



NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

July 2023



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

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

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

JULY NOVENA

- Novena to Our Lady of Mount Carmel - Saturday, July 8 to Sunday, July 16. Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

<https://www.niccsanjose.org>

July Bulletin Sponsor:

Dr. Onyii Nwogu & Family



MARANATHA BULLETIN

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1 July [Afor] Saturday of Week 12 (White)

Entry Antiphon

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

Our Lady of Saturday

Ukwe Mbata

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

Collect

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

First Reading

A reading from the book of Genesis (18:1-15)

The Lord appeared to Abraham at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground. 'My Lord,' he said 'I beg you, if I find favour with you, kindly do not pass your servant by. A little water shall be brought; you shall wash your feet and lie down under the tree. Let me fetch a little bread and you shall refresh yourselves before going further. That is why you have come in your servant's direction.' They replied, 'Do as you say.'

Abraham hastened to the tent to find Sarah. 'Hurry,' he said 'knead three bushels of flour and make loaves.' Then running to the cattle Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. Then taking cream, milk and the calf he had prepared, he laid all before them, and they ate while he remained standing near them under the tree.

'Where is your wife Sarah?' They asked him. 'She is in the tent' he replied. Then his guest said, 'I shall visit you again next year without fail, and your wife will then have a son.' Sarah was listening at the entrance of the tent behind him. Now Abraham and Sarah were old, well on in years, and Sarah had ceased to have her monthly periods. So Sarah laughed to herself, thinking, 'Now that I am past the age of child-bearing, and my husband is an old man, is pleasure to come my way again!' But the Lord asked Abraham, 'Why did Sarah laugh and say,

Ekpere Mmeghe

Mee, Onyenweanyi Chineke, ka anyi bu umu Modibo gi n'urua n'iweta ike nke ahu na nke mmuo, site n'aririo di ebube nke Maria di Ngozi Vejin Okpu, ka anyi nwere onwe anyi n'ihe mmekpa ahu nke ndu a, ma bia nweta anuri di ebighiebi. Site na Dinweni anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis(18:1-15) Oseburuwa gosiri ya onwe ya n'Ook nke Mamre ka o noduru ala n'ihu uzo uloikwu ahu oge ekpomoku kacha adi ukwu n'ubochi. O l'elie anya elu, hu umunwoke ato guzo ya nso. Ngwangwa o huru ha, o sitere n'ihu uloikwu ya gaa izute ha; o kpoo isi ala. O siri, "Onyenwe m, o buru na m nwere ihu oma n'ebe i no, biko agafela nwodibo gi. Ka m weta ntakiri mmiri, ka unu nwee ike saa ukwu unu ma zuo ike n'okpuru osisi a. Ka m weta obere achicha ka unu rie wee nweta ike tupu unu agawa n'ihu ebe unu na-agafe n'ihu uzo nwodibo unu." Ha zaghachiri ya si, "Mee otu i si kwuo."

Abraham mere ngwangwa baa n'ime uloikwu ya gwa Sera si, "Osiso i gwakoo iko ntu achicha ato were ya meta ufodu ogbe achicha." Abraham gbara oso gaa n'igwe ehi ya, were otu Nwaehi mara mma nye umuodibo ya, ndi mere ngwangwa ikwado ya maka oriri. Ka e mechara, o were mmiri ara ehi rahuru arahu na nwaehi ahu nke o kwadoro dobe n'ihu ha. Ka ha na-eri nri ya onwe ya guzo oto n'akuku ha n'okpuru osisi ahu.

Ha juru ya si, "O no n'ime Sera?" O zaa ha si, "O no n'ime uloikwu." Onye obia ya wee si ya, "Aga m abiaghachikwute gi n'afu ozo, mgbe ahu ka nwunye gi ga-amuta otu nwoke." Sera no na-ege nti n'onuuzo ikwu ahu di n'azu ya. Ugbu a, Abraham na Sera emeela okenye, ha agbakwaala otutu afu, sera akwusila ihu nso ya n'onwa obula. Nke a mere Sera ji chia ochi n'onwe ya, na-eche si, "O bu ugbu a, mu gaferela oge itu ime, di m mekwaa agadi ka m ga-enwe ihe uto ozo!" Ma Chineke juru Abraham si, "Gini kpatara Sera ji achi ochi na-

“Am I really going to have a child now that I am old?” Is anything too wonderful for the Lord? At the same time next year I shall visit you again and Sarah will have a son.’ ‘I did not laugh’ Sarah said, lying because she was afraid. But he replied, ‘Oh yes, you did laugh.’

The word of the Lord.

Responsorial Psalm: Lk. 1:46-50.53-55.(R.v.54)

Response: **The Lord remembered his mercy.**

1. My soul glorifies the Lord, my spirit rejoices in God my saviour. (R.)

2. He looks on his servant in her nothingness; henceforth all ages will call me blessed. The Almighty works marvels for me. Holy his name! (R.)

3. His mercy is from age to age, on those who fear him. He fills the starving with good things, sends the rich away empty. (R.)

4. He protects Israel, his servant, remembering his mercy, the mercy promised to our fathers, for Abraham and his sons for ever. (R.)

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 Matthew (8:5-17)

When Jesus went into Capernaum a centurion came up and pleaded with him. ‘Sir,’ he said ‘my servant is lying at home paralysed, and in great pain.’ I will come myself and cure him’ said Jesus. The centurion replied, ‘Sir, I am not worthy to have you under my roof; just give the word and my servant will be cured. For I am under authority myself, and have soldiers under me; and I say to one man: Go, and he goes; to another: come here, and he comes; to my servant’ Do this, and he does it.’ When Jesus heard this he was astonished and said to those following him, ‘I tell you solemnly, nowhere in Israel have I found faith like this. And I tell you that many will come from east and west to take their places with Abraham and Isaac and Jacob at the feast in the kingdom of heaven; but the subjects of the kingdom will be turned out into the dark, where there will be weeping and grinding of teeth.’ And to the centurion Jesus said, ‘Go back, then; you have believed, so let this be done for you.’ And the

asi, O bu eziokwu na m ga-amu nwa ugbu a m bu okenye?” O nwere ihe rara Chineke ahu omume? Aga m abiaghachikwute gi n’udi oge a n’afọ ozo, Sera ga-amu nwa nwoke.” Sera goro ago na ya achighi ochi n’ihina ujo na-atu ya. Ma ya azaghachi ya si, “N’ezie i chiri ochi.” Okwu nke Oseburuwa.

Abuoma na Aziza: Luk. 1:46-50.53-55.(Az.54)

Aziza: **Onyenweanyi na-echeta ebere ya.**

1. Mkpuru obi m na-eto Dinweni m muo m na-anuri na Chukwu onye nzoputa m. (Az.)

2. Maka na o leele anya n’umeala odibo nwaanyi ya, site taata ndudugandu niile ga nakpo m onye di ngozi; Maka na onye di ike emeerela m nnukwu ihe, aha ya di nso. (Az.)

3. Obi ebere ya si na ndudugandu ruo na ndudugandu maka ndi na-aturu ya egwu, O nyejuola ndi agu na-agu afọ hapu ndi ogaranya ka ha gbara aka laa. (Az.)

4. O nyerela Izrel nwodibo ya aka, na ncheta ebere ya, Dika o si gwa nna anyi Abraham na mkpuru ya ebeebe. (Az.)

Aleluya, aleluya! Mat. 8:17

Owegharala nrianria anyi niile, burukwa oria anyi niile. Aleluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (8:5-17)

Ka Jesu batara Kapanau, otu onye Kochiagha biakwutere ya rio ya si, “Onyenwe m, nwodibo m togboro n’ulo n’oke ahu mgbu, akuku ahu ya nwuru anwu.” Jesu asi ya: “A ga m abia igwo ya.” Ma onye ochiagha ahu zara ya si, “Onyenwe m, etosighi m ka i bata n’ulo m, ma kwuo so okwu gi, nwodibo m ga-adi mma. N’ihina mu onwe m bu onye no n’okpuru ike ochichi, enwekwara m ndiagha no n’okpuru m; ana m enye otu onye iwu ‘gaa’, o gaa, si onye nke ozo ‘bia’, o bia, m nyekwa nwodibo m iwu ‘mee otu a’, o mee ya.” Nke a turu Jesu n’anya mgbe o nuru ya. O wee si ndi na-eso ya; “N’ezie agwa m unu, ahubeghi m udi okwukwe di otu a obuladi n’Izrel. Agwa m unu, otutu ga-esi n’owuwa anyanwu na n’odida anyanwu bia nonyere Abraham, Aizik na Jekob n’ochi n’alaeze eluigwe, ebe a ga-atunye umu nke alaeze na mbara kwuru itiri, ebe so ibe akwa na ita ikikere eze ga-adi.” Jesu gwara ochiagha ahu si, “Laba! Ka e meere gi otu okwukwe gi si di.”

servant was cured at that moment.

And going into Peter's house Jesus found Peter's mother-in-law in bed with fever. He touched her hand and the fever left her, and she got up and began to wait on him.

That evening they brought him many who were possessed by devils. He cast out the spirits with a word and cured all who were sick. This was to fulfil the prophecy of Isaiah: He took our sicknesses away and carried our diseases for us. 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.

Communion Antiphon

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

Post-Communion

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

Ozigbo ahụ, ahụ diiri nwodibo ya mma.

Mgbe Jesu batara n'ụlọ Pita, ọ huru ogonwaanyi Pita ka o dina n'ahu oku. O meturu ya aka, ahụ oku wee laa, o bilie lee Jesu obia.

Na mgbede ahụ, ndi mmadu kpotaara ya otutu ndi ajo mmuo ji, o ji okwu onu chupu mmuo ojo niile ahụ ma gwokwaa ndi oria niile. Nke a bu iyi mejuo ihe onye amuma Aizaya kwuru si,, "O wegbara nri nri anyi niile burukwa oria anyi niile."

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere Anatachaa Oriri Nso

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

13TH SUNDAY IN ORDINARY TIME (A)
2 July 2023 [Nkwo] (Green)

Office:
Week 1

Entry Antiphon

All peoples, clap your hands. Cry to God with shouts of joy!

Collect

O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. Through our Lord Jesus Christ, your Son, who lives and reigns

Ukwe Mbata

Uwa nile kubanu aka! Werenu mkpu onu nri na Chineke.

Ekpere Mmeghe

O Chineke, o soro Gi ime ka anyi buru umu nke ihe site n'amara nke ogbugba ndu anyi na Gi. Biko, e kwela ka anyi daba n'ochichiri nke njo, kama mee ka anyi chawaputa mgbe nile na mmakesi nke eziokwu Gi. Site na
4 Onyenweanyi Jesu Kristi.

First reading

A reading from the second book of kings(4:8-11,13-16)

One day as Elisha was on his way to Shunem, a woman of rank who lived there pressed him to stay and eat there. After this he always broke his journey for a meal when he passed that way. She said to her husband, 'Look, I am sure the man who is constantly passing our way must be a holy man of God. Let us build him a small room on the roof, and put him a bed in it, and a table and chair and lamp; whenever he comes to us he can rest there.' One day when he came, he retired to the upper room and lay down. He said to his servant Gehazi, 'Call our Shunammite. Tell her this: "Look, you have gone to all this trouble for us, what can we do for you? Is there anything you would like said for you to the king or to the commander of the army?"' But she replied, 'I live with my own people about me.' 'What can be done for her then?' he asked. Gehazi answered, 'Well, she has no son and her husband is old.' Elisha said, 'Call her.' The servant called her and she stood at the door. This time next year,' he said 'you will hold a son in your arms.' The word of the Lord

Responsorial Psalm: Psalm 88:2-3,16-19

Response: **I will sing for ever of your love, O Lord.**

1. I will sing for ever of your love, O Lord; through all ages my mouth will proclaim your truth. Of this I am sure, that your love lasts for ever, that your truth is firmly established as the heavens. R/

2. I will sing for ever of your love, O Lord. Happy the people who acclaim such a king, who walk, O Lord, in the light of your face, who find their joy every day in your name, who make your justice the source of their bliss. R/

3. I will sing for ever of your love, O Lord. For it is you, O Lord, who are the glory of their strength; by your favour it is that our might is exalted; for our ruler is in the keeping of the Lord; our king in the keeping of the Holy One of Israel. R/

Second reading

A reading from the letter of St. Paul to the Romans (6:3-4,8-11)

The Ogugu Nke Mbu

Ihe Ogugu e wetere n'akwukwo abuo nke Ndi Eze. (4:8-11, 14-16)

Otu ubochi, Elisha biara na Shunem ebe otu nwanyi nwere aku hie nne bi. Nwanyi ahu rioro ya ka o bia rie nri n'ulo ya. Mgbe o bula Elisha na-agafe, o na-akwusi na be nwanyi ahu rie nri. N'ihia ya ka nwanyi ahu ji gwa di ya: "O doro m anya na nwoke a bu onye nso nke Chineke. Ebe o bu na o na-abiakwute anyi ugboro ugboro, ka anyi meziere ya otu onu ulo n'ime ulo elu anyi, biakwa tinyere ya otu akwa-ndina, oche ukwu na oche nta na mpanaka, ka o wee buru na mgbe o bula o biakwutere anyi, o ga-ano ebe ahu. Otu ubochi ozo Elisha biakwara Shunem gaa n'onu ulo ahu izu ike.

E mechaa, Elisha juru si: "E nwere ihe a ga-emere nwanyi a? Gehazi zara si: "E-e, o nweghi nwa nwoke. Di ya aghoola agadi". Elisha si: "Kpo ya". Mgbe a kporo ya, o biara guzo n'onu uzo. Elisha wee kwe ya nkwa si: "N'oge ugwu a n'afu ozo, I ga-eku nwa nwoke n'aka gi".

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 89:2-3, 16-17, 18-19

Aziza: Aga m ekwe ukwe idimma nke Onyenweghi ruo mgbe ebighi ebi.

1. Aga m ekwe ukwe amara nke Onyenweanyi ruo mgbe ebighi ebi. Site na ndudugandu ruo na ndudugandu, onu m ga-ekwuputa na I kwesiri ntukwasi obi. N'ihia na na I kwuru si: "E hiwere obi oma M ruo mgbe ebighi ebi". I mere ka idebe nkwa I kwere guzosie ike n'igwe. (Az.)

2. Ngozi diri ndi ma maka mkpu anuri ahu Onyenweanyi, ha na-aga n'ihe nke ihu Gi. Ha na-anuri onu n'aha Gi bido na chi obubo ruo na chi ojiji. O bukwu ikpe nkwumoto Gi na-ewelite ha elu. (Az.)

3. Maka na I bu ebube nke mgbasike ha nwere. O bu site n'amara Gi ka anyi ji eweli mpi elu. N'ihia na o bu Onyenweanyi nwe ichedo anyi. Nchedo anyi no n'aka eze anyi na onye di nso nke Izrel. (Az.)

Ihe Ogugu Nke Mbu

Ihe Ogugu e wetere n'akwukwo abuo nke Ndi Eze. (4:8-11, 14-16)

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

The word of the Lord

Alleluia, alleluia!

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

Gospel

A reading from the holy gospel according to Matthew (10:37-42)

Jesus instructed the Twelve as follows: 'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.

'Anyone who welcomes a prophet will have a prophet's reward; and anyone who welcomes a holy man will have a holy man's reward.

'If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'

The Gospel of the Lord

Otu ubochi, Elisha biara na Shunem ebe otu nwananyi nwere aku hie nne bi. Nwananyi ahurioro ya ka o bia rie nri n'ulo ya. Mgbe o bula Elisha na-agafe, o na-akwusi na be nwananyi ahurie nri. N'ihia ya ka nwananyi ahuriji gwa di ya: "O doro m anya na nwoke a bu onye nsọ nke Chineke. Ebe o bu na o na-abiakwute anyi ugboro ugboro, ka anyi meziere ya otu onu ulo n'ime ulo elu anyi, biakwa tinyere ya otu akwandina, oche ukwu na oche nta na mpanaka, ka o wee buru na mgbe o bula o biakwutere anyi, o ga-anọ ebe ahur. Otu ubochi ozo Elisha biakwara Shunem gaa n'onu ulo ahur izu ike.

E mechaa, Elisha juru si: "E nwere ihe a ga-emere nwananyi a? Gehazi zara si: "E-e, o nweghi nwa nwoke. Di ya aghoola agadi". Elisha si: "Kpoo ya". Mgbe a kporo ya, o biara guzo n'onu uzo. Elisha wee kwe ya nkwa si: N'oge ugbo a n'afọ ozo, I ga-eku nwa nwoke n'aka gi".

Okwu nke Oseburuwa.

Aleluya, aleluya! Jn. 8: 12

Onyenweanyi kwuru si: 'Abu M ihe nke uwa. Onye o bula na-eso M, ga-enwe ihe ndu'. Aleluya!

Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Matiu dere (10:37-42)

Jesu gwara Umazụ Ya: "Onye o bula huru nna ya, ma o bu nne ya n'anya karia M ekwesighi ibu onye nke M. Onye o bula na-eburughi obe ya, na-esote na nzo-ukwu M, ekwesighi ibu onye nke M. Onye o bula chotara ndu ya, ga-atufu ya. Ma onye o bula tufuru ndu ya n'ihia M, ga-achota ya.

"Onye o bula nabatara unu, nabatara M. Onye o bula nabatara M, nabatara Onye ahur zitere M. Onye o bula nabatara onye amuma, n'ihia na o bu onye amuma, ga-enweta ugwo onye amuma. Onye o bula nabatara onye ezi omume, n'ihia na o bu onye ezi omume, ga-enweta ugwo onye ezi omume.

"O burugodu otu iko mmiri oyi ka mmadu kunyere otu n'ime umuntakiri ndi a, maka na o bu Nwaazu M, n'ezie, asi M unu; o nweghi ihe ga-eme ka mmadu ahur ghara inata ugwo ya."

Ozioma nke Oseburuwa.

Prayer over the Offerings

O God, who graciously accomplish the effects of your mysteries, grant, we pray, that the deeds by which we serve you may be worthy of these sacred gifts. Through Christ our Lord.

Communion Antiphon

Bless the Lord, O my soul, and all within me, his holy name.

Prayer after Communion

May this divine sacrifice we have offered and received fill us with life, O Lord, we pray, so that, bound to you in lasting charity, we may bear fruit that lasts for ever. Through Christ our Lord.

Ekpere Nhunye

O Chineke, o bu site na ebere Gi ka I ji nye anyi ihe ogbugbandu di ichie ichie ka ha na-enyere anyi aka. Biko mee k'anyi nwee ike ihunyere Gi aja Misa nunwa n'uzo nke kwesiri onyinye ndi ahụ I nyere anyi. Site na Kristi Dinwenụ anyi.

Ukwe Oriri Nso

Mkpuruobi m too Dinwenụ. Ihe nile nọ n'ime m, too aha ya di nso.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, anyi na-arịo Gi, mee ka aja nke a anyi chunyerere Gi, na oriri nso nke anyi natara, nye anyi ndu n'ime Gi. Biko, mee ka anyi na Gi buru otu n'ihunanya mgbe nile; ka anyi wee na-amita mkpuru nke ga-eru mgbe ebighi ebi. Site na Kristi Dinwenụ anyi.



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

3 July [Eke] Monday of Ordinary Time - Week 12 (Red)



St. Thomas, Apostle (Feast)

St. Thomas, nicknamed Didymus (the Twin) was a Jew, called to be one of the twelve Apostles. He was a dedicated but impetuous follower of Christ. He was ready to die with Jesus in Jerusalem. But he is best remembered for doubting the Resurrection of Jesus when his fellow Apostles told him about it, until he could touch Christ's wounds. St. Thomas changed from being skeptical, to believe and to make a leap of faith, becoming the first to declare the divinity of Jesus.

St. Thomas preached in Parthia, Persia and India. Nothing certain is known about his later career. But according to legend or Apocrypha, Acts of Thomas, he was reluctant to start the mission, until he was taken into slavery by a merchant heading that way. Freed eventually after giving in to God's will, he planted the faith over an extensive area, including the Malabar coast of India.

St. Thomas was said to have been stabbed to death with a spear at a place called Calamine in India around 72 A.D. Today, 3 July celebrates the transference of his body to Edessa in Mesopotamia.

Entry Antiphon

You are my God, and I confess you: you are my God, and I exalt you; I will thank you, for you became my saviour.

Collect

Grant, Almighty God, that we may glory in the feast of the blessed Apostle Thomas, so that we may always be sustained by his intercession, and, believing, may have life in the name of Jesus Christ, your Son, whom Thomas acknowledged as the Lord. Who lives and reigns with you.

Ukwe Mbata

Ibu Chineke m, a ga m ekwuputa gi: I bu Chineke m, a ga m aja gi mma; a ga m ekele gi, n'ihi na i burula Onye Nzoputa m.

Ekpere Mmeghe

Mee, Chineke ji ike niile, ka anyi gorie n'oriri nke onye Apostul Tomas di ngozi, ka anyi site n'ariri ya na-enweta nchedo mgbe dum, ma, site na nkwenye anyi, were nweta ndu site n'aha Jesu Kristi, Nwa gi, onye Tomas kwuputara na o bu Dinwenụ. Onye gi na ya di ndu na-achi.

First Reading

A reading from the letter of St. Paul to the Ephesians (2:19-22)

You are no longer aliens or foreign visitors: you are citizens like all the saints, and part of God's household. You are part of a building that has the apostles and prophets for its foundations, and Christ Jesus himself for its main cornerstone. As every structure is aligned on him, all grow into one holy temple in the Lord; and you too, in him, are being built into a house where God lives, in the Spirit. The word of the Lord.

Responsorial Psalm: Ps. 116. (R.Mk.16:15)

Response: **Go out to the whole world; proclaim the Good News.**

1. Alleluia! O praise the Lord, all you nations, acclaim him all you peoples! (R.)
2. Strong is his love for us; he is faithful for ever. (R.)

Alleluia, alleluia! Jn. 20:29

You believe, Thomas, because you can see me, says the Lord. Happy are those who have not seen and yet believe. Alleluia!

Gospel

A reading from the holy Gospel according to John (20:24-29)

Thomas, called the Twin, who was one of the Twelve, was not with the disciples when Jesus came. When they said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you,' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.

The Gospel of the Lord.

Prayer Over The Offerings

We render you, O Lord, the service that is your due, humbly imploring you to keep safe your gifts in us, as we honour the confession of the Apostle Saint Thomas and offer you a sacrifice of praise. Through Christ our Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozi Pol di aso degaara ndi Efesus (2:19-22)

Ya bu unu esorola ndi nso buru ndi a muru n'ala, n'ezinulo Chineke; nke a rukwasara n'elu ntoala nke umuazu na ndiamuma, nke Jesu Kristi n'onwe ya bu okwute ntoala ya. O bu n'ime ya ka ihe ndi a niile jikotara onu, too, wee buru ulonso n'ime Dinweni. N'ime ya ka a runyekwara unu dika ebe obibi nke Chineke n'ime mmuo. Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 117. (Az. Mak. 16:15)

Aziza: **Gaanu n'uwa niile, kwusaaranu ihe niile e kere eke Ozioma.**

1. Aleluya! Toonu! Onyenweanyi, mba niile, toonu ya, ndi mmadu niile. (Az.)
2. N'ihina ihunaanya ya siri ike, nkwudosiike ya na-adi okpu. (Az.)

Aleluya, aleluya! Jon. 20:29

Jesu asi ya, "I kwerela n'ihina i huru m? Ngozi ga-adiri ndi na-ahughi ma kwere." Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (20:24-29)

Otu onye n'ime ndi umuazu Jesu iri na abuo ahu bu Tomos, nke a na-akpo Ejima, esoghi ha noro mgbe Jesu biara. Ndi na-eso uzo Jesu ndi ozo gwara ya si, "Anyi ahula Onyenweanyi! Ma o zara ha si, "O buru na m ahughi n'aka ya apa ntu, tinyekwa mkpisiaka m n'apa ntu, tinyekwa mkpisiaka m n'akuku ya, agaghi m ekwe."

Mgbe mkpuru ubochi asato gachara ndi na-eso uzo ya nokwa n'ime ulo ozo, Tomos sokwa ha noro. N'agbanyeghi na a gbachichara uzo niile agbachi, Jesu bia kwuru n'etiti ha, si ha, Udo diri unu. O siri Tomos, "Tinye mkpisiaka gi ebe a, lekwa aaka m abuo. Weputa aka gi, tinye n'akuku m. Arula uka, kama kwere. Tomos ete si, "Onyenwe m na Chineke m!" Jesu asi ya, "I kwerela n'ihina i huru m? Ngozi ga-adiri ndi na-ahughi ma kwere." Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyi na-agbara gi odibo, O Onyenweanyi, bu oke ugwo anyi ji gi, were umeala nari gi ka i chekwawa onyinye gi gan'ime anyi, ugbo a anyi na-asopuru nkwuputa nke onye Apostul Tomas di aso were na-ehunyekwa gi aja nke otito. Site na Kristi Onyenweanyi.

For Preface, see Usoro Emume Missa (2018 Edition) pp. 100/101

Communion Antiphon

Take your hand and feel the place of the nails,
and be no longer unbelieving but believe.

Prayer After Communion

O God, as we truly receive in this
Sacrament the Body of your Only
Begotten Son, grant that, recognising him
with the Apostle Thomas by faith as our Lord
and our God, we may proclaim him by our
deeds and by our life. Who lives and reigns
for ever and ever.

Solemn Blessing

V. May God, who has granted you to
stand firm on apostolic foundations,
graciously bless you through the glorious
merits of the holy Apostle Thomas.

R. Amen.

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

R. Amen.

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

R. Amen.

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

R. Amen.

Ukwe Oriri Nso

Tinye aka gi ebe a ka I metu oghere ntu
mapuru; aruzila uka, kama kwere.

Ekpere A Natachaa Oriri Nso

O Chineke, ka anyi natara n'ezie n'ime
Sakramenti a Ahu nke Otu Nwa Gi I
Muru naani Ya, mee ka, site n'isoro Onye
Apostul Tomas mata ya n'okwukwe ka
Dinwenu na Chineke anyi, anyi ewere
kwuputa ya site n'omume anyi ga na ndu anyi
ga. Onye di ndu na-achi, ebighiebi, ebighiebi.

Ngozi Puru Iche

Uko Ka Chineke, Onye mere ka unu
kwudosie ike na ntoala ndi Apostul, were
afooma Ya gozie unu site n'enyemaka
nkwuchitere di otito onye Apostul Tomas
di ngozi.

Oha Amen.

Uko Ka Ya bu onye o bu uche Ya, iji
nkuzi na ukpuru ndi Apostul kwado unu,
site na nchedo ha, mee unu ndi akaebe nke
eziokwu n'ihu mmadu niile.

Oha Amen.

Uko Ka o ga-abu, site na ariri o ha, unu
enwee ike rite ekpe irute alann ahụ di
uwatuwa, makana site na nkuzi ha unu
nwetere nkwudosiike nke okwukwe.

Oha Amen.

Uko Ya bu, ka ngozi nke Chineke ji ike
niile, Nna, na Nwa, + na Muo Nso,
biakwasi unu, ma nonyere unu oge niile.

Oha Amen.

4 July [Orie] Tuesday of Ordinary Time - Week 13 (Green)

(For Entry Antiphon and Collect, see page ?)

St. Elizabeth of Portugal (Opt. Mem.)

First Reading

A reading from the book of Genesis
(19:15-29)

When dawn broke the angels urged Lot,
'Come, take your wife and these two
daughters of yours, or you will be
overwhelmed in the punishment of the town.'
And as he hesitated, the men took him by the
hand, and his wife and his two daughters,
because of the pity the Lord felt for him. They
led him out and left him outside the town.

As they were leading him out he said,
'Run for your life. Neither look behind you nor

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis
(19:15-29)

Mgbe chi boro, ndi mmuoma ahụ gwara
Lot ka o kporo nwunye ya, na umu ya
ndi nwaanyi abuo puo mobu e kpochapu ha na
obodo ahụ. Ka o no na-egbu oge, Umunwoke
ahụ dokpuru ya n'aka ma nwunye ya, nakwa
umu ya ndi nwaanyi abuo n'ihina Dinwenu
nwere obi ebere n'ebe o no. Ha si n'ime
obodo ahụ kporu ya. Mgbe ha kpoputara ya,
otu n'ime ha gwara ya si "Gbaa oso ndu gi.
Elekwala anya n'azu gi mobu kwusi ebe obula

stop anywhere on the plain. Make for the hills if you would not be overwhelmed.' 'No, I beg you, my lord,' Lot said to them 'Your servant has won your favour and you have shown great kindness to me in saving my life. But I could not reach the hills before this calamity overtook me, and death with it. The town over there is near enough to flee to, and is a little one. Let me make for that - is it not little? - and my life will be saved.' He answered, 'I grant you this favour too, and will not destroy the town you speak of. Hurry, escape to it, for I can do nothing until you reach it.' That is why the town is named Zoar.

As the sun rose over the land and Lot entered Zoar, the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord. He overthrew these towns and the whole plain, with all the inhabitants of the towns, and everything that grew there. But the wife of Lot looked back, and was turned into a pillar of salt.

Rising early in the morning Abraham went to the place where he had stood before the Lord, and looking towards Sodom and Gomorrah, and across all the plain, he saw the smoke rising from the land, like smoke from a furnace.

Thus it was that when God destroyed the towns of the plain, he kept Abraham in mind and rescued Lot out of disaster when he overwhelmed the towns where Lot lived. The word of the Lord.

Responsorial Psalm: Ps. 25:2-3,9-12 (R.v.3)

Response: Your love, O Lord, is before my eyes.

