



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin

JULY 2024



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

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

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

JULY NOVENA

Novena to Our Lady of Mount Carmel Monday July 5th to Tuesday July 16th 2024, Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

www.niccsanjose.org

July Bulletin Sponsor:

The Family of Sir Eugene & Dr. Josephine Okafor

MARANATHA BULLETIN
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Monday in Ordinary Time - Week 13

1 July 2024 [Eke] (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...

First Reading

A reading from the prophet Amos (2:6-10.13-16)

The Lord says this: For the three crimes, the four crimes, of Israel I have made my decree and will not relent: because they have sold the virtuous man for silver and the poor man for a pair of sandals, because they trample on the heads of ordinary people and push the poor out of their path, because father and son have both resorted to the same girl, profaning my holy name, because they stretch themselves out by the side of every altar on clothes acquired as pledges, and drink the wine of the people they have fined in the house of their god... Yet it was I who overthrew the Amorites when they attacked, men tall as cedars and strong as oaks, I who destroyed them, both fruit above ground and root below. It was I who brought you out of the land of Egypt to take possession of the Amorite's country. See then how I am going to rush you into the ground as the threshing-sledge crushes when clogged by straw; flight will not save even the swift, the strong man will find his strength useless, the mighty man will be powerless to save himself. The Bowman will not stand his ground, the fast runner will not escape, the horseman will not save himself, the bravest warriors will run away naked that day. It is the Lord who speaks. This is the word of the Lord.

Responsorial Psalm: Ps. 49:16-23. (R.v 22)

Response: Mark this, you who never think of God.

1. 'How can you recite my commandments and take my covenant on your lips, you who despise my law and throw my words to the winds?' (R.)

Ukwe Mbata

Uwa niile kubanu aka! Werenụ mkpu ọñụ ñuriba na Chineke.

Ekpere Mmeghe

O Chineke, ọ soro gi ime ka anyị buru ụmụ nke ihie 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 niile na mmukesi nke ezi okwu gi. Site na Dinwenụ anyi...

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Amos (2:6-10.13-16)

Chineke na-ekwu nke na: "Maka mmehie nke Cugboro ato a nke ano nke Izrel emeela m iwu m, na-agaghi m ahapu ita ha ahuhu maka na ha erefuela onye ezionume n'ihie ego olaocha na-erefukwa umuogbenye n'onu ahia akpukpo ukwu abuo, ha na-echi umuogbenye ndi enweghi ndi enyemaka onu n'ala, na-anapukwa ndi a na-emegbu emegbu oke ruuru ha, nna na nwa ya na-akwaso otu nwaagbogho iko, ha wee site otu a na-emeto aha nso m, ha na-eyi akwa e ji gbara ha ibe na-edina n'akuku ekwuaja niile ma norokwa n'unonso chi ha na-anu mmanya ha jiri ego ha ritere na nha zuo. "Ma o bu m bu onye mebiru ndi Amo mgbe ha busoro ha agha, ndi toro ogologo dika osisi Ook. O bu m lara ha n'iyi bido na mkpuru ha ruo na mgborogwu ha. Ozokwa o bu m kpofutara unu n'ala Ijpt duo unu iri afọ ano n'ozara ka unu gaa nochie n'ala ndi Amo.

"Lee, aga m abiada unu ala n'onodu unu otu ugbo anu si aloa ala ma e bujuo ya ibu. Igba oso agaghi azoputa o buladi ndi di ike oso, onye gbasiri ike agaghi adikwa ike ozo, onye ike ogu agaghi enwe ike izoputa onwe ya. Onye ogba uta agaghi enwe ike imelikwa ihe obula, onye di ike oso agaghi enwe ike izoputa onwe ya, o buladi onye no n'elu inyinya enweghi ike izoputa ndu ya. N'ubochi ahu onye sikarichara ike n'ime ndi bu dike n'agha gatufu ngwaogu ya gbara oto gbafuo." O bu Onyenweanyi na-ekwu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 50:16-23 (Az.22)

Aziza: Cheenu echiche banyere ihe ndi a unu ndi na-echefu Chineke.

1. "Kedu ikikere unu nwere iji na-agughari iwu m, iji na-ekwuputa maka ogbugbandu m? N'hina unu juru inabata nkuzi ma leghara 1 okwu m anya. (Az.)

2. 'You who see a thief and go with him; who throw in your lot with adulterers, who unbridle your mouth for evil and whose tongue is plotting crime. (R.)

3. You who sit and malign your brother and slander your own mother's son. You do this, and should I keep silence? Do you think that I am like you? (R.)

4. 'Mark this, you who never think of God, lest I seize you and you cannot escape; a sacrifice of thanksgiving honours me and I will show God's salvation to the upright. (R.)

Alleluia, Alleluia! Jn 8:12

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

Gospel

A reading from the holy Gospel according to Matthew (8:18-22)

When Jesus saw the great crowds all about him he gave orders to leave for the other side. One of the scribes then came up and said to him, 'Master, I will follow you wherever you go.' Jesus replied, 'Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.'

Another man, one of his disciples, said to him, 'Sir, let me go and bury my father first.' But Jesus replied, 'Follow me, and leave the dead to bury their dead.'

This is the Gospel of the Lord.

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.

Post-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.

2. Unu na-emeta ndi ohi enyi, na-anabatakwa ndi na-akwaiko. Okwu unu oge niile na-abu okwu ojoo, okwu na-esikwa n'onu unu aputa bu okwu ugha. (Az.)

3. Unu na-adi nkwaadebe ikwuto nwanne unu, na-ebokwa ya ebubo. Unu na-eme nke a, chee na m ga-agba nkiti? Unu chere na m dika unu? (Az.)

4. Cheenu echiche banyere ihe ndi a unu ndi na-echefu Chineke, ma o bughu otu a, aga m adokacha unu ma o nweghikwa onye ga-azoputa unu. Onye obula na-ahunyere m aja ekele na asopuru m, ma aga m egosi nzoputa nke Chineke n'ebe ndi eziumume no. (Az.)

Aléluya, aléluya! Jn 8:12

Abu m ihe nke uwa, O bu Dinwenu na Aekwu, onye obula na-eso m ga-enwe ihe nke ndu. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (8:18-22)

Mgbe Jesu huru na oke igwe mmadu gbara ya gburugburu, O gwara ha si, "Ka anyi gafeenu n'akuku nke ozo." Ma otu onye odeakwukwo biakwutere ya si ya, "Onye nkuzi, aga m eso gi ebe obula i na-aga." Jesu zara ya si, "Ufu nwere onu ebe ha na-ebi, umunnunu nwekwara akwu ha, ma Nwa nke Mmadu enweghi ebe o na-edobe isi ya."

Otu onye ozo n'ime ndi na-eso uzo ya gwara ya si, "Onyenweanyi ka m buru uzo gaa lie nna m." Ma Jesu zara ya si, "Sobe m, hapu ndi nwuru anwu ka ha lie onwe ha.

Ozioma nke Oseburuwa.

Ekpere Nhunye

OChineke, o bu site na ebere Gi ka I ji nye anyi ihe ogbugba ndu di iche iche ka ha na-enyere anyi aka. Biko mee k'anyi nwee ike ihunyere Gi aja Misa nunwa n'uzo nke kwesiri onyinye ndi ahụ Inyere anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Mkpuruobi m too Dinwenu. Ihe niile nno n'ime m, too aha ya di nso.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, anyi na-ario Gi, mee ka aja nke a anyi chunyere Gi, na oriri nso nke anyi natara, nye anyi ndu n'ime Gi. Biko, mee ka anyi na Gi buru otu n'ihunaanya mgbe niile; ka anyi wee na-amita mkpuru nke ga-eru mgbe ebighi ebi. Site na Kristi Dinwenu anyi.

2 July [Orie] Tuesday in Ordinary Time - Week 13 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the prophet Amos (3:1-8; 4:11-12)

Listen, sons of Israel, to this oracle the Lord speaks against you, against the whole family I brought out of the land of Egypt: You alone, of all the families of earth, have I acknowledged, therefore it is for all your sins that I mean to punish you. Do two men take the road together if they have not planned to do so? Does the lion roar in the jungle if no prey has been found? Does the young lion growl in his lair if he has captured nothing? Does the bird fall to the ground if no trap has been set? Does the snare spring up from the ground if nothing has been caught? Does the trumpet sound in the city without the populace becoming alarmed? Does misfortune come to a city if the Lord has not sent it? No more does the Lord do anything without revealing his plans to his servant the prophet. The lion roars: who can help feeling afraid? The Lord speaks: who can refuse to prophesy? I overthrew you as God overthrew Sodom and Gomorrah, and you were like a brand snatched from the blaze; and yet you never came back to me. It is the Lord who speaks. This therefore, Israel, is what I plan to do to you, and because I am going to do this to you, Israel, prepare to meet your God! This is the word of the Lord.

Responsorial Psalm: Ps. 5:5-8. (Rv.9)

Response: **Lead me, Lord, in your justice.**

1. You are no God who loves evil; no sinner is your guest. The boastful shall not stand their ground before your face. (R.)
2. You hate all who do evil: you destroy all who lie. The deceitful and bloodthirsty man the Lord detests. (R.)
3. But I through the greatness of your love have access to your house. I bow down before your holy temple, filled with awe. (R.)

Alleluia, alleluia! Ps. 129:5

My soul is waiting for the Lord, I count on his words. 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,

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Amos (3:1-8; 4:11-12)

Geenu nti umu Izrel n'okwu nke Chineke na-ekwu megide unu na ezinuulo ahụ niile m kpoputara n'ala Ijipt; "Naani unu ka m hooro n'ime ezinuulo niile no n'elu uwa; ya mere m ga-aji taa unu ahuhu maka njo unu niile. Mmadu abuo, ha nwere ike igako onu ma ha ebughi uzo kwekorita ime otu a? Odum o na-eti mkpu ike n'ime ohia ma o hughi anu oriri? Nwa odum o na-ebigbo n'efu n'ogba ya ma o nweghi ihe o jidere? Nnunu o na-ama n'onya di n'ala, ma o buru na e sighiri ya onya? Onya o na-akuchi ma o buru na o nweghi ihe o matara? O bu na egwu anaghi atu ndi mmadu ma ha nu uda opiike n'ime obodo? Ihe ojoo o nwere ike mee obodo obula ma o sighi n'aka Chineke bia? N'ezie, Oseburuwa Chineke anaghi eme ihe obula ma o bughu uzo kpugheere umuodibo ya, ndiamuma atumaatu ya. Odum ebighoola. Kedu onye na-agaghi atu egwu? Oseburuwa ekwuola okwu; kedu onye na-agaghi ebu amuma?" Etikporo m otutu n'ime obodo unu dika m mere Sodom na Gomora. Unu dizi ka nku nke a guputara n'oku ma unu aloghiachikwuteghi m," Oseburuwa na-ekwu. "Otu a ka m ga-esi mee gi O Izrel; ebe o bu na m ga-eme gi otu a, jikerekwa izute Chineke gi, O Izrel. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 5:4-7. (Az.8)

Aziza: **Oseburuwa, dube m n'uzo eziokwu gi.**

1. I bughu Chineke nke ajoomume na-amasi; I naghi anabata ndi ajo mmadu n'ulo gi. Ndi na-anya isi, anaghi akwudosi ike n'ihu gi. (Az.)
2. I na-akpo ndi ajo mmadu niile asi, I na-ekpochapu ndi ugha. Onyenweanyi na-akpo ndi na-egbu mmadu na ndi aghughu asi. (Az.)
3. Ma site n'ihunaanya gi bara uba, mee ka m bata n'ulo gi;; mee Ka m hulata isi m n'ime ulonso gi, fee gi ofufe. (Az.)

Alেলাya, alেলাya! Abu. 129:5

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

Ozioma

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

Mgbe Jesu banyere n'ugbommiri, ndi na-esozuo ya sooro ya. Oke ebili mmiri malitere

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. This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 2)



3 July - Wednesday [Afo] (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, until he was allowed to touch Christ's wounds.

St. Thomas preached in Parthia, Persia and India. He was according to legend 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.

He was 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.

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. This is the word of the Lord.

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 atụ egwu, unu ndị obere okwukwe?" Mgbe ahụ, Jesu biliri, baara ifufe na osimiri ahụ mba, ebe niile dara juu. Ihe a turu ndi mmadu niile no ebe ahụ n'anya ha wee na-asị, "Kedu ụdi onye di nke a, ọbụladi ifufe na oke osimiri na-erubere ya isi?" Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 2)

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He was 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.

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'ih 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 Dinwenu, Onye gi na ya di ndu na-achi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi 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 umazu 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 unso n'ime Dinwenu. N'ime ya ka a runyekwara unu dika ebe obibi nke Chineke n'ime mmuo. Okwu nke Oseburuwa.

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 forever. (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.'

This is 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.

Communion Antiphon

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

Post-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.

AbuomanaAziza:Abu. 117. (Az.Mak.16:15)
Aziza: **Gaanu n'uwaa niile, kwusaaranu ihe niile e kere eke Ozioma.**

1. Aleluya! Toonu Onyenweanyi, mba niile, toonu ya, ndi imadu niile. (Az.)
2. N'ihina ihunaanya ya siri ike, nkwdosiike ya na-adikpu. (Az.)

Aleluya, aleluya! Jon. 20:29

Jesu asi ya, "I kwerele 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 ahụ bu Tomos, nke a na-akpo Ejima, esoghi ha noro mgbe Jesu biara. Ndi na-esozo Jesu ndi ozo gwara ya si, "Anyi ahula Onyenweanyi" Ma o zara ha si, "O bu ru 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-esozo 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, "Tine mkpisiaka gi ebe a, lekwa aka m abuo. Weputa aka gi, tine n'akuku m. Arula uka, kama kwere. Tomos etie si, "Onyenwe m na Chineke m!" Jesu asi ya, "I kwerele 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 nario gi ka i chekwawa onyinye gi ga n'ime anyi, ugbo a anyi na-asopuru nkwputa nke onye Apostul Tomas di aso were na-ehunyerekwa gi aja nke otito. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Tine 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 kwputa ya site n'omume anyi ga na ndu anyi ga. Onye di ndu na-achi, ebighiebi, ebighiebi.

St. Eliabeth of Portugal (Opt. Mem.)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the prophet Amos (7:10-17)

Amaziah the priest of Bethel then sent a word to Jeroboam king of Israel as follows. ‘Amos is plotting against you in the heart of the House of Israel; the country can no longer tolerate what he keeps saying. For this is what he says, “Jeroboam is going to die by the sword, and Israel go into exile far from its country.”’ To Amos, Amaziah said, ‘Go away, seer; get back to the land of Judah; earn your bread there, do your prophesying there. We want no more prophesying in Bethel; this is the royal sanctuary, the national temple.’ ‘I was no prophet, neither did I belong to any of the brotherhoods of prophets,’ Amos replied to Amaziah. ‘I was a shepherd, and looked after sycamores: but it was the Lord who took me from herding the flock, and the Lord who said, “Go, prophesy to my people Israel.” So listen to the word of the Lord. You say: “Do not prophesy against Israel, utter no oracles against the House of Isaac.” Very well, this is what the Lord says, “Your wife will be forced to go on the streets, your sons and daughters will fall by the sword, your land be parcelled out by measuring line, and you yourself die on unclean soil and Israel will go into exile far distant from its own land.”’

This is the word of the Lord.

Responsorial Psalm Ps. 18:8-11. (R.v.10)

Response: **The decrees of the Lord are truth and all of them just.**

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.)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo onye amuma Amos (7:10-17)

Mgbe ahu, Amazaya onye ukochukwu nke Betel wee zigara Jeroboam eze ndi Izrel ozi si, “Amos agbaala gi mgba okpuru ka o megide gi n’etiti ulo Izrel, nke na ala apughi ibu okwu ya niile. Nke a bu ihe Amos kwuru, ‘Jeroboam ga-anwu onwu site na nmmaagha, ebe Izrel ga-agbapu oso ndu ma biri na mba, dika ohu.’ Ma Amazaya zara Amos si, “Biko gi onye na-ahu ohu, gaba, gbaa oso gbagaa n’ala Juda, rie achicha ma bukwaa amuma gi ebe ahu. Abiakwala ebu amuma gi ozo n’ala Betel, n’ihina o bu ebe nso nke eze, na kwa ulonso ala eze ahu.” Ma Amos zagbachiri Amazaya si ya, Abughi m onye amuma, nke m na-abu nwa onye amuma, kama, abu m onye ochiaturu na kwa onye na-ebechasi osisi Sikamo. Ma Chineke kpoputara m n’ebe m na-achi aturu, gwa m si, ‘Gaa buoro ndi nke m Izrel amuma.’ Ya bu, gee nti ugbu a ka i nuru okwu nke Dinwenu! “I si m; ebulu amuma megide ulo Izrel nke i na-ekwu megide ulo Aizik!” Ya bu, nke a ka Dinwenu na-ekwu: “Nwunye gi ga-abu akwuna n’obodo a, ebe umu gi ndi nwoke na ndi nwaanyi ga-anwu site na nmmaagha a ga-esinyekwa ndiozo n’ala gi, gi onwe gi ga-anwu n’ala ruruaru, ma a ga-adopuriri Izrel dika ohu gaa n’ala mba ozo. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 19:8-11. (Az.10)

Aziza: **Atumatu nke Onyenweanyi bu eziokwu; ha niile kwukwa oto.**

1. Iwu nke Onyenweanyi zuru oke, o na-enye mkpuruobi ndu ohuru. Atumaatu Onyenweanyi kwesiri ntukwasiohi, O na-enye ndi di umeala amamihe. (Az.)
2. Iwu nke Onyenweanyi kwu oto; o na-enye obi anuri; Iwu nke Onyenweanyi putara ihe; o bu ihe e ji ahu uzo. (Az.)
3. Itu egwu Onyenweanyi bu ihe di mma: o na-adi ebeebe; Ikpe nke Onyenweanyi bu eziokwu; ha niile kwukwa oto. (Az.)
4. O di mkpa kara olaedo: o buladi olaedo kacha mma; Okwu ya di uto kara mmanu anu, o buladi mmanu anu a zara aza. (Az.)

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 (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. This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 2)

5 July [Eke] Friday in Ordinary Time - Week 13 (Green) St. Anthony Mary Zaccaria, Priest (Opt. Mem.) (For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the prophet Amos (8:4-6.9-12)
Listen to this, you who trample on the needy in the country, you who say, 'When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweepings of the wheat.' 'That day - it is the Lord who speaks - I will make the sun go down at noon, and darken the earth in broad daylight. I am going to turn your feasts into funerals, all your singing into lamentation; I will have your loins all in sackcloth, your heads all shaved.

I will make it a mourning like the mourning for

Aléluya, aléluya! Mat. 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 okemimuta. Aléluya!

Ozoma

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

Jesu banyere n'ugbo, gefee n'ofe osimiri, biaruo n'obodo ya. Mgbe ahu, ha buteere ya otu nwoke akuku ahu ya nwuru anwu nke dina n'elu akwa; mgbe Jesu huru okwukwe ha, o gwara onye oria ahu 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 ahu akuku ahu ya nwuru anwu si, 'Bilie, buru akwa gi laba.' O biliri laba n'ulo ya. Mgbe igwe mmadu niile no ebe ahu huru nke a, egwu turu ha. Ha nyere Chineke otito, onye nyere mmadu ike di otu a. Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Amos (8:4-6.9-12)

Nurunu nke a unu ndi na-azogbu ndi mkpa na-akpa, ma na-ekpochapu ndi ogbenye no n'ala a, na-asi, "Kedu oge onwa ohuru ga-agwu ka anyi wee nwe ike ree oka anyi? Olee mgbe ezumike ga-agwu ka anyi nwee ike ire oka wiit anyi, ka anyi were iko anyi di nta, meekwa ka onu ahia anyi laa elu ka anyi jiri ike iko aghugho anyi ree ahia. Ka anyi were olaocha zuta umu ogbenye jirikwa akpukpo ukwu abuo zuta ndi mkpa na-akpa, ka anyi reekwa efufu oka wiit anyi?" Ma ubochi ahu, "o bu Dinwenụ m na-ekwu; "Aga m eme ka anwu lakpuo n'etiti ehie, meekwa ka uwa juputa n'ochichiri n'ehie ocha nabo. Aga m

an only son, as long as it lasts it will be like a day of bitterness. See what days are coming - it is the Lord who speaks - days when I will bring famine on the country, a famine not of bread, a drought not of water, but of hearing the word of the Lord, They will stagger from sea to sea, wander from north to east, seeking the word of the Lord and failing to find it.'

This is the word of the Lord.

Responsorial Psalm: Ps.118:2.10. 20. 30. 40.131 (R. Mt.4:4)

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

1. They are happy those who do his will, seeking him with all their hearts. I have sought you with all my heart: let me not stray from your commands. (R.)

2. My soul is ever consumed in longing for your decrees. I have chosen the way of truth with your decrees before me. (R.)

