



NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

June 2023



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

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

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

JUNE NOVENA

Novena to St. Anthony of Padua- Monday June 5th to Saturday June 13th.

Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

<https://www.niccsanjose.org>

May Bulletin Sponsor:

In Memory of

Bishop Patrick J. McGrath (1945- 2

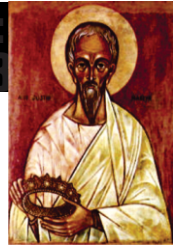
Bishop Emeritus of San Jose Diocese.

MARANATHA BULLETIN
Publication of Catholic Diocese of
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Thursday of Ordinary Time - Week 8

1 June 2023 [Eke] (Red)

St. Justin, Martyr (Memorial)



Justin was born at the beginning of the 2nd Century of Pagan Greek family. He was an ardent seeker after truth, and studied many systems of philosophy, before he was led, through Platonism to Christianity, c. A.D. 130-135. He was shown at Ephesus by an old man how incomplete philosophical truth was, to try the Bible. Convinced 'that this Christian philosophy (i.e., the Bible) alone was sure and profitable', he accepted as a layman the duty of making the Christian truth known, and travelled from place to place proclaiming the Gospel.

Justin chose to remain a philosopher, wearing the philosopher's mantle, in order to defend Christianity in writings and in speech by his knowledge of philosophy. In 151, he travelled from Ephesus to Rome to open a school that teaches philosophy and Christianity. He distinguished himself by the warmth of his convictions, nobility of character, and straightforwardness of behaviour. He wrote defences and expositions of Christianity which survive to this day.

Arrested during the persecution under Marcus Aurelius, he was beheaded along with others in 165.

Entry Antiphon

The wicked have told me lies, but not so is your law; I spoke of your decrees before kings, and was not confounded.

Collect

O God, who through the folly of the Cross wondrously taught Saint Justin the Martyr the surpassing knowledge of Jesus Christ, grant us, through his intercession, that, having rejected deception and error, we may become steadfast in the faith. Through our Lord.

First Reading

Reading from the book of Sirach (42:15-25)

I will remind you of the works of the Lord, and tell of what I have seen. By the words of the Lord his works come into being and all creation obeys his will. As the sun in shining looks on all things, so the work of the Lord is full of his glory. The Lord has not granted to the holy ones to tell of all his marvels which the Almighty Lord has solidly constructed for the universe to stand firm in his glory. He has fathomed the deep and the heart, and seen into their devious ways; for the Most High knows all the knowledge there is, and has observed the signs of the times. He declares what is past and what will be, and uncovers the traces of hidden things. Not a thought escapes him, not a single word is hidden from him. He has imposed an order on the magnificent works of his wisdom, he is from everlasting to everlasting, nothing can be added to him, nothing taken away, he needs no one's advice. How desirable are all his

Ukwe Mbata

N di ajo mmadu agwala m okwu asi, mana iwu gi adighi otu a; e kwuputara m iwu gi n'ihu ndi eze, o dighi there mere m.

Ekpere Mmeghe

O Chineke, onye sitere na nzuzu nke Obe were kuziere Justin di aso kwafuru obara ya amamihe enweghi ube nke Jesu Kristi, mee, site n'aririo ya, ka o ga-abu anyi na-aju uzo aghugho na nkuzi ugha, anyi akwudisie ike n'okwukwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu wetara n'akwukwo Sirak (42:15-25)

Ugbu a, ka m chetara unu aka oru nke Onyenweanyi, wee kooro unu ihe m jiri anya m hu. Site n'okwu ya ga ka Onyenweanyi si kee ihe niile. Ihe o kere na-erubere ya isi. Anyanwu na-achakwasi ihe niile. N'ezie, oru nke Onyenweanyi juputara n'ebube ya. Onyenweanyi enyeghi ndi nke ya di nso ike ikwuputacha oru itunaanya niile nke ya bu onye puru ime ihe niile ruru, iji mee ka uwa niile kwusie ike n'ebube ya. O na-enyeocha umi ahu enweghi njedebe. O na-ahu obi mmadu, marakwa ihe nzuzo na ihe aghughu di na ha. Maka na Onyekachaelu mazu ihe niile. O ghotara ihe iribaama nke oge di icheiche nke oma. O na-ekwuputa ihe niile gara aga na ihe niile ga-adi n'ihu, na-ekpughekwa ukpuru nke ihe niile e zoro ezo. O nweghi otu mkpuru echiche O maghi, nke O na-enwe otu mkpuru okwu zoro ezo n'ebe O no. O dobere usoro ebube niile nke amamihe ya. O di site n'ebighi

works, how dazzling to the eye! They all live and last for ever, whatever the circumstances all obey him. All things go in pairs, by opposites, and he has made nothing defective; the one consolidates the excellence of the other, who could ever be satiated with gazing at his glory? The word of the Lord.

Responsorial Psalm: Ps. 32:2-9 (R. v. 6)

Response: **By the word of the Lord the heavens were made.**

1. Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. O sing him a song that is new, play loudly, with all your skill. (R.)
2. For the word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. (R.)
3. By his word the heavens were made, by the breath of his mouth all the stars. He collects the waves of the ocean; he stores up the depths of the sea. (R.)
4. Let all the earth fear the Lord, all who live in the world revere him. He spoke; and it came to be. He commanded; it sprang into being. (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.

Gospel

A reading from the holy Gospel according to Mark (10:46-52)

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the

ebi ruo n'ebighiebi. O nweghi ihe e nwere ike igbakwunye mobu wepu na ya. O nweghi mkpa maka onye ndumodu obula. Lee ka aka oru ya niile siri maa mma, na-eto akpiri. Lee ka ha si amukesi n'anya. Ihe ndi a niile ga-adiri gawa ebighiebi, maka igbo mkpa obula. Ha niile na-eruwere ya isi. Ihe niile di abuo abuo, oke na nne, ihu na azu. O nweghi ihe Onyenweanyi kere ezughi oke. Otu na-eme ka mma na ozo zuo oke. Aka nri kwoo aka ekpe, aka ekpe akwoo aka nri. Onye huzurula ebube nke Chineke. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 32:2-9 (R. v. 6)

Aziza: **O bu site n'okwu onu nke Onyenweanyi ka O jiri kee eluigwe niile.**

1. Werenu ubo akwara too Chineke; werenu une kporo ya egwu. Kweerenu Chineke ukwe ohuru werenu ike unu niile kweere Onyenweanyi ukwe mmeri. (Az.)
2. N'ihina okwu nke Onyeweanyi bu eziokwu. O na-akwudosiike n'oru ya niile. O huru eziomume na ikpe nkwumoto n'anya. (Az.)
3. O bu site n'okwu onu nke Onyeweanyi ka O jiri kee eluigwe niile, O ji ufuru ya kee ihe niile di n'ime ya. O bu ya kekware osimiri niile, chikota ha onu otu ebe, kpaa oke ebe ha ga-anọ dika ulokwu di ukwu. (Az.)
4. Tūonu Chineke egwu, unu ndi niile bi n'uwa, ka ndi niile bi n'uwa sopuru ya, n'ihina O kwuru okwu, uwa wee di O nyere iwu, ihe niile e kere eke wee di. (Az.)

Alleluia, alleluia! Jn 8:12

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (10:46-52)

Mgbe Jesu na ndi na-eso uzo ya, na oke igwe mmadu so ha na-ahapu obodo Jeriko, Batimeus, onye aririo kpuru isi nwa Timeus nokwa n'akuku uzo. Mgbe o nuru na o bu Jesu onye Nazaret na-agafe, o malitere iti mkpu, si, "Jesu, Nwa David, meere m ebere!" Otutu baara ya mba, gwa ya ka o mechie onu ya. Kama o tisiri mkpu ike, si, "Nwa David, meere m ebere!" Jesu kwusiri si, "Kpoonu ya." Ha akpoọ onye isi ahụ si ya, "Obi sie gi ike; kulie, o na-akpo gi." O wee chifuo uwe ya, zolie ije, biakwute Jesu. Jesu juru ya si, "Gini ka i na-achọ ka m meere gi?" Onyeisi ahụ zara si ya, "Nnia anyi, ka m hu uzo." Jesu si, "Gaba,

blind man said to him ‘Master, let me see again. Jesus said to him, ‘Go; your faith has saved you.’ And immediately his sight returned and he followed him along the road.
The Gospel of the Lord.

okwukwe gi emeela ka ahụ di gi
mma.” Ozigbo ahụ o huru uzo
ma malitekwa iso Jesu n’ije ya.
Ozioma nke Oseburuwa.

Prayer Over The Offerings

Grant us, we pray, O Lord, that we may celebrate worthily these mysteries which Saint Justin strenuously defended. Through Christ our Lord.

For Preface, see Usoro Emume

Communion Antiphon

Iresolved to know nothing while I was with you except Jesus Christ, and him crucified.

Prayer After Communion

Refreshed by heavenly food, we humbly implore you, O Lord, that, attentive to the teaching of Saint Justin the Martyr, we may abide at all times in thanksgiving for the gifts we have received. Through Christ our Lord.

Ekpere Nhunye

Mee, anyi na-arịo, O Dinwenu, ka anyi na-eme emume iheomimi ndi a n’uzo kwesiri ekwesị nke Justin di aso jiri ike ya niile chekwaba. Site na Kristi Onyenweanyi.

Missa (2018 Edition) pp. 105/106

Ukwe Oriri Nso

Ekpebiela m ka mu na unu no na odighi ihe ozo m ga-amata n’abughị Jesu Kristi, na’onye akpogburu n’obe.

Ekpere A Natachaa Oriri Nso

Ka anyi nweterela ume site n’ozuzu nri eluigwe, anyi ji umeala ario, O Dinwenu, ka site n’ito nti n’ala inu nkuzi nke Justin di aso egburu n’ihi gi, anyi ewere guzosie ike mgbe dum n’inye gi ekele maka onyine gi ga anyi natarala. Site na Kristi Onyenweanyi.

2 June [Orie] Friday of Ordinary Time - Week 8 (Green)

Ss. Marcellinus & Peter, Martyrs (Opt. Mem.)

Entry Antiphon

The Lord became my protector. He brought me out to a place of freedom; he saved me because he delighted in me.

Collect

Grant us, O Lord, we pray, that the course of our world may be directed by your peaceful rule, and that your Church may rejoice, untroubled in her devotion. Through our Lord.

First Reading

Areading from the book of Sirach (44:1.9-13)
Let us praise illustrious men, our ancestors in their successive generations. While others have left no memory, and disappeared as though they had not existed, they are now as though they had never been and so too, their children after them. But here is a list of generous men whose good works have not been forgotten. In their descendants there remains a rich inheritance born of them. Their descendants stand by the covenants and, thanks to them, so do their children’s children. Their offspring will last for ever, their glory will not fade.
The word of the Lord.

Ukwe Mbata

Onyenweanyi bu onye nchekwaba m. O duputala m ka m nwere onwe m. O zoputala m maka iyi na O huru m n’anya.

Ekpere Mmeghe

Mee, O Onyenweanyi, anyi na-arịo, ka Mochichi udo gi na-ahazi etu uwa anyi si aga, ka Nzuko gi were nriia onu, na-enweghi nsogbu n’ofufeyia. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n’ akwukwo Sirak (44:1.9-13)

Ka anyi toonu ndi ahụ aha ha na-ada uda, ndi nna anyi ha n’agburu ha. E nwere ufodu ndiozo ahapughi ihe ncheta. Aha ha furu nke na o dika o nweghi mgbe a muru mọbu mgbe ha biri n’uwa. Otú ahụ ka o dikwa umu ha. Mana ndi a bu ndi obiebere; ndi eziumume ha enweghi nchefu. Agamniihu ha nwere gagesi n’aka ha fere n’aka umumu ha. Oke ha ga-esikwa n’umu fere n’umu. Umu ha kwusiri ike n’ogbugbandu ndi ahụ; n’ihi ha, umumu ha sokwara otu uzo ahụ. Mkpuru ha ga-adiri gaba ebighiebi, otito ha adighi nhichapu. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 149:1-6.9. (R.v.4)

Response: **The Lord takes delight in his people.**

1. Sing a new song to the Lord, his praise in the assembly of the faithful. Let Israel rejoice in its Maker, let Zion's sons exult in their king. (R.)
2. Let them praise his name with dancing and make music with timbrel and harp. For the Lord takes delight in his people. He crowns the poor with salvation. (R.)
3. Let the faithful rejoice in their glory, shout for joy and take their rest. Let the praise of God be on their lips; this honour is for all his faithful. Alleluia! (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!

Gospel

A reading from the holy Gospel according to Mark (11:11-26)

Jesus entered Jerusalem and went into the Temple. He looked all round him, but as it was now late, he went out to Bethany with the Twelve.

Next day as they were leaving Bethany, he felt hungry. Seeing a fig tree in leaf some distance away, he went to see if he could find any fruit on it, but when he came up to it he found nothing but leaves; for it was not the season for figs. And he addressed the fig tree. 'May no one ever eat fruit from you again' he said. And his disciples heard him say this.

So they reach Jerusalem and he went into the Temple and began driving out those who were selling and buying there; he upset the tables of the money changers and the chairs of those who were selling pigeons. Nor would he allow anyone to carry anything through the Temple. And he taught them and said, 'Does not scripture say: My house will be called a house of prayer for all the peoples? But you have turned it into a robber's den.' This came to the ears of the chief priests and the scribes, and they tried to find some way of doing away with him; they were afraid of him because the people were carried away by his teaching. And when evening came he went out of the city.

Next morning, as they passed by, they saw

Abuoma na Aziza: Abu. 149:1-6.9. (Az.4)

Aziza: **Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no.**

1. Kweerenụ Onyenweanyi ukwe ohuru, ka ogbako ndi kwere na ya kweere ya ukwe otito. Ka Izrel nriia onu n'ih i onye kere ya, ka umu Zayon nriia n'ih i onyeeze ha. (Az.)
2. Ka ha were igba egwu too aha ya, ka ha were igba na ubo akwara gbaara ya egwu. N'ihina Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no, O kpubela ndi umeala okpu nke mmeri. (Az.)
3. Ka ndi nke ya nriia na mmeri ha. Ka ha daa n'ala n'ihu Chineke, na-eto ya oge niile. Ka nnukwu ukwe otito Chineke juputa n'onu ha, nke a bu otito nke ndi nke ya kwere ekwe. Aleluya! (Az.)

Aleluya, aleluya! Jon. 15:16

Esila m n'uwa hoputa unu iche ka unu ga mja otutu mkpuru nke ga-anogide. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (11:11-26)

Mgbe Jesu banyere na Jerusalem, o gara n'ime ulonso legharia anya otu ihe niile di. Ma ebe o bu na chi ejibela, ya na ndi umuazu ya iri na abuo puru gaba Betani.

N'echi ya, mgbe ha si na Betani na-alaghachi na Jerusalem aguu jikwa Jesu. Ka o no ebe di anya, O huru otu osisi fiig nke juputara n'akwukwo ndu. O gara ileta ma o nwere mkpuru o ga-ahu n'elu ya. Ma mgbe o ruu ya nso, o hughi mkpuru obula n'elu ya karia akwukwo ndu, n'ihina o bughi oge osisi fiig ji ani mkpuru. Jesu buru osisi ahụ onu si, "Ka onye obula ghara irikwa mkpuru gi ozo." Ndi na-esozu ya nukwara nke a.

Mgbe ha biaruru Jerusalem, o banyere n'ulonso, bido chupuba ndi na-ere na ndi na-azu ahia na ya. O kpuoro okpokoro ndi na-agbanwo ego na oche ndi na-ere nduru ihu n'ala. O kweghikwa ka onye obula buru ihe site n'ulonso gafee. O kuziiri ha si, "O bu na e deghi ya n'Akwukwo Nso: A ga-akpo ulo m ulo ekpere maka mba niile? Ma unu emeela ya ogbako ndi ohi." Mgbe ndiisi richuaja na ndi odeakwukwo nuru nke a, ha choro uzo ha gagesi gbuo ya. Ma ujo na-atu ha, n'ihina nkuzi ya turu igwe mmadu ahụ n'anya. Mgbe uhuruchi biara ha siri n'obodo ahụ puo.

