga-atufu ndu ya n’ihi m, ga-atoputa ya. Kedu uru o ga-abara mmadu ma o rizechaa uwa niile n’uru ma tufuo mkpuruobi ya mobu onwe ya efulahu ya?

Ozioma nke Oseburuwa.

### Prayer Over The Offerings

**R**egard with favour, O Lord, we pray, the offerings we set upon this sacred altar, that, bestowing on us your pardon, our oblation may give honour to your name. Through Christ our Lord.

### Communion Antiphon

**C**reate a pure heart for me, O God; renew a steadfast spirit within me.

### Prayer After Communion

**H**aving received the blessing of your heavenly gifts, we humbly beseech you, almighty God, that they may always be for us a source both of your pardon and of salvation. Through Christ our Lord.

### Prayer Over The People

**A**lmighty God who have made known to your people the ways of eternal life, lead them by that path, we pray, to you, the unfading light. Through Christ our Lord.

### Ekpere Nhunye

**W**ere ihunaanya lekwasá, O Onyenweanyi, anyi ná-arió, onyinye ndi a anyi dosara n'ebe nchúaja gi di asó, ka, a ná-ehukwasá anyi mgbaghara gi, onyinye anyi a ná-enyekwa aha gi otito. Site ná Kristi Onyenweanyi.

### Ukwe Oriri Nso

**K**enye obi di ócha n'ime m, O Chineke; gbanwoo n'ime m mmuo kwudosiriike.

### Ekpere A Natachara Oriri Nso

**K**a anyi natachara ngozi nke onyinye keluigwe gi ga, anyi ji umeala arió gi, Chineke ji iké niile, ka ha buuru anyi mgbe dum odo maka ka mgbaghara ka nzoputa gi. Site ná Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

**C**hineke ji iké niile onye mere ka ndi nke gi mata uzo nke ndu ebighiebi, duga ha site n'uzo ahu, anyi ná-arió, gi bú ihe ná-enweghi mgbánwó. Site ná Kristi Onyenweanyi.

## 20 February [Nkwo] Friday after Ash Wednesday (Violet)

### Entry Antiphon

**T**he Lord heard and had mercy on me; the Lord became my helper.

### Collect

**S**how gracious favour, O Lord, we pray, to the works of penance we have begun, that we may have strength to accomplish with sincerity the bodily observances we undertake. Through our Lord.

### First Reading

Are reading from the prophet Isaiah (58:1-9)

**T**hus says the Lord: Shout for all you are worth, raise your voice like a trumpet. Proclaim their faults to my people, their sins to the House of Jacob. They seek me day after day, they long to know my ways, like a nation that wants to act with integrity and not ignore the law of its God. They ask me for laws that are just, they long for God to draw near: 'Why should we fast if you never see it, why do penance if you never notice?' Look, you do business on your fastdays, 'you oppress all your workmen; look, you quarrel and squabble when you fast and strike the poor man with your fist. Fasting like yours today will never make your voice heard on high. Is that the sort of fast that pleases me, a truly penitential day for men? Hanging your head like a reed, lying down on sackcloth and ashes? Is that what you call fasting, a day acceptable to the Lord? Is not this the

### Ukwe Mbata

**O**nyenweanyi anugo olu m meere m ebere; Onyenweanyi aburula onye enyemaka m.

### Ekpere Mmeghe

**W**ere obioma nara, O Onyenweanyi, anyi ná-arió, oru nke ime opipia anyi maliterela, ka anyi were nweta iké iji ezi obi meruo ha n'isi bu ebumonu nke anuhahu anyi ná-eme. Site ná Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye anuma Aizaya (58:1-9)

**B**esie akwa ike, ahapukwala ihe obula, welie olu gi elu dika opiike gwa ndi nke m mmehie ha, gwakwa ulo nke Jekob njo ha. N'agbanyeghi, ha ná-acho m kwa ubochi ná-enwe mmasi n' imata uzo m, ka á ga-así ná ha bu mba ndi ná-émé iheoma, mobu ndi ná-anaghi agbahapu iwu nke Chineke ha; ha ná-asi m nye ha ikpe nkwmoto, o ná-amasi ha ibiakete Chineke nso. "Gini kpatara anyi jiri buo onu ma i hughi ya? Kedu ihe mere anyi jiri butuo onwe anyi ala, ma i mara uma dika i maghi maka nke a?" Ma lee, n'ubochi ibu onu unu, o bu ihe uto nke unu ná-acho, ná-emegbu ndi niile ná-aruru unu oru. Lee, unu ná-ebu onu ma ná-aga n'ihu n' esemokwu ná ilu ogu ná iji obi ojoo ná-etigbusi onwe unu. Udi ibuonu unu n'ubochi taa agaghi eme ka a nu olu unu n'ebe di elu. O bu udi ibuonu di otu a ná-amasi m; nke bu onu ma búru ubochi mmadu ná-emeru onwe ya ahu? O bu ibudata isi ala dika ahilia puru n'akuku mmiri mobu i jiri akwa iru ujji ná iwere ntu wuo n'ahu? Unu ga-akpo nke a ibuonu n'ubochi nke Oseburuwa hooro? O bu ná nke a abughi ibu onu nke ná-amasi m: I toghapu agbu nke obi ojoo, ibutu ndi mmadu ibu aró, were

sort of fast that pleases me - it is the Lord who speaks - to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free and break every yoke, to share your bread with the hungry, and shelter the homeless poor, to clothe the man you see to be naked and not turn from your own kin? Then will your light shine like the dawn and your wound be quickly healed over. Your integrity will go before you and glory of the Lord behind you. Cry, and the Lord will answer; call, and he will say, 'I am here.'

The word of the Lord.

**Responsorial Psalm: Ps. 50:3-6, 18-19. (R.v.19)**

Response: **A humbled, contrite heart, O God, you will not spurn.**

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)

2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. (R.)

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

**Acclamation Amos 5:14**

**S**eek good and not evil so that you may live, and that the Lord God of hosts may really be with you.

**Gospel**

A reading from the holy Gospel according to Matthew (9:14-15)

**T**hen John's disciples came to Jesus and said, 'Why is it that we and the Pharisees fast, but your disciples do not?' Jesus replied, 'Surely the bridegroom's attendants would never think of mourning as long as the bridegroom is still with them? But the time will come for the bridegroom to be taken away from them, and then they will fast.'

This is the Gospel of the Lord.

**Prayer Over The Offerings**

**W**e offer, O Lord, the sacrifice of our Lenten observance, praying that it may make our intentions acceptable to you and add to our powers of self-restraint. Through Christ our Lord.

**Communion Antiphon**

**O** Lord, make me know your ways, teach me your paths.

hapu ndi a na-akpagbu akpagbu ka ha nwere onwe ha wee kujisie inyagba niile? O bughi ime ka unu na ndi aguu na-agu kee nri unu, ikpobata ndi ogbenye na-enweghi ulo n'ime ulo unu; were kpuchie onye gbaoto akwa mgbe unu huru ya ka o ghara ibu na unu na-ezo onwe unu n'ebe umunne unu no. Mgbe ahu ka ihe unu ga-achawaputa dika ututu, otu aka ahu ka ogwugwo oria unu gaei abia ngwa ngwa. Eziomume unu ga-eburu unu uzo. Ebube nke Chineke ga-abu nche azu unu. Mgbe ahu ka unu ga-akpo Dinwenu oku, o wee za unu, mgbe ahu ka unu ga-ebeku ya akwa, o wee za unu si, ebe a ka m no.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu.51:1-4,16-17. (Az.17)**

**Aziza: Obi di umeala, loghara elogha, O Chineke, I naghichapụ.**

1. Meere m ebere O Chineke site n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; sachapu mmehie m niile, wuchapu m na njo m. (Az.)

2. N'ihina amarala m mmehie m niile, njo m no na mmuo m oge niile, O bu so gi, naani gi ka m mere njo megide, ihe di njo n'ihu gi ka m mere. (Az.)

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

**Mbeku Amos 5:14**

**C**hoba ezi ihe kama ajo ihe, ka unu wee di ndu, ka Dinwenu nke igwe ndiagha wee nonyere unu.

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:14-15)

**E**mechaa, umuazu Jon biakwutere Jesu juo ya si, "Gini mere anyi na ndi Farisii ji ebu onu ma umuazu gi anaghi ebu onu?" Jesu zara ha si, "Ndi biara oriri agbamakwukwo ha ga-ano n'uru mgbe ha na nwoke na-agba akwukwo ka no? Oge na-abia mgbe a ga-anapu ha nwoke na-agba akwukwo, mgbe ahu ha ga-ebube onu.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**A**nyi ehunye, O Onyenweanyi, aja ammemme Lenti anyi, were arjo ka o mee ka ebumnobi anyiga masi gi, were nyekwue anyi ike ijideta onwe anyi aka. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

**O**nyenweanyi, mee ka m mata uzo gi ga, kuziere m uzo gi ga.

### Prayer After Communion

We pray, Almighty God, that, through partaking of this mystery, we may be cleansed of all our misdeeds, and so be suited for the remedies of your compassion. Through Christ our Lord.

### Prayer Over The People

For your mighty deeds, O God of mercy, may your people offer endless thanks, and, by observing the age-old disciplines along their pilgrim journey, may they merit to come and behold you for ever. Through Christ our Lord.

## 21 February [Eke] Saturday after Ash Wednesday (Violet)

### Entry Antiphon

Answer us, Lord, for your mercy is kind; in the abundance of your mercies, look upon us.

### Collect

Almighty ever-living God, look with compassion on our weakness and ensure us your protection by stretching forth the right hand of your majesty. Through our Lord.

### First Reading

Reading from the prophet Isaiah (58:9-14)

The Lord says this: If you do away with the yoke, the clenched fist, the wicked word, if you give your bread to the hungry, and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon. The Lord will always guide you, giving you relief in desert places. He will give strength to your bones and you shall be like a watered garden, like a spring of water whose waters never run dry. You will rebuild the ancient ruins, build up on the old foundations. You will be called 'Breach-mender', 'Restorer of ruined houses'. If you refrain from trampling the sabbath, and doing business on the holy day, if you call the sabbath 'Delightful', and the day sacred to the Lord 'Honourable', if you honour it by abstaining from travel, from doing business and from gossip, then you shall find happiness in the Lord and I will lead you triumphantly over the heights of the land. I will feed you on the heritage of Jacob your father. For the mouth of the Lord has spoken.

This is the word of the Lord.

### Responsorial Psalm: Ps. 85:1-6.(R.v.11)

Response: **Show me, Lord, your way so that I may walk in your truth**

1. Turn your ear, O Lord, and give answer for I am poor and needy. Preserve

### Ekpere A Natachaa Oriri Nso

Anyi na-ario, Chineke ji ike niile, ka, site n'iketa oke n'iheomimi nke a, ka aghuchapu anyi mmehie anyi niile, anyi were kwesi enyemaka nke omiiko ebere gi. Site na Kristi Dinwenu anyi.

### Ekpere Maká Oha Mmadu

Maka nnukwu oru gi ga, O Chineke nke ebere, ka ndi nke gi na-enye gi ekele akwusi akwusi, ka ha site n'ike nkwicha ndi a dibara oge gboo n'ime njem ndu ha, mee ka ha kwesi ibata hu gi ebighiebi. Site na Kristi Onyenweanyi.

### Ukwe Mbata

Zaa anyi, Onyenweanyi, n'ihina ebere gi ga, lekwasala anyi anya.

### Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, were Comiiko leruo anya n'adighi ike anyi, ma kwado nchedo anyi site na isetipu aka nri ukpo eze gi. Site na Dinwenu anyi.

### The Ogugu Nke Mbu

The ogugu e wetara n'onye amuma Aizaya. (58:9-14)

Oburukwa na unu ewepu n'etiti unu mmegbu, itu aka mobu ikwu okwu na-agbawa obi; Oburukwa na unu enye ndi aguu na-agu ihe oriri, mee ka ndi no na mkpagbu nweta afo ojuru, mgbe ahụ ka ihe unu ga-achaputa n'ochichiri, abali unu ewee dika ehilie. Chineke ga-edu unu oge niile. O ga-eji iheoma nyejuo unu afo, o ga-emekwa ka okpukpu unu sie ike, unu ga-adi ka ala ubi a na-agba mmiri, dika isiiji nke mmiri ya na-adighi ata ata. A ga-arughari obodo unu a kuturu akutu na mbu; unu ga-ewulite ntoala nke otutu agburu; a ga-akpo unu "Ndi mmezi, ihe nke gbajiri agbaji, "Ndi odozi uzo ebe obibi." O buru na unu akwusi imeto ubochi Sabat m, kwusikwa icho ihe uto nke unu n'ubochi m di nso, o burukwa na unu ewere ubochi Sabat kporo ihe, doo ubochi nso Chineke dika ubochi kwesiri nsopuru; o buru na unu asopuru ya na-emeghi uche nke unu, mobu icho ochicho nke unu, mobu ikwu okwu na-abaghi uru, mgbe ahụ, unu ga-enwe mmasi n'ebe Chineke no; aga m eme unu adi elu n'ime uwa; aga m azu unu site n'ihe nketa nnanna unu bu Jekob, n'ihina onu nke Oseburuwa ekwuola ya.

Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 86:1-6. (Az.11)

Aziza: **Gosj m uzọ gi O Onyenweanyi, ka m were eziokwu na-eso uzọ gi**

1. Gee m nti Onyenweanyi, zaa m, n'ihina abu m ogbenye na-enweghi enyemaka. Chekwaba

my life, for I am faithful: save the servant who trusts in you. (R.)

2. You are my God, have mercy on me, Lord, for I cry to you all the day long. Give joy to your servant, O Lord, for to you I lift up my soul. (R.)

3. O Lord, you are good and forgiving, full of love to all who call. Give heed, O Lord, to my prayer and attend to the sound of my voice. (R.)

### Acclamations Ez. 33:11

**I** take pleasure, not in the death of a wicked man - it is the Lord who speaks - but in the turning back of a wicked man who changes his ways to win life.

### Gospel

A reading from the holy Gospel according to Luke (5:27-32)

**J**esus noticed a tax collector, Levi by name, sitting by the customs house, and said to him, 'Follow me.' And leaving everything he got up and followed him.

In his honour Levi held a great reception in his house, and with them at table was a large gathering of tax collectors and others. The Pharisees and their scribes complained to his disciples and said, 'Why do you eat and drink with tax collectors and sinners?' Jesus said to them in reply, 'It is not those who are well who need the doctor, but the sick. I have not come to call the virtuous, but sinners to repentance.' This is the Gospel of the Lord.

### Prayer Over The Offerings

**A**cept, we pray, O Lord, the sacrifice of reconciliation and praise, and grant that, cleansed by its working, we may offer minds well pleasing to you. Through Christ our Lord.

### Communion Antiphon

**I** desire mercy, not sacrifice, says the Lord, for I did not come to call the just but sinners.

### Prayer After Communion

**N**ourished with the gift of heavenly life we pray, O Lord, that what remains for us a mystery in this present life may be for us a help to reach eternity. Through Christ our Lord.

### Prayer over the People

Abide graciously O Lord, with your people, who have touched the sacred mysteries, that no dangers may bring affliction to those who trust in you, their protector. Through Christ Our lord. Amen.

ndu m, n'ihina enwere m okwukwe na gi: zoputa nwodibo gi onye tukwasara obi na gi. (Az.)

2. I bu Chineke m, meere m ebere O Onyenweanyi, o bu gi ka m na-akpoku kwa ubochi niile. Mee ka mkpuruobi nwodibo gi juputa n'onu. (Az.)

3. Onyenweanyi, I di ebere di mgbaghara, i nwere nnukwu ihunaanya n'ebe ndi niile na-akpoku gi no. Onyenweanyi, nuru ekpere m, Gee m ntu nuru aririo m. (Az.)

### Mbeku! Izik.33:11

**D**ika mu onwe m na-adi ndu, Dinwenu Chineke na-ekwu, anaghi m'enwe anuri n'onwu onye ajoomume, kama ka o si na njo ya puta ma dikwa ndu.

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (5:27-32)

**J**esu puru hu otu onye onautu a na-akpo Levai ka o noduru n'uloutu; wee si ya, "Sobe m." Ma Levai biliri, hapu ihe niile sobe ya.

Levai kporo oriri ukwu n'ulo ya. Otutu ndi onautu na ndi ozo sokwa ha noro n'oché nri. Ndi Farisii na ndi odeakwukwo ha tamuru ntamu megide ndi na-eso uzo Jesu si, "Gini mere unu na ndi onautu na ndi omenjo ji eriko nri na-anukokwa ihe onu?" Jesu zara ha si, "Mkpa dibia anaghi akpa onye ahu siri ike, kama o na-akpa onye ahu na-esighi ike. Abiaghi m ikpo ndi eziumume kama ikpo ndi njo ka ha chegharia." Ozioma nke Oseburuwa.

### Ekpere Nhunye

**N**ara, anyi na-ario, O Onyenweanyi, aja mkpezi na otito; mee ka, o na-asacha anyi site n'usoro oru ya, anyi ewere hunyere gi mmuo ga-amasi gi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**I**he m na-acho bu ebere, o bughu aja, Onyenweanyi na-ekwu, n'ih na a biaghi m ikpo ndi eziumume, kama o bu ndi njo.

### Ekpere A Natachaa Oriri Nso

**E**be anyi nwetara ozuzu onyinye nke ndu eluigwe, anyi na-ario; O Onyenweanyi, ka ihe ka fooro anyi ka iheomimi na ndu nke a buru anyi enyemaka iji rute na ndu ebighiebi. Site na Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

Nogide n'amara gi, O onyenweanyi, n'etiti ndi gi, ndi ketara oke n'ih omimi di nso; ka ihe ize ndu obula ghara iweta ahuhu n'ebe ndi tukwasiri gi obi no, gi bu onye nche ha. Site na kristi Dinwenu anyi. Amen

# 1ST SUNDAY OF LENT (A) 22 February 2023 [Orie] (Violet)

**Office:  
Week 1**

The readings today recount the mystery of sin and redemption. The First Reading narrates how God's providential love at creation is thwarted by man's disobedience. The Responsorial Psalm expresses man's acknowledgment of sin and guilt, leading to plea for mercy. St Paul raises the hope of redemption in the Second Reading, won by Jesus Christ who through his obedience reverses man's woes, purchasing the grace of reconciliation and justification. As Saviour and Redeemer, Jesus the Son of God is led by the Spirit in the Gospel to confront the Tempter, in order to rescue man from chains and slavery, and bring him back to filial obedience, adoration and salvation.

## Entry Antiphon

When he calls on me, I will answer him;  
I will deliver him and give him glory,  
I will grant him length of days.

## Collect

Grant, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. Through our Lord.

## First Reading

A reading from the book of Genesis (2:7-9; 3:1-7)

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 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 God, 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 could give. So she took some of its 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 word of the Lord.

## Ukwe Mbata

Onye o bula kpokuru m, aga m anu olu ya.  
Aga m azoputa ya, biakwa tuo ya ugo.  
Aga m enye ya aku na uba na ogologo ndu.

## Ekpere Mmeghe

Chineke Nna ji ike niile, biko mee ka emume nke oge ncheta ahuhu (Kristi) anyi na-eme kwa afo, nyere anyi aka ighotawanye ihe omimi Kristi, k'anyị site na ibi ndu di aso nabawanye na-amara gi. Site na Dinwenụ anyi.

## The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Jenesis (2:7-9;3:1-7)

Oseburuwa Chineke abia si n'uro ala ahu kpuo mmadu, biakwa funye ikuku ndu n'imi ya; mmadu ahu wee gho onye di ndu.

Oseburuwa Chineke wuru ogige n'Eden, nke di n'ofe owuwa anyanwu; o bu n'ebe ahu ka o mere ebe obibi mmadu ahu o kere. Oseburuwa 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 nanye ndu nakwa osisi nke imata iheoma na nke ojoo diri n'etiti ogige ahu.

Ugbu a, agwo bu anu kacha agho aghugho n'anumaanu niile nke Oseburuwa 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 Chinke 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 ganwuriri." Mgbe ahu agwo ahu ewere gwa nwaanyi ahu si, "Unu agaghi aniwu! Chineke ma n'ezie na ubochi unu tara ya, anyi unu gammeghe, unu abia dika Chineke, mara ihe oma na ihe ojoo." Nwaanyi ahu huru na osisi ahu di mma oriri ma dikwa mma n'anya, hukwa na osisi ahu na-agu agwu maka amamihē nke o nwere ikē inye. O weere mkpuru osisi ahu taa, ma werekwa ufodu nye di ya, o faa. Mgbe ahu, anya ha abuo wee meghee, ha mata na ha gba oto. Ha ewere akwukwo fiig dukoo onu iji kwatara onwe ha akwa omuma.

44 Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 50:3-6.12-14.17.(R.v.3)**

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

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)
2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. (R.)
3. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)
4. Give me again the joy of your help; with a spirit of fervour sustain me, O Lord, open my lips and my mouth shall declare your praise. (R.)

**Second Reading**

A reading from the letter of St. Paul to the Romans (5:12-19)

**S**in entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of "law-breaking", yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law.

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift. The results of the gift also outweigh the results of one man's sin: for after one single fall came judgement with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

The word of the Lord.

**Abuoma na Aziza: Abu. 51:1-4.10-12.15.(Az.1)**

**Aziza: Meere anyi ebere, Onyenweanyi, n'ihu n'anyi emehiela gi.**

1. Meere m ebere O Chineke site n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; sachapu mmehie m niile, wuchapu m na njo m. (Az.)
2. N'ihina amarala m mmehie m niile, njo m no na mmuo m oge niile, O bu so gi, naani gi ka m mere njo megide, ihe di njo n'ihu gi ka m mere. (Az.)
3. Chineke, kenye obi di ocha n'ime m, tinye n'ime m mmuo ohuru na nke siri ike. Achupukwala m n'ihu gi, anapukwala m mmuo nso gi. (Az.)
4. Nyeghachikwa ma anuri nke nzoputa gi, were ezi mmuo gi chedo m, Onyenweanyi meghee egbugbere onu m ka onu m wee kwuputa otito gi. (Az.)

**Ihe Ogugu Nke Abu**

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (5:12-19)

**M**mehie batara n'uwa site n'aka otu onwu ji bata n'uwa. Onwu wee si otu a gazuo mmadu niile, n'ihina mmadu niile emehiela. Mmehie di adi n'uwa tupu Chineke enye iwu. Ma ebe iwu adighi, iguko mmehie adighi. Otu o sila di, onwu gosiputara ike ya n'ebe mmadu no, site n'oge Adam ruo n'oge Mosis. O metutara o buladi ndi mmehie ha adighi ka nke Adam, onye bu ihe atu nke onye ahu na-abianu.

Mana amara Chineke adighi ka mmehie Adam. O buru na otutu ndi mmadu nwuru site na mmehie otu onye, imerime mmadu ga-enweta amara na afooma Chineke n'uju site na Jesu Kristi. Ihe amara Chineke naweta adighikwa ka ihe mmehie otu onye ahu wetara. N'ihina otu mmehie ahu wetara amiamikpe, mana amara Chineke, n'agbanyeghi otutu mmehie mmadu, wetara nzoputa. O buru na onwu gosiputara ike ya site na mmehie otu onye ahu, ndi natara amara na afooma nke Chineke ga-achi eze karia, na ndu, site na Jesu Kristi. Dika mmehie otu nwoke si wetara mmadu niile ikpe omuma, eziumume otu nwoke wetakwaara mmadu niile mgbaghara nke njo na ndu. Dika a guru otutu mmadu na ndi mmehie site na nupu isi nke otu onye, otu aka ahu, a ga-agu otutu mmadu na ndi eziumume site na nrubeisi nke otu onye.

Okwu nke Oseburuwa.

## Acclamation! Mt.4:4

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

### Gospel

A reading from the holy Gospel according to Matthew (4:1-11)

Then Jesus was led by the Spirit out into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, after which he was very hungry, and the tempter came and said to him, "If you are the Son of God, tell these stones to turn into loaves". But he replied, "Scripture says: Man does not live on bread alone but on every word that comes from the mouth of God." The devil then took him to the holy city and made him stand on the parapet of the Temple. "If you are the Son of God" he said "throw yourself down; for scripture says: He will put you in his angel's charge, and they will support you on their hands in case you hurt your foot against a stone." Jesus said to him, "Scripture also says: You must not put the Lord your God to the test." Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendour. "I will give you all these" he said, "If you fall at my feet and worship me." Then Jesus replied, "Be off, Satan! For scripture says: You must worship the Lord your God, and serve him alone." Then the devil left him, and angels appeared and looked after him.

The Gospel of the Lord.

### Prayer Over The Offerings

Give us the right dispositions, O Lord, we pray, to make these offerings, for with them we celebrate the beginning of this venerable and sacred time. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 36

### Communion Antiphon

One does not live by bread alone, but by every word that comes forth from the mouth of God.