3. See, I long for your precepts; then in your justice, give me life. I open my mouth and I sigh as I yearn for your commands. (R.)

Alleluia, alleluia! Mt 11:28

Come to me, all you who labour and are overburdened, 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.'

This is the Gospel of the Lord.

atughari oriri unu ka o buru iru uju, ukwe unu niile ka o ghoru mkpu akwa; Aga m eme ka onye obula n'ime unu yiri akwa mkpe, mee ka unu kpuchaa isi unu, aga m eme ubochi ahụ ka o dika ubochi iru uju, maka onwu sooso otu nwa, ebe ngwucha ya ga-adi ka ubochi lukarichara ilu. "Lee, ubochi ahụ na-abia, "Oseburuwa Chineke anyi na-ekwu, "Mgbe m ga-ezite unwu n'ala ahụ ma o gaghi abụ unwu nri mobu nke aguu mmiri, kama o ga-abụ nke aguu inu okwu Chineke. Ha ga-awaghari site n'otu osimiri ruo na nke ozo, site n'ugwu ruo n'owuwa anyanwu: ha ga na-agbaghari ihu na azu icho okwu Chineke, ma ha agaghi achota ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abụ. 119:2. 10. 20. 30. 40.131(Az. Mat. 4:4)

Aziza: O bughị naanị site na nri ka mmadụ si adị ndụ, kama site n'okwu obula nke si n'onụ Chineke puta.

1. Ngozi diri ndi niile na-edobe ihe niile Chineke nyere n'iwu, ndi ji obi ha niile acho ya. Eji m obi m niile acho gi, ekwela ka m jehie uzo n'iwu gi. (Az.)

2. O na-agu mkpuruobi m nnukwu aguu imuta ihe gbasara uzo gi mgbe niile. Ahorola m ikwudosiike, atukwasiri m obi n'iwu gi. (Az.)

3. Lee ka mkpuruobi m si acho gi, nye m ndu site n'eziomume gi. Eghebere m onu na-eku ume n'ihia aguu nke iwu gi. (Az.)

Alaluya, alaluya! Mat. 11:28

Biakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Alaluya!

Ozioma

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

Ka Jesu hapuru ebe ahụ, o huru otu nwoke a na-akpo Matiu, ka o no n'ulothu. Jesu siriy, "Sobe m!" O wee bilie sobe ya.

Ka Jesu no n'oriri n'ulo Matiu, otutu ndi onautu na ndi omenjo biara 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 nuru nke a, O kwuru si, "O bughị ndi ahụ di ike na-achọ dibia, kama o bu ndi ahụ adighi. Gaanụ choputa ihe nke a putara, ihe na-amasi m bu ebere, o bughị aja. N'ihina abiaghị m ikpo ndi eziomume kama ndi omenjo.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 2)

St. Maria Goretti, Virgin & Martyr (Opt. Mem.)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the prophet Amos (9:11-15)
It is the Lord who speaks: 'That day I will re-erect the tottering hut of David, make good the gaps in it, restore its ruins and rebuild it as it was in the days of old, so that they can conquer the remnant of Edom and all nations that belonged to me.' It is the Lord who speaks, and he will carry this out. 'The days are coming now - it is the Lord who speaks - when harvest will follow directly after ploughing, the treading of grapes soon after sowing, when the mountains will run with new wine and the hills all flow with it.

I mean to restore the fortunes of my people Israel; they will rebuild the ruined cities and live in them, plant vineyards and drink their wine, dig gardens and eat their produce. I will plant them in their own country, never to be rooted up again out of the land I have given them, says the Lord, your God.'

This is the word of the Lord.

Responsorial Psalm Ps.84:9.11-14 (R.v.9)

Response: **The Lord speaks of peace, peace for his people.**

1. I will hear what the Lord God has to say, a voice that speaks of peace, peace for his people and his friends and those who turn to him in their hearts. (R.)

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

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

Alleluia, alleluia! 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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Amos (9:11-15)

N'ubochi ahụ, aga m akwalite uloikwu David dara ada ma ruziekwa akukụ ya niile dapiasiri adapiasi. Aga m aruzikwa ya ma mekwaa ka o di otu o di na mbu, ka ha nwee ike nwere ndi foduru n'Edom, ya na mba niile ndi a kporo aha m," O bu Oseburuwa mere nke a na-ekwu. "Lee ubochi ndi ahụ na-abia," O bu Oseburuwa na-ekwu, "Mgbe onye na-akọ ugbo ga-agafe onye na-ewere akukụ ubi, mgbe onye na-azocha mkpuru vain ga-agafekwa onye na-akụ mkpuru ya, mgbe mmanya na-atọ uto nke ukwu ga-esi n'ugwu nataputa, sikwa n'ugwu nta niile na-asoputa. Aga m enyeghachikwa ndi nke Izrel iheoma ha ga-eji aruzikwa obodo ha ndi dakporo adakpo, ma birikwa na ha. Ha ga-akọ ugbo vain ma nuokwa mmanya si na ya, ha ga-akokwa ugbo ma riekwa mkpuru si na ya. Aga m akunyekwa ha n'ala ha, ka o ghara inwe onye ga-efopu ha ozo n'ala ahụ m nyere ha," o bu Oseburuwa Chineke unu na-ekwu. Okwu nke Oseburuwa.

Abụoma na Aziza Abụ 85:9.11-14 (Az.9)

Aziza: **Onyenweanyi na-ekwu okwu udo, udo maka ndi nke ya.**

1. Ana m ege ntị n'ihe Chineke, Onyenweanyi na-ekwu, ihe o na-ekwu bu udo maka ndi nke ya, ndi di nso ma o buru na ha alaghachighi azu na mmehie ha. (Az.)

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

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

Alleluia, alleluia! Jn. 10:27

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

Ozioma

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

Emechaa, umuazu Jon biakwutere Jesu juo ya si, "Gini mere anyi na ndi Farisii ji

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."

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 2)

14TH SUNDAY IN ORDINARY TIME (B) 7 July 2024 [Afo] (Green)

**Office
Week 2**

The Readings of today Sunday show the power of God in weakness. In the First Reading, God sends the simple man, Prophet Ezekiel to demonstrate His power before the arrogant and rebellious people of Israel. As pride and contempt rage against God's humble servants, the Psalmist turns to Him for mercy. God's power continues to manifest in weakness, as St. Paul testifies in the Second Reading. Due to his lowly background, Jesus is despised as the Messiah in the Gospel by his native people, notwithstanding the marvels associated with his teaching and works.

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

Reading from the prophet Ezekiel (2:2-5)

The spirit came into me and made me stand up, and I heard the Lord speaking to me. He said, "Son of man, I am sending you to the Israelites, to the rebels who have turned against me. Till now they and their ancestors have been in revolt against me. The sons are defiant and obstinate; I am sending you to them, to say, 'The Lord God says this.' Whether they listen or not, this set of rebels shall know there is a prophet among them."

This is the word of the Lord.

ebu onu ma umuazu gi anaghi ebu onu?" Jesu zara ha si, "Ndi biara oriri agbamakwukwo ha ga-ano n'uru mgbe ha na nwoke na-agba akwukwo ka no? Oge na-abia mgbe a ga-anapu ha nwoke na-agba akwukwo, mgbe 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.

Ukwe Mbata

Chineke, anyi anatala ebere Gi n'ime Culo 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'irube 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 anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara onye amuma Izikel (2:2-5)

Mgbe o gwachara m okwu a, mmuo bata m'ime m, wee mee ka m guzoro, anuru m ka o na-agwa m okwu. O si m, "Nwa nke mmadu, ana m ezigara gi ndi Izrel, obodo nke ndi na-enupu isi, ndi nke nupuru isi megide m, ha na mnanna ha megidere m ruo n'ubochi taa. Ha bukwu ndiisi ike na ndi ekweghi ekwe: ana m ezigara gi ha, ma i ga-agwa ha si, 'Otu a ka Oseburuwa Chineke kwuru.' Ma ha nuru mọbu na ha anughi (n'ihina ha bu ndi nnupuisi), ha gamata na enwere onye amuma n'etiti ha.

10 Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 122 (R.v.2)

Response: **Our eyes are on the Lord till he show us his mercy.**

1. To you have I lifted up my eyes, you who dwell in the heaven: my eyes, like the eyes of slaves on the hand of their lords. (R.)
2. Like the eyes of a servant on the hand of her mistress, so our eyes are on the Lord our God till he show us his mercy. (R.)
3. Have mercy on us, Lord, have mercy. We are filled with contempt. Indeed all too full is our soul with the scorn of the rich, with the proud man's disdain. (R.)

Second Reading

A reading from the second letter of St. Paul to the Corinthians (12:7-10)

In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh, an angel of Satan to beat me and stop me from getting too proud! About this thing, I have pleaded with the Lord three times for it to leave me, but he has said, "My grace is enough for you: my power is at its best in weakness." So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong. The word of the Lord.

Alleluia, alleluia! Lk. 4:18

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

Gospel

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

Jesus went to his home town and his disciples accompanied him. With the coming of the sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, "Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the Son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?" And they would not accept him. And Jesus said to them, "A prophet is only despised

Abuoma na Aziza: Abu. 123 (Az.2)

Aziza: **Anyị anyị dị na-ebe Onyenweanyị nọ ruo mgbe o gosiri anyị ebere ya.**

1. Elelitela m anya m n'ebe i nọ, gị onye bi n'igwe: lee, dika ụmụodibo si ele nna ha ukwu anya n'aka. (Az.)
2. Otu odibo nwaanyi si ele nne ya ukwu anya n'aka, otu a ka anyị si ele Onyenweanyị bu Chineke anyị anya, wee ruo mgbe o gosiri anyị ebere ya. (Az.)
3. Meere anyị ebere, O Onyenweanyị, meere anyị ebere n'ihina anyị anatala nnukwu mkpari. O teela mmụọ anyị hujuwere anya, n'aka ndi onwe ha juru afo na n'aka ndi ngala. (Az.)

Ihe Ogugu Nke Abuoma

Ihe ogugu e wetara n'akwukwoozi nke abuoma Pol di aso degaara ndi Korint (12:7-10)

Ka m ghara ifuli onwe m elu karia n'ihia ihe itunaanya na oke mkpughe nke Chineke kpugheere m. E tinyere ihe mgbu n'anuahụ m ka o na-adu m dika ogwu. Ihe mgbu a di n'anụ ahụ m na-eti m aka dika mmuo nke Ekwensu, na-emè ka m ghara ifuli onwe m elu karia. Ugboro ato ka m rioro Dinwenụ ka o wepu ihe a n'ahụ m. Mana o zara m si, "Amara m ezuorola gi! N'ihina ike m na-aputa ihe mgbe ike mmadu adighi." N'ihia nke a obi di m uto nke ukwu mgbe m na-anya isi n'ime adighi ike m niile, ka ike nke Kristi wee dakwasa m. O bu n'ihia Kristi ka m na-anogide n'adighi ike m niile, mkpari ndi mmadu, ihe isiike niile, mkpagbu niile na ihe ndakwasa di ichiche. N'ihina mgbe m adighi ike ka m na-enwe ike karia. Okwu nke Oseburuwa.

Alleluia, alleluia Lk. 4:18

Enyela m mmuo nke Onyenweanyị, n'ihia na o teela m mmanu izi ndi ogbenye Ozi Oma. Aleluya!

Ozioma

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

Jesu siri n'ebe ahụ puo laghachi n'obodo ya. Ndi na-eso uzo ya sokwa ya. N'ubochi Sabat, O malitere ikuzi ihe n'ulonzo ndi Juu. Ogbagwojuru ndi niile nuru nkuzi ya anya, nke mere na ha malitere na-aju si, "Kedu ebe nwoke a si nweta ike ndi a niile? Olee udi amamihe e nyere ya? Lekwaa oru di itunaanya nke o ruru. O bu na o bughị onye okuntu ahụ, Nwa Maria nwanne Jemis, Joses, Juud na Saimon? O bu na o bughị umunne ya ndi nwaanyi ka anyi na ha no n'ebe a?" Ha wee ju inabata ya. Jesu zagbachiri ha si, "Onye amuma nwere nsopuru ebe obula beluso n'obodo ya, n'etiti umunna ya

in his own country, among his own relations and in his own house"; and he could work no miracle there, though he cured a few sick people by laying his hands on them. He was amazed at their lack of faith. This is 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.

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: The Power of Christ in Weakness
See Sunday Evening Instruction on page 58

8 July [Nkwo] Monday in Ordinary Time - Week 14 (Green/White)

(For Entry Antiphon and Collect, see page 10)

First Reading

A reading from the prophet Hosea (2:16-18, 21-22)

It is the Lord who speaks: I am going to lure her and lead her out into the wilderness and speak to her heart. There she will respond to me as she did when she was young, as she did when she came out of the land of Egypt. When that day comes - it is the Lord who speaks - she will call me, 'My husband', no longer will she call me, 'My Baal.' I will betroth you to myself for ever, betroth you with integrity and justice, with tenderness and love; I will betroth you to myself with faithfulness, and you will come to know the Lord.

The word of the Lord.

Responsorial Psalm: Ps. 144:2-9 (R. V.8)

Response: **The Lord is kind and full of compassion.**

1. I will bless you day after day and praise your name forever. The Lord is great, highly to be praised, his greatness cannot be measured. (R.)
2. Age to age shall proclaim your works, shall declare your mighty deeds, shall speak of your splendour and glory, tell the

na n'ezinụlọ ya." Nke a mere o nweghi ike iru oru ebube obula n'ebe ahu, ma e wezuga na o bikwasara ndi oria olemaole aka, ahu wee dikwa ha mma. Ekweghi ekwe ha gbagwojuru ya anya.

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 Dinwenụ di uto. Ngozi diri onye chekwubere na Ya.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, onyinye I nyere anyi n'oriri nke a ebuka. Biko anyi na-ario Gi, mee ka anyi nara onyinye nzoputa nke a, were na-eto Gi mgbe niile akwusi akwusi. Site na Kristi Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Hoseya (2:14-18, 21-22)

Ma lee, aga m arara ya, duba ya n'ime Mozara ma were obi nwayo gwa ya okwu. Ebe ahu, o ga-azakwa m dika o mere mgbe o bu agboghobia n'oge ahu o si n'ala Ijipt puta. "Ma n'ubochi ahu Oseburuwa na-ekwu i ga-akpo m: "Di m," i gaghi akpokwa m, "Baal m." Aga m ewere gi ka onye m ga-alu ebeebe; n'eziomume na n'ikpe nkwmoto na nnukwu ihunaanya na n'obi ebere, ebeebe. Aga m eji nkwdosiike were gi dika onye m ga-alu, mgbe ahu i ga-amatakwa Chineke. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:2-9 (Az.8)

Aziza: **Onyenweanyi bu onye amara na onye obi ebere.**

1. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. Onyenweanyi di ukwu, kwesikwa inye otito niile, ebube ya di omimi karikwaranghota. (Az.)
2. Aga m na-eto akaoru gi site na ndudugandu ruo na ndudugandu, na-ekwuputakwa oru ebube gi. Aga m ekwuputa otito na ebube gi, aga m atughari uche m n'oru ebube gi niile. (Az.)

tale of your wonderful works. (R.)

3. They will speak of your terrible deeds, recount your greatness and might. They will recall your abundant goodness; age to age shall ring out your justice. (R.)

4. 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.)

Alleluia, alleluia! cf. Jn6:63,68

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 (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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 13)

9 July [Eke] Tuesday in Ordinary Time - Week 14 (Green/Red)

St. Augustine Zhao Rong and Companions, Martyrs (Opt. Mem.)

(For Entry Antiphon and Collect, see page 10)

First Reading

A reading from the prophet Hosea (8:4-7.11-13)

Thus says the Lord: They have set up kings, but not with my consent, and appointed princes, but without my knowledge. Out of their own silver and gold they have made idols,

3. Ndi mmadu ga-ekwuputa maka ike gi di egwu, mu onwe m ga-ekwusiike banyere idi ukwu nke gi. Ha niile ga-añuri maka obioma gi, werekwa onu na-ekwuputa eziumume gi. (Az.)

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

Alaluya, alaluya! cf. Jn6:63,68

Onyenweanyi, Okwu gi bu mmuo, burukwa ndu, I nwere ozi nke ndu ebighiebi. 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 Jochichi biara sekpu 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, ahụ ga-adị m mma." Mgbe Jesu tughariri hu nwaanyi ahụ, O siri ya, "Obi sie gi ike nwa m nwaanyi, okwukwe gi agwoola gi." Ozigbo ahụ, ahụ adi nwaanyi ahụ mma.

Mgbe Jesu biaruru n'ulo onye ochichi ahụ, 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 chiri ya ochi. Mgbe a chupuchara igwe mmadu ahụ n'ezi, Jesu banyere n'ime ulo, jide nwaagbogho ahụ aka, o wee bilie. Akuko ihe a Jesu mere gazuru akuko ala ahụ niile.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'onye amuma Hoseya (8:4-7.11-13)

Ha eguzowela ndieze n'anataghi m ike. Hoputakwa ndiisi n'emeghi ka m mara. Ha ejila oloacha na oloedu kpuoro onwe ha

which are doomed to destruction. I spurn your calf, Samaria, my anger blazes against it. (How long will it be before they purge themselves of this, the sons of Israel?) A workman made the thing, this cannot be God! Yes, the calf of Samaria shall go up in flames. They sow the wind, they will reap the whirlwind; their wheat will yield no ear, the ear will yield no flour, or, if it does, foreigners will swallow it. Ephraim has built altar after altar, they have only served him as occasion for sin.

Were I to write out the thousand precepts of my Law for him, they would be paid no more attention than those of a stranger. They love sacrificing; right, let them sacrifice! They love meat; right, let them eat it! The Lord takes no pleasure in these. He is now going to remember their iniquity and punish their sins; they will have to go back to Egypt. The word of the Lord.

Responsorial Psalm Ps 113B:3-10(R.v.9)

Response: **Sons of Israel, trust in the Lord.**

1. Our God, he is in the heavens; he does whatever he wills. Their idols are silver and gold, the work of human hands. (R.)
2. They have mouths but they cannot speak; they have eyes but they cannot see; they have ears but they cannot hear; they have nostrils but they cannot smell. (R.)
3. With their hands they cannot feel; with their feet they cannot walk. Their makers will become like them: so will all who trust in them. (R.)
4. Sons of Israel, trust in the Lord; he is their help and their shield. Sons of Aaron, trust in the Lord; he is their help and their shield. (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 (9:32-38)

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

arusi maka mbibi ha. Ajula m arusi nwa ehi i kpuru, O Sameria! Iwe m na-enwu ka oku megide ha; kedu mgbe ha ga-adikwa ochà ozo n'Izrel? O bu onye oruaka mere ya, o bughi Chukwu. A ga-akuricha arusi nwa ehi nke Sameria ahu. Ebe ha na-aku ifufe, ha ga-aghotakwa oke ifufe, osisi oka ha amitaghi mkpuru obula, ma a si na o mitara, ndi mba ozo ga-ata ya. N'ihina Ifrem aruola otutu ebe nchuaja maka njo ya, ebe nchuaja ndi a aburu ya ebe a na-eme njo.

O buru na edeturu m iwu m nye ha ugboro puku kwuru puku, ha ga-ewere ya ka ihe si na mba ozo bia. Ha huru ichu aja n'anya, ha na-eji umuanumaanu achuru m aja ma riekwa ya; mana Oseburuwa enweghi mmasi n'ebe aja ha di. Ugbu a, o ga echeta mmehie ha ma taa ha ahuhu maka njo ha, ha ga-alaghachi azu n'Ijipt. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 115: 3-10 (Az.9)

Aziza: **O Izrel, tukwasiohi n'Onyenweanyi.**

1. Chineke anyi no n'eluigwe, na-eme ihe obula masiri ya. Arusi ha bu olaocha na olaedo, oru aka ndi mmadu. (Az.)
2. Ha nwere onu, ma ha anaghi ekwu okwu, nwee anya, ma ha anaghi ahụ uzo, ha nwere nti ma ha anaghi anu ihe, imi, ma ha anaghi anu isi ihe. (Az.)
3. Ha nwere aka, ma ha ejighi ya emetu ihe, ukwu, ma ha ejighi ya aga ije, ozokwa, ha anaghi ekwu okwu, Ndi niile mere ha na-adi ka ha, otu ahukwa ka ha ga-adi bu ndi niile tukwasiri obi na ha. (Az.)
4. O Izrel, tukwasiohi n'Onyenweanyi, ya bu onye enyemaka na onye ogbugbo gi. O! Ulo Eron tukwasa obi n'Onyenweanyi, o bu onye enyemaka na onye ogbugbo gi. (Az.)