N'ututu ya, mgbe ha na-aga n'uzo, ha

the fig tree withered to the roots. Peter remembered. 'Look, Rabbi,' he said to Jesus 'the fig tree you cursed has withered away.' Jesus answered, 'Have faith in God. I tell you solemnly, if anyone says to this mountain, "Get up and throw yourself into the sea," with no hesitation in his heart but believing that what he says will happen, it will be done for him. I tell you therefore: everything you ask and pray for, believe that you have it already, and it will be yours. And when you stand in prayer, forgive whatever you have against anybody, so that your Father in heaven may forgive your failings too. But if you do not forgive, your Father in heaven will not forgive your failings either.' The Gospel of the Lord.

Prayer Over The Offerings

O God, who provide gifts to be offered to your name and count our oblations as signs of our desire to serve you with devotion, we ask of your mercy that what you grant as the source of merit may also help us to attain merit's reward. Through Christ our Lord.

Communion Antiphon

I will sing to the Lord, who has been bountiful with me, sing psalms to the name of the Lord Most High.

Prayer After Communion

Nourished by your saving gifts, we beseech your mercy, Lord, that by this same Sacrament with which you feed us in the present age, you may make us partakers of life eternal. Through Christ our Lord.



3 June [Afor] Saturday of Week 8 (Red)

Ss. Charles Lwanga & Companions, Martyrs (Memorial)

Several Christians, Catholic and Protestant, were killed by the Ugandan King Mwanga between 1885-1887). Some of them were servants in the king's palace or personal attendants. St. Charles Lwanga and his twenty-one companions were executed for being Christians, for rebuking the king for debauchery and sodomy. King Mwanga was pedophile who forced himself on the young boys and men who served as pages and attendants.

Charles, the Chief of the royal attendants, has become a moral leader after his baptism in 1885. He was described as "the most handsome man of the Kingdom of the Uganda" and the strongest athlete of the court. He instructed other pages of the royal court in the Catholic Faith, inspired and encouraged them to remain chaste and faithful. He protected his companions, ages 13-30, from immoral acts and from Mwanga's homosexual demands.

Frustrated, King Mwanga executed Charles and his companions by burning them to death in

hurū na osisi fiig ahū Jesu burū onū akponwuola ruo na mgborogwu ya. Pita chetere ihe merenu, wee si Jesu, "Onyenkuzi, lee osisi fiig ahū i burū onū akponwuola." Jesu zara ha si, "Nweenu okwukwe na Chineke. N'igwa unū eziokwu, onye obula nke ga-asī ugwu a, 'Si ebe a pūo, danye n'ime osimiri; na-enweghi obi abuo, kwesikwaa ike na ihe o kwuru ga-eme, a ga-emezu ya ochicho ya. N'ihina agwa m unū, ihe obula unū rioro n'ekpere, ma kwere na unū enwetala ya, o ga-abu nke unū. Mgbe obula unū kwū na-ekpe ekpere, gbagharanu onye obula mehiere unū, ka Nna unū nke bi n'eluigwe werekwa gbaghara unū mmehie unū niile. Ma o burū na unū agbagharaghi mmadu ibe unū, Nna unū nke bi n'eluigwe agaghikwa agbaghara unū."

Ozioma nke Oseburuwa.

Ekpere Nhunye

O Chineke, onye na-enyega onyinye ka ewere ha hunyere aha gi ma na-agunyekwa aja-onyinye anyi ga ka amaihe aguu anyi nwere iji nsopuru efe gi, anyi na-arjo ebere gi ka ihe i weputara ka o buru owara anyi ga-esi etosi etosi nyere anyi aka inweta ugwo nke ndi tosiri etosi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

A ga m aburu Onyenweanyi abu, onye anwere obioma n'ebe m no, kweere aha Onyenweanyi kacha di elu aboma.

Ekpere A Natachaa Oriri Nso

Ka anyi nwetarala ozuzu site na onyinye nzoputa giga, anyi na-arjo ebere gi, Onyenweanyi, ka i site n'otu Sakramenti a ijiri zuo anyi na ndu nke a, mee anyi ndi ga-eketa oke ndu ebighiebi. Site na Kristi Onyenweanyi.

1886. Pope Paul VI canonized them, including the Anglican Martyrs, in 1964. St Charles is the Patron of the African Youth of Catholic Action.

Entry Antiphon

As gold in the furnace, the Lord put his chosen to the test; as sacrificial offerings, he took them to himself; and in due time they will be honoured, and grace and peace will be with the elect of God.

Collect

O God, who have made the blood of Martyrs the seed of Christians, mercifully grant that the field which is your Church, watered by the blood shed by Saints Charles Lwanga and his companions, may be fertile and always yield you an abundant harvest. Through our Lord.

First Reading

A reading from the book of Sirach (51:12-20)

Therefore I will thank you and praise you, and bless the name of the Lord. When I was still a youth, before I went travelling, in my prayers I asked outright for wisdom. Outside the sanctuary I would pray for her, and to the last I will continue to seek her. From her blossoming to the ripening of her grape my heart has taken its delight in her. My foot has pursued a straight path, I have been following her steps ever since my youth. By bowing my ear a little I have received her, and have found much instruction. Thanks to her I have advanced; the glory be to him who has given me wisdom. For I am determined to put her into practice, I have earnestly pursued what is good, I will not be put to shame. My soul has fought to possess her, I have been scrupulous in keeping the Law; I have stretched out my hands to heaven and bewailed my ignorance of her; I have directed my soul towards her, and in purity have found her.

The word of the Lord.

Responsorial Psalm: Ps.18:8-11.(R.v.9)

Response: **The precepts of the Lord gladden the heart.**

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

Ukwe Mbata

Dika ọlaedo si adi n'etiti ọkụ, Onyenweanyi nwanere ndi ọ hotara; dika aja onyinyega, ọ dotarala ha nye onwe ya; n'oge a kara aka a ga-ebuli ha elu, amara na udo ga-adinyeere ndi Chineke hotarala.

Ekpere Mmeghe

O Chineke, onye mere obara ndi Mataga ka ọ buru mkpuruosisi nke ibu ndiotu Kristi, were ebere mee ka ogige bu Nzuko gi, nke obara Shals Lwanga na ndiotu ya gbarala mmiri, mebe nri were mitara gi oge niile owuweiheubi bara uba. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n' akwukwo Sirak (51:12-20)

Aga m enye gi ekele, tookwa gi. Aga m agozi aha nke Onyenweanyi. Oge m ka bu nwaokorobia, tupu m malie njem, ariosisiri m ike n'ezoghi ezo ka e nye m amamihe. Arioro m maka ya n'ihu ulonso, agakwa m na-aga n'ihu n'icho ya wee ruo na njedebe. Bido n'ima ifuru ya ruo n'ochicha mkpuru ya, obi m di n'ebe o no. Ukwu m so uzo kwu oto; site n'okorobia, eso m nzo ukwu ya. Egere m nti nwantiti wee nweta ya. Achotara m ihe ndumodu na ya. N'ime ya ka m si wee nweta agamnihi. Aga m eto onye ahu nyere m amamihe, maka na ekpebiela m ibi ndu amamihe. Ejikwaara m inuoku nke obi choo ihe ziri ezi, ihere agaghi eme m. Agbara m mbu n'inweta amamihe. N'usoro nke ndu m, enyeghiri m onwe m ohere, asaara m igwe aka n'ekpere, na-ebe, n'ihina iti ka m bu n'ihe gbasara amamihe. Ejiri m mmuo m niile sobe ya, wee site n'iwucha onwe m nweta ya. Ebe o bu na m tinyere obi m niile na ya site na mbido, o gaghi agbakulata mazu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.19:7-10.(Az.8)

Aziza: **Iwu nke Onyenweanyi kwu oto, o na-enye obi anuri.**

1. Iwu nke Onyenweanyi zuru oke, O na-enye mkpuruobi ndu ohuru; Atumaatu Onyenweanyi kwesiri ntukwasioobi, 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. Ihu egwu Onyenweanyi bu ihe di mma: o

ever. The decrees of the Lord are truth and all of them just. (R.)

4. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. (R.)

Alleluia, alleluia! Col 3:16.17

Let the message of Christ, in all its richness, find a home with you; through him give thanks to God the Father. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (11:27-33)

Jesus and his disciples came to Jerusalem, and as Jesus was walking in the Temple, the chief priests and the scribes and the elders came to him, and they said to him, 'What authority have you for acting like this? Or who gave you authority to do these things?' Jesus said to them, 'I will ask you a question, only one; answer me and I will tell you my authority for acting like this. John's baptism: did it come from heaven, or from man? Answer me that.' And they argued it out this way among themselves: 'If we say from heaven, he will say, "Then why did you refuse to believe him?" But dare we say from man?' - they had the people to fear, for everyone held that John was a real prophet. So their reply to Jesus was, 'We do not know.' And Jesus said to them, 'Nor will I tell you my authority for acting like this.'

The Gospel of the Lord.

Prayer Over The Offerings

We offer you sacrifice, O Lord, humbly praying that, as you granted the blessed Martyrs grace to die rather than sin, so you may bring us to minister at your altar in dedication to you alone. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) pp. 105/106

Communion Antiphon

How precious in the eyes of the Lord is the death of his holy ones.

Prayer After Communion

We have received this divine Sacrament, O Lord, as we celebrate the victory of your holy Martyrs; may what helped them to endure torment, we pray, make us, in the face of trials, steadfast in faith and in charity. Through Christ our Lord.

na-adị ebeebe; Ikpe nke Onyenweanyi bụ eziokwu; Ha niile kwukwa ọto (Az.)

4. O dī mkpa karia ọlaedo: ọ bụladi ọlaedo kacha mma; Okwu ya dī uto karia mmanu aña, O bụladi mmanu aña a zara aza. (Az.)

Aléluya, aléluya! Kol 3:16.17

Ka okwu nke Kristi biri n'ime unu n'uju ya; site na ya were nye Chineke Nna ekele. Aléluya!

Ozioma

Ihe ọgugu nke a si n'Ozioma dī aso nke Mak dere (11:27-33)

Jesu na ndi na-eso ụzọ ya laghachiri azu na Jerusalem, ka Jesu na-agaghari n'ime ulonso, ndi isi nchua, ndi odeakwukwo, na ndi okenye biakwutere ya, si ya, "Kedu udi ike i ji eme ihe ndi a, o bu onye nyere gi ike ime ha?" Jesu siri ha, "Aga maju unu otu ajuju, o buru na unu zaa m ya, aga m agwa unu ike m ji eme ihe ndi a. Ike Jon nwere ime Mmirichukwu, o si n'eluigwe ka o sitere n'aka mmadu? Zaanu m ya!" Ha bidoro na-agbagha n'etiti onwe ha si, "O buru anyi si na o sitere n'eluigwe o ga-aju anyi si: Ginikwanu mere unu ejighi kwenye n'ozu ya? Ma o buru na anyi asi na o si n'aka mmadu..." Ha na-atu egwu ndi mmadu n'ihina mmadu niile kwetara na Jon bu onye amuma n'eziokwu. Ya mere ha zara Jesu si "Anyi amaghi." Jesu wee gwa ha si, "Mu onwe m agaghikwa agwa unu udi ike m ji aru ihe ndi a." Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyị na-erunyere gi aja, O Dinwenu, were umeala ario ka, dika I siri nye ndi Mata gi di ngozi amara inwu onwu karia ime njo, ka I sikwa otu ahụ mee ka anyi gbawa odibo n'olta gi site na itukwasi so naani gi obi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Lekele ka o siri di oke onu n'anya Onyenweanyi bu onwu ndi nso yaga.

Ekpere A Natachaa Oriri Nso

Anyị a natala Sakramenti a kachasi nso, O Dinwenu, ka anyi na-eme mmemme mimeri nke ndi Mata gi di nso; ka ihe ndi nyeere ha aka inwe ntachiobi na nhusianya, anyi na-ario, mee anyi, n'ihu onwunwaga, ikwudosike n'okwukwe na n'ihunaanya. Site na Kristi Onyenweanyi.



MOST HOLY TRINITY (A) (SOLEMNITY)

4 June [Nkwo] Sunday (White)

**Office:
Week 1**

The solemnity of the Holy Trinity was fixed to fall on Sunday after Pentecost around the 12th Century. The article of faith states that, of one nature in God, there are three distinct Persons: the Father, the Son and the Holy Spirit, consubstantial, co-equal and co-eternal. Christian life is the indwelling of the Blessed Trinity which begins at baptism, a union to be perfected in heaven.

All the three Readings teach about God. In the First Reading, God reveals Himself to Moses as a God of tenderness, faithfulness and compassion, different from the gods of the heathens - which encourages him to make some plea. In the Gospel, Jesus declares that he is the gift of love from God the Father, the Saviour and Redeemer of the world sent to offer eternal life to believers, and judgment to unbelievers. St Paul in the Second Reading invokes the blessing of the Trinity - the Father, the Son and the Holy Spirit - upon his community in Corinth, calling on them to reflect the life of the Trinity, bear the fruits the blessing should bear in the lives of believers, namely, joy, perfection in charity, unity, and peace.

Entry Antiphon

Blest be God the Father, and the Only Begotten Son of God, and also the Holy Spirit, for he has shown us his merciful love.

Collect

God our Father, who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery, grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. Through our Lord..

First Reading

A reading from the book of Exodus (34:4-6.8-9)

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness.'

And Moses bowed down to the ground at once and worshipped. 'If I have indeed won your favour, Lord,' he said 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

The word of the Lord.

Responsorial Psalm: Dan. 3:52-56 (R.v.52)

Response: **To you glory and praise for evermore.**

1. You are blest, Lord God of our fathers. To you

Ukwe Mbata

Ngozi diri Chineke Nna, na So Otu Nwa ahụ O muru bụ Jesu Kristi, na Chukwu Mmụọ Nsọ, n'ihu na O gosila anyị ebere ya.

Ekpere Mmeghe

Chineke Nna, I ziteere uwa Okwu nke Eziokwu na Mmụọ nke ido nsọ, were mee ka ihe omimi Gi di itunaanya chawaputa n'ihu mmadụ. Biko, mee ka anyị bụ ndi na-ekwuputa ezi okwukwe mata ebube nke Atonotu di ngozi di ebighi ebi; ka anyị were sekpuoro idiko n'otu di n'ike ebube eze Gi. Site na Dinwenu anyị.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Opupu (34:4-6.8-9)

Ya mere Mosis beputara okwute abuo a na-edede ihe na ha dika ndi nke mbu; bilie n'isi ututu gbagoo n'ugwu Sinai dika Oseburuwa nyere ya n'iwu. Ojikwa okwute abuo ahụ wee gaa.

Chineke gbadatara n'udi urukpu, nonyere Mosis n'ebe ahụ, kwuputa na aha ya bụ Chineke. Chineke siri n'ihu ya gafee, na-ekwu si, "Dinwenu, Dinwenu, Chineke nke di ebere, di obioma, o naghị ewe iwe osiiso, O juputara n'ihunaanya toro ato na nkwardosiike.

Mosis mere ngwangwa hulata isi ya n'ala sekpuo. O kwuru si, "O Chineke, ana m ariọ gi, ka i soro anyị na-aga, n'agbanyeghi na ha bụ ndi ekweghi ekwe; gbaghara ajoomume na njo anyi niile, ma werekwa anyi dika ndi nke gi. Okwu nke Oseburuwa.

Abuoma na Aziza: Dan. 3:52-56. (Az.52)

Aziza: **Otito na nsopuru diri gi eberee.**

1. "Ngozi diri gi, Oseburuwa, Chineke

glory and praise for evermore. Blest your glorious name. To you glory and praise for evermore. (R.)

2. You are blest in the temple of your glory. To you glory and praise for evermore. (R.)

3. You are blest on the throne of your kingdom. To you glory and praise for evermore. (R.)

4. You are blest who gaze into the depths. To you glory and praise for evermore. (R.)

5. You are blest in the firmament of heaven. To you glory and praise for evermore. (R.)

Second Reading

A reading from the second letter of St Paul to the Corinthians (13:11-13)

Brothers, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you.

Greet one another with the holy kiss. All the saints send you greetings.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

The word of the Lord.

Alleluia, alleluia! Apoc. 1:8

Glory be to the Father and to the Son, and to the Holy Spirit, the God who is, who was, and who is to come. Alleluia!

Gospel

A reading from the holy Gospel according to John (3:16-18)

Jesus said to Nicodemus: "God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved. No one who believes in him will be condemned: but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son."

The Gospel of the Lord.

Prayer Over The Offerings

Sanctify by the invocation of your name, we pray, O Lord our God, this oblation of our service, and by it make of us an eternal offering to you. Through Christ our Lord.

nke nnanna anyi ha, Otito na nsopuru diri gi ebebe, Ngozi diri aha gi di nsò, otito na nsopuru diri gi ebebe. (Az.)