### Prayer After Communion

Renewed now with heavenly bread, by which faith is nourished, hope increased, and charity strengthened, we pray, O Lord, that we may learn to hunger for Christ, the true and living Bread, and strive to live by every word which proceeds from your mouth. Through Christ our Lord.

### Prayer Over The People

May bountiful blessing, O Lord, we pray, come down upon your people, that hope may grow in tribulation, virtue be strengthened in temptation, and eternal redemption be assured. Through Christ our Lord.

## Mbeku! Mat. 4:4

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

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (4:1-11)

Emechaa Mmụọ Nso duru Jesu baa n'ime ozara ka ekwensu nwaa ya. Mgbe o buchara onu iri ubochi ano, ehizie na abali, oke aguu guru ya. Onye onwunwa ahụ biakwute ya si, "O buru na i bu Nwa nke Chineke n'ezie, mee ka okwute ndi a ghoo nri. Jesu zara, "E dere ya n'Akwukwo Nso si, "O bughi naani site na nri ka mmadu si adi ndu, kama site n'okwu obula nke si n'onu Chineke puta." Ka nke a mechara, Ekwensu duuru Jesu baa n'obodo nso, were guzobe ya n'ebe kacha elu n'elu ulonso, gwa ya si, "O buru na i bu Nwa nke Chukwu n'ezie, si ebe ahụ wuda n'ala. N'ihina e dere ya n'Akwukwo Nso si, "O ga-enye ndi mmuooma ya iwu ka ha chekwaba gi ka i ghará ikpobi ukwu gi n'okwute." Jesu zaghachiri ya, "E dekwara ya n'Akwukwo Nso si: Anwala Dinwenu Chineke gi onwunwa. Ozokwa Ekwensu duuru Jesu gaa n'otu ugwu di oke elu, gosi ya alaeze niile nke uwa na ebube ha. O gwara ya si, "Aga m enye gi ihe ndi a niile ma o buru na i daa n'ala, kpooro m isiala." Ma Jesu gwara ya si, Si ebe a puo, Ekwensu! N'ihina e dere ya n'Akwukwo Nso si, "O bu Onyenweanyi Chineke gi ka i ga-akporo isiala. O bukwa naani ya ka i ga-efe." Mgbe ahụ ka Ekwensu ji hapu ya, ndi mmuooma wee bia na-ejere Jesu ozi.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Chineke ji ike niile, anyi na arjo gi ka I mee k'anyi Kwesi ihunyerere gi onyinye ndi a anyi ji eme emume nke mbido oge di aso nke Ncheta ahuhu Kristi. Site na Kristi Dinwenu anyi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 36

### Ukwe Oriri Nso

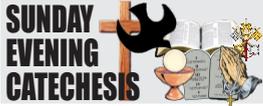
Obughi so na nri ka mmadu ji adi ndu, kama o bu site n'okwu obula si n'onu Chineke puta.

### Ekpere Anatachaa Oriri Nso

Onyenweanyi, I jirila achicha nke eluigwe ogbaa anyi ume. Biko, nye anyi okwukwe di ndu, nchekwube e ji aga n'ihu na ihunanya siri ike; ka anyi wee muta inwe aguu maka Onye ahụ bu ezigbo achicha di ndu; anyi ewere bisie ike n'okwu niile si n'onu Gi puta. Site na Kristi Onyenweanyi

### Ekpere Maka Oha Mmadu

Ka okoto ngozi, O Onyenweanyi, anyi na-arjo, biakwa si ndi nke gi, ka olileanya were too n'ime mkpagbu, agwaoma esiwanye ike n'ime onwunwa, ewere jide nzoputa ebighiebi n'aka. Site na Kristi Onyenweanyi.



Theme: Film Show on  
NKOWA MAKALENTI  
Maranatha DVD Production

**23 February [Afo] Monday of Lent - Week 1 (Violet)**

**Entry Antiphon**

Like the eyes of slaves on the hands of their lords, so our eyes are on the Lord our God, till he show us his mercy. Have mercy on us, Lord, have mercy.

**Collect**

Convert us, O God our Saviour, and instruct our minds by heavenly teaching, that we may benefit from the works of Lent. Through our Lord.

**First Reading**

A reading from the book of Leviticus (19:1-2, 11-18)

The Lord spoke to Moses; he said: "Speak to the whole community of the sons of Israel and say to them: "Be holy, for I, the Lord your God, am holy.

"You must not steal nor deal deceitfully or fraudulently with your neighbour. You must not swear falsely by my name, profaning the name of your God. I am the Lord. You must not exploit or rob your neighbour. You must not keep back the labourer's wage until next morning. You must not curse the dumb, nor put an obstacle in the blind man's way, but you must fear your God. I am the Lord.

"You must not be guilty of unjust verdicts. You must neither be partial to the little man nor overawed by the great; you must pass judgement on your neighbour according to justice. You must not slander your own people, and you must not jeopardise your neighbour's life. I am the Lord. You must not bear hatred for your brother in your heart. You must openly tell him, your neighbour, of his offence; this way you will not take a sin upon yourself. You must not exact vengeance, nor must you bear a grudge against the children of your people. You must love your neighbour as yourself. I am the Lord.

The word of the Lord.

**Responsorial Psalm: Ps. 18:8-10.15. (R. Jn 6:64)**

Response: **Your words are spirit, Lord, and they are life.**

1. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple. (R.)

2. The precepts of the Lord are right, they gladden the heart. The command of the Lord

**Ukwe Mbata**

Etu anya umu oru si ato n'ebe nna ha ukwu no, otu a ka anya anyi si di n'ebe Onyenweanyi Chineke no, wee ruo mgbe O ga-egosi anyi ebere. Meere anyi ebere, Onyenweanyi, meere anyi ebere.

**Ekpere Mmeghe**

Gbanwo anyi, O Chineke Onye Nzoputa anyi, ma were nkuzi nke igwe zuo uche anyi, ka anyi were rite uru si n'oru nke Lenti. Site na Dinwenu anyi.

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Levitikos (19:1-2, 11-18)

Onyenweanyi gwara Mosis okwu si, "Gwa ogbako Izrel niile okwu ndi a: Dinu nso n'ihina mu onwe m bu Dinwenu, Chineke unu di nso.

"Unu agaghi ezu ohi, mobu tuo asi, mobu ghogbuo ibe unu. Unu agaghi eji aha m anu iyi asi wee meruo aha Chineke unu. Abu m Chineke. Unu emegbula mobu nara onye agbataobi unu ihe ya n'uzo na-ezighi ezi. Ugwo onye orungo unu agaghi ano n'aka unu chi aboo. Unu agaghi akpo onye ogbi iyi, mobu dochiere onye isi ihe n'uzo. Unu gaturu Chineke unu egwu. Abu m Dinwenu.

"Unu ekpela ikpe na-ezighi ezi. Unu adonyerela onye obula ukwu n'ikpe, mobu ogbenye mobu ogaranya. Unu ga-eji ikpe nkwmoto kpee onye agbataobi unu ikpe. Unu agaghi ekwuto ibe unu. Unu agaghikwa eme ihe obula ga-etinye ndu onye agbataobi unu na nsogu. Abu m Chineke. I gaghi ebuuru nwanne gi iwe n'obi, i ga-eji obi ocha gwa onye agbataobi gi mmehie ya, ka i ghara iketa oke na mmehie ya. Achola ka i megwara ihe mmadu mere gi, mobu buru iro n'obi megide nwanne gi, kama hu onye agbataobi gi n'anya dika i siri hu onwe gi n'anya. Abu m Dinwenu.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 19:8-10.15 (Az. Jn 6:64)**

Aziza: **Okwu gi bu mmuo, Dinwenu, burukwandu.**

1. Iwu nke Onyenweanyi zuru oke, O nanye mkpuruobi ndu ohuru; Atumaatu Onyenweanyi kwesiri ntukwasio, O nanye ndi di umeala amamihe. (Az.)

2. Iwu nke Onyenweanyi kwu oto; o nanye obi anuri; Iwu nke Onyenweanyi putara ihe; o

is clear, it gives light to the eyes. (R.)

3. The fear of the Lord is holy, abiding for ever. The decrees of the Lord are truth and all of them just. (R.)

4. May the spoken words of my mouth, the thoughts of my heart, win favour in your sight, O Lord, my rescuer, my rock! (R.)

### Acclamation! Ez. 18:31

Shake off all the sins you have committed against me, and make yourselves a new heart and anew spirit!

### Gospel

A reading from the holy Gospel according to Matthew (25:31-46)

Jesus said to his disciples: ‘When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the king will say to those on his right hand, “Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?” And the King will answer, “I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me”. Next he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.” Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a

bụ ihe e ji ahụ ụzọ. (Az.)

3. Itu egwú Ònyenweanyi bụ ihe dị mma: O na-adị ebeebe; Ikpe nke Ònyenweanyi bụ eziokwu; ha niile kwukwa ọtọ. (Az.)

4. Mee ka okwu niile si m n’ọnụ aputa oge niile, na echiche obi m niile, dị mma n’ihu gị, Ònyenweanyi, nkume m, na onye nzọputa m. (Az.)

### Mbeku Izik 18:31

Tufuonu mmehie unu niile nke unu mere megide m: nwetaranu onwe unu obi oheru na mmuo oheru.

### Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (25:31-46)

Jesu gwara ndi na-eso ụzọ ya: Mgbe Nwa nke mmadu ga-abia n’ebube ya, ya na ndi mmuooma niile, o ga-anokwasi n’ocheeze ya di ebube. A ga-akpokota mba niile n’ihu ya, o ga-ekewa ha ichiche dika otu onye ozuzu aturu si ekwaputa aturu n’etiti ewu. O ga-edobe aturu n’akanri ya, dobe ewu n’akaekpe ya. Mgbe ahụ, onyeeze ga-asi ndi no n’aka nri ya: ‘Bianu, unu ndi di ngozi nke Nna m, bianu ka unu were alaeze nke a kwadobere unu site na mbido nke ụwa; n’ihina mgbe aguu na-agu m unu nyere m nri, mgbe akpiri na-akpo m nku unu nyere m mmiri. Abụ m onye obia unu nabatara m. Agba m ọtọ, unu yibe m akwa, mgbe m no n’oria, unu biara leta m, anọ m n’ulo mkporo, unu biakwutere m’. Mgbe ahụ ndi eziomume ga-aza ya si: ‘Onyenweanyi, olee mgbe anyi huru ka aguu na-agu gi, nye gi nri, mọbu ka akpiri na akpo gi nku, nye gi mmiri? Oleekwa mgbe anyi huru ka i bu onye obia, nabata gi, mọbu ka i gba ọtọ, yibe gi akwa? Olee mgbe anyi huru na i no n’oria, mọbu na mkporo bia leta gi?’ Onyeeze ahụ ga-azakwa ha si: ‘n’ezie, agwa m unu; mgbe obula unu meere ya o buladi otu onye pekarichara mpe n’ime umunna m ndi a, mu onwe m ka unu meere ya.’ Mgbe ahụ o ga-asi ndi ahụ no ya n’akaekpe: ‘Ponu n’ihu m, unu ndi a buru onu! Gaanu n’okummuo ebeebe nke a kwadooro ekwensu na ndi mmuoozi ya! N’ihina mgbe aguu na-agu m, unu enyeghi m nri, mgbe akpiri na-akpo m nku, unu enyeghi m mmiri. Mgbe m bu onye obia, unu anabataghi m, agba m ọtọ unu eyinyeghi m akwa; mgbe m no n’oria na n’ulumkporo unu abiaghi leta m.’ Mgbe ahụ ha ga-aza ya si: ‘Onyenweanyi olee mgbe anyi huru na aguu na-agu gi, akpiri na-akpo gi nku,

stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me." And they will go away to eternal punishment, and the virtuous to eternal life.'

This is the Gospel of the Lord.

### Prayer Over The Offerings

**M**ay this devout oblation be acceptable to you, O Lord, that by your power it may sanctify our manner of life and gain for us your conciliation and pardon. Through Christ our Lord.

### Communion Antiphon

**A**men, I say to you: whatever you did for one of the least of my brethren, you did it for me, says the Lord. Come, you blessed of my Father, receive the kingdom prepared for you from the foundation of the world.

### Prayer After Communion

**W**e pray, O Lord, that in receiving your Sacrament we may experience health in mind and body so that, kept safe in both, we may glory in the fullness of heavenly healing. Through Christ our Lord.

### Prayer Over The People

**E**nlighten the minds of your people, Lord, we pray, with the light of your glory, that they may see what must be done and have the strength to do what is right. Through Christ our Lord.