Alleluia, alleluia! Jn 10:14

Onyenweanyi kwuru si: Abu m ezigbo onye nche aturu, amaara m aturu m, aturu m makwaara m. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:32-38)

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 ahụ 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

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.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 12)

10 July [Orie] Wednesday in Ordinary Time - Week 14 (Green)

(For Entry Antiphon and Collect, see page 10)

First Reading

A reading from the prophet Hosea (10:1-3,7-8,12)

Thus says the Lord: Israel was a luxuriant vine yielding plenty of fruit. The more his fruit increased, the more altars he built; the richer his land became, the richer he made the sacred stones. Their heart is a divided heart; very well, they must pay for it: the Lord is going to break their altars down and destroy their sacred stones. Then they will say, 'We have no king because we have not feared the Lord.' But what can a king do for us? Samaria has had her day. Her king is like a straw drifting on the water. The idolatrous high places shall be destroyed - that sin of Israel; thorn and thistle will grow on their altars. Then they will say to the mountains, 'Cover us!' and to the hills, 'Fall on us!' Sow integrity for yourselves, reap a harvest of kindness, break up your fallow ground: it is time to go seeking the Lord until he comes to rain salvation on you. The word of the Lord.

Responsorial Psalm: Ps. 104:2-7 (R.v.4)

Response: **Constantly seek the face of the Lord.**

1. O sing to him, sing his praise; tell all his wonderful works! Be proud of his holy name, let the hearts that seek the Lord rejoice. (R.)

2. Consider the Lord and his strength; constantly seek his face. Remember the wonders he has done, his miracles, the judgements he spoke. (R.)

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

niile, na-akuzi nkuzi n'ulo nzuko ha, na-ekwusa ozioma nke alaeze Chineke, na-agwokwa oria na nrianria 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-eso uzo 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.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Hoseya (10:1-3,7-8,12)

Izrel bu osisi vain ahụ di mma, na-amita Imkpuru nke ukwu. Ka mkpuru ya na-abawanye ka o na-aruwanye ebe nchuaa. Ka obodo ya na-enwe agamnihi, o na-eme ka ide ya siwanye ike. Obi ha di aghughu, ma ugbo a, ha ga-ata ahuhu make njo ha. Chineke ga-akwatu ebe nchuaa ha ma mebichaa ide ha. Ma ugbo a, ha ga-asi, "Anyi enweghi eze n'ihina anyi anaghi atu Chineke egwu, ma kedu ihe eze nwere ike imere anyi? Eze Sameria gaa n'iyi dika mpekele osisi mmiri na-ebughari. A ga-emebicha ulorasi nke Aven ebe ndi Izrel mere njo. Ogwu na ahihia ga-etochi ebe nchuaa ha. Mgbe ahụ ha ga-asi nnukwu ugwu, "Kpuchie anyi!" Gwa obere ugwu, si, "Dagide anyi!" Kuonu mkpuru ezimume maka onwe unu, weenu ihe ubi nke ihunaanya kwudosiriike. Korienu ala unu hapuru ahapu n'ihina ugbo a bu oge a ga-eji choo Chineke ka o wee bia zokwasi unu nzoputa dika mmiri.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 105:2-7 (Az.4)

Aziza: **Chobanu iru nke Onyenweanyi mgbe niile.**

1. Kweerenu ya ukwe, kuoronu ya egwu, kwuputanu oru itunaanya ya niile! Nwebenu anuri n'aha nso ya, ka obi niile na-achọ Chineke nriia. (Az.)

2. Chobanu Onyenweanyi na ike ya, chobanu ihu nke Onyenweanyi mgbe niile, chetanu oru ebube niile o ruru, oru itunaanya ya niile, na ikpe niile si n'onu ya puta. (Az.)

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

Alleluia, alleluia! Mk. 1:15

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

Gospel

A reading from the holy Gospel according to 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: 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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 12)

11 July [Afo] Thursday in Ordinary Time - 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 a monastery at Monte Cassino, where he wrote the Rule of his order. He later returned to the cave, but continued to attract followers, which led him eventually to establish 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

Aleluya, aleluya! Mk 1:15

Oge ezuela, oghichi Chineke di kwa nso; chegharianu kwerenu n'Ozioma. Aleluya!

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 oria na nrianria niile di ichieiche.

Aha ndi umuazu iri na abuo ahu 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 Kenaan na Judas Iskariot onye rere Jesu. Jesu zipuru mmadu iri na abuo ndi na-eso uzo ya, nye 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.



Ukwe Mbata

Nwere 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 ichi n'ulo-akwukwo nke ofufe gi, mee, anyi na-ario, ka

putting nothing before love of you, we may hasten with a loving heart in the way of your commands. Through our Lord.

First Reading

A reading from the prophet Hosea (11:1.3-4.8-9)

Thus says the Lord: When Israel was a child I loved him, and I called my son out of Egypt. I myself taught Ephraim to walk, I took them in my arms; yet they have not understood that I was the one looking after them. I led them with reins of kindness, with leading-strings of love. I was like someone who lifts an infant close against his cheek; stooping down to him I gave him his food. My heart recoils from it, my whole being trembles at the thought. I will not give rein to my fierce anger, I will not destroy Ephraim again, for I am God, not man: I am the Holy One in your midst and have no wish to destroy.

The word of the Lord.

Responsorial Psalm Ps.79:2-3.15-16 (R.v.4)

Response: **Let your face shine on us, O Lord, and we shall be saved.**

1. O shepherd of Israel, hear us, shine forth from your cherubim throne. O Lord, rouse up midst, O Lord, come to our help. (R.)
2. God of hosts, turn again, we implore, look down from heaven and see. Visit this vine and protect it, the vine your right hand has planted. (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

site na ebubeghi ihe ozo uto karia ihunanya maka gi, anyi ewere obi ihunaanya na-aga oso oso n'uto nke iwu gi ga. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Hoseya (11:1.3-4.8-9)

Mgbe Izrel bu nwata, ahuru m ya n'anya, mesikwa m n'Ijpt kpoputa nwa m. Ma, o bu mu onwe m kuziiri Ifrem otu e si aga ije; ekuuru m ha n'aka m, ma ha amaghi na o bu m gwota ha, na-elekota ha anya. Ejiri m ihunaanya wee duo ha. Ebupuru m ha ibu aro ha bu, hulata ala nye ha nri n'onu. Obi agaghi ekwe m ime ya n'ihina ebere na ihunaanya m siri ike n'ebe i no. Agaghi m ata unu ahuhu n'oke iwe m, agaghikwa m emebi Izrel ozo. N'ihina abu m Chineke, abughi m mmadu, onye di nso no n'etiti unu, agaghi m abia imebi gi ozo.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu. 80:1-2.14-15 (Az.3)

Aziza: **Mee ka ihu gi chakwasa anyi, O Onyenweanyi, ka anyi wee nweta nzoputa.**

1. Gee nti, onye nche nke Izrel, si n'ebe gi di nso lekwaso anyi anya. Onyenweanyi bilie bia nyere anyi aka. (Az.)
2. O Chineke nke igwe ndiagha! Si n'eluigwe ledata anya, ka i hu osisi vain a. Bia chekwaba mkpuru vain a i ji aka gi kuo. (Az.)

Alaluya, alaluya! Mk 1:15

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

Ozioma

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

Jesu gwara ndi umazu 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 ochi, 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 akpukpukwu, mobu mkpo; n'ihina onye oru tosiri 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 ahu. Mgbe unu na-aba n'ulo obula, keleenu ndi bi na ya si, 'Udo diri unu.' O buru na ndi bi n'ulo ahu tosiri etosi, ka udo unu diri ha; ma o buru na ha

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 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.

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.

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

Communion Antiphon

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

Ukwe Oriri Nso

Onye a bu nwaodibo ahu kwesiri ntukwasiohi, nwekwaa uche, onye nke nna ya ukwu ga-enye ike ilekota ezinuulo ya anya, ka o na-enye ha oke nri ha n'oge kwesiri ekwesiri.

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 aro gi. O Dinwenu, ka, site na iche nti na nkuzi nke Benedikt di aso, anyi ewere kwudosie ike n'iso atumatu gi ga ma were ihunaanya na-anu oku ahu mimadu ibe anyi. Site na Kristi Onyenweanyi.

12 July [Nkwo] Friday in Ordinary Time - Week 14 (Green)

(For Entry Antiphon and Collect, see page 10)

First Reading

A reading from the prophet Hosea (14:2-10)

The Lord says this: Israel, come back to the Lord your God; your iniquity was the cause of your downfall. Provide yourself with words and come back to the Lord. Say to him, 'Take all iniquity away so that we may have happiness again and offer you our words of praise. Assyria cannot save us, we will not ride horses any more, or say, "Our God!" to what our own hands have made, for you are the one in whom orphans find compassion.' - I will heal their disloyalty, I will love them with all my heart, for my anger has turned from them. I will fall like dew on Israel. He shall bloom like the lily, and thrust out roots like the poplar, his shoots will spread far; he will have the beauty of the olive and the fragrance of Lebanon. They will come back to live in my shade; they will grow corn that flourishes, they will cultivate

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'onye amuma Hoseya (14:2-10)

Oseburuwa kwuru nke a: Izrel loghachikwutenu Oseburuwa Chineke unu; n'ihina o bu njo unu wetaara unu iso ngongo. Loghachinu azu n'ebe Chineke no, ma gwa ya si, "Gbaghaara anyi njo anyi niile, nabata ihe di mma, anyi ga-ejikwa onu anyi kwuputa otito gi." Asiria enweghi ike izoputa anyi, anyi agaghikwa agba inyinya ozo, mobu kpoo ihe aka anyi mere Chineke anyi. Na gi ka ndi enweghi nne na nna na-enweta ebere." Aga m agwo enweghi okwukwe ha. Aga m eji obi m niile hu ha n'anya, maka na iwe m esila n'ebe ha no puo. Aga m adakwasi Izrel ka igirigi, o ga-achawapu dika okooko lili, gbasapukwa mgborogwu dika osisi Sida nke Lebanon. O ga-epuputa ome ohuru, maa mma dika osisi Oliv, o ga-enwe isioma dika osisi nke Lebanon. Ha ga-aloghachi azu biri na ndo m, ha ga-abawanye dika oka a kuru n'ugbo. Ha ga-

vines as renowned as the wine of Helbon. What has Ephraim to do with idols any more when it is I who hear his prayer and care for him? I am like a cypress ever green, all your fruitfulness comes from me. Let the wise man understand these words. Let the intelligent man grasp their meaning. For the ways of the Lord are straight and virtuous men walk in them, but sinners stumble. The word of the Lord.

Responsorial Psalm Ps 50:3-4.8-9.12-14.17 (R.v.17)

Response: **My mouth shall declare your praise.**

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)
2. Indeed you love truth in the heart; then in the secret of my heart teach me wisdom. O purify me, then I shall be clean; O wash me, I shall be whiter than snow. (R.)
3. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)
4. Give me again the joy of your help; with a spirit of fervour sustain me, O Lord, open my lips and my mouth shall declare your praise. (R.)

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

achawaputa dika osisi vain, nweekwa isioma dika mmanya nke Lebanon. Gini ozokwa ka Ifrem ga-eji umu arusi mee ebe o bu m na-aza ekpere ya na-elekota ya anya? Adi m ka osisi Saipres anaghi agbu akwukwo. O bu m na-enye ya mikpuru o namita. Ka onyemaihe ghota okwu ndi a. Ka onyenwereuche ghota ihe ha putara, maka na uzo nke Chineke ziri ezi, ndi eziomume na-aga na ha, mana ndi omenjo na-aso ngongo. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 51:1-2.6-7.10-12.15 (Az.15)

Aziza: **Onu m ga-ekwuputa otito gi.**

1. Meere m ebere O Chineke site n'ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m niile; Sachapu mmehie m niile, wuchapu m na njo m. (Az.)
2. Ma ebe i na-ahu eziokwu n'anya, kuziere m ihe nzuzo amanihe. Were osisi Hissop wuchaa m ka m di ocha, sachaa m ka m wee di ocha karja aku mmiriigwe. (Az.)
3. Chineke, kenye obi di ocha n'ime m, tinye n'ime m mmuo ohuru na nke siri ike. Achupukwala m n'ihu gi, anapukwala m mmuo nso gi. (Az.)
4. Nyeghachikwa m anuri nke nzoputa gi, were ezi mmuo gi chedo m. Onyenweanyi meghee egbugbere onu m, ka onu m wee kwuputa otito gi. (Az.)

Alaluya, alaluya! Jn.16:13;14

Oge mmuo nke eziokwu ahụ ga-abia, O ga-enye m otito, n'ihu 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, chaani akwu dika agwo, ma dinu umeani n'omume dika nduru.

Zerenu ndi mmaadi, 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'ihu m. Unu ga-eji ohere ahụ gbaara m akaebe n'ihu ha na ndi mba ozo. Mgbe ha raara unu nye, unu echegbula onwe unu banyere ihe unu ga-ekwu, mọbu banyere otu unu ga-esi kwuo ya; n'ihina a ga-akuziri unu ihe unu ga-ekwu n'oge ahụ. Maka na o bughị unu ga-ekwu, kama Mmuo nke Nna unu ga-esi n'ime unu kwuo okwu.

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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 12)



13 July [Eke] Saturday in Ordinary Time - Week 14 (Green/White)

St. Henry (Opt. Mem.)

Entry Antiphon

Hail, holy Mother, you gave birth to the King who rules heaven and earth for ever!

Collect

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

First Reading

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

In the year of King Uzziah's death I saw the Lord seated on a high throne; his train filled the sanctuary; above him stood seraphs, each one with six wings: two to cover its face, two to cover its feet and two for flying.

And they cried out to one another in this way, 'Holy, holy, holy is the Lord of hosts. His glory fills the whole earth.' The foundations of the threshold shook with the voice of the one who cried out, and the Temple was filled with smoke. I said: 'What a wretched state I am in! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have looked at the King, the Lord of hosts.'

Then one of the seraphs flew to me, holding in his hand a live coal which he had taken from the altar with a pair of tongs. With this he touched my mouth and said: 'See now, this has touched your lips, your sin is taken away, your iniquity is purged.' Then I heard the voice of the Lord saying: 'Whom

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

Ozioma nke Oseburuwa.

Our Lady of Saturday

Ukwe Mbata

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

Ekpere Mmeghe

Nye anyi, O Chineke di ebere, nchedo n'adighi ike anyi, ka anyi bu ndi nadedobe Ncheta Nne nke Chukwu di aso, site n'enyemaka aririyo ya, si na mmehie anyi kulite. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

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

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

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

Mgbè ahụ, otu n'ime ndi mmuoma ahụ fekwutere m, o jikwa n'aka ya otu icheku oku nke o ji ihe guta n'ebe nchaja. O wee metu m icheku oku ahụ n'onu si: "Lee, nke a emetula egbugbereonu gi; ya bu na e kpochapula ikpe omuma gi niile; a gbagharala gi njo gi niile." M wee nu olu nke Oseburuwa ka o na-asi, "O bu onye ka m ga-eziga;

shall I send? Who will be our messenger?' I answered, 'Here I am, send me.'
The word of the Lord.

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

Response: The Lord is King, with majesty enrobed.

1. The Lord is King, with majesty enrobed; the Lord has robed himself with might, he has girded himself with power. (R.)
2. The world you made firm, not to be moved; your throne has stood firm from of old. From all eternity, O Lord, you are. (R.)
3. Truly your decrees are to be trusted. Holiness is fitting to your house, O Lord, until the end of time. (R.)

Alleluia, alleluia! 1 Jn 2:5

When anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (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 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.

onye ga-ajere anyi ya bu ozi?" Ozigbo m zaa si, "Anom ebea, zigam."
Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 93: 1-2.5 (Az.1)
Aziza: Onyenweanyi bu eze, o yi ebube dika uwe.

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

Alaluya, alaluya! 1 Jn.2:5

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

Ozioma

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

Jesu gwara ndi umuazu iri na abuo ahu si ha: Nwata akwukwo anaghi akari onye nkuzi ya, odibo akari ghikwa 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 Beelzebul, udi aha gini ka ha ga-enye ndi ezi uulo 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. Ihe m gwara unu n'ochichiri, kwuputani n'ihe. Ihe m takwunyee unu na nti, kwusaanu ya n'elu ulo. Unu atula egwu ndi na-egbu anu ahu, ma ha apughi igbu mkpuruobi. Kama tuonu 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 bughi uche Nna unu.

Otu o di, a guolari ntutu isi unu onu. Ya bu, unu atula egwu n'ihina unu di oke onu kara 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.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

Having been made partakers of eternal redemption, we pray, O Lord, that we who commemorate the Mother of your Son, may glory in the fullness of your grace and experience its continued increase for our salvation. Through Christ our Lord.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka emerela ka anyi keta oke na mgbaputa di okpu, anyi na-ario, O Onyenweanyi, ka anyi bu ndi na-echeta Nne nke Nwa gi, nyaa isi n'uju nke amara gi were hu mbawanye uto ya maka nzoputa anyi. Site na Kristi Onyenweanyi.

15TH SUNDAY IN ORDINARY TIME (B) 14 July 2024 [Orie] (Green)

Office Week 3

The three Readings call for steadfastness amidst challenge. In the First Reading, Amos recalls his humble calling and sacrifice to be a prophet, as against the arrogant taunting and hostility of Amaziah, a false prophet with excessive greed and fear. In the Responsorial Psalm, the Psalmist in contrast relies on hearkening to God's voice to experience His mercy, faithfulness and peace. Jesus in the Gospel instructs the Twelve on ascetic rules of life and forthrightness, as means to ensure integrity of mission. Paul offers a reason for imitating Christ in the Second Reading, arising from our grace of adoption, justification and sanctification.

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 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 Amos (7:12-15)

To Amos, Amaziah said, "Go away, seer; get back to the land of Judah; earn your bread there, do your prophesying there. We want no more prophesying in Bethel; this is the royal sanctuary, the national temple." "I was no prophet, neither did I belong to any of the brotherhoods of prophets," Amos replied to Amaziah "I was a shepherd, and looked after sycamores: but it was the Lord who took me from herding the flock and the Lord who said, 'Go, prophesy to my people Israel.'

This is the word of the Lord.

Ukwe Mbata

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

Ekpere Mmeghe

Chineke anyi, ihe ezi okwu Gi na-egosi Cndi na-agahie agahie uzo ha nwere ike 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-ario nke a site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Amos (7:12-15)

Ma Amazaya zara Amos si, "Biko gi onye na-ahu ohi, gaba gbaa oso gbagaa n'ala Juda, rie achicha ma bukwaa amuma gi ebe ahu. Abiakwala ebu amuma gi ozo n'ala Betel n'ihina o bu ebe nso nke eze, na kwa ulonso ala eze ahu." Ma Amos zagbachiri Amazaya si ya, "Abughi m onye amuma, nke m na-abu nwa onye amuma, kama, abu m onye ochiaturu na kwa onye na-ebechasi osisi Sikamo. Ma Yahweh kpoputara m n'ebe m na-achi aturu, gwa m si, 'Gaa buoro ndi nke m Izrel amuma.'

22 Okwu nke Oseburuwa.

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

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

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

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

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

Second Reading

A reading from the letter of St. Paul to the Ephesians (1:3-14)

Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ. Before the world was made, he chose us, chose us in Christ, to be holy and spotless, and to live through love in his presence, determining that we should become his adopted sons, through Jesus Christ for his own kind purposes to make us praise the glory of his grace, his free gift to us in the Beloved, in whom, through his blood, we gain our freedom, the forgiveness of our sins. Such is the richness of the grace which he has showered on us in all wisdom and insight. He has let us know the mystery of his purpose, the hidden plan he so kindly made in Christ from the beginning to act upon when the times had run their course to the end: that he would bring everything together under Christ as head, everything in the heavens and everything on earth. And it is in him that we were claimed as God's own, chosen from the beginning, under the predetermined plan of the one who guides all things as he decides by his own will; chosen to be, for his greater glory, the people who would put their hopes in Christ before he came.

Now you too, in him, have heard the message of the truth and the good news of your salvation, and have believed it; and you too have been stamped with the seal of the Holy Spirit of the Promise, the pledge of our inheritance which brings freedom for those whom God has taken for his own, to make his glory praised.

This is the word of the Lord.

Abuoma na Aziza: Abu. 85:8-14. (Az.7)

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

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

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

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

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Efesus (1:3-14)

Ngozi diri Chineke na Nna nke Dinwenu anyi Jesu Kristi, onye sitere n'eluigwe were ngozi niile nke mmuo gozie anyi n'ime Kristi. O hoozo anyi n'ime Kristi tupu a too ntoala uwa, ka anyi diri ya nso n'enweghi ntupo obula n'ihu ya. O jiri ihunaanya nye anyi onodu; ka anyi buru umu ya site na Jesu Kristi dika ochicho nke uche ya siri di. O bu maka mbuli elu nke ngozi ya di otito, nke o nyere anyi n'efu n'ime Nwa ya o huru n'anya. N'ime ya ka anyi siri nweta nzoputa site n'obara ya, ya na mgbaghara nke njo anyi dika otu ngozi ya si baa uba, nke o nyebigara anyi oke. O jirila oke amamihe na nghota niile mee ka anyi mara ihe omimi nke di n'obi ya, dika nzube ya si di, nke o kwadobere n'ime Kristi, dika atumaatu nke ga-emejuputa mgbe oge ruru, ichikota ihe niile, ndi di n'eluigwe na ndi di n'uwa n'okpuru ya. N'ime ya, dika nzube nke ya bu onye ahụ na-emejuputa ihe niile si di, nakwa ka ntuputa nke obi ya siri di, anyinwa bu ndi buru uto chekwube na Kristi. Ndi e merela, hoputakwa ka ha bie ndu maka otito nke ebube ya.