2. Ngozi diri gi n'ulonso gi di ebube; Ngozi kacha elu diri gi ebebe. (Az.)

3. Ngozi diri gi n'ocheeze gi; Otito kacha elu diri gi ebebe. (Az.)

4. Ngozi diri gi onye mazuru ihe niile, norokwa n'oché nke Kerub, ka e nye gi otito na ngozi kacha elu ebebe (Az.)

5. Ngozi diri gi n'eluigwe, I di ngozi dikwa elu kariachaa ihe niile ebebe. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwoozi nke abuo Pol di aso degaara ndi Korint (13:11-13)

N'ikpeazu, umunna m, nodunu mma. Mezienụ ndụ unu, geenụ nti n'aririo na ndumodu m, werenu otu obi na-eme ihe. Na-ebinu n'udo. Chineke nke udo na ihunaanya ga-anonyekwara unu. Na-enyeritanu ibe unu ekele nke udo. Ndi nsọ mu na ha nọ na-ekelekwara unu.

Ka ngozi nke Dinwenu anyi Jesu Kristi na ihunaanyi nke Chineke na idiko n'otu nke Mmụọ Nsọ na-enye diri unu niile.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mkp. 1:8

Otito diri Nna na Nwa na Muo Nso, Chineke di, Onye dibunu, Onye ga-adinu. Alaluya!

Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Jon dere (3:16-18)

Jesu gwara Nịkodemus si, "N'ihina Chineke huru uwa n'anya otu a, nke na o nyere so otu Nwa ya ka onye obula nke kwere na ya ghara ila n'iyi kama ka o nwee ndu ebebe. Chineke zitere Nwa ya n'ime uwa, O bughị ka o maa ya ikpe kama ka azoputa uwa site n'aka ya. A gaghi ama onye obula kwenyere na ya ikpe, ma onye na-ekwenyeghi a malari ya ikpe n'ihina o kwenyeghi n'aha so otu Nwa Chineke.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu Chineke anyi, biko, gozie onyinye ndi a anyi bu umuodibo Gi na-ebutere Gi. Were ya mee ka anyi site n'ikpoku aha Gi ghoro Gi aja di ebighi ebi. Site na Kristi Dinwenu anyi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 65

Communion Antiphon

Since you are children of God, God has sent into your hearts the Spirit of his Son, the Spirit who cries out: Abba, Father.

Prayer After Communion

May receiving this Sacrament, O Lord our God, bring us health of body and soul, as we confess your eternal holy Trinity and undivided Unity. Through Christ our Lord.

Ukwe Oriri Nso

N'ihì na unu bu umu Ya, Chineke ezitela Mmuo nke Nwa Ya n'ime obi unu; O were na-etì mkpu na-asi "Abba Nna."

Ekpere A Natachaa Oriri Nso

Chineke Nna anyi, anyi na-ekwuputa idiko n'otu nke Atonotu di ngozi di ebighi ebi. Biko, mee ka ihe omimi a anyi natara wetara anyi nzoputa nke ahu na mkpuruobi. Site na Kristi Onyenweanyi.

HOLY HOUR

Theme: The Mystery of the Trinity and the Eucharist

5 June [Eke] Monday of Ordinary Time - Week 9 (Red)



St. Boniface, Bishop & Martyr (Memorial)

St. Boniface was born in England c. 673. He became a Benedictine monk and in 718 was sent by Pope Gregory II as missionary to Germany. He took the Gospel to the heathen tribes of Germany with great success. He destroyed idols and pagan temples and built churches on the sites. In Saxony, he encountered a tribe worshipping a Norse deity in the form of a huge oak tree. He took up an axe and without a word hacked down the six-foot wide wooden god. Standing on the trunk, he scoffed at them: "How stands your mighty god? My God is stronger than he." The crowd's reaction was mixed, but some conversions were begun. He also used the customs of the locals to help convert them. As Archbishop of Mainz, he reformed churches in his See and built religious houses in Germany. He also evangelized in Holland. He was martyred in 754 by a troop of pagans along with 52 others, and buried at Fulda.

Entry Antiphon

This saint went as far as death, handing over his life to destruction for the work of Christ.

Collect

May the Martyr Saint Boniface be our advocate, O Lord, that we may firmly hold the faith he taught with his lips and sealed in his blood and confidently profess it by our deeds. Through our Lord.

First Reading

A reading from the book of Tobit (1:3;2:1-8)

The tale of Tobit son of Tobiel, of the lineage of Asiel and tribe of Naphtali. In the days of Shalmaneser, king of Assyria, he was exiled from Thisbe, which is south of Kedesh-Naphtali in Upper Galilee, above Hazor, some distance to the west, north of Shephat.

At our feast of Pentecost (the feast of Weeks) there was a good dinner. I took my place for the meal; the table was brought to me and various dishes were brought. Then I said to my son Tobias, "Go, my child, and seek out some poor, loyal-hearted man among our brothers exiled in Nineveh, and bring him to share my meal. I

Ukwe Mbata

Onye nso a nuru ogu ruo n'onwu, nyefee ndu ya ka a laa ya n'iyi. n'ihì oru Kristi.

Ekpere Mmeghe

Ka Onye egburu n'ihì gi bu Bonifes di aso buru onye na-ekwuru anyi, O Dinwenu, ka anyi were jidesie ike okwukwe o jiri egburigbe onu ya kuzie ma rachikwaa n'ime obara ya, were ntukwasi obi gosiputa ya n'omume anyi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo Tobit (1:3; 2:1-8)

Akuo maka ihe ndi Tobit mere, nwa Tobiel, nwa Ananiel, nwa Aduel, nwa Gabel nke agburu Asiel na onumara nke Naftali n'ime Galili n'elu Asha, n'oge ochichi Shalmanesa bu eze ndi Asiria.

N'oge emume Pentikost, bu emume izu uka asaa, e nwere ezigbo oriri. Eweere m onodu m maka oriri a. Mgbe m huru otutu nri a kwadobere, agwara m nwa m si, "Gaa kpota onye ogbenye obula i huru n'etiti ikwuniibe anyi, nke na-aturu Dinwenu egwu. Aga m echere gi." Tobiya mere dika nna ya siri gwa

will wait until you come back, my child.' So Tobias went out to look for some poor man among our brothers, but he came back again and said, 'Father!' I answered, 'What is it, my child?' He went on, 'Father, one of our nation has just been murdered; he has been strangled and then thrown down in the market place; he is there still.' I sprang up at once, left my meal untouched, took the man from the market place and laid him in one of my rooms, waiting until sunset to bury him. I came in again and washed myself and ate my bread in sorrow, remembering the words of the prophet Amos concerning Bethel: Your feast will be turned to mourning, and all your songs to lamentation. And I wept. When the sun was down, I went and dug a grave and buried him. My neighbours laughed and said, 'See! He is not afraid any more.' (You must remember that a price had been set on my head earlier for this very thing). 'The time before this he had to flee, yet here he is, beginning to bury the dead again.' The word of the Lord.

Responsorial Psalm: Ps. 111:1-6.(R.v.1)

Response: Happy the man who fears the Lord.

1. Alleluia! Happy the man who fears the Lord, who takes delight in his commands. His sons will be powerful on earth; the children of the upright are blessed. (R.)
2. Riches and wealth are in his house; his justice stands firm for ever. He is a light in the darkness for the upright: he is generous, merciful and just. (R.)
3. The good man takes pity and lends, he conducts his affairs with honour. The just man will never waver: he will be remembered for ever. (R.)

Alleluia, alleluia! Col 3:16.17

Let the message of Christ, in all its richness, find a home with you; through him give thanks to God the Father. Alleluia!

Gospel

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

Jesus spoke to the Pharisees in parables, 'A man planted a vineyard; he fenced it round, dug out a trough for the winepress and built a tower; then he leased it to tenants and went abroad. When the time came, he sent a servant to the tenants to collect from them his share of the produce from the vineyard. But they seized the man, thrashed him and sent him away

ya. Ma o laghachiri azu si, "Nna, a higbuola otu onye ikwuniibe anyi ma tunye ya n'ogbo ahia." Ebiliri m ozigbo tupu m metu ihe obula onu buru ozu ya buga n'ebe ndo di, na-eche ka anwu daa tupu m lie ya. Mgbe m loghachitere, asachara m onwe m bia jiri iru uju rie nri m. Mgbe ahu echetara m amuma Amos buru si: "Emume unu ga-agho iru uju, mmemme unu ga-agho akwa ariri." M wee bee akwa. Mgbe anwu dara agara m gwuo ili wee lie ozu ahu. Ndi agbataobi m chiri m ochi na-asi, "O nakwaghi atu egwu na a ga-egbu ya maka ime ihe a; o nwere mgbe o gbafuru, ma ugbu a o na-eli ozu ozo!" Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 112:1-6.(Az.1)

Aziza: Anuri na-adiri onye na-aturu Onyenweanyi egwu.

1. Alaluya! Anuri na-adiri onye na-aturu Onyenweanyi egwu, onye ji onu na-edebe iwu ya! Umụ onye di otu a ga-abu ndi nwere ike n'uwa, agburu onye ezigbo omume ga-enweta ngozi. (Az.)
2. Ezinuulo ya ga-enweta akunuuba, eziumume ya agaghi enwe mgbanwe. N'ihina onye ezigbo omume ga-achawaputa dika ihe n'etiti ochichiri, o di ebere, ihunaanya na-akwuba aka oto. (Az.)
3. Ya bu ezigbo mmadu anaghi ana omurunwa ma o binye ego, o bu onye eziokwu n'ihe niile o na-eme. Ebe eziumume chedoro ya, o na-enwe ikwudosike, o na-ahapu ncheta ga-adị ebebe n'azu ya. (Az.)

Alaluya, alaluya! Kol 3:16.17

Ka okwu nke Kristi biri n'ime unu n'uju ya; site na ya were nye Chineke Nna ekele. Alaluya!

Ozioma

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

Jesu malitere iji ukabuilu gwa ndi Farisii okwu si, "Otu nwoke koro ugbo vain, gbaa ya ogige gburugburu gwuo olulu ebe o ga-echekota mmanya a ga-apiputa na mkpuru vain, wukwaa ulogu nche maka ubi ya. O nyefere ya n'aka ndi nlekota, gaa n'obodo ozo. Mgbe oge igho mkpuru ruru, o zigaara ndi nlekota ahu otu nwodibo ya ka o nata ha oke

empty-handed. Next he sent another servant to them; him they beat about the head and treated shamefully. And he sent another and him they killed; then a number of others, and they thrashed some and killed the rest. He had still someone left: his beloved son. He sent him to them last of all. "They will respect my son" he said. But those tenants said to each other, "This is the heir. Come on, let us kill him, and the inheritance will be ours." So they seized him and killed him and threw him out of the vineyard. Now what will the owner of the vineyard do? He will come and make an end of the tenants and give the vineyard to others. Have you not read this text of scripture: It was the stone rejected by the builders that became the keystone. This was the Lord's doing and it is wonderful to see?"

And they would have liked to arrest him, because they realised that the parable was aimed at them, but they were afraid of the crowds. So they left him alone and went away.

The Gospel of the Lord.

Prayer Over The Offerings

Sanctify our offerings by your blessing, O Lord, we pray, and by your grace may we be set afire with that flame of your love through which Saint Boniface overcame every bodily torment. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) pp. 105/106

Communion Antiphon

Whoever wishes to come after me, must deny himself, take up his cross, and follow me, says the Lord.

Prayer After Communion

May the sacred mysteries of which we have partaken, O Lord, we pray, give us that determination which rendered your blessed Martyr Saint Boniface faithful in your service and victorious in suffering. Through Christ our Lord.

6 June [Orie] Tuesday of Ordinary Time - Week 9 (Green)
St. Norbert, Bishop (Opt. Mem.)

Entry Antiphon

Turn to me and have mercy on me, O Lord, for I am alone and poor. See my

nke ya n'ihe e wetara n'ugbo vain ahụ. Ma ndi nlekota ubi ahụ jidere nwodibo ahụ, tie ya ihe, zilaa ya n'aka efu. E mechaa, o zigakwa nwodibo ozo, ndi nlekota ugbo vain ahụ a kuwaa ya isi, menye ya ihere. Onye nwe ugbo ahụ zitekwara nwodibo ya ozo, ha wee gbuo ya. Ha mesokwara otutu umuodibo ya otu aka ahụ, ufodu ka ha tiri ihe, ufodu ka ha gburu egbu. O ka nwere otu onye foro nke o na-ezitebeghi, bu nwa ya nwoke o huru n'anya. N'ikpeazu o zigaara ha nwa ya nwoke, chee si: 'Ha ga-asopuru nwa m nwoke.' Ma ndi nlekota ahụ kwurịtara n'etiti onwe ha si, 'leenu onye ga-eketa akunuuba nna ya, bianu ka anyi gbuo ya, ka ihe niile a buru nke anyi. Ha wee jide ya, gbuo ya ma tupu ozu ya n'ugbo vain ahụ. Jesu ajuo ha si, 'Gini ka onye nwe ugbo vain ahụ game? O ga-ebibi ndi nlekota ubi ahụ, werekwa ugbo ya nyefee n'aka ndi ozo. O bu na unu agubeghi ihe e dere n' Akwukwo Nso: Okwute ahụ nke ndi na-arụ ulo juru aju aburula ide ji ulo. Nke a bu oru nke Dinwenu o di itunaanya n'anya anyi.' Ha kaara ijide ya n'ihina ha choputara na o koro akuko ukabuilu a megide ha. Ma n'ihina ha na-atu igwe mmadu ahụ egwu, ha hapuru ya ma puo. Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, gozie onyinye ndi a anyi na-ebutere gi, ma doo ha nso. Ihunaanya maka gi mere Bonifes di aso ka o merie mmekpa ahụ e nyere ya. Mee ka sakramenti a mune n'obi anyi oku ihunaanya dika nke o nwere. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye obula choro iso m, ga-aju onwe ya, buru obe ya, bia sobe m, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka iheomimi di nso nke anyi ketarala oke, O Dinwenu, anyi na-ario, nye anyi ntachiteobi nke mere Bonifes di aso egburu maka gi kwudosie ike n'ofufe gi ma buru dike n'ime ahuhu. Site na Kristi Onyenweanyi.

Ukwe Mbata

Tugharia meere m ebere, O Dinwenu, n'ihina a no m naani m buru ogbenye.

lowliness and suffering, and take away all my sins, my God.

Collect

O God, whose providence never fails in its design, keep from us, we humbly beseech you, all that might harm us and grant all that works for our good. Through our Lord.

First Reading

A reading from the book of Tobit (2:9-14)

I, Tobit, took a bath; then I went into the courtyard and lay down by the courtyard wall. Since it was hot I left my face uncovered. I did not know that there were sparrows in the wall above my head; their hot droppings fell into my eyes. White spots then formed, which I was obliged to have treated by the doctors. But the more ointments they tried me with, the more the spots blinded me, and in the end I became blind altogether. I remained without sight four years; all my brothers were distressed; and Ahikar provided for my upkeep for two years, till he left for Elymais.

My wife Anna then undertook woman's work; she would spin wool and take cloth to weave; she used to deliver whatever had been ordered from her and then receive payment. Now on March the seventh she finished a piece of work and delivered it to her customers. They paid her all that she was due, and into the bargain presented her with a kid for a meal. When the kid came into my house, it began to bleat. I called to my wife and said, 'Where does this creature come from? Suppose it has been stolen! Quick, let the owners have it back; we have no right to eat stolen goods.' She said, 'No, it was a present given me over and above my wages.' I did not believe her, and told her to give it back to the owners (I blushed at this in her presence). Then she answered, 'What about your own alms? What about your own good works? Everyone knows what return you have had for them.'

The word of the Lord.

Responsorial Psalm: Ps. 111:1-2,7-9 (R.v. 7)

Response: **With a firm heart he trusts in the Lord.**

1. Alleluia! Happy the man who fears the Lord. Who takes delight in his command. His sons will be powerful on earth; the children of the upright are blessed. (R.)

2. He has no fear of evil news; with a firm heart he trusts in the Lord. With a steadfast

Lee anya n'idi ala m na ahuhu m, were kpochapu njo m niile, Chineke m.