## 24 February [Nkwo] Tuesday of Lent - Week 1 (Violet)

### Entry Antiphon

**O** Lord, you have been our refuge, from generation to generation; from age to age, you are.

### Collect

**L**ook upon your family, Lord, that, through the chastening effects of bodily discipline, our minds may be radiant in your presence with the strength of our yearning for you. Through our Lord.

### First Reading

A reading from the prophet Isaiah (55:10-11)

**T**hus says the Lord: Yes, as the rain and snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.

The word of the Lord.

mgbe i bu onye obia, ka i gba oto, norokwa n'oria mobu n'ulo mkporo wee ghara inyere gi aka?" Ma o ga-aza ha si: 'N'ezie agwa m unu, ebe unu emereghi ya o buladi otu onye dikarichara nta n'ime ndi a, unu emereghi m, ya. Ha ga-apu wee banye n'ahuhu di ebebe, ma ndi eziumume ga-abanye na ndu ebebe.'

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**K**a onyine aja di nsopuru a masi gi Kinara, O Onyenweanyi, ka site n'ike gi ka o doo agwa ndu anyi aso were chutere anyi mkpezi na mgbaghará gi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**E**n'ime umunne m ndi a dikasiri nta, o bu m ka unu meere ya, Onyenweanyi na-ekwu. Bianu, unu ndi di ngozi nke Nna m, ketanu alaeze akwadorola unu eri ntoala nke uwa.

### Ekpere A Natachaa Oriri Nso

**A**nyị na-ario, O Onyenweanyi, ka site n'ina Sakramenti gi, ka anyi mata ndu nke mmuo na nke ahu, ka o ga-abu echekwaba anyi na ha, anyi ewere gorie n'ojuju ogwugwo nke eluigwe. Site na Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

**W**ere ihe otito gi meghee anya nke mmuo ndi nke gi, Onyenweanyi, anyi na-ario, ka ha were huga ihe ndi kwesiri omume ma nwetakwa ike ime ihe di mma. Site na Kristi Onyenweanyi.

### Ukwe Mbata

**O**nyenweanyi, I bu onye nchedo anyi si na ndudugandu ruo na ndudugandu; I na-adi ndu ebighiebi, ebighiebi.

### Ekpere Mmeghe

**L**ekwasi ezinuulo gi anya, Onyenweanyi: I site na uru mwucha nke ojuju uto nke anu ahu na-eweta, ka nimuo anyi ewere ike aguu anyi na-enwe maka gi gbukée n'ihu gi. Site na Kristi Onyenweanyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Aizaya (55:10-11)

**O**nyenweanyi kwuru si: Dika otu mmiri ozuzo na akummirigwe na-esi n'eluigwe ezo anaghi alaghachi azu ruo mgbe o gbasara mmiri n'uwa, bia mezie ala ka o mee ihe akuku ka o puputa, nye onye olu ugbo oriri o ga-eri. Otu a ka akwu na-esi m n'onu aputa si adi, o nweghi ike igba aka loghachikwufe n, kama o ga-emejuputa ihe m bu n'obi, ma mezuokwa ihe m jiri maka ya zipu ya.

49 Okwu nke Oseburuwa.

**Responsorial Psalm Ps. 33:4-7.16-19. (R.v.18)**

**Response: The Lord rescues the just in all their distress**

1. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)
2. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)
3. The Lord turns his face against the wicked to destroy their remembrance from the earth. The Lord turns his eyes to the just and his ears to their appeal. (R.)
4. They call and the Lord hears and rescues them in all their distress. The Lord is close to the broken-hearted; those whose spirit is crushed he will save. (R.)

**Acclamation! Mt.4:4**

**M**an does not live on bread alone, but on every word that comes from the mouth of God.

**Gospel**

A reading from the holy Gospel according to Matthew (6:7-15)

**J**esus said to his disciples: 'In your prayers do not babble as the pagans do, for they think that by using many words they will make themselves heard. Do not be like them; your Father knows what you need before you ask him. So you should pray like this: 'Our Father in heaven, may your name be held holy, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. And forgive us our debts, as we have forgiven those who are in debt to us. And do not put us to the test, but save us from the evil one. Yes, if you forgive others their failings, your heavenly Father will forgive you yours; but if you do not forgive others, your Father will not forgive your failings either.'

The Gospel of the Lord.

**Prayer Over The Offerings**

**A**lmighty God, creator of all things, we make you an offering from the gifts you have generously bestowed upon us. You have given them to us for our support in this world: grant that they may help us to attain eternal life. Through Christ our Lord.

**Abụoma na Aziza Abụ. 34:4-7.16-19. (Az.18)**  
**Aziza: Onyenweanyi na-enyere ndi eziumume aka na nsogbu ha niile.**

1. Soronụ m kwuputa idiukwu nke Onyenweanyi, Soronụ m too aha ya. Akpokuru m Onyenweanyi, O za m, O zoputara m n'egwu niile na-atụ m. (Az.)
2. Ihu obula chere n'ebe Onyenweanyi no namuke amuke, ihere anaghi eme ya ma oli. Onyenweanyi na-anu mkpu akwa nwogbenye, O na-enyekwara ya aka na nsogbu ya niile. (Az.)
3. Mana Onyenweanyi na-agbaru ihu n'ebe ndi ajoomume no, O na-eme ka a ghara ichetakwa ha n'uwa. Onyenweanyi na-elekota ndi eziumume anya, O na-egekwa mkpu akwa hanti. (Az.)
4. Ndi eziumume kpokuru Onyenweanyi, O za ha, wee zoputa ha na nsogbu ha niile. Onyenweanyi na-anọ ndi obi loghara elogha nso, na-enyere ndi dara mba na mmuo aka. (Az.)

**Mbeku! Mat. 4:4**

**O**bughi nani site na nri ka mmadu si adi ndu, kama site n'okwu obula nke si n'onu Chineke puta.

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (6:7-15)

**J**esu gwara ndi na-eso uzo ya: "Mgbe unu na-ekpe ekpere, unu ekwukwala otutu okwu na-abaghi uru, dika ndi mba ozo si eme; n'ihina ha na-eche na site n'otutu okwu, Chineke ga-anu ekpere ha. Unu emekwala ka ha, n'ihina Nna unu maara mkpa unu tupu unu ario ya. Ya bu, na-ekpenu ekpere otu a: 'Nna anyi no n'eluigwe, ka otito diri aha Gi ka ochichi Gi bia, ka e mee uche Gi n'uwa, dika e si eme ya n'eluigwe. Nye anyi taata nri nke ubochi anyi; Gbaghara anyi mmehie anyi dika anyi si gbaghara ndi mehiera anyi. Ekwela ka anyi kwenye na nranye, ma zoputa anyi n'ajo ihe'. N'ihina o buru na unu agbaghara ndi mmadu mmehie ha, Nna unu nke bi n'eluigwe ga-agbagharakwa unu; mana o buru na unu agbagharaghi ibe unu mmehie ha mere unu, Nna unu agaghi agbaghara unu mmehie unu.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**C**hineke ji ike niile, Onye okike ihe niile, anyi si n'onnyine anyi si n'uju afoma gi nata butere gi onyinye ndi a. I nyela anyi ha iji kwado anyi n'uwa nke a: mee ka ha nyere anyi aka inweta ndu ebighiebi. Site na Kristi Onyenweanyi.

### Communion Antiphon

When I called on you, you heard me; O God, you guard my rights, and when I am in trouble you give me relief; have mercy on me, Lord, and heed my cry.

### Prayer After Communion

Grant, Lord, that this sacrament may help us to control our longing for the things of this world, and teach us to love the things of heaven. Through Christ our Lord.

### Prayer Over The People

May your faithful be strengthened, O God, by your blessing: in grief, may you be their consolation, in tribulation, their power to endure, and in peril, their protection. Through Christ our Lord.

### Ukwe Oriri Nso

Mgbe m kpokuru gi, I nuru olu m; O Chineke, I chekwara la oke m. Mgbe m no na nsogbu, I na-agbatara m oso enyemaka; meere m ebere, Onyenweanyi, nuru mkpu akwa m.

### Ekpere A Natachaa Oriri Nso

Onyenweanyi, mee ka sakramenti a nyere anyi aka ijide onwe anyi aka n'ebe oke ochicho nke uwa a di, ka anyi were hu ihe nke eluigwe n'anya. Site na Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

Ka ndi kwere na gi nweta agbamume, O Chineke, site na ngozi gi: n'uru, ka I buru nkasiobi ha, na mmpagbu, ike ha ji edi ihe, n'iheokeegwu, onye nchedo ha. Site na Kristi Onyenweanyi.

## 25 February [Orie] Wednesday of Lent - Week 1 (Violet)

### Entry Antiphon

Remember your compassion, O Lord, and your merciful love, for they are from of old. Let not our enemies exult over us. Redeem us, O God of Israel, from all our distress.

### Collect

Look kindly, Lord, we pray, on the devotion of your people, that those, who by self-denial are restrained in body, may by the fruit of good works be renewed in mind. Through our Lord.

### First Reading

A reading from the prophet Jonah (3:1-10)

The word of the Lord was addressed a second time to Jonah: 'Up!' He said. 'Go to Nineveh, the great city and preach to them as I told you to.' Jonah set out and went to Nineveh in obedience to the word of the Lord. Now Nineveh was a city great beyond compare: it took three days to cross it. Jonah went on into the city, making a day's journey. He preached in these words. 'Only forty days more and Nineveh is going to be destroyed.' And the people of Nineveh believed in God; they proclaimed a fast and put on sackcloth, from the greatest to the least. The news reached the king of Nineveh, who rose from his throne, took off his robe, put on sackcloth and sat down in ashes. A proclamation was then promulgated throughout Nineveh, by decree of the king and his ministers, as follows: 'Men and beasts, herds and flocks, are to taste nothing; they must not eat, they must not drink water. All are to put on sackcloth and call on God with all their might; and let everyone renounce his evil behaviour and the wicked things he has done. Who knows if God will not change his

### Ukwe Mbata

Cheta oniko gi, O Onyenweanyi, na ihunanya ebere gi, n'ih na ha dibu mgbe ochie. Ekwela ka ndi iro anyi n'uria n'ebe anyi no. Zoputa anyi, O Chineke nke Izrel, na mmekpa ahu anyi niile.

### Ekpere Mmeghe

Were obioma, Onyenweanyi, lekwasị ofufe umeala nke ndi gi, ka ndi ga-esite n'uju onwe ha zuta anu ahu ha, site n'ukpuru nke ezi oru ga nweta mmunwo n'ime mimuo. Site na Dinweni anyi.

### The Ogugu Nke Mbata

Ihe ogugu e wetara n'akwukwo onye amuma Jona (3:1-10)

Okwu nke Onyenweanyi biakwutere Jona nke ugboro abuo. O siri, "Kulie, gaa na Ninive, obodo ukwu ahu, gwa ha okwu m ga-agwa gi." Jona biliri gaa Ninive n'irubeisi n'okwu nke Chineke. Ninive bu nnukwu obodo, o na-ewe mmpuru ubochi ato iji gafe uhie ya. Jona jiri otu ubochi gagharia n'ime obodo ahu na-ekwu na-asi: "O foduru naani iri ubochi ano ka e mebie Ninive." Ndi obodo Ninive biara kwenye na Chineke, wee tie iwu na onye obula ga-ebu onu, yiri akwa iru uju bido n'onyeukwu ruo n'onyenta ha. Mgbe akuko a rutere onyeeze nke Ninive, o siri n'ocheeze nke ya bilie, yipu efe eze ya, bia chiri akwa iru uju yiri, nodukwa odu na ntu. O mere ka e kwuputa ya n'obodo Ninive niile site n'iwu ya na ndiisi ochichi ya tiri si: "O nweghi mmadu mobu anumaanu obula a na-azu ga-eri ihe obula. Ka mmadu niile yiri akwa iru uju wee kpokuo Chineke n'ike ha niile. Ka onye obula hapu uzo ojoo ya niile nakwa mmpagbu ya niile.

mind and relent, if he will not renounce his burning wrath, so that we do not perish?' God saw their efforts to renounce their evil behaviour. And God relented: he did not inflict on them the disaster which he had threatened.

The word of the Lord.

**Responsorial Psalm: Ps. 50:3-4.12-13.18-19. (R.v.19)**

Response: **A humbled, contrite heart, O God, you will not spurn.**

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)

2. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)

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

**Acclamations! Ez. 33:11**

**I** take pleasure, not in the death of a wicked man - it is the Lord who speaks - but in the turning back of a wicked man who changes his ways to win life.