N'ime ya kwa ka unu ndi nuru okwu nke eziokwu, ozioma nke nzoputa, ma kwerekwa na ya, ka e jirila Mmuo Nso nke e kwere na nkwa kaa akara iribaama. Mmuo Nso a bukwere onye ga-ahu na ihe nketa anyi niile diiri anyi ruo mgbe anyi nwetara ha, maka otito nke ebube ya.

Okwu nke Oseburuwa.

Alleluia, alleluia! Eph. 1:17.18

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

Gospel

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

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

This is 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: Freely Received, Freely Give!
See Sunday Evening Instruction on page 60

They are justified by his grace as a gift, through the redemption which is in Christ Jesus (Rom 3:24)

Aleluya, aleluya! Efes. 1:17.18

Ka Chineke nke Dinwenu anyị Jesu Kristi, Nna nke otito, meghee anya nke obi anyị, ka anyị wee mata ihe bụ nchekwube nke okpukpọ ọkpọ anyị. Aleluya!

Ozioma

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

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, were afoma lekwasị anyị n'onyinye nke nzuko Gị na-ebunye Gị. Biko mee k'anyị 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 Gị na-ebuwanye n'ime anyị, oge o bula anyị natara ihe ogbugba ndu nke a. Site na Kristi Dinwenuanyi.



15 July [Afo] Monday of Ordinary Time - Week 15 (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, and declared Doctor of the Church in 1588 by Pope Sixtus V.

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 prophet Isaiah (1:10-17)

Hear the word of the Lord, you rulers of Sodom: 'What are your endless sacrifices to me? Says the Lord. I am sick of holocausts of rams and the fat of calves. The blood of bulls and of goats revolts me. When you come to present yourselves before me, who asked you to trample over my courts? Bring me your worthless offerings no more, the smoke of them fills me with disgust. New moons, Sabbath, assemblies - I cannot endure festival and solemnity. Your New Moons and your pilgrimages I hate with all my soul. They lie heavy on me, I am tired of bearing them. 'When you stretch out your hands I turn my eyes away. You may multiply your prayers, I shall not listen. Your hands are covered with blood, wash, make yourselves clean. 'Take your wrongdoing out of my sight. Cease to do evil.

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 onunoku ihunaanya ya. Site na Dinwenụ anyi.

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Aizaya (1:10-17) Ugbu a, nurunu okwu nke Chineke, unu ndi Uochichi Sodom! Geenu nti na nkuizi nke Chineke anyi unu ndi obodo Gomora! Oseburuwa kwuru si, "Kedu uru aja niile ndi a unu na-achunyere m baara m? Aja nsureoku nke ebule na abuba nwa ehi ndi a unu na-achunyere m ejula m; achokwaghi m ha ozo! Ihe na-atọ m uto abughi obara anu ehi; obara nke aturu mọbu nke mkpi. Mgbe unu biara ife m ofufe, onye gwara unu ka unu metochaa ulonso m? Unu ebutezirila m onyinye na-enweghi isi, Mgbaisioma unu na-achunyere m buzi aru n'ebe m no. Mmemme onwa ohuru unu, Sabat na ogbako nsọ unu niile agwula m ike. Agaghi m edili aru unu na-akpa na nnukwu memme unu. Mmuo m kporo emume onwa ohuru na mmeme unu di icheiche asi; ha aburula m nnukwu ibu aro; ike agwukwala m idi ha. Mgbe obula unu gbasara aka n'ekpere, agaghi m ele unu anya; o burugodu na unu ekpee otutu ekpere, agaghi m ege nti n'ihina aka unu juputara n'obara. Sachaanu onwe unu, meenu onwe unu ka unu di ocha; wepunu ajoomume unu n'ihu m, kwusinu ime njo. Mutanu

Learn to do good, search for justice, help the oppressed, be just to the orphan plead for the widow.
The word of the Lord.

ka e si eme eziumume, na-achokwanu ikpe nkwmoto; kwusinu mmegbu, chekwabanu umu ogbenye na-ekwuchiterenu umunwaanyi ajadu. Okwu nke Oseburuwa.

Responsorial Psalm:Ps.49:8-9.16-17.21.23 (R.v.23)

Response: I will show God's salvation to the upright.

1. I find no fault with your sacrifices, your offerings are always before me. I do not ask more bullocks from your farms, nor goats from among your herds. (R)
2. How can you recite my commandments and take my covenant on your lips, you who despise my law and throw my words to the winds? (R)
3. You do this, and should I keep silence? Do you think that I am like you? A sacrifice of thanksgiving honours me and I will show God's salvation to the upright. (R)

Alleluia, alleluia Mt.5:10

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

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.

Abuoma na Aziza: Abu. 50:8-9.16-17.21.23 (Az.23)

Aziza: Aga m egozi nzoputa nke Chineke n'ebe ndi eziumume no.

1. O bughi n'ihu aja unu ka m ji wee na-abara unu mba, aja nsureoku unu no n'ihu m oge niile, agaghi m anabata oke ehi obula nke si n'ulo unu, mobu ewu obula nke si n'uloanu unu. (Az.)
2. Kedu ikikere unu nwere iji na-agughari iwu m, iji na-ekwuputa maka ogbugbandu m? N'hina unu juru inabata nkuzi m, ma leghara okwu manya. (Az.)
3. Unu na-eme nke a, chee na m ga-agba nkiti? Unu chere na m dika unu? Onye obula na-achunyere m aja ekele na asopuru m, aga m egosi nzoputa nke Chineke n'ebe ndi eziumume no. (Az.)

Alaluya, alaluya! Mat.5:10

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

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 uwa, abiaaghi m iweta udo kama mmaagha. N'hina 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 ezinuulo 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-acho 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'hina o bu onye amuma, ga-anata ugwo oru nke onye amuma. Onye obula nabatara onye eziumume n'hina o bu onye eziumume ga-anata ugwo oru nke onye eziumume.

‘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.

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.

16 July [Nkwo] Tuesday in Ordinary Time - Week 15 (Green)

Our Lady of Mount Carmel (Opt. Mem.)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the prophet Isaiah (7:1-9)

In the reign of Ahaz son of Jotham, son of Uzziah, king of Judah, Razon the king of Aram went up against Jerusalem with Pekah son of Remaliah, king of Israel, to lay siege to it; but he was unable to capture it.

The news was brought to the House of David. ‘Aram’ they said ‘has reached Ephraim.’ Then the heart of the king and the hearts of the people shuddered as the trees of the forest shudder in front of the wind. The Lord said to Isaiah, ‘Go with your son Shear-jashub, and meet Ahaz at the end of the conduit of the upper pool on the Fuller’s Field road, and say to him: “Pay attention, keep calm, have no fear, do not let your heart sink because of these two smouldering stumps of firebrands, or because Aram, Ephraim and the son of Remaliah have plotted to ruin you, and have said: Let us invade Judah and terrorise it and seize it for ourselves,

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

Mgbe Jesu kuzichaara ndi na-eso uto 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.

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 nwekwaa uche inye ha oke nri ha n’oge kwesiri ekwesi.

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.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’onye amuma Aizaya (7:1-9)
N’oge nke Ahaz nwa Jotan, nwa Uziya, eze Juda, Rezin onyeeze Siria na Peka nwa Remalia onyeeze Izrel biara Jerusalem ka ha buso ya agha mana ha enweghi ike imeri ya. Mgbe a gwara ulo Devid na Siria na Ifrem ejikoola onwe ha onu, obi mapuru eze na ndi obodo ya, ha mawa jijji dika osisi di n’ohia ikuku na-ebughari. Chineke wee gwa Aizaya si, “Gi na nwa gi Shijashub gaa zute Ahaz n’ebe isi njedebe uto mmiri nke odo mmiri di n’elu, garuo n’uto ebe a na-eteji akwa, si ya, ‘Lezie anya, noro juu, egwu atula gi, obi adakwala gi mba n’ihi iwe oku nke Rezin, na nke nwa Remalia maka na ha dika icheku oku abuo na-anyu anyu. N’ihina Siria, Ifrem na nwa Remalia akpaala ntaka ojoo megide gi na-asi: Bianu ka anyi buso Juda agha, yie ya egwu; ka anyi merie ya were ya dika nke anyi; kporo nwa Tabil mee ya eze ya. Otu a ka Oseburuwa Chineke si kwu:

and set up a king there, the son of Tabeel. The Lord says this: It shall not come true; it shall not be. The capital of Aram is Damascus, the head of Damascus, Razon; the capital of Ephraim, Samaria, the head of Samaria, the son of Ramaliah. Six or five years more and a shattered Ephraim shall no longer be a people. But if you do not stand by me, you will not stand at all.”

The word of the Lord.

Responsorial Psalm: Ps. 47:2-8 (R.v.9)

Response: **His city God upholds forever.**

1. The Lord is great and worthy to be praised in the city of our God. His holy mountain rises in beauty, the joy of all the earth. (R.)
2. Mount Zion, true pole of the earth, the Great King's city! God, in the midst of its citadels, has shown himself its stronghold. (R.)
3. For the kings assembled together, together they advanced. They saw; at once they were astounded; dismayed, they fled in fear. (R.)
4. A trembling seized them there, like the pangs of birth, or as the east wind destroys the ships of Tarshish. (R.)

Alleluia, alleluia! Ps. 94:8

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

Gospel

A reading from the holy Gospel according to Matthew (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.

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

O gaghi abụ eziokwu, o gaghi eme! N’ihina isi obodo Siria bu Damaskos, ebe isi Damaskos bukwa Rezin. Ma tupu afo iri isii na ise agachaa, a ga-etikposi Ifrem ka o ghara ibu obodo ozo. Ozo isi obodo Ifrem bu Sameria, isi Sameria bukwa nwa Remalia. O buru na i kweghi n’ezie a gaghi akwuwasi gi ikel!

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 48:1-7.(Az.8)

Aziza: **Dinwenụ na-echekwaba obodo ya ebebe.**

1. Onyenweanyi di ukwu bia kwesikwa inye otito n’obodo Chineke anyi, n’ugwu ya di nso. Ugwu nke Chineke di elu, maa mma bu afuri nke uwa niile. (Az.)
2. Ugwu Zayon isi afuri nke uwa niile, ebe obibi nke nnukwu eze ahụ. Chineke n’onwe ya egosila na ya bu ebe mgbaba n’etiti obodo ahụ. (Az.)
3. Lee, ndieze ezukoala soro na-abia, ma ka ha huru ya, o gbagwojuru ha anya, ha mara jijiji wee gbalaga n’egwu. (Az.)
4. Ahu omajijiji jidere ha mgbe ahụ, na-egbu ha mgbu ka nwaanyi ime na-eme. I jirila oke ifufe si n’owuwa anyanwu wee mebie ugbo ndi Tashish. (Az.)

Alaluya, alaluya! Abụ. 95:8

Unụ akpochi obi unu taa, na o buru na unu anu olu ya. Alaluya!

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 ru ru 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 ru ru oru ebube niile a ru ru 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 kara 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 ru ru n’ime gi, na a ru ru ha na Sodom, o gaara adi ruo ugba a. Agwa m unu, a ga-emere obodo Sodom ebere n’ubochi ikpe kara unu.

Ozioma nke Oseburuwa.

First Reading

A reading from the prophet Isaiah (10:5-7.13-16)

The Lord of hosts says this: ‘Woe to Assyria, the rod of my anger, the club brandished by me in my fury! I sent him against a godless nation; I gave him commission against a people that provokes me, to pillage and to plunder freely and to stamp down like the mud in the streets. But he did not intend this, his heart did not plan it so. No, in his heart was to destroy, to go on cutting nations to piece without limit.’ For he has said: ‘By the strength of my own arm I have done this and by my own intelligence, for understanding is mine; I have pushed back the frontiers of people and plundered their treasures. I have brought their inhabitants down to the dust. As if they were a bird’s nest, my hand has seized the riches of the peoples. As people pick up deserted eggs I have picked up the whole earth, with not a wing fluttering, not a beak opening, not a chirp.’ Does the axe claim more credit than the man who wields it, or saw more strength than the man who handles it? It would be like the cudgel controlling the man who raises it, or the club moving what is not made of wood! And so the Lord of hosts is going to send a wasting sickness on his stout warriors; beneath his plenty, a burning will burn like a consuming fire.

The word of the Lord.

Responsorial Psalm: Ps. 93:5-10.14-15 (R.v.14)

Response: The Lord will not abandon his people.

1. They crush your people, Lord, they afflict the ones you have chosen. They kill the widow and the stranger and murder the fatherless child. (R)
2. And they say: ‘The Lord does not see; the God of Jacob pay no heed.’ Mark this, most senseless of people; fools, when will you understand? (R.)
3. Can he who made the ear not hear? Can he who formed the eye not see? Will he who trains nations not punish? Will he who teaches men not have knowledge (R.)
4. The Lord will not abandon his people nor forsake those who are his own: for judgement shall again be just and all true hearts shall uphold it. (R.)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’onye amuma Aizaya (10:5-7.13-16)

Oseburuwa nke igwe ndi agha kwuru nke a: Azi gbakwa gi, Asiria, mkpo igwe nke iwe m, mkpara nke obi oku m. Ana m eziga ya imegide mba na-amaghi Chineke; Ezipuru m ya maka ndi kpasuru m iwe; ka o mebie ha, kwakoro aku ha; zopia ha ka apiti di n’okporo uzo. Mana o cheghi otu a, uche ya adikwaghi na nke a; kama o bu n’obi imebi na ikwatu otutu mba.

Maka na O kwuru si; “O bu n’ike aka m ka m si wee mee ihe ndi a; o bu kwa site n’amamihe m, n’ihina enwere m nghota. Ewepula m oke jikoro mba na mba, kwakorokwa aku ha niile. Dika oke ehi, a kwatuola ndi no n’ocheeze. Aka m anwuchiela akunuuba ndi mimadu dika akwu umunnunu; dika ndi mimadu si achikoro akwa a hapuru ahapu; otu ahụ ka m si chikota uwa niile; o nweghi onye meghariri nku ya mobu saghee onu ya, mobu mee mkpotu.” Anyiike, o ganara otito kariya onye ji ya awa nku? Mobu, nkwo osisi o ga-asi na ya ka onye ji ya akwo osisi ike. O ga-adi ka a ga-asi na mkpo igwe na-efeghari onye ji ya; mobu na mkpara na-eweli ihe na-abughi osisi elu! N’ihi ya, Oseburuwa, nke igwe ndi agha, ga-ezigara ndi ya bu dike n’agha oria ga-ala ha n’iyi, akunuuba ya ga-agba oku.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 94:5-10.14-15. (Az.14)

Aziza: Onyenweanyi agaghi echezo ndi nke ya.

1. Onyenweanyi, ha na-azopia ndi nke gi, na-emegbu ndi bu ekpe gi. Ha na-egbu umu nwaanyi ajadu, umu ndi na-enweghi nne na nna, na ndi obia. (Az.)
2. Ha na-asi: “Onyenweanyi anaghi ele anya, Chineke nke Izrel amaghi ihe anyi na-eme.” Unu ndi kacha nzuzu, ndi na-amaghi ihe, chigharianu ihe ndi a n’obi unu ka unu muta ihe. (Az.)
3. O bu na onye mere nti a gaghi enwe ike inu ihe? Onye kere anya, O nweghi ike ihu uzo? O di unu ka onye na-agbazi mba niile, agaghi ata ha ahuhu. O bu na onye na-akuziri ndi mimadu ihe agaghi enwe amamihe. (Az.)
4. N’ihina Onyenweanyi agaghi echezo ndi nke ya, O gaghi echezo ndi nke o jiri aka ya were horo. Ma ikpe nkwmoto ga-abighaghi n’ulo ikpe, ndi eziumume ga-agbasokwa ya. (Az.)

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)

18 July [Orie] Thursday in Ordinary Time - Week 15 (Green)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the prophet Isaiah (26:7-9.12.16-19)

The path of the upright man is straight, you smooth the way of the upright. Following the path of your judgements, we hoped in you, Lord, your name, your memory are all my soul desires. At night my soul longs for you and my spirit in me seeks for you; when your judgements appear on earth the inhabitants of the world learn the meaning of integrity. Lord, you are giving us peace, since you treat us as our deeds deserve. Distressed, we search for you, Lord; the misery of oppression was your punishment for us. As a woman with child near her time writhes and cries out in her pangs, so are we, O Lord, in your presence: we have conceived, we writhe as if we were giving birth; we have not given the spirit of salvation to the earth, no more inhabitants of the world are born. Your dead will come to life, their corpses will rise; awake, exult, all you who lie in the dust, for your dew is a radiant dew and the land of ghosts will give birth.

The word of the Lord.

Responsorial Psalm: Ps.101:13-21 (R.v.20)

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

1. You, O Lord, will endure forever and your name from age to age. You will arise and have

Alleluia, alleluia! Mat. 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. Alleluia!

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 Dinwenụ 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'onye amuma Aizaya (26:7-9.12.16-19)

Uzo nke onye eziumume kwu oto ; i na-eme ka uzo nke o na-aga na ya di larii. N'usoro ikpe gi anyi chekwubere na gi O Oseburuwa ncheta nke aha gi bu ihe mmuo anyi na-achọ. Mkpuruobi m na-achọ gi n'abali, mmuo m na-achosi gi ike. N'ihina mgbe ikpe gi putara ihe n'elu uwa, ndi bi n'uwa ga-amuta eziumume.

O Oseburuwa i ga-enye anyi udo n'ihina i na-akwu onye obula ugwo ka oru ya siri di. O Chineke ha kpokuru gi mgbe ha no na nsogbu; ha kpokuru gi n'ekpere mgbe i na-ata ha ahuhu. I meela ka anyi tie mkpu akwa di ka nwaanyi ime na-eme. Anyi di ime, ime mere anyi, ma ihe anyi mputara bu so ikuku. O nweghi oru mgbaputa obula anyi ruru n'uwa, o nweghi ndi ga-ebi n'uwa a muru. Ndi nke gi nwuru anwu ga-adi ndu, ahu ha ga-ekulite. Unu ndi no n'ili bilienu, kwebenu ukwe anuri! Dika igirigi si ayosa n'ala, otu ahu ka Oseburuwa ga-esi nyeghachi ndi nwuru anwu ndu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 102:12-20. (Az.19)

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

1. Mana gi Onyenweanyi na-achi ebeebe; ndudugandu niile na-echeta gi. Kulie ka i meere

mercy on Zion: for this is the time to have mercy, for your servants love her very stones, are moved with pity even for her dust. (R.)

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

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

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. Should 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.

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

19 July [Afo] Friday of Ordinary Time - Week 15 (Green)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the prophet Isaiah (38:1-6, 21-22, 7-8)

Hezekiah fell ill and was at the point of death. The prophet Isaiah son of Amoz came and said to him, "The Lord says this, "Put your affairs in order, for you are going to die, you will not live." Hezekiah turned his face to the wall and addressed this prayer to the Lord, 'Ah, Lord, remember, I beg you, how I have behaved faithfully and with sincerity of heart in your presence and done what is right in your eyes.' And Hezekiah shed many tears.

Then the word of the Lord came to Isaiah, 'Go and say to Hezekiah, "The Lord, the God of David your ancestor, says this: I have heard your prayer and seen your tears. I will cure,

Zayon ebere n'ihina oge ebere erugo izi ya amara gi. Umuodibo gi huru ya n'anya n'agbanyeghi na e tikpoola ya. (Az.)

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

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

Alleluia, alleluia! Mat. 11:28

Biakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Alleluia!

Ozioma

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

Jesu kwuru si: 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 mife, ibu m adighikwa aro. Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (38:1-6, 21-22, 7-8)

N'oge ahu, Hezekaya dara n'oke oria nke gaara igbu ya. Onyeamuma Aizaya nwa Amoz biakwutere ya si: "Dinweni kwuru si, 'Dozie ezinulo gi nke oma n'ihina i ga-anwu. I gaghi esite n'akwa oria gi bilie.'" Mgbe Hezekaya nuru ya, o tughari chee ihu n'aja kpokuo Chineke si, "O Chukwu, chetakwa otu m siri were obi m niile, kwudosie ike na gi, chetakwa uzo niile m si gbalisie ike ime ihe di mma n'ihu gi." Hezekaya bere akwa nke ukwu.