1. Examine me, Lord, and try me; O test my heart and my mind, for your love is before my eyes and I walk according to your truth. (R.)
2. Do not sweep me away with sinners, nor my life with bloodthirsty men in whose hands are evil plots, whose right hands are filled with gold. (R.)
3. As for me, I walk the path of perfection. Redeem me and show me your mercy. My foot stands on level ground: I will bless the Lord in the assembly. (R.)

n'ala a di larii. Gbalaa n'elu ugwu mobu e kpochapu gi." Lot agwa ya si, "Mba, Onyenwe m, ana m arijo gi. Nwodibo gi nwere ihuoma n'ebe i no nke na i zila m nnukwu ihunaanya site n'izoputa ndi m, ma biko agaghi m enwe ike iru n'elu ugwu, tupu odachi a erute m nso ma gbuo m. Obodo ahụ di ebe ahụ di nso igbaba, burukwa obere obodo. Biko ka m gbaba ebe ahụ. O bu obere obodo, ka e wee zoputa ndu m". O zagbachiri ya si, "Enye m gi ihe i rioro; agaghi m emebi obodo a i kwuru maka ya. Ngwangwa, gbagae ebe ahụ n'ihina agaghi m eme ihe obula ruo mgbe i garutere ya." Nke a mere e ji akpo obodo ahụ Zoa.

Ozigbo Lot batara obodo Zoa n'isi ututu, Dinwenu mere ka okwute na oku si n'elu zokwasi Sodom na Gomora dika mmiri. O kwaturu obodo ndi ahụ niile di larii na ndi mmadu niile bi n'ime obodo ndi ahụ na ihe niile na-eto eto ebe ahụ. Ma nwunye Lot lere anya n'azu, wee ghoo ogidi nnu.

Mgbe Abraham tetera ura n'ututu, o mere ngwangwa gaa ebe ahụ o no guzo n'ihu Dinwenu, we letia anya na Sodom na Gomora nakwa ala niile di larii di na ya, o huru nnukwu anwuru oku nke si n'ala agbago elu dika nke oke oku.

Otu ahụ ka o di na, mgbe Chineke mebiru obodo niile di n'ala ahụ di larii, o chefughu Abraham, ma o zoputara Lot mgbe o mebiru obodo ahụ niile ebe Lot biri.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 26:2-3,9-12.(Az.3)

Aziza: O Onyenweanyi, ihunaanya gi di n'ihu m.

1. Nwalee m, O Onyenweanyi, nyochaa obi m na echiche m niile. N'ihina ihunaanya gi di n'ihu m, ana m aga n'uzo eziokwu gi. (Az.)
2. Ekwekwala ka mkpuruobi m soro ndi ajo mmadu keta ugwo ha, mobu kpochapu mu na ndi na-awufu obara. Ndi ihe ojoo juru aka, ndi aka ha juputara n'iri ngari. (Az.)
3. Mana ana m ebi ndu m n'ikwuba aka oto, meere m ebere, Onyenweanyi, ma zoputa m; Ukwu m, no n'ezi uzo, Onyenweanyi, ana m agozi gi n'ogbakọ niile. (Az.)

Alleluia, alleluia Ps. 129:5

My soul is waiting for the Lord, I count on his word. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (8:23-27)

Jesus got into the boat followed by his disciples. Without warning a storm broke over the lake, so violent that the waves were breaking right over the boat. But he was asleep. So they went to him and woke him saying, 'Save us, Lord, we are going down!' And he said to them, 'Why are you so frightened, you men of little faith?' And with that he stood up and rebuked the winds and the sea; and all was calm again. The men were astounded and said, 'Whatever kind of man is this? Even the winds and the sea obey him.'

The Gospel of the Lord.

Aleluya, aleluya! Abu. 130:5

Mkpuruobi m na-eche Onyenweanyi, na n'kwa ya ka m nwere nchekwube. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (8:23-27)

Mgbe Jesu banyere n'ugbommiri, ndi na-eso uzo ya sooro ya. Oke ebili mmiri malitere n'osimiri ahụ, nke mere ka ugbo ahụ chọba imikpu, ma Jesu nọ n'ura. Ha wee gaa, kpotee ya si, "Zoputa anyị Onyenweanyi, anyị na-ala n'iyi." Jesu gwara ha si, "Gini mere unu ji atu egwu, unu ndi obere okwukwe?" Mgbe ahụ, Jesu biliri, baara ifufe na osimiri ahụ mba, ebe niile dara jụ. Ihe a turu ndi mmadu niile nọ ebe ahụ n'anya ha wee na-asi, "Kedu udi onye di nke a, obuladi ifufe na oke osimiri na-erubere ya isi? Ozioma nke Oseburuwa.

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

5 July [Afor] Wednesday of Ordinary Time - Week 13 (Green)

(For Entry Antiphon and Collect, see page ?)

St. Antony Mary Zaccaria Priest (Opt. Mem.)

First Reading

A reading from the book of Genesis (21:5.8-20)

Abraham was a hundred years old when his son Isaac was born to him. The child grew and was weaned, and Abraham gave a great banquet on the day Isaac was weaned. Now Sarah watched the son that Hagar the Egyptian had borne to Abraham, playing with her son Isaac. 'Drive away that slave-girl and her son', she said to Abraham; 'this slave-girl's son is not to share the inheritance with my son Isaac.' This greatly distressed Abraham because of his son, but God said to him, 'Do not distress yourself on account of the boy and your slave-girl. Grant Sarah all she asks of you, for it is through Isaac that your name will be carried on. But the slave-girl's son I will also make into a nation, for he is your child too.' Rising early next morning Abraham took some bread and a skin of water and, giving them to Hagar, he put the child on her shoulder and sent her away.

She wandered off into the wilderness of

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis 21:5.8-20)

Abraham gbara otu nari afo mgbe a mụuru ya Aizik nwa ya nwoke. Mgbe nwa ahụ toro, a napuru ya ara; Abraham kporo nnukwu oriri n'ubochi a napuru Aizik ara. Ugbo a Sera noro na-ele nwa ahụ Haga onye Ijipt mutaara Abraham, ka ya na Aizik na-egwu egwu. O gwara Abraham, si, "Chupu ohu nwaanyi a na nwa ya nwoke, n'ihina nwa ohu nwaanyi a na Aizik agaghi ekeko ihe nketa gi." Nke a wutere Abraham nke ukwu, n'ihina nwa ohu nwaanyi ahụ bukwu nwa ya nwoke. Ma Chineke siri ya, "Ya ewutekwala gi maka ihi nwatakiri nwoke a na ohu gi nwaanyi. Mee ihe obula Sera kwuru, n'ihina o bu Aizik bu onye nke a ga-esi na ya n'aha gi. Ma nwa nwoke nke ohu nwaanyi gi ahụ, aga m emekwa ya nnukwu mba, n'ihina o bukwu nwa gi." N'isi ututu echi ya, Abraham were ufodu achicha na otu udu mmiri nye Haga, kunyekwa ya nwa ahụ n'ubu ya ma chupu ha. O were gaba n'ime ikpa nke Biasheba.

Beersheba. When the skin of water was finished she abandoned the child under a bush. Then she went and sat down at a distance, about a bowshot away, saying to herself, 'I cannot see the child die.' So she sat at a distance; and the child wailed and wept.

But God heard the boy wailing, and the angel of God called to Hagar from heaven. 'What is wrong, Hagar?' he asked. 'Do not be afraid, for God has heard the boy's cry where he lies. Come, pick up the boy and hold him safe, for I will make him onto a great nation.' Then God opened Hagar's eyes and she saw a well, so she went and filled the skin with water and gave the boy a drink.

God was with the boy. He grew up and made his home in the wilderness, and he became a bowman.

The word of the Lord.

Responsorial Psalm: Ps. 33:7-8,10-13 (R.v.7)

Response: This poor man called; the Lord heard him.

1. This poor man called; the Lord heard him and rescued him from all his distress. The angel of the Lord is encamped around those who revere him, to rescue them. (R.)

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

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

Alleluia, alleluia! Jam. 1:18

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

Gospel

A reading from the holy Gospel according to Matthew (8:28-34)

When Jesus reached the country of the Gadarenes on the other side, two demoniacs came towards him out of the tombs - creatures so fierce that no one could pass that way. They stood there shouting, 'What do you want with us, Son of God?

Mgbe mmiri ahụ gwurū, ọ hapurū nwa ahụ n'ime ohia. N'oge ahụ, ọ gara nọdụ ala n'ebe dị anya, ihe dika nzoukwu iri abuo, na-ekwu n'onwe ya si, "Agaghi m'enwe obi ihu onwu nwa a." Ya mere, ọ nọdụ ala n'ebe dị anya; nwata a bidoro bewa akwa. Chineke nūrū olu nwatakiri ahụ ka ọ na-ebe akwa, mmuọoma nke Chineke si n'Eluigwe kpoo Haga juo ya si, "Olee ihe na-eme gi Haga? Ujọ atula gi, n'ihina Chineke anula olu akwa nwatakiri a ya na n'onodu ya. Bilie, gaa kulite nwatakiri ahụ ma jisie ya ike n'ihina aga m eme ya nnukwu mba." N'oge a, Chineke emepee anya Haga o wee hụ otu umi, ọ gaa kujuo udu ahụ mmiri nye nwatakiri ahụ ọ nūo.

Chineke nonyeere nwatakiri ahụ. Mgbe o tolitere, ọ rurū ebe obibi ya n'ime ikpa, burukwa onye na-agba ụta.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 34:6-7,9-12. (Az.6)

Aziza: Nwa ogbenye a bekuru; Dinwenu zara ya.

1. Onyenweanyi na-anu mkpu akwa nwogbenye, O na-enyekwara ya aka na nsogbu ya niile. Mmuooma nke Onyenweanyi na-eche ndi na-atu ya egwu nche; Ona-azoputa ha. (Az.)

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

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

Alaluya, alaluya! Jem 1:18

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (8:28-34)

Mgbe Jesu rutere n'akuku nke ozo, n'obodo Gadara, mmadu abuo ndi ajo mmuo ji, si n'ebe a na-eli ozu puta zutere ya. Ha na-eyi oke egwu nke na o nweghi onye nwere ike igafe n'uzo ahụ. Ozigbo ha tiri oke mkpu si, "Kedu ihe jikoro anyi na gi, nwa nke Chineke? I biara ebe a ita anyi ahuhu tupu

Have you come here to torture us before the time?’ Now some distance away there was a large herd of pigs feeding, and the devils pleaded with Jesus, ‘If you cast us out, send us into the herd of pigs.’ And he said to them, ‘Go then,’ and they came out and made for the pigs; and at that the whole herd charged down the cliff into the lake and perished in the water. The swineherds ran off and made for the town, where they told the whole story, including what had happened to the demoniacs. At this the whole town set out to meet Jesus; and as soon as they saw him they implored him to leave the neighbourhood. The Gospel of the Lord.

oge eruo? Mgbe ahụ e nwere igwe ezi nọ nso ebe ahụ na-ata nri. Ajo mmuo ndi ahụ ario ya si, “O buru na i chupụ anyi, ziga anyi n’ime igwe ezi ndi a.” Jesu gwara ha si, “Gabanu!” Ha wee puta, banye n’ime igwe ezi ahụ. Ozigbo, ezi ndi ahụ weere oso si n’ugwu ahụ gbadaa, wee wuba n’ime osimiri. Mmiri gbagburu ha niile. Ndi na-azu ezi ahụ gbaa oso, gbaba n’ime obodo, ebe ha kooro ndi mmadu ihe merenu, na ihe mekwara ndi ahụ ajo mmuo ji. Ozigbo, ndi obodo ahụ niile putara izute Jesu. Mgbe ha huru ya, ha rioro ya ka o si n’obodo ha puo. Ozioma nke Oseburuwa.

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

6 July [Nkwo] Monday of Easter - Week 2 (Green/Red)

St. Maria Gorretti, Virgin and Martyr (Opt. Mem.)
(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the book of Genesis (22:1-19)

It happened that God put Abraham to the test. ‘Abraham, Abraham,’ he called. ‘Here I am,’ he replied. ‘Take your son,’ God said ‘your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.’

Rising early next morning Abraham saddled his ass and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. On the third day Abraham looked up and saw the place in the distance. Then Abraham said to his servants, ‘Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.’

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together. Isaac spoke to his father Abraham, ‘Father’ he said. ‘Yes, my son’ he replied. ‘Look,’ he said ‘here are the fire and the wood, but where is the lamb for the burnt offerings?’ Abraham answered, ‘My son, God himself will provide the lamb for the burnt offering.’ Then the two of them went on

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Jenesis (22:1-19)

Oruru otu oge, Chineke nwalere Abraham. O kporo ya, “Abraham, Abraham!” Abraham azaa si, “Ano m ebe a.” Chineke gwara ya si, “Were nwa gi nwoke, otu nwa gi nwoke Aizik nke i huru n’anya, gaa n’ala nke Moria. Ebe ahụ i ga-eji ya chuo aja nsureoku n’elu ugwu nke m ga-egosi gi.”

N’isi ututu echi ya, Abraham jikwara inyinya ibu ya, kporo umuodibo ya abuo tinyere onwe ya na nwa ya nwoke Aizik. O butere ukwu nku maka aja nsureoku ahụ wee malite njem ya n’ebe ahụ Chineke gwara ya. N’ubochi nke ato, Abraham letiri anya ya hụ ebe ahụ n’ebe di anya si ha, “Nodunu ebe a unu na inyinyaibu.”

Abraham wee gwa umuodibo ya; “Mu na nwatakiri a ga-eje ebe ahụ fee Chineke, e mechaa anyi ga-aloghachikwute unu”. Abraham were ukwu nku ahụ bu maka aja nsureoku bo ya Aizik, ma bute oku na mma n’onwe ya. Ha abuo wee gaba. Aizik wee kpoo Abraham si, “Nna m.” Abraham aza ya, “Ee nwa m,” o si ya, “Lee oku na nku ebe a, ma olee nwaaturu a ga-eji chuo aja nsureoku?” Abraham zagbachiri, “Nwa m Chineke n’onwe ya ga-ewete nwaaturu maka aja nsureoku ahụ”. Ha abuo wee na-aga.

together.

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven. 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt-offering in place of his son. Abraham called this place 'The Lord provides', and hence the saying today: On the mountain the Lord provides.

The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self - it is the Lord who speaks - because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

Abraham went back to his servants, and together they set out for Beersheba, and he settled in Beersheba.

The word of the Lord.

Responsorial Psalm: Ps. 114:1-6.8-9. (R.v.9)

Response: I will walk in the presence of the Lord in the land of the living.

1 Alleluia! I love the Lord for he has heard the cry of my appeal; for he turned his ear to me in the day when I called him. (R.)

2. They surrounded me, the snares of death, with the anguish of the tomb; they caught me, sorrow and distress. I called on the Lord's name. O Lord my God, deliver me! (R.)

3. How gracious is the Lord, and just; our God has compassion. The Lord protects the simple hearts; I was helpless so he saved me. (R.)

4. He has kept my soul from death, (my eyes from tears) and my feet from stumbling. I will walk in the presence of

Oge ha biarutere n'ebe ahu nke Chineke gosiri ya, Abraham wuru ekwuaja n'ebe ahu, ma hazie nku ahu. O bia kee nwa ya nwoke Aizik eriri tukwasa ya n'elu nku ahu n'ebe nchuaaja. Abraham setiri aka ya were mma ahu igbu nwa ya nwoke. Ma mmuooma nke Dinwenu si n'Eluigwe kpo o ya oku si, "Abraham, Abraham!" O zara si "Ano m ebe a." Mmuooma ahu siri ya. "Emerukwala ya ahu, n'ihina ugbo a ahula m na i huru m n'anya." Mgbe o lelitere anya ya elu, Abraham huru otu ebule nke mpi ya konyere n'ohia. Abraham weere ebule ahu chuo aja nsureoku n'onodu nwa ya nwoke. Abraham kporo ebe a: "Dinwenu wetere." Ya mere e ji ekwu taa si: n'elu ugwu Dinwenu ga-ewete.

Mmuooma nke Dinwenu si n'Eluigwe kpo o Abraham nke ugboro abuo si, "Eji m onwe m anu iyi, o bu Dinwenu na-ekwu, n'ihina i mere nke a, n'ihina i jughi inye m otu nwa gi nwoke i huru n'anya, aga m awukwasa gi ngozi, mee ka umumu gi di ubara dika kpakpando nke Eluigwe na mkpuru aja nke di n'akuku mmiri. Umụ gi ga-emeru ndiirò ha niile. Mba niile nọ n'elu uwa ga-agozi onwe ha site n'umumu gi, n'ihina i rubeere m isi."

Abraham loghachikwutere umuodibo ya, ha wee gaba obodo Biasheba; Abraham wee biri n'obodo Biasheba.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 116:1-6.8-9. (Az.9)

Aziza: Aga m aga n'ihu nke Onyenweanyi, n'ala ndi di ndu.

1. Aléluya! Ahuru m Oseburuwa n'anya, n'ihina o nula aririo m. N'ihina o gere m nti, ya mere, aga m akpoku ya, oge niile na ndu m. (Az.)

2. Erii nke onwu ekedola m, ufu ala mmuo, mgbakasi na ahuhu jidere m, m wee kpokuo aha nke Onyenweanyi. "O Chineke, ana m ario gi, zoputa m." (Az.)

3. Onyenweanyi kwu oto n'omume, di ebere, Chineke anyi di obi ebere. Onyenweanyi na-echedo ndi umeala, o zoputala m mgbe m dara. (Az.)

4. O sila n'onwu zoputa m gbochie anya mmiri m, meekwa ka m ghara ida. Aga m aga

the Lord in the land of the living. (R.)

Alleluia, alleluia! 2 Cor 5:19

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

Gospel

A reading from the holy Gospel according to Matthew (9:1-8)

Jesus got back in the boat, crossed the water and came to his own town. Then some people appeared, bringing him a paralytic stretched out on a bed. Seeing their faith, Jesus said to the paralytic, 'Courage, my child, your sins are forgiven.' And at this some scribes said to themselves, 'This man is blaspheming.' Knowing what was in their minds Jesus said, 'Why do you have such wicked thoughts in your hearts? Now, which of these is easier: to say, "Your sins are forgiven", or to say, "Get up and walk"? But to prove to you that the Son of Man has authority on earth to forgive sins', - he said to the paralytic - 'get up, and pick up your bed and go off home.' And the man got up and went home. A feeling of awe came over the crowd when they saw this, and they praised God for giving such power to men. The Gospel of the Lord.

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

7 July [Eke] Friday of Ordinary Time - Week 13 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the book of Genesis (23:1-4, 19:24:1-8, 62-67)

The length of Sarah's life was a hundred and twenty-seven years. She died at Kiriath-arba, or Hebron, in the land of Canaan, and Abraham went in to mourn and grieve for her.

Then leaving his dead, Abraham spoke to the sons of Heth: 'I am a stranger and a settler among you' he said: 'Let me own a burial-plot among you, so that I may take my dead wife and bury her.'

After this Abraham buried his wife Sarah in the cave of the field of Machpelah opposite

n'ihu nke Onyenweanyi, n'ala ndi di ndu. (Az.)

Alaluya, alaluya! 2 Cor. 5:19

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

Ozioma

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

Jesu banyere n'ugbo, gefee n'ofe osimiri, bjaruo n'obodo ya. Mgbe ahụ, ha buteere ya otu nwoke akukụ ahụ ya nwurū anwū nke dina n'elu akwa; mgbe Jesu hurū okwukwe ha, o gwara onye orịa ahụ si, "Nwa m, obi sie gi ike, a gbagharala gi njo gi niile!" Ufodu ndi odeakwukwo na-ekwukorita n'etiti onwe ha si, "Nwoke a ekwuola aru." Ma Jesu maara ihe ha na-eche n'obi ha wee si ha, "Gini mere unu ji eche ihe ojoo n'obi unu? Olee nke ka mfe, ikwu, 'a gbagharala gi njo gi niile,' ka o bu isi, 'bilie ma gabakwa ije?'" Iji mee ka unu mara na Nwa nke mmadu nwere ike igbaghara njo n'elu uwa, o gwara nwoke ahụ akukụ ahụ ya nwurū anwū si, 'Bilie, buru akwa gi laba.' O biliri laba n'ulo ya. Mgbe igwe mmadu niile no ebe ahụ hurū nke a, egwu turu ha. Ha nyere Chineke otito, onye nyere mmadu ike di otu a. Ozioma nke Oseburuwa.

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (23:1-4, 19:24:1-8:62-67)

Ihe Sera biri n'elu uwa bu otu nari afo na iri afo Labu na asaa. Sera nwurū na Kiriath-Aba nke bu Hebron ugbo a n'ala Kenaan.

Abraham gbaara ya mkpe. Abraham hapuru ozu nwunye ya gwa umu Het okwu si, "Abu m onye obia bi n'etiti unu, ka m nweta ebe olili ozu nke aka m ebe a, ka m wee nwee ike ili nwunye m nwurū anwu."

Mgbe nke a gachara, Abraham liri nwunye ya Sera n'ime ogba nke ala Mak-pela, nke ehere Mamre ihu (ugbo a Hebron) n'ala

Mamre, in the country of Canaan.

By now Abraham was an old man well on in years, and the Lord had blessed him in every way. Abraham said to the eldest servant of his household, the steward of all his property, 'Place your hand under my thigh, I would have you swear by the Lord God of heaven and God of earth, that you will not choose a wife for my son from the daughters of the Canaanites among whom I live. Instead, go to my own land and my own kinsfolk to choose a wife for my son Isaac.' The servant asked him, 'What if the woman does not want to come with me to this country? Must I take your son back to the country from which you came?' Abraham answered, 'On no account take my son back there. The Lord, God of heaven and God of earth, took me from my father's home, and from the land of my kinsfolk, and he swore to me that he would give this country to my descendants. He will now send his angel ahead of you, so that you may choose a wife for my son there. And if the woman does not want to come with you, you will be free from this oath of mine. Only do not take my son back there.'

Isaac, who lived in the Negeb, had meanwhile come into the wilderness of the well of Lahai Roi. Now Isaac went walking in the fields as evening fell, and looking up saw camels approaching. And Rebekah looking up and saw Isaac. She jumped down from her camel, and asked the servant, 'Who is that man walking through the fields to meet us?' The servant replied, 'That is my master'; then she took her veil and hid her face. The servant told Isaac the whole story, and Isaac led Rebekah into his tent and made her his wife; and he loved her. And so Isaac was consoled for the loss of his mother. The word of the Lord.

Responsorial Psalm: Ps. 105:1-5.(R.v.1)

Response: O give thanks to the Lord for he is good.

1. Alleluia! O give thanks to the Lord for he is good; for his great love is without end. Who can tell the Lord's mighty deeds? Who can recount all his praise? (R.)
2. 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.)
3. Come to me, Lord, with your help that

Kanaan.

Ugbu a Abraham emeela okenye, gbakwaa otutu afo; Yahweh agozikwaaala ya n'uzo niile. Abraham siriri nwodibo ya nke kacha okenye n'ezinuuolo ya, onye na-elekota akunuuaba niile o nwere, 'Tinye aka gi n'okpuru apata ukwu m; aga m eme gi ka i were Yahweh, Chineke nke Eluigwe na uwa nuo iyi, na i gaghi esi n'umu nwaanyi ndi Kanaan m bi n'etiti ha lutara nwa m nwoke nwaanyi. Kama gaa n'ala a muru m, n'agburu nke m hotara nwa m nwoke Aizik nwaanyi.' Nwodibo ahu juru ya si, 'O burukwanu na nwata nwaanyi ahu aju iso m bia n'obodo a, aga m akpoghachi nwa gi nwoke n'obodo nke i si bia?' Abraham zaghachiri ya si, 'ya enwekwala ihe obula ga-eme gi ka i kpoghachi nwa m nwokeazu ebe ahu. Yahweh, Chineke nke Eluigwe na uwa, kpooro m site n'ulo nna m, na site n'ala nke ndi agburu m nuoro m iyi na ya ga-enye umuumu m obodo a. O gazeite mmuoma ya ugbu a n'ihu gi, ka i nwee ike ihotara nwa m nwoke nwaanyi ebe ahu. O buru na nwata nwaanyi ahu ju iso gi i ga-enwere onwe gi n'iyi nke i nuuru m. Naani akpoghachila nwa m nwokeazu n'ebe ahu.' Aizik onye biiri na Negeb aloghachitelari n'ikpa nke umi Lahai Roi. Ugbu a, Aizik puru na-agaghari n'ogige n'oge anyasi, ka o na-elelite anya, o huru ugboinyinya ndi na-abiakete nso. Ribeka lelitere anya elu hu Aizik. O wudata n'elu ugboinyinya ya, juo nwodibo ahu, 'Onye bu nwoke ahu si n'ogige na-abia izute anyi?' Nwodibo ahu zaghachiri si, 'Onye ahu bu nnamukwu.' O were ichafu ya kpuchie ihu ya. Nwodibo ahu wee kooro Aizik ihe niile merenu. Mgbe ahu, Aizik kpobataru Ribeka n'ime uloikwu ya mee ya nwunye ya; hukwa ya n'anya. Ya mere na Aizik nwere nkasiobi n'ihu onwu nneya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 105:1-5. (Az.1)

Aziza: Nyenu Onyenweanyi ekele n'ihina o di mma.

1. Aleluya! Nyenu Onyenweanyi ekele n'ihina o di mma, ihunaanya ya enweghi njedebe. Onye ga-enwe ike iguta oru ebube niile Onyenweanyi ruru onu? Onye ga-enwe ike inye ya otito zuru ezu? (Az.)
2. Ngozi diri ndi na-akwuba aka oto, ndi na-eme mma oge niile. Cheta m O Oseburuwa! N'ihina ihunaanya i nwere n'ebe ndi nke gi no. (Az.)
3. Biakwute m dika onye nzoputa Ka m soro keta

I may see the joy of your chosen ones and may rejoice in the gladness of your nation and share the glory of your people. (R.)

Alleluia, alleluia! Mt. 11:28

Come to me, all who labour and are heavy laden, and I will give you rest, says the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (9:9-13)

As Jesus was walking he saw a man named Matthew sitting by the customs house, and he said to him, 'Follow me.' And he got up and followed him.

While he was at dinner in the house it happened that a number of tax collectors and sinners came to sit at the table with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your master eat with tax collectors and sinners?' When he heard this he replied, 'It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: What I want is mercy, not sacrifice. And indeed I did not come to call the virtuous, but sinners.'

The Gospel of the Lord.

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

8 July [Orie] Saturday of Ordinary Time - Week 13 (White/Green)



Entry Antiphon

Blessed are you, O Virgin Mary, who bore the Creator of all things. You became the Mother of your Maker, and you remain for ever Virgin.

Collect

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

First Reading

A reading from the book of Genesis (27:1-5.15-29)

Isaac had grown old, and his eyes were so weak that he could no longer see. He summoned his elder son Esau, 'My son!' he said to him, and the

oke n'añuri nke ndi i hotara, na oñu nke mba i hooro, ka m wee nwee afo ojuju n'ibu otu onye na ndi ga-eri ekpe gi. (Az.)

Alleluia, alleluia! Mat. 11:28

Biakwutenu m, unu bu ndi na-adogbu onwe unu n'oru, a ga m enye unu ezumike, Dinwenu na-ekwu. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:9-13)

Ka Jesu na-agafe, o huru otu nwoke a na-akpo Matiu, ka o no n'ulothu. Jesu siri ya, "Sobe m!" Owee bilie sobe ya.

Ka Jesu no n'oriri n'ulo Matiu, otutu ndi onautu na ndi omenjo bjara soro ya na ndi na-eso uzo ya nodu na-eri nri. Mgbe ndi Farisii no n'ebe ahụ huru nke a, ha juru ndi na-eso uzo ya si: "Gini mere onye nkuzi unu ji eso ndi onautu na ndi omenjo eri nri?" Mgbe Jesu huru nke a, Okwuru si, "O bughi ndi ahụ di ike na-acho dibia, kama o bu ndi ahụ adighi. Gaanụ chọputa ihe nke a putara, ihe na-amasi m bu ebere, o bughi aja. N'ihina abiaghi m ikpo ndi eziumume kama ndi omenjo."

Ozioma nke Oseburuwa.

Our Lady of Saturday

Ukwe Mbata

Idi ngozi, O Vejin Maria, onye muru Onye Okike nke ihe niile. I buuru Nne nke Onye kere gi, ma buru Vejin ebighiebi.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Jenesis (27:1-5.15-29)

Mgbe Aizik merela agadi, o naghi ahuzi uzo nke na o kporo okpara ya bu Iso, si ya, "Nwa m." Iso zara ya "Ano m ebe a."

latter answered, 'I am here.' Then he said, 'See, I am old and do not know when I may die. Now take your weapons, your quiver and bow; go out into the country and hunt me some game. Make me the kind of savoury I like and bring it to me, so that I may eat, and give you my blessing before I die.'

Rebekah happened to be listening while Isaac was talking to his son Esau. So when Esau went into the country to hunt game for his father, Rebekah took her elder son Esau's best clothes, which she had in the house, and dressed her younger son Jacob in them, covering his arms and the smooth part of his neck with the skins of the kids. Then she handed the savoury and the bread she had made to her son Jacob.

He presented himself before his father and said, 'Father.' 'I am here' was the reply, 'who are you, my son?' Jacob said to his father, 'I am Esau your first-born; I have done as you told me. Please get up and take your place and eat the game I have brought and then give me your blessing.' Isaac said to his son, 'How quickly you found it, my son!' 'It was the Lord your God' he answered 'who put it in my path.' Isaac said to Jacob, 'Come here, then, and let me touch you, my son, to know if you are my son Esau or not.' Jacob came close to his father Isaac, who touched him and said, 'The voice is Jacob's voice but the arms are the arms of Esau!' He did not recognise him, for his arms were hairy like his brother Esau's, and so he blessed him. He said, 'Are you really my son Esau?' And he replied, 'I am.' Isaac said, 'Bring it here that I may eat the game my son has brought, and so may give you my blessing.' He brought it to him and he ate; he offered him wine, and he drank. His father Isaac said to him, 'Come closer, and kiss me, my son.' He went closer and kissed his father, who smelled the smell of his clothes. He blessed him saying: 'Yes, the smell of my son is like the smell of a fertile field blessed by the Lord. May God give you dew from heaven, and the richness of the earth, abundance of grain and wine! May nations serve you and peoples bow down before you! Be master of your brothers; may the sons of your mother bow down before you! Cursed be he who curses you; blessed be he who blesses you!'

The word of the Lord.

Responsorial Psalm: Ps. 134:1-6. (R.v.3)

Response: Praise the Lord for the Lord is good.