Ekpere Mmghe

O Chineke, onye nzube ya adighi agha agha n'atumatu ya, chekwaba anyi, anyi ji umeala arijo, n'ebe ihe niile puru imeru anyi ahu di ma nye anyi ihe niile ga-agazi maka odimma anyi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Tobit (2:9-14)

Mgbe munwa bu Tobit lotara n'abali ahu m lichara ozu, arahuru m n'akuku mgbidi obi n'ihina adighi m ochi, ekpuchikwaghi m ihu m n'ihina ekpomoku di n'abali ahu. Amaghi m na okiri no n'elu mgbidi ahu, nsi ha dabara m n'ime anya nke na ihe ochi kochiri anya m. Ejekwuuru m ndi dibia, ma ha enyeghiri m aka. Ka ha na-ete m ogwu ka o na-akawanye njo. Nke a mere m jiri kpuo isi n'ikpeazu. Anoro m n'ahughi uzo afo ano. Onodu m metutara umunne m nke ukwu nke na Ahika lekotara m anya afo abuo tupu o gaba Elimais.

Mgbe ahika puru, nwunye m na-akpata ego site n'ikpa akwa. O na-enweta ego ma o resi ndi mmadu ihe ndi o kpata. Otu mgbe, ha kwuru ya ugwo ma nyekwa ya otu nwaaturu. Mgbe o laghachitere, nwaaturu ahu bidoro ibe akwa. Ajuru m ya si, "Kedu ebe i si nwete nwaaturu a? O bu na e zuru ya ezu weghachiri ya ndi nwe ya n'ihina o dighi mma iri ihe e zutere n'ohi." O zara m si: O bu onyinye a tukwasaara m n'elu ugwo m." Ekwenyeghi m n'ihe o kwuru, ewere m iwe ma gwa ya ka o weghachiri ya ndi nwe ya. Ma o zagachiri m si: "Kedu ebe oru ihunanya na eziumume gi niile di? I na-eme ka i mazuru ihe niile."

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 112:1-2,7-9. (Az. 7)

Aziza: **Obi ya na nchekwube ya di n'Onyenweanyi.**

1. Aleluya! Anuri na adiri onye na-aturu Onyenweanyi egwu, onye ji onu na-edebe iwu ya! Umụ onye di otu a ga-abu ndi nwere ike n'awa, agburu onye ezigbo omume ga-enweta ngozi. (Az.)

2. O gaghi atu egwu inata ozi ojoo. O ji

heart he will not fear; he will see the downfall of his foes. (R.)

3. Open-handed, he gives to the poor; his justice stands firm forever. His head will be raised in glory. (R.)

Alleluia, alleluia! Eph. 1:17.18

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

Gospel

A reading from the holy Gospel according to Mark (12:13-17)

They sent to Jesus some Pharisees and some Herodians to catch him out in what he said. These came and said to him, 'Master, we know you are an honest man, that you are not afraid of anyone, because a man's rank means nothing to you, and that you teach the way of God in all honesty. Is it permissible to pay taxes to Caesar or not? Should we pay, yes or no?' Seeing through their hypocrisy he said to them, 'why do you set this trap for me?' Hand me a denarius and let me see it.' They handed one and he said, whose head is this? Whose name?' 'Caesar's' they told him. Jesus said to them, 'give back to Caesar what belongs to Caesar - and to God what belongs to God.' This reply took them completely by surprise. The Gospel of the Lord.

Prayer Over The Offerings

Trusting in your compassion, O Lord, we come eagerly with our offerings to your sacred altar, that, through the purifying action of your grace, we may be cleansed by the very mysteries we serve. Through Christ our Lord

Communion Antiphon

To you I call, for you will surely heed me, O God; turn your ear to me; hear my words.

Post-Communion

Govern by your Spirit, we pray, O Lord, those you feed with the Body and Blood of your Son, that, professing you not just in word or in speech, but also in works and in truth, we may merit to enter the Kingdom of Heaven. Through Christ our Lord.

ntachi obi emerị egwu ya, n'ikpeazu o na-
emerị ndịro ya. (Az.)

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

Alaluya, alaluya! Ef. 1:17.18

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (12:13-17)

Ndiisi ndi Juu zigaara Jesu ufodu n'ime ndi Farisii na ndi otu Herod iji kwee onya maka ijide Jesu n'okwu ya. Mgbe ha biakwutere Jesu, ha juru ya si, "Onyenkuzi, anyi ma na i bu onye eziokwu, na i naghị aso mmadu anya, mobu nasekpuru onodu obula mmadu no na ya, kama i ji eziokwu akuzi uzo e si efe Chineke. Gwa anyi o ziri ezi ka anyi na-aturu Siza utuisi ka o bu na o zighi ezi? Anyi ga-atu ka o bu na anyi a gaghi atu?" Ma ebe Jesu mazuru ihu abuo ha, o juru ha si, "Gini mere unu ji anwa m? Weterenu m otu mkpuru ego ka m leruo ya anya." Ha wetaara ya otu mkpuru ego. O wee juo ha si, "Onyinyo na aha onye di n'elu ego a?" Ha zara ya si, "O bu nke Siza." Jesu siri ha, "Nyenu Siza ihe bu nke Siza, nyekwanu Chukwu ihe bu nke Chukwu." Aziza ya nke a turu ha n'anya. Ozioma nke Oseburuwa.

Ekpere Nhunye

Na ntukwasa obi anyi nwere n'omiiko gi, O Dinwenu, anyi ejiri oso bute onyinye anyi n'ekwuaja gi di aso, ka, site na nhocha nke amara gi, ka awuchaa anyi site na iheomimi ndi a ga anyi na-agbara odibo. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu kwuru si: N'ezie, agwa M unu, ihe o bula unu rioro n'ekpere, kwerenu na unu anatala ya, o ga-abu nke unu.

Ekpere A Natachaa Oriri Nso

Were Mmuo gi, anyi na-ario, O Dinwenu, ndi i jiri Ahu na Obara nke Nwa gi zuo, ka, site n'ikwuputa gi o bughị so n'okwuonu, kama o bukwuazi site n'oru ga na n'ezikwu, ka anyi kwesi ibata n'Alaeze nke Eluigwe. Site na Kristi Onyenweanyi.

(For Entry Antiphon and Collect, see page 13)**First Reading**

A reading from the book of Tobit (3:1-11.16-17)

Sad at heart, I, Tobit, sighed and wept, and began this prayer of lamentation: ‘You are just, O Lord, and just are all your works. All your ways are grace and truth, and you are the judge of the world. ‘Therefore, Lord, remember me, look on me. Do not punish me for my sins or for my heedless faults or for those of my fathers. ‘For we have sinned against you and broken your commandments; and you have given us over to be plundered, to captivity and death, to be the talk, the laughing-stock and scorn of all the nations among whom you have dispersed us. ‘Whereas all your decrees are true when you deal with me as my faults deserve, and those of my fathers, since we have neither kept your commandments nor walked in truth before you; so now, do with me as you will; be pleased to take my life from me; I desire to be delivered from earth and to become earth again. For death is better for me than life. I have been reviled without a cause and I am distressed beyond measure. ‘Lord, I wait for the sentence you will give to deliver me from this affliction. Let me go away to my everlasting home; do not turn your face from me, O Lord. For it is better to die than still to live in the face of trouble that knows no pity; I am weary of hearing myself traduced.’ It chanced on the same day that Sarah the daughter of Raguel, who lived in Media at Ecbatana, also heard insults from one of her father’s maids. You must know that she had been given in marriage seven times, and that Asmodeus, that worst of demons, had killed her bridegrooms one after another before ever they had slept with her as man with wife. The servant-girl said, ‘Yes, you kill your bridegrooms yourself. That makes seven already to whom you have been given, and you have not once been in luck yet. Just because your bridegrooms have died, that is no reason for punishing us. Go and join them, and may we be spared the sight of any child of yours!’ That day, she grieved, she sobbed, and went up to her father’s room intending to hang herself. But then she thought, ‘Suppose they blamed my father! They will say, “You had an only daughter whom you loved, and now she has hanged herself for grief.” I cannot cause my father a sorrow which would bring down his old age to the dwelling of the dead. I should do better not to hang myself, but to beg the Lord to let me die and not live to hear any more insults.’

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’ akwukwo Tobit (3:1-11.16-17)

Site na mwute, munwa bu Tobit bere sakwa ma kpee ekpere si: O Dinwenu i bu Onye eziomume; oru gi na uzo gi niile di ebeebe. Cheta m O Dinwenu, lekwasia m anya ebere gi. Atala m ahuhu dika njo m na mmehie m na nke nna m ha mere n’ihu gi siri di. N’ihina ha nupuru isi n’iwu gi nke mere i ji mee ka anyi buru ndi a lara n’iyi, ndi a dokpuuru n’agha ma nyefee anyi n’aka onwu. I meela ka anyi buru ihe nkocha na mba niile ndi a chusasiri anyi n’etiti ha. Ma ugbu a i gosiputala ikpe nkwmoto gi site n’ita m ahuhu maka mmehie m na nke nna m ha n’ihina anyi edobeghi iwu gi, nke anyi na-aga n’uzo eziokwu gi. Dinwenu mee m ka o siri masi gi, were ndu m ka m laghachi buru ntu. O kaara m mima inwu karia idi ndu n’ihina anatala m otutu mkpari asi, enyekwala m oke iru uju nke obi. Ugbu a mee ka a tohapu m na nsogbu m ka m gaa n’ebe obibi di ebeebe: ewepukwala ihu gi n’ebe m no.

N’otu ubochi ahụ n’Ekbatana di na Midia umuodibo nwaanyi nna Sara ada Raguel kpariri ya, n’ihina o luola di asaa, ndi nke ajo mmuo Asmodeus gburu onye obula n’ime ha tupu ha enwee mmeko dika di na nwunye. Nke a mere umuodibo a ji ako ya onu si, “O bu na i maghi na o bu gi na-ahigbu ndi di gi? I nweela di asaa mana o nweghi nke obula i ritere uru n’aka ya. Gini mere i ji ete anyi ihe? O buru na ndi di gi anwuola soro ha gaba! Ka anya anyi ghara ihu nwa gi obula!” Mgbe o nuru okwu ndi a o wutere ya nke ukwu nke na o chere echiche ikwu udo. Mana o kwuru si, “O bu so m bu nwa nna m muru: O buru na m mee nke a, aga m ebutere nna m ihe ihere ma mekwaa ka o were iru uju laa mmuo n’agadi.”

O kpere ekpere n’akuku mpioikuku ya si: Ngozi diri gi, O Dinwenu Chineke m, ngozi dikwara aha gi di nso kwesiri nsopuru ebeebe. Ka aka oru gi niile too gi ebeebe. A nuru ekpere ha abuo n’ihu ebube

This time the prayer of each of them found favour before the glory of God, and Raphael was sent to bring remedy to them both.

The word of the Lord.

Responsorial Psalm: Ps. 24:2-9. (R.v.1)

Response: To you, O Lord, I lift up my soul.

1. I trust you, let me not be disappointed; do not let my enemies triumph. Those who hope in you shall not be disappointed, but only those who wantonly break faith. (R.)

2. Lord, make me know your ways. Lord, teach me your paths. Make me walk in your truth, and teach me: for you are God my saviour. (R.)

3. In you I hope all the day long because of your goodness, O Lord. Remember your mercy, Lord, and the love you have shown from old. Do not remember the sins of my youth. In your love remember me. (R.)

4. The Lord is good and upright. He shows the path to those who stray, He guides the humble in the right path; he teaches his way to the poor. (R.)

Alleluia, alleluia Jn. 11:25.26

I am the resurrection and the life, says the Lord, whoever believes in me will never die.

Gospel

A reading from the holy Gospel according to Mark (12:18-27)

Some Sadducees - who deny that there is a resurrection - came to Jesus and they put this question to him, 'Master, we have it from Moses in writing, if a man's brother dies leaving a wife but no child, the man must marry the widow to raise up children for his brother. Now there were seven brothers. The first married a wife and then died leaving no children. The second married the widow, and he too died leaving no children; with the third it was the same, and none of the seven left any children. Last of all the woman herself died. Now at the resurrection, when they rise again, whose wife will she be, since she had been married to all seven?'

Jesus said to them, 'Is not the reason why you go wrong, that you understand neither the scriptures nor the power of God? For when

Chineke di ukwu. E zipuru mmuoma Rafel ka o gwoo ha abuo

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.25:2-9. (Az.2)

Aziza: Na gi Onyenweanyi ka m tukwasara mkpuruobi m.

1. O Chineke m, na gi ka m tukwasiriobi. Ekwekwala ka ihere mee m, Ekwekwala ka ndiio m merie m. Mobu ka ihere mee ndi chekwubere na gi, kama ka ihere mee ndi obi ojo. (Az.)

2. Mee ka m mata uzo gi, o Onyenweanyi, kuziere m uzo gi. Dube m n'uzo eziokwu gi, ma kuzibere m, N'ihina o bu gi bu Chineke onye nzoputa m. (Az.)

3. Na gi ka m tukwasiri obi ubochi niile. Cheta ebere gi, O Onyenweanyi, Chetakwa ihunaanya gi na-enweghi ube nke i gosiri site na mgbe ochie. Echetakwala mmehie niile m mere mgbe m di na nwata, kama cheta m n'ihunaanya gi, n'ihina i di mma gi, O Onyenweanyi. (Az.)

4. Onyenweanyi di mma, burukwa onye eziumume, O na-akuziri ndi mmehie uzo; O na-ezuzi ndi umeala n'ihina niile kwu oto, O na-akuziri ndi ogbenye uzo ya. (Az.)

Aleluya, aleluya! 11:25.26

Abu m mbilite n'onwu na ndu, Onwenweanyi kwuru nke a, onye obula kwere na m o buladi na o nwuru anwu, o ga-adindu.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (12:18-27)

Ufo du ndi Sadusii ndi na-ekweghi na mbilite n'onwu, biakwutere Jesu juo ya si, "Onyenkuzi, Mosis denyere anyi iwu, na o buru na mmadu anwu hapu nwunye ya na-amutaghi nwa, na nwanne ya nwoke ga-ekuchi nwunye ya ahụ were muta umu n'aha nwanne ya ahụ nwuru anwu. O nwere umunne asaa dinu, onye nke mbu n'ime ha luru nwaanyi, nwuo n'amutaghi nwa. Nke abuo kuchiri nwunye ya. E mechaa o nwuokwa n'amutaghi nwa. Otu ihe ahụ mekwara nwanne ya nke ato.

Umunne asaa ndi a luchara nwaanyi a ma o nweghi nke mutara nwa. N'ikeazu nwaanyi ahụ n'onwe ya nwukwara. Na mbilite n'onwu, nwunye onye ka o ga-abu, n'ihina umunne asaa ndi a luchara ya?" Jesu zara ha si, "O bu na o bughị ihe a ka unu ji ejehie uzo, unu amaghi Akwukwo Nso nke unu na-ama ike

they rise from the dead, men and women do not marry; no, they are like the angels in heaven. Now about the dead rising again, have you never read in the Book of Moses, in the passage about the Bush, how God spoke to him and said: I am the God of Abraham, the God of Isaac and the God of Jacob? He is God, not of the dead, but of the living. You are very much mistaken.'

The Gospel of the Lord.

nke Chukwu? N'ihina mgbe ha ga-ebilite n'onwu, ha agaghikwa alu di na nwunye, ha ga-adị ka ndi mmuoma nke eluigwe.

Maka mbilite n'onwu nke ndi nwuruanwu, o bu na unu agutabeghi n'Akwukwo nke Mosis ebe e dere banyere ohia ahụ otu Chineke si gwa ya okwu si, 'Abu m Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jekob.' Unu na-ejehie uzo n'ihina na o bughị Chineke nke ndi nwuru anwu kama o bu Chineke nke ndi di ndu."

Ozioma nke Oseburuwa

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 15)

8 June [Nkwo] Thursday of Ordinary Time - Week 9 (Green)

(For Entry Antiphon and Collect, see page 13)

First Reading

A reading from the book of Tobit (6:10:11;7:1.9-14:8:4-8)

Raphael said to the boy, 'Brother Tobias.' 'Yes?' He answered. The angel went on, 'Tonight we shall be staying with Raguel, who is a kinsman of yours. He has a daughter called Sarah.' As they entered Ecbatana, Tobias said, 'Brother Azarias, take me at once to our brother Raguel's.' And he showed him the way to the house of Raguel, whom they found sitting beside his courtyard door. They greeted him first, and he replied, 'Welcome and greetings, brothers.' And he took them into his house. Raguel killed a sheep from the flock, and he and his wife Edna gave them a warmhearted welcome.