Mgbe ahu Chineke ziri Aizaya ozi ozo si: "Jee gwa Hezekaya, otu a ka Oseburuwa Chineke nke Devid bu nnanna gi kwuru; 'Anula m ekpere gi, ahukwala m anya mmiri gi. Ugwu a, aga m

you: in three days' time you shall go up to the Temple of the Lord. I will add fifteen years to your life. I will save you from the hands of the king of Assyria, I will protect this city.”

‘Bring a fig poultice,’ Isaiah said. ‘Apply it to the ulcer and he will recover.’ Hezekiah said, ‘What is the sign to tell me that I shall be going up to the Temple of the Lord?’ ‘Here,’ Isaiah replied ‘is the sign from the Lord that he will do what he has said. Look, I shall make the shadow cast by the declining sun go back ten steps on the steps of Ahaz.’ And the sun went back the ten steps by which it had declined.

The word of the Lord.

Responsorial Psalm: Is 38:10-12.16(R.v.17)

Response: **You have held back my life O Lord, from the pit of doom.**

1. I said, ‘So I must go away, my life half spent, assigned to the world below for the rest of my years.’ (R)
2. I said; ‘No more shall I see the Lord in the land of the living, no more shall I look upon men within this world. (R)
3. ‘My home is pulled up and removed like a shepherd’s tent. Like a weaver you have rolled up my life, you cut it from the loom. (R)
4. ‘For you, Lord, my heart will live, you gave me back my spirit; you cured me, kept me alive, changed my sickness into health.’ (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 - 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

agbawunyere gi afọ iri na ise ozo n’ihu. Aga m azoputa gi n’obodo a site n’aka eze ndi Asiria. Aga m echekwa obodo a.”

Aizaya agwala ndiozi si ha: “Werenu mmanu Fiig tee ya n’otuto ahụ toro Hezekaya, ahụ ga-adikwa ya mma ozo.” Hezekaya, jukwara ajiu si: “Olee ihe iribaama ga-egosi na m ga-eje n’ulo nke Oseburuwa?”

“Nke a bu ihe iribaama si n’aka Oseburuwa nke ga-egosi na o ga-emezu ihe o kwuru. N’uzo ihe nrigo nke Eze Ahaz ruu, Chineke ga-eme ka onyinyo gaghachi azu nzo kwu iri.” Onyinyo wee laghachi azu nzo kwu iri. Okwu nke Oseburuwa.

Abuoma na Aziza: Aizaya 38:10-12.16. (Az.17)

Aziza: **Onyenweanyi weghachitela ndu m site n’olulu mbibi.**

1. Echeri m n’oge m no n’okorobia, ka m ga-ala n’ala ndi nwuru anwu, na eketala m onuuzo nke ala mmuo maka ubochi m niile nke foduru na ndu m. (Az.)
2. Echeri m na agaghi m ahụ Oseburuwa ozo n’ala ndi di ndu, na-agaghikwa m ahụ mma du ozo, n’ime uwa. (Az.)
3. E wepula ndu m dika onye nche aturu si ewepu ulo ya. Dika okwe akwa si apiakota akwa, o piakotala ndu m, o bepula ndu m dika okwe akwa si ebepu akwa n’igwe e ji ekwe ya. (Az.)
4. O Chukwu ihe ndi a juputara na ndu mma du; o bukwu n’ihe ndi a ka m di ndu nke mmuo. Bido gwoo m mekwaa ka m di ndu. (Az.)

Alaluya, alaluya! Jon 10:27

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

Ozioma

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

N’oge ahụ 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 siri 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 mere mgbe agu gugu ha: Otu o siri banye n’ulonso Chineke were achicha a na-eche n’ihu Chineke rie, nke ya mobu ndi ya na ha so etosighi irinu; kama o bu naani ndi nchuaa kwesiri iri ya? Ka o bu na unu agubeghi ihe e dere n’iwu Mosis, otu ndi

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.

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

20 July [Nkwo] Saturday of Ordinary Time - Week 15 (Green/Red/White)



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

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.

Our Lady of Saturday

Ukwe Mbata

Idị 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'enyamaka aririo ya, si na mmehie anyi kulite. Site na Dinwenụ anyi.

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

Reading from the prophet Micah (2:1-5)

Woe to those who plot evil, who lie in bed planning mischief! No sooner is it dawn than they do it - their hands have the strength for it. Seizing the fields that they covet, they take over houses as well, owner and house they confiscate together, taking both man and inheritance. So the Lord says this: Now it is I who plot such mischief against this breed as your necks will not escape; nor will you be able to walk proudly, so evil will the time be. On that day they will make a satire on you, sing a dirge and say, 'We are stripped of everything; my people's portion is measured out and shared, no one will give it back to them, our fields are awarded to our despoiler.' Therefore you will have no one to measure out a share in the community of the Lord.

The word of the Lord.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Maika (2:1-5)

Ahuhu ga-adiri ndi na-eche ihe ojoo n'obi ha na ndi niile na-edina n'akwa ha na-eche ajo echiche. Ha anaghi echere ka chi boọ tupu ha emewe ihe ojoo ebe o bu na ha nwere ike ime otu a. Ha ji aka ike anara mmadu mbara ubi na ulo ebe obibi. Ha na-akpagbu mmadu na ezinulo ya, nwoke na ihe nketa ya. Ya bu, Oseburuwa na-ekwu nke a: Ugbu a ana m eche maka ahuhu m ga-ata agburu a, nke o nweghi onye obula ga-agbalahu. Unu agaghi enwe ike iwelite isi unu mgbe o ruru, n'ihina oge ahụ ga-adị oke egwu n'ezie. Ubochi ahụ ha ga-eme unu akaja, ha ga-aguru unu egwu akwa na-asi: A narala anyi ihe niile, e kerichaala ha ala ndi nke m. O nweghi onye obula nwere ike iweghachiri ha ya. E nyefeela mbara ubi anyi n'aka ndi meriri anyi n'agha. N'ihina nke a, unu agaghi enwe onye obula ga-atuputara unu oke o bula n'ime obodo nke Chineke.

Okwu nke Oseburuwa.

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

Responsorial Psalm: Ps. 9B:1-4.7-8.14. (R.v. 12)

Response: Lord, do not forget the poor.

1. Lord, why do you stand afar off and hide yourself in times of distress? The poor man is devoured by the pride of the wicked: he is caught in the schemes that others have made. (R.)

2. For the wicked man boasts of his heart's desires; the covetous blasphemes and spurns the Lord. In his pride the wicked says: 'He will not punish. There is no God.' Such are his thoughts. (R.)

3. His mouth is full of cursing, guile, oppression, mischief and deceit under his tongue. He lies in wait among the reeds; the innocent he murders in secret. (R.)

4. But you have seen the trouble and sorrow, you note it, you take it in hand. The helpless trusts himself to you; for you are the helper of the orphan. (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 (12:14-21)

The Pharisees went out and began to plot against Jesus, discussing how to destroy him.

Jesus knew this and withdrew from the district. Many followed him and he cured them all, but warned them not to make him known. This was to fulfil the prophecy of Isaiah: Here is my servant whom I have chosen, my beloved, the favourite of my soul. I will endow him with my spirit, and he will proclaim the true faith to the nations. He will not brawl or shout, nor will anyone hear his voice in the streets. He will not break the crushed reed, nor put out the smouldering wick till he has led the truth to victory: in his name the nations will put their hope.

The Gospel of the Lord.

Prayer Over the Offerings

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

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

AbuomanaAziza: Abuoma 10:1-4.7-8.14. (Az.12)

Aziza: Echezokwala ndi ogbenye.

1. Chineke, maka gini ka i ji gba nkiti? Maka gini ka i ji ezonari anyi ugbo a ihe siri ike? Ngala ndi ajo mmadu na-akpagbu ndi ogbenye, ha na-adaba na ajo atumaatu ndi ajo mmadu. (Az.)

2. Ndi ajo mmadu na-anya isi banyere ihe ojoo ha niile, ndi anya ukwu na-ekwuto Chineke, ndi ajo mmadu anaghi eche echiche maka Chineke na ngala ha, ha na-ekwu si, na o nweghi Chineke obula dinu. (Az.)

3. Mmegbu na aghughu juru ya n'onu ajo ihe na okwu ruru aru juputara ya ire. O na-ezo onwe ya n'ohia achara n'ebe o dighi onye ga-ahu ya, iji gbuo ndi o dighi ihe ha mere. (Az.)

4. Gi onwe gi ahula mwute na uru di n'onodu m, I naghi eleghara ya anya nwa ogbenye natukwasio bi na gi, o bu gi na-enyere ndi enwe nne, enwe nna aka. (Az.)

Aleluia, aleluia! 2 Kor. 5:19

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (12:14-21)

Ndi Farisii puru gbaba izu otu ha ga-esi gbuo ya.

Jesu maara nzube ha, were si ebe ahu puo. Otutu ndi mmadu sooro ya, o gworo ha niile. O nyere ha iwu ka ha ghara ikoro ndi ozo maka ya. Nke a bu iji mejuputa ihe onye amuma Aizaya kwuru si, 'Lee, onye a bu nwodibo m, onye m hooro, onye m huru n'anya, onye ihe ya na-amasi m. Mmuo m ga-anonyere ya, O ga-ekwusara mba niile ikpe ziri ezi. Ya na mmadu agaghi ese okwu, O gaghi etisikwa mkpu ike, nke mmadu na-anu olu ya n'ama. O gaghi emegide ndi na-adighi ike mabu menyuo oku na-anyuanyu, wee ruo mgbe o mere ka ikpe ziri ezi nwee mmeri. O bukwa n'aha ya ka mba niile ga-atukwasio bi.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Communion Antiphon

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

Prayer After Communion

Having received this heavenly Sacrament, we humbly pray, O Lord, that we who reverently celebrate the Memorial of the Blessed Virgin Mary may merit to be partakers at your eternal banquet. Through Christ our Lord.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

16TH SUNDAY IN ORDINARY TIME (B) 21 July 2024 [Eke] (Green)

Office: Week 4

All the readings of today stress the need of good shepherd for a people engulfed in sin and evil. In the First Reading, God deplores the poor shepherding of His flock, Israel, promising to be Shepherd to gather the remnants to lead them to prosperity. The Responsorial Psalm extols God's good Shepherding role and tender care. Given God's choice to shepherd His people, St. Paul in the Second Reading dwells on the sacrifice and peace-offering of Christ to gather and reconcile the dispersed children (sheep) of God, uniting them in his Body. In the Gospel, Jesus takes pity on the crowd who roam about like sheep without a shepherd, teaching them at length.

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.

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 prophet Jeremiah (23:1-6)

Doom for the shepherds who allow the flock of my pasture to be destroyed and scattered - it is the Lord who speaks! This, therefore, is what the Lord, the God of Israel, says about the shepherds in charge of my people: You have let my flock be scattered and go wandering and have not taken care of them. Right, I will take care of you for your misdeeds - it is the Lord who speaks! But the remnant of my flock I myself will gather from all the countries where I have dispersed them, and will bring them back to their pastures: they shall be fruitful and increase in numbers. I will raise up shepherds to look after them and pasture them; no fear, no terror for them any more; not one shall be lost - it is the Lord who speaks! "See, the days are coming - it is the Lord who speaks - when I will raise a virtuous Branch for David, who will reign as true king and be wise."

Ukwe Mbata

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

Ekpere Mmeghe

O nyenweanyi, 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 Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (23:1-6)

Ahuhu diiri ndi ozuzu aturu ahụ na-emebi na-achusakwa igwe aturu ahụ ha kwesiri ichikota achikota!" Dinwenu na-ekwu. Ya mere, Dinwenu na-ekwu: "Unu achusaala igwe aturu m, ma chufuokwa ha, unu elekotaghi ha anya. Lee, aga m abogwara unu obo ajoomume unu, Dinwenu na-ekwu. Mu onwe m ga-akpokota ndi nke m niile ahụ nke m chugara na mba di ichiche, aga m akpoghachi ha n'ebe nri ha di, ebe ha ga-ano mubaa ma buokwa ibu n'onuogugu. Aga m akpotakwara ha ndi ozuzu aturu ga-elekota ha anya nke oma, ka ha gharakwa itu ujo ozo, ma o dighikwa onye ga-emenye ha ujo, mabu nke obula n'ime ha ga-efu efu, Dinwenu na-ekwu. "Lee ubochi ahụ adila nso, Dinwenu na-ekwu, oge m ga-akpalitere Devid Alaka nke eziumume, onye ga-achi ochichi ka eze, marakwa ihe, ma na-

practicing honesty and integrity in the land. In his days Judah will be saved and Israel dwell in confidence. And this is the name he will be called: The Lord-our-integrity.”
This is the word of the Lord.

Responsorial Psalm Ps. 22 (R.v.2)

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

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. (R.)

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

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

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

Second Reading

A reading from the letter of St. Paul to the Ephesians (2:13-18)

In Christ Jesus, you that used to be so far apart from us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility. Later he came to bring the good news of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in the one Spirit our way to come to the Father. This is the word of the Lord.

Alleluia, alleluia! Jn.10:27

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

Gospel

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

The apostles rejoined Jesus and told him all they had done and taught. Then he said to them, “You must come away to some lonely

ekpekwa ikpe nkhumoto na eziomume n’ala ahụ. N’ubochi ahụ Judā ga-enwe nzoputa, Izrel ga-ebikwa n’udo. Nke a bụ aha a ga-akpo ya: Chineke bụ onye eziomume anyị.”
Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 23. (Az.2)

Aziza: **Chineke bụ onyenche m o nweghi ihe m ga-achọ.**

1. Chineke bụ onyenche m o nweghi ihe m ga-achọ. O na-eme ka m zuru ike ebe ahihia ndụ di. O na-eduga m na mmiri, ebe ahụ ka O na-enye m ike. (Az.)

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

3. I na-akwadoro m nri n’ihu ndiiroro m. I teela isi m mmamu, iko m ejula n’onu na-agbofu. (Az.)

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

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n’akwukwo ozi Pol di aso degaara ndi Efesus (2:13-18)

Ugbu a n’ime Jesu Kristi, unu bu ndi nobu n’ebe di anya ka e wedeberela nso n’ime obara Kristi. Ya bu udo anyi, onye merela anyi ka anyi buru otu ma kwatuokwa mgbidi nkewa nke na-eweta iro. O sitere n’ahu ya weta n’isi njedebe, iwu na atumaatu nke ndi Juu, ka o wee jiri mmadu abuo ahụ meputa otu mmadu ohuru n’ime onwe ya, si n’uzo di otu a na-eme ka udo di. N’uzo di otu a ka o ga-esi kpeziere anyi na Chineke site n’obe ya, wetakwa n’isi njedebe, iro di n’etiti ha abuo. O biakwara kwusaara unu ndi no ebe di anya na unu ndi no nso, ozioma nke udo. O bu site na ya ka anyi ji nwee ike n’ime otu mmuo ahụ, ibiakwute Nna. Okwu nke Oseburuwa.

Alaluya, alaluya! Jon. 10:27

Onyenweanyi kwuru si: Aturu m na-anu olu m, amakwara m ha, ha na-esokwa m. Alaluya!

Ozioma

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

Ndi umuazu Jesu loghachikwutere ya kooro ya ihe niile ka mere na ihe ha siiri ha, “Bianu ka anyi gaa ebe so

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

This is 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.

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

Ozioma nke Oseburuwa.

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 ocha 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 oheru. Site na Kristi Onyenweanyi.

HOLY HOUR: Our Eucharistic Lord - the Good Shepherd

22 July [Orie] Monday of Ordinary Time - Week 16 (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.

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.

This is 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

Ukwe Mbata

O nyenweanyi 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-achieve n'otito gi. Onye gi na ya di ndu na-achi.

Ihe Ogugu Nke Mbu

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

Agbogho: Elere m anya onye ahụ m hụrụ 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 ahụ di m n'obi. Achoro m ya ma ahughi m ya. Ezutere m ndi nche ka ha na-agaghari n'obodo na-arụ ọrụ ha, m juo ha si, Unu ahula onye ahụ m hụrụ n'anya? O teghi aka m hapuchara ha, m chọta onye ahụ di m n'obi. Okwu nke Oseburuwa.

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

Aziza: **Mkpuruobi m na-achọ gi Onyenweanyi Chineke m.**

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

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

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

4. N'hina 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. Ii kpuchidoro Onye di ndu; A huru 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

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' 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.

This is 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, 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.

gbara ụzọ bịa n'ili, hụ na e bupụla okwute nke e jiri mechie onụzọ. O gbara ọsọ biakwute Saimon Pita na nwaazụ ahụ Jesu hụrụ n'anya si ha, "Ha ebupụla Onyenweanyi n'ili, anyị amaghikwa ebe ha dotere ya."

Meri kwụ n'akụkụ ili ahụ, na-ebe akwa. Ka o na-ebe akwa, o hulatara ala leba anya n'ime ili ahụ. O hụrụ ndị Mmuọoma abụọ yi akwa ọcha, ka ha nọdurụ ala, otu n'isi, nke ọzọ n'ụkwu, n'ebe ahụ a togboro ọzu Jesu. Ha juru ya si, "Nwaanyi, gini mere I ji ebe akwa?" O zara ha si, "Ha ebupụla Onyenwe m, ma amaghị m ebe ha dobara ya." Mgbe o kwuchara nke a, O tughariri hụ 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 ahụ 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'hina 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 biara gwa ndi na-esozu 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-adị ndu ghara idi ndu maka naani onwe ha, kama maka onye ahụ nwuru n'ihia ha ma sikwa n'onwu kulie.

Ekpere ANatachaa 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.

St. Bridget of Sweden, Religious (Opt. Mem.)

(For Entry Antiphon and Collect, see pages 35)

First Reading

A reading from the prophet Micah (7:14-15.18-20)

With shepherd's crook, O Lord, lead your people to pasture, the flock that is your heritage, living confined in a forest with meadow land all around. Let them pasture in Bashan and Gilead as in the day of old. As in the day when you came out of Egypt grant us to see wonders. What god can compare with you: taking fault away, pardoning crime, not cherishing anger for ever but delighting in showing mercy? Once more have pity on us, tread down our faults, to the bottom of the sea throw all our sins. Grant Jacob your faithfulness, and Abraham your mercy, as you swore to our fathers from the days of long ago. The word of the Lord.

Responsorial Psalm: Ps. 84:2-8 (R.v.8)

Response: Let us see, O Lord, your mercy.

1. O Lord, you once favoured your land and revived the fortune of Jacob, you forgave the guilt of your people and covered all their sin. You averted all your rage, you calmed the heat of your anger. (R.)
2. Revive us now, God, our helper! Put an end to your grievance against us. Will you be angry with us for ever, will your anger never cease? (R.)
3. Will you not restore again our life that your people may rejoice in you? Let us see, O Lord, your mercy and give us your saving help (R.)

Alleluia, alleluia! 1 Jn 2:5

When anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (12:46-50)

Jesus was speaking to the crowds when his mother and his brothers appeared; they were standing outside and were anxious to have a word with him. But to the man who told him this Jesus replied, "Who is my mother? Who are my brothers?" And

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Maika (7:14-15.18-20)

Jiri mkpara onye ncheaturu chiga ndi nke gi n'ebe ahihia ha ga-eri di, duokwa igwe aturu a bu ihe nketa gi, bu ndi bi n'ime oke ohia a, ala anaghi amita mkpuru. Mee ka ha taa nri n'obodo Bashan na Giled dika na mgbe ochie. Dika n'ubochi ahụ unu siri n'Ijpt puta, aga m egosi ha ihe itunaanya. Kedụ chi a ga-eji tunyere gi n'igbaghara njo na ileghara mmehie ndi nke ya anya? O naghị anogide n'iwu ebighiebi, kama o na-enwe mmāsi n'igosi ihunaanya di okpu. O ga-egosi anyi ebere ya ozokwa, kpochapu mmehie anyi niile, tunye njo anyi niile n'ala ala osimiri. I ga-egosi Jekob ntukwasiobi, gosikwa Abaraham ihunaanya gi di okpu dika i si n'uofo na anyi ha n'iyi site na mgbe ochie. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 85:2-8. (Az.8)

Aziza: Gosi anyi ihunaanya gi di okpu O Onyenweanyi.

1. Onyenweanyi i gosila ndi nke gi afooma gi, i weghachikwala onu Jekob. I kpochapula aru ndi nke gi; i gbagharala njo ha niile. I kwusiri iwe gi n'ebe anyi no; iwe gi di oku adajuola. (Az.)
2. Kpochigha anyi azu, O Chineke onye nzoputa anyi, iwe gi adila oku n'ebe anyi no! Iwe gi n'ebe anyi no, o ga-adi ebebe? Iwe gi o ga-eru na ndudugandu niile? (Az.)
3. O bu na i gaghi enyeghachi anyi ndu ozo, ka ndi nke gi nwee anuri na gi? Gosi anyi ihunaanya gi di okpu O Onyenweanyi nyekwa anyi nzoputa gi. (Az.)