**Gospel**

A reading from the holy Gospel according to Luke (11:29-32)

**T**he crowds got even bigger and Jesus addressed them. 'This is a wicked generation; it is asking for a sign. The only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. On Judgement day the Queen of the South will rise up with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here. On Judgement day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented; and there is something greater than Jonah here.'

The Gospel of the Lord.

**Prayer Over The Offerings**

**W**e offer to you, O Lord, what you have given to be dedicated to your name, that, just as for our benefit you make these gifts a Sacrament, so you may let them become for us an eternal remedy. Through Christ our Lord.

Onye maara ma Chineke o ga-agbanwe obi ya, hapu iwe ya di oku ka anyi ghara ila n'iyi." Mgbe Chineke huru mkpebi ha, otu ha siri chegharia na mmehie ha niile, O gbanwere obi ya wee hapu ita ha ahuhu ahu o choburu ita ha.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 51:1-2.10-11. 16-17. (Az.17)**

Aziza: **Obi di umeala, loghara elogha, O Chineke, I naghị achupu.**

1. Meere m ebere O Chineke site n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; sachapu mmehie m niile, wuchapu m na njo m. (Az.)

2. Chineke, kenye obi di ocha n'ime m tinye n'ime m mmuo oheru na nke siri ike. Achupukwala m mmuo nso gi (Az.)

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

**Mbeku! Izik.33:11**

**D**ika mu onwe m na-adi ndu, Onyenweanyi Chineke na-ekwu, anaghị m enwe afuri n'onwu onye ajoomume, kama ka o si na njo ya puta ma dikwa ndu.

**Ozioma**

The ogugu nke a si n'Ozioma di aso nke Luk dere (11:29-32)

**M**gbe igwe mmadu ahụ na-abawanye, Jesu bidoro na-ekwu si, "Ogbo a bu ogbo ojoo; o na-acho ihe ama, ma o dighi ihe ama a ga-enye ya karịa ihe ama nke Jona. N'ihina otu Jona si buuru ndi obodo Ninive ihe ama, otu ahụ ka Nwa nke Mmadu ahụ ga-esi buuru ogbo a ihe ama. N'ubochi ikpe ahụ, Ezenwaanyi Ndida ugwu ga-ebili soro ogbo a guzo n'ikpe, kpegbue ya. N'ihina o si nsotu nke uwa bia inu okwu amamihe Solomon. Ma lee, ihe kariri Solomon no ebe a. Ndi obodo Ninive ga-eso ogbo a kulie n'ubochi ikpe, kpegbue ya; n'ihina ha cheghariri mgbe ha nuru nkuzi Jona, ma lee, ihe ka Jona no n'ebe a."

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**A**nyi ehunyerere gi, O Onyenweanyi, ihe ndi I Anyere ka a gooro aha gi, ka, otu I na-eme onyinye ndi a Sakramenti maka odimma nke anyi, ka I si otu ahụ mee ka ha wetara anyi ogwugwo di okpu. Site na Kristi Onyenweanyi.

### Communion Antiphon

All who take refuge in you shall be glad, O Lord, and ever cry out their joy, and you shall dwell among them.

### Prayer After Communion

O God, who never cease to nourish us by your Sacrament, grant that the refreshment you give us through it may bring us unending life. Through Christ our Lord.

### Prayer Over The People

Watch over your people, Lord, and in your kindness cleanse them from all sins, for if evil has no dominion over them, no trial can do them harm. Through Christ our Lord.

### Ukwe Oriri Nso

Ndi niile chekwubere na gi ga-egori, O Onyenweanyi, ha ga-etiputa mkpu ofu ha mgbe niile, I ga-ebinyekwa n'etiti ha.

### Ekpere A Natachaa Oriri Nso

O Chineke, onye anaghi akwusi iji Sakramenti gi azu anyi, mee ka ozuzu I nanye anyi site na ya wetara anyi ndu enweghi ogwugwu. Site na Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

Chekwaba ndi nke gi, Onyenweanyi, were afooma gi sachapu ha na njo niile, n'ihina o buru na ajoihe enweghi ochichi n'ebe ha no, onwunwa agaghi emeru ha ahu. Site na Kristi Onyenweanyi.

## 26 February [Orie] Thursday of Lent - Week 1 (Violet)

### Entry Antiphon

To my words give ear, O Lord; give heed to my sighs. Attend to the sound of my cry, my King and my God.

### Collect

Pour out your grace upon us, Lord, so that we may always recognize what is right and be prompt to carry it out. Thus may we learn to live according to your will, since we cannot exist without you. Through our Lord.

### First Reading

Areading from the book of Esther (4:17)

Queen Esther took refuge with the Lord in the mortal peril which had overtaken her. She besought the Lord God of Israel in these words: 'My Lord, our King, the only one, come to my help, for I am alone and have no helper but you and am about to take my life in my hands. 'I have been taught from my earliest years, in the bosom of my family, that you, Lord, chose Israel out of all the nations and our ancestors out of all the people of old times to be your heritage for ever; and that you have treated them as you promised. Remember, Lord; reveal yourself in the time of our distress. 'As for me, give me courage, King of gods and master of all power. Put persuasive words into my mouth when I face the lion; change his feeling into hatred for our enemy, that the latter and all like him may be brought to their end. 'As for ourselves, save us by your hand, and come to my help, for I am alone and have no one but you, Lord.'

This is the word of the Lord.

### Ukwe Mbata

Nuru okwu m, Onyenweanyi; nuru mkpu akwa m; chee nti n'ariri m, Eze m na Chukwu m.

### Ekpere Mmeghe

Hukwasi amara gi n'ebe anyi no, Onyenweanyi, ka anyi were mata ihe kwesiri omume ma mee ha n'atufughi oge. Otu a ka anyi ga-esi muta ibi ka uche gi siri choo; n'ihina na anyi apughi idi ma obughi na gi. Sitena Dinwenu anyi.

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Esta (4:17)

N'oge ahu, Ezenwaanyi Esta juputara na nnukwu egwu, were gbakwuru Chineke. Mgbe ahu ka o rioro Chineke nke Izrel ariri o si: O Chineke m, sooso gi bu Eze anyi; nyere m aka, mu onye no naani ya, na-enweghi onye enyemaka beluso gi. Maka na egwu ejidela m. Site n'oge a muru m, ana m anu ka ndi ala anyi na-ekwu na o bu gi onwe gi O Chineke, siri na mba niile were horo Izrel, horokwa nna anyi ha n'ebe agburu nnanna ha di, ka ha buru ihe nketa nke gi oge niile ndi I na-emezuru ihe niile I kwere ha na nkwa. Cheta O Chineke; mee ka mba niile mara gi n'oge nke a anyi no na nsogbu. Gbaa m ume, O Eze nke chi niile na nnukwu nke ike ochichi niile. Biko nye m onyinye ikwuputa okwu nke oma mgbe m gakwuru n'ihu odum, ma gbanwo mmuo ya ka iwe ya di oku n'ebe onye ahu na-aluso anyi ogo no, ka o were hu njedebe nke ndu ya na nke ndi niile danyeere ya ukwu. Ma zoputakwa anyi, nyere m aka, n'ihina ano m so naani m, n'enweghi onye enyemaka obula beluso gi, O Chineke.

53 Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 137:1-3.7-8. (Rv.3)**

Response: **On the day I called, you answered me, 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. 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.)

**Acclamation Ps. 50:12.14**

**A** pure heart create for me, O God, and give me again the joy of your help.  
**Gospel**

A reading from the holy Gospel according to Matthew (7:7-12)

**J**esus said to his disciples: ‘Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. Is there a man among you who would hand his son a stone when he asked for bread? Or would hand him a snake when he asked for a fish? If you, then, who are evil, know how to give your children what is good, how much more will your Father in heaven give good things to those who ask him! ‘So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets.’

This is the Gospel of the Lord.

**Prayer Over The Offerings**

**B**e merciful, O Lord, to those who approach you in supplication, and, accepting the oblations and prayers of your people, turn the hearts of us all towards you. Through Christ our Lord.

**Communion Antiphon**

**H**e who asks receives, he who seeks finds and to him who knocks the door will be opened.

**Prayer After Communion**

**G**rant us, Lord our God, that this holy Sacrament, which you have given us for our renewal, may heal us now and in time to come. Through Christ our Lord. 54

**Abuoma na Aziza: Abu. 138:1-3.7-8. (Az.3)**

Aziza: **N’ubochi m kpokuru gi, i zara m, O Onyenweanyi.**

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 enye gi ekele n’ihi ihunaanya na ikwudosiike gi; n’ihina aha gi na nkwa gi kacha di elu. N’ubochi m kpokuru gi, i zara m mekwa a ike m bawanye. (Az.)

3. I na-esetipu aka gi zoputa m. Aka nri gi ga-emere m ihe niile Onyenweanyi, Chineke ihunaanya gi na-adi ebeebe. Ahapukwala anyi ndi i kere. (Az.)

**Mbeku Ps.50:12.14**

**C**hineke, kenye obi di ocha n’ime m, ma n’nyeghachikwa m anuri nke nzoputa gi.

**Ozioma**

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (7:7-12)

**J**esu gwara ndi na-eso uzo ya si: “Riọ, i ga-ariota; choo, i ga-achota; kuo aka, a ga-emeghere gi uzo. N’ihina onye obula rioro ga-ariota, onye obula choronu ga-achota, onye obula kuru aka a ga-emeghere ya. O nwere onye n’ime unu o ga-abu nwa ya riọ ya achicha o nye ya okwute? Mobu o riọ ya azu, o nye ya agwo? O buru na unu bu ndi obi ojoo maara ka e si enye umu unu ihe di mma, o bu na Nna unu nke eluigwe agaghi enye ndi niile na-ariọ ya aririọ ihe oma. Ya bu, meerenu ndi ozo ihe obula unu na-acho ka ha meere unu; nke a bu isi nkuzi iwu Mosis na ndi Amuma.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**G**osi ebere, O Onyenweanyi, n’ebe ndi ji aririọ abiakwute gi no, ma, ka I na-anara onyinye aja na aririọ ndi nke gi, kpoghachi obi anyi azu n’ebe I no. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

**O**nye na-ariọ ga-anata, onye na-achonu ga-achota, onye kuru aka ka a ga-emeghere uzo.

**Ukwe A Natachaa Oriri Nso**

**O**nyenweanyi Chineke, mee ka sakramenti a di nso nke I nyere anyi maka mgbanwo, gwoo anyi ugbu a na odiniiru. Site na Kristi Onyenweanyi.

## Prayer Over The People

May the mercy they have hoped for, O Lord, come to those who make supplication to you, and may the riches of heaven be given them, that they may know what it is right to ask and receive what they have sought. Through Christ our Lord.

## Ekpere Maka Oha Mmadu

Ka ebere ha chekwubere na ya, O Onyenweanyi, biaara ndi na-akpoku gi, ka ha nwetakwa uba nke eluigwe, ka ha were mara ihe ziri ezi ka arioo ma nwetakwa ihe ndi ha choro. Siteni Kristi Onyenweanyi.

## 27 February [Afo] Friday of Lent - Week 1 (Violet)

### Entry Antiphon

Set me free from my distress, O Lord. See my lowliness and suffering, and take away all my sins.

### Collect

Grant that your faithful, O Lord, we pray, may be so conformed to the paschal observances, that the bodily discipline now solemnly begun may bear fruit in the souls of all. Through our Lord.

### First Reading

A Reading from the prophet Ezekiel (18:21-28)

Thus says the Lord: 'But if the wicked man renounces all the sins he has committed, respects my law and is law-abiding and honest, he will certainly live; he will not die. All the sins he committed will be forgotten from then on; he shall live because of the integrity he has practised. What! Am I likely to take pleasure in the death of a wicked man-it is the Lord who speaks-and not prefer to see him renounce his wickedness and live?'

'But if the upright man renounces his integrity, commits sin, copies the wicked man and practises every kind of filth, is he to live? All the integrity he has practised shall be forgotten from then on; but this is because he himself has broken faith and committed sin, and for this he shall die. But you object, "What the Lord does is unjust." Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins, he shall certainly live; he shall not die.'

The word of the Lord.

### Responsorial Psalm: Ps. 129:(R.v.3)

Response: **If you, O Lord, should mark our guilt, Lord, who would survive?**

1. Out of the depths I cry to you, O Lord, Lord, hear my voice! O let your ears be attentive to the voice of my pleading. (R.)

2. If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness; for this we revere you. (R.)

### Ukwe Mbata

Zoputa m na nsogbu m, O Onyenweanyi. Lekwasa anya n'umeala na ahuhu m, ma kpochapu njo m.