1. Alleluia! Praise the name of the Lord,

Mgbe ahu o siri, "Lee emeela m agadi, amaghi m mgbe m ga-anwu. Ugwu a were ngwa ogu gi, akpa na uta gi, gaa n'ime ohia gbataara m anu. Siere m udi nri uto na-adi m mma, butere m ya ka m rie nye gi ngozi m tupu mu anwu."

Ribeka no na-ege nti mgbe Aizik na-agwa nwa ya Iso okwu. Ya mere mgbe Iso gara n'ime ohia igbatara nna ya anu.

Ribeka were uwe nwa ya Iso nke kacha mma, bu nke o nwere n'ulo, ma yiwe ya nwa ya Jakob, o jiri akpukpo umaturu ahu kpuchie aka ya na olu ya di murumuru. O bunyere Jakob nri uto na achicha ahu o siri.

O gakwuru nna ya kpoo ya, "Nna m!" Nna ya zaghachiri, "Ano m ebe a, i bu onye nwa m?" Jakob asi nna ya, "Abu m Iso okpara gi, meere m dika i siri gwa m. Biko kulie rie anu nke m wetere ma nye m ngozi gi." Aizik asi nwa ya, nwa m i biara n'oge karia ka m si tuo anya. Ya azaghachi si, "O bu Dinwenu Chineke gi mere ka ihe gaara m nke oma." Aizik si Jakob, "Bia nso, nwa m, ka m nwee ike metu gi aka mara n'ezie ma i bukwa nwa m nwoke Iso." Jakob biaketere Aizik nna ya nso, onye meturu ya aka si, "Olu bu olu Jakob ma aka ndi a bu aka Iso." O mataghi ya makana aka ya abuo di aji aji dika nke nwanne ya Iso, o wee gozie ya, si, "I bu nwa m Iso n'ezie?" O zara ya, "Abu m." Aizik asi, "Butere m ya, ka m rie anu nwa m gbataara ma nye gi ngozi m." O butere ya o rie, o nye ya mmanya, o nuo. Nna ya Aizik asi ya, "Bia m nso, ma susuo m onu, nwa." O biaketere ya nso ma susuo nna ya onu, onye nuru isi uwe ya. O gozie ya, si, "Ee, nwa m na-esi ka ala Dinwenu goziri agozi. Ka Chineke nye gi igirigi nke si n'Eluigwe na akunuuba nke uwa a, na otutu nri na mmanya! Ka mba niile fee gi, ka ndi mmadu kpoo isi ala n'ihu gi! Buru nnaukwu nke umunne gi; ka umunne gi ndiozo kpoo isi ala n'ihu gi! Abumonu diri onye obula buru gi onu ma ngozi diri onye obula goziri gi." Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 135:1-6. (Az.3)

Aziza: Toonu Onyenweanyi n'ihina o di mma.

1. Aleluya, Toonu aha Onyenweanyi!

praise him, servants of the Lord, who stand in the house of the Lord in the courts of the house of our God. (R.)

2. Praise the Lord for the Lord is good. Sing a psalm to his name for he is loving. For the Lord has chosen Jacob for himself and Israel for his own possession (R.)

3. For I know the Lord is great, that our Lord is high above all gods. The Lord does whatever he wills, in heaven, on earth, in the seas. (R.)

Alleluia, alleluia! Jn. 10:27

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

Gospel

A reading from the holy Gospel according to Matthew (9:14-17)

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. No one puts a piece of unshrunk cloth on to an old cloak, because the patch pulls away from the cloak and the tear gets worse. Nor do people put new wine into old wine-skins; if they do, the skins burst, the wine runs out, and the skins are lost. No; they put new wine into fresh skins and both are preserved.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 7)

14TH SUNDAY IN ORDINARY TIME (A)
9 July 2023 [Afor] (Green)

Toonu Onyenweanyi, unu ndi na-agbara ya odibo; ndi na-agba odibo n'ulo Oseburuwa n'ogige nke ulo nke Chineke anyi! ((Az.)

2. Toonu Onyenweanyi n'ihina o di mma; Tierenu aha ya egwu, n'ihina o di ebere. N'ihina Onyenweanyi ahorola Jekob; O horola Izrel ka o buru nke ya. (Az.)

3. Amatala m n'onwe m na Onyenweanyi di ukwu, na Chineke anyi kacha chi ndi ozo niile. Uche nke Onyenweanyi na-emè, ka n'eluigwe, ka n'ụwa, na n'ime ime oke osimiri. (Az.)

Alleluia, alleluia! Jn. 10:27

Onyenweanyi kwuru si: Aturu m na-anu olu m, amakwaara m ha, ha nasokwa m. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:14-17)

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-anu n'uru mgbe ha na nwoke na-agba akwukwo ka no? Oge na-abia mgbe a ga-anapu ha nwoke na-agba akwukwo, mgbe ahụ, ha ga-ebube onu." O nweghi onye ga-ewere iperipe akwa ohuru duchie akwa ochie, n'ihina o ga-esi n'akwa ahụ dokapu, ndoka a ga-aka njo. A naghikwa agbanye mmanya ohuru n'ime udu ochie. E mee otu a, udu ahụ ga-agbawa, mmanya ahụ awufuo, udu ahụ alakwaa n'iyi. Kama a na-agbanye mmanya ohuru n'ime udu ohuru, n'uzo di otu a ka e si echekwa ha abuo. Ozioma nke Oseburuwa."

**Office:
Week 2**

Entry Antiphon

Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth. Your right hand is filled with saving justice.

Collect

O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. Through our Lord...

First Reading

A reading from the prophet Zechariah (9:9-10)

The Lord says this: Rejoice heart and soul, daughter of Zion! Shout with gladness, daughter of Jerusalem! See now, your king comes to you; he is victorious, he is triumphant, humble and riding on a donkey, on a colt, the foal of a donkey. He will banish chariots from Ephraim and horses from Jerusalem; the bow of war will be banished. He will proclaim peace for the nations. His empire shall stretch from sea to sea, from the River to the ends of the earth. The word of the Lord.

Responsorial Psalm: Ps. 144:1-2.8-11.13-14 (R.v.1)

Response: **I will bless your name for ever, O God my King.**

1. I will give you glory, O God my King, I will bless your name for ever. I will bless you day after day and praise your name for ever. (R.)
2. The Lord is kind and full of compassion, slow to anger, abounding in love. How good is the Lord to all, compassionate to all his creatures. (R.)
3. All your creatures shall thank you, O Lord, and your friends shall repeat their blessing. They shall speak of the glory of your reign and declare your might, O God. (R.)
4. The Lord is faithful in all his words and loving in all his deeds. The Lord supports all who fall and raises all who are bowed down. (R.)

Second Reading

A reading from the letter of St Paul to the Romans (8:9.11-13)

Your interests are not in the unspiritual, but in the spiritual, since the Spirit of God has

Ukwe Mbata

Chineke, anyị anatala ebere Gi n'ime ulo nso Gi. Otu aha Gi si di ka otito Gi si garuo akuku uwa niile. Aka nri Gi juputara n'ezi omume.

Ekpere Mmeghe

Chineke anyi, site n'rube isi nke Jesu Nwa Gi, I kulitela uwa dara ada. Biko, nye anyi bu ndi kwere na Gi anuri di aso. Meekwa ka anyi bu ndi I gbaputara n'igba ohu nke njo nweta anuri di ebighi ebi. Site na Dinwenụ

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' onye amuma Zekaraya (9:9-10)

Oseburuwa kwuru si: Nwee anuri, ada Zayon! Tie mkpu onu, ada Jerusalem! Lee, eze unu na-abia, o bu onye eziomume burukwa onye mmeri. O di umeala, nodukwa ala n'elu inyinyaibu, n'elu nwa inyinyaibu. O ga-ekpochapu ugbo agha n'ala Ifrem, kpochapukwa inyinyaagha na Jerusalem. A gaghi enwekwa uta e ji alu agha. Mba niile ga-enwe udo site n'ubochi ya nke ga-esite n'oke osimiri ruo n'oke osimiri, sitekwa n'osimiri ruo na nsotu uwa. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 144:1-2.8-11.13-14.(Az.1)

Aziza: **Aga m eto aha gi ruo mgbe ebighiebi, O Chineke bu eze m.**

1. Aga m enye gi otito, Chineke bu eze m, aga m eto aha gi ruo mgbe ebighiebi. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. (Az.)
2. Onyenweanyi bu onye amara na onye obi ebere, o naghị ewe iwe osooso, o juputara n'ihunaanya. Onyenweanyi na-egosi mmadu niile obioma ya, ebere nke Onyenweanyi narute ihe niile o kere. (Az.)
3. Onyenweanyi, ihe niile i kere ga-ekere gi, ndi kwere na gi ga-agozi gi. Ha ga-ekwuputa ebube nke alaeze gi, ma kwuputakwa idi ike gi. (Az.)
4. Onyenweanyi di ntukwasijobi n'okwu ya niile, omume ya niile juputara n'obi ebere. Onyenweanyi na-azo ndi na-ada ada, O nakulite ndi a kudara n'ala. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (8:9.11-13)

20 Ma otu o di, unu onwe unu anaghi Mebizi ndu n'usoro nke anuahụ, kama

made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him.

And if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives.

If you do live in that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live. The word of the Lord.

Alleluia, alleluia! Mt. 11:25

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

Gospel

A reading from the holy Gospel according to Matthew (11:25-30)

Jesus exclaimed, "I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

"Come to me, all you who labour and are over-burdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light." The Gospel of the Lord.

Prayer Over The Offerings

May this oblation, dedicated to your name purify us, O Lord, and day by day bring our conduct closer to the life of heaven. Through Christ our Lord.

Communion Antiphon

Taste and see that the Lord is good. Blessed the man who seeks refuge in him.

unu na-ebi n'usoro nke Mmụọ Nsọ n'ihina Mmụọ Nsọ nke Chineke b́i n'ime unu. Onye obula na-enwegh́i mmụọ nke Chineke abugh́i nke ya.

O buru na mmụọ nke Chineke onye mere ka Kristi si n'onwu bilie biri n'ime unu, onye ahu mere ka Kristi si n'onwu bilie ga-enye ahu unu ndu site na Mmụọ Nsọ nke bi n'ime unu.

Umunna m, anyi ji ugwo. Ma o bugh́i anuahú ka anyi ji ugwo idi ndu dika ochichó ya si di. O buru na unu na-ebi ndu dika anuahú si cho, unu ga-anwu. Ma o buru na unu ga-eji ike nke Mmụọ Nsọ mee ka omume niile nke anuahú nwuo, unu ga-adí ndu. Okwu nke Oseburuwa.

Aleluya, aleluya! Mat.11:25

Ekelee m gi, Nna, Onye nwe eluigwe na uwa, n'ihina na i kpugherela ndi di nta ihe omimi nke alaeze. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiú dere (11:25-30)

N'oge ahu Jesu kwuru si: "Ana m ekele gi Nna Dinwenú nke eluigwe na uwa, n'ihina i kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okemmuta. Ee, Nna, otu a ka o siri masi gi. Nna m ahanyela m ihe niile n'aka, o nweghi onye obula maara Nwa ahu ma e wezugá Nna. O dighikwa onye obula maara Nna ma e wezugá Nwa, ya na onye obula Nwa ahu choro ka o mara ya.

Biakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Nyaranu inyagba nke m n'olu unu; mutakwanu ihe n'omume m, n'ihina adi m nwaayo dikwa obi umeala. Unu mee otu a, obi unu ga-enweta ezumike. N'ihina inyagba m di mfe, ibu m adighikwa aro.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, biko mee ka aja nke a anyi na-achu maka otito nke aha Gi sachaa anyi. Site n'ubochi ruo n'ubochi, ka omume anyi buru ihe na-ewetara anyi ndu nke ga-akwadebe anyi maka eluigwe. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Detu onu ka i hu na Dinwenú di uto. Ngozi diri onye chekwubere na Ya.

Prayer After Communion

Grant, we pray, O Lord, that having been replenished by such great gifts, we may gain the prize of salvation and never cease to praise you. Through Christ our Lord.



Theme: Lessons from the Family of Nazareth
See Sunday Evening Instruction on page 7

10 July [Nkwò] Monday of Ordinary Time - Week 14 (Green/White)

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the book of Genesis (28:10-22)
Jacob left Beersheba and set out for Haran. When he had reached a certain place he passed the night there, since the sun had set. Taking one of the stones to be found at that place, he made it his pillow and lay down where he was. He had a dream: a ladder was there, standing on the ground with its top reaching to heaven; and there were angels of God going up it and coming down. And the Lord was there, standing over him, saying, 'I am the Lord, the God of Abraham your father, and the God of Isaac. I will give to you and your descendants the land on which you are lying. Your descendants shall be like the specks of dust on the ground; you shall spread to the west and the east, to the north and the south, and all the tribes of the earth shall bless themselves by you and your descendants. Be sure that I am with you; I will keep you safe wherever you go, and bring you back to this land, for I will not desert you before I have done all that I have promised you.' Then Jacob awoke from his sleep and said, 'Truly, the Lord is in this place and I never knew it!' He was afraid and said, 'How awe-inspiring this place is! This is nothing less than a house of God; this is the gate of heaven!' Rising early in the morning, Jacob took the stone he had used for his pillow, and set it up as a monument, pouring oil over the top of it. He named the place Bethel, but before that the town was called Luz.

Jacob made this vow, 'If God goes with me and keeps me safe on this journey I am making, if he gives me bread to eat and clothes to wear, and if I return home safely to my father, then the Lord shall be my God. This stone I have set up as a monument shall be a house of God'.
The word of the Lord.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, onyinye I nyere anyi n'oriri nke a ebuka. Biko anyi n'arịo Gị, mee ka anyi nara onyinye nzọpụta nke a, were na-eto Gị mgbe niile akwụsi

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'Akwukwọ Jenesis (28:10-22)

Jekob hapurū Biasheba gaba obodo Haran. Oge o rutere n'otu ebe, o kwusiri nọọ abali ahụ n'ebe o bu na anwụ adaala. Ka o weere otu nkume di n'ebe ahụ, o jiri ya mere nhiweisi biakwa dina ala n'ebe ahụ o nọ. O roro nro; n'ime ya, o hụrū otu ubibi (mbè) kwụ ebe ahụ nke elu ya na-emetū Eluigwe; ma e nwekwara ndi mmuoma Chineke na-arigo nakwa arida n'elu ya. Dinwenụ guzokwa n'akuku ya na-ekwu si, "Abụ m Dinwenụ Chineke nke nna gị Abraham na Aizik. Aga m enye gị na umuumu gị ala ebe a i dina. Umumu gị ga-adị uba dika mkpuru aja di n'ala; i ga-agbasa ruo n'akuku owuwa na odida anyanwu; nakwa n'ebe mgbago ugwu na ndida ugwu; mba niile di n'awa ga-eji gị na umuumu gị gozie onwe ha. Ka o wee gị anya na m nonyeere gị, aga m echedo gị ebe obula i gara, kpoghachikwa gị azu n'ala a, n'ihina agaghi m ahapu gị." Mgbe ahụ Jekob siri n'ura ya teta bia tie mkpu si: "N'ezie Dinwenụ nọ n'ebe a ma amaghi m." Ujọ biara ya n'ahụ, nke na o tiri mkpu si, "Lee ka ebe a si di egwu. Ebe a aghaghi ibu ulo obibi nke Chineke; ebe a bukwu onuzo nke Eluigwe." Ka o tetara n'uzo ututu, Jekob ewere okwute ahụ o ji mere nhiweisi gwunye n'ala ebe ahụ ka ogidi ncheta. O wusara mmannu n'elu okwute ahụ. O gukwara ebe ahụ aha, kpọọ ya Betel nke a na-akpo Luz na mbụ.

Jekob kwere nkwa si, "O buru na Chineke anonyere m, biakwa chekwaa m na njem mụ na-eje, o buru na o nye m ihe oriri na uwe; o burukwa na m loghachi n'udo n'ulo nna m. Dinwenu ga-abu Chineke m. Okwute a m wuwere ka ogidi ncheta ga-abu ulo Chineke.

22kwu nke Oseburuwa.

Responsorial Psalm: Ps. 90:1-4. 14-15. (R.v.2)

Response: My God, in you I trust.

1. He who dwells in the shelter of the Most High and abides in the shade of the Almighty says to the Lord: 'My refuge, my stronghold, my God in whom I trust!' (R.)

2. It is he who will free you from the snare of the fowler who seeks to destroy you; he will conceal you with his pinions and under his wings you will find refuge. (R.)

3. His love he set on me, so I will rescue him; protect him for he knows my name. When he calls I shall answer: 'I am with you.' I will save him in distress. (R.)

Alleluia, alleluia! 2Tim. 1:10

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

Gospel

A reading from the holy Gospel according to Matthew (9:18-26)

While Jesus was speaking to them, up came one of the officials, who bowed low in front of him and said, 'My daughter has just died, but come and lay your hand on her and her life will be saved.' Jesus rose and, with his disciples, followed him.

Then from behind him came a woman, who had suffered from a haemorrhage for twelve years, and she touched the fringe of his cloak, for she said to herself, 'If I can only touch his cloak I shall be well again.' Jesus turned round and saw her; and he said to her, 'Courage, my daughter, your faith has restored you to health.' And from that moment the woman was well again.

When Jesus reached the official's house and saw the flute-players, with the crowd making a commotion he said, 'Get out of here; the little girl is not dead, she is asleep.' And they laughed at him. But when the people had been turned out he went inside and took the little girl by the hand; and she stood up. And the news spread all round the countryside.

The Gospel of the Lord.

Abụoma na Aziza: Abụ. 91:1-4. 14-15. (Az.2)

Aziza: Chineke m, onye m tũkwasara obi.

1. Onye bi na ndo nke onye kasi elu, onye nogidesiri ike na nchedo nke onyejiikenile, ga-asị Onyenweanyi, "Ibu onye nchedo m na ikem, Chineke m, onye m tũkwasara obi!" (Az.)

2. O ga-azoputa gi n'onyia niile nke ndiio, na ajo oria niile. O ga-eji nku ya kpuchie gi, O bu n'okpuru nku ya ka i ga-enweta nchedo; ntũkwasiobi ya ga-abũrũ gi ota. (Az.)

3. Ebe o bu na o gbakwutere m, aga m azoputa ya; aga m echekwaba ya n'ihina o maara aha m. Mgbe obũla o kpokuru m aga m aza ya, aga m anonyere ya n'ogensogbu. (Az.)

Alaluya, alaluya! 2 Tim. 1:10

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:18-26)

Jesu ka na-agwa ha ihe ndi a mgbe otu onyeisi ochichi biara sekpuru n'ihu ya rio ya si, "O dibeghi anya nwa m nwaanyi nwuru, biko bia bikwasa ya aka, ka o dikwa ndu ozo." Jesu biliri kporo ndi na-eso uzo ya sobe ya.

Mgbe ha na-aga, otu nwaanyi riarala mbiobara afo iri na abuo siri n'azu metu onu uwe Jesu aka, n'ihina o kwuru n'obi ya si, "O buru na m metu naani uwe ya aka, ahũ ga-adi m mma." Mgbe Jesu tughariri hu nwaanyi ahũ, O siri ya, "Obi sie gi ike nwa m nwaanyi, okwukwe gi agwoola gi." Ozigbo ahũ, ahũ adi nwaanyi ahũ mma.

Mgbe Jesu biaruru n'ulo onye ochichi ahũ, o huru ndi na-afu oja na igwe mmadu ndi na-atu uzu, wee si ha, "Sinu ebe a puo, n'ihina nwaagbogho a anwughi anwu, kama o na-arahu ura." Ha chiru ya ochi. Mgbe a chupuchara igwe mmadu ahũ n'ezi, Jesu banyere n'ime ulo, jide nwagbogho ahũ aka, o wee bilie. Akuko ihe a Jesu mere gazuru akuko ala ahũ niile.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 9 & 10)

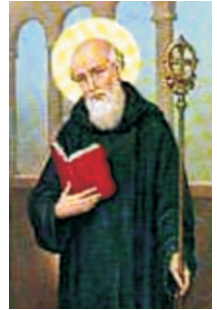
11 July [Eke] Tuesday of Week 14 (White)

St. Benedict, Abbot (Memorial)

Benedict of Nursia was the founder of Western Monasticism. Born c.480 in Nursia, Italy, of Roman nobility, he was twin brother of St. Scholastica. He studied in Rome, but was dismayed

by the lack of discipline and the lackadaisical attitude of his fellow students. He then fled to the mountains near Subiaco, living as a hermit in a cave for three years. His virtues caused an abbey to request him to lead them. He founded the monastery at Monte Cassino, where he wrote the Rule of his order. He later returned to his cave, but continued to attract followers, and eventually established twelve monasteries. He had the ability to read consciences, prophesy, and forestall attacks of the devil. He destroyed pagan statues and altars, drove demons from groves sacred to pagans. At one point there were over 40,000 monasteries guided by the Benedictine Rule. His Rule could be summoned up: "Pray and work."

Benedict died 547 of a fever while in prayer at Monte Cassino, Italy. He was buried in the same tomb as Scholastica.



Entry Antiphon

There was a man of venerable life, Benedict, blessed by grace and by name, who, leaving home and patrimony and desiring to please God alone, sought out the habit of holy living.

Collect

O God, who made the Abbot Saint Benedict an outstanding master in the school of divine service, grant, we pray, that putting nothing before love of you, we may hasten with a loving heart in the way of your commands. Through our Lord.

First Reading

Areading from the book of Genesis (32:23-33)

Jacob rose, and taking his two wives and his two slave-girls and his eleven children he crossed the ford of the Jabbok. He took them and sent them across the stream and sent all his possessions over too. And Jacob was left alone.

And there was one that wrestled with him until daybreak who, seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, 'Let me go, for day is breaking.' But Jacob answered, 'I will not let you go unless you bless me.' He then asked, 'What is your name?' 'Jacob', he replied. He said, 'Your name shall no longer be Jacob, but Israel; because you have been strong against God, you shall prevail against men.' Jacob then made this request, 'I beg you, tell me your name,' but he replied, 'Why do you ask my name?' And he blessed him there.

Jacob named the place Peniel, 'Because I have seen God face to face,' he said 'and I have survived.' The sun rose as he left Peniel, limping because of his hip. That is the reason why to this day the Israelites do not eat the

Ukwe Mbata

Enwere otu nwoke di ebube na ndu ya, Benedikt, onye di ngozi ma n'amara na aha o nwere, onye, ka o gbakutara azu ulo na ihe nketa na inwe mmasiri ife so naani Chineke, choputara usoro ibi ndu di aso.

Ekpere Mmeghe

O Chineke, onye mere Abot Benedikt di aso ka o buru onye nkuzi puru iche n'ulo-akwukwo nke ofufe gi, mee, anyi na-ario, ka site na ebubeghi ihe ozo uzo kara ihunanya maka gi, anyi ewere obi ihunanya na-aga oso oso n'uzo nke iwu gi ga. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Jenesis (32:23-33)

Jekob kuliri kporo nwunye ya abuo ahụ, umuodibo nwaanyi ya abuo na umu ya iri na otu, gafee ofe mmiri ala nke Jakob. Ka o kpofechara ha ofe mmiri ahụ, o zifekwara akunuba ya niile n'otu aka ahụ. Naani Jekob ewee nodu.

Mgbe ahụ o nwere onye ya na ya gbara mgba wee ruo na chi obubo. Ka onye ahụ huru na ya enweghi ike itu ya n'ala o tiri ya ihe n'okpukpu ukwu ya, ukwu Jekob wee chikwapu ka ya na ya no na-agba mgba ahụ. O gwara Jekob si, "Hapu m aka ka m laa, n'ihina chi abowala". Jekob zara ya si, "Agaghi m ahapu gi ka i laa beluso ma i goziri m," Onye ahụ wee juo ya si, "Olee aha gi?" O zara ya, "Aha m bu Jekob." O gwara ya si: "A gaghị akpokwa gi Jekob ozo kama Izrel, ebe i gosirila ike gi n'ebe Chineke no, i ga-enwe mmeri n'ebe mmadu no." Jekob ewee nio ya si, "Biko gwanu m aha gi." Ma o zara si, "Gini ka i ji aju aha m?" O wee gozie Jekob n'ebe ahụ. Jekob kporo ebe ahụ Peniel n'ihina o kwuru si, "Ahula m Chineke ihu na ihu ma dikwa ndu." Anwū awaala mgbe o na-ahapu Peniel, bia na-atu ukwu n'ihini ukwu ya.

sciatic nerve which is in the socket of the hip; because he had struck Jacob in the socket of the hip on the sciatic nerve.

The word of the Lord.

Responsorial Psalm: Ps.16:1-3.6-8.15. (R.v.15)

Response: **As for me, in my justice I shall see your face.**

1. Lord, hear a cause that is just, pay heed to my cry. Turn your ear to my prayer: no deceit is on my lips. (R.)

2. From you may my judgement come forth. Your eyes discern the truth. You search my heart, you visit me by night. You test me and you find in me no wrong. (R.)

3. I am here and I call, you will hear me, O God. Turn your ear to me; hear my words. Display your great love, you whose right hand saves your friends from those who rebel against them. (R.)

4. Hide me in the shadow of your wings. As for me, in my justice I shall see your face and be filled, when I awake, with the sight of your glory. (R.)

Alleluia, alleluia Jn. 10:14

I am the good shepherd, says the Lord; I know my own sheep and my own know me. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (9:32-37)

A man was brought to Jesus, a dumb demoniac. And when the devil was cast out, the dumb man spoke and the people were amazed. 'Nothing like this has ever been seen in Israel' they said. But the Pharisees said, 'It is through the prince of devils that he casts out devils.'

Jesus made a tour through all the towns and villages, teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness.

And when he saw the crowds he felt sorry for them because they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, 'The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest.' The Gospel of the Lord.

Ya mere ndi Izrel anaghi eri akwara anu jikotara ukwu anu na okpu ya ruo taa, n'ihina ihe ahụ e tiri Jekob metutara akwara ukwu ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 17:1-3.6-8.15. (Az.15)

Aziza: **Ma mu onwe m, ugwo oru eziomume m ga-abu ihu ihu gi.**

1. Onyenweanyi, nuru aririo m na-ario maka ikpe ziri ezi; gee nti n'aririo m, chee nti nuru ekpere m n'ihina o nweghi asi obula di n'onu m. (Az.)

2. O bu gi ga-egosiputa eziokwu m; gi onye na-ahu ihe ziri ezi! I na-enyocha mkpuruobi m n'anyasi, I na-anwale m mana o nweghi ihe ojo obula i huru. (Az.)

3. Ana m akpoku gi, Chineke, ma i na-azakwa m, Chee nti nuru ihe m na-ekwu. Gosiputa nnukwu oru ihunaanya gi, Si n'aka ndi na-enupuru gi isi zoputa m. (Az.)

4. Chekwa m dika okuko si echekwa umu ya. Ma mu onwe m ugwo oru eziomume m ga-abu ihu ihu gi; aga m ejuputa n'anuri i hu ihu gi. (Az.)

Aleluya, aleluya! Jon 10:14

Onyenweanyi kwuru si: Abu m ezigbo onye nche aturu, amaara m aturu m, aturu m makwara m. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:32-37)

Akpotaara Jesu otu onye dara ogbi, nke ajo mmuo ji. Mgbe o chupuru ajo mmuo ahụ, onye ogbi ahụ malitere kwube okwu. Nke a turu igwe mmadu ahu n'anya, ha wee na-asi, "Anyi ahubeghi ihe di otu a n'ala Izrel mbu." Ndi Farisii no ebe ahụ kwuru si, "O na-esi n'ike onyeisi ndi ajo mmuo achupu ajo mmuo."

Jesu na-agaghari n'obodo na n'ogbe ha niile, na-akuzi nkuzi n'ulo nzuko ha, na-ekwusa ozioma nke alaeze Chineke, na-agwokwa oria na nriaria ha niile. Mgbe o huru otutu igwe mmadu ahụ, ebere ha mere ya, n'ihina ha no na nsogbu. Ha enweghikwa onye enyemaka, ha dika aturu na-enweghi onye nche. Jesu wee gwa ndi na-esozu ya si, "Owuwe ihe ubi bara uba, mana ndi oru di olemaole. Ya bu, rionu Dinwenu nke owuwe ihe ubi ka o ziga ndi oru n'ugbo ya."

Ozioma nke Oseburuwa.

Prayer Over The Offerings

Look kindly, Lord, upon these holy offerings, which we make in honour of Saint Benedict, and grant that, by following his example in seeking you, we may merit the gifts of unity in your service and of peace. Through Christ our Lord.

Ekpere Nhunye

Were ihunaanya lekwasanya, Onyenweanyi, n'onyinye nsọ ndi a, nke anyi na-enye iji sọpuru Benedikt di aso, ma mee ka, site na iso ukpuru ya n'ichoba gi. anyi ewere kwesi onyinye nke idikonotu n'oru gi na nke udo. Site na Kristi Onyenweanyi.

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

Communion Antiphon

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

Ukwe Oriri Nso

Onye a bu nwaodibo ahụ kwesiri ntukwasiobi, nwekwaa uche, onye nke nna ya ukwu ga-enye ike ileketa ezinụlọ ya anya, ka o na-enye ha

Prayer After Communion

Having received this pledge of eternal life, we humbly beseech you, O Lord, that, attentive to the teaching of Saint Benedict, we may faithfully serve your designs and love one another with fervent charity. Through Christ our Lord.

Ekpere A Natachaa Oriri Nso

Ka anyi natarala mbe nke ndu ebighiebi, anyi ji umeala ario gi. O Dinwenu, ka, site na icha nti na nkuzi nke Benedikt di aso, anyi ewere kwudosie ike n'iso atumatu gi ga ma were ihunaanya na-anu oku ahụ mmadu ibe anyi. Site na Kristi Onyenweanyi.

12 July [Orie] Wednesday of Ordinary Time - Week 14 (Green)

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the book of Genesis (41:55-57; 42:5-7.17-24)

When the country of Egypt began to feel the famine, the people cried out to Pharaoh for bread. But Pharaoh told all the Egyptians, 'Go to Joseph and do what he tells you. - There was famine all over the world. - Then Joseph opened all the granaries and sold grain to the Egyptians. The famine grew worse in the land of Egypt. People came to Egypt from all over the world to buy grain from Joseph, for the famine had grown severe throughout the world.