Alaluya, alaluya! 1 Jn.2:5

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (12:46-50)

Mgbe Jesu ka na-agwa ndi mmadu okwu, nne ya na umunne ya biara kwuru n'ezina-achọ ka ha gwa ya okwu. Otu onye gwaru ya si, "Lee, nne gi na umunne gi kwu n'ezina-achọ igwa gi okwu." O zara ya si, "Onye bu nne m, o lee

stretching out his hand towards his disciples he said, 'Here are my mother and my brothers. Anyone who does the will of my Father in heaven, he is my brother and sister and mother.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 37)

24 July [Nkwo] Wednesday of Ordinary Time - Week 16 (Green/White)

St. Charbel Makhoul, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see pages 35)

First Reading

A reading from the prophet Jeremiah (1:1.4-10)
The words of Jeremiah son of Hilkiah, of a priestly family living at Anathoth in the territory of Benjamin.

The word of the Lord was addressed to me, saying, 'Before I formed you in the womb I knew you; before you came to birth I consecrated you; I have appointed you as a prophet to the nations.'

I said, 'Ah, Lord; look, I do not know how to speak: I am a child!' But the Lord replied, 'Do not say, "I am a child." Go now to those to whom I send you and say whatever I command you. Do not be afraid of them, for I am with you to protect you-it is the Lord who speaks!'

Then the Lord put out his hand and touched my mouth and said to me: 'There! I am putting my words into your mouth. Look, today I am setting you over nations and over kingdoms, to tear up and to knock down, to destroy and to overthrow, to build and to plant.'

The word of the Lord.

Responsorial Psalm: Ps.70:1-6.15.17 (R.v.15)

Response: **My lips will tell of your Justice.**

1. In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me, free me: pay heed to me and save me. (R.)
2. Be a rock where I can take refuge, a mighty stronghold to save me; for you are my rock, my stronghold. Free me from the hand of the wicked. (R.)
3. It is you, O Lord, who are my hope, my trust, O Lord, since my youth. On you I have leaned from my birth from my mother's womb you have been my help. (R)
4. My lips will tell of your justice and day by day of your help. O God, you have taught me from my youth and I proclaim your wonders still. (R.)

ndi bu umunne m?" O turu ndi na-eso uto ya aka si, "Ndi a bu nne m na umunne m! N'hina onye obula nke na-eme uche Nna m nke bi n'eluigwe bu nwanne m nwoke, nwanne m nwaanyi na nne m."

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Jeremaya (1:1.4-10)

Okwu nke Jeremaya nwa Hilkaya onye nchuaa n'usoro nke ndi Anatot di n'ala ndi Benjamin.

Okwu nke Chineke biakwutere m na-asi: "Tupu a turu ime gi, amarala m gi, tupu a mudo gi, edoola m gi nso; ahoputakwala m gi ka onye amuma nke mba niile."

Azara m ya si, "Ah! Oseburuwa Chineke! Lee amaghi m ka e si ekwu okwu n'ihina m bu nwata." Mana Oseburuwa gwara m si, "Ekwukwala na i bu nwata; i ga-agakwuru ndi niile m ga-ezigara gi, i ga-ekwukwa ihe obula m gwara gi. Atukwala ha egwu n'ihina m nonyeere gi izoputa gi, Oseburuwa na-ekwu."

Ma Oseburuwa setiri aka ya metu n'onu m, wee gwa m si, "Lee etinyela m okwu m n'onu gi. Lee ezipula m gi taata n'ime mba niile nakwa ochichi niile, ka i toputa ma kutuo, ka i mebie ma weghara ochichi niile, ka i ruzie ma kuokwa."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 71:1-6.15.17. (Az.15)

Aziza: Onu m ga-ekwuputa eziumume gi.

1. Na gi, Onyenweanyi ka m ghabara, ekwela ka ihere mee m. N'eziumume gi gbaputa m, zoputa m, gee m nti ma zoputa m! (Az.)
2. Buru okwute nke mgbaba m, mgbidi aja nke ga-azoputa m! n'ihina i bu okwute m, nchedo m, Chineke m, zoputa m n'aka ndi ajo mmadu. (Az.)
3. N'ihina so gi, Onyenweanyi bu nchekwube m, Onyenweanyi, Echekwubere m na gi bido na mgbe m di n'okorobia. Atukwasara m gi obi bido na mgbe a muru m, I buru oke nke m site n'afu nne m, o bu gi ka m na-eto mgbe niile. (Az.)
4. Onu m ga-ekwuputa eziumume gi na ike nke nzoputa gi ubochi niile. O Chineke, I kuziiri m bido na nwata m, aga m na-ekwuputa oru ebube gi. (Az.)

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.

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.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 37)

25 July [Eke] Thursday (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 his brother as the sons of Thunder. He is termed "the Greater" simply to distinguish him from another Apostle, 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 strengthened by his confession of faith and constantly sustained by his protection. Through our Lord.

Aleluya, aleluya! Abu. 119: 29.35.

Dube m n'uzo iwu gi, O Onyenweanyi, ekwela kam soro uzo na-akwughị otọ. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 1-9)

N'otu ubochi ahu, Jesu siri n'ulo puo, gaa nodu n'akuku oke osimiri. Oke igwe mmadu zuko gbaa ya gburugburu, nke mere o jiri banye n'ugbommiri wee nodu ala. Igwe mmadu 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 ndia, ufodu dara n'akuku okporozo, umunnun aturia ha. Ufodu dara n'ala okwute, ebe ha enwetaghi 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.



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 kpoo ha.

Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, onye sitere n'obara Jemis di aso hunye mkpuru mbu nke ndi Umazụ gi, mee, anyi na-ario, ka Nzuko gi guzosie ike site na nkwputa okwukwe ya ma nwetakwa agbamume mgbe niile site na nchedo ya. Site na Dinwenụ anyi.

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.)

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!

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 bụ ndị natara akụ nke a di aoke onuahia dika ite ụro, ịji 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 ufodu anyị no na mgbagwoju anya ma anyị adighi ada mba; Otutu ndi 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 no n'onu onwu n'ihia 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 gakekulitekwara 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 ukwejuru anyi onu. (Az.)
2. Ndi ogommmuo 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.)

Alaluya, alaluya! Jon. 15: 16

Dinwenụ kwuru si, a hooro m unu; weputakwa unu icha ka unu gaa mia otutu mkpuru; mkpuru ga-anogide. Alaluya!

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.

Ozioma

Ihe ọgugu nke a si n'Ozioma di aso nke Matiu dere (20: 20-28)

Mgbe ahụ, nne ụmụ Zebedi kpọrọ ụmụ ya ndiikom abuo biakwute Jesu. O sekpuru ala rio Jesu aririo. Jesu juru ya si, "Gini ka i chorọ?" O zara si, "Kwe m nkwa na ụmụ m abuo ndi a ga-anọ otu n'aka nri, nke ozo n'aka ekpe n'alaeze gi." Ma Jesu gwara ha si, "Unu amaghị ihe unu na-arịo. Unu nwere ike inu iko ahuhu nke mu onwe m ga-anu?" Ha si ya, "Anyi nwere ike." Jesu sirị ha, "N'ezikwu unu ga-anu iko m ga-anu, mana obughi m ka o diiri ikwu onye ga-anọ n'akanri m mọbu n'akaekpe m, kama o bu ndi Nna m kwadooro ya."

Mgbe ụmụazu 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-achichi 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-achọ ka e mee ya onye ukwu n'etiti unu ga-abu onye na-ejere unu ozi. Ozokwa, onye obula na-achọ 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 baptiziim 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 gamasị 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.





Sts Joachim and Anne Parents of the Blessed Virgin Mary (Memorial)

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 handmaid and Mother of God.

Information about Joachim and Anne is available in 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 of 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

A reading from the prophet Jeremiah (3:14-17)
Come back, disloyal children - it is the Lord who speaks - for I alone am your Master. I will take one from a town, two from a clan, and bring you to Zion. I will give you shepherds after my own heart, and these shall feed you on knowledge and discretion. And when you have increased and become many in the land, then - it is the Lord who speaks - no one will ever say again: Where is the ark of the covenant of the Lord? There will be no thought of it, no memory of it, no regret for it, no making of another. When that time comes, Jerusalem shall be called: The Throne of the Lord; all the nations will gather there in the name of the Lord and will no longer follow the dictates of their own stubborn hearts.
This is the word of the Lord.

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

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

1. O nations, hear the word of the Lord, proclaim it to the far-off coasts. Say: 'He who

Ukwe Mbata

Ka anyị toonụ Joakim na Anna, ndi Onyenweanyi nyere agburu ha onye ahụ bu ngozi maka mba niile.

Ekpere Mmeghe

O Dinwenụ, 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 I kwere ndi nke gi na nkwa. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Jeremaya (3:14-17)

Loghachikwutenu m biko unu umu ntakiri Lenweghi okwukwe, Oseburuwa na-ekwu. N'ihina m bu nna unu ukwu, aga m akporo otu onye site n'otu obodo nakwa abuo site n'otu ezinulo. Aga m akpoga unu na Zayon. Aga m enyekwa unu ndi nche aturu na-eme uche m, ndi ga-eji amamihe na nghota na-azu unu nri. N'oge ahụ, mgbe unu mubawanyechara ma baakwa uba n'ala ahụ, Dinwenụ na-ekwu, "Ha agakwaghi ekwu ozo si, 'Ebee ka ugbo nke ogbugbandu nke Dinwenụ di.'" Agaghị echetakwa ya n'echiche; o gaghi abatakwa n'obi ndi mmadu, nke a na-enwekwa mwute maka ya; a gaghi arugharikwa ya ozo. N'oge ahụ a ga-akpo Jerusalem ocheeze nke Dinwenụ, mba niile ga-ezukota na ya n'ihu nke Chineke, ha agaghị esokwa uzo ojoo ha na mkpochi obi ha. Okwu nke Oseburuwa.

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

Aziza: Onyenweanyi ga-echekwaba anyi dika onye ncheaturu si echekwaba igwe aturu ya.

1. "Geenu nti n'okwu nke Onyenweanyi, unu

scattered Israel will gather him and guard him as a shepherd guards his flock. (R)

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

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

Alleluia, alleluia! Jam 1:21

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

Gospel

A reading from the holy Gospel according to 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 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.'

This is 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 Missa (2018 Edition) pp. 103/104

mba niile, meenu ka a nu ya n'ụwa niile, kwuonu si na onye nke kposara Izrel, ga-ekpokotakwa ya onu ozo, o ga-echekwa ya dika onye ncheaturu si echekwaba igwe aturu ya. (Az.)

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

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

Aleluya, aleluya! Jam 1:21

Werenu nwaayo nara okwu ahụ nke a kuruła n'obi unu di ka mkpuru, nke puru izoputa mkpuruobi unu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13:18-23)

Jesu gwara umuazu ya si, Nuru nu 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'okporozo. 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-anu bu nwa oge. Mgbe nsogbu mabu 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 akụ 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

Nara, anyi na-ario, O Onyenweanyi, onyinye ndia nke ofufe nru anyi, ma mee ka anyi tosi iketa oke otu ngozi ahụ I kwere Abraham na agburu ya na nkwa. Site na Kristi Onyenweanyi.

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.



27 July [Afo] Saturday of Ordinary Time - Week 16 (Green/White)

Blessed Virgin Mary on Saturday (Opt. Mem.)

Entry Antiphon

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

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

Reading from the prophet Jeremiah (7:1-11)

The word that was addressed to Jeremiah by the Lord, 'Go and stand at the gate of the Temple of the Lord and there proclaim this message. Say, "Listen to the word of the Lord, all you men of Judah who come in by these gates to worship the Lord. The Lord of hosts, the God of Israel, says this: Amend your behaviour and your actions and I will stay with you here in this place. Put no trust in delusive words like these: This is the sanctuary of the Lord, the sanctuary of the Lord, the sanctuary of the Lord! But if you do amend your behaviour and your actions, if you treat each other fairly, if you do not exploit the stranger, the orphan and the widow (if you do not shed innocent blood in this place), and if you do not follow alien gods, to your own ruin, then here in this place I will stay with you, in the land that long ago I gave to your fathers for ever. Yet here you are, trusting in delusive words, to no purpose! Steal, would you, murder, commit adultery, perjure yourselves, burn incense to Baal, follow alien gods that you do not know? - and then come

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'iheomimi 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.

Our Lady of Saturday

Ukwe Mbata

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

Ekpere Mmeghe

Mee, Onyenweanyi Chineke, ka anyi bu umu odibo gi nuri n'inweta ike di okpu nke ahu na nke mmuo, ka site n'aririo di ebube nke Maria di Ngozi Vegin 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 onye amuma Jeremaya (7:1-11)

Okwu nke Oseburuwa biaara Jeremaya si; "Guzo n'onuuzo mbata ukwu nke ulo nke Chineke, kwuo okwu a ebe ahu si, nuru nu okwu nke Dinweni, unu bu ndi Juda niile na-abata n'onuuzo ukwu a ife Oseburuwa, Dinweni nke ji ike niile, Chineke nke Izrel kwuru si, "Mezieni uzo unu na omume unu niile, ka m kwere ka unu biri ebe a. Unu enwela ntukwasio bi n'okwu nduhie uzo niile ndi a: "Nke a bu ulo nke Oseburuwa ulonso nke Dinweni ulo Chineke." N'ihina unu mezie uzo unu niile na omume unu niile, o burukwa na unu jiri ikpe nkwmoto na-esi ibe unu, ma gharakwa imegbu ndi obia, ndi enwe nne enwe nna mobu ndi ajadu ma gharakwa ikwatu ndi aka ha di ocha n'ala a, ma o burukwa na unu akwusi ife chi ndiozo di ichieiche ofufe nke na-ebutere unu nsogbu, aga m ekweta ka unu biri ebe a; n'ime ala nke m nyerela nnanna unu n'oge ochie ruo mgbe

presenting yourselves in this Temple that bears my name, saying: Now we are safe - safe to go on committing all these abominations! Do you take this Temple that bears my name for a robbers' den? I, at any rate, am not blind - it is the Lord who speaks."

This is the word of the Lord.

Responsorial Psalm: Ps. 83:3-6. 8. 11 (R.v.2)

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

1. My soul is longing and yearning, is yearning for the courts of the Lord. My heart and my soul ring out their joy to God, the living God. (R.)

2. The sparrow herself finds a home and the swallow a nest for her brood; she lays her young by your altars, Lord of hosts, my King and my God (R.)

3. They are happy, who dwell in your house, forever singing your praise. They are happy, whose strength is in you; they walk with ever growing strength. (R.)

4. One day within your courts is better than a thousand elsewhere. The threshold of the house of God I prefer to the dwellings of the wicked. (R.)

Alleluia, alleluia! Heb. 4:12

The word of God is something alive and active; it can judge secret emotions and thoughts. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (13:24-30)

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 darnel and tie it in bundles to be burnt, then, gather the wheat into my barn.'"

This is the Gospel of the Lord.

ebighiebi. "Lee unu na-atukwasa obi n'okwu nduhie nke abaghi uru. O bu unu zuchaa ohi, gbuo ochu, kwaa iko, n'uo iyi ugha, fee arusi Baal n'otutu chi ndiozo di icheiche, unu abiakwa guzo n'ihu m n'ime ulonso a, nke a kporo aha m, ma na-emekwa ihe ojobo niile ndi a?" Ka o bu n'ulonso a, a kporo aha m, o burula ogbako nke ndi ohi n'anya unu? Lee, mu onwe m ahula ya, Dinweni na-ekwu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 84:2-5.7.10.(Az.1)

Aziza: Lee ka ulo obibi gi siri, makarichaa mma, gi, Oseburuwa puru ime ihe niile.

1. O na-agu m nnukwu agu, ka m bata n'ogige Oseburuwa, ka mkpuruobi m na anuahụ m na-ekwere Chineke di ndu ukwe onu. (Az.)

2. Nnunu ebelebe na-achotara onwe ya ulo obibi, nnunu eleke achotara onwe ya akwu, ebe o ga-edote umu ya n'akuku ebe ichuaja gi, Onyenweanyi onye puru ime ihe niile, onye bu eze m na Chineke m. (Az.)

3. Ha bu ndi a goziri agozi, ndi bi n'ulo gi, na-ekwere gi ukwe otito oge niile. Ndi ike ha si na gi bu ndi agoziri agozi, ka ha na-aga, ike ha na-abawanye. (Az.)

4. N'ihina otu ubochi n'ebe gi ka mma karija nnukwuru nnu afo ebe ozo. O kaara m mma ibu onye nche uzo n'ulo nke Onyenweanyi, karija ibi n'ebe obibi ndi ajo mmadu. (Az.)

Alaluya, alaluya! Hib 4:12

Okwu nke Chineke di ndu, di ike, Onwere ike inyocha echiche na izu niile nke obi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13:24-30)

Jesu gwara oha mmadu okwu n'ukabuilu si, "A ga-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 bugh mkpuru oka oma ka i kuru n'ubi gi, olee otu o si nweta ata?' O zara ha si, 'Onye ilo mere nke a.' Umudibo ya wee juo ya si, 'I choro ka anyi ga 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-aghoro m oka si: Burunu uzo fopuchaa ata, keeni ha n'ukwu n'ukwu ka e wee kpoo ha oku. Ma kpobatanu oka n'ime oha m.'"

48 Ozioma nke Oseburuwa.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Post-Communion

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

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere Anatachaa Oriri Nso

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

17TH SUNDAY IN ORDINARY TIME (B) 28 July 2024 [Nkwo] (Green)

Office Week 1

The Readings dwell on God's gratuitous gift in time of need. In the First Reading, Prophet Elisha shows how God, who is never outdone in generosity, multiplies deeds of kindness. The Psalmist in the Responsorial Psalm thanks God who lavishly provides food in due time for His creatures. In the Gospel, Jesus feeds the five thousand to demonstrate God's bounteous care in moments of need, but not without first making some demand - moving on to instruct that none of His gifts be wasted. In response to God's wondrous care, St. Paul in the Second Reading exhorts his Ephesian community to lead a life worthy of their vocation, growing in unity and forbearance, and confessing the one Lord and one God the Father.

Entry Antiphon

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

Collect

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. Through our Lord.

First Reading

A reading from the second book of the Kings (4:42-44)

A man came from Baal-shalishah, bringing Elisha, the man of God, bread from the first-fruits, twenty barley loaves and fresh grain in the ear. "Give it to the people to eat", Elisha said. But his servant replied, "How can I serve this to a hundred men?" "Give it to the people to eat" he

Ukwe Mbata

Chineke no n'ebe Ya di nso. O na-enye ndi na-enweghi ulo ebe obibi. O na-enye ndi nke Ya ike, na-agbakwa ha ume.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Ndieze (4:42-44)

Otu nwoke siri na Baalshalesha wetara onye nke Chineke ahụ ogbe achicha iri abuo nke si na mkpuru oka ohuru mbu n'isi oka ohuru olemaole. Elaisha siri, "Nyenụ ya ndi a ka ha rie." Nwodibo ya juru ya si: "Kedu otu m ga-esi nye nari mmadu ihe a?" Ma Elaisha agwakwa ya ozo si, "Nye ha ka ha rie

insisted “for the Lord says this, “They will eat and have some left over.” He served them; they ate and had some over, as the Lord had said.

This is the word of the Lord.

Responsorial Psalm: Ps. 144:10-11.15-18 (R.v.16)

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

1. All your creatures shall thank you, O Lord, and your friends shall repeat their blessings. They shall speak of the glory of your reign and declare your might, O God. (R.)

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

3. The Lord is just in all his ways and loving in all his deeds. He is close to all who call him, who call on him from their hearts. (R.)

Second Reading

A reading from the letter of St. Paul to the Ephesians (4:1-6)

In the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all.

This is the word of the Lord.

Alleluia, alleluia! Lk.7:16

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

Gospel

A reading from the holy Gospel according to John (6:1-15)

Jesus went off to the other side of the Sea of Galilee - or of Tiberias - and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, “Where can we buy some bread for these people to eat?” He only said this to test Philip; he himself

n’ihina Chineke kwuru si, “Ha ga-eriju afọ, nwekwaa nke ga-afonụ.” O tuputaara ya ha, ha erijuo afọ nwekwaa nke foronụ dika Chineke si kwuo.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:10-11.15-18. (Az.16)

Aziza: **I na-asaghe aka gi Onyenweanyi na-enye ha ihe niile na-akpa ha.**

1. 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.)