They washed and bathed and sat down to table. Then Tobias said to Raphael, 'Brother Azarias, will you ask Raguel to give me my sister Sarah?' Raguel over-heard the words, and said to the young man, 'Eat and drink, and make the most of your evening; no one else has the right to take my daughter Sarah-no one but you, my brother. In any case I, for my own part, am not at liberty to give her to anyone else, since you are her next of kin. However, my boy, I must be frank with you: I have tried to find a husband for her seven times among our kinsmen, and all of them have died the first evening, on going to her room. But for the present, my boy, eat and drink; the Lord will grant you his grace and peace.' Tobias spoke out, 'I will not hear of eating and drinking till you have come to a decision about me.' Raguel answered, 'Very well. Since, as prescribed by the Book of Moses, she is given to you, heaven itself decrees she shall be yours. I therefore entrust your sister to you. From now you are her brother and she is your sister. She is given to you from today for ever. The Lord of heaven favour you tonight, my child, and grant you his grace and peace.' Raguel called for his

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo Tobit (6:10-11;7:1.9-14:8:4-9)

Mmuoma Rafel gwara Tobiyas si: "Nwanne m, anyi na Raguel ga-anọ taa. O bu onye ikwu na ibe gi, o nwere so otu nwaada bu Sara. Aga m akwado ka i luo ya, n'ihina ya na ihe nketa ya tosiiri gi, maka na so gi bu nwa nna ya kwesiri ilu ya. Mgbe ha rutere Ekbatana n'ulo Raguel, Sara zutere ha ma kelee ha. Ha kelekware ya, o wee kpobata ha n'ime ulo. Rafel gwara Raguel ihe ndi ahụ niile. Raguel wee gwa Tobiyas si, "Rie ma nnuo, n-awekwa anuri, n'ihina o kwesiri ka i luo nwa m. Ma chere ka m kowaara gi nke bu eziokwu. Ada m nwaanyi aluola di asaa, nke obula n'ime ha nwuru n'abali ha biakwutere ya; ma nwebe anuri maka nke ugbu a." Tobiyas zara ya si: "Agaghị m eri ihe obula ruo mgbe i kwetere na m ga-alu ada gi nwaanyi." Raguel wee gwa ya si: "Kporo ya ugbu a dika usoro iwu si di, gi na ya bu ikwu na ibe. Chineke di ebere ga-echekwaba unu nke oma." Raguel kporo ada ya Sara n'aka nyefee ya Tobiyas ka o buru nwunye ya. O gwara ya si: "Lee ada m ebe a, kporo ya dika usoro iwu

daughter Sarah, took her by the hand and gave her to Tobias with these words, 'I entrust her to you; the law and the ruling recorded in the Book of Moses assign her to you as your wife. Take her; take her home to your father's house with a good conscience. The God of heaven grant you a good journey in peace.' Then he turned to her mother and asked her to fetch him writing paper. He drew up the marriage contract, how he gave his daughter as bride to Tobias according to the ordinance in the Law of Moses.

After this they began to eat and drink. The parents meanwhile had gone out and shut the door behind them. Tobias said to Sarah, 'Get up, my sister! You and I must pray and petition our Lord to win his grace and his protection.' She stood up, and they began praying for protection, and this was how he began: 'You are blessed, O God of our fathers; blessed, too, is your name for ever and ever. Let the heavens bless you and all things you have made for evermore. It was you who created Adam, you who created Eve his wife to be his help and support; and from these two the human race was born. It was you who said, "It is not good that the man should be alone; let us make him a helpmate like himself." And so I do not take my sister for any lustful motive; I do it in singleness of heart. Be kind enough to have pity on her and on me and bring us to old age together.' And together they said, 'Amen, Amen.'

The word of the Lord.

Responsorial Psalm :Ps. 127:1-5. (R.v.1)

Response: **O blessed are those who fear the Lord.**

1. O blessed are those who fear the Lord and walk in his way! (R.)
2. By the labour of your hands you shall eat. You will be happy and prosper; your wife like a fruitful vine in the heart of your house; your children like shoots of the olive, around your table. (R.)
3. Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion all the days of your life. (R.)

Alleluia, alleluia! 2Tim. 1:10

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

Gospel

A reading from the holy Gospel according to Mark (12:28-34)

One of the scribes came up to Jesus and put a question to him, 'Which is the first of all the commandments?' Jesus replied, 'This is

Mosis siri di, kporo ya lakwuru nna gi." O wee gozie ha. Raguel kporokwaara nwunye ya Edna, were a kwukwo deputa mkpebi agbamakwukwo ahu, ha wee tinye aka n'ime ya. Mgbe e mechiri uzo, sooso ha abuo no, Tobiyas siri n'elu akwa bilie si, "Nwanne m nwaanyi, bilie ka anyi kpee ekpere ka Chineke nwee ike imere anyi ebere. Tobiyas amalite ekpere si Ngozi diiri gi Chineke nke mma anyi ha, ngozi dikwara aha nso gi di ototo mgbe niile. Ka eluigwe na ihe niile e kere eke gozie gi. O bu gi kere Adam ma nye ya Eve ka o buru nwunye ya, onye enyemaka na onye nkwado ya, O bu na ha ka mmadu niile siri puta. O bu gi kwuru si, 'O dighi mma ka nwoke noro naani ya; ka anyi nye ya onye enyemaka yiri ya.' Ugwu a, O Dinwenu, anaghi m akporo nwanne m nwaanyi n'ihu agu nke anuahu, kama n'obi ocha, meere m ebere, ka ma na ya bie kaa nka. O soro ya zaa "Amen".

Okwu nke Oseburuwa.

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

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

1. Ngozi na-adiri ndi na-aturu Chineke egwu, na-eso uzo ya. (Az.)
2. Ihe aka gi kutara ka i ga-eri, anuri na oganiihu ga-abu nke gi. Nwunye gi ga-adi ka osisi vain, na-ami mkpuru n'ime ulo gi, umu gi ga-adi ka osisi oliv, gbaa oche nri gi gburugburu. (Az.)
3. Lee, otu ahu ka a ga-esi gozie onye ahu, nke na-aturu Chineke egwu. Ka Onyenweanyi si na Zayon gozie gi, ubochi ndu gi niile (Az.)

Aleluya, aleluya! 2 Tim. 1:10

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (12:28-34)

Otu onye odeakwukwo biarutere juo Jesu ajuju si, "Olee iwu kacha n'ime iwu Chineke niile?" Jesu zara ya si, "Nke mbu bu

the first: Listen, Israel, the Lord our God is one Lord, and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. The second is this: You must love your neighbour as yourself. There is no commandment greater than these.' The scribe said to him, 'Well spoken, Master; what you have said is true: that he is one and there is no other. To love him with all your heart, with all your understanding and strength, and to love your neighbour as yourself, this is far more important than any holocaust or sacrifice.' Jesus, seeing how wisely he had spoken, said, 'You are not far from the kingdom of God.' And after that no one dared to question him any more. The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

9 June [Eke] Friday of Ordinary Time - Week 9 (Green)

St. Ephrem of Syria, Deacon & Doctor (Opt. Mem.)

(For Entry Antiphon and Collect, see page 13)

First Reading

A reading from the book of Tobit (11:5-17)

Anna was sitting, watching the road by which her son would come. She was sure at once it must be he and said to the father, "Here come your son, with his companion."

Raphael said to Tobias before he reached his father, 'I give you my word that your father's eyes will open. You must put the fish's gall to his eyes; the medicine will smart and will draw a filmy white skin off his eyes. And your father will be able to see and look on the light.' The mother ran forward and threw her arms round her son's neck. 'Now I can die,' she said 'I have seen you again.' And she wept. Tobit rose to his feet and stumbled across the courtyard through the door. Tobias came on towards him (he had the fish's gall in his hand). He blew into his eyes and said, steadying him, 'Take courage, father!' With this he applied the medicine, left it there a while, then with both hands peeled away a filmy skin from the corners of his eyes. Then his father fell on his neck and wept. He exclaimed, 'I can see, my son, the light of my eyes!' And he said: 'Blessed be God! Blessed be his great name! Blessed be all his holy angels! Blessed be his great name for evermore! For he had scourged me and now has had pity on me and I see my son Tobias.' Tobias went into the house, and with a loud voice joyfully blessed God. Then he told his father everything: how his journey

nke a: 'Nurunu, umu Izrel, Oseburuwa Chineke anyi bu otu. I ga-eji obi gi niile, muo gi niile, uche gi niile na ike gi niile hu Chineke n'anya.' Nke abuo bu: 'I ga-ahu mmadu ibe gi n'anya ka i si hu onwe gi n'anya.' O dighi iwu ozokwa ka ndi a." Onye odeakwukwo ahu zara ya si, "Onyenkuzi, i zara nke oma, i kwuru n'ezie na Onyenweanyi bu Chineke di otu, na o dighi Chineke ozo di ma e wepu ya; I ji obi gi niile, nghota, na ike gi niile, hu ya n'anya na ihukwa mmadu ibe gi n'anya ka onwe gi ka mkpa karia aja nsureoku na aja ndi ozo a na-achuru Chineke." Mgbe Jesu huru na o zara nke oma, o gwara ya si, "I noteghi aka n'alaeze nke Chineke." Mgbe nke a mechara egwu ekwekwaghi onye obula juo yaajuju.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Tobit (11:5-17)

Ana nodu ala n'okporo uzo ahu, ana-atusi anya ike maka nwa ya. O huru ya ka o na-abia, wee gwa di ya si, "Lee, nwa gi na onye ya na ya so puo alotakwala!"

Rafel kwuru si "Tobiyas, ama m na anya nna gi ga-emepe. Ya bu, i ga-ete ya mkpomilu ahu n'anya; mgbe o kochara, o ga-ehi aka n'anya, nke a ga-eme ka ihe ahu na-acha ocha kpuchiri ya anya dapu, o ga-ahukwa gi.

Mgbe ahu, Ana gbara gaa izute ha, makuo nwa ya si ya, "Ahula m gi nwa m, adizi m nkwaadebe inwu onwu." Ha abuo wee bee akwa. Tobit kuliri putaba n'onuuzo ma daa ada, mana nwa ya gbakwuuru ya, kulite ya ma tee ya mkpomilu ahu n'anya si, "Obi sie gi ike nna m." Mgbe ihe ahu koru, O bidoro hibe aka n'anya, ihe ahu na-acha ocha esi n'akuku anya ya dapu. O hu nwa ya nwoke makuo ya, bee akwa si, "Ngozi diri gi O Chineke, ngozi diri aha nso gi ebeebe, ngozi dikwara ndi mmuozo gi

had been successful and he had brought the silver back; how he had married Sarah, the daughter of Raguel; how she was following him now, close behind, and could not be far from the gates of Nineveh.

Tobit set off to the gates of Nineveh to meet his daughter-in-law, giving joyful praise to God as he went. When the people of Nineveh saw him walking without a guide and stepping forward as briskly as of old, they were astonished. Tobit described to them how God had taken pity on him and had opened his eyes. Then Tobit met Sarah, the bride of his son Tobias, and blessed her in these words, 'Welcome, daughter! Blessed be your God for sending you to us, my daughter. Blessings on your father, blessings on my son Tobias, blessings on yourself, my daughter. Welcome now to your own house in joyfulness and in blessedness. Come in, my daughter.' He held a feast that day for all the Jews of Nineveh.

The word of the Lord.

Responsorial Psalm: Ps. 145:2-7-10 (R.v.2)

Response: **My soul, give praise to the Lord.**

1. Alleluia! My soul, give praise to the Lord; I will praise the Lord all my days, make music to my God while I live. (R.)
2. It is he who keeps faith forever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)
3. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. (R.)
4. It is Lord who loves the just but thwarts the path of the wicked. The Lord will reign forever, Zion's God, from age to age. Alleluia! (R.)

Alleluia, alleluia! Jn. 14:23

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

Gospel

A reading from the holy Gospel according to Mark (12:35-37)

While teaching in the Temple, Jesus said, 'How can the scribes maintain that the Christ is the son of David? David himself, moved by the Holy Spirit, said: The Lord said to

niile. Maka na i taala m ahuhu ma gosikwa m ebere; ugbu a, anya m ahula nwa m Tobiyas!' Nwa ya ji anuri baa n'ime ulo, kooro nna ya ihe itunanya niile meere ya na Media.

Tobit ji obi anuri na ito Chineke gaba izute nwunye nwa ya n'onuuzo ama nke Ninive. O turu ndi niile huru ya oge o na-aga n'anya na o na-ahuzi uzo. Tobit nyere Chineke ekele n'ihu ha maka na o gosiri ya ebere. Mgbe Tobit bjarutere Sara nwunye nwa ya nso, o goziri ya si, "Nnoo nwa m nwaanyi, ngozi diri Chineke onye nke nyere anyi gi, ngozi dikwara nne gi na nna gi. Nke a mere e jiri nwee nnukwu onu n'etiti umunna ya ndi bi na Ninive. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 146:1-2.6-10. (Az.1)

Aziza: **Mkpuru obi m too Chineke.**

1. Aleluya, Mkpuru obi m too Chineke. Aga m eto Oseburuwa n'ubochi ndu m niile, aga m ekwegara Chineke m ukwe, oge niile m di ndu. (Az.)
2. Onyenweanyi kwesiri ntukwasio bi ebееbe. Ona-enye ndi a na-emegbu emegbu ikpe inkwumoto. Ona-enye ndi agu a na-agu nri, o na-emekwa ka ndi e ji ejiri nwere onwe ha. (Az.)
3. Onyenweanyi na-eme ka ndiisi hu uzo. O na-ebulite ndi ibu aru nyidara n'ala. Onyenweanyi huru ndi ezimume n'anya. Onyenweanyi na-echekwaba ndi obia. Ona-echekwaba ndi na-enweghi nne na nna na ndi ajadu. (Az.)
4. Onyenweanyi na-ahu ndi ezi omume na-anya, O na-eme ka ihe siere ndi obi ojoo ike. Onyenweanyi na-achi eze ebееbe, Chineke gi, O Zayon, ga-achi site na nduduganda ruo na ndudugandu. Aleluya! (Az.)

Aleluya, aleluya! Jon. 14:23

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (12:35-37)

Mgbe Jesu na-akuzi ihe n'ulonso Chineke, o kwuru si, "Olee otu ndi odeakwukwo si ekwu na Kristi bu nwa David? David n'onwe ya site na mkpalite nke Mmuo Nso

my Lord: Sit at my right hand and I will put your enemies under your feet. David himself calls him Lord, in what way then can he be his son?' And the great majority of the people heard this with delight. The Gospel of the Lord.

kwuru si, Onyenweanyi gwara Nna m ukwu, Nodu ala n'aka nri m, Ruo mgbe m ga-edote ndi iro gi n'okpuru ukwu gi. Devid n'onwe ya kporo ya Nna ukwu, olee ka o ga-esi burukwa nwa ya?" Ya mere oke igwe mmadu no n'ebe ahu ji onu nuru okwu ya. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

10 June [Orie] Saturday of Ordinary Time - Week 9 (White)



Entry Antiphon

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

Collect

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

First Reading

A reading from the book of Tobit (12:1.5-15.20)

When the feasting was over, Tobit called his son Tobias and said, 'My son, you ought to think about paying the amount due to your fellow traveller; give him more than the figure agreed on.' So Tobias called his companion and said, 'Take half of what you brought back, in payment for all you have done, and go in peace.'

Then Raphael took them both aside and said, 'Bless God, utter his praise before all the living for all the favours he has given you. Bless and extol his name. Proclaim before all men the deeds of God as they deserve, and never tire of giving him thanks. It is right to keep secret of a king, yet right to reveal and publish the works of God. Thank him worthily. Do what is good, and no evil can befall you.'

'Prayer with fasting and alms with right conduct are better than riches with iniquity. Better to practise almsgiving than to hoard up gold. Almsgiving saves from death and purges every kind of sin. Those who give alms have their fill of days; those who commit sin and do evil, bring harm on themselves.'

Our Lady of Saturday

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo Tobit (12:1.5-15.20)

Mgbe oriri agbamakwukwo a biara n'isi njedebe, Tobit kporo nwa ya Tobiyas si ya, "Nwa m, hu na a kwuru nwoke a duru gi gaa njem ugwo, obuladi karja ole anyi na ya kwuru."

O kporo mmuoozi ahu si ya, "Were okara ihe niile unu jiri lota." Mgbe ahu mmuoozi akpokputa ha abuo iche si ha: "Toonu Chineke ma nyekwa ya ekele; bulienu ya elu ma nyekwa ya ekele n'ihu ihe niile e kere eke maka iheoma O meere unu. O di mma ito Chineke, ibuli aha ya elu, na ikwuputa akaoru ya n'uzo ziri ezi. Atufula oge n'inye Chineke ekele. O di mma i zobe izu nzuzo nke onyeeze, ma o kwesiri ka a gbasaa oruebube nke Chineke. Na-eme iheoma ka ihe ojoo ghara idakwasa gi.