Israel's sons with others making the same journey went to buy grain, for there was famine in the land of Canaan. It was Joseph, as the man in authority over the country, who sold the grain to all comers. So Joseph's brothers went and bowed down before him, their faces touching the ground. When Joseph saw his brothers he recognised them. Then he kept them all in custody for three days.

On the third day Joseph said to them, 'Do this and you shall keep your lives, for I am a man who fears God. If you are honest men let one of your brothers be kept in the place of

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Jenesis (41:55-57; 42:5-7.17-24)

Mgbe oke aguu ahụ malitere n'ala Ijipt, ndi mmadu agakwuru Fero irio ya ihe oriri, Fero gwa ndi Ijipt niile si, "Gakwurunu Josef, meenu ihe obula o gwara unu mee." Unwu di n'obodo niile mgbe aguu ahụ diri nnukwu n'obodo Ijipt, Josef meghere ebe niile e dobere oka wee si na ya na-eresi ndi Ijipt niile nri. Ndi mmadu si n'akuku uwa di ichaiche wee biakwute Josef n'Ijipt izuru nri, n'ihina unwu kawanyere njo n'akuku uwa niile.

Unu Izrel sonyeere ndiozo biara izuta nri n'ihu unwu di n'ala Kanaan niile. O bu Josef onye ochichi obodo di n'aka na-eresi ndi mmadu niile biara izuru ihe oriri. Umunne Josef wee bia kpoo isiala n'ihu ya. Ozigbo Josef huru umunne ya, o matara na o bu ha, mana o meghi ka ha mata na o bu ya. O wee kporo ha niile tinye n'ulomkporo mkpuru ubochi ato.

N'ubochi nke ato, Josef gwara ha si, "Menu nke a, unu ga-adu ndu makana abu m onye na-atu Chineke egwu. O bu ru na unu bu ndi eziokwu, ka a kpochie otu onye n'ime unu n'ebe ahụ a kpochibidoro unu mbu, ka ndiozo buru ihe oriri bu laara ezinụlọ unu ndi no n'oke aguu. Ma unu

your detention; as for you, go and take grain to relieve the famine of your families. You shall bring me your youngest brother; this way your words will be proved true, and you will not have to die!’ This they did. They said to one another, ‘Truly we are being called to account for our brother. We saw his misery of soul when he begged our mercy, but we did not listen to him and now this misery has come home to us.’ Reuben answered them, ‘Did I not tell you not to wrong the boy? But you did not listen, and now we are brought to account for his blood.’ They did not know that Joseph understood, because there was an interpreter between them. He left them and wept.

The word of the Lord.

Responsorial Psalm: Ps. 32:2-3.10-11.18-19 (R.v.22)

Response: May your love be upon us, O Lord, as we place all our hope in you.

1. Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. O sing him a song that is new, play loudly, with all your skill.(R.)

2. He frustrates the designs of the nations, he defeats the plans of the peoples. His own designs shall stand for ever, the plans of his heart from age to age. (R.)

3. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine.(R.)

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 Matthew (10:1-7)

Jesus summoned his twelve disciples, and gave them authority over unclean spirits with power to cast them out and to cure all kinds of diseases and sickness.

These are the names of the twelve apostles: first, Simon who is called Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follows:

ga-akpotara m nwanne unu nwoke nke odudu; o bu otu a ka m ga-esi choputa ma ihe unu kwuru o bu eziokwu. O buru eziokwu, unu agaghị anwu.” Ha mere otu ahụ. Ha gwaritara onwe ha, na-asi, “N’ezie o bu ahuhu ihe ojoo anyi mere nwanne anyi nwoke ka anyi na-ata ugbo a. Anyi huru udi nnukwu ihemgbu nke mmuo o no n’ime ya mgbe o rioro anyi hapu ya, mana anyi egeghi ya nti. O bu nke a mere mmekpaahu ndi a ji rute anyi ugbo a.” Ruben zara ha si, “O bu na m agwaghi unu emela nwa ahụ ihe ojoo obula? Ma unu egeghi nti, ugbo a obara ya adila n’isi anyi.” Ha amataghi na Josef na-anu ihe niile ha na-ekwu n’ihina o nwere onye ntapiakwu no n’etiti ha. O puru n’ihu ha bee akwa.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 33:2-3.10-11.18-19. (Az.22)

Aziza: Mee ka ihunaanya gi di n’ebe anyi no, O Chineke, ebe nchekwube anyi di na gi.

1. Werenu ubo akwara too Chineke; werenu une kuro ya egwu. Kweere Chineke ukwe ohuru, werenu ike unu niile kweere Onyenweanyi ukwe mmeri. (Az.)

2. O na-emebi atumaatu mba niile O na-eme ka echiche ha laa n’iyi. Mana atumaatu Chineke ga-adị okpu. Echiche obi ya niile ga-adị ebebe.

3. Ma lee ka Onyenweanyi si eleta ndi niile naturu ya egwu anya, ndi niile tukwasiriobi ha n’ihunaanya ya. Ka O wee zoputa mkpuruobi ha n’onwu, ma chekwaba ha n’oge unwu. (Az.)

Alaluya, alaluya! Mak 1:15

Oge ezuela, alaeze Chineke abiala nso, Chegharianu ma kwere n’Ozioma. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (10:1-7)

Jesu kporo ndi umuazu ya iri na abuo, nye ha ike ichupu ajo mmuo na igwo orja na nri nri niile di ichiche.

Aha ndi umuazu iri na abuo ahụ bu ndi a: onye mbu bu Saimon onye a na-akpo Pita, na nwanne ya nwoke bu Andru, Jemis, nwa Zebedi, na nwanne ya nwoke bu Jon; Filip na Batolomi, Tomos na Matiu onye onautu; Jemis nwa Alfeus na Tedeus, Saimon onye Kenaana na Judas Iskariot onye rere Jesu. Jesu zipuru mmadu iri na abuo ndi na-eso uzo ya, nye

‘Do not turn your steps to pagan territory, and do not enter any Samaritan town; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of heaven is close at hand.’

The Gospel of the Lord.

ha iwu si: “Unu agakwala ebe obula na nke ndi mba ozo, mobu banye n’obodo ndi Sameria. Kama jekwurunu umuaturu furu efu nke ulo Izrel. Ka unu na-aga, na-ekwunu si, ‘Alaeze eluigwe adila nso.’ Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and

Prayer After Communion, see pages 9 & 10)

13 July [Afor] Thursday of Ordinary Time - Week 2 (Green/White)

St. Henry (Opt. Mem.)

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the book of Genesis (44:18-21,23-29;45:1-5)

Judah went up to Joseph and said, ‘May it please my lord, let your servant have a word privately with my lord. Do not be angry with your servant, for you are like Pharaoh himself. My lord questioned his servants, “Have you father or brother?” And we said to my lord, “We have an old father, and a younger brother born of his old age. His brother is dead, so he is the only one left of his mother, and his father loves him.” Then you said to your servants, “Bring him down to me that my eyes may look on him. If your youngest brother does not come down with you, you will not be admitted to my presence again.” When we went back to your servant my father, we repeated to him what my lord had said. So when our father said, “Go back and buy us a little food,” we said, “we cannot go down. If our youngest brother is with us, we will go down, for we cannot be admitted to the man’s presence, unless our youngest brother is with us.” So your servant our father said to us, “You know that my wife bore me two children. When one left me, I said that he must have been torn to pieces. And I have not seen him to this day. If you take this one from me too and any harm comes to him, you will send me down to Sheol with my white head bowed in misery.”

Then Joseph could not control his feelings in front of all his retainers, and he exclaimed, ‘Let everyone leave me.’ No one therefore was present with him while Joseph made himself known to his brothers, but he wept so loudly that all the Egyptians heard, and the news reached Pharaoh’s palace.

Joseph said to his brothers, ‘I am Joseph. Is

The Ogugu Nke Mbụ

Ihe ogugu e wetara n’Akụkwọ Jenesis (44:18-21,23-29;45:1-5)

N’atufughi oge, Juda kpudebere Josef rịo ya si, “Biko onyenwe m, ọ buru na ọ ga-amasi gi, ka gi na nwodibo gi gbakorita izu. E wesokwana nwodibo gi iwe n’ihina i dika Fero n’onwe ya. Gi bụ nnamukwu juru umuodibo gi si, ‘Unu nwere nna mobu nwanne nwoke?’ Anyi wee zaghachi gi na anyi nwere nna merela agadi, na otu obere nwa nwoke ọ mutara n’agadi. E mechaa, i gwakwara umuodibo gi ka ha kpotara gi ya ka i hu ya anya. Mana i gwara umuodibo gi si, ‘O buru na nwanne unu nke nta esoghi unu bia, a gaghị anabata unu n’ihu m ozo.’ Mgbe anyi laghachikwuuru nna anyi bu nwodibo gi, anyi gwara ya ihe nnamukwu kwuru. Mgbe nna anyi gwara anyi bia zuta obere nri ozo, anyi zara ya na anyi agaghị eje. Naani ihe ga-eme ka anyi jee ya bu ma nwanne anyi nke nta so anyi gaa, ọ bughị otu ahụ, a gaghị anabatakwa anyi n’ihu gi ozo. Nna anyi nwodibo gi wee gwa anyi si, unu matara na nwunye m mutaara m naani umu abuo. Mgbe otu n’ime ha hapuru m, eweere m ya na ọ ghaghị ibu na anuohia adogbuola ya. Anya m ahubeghi ya ozo. O buru na unu kporokwuo nke a, ọ nwee ajo ihe biakwasara ya, unu ga-eme ka m jiri mwute laa mimuo n’isi awom.

Mgbe ahụ Josef enwekwaghị ike ijideli onwe ya n’ebe ndi guzo n’akuku ya no, nke mere ka ọ nye iwu ka onye obula si n’ebe ahụ puo. N’ihi ya ọ nweghi onye nodebere ya nso mgbe ọ gosiri umunne ya onwe ya. O besiri akwa ike nke na ọ ruru ndi Ijpt niile nti; akuko ya rutekwara n’obi Fero.

Josef gwara umunne ya si, “Abu m Josef. Nna m ọ ka di ndu?” Mana umunne

my father really still alive?' His brothers could not answer him, they were so dismayed at the sight of him. Then Joseph said to his brothers, 'Come closer to me.' When they had come closer to him he said, 'I am your brother Joseph whom you sold into Egypt. But now, do not grieve, do not reproach yourselves for having sold me here, since God sent me before you to preserve your lives.'

The word of the Lord.

Responsorial Psalm: Ps. 104:16-21.(R.v.5)

Response: **Remember the wonders the Lord has done.**

1. The Lord called down a famine on the land; he broke the staff that supported them. He had sent a man before them, Joseph, sold as a slave.(R.)
2. His feet were put in chains, his neck was bound with iron, until what he said came to pass and the Lord's word proved him true.(R.)
3. Then the king sent and released him; the ruler of the peoples set him free, making him master of his house and ruler of all he possessed.(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 Matthew (10:7-15)

Jesus instructed the Twelve as follows: 'As you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge. Provide yourselves with no gold or silver, not even with a few coppers for your purses, with no haversack for the journey or spare tunic or footwear or a staff, for the workman deserves his keep.

'Whatever town or village you go into, ask for someone trustworthy and stay with him until you leave. As you enter his house, salute it, and if the house deserves it, let your peace descend upon it; if it does not, let your peace come back to you. And if anyone does not welcome you or listen to what you have to say, as you walk out of the house or town shake the dust from your feet. I tell you

ya enweghi ike iza ya ajuju a n'ih i oke egwu jidere ha n'ihu ya. N'ih i ya, Josef gwara umunne ya ka ha kpudebe ya nso. Mgbe ha biara ya nso o siri ha, "Abu m nwanne unu nwoke Josef, onye unu refuru n'Ijpt. Ma ugbu a unu enwela mwute n'obi, unu atakwala onwe unu uta maka orire unu rere m, n'ihina o bu Chineke zitere m ebe a ka m wee chekwaa ndu unu."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 105:16-21.(Az.5)

Aziza: **Chetanu oru ebube niile Onyenweanyi ruru.**

1. Mgbe o mere ka ugani (unwu) daa n'ala ha, mee ka nri ha niile gwu, o zipuru otu nwoke tupu ha eruo, Josef, onye nke e rere dika ohu. (Az.)
2. Ha ji agbu merusia ukwu ya ahụ, ha were igwe nyanye ya n'olu; mgbe oge ruru, amuma Josef mere ka o siri kwuo, okwu nke Onyenweanyi gbaara ya akaebe. (Az.)
3. Eze wee nye iwu ka a tohapu ya. Onye nke na-achi mba niile wee zoputa ya, o mere ya o buru onyeisi ezinulo ya, onye na-elekota akunuba ya anya. (Az.)

Aleluya, aleluya! Mak 1:15

Oge ezuela, alaeze Chineke abiala nso, Chegharianu ma kwere n'Ozioma. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (10:7-15)

Jesu gwara ndi umuazu ya iri na abuo si; "Ka unu na-aga, na-ekwunu si, 'Alaeze eluigwe adila nso' Gwoonu ndi oria, kpolitenu ndi nwuru anwu, meenu ndi ekpenta ka ha di ocha, chupukwanu ajo mmuo. Unu natara n'efu, nyekwanu n'efu. Unu etinyela olaedo, mobu olaocha, mobu ego obula n'akpa unu. Unu ejila akpa obula maka njem unu, mobu uwe abuo, mobu akpukpoukwu, mobu mkpo; n'ihina onye oru tosin ugwo oru ya. Mgbe unu banyere obodo mobu ogbe obula, choputanu ezi mmadu bi na ya, noronu n'ulo ya ruo mgbe unu ga-ahapu ebe ahụ. Mgbe unu na-aba n'ulo obula, keleenu ndi bi na ya si, 'Udo diri unu.' O buru na ndi bi n'ulo ahụ tosi etosi, ka udo unu diri ha; ma o buru na ha etosighi etosi, ka udo unu laghachiri unu. Ozokwa, o buru na ezinulo obula juru inabata unu mobu gee nti n'okwu unu, tichapunu aja di n'obaukwu unu mgbe unu na-ahapu ulo

solemnly, on the day of Judgement it will not go as hard with the land of Sodom and Gomorrah as with that town.’
The Gospel of the Lord.

ahụ mobu obodo ahụ. N’ezie agwa m unu, Chineke ga-emere ndi bi na Sodom na Gomora ebere n’ubochi ikpe karia ndi obodo ahụ.”
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and

Prayer After Communion, see page 2)

14 July [Nkwo] Friday of Ordinary Time - Week 2 (Green/White)

St. Camillus of Lellis, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the book of Genesis (46:1-7,28-30)

Israel left Canaan with his possessions, and reached Beersheba. There he offered sacrifices to the God of his father Isaac. God spoke to Israel in a vision at night, ‘Jacob, Jacob’, he said. ‘I am here’, he replied. ‘I am God, the God of your father’, he continued. ‘Do not be afraid of going down to Egypt, for I will make you a great nation there. I myself will go down to Egypt with you. I myself will bring you back again, and Joseph’s hand shall close your eyes.’ Then Jacob left Beersheba. Israel’s sons conveyed their father Jacob, their little children and their wives in the waggon Pharaoh had sent to fetch him.

Taking their livestock and all that they had acquired in the land of Canaan, they went to Egypt, Jacob and all his family with him: his sons and his grandsons, his daughters and his granddaughters, in a word, all his children he took with him to Egypt.

Israel sent Judah ahead to Joseph, so that the later might present himself to him in Goshen. When they arrived in the land of Goshen, Joseph had his chariot made ready and went up to meet his father Israel in Goshen. As soon as he appeared he threw his arms round his neck and for a long time wept on his shoulder. Israel said to Joseph, ‘Now I can die, now that I have seen you again, and seen you still alive.’

The word of the Lord.

Responsorial Psalm: Ps. 36:3-4,18-19,27-28,39-40. (R.v.39)

Response: The salvation of the just comes from the Lord.

1. If you trust in the Lord and do good, then you will live in the land and be secure. If you find your delight in the Lord, he will grant your heart’s desire. (R.)

2. He protects the lives of the upright, their heritage will last for ever. They shall

The Ogugu Nke Mbụ

Ihe ogugu e wetara n’Akwukwo Genesis (46:1-7,28-30)

Izrel biliri njem, ya na ihe niile o nwere. Mgbe lo biarutere Beersheba, o chururu Chineke nke nna ya Aizik aja. N’ime ohu nke o huru n’abali ahụ, Chineke kporo ya si: “Jekob, Jekob,” o wee zaa ya si: “Anọ m ebe a.” O gwa ya si, “Abụ m Oseburuwa, Chineke nke nna gi; ụjọ atula gi n’ibanye Ijipt; n’ihina ebe ahụ ka m ga-eme gi nnukwu obodo. Aga m eduru gi gaa Ijipt, emechaa aga m akpoghachi gi azụ, aka Josef n’onwe ya ga-ekpuchi iku anya gi.” Jekob wee hapu obodo Beersheba, Umụ Izrel wee buru nna ha Jakob na umụ ha na ndi nwunye ha n’ugboala ahụ nke Fero zitere ka e jiri bute ha. Ha kpukwaara ehi niile ha nwere, ma akunuba ndi ha kutara n’ala Kanaan, wee banye Ijipt, Jekob na umụ ya niile, umụ ya ndi nwoke, umụumụ ya ndi nwoke, umụ ya ndi nwaanyi, umụumụ ya ndi nwaanyi na akunuba ya niile sooro ya bata n’Ijipt.

Izrel buru ụzọ zipu Juda ka o gaa gwa Josef ka o zute ya na Goshen. E mechaa ha batara Goshen. Josef kwadoro ugboala ya jee izute nna ya Izrel na Goshen. Ozigbo o rutere, Josef makuru nna ya, noro n’ubu ya bee akwa ogologo oge. Izrel gwara Josef si, “Ugbu a m hurula gi ihu na ihu, ma matakwa na i ka no ndu, onwu gbuzie m”

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 37:3-4,18-19,27-28,39-40.(Az.39)

Aziza: Nzoputa nke ndi eziomume na-esi n’aka Onyenweanyi abia.

1. Tukwasiobi gi n’Onyenweanyi ka I wee biri na-ala ebe obibi gi ma nwee udo. Nwebe anuri n’ime Onyenweanyi ka O wee nye gi ihe obi gi na-acho. (Az.)

2. Onyenweanyi na-echekwa ndu ndi eziomume, ihe nketa ha ga-adigide ebeebe; Ha

not be put to shame in evil days, in time of famine their food shall not fail. (R.)

3. Then turn away from evil and do good and you shall have a home for ever; for the Lord loves justice and will never forsake his friends. (R.)

4. The salvation of the just comes from the Lord, their stronghold in time of distress. The Lord helps them and delivers them and saves them: for their refuge is in him. (R.)

Alleluia, alleluia! Jn. 16:13;14

When the Spirit of truth comes, He will glorify me, since all he tells you will be taken from what is mine.

Gospel

A reading from the holy Gospel according to Matthew (10:16-23)

Jesus instructed the Twelve as follows: 'Remember, I am sending you out like sheep among wolves; so be cunning as serpents and yet as harmless as doves.

'Beware of men: they will hand you over to Sanhedrins and scourge you in their synagogues. You will be dragged before governors and kings for my sake, to bear witness before them and the pagans. But when they hand you over, do not worry about how to speak or what to say; what you are to say will be given to you when the time comes; because it is not you who will be speaking; the Spirit of your Father will be speaking in you.

'Brother will betray brother to death, and the father his child; children will rise against their parents and have them put to death. You will be hated by all men on account of my name; but the man who stands firm to the end will be saved. If they persecute you in one town, take refuge in the next; and if they persecute you in that, take refuge in another. I tell you solemnly, you will not have gone the round of the towns of Israel before the Son of Man comes.'

The Gospel of the Lord.

agaghi ata ahuhu n'oge ihe siri ike, N'oge oke aguu, ha ga-enwe ihe oriri n'uju. (Az.)

3. Zere njo, ma mebe mma, ka i wee nweta ulo di ebebe. N'ihina Onyenweanyi huru ihe ziri ezi n'anya. O naghị ahapu ndi kwere na ya. (Az.)

4. 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. (Az.)

Aleluya, aleluya! Jn.16:13;14

Oge mmuo nke eziokwu ahu ga-abia, O ga-enye m otito, n'ihina na o ga-esi na m enweta ihe o ga-agwa unu.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (10:16-23)

Jesu gwara ndi na-eso uzo ya iri na abuo si: "Lee, ana m ezipu unu dika umuaturu n'etiti odum. Ya bu, chaanu akwu dika agwo, ma dinu umeani n'omume dika nduru.

Zerenu ndi mmadu, n'ihina ha ga-arara unu nye n'uloikpe; ha ga-apia unu ihe n'ulo nzuko ha di ichiche. Ha ga-akpugara unu ndi na-achi achi na ndieze n'ihina. Unu ga-eji ohere ahu gbaara m akaebe n'ihu ha na ndi mba ozo. Mgbe ha raara unu nye, unu echegbula onwe unu banyere ihe unu ga-ekwu, mabu banyere otu unu ga-esi kwuo ya; n'ihina a ga-akuziri unu ihe unu ga-ekwu n'oge ahu. Maka na o bughị unu ga-ekwu, kama mmuo nke Nna unu ga-esi n'ime unu kwuo okwu.

Nwanne ga-arara nwanne ya nye n'onwu; nna ga-ararakwa nwa ya nye n'onwu. Umụ ga-eibili megide ndi muru ha, mee ka e gbuo ha. Mmadu niile ga-akpo unu asi n'ihina m, ma onye nogidesiri ike ruo n'isi njedebe ka a ga-azoputa. O buru na ha emegide unu n'otu obodo, gbaganu osondụ n'obodo ozo; n'ezie agwa m unu, unu agaghị agazu obodo niile nke Izrel tupu Nwa nke mmadu abia.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 9 & 10)

15 July [Eke] Saturday of Ordinary Time - Week 14 (White)

St. Bonaventure, Bishop & Doctor (Memorial)

Born 1221 in Tuscany, Italy, St. Bonaventure was known as Seraphic Doctor of the Church. He was healed from a childhood disease by the prayers of Saint Francis of Assisi. At 22, he joined the Franciscan Order of Friars Minor. He studied philosophy and theology in Paris, where he became a friend of Saint Thomas Aquinas. He became a famous teacher and philosopher, to tower as one of



the intellectual luminaries of the 13th century. The Franciscans were still a new and revolutionary force in the Church, and their ascetic manner of life and rejection of institutional structure made them somewhat suspicious. But St. Bonaventure contributed to defend the Order.

At 35, he became the General of the Franciscan Order, a position he filled with prudence and wisdom. He later became the Cardinal-Bishop of Albano.

St. Bonaventure was a man of eminent learning and eloquence, known especially for his kindness, approachableness, gentleness and compassion. He died at the Council of Lyons in 1274, canonized in 1482 by Pope Sixtus IV,

Entry Antiphon

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

Collect

Grant, we pray, Almighty God, that just as we celebrate the heavenly birthday of the Bishop Saint Bonaventure, we may benefit from his great learning and constantly imitate the ardour of his charity. Through our Lord.

First Reading

A reading from the book of Genesis (49:29-33; 50:15-25)

Jacob gave his sons these instructions, 'I am about to be gathered to my people. Bury me near my fathers, in the cave that is in the field at Machpelah, opposite Mamre, in the land of Canaan, which Abraham bought from Ephron the Hittite as a burial-plot. There Abraham was buried and his wife Sarah. There Isaac was buried and his wife Rebekah. There I buried Leah. I mean the field and the cave in it that were bought from the sons of Heth.' When Jacob had finished giving his instructions to his sons, he drew his feet up into the bed, and breathing his last was gathered to his people.

Seeing that their father was dead, Joseph's brothers said, 'What if Joseph intends to treat us as enemies and repay us in full for all the wrong we did him?' So they sent this message to Joseph: 'Before your father died he gave us this order: "You must say to Joseph: Oh forgive your brothers their crime and their sin and all the wrong they did you." Now therefore, we beg you, forgive the crime of the servants of your father's God.' Joseph wept at the message they sent to him.

His brothers came themselves and fell down before him. 'We present ourselves before you' they said 'as your slaves.' But Joseph answered them, 'Do not be afraid; is it for me to put myself in God's place? The evil you planned to do me has by God's design been turned to good, that

Ukwe Mbata

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

Ekpere Mmeghe

Mee, anyi na-ario, Chineke jiike niile, ka anyi na-eri oriri ubochi omumu n'eluigwe nke nnukwu Uko-chukwu Bonavensho di aso, ka anyi nweta uru na nnukwu mmuta ya were nomie onunuko ihunaanya ya. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Jenesis (49:29-33.50:15-25)

Jekob wee nye ha iwu si, "Oge onwu m Jeruola; lienu m n'akuku ebe e liri nna m ha, n'ili nke di n'ugbo Efron, onye Het, n'ogba nke di n'ala ugbo di na Mak-pela, nke chere Mamre ihu, n'obodo Kenaan nke Abraham siri n'aka Efron onye Het zuta, ka o buru ebe olili ozu. N'ebe ahụ ka e liri Abraham na nwunye ya bu Sera. N'ebe ahụ ka e liri Aizik na nwunye ya bu Rebeka; n'ebe ahụ ka m liri Lia. Ugbo na ogba m na-ekwu bu nke ahụ a zutura n'aka umu Het." Mgbe Jekob kwuchara ihe ndi a, o chiliri ukwu ya, ghasa ha n'elu akwa ya, wee kubee.

Mgbe umunne Josef huru na nna ha anwuola, ha kwuru si, "Ikekwe Josef gakpo anyi asi, wee kwuo anyi ugwo ihe ojoo niile anyi mere ya." Nke a mere ha ji zigaara Josef ozi a si, "Nna gi nyere anyi iwu nke a tupu o nwuo, 'Gwanu Josef si: Biko ana m ario gi, gbaghara umunne gi njo ha na ihe ojoo niile ha mere gi.' Anyi na-ario ugbo a, ka i gbaghara anyi ihe ojoo umuodibo Chineke nna gi mere." Josef bere akwa ka ha gwara ya ihe ndi a. Umunne ya biara daa n'ukwu ya, gwa ya si, "Lee, anyi bu ndi ohu gi." Ma Josef zara ha si, "Egwu atula unu, ano m n'okwa Chineke? Ihe ojoo unu choro

might bring about, as indeed he has, the deliverance of a numerous people. So you need not be afraid; I myself will provide for you and your dependants.' In this way he reassured them with words that touched their hearts.

So Joseph stayed in Egypt with his father's family; and Joseph lived a hundred and ten years. Joseph saw the third generation of Ephraim's children, as also the children of Machir, Manasseh's son, who were born on Joseph's lap. At length Joseph said to his brothers, 'I am about to die; but God will be sure to remember you kindly and take you back from this country to the land that he promised on oath to Abraham, Isaac and Jacob.' And Joseph made Israel's sons swear an oath, 'When God remembers you with kindness be sure to take my bones from here. The word of the Lord.

Responsorial Psalm: Ps. 104:1-4-6-7. (R. Ps. 68:33)

Response: Seek the Lord, you who are poor, and your hearts will revive.

1. Alleluia! Give thanks to the Lord, tell his name, make known his deeds among the peoples. O sing to him, sing his praise; tell all his wonderful works. (R.)

2. Be proud of his holy name, let the hearts that seek the Lord rejoice. Consider the Lord and his strength; constantly seek his face. (R.)

3. O children of Abraham, his servant, O sons of the Jacob he chose. He, the Lord, is our God: his judgements prevail in all the earth. (R.)

Alleluia, alleluia! 1 Peter 4:14

It is a blessing for you, when they insult you for bearing the name of Christ, for the spirit of God rests on you. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (10:24-33)

Jesus instructed the Twelve as follows: 'The disciple is not superior to his teacher, nor the slave to his master. It is enough for the disciple that he should grow to be like his teacher, and the slave like his master. If they have called the master of the house Beelzebul, what will they not say of his household?

'Do not be afraid of them therefore. For everything that is now covered will be uncovered, and everything now hidden will be

ime m ka Chineke tughariri o buru iheoma, ka o wee buru na otutu ndi mmadu ga-adi ndu, dika ha si di taa. Ya bu, egwu atula unu; aga m elektota unu na umu unu anya." Otu a ka o si gbaa ha ume, tasiekwa ha obi.

Josef biri n'ljipt, ya na ndi ezinuulo nna ya niile; otu nari afo na afo iri ka Josef noro ndu. Josef huru umu Ifrem ruo ndudugandu nke ato. O hukwuru umu Makii, nwa Manase, ndi nke a muru n'ihu ya. Josef gwara umunne ya si, "Oge onwu m eruola, mana Chineke ga-anonyere unu, wee duputa unu n'obodo a, duruo unu n'ala ahu o kwere Abraham, Aizik na Jakob na nkwa." Josef wee mee ka umu Izrel nuoro ya iyi na oge obula Chineke ga-echeta ha n'afoma ya na ha ga-esikwa n'ebe a bupu okpukpu ya mgbe ha na-apu. Okwu nke Oseburuwa.

Abuoma Aziza: Abu. 105:1-4-6-7. (R. Az. 69:33)

Aziza: Choonu Onyenweanyi, unu ndi ogbenye; obi unu ga-enweta ndu.

1. Aleluya! Nyenu Chineke ekele, kpokuonu aha ya, kwuputaranu mba niile oru ebube ya! Kweerenu ya ukwe, kuoronu ya egwu, kwuputani oru itunaanya ya niile! (Az.)

2. Nwebenu anuri n'aha nso ya; ka obi niile na-achọ Chineke nuri. Chobanu Onyenweanyi na ike ya, chobanu ihu nke Onyenweanyi mgbe niile. (Az.)

3. Unu umu Abraham bu nwodibo ya, umu Jakob bu onye nke o hooro! O bu ya bu Onyenweanyi na Chineke anyi, Ike ochichi ya gazuru uwa niile. (Az.)