### Ekpere Mmeghe

Me ka ndi nke gi, O Onyenweanyi, anyi na-ario, na-esonye ofuma na n'usoro mmemme Paska, ka oppia anuahụ anyi maliterela ugbo a na nsopuru mifa mkpuru n'ime obi anyi niile ga. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (18:21-28)

Ma o buru na ajo mmadu atugharia site na mmehie niile o mere, bia debe ihe m nyere n'iwu, na-emekwa ihe ziri ezi na ihe di mma, o ga-adiri ndu; o gaghi anwu. O nweghikwa mmehie obula o mere nke a ga-echeta iji megide ya. O ga-adi ndu maka eziumume niile nke o mere. O na-amasi m bu onwu nke onye ajoomume? O bu Dinwenụ Chineke na-ekwu, karia na o chighariri n'uzo ya wee di ndu?

Ma mgbe onye eziumume hapuru eziumume ya, bia mee ihe ojoyo, na-emekwa ihe aru niile bu nke onye ajo mmadu na-eme, o ga-adi ndu? O nweghi iheoma niile o mere nke a ga-echeta; o ga-anwu n'ihu akwusighi ike ya, na mmehie niile o mere. "Ma unu n'asi, 'Uzo nke Onyenweanyi ezighi ezi! Gee nti ugbo a, ulo Izrel! O bu na uzo m ezighi ezi? O bu na o bughu uzo unu bu nke ezighi ezi? Mgbe onye eziumume si n'eziumume ya chegharia, mebe ihe ojoyo, o ga-anwu maka ihe ojoyo nke o mere. Ma mgbe ajo mmadu si n'ajoomume niile o mere chegharia bia mee ihe ziri ezi, a ga-azoputa ndu ya. N'ihina o chere echiche wee si na mmehie niile nke o mere chigharia, o ga-adiri ndu, o gaghi anwu.

Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 130:(Az.3)

Aziza: **O buru na gi, O Onyenweanyi na-agu ajoomume anyi onu, Onyenweanyi, onye ga-eguzo?**

1 N'ugbu mmiri ka m na-akpoku gi, O Onyenweanyi, Onyenweanyi, nuru akwa enyemaka m na-ebe, che nti n'ariri m na-ario. (Az.)

2 O buru na gi, O Onyenweanyi, na-agu ajoomume anyi onu, Onyenweanyi, onye ga-eguzo? Mana i na-agbaghara anyi, n'ihu nke a, anyi na-asopuru gi. (Az.)

3. My soul is waiting for the Lord, I count on his word. My soul is longing for the Lord more than watchman for daybreak. Let the watchman count on daybreak and Israel on the Lord (R.)

4. Because with the Lord there is mercy and fullness of redemption, Israel indeed he will redeem from all its iniquity. (R.)

### Acclamation! Ez. 18:31

Shake off all your sins - it is the Lord who speaks - and make yourselves a new heart and a new spirit.

### Gospel

A reading from the holy Gospel according to Matthew (5:20-26)

Jesus said to his disciples: "For I tell you, if your virtue goes no deeper than that of the scribes and pharisees, you will never get into the kingdom of heaven.

"You have learnt how it was said to our ancestors: You must not kill, and if anyone does kill he must answer for it before the court. But I say this to you: anyone who is angry with his brother will answer for it before the court; if a man calls his brother "Fool" he will answer for it before the Sanhedrin, and if a man calls him "Renegade" he will answer for it in hell fire. So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering. Come to terms with your opponent in good time while you are still on the way to the court with him, or he may hand you over to the judge and the judge to the officer, and you will be thrown into prison. I tell you solemnly, you will not get out till you have paid the last penny."

The Gospel of the Lord.

### Prayer Over The Offerings

Accept the sacrificial offerings, O Lord, by which, in your power and kindness, you willed us to be reconciled to yourself and our salvation to be restored. Through Christ our Lord.

### Communion Antiphon

As I live, says the Lord, I do not desire the death of the sinner, but rather that he turn back and live.

### Prayer After Communion

May the holy refreshment of your Sacrament restore us anew, O Lord, and, cleansing us of old ways, take us up into the mystery of salvation. Through Christ our Lord.

### Prayer Over The People

Look with favour on your people, O Lord, that what their observance outwardly declares it may inwardly bring about. Through Christ our Lord.

3. Ana m eche Onyenweanyi, mkpuru obi m na-eche ya, na nkwa ya ka m nwere nchekwube. Mkpuruobi m na-eche Onyenweanyi, karia otu ndi nche si eche ututu, O Izrel, nwee nchekwube n'Onyenweanyi! (Az.)

4. N'ihina ihuinaanya Onyenweanyi di okpu, n'ime ya ka nnukwu nzoputa di! O ga-azoputa Izrel na njo ya niile. (Az.)

### Mbeku! Ez. 18:31

Tufuonu mmehie unu mere megide m: O bu Dinwenu Chineke' na-ekwu, nwetarani onwe unu obi ohuru na mmuo ohuru.

### Ozioma

Ihe ogugu nke a si n'Ozioma di nso nke Matiu dere (5:20-26)

Jesu gwara umuazu ya si: N'ih nke a, agwa m unu, beluso ma eziumume unu o kariri nke ndi odeakwukwo na nke ndi Farisii, unu agaghi abata n'alaeze eluigwe.

"Unu anula na a gwara ndi mgbe ochie si, unu egbula ochu. Onye obula gburu ochu a ga-ekpe ya ikpe. Ma mu onwe m na-agiwa unu si, Onye obula nke na-eburu nwanne ya iwe n'obi, a ga-ama ya ikpe. Onye obula kpariri nwanne ya ga-aza aziza n'ulo ikpe. Onye obula kporo nwanne ya 'onye nzuzu!' ga-aba n'okumiuo. Ya bu oburu na i na-eweta onyinye gi n'ekwu nchujaja, ma cheta n'ebe ahụ na gi na nwanne gi adighi na mma, hapu onyinye gi n'ihu ekwuaja. Bunu uzo gaa ka gi na nwanne gi mezie. Mgbe unu mezichara, bia, ka i nyé onyinye gi. Mee ka gi na onye gbara gi akwukwo kpezie osiso tupu unu agaru n'ulo ikpe, ka o ghara inyefe gi n'aka onye okaikepe, onye okaikepe e duru gi nye n'aka ndi nche, ndi nche ewee tnye gi n'ulo mkporo. N'eziokwu agwa m gi, i gaghi esi ebe ahụ puta ruo mgbe i kwuchara ugwo gi niile.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Nara onyinye aja ndi a, O Onyenweanyi, ndi nke I sitere n'ike na obioma gi choo ka anyi loghachi n'ebe. I no na kaweghachikwa nzoputa anyi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Ka m onwe m na-adi, Onyenweanyi na-ekwu; a choghi m onwu onye njo, kama, ka o chegharia were dibá ndu.

### Ekpere A Natachara Oriri Nso

Ka ozunri di aso nke Sakramenti gi hazizie onodu anyi ohuru, O Onyenweanyi, ka o sachaa uzo ochie, were dobalite anyi n'ihomimi nke nzoputa. Site na Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

Were obioma lekwasá ndi nke gi anya, O Onyenweanyi, ka ihe mmeimme ha putara ihe na-akowaputa buru ihe ha na-erute n'ezie nime ha. Site na Kristi Onyenweanyi.

## 28 February [Nkwo] Saturday of Lent - Week 1 (Violet)

### Entry Antiphon

The law of the Lord is perfect; it revives the soul. The decrees of the Lord are steadfast; they give wisdom to the simple.

### Collect

Turn our hearts to you, eternal Father, and grant that, seeking always the one thing necessary and carrying out works of charity, we may be dedicated to your worship. Through our Lord.

### First Reading

A reading from the book of Deuteronomy (26:16-19)

Moses said to the people: 'The Lord your God today commands you to observe these laws and customs; you must keep and observe them with all your heart and with all your soul.

'You have today made this declaration about the Lord; that he will be your God, but only if you follow his ways, keep his statutes, his commandments, his ordinances, and listen to his voice. And the Lord has today made this declaration about you: that you will be his very own people as he promised you, but only if you keep all his commandments; then for praise and renown and honour he will set you high above all the nations he has made, and you will be a people consecrated to the Lord, as he promised.

The word of the Lord.

### Responsorial Psalm: Ps. 118:1-2.4-5.7-8.(R.v.1)

Response: **They are happy who follow God's law!**

1. They are happy whose life is blameless, who follow God's law! They are happy those who do his will, seeking him with all their hearts. (R.)

2. You have laid down your precepts to be obeyed with care. May my footsteps be firm to obey your statutes. (R.)

3. I will thank you with an upright heart as I learn your decrees. I will obey your statutes; do not forsake me. (R.)

### Acclamation 2 Cor 6:2

Now is the favourable time; this is the day of salvation.

### Gospel

A reading from the holy Gospel according to Matthew (5:43-48)

Jesus said to his disciples: 'You have learnt how it was said: You must love your neighbour and hate your enemy. But I say this to you: love your enemies and pray for those who persecute you; in this way you will be sons of your Father in heaven, for he causes the sun to rise on bad men as well as good, and his rain to

### Ukwe Mbata

Iwu nke Onyenweanyi zuru oke; o nakpalite mkpuruobi. Usoro nke Onyenweanyi kwesiri ntukwasi obi; o naneny ndi obi ha dika nke nwata amamihe.

### Ekpere Mmeghe

Kpoghachi obi anyi azu n'ebe I no, Nna di ebighiebi, ma mee, site n'icho mgbe niile otu ihe ahu ka mkpa na iruputa oru ihunanya ga, ka anyi kwudosie ike n'ofufe gi. Site na Dinwenu anyi.

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi (26:16-19)

Mosis gwara ndi mmadu si: "Ubochi taa, Onyenweanyi bu Chineke unu nanye unu iwu ka unu dobe ukpuru ya na iwu ya niile. Werekwanu obi unu na mmuo unu dobe ha. Taa unu ekwuputala na Dinwenu bu Chineke unu. Unu ekwela nkwa iruwere ya isi, na idobe iwu ya niile, na ime ihe niile O nyere n'iwu. Taa, Onyenweanyi anabatala unu dika ndi nke ya, dika O kwere unu na nkwa. O nyekwara unu iwu ka unu dobe ihe niile O nyere n'iwu. O ga-emekwa ka unu di elu karia mba niile o kere. Unu gawetakwara aha ya otito na nsopuru. Unu ga-adikwara ya nso, burukwa ndi nke ya dika O kwere unu na nkwa.

Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 119:1-2.4-5.7-8.(Az.1)

Aziza: **Ha na-enwe anuri bu ndi na-eso iwu nke Onyenweanyi!**

1. Ngozi diri ndi omume ha kwu oto, na-eso iwu nke Onyenweanyi. Ngozi diri ndi niile na-edobe ihe niile Chineke nyere n'iwu, ndi ji obi ha nile acho ya. (Az.)

2. I meela ka anyi mata iwu gi, ka anyi wee kwudosie ike na ya. Onyenweanyi mee ka m kwudosie n' idobe iwu gi. (Az.)

3. Aga m eji obi kwu oto wee too gi, mgbe m matara ikpe nkumoto gi. O ga-amasi m idobe iwu gi niile. O! Agbahapukwalam. (Az.)

### Mbeku 2 Cor. 6:2

Ugbu a bu oge amara; ugbu a bu ubochi nzoputa ahu.

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:43-48)

Jesu gwara ndi na-eso uzo ya: Unu anula na e kwuru si, 'I ga-ahu onye agbataobi gi n'anya, ma kpoo onyeiro gi asi.' Ma ana m agwa unu; hunu ndiuru unu n'anya, na-ekpekwaranu ndi na-emegbu unu ekpere, ka unu wee buru umu nke Nna unu bi n'eluigwe n' ihina o na-eine ka

fall on honest and dishonest men alike. For if you love those who love you, what right have you to claim any credit? Even the tax collectors do as much, do they not? And if you save your greetings for your brothers, are you doing anything exceptional? Even the pagans do as much, do they not? You must therefore be perfect just as your heavenly Father is perfect.

The Gospel of the Lord.

### Prayer Over The Offerings

**M**ay these blessed mysteries by which we are restored, O Lord, we pray, make us worthy of the gift they bestow. Through Christ our Lord.

### Communion Antiphon

**B**e perfect, as your heavenly Father is perfect, says the Lord.

### Prayer After Communion

**S**how unceasing favour, O Lord, to those you refresh with this divine mystery, and accompany with salutary consolations those you have imbued with heavenly teaching. Through Christ our Lord.