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

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

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n’akwukwo ozi Pol di aso degaara ndi Efesus (4:1-6)

Mu onwe m bu onye mkporo nke Dinweni, na-ario unu, ka unu bie ndi kwesiri okpukpo nke a kporo unu. Werekwawu idi umeala niile, idi nwayo na ndidi na-anaranu ibe unu n’ihunaanya. Nwekwaanu obi inu oku iji kwado idiko n’otu nke Mmuo Nso na-enye na njikota nke udo. E nwere otu ahụ, otu Mmuo, dika e siri kpoo unu n’otu nchekwube nke diiri okpukpo a kporo unu. Otu Dinweni di, otu okwukwe na otu mmirichukwu, otu Chineke na Nna nke anyi niile, onye kacha ihe niile, onye ihe niile sitere na ya na onye nokwa n’ime ihe niile.

Okwu nke Oseburuwa.

Alaluya, alaluya! Lk. 7:16

Nukwu onye amuma ebilitela n’etiti anyi. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Jon dere (6:1-15)

Mgbe nke a gachara, Jesu gara n’ofe nke Ozo nke osimiri Galili, nke bu osimiri Tiberias. Oke igwe mmadu sobere ya, n’ihina ha huru oruebube di icheiche o ruru site n’igwo ndi oria. Jesu rigooro n’elu ugwu, nodu ala n’ebe ahụ, ya na ndi na-eso uzo ya. Ugwu a Emume nke Ngabiga bu emume nke ndi Juu adila nso. Jesu leghariri anya hu na oke igwe mmadu na-abiakwute ya. O juru Filip si, “Olee 500 otu anyi ga-esi zuta achicha ka ndi mmadu a

knew exactly what he was going to do. Philip answered, "Two hundred denarii would only buy enough to give them small piece each." One of his disciples, Andrew, Simon Peter's brother said, "There is a small boy here with five barley loaves and two fish; but what is that between so many?" Jesus said to them, "Make the people sit down." There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks, and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, "Pick up the pieces left over, so that nothing gets wasted." So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, "This really is the prophet who is to come into the world." Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself.

This is the Gospel of the Lord.

Prayer Over The Offerings

Acept, O Lord, we pray, the offerings which we bring from the abundance of your gifts, that through the powerful working of your grace these most sacred mysteries may sanctify our present way of life and lead us to eternal gladness. Through Christ our Lord.

Communion Antiphon

Bless the Lord, O my soul, and never forget all his benefits.

Prayer After Communion

We have consumed, O Lord, this divine Sacrament, the perpetual memorial of the Passion of your Son; grant, we pray, that this gift, which he himself gave us with love beyond all telling, may profit us for salvation. Through Christ our Lord.



Theme: "Do Not Cast Me Off In My Old Age" (cf. Ps. 71:9)

See Sunday Evening Instruction on page 62

29 July [Eke] Monday of Ordinary Time - Week 17 (White)

Sts 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

nwee ike iri ihe?" O kwuru nke a ka o wee nwalee Filip, ma ya onwe ya amaralari ihe o ga-eme. Filip zara ya si, "Nari dinari abuo agaghi azutali achicha ga-ezu ka onye obula n'ime ha nweta ntakiri." Otu onye n'ime ndi na-eso uzo ya bu Andri, nwanne Saimon Pita wee si ya, "O nwere otu nwatakiri nwoke no n'ebe a ji ogbe achicha ise na azu abuo, ma gini ka ha bu n'etiti igwe mmadu ha otu a?" Jesu gwara ha si, "Meenu ka ndi mmadu nodu ala." Ahijia hiri nne di n'ebe ahui. Ndi mmadu onugugu ha ruru puku ise noduru ala n'ebe ahui. Jesu naara ogbe achicha ise ahui, mgbe o nychara ekele, o kesaara ha ndi ahui niile noduru ala. Otu ahukwa ka o si kesaa azu ahui. Onye obula riri otu o si choo. Mgbe ha rijuchara afo, O gwara ndi na-eso uzo ya si, "Kpokotanu iberibe achicha foduru ka ihe obula ghara ila n'iyi." Ha kpokotara ha onu, kpojuo nkata iri na abuo site n'iberibe foduru n'ogbe achicha ise ahui ndi mmadu rifofo. Mgbe ndi mmadu no n'ebe ahui huru ihe iribaama nke Jesu ruru, ha siri, "N'ezie onye a bu onye amuma ahui nke ga-abia n'uwa!" Mgbe Jesu matara na ha na-achio ibia dokpuru ya n'ike mee ya eze, o wezugara onwe ya ozo, gaa n'ugwu nodu naani ya.

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-arụ oru n'ihe omimi nke a kacha nso, doo omume anyi nso na ndu a; were dubata anyi n'añuri di ebighi ebi n'ụwa ozo. Site na Kristi Dinwenụ anyi.

Ukwe Oriri Nso

Mkpuruobi m, too Dinwenụ. E chefukwala obi oma Ya niile.

Ekpere A Natachaa Oriri Nso

Dinwenụ, anyi erielu oriri ahui na obara Kristi, bu ihe ncheta ebighi ebi nke ahuhu nke Nwa Gi. Anyi na-ario biko, mee ka oriri nke a wetara anyi nzoputa nke Nwa Gi Jesu Kristi nyere anyi, n'ihunaanya nke onu na enweghi ike ikowaputacha. Site na Kristi Onyenweanyi.

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 for conversation, only to be invited to interior recollection against preoccupation and need of one thing that matters. Martha was the one who reached out to Jesus at the death of Lazarus resulting in his miraculous resuscitation from death.

Today's Memorial was previously dedicated to St. Martha alone. In 2021, Pope Francis decreed that Saints Mary and Lazarus be added, to underline the evangelical witness which 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

Reading from the prophet Jeremiah (13:1-11)

The Lord said this to me, 'Go and buy a linen loincloth and put it around your waist. But do not dip it in water.' And so, as the Lord had ordered, I bought a loincloth and put it round my waist. A second time the word of the Lord was spoken to me, 'Take the loincloth that you have bought and are wearing round your waist; up! Go to the Euphrates and hide it in a hole in the rock.' So I went and hid it near the Euphrates as the Lord had ordered me. Many days afterwards the Lord said to me, 'Get up and go to the Euphrates and fetch the loincloth I ordered you to hide there.' So I went to the Euphrates, and I searched, and I took the loincloth from the place where I had hidden it. The loincloth was spoilt, good for nothing. Then the word of the Lord was addressed to me, 'Thus says the Lord: In the same way I will spoil the arrogance of Judah and Jerusalem. This evil people who refuse to listen to my words, who follow the dictates of their own hard hearts, who have followed alien gods, and served them and worshipped them, let them become like this loincloth, good for nothing. For just as a loincloth clings to a man's waist, so I had intended the whole House of Judah to cling to me - it is the Lord who speaks - to be my people, my glory, my honour and my boast. But they have not listened.' This is the word of the Lord.

Ukwe Mbata

Jesu banyere n'otu onumara, ebe otu nwaanyi ana-akpo Mata nabatara ya n'ulo ya.

Ekpere Mmeghe

Mee, anyi na-arịo, Chineke ji ike niile, ka ụkpulu nke ndiNso gi kpalite anyi ibiwe ndu di mma kara, ka anyi bu ndi na-eme emume ncheta ndiNso gi bu Mata, Meri na Lazaros, na-eñomikwa omume ha akwusi akwusi. Site na Dinwenụ anyi, Jesu Kristi, Nwa gi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Jeremaya (13:1-11)

Oseburuwa gwara m si, "Gaa ka i zuta akwa a na-awa n'ukwu, kee ya n'ukwu gi, emesakwala ya mmiri." Azuru m ihe a dika Dinwenụ siri kwuo ma warakwa ya n'ukwu. Okwu nke Dinwenụ biakwutere m nke ugboro abuo, "Were akwa a na-awa n'ukwu nke i zuru, nke ahụ i wakwa n'ukwu gi, bilie, gaa na Yufretes dika Dinwenụ siri kwuo. Mgbe mkpuru ubochi olemaole gachara, Dinwenụ gwara m si, Bilie gaa na Yufretes ma werekwa akwa ahụ a na-awa n'ukwu nke m gwara gi ka i zoo ebe ahụ." M were gaghachi Yufretes, werekwa akwa ahụ ebe m zoro ya, ma lee, akwa ahụ emebiela, o dighizi mma obula. Okwu nke Chineke biakwutere m si "Otu a ka m ga-esi mebie ngala Juda ya na nke Jerusalem. Ndi ojoo a, ndi nke juru inu olu m, ndi kpochiri obi ha na-eke chi ndiozo, ha ga-adị ka akwa ahụ a na-awa n'ukwu enweghi uru o bara. Dika akwa ahụ a na-awa n'ukwu si atapara n'ahụ, otu a ka m si eme ezinulo nke Izrel na nke Juda ka ha biakwute m, buru ndi nke m, otito m, ugwu m na ndi m ji anya isi, ma ha egeghi nti, o bu Dinwenụ na-ekwu. Okwu nke Oseburuwa.

Responsorial Psalm: Deut. 32:18-21 (R.v.18)

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

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

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

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

Alleluia, alleluia! Jn.6:63.68

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

Gospel

A reading from the holy Gospel according to 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.

This is 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.

Abuoma na Aziza: Diut. 32:18-21. (Az18)

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

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

2. O sir, "Agaghi m enyere ha aka ozo, ka m hu ihe ha ga-abu n'ikpeazu, ogbo isiike nke na-ekwesighi ntukwasobi. (Az.)

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

Alaluya, alaluya! 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 (13:31-35)

Jesu gwakwara igwe mmadu 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 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 anyi na-ekwuputa oru itunaanya giga ndi Nso gi, O Dinwenu, anyi ji umeala ario 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.

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.

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'ezu ihunaanya maka gi n'uwa were n'urja ihu gi ebighiebi n'eluigwe. Site na Kristi Onyenweanyi.

30 July [Orie] Tuesday of Ordinary Time - Week 17 (Green/White)

St. Peter Chrysologus, Bishop & Doctor (Opt. Mem.)

(For Entry Antiphon and Collect, see page 49)

First Reading

A reading from the prophet Jeremiah (14:17-22)

Tears flood my eyes night and day, unceasingly, since a crushing blow falls on the daughter of my people, a most grievous injury. If I go into the countryside, there lie men killed by the sword; if I go into the city, I see people sick with hunger; even prophets and priests plough the land: they are at their wit's end.' 'Have you rejected Judah altogether? Does your very soul revolt at Zion? Why have you struck us down without hope of cure? We were hoping for peace - no good came of it! For the moment of cure - nothing but terror! Lord, we do confess our wickedness and our father's guilt: we have indeed sinned against you. For your name's sake do not reject us, do not dishonour the throne of your glory. Remember us; do not break your covenant with us. Can any of the pagan Nothings make it rain? Can the heavens produce showers? No, it is you, Lord. O our God, you are our hope, since it is you who do all this.'

The word of the Lord.

Responsorial Psalm Ps 78:8-9.11.13 (R.v.9)

Response: For the sake of the glory of your name, rescue us, O Lord.

1. Do not hold the guilt of our fathers against us. Let your compassion hasten to meet us for we are in the depths of distress. (R.)
2. O God our Saviour, come to our help, come for the sake of the glory of your name. O Lord our God, forgive us our sins; rescue us for the sake of your name. (R.)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Jeremaya (14:17-22)

Nke a bu ihe i ga-agwa ha, ka anya m juputa n'anya mmiri ehie na abali, ka ha gharakwa akwusighi akwusi, n'ihina e meruola ndi nke m nnukwu ahụ, enyela ha nnukwu apa n'ahu. O buru na m apuo n'ime ugbo ana m ahụ ndi e jiri mmaagha gbuo, o buru na m abata n'ime obodo, ana m ahụ ndi agu na-agu. Ma ndiamuma na ndi ukochukwu na-arụ oru ha na-aga n'ihu, ma ha amaghi ihe ha na-eme. O putara na i jula Juda kpamkpam? Obi gi okpola ya asi? O bu gini kpata n'ihu meruo anyi nnukwu ahụ nke na anyi enweghi ogwugwo? Anyi choro udo, ma iheoma abiaghi, anyi choro ogwugwo ma naani ihe egwu ka anyi huru. Anyi na-ekwuputa njo anyi, O Dinwenụ, na nke nna anyi ha, maka na anyi emeela ihe ojoo megide gi. Agbahapula anyi maka ihi aha gi, emenyekwala Jerusalem bu ebe ocheeze gi di ebube ihere, cheta ogbugbandu anyi na gi, emebikwala ya. O nwere chi ndi mba ozo puru ime ka mmiri zoo? Eluigwe o nwere ike ime ka mmiri zoo site n'ike aka ya? O bu na o bughu gi na-eme ihe ndi a, Oseburuwa Chineke anyi? Anyi atukwasala nchekwube anyi na gi n'ihina o bu gi na-eme ihe ndi a.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 79:8-9.11.13. (Az.9)

Aziza: Maka otito nke aha Gi, zoputa anyi, O Onyenweanyi.

1. Atala anyi ahuhu maka njo nnanna anyi ha mere; kama ka obioma gi biakwute anyi osooso, n'ihina ha ewotuola anyi ala nke ukwu. (Az.)
2. Nyere anyi aka, O Chineke onye nzoputa anyi, maka otito nke aha Gi, zoputa anyi, ma gbagharakwa anyi njo anyi n'ihina aha Gi. (Az.)

3. Let the groans of the prisoners come before you; let your strong arm relieve those condemned to die. But we, your people, the flock of your pasture, will give you thanks forever and ever. We will tell your praise from age to age. (R.)

Alleluia, alleluia! 1Pt. 1:25

The word of the Lord remains for ever: What is this word? It is the Good News that has been brought to you. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (13: 36-43)

Leaving the crowds, Jesus went to the house; and his disciples came to him and said, 'Explain the parables about the dandel in the 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 dandel, 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 dandel 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.

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

31 July [Afor] Wednesday of Ordinary Time - Week 17 (White)

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 on the one hand, and the happiness that perdures after holy thoughts about God and the saints. 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

3. Meenu ka akwa ariri ndi no na nga ruo gi nti, were ike aka gi chekwaba ndi a amara ikpe onwu! Mgbe ahụ anyi bu ndi nke gi, igwe aturu i na-azu, ga-enye gi ekele ebebe, ebebe, bido na ndudugandu ruo na ndudugandu anyi ga-ekwuputa otito gi. (Az.)

Aléluya, aléluya! 1Pit. 1: 25

Okwu nke Onyenweanyi ga-adigide ruo mgbe ebighiebi. Okwu a bukwa Ozioma ahụ nke a gbasaara unu. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 36-43)

Mgbe ahu Jesu hapuru otutu igwe mmadu ahụ banye n'ulo. Ndi na-eso uzo ya biakwutere ya si, "Kowaara anyi isi ukabuilu maka ata ahụ nke puru n'ubi." O zara ha si, "Onye ghara mkpuru oma ahụ bu Nwa nke mmadu. Ubi 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 mmuoma. Dika e si ekpokota ata kpo ha oku, otu a ka o ga-adi n'oge ogwugwu nke uwa. N'oge ahụ Nwa nke mmadu ga-ezipu ndi mmuoma ya; ha ga-ekpopu n'alaeze ya ihe niile na-ebute njo na ndi omenjo. Ha ga-atubakwa ha n'oke oku ahụ, ebe ibe akwa na ita ikikere eze ga-adi. Ndi eziomume ga-achawaputa dika anyanwu n'alaeze nke Nna ha. Onye nwere nti, ya nuru. Ozioma nke Oseburuwa.



Ukwe Mbata

N'aha nke Jesu, ikpere niile ga-egbu n'ala n'eluigwe, na uwa na okpuru uwa. Ire

under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. **Dinwenu, n'otito nke Chineke Nna.**

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 prophet Jeremiah (15:10.16-21)

Woe is me, my mother, for you have borne me to be a man of strife and of dissension for all the land. I neither lend nor borrow, yet all of them curse me and avenge me on my persecutors. Your anger is very slow: do not let me be snatched away. Realise that I suffer insult for your sake. When your words came, I devoured them: your word was my delight and the joy of my heart; for I was called by your name, Lord, God of hosts. I never took pleasure in sitting in scoffer's company; with your hand on me I held myself aloof, since you had filled me with indignation. Why is my suffering continual, my wound incurable, refusing to be healed? Do you mean to be for me a deceptive stream with inconstant waters? To which the Lord replied, 'If you come back, I will take you back into my service; and if you utter noble, not despicable, thoughts, you shall be as my own mouth. They will come back to you, but you must not go back to them. I will make you a bronze wall fortified against this people. They will fight against you but they will not overcome you, because I am with you to save you and to deliver you - it is the Lord who speaks. I mean to deliver you from the hands of the wicked and redeem you from the clutches of the violent.' The word of the Lord.

Responsorial Psalm: Ps. 58:2-5.10-11.17-18 (R.v.17)

Response: O God, you have been a refuge in the day of my distress.

1. Rescue me, O God, from my foes; protect me from those who attack me. O rescue me from those who do evil and save me from blood-thirsty men. (R.)
2. See, they lie in wait for my life; powerful men band together against me. For no offence, no sin of mine, Lord, for no guilt of mine they rush to take their stand. (R.)

Ekpere Mmeghe

O Chineke, I kpoliterela Igneshius di aso na Nzuko gi maka nkwalite ebube aha gi. Mee ka anyi si n'enyemaka ya luo ogu n'awa maka Kristi, etu o siri luo, ka anyi were nweta okpu nke otito n'eluigwe. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Jeremaya (15:10.15-21)

Azi agbala m, nne m, n'ihina i muru m ka m buru ihe esemokwu na ihe iruuka n'etiti mmadu niile. Ebinyeghi m mmadu ego nke m na-ebiri ebiri, ma ha niile na-ata m uta. Cheta m ma bia leta m ma booro m obo n'ahu ndi m. Ewepukwala m n'ihu gi, marakwa na o bu n'ihu gi ka m ji anata mkpari. Mgbe okwu gi biara, e jiri m obi inu oku nabata ya, okwu gi bu mmasi m na anuri nke obi m, maka na a kporo m n'aha gi. O Dinwenu na Chineke. Anaghi m ano n'oriri na onunu ndi ajo mmadu, ana m ano naani m maka na aka gi ji m, ejuputakwara m n'iwe. Gini mere na ihe ufu m ekweghi nkwasu, onya m enweghikwa ogwugwo, o kweghikwa ala? I choro ighogbu m dika iyi nke na-ata n'oge okochi. Dinwenu kwuru si: "O buru na i loghachi, aga m anabata gi, i ga-akwukwa m n'ihu. O buru na i kwuo ihe di mma na-abughi nke abaghi uru, i ga-adikwa ka onu m. Ha ga-abiakwute gi, ma i gaghi agakwu ha. Aga m eme ka i sie ike dika mgbidi olaoku n'ebe ndi a no, ha galuso gi ogu ma ha agaghi emer gi, n'ihina anonyeere m gi iji zoputa gi; o bu Dinwenu na-ekwu. Aga m azoputa gi n'aka ndi ajo mmadu na n'aka ndi ogbu ochu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 59:1-4.16-17. (Az.16)

Aziza: O Onyenweanyi, I bu ebe nchedo m oge m no na nsogbu.

1. Zoputa m n'aka ndi m, Chineke m, Chekwaba m n'aka ndi na-ebuso m agha, zoputa m n'aka ajo mmadu ndi a, n'aka ndi ogbummadu ndi a. (Az.)
2. Lee, ha na-ezo onwe ha ezo ka ha nwee ike ijide m, ha di ike, jikotakwa onwe ha onu imegide m; e nweghi mmehie, njo, mobu ihe m mere ha, Onyenweanyi lee ka ha ji oso na ewere onodu imegide m. (Az.)

3. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, the God who shows me love. (R.)

4. As for me, I will sing for your strength and each morning acclaim your love for you have been my stronghold, a refuge in the day of my distress. (R.)

5. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, the God who shows me love. (R.)

Alleluia, alleluia! Jn 15: 15

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

Gospel

A reading from the holy Gospel according to Matthew (13: 44-46)

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.'

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.

3. Ike m ana m akurū gi egwu, ụlọ m siri ike bu Chineke n'onwe ya, Chineke onye hụrụ m n'anya. (Az.)

4. N'akukū nke m, ana m ańurị maka ike gi, ana m ekwe ukwe n'ututu niile. I bu ụlọ nke siri ike oge niile, ebe nchedo m oge m nọ na nsogbu. (Az.)

5. Ike m ana m akurū gi egwu, ụlọ m siri ike bu Chineke n'onwe ya, Chineke onye hụrụ m n'anya. (Az.)

Aleluya, aleluya! Jn 15: 15

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (13: 44-46)

Jesu gwara ndi na-eso ụzọ ya si, "Alaeze eluigwe dika aku e zoro n'ubi nke otu nwoke huri wee kpuchie ya ihe; o were onu laa, ree ihe niile onwere, bja zuru ala ubi ahụ.