"Ekpere di mma ma e tinyere ya ibuonu, inye onyinye obiebere na eziumume. Obere onyinye nke onye eziumume ka mma karja otutu onyinye nke onye ajoomume. O ka mma inye onyinye ebere karja ikpakowa akunuuba. N'ihina onyinye ebere na-azoputa mmadu n'onwu, na-asachapukwa njo. Ndi na-aru oruebere, na-eme eziumume ga-enweta ndu

'I am going to tell you the whole truth, hiding nothing from you. I have already told you that it is right to keep secret of a king, yet right too to reveal in worthy fashion the works of God. So you must know that when you and Sarah were at prayer, it was I who offered your supplications before the glory of the Lord and who read them; so too when you were burying the dead. When you did not hesitate to get up and leave the table to go and bury a dead man, I was sent to test your faith, and at the same time God sent me to heal you and your daughter-in-law Sarah. I am Raphael, one of the seven angels who stand ever ready to enter the presence of the glory of the Lord.' 'Now bless the Lord on earth and give thanks to God. I am about to return to him above who sent me.'

The word of the Lord.

Responsorial Psalm: Tob. 13:2,6-8 (R.v. 1)

Response: **Blessed be God who lives forever.**

1. By turns he punishes and pardons; he sends men down to the depths of the underworld and draws them up from supreme Destruction; no one can escape his hand. (R.)

2. If you return to him with all your heart and all your soul, behaving honestly towards him, then he will return to you and hide his face from you no longer. (R.)

3. Consider how well he has treated you; loudly give him thanks. Bless the Lord of justice and extol the King of the ages. (R.)

4. I for my part sing for praise in the country of my exile; I make his power and greatness known to a nation that has sinned. (R.)

5. Sinners, return to him; let your conduct be upright before him; perhaps he will be gracious to you and take pity on you. (R.)

Alleluia, alleluia! Mtt. 5:3

Happy are the poor in spirit; theirs is the kingdom of heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (12:38-44)

In his teaching Jesus said, 'Beware of the scribes who like to walk about in long robes, to be greeted obsequiously in the market squares, to take the front seats in the synagogues and the places of honour at banquets; these are the men who swallow

n'uju; mana ndi na-eme njo kporo ndu ha asi.

'Agaghi m ezoro unu ihe obula, ekwuola m ya na mbu si, 'O di mma izobe izu nzuzo nke onyeeze, ma o kwesiri ka a gbasaa onyebube nke Chineke.' Mgbe gi na nwunye nwa gi Sara kpere ekpere, o bu mu bugara ekpere unu n'ihu Onye kacha nso; mgbe i na-eli ndi nwuru anwu, a nonyekwaara m gi. Mgbe i na-eleghi anya n'azu ihapu nri gi iga lie ndi nwuru anwu, ahuru m eziomume gi ma nonyekwaara gi. Ya mere Chineke jiri zite m ka m gwoo gi na nwunye nwa gi Sara. Abu m Rafel oti n'ime ndi mmuoma asaa ahu, na-ebuga ekpere ndi nso niile n'ihu ebube nke Onye kacha Nso.

Ugbu a nyenu Chineke ekele, n'ih i ana m alakwuru onye nke zitere m."

Okwu nke Oseburuwa.

Abuoma na Aziza: Tob. 13:2,6-8. (Az. 1)

Aziza: **Ngosi diri Chineke onye di ebebe.**

1. N'ihina o na-enye ntaramahuhu, na-egosikwa ebere; O na-eduba mmadu n'ala mmuo, na-akpoputakwa ya. O nweghi onye obula nwere ike igbanahu ya. (Az.)

2. O buru na unu ejiri obi unu na mmuo unu niile biakwute ya, na-eme ihe ziri ezi n'ihu ya, O ga-agbatara unu oso enyemaka. (Az.)

3. Chetanu ihe oma Chineke meere unu, ma jirinu obi unu niile nye ya ekele. Toonu Oseburuwa nke eziomume, bulienu eze di uwatuwa elu. (Az.)

4. Ana m enye ya ekele n'ala a, ebe m bu ohu, ana m egosiputakwa ike na ebube ya n'ala ndi ome njo. (Az.)

5. Chegharianu unu ndi ome njo, ma mebenu eziomume n'ihu ya. Ikekwe o ga-anabata unu, ma meere unu ebere. (Az.)

Aleluia, aleluia! Mtt. 5:3

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (12:38-44)

N'ime nkuzi ya, Jesu gwara igwe mmadu ahụ si, "Kpacharanu anya maka ufodu n'ime ndi odeakwukwo, ndi o na-atoputo ikpaghari n'uwe mwuda, na inara ekele puru iche n'oma ahia, ino n'ihu oche n'ulonzuiko, na ino n'isi oche ebe obula oriri na onunhu

the property of widows, while making a show of lengthy prayers. The more severe will be the sentence they receive.'

He sat down opposite the treasury and watched the people putting money into the treasury, and many of the rich put in a great deal. A poor widow came and put in two small coins, the equivalent of a penny. Then he called his disciples and said to them, 'I tell you solemnly, this poor widow has put more in than all who have contributed to the treasury; for they have all put in money they had over, but she from the little she had has put in everything she possessed, all she had to live on.'

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.

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.

dara. Ha na-ekpekwa ogologo ekpere ka e wee jaa ha mma. Amamikpe nke ha ga-akacha."

N'ime ulonso, Jesu noduru ala ma cherita ihu n' ebe a na-ebebe igbe onyinye na-ele otu ndi mmadu si na-etinye ego n' igbe. Otutu ndi ogaranya tinyere okpurukpu ego. Ma otu nwaanyi ajadu nke dara ogbenye bjara tinye ntakiri mkpuru ego olaoku abuo nke putara otu kobu. Jesu wee kpokota ndi na-esu uzo ya si ha, "N'ezie agwa m unu, nwaanyi ajadu a dara ogbenye tinyere ego kara ndi niile tinyere ego n' igbe ahu. N'ihina ha niile si na nnukwu akunuba ha nye ntakiri onyinye, ma nwaanyi a nyechara ihe niile o nwere. 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.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

SOLEMNITY OF THE CORPUS CHRISTI

11 June 2023 [Afor] (White)

Office:
Week 2

Most Holy Body and Blood of Christ



The Solemnity of the Corpus Christi originated in the Middle Ages as part of the devotions to the Blessed Eucharist. Through the inspiration of a Belgian saint, Juliana of Liege, to whom our Lord appeared in a vision, the feast was established in 1256 in her home parish by the diocesan Bishop. Pope Urban IV who had known of the devotion before his election, established the Feast for the Universal Church in 1264.

Today's three Readings focus on the meaning of the Eucharist. The First Reading recalls God's miraculous feeding of Israelites in the wilderness with manna - a lesson to trust in divine providence, rather than on bread alone. Affirming that he is the living bread that surpasses the gift of manna, Jesus promises to offer his flesh as food and his blood as drink to believers, and eternal life to partakers. The Responsorial Psalm praises God for the finest wheat he provides. St Paul in the Second Reading shows how the Eucharist is sign and instrument of unity and communion with the Body and Blood of Christ, given that believers share in one Bread and one Cup.

Entry Antiphon

He fed them with the finest wheat and satisfied them with honey from the rock.

Ukwe Mbata

Oji abuba di n'oka zuo ha, biakwa were mmanu anu si n'okwute nyejuo ha afo.

Collect

O God, who in this wonderful Sacrament have left us the memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruit of your redemption. Who live and reign with God the Father, in the unity of the Holy Spirit.

First Reading

A reading from the book of Deuteronomy (8:2-3,14-16)

Moses said to his people: "Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart - whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord. Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known". The word of the Lord.

Responsorial Psalm: Ps. 147:12-15,19-20. (R.v.12)

Response: **O praise the Lord, Jerusalem!**

1. O praise the Lord, Jerusalem! Zion, praise your God! He has strengthened the bars of your gates, he has blessed the children within you. (R.)
2. He established peace on your borders, he feeds you with finest wheat. He sends out his word to the earth and swiftly runs his command. (R.)
3. He makes his word known to Jacob, to Israel his laws and decrees. He has not dealt thus with other nations: he has not taught them his decrees. Alleluia! (R.)

Second Reading

A reading from the first letter of St Paul to the Corinthians (10:16-17)

The blessing cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though

Ekpere Mmeghe

Onyenweanyi, o bu Gi hapuuru anyi emume ncheta ahuhu Gi n'ihe ogbugba ndu nke a di itunanya. Biko, mee ka anyi nasekpuru ihe omimi di nso nke Ahu na Obara Gi, n'uzo anyi ga-esi hu uru nke nzoputa Gi n'ime onwe anyi. Gi bu Onye Ya na Nna di ndu na-achi, n'idiko n'otu nke Mmuo Nso.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diutronomi (8:2-3,14-16)

Chetanu otu Oseburuwa bu Chineke unu si duo unu n'ogologo ije n'ikpa, iri afo ano ndi a gara aga. O mekwara ka ihe siere unu ike otutu oge iji nwalee unu, ka o wee choputa ihe unu bu n'obi ime, ma unu ga-edobekwa iwu ya niile. O mere ka aguu guo unu. O mechakwara nye unu mana ka unu rie, bu nri unu na nnanna unu ha n-eribeghi mbu. O mere nke a iji kuziere unu na o bughi naani na nri ka mmadu si adi ndu, kama o bu site n'okwu niile si n'onu Onyenweanyi puta. Kpachapunu anya, ka unu ghara ifuli onwe unu elu, wee chefu Oseburuwa bu Chineke unu, onye mere ka unu si n'ala Ijpt, ebe unu bu ohu puta. Onye duru unu n'ikpa ukwu a di egwu, ala agwo na akpi juputara; onye nke siri n'oke nkume gbaputara unu mmiri n'ala okpoo mmiri na-adighi; onye nke jiri mana nnanna unu namaghi were zuo unu nri. Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 147:12-15,19-20 (Az.12)

Aziza: **Jerusalem too Onyenweanyi**

1. Jerusalem too Onyenweanyi, Zayon too Chineke gi, n'ihina o bu ya mere onuzo ama gi niile ka ha sie ike, o na-agozi umu gi niile. (Az.)
2. O na-enye gi udo n'oke ala gi niile, o na-eji oka nke kacha mmaazu gi nri. O na-etiri uwa iwu, okwu ya agazuo uwa niile osooso. (Az.)
3. O na-ekpughere umu Jekob okwu ya, na-egosikwa umu Izrel iwu ya na ikpe ya. O nagh emere mba ndiozo otu a, o nagh akuziri ha iwu ya. Aleluia. (Az.)

The Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (10:16-17)

Iko nke ngozi anyi na-agozi n'oriri Nso, lo bughi inweko na inuko obara Kristi n'otu? N'ihina otu achicha di, o bu ezie na anyi di otutu, anyi bu otu ahu, n'ihina

there are many of us, we form a single body
because we all have a share in this one loaf.
The word of the Lord.

Sequence

Sing forth, O Zion, sweetly sing
The praises of thy Shepherd-King,
In hymns and canticles divine;
Dare all thou canst, thou has no song
Worthy his praises to prolong,
So far surpassing powers like thine.

Today no theme of common praise
Forms the sweet burden of thy lays
The living, life-dispensing food
That food which at the sacred board
Unto the brethren twelve our Lord
His parting legacy bestowed.

Then be the anthem clear and strong,
Thy fullest note, thy sweetest song,
The very music of the breast:
For now shines forth the day sublime
That brings remembrance of the time
When Jesus first his table blessed.

Within our new King's banquet-hall
They meet to keep the festival
That closed the ancient paschal rite:
The old is by the new replaced;
The substance hath the shadow chased;
And rising day dispels the night.

Christ willed what he himself had done
Should be renewed while time should run,
In memory of his parting hour:
Thus, tutored in his school divine,
We consecrate the bread and wine;
And lo-a Host of saving power.

This faith to Christian men is given-
Bread is made flesh by words from heaven:
Into his blood the wine is turned:
What though it baffles nature's powers
Of sense and sight? This faith of ours
Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,
Meet symbols of the gifts divine,
There lie the mysteries adored:
The living body is our food;
Our drink the ever-precious blood;
In each, one undivided Lord.

anyị niile na-eketa oke n'otu ogbe achicha
ahu.

Okwu nke Oseburuwa.

Abu

Zayon too Onye Nzoputa gi,
Toonu Onye eze na Onye nche aturu
Kweenu ukwe, bubanu abu.

Toonu Ya, too Ya, toosienu Ya ike
O kariri otito unu nwere ike inye
Otito unu agaghị ezuru Ya.

Otu ihe puru iche anyi ji eto Ya
Bu achicha nke ndu maka ndi di ndu
Nke O debeere anyi n'ubochi taa.
N'oriri ikpeazu ka O ji aka Ya
Nyefee oriri nsọ n'aka Umazu Ya,
Ka a ghara inwe ihe iru uka o bua

Werenu mkpu onu toosienu Ya ike,
Werenu anuri doo Ya ebube,
Were obi uo tie mkpu onu.
Taa buuru anyi nnukwu emume,
Anyi na-echeta ubochi mbu ahu,
Mgbe O nyere anyi ihe omimi nke a.

N'ihe omimi nke a, Eze agba oheru,
Jiri oriri nsọ hibe iwu oheru,
Nke melara aja agba ochie.
Iwu oheru anochiela anya iwu ochie,
Eziokwu achuola onyinyo oso,
Ihe achusaala ochichiri.

Ihe ahu Kristi mere na nri ikpeazu
O bukwa ya ka anyi na-eme ugbo a,
A ga na-eme ya na ncheta nke Ya.
N'usoro ntoala nsọ I kuziiri anyi,
Ka anyi ji achunyere Gi aja nke a,
Achicha na mmanya nke nzoputa.

Iwu ji onye otu Kristi o bua,
Ikwere na achicha bu ahu Kristi,
Na mmanya bu obara Kristi.
Uche apughi ighota ya, anya apughi ihu Ya,
Ma okwukwe gwara anyi na o bu ezie,
Eziokwu nke si n'igwe.

O bughi achicha na mmanya ka a huru,
Kama n'okpuru nke o bua n'ime ha,
Akara di egwu zoro n'ime ya.
Kristi nozuru oke na nke o bua,
Ahu Ya bu ezigbo ihe oriri,
Obara ya bu ihe onunu.

Not he that eateth it divides
The sacred food, which whole abides
Unbroken still, nor knows decay;
Be one, or be a thousand fed,
They eat alike that living bread
Which, still received, ne'er wastes away.

The good, the guilty share therein,
With sure increase of grace or sin,
The ghostly life, or ghostly death:
Death to the guilty; to the good
Immortal life. See how one food
Man's joy or woe accomplisheth.

We break the sacrament; but bold
And firm thy faith shall keep its hold;
Deem not the whole doth more enfold
Than in the fractured part resides:
Deem not that Christ doth broken lie;
'Tis but the sign that meets the eye;
The hidden deep reality
In all its fulness still abides.

Behold the bread of angels, sent
For pilgrims in their banishment,
The bread for God's true children meant,
That may not unto dogs be given:
Oft in the olden types foreshadowed;
In Isaac on the altar bowed,
And in the ancient paschal food,
And in the manna sent from heaven.

Come then, good shepherd, bread divine,
Still show to us thy mercy sign;
Oh, feed us still, still keep us thine;
So may we see thy glories shine
In fields of immortality;

O thou, the wisest, mightiest, best,
Our present food, our future rest,
Come make us each thy chosen guest,
Co-heirs of thine, and comrades blest
With saints whose dwelling is with thee.

Alleluya, alleluia! Jn 6:51-52

I am the living bread which has come
down from heaven, says the Lord.
Anyone who eats this bread will live for
ever. Alleluia!

Gospel

A reading from the holy Gospel according to
John (6:51-58)

Jesus said to the Jews: "I am the living bread
which has come down from heaven.

N'oriri, nke o bula a natara,
Kristi zuru oke n'ibe o bula,
N'ebughị oru n'enweghi nkewa.
Ihe onye natara, ka ibe ya natara,
Nnu kwuru nnu di ka otu onye,
E richaa, o fokwara.