Alleluia, alleluia! 1 Peter 4:14

Ngozi na-adiri unu, ma o buru na a-na-ata unu uta n'ihu aha Kristi, bu mmuo nke Chukwu, na-anogide n'ime unu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (10:24-33)

Jesu gwara ndi umuazu iri na abuo ahu si ha: Nwata akwukwo anaghi akari onye nkuzi ya, odibo akarighikwa nna ya ukwu; O kwesiri ekwesị ka nwata akwukwo dika onye nkuzi ya, ka odibo dika nna ya ukwu. O buru na ha kporo nna nwe ulo Belzebul, udi aha gini ka ha ga-enye ndi ezi n'ulo ya?

Unu atula egwu ha, n'ihina o dighi ihe e kpuchiri ekpuchi nke a gaghi ekpughe, mabu nke e zoro ezo mmadu agaghi amata.

made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.

‘Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows.

‘So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown him in the presence of my Father in heaven.’

The Gospel of the Lord.

Prayer Over The Offerings

May the sacrifice which we gladly present on the feast day of blessed Bonaventure, be pleasing to you, O God, for, taught by him, we, too, give ourselves entirely to you in praise. Through Christ our Lord.

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

Communion Antiphon

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

Prayer After Communion

Through Christ the teacher, O Lord, instruct those you feed with Christ, the living Bread, that on the feast day of blessed Bonaventure they may learn your truth and express it in works of charity. Through Christ our Lord.

Ihe m gwara unu n’ochichiri, kwuputanu n’ihe. Ihe m takwunyeere unu na nti, kwusaanu ya n’elu ulo. Unu atula egwu ndi na-egbu anu ahu, ma ha apughi igbu mkpuruobi. Kama tunu egwu onye ahu puru ime ka ahu na mkpuruobi laa n’iyi n’okummuo. O bu na anaghi ere nza abuo otu peni? Mana otu n’ime ha agaghi ada n’ala ma o buru na o bughu uche Nna unu.

Otu o di, a guolari ntutuisi unu onu. Ya bu, unu atula egwu n’ihina unu di oke onu karia otutu nza. Onye obula nke kwuputara m n’ihu ndi mmadu, aga m ekwuputa ya n’ihu Nna m nke bi n’eluigwe; ma onye obula gonahuru m n’ihu ndi mmadu, aga m agonahu ya n’ihu Nna m nke bi n’eluigwe.” Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja nke anyi ji obiuto ebute n’ubochi oriri nke Bonavensho di ngozi masi gi, O Chineke, n’ihina site na nkuzi o kuzirila anyi, anyi na-enyeazi gi onwe anyi kpam kpam n’otito. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Lee nwaodibo kwesiri ntukwasiobi Lnwekwaa uche inye ha oke nri ha n’oge kwesiri ekwesiri.

Ekpere A Natachaa Oriri Nso

Site na Kristi onye nkuzi, O Dinwenu, skuziere ndi ahu i jiri Kristi bu achicha di ndu azu, ka n’ubochi oriri nke Bonavensho di ngozi ka ha muta eziokwu gi ma gosiputa ya n’oru nke ihunaanyaga. Site na Kristi Onyenweanyi.

**15TH SUNDAY IN ORDINARY TIME (A)
16TH July 2023[Ori] (Green)**

**Office:
Week 3**

Entry Antiphon

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.

Collect

O God, who show the light of your truth to those who go astray, so that they may

Ukwe Mbata

Aga m eji ezi omume kwuru n’ihu Gi. Aga m enwe afo ojuju mgbe otito Gi ga-achawaputa.

Ekpere Mmeghe

Chineke anyi, ihe ezi okwu Gi na-egosi ndi na-agahie agahie uzo ha nwere ike

return to the right path; give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ, and strive after all that does it honour. Through our Lord...

First Reading

A reading from the prophet Isaiah (55:10-11)
Thus says the Lord: "Yes, as the rain and the 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.

Responsorial Psalm: Ps. 64:10-14. (R.Lk. 8:8)

Response: **Some seed fell into rich soil, and produced its crop.**

1. You care for the earth, give it water, you fill it with riches. Your river in heaven brims over to provide its grain. (R.)
2. And thus you provide for the earth; You drench its furrows, you level it, soften it with showers, you bless its growth. (R.)
3. You crown the year with your goodness. Abundance flows in your steps, in the pastures of the wilderness it flows. (R.)
4. The hills are girded with joy, the meadows covered with flocks, the valleys are decked with wheat. They shout for joy, yes, they sing. (R.)

Second Reading

A reading from the letter of St Paul to the Romans (8:18-23)

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has

iso loghachie na Kristi. Biko mee ka ndi otu Kristi niile ju ihe niile megidere okwukwe ha, kama ka ha sowe ihe dum kwesiri Ya. Anyi na-ariyo nke a site na Dinwenụ Jesu Kristi.

Ihe Ogugu Nke Mbụ

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

Oseburuwa kwuru si: Dika otu mmiri ozuzo na akummiriigwe na-esi n'eluigwe ezo anaghi alaghachi azu ruo mgbe o gbasara mmiri n'owa, bia mezie ala ka o mee ihe akuku ka o puputa, nye onye olu ugbo oriri o ga-eri, otu a ka okwu na-esi m n'onu aputa si adi, o nweghi ike igba aka loghachikwute m, kama o ga-emejuputa ihe m bu n'obi, ma mezuokwa ihe m jiri maka ya zipu ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 65:9-13. (Az.Luk.8:8)

Aziza: **Ufodu mkpuru dara n'ala di mma, toputa, mia mkpuru nari mmaji.**

1. I na-eleta uwa na-enye ya mmiri, i na-eme ka o juputa n'akunuba: iyi nke Chineke juputara na mmiri, iyi nye ha mkpuru ubi. (Az.)
2. Otu a ka i si eleta ya: site n'ime ka mmiri zuo ala ahụ, site n'ime ka o di larii site n'iji mmiri ozuzo mee ka o dee, site n'igozị mkpuru mbu ya. (Az.)
3. I na-eji obi oma gi agozi afo, akunuba na-ejuputa ebe obula i gafere; ahijia ndu di n'ikpa na-abawaanye. (Az.)
4. Ugwu nta niile na-ejuputa n'onu. Ana meji igwe aturu choo ebe ahijia ndu di mma. E jiri osisi choo ndagwurugwu niile ahụ mma. Lee ka ha si eti mkpu onu, na-ekwe ukwe. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (8:18-23)

Echere m na ahuhu nke oge a erughi n'uzo obula itunyere nnukwu ebube nke Chineke ga-ekpughere anyi. Ihe niile e kere eke ji oke aguu na-eche mgbe a ga-egosiputa ndi bu umu Chineke. E mere ka ihe niile e kere eke buru ihe efu; O bughị dika ha si choo, kama o bu ka Chineke si choo. Ma ihe niile e kere eke ka nwere olileanya, na otu ubochi na ha ga-enwere onwe ha site n'agbu nke ire ure, bia sonye n'inwere onwe ahụ di ebube nke umu Chineke. Anyi ma na sitena mbido ruo ugbo a, ihe niile e kere eke na-asu ude n'otu dika

been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

The word of the Lord.

Alleluia, alleluia! Jn.6:63.68

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

Gospel

A reading from the holy Gospel according to Matthew (13:1-23)

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, "Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!"

Then the disciples went up to him and asked, "Why do you talk to them in parables?" "Because" he replied "the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled: You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

nwaanyi ime na-eme. O bughị naani ihe e kere eke, anyị onwe anyị kwa, ndị natara mkpuru mbu nke Mmuo Nso, na-asukwa ude n'ime onwe anyị, ka anyị nọ na-eche mgbe Chineke ga-eme anyị umu ya, ma mgbe o ga-azoputa anụahụ anyị.

Okwu nke Oseburuwa.

Alaluya, alaluya! Jn. 6:63.68

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13:1-23)

Notu ubochi ahu, Jesu siri n'ulo puo, gaa nodu n'akuku oke osimiri. Oke igwe mmadu zukoro gbaa ya gburugburu, nke mere o jiri banye n'ugbommiri wee nodu ala. Igwe mmadu ahu guzokwa n'akuku oke osimiri ahu. O jiri ukabuilu gwa ha otutu okwu si, "Ogha mkpuru gara igha mkpuru n'ubi ya. Ka o na-agma mkpuru ndi a, ufodu dara n'akuku okporouzo, umunnunu aturia ha. Ufodu dara n'ala okwute, ebe ha enwetaghị aja zuuru ha. Ozigbo ha pulitere, n'ihina aja di ebe ahu emighiemi, mgbe anwu wara, ha chanwuru, kponwuo n'ihina mgborogwu ha emibaghi n'ime ala. Mkpuru ufodu dara n'etiti ogwu; ogwu tolitere, kpagbuo ome ha puputara. Mkpuru ufodu dara n'ala di mma, wee mita mkpuru, ufodu mitara otu nari, ufodu iri isii, ufodu iri ato. Onye nwere nti ya nuru."

Mgbe ahu, ndi na-eso uzo Jesu biakwutere ya juo ya si, "Gini mere i ji agwa ha okwu n'ukabuilu?" O zara ha si, "O bu unu ka e nyere amara imata ihe omimi nke alaaze eluigwe, ma e nyeghi ha amara di otu a.

N'ihina onye obula nwerenu ka a ga-enye ntukwasa ka o nwee karia. Ma onye obula na-enweghi, a ga-anapu ya obuladi nke o nwere. Nke a bu ihe mere m ji agwa ha okwu n'ukabuilu, n'ihina ha na-ele anya, ma ha anaghi ahu uzo; ha na-ege nti ma ha anaghi anu ihe nke ha na-aghota. E mezuola ihe Aizaya onye amuma kwuru maka ha si, 'Unu ga-ege nti ma unu agaghi aghota; unu ga-ele ma unu agaghi ahu. N'ihina obi ndi a adaala mba, nti ha ejula n'inu ihe. Ha mechiri anya, ka ha ghara iji anya ha hu uzo, gharakwa iji nti ha nu ihe. Ka ha ghara iji obi ha ghota ihe obula, ka ha ghara

“But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.”
The Gospel of the Lord.

Prayer Over The Offerings

Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. Through Christ our Lord.

Communion Antiphon

The sparrow finds a home, and the swallow a nest for her young, at your altars, O Lord of hosts, my king and my God. Blessed are they who dwell in your house, forever singing your praise.

Prayer After Communion

Having consumed these gifts, we pray, O Lord, that by our participation in this mystery, its saving effects upon us may grow. Through Christ our Lord.



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

ilaghachikwute m, ka m gwọọ ha.

Ngozi diiri anya unu, n'ihina ha na-ahụ ụzọ, na nti unu, n'ihina ha na-anu ihe. N'ezie agwa m unu, otutu ndi amuma na ndi eziumume chosiri ike ihu ihe unu na-ahụ ma ha ahughị ya, inu ihe unu na-anu ma ha anughị ya.

Nurunu nkowa ukabuilu ogha mkpuru. Mgbe onye obula nuru okwu gbasara alaeze ma o ghotaghi ya, ekwensu na-abia punari ya okwu ahụ a kuru n'obi ya. Nke a bu mkpuru ahụ dara n'okporouzo. Mkpuru nke dara n'ala okwute bu onye ahụ nuru okwu Chineke, jiri onu nara ya, otu oge ahụ. Ma n'ihina okwu ahụ enweghi mgborogwu n'ime ya, ihe o na-ano bu nwa oge. Mgbe nsogbu mọbu mkpagbu biara n'ihu okwu ahụ, o na-adapu n'okwukwe ozigbo ahụ. Mkpuru nke dara n'etiti ogwu bu onye nuru okwu ahụ ma nchekasi nke uwa na ihu aku nke uwa n'anya na-akpagbu okwu ahụ mekwaa ka o ghara imita mkpuru. Nke dara n'ala di mma bu onye nuru okwu ahụ ma ghotakwa ya; wee mita mkpuru. N'otu akuku o mitara otu nari mkpuru, n'akuku nke ozo iri isii, na nke ozokwa iri ato.
Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, were afoma lekwasị Anya n'onyinye nke nzuko Gi na-ebunye Gi. Biko mee k'anyi site na-iketa oke n'ime ha na-adiwanye aso. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu nke igwe ndi agha, Eze m na Chineke m, nnunu ebelebe na-achotara onwe ya ulo obibi, nnunu eleke na-achotara onwe ya akwu, ebe o ga-edote umu ya n'akuku ebe ichuaja gi. Ngozi diri ndi bi n'ulo gi. Ha ga na-eto gi ruo mgbe ebighi ebi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, site n'iketa oke n'ihe omimi nke ahụ na obara Kristi nke a, biko mee ka amara nke nzoputa Gi na-ebuwanye n'ime anyi, oge o bua anyi natara ihe ogbugba ndu nke a. Site na Kristi Dinwenanyi.

17 July [Afor] Monday of Ordinary Time - Week 15 (Green)

(For Entry Antiphon and Collect, see page 22)

First Reading

Reading from the book of Exodus (1:8-14:22)

There came to power in Egypt a new king who knew nothing of Joseph. 'Look,' he said to his subjects 'these people, the sons of Israel, have become so numerous and strong that they are a threat to us. We must be prudent and take steps against their increasing any further, or if war should break out, they might add to the number of our enemies. They might take arms against us and so escape out of the country.' Accordingly they put slave-drivers over the Israelites to wear them down under heavy loads. In this way they built the store-cities of Pithom and Rameses for Pharaoh. But the more they were crushed, the more they increased and spread, and men came to dread the sons of Israel. The Egyptians forced the sons of Israel into slavery, and made their lives unbearable with hard labour, work with clay and with brick, all kinds of work in the fields; they forced on them every kind of labour.

Pharaoh then gave his subjects this command; 'Throw all the boys born to the Hebrews into the river but let all the girls live.'

The word of the Lord.

Responsorial Psalm: Ps. 123.1-3,4-6,7-8 (Rv8)

Response: **Our help is in the name of the Lord.**

1. 'If the Lord had not been on our side.' This is Israel's song. 'If the Lord had not been on our side when men rose against us, then would they have swallowed us alive when their anger was kindled. (R.)

2. Then would the waters have engulfed us, the torrent gone over us; over our head would have swept the raging waters.' Blessed be the Lord who did not give us a prey to their teeth! (R.)

3. Our life, like a bird, has escaped from the snare of the fowler. Indeed the snare has been broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth. (R.)

Alleluia, alleluia! Mt 5:10.

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (1:8-14:22)

Ugbu a, otu eze nke na amaghi Josef bidoro chiwa ala Ijipt. Eze a gwara ndi nke ya si, "Leenu, ndi Izrel akariala anyi; ma n'onuogugu ma n'igbasiike. Ngwanu ka anyi kpachapu anya ma were mmegbu sobe ha, ma o bughị ya, ha si otu a na-abawanye, o buru na ndiio anyi ebuso anyi agha, ha ga-adonyere ha ukwu luso anyi ogu iji wee si n'ala anyi gbalaga. Nke a mere ndi Ijipt jiri kpota ndi nlekota oru bu ndi nogidere umu Izrel na-enye ha oru kariri ha akari; umu Izrel wee si otu a ruoro Fero obodo Pitom na Raamses bugasi oha ebe o na-echedo ihe. Ma ka e si na-emegbu umu Izrel, otu aka ahụ ka ha ji na-aga n'ihu na-abawanye n'onuogugu ma na-agbasakwa n'ala Ijipt niile. Nke a mere na egwu umu Izrel biara tuwa ndi Ijipt karia. Ha wee mee ka umu Izrel tawa ahuhu n'oru ha karia, ma mekwaa ka ndu ha juputa n'oke ihe uru site n'oru iji mgba na uro kpuo ma na-ebugharika aja e ji aru ulo, na sitekwa n'iru oru ubi di ichiche. N'oru ndi a niile, e mere ka ha na-ata oke ahuhu.

Mgbe ahụ ka Fero jikwara kpoko ndi obodo ya si ha, Unu gana-atunyezi nwata nwoke onye Hibu obula muru ohuru n'ime osimiri Nail, ma o buru nwaanyi, a ga-ahapu ya ka o diri ndu." Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 124.1-3,4-6,7-8 (Az8)

Aziza: **Enyemaka anyi di n'aha Onyenweanyi.**

1. Ka Izrel kwuo si: A si na Chineke anonyeereghi anyi, a si na Onyenweanyi anonyeereghi anyi, mgbe ha luso anyi ogu, ha gaara elo anyi na ndu, muo anyi oku, mgbe iwe were ha. (Az.)

2. Ide mmiri gaara eri anyi, ebili mmiri gaara ekpudo anyi, mmiri ahụ na-ekwo gaara eri anyi. Ngozi diri Onyenweanyi, onye nke ekweghi ka ndiio anyi laa anyi n'iyi! (Az.)

3. Anyi gbanariri onya ndiio anyi kwere dika nnunu si agbapu n'onya dinta, o gbajiri onya ha, anyi wee nwee ike gbalaga. Enyemaka anyi di n'aha Onyenweanyi onye mere eluigwe na ala. (Az.)

Alaluya, alaluya! Mt. 5: 10

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

Gospel

A reading from the holy Gospel according to Matthew (10:34-11:1)

Jesus instructed the Twelve as follows: 'Do not suppose that I have come to bring peace to the earth; it is not peace I have come to bring, but a sword. For I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. A man's enemies will be those of his own household.

'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.

'Anyone who welcomes a prophet because he is a prophet will have a prophet's reward; and anyone who welcomes a holy man because he is a holy man will have a holy man's reward.

'If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'

When Jesus had finished instructing his twelve disciples he moved on from there to teach and preach in their towns.

The Gospel of the Lord.

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

18 July [Nkwo] Tuesday of Ordinary Time - Week 15 (Green)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the book of Exodus (2:1-15)

There was a man of the tribe of Levi who had taken a woman of Levi as his wife. She conceived and gave birth to a son and, seeing what a fine child he was, she kept him hidden for three months. When she could hide him no longer, she got a papyrus basket for him; coating it with bitumen and pitch, she put the child inside and laid it among the reeds at the river's edge. His sister stood some distance away to see what would happen to him.

Now Pharaoh's daughter went down to bathe in the river, and the girls attending her were walking along by the riverside. Among the reeds

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (10:34-11:1)

Jesu kuziiri umuazu ya iri na abuo si: "Unu echela na abiaara m iweta udo n'elu iwa, abiaghi m iweta udo kama mmaagha. N'ihina abiaara m ime ka nwa nwoke megide nna ya, nwa nwaanyi megide nne ya, ka nwunye nwa megide nne di ya. Ndi iro mmadu ga-abukwa ndi ezinulo ya.

Onye obula na-ahu nna mobu nne ya n'anya karia m, etosighi ibu onye na-eso uzo m. Onye obula na-ahu nwa ya nwoke mobu nwa ya nwaanyi n'anya karia m, etosighi ibu onye na-eso uzo m; ozokwa, onye obula na-eburughi obe ya sobe m n'azu etosighi m. Onye obula na-achota ndu ya ga-atufu ya, ma onye obula tufuru ndu ya n'ihu m ga-achota ya.

"Onye nabatara unu nabatara m, onye nabatara m nabatara onye ahu nke zitere m.

Onye obula nabatara onye amuma n'ihina o bu onye amuma, ga-anata ugwo oru nke onye amuma. Onye obula nabatara onye eziumume n'ihina o bu onye eziumume ga-anata ugwo oru nke onye eziumume.

Ozokwa onye obula nke ga-ekunye otu n'ime ndi a na-eso uzo m o buladi otu iko mmiri onuru n'ihina o bu onye na-eso uzo m, aghaghi inata ugwo oru ya."

Mgbe Jesu kuzichaara ndi na-eso uzo ya ihe ndi a, O siri n'ebe ahu puo jee ikuzi nkuzi na-ekwusa okwu Chineke n'obodo niile di ebe ahu. Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (2:1-15)

Ugbu a otu nwoke si n'agburu Levai gara luru otu nwaada sikwa n'agburu Levai. Nwaanyi a turu ime, muta nwa nwoke; mgbe o huru ka nwata ahu siri maa mma nke ukwu, o zobera ya onwa ato. Ka o huru na o nweghikwa ka o ga-esi zobe ya bu nwa ozo, o tinyere ya na nkata e jiri etere ete mmanu korota wee mechie oghere ya dote ya n'etiti ahia mmiri di n'akuku osimiri Nail. Nwanne ya nwaanyi guzoro ebe di anya inata ihe ga-eme ya.

Mgbe ada Fero biara isa ahu n'osimiri Nail, ma umuodibo ya nwaanyi no na-

she noticed the basket, and she sent her maid to fetch it. She opened it and looked, and saw a baby boy, crying; and she was sorry for him. 'This is a child of one of the Hebrews' she said. 'Then the child's sister said to Pharaoh's daughter, 'Shall I go and find you a nurse among the Hebrew women to suckle the child for you?' 'Yes, go' Pharaoh's daughter said to her; and the girl went off to find the baby's own mother. To her the daughter of Pharaoh said, 'Take this child away and suckle it for me. I will see you are paid.' So the woman took the child and suckled it. When the child grew up, she brought him to Pharaoh's daughter who treated him like a son; she named him Moses because, she said, 'I drew him out of the water.'

Moses, a man by now, set out at this time to visit his countrymen, and he saw what a hard life they were having; and he saw an Egyptian strike a Hebrew, one of his countrymen. Looking round he could see no one in sight, so he killed the Egyptian and hid him in the sand. On the following day he came back, and there were two Hebrews, fighting. He said to the man who was in the wrong, 'What do you mean by hitting your fellow countryman?' 'And who appointed you' the man retorted 'to be prince over us, and judge? Do you intend to kill me as you killed the Egyptian?' Moses was frightened. 'Clearly that business has come to light' he thought. When Pharaoh heard of the matter he would have killed Moses, but Moses fled from Pharaoh and made for the land of Midian.

The word of the Lord.

Responsorial Psalm: Ps. 68:3.14. 30-31.33-34. (R.v.33)

Response: Seek the Lord, you who are poor, and your hearts will revive.

1. I have sunk into the mud of the deep and there is no foothold. I have entered the waters of the deep and the waves overwhelm me. (R.)
2. This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails. (R.)
3. As for me in my poverty and pain let your help, O God, lift me up. I will praise God's name with a song; I will glorify him with thanksgiving. (R.)
4. The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. (R.)

agaghari n'akuku osimiri ahụ, o huru nkata do n'etiti obere ohia di n'agiga mmiri wee zie otu odibo ya nwaanyi ka o gaa bute ya. Mgbe o kpughere nkata ahụ, lee, nwa no n'ime ya na-akwa akwa. Ebere nwatakiri ahụ mere ya o wee si, "Nke a bu otu n'ime umu ndi Hibru." Ozigbo, nwanne nwaanyi nwantakiri ahụ putara juo ada Fero si, "O bu m gaa kpooro gi ofu nwanyi onye Hibru ga-enyere gi aka zuo nwa a?" Ada Fero zara ya si, "Gaba." Nke a mere nwata nwaanyi ahụ jiri ga-kpo nne nwa ahụ. Ada Fero wee gwa nne nwa ahụ si, "Kuru nwa a gaa zuwara m ya, aga m akwu gi ugwo oru gi." Nwaanyi a wee kuru obere nwa ahụ gaa zuo ya. Oge nwa ahụ toputara, o kuteere ya ada Fero onye jiri ya mere nwa nwoke. O guru ya Mosis makana o kwuru si, "Esi m n'osimiri guputa ya. Otu ubochi, mgbe Mosis toputarala okorobia, o gara ileta umunne ya, wee hu ka ha siri nora n'ime ahuhu. O huru otu onye Ijpt ka o na-etiti otu nwanne ya onye Hibru ihe. O leghariri anya gburugburu. Mgbe o huru na o nweghi onye na-ele anya, o gburu onye Ijpt ahụ lie ya n'aja. Ka o puru echi ya, o huru ndi Hibru abuo ka ha na-ahu ogu. O juru onye nke choro okwu si, "Gini mere i ji etigbu nwanne gi?" O zara ya si, "Onye mere gi onye ochichi na onye okaikpe n'etiti anyi? I chowala igbu m otu i si gbuo onye Ijpt?" Ozigbo egwu jidere Mosis, o wee chee n'ime onwe ya si, "N'ezie ihe a apatala ihe." Mgbe Fero nuru nke a, o choro igbu Mosis. Ma Mosis gbapuru ga biri n'ala Midian. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.69:2.13.29-30.32-33 (Az.32)

Aziza: Choonu Onyenweanyi, unu ndi ogbenye; obi unu ga-enweta ndu.

1. Ana m emikpu n'ime ude mmiri n'enweghi ebe m ga-azokwasi ukwu; adamiela m n'ime umi mmiri, ebili mmiri na-eburu m. (Az.)
2. Ana m ario gi, Onyenwe m, oge masiri gi, n'oke ihunaanya gi, za m n'ikwusiike nke nzoputa gi. (Az.)
3. Ma, n'ebe m no, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi, Chineke, kulite m elu! Aga m eji ukwe too aha nke Chineke, aga m eji ekele m bulie aha ya. (Az.)
4. Mgbe ahụ ndi umeala hu nke a, ha ga-añuri, ka unu wee nwee ogologo ndu, unu ndi na-achọ Chineke! Onyenweanyi na-egè ndi niile nọ na mkpa nti mgbe niile. O naghiechezo ndi nke ya e ji e ji. (Az.)

Alleluia, alleluia! Ps 94:8

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

Gospel

A reading from the holy Gospel according to Matthew (11:20-24)

Jesus began to reproach the towns in which most of his miracles had been worked, because they refused to repent.

‘Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And still, I tell you that it will not go as hard on Judgement day with Tyre and Sidon as with you. And as for you, Capernaum, did you want to be exalted as high as heaven? You shall be thrown down to hell. For if the miracles done in you had been done in Sodom, it would have been standing yet. And still, I tell you that it will not go as hard with the land of Sodom on Judgement day as with you.’

The Gospel of the Lord.

Aleluya, aleluya! Ps. 94:8

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

Aleluya, aleluya! Ps. 94:8

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (11:20-24)

Mgbe ahụ Jesu malitere ibara obodo niile ebe o ruru otutu oru ebube mba, n'ihina ha echegharighi. 'Azi gba unu Korazin! Azi gba unu Betsaida! N'ihina a si na o bu n'ime obodo Taya na Sidon ka a ruru oru ebube niile a ruru n'ime unu, ha gaara echeghari kamgbe site n'iyiri akwa mkpe na ite onwe ha ntu. Ma agwa m unu, a ga-emere obodo Taya na Sidon ebere n'ubochi ikpe karia unu. Ma gi Kapanauum, a ga-ebuli gi ruo eluigwe? A ga-eweda gi ruo olulu ala mmuo. N'ihina a si na oru ebube niile a ruru n'ime gi, na a ruru ha na Sodom, o gaara adi

(For Prayer Over The Offerings, Communion Antiphon, and

Prayer After Communion, see page 24)

19 July [Eke] Wednesday of Ordinary Time - Week 15 (Green)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the book of Exodus (3:1-6,9-12)

Moses was looking after the flock of Jethro, his father-in-law, priest of Midian. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was not being burnt up. 'I must go and look at this strange sight,' Moses said 'and see why the bush is not burnt.' Now the Lord saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' He said. 'Here I am' he answered. 'Come no nearer' he said. 'Take off your shoes, for the place on which you stand is holy ground. I am the God of your father,' he said 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, afraid to look at God.

And the Lord said, 'And now the cry of the sons of Israel has come to me, and I have witnessed the way in which the Egyptians oppress them, so come, I send you to Pharaoh to bring the sons of Israel, my people, out of Egypt.'

Moses said to God, 'Who am I to go to Pharaoh and bring the sons of Israel out of Egypt?' 'I shall be with you,' was the answer 'and this is the sign by

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (3:1-6,9-12)

Noge ahụ Mosis na-echekwa igwe aturu ogo ya nwoke bu Jetro, onye nchuaja nke Midian, o duuru igwe aturu ndi ahụ gaa n'akuku odida anyanwu ozara wee garute na Horeb bu ugwu nke Chineke. N'ebe ahụ ka mmuogoma nke Chineke biakwutere ya n'udi ire oku na-enwu n'ime ohia ma o naghị erepia ahijia di n'ohia ahụ. Mosis wee kwuo si, 'Aga m agaru nso ma lee ihe itunaanya nke a mere na ahijia ndi a di n'ohia anaghi ere oku.' Mgbe Chineke huru ka o tughariri ka o hu ihe na-eme, O si n'ime ohia ahụ kpoo ya oku si, 'Mosis!, Mosis!' O zara ya si, 'Ano m ebe a.' Chineke asi ya, 'Abiakwala nso; yipu akpukpo ukwu gi n'ihina ebe i guzo bu ala nso.' Chineke gwakwara ya si, 'Abu m Chineke nke nna gi ha, Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jekob.' Mosis were kpuchie ihu ya n'ihina egwu na-atu ya ile Chineke anya n'ihu.

Dinwenu gwara ya si, ugbu a akwa umu Izrel eruola m nti, ahula m otu ndi umu Ijpt si emekpa ha ahụ. Bia, aga m ezigara gi Fero ka i gaa kpoputa ndi nke m, umu Izrel n'ala Ijpt.

Mana Mosis juru Chineke si, 'Onye ka m bu m ga-eji gakwuru Fero wee kpoputa umu Izrel n'ala Ijpt?' Chineke zara ya si, 'Aga m anonyere

which you shall know that it is I who have sent you... After you have led the people out of Egypt, you are to offer worship to God on this mountain.
The word of the Lord.

Responsorial Psalm: Ps. 102:1-4.6-7.(R.v.8)

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

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

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

3. The Lord does deeds of justice, gives judgement for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons.(R.)

Alleluia, alleluia! Mt. 11:25

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

Gospel

A reading from the holy Gospel according to Matthew (11:25-27)

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.'

The Gospel of the Lord.

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

20 July [Orie] Thursday of Ordinary Time - Week 15 (Green)

St. Apollinaris, Bishop & Martyr (Opt. Mem.)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the book of Exodus (3:13-20)

Moses said to God, 'I am to go, then, to the sons of Israel and say to them, "The God of your fathers has sent me to you." But if they ask me what his name is, what am I to tell them?' And God said to Moses, 'I Am who I

gi, ma nke a bu ihe ga-egosi gi na o bu m zigara gi, mgbe i duputachara umu Izrel site n'ala Ijipt, unu ga-eke Chineke ofufe n'elu ugwu a.'