### Prayer Over The People

**M**ay the blessing for which they have longed strengthen your faithful, O God, so that, never straying from your will, they may always rejoice in your benefits. Through Christ our Lord.

anyanwu ya chakwasi ma ndi ajo mmadu, ma ndi ezigbo minadu. O na-emekwa ka mmiri na-ezoró ma ndi oma ma ndi ojoo. O buru na unu na-ahu naani ndi enyi unu n'anya, kedú ugwó óru purú íche unu ga-anata n'aka Chineke? Obuladi ndi ona utu na-emekwa otu ahu. O buru na unu na-ekelé naani umunne unu, kedú íhe píru íché unu mere karia ndiozo? O bu na ndi na-ekpere arusi anaghi eme otu ahu? Ya bu, unu onwe unu ga-ezi oke dika Nna unu nke bi n'eluigwe siri zúo óke.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**K**a íheomimi ndi a di nso nke esitere na ha weghachi anyi azu mee, O Onyenweanyi, anyi na-ario, ka anyi kwesi onyinnye ha na-eweta. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**U**nu onwe unu ga-ezu oke n'omume, dika Nna unu nke eluigwe si zue oke, Onyenweanyi na-ekwu.

### Ekpere A Natachaa Oriri Nso

**G**osi mmasi na-enweghi ube, O Onyenweanyi, n'ebe ndi I jirila íheomimi nso zua iri, ma were agbamume nzoputa ga nonyere ndi I zunyegorola nkuzi nke eluigwe. Site na Kristi Onyenweanyi.

### Ekpere Maka Oha Mmadu

**K**a ngozi nke ha na-acho doo ndi kwerenu na gi ike, O Chukwu, ka o ga-abu, asoghi ngongo ime uche gi, ha ewere goriwe oge nile n'íheoma giga. Sitena Kristi Onyenweanyi.

**"IS NOT THIS THE SORT OF FAST THAT PLEASES ME: ...." (Is 58:6)**

### FASTING FROM CUTTING CORNERS!

*2026 Lenten Pastoral Letter of His Eminence, Peter Ebere Cardinal Okpaleke to the Faithful of Ekwulobia Diocese and People of Good Will*

*My dear Brothers and Sisters in Christ,*

#### 1. Introduction

The Lenten season is here again. We thank God for the opportunity given us to participate in this holy season. We pray God to help us heed the call to repent and renew ourselves spiritually through prayer, fasting and alms-giving in preparation for the celebration of our redemption at Easter.

#### 2. The Sort of Fast that Pleases God (Is 58:6)

Penance, especially in the form of fasting, is an integral part of the Lenten observance. For some Christians, fasting is equivalent to abstention from food, drinks and other pleasures. Even then, there have been abuses regarding this holy practice. For example, the Bible draws attention to those who seek public notice through their fast (Matt 6:16). The prophets had also warned against fasting undertaken as a mere ritual. They linked fasting with social justice, and not just with abstention from food and drinks. Rhetorically, through Prophet Isaiah, God asked, "Is not this the sort of fast that pleases me: to break unjust fetters, to undo the thongs of the yoke, to let the oppressed go free, and to break all yokes?" Other practices enumerated as fasting include sharing one's food with the hungry, sheltering the homeless poor, clothing the naked, and being concerned about the welfare of others. This amounts to a recontextualization of fasting: from refraining from food and drinks to concern for social justice fueled by love. Following the example of Prophet Isaiah, let us focus on one social justice issue in our context and recommend fasting therefrom.

#### 3. Cutting Corners: a Social Challenge to be Addressed

In the context of the upgrade of the road infrastructure in our area, the common phenomenon of cutting corners has become more widespread and its danger more

glaring. Before the dualization of some of the major roads, people turned from one lane into or across the other at whatever point they needed. Now there are road dividers or medians – physical barriers that restrict such moves. There are designated points where one can turn into the other lane. Sometimes, one must drive past one's destination on the opposite side, get to the designated turning spot, turn, and drive up again. This requires discipline and breaking with habit. Habits die hard, and many people have not waken up to the new reality. These turn into the other lane from a designated point nearest to their destination and, despite the danger of colliding with oncoming vehicles, drive against the traffic, just to take the shortest route to their destination. This experience draws attention to what I call a cutting-corners mindset or mentality that must be addressed.

#### 4. **Cutting Corners as a Mentality**

Cutting corners does not pertain only to the use of the roads. A mindset or mentality recommends and supports cutting corners in different spheres of life, including on the roads. What are the contours of this mindset or mentality?

Although the imagery of cutting corners is geographical and relates to movement from one point to another in space, the cutting-corners mindset relates, fundamentally, to a conviction about the relationship between the individual and society. In the geographical frame, cutting corners is about following a path dictated by one's convenience rather than the approved or legitimate path to one's destination. In terms of the relationship of the individual and society, it privileges individual convenience or interest over the needs and stipulations of the society. The cutting-corners mentality downgrades principles and rules set down by society for order in society. In line with this mentality, personal convenience supplants any rules and becomes itself the rule or principle of action. When people obey traffic rules, for example, it is because it is more convenient to do so than risking the harassment and extortion from some law enforcement agents. One sees this at the traffic lights. Compliance is only during working hours. Stopping at the red light outside these hours, usually attracts honking of the horn and being told '*ha anoghi ya!*' (they are not there). In other words, although traffic rules are obeyed, at depth, it is the cutting-corners mindset that is at work. Sadly, too, law enforcement is also shaped by the cutting-corners mindset. Instead of enforcing the stipulation of the law across the board, enforcement agents impose their own rule. They intimidate and extort money from some offenders, especially the weak ones.

#### 5. **Cutting-Corners Mindset: the Bane of our Society**

As seen above, the imagery of cutting corners is geographical, but it points to a distorted relationship between the individual and the community/society. The mindset privileges individual interests often at the expense of the community/society. Examples abound of this distortion. Adulteration of any kind is an outcome of the cutting-corners mindset. Adulteration is the refusal to adhere to a stipulated safety standard for a product. Adulteration of pharmaceutical products or anything that people ingest show the stark reality and ugly consequence of this distortion. For personal gain, people produce medications with reduced or no active ingredient. Confident that their malady is being addressed, the sick take the fake or substandard medication. This can lead to complications and death. Video clips often surface of syndicates adulterating alcoholic beverages and pushing them into the market. In all of these, no thought is given to the health implications for those who consume these products. This is also the case with those who use harmful substances, like carbide, to ripen fruits.

The certification process is one bastion in which cutting corners has insidious consequences. Certification or licensing is a society's mechanism for quality assurance. Through it, society ensures that those entrusted with sensitive tasks, on which the wellbeing of others depend, have the requisite training, know-how and competence to carry out the task. A driver's license is supposed to be a statement by a society that the holder has undergone rigorous training and has been found to have acquired the competence to drive a vehicle without being a danger to himself or herself and to others. A doctor's or pharmacist's license is about the same. It is a proclamation that patients can safely entrust themselves to their professional care. Similarly, the institutions that train these professionals are periodically assessed for compliance with the requisite standards. But what if all these are make-believe? What if people obtain driver's licenses without undergoing any training? What if, although in possession of a licence, the doctor attending to one in the hospital, or the engineer entrusted with a building project, lacks the requisite competence because corners were cut and due process truncated in his or her favour, during the years of formation? Your guess is as good as

mine whether our society is already reaping the fruits of the pervasiveness of the cutting-corners mentality.

#### **6. Fasting from Cutting Corners**

I remember that it was when I got to the seminary that emphasis was laid on not crossing the quadrangle or the football field. One was expected to go down the whole length of the field or quadrangle rather than cutting through the middle to shorten the journey. Doing otherwise attracted punishment. This was a new reality made possible by the fact that the different buildings where seminarians have activities in the compound are linked up by well defined pathways. The pathways were contrasted with the green areas – fields and quadrangles. We spent a considerable amount of time planting a particular type of grass on these designated green areas. We were made to appreciate the beauty of a football field or quadrangle covered uniformly by green grass. It is from this backdrop that I reviewed the primary school compound I attended. There was no network of paths to the different buildings in the school. From different directions, pupils cut through the school compound taking short cuts to their destination.

As I go around, I see that many schools do not have defined network of paths. Whichever direction one walks is a pathway. This gives the illusion of freedom without constraints. A structured environment, however, gently trains the mind to follow the structure on the ground. It canalizes the expression of freedom along a socially constructed path. This is a subtle but powerful preparation for a healthy relationship between personal freedom/preference and socially enacted principles and rules. Fasting from cutting corners requires that we consciously provide our young ones with the opportunity to learn, and experience early in life, the beauty of structures in the expression of their freedom. The school environment is a veritable means to do this. Let me, therefore, entrust the coordination of the structuring and beautification of the school environment in all schools belonging to the Catholic Diocese of Ekwulobia to the Diocesan Education Office. While this is being done, we take the next step of opening the eyes of the pupils to beauty and order. If they learn to walk a longer distance for the beauty of an area uniformly green, the basis has been laid for them to appreciate the need to drive a longer distance for their safety. Hopefully, they would also learn that by being members of a society, they subscribe to an implicit social contract, which, if a majority of the people upholds its term, would guarantee social order and wellbeing of all. This implies that personal convenience or gains must not trump other considerations about public safety, order and wellbeing of all. This demands civic education and formation.

A formation programme targeted at dismantling the cutting-corners mindset in Nigeria faces an uphill task. This is because this mindset is insidious and pervasive. It has also become an invaluable element in the survival toolkit of Nigerians. But, as individuals and as a community, we are all paying the price for this mindset. And the cost is rising by the day. It is at the root of the decay in our society. We must not wait for the collapse of our society and communities before we make an effort to remedy the situation. However, may no one think of changing Nigeria or even one's neighbour. Focus on changing yourself. Remember the Igbo saying: *onye obuna zaa ama be ya, obodo adi ocha* (if everyone sweeps his or her compound and the road leading to it, the community becomes clean). Let us become aware of how this mindset, like a malware, runs in our systems and inspires some of our actions; let us acknowledge that we live in a disorderly environment and this affects people's minds. Let us fast from cutting corners in all we do.

#### **7. Cutting Corners and the Challenge of Love – Concluding Reflection**

At the heart of Christianity is the love: God's love for us and the challenge that we love others as we love ourselves. Out of love, God took human form. He also bore human indignation on the Cross. In this way, God taught us that love is unconditional and enduring. Love moves us out of ourselves to consider the good of the other. The cutting-corners mentality focuses on the self and its conveniences. Fasting from cutting corners is, therefore, an invitation to embrace truly the love God has shown us and which God wants us to share with the world. Embracing such love helps us to create a social environment where there is order, where people honor the social contract for healthy and harmonious common life and flourishing. May we strive to step up to this vocation, especially in this holy season of Lent.

**Peace be with you!**

# **Holy Hour**

## **THE PRESENTATION OF OUR LORD**



### **Exposition of the Blessed Sacrament PROGRAM**

First Readings: Isaiah 42:1,5-7

5 Minutes for Reflection

Responsorial Scriptural Verses [Ekwee Azaa] (See Page 62)

Second Reading: 1 John 1:1-10

5 Minutes for Reflection

The Gospel: John 3:19-21

5 Minutes Silence

Homily

Intercessions (See Page 63)

5 Minutes Silence

Litany of the Infant Jesus (See Page 63)

Conclusion with Benediction

# INTRODUCTION

The Presentation of our Lord, celebrated forty days after Christmas, marks the entry of the Son of God into the Temple, to begin the deeds of his new and eternal covenant that culminate on the Cross, when he offers his Body as the Priest, Temple and Altar.

The feast fulfills the prophecy of Malachi who foretells the appearing of the Lord in the Temple to purify His people like a refining fire. Led by the Spirit, Simeon today proclaims that Jesus is the Messiah and Light of the nations. Destined for the rise and fall of many, Jesus not only purifies the Temple but replaces the Temple worship with his Body which he offers up in sacrifice 'once for all' for the expiation of sin. Through baptismal purification and anointing in the Spirit, he calls humanity from darkness to his wonderful light, inviting them to his exodus and to daily consecrate themselves as temples where fragrant offering is incessantly offered.

Today, we meet Joseph, the head of the Holy Family of Nazareth, presenting her spouse Mary for purification and their first-born Jesus for "redemption". With obedience and generosity of spirit, the family goes to the Temple to fulfill the Law. In the event, the humility of God is seen to penetrate the human flesh, as the Redeemer of the world is presented in the Temple to be redeemed, along with his Immaculate Mother to be purified. This self-emptying radically manifests in Christ's hidden presence in the Eucharist, where as the first-born of all creation he continues to provide strength in weakness and to herald hope in adversities.