Ndi oma natara ihe ndi ojoo natara,
Ma n'opupu ha, o bughị otu ihe,
Ndi a natara ndu, ndi ozo natara onwu.
Uwa huru ya ka otu oriri ahụ,
Opupu abughikwa otu ihe ma oli,
Onwu joro njo, ma ndu mara maa.

A rukwala uka, chetakwa na
Mgbe a nyawara ogbe achicha o bula,
Kristi nozuru n'ibe nke o bula.
E nweghi ihe o bula na-ekewa Kristi;
A nyawaa achicha, a nyawaghi Kristi,
O zuru oke n'ibe nke o bula,
O nweghi ihe e bepuru na Kristi.

Lee Achicha Nke Ndi Mmuoma
E mere nri nke ndi no n'ije,
Ezigbo nri nke umu Chukwu,
A tupukwarala ya nkita.
O bu ihe a ka e ziri n'akara
Mgbe e jiri Aizik chuo aja
Mgbe e gburu Nwaturu Ngabiga
N'achicha igwe e nyere nna anyi ha.

Jesu ezigbo nri na Onye nche aturu,
N'ebere Gi, zuo anyi lekwaaba anyi,
Mee ka anyi hu ihe oma Gi,
N'ala ndi di ndu.

O bu so Gi ma ihe niile bara uru,
Nke e ji azu anyi n'awa nke a.
Ka anyi rikoo buru otu n'igwe,
Wee keta oke umu n'obodo nso.

Alleluya, alleluya! Jon. 6:51-52

Onyenweanyi kwuru si: Abu M
Achicha di ndu nke si n'eluigwe
gbadata. Onye o bula riri achicha nke a
ga-adị ndu ebighi ebi. Alleluya!

Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Jon
dere (6:51-58)

Jesu gwara ndi Juu: "Abu m nri ahụ di ndu
nke si n'eluigwe bja. Onye obula riri nri a

Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.”

Then the Jews started arguing with one another: “How can this man give us his flesh to eat?” They said. Jesus replied: “I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread that come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.”

The Gospel of the Lord.

Prayer Over The Offerings

Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present. Through Christ our Lord.

Communion Antiphon

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

Prayer After Communion

Grant, Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign.



Film Show on THE SOLEMNITY OF CORPUS CHRISTI

12 June [Nkwo] Monday of Ordinary Time - Week 10 (Green)

Entrance Antiphon

The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; whom should I dread? When those who do evil draw near, they stumble and fall.

Collect

O God, from whom all good things come, grant that we who call on you

ga-adị ndụ ruo mgbe ebighiebi. Nri ahụ nke m ga-enye maka ndụ nke uwa bụ ahụ m.” Ndi Juu malitere irurita uka n’etiti onwe ha na-asi: “Olee otu nwokè a ga-esi nye anyị ahụ ya ka anyị rie?” Jesu wee si ha, “O buru na unu erighi ahụ nke Nwa nke mmadụ, o burukwa na unu aṅughị obara ya, unu agaghị enwe ndụ n’ime unu. Onye na-eri ahụ m, na-aṅukwa obara m nwere ndu ebeebe. Aga m akpolite ya n’onwu n’ubochi ikpeazu. N’ihina ahụ m bu nri n’ezie, obara m bukwà ihe onūnū n’ezie. Onye obula nke na-eri ahụ m, nke na-aṅukwa obara m, na-anogide n’ime m, mu onwe m n’ime ya. Dika Nna ahụ di ndu siri zite m, m site na ya na-adị ndu, otu ahụ ka onye na-eri m ga-esite na m na-adị ndu. Nke a bu nri ahụ nke si n’eluigwe rịdata. O bughị udị nri ahụ nke nna unu ha riri ma nwuo. Kama onye na-eri nri a ga-adị ndu ruo mgbe ebighiebi.”

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, Nna di obi oma, biko were ebere nye Nzuko Gi onyinye nke idiko n’otu na udo: O bu ihe ndi a ka a na-egosiputa n’uzo di omimi n’onyinye ndi a anyi na echinyere Gi. Site na Kristi Dinwenụ anyi.

Ukwe Oriri Nso

Onyenweanyi kwuru si: “Onye o bula riri Ahu M, huo Obara M, bi n’ime M. M birikwa n’ime ya”.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, i sitela n’oriri Ahu na Obara Gi nke a di oke onu anyi na-anata n’uwa a, na-egosi anyi akara nke idi uto Gi. Biko, mee ka anyi juputa n’añuri di ebighi ebi nke ibu Chukwunke Gi. Onye di ndu na-achi.

Ukwe Mbata

Dinwenụ bụ ihe na nzọputa m, onye ka m ga-atụ egwu? Dinwenụ bu ide nke ndu m, onye ga-eyi m egwu? Mgbe ndi ajoomume na-abiaru nso, ha na-akpobi ukwu ada ada.

Ekpere Mmeghe

O Chineke, onye ihe niile di mma si n’aka ya abia, mee ka anyi bu ndi na-

in our need, may at your prompting discern what is right, and by your guidance do it. Through our Lord.

First Reading

A reading from the second letter of St. Paul to the Corinthians (1:1-7)

From Paul, appointed by God to be an apostle of Christ Jesus, and from Timothy, one of the brothers, to the Church of God at Corinth and to all the saints in the whole of Achaia, grace and peace to you from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, a gentle Father and the God of all consolation, who comforts us in all our sorrows, so that we can offer others, in their sorrows, the consolation that we have received from God ourselves. Indeed, as the sufferings of Christ overflow to us, so, through Christ, does our consolation overflow. When we are made to suffer, it is for your consolation and salvation. When, instead, we are comforted, this should be a consolation to you, supporting you in patiently bearing the same sufferings as we bear. And our hope for you is confident, since we know that, sharing our sufferings, you will also share our consolation.

The word of the Lord.

Responsorial Psalm: Ps. 33:2-9 (R.v. 9)

Response: **Taste and see that the Lord is good.**

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)
2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)
3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)
4. The angel of the Lord is encamped around those who revere him, to rescue them. Taste and see that the Lord is good. He is happy who seeks refuge in him. (R.)

Alleluia, alleluia! Mt. 5:12

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

akpoku gi na mkpa anyi, site na mkpalite gi tulee ihe kwesiri ekwesị, sitekwa na ntuzi aka gi mee ya. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo nke abuo Pol di aso degaara ndi Korint (1:1-7)

Pol, onyeozu nke Jesu Kristi dika ochichio nke Chineke si di, na Timoti nwanne anyi nwoke, na-edegara nzuko Chineke nke di na-Korint, na ndi nsọ niile ndi no n'ala Akaya akwukwo. Ka amara na udo nke Dinwenụ anyi Jesu Kristi diri unu.

Ekele diri Chineke na Nna nke Dinwenụ anyi Jesu Kristi, Nna onye ebere niile na onye ntasiobi, onye natasi anyi obi na mkpagbu anyi niile, ka anyi wee nwee ike itasi ndi ozo nwere mkpagbu obi site na ntasiobi ahụ anyi natara n'aka Chineke. Ka anyi si keta oke n'ahuhu Kristi, otu a ka anyi g-esikwa keta oke na ntasiobi Kristi. O buru na anyi no na nsogbu, o bu maka odimma na nzoputa unu. O burukwa na a gbara anyi ume, o bu maka ntasiobi unu nke putara ihe mgbe unu weere ndidi nara udi ahuhu ahụ anyi naara.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 34: 1-8. (Az.8)

Aziza: **Detu ire ka i hu n' Onyenweanyi di mma.**

1. Aga m eto Onyenweanyi oge niile, Otito ya gaadi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma nuria. (Az.)
2. Soronu m kwuputa idiukwu nke Onyenweanyi, Soronu m too aha ya. Akpokuru m Onyenweanyi, O za m, O zoputara m n'egwu niile na-atu m. (Az.)
3. Ihu obula chere n'ebe Onyenweanyi no namuke amuke, ihere anaghi eme ya ma oli. Onyenweanyi na-anu mkpu akwa nwogbenye, O na-enyekwara ya aka na nsogbu ya niile. (Az.)
4. Mmuoma nke Onyenweanyi na-eche ndi natu ya egwu nche; O na-azoputa ha; Detu ire ka i hu ka Onyenweanyi si di mma! Anuri na-adiri onye ghabara n'Onyenweanyi. (Az.)

Alaluya, alaluya! Mat. 5:12

Nurianu onu, nwekwaanu obi uto, n'ihina ugwo onu unu buruibun'eluigwe. Alaluya!

Gospel

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

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: 'How happy are the poor in spirit: theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy those who mourn: they shall be comforted. Happy those who hunger and thirst for what is right: they shall be satisfied. Happy the merciful: they shall have mercy shown them. Happy the pure in heart: they shall see God. Happy the peacemakers: they shall be called sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you.'

The Gospel of the Lord.

Prayer Over The Offerings

Look kindly upon our service, O Lord, we pray, that what we offer may be an acceptable oblation to you and lead us to grow in charity. Through Christ our Lord.

Communion Antiphon

The Lord is my rock, my fortress, and my deliverer; my God is my saving strength.

Prayer After Communion

May your healing work, O Lord, free us, we pray, from doing evil and lead us to what is right. Through Christ our Lord.

Ozioma

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

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

Ekpere Nhunye

Were mmasi lekwasị anya n'odibo anyi na-agba, O Dinwenu, anyi na-ario, ka ihe anyi na-ehunye buru onyinye aja gamasi gi inara ma duta anyi na ito uto n'ihunanya. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi bu mkpume m na ebe onkwudosike m, na onye ogbugbo m; Chineke m bu ike nke nzoputa m.

Ekpere A Natachaa Oriri Nso

Ka oru ogwugwo gi, O Dinwenu, doputa anyi, anyi na-ario, na ime ajoibe ma duga anyi na ime ihe di mma. Site na Kristi Onyenweanyi.

13 June [Eke] Tuesday of Ordinary Time - Week 10 (White)

St. Anthony of Padua, Priest & Doctor (Memorial)

St. Anthony was born in 1195 at Lisbon in Portugal. He first joined the Augustinian Order and then left it after being ordained a priest at 26 to join the Franciscan Order. His desire was to preach the gospel in Africa and suffer martyrdom. It was in France and Italy that he spent his years of ministry.

He became the first theologian of his Order. So simple and resounding was his teaching of the Catholic Faith, that the most unlettered and innocent understood him. St. Anthony is called the "hammer of the Heretics". His protection against their lies and deceptions in the matters of Christian doctrine was to utter simply and



innocently the Holy Name of Mary. He is typically depicted with a book and the Infant Child Jesus who miraculously appeared to him. He is commonly known as the "finder of lost articles."

Anthony died at Padua in the year 1231 and was canonized less than a year later. He was made a Doctor of the Church by Pope Pius XII in 1946.

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

Almighty ever-living God, who gave Saint Anthony of Padua to your people as an outstanding preacher and an intercessor in their need, grant that, with his assistance, as we follow the teachings of the Christian life, we may know your help in every trial. Through our Lord.

First Reading

A reading from the second letter of St Paul to the Corinthians (1:18-22)

I swear by God's truth, there is no Yes and No about what we say to you. The Son of God, the Christ Jesus that we proclaimed among you - I mean Silvanus and Timothy and I - was never Yes and No: with him it was always Yes, and however many the promises God made, the Yes to them all is in him. That is why it is 'through him' that we answer Amen to the praise of God. Remember it is God himself who assures us all, and you, of our standing in Christ, and has anointed us, marking us with his seal and giving us the pledge, the Spirit, that we carry in our hearts. The word of the Lord.

Responsorial Psalm: Ps. 118:129-133. 135. (R.v. 135)

Response: Let your face shine on your servant.

1. Your will is wonderful indeed; therefore I obey it. The unfolding of your word gives light and teaches the simple. (R.)
2. I open my mouth and I sigh as I yearn for your commands. Turn and show me your mercy; show justice to your friends. (R.)
3. Let my steps be guided by your promise; let no evil rule me. Let your face shine on your servant and teach me your decrees. (R.)

Ukwe Mbata

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

Ekpere Mmeghe

Chineke ji ike niile di okpu, onye nyere ndi nke ya Antoni di aso nke Padua ka o bu onye nkuzi puru icha na onye na-aritara ha mkpa ha, mee, site n'aririo ya, ka anyi na-esonkuzi nke ndu onye otu Kristi, anyi amata enyemaka gi n'oge onwunwa obula. Site na Kristi Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo nke abuo Pol di aso degaara ndi Korint (1:18-22)

Nkwa m kwere unu abughi nke gwa m ozo mee ozo. N'ihina Jesu Kristi Nwa Chineke onye mu na Silvanos na Timoti kwusara n'etiti unu abughi ee na mba, kama o bu ee mgbe obula. N'ime Kristi ka anyi huru Ee na nkwa niile nke Chineke kwere unu mmadu. Nke a mere anyi ji site na ya kwee Amen n'inye Chineke otito. Ma o bu Chineke n'onwe ya na-eme ka anyi na unu kwudosie ike n'ime Kristi. O zipukwala anyi; O kara anyi akara n'ihu nyekwa anyi Mmuo Nso ya ka o biri n'obi anyi dika Onye ga-abu na anyi ga-emezu nkwa abu niile. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119:129-133.135 (Az.135)

Aziza: Mee ka ihu gi chakwasị nwodibo gi.

1. Iwu gi niile di itunaanya, ya mere na ana m asopuru ha. Okwu gi na-enye ihe, o na-enye ndi umeala nghota. (Az.)
2. Eghebere m onu na-eku ume n'ihu aguu nke iwu gi. Biko, che ihu gi n'ebe m no, meere m ebere, dika otu i si emere ndi huru aha gi n'anya. (Az.)
3. Duzie nzo ukwu m dika i siri kwe na nkwa, ka ihe ojoo obula ghara ichi m. Mee ka ihu gi chakwasị nwodibo gi, ma kuziere m ime uche gi. (Az.)

Alleluia, alleluia! Mt. 5:16

Your light must shine in the sight of men, so that, seeing your good works, they may give praise to your Father in heaven. Alleluia!

Gospel

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

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

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 Anthony of Padua they may learn your truth and express it in works of charity. Through Christ our Lord.

14 June [Orie] Wednesday of Ordinary Time - Week 10 (Green)

(For Entry Antiphon and Collect, see page 28)

First Reading

A reading from the second letter of St Paul to the Corinthians (3:4-11)

Before God, we are confident of this through Christ: not that we are qualified in ourselves to claim anything as our own work: all our qualifications come from God. He is

Aléluya, aléluya! Mat. 5:16

Meenụ ka ihe unu chawaputa n'ihu mmadu niile, ka ha wee hụ ọrụ oma unu wee too nna unu nke bi n'eluigwe. Aléluya!

Ozioma

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

Jesu gwara ndi na-eso uzo ya, si: “Unu bu nnu nke uwa. Ma o buru na nnu atufuo uto ya, kedu otu a ga-esi weghachi uto ya? O nweghikwa uru ozo o bara karja iwufu ya n'ezini mmadu azoba ya ukwu.

Unu bu ihe nke uwa. Obodo a ruru n'elu ugwu adighi na nzuzo. Ndi mmadu anaghi amunye oku were ite kpuchie ya. Kama, a na-amunye ya doba ya n'elu ihe e ji adoba oku, ka o na-enye ndi niile no n'ime ulo ihe. Meenu ka ihe unu chawaputa n'ihu mmadu niile, ka ha wee hụ ọrụ oma unu wee too nna unu nke bi n'eluigwe.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja nke anyi ji onu ebute n'ubochi Koriri nke Antoni di aso nke Padua, masi gi, O Chineke, n'ihu na dika o kuziere anyi, anyi na-enyezi gi onweanyi kpam kpam n'otito. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Lee nwaodibo kwesiri ntukwasiobi Lnwekwaa uche inye ndi ezinaulo oke nri ha n'oge kwesiri ekwesiri.

Ekpere A Natachaa Oriri Nso

Site na Kristi onye nkuzi, O Onyenweanyi, kuziere ndi ahu i jiri Kristi bu achicha nduazu nri, ka n'ubochi oriri nke Antoni di ngozi nke Padua ka ha muta eziokwu gi ma gosiputa ya n'oru nke ihunaanya ga. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (3:4-11)

Nke a bu ntukwasiobi anyi nwere site na Kristi n'ebe Chineke no. O bughi na anyi zuruoke n'onwe anyi inyaisi n'ihe obula, dika a ga-asị na o nwere ihe obula siri n'aka

the one who has given us the qualifications to be the administrators of this new covenant, which is not a covenant of written letters but of the Spirit: the written letters bring death, but the Spirit gives life. Now if the administering of death, in the written letters engraved on stones, was accompanied by such a brightness that the Israelites could not bear looking at the face of Moses, though it was a brightness that faded, then how much greater will be the brightness that surrounds the administering of the Spirit! For if there was any splendour in administering condemnation, there must be very much greater splendour in administering justification. In fact, compared with this greater splendour, the thing that used to have such splendour now seems to have none; and if what was so temporary had any splendour, there must be much more in what is going to last for ever. The word of the Lord.