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103:1-4.6-7 (Az.8)

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

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

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

3. Onyenweanyi, onye na-eme iheoma, na-anokari n'akuku ndi a na-emegbu emegbu, O mere ka Mosis mata echiche ya, ma gosikwa umu Izrel ike ya. (Az.)

Alaluya, alaluya! Mat. 11:25

Ekelee m gi, Nna, Onye nwe eluigwe na uwa, n'ihina na i kpugherela ndi di nta ihe omimi nke alaeze. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (11:25-27)

N'oge ahu Jesu kwuru si, "Ana m ekele gi Nna Dinwenu nke eluigwe na uwa, n'ihina i kpugheere umuntakiri ihe ndi a zonahuru ndi amamihe na ndi okemmuta. Ee, Nna, otu a ka o siri masi gi. Nna m ahanyela m ihe niile n'aka, o nweghi onye obula maara Nwa ahu ma e wezuga Nna. O dighikwa onye obula maara Nna ma e wezuga Nwa, ya na onye obula Nwa ahu choro ka o mara ya."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (3:13-20)

Mosis juru Chineke si, "O buru na m agwa umu Izrel si, 'Chineke nke nnanna unu ha zitere m n'etiti unu,' ha juo m si, 'Gini bu aha ya?' Gini ka m ga-agwa ha?" Chineke zara

Am. This'he added 'is what you must say to the sons of Israel: "I Am has sent me to you." And God also said to Moses, "You are to say to the sons of Israel: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you." This is my name for all time; by this name I shall be invoked for all generations to come.

'Go and gather the elders of Israel together and tell them, "The Lord, the God of your fathers, has appeared to me, - the God of Abraham, of Isaac, and of Jacob; and he has said to me: I have visited you and seen all that the Egyptians are doing to you. And so I have resolved to bring you up out of Egypt where you are oppressed, into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, to a land where milk and honey flow." They will listen to your words, and with the elders of Israel you are to go to the king of Egypt and say to him, "The Lord, the God of the Hebrews, has come to meet us. Give us leave, then, to make a three days' journey into the wilderness to offer sacrifice to the Lord our God." For myself, knowing that the king of Egypt will not let you go unless he is forced by a mighty hand, I shall show my power and strike Egypt with all the wonders I am going to work there. After this he will let you go.

The word of the Lord.

Responsorial Psalm: Ps. 104:1.5.8-9.24-27.(R.v.8)

Response: The Lord remembers his covenant for ever.

1. Alleluia! Give thanks to the Lord, tell his name, make known his deeds among the people. Remember the wonders he has done, his miracles, the judgements he spoke. (R.)
2. He remembers his covenant for ever, his promise for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. (R.)
3. He gave his people increase; he made them stronger than their foes, whose hearts he turned to hate his people and to deal deceitfully with his servants. (R.)
4. Then he sent Moses his servant and Aaron the man he had chosen. Through them he showed his marvels and his wonders in the country of Ham. (R.)

Mosis si, "Abu m onye m bu." O gwakwara ya si, "Gwa umu Izrel nke a 'Abu m' ziteere m unu. Chineke gwakwara Mosis si, "Gwa umu Izrel nke a, 'Oseburuwa, Chineke nke nnanna unu ha, Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jekob, zitere m nye unu. Nke a bu aha m ebeebe, otu a ka a ga-esi na-echeta m site na ndudugandu ruo na ndudugandu. Gaa ka i kpokota ndi okenye Izrel ma gwa ha nke a, 'Oseburuwa, Chineke nke nnanna unu ha, Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jekob biakwutere m si m: Elekwasi m unu anya wee hu ihe a na-eme unu n'ala Ijpt. Ana m ekwe unu nkwa na aga m akpoputa unu n'ahuhu nke Ijpt wee kpobata unu n'ala ndi Kanaan, ndi Hit, ndi Amo, ndi Periz, ndi Hiv na ndi Jebus bu ala nke juputara na mmiraraehi na mmanuani." Ha ga-ege gi nti, ma gi onwe gi na ndi okenye Izrel ga-agakwuru eze ndi Ijpt gwa ya nke a, 'Onyenweanyi Chineke nke ndi Hibru abiakwutela anyi; ma ugbo a, anyi na-ario gi ka i hapu anyi ka anyi gaa njem mkpuru ubochi ato n'ime ozara gaa churo Oseburuwa Chineke anyi aja, Ama m na eze ndi Ijpt agaghie ekwe ka unu laa naani ma e ji aka ike sochie ya. Maka ihi nke a aga m esetipu aka m ruo oru di itunaanya megide ala Ijpt. Nke ahu mecha a ga-ahapuzi unu ka unu laa."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 105.1.5.8-9.24-27 (Az.8)

Aziza: Onyenweanyi na-echeta ogbugbandu ya ebighiebi.

1. Aleluya! Nyenu Chineke ekele, kpokuonu aha ya, kwuputaranu mba niile oru ebube ya! Chetanu oru ebube niile o ruu, oru itunaanya ya niile, na ikpe niile si n'onu ya puta. (Az.)
2. O na-akpachapuru ogbugbandu ya anya ebeebe, Iwu nke o tiiri puku agburu gara aga, ogbugbandu ya na Abraham gbara na iyi nke o nuuru Aizik. (Az.)
3. Onyenweanyi mere ndi nke ya ha muta otutu umu, o mere ha di ike kara ndi na-emekpa ha ahu. O gbanwere obi ha, ka ha wee kpo ndi nke ya asi, ka ha na-aghoru umuodibo ya aghughu. (Az.)
4. O zigara nwodibo ya Mosis ya na Eron, onye nke o hooro, Ebe ahu, ha gosiri akara ya di ichieiche, na oru ebube di ichieiche n'ala Ham. (Az.)

Alleluia, alleluia! Mt. 11:28

Come to me, all you who labour and are overburdened, and I will give you rest. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (11:28-30)

Jesus exclaimed: 'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

The Gospel of the Lord.

Aléluya, aléluya! Mat. 11:28

Biakwutenụ m, unụ niile ndị na-adogbu onwe unụ n'ọrụ na ndị e boro ibu dị aro, aga m enye unụ ezumike. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma dị asọ nke Matiu dere (11:28-30)

Jesu kwuru si: Biakwutenụ m unụ niile ndị na-adogbu onwe unụ n'ọrụ na ndị e boro ibu dị aro, aga m enye unụ ezumike. Nyaranụ inyagba nke m n'olu unụ; mutakwanu ihe n'omume m, n'ihina adi m nwaayo dikwa obi umeala. Unụ mee otu a, obi unụ ga-enweta ezumike. N'ihina inyagba m di mfe, ibu m adighikwa aro."

Ozioma nke Oseburuwa.

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

21 July [Afor] Friday of Ordinary Time - Week 15 (Green/ White)

St. Lawrence of Brindisi, Priest & Doctor (Opt. Mem.)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the book of Exodus (11:10-12:14)

Moses and Aaron worked many wonders in the presence of Pharaoh. But the Lord made Pharaoh's heart stubborn, and he did not let the sons of Israel leave his country.

The Lord said to Moses and Aaron in the land of Egypt, 'This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Ezodus (11:10-12:14)

Mosis na Eron rucharara oru ebube ndi a niile n'ihu Ferò ma Dinwenu kpochiri obi Fero nke na o kweghi ka umu Izrel si n'ala ya puo. Dinwenu gwara Mosis na Eron n'ala Ijipt si, "Onwa nke a ga-aburu unu isi mbido onwa niile; o ga-abu onwa nke mbu n'afo. Gwa ogbako ndi Izrel, si: 'Ubochi onwa a ga-adi na mkpuru ubochi iri, nwoke obula gweweta otu nwaaturu dika otu ulo nna ha siri di; otu nwaaturu maka ezinulo obula. Mana o buru na e nwere ezinulo di nta nke na ha agaghi ericha otu nwaaturu, ha ga-esonyere ndi agbataobi ha dikwa nta, ha na ha ga-enwe ike iricha otu nwaaturu. A ga-akpachapu anya mata ole onye obula ga-enwe ike iricha iji mata mmadu ole ha ga-adi. Nwaaturu ahu agaghi enwe ntupo obula; o ga-adi ka chi si kee ya, gbaa naani otu afo. Unu ga-esi n'etiti aturu mobu ewu were ya. Unu ga-edobe ya ruo mgbe onwa gbara iri na ano, bu mgbe ogbako Izrel niile ga-egbugbado nwaaturu ha n'oge mgbede. E mechaa ha ga-ewere ufodu n'ime obara anu ahu tee n'ide nke onuzo na n'elu mgbo nke di n'ulo niile ha ga-ano rie umuaturu ahu. Ha ga-eri ha n'abali ahu ma a ga-ahu ya n'oku; ha ga-eji achicha ekoghi eko na akwukwo ilu were rie ya. Unu agaghi eri nke obula di ndu mobu nke e siri

fire; it must be eaten with unleavened bread and bitter herbs. Do not eat any of it raw or boiled, but roasted over the fire, head, feet and entrails. You must not leave any over till the morning: whatever is left till morning you are to burn. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt. I am the Lord! The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever.' The word of the Lord.

Responsorial Psalm: Ps.115:12-13.15-18. (R.v.13)

Response: The cup of salvation I will raise; I will call on the Lord's name.

1. How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name. (R.)
2. O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, you servant am I; you have loosened my bonds. (R.)
3. A thanksgiving sacrifice I make: I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. (R.)

Alleluia, alleluia! Jn. 10:27

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

Gospel

A reading from the holy Gospel according to Matthew (12:1-8)

Jesus took a walk one sabbath day through the cornfields. His disciples were hungry and began to pick ears of corn and eat them. The Pharisees noticed it and said to him, 'Look, your disciples are doing something that is forbidden on the sabbath.' But he said to them, 'Have you not read what David did when he and his followers were hungry -

esi kama unu ga-ahu akuku ahu ya niile tinyere isi ya, ukwu ya na ime ahu ya n'oku. Unu ga-agbakwa mbo hu na o nweghi nke obula n'ime ya ga-abo chi, ihe obula foduru afodu ruo n'utu unu ga-akpo ya oku. N'usoro a ka unu ga-esi rie ya; unu ga-ekchisi akwa unu ike, gbara akpukpo ukwu, jidekwa mkpo unu n'aka; wee rie ya ngwangwa. O bu oriri ngabiga nke Dinwenu. N'ihina aga m esi n'ala Ijpt gafee n'abali ahu, were gbuchapu nwa nwoke mbu niile no n'ala ahu, ma mmadu ma anuohia, aga m ekpekwa chi niile no n'ala Ijpt ikpe were nye ha onodu kwesiri ha, o bu m bu Dinwenu. Obara ahu ga-aburu akara iribaama nke ga-egosi ulo ndi unu bi n'ime ya. Mgbe m huru obara ahu, aga m esi ebe unu no gafee, o nweghi nsogbu obula ga-adakwasa unu, mgbe m ga-akusasi ala Ijpt niile. Ubochi a ga-aburu unu ihe ncheta, nke unu ga-edobe n'uzo puru icha ka o buru ubochi oriri nke Dinwenu unu ga na-asopuru ya ka iwu ndudugandu niile.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.116:12-13.15-18.(Az.13)

Aziza: Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi.

1. Kedu ihe m ga-enye Onyenweanyi? Maka iheoma niile o meere m. Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi. (Az.)
2. Onwu onye eziumume di oke onu, n'ebe Onyenweanyi no, Onyenweanyi abu m nwodibo gi, i topula m n'agbu. (Az.)
3. Aga m achuru gi aja ekele wee kpokue aha nke Onyenweanyi. Aga m emejuputa nkwa m kwere Onyenweanyi, n'ihu ndi nke ya niile. (Az.)

Aleluya, aleluya! Jon 10:27

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (12:1-8)

Noge ahu Jesu si n'ubi oka na-agafe n'ubochi Sabat. N'ihina agu na-agu ndi na-eso uzo ya, ha malitere ghoba ogbe oka na-ata mkpuru ha. Mgbe ndi Farisii huru nke a, ha siru Jesu, "Lee, ndi na-eso uzo gi na-eme ihe megidere iwu n'ubochi Sabat." Jesu zara ha si, "O bu na unu agutabeghi ihe Devid na ndi ya na ha so

how he went into the house of God and how they ate the loaves of offering which neither he nor his followers were allowed to eat, but which were for the priests alone? Or again, have you not read in the Law that on the sabbath day the Temple priests break the sabbath without being blamed for it? Now here, I tell you, is something greater than the Temple. And if you had understood the meaning of the words: What I want is mercy, not sacrifice, you would not have condemned the blameless. For the Son of Man is master of the sabbath.’
The Gospel of the Lord.

mere mgbe agụụ gurụ ha: Otu o siri banye n’ụlọnsọ Chineke wère achicha a na-eche n’ihu Chineke rie, nke ya mọbụ ndi ya na ha so etosighi irinụ; kama o bụ naani ndi nchuaja kwesiri iri ya? Ka o bụ na unu agubeghi ihe e dere n’iwu Mosi, otu ndi nchuaja n’ụlọnsọ si emerụ ụbọchi Sabat ma a naghị agurụ ha nke a n’iwu. Ana m agwa unu na ihe ka ụlọnsọ nọ ebe a. O buru na unu ghotara ihe nke a putara, ihe na-amasi m bu ebere, o bughi aja, unu akaraghi ama ndi ikpe na-amaghi ikpe. N’ihina Nwa nke mmadu bu onyenwe ụbọchi Sabat.”
Ozioma nke Oseburuwa.

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

22 July [Nkwo] Saturday of Ordinary Time - Week 15 (White)



St. Mary Magdalene, ‘the Apostle of the Apostles’ (Feast)

St. Mary Magdalene was given the name ‘Magdalene’ because, though a Jewish girl, she lived in a Gentile town called Magdala in northern Galilee, and her culture and manners were those of a Gentile. St. Luke records that she was a notorious sinner, and had seven devils removed from her by our Saviour, Jesus.

Mary was beautiful and proud, who felt great sorrow for her evil life after her conversion. Our Lord confessed that her many sins were forgiven because she had loved much.

With the other holy women, Mary humbly served Jesus and his Apostles in Galilee. She was present at the Crucifixion of Jesus. She was in the group of women who were the first to discover the empty tomb. It was to her that

Jesus entrusted the Goodnews of his Resurrection to bring to the Apostles, the reason which some Christian traditions called her the “Apostle to the Apostles”. This title was revived in 2016 by Pope Francis who raised the Liturgical celebration from Memorial to a Feast.

According to tradition, Mary Magdalene died in Jerusalem at 72. She is the patron saint of people who are penitent about their sins, or who struggle with sexual temptation, but also of hairdressers, glove and perfume makers.

Entry Antiphon

The Lord said to Mary Magdalen: Go to my brothers and tell them: I am going to my Father and your Father, to my God and your God.

Collect

O God, whose Only Begotten Son entrusted Mary Magdalen before all others with announcing the great joy of the Resurrection, grant, we pray, that, through her intercession and example, we may proclaim the living Christ and come to see him reigning in your glory. Who lives and reigns with you.

Ukwe Mbata

Onyenweanyi gwara Meri Magdalin si: Gakwuru umunna m gwa ha si, Ana m alakwuru Nna m na Nna unu, Chukwu m na Chukwu unu.

Ekpere Mmeghe

O Chineke, onye Otu Nwa I muru Naani ya hanyere Meri Magdalin tupu ndi ozoga ikwuputa oke onu nke Mbilitenonwu, mee, anyi na-ario, ka site n’aririo na ezi ukpuru ya, ka anyi kwuputa Kristi di ndu biakwa hu ya ka o na-achieze n’otito gi. Onye gi na ya di ndu na-achi.

First Reading

A reading from the Song of Songs (3:1-4)

The bride says this: On my bed, at night, I sought him whom my heart loves. I sought but did not find him. So I will rise and go through the City; in the streets and the squares I will seek him whom my heart loves. I sought but did not find him. The watchmen came upon me on their rounds in the City: 'Have you seen him whom my heart loves?' Scarcely had I passed them than I found him whom my heart loves.
The word of the Lord.

Responsorial Psalm: Ps. 62: 2-6. 8-9. (R.v.2)

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

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

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

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

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

Alleluia, alleluia!

Tell us, Mary: say what thou didst see upon the way. The tomb the Living did enclose; I saw Christ's glory as he rose! Alleluia!

Gospel

A reading from the holy Gospel according to John (20:1-2. 11-18)

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

Meanwhile Mary stayed outside near the tomb, weeping. Then, still weeping, she stooped to look inside, and saw two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet. They said, 'Woman, why are you weeping?' 'They have taken my Lord away'

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Abu ka Abu (3: 1-4)

Agbogho: Elere m anya onye ahu m huru n'anya n'elu akwa m n'abali. Achoro m ya ma ahughi m ya. Akporo m ya oku ma o zaghi. Aga m ebilite gagharia n'ime obodo, gaa n'uzo ya niile na n'ebe ogbako ya niile. Aga m achọ ya bu onye ahu di m n'obi. Achoro m ya ma ahughi m ya. Ezutere m ndi nche ka ha na-agaghari n'obodo na-arụ oru ha, m juo ha si, Unu ahula onye ahu m huru n'anya? O teghi aka m hapuchara ha, m chota onye ahu di m n'obi.
Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 63: 1-5. 7-8 (Az. 1)

Aziza: Mkpuruobi m na-acho gi Onyenweanyi Chineke m.

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

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

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

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

Aleluya, aleluya!

Gwa anyi Meri onye i zuru n'uzo. Ili kpuchidoro Onye di ndu; Ahuru m ebube Kristi ka o kulitere n'onwu! Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (20: 1-2. 11-18)

N'isi ututu n'ubochi mbu nke izuuka mgbe chi na-abochabeghi, Meri Magdalin gbara uzo bia n'ili, hu na e bupula okwute nke e jiri mechie onuuzo. O gbara oso biakwute Saimon Pita na nwaazu ahu Jesu huru n'anya si ha, "Ha ebupula Onyenweanyi n'ili, anyi amaghikwa ebe ha dotere ya."

Meri kwu n'akuku ili ahu, na-ebe akwa. Ka o na-ebe akwa, o hulatarala leba anya n'ime ili ahu. O huru ndi Mmuoma abuo yi akwa ocha, ka ha noduru ala, otu n'isi, nke ozo n'ukwu, n'ebe ahu a togboro ozu Jesu. Ha juru ya si, "Nwaanyi, gini mere I ji ebe akwa?" O

she replied 'and I don't know where they have put him.' As she said this she turned round and saw Jesus standing there, though she did not recognize him. Jesus said, 'Woman why are you weeping? Who are you looking for?' Supposing him to be the gardener, she said, 'Sir, if you have taken him away, tell me where you have put him, and I will go and remove him.' Jesus said, 'Mary!' She knew him then and said to him in Hebrew, 'Rabbuni' which means Master. Jesus said to her, 'Do not cling to me, because I have not yet ascended to my Father. But go and find the brothers, and tell them: I am ascending to my Father and your Father, to my God and your God. So Mary of Magdala went and told the disciples that she had seen the Lord and that he had said these things to her.

The Gospel of the Lord.

Prayer Over The Offerings

Acept, O Lord, the offerings presented in commemoration of Saint Mary Magdalene, whose homage of charity was graciously accepted by your Only Begotten Son. Who lives and reigns for ever and ever.

For Preface, see Usoro Emume Missa (2018 Edition) p. 104

Communion Antiphon

The love of Christ impels us, so that those who live might live no longer for themselves, but for him who died for them and was raised.

Prayer After Communion

May the holy reception of your mysteries, O Lord, instill in us that persevering love with which Saint Mary Magdalene clung resolutely to Christ her Master. Who lives and reigns for ever and ever.

zara ha si, "Ha ebupula Onyenwe m, ma amaghi m ebe ha dobara ya." Mgbe o kwuchara nke a, O tughariiri hu Jesu ka o kwu. Ma o maghi na o bu Jesu. Jesu siri ya, "Nwaanyi, gini mere I ji ebe akwa? Onye ka i na-acho? Nwaanyi ahu chere na o bu onye oru ubi wee juo ya si, "Nnamukwu, o buru gi bupuru ya, gwa m ebe I dobere ya, ka m ga buru ya." Jesu akpoo ya si, "Meri" Nwaanyi ahu atugharia zaa ya na Hibru si "Raboni!" nke putara, "Onyenkuzi." Jesu gwara ya si, "E metukwara m aka, n'ihina arigokwubeghi m Nna m. Gakwuru umunna m gwa ha si, Ana m alakwuru Nna m na Nna unu, Chukwu m na Chukwu unu." Meri Magdalin bjara gwa ndi na-eso uzo Jesu si, "Ahula m Onyenweanyi." O kooro ha na o gwara ya ihe ndia. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Dinwenu, onyinye ndi anyi na-enye na ncheta Meri Magdalin, onye Otu Nwa I muru Naani ya masiri inara ofufenhu ihunaanya ya. Onye di ndu na-achi ebighiebi ebighiebi.

Ukwe Oriri Nso

Obu ihunaanya Kristi na-edu anyi, ka ndi na-adi ndu ghara idi ndu maka naani onwe ha, kama maka onye ahu nwuru n'ih ha ma sikwa n'onwu kulie.

Ekpere A Natachaa Oriri Nso

Ka nnabata di nso nke iheomimi giga, O Dinwenu, hunye n'ime anyi ihunaanya kwudosiriike nke Meri Magdalin di aso jiri jigidesie Kristi Nna ya ukwu ike. Onye di ndu na-achi ebighiebi ebighiebi.

**16TH SUNDAY IN ORDINARY TIME (A)
23 July 2023 [Eke] (Green)**

**Office:
Week 2**

Entry Antiphon

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

Ukwe Mbata

Lee, Chineke bu onye enyemaka m. Oseburuwa na-akwalite ndu m. Aga m eji obi m niile achuru Gi aja. Dinwenu, aga 48 ekwuputa aha Gi n'ih na o di mma.

Collect

Show favour, O Lord, to your servants, and mercifully increase the gifts of your grace, that made fervent in hope, faith and charity, they may be ever watchful in keeping your commands. Through our Lord.

First Reading

A reading from the book of Wisdom (12:13, 16-19)

There is no god, other than you, who cares for every thing, to whom you might have to prove that you never judged unjustly; Your justice has its source in strength, your sovereignty over all makes you lenient to all. You show your strength when your sovereign power is questioned and you expose the insolence of those who know it; but, disposing of such strength, you are mild in judgement, you govern us with great lenience, for you have only to will, and your power is there. By acting thus you have taught a lesson to your people how the virtuous man must be kindly to his fellow men, and you have given your sons the good hope that after sin you will grant repentance.

The word of the Lord.

Responsorial Psalm: Ps. 85:5-6.9-10,15-16. (R.v.5)

Response: O Lord, you are good and forgiving.

1 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.)

2 All the nations shall come to adore you and glorify your name, O Lord: for you are great and do marvelous deeds, you who alone are God. (R.)

3. But you, God of mercy and compassion, slow to anger, O Lord, abounding in love and truth, turn and take pity on me. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (8:26-27)

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who

Ekpere Mmeghe

Onyenweanyi, biko, mere anyi bu ndi ezi na ulo Gi ebere. Were obi oma Gi mubaara anyi onyinye nke amara Gi. Meenu ka anyi na-eji okwukwe, nchekwube na ihunaanya na-ekpo oku, na-eke Gi mgbe niile; anyi ewee kwusie ike n'itu anya obibia Gi site n'idebe iwu Gi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Amamihe (12:13,16-19)

N'ihina e nweghi chi ozo ma e wepu gi, onye na-elekota ihe niile anya, onye ka o di mkpa na i ga-akowara ya na gi ekpeghe ikpe ugha? N'ihina ike gi bu isi mbido ikpe niile ziri ezi, ike ochichi gi n'ebe ihe niile di, na-eme ka i chekwaba ihe niile. Maka na i na-egosiputa ike gi oge mmadu na-enwe obi abuo gbasara izuoke na ike ochichi gi, i mere ka mkpari nke ndi ahu maara ya kwusi. Gi onye ike niile di n'aka, ji obi ebere ekpe ikpe, I nwere ike ita anyi ahuhu oge obula i choro ma na I ji ndidi na-achi anyi. Site n'ime otu ahu, i kuzierela ndi nke gi na onye ezionume ga-enwe afoma. I meela ka ndi nke gi nwee nchekwube n'uju site n'ihapu ha ka ha nwee ncheghari maka njo ha. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 86:5-6.9-10.15-16. (Az.5)

Aziza: Onyenweanyi, i di ebere di mgbaghara.

1 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 aririo m. (Az.)

2 Mba niile ga-abia kpoozo gi isi ala, Onyenweanyi. Ha ga-etokwa aha gi. N'ihina i di ukwu, na-emekwa ihe itunaanya, o bu so gi bu Chineke. (Az.)

3 Mana gi bu Onyenweanyi Chineke, bu onye na-egosi ebere na umeala mgbe niile, iwe adighi ewe gi osooso, I juputara n'ihunaanya na ikwudosi ike. Lee m anya, ma meere m ebere. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (8: 26-27)

Mmuo Nso na-enyere anyi aka n'ime adighi ike anyi. N'ihina anyi amaghi ka e si ekpe ekpere dika o kwesiri. Ma Mmuo Nso n'onwe ya ji isu ude nke onu apughi iko, na-arioro anyi aririo. Chineke, onye na-

knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

The word of the Lord.

Alleluia, alleluia! Mt 11:25

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

Gospel

A reading from the holy Gospel according to Matthew (13:24-43)

Jesus put a parable before the crowds, "The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, 'Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?' 'Some enemy has done this' he answered. And the servants said, 'Do you want us to go and weed it out?' But he said, 'No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then, gather the wheat into my barn.'"

He put another parable before them, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches."

He told them another parable, "The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through."

In all these Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy: I will speak to you in parables and expound things hidden since the foundation of the world.

Then, leaving the crowds, he went to the house; and his disciples came to him and said, 'Explain the parables about the darnel in the

enyocha obi mmadu, amarala ihe Mmuo Nso bu n'uche. N'ihina Mmuo Nso na-arioro ndi nso niile arioro dika Chineke si cho.

Okwu nke Oseburuwa.

Aleluya, aleluya! Mat. 11:25

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13:24-43)

Jesu gwara oha mmadu okwu ozo n' ukabuilu si, "Aga-eji alaeze eluigwe tunyere otu nwoke ghara mkpuru oma n'ubi ya. Mgbe ndi mmadu na-arahu ura, onye iro ya biara kunye mkpuru ata n'etiti oka wee laa. Mgbe oka tolitere mia mkpuru, ata sokwara too. Umudibo nwoke ahu biakwutere ya si ya, 'O bu na o bughị mkpuru oka oma ka i kuru n'ubi gi, olee otu o si nweta ata?' O zara ha si, 'Onye iro mere nke a. 'Umudibo ya wee juo ya si, 'i choro ka anyi gaa fopuchaa ata ndi ahu?' O zara ha si, Mba! Ka unu ghara ifopu oka mgbe unu na-efopu ata! Hapunu ha abuo ka ha na-etokota ruo oge owuwe ihe ubi. Oge ahu aga m agwa ndi na-aghoru m oka si: "Burunu uzo fopuchaa ata, keenu ha n'ukwu n'ukwu ka e wee kpoa ha oku. Ma kpobatanu oka n'ime oha m."

O gwakwara ha okwu ozo n'ukabuilu si "Alaeze eluigwe dika mkpuru osisi mostad nke otu nwoke kuru n'ubi ya. Mkpuru ahu di nta karia mkpuru osisi niile; ma mgbe o tochara o na-akacha osisi niile. N'ihina nke a, umunnunu nke eluigwe na-abia kua akwu ha n'alaka ya."

O gwakwara ha okwu ozo n'ukabuilu si, "Alaeze eluigwe dika ihe na-eko achicha, nke nwaanyi na-eme achicha weere gwakota ya na akpa ntu oka ato, ruo mgbe ha koro. Jesu jiri ukabuilu gwa igwe mmadu niile ihe ndi a. Nezie, o nweghi okwu obula o gwara ha n'ejighi ukabuilu. Nke a bu iji mejuputa ihe onye amuma kwuru si, 'Aga m eji ukabuilu gwa ha okwu, aga m ekpughe ihe e zoro ezo site na mbido nke uwa."

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

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

Prayer Over The Offerings

O God, who in the one perfect sacrifice brought to completion varied offerings of the law; accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honour of your majesty may benefit the salvation of all. Through Christ our Lord.

Communion Antiphon

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

Prayer After Communion

Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord.



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

24 July [Oriel] Monday of Ordinary Time - Week 16 (Green/White)

St. Charbel Makhlof, Priest (Opt. Mem.)
(For Entry Antiphon and Collect, see pages 35 & 36)

First Reading

A reading from the book of Exodus (14: 5-18)

When Pharaoh, king of Egypt, was told that the Israelites had made their escape, he and his courtiers changed their minds about the people. 'What have we done,' they said 'allowing Israel to leave our service?' So Pharaoh had his chariot harnessed and gathered his troops about him, taking six hundred of the best chariots and all the other chariots in Egypt.