Incidentally, we are in the Jubilee year of Hope that never disappoints but grows with prayer and age. Hope deriving from faith that works through charity unleashes new enthusiasm and vigour. Any wonder that the old prophet Simeon and old widow Anna could see the fulfilment of God's promise? Simeon magnifies God for beholding Jesus, predicting the sacrificial role of Mary, the Mother of Hope, for redemption. Under Mary's inspiration, let us be willing to accept our own share of the Cross for Jesus's sake.

## RESPONSORIAL SCRIPTURAL VERSES

**Aziza: Ma onye na-eme eziumume na-abjkwute ihè, ka eziumume ya pùta ihè.**

1. Nkea bụ ikpe ahụ, na ihè ahụ abjala n'ime ụwa, ma ndị mmadụ hụrụ ọchịchiri n'anya karịa ihè, n'ihì omume ọjọọ. Onye ọbụla na-eme ihe ọjọọ na-akpọ ihè asị. Ọ naghị abjkwute ihè, ka a ghara ime ka a ọomume ya pùta ihè. Ma onye na-eme eziumume na-abjkwute ihè, ka eziumume ya pùta ihè, n'ihì na o mere ya n'ìtù egwu nke Chineke. (Jón 3: 19-21).

2. Kulie, chawapùta, n'ihina ihè gị abiala, otito nke Chineke achawapùtala n'ebe ị nọ. Ma lee, ọchịchiri ga-ekpuchigide ụwa; Oke ọchịchiri ga-ekpuchi ndị mmadụ; ma Chineke ga-achawapùta n'ebe ị nọ; a ga-ahụ otito ya n'ebe ị nọ. Mba ndiọzọ ga-abjakete gị nso, ndjeze ga-abikwa n'ihè gị na-achawapùta (Aizaya 60: 1-3).

3. Abali agaghị adikwa ọzọ. Ihè nke mpanaka maọbụ nke anyanwụ agaghị adikwa ha mkpa, n'ihina Onyenweanyi Chineke ga-abụ ihè ha. Ha ga-achi eze ebeebe ebeebe. (Mkpughe 22: 5).

4. Ọ bụrụ na anyị asị na anyị na ya nọ n'ezì mmekọ ma na-ebi n'ọchịchiri, ọ bụ okwu ụgha. Anyị anaghị ebi ndụ n'usoro nke eziokwu. Ma ọ bụrụ na anyị na-ebi n'ihè ahụ, dika ya onwe ya si n'ọrọ n'ihè, anyị nwere ezi mmekọ n'etiti onwe anyị. Ọbara Nwa ya bụ Jesu ga na-asachapụ n'ọ anyị nile (1 Jón 1: 6-7).

5. Ụnụ bụ ihè nke ụwa. Obodo a ruru n'elu ugwu adighi na nzuzo. Ndị mmadụ anaghị amunye ọkụ were ite kpuchie ya. Kama, a na-amunye ya dọba ya n'elu ihe e ji adọba ọkụ, ka ọ na-enye ndị niile nọ n'ime ụlọ ihè. Meenụ ka ihè unu chawapùta n'ihu mmadụ niile, ka ha wee hụ ọrụ oma unu wee too nna unu nke bi n'elugwe (Matiu 5: 14-16).

6. Lee k'osi maa mma n'elu ugwu, bụ ụkwụ nke onye ahụ na-eweta udo, onye na-ekwu maka nzoputa na-agwa Zayon si, "Chukwu gị bụ Eze" (Aizaya 52: 7).

# INTERCESSIONS

## Aziza: Dinwenụ, ka anyị anyị hụ ike nzọpụta gi.

1. Taata anyị na eme mmemme nkupụta ekuputara gi n'ụlonsọ, anyị gbakoro izute gi na Eukaristia di nsọ, ebe Inozuru anozu ka Chukwu ka mmadu. Sitena Okwukwe anyi nwere, anyi nwere olileanya dika Simeon na Anna n'obibia mbu gi, izute gi n'obibia gi ozo, were n'urja inweta onyinye nzoputa gi. Anyi ji umeala esekpuru gi na-asi: **Az./**
2. Jesu Kristi, I bu Ihe ahụ na-enye mba niile ihe. N'agbanyeghina uwa anyi na-ahara ochichiri na njo, ju imata maobu inabata gi, I na-agbaziri ma na-azokwa ndi kwere na gi. Onye nzoputa di omiiko, chakwasa ndi na-amaghi gi ihe, ndi na-akpari gi maobu na-ewe Aha gi na nkiti, ka mmadu niile buru ndi akaebe gi eziokwu na ihunanya gi ga na-ekpo oku. **Az./**
3. Jesu, Onye Nzoputa anyi, sitena Eukaristia, I na-egosi onwe gi ka Onye Mgbaputa uwa na ebube ndi nke gi. Mee ka Nzuko gi kporo gi isiala kwesiri ekwes, kwuputa ma na-azulitekwa ezi ofufe nke nnonye nzoputa gi, ruo mgbe ihunanya na ebere gi enweghi mgbo ga-enwe mmeri, were dota mmadu niile n'ebe I no. **Az./**
4. Jesu di utu, I bu aguu nke mkpuruobi mmadu, n'agbanyeghi isiike na agha o na-ebuso ezi nchepuru ochicho gi. Biko, mee ka anyi nabata eziokwu gi, nke ga-atohapu anyi n'agbu nke ila n'iyi, ka o ga-abu a munwoo anyi site n'amara gi, anyi ewere kwudosie ike na Mmuo Nso, inweta anuri na udo ebighiebi. **Az./**
5. Dinwenụ Jesu, Ka e kuputara gi n'ụlonsọ, Simeon mara amuma na mmaagha nke ahuhu ga-amawa nne gi obi. Mee k'anyị siwanye ike, site n'arịrịo nke nne gi bu Maria, na sitena inomi ezimume ya, k'anyị soro ndi na-eso uzo gi kwudosiriike, ndi na-edobe iwu gi - ndi o na-anukwa oku n'obi kwa ubochi inabata ahuhu na-abajara ha maka ihi gi. **Az./**
6. Jesu Kristi, anuri nke ndi Nso niile, I zara ekpere Simeon onye o guru aguu nke ukwu ihu gi tupu onwu ya. I kwere ndi niile nwuru n'ime gi nkwa ndu ebighiebi, ma na-egosikwa onwe gi na Eukaristia di aso dika Dinwenu nke ndi di ndu na ndi nwuru anwu. Biko, mezuzie nkwa ahu I kwere ndi nwuru anwu, ndi ka na-enwe nnukwu aguu ihu gi ihu n'ihu n'otito. **Az./**

## LITANI NKE OBERE NWATA JESU

- |   |                                  |
|---|----------------------------------|
| Onyenweanyi meere anyi ebere,                 | R/ Onyenweanyi meere anyi ebere. |
| Kristi meere anyi ebere,                      | R/ Kristi meere anyi ebere.      |
| Onyenweanyi meere anyi ebere,                 | R/ Onyenweanyi meere anyi ebere. |
| Kristi nuru olu anyi,                         | R/ Kristi nuru aririo anyi.      |
| Chukwu Nna nke eluigwe,                       | R/ Meere anyi ebere.             |
| Chukwu Nwa Onye mgbaputa nke uwa,             |                                  |
| Chuwku Muo nsọ,                               |                                  |
| Atotonu di Ngozi so otu Chukwu,               |                                  |
| Obere Nwata, Jesu Kristi,                     |                                  |
| Obere Nwata, ezi Chukwu,                      |                                  |
| Obere Nwata, Nwa nke Chukwu di ndu,           |                                  |
| Obere Nwata, Nwa nke Vejin Maria,             |                                  |
| Obere Nwata di ike n'adighiike,               |                                  |
| Obele Nwata di ike n'inwe omiiko,             |                                  |
| Obere Nwata, ulo aku nke amara,               |                                  |
| Obere Nwata, Isiiyi nke ihunanya,             |                                  |
| Obere Nwata, Odidi ohuru nk'eluigwega,        |                                  |
| Obere Nwata, Onye ndozi aru a na-emega n'uwa, |                                  |
| Obere Nwata, Onyeisi ndi Mmuooma,             |                                  |
| Obere Nwata, Mkpogwuwu nke ndi nnaukwu,       |                                  |

Meere anyi ebere

Obere Nwata, Nkwuputa okwu nke ndi amuma,  
 Obere Nwata, Olileanya nke ndi Mbaozoga,  
 Obere Nwata, Anuri nke ndi nche aturuaga,  
 Obere Nwata, Ihe bjaara Ndi Eze si n'owuwaanyanwu,  
 Obere Nwata, Nzoputa nke umuntakiri niile,  
 Obere Nwata, Atumanya nke ndi eziumume,  
 Obere Nwata, Onye Nkuzi nke ndi amamiihe,  
 Obere Nwata, Mkpuru mbu nke ndi nsọ niile,

Meere anyị ebere,

R/ **Zoputa anyi, O Nwata Jesu.**

Meere anyị ebere,

R/ **Biko nuru olu anyi, O Nwata Jesu.**

Sitena agbam-ohu nke umu Adam,

R/ **Obere Nwata Jesu, zoputa anyi.**

Sitena agbam-ohu nke ajoonye,

Sitena aguu ojojo nke anuahụ,

Sitena atumatu ojojo nile nke uwa,

Sitena mpako nke ndu,

Sitena aguu nnyoputa ekwesighi ekwesi,

Sitena ikpu isi nke mmuo,

Sitena mmasi ochicho ojojo,

Sitena njo anyiga,

Sitena Itume Gi kachasi di ocha,

Sitena Omumu Gi kachasi di umeala,

Sitena anya mmiriga I gbara,

Sitena Obibiugwu Gi juputara na mgbu,

Sitena Ngosiputa Gi kachasi di ebube,

Sitena Nkuputa Gi kachasi nsopuru,

Sitena ndu di omimi I nwere ka Chineke,

Sitena ida ogbenye Gi,

Sitena otutu ahuhu I gabigara,

Sitena osiso na ndoli Gi ga,

Nwaturu nke Chukwu, Onye na-ekpochapu njoga nke uwa,

R/ **Meere anyi ebere, O Obere Nwata Jesu.**

Nwaturu nke Chukwu, Onye na-ekpochapu njoga nke uwa,

R/ **Were mmasi nuru ariri anyi, O Obere Nwata Jesu.**

Nwaturu nke Chukwu, Onye na-ekpochapu njoga nke uwa,

R/ **Meere anyi ebere.**

**Nna anyi no n'eluigwe....**

K'anyị riọ aririọ

**D**inwenu Jesu, anyi na-ekwuputa isiawele anyi nwere iso na ndi ahụ i gunyerela ka ha buru ndi akaebe iheomimi nzoputa gi. Taata, anyi na-eso Simion na Anna bu ndi tachitere obi n'olileanya, egori n'inabata gi n'ulonso. Mee ka olileanya anyi ghara ida mba maobu juoo oyi, kama ka o gbanye mkporogwu n'okwukwe n'ime gi, were sitena ekpere na nchighari uche n'ime Akwukwo nsọ, nyana isonye na ofufenru na ndu ogbako nke parish anyi, anabata amara nke Mmuo Nso. Sitena oku nke Mmuo Nso, mee ka awuchaa anyi, ka anyi soro gi nyefee Chineke Nna onwe anyi maka nzoputa uwa. Mee ka ahụ anyi buru ebeobibi nke Mmuo Nso n'ezie, nke ga-eme ka ndu anyi na-egosiputa ihe na ebube nke Kristi. Sitena nchekwube di nsọ anyi nwere, mee ka anyi tosi isonyere ndi nsọ otu ubochi n'ihu gi ihu-na-ihu n'eluigwe, ebe i na-achi eze, ebighiebi, ebighiebi. Amen.



**PICTURES**  
*from*  
**NICCSJ**  
**January Mass**

**CONTACTS:**

*Fr. James Okafor, Chaplain*  
*Telephone :-1408-500-8218*  
*Email : [james.okafor@dsj.org](mailto:james.okafor@dsj.org)*

*Chris Elias, Chairman*  
*Telephone :+1408-505-6696*  
*Email : [eliascc@hotmail.com](mailto:eliascc@hotmail.com)*

*Mr. William IK Eya-Director of Liturgy*  
*Email : [eyaikw@yahoo.com](mailto:eyaikw@yahoo.com)*  
*Telephone :+1 4083157118*