Responsorial Psalm: Ps. 98:5-9.(Rv.9)

Response: **The Lord our God is holy.**

1. Exalt the Lord our God; bow down before Zion, his footstool. He the Lord is holy. (R.)
2. Among his priests were Aaron and Moses, among those who invoked his name was Samuel. They invoked the Lord and he answered. (R.)
3. To them he spoke in the pillar of cloud. They did his will; they kept the law, which he, the Lord, had given. (R.)
4. O Lord our God, you answered them. For them you were a God who forgives; yet you punished all their offences. (R.)
5. Exalt the Lord our God; bow down before his holy mountain for the Lord our God is holy. (R.)

Alleluia, alleluia! Ps. 24:4.5

Teach me your paths, my God, make me walk in your truth. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (5:17-19)

Jesus said to his disciples: 'Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them. I tell you solemnly, till heaven and earth disappear, not one dot, not one little stroke, shall disappear from the Law

any; puta; kama izuoke anyi si n'aka Chineke. Onye nke mere ka anyi buru umuodibo nke ogbugbandu ohuru, nke edeghi n'akwukwo iwu kama n'ime Mmuo. Ihe e dere n'akwukwo iwu na-eweta onwu, ma Mmuo na-enye ndu. Ugwu a, o buru na iwu nke nakesa onwu, nke e dere na mbadamba nkume jiri ebube di egwu bia, nke mere na umu Izrel enweghi ike ilekwasi Mosis anya n'ihu n'ihimukesi ya, nke anaghi adigide, o bu na oru nke Mmuo agaghi adi ebube karia? O buru na e nwere ebube n'ime nkesa nke amamikpe, nkesa nke eziomume ga-adi ebube karia ya. N'ezikwu ihe juputara n'ebube mgbe ochie enweghikwa ebube obula ugwu a, n'ihina ebube nke ogbugbandu ohuru ekpuchiela ya. O buru na ihe na-agafe agafe nwere ebube di otu a, ihe ga-anogide mgbe niile ga-enwe ebube karia ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 99: 5-9. (Az.9)

Aziza: **Onyenweanyi Chineke anyi di nso.**

1. Ka anyi bulieny Onyenweanyi Chineke anyi elu, kpoonu isi ala na Zayon, ebe mgbakwasa ukwu ya. Ya bu Onyenweanyi di nso. (Az.)
2. Mosis na Eron so na ndi ukochukwu ya, Samuel so na ndi na-akpoku aha ya; ha kpokuru Onyenweanyi, o zara ha. (Az.)
3. O gwara ha okwu site n'ide igweoji, ha dobere iwu niile o nyere ha. (Az.)
4. Onyenweanyi Chineke anyi, i zara ha mgbe ha kporo gi; N'ebe umu Izrel no i bu Chineke onye mgbaghara, mana i hapughi ita ha ahuhu maka njo ha. (Az.)
5. Bulieny Onyenweanyi Chineke anyi elu, sekpuoronu ya n'ihu ugwu ya di nso; n'ihina Onyenweanyi Chineke anyi di nso. (Az.)

Alleluia, alleluia! Abu. 25:4.5

Kuziere m uzo gi, o Onyenweanyi, Dube m n'uzo ezikwu gi. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:17-19)

Jesu gwara ndi na-eso uzo ya, si: "Unu echekwala na m biara imebi iwu Mosis na nkuzi ndi amuma. Abiaghi m imebi ha; kama abiara m imejuputa ha. N'ezikwu, agwa m unu, ruo mgbe eluigwe na ala ga-agabiga, o dighi otu ihe obula di nta, o buladi nke dikarichara nta,

until its purpose is achieved. Therefore, the man who infringes even one of the least of these commandments and teaches others to do the same will be considered the least in the kingdom of heaven; but the man who keeps them and teaches them will be considered great in the kingdom of heaven.’

The Gospel of the Lord.

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

15 June [Afor] Thursday of Ordinary Time - Week 10 (Green)

(For Entry Antiphon and Collect, see page 28)

First Reading

A reading from the second letter of St Paul to the Corinthians (3:15-4:1.3-6)

Even today, whenever Moses is read, the veil is over their minds. It will not be removed until they turn to the Lord. Now this Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect; this is the work of the Lord who is Spirit.

Since we have by an act of mercy been entrusted with this work of administration, there is no weakening on our part. If our gospel does not penetrate the veil, then the veil is on those who are not on the way to salvation; the unbelievers whose minds the god of this world has blinded, to stop them seeing the light shed by the Good news of the glory of Christ, who is the image of God. For it is not ourselves that we are preaching, but Christ Jesus as the Lord, and ourselves as your servants for Jesus’ sake. It is the same God that said, ‘Let there be light shining out of darkness, who has shone in our minds to radiate the light of the knowledge of God’s glory, the glory on the face of Christ.

The word of the Lord.

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

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

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

2. Mercy and faithfulness have met;

nke a ga-esi n’iwu Chineke wepu ruo mgbe e mezuru ha niile. Ya bu, onye obula ga-emebi otu n’ime iwu ndi a, o buladi nke dikarichara nta, ma kuzikwaara ndi mmadu ime otu ahụ, ga-abu onye dikarichara nta n’alaeze eluigwe. Ma onye obula na-edobe ha, ma na-akuzikwa ha, ga-abu nniukwu mmadu n’alaeze eluigwe.”

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo ozi nke abuo Pol di aso degaara ndi Korint

(3:15-4:1.3-6)

Ruo n’ubochi taa, mgbe obula umu Izrel na-agu iwu Mosis, akwa mkpuchi ahụ na-ekpuchi uche ha, ma mgbe obula mmadu tughariri n’ebe Dinwenu no a na-ewepu akwa mkpuchi ahụ. Ugbo a Dinwenu bu Mmuo Nso. Ebe Mmuo nke Dinwenu ahụ no, ebe ahụ ka inwere onwe onye di. Anyi niile bu ndi e wepuula akwa mkpuchi n’ihu, na-egosi ebube nke Dinwenu, a na-agbanwe anyi ibanye n’oyiyi ya site n’ebube ruo n’ebube; nke si n’aka Dinwenu onye bu Mmuo ahu.

Ya bu ebe anyi natara igba odibo nke a n’aka Chineke, ike adighi agwu anyi. Ma a si na e kpudoro ozioma ahụ anyi na-ekwusa ihe, o bu naani n’ebe ndi na-ala n’iye no. N’ebe ha no arusi nke uwa a ekpuchiela uche ndi ekweghinu, iji gbochie ha ihu ihe nke ozioma nke Chineke. Ihe anyi na-ekwusa abughi onwe anyi, kama anyi na-ekwusa na Jesu Kristi bu Dinwenu anyi, na anyi onwe anyi bu umuodibo unu n’ihu Jesu. N’ihina o bu Chineke ahụ onye kwuru si, “Ka ihe si n’ochichiri chawaputa”, bukwu onye mere ka ihe ya nwuwe n’ime obi anyi. Nke o mere iji wetara anyi ihe amamihe nke ebube Chineke n’ihu Kristi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 85:8-13. (Az.9)

Aziza: Ebube nke Onyenweanyi ga anogide n’ala anyi.

1. Ana m ege nti n’ihe Chineke, Onyenweanyi na-ekwu, ihe o na-ekwu bu udo. 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,

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. 13:34

I give you a new commandment: love one another; just as I have loved you, you also must love one another. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (5:20-26)

Jesus said to his disciples: 'If your virtue goes no deeper than that of the scribes and Pharisees, you will never get into the kingdom of heaven.

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

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 29)

16 June [Nkwo] Friday - Week 10 (White) Most Sacred Heart of Jesus (Solemnity)

Devotion to the Sacred Heart was privately practised since the Middle Ages. It was Blessed John Eudes (1602-1680) who made it public, with an Office and a feast for it. Later, St. Margaret Mary Alacoque (1647-1690), a humble Visitandine of the monastery at Paray-le Monial, received a vision that gave an impetus to the devotion.

The devotion to the Sacred Heart of Jesus became officially approved by Pope Clement XIII in 1765. Pius VI authoritatively recommended it as a weapon against the calumnies of

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

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

Alleluia, aleluia! Jn. 13:34

Iwu oheru ka m na-enye unu: Hunu ibe unu n'anya. Otu m si hu unu n'anya, sinu otu ahụ na-ahurita ibe unu n'anya. Aleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:20-26)

Jesu gwara ndi na-eso uzo ya, si; N'ih i nke a, agwa m unu, beluso ma eziomume unu o kariri nke ndi odeakwukwo na nke di Farisi, unu agaghi abata n'alaeze eluigwe.

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

Ozioma nke Oseburuwa.



the heresy of Jansenists. In 1856, Pius IX extended it to the Universal Church. Pius XI raised it to a Solemnity in 1928, and in 1956 Pope Pius XII devoted an encyclical to it.

The feast of the Sacred Heart celebrates the love of God through the humanity of Jesus Christ. With his heart pierced with a lance from which the sacramental life flows, Jesus reaches out in compassion and love to embrace each and every human person. God Himself seeks a human response to His love by ordering a devotion to Christ's heart - a love that is often despised and ignored.

Entry Antiphon

The designs of his Heart are from age to age, to rescue their souls from death, and to keep alive in famine.

Collect

Grant, we pray, almighty God, that we, who glory in the Heart of your beloved Son and recall the wonders of his love for us, may be made worthy to receive an overflowing measure of grace from that fount of heavenly gifts. Through our Lord.

First Reading

A reading from the book of Deuteronomy (7:6-11)

Moses said to the people: You are a people consecrated to the Lord your God; it is you that the Lord our God has chosen to be his very own people out of all the peoples on the earth.

If the Lord set his heart on you and chose you, it was not because you outnumbered other peoples: you were the least of all peoples. It was for love of you and to keep the oath he swore to your fathers that the Lord brought you out with his mighty hand and redeemed you from the house of slavery, from the power of Pharaoh king of Egypt. Know then that the Lord your God is God indeed, the faithful God who is true to his covenant and his graciousness for a thousand generations towards those who love him and keep his commandments, but who punishes in their own persons those that hate him. He is not slow to destroy the man who hates him; he makes him work out his punishment in person. You are therefore to keep and observe the commandments and statutes and ordinances that I lay down for you today. The word of the Lord.

Responsorial Psalm: Ps.102:1-4.6-8.10.(R.v.17)

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

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

Ukwe Mbata

Ochichọ nke obi ya na-adị site na ndudugandu ruo na ndudugandu, ịjị gbaputa mkpuru obi n'ọnwu, ma chekwawa ndu n'oge ugani.

Ekpere Mmeghe

Mee, anyị na-ario, Chineke ji ike niile, maka anyị bu ndi ji Obi Nwa gi ihuru n'anya eme onu na-echetakwa itunaanya nke ihunaanya ya maka anyi, kweşi ekweşi isite n'isi mmiri nke onyinye eluigwe ahu nata amara n'uju. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo Diuteronomi (7:6-11)

N'ihina unu bu ndi di nso nke Dinwenu, bu Chineke unu, O siri n'etiti mba niile nke uwa hoputa unu ka unu buru ndi nke ya puru iche. O bughi na unu ka mba niile n'ubara mmadu, ka Onyenweanyi jiri hu unu n'anya, wee hoputa unu. Mba!, Unu dikarichara nta n'etiti mba niile nke uwa. O bu maka na Chineke huru unu n'anya, na ka o mezuo nkwa ahu O kwere nnanna unu ha, ka O ji were ike aka ya gbaputa unu n'aka Fero nke Ijpt ebe unu bu ndi ohu. Ya mere, maranu na Onyenweanyi, bu Chineke unu, bu Chineke n'ezie! Chineke nke na-edobe ogbugbandu ya na ihunaanya ya n'ebe ndi niile huru ya n'anya, na-edobekwa iwu ya no ruo na puku kwuru puku ogbo ha. Ma O naghi ala azu inye ndi kporo ya asi ntaramahuhu. Ya mere, unu ga-akpachara anya na-edobe iwu niile m nyere unu taa.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu.103:1-4.6-8.10.(Az.17)

Aziza: **Ihunaanya nke Onyenweanyi n'ebe ndi na-aturu egwu no, na-adị okpu.**

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

2. Nke o ji gbaghara njo gi niile, ma gwoo

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

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

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

Second Reading

A reading from the first letter of John (4:7-16)

My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love. God's love for us was revealed when God sent into the world his only Son so that we could have life through him; this is the love I mean: not our love for God, but God's love for us when he sent his Son to be the sacrifice that takes our sins away. My dear people, since God has loved us so much, we too should love one another. No one has ever seen God; but as long as we love one another God will live in us and his love will be complete in us. We can know that we are living in him and he is living in us because he lets us share his Spirit. We ourselves saw and we testify that the Father sent his Son as saviour of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him, and he in God. We ourselves have known and put our faith in God's love towards ourselves. God is love and anyone who lives in love lives in God, and God lives in him.

The word of the Lord.

Alleluia, alleluia! Mt 11:29

Shoulder my yoke and learn from me, for I am gentle and humble in heart. Alleluia!

Gospel

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

Jesus exclaimed, "I bless you, Father, Lord of heaven and of earth, for hiding these things

oria gi niile, nke o ji si n'olulu zoputa ndu gi, nke o ji were ihunaanya na obi ebere kpube gi okpueze. (Az.)

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

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

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi mbu nke Jon dere (4:7-16)

Ndi m huru n'anya, ka anyi huritanu onwe anyi n'anya, n'ihina ihunaanya si na Chineke puta. Onye obula nwere ihunaanya bu nwa nke Chukwu. O makwaara Chukwu. Onye na-enweghi ihunaanya amaghi Chukwu, n'ihina Chukwu bu ihunaanya. Otu a ka ihunaanya Chineke si puta ihe n'ebe anyi no, na o zitere naani otu Nwa ya n'uwa ka anyi nwee ndu site na ya. N'udi a ka ihunaanya di: O bughị na anyi ahula Chineke n'anya, kama, o huru anyi n'anya ma zite Nwa ya, ka o buru onye a ga-esi n'aka ya gbaghara njo anyi. Ndi m huru n'anya, ebe o bu na Chineke huru anyi n'anya otu a, anyi kwesikwara ihurita onwe anyi n'anya. O nwebeghi onye hurula Chineke. O buru na anyi hurita onwe anyi n'anya, Chineke na-anogide n'ime anyi, ma na-emekwa ka ihunaanya ya zuo oke n'ime anyi. Otu a ka anyi ga-esi mara na anyi bi n'ime ya, ya onwe ya ebiri n'ime anyi n'ihina o nyela anyi Mmuo ya. Anyi ahula, na-agbakwa akaebe na Nna ezitela Nwa ya ka o buru onye nzoputa nke uwa. Onye obula na-ekwuputa na Jesu bu nwa Chineke, Chineke na-ebi n'ime ya, ya onwe ya na-ebikwa n'ime Chineke. Anyi maara, ma kwerekwa n'ihunaanya Chineke nwere n'ebe anyi no. Chineke bu ihunaanya, onye obula na-anogide na ihunaanya na-anogide na Chineke, Chineke na-anogidekwa n'ime ya. Okwunke Oseburuwa.

Aleluia, aleluia! Mat. 11:29

Nyanaru inyagba nke m n'olu unu; mutakwanu ihe n'omume m, n'ihina a di m nwayo dikwa obi umeala. Aleluia!

Ozioma

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

Noge ahu Jesu Kwuru si, "Ana m ekele gi Nna Dinwenu nke eluigwe na uwa, n'ihina i

from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father; just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

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

The Gospel of the Lord.

Prayer Over The Offerings

Look, O Lord, we pray, on the surpassing charity in the Heart of your beloved Son, that what we offer may be a gift acceptable to you and an expiation of our offences. Through Christ our Lord.

Communion Antiphon

Thus says the Lord: Let whoever is thirsty come to me and drink. Streams of living water will flow from within the one who believes in me.

Prayer After Communion

May this sacrament of charity, O Lord, make us fervent with the fire of holy love, so that, drawn always to your Son, we may learn to see him in our neighbour. Through Christ our Lord.