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

Ekpere Nhunye

Chineke anyi, I doola so otu aja a zuru oke aso were ya dochie anya otutu aja nke agba ochie. Biko, nara aja nke ndi ezi na ulo gi ji obi ochia na-ebutere gi. Gozie ya dika I si gozie aja Ebel. Dookwa ya aso. Mee ka onyinye onye o bula n'ime anyi na-ebute maka otito nke ebube eze gi wetaara mmadu niile nzoputa. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi, onye ebere na onye obi oma, na-echetara anyi oru ebube o ruru ndi na-aturu ya egwu.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, were ebere nonyere anyi bu ndi nke Gi. I werela ihe omimi nke eluigwe zuo anyi. Biko, nye anyi amara nke ga-enyere anyi aka ihapu ochie uzo nke anyiga, wee bibezi ndu ohuru. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezodus (14:5-18)

Mgbe a gwara eze ndi Ijipt na umu Izrel agbaala oso, obi Fero na umuazu ya gbanworo n'ebe ha no, ha ekwuo si, "Gini ka anyi mere nke a, nke na anyi ahapula umu Izrel ndi na-agbara anyi odibo ka ha lawa?" O wee kwado inyinya agha, kporokwa ndi ochiagha ya, o kpooro nari inyinya agha isii,

each manned by a picked team. The Lord made Pharaoh, king of Egypt, stubborn, and he gave chase to the sons of Israel as they made their triumphant escape. So the Egyptians gave chase and came up with them where they lay encamped beside the sea - all the horses, the chariots of Pharaoh, his horsemen, his army near Pihahiroth, facing Baal-zephon. And as Pharaoh approached, the sons of Israel looked round - and there were the Egyptians in pursuit of them! The sons of Israel were terrified and cried out to the Lord. To Moses they said, 'Were there no graves in Egypt that you must lead us out to die in the wilderness? What good have you done us, bringing us out of Egypt? We spoke of this in Egypt, did we not? Leave us alone, we said, we would rather work for the Egyptians! Better to work for the Egyptians than die in the wilderness!' Moses answered the people, 'Have no fear! Stand firm, and you will see what the Lord will do to save you today: the Egyptians you see today, you will never see again. The Lord will do the fighting for you: you have only to keep still.'

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

The word of the Lord.

Responsorial Psalm: Ex. 15: 1-6. (R.v.1)

Response: **I will sing to the Lord, glorious his triumph!**

1 I will sing to the Lord, glorious his triumph! Horse and rider he has thrown into the sea! The Lord is my strength, my song, my salvation. This is my God and I extol him, my father's God and I give him praise. (R.)

2 The Lord is a warrior! The Lord is his name. The chariots of Pharaoh he hurled into the sea, the flower of his army is drowned in the sea. (R.)

3 The deeps hide them; they sank like a stone. Your right hand, Lord, glorious in its power, your right hand, Lord, has shattered the enemy. (R.)

na inyinya ndi ozo nke Ijipt na ndiisi agha ndi ga-ahụ maka ha. Oseburuwa kpochiri obi Fero eze Ijipt, o weechusie umu Izrel ike. Ndi Ijipt churu ndi Izrel, ha na inyinya ha, na ndi ochiagha na-elekota ha, biaruo n'ebe ha na-ezu ike n'akuku osimiri di na Pihahiroth, n'ihu Baal-zefon. Mgbe Fero biaruru nso, umu Izrel leghariri anya hu na ndi Ijipt na-abia ha n'azu, ha juputakwara n'ujo wee kpokuo Chineke. Ha gwara Mosis si, "O bu na e nweghi ili n'ala Ijipt mere I ji kpoputa anyi n'ime ikpa ebe a ka anyi nwufuo? Gini bu ihe a I mere anyi ikpoputa anyi n'ala Ijipt? O bu na anyi agwaghi gi si, 'Hapu anyi ka anyi gbaara ndi Ijipt odibo!' O gaara akara anyi mma igbara ndi Ijipt odibo karia inwu n'ime ikpa." Ma Mosis gwara umu Izrel si, "Unu atula egwu. Kwusienụ ike, unu ga-ahụ otu Chineke ga-esi zoputa unu taa; maka na ndi Ijipt a unu na-ahụ taa, unu agaghikwa ahụ ha ozo. Noronu juu, Oseburuwa ga-aluru unu ogu a."

Onyenweanyi gwara Mosis si, "Gini mere I ji akpoku m? Gwa umu Izrel ka ha gaba n'ihu. Welie mkpara gi, ma gbatia aka gi n'elu osimiri ahụ ka o kewaa abuo, ka umu Izrel wee gaa n'ala okporo n'etiti osimiri. Aga m akpochi obi ndi Ijipt ka ha churu ha banye n'etiti osimiri ahụ, aga m enweta otito n'ebe Fero, inyinya agha ya, na ndi ochiagha ya no. Ma mgbe m nwetechaara onwe m otito n'isi Fero, inyinya agha ya na ndiagha ya ndi Ijipt ga-ama na m bu Dinwenu."

Okwu nke Oseburuwa.

Abuoma na Aziza: Ez.15:1-6 (Az.1)

Aziza: **Aga m ekwere Chineke ukwe onu n'ihu mmeri ya di otito.**

1 Aga m ekwere Dinwenu ukwe onu n'ihu mmeri ya di otito; o meela ka inyinya agha ndi ochiagha Fero dakpuo n'osimiri. Onyenweanyi bu ike m na ukwe m, burukwa onye nzoputa m, O bu Chineke m, aga m eto aha ya, Chineke nke nnanna anyi ha, aga m ebuli aha ya elu. (Az.)

2 Dinwenu bu dike n'agha, Oseburuwa bu aha ya. Inyinya agha Fero na ndi otu ya ka o tunyere n'oke osimiri, ndiisi agha ka o tunyekwara n'osimiri uhie. (Az.)

3 Osimiri kpuchikwara ha, ha wee dakpuo n'ala mmiri ka okwute. Aka nri Gi Onyenweanyi di ike na ebube, aka nri gi na-akurikwa ndiuro gi. (Az.)

Alleluia, alleluia Ps. 94:8

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

Gospel

A reading from the holy Gospel according to Matthew (12: 38-42)

Some of the Scribes and Pharisees spoke up. 'Master,' they said 'we should like to see a sign from you.' Jesus replied, 'It is an evil and unfaithful generation that asks for a sign! The only sign it will be given is the sign of the prophet Jonah. For as Jonah was in the belly of the sea-monster for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights. 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. On Judgement day the Queen of the South will rise up with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here.'

This is the Gospel of the Lord.

Aléluya, aléluya! Abú. 95:8

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (12:38-42)

Mgbe ahu ufodu ndi odeakwukwo na Ndi Farisii gwara Jesu si, "Onyenkuzi, anyi choro ka i gosi anyi ihe iribaama". Ma o zara ha si, "Ogbo juputara n'ihe ojoo na ikwaiko na-achio ihe iribaama, ma o nweghi ihe iribaama a ga-egosi ha karja nke onye amuma Jona. N'ihina otu Jona siri noo n'afio azu ubochi ato ehieha na abali, otu a ka Nwa nke mmadu ga-ano n'ime ala ubochi ato ehieha na abali. N'ubochi ikpe, ndi obodo Ninive ga-ebili maa ogbo a ikpe, n'ihina ha cheghariri mgbe ha nuru okwuchukwu Jona; ma lee, onye kariri Jona no n'ebe a. N'ubochi ikpe, ezenwaanyi nke Sheba ga-ebili maa ogbo a ikpe; n'ihina o si ebe di anya bia nuru okwu amamiha Solomon. Ma lee, onye ka Solomon no ebe a.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 37 & 38)

25 July [Afor] Tuesday of Ordinary Time - Week 16 (Red)

St. James, Apostle (Feast)

St James was the son of Zebedee and Salome, brother of Saint John the Apostle, and might have been Jesus' cousin. He was a fisherman and a disciple of Saint John the Baptist before he met Jesus. With Simon Peter, Jesus called him to be an Apostle, and referred to him with John as the sons of Thunder. He is termed "the Greater" simply to distinguish him from Saint James the Lesser.

St. James was present during most of the recorded miracles of Christ. He was there at the Transfiguration and at the Garden of Gethsemane.

James preached in Samaria, Judea, and Spain, and was the first Apostle to be martyred at Jerusalem by King Herod Agrippa, c. 44 A.D.



Entry Antiphon

As he walked by the Sea of Galilee, Jesus saw James the son of Zebedee and John his brother mending their nets and he called them.

Collect

Almighty, ever-living God, who consecrated the first fruits of your Apostles by the blood of Saint James, grant, we pray, that your Church may be

Ukwe Mbata

Mgbe Jesu na-aga na Osimiri Galili, o huru Jemis nwa Zebedi na Jon nwanne ya ka ha na-edozi ugbo ha were kpoio ha.

Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, onye sitere n'obara Jemis di aso hunye mkpuru mbu nke ndi Umuzazu gi, mee, anyi na-ario, ka Nzuko gi guzosie ike site na

strengthened by his confession of faith and constantly sustained by his protection. Through our Lord.

First Reading

A reading from the second letter of St. Paul to the Corinthians (4: 7-15)

We are only the earthenware jars that hold this treasure, to make it clear that such an overwhelming power comes from God and not from us. We are in difficulties on all sides, but never cornered; we see no answer to our problems, but never despair; we have been persecuted, but never deserted; knocked down, but never killed; always, wherever we may be, we carry with us in our body the death of Jesus, so that the life of Jesus, too, may always be seen in our body. Indeed, while we are still alive, we are consigned to our death every day, for the sake of Jesus, so that in our mortal flesh the life of Jesus, too, may be openly shown. So death is at work in us, but life in you.

But as we have the same spirit of faith that is mentioned in scripture I believed, and therefore I spoke we too believe and therefore we too speak, knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God. The word of the Lord.

Responsorial Psalm: Ps. 125. (R.v. 5)

Response: **Those who are sowing in tears will sing when they reap.**

1. When the Lord delivered Zion from bondage, it seemed like a dream. Then was our mouth filled with laughter, on our lips there were songs. (R.)
2. The heathens themselves said: 'What marvels the Lord worked for them!' What marvels the Lord worked for us! Indeed we were glad. (R.)
3. Deliver us, O Lord, from our bondage as streams in dry land. Those who are sowing in tears will sing when they reap. (R.)
4. They go out, they go out, full of tears, carrying seed for the sowing; they come back, they come back, full of song, carrying their sheaves. (R.)

nkwaputa okwukwe ya ma nwetakwa agbamume mgbe niile site na nchedo ya.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (4: 7-15)

Anyị onwe anyị bu ndi natara akụ nke a di oke onuahia dika ite ụrọ, iji gosi na ike kacha elu si n'aka Chineke o bughị n'aka anyị. A na-akpagbu anyị n'uzo obula ma anyị adighi anwuru ala; mgbe ụfodu anyị nọ na mgbagwoji anya ma anyị adighi ada mba; Otutu ndiuru na-esogbu anyị mana ndi enyi adighi ako anyị; ha na-etida anyị n'ala, mana anyị adighi ala n'iyi. Anyị na-ebughari n'ahụ anyị mgbe obula onwu Jesu, ka ndu nke Jesu wee puta ihe n'ahụ anyị. Mgbe obula anyị di ndu anyị nọ n'onu onwu n'ihu Jesu, ka ndu Jesu wee puta ihe n'ahụ anyị puru inwu anwu. Nke a putara na onwu na-arusi oru ike n'ime anyị, mana ndu na-arụ oru n'ime unu.

Ebe o bu na anyị nwere otu mmuo nke okwukwe ahụ dika onye ahụ dere si, "Ekweere m, ya mere m ji kwuo." Anyị onwe anyị kweere. Nke a mere anyị ji ekwu, ebe anyị matara na onye ahụ kulitere Dinwenụ anyị Jesu Kristi gakulitekwala anyị na Jesu ma kpobatakwa anyị na unu n'ihu ya. Ihe ndi a niile bu maka ihi unu ka o ga-abu amara na-abawanye irute otutu mmadu aka, ka o nwee ike na-abawanye inye ekele maka otito nke Chineke.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 126 (Az. 5.)

Aziza: **Ndi niile ji anya mmiri na-aku mkpuru, ji mkpu onu ugbo a agho mkpuru.**

1. Mgbe Oseburuwa gbaputara Zayon n'ohu, o di anyi ka nro. Oge ahụ ochi na ukwe juru anyi onu. (Az.)
2. Ndi ogommuo na-ekwu n'onwe ha na-asi: "Lee oru itunaanya Chineke ruuru ha." Lekene oru itunaanya Onyenweanyi ruuru anyi, n'ezie anyi na-enwe anuri. (Az.)
3. Kpoghachi ndi dika mmiri si alaghachi na Negeb! Ndi niile ji anya mmiri na-aku mkpuru ji mkpu onu ugbo a agho mkpuru. (Az.)
4. Mgbe ha na-apu, ha bu mkpuru akuku na-ebe akwa, Mgbe ha na-alota, ha bu ukwu oka na-ekwe ukwe anuri. (Az.)

Alleluia, alleluia Jn. 15: 16.

I chose you from the world to go out and to bear fruit, fruit that will last, says the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (20: 20-28)

The mother of Zebedee's sons came with her sons to make a request of Jesus, and bowed low; and he said to her, 'What is it you want?' She said to him, 'Promise that these two sons of mine may sit one at your right hand and the other at your left in your kingdom.' 'You do not know what you are asking' Jesus answered. 'Can you drink the cup that I am going to drink?' They replied, 'We can.' 'Very well,' he said 'you shall drink my cup, but as for seats at my right hand and my left, these are not mine to grant; they belong to those to whom they have been allotted by my Father.'

When the other ten heard this they were indignant with the two brothers. But Jesus called them to him and said, 'You know that among the pagans the rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No; anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.'

The Gospel of the Lord.

Prayer Over The Offerings

Cleanse us, Lord, by the saving baptism of your Son's Passion, so that on the Feast of Saint James, whom you willed to be the first among the Apostles to drink of Christ's cup of suffering, we may offer a sacrifice pleasing to you. Through Christ our Lord.

Communion Antiphon

They drank the chalice of the Lord, and became the friends of God.

Prayer After Communion

Help us, O Lord, we pray, through the intercession of the blessed Apostle James, on whose feast day we have received with joy your holy gifts. Through Christ our Lord.

Aleluya, aleluya! Jn. 15: 16

Dinwenu kwuru si, a hoooro m unu; weputakwa unu iche ka unu gaa mia otutu mkpuru; mkpuru ga-anogide. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (20: 20-28)

Mgbe ahụ, nne umu Zebedi kpoooro umu ya ndiikom abuo biakwute Jesu. O sekpuru ala rio Jesu aririo. Jesu juru ya si, "Gini ka i choro?" O zara si, "Kwe m nkwa na umu m abuo ndi a ga-ano otu n'aka nri, nke ozo n'aka ekpe n'alaeze gi." Ma Jesu gwara ha si, "Unu amaghi ihe unu na-ario. Unu nwere ike inu iko ahuhu nke mu onwe m ga-anu"? Ha si ya, "Anyi nwere ike." Jesu siru ha, "N'eziokwu unu ga-anu iko m ga-anu, mana obughi m ka o diiri ikwu onye ga-ano n'akanri m mobu n'akaekpe m, kama o bu ndi Nna m kwadooro ya."

Mgbe umuazu ya mmadu iri ndi ozo nuru nke a, ha wesara umunne abuo ahụ iwe nke ukwu. Jesu kpokotara ha si, "Unu amarala na ndi na-achiachi n'etiti ndi mba ozo na-eji mmegbu na-achi ha dika ndi nwe ha. Ndi ukwu n'etiti ha na-egosikwa na ike di ha n'aka. Ma o gaghi adi otu a n'etiti unu. Kama onye obula nke na-acho ka e mee ya onye ukwu n'etiti unu ga-abu onye na-ejere unu ozi. Ozokwa, onye obula na-acho ibu onye mbu n'etiti unu ga-abu ohu unu niile, dika o si buru na Nwa nke mmadu abiaghi ka a gbaara ya odibo, Kama ka o gbaara ndi ozo odibo, bia werekwa ndu ya nye maka mgbaputa nke otutu mmadu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Wuchaa anyi, Onyenweanyi, site na baptizim mgbaputa nke ahuhu nke Nwa gi, ka o ga-abu n'Oriri nke Jemis di aso, onye ochicho gi mere ka o buru onye izizi n'etiti ndi Umazu ga-anu iko ahuhu nke Kristi, anyi ewere hunyere gi aja ga-amasi gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ha nuru iko nke Onyenweanyi, ha were buru ndi enyi Chineke.

Ekpere ANatachaa Oriri Nso

Nyere anyi aka, O Onyenweanyi, anyi na-ario, site n'ekpere nke Nwaazu Jemis di aso, onye o bu n'ubochi oriri ya ka anyi jirila onu nata onyinye ndi a ga. Site na Kristi Onyenweanyi.



St Joachim and Anne Parents of the Blessed Virgin Mary (Memorial) (World Day of Grandparents and the Elderly)

An ancient tradition, already known in the 2nd century, gives the names, Joachim and Anne, to the parents of the Virgin Mary.

St. Joachim was from Galilee, probably well off. Tradition has it that after years of childlessness, an angel appeared to tell Anne and Joachim that they would have a child. Anne promised to dedicate the child to God. Both parents nurtured the child Mary, taught and brought her up to be worthy Mother of God.

Information on Joachim and Anne derives mainly from the apocryphal Protoevangelium of Saint James. The traditional tomb of Saint Anne and Saint Joachim was rediscovered in Jerusalem in 1889.

St Anne is the patron saint of women in labour and grand parents along with St Joachim.

Entry Antiphon

Let us praise Joachim and Anne, to whom, in their generation, the Lord gave him who was a blessing for all the nations.

Collect

O Lord, God of our Fathers, who bestowed on Saints Joachim and Anne this grace, that of them should be born the Mother of your incarnate Son, grant, through the prayers of both, that we may attain the salvation you have promised to your people. Through our Lord.

First Reading

Reading from the book of Exodus (16: 1-5, 9-15)

From Elim they set out, and the whole community of the sons of Israel reached the wilderness of Sin - between Elim and Sinai - on the fifteenth day of the second month after they had left Egypt. And the whole community of the sons of Israel began to complain against Moses and Aaron in the wilderness and said to them, 'Why did we not die at the Lord's hand in the land of Egypt, when we were able to sit down to pans of meat and could eat bread to our heart's content! As it is, you have brought us to this wilderness to starve this whole company to death!'

Then the Lord said to Moses, 'Now I will rain down bread for you from the heavens. Each day the people are to go out and gather the day's portion; I promise to test them in this way to see whether they will follow my law or not. On the sixth day, when they prepare what they have brought in, this will be twice as much as the daily gathering.'

Moses said to Aaron, 'To the whole community of the sons of Israel say this, "Present yourselves before the Lord, for he has heard your complaints." As Aaron was speaking to the whole

Ukwe Mbata

Ka anyị toonụ Joakim na Anna, ndi Onyenweanyi nyere agburu ha onye ahụ bu ngozi maka mba niile.

Ekpere Mmeghe

ODinwenụ, Chineke nke Nna anyi ga, onye hukwasara Joakim na Anna di aso amara, ka site na ha ka a ga-amu Nne nke Nwa gi buuru mmadu, mee, ka site n'ekpere ha abua ga, ka anyi nweta nzoputa ahụ. Ikwere ndi nke gi na nkwa. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

The Ogugu wetara n'akwukwo Exodus (16: 1-5, 9-15)

Mgbe ha hapuru Elim, umu Izrel niile rutere na mbara ikpa nke Sin, nke di n'etiti Elim na Sinai, ha rutere ebe a n'ubochi iri na ise n'ime onwa nke abuo ha jiri hapu ala Ijipt. Mana umu Izrel niile tamuru n'tamu n'ime ikpa ahụ megide Mosis na Eron, si ha, "O gaara akara anyi mma ma a si na Chineke gbusiri anyi n'ala Ijipt bu ebe anyi na-eriju achicha afo karia otu a unu kpoputarala anyi na mbara ikpa a ka aguu gbuo anyi." Onyenweanyi wee gwa Mosis si, "Lee ugbo a, aga m eme ka achicha si n'elu na ezoro unu ka mmiri, ha ga na-ekpokoro naani nke ga-ezuru ha n'ubochi, achoro m ka m si uzo a nwalee ha ka m wee mara ma ha ga-edobe iwu m. N'ubochi nke isii, mgbe ha na-akwado ihe ha nwetara, o ga-eji mmaji abuo karia ihe ha na-enweta kwa ubochi."

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

The word of the Lord.

Responsorial Psalm Ps 77: 18-19.23-28. R.v. 24

Response: The Lord gave them bread from heaven.

1 In their heart they put God to the test by demanding the food they craved. They even spoke against God. They said: 'Is it possible for God to prepare a table in the desert? (R.)

2 Yet he commanded the clouds above and opened the gates of heaven. He rained down manna for their food, and gave them bread from heaven. (R.)

3 Mere men ate the bread of angels. He sent them abundance of food: he made the east wind blow from heaven and roused the south wind by his might. (R.)

4 He rained food on them like dust, winged fowl like the sands of the sea. He let it fall in the midst of their camp and all round their tents. (R.)

Alleluia, alleluia! Ps 118:29.35

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

Gospel

A reading from the holy Gospel according to Matthew (13:1-9)

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

Mosis gwara Eron ka o gwa umu Izrel niile si, "Bianu Chineke nso, maka na o nula ntamu unu." Ka Eron na-agwa umu Izrel okwu ndia, ha lere anya n'ikpa, ma lee, ebube nke Onyenweanyi biakwutere ha n'urukpu. Onyenweanyi gwara Mosis si, "Anula m ntamu nke umu Izrel, gwa ha si, na mgbede, unu ga-eri anu, n'isi ututu, unu ga-eri achicha, mgbe ahụ unu ga-ama na abụ m Oseburuwa Chineke unu." N'oge mgbede, nnunu kwel juputara ogige ha; ma n'ututu igirigi wuchisiri ogige ahụ niile. Mgbe igirigi ahụ gbasasiri; ihe dika ntụ na-acha ocha juputara n'ikpa ahụ. Mgbe umu Izrel huru ihe a, ha juritara onwe ha si, "Gini bu ihe a?" maka ha anaghi ihe o bu. Ma Mosis gwara ha si, "O bu achicha nke Chineke nyere unu ka unu rie. Okwu nke Oseburuwa.

Abuomana Aziza Abu. 78: 18-19.23-28. (Az.24).

Aziza: O zoro ha achicha ka mmiri ka ha rie.

1. Ha kpachaara anya nwaa Chineke site n'icho nri nke na-amasi ha. Ha kwutoro Chineke si, 'Chineke onwere ike ikpo oriri n'ikpa. (Az.)

2. N'agbanyeghi ihe ndi a, O nyere mbara igwe iwu, meghee onuuzo nke enuigwe; O zoro ha achicha ka mmiri ka ha rie, nyekwa ha oka nke si n'eluigwe. (Az.)

3. Mmadu riri nri nke ndi mmuooma; o nyere ha nri n'uju O mere ka ikuku owuwa anyanwu kuo n'eluigwe n'ike ya ka o jiri kpolite ikuku odida anyanwu. (Az.)

4. O ziteere ha anu n'ubara dika uzuzu, zitekwarra ha nnunu ufe buru ibu dika aja di n'akuku osimiri. O mere ka ha daa n'etiti ebe obibi ha, n'akuku ulojikwu ha niile. (Az.)

Alaluya, alaluya! Abu. 119: 29.35.

Dube m n'uzo iwu gi, O Onyenweanyi, ekwela ka m sorozuo na-akwughi oto. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 1-9)

Notu ubochi ahụ, Jesu siri n'ulo puo, gaa nodu n'akuku oke osimiri. Oke igwe mmadu zokoro gbaa ya gburugburu, nke mere o jiri banye n'ugbommiri wee nodu ala. Igwe mmadu guzokwa n'akuku oke osimiri ahụ. O jiri

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!' The Gospel of the Lord.

Prayer Over The Offerings

Recieve, we pray, O Lord, these offerings of our homage, and grant that we may merit a share in the same blessing which you promised to Abraham and his descendants. Through Christ our Lord.

For Preface, see Usoro Emume

Communion Antiphon

They received blessings from the Lord and mercy from God their Saviour.

Prayer After Communion

O God, who willed that your Only Begotten Son should be born from among humanity so that by a wonderful mystery humanity might be born again from you; we pray that in your kindness, you may sanctify by the spirit of adoption those you have fed with the Bread you give your children. Through Christ our Lord.

ukabuilu gwa ha otutu okwu si, "Ogha mkpuru gara igba mkpuru n'ubi ya. Ka o na-agma mkpuru ndia, ufodu dara n'akuku okporouzo, umunnunu aturia ha. Ufodu dara n'ala okwute, ebe ha enweghi aja zuuru ha. Ozigbo ha pulitere, n'hina aja di ebe ahu emighiemi, mgbe anwu wara, ha chanwuru, kponwuo n'hina mgborogwu ha emibaghi n'ime ala. Mkpuru ufodu dara n'etiti ogwu; ogwu tolitere, kpagbuo ome ha puputara. Mkpuru ufodu dara n'ala di mma, wee mita mkpuru, ufodu mitara otu nari, ufodu iri isii, ufodu iri ato. Onye nwere nti ya nuru." Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, anyi na-ario, O Onyenweanyi, Onyinye ndia nke ofufe nru anyi, ma mee ka anyi tosi iketa oke otu ngozi ahu. I kwere Abraham na agburu ya na nkwa. Site na Kristi Onyenweanyi.

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Ukwe Oriri Nso

Ha natara ngozi n'aka Onyenweanyi, na ebere n'aka Chineke Onye Nzoputa ha.

Ekpere A Natachaa Oriri Nso

O Chineke, onye choro ka a muo Otu Nwa I Muru Naani Ya n'etiti ndi mmadu, ka e were site n'iehomimi di itunaanya munwoo ekerechi mmadu ozo site na gi; anyi na-ario ka site na ihunaanya gi, ka I doo aso site na mmuo ngunye ibu umu Chineke ndi ahu I ji Achichaazu bu nke I na-enye umu gi. Site na Kristi Onyenweanyi.

27 July [Eke] Thursday of Ordinary Time - Week 16 (Green)

(For Entry Antiphon and Collect, see pages 35 & 36)

First Reading

A reading from the book of Exodus (19:1-2. 9-11. 16-20)

Three months after they came out of the land of Egypt, on that day the sons of Israel came to the wilderness of Sinai. From Rephidim they set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp.

The Lord said to Moses, 'I am coming to you in a dense cloud so that the people may hear when I speak to you and may trust you always.' And Moses took the people's reply back to the Lord.

The Lord said to Moses, 'Go to the people and tell them to prepare themselves today and

Ihe Ogugu Nke Mbu

Ihe Ogugu e wetara n'akwukwo Ezodus (19: 1-2. 9-11. 16-20)

Nubochi o mere onwa ohuru nke ato, site n'oge ndi Izrel hapuchara obodo Ijipt, ha batara n'ikpa nke Sinai. Oge ha hapuru Refidim bata n'ime ikpa nke Sinai, ha kwusiri n'ime ikpa ebe ahu n'ihu ugwu. Onyenweanyi gwara Mosis si, "Lee, ana m abiakwute gi na nnukwu urukpu ka ndi mmadu nuru oge mu na gi ga-okwu okwu, ka ha nwee ike ikwere na gi mgbe niile." Mgbe ahu Mosis gwara Oseburuwa ihe ndi mmadu kwuru. Onyenweanyi gwakwa Mosis si ya, "Jekwuru ndi mmadu ka I doo

tomorrow. Let them wash their clothing and hold themselves in readiness for the third day, because on the third day the Lord will descend on the mountain of Sinai in the sight of all the people.'

Now at daybreak on the third day there were peals of thunder on the mountain and lightning flashes, a dense cloud, and a loud trumpet blast, and inside the camp all the people trembled. Then Moses led the people out of the camp to meet God; and they stood at the bottom of the mountain. The mountain of Sinai was entirely wrapped in smoke, because the Lord had descended on it in the form of fire. Like smoke from a furnace the smoke went up, and the whole mountain shook violently. Louder and louder grew the sound of the trumpet. Moses spoke, and God answered him with peals of thunder. The Lord came down on the mountain of Sinai, on the mountain top, and the Lord called Moses to the top of the mountain.

The word of the Lord.

Responsorial Psalm: Dan. 3: 52-56. (R.v.52)

Response: **To you glory and praise for evermore.**

1 You are blest, Lord God of our fathers. To you glory and praise for evermore. Blest your glorious holy name. To you glory and praise for evermore. (R.)

2 You are blest in the temple of your glory. To you glory and praise for evermore. (R.)

3 You are blest on the throne of your kingdom. To you glory and praise for evermore. (R.)

4 You are blest who gaze into the depths. To you glory and praise for evermore. (R.)

5 You are blest in the firmament of heaven. To you glory and praise for evermore. (R.)

Alleluia, alleluia! Mt. 11:25

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

Gospel

A reading from the holy Gospel according to Matthew (13: 10-17)

The disciples went up to Jesus and asked, 'Why do you talk to the crowds in parables?' 'Because' he replied, 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone

ha nso taa na echi, ka ha sakwaa uwe nwuda ha mmiri, di njikere n'ubochi nke ato, n'ihina n'ubochi nke ato aga m agbada n'ugwu Sinai n'ihu mmadu niile.

N'ututu ubochi nke ato e nwere egbeigwe na amumammiri. Nnukwu urukpu kpuchiri elu ugwu ahụ, n'ikpeazu opike dara. Ihe ndi a mere ka ndi niile no n'ime ogige maa jijiji. Mosis wee kpoputa ndi mmadu ka ha na Chineke zukoo, ha were onodu n'ukwu ugwu ahụ. Anwuruoku kpuchichara ugwu Sinai n'ihina Chineke gbadatara na ya n'udi oku. Anwuruoku ya lara elu dika ohia a na-esu oku, ugwu niile mara jijiji nke ukwu. Ma ka uda opike dawanyesiri ike, Mosis kwuru okwu, Chineke wee jiri egbeigwe zaghachi ya. Onyenweanyi gbadatara n'elu ugwu Sinai were kpo Mosis ka o gbagota n'elu ugwu ahụ. Okwu nke Oseburuwa.

Abuoma na Aziza: Dan. 3: 52-56. (Az. 52)

Aziza: **Otito na nsopuru diri gi ebeebe.**

1. Ngozi diri gi, Dinwenu, Chineke nke nnanna anyi ha, Otito na nsopuru diri gi ebeebe; Ngozi diri aha gi di nso, otito na nsopuru diri gi ebeebe. (Az.)

2. Ngozi diri gi n'ulonso gi di ebube; Ngozi kacha elu diri gi ebeebe. (Az.)

3. Ngozi diri gi n'ocheze gi, Otito kacha elu diri gi ebeebe. (Az.)

4. Ngozi diri gi onye mazuru ihe niile, ka e nye gi otito na ngozi kacha elu ebeebe. (Az.)

5. Ngozi diri gi n'eluigwe, Idi ngozi dikwa elu kara ihe niile ebeebe. (Az.)

Alaluya, alaluya! Mat. 11: 25.