"Ozo, alaeze eluigwe dika onye na-azu ahia nke na-acho ulari oma. Mgbe o huri otu ulari di oke onu, o lara, ree ihe niile o nwere, wee zuta ulari ahụ.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka onyinye ndi a anyi na-enye ka anyi na-eri oriri Igneshius di aso nweta mmasi, Onyenweanyi Chineke, ma mee ka iheomimi di nsoga, ndi I merela isi-iyi nke idinso niile, dookwa anyi aso n'ime eziokwu. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi na-ekwu: A bjara m ka mmunye oku n'awa; o na-agu m ka o rewezie.

Ekpere A Natachaa Oriri Nso

Ka aja otito nke anyi jiri obi ekele Kachū iji sopuru Igneshius di aso, O Dinwenụ, dute anyi ijali ukpoeze gi elu akwusi akwusi. Site na Kristi Onyenwenyi.

Anyi ma na Chineke na-eme ihe niile maka odimma ndi niile huri ya n'anya bu ndi O kporo dika O si choo. (Ndi Rom 8:28)

SUNDAY EVENING INSTRUCTION

14th SUNDAY IN ORDINARY TIME (B)

7 July 2024 [Afor]

The Power of Christ in Weakness

Pentecostalism today emphasizes prosperity and earthly powers as hallmark of God's promises, in manner to compromise the mystery of Christ who chose to come in the weakness of the flesh. Not only did he empty himself of divine glory, but became a servant, declaring self-denial and endurance as way of discipleship. His followers are bound to be sign of contraction for the world to be converted and be saved. Paul, the former warrior of Tarsus, testified to how Christ's power is at best in weakness.

THE HOLY SCRIPTURES

The Old Testament presents God as a helper of the weak and the downtrodden:

Isaiah 40:28-29 Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength.

Jesus chose to be humble and lowly as way to serve God his Father and sinners:

Matthew 20:28: Even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.

He invites his disciples to imitate him in the sacrificial self-giving love, promising them rest:

Matthew 11:28-30 Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

He calls for vigilance and prayer in moments of weakness:

Matthew 26:40-42 And he came to the disciples and found them sleeping; and he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done."

The Book of Hebrews states that Jesus became a Saviour through suffering:

Hebrews 4:15,16 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

St Paul confesses his choice to renounce earthly vanities, in order to be more perfectly united with Christ:

Philippians 3:7-11 But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him,...

Surrendering totally to Christ, he testifies his indifference to mundane preoccupations:

Philippians 4:12 I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want.

He proclaims the weakness of Christ crucified and the power of God in him:

2 Corinthians 13:4 For he was crucified in weakness, but lives by the power of God. For we are weak in him, but in dealing with you we shall live with him by the power of God.

He shares from his agonies that bring him closer to Christ:

2 Corinthians 11:25-31 Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked;... in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness.

The knowledge and love of Christ and his Gospel embolden him to endure all things:

1 Corinthians 9:22-23 To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.

He is no longer afraid to play a fool and to be weak and despised for the sake of the Gospel:

1 Corinthians 1:25-29 For the foolishness of God is wiser than men, and the weakness of God is stronger than men... but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.

He speaks of the Holy Spirit to help us in our weakness:

Romans 8:26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.

He witnesses to the power of God who raises our weak flesh to glory:

1 Corinthians 15:42-44 So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.

THE FATHERS OF THE CHURCH

St Irenaeus (130-200 AD) argues that experience of one's limitations leads to better knowledge of God:

For strength is made perfect in weakness, rendering him a better man who by means of his infirmity becomes acquainted with the power of God. For how could a man have learned that he is himself an infirm being, and mortal by nature, but that God is immortal and powerful, unless he had learned by experience what is in both? For there is nothing evil in learning one's infirmities by endurance; yea, rather, it has even the beneficial effect of preventing him from forming an undue opinion of his own nature.

Tertullian (155-220AD) states how suffering helps men to open to God:

Why reproach the flesh with those conditions which wait for God, which hope in God, which receive honour from God, which He succours? I venture to declare, that if such casualties as these had never befallen the flesh, the bounty, the grace, the mercy, (and indeed) all the beneficent power of God, would have had no opportunity to work.

St Cyprian (210-258AD) argues the same way of the benefits of suffering:

When, therefore, weakness and inefficiency and any destruction seize us, then our strength is made perfect; then our faith, if when tried it shall stand fast, is crowned; as it is written, "The furnace trieth the vessels of the potter, and the trial of tribulation just men." This, in short, is the difference between us and others who know not God, that in misfortune they complain and murmur, while adversity does not call us away from the truth of virtue and faith, but strengthens us by its suffering.

THE CATECHISM OF THE CATHOLIC CHURCH (CCC)

The Catechism acknowledges that Christian life is a struggle, leading to faith and perseverance:

CCC 272 Faith in God the Father Almighty can be put to the test by the experience of evil and suffering. God can sometimes seem to be absent and incapable of stopping evil. But in the most mysterious way God the Father has revealed his almighty power in the voluntary humiliation and Resurrection of his Son, by which he conquered evil. Christ crucified is thus "the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (*1 Cor 1:24-25*). It is in Christ's Resurrection and exaltation that the Father has shown forth "the immeasurable greatness of his power in us who believe" (*Eph 1:19-22*).

CCC 273 Only faith can embrace the mysterious ways of God's almighty power. This faith glories in its weaknesses in order to draw to itself Christ's power (*Cf. 2 Cor 12:9; Phil 4:13*). The Virgin Mary is the supreme model of this faith, for she believed that "nothing will be impossible with God", and was able to magnify the Lord: "For he who is mighty has done great things for me, and holy is his name" (*Lk 1:37, 49*).

CCC 268 Of all the divine attributes, only God's omnipotence is named in the Creed: to confess this power has great bearing on our lives. We believe that his might is universal, for God who created everything also rules everything and can do everything. God's power is loving, for he is our Father, and mysterious, for only faith can discern it when it "is made perfect in weakness" (*Cf. Gen 1:1; Jn 1:3; Mt 6:9; 2 Cor 12:9; cf. 1 Cor 1:18*).

The temptation and agony of Jesus, the Son of God, exemplifies the power of God in weakness:

CCC 540 Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (*Cf. Mt 16:21-23*). This is why Christ vanquished the Tempter for us: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning" (*Heb 4:15*). By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert.

Through his daily prayer, Jesus draws divine strength, an example he bestows to his disciples:

CCC 2602 Jesus often draws apart to pray in solitude, on a mountain, preferably at night (*Cf. Mk 1:35; 6:46; Lk 5:16*). He includes all men in his prayer, for he has taken on humanity in his incarnation, and he offers them to the Father when he offers himself. Jesus, the Word who has become flesh, shares by his human prayer in all that "his brethren" experience; he sympathizes with their weaknesses in order to free them (*Cf. Heb 2:12, 15; 4:15*). It was for this that the Father sent him. His words and works are the visible manifestation of his prayer in secret.

The Spirit of Christ is given to accompany and console Christians in moments of weakness:

CCC 2630 The New Testament contains scarcely any prayers of lamentation, so frequent in the Old Testament. In the risen Christ the Church's petition is buoyed by hope, even if we still wait in a state of expectation and must be converted anew every day. Christian petition, what St. Paul calls "groaning," arises from another depth, that of creation "in labor pains" and that of ourselves "as we wait for the redemption of our bodies. For in this hope we were saved" (*Rom 8:22-24*). In the end, however, "with sighs too deep for words" the Holy Spirit "helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (*Rom 8:26*).

DISCUSSIONS

1. Human beings seek glory and power through their earthly pursuits. The Gospel, on the contrary, speaks of God revealing his glory and power in weakness and in what the world would regard as foolish. What lessons should we draw with regard to our aspirations and conducts?
2. God's power is made perfect in weakness. Give examples of such weakness that help to portray divine presence in our lives?
3. If God truly provides enough graces always for His will to be accomplished, are there things I should be doing to become more aware of His presence and love, especially during trials and tribulations?

SUNDAY EVENING INSTRUCTION

15th SUNDAY IN ORDINARY TIME (B)

14 July 2024 [Orie]

Freely Received, Freely Give!

God's foremost attributes are His love and mercy, summed up in His compassion. His compassion is ineffable, unconditional and gratuitous. He lavishly provides for His people, especially the poor and the weak, desiring that all come to the fullness of His plan of love. He does not rely on our response to be faithful. He, however, demands that those who receive from His love should share the same with others. He calls upon all to be as perfect as He is. How stubborn and deaf we are to His loving purpose, imprisoned by egoism and wickedness?

THE HOLY SCRIPTURES

The Old Testament cautions against selfishness and oppression, calling for generous sharing:

Deuteronomy 15:7-11 If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient for his need, whatever it may be... You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake. For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land.

Proverbs 3:27-28 Do not withhold good from those to whom it is due, when it is in your power to do it. Do not say to your neighbor, "Go, and come again, tomorrow I will give it" - when you have it with you.

Proverbs 28:27 He who gives to the poor will not want, but he who hides his eyes will get many a curse.

Jesus reveals the ineffable love of God to the world:

John 3:16 For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

He described God as a benevolent Father, always at the beck and call of all His children:

Matthew 7:8-11 For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

He calls for selflessness in the sharing of earthly goods:

Matthew 6:3-4 But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.

Luke 6:30,38 Give to everyone who begs from you; and of him who takes away your goods do not ask them again. Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back.

The Apostles caught the example of Christ's compassion and generosity:

Acts 20:35 In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

St Paul reminds us of the wondrous and priceless gift of God's Son, Jesus Christ:

Romans 8:32-34 He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?

He calls for cheerful giving in faith, trusting in God the Provider:

2 Corinthians 9:5-7 The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work.

St James reminds us that God is the author of all we are and have:

James 1:17-18 Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures.

THE FATHERS OF THE CHURCH

Tertullian (155-220 AD) extolls God's goodness to His creatures who in turn are called to be good:

"But," say they, "God is 'good,' and 'most good,' and 'pitiful-hearted,' and 'a pitier,' and 'abundant in pitiful-heartedness,' which He holds 'dearer than all sacrifice,' 'not thinking the sinner's death of so

much worth as his repentance', 'a Saviour of all men, most of all of believers.' And so it will be becoming for 'the sons of God' too to be 'pitiful-hearted' and 'peacemakers;' 'giving in their turn just as Christ withal hath given to us;' 'not judging, that we be not judged.

Eusebius (260-340 AD) marvels at uncountable gifts of God, which the Church is called upon to freely share:

But why should we say more? It is not possible to recount the number of gifts which the Church, throughout all the world, has received from God in the name of Jesus Christ, who was crucified under Pontius Pilate, and exercises every day for the benefit of the heathen, never deceiving any nor doing it for money. For as she has received freely from God, freely also does she minister.⁵⁵

St Gregory the Great (540-604 AD) warns against commercializing spiritual gifts, i.e., simony:

For, when our Lord and Redeemer went into the temple, He overthrew the seats of them that sold doves. What else is it to sell doves but to receive a price for the laying on of hands, and to put to sale the Holy Spirit whom Almighty God gives to men? And that the priesthood of such as do so falls before the eyes of God is plainly signified by the overthrowing of the seats. And yet the perverseness of this iniquity still puts forth its strength. For it drives those to sell whom it deceives into buying.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism defines as justification to be God's free offer of salvation conferred in Baptism:

CCC 1992 Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life.

God's free offer of salvation gravely demands man's free response:

CCC 1993 Justification establishes cooperation between God's grace and man's freedom. On man's part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent: When God touches man's heart through the illumination of the Holy Spirit, man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God's grace, he cannot by his own free will move himself toward justice in God's sight.

CCC 1999 The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification (Cf. Jn 4:14; 7:38-39).

CCC 2002 God's free initiative demands man's free response, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. The promises of "eternal life" respond, beyond all hope, to this desire.

Christians are called to perfection who receive God's gift of salvation:

CCC 2013 "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity." All are called to holiness: "Be perfect, as your heavenly Father is perfect" (Mt 5:48). In order to reach this perfection the faithful should use the strength dealt out to them by Christ's gift, so that... doing the will of the Father in everything, they may wholeheartedly devote themselves to the glory of God and to the service of their neighbor. Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the lives of so many saints (Mt 5:48).

The way to perfection is the way of self-renunciation and the Cross:

CCC 2015 The way of perfection passes by way of the Cross. There is no holiness without renunciation and spiritual battle (Cf. 2 Tim 4). Spiritual progress entails the *ascesis* and mortification that gradually lead to living in the peace and joy of the Beatitudes: He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops desiring what he already knows.

DISCUSSIONS

1. Everything we have and are is God's free gift, who richly and generously provides for us. God's gesture of love ought to lead to gratitude, kindness and generosity to reciprocate with and share it with others. Instead, selfishness, greed and wickedness tend to grow in the hearts of beneficiaries. Suggest ways to convert the heart to goodness?
2. God loves a cheerful giver who does not begrudge nor profiteer with His gifts, instead is generous and does lend. On the other hand, God hates the wicked, exploiters and oppressors of the poor and the weak. In other words, divine blessings or curses follow each man according to his deeds. Discuss?

“Do Not Cast Me Off In My Old Age” (cf. Ps 71:9)



*Message Of His Holiness Pope Francis
For The IV World Day For Grandparents And The Elderly*

Dear brothers and sisters,

God never abandons his children, never. Even when our age advances and our powers decline, when our hair grows white and our role in society lessens, when our lives become less productive and can risk appearing useless. God does not regard appearances (cf. 1 Sam 16:7); he does not disdain to choose those who, to many people, may seem irrelevant. God discards no stone; indeed, the “oldest” are the firm foundation on which “new” stones can rest, in order to join in erecting a spiritual edifice (cf. 1 Peter 2:5).

Sacred Scripture as a whole is a story of the Lord's faithful love. It offers us the comforting certainty that God constantly shows us his mercy, always, at every stage of life, in whatever situation we find ourselves, even in our betrayals. The Psalms are filled with the wonder of the human heart before God who cares for us despite our insignificance (cf. Ps 144:3-4); they assure us that God has fashioned each one of us from our mother's womb (cf. Ps 139:13) and that even in hell he will not abandon our life (cf. Ps 16:10). We can be certain, then, that he will be close to us also in old age, all the more because, in the Bible, growing old is a sign of blessing.

At the same time, in the Psalms we also find this heartfelt plea to the Lord: “In my old age do not abandon me” (cf. Ps 71:9). Words that are strong, even crude. They make us think of the extreme suffering of Jesus, who cried out on the cross: “My God, my God, why have you forsaken me?” (Mt 27:46).

In the Bible, then, we find both the certainty of God's closeness at every stage of life and the fear of abandonment, particularly in old age and in times of pain. There is no contradiction here. If we look around, we have no difficulty seeing that its words reflect an utterly evident reality. All too often, loneliness is the bleak companion of our lives as elderly persons and grandparents. Often, when I was Bishop of Buenos Aires, I would visit rest homes and realize how rarely those people received visits. Some had not seen their family members for many months.

There are many reasons for this loneliness: in many places, above all in the poorer countries, the elderly find themselves alone because their children are forced to emigrate. I think too of the many situations of conflict. How many of the elderly are left alone because men – youths and adults – have been called to battle, and women, above all women with small children, have left the country in order to ensure safety for their children. In cities and villages devastated by war, many elderly people are left alone; they are the only signs of life in areas where abandonment and death seem to reign supreme. In other parts of the world, we encounter a false belief, deeply rooted in certain local cultures, that causes hostility towards the elderly, who are suspected of using witchcraft to sap the vital energies of the young; when premature

death or sickness, or any other misfortune strike the young, the guilt is laid at the door of some elderly person. This mentality must be combatted and eliminated. It is one of those groundless prejudices from which the Christian faith has set us free, yet which continues to fuel generational conflict between the young and the elderly.

Yet if we think about it, this accusation that the elderly “rob the young of their future” is nowadays present everywhere. It appears under other guises even in the most advanced and modern societies. For example, there is now a widespread conviction that the elderly are burdening the young with the high cost of the social services that they require, and in this way are diverting resources from the development of the community and thus from the young. This is a distorted perception of reality. It assumes that the survival of the elderly puts that of the young at risk, that to favour the young, it is necessary to neglect or even suppress the elderly. Intergenerational conflict is a fallacy and the poisoned fruit of a culture of conflict. To set the young against the old is an unacceptable form of manipulation: “What is important is the unity of the different ages of life, which is the real point of reference for understanding and valuing human life in its entirety” ([Catechesis](#), 23 February 2022).

The Psalm cited above – with its plea not to be abandoned in old age – speaks to a conspiracy surrounding the life of the elderly. This may seem an exaggeration, but not if we consider that the loneliness and abandonment of the elderly is not by chance or inevitable, but the fruit of decisions – political, economic, social and personal decisions – that fail to acknowledge the infinite dignity of each person, “beyond every circumstance, state or situation the person may ever encounter” (Declaration [Dignitas Infinita](#), 1). This happens once we lose sight of the value of each individual and people are then judged in terms of their cost, which is in some cases considered too high to pay. Even worse, often the elderly themselves fall victim to this mindset; they are made to consider themselves a burden and to feel that they should be the first to step aside.

Then too nowadays many women and men seek personal fulfilment in a life as independent as possible and detached from other people. Group memberships are in crisis and individualism is celebrated: the passage from “us” to “me” is one of the most evident signs of our times. The family, which is the first and most radical argument against the notion that we can save ourselves by ourselves, has been one of the victims of this individualistic culture. Yet once we grow old and our powers begin to decline, the illusion of individualism, that we need no one and can live without social bonds, is revealed for what it is. Indeed, we find ourselves needing everything, but at a point in life when we are alone, no longer with others to help, with no one whom we can count on. It is a grim discovery that many people make only when it is too late.

Solitude and abandonment have become recurrent elements in today's social landscape. They have multiple roots. In some cases, they are the result of calculated exclusion, a sort of deplorable “social conspiracy”; in others, tragically, a matter of an individual's personal decision. In still other cases, the elderly submit to this reality, pretending that it is their free choice. Increasingly, we have lost “the taste of fraternity” ([Fratelli Tutti](#), 33); we find it difficult even to think of an alternative.

In many older persons we can observe the sense of resignation described in the Book of Ruth, which tells the story of the elderly Naomi who, after the death of her husband and children, encourages her two daughters-in-law, Orpah and Ruth, to return to their native towns and their homes (cf. Ruth 1:8). Naomi – like many elderly people today – is afraid of remaining alone, yet she cannot imagine anything different. As a widow, she knows that she is of little value in the eyes of society; she sees herself as a burden for those two young women who, unlike herself, have their whole lives before them. For this reason, she considers it best to step aside, and so she tells her young daughters-in-law to leave her and to build a future in other places (cf. Ruth 1:11-13). Her words reflect the rigid social and religious conventions of her day, which apparently seal her own fate.

The biblical narrative then presents us with two different responses to Naomi's words and to old age itself. One of the two daughters-in-law, Orpah, who loves Naomi, kisses her and, accepting what seemed the only solution possible, goes her way. Ruth, however, does not leave Naomi's side and, to her surprise, tells her: "Do not press me to leave you" (Ruth 1:16). Ruth is not afraid to challenge customs and inbred patterns of thought. She senses that the elderly woman needs her and she courageously remains at her side in what will be the start of a new journey for both. To all of us, who are accustomed to the idea that solitude is our unavoidable lot, Ruth teaches that in response to the plea "Do not abandon me", it is possible to say, "I will not abandon you". Ruth does not hesitate to subvert what seemed to be an irreversible situation: living alone need not be the only alternative! Not by chance, Ruth – who remained at the side of the elderly Naomi – was an ancestor of the Messiah (cf. Mt 1:5), of Jesus, Immanuel, "God with us", the one who brings God's own closeness and proximity to all people, of all ages and states of life.

Ruth's freedom and courage invite us to take a new path. Let us follow in her footsteps. Let us set out with this young foreign woman and the elderly Naomi, and not be afraid to change our habits and imagine a different kind of future for our elderly. May we express our gratitude to all those people who, often at great sacrifice, follow in practice the example of Ruth, as they care for an older person or simply demonstrate daily closeness to relatives or acquaintances who no longer have anyone else. Ruth, who chose to remain close to Naomi, was then blessed with a happy marriage, a family, a new home. This is always the case: by remaining close to the elderly and acknowledging their unique role in the family, in society and in the Church, we will ourselves receive many gifts, many graces, many blessings!

On this Fourth World Day devoted to them, let us show our tender love for the grandparents and the elderly members of our families. Let us spend time with those who are disheartened and no longer hope in the possibility of a different future. In place of the self-centred attitude that leads to loneliness and abandonment, let us instead show the open heart and the joyful face of men and women who have the courage to say "I will not abandon you", and to set out on a different path.

To all of you, dear grandparents and elderly persons, and to all those who are close to you I send my blessing, accompanied by my prayers. And I ask you, please, not to forget to pray for me.

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FRANCIS



PICTURES
from
NICCSJ
June Igbo Mass
(Father's Day & Baptism)

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