Ana m ekele gi Nna Dinwenu nke eluigwe na uwa, n'ihina I kpugheere umuntakiri ihe ndi a I zonahuru ndi amamihe na ndi okemimuta. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 10-17)

Mgbe ahụ, ndi na-eso uzo Jesu biakwutere ya juo ya si, "Gini mere I ji agwa ha okwu n'ukabulu?" O zara ha si "O bu unu ka e nyere amara imata ihe omimi nke alaeze, ma e nyeghi ha amara di otu a.

who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case the prophesy of Isaiah is being fulfilled: You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they shut their eyes for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.'

The Gospel of the Lord.

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

28 July [Orie] Friday of Ordinary Time - Week 16 (Green)

(For Entry Antiphon and Collect, see pages 35 & 36)

First Reading

Reading from the book of Exodus (20:1-17)

The Lord spoke all these words. He said, 'I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. 'You shall have no gods except me.

'You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; you shall not bow down to them or serve them. For I, the Lord your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great-grandsons of those who hate me; but I show kindness to thousands of those who love me and keep my commandments.

'You shall not utter the name of the Lord your God to misuse it, for the Lord will not leave unpunished the man who utters his name to misuse it.

'Remember the sabbath day and keep it holy. For six days you shall labour and do all your work, but the seventh day is a sabbath for the Lord your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your animals nor the stranger who lives with you. For

N'ihina onye obula nwerenu ka a ga-enye ntukwasa ka o nwee kari. Ma onye obula na-enweghi, a ga-anapu ya obuladi nke o nwere. Nke a bu ihe mere m ji agwa ha okwu n'ukabuilu, n'ihina ha na-ele anya, ma ha anaghi ahụ ụzọ; ha na-ege nti ma ha anaghi anu ihe nke ha na-aghota. E mezuola ihe Aizaya onye amuma kwuru maka ha si, 'Unu ga-ege nti ma unu agaghi aghota; unu ga-ele ma unu agaghi ahụ n'ihina obi ndi a adaala mba, nti ha ejula n'inu ihe, ha mechiri anya, ka ha ghara iji anya ha hu ụzọ, gharakwa iji nti ha nu ihe. Ka ha ghara iji obi ha ghot a ihe obula, ka ha ghara ilghachikwute m ka m gwo ha.

Ngozi diiri anya unu, n'ihina ha na-ahu ụzọ, na nti unu, n'ihina ha na-anu ihe. N'ezie agwa m unu, otutu ndi amuma na ndi eziomume chosiri ike ihu ihe unu na-ahu ma ha ahughi ya, inu ihe unu na-anu ma ha ahughi. Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu ewetara n'akwukwo Ezodus (20:1-17)

Chineke kwukwara okwu niile ndi a si, "Abu m Dinwenu na Chineke gi, onye nke kpoputara gi site n'ala Ijipt, ebe i no dika ohu.

"I gaghi enwe chi ozo beluso m." I gaghi emere onwe gi ihe obula n'udi oyiyi nke ihe di n'eluigwe, na n'okpuru eluigwe mobu n'uwa, mobu n'ime osimiri, mobu n'ime ala. "Akpola isiala nye ha mobu fee ha ofufe, n'ihina mu onwe m bu Dinwenu na Chineke gi bu Chineke ekworo, ana m ata umu ahuhu maka ajoomume nke nnanna ha mere bido n'umuumu nke mbu ruo na nke ato nakwa nke ano bu ndi kporo m asi. Ana m egosikwa puku kwuru puku mimadu ndi huru m n'anya, na-edebe iwu m ihunaanya nke m na-enweghi ube.

"Akpola aha Oseburuwa Chineke gi na nkiti, n'ihina Onyenweanyi agaghi ahapu ima onye kporo aha ya na nkiti ikpe. "Cheta ubochi izu ike, doo ya nso. Mkpuru ubochi isi ka i nwere ike iru oru obula i choro iru; ubochi nke asaa bu ubochi izu ike, burukwa ubochi i ga-hunyere Oseburuwa Chineke gi, i gaghi aru oru obula na ya, gi mobu nwa gi nwoke mobu nwa gi nwaanyi, mobu ndi ohu gi nwoke na nwaanyi, mobu ehi gi, mobu onye obia bi n'ulo gi. N'ihina

in six days the Lord made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why the Lord has blessed the sabbath day and made it sacred.

‘Honour your father and your mother so that you may have a long life in the land that the Lord your God has given you. ‘You shall not kill. ‘You shall not commit adultery. ‘You shall not steal. ‘You shall not bear false witness against your neighbour.

‘You shall not covet your neighbour’s house. You shall not covet your neighbour’s wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his.’

The word of the Lord.

Responsorial Psalm: Ps. 18:8-11. (R.Jn. 6:68)

Response: **Lord, you have the message of eternal 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 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. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. (R.)

Alleluia, alleluia! Lk. 8:15

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

Gospel

A reading from the holy Gospel according to Matthew (13:18-23)

Jesus said to his disciples: ‘You are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed

o bu n’ime mkpuru ubochi isii ka Chineke ji kee eluigwe na uwa, na osimiri na ihe niile bi n’ime ya, ma zuo ike n’ubochi nke asaa; ya mere Chineke ji gozie ubochi izu ike a, doo ya nso.

“Sopuru nna gi na nne gi ka i wee bie ogologo ndu n’ala nke Oseburuwa Chineke gi ga-enye gi. “Gi egbula ochu. “Gi ayila oyi. “Gi ezula ohi. “Gi agbala ama asi megide mmadu ibe gi. “Gi enwela anya ukwu n’ebe ulo mmadu ibe gi di, gi enwela anya ukwu n’ebe nwunye mmadu ibe gi no, ohu ya nwoke, mobu ohu ya nwaanyi no, n’ebe ehi ya, mobu inyinyaibu ya no, mobu n’ebe ihe obula bu nke onye agbataobi gi di.”

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 19: 7-10 (Az. Jon 6:68)

Aziza: Onyenweanyi, O bu ginwa ji okwu nke ndu ebeeb.

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

2. Iwu nke Onyenweanyi kwu oto; o na-enye obi afuri; Iwu nke Onyenweanyi putara ihe; o bu ihe eji ahụ uto. (Az.)

3. Itu egwu Onyenweanyi bu ihe di mma: o na-adị ebeeb; Ikpe nke Onyenweanyi bu eziokwu; Ha niile kwukwa oto. (Az.)

4. O di mkpa karia olaedo: o buladi olaedo kacha mma; Okwu ya di uto karia mmanu ahụ, O buladi mmanu ahụ a zara aza. (Az.)

Aleluya, aleluya! Luk. 8:15

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

Ozioma

The ogugu nke a si n’Ozioma di aso nke Matiu dere (13:18-23)

Jesu gwara umuazu ya si, Nuru nkowa Jukabulu ogha mkpuru. Mgbe onye obula nuru okwu gbasara alaeze ma o ghotaghi ya, ekwensu na-abia punari ya okwu ahụ a kuru n’obi ya. Nke a bu mkpuru ahụ dara n’okporouzo. Mkpuru nke dara n’ala okwute bu onye ahụ nuru okwu Chineke, jiri onu nara ya, otu oge ahụ. Ma n’ihina okwu ahụ enweghi mgborogwu n’ime ya, ihe o na-anọ bu nwa oge. Mgbe nsogbu mobu mkpagbu biara n’ihi okwu ahụ, o na-adapụ n’okwukwe ozigbo ahụ. Mkpuru nke dara n’etiti ogwu bu

in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.'
The Gospel of the Lord.

onye nuru okwu ahu ma nchekasi nke uwa na ihu akw nke uwa n'anya na-akpagbu okwu ahu mekwaa ka o ghara imita mkpuru. Nke dara n'ala di mma bu onye nuru okwu ahu ma ghotakwa ya; wee mita mkpuru. N'otu akuku o mitara otu nari mkpuru, n'akuku nke ozo iri isii, na nke ozokwa iri ato.
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 37 & 38)

29 July [Afor] Saturday of Ordinary Time - Week 16 (White)

St. Martha, Mary and Lazarus (Memorial)



Sts. Martha, Mary and Lazarus were three siblings from Bethany, a small village two miles from Jerusalem. They befriended Jesus and frequently welcomed him as guest. in their home (Lk 10:38-42, Jn 11:1-53, and Jn 12:1-9). Jesus manifested his love for them, experiencing their friendship and family spirit.

In one of such visits to their household, Martha complained to Jesus about her sister Mary who did not join to prepare the table, instead sat at his feet in conversation, only to receive a response that she

fretted about so much, to miss the one thing that mattered. Martha was also the one who reached out to Jesus at the death of Lazarus who was miraculously raised from death, thus demonstrating Jesus as the resurrection and the life.

Today's Memorial was previously dedicated alone to St. Martha. In 2021, Pope Francis decreed that Saints Mary and Lazarus be added, to highlight the important evangelical witness the three saints "offered in welcoming the Lord Jesus into their home, in listening to him attentively, in believing that he is the resurrection and the life."

Entry Antiphon

Jesus entered a village, where a woman named Martha welcome him into her house.

Collect

Grant, we pray, almighty God, that the example of your Saints may spur us on to a better life, so that we, who celebrate the memory of Saints Martha, Mary and Lazarus, may also imitate without ceasing their deeds. Through our Lord, Jesus Christ your Son.

First Reading

A reading from the book of Exodus (24: 3-8)

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain

Ukwe Mbata

Jesu banyere n'otu onumara, ebe otu nwaanyi ana-akpo Mata nabatara ya n'ulo ya.

Ekpere Mmeghe

Me, anyi na-ario, Chineke ji ike niile, ka ukpulu nke ndiNso gi kpalite anyi ibiwe ndu di mma karia, ka anyi bu ndi na-eme enume ncheta ndiNso gi bu Mata, Meri na Lazaros, na-efiomikwa omume ha akwusi akwusi. Site na Dinwenu anyi, Jesu Kristi, Nwa gi.

Ihe Ogugu Nke Mbu

Ihe Ogugu e wetara n'akwukwo Ezodus (24:3-8)

Mosis biara gwa ndi Izrel ihe niile Dinwenu kwuru, uzo ya na iwu ya niile, ha niile werekwa otu olu zaa si, "Anyi ga-emezucha okwu Dinwenu ndi a niile." Mosis detukwara okwu Dinwenu niile ahu edetu. O bilitekware n'isi ututu echi ya wee ruo ebe nchuaja na ndida ugwu ahu. O gonyekwara ide okwute iri na abuo

young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. 'This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.' The word of the Lord.

Responsorial Psalm: Ps. 49: 1-2. 5-6. 14-15. (R.v.14.)

Response: Pay your sacrifice of thanksgiving to God.

1 The God of gods, the Lord, has spoken and summoned the earth, from the rising of the sun to its setting. Out of Zion's perfect beauty he shines. (R.)

2 'Summon before me my people who made covenant with me by sacrifice.' The heavens proclaim his justice, for he, God, is the judge. (R.)

3 Pay your sacrifice of thanksgiving to God and render him your votive offerings. 'Call on me in the day of distress. I will free you and you shall honour me.' (R.)

Alleluia, alleluia! 1Pet.1:25

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

Gospel

A reading from the holy Gospel according to John (11: 19-27)

Many Jews had come to Martha and Mary to sympathise with them over their brother. When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you.' 'Your brother' said Jesus to her 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day.' Jesus said: 'I am the resurrection, if anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never

n'usoro agburu iri na abuo niile nke Izrel. O zipukwara umuokorobia Izrel bu ndi gara churo Chineke aja nsureoku na aja nke udo nke eji oke ehi chuo. Mosis wunyere okara obara n'efere ma werekwa nke foduru fesaa n'elu ebe nchujaja ahụ. O weere Akwukwo nke Ogbugbandu ma guputa ya ka ndi Izrel nuru; ha ekwuo si, "Anyi ga-emezucha ihe niile Onyenweanyi kwuru, anyi ga-erube isi." Mosis were obara ahụ fesacha umu Izrel wee si, "Nke a bu obara nke ogbugbandu nke Onyenweanyi mere ka unu na ya nwee site n'okwu ndi a niile." Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 50:1-2. 5-6. 14-15. (Az. 14) Aziza: Ka inye ekele gi buru aja nke i na-achunyere Chineke.

1. Onyenweanyi, Chineke nke chi niile na-ekwu, o na-akpo uwa niile bido n'owuwa anyanwu ruo n'odida ya. Bido na Zayon bu ebe kachasi mma ka o si na-achawaputa. (Az.)

2. Kpokotarani m ndi nke m kwere ekwe, ndi mu na ha gbara ndu site n'aja ha churu! Ka eluigwe niile kwuputa eziumume ya; Mgbe Chineke n'onwe ya bu onye okaikpe. (Az.)

3. Mba, ka inye ekele gi buru aja nke i na-achunyere Chineke, mejuputa iyi i nuuru onye kacha elu. Mgbe ahụ o buru na i kpoo m n'oge nsogbu, aga m azoputa gi, ma, i gasopuru m. (Az.)

Aleluya, aleluya! 1 Pet.1:25

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (11: 19-27)

Otutu ndi Juu biara ka ha kasie Mata na Meri obi maka onwu nwanne ha nwoke. Mgbe Mata nuru na Jesu na-abia, o gara zute ya, ma Meri noduru n'ulo. Mata gwara Jesu si, Onyenweanyi, o buru na i no n'ebe a, nwanne m nwoke akaraghi inwu. O buladi ugbo a, ama m na Chineke ga-enye gi ihe obula i rioro n'aka ya. Jesu gwara ya si, "Nwanne gi nwoke ga-ebili ozo." Mata aza ya si, "A ma m na o ga-ebili ozo na mbilite n'onwu n'ubochi ikpeazu." Jesu wee si ya, "Abu m mbilite n'onwu na ndu, onye obula kwere na m o buladi na o nwuru anwu, o ga-adi ndu. Ma onye obula nke di ndu, kwerekwa na m,

die. Do you believe this?' 'Yes, Lord,' she said, 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

The Gospel of the Lord.

Prayer Over The Offerings

As we proclaim your wonders in your Saints, O Lord, we humbly implore your majesty, that as their homage of love was pleasing to you, so, too, our dutiful service may find favour in your sight. Through Christ our Lord.

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

Communion Antiphon

Martha said to Jesus: You are the Christ, the Son of God, the one who is coming into the world.

Prayer After Communion

May the holy reception of the Body and Blood of your Only Begotten Son, O Lord, turn us away from the cares of this fallen world, so that, following the example of Saints Martha, Mary and Lazarus, we may grow in sincere love for you on earth and rejoice to behold you for eternity in heaven. Through Christ our Lord.

agaghi anwu ma oli. I kwere nke a?" O zara Jesu si, "Ee, Onyenweanyi, ekwere m na i bu Kristi ahụ. Nwa Chineke, onye nke ga-abia n'ime uwa."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-ekwuputa oru itunaanya giga ndiNso gi, O Dinwenụ, anyi ji umeala ariọ ebubeeze gi, ka dika ofufenru ihunaanya nke ha masiri gi, ka odibo anyi na-agba nwetakwa nkwaado n'ihu gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Mata gwara Jesu si: I bu Kristi, Nwa Nke Chukwu, onye ahụ ga-abia n'ụwa.

Ekpere A Natachaa Oriri Nso

Ka nnata di nso nke Ahu na Obara nke Otu-Nwa-I-Muru-Naani-Ya, O Onyenweanyi, kpoputa anyi na nchekasi nke uwa a daraada, ka, site na iso ukpuru nke Mata, Meri na Lazaros di aso, anyi ewere too uto n'ezi ihunaanya maka gi n'ụwa were n'uria ihu gi ebighiebi n'eluigwe. Site na Kristi Onyenweanyi.

17TH SUNDAY IN ORDINARY TIME (A)
30TH July 2023 [Nkwo] (Green)

Office:
Week 3

Entry Antiphon

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

Collect

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

Ukwe Mbata

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

Ekpere Mmeghe

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

First Reading

A reading from the first book of the Kings (3: 5. 7-12)

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, "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 servant finds himself in the midst of this people of yours that you have chosen, a people so many its number 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 shrewd as none before you has had and none will have after you."

The word of the Lord.

Responsorial Psalm: Ps. 118: 57. 72. 76-77. 127-130. (R.v. 97.)

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

1. My part, I have resolved, O Lord, is to obey your word. The law from your mouth means more to me than silver and gold. (R.)
2. Let your love be ready to console me by your promise to your servant. Let your love come to me and I shall live for your law is my delight. (R.)
3. That is why I love your commands more than finest gold. That is why I rule my life by your precepts: I hate false ways. (R.)
4. Your will is wonderful indeed; therefore I obey it. The unfolding of your word gives light and teaches the simple. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (8:28-30)

We know that by turning everything to their good God co-operates with all those who love him, with all those that he

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbu nke Ndi Eze (3:5, 7-12)

N'abali ahụ n'ugwu Gibion, Onyenweanyi biakwutere Solomon na nro juo ya si "Olee ihe i choro ka m meere gi?"

Dinwenu, Chineke m, I meela ka m nochie anya nna m dika eze, mana aka m bu nwatakiri 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 nkwumoto, chia ndi nke gi, ka m wee marakwa ihe di ichie n'etiti iheoma na ihe ojoo. O buru na o bughi otu a, onye nwere ike ichikota ndi nke gi a di ukwu?"

Obi toro Onyenweanyi uto n'hina Solomon rioro nke a. O wee si ya, "Maka na i rioro amamihe nke ikpe nkwumoto, karia ndu ogologo mobu uba, mobu onwu nke ndi ro gi, aga m enyekwa gi ihe ndi ahụ i rioro m. Aga m enye gi amamihe na nghota karia nke onye obula ma ugbu a mobu n'odinihu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119: 57. 72. 76-77. 127-130. (Az.v.97)

Aziza: **O! lee ka m siri hu iwu gi n'anya nke ukwu!**

1. Onyenweanyi bu oke m, ekwere m nkwa idobe okwu gi. Iwu siri n'onu gi puta ka mma, karia puku kwuru puku olaocha na olaedo. (Az.)
2. Ka ihunaanya gi kwudosiri ike di njikere itasi m obi, dika nkwa I kwere nwodibo gi siri di. Ka ebere gi biakwute m ka m wee di ndu, n'hina iwu gi na-atọ m uto. (Az.)
3. N'ezie ahuru m iwu gi n'anya, karia olaedo kachasi mma. Ana m ebi ndu dika nkuzi gi siri di, akporo m uto aghugho niile asi. (Az.)
4. Iwu gi niile di itunaanya, ya mere na ana m asopuru ha. Okwu gi na-enye ihe, o na-enye ndi umeala nghota. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (8: 28-30)

Ani ma na Chineke na-eme ihe niile maka odimma ndi niile huru ya n'anya bu ndi O kporo dika O si choro. N'hina ndi

has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers. He called those he intended for this; those he called he justified, and with those he justified he shared his glory.

The word of the Lord.

Alleluia, alleluia! Mt. 11:25

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

Gospel

A reading from the holy Gospel according to Matthew (13: 44-52)

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

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

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

O buru ụzọ mara, hoputakwa, O kenye ha oke di ichè inwe ụdi oyiyi Nwa ya, ka Nwa ya wee buru onye e buru ụzọ muo n'etiti otutu umunna. Ndi ahu Chineke buru ụzọ mara, ka O kporo; ndi ahu O kporo ka O guru na ndi eziumume, ndi ahu O guru na ndi eziumume ka O nyekwara otito.

Okwu nke Oseburuwa.

Alleluia, alleluia! Mt. 11:25

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 44-52)

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

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

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

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Communion Antiphon

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

Prayer After Communion

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



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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Dinwenụ, anyị erielā oriri ahụ na obara Kristi, bụ ihe ncheta ebighi ebi nke ahụhụ nke Nwa Gị. Anyị na-ario biko, mee ka oriri nke a wetara anyị nzoputa nke Nwa Gị Jesu Kristi nyere anyị, n'ihunaanya nke onụ na enweghi ike ikowaputacha. Site na Kristi Onyenweanyi.

31 July [Eke] Friday of Ordinary Time - Week 16 (Green)

St. Ignatius of Loyola, Priest (Memorial)

St. Ignatius was born 1491 in Loyola in northern Spain. He spent his early years at court and as a soldier. He was passionately in love with gallantry and stories of romance.

During a long convalescence from wound he sustained in battle at the age of 30, he read a life of Christ and a collection of lives of the saints, and decided thereafter to devote his life wholly to God. With the same passion for military career, he pursued a life of holiness to spend a whole year on retreat in a Dominican friary and to make a pilgrimage to Jerusalem.

He undertook theological studies at Paris where he attracted his first followers. He studied also in Rome where he formed the Society of Jesus, later known as the Jesuits. He formulated a spiritual exercise based on his experience of difference between the sadness that followed intense pleasure from some worldly thought and the happiness that perdures after thoughts of God. His writings and formation led to great renewal of the Church. He died in Rome in 1556.

Entry Antiphon

At the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Collect

O God, who raised up Saint Ignatius Loyola in your Church to further the greater glory of your name, grant that, by his help, we may imitate him in fighting the good fight on earth and merit to receive with him a crown in heaven. Through our Lord.

First Reading

A reading from the book of Exodus (32:15-24.30-34)

Moses made his way back down the mountain with the two tablets of the testimony in his hands, tablets inscribed on both sides, inscribed on the front and on the back. These tablets were the work of God, and



Ukwe Mbata

N'aha nke Jesu, ikpere niile ga-egbu n'ala n'eluigwe, na uwa na okpuru uwa. Ire niile ga-ekwuputa na Jesu Kristi bụ Dinwenụ, n'otito nke Chineke Nna.

Ekpere Mmeghe

O Chineke, I kpoliterela Igneshius dị aso na Nzuko gị maka nkwalite ebube aha gị. Mee ka anyị si n'enyemaka ya luo ogu n'ụwa maka Kristi, etu o siri luo, ka anyị were nweta okpu nke otito n'eluigwe. Site na Dinwenụ anyị.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwọ Ezodus (32:15-24.30-34)

Mosis wee tugharia si n'elu ugwu ridawa. O bukwā mbadamba okwute abuo nke ogbugbandu ahụ, e dechiri ihe ma n'ihu ma n'azu, n'aka ya. Mbadamba okwute ndi ahụ bu aka oru Chineke. O bukwā Chineke

the writing on them was God's writing engraved on the tablets

Joshua heard the noise of the people shouting. 'There is the sound of battle in the camp,' he told Moses. Moses answered him: 'No song of victory is this sound, no wailing for defeat this sound; it is the sound of chanting that I hear.'

As he approached the camp and saw the calf and the groups dancing, Moses's anger blazed. He threw down the tablets he was holding and broke them at the foot of the mountain. He seized the calf they had made and burned it, grinding it into powder which he scattered on the water; and he made the sons of Israel drink it. To Aaron Moses said, 'What has this people done to you, for you to bring such a great sin on them?' 'Let not my lord's anger blaze like this' Aaron answered. 'You know yourself how prone this people is to evil. They said to me, "Make us a god to go at our head; this Moses, the man who brought us up from Egypt, we do not know what has become of him." So I said to them, "Who has gold?" and they took it off and brought it to me. I threw it into the fire and out came this calf.'

On the following day Moses said to the people, 'You have committed a grave sin. But now I shall go up to the Lord: perhaps I can make atonement for your sin.' And Moses returned to the Lord. 'I am grieved,' he cried 'this people has committed a grave sin, making themselves a god of gold. And yet, if it pleased you to forgive this sin of theirs...! But if not, then blot me out from the book that you have written.' The Lord answered Moses, 'It is the man who has sinned against me that I shall blot out from my book. Go now, lead the people to the place of which I told you. My angel shall go before you but, on the day of my visitation, I shall punish them for their sin.'

The word of the Lord.

Responsorial Psalm: Ps. 105:19-23 (R.v.1)
Response: **O give thanks to the Lord for he is good.**

1. 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.)

2. They forgot the God who was their saviour, who had done such great things in Egypt, such portents in the land of ham, such

n'onwe ya dere ihe ndi ahụ n'elu okwute ndia a.

Mgbe Joshua nuru mkpotu umu Izrel na-eme, o siri Mosis, "Ana m anu mkpotu agha n'ogige umu Izrel." Mosis zara ya si, "Mana o bughi mkpu oñu nke mmeri mobu akwa nke ndi e meriri emeriri ka m na-anu, kama o bu uda olu ukwe."

Ozigbo Mosis rutere nso n'ogige umu Izrel hu nwa ehi ahụ a kpuru akpu na ka ha na-agbara ya egwu, nnukwu iwe were ya nke na o tupuru mbadamba okwute abuo ahụ n'ukwu ugwu ahụ. Ha wee darisie. O kporo nwa ehi ahụ ha kpuru akpu oku, gwerichaa ya ka ntu, fesaa ya n'elu mmiri nke o mere ka umu Izrel ñuo. Mosis juru Eron si, "Gini ka ndi a mere gi i jiri bukwasi ha nnukwu ihe ojoo nke a?" Eron zara ya si, "Biko nna m ukwu, iwe gi adila oku, gi onwe gi makwa na o naghi ara ndi a ahụ ime ihe ojoo. Ha gwara m si, 'Meere anyi chi ndi ga-ebutere anyi uzo n'ihina anyi amakwaghi ihe ji Mosis mobu ebe o no bu onye ahụ siri n'ala Ijipt duputa anyi.' Azara m ha si: 'Ngwa, onye obula n'ime unu nwere olaedo nyaputa ya.' Ha nyechara m ha, m tanye ha n'ime oku, nwa ehi a wee puta."

Ka chi boro, Mosis gwara umu Izrel si, "Unu emeela nnukwu njo. Ugbu a aga m agakwuru Chineke ikekwe, aga m ariotara unu mgbaghara n'aka ya." Mosis wee gakwuru Chineke ozo si ya, "Biko, n'ezie ndi a emeela nnukwu njo site n'ikpuru onwe ha chi olaedo. Ugbu a, ana m ario gi ka i gbaghara ha, ma o buru na i gaghi agbaghara ha njo a, ka i si n'akwukwo ahụ i dere kachapu aha m." Mana Chineke zara ya si, "Sooso onye ahụ mejoro m ka m ga-esi n'akwukwo m kachapu."

Mana gawa ugbu a ka i duruo umu Izrel ebe ahụ mu gwara gi, lee mmuozzi m ga-ebutere gi uzo. Ka o sila di, n'ubochi m ga-abiakwute ha, aga m ata ha ahuhu njo a."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 106:19-23 (Az.1)

Aziza: Nyenu Onyenweanyi ekele n'ihina o di mma.

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

2. Ha chefuru Chineke nke zoputara ha, onye nke ruru oru di egwu n'ala Ijipt, na

marvels at the Red Sea. (R.)

3. For this he said he would destroy them, but Moses, the man he had chosen, stood in the breach before him, to turn back his anger from destruction. (R.)

Alleluia, alleluia! Jam. 1:18

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

Gospel

A reading from the holy Gospel according to Matthew (13:31-35)

Jesus put a parable before the crowds, 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

He told them another parable, 'The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy: I will speak to you in parables and expound things hidden since the foundation of the world.

The Gospel of the Lord.

Prayer Over The Offerings

May these offerings we make to you as we celebrate Saint Ignatius be pleasing, Lord God, and grant that the sacred mysteries, which you have made the fount of all holiness, may sanctify us, too, in the truth. Through Christ our Lord.

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

Communion Antiphon

Thus says the Lord: I have come to cast fire on the earth, and how I wish that it were kindled!

Prayer After Communion

May the sacrifice of praise that we have offered with thanksgiving in honour of Saint Ignatius, O Lord, bring us to exalt your majesty without end. Through Christ our Lord.

ihe na-atuga egwu n'osimiri uhie. (Az.)

3. Ya mere o jiri chee echiche ikpochapu ha, O gaara eme nke a, ma a si na Mosis, onye nke o hotara anochighi n'etiti ha wee medaa iwe ya di oku. (Az.)

Aléluya, aléluya! Jem. 1:18

Site n'uche nke aka ya, Nna jiri okwu nke eziokwu ahụ mee ka anyị puta iché. Meekwa ka anyị buru ụdị mkpuru mbụ nke ihe ọ kere eke. Aléluya!

Ozioma

Ihe ọgugu nke a si n'Ozioma di aso nke Matiu dere (13:31-35)

Jesu gwakwara ha okwu ozo n'ukabuilu si 'Alaeze eluigwe dika mkpuru osisi mostad nke otu nwoke kuru n'ubi ya. Mkpuru ahụ di nta karia mkpuru osisi niile; ma mgbe o tochara o na-akacha osisi niile. N'ih i nke a, umunnunu nke eluigwe na-abia, kua akwu ha n'alaka ya.'

O gwakwara ha okwu ozo n'ukabuilu si, "Alaeze eluigwe dika ihe na-eko achicha, nke nwaanyi na-eme achicha weere gwakota ya na akpa ntu oka ato, ruo mgbe ha koro." Jesu jiri ukabuilu gwa igwe mmadu niile ihe ndi a. N'ezie, o nweghi okwu obula o gwara ha n'ejighi ukabuilu. Nke a bu iji mejuputa ihe onye amuma kwuru si, 'Aga m eji ukabuilu gwa ha okwu, aga m ekpughe ihe e zoro ezo site na mbido nke uwa.'

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka onyinye ndi a anyi na-enye ka anyi Kna-eri oriri Igneshius di aso nweta mmasi, Onyenweanyi Chineke, ma mee ka iheomimi di nsoga, ndi I merela isi-iyi nke idinsọ niile, dookwa anyi aso n'ime eziokwu. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi na-ekwu: A biara m ka mmunye oku n'owa; o na-agu m ka o rewezie.

Ekpere A Natachaa Oriri Nso

Ka aja otito nke anyi jiri obi ekele Kachū iji sọpuru Igneshius di aso, O Dinwenụ, dute anyi ijali ukpoeze gi elu akwusi akwusi. Site na Kristi Onyenwenyi.



PICTURES
from

2023 NICCSJ

**Corpus Christi Celebrations &
Procession June 11th, 2023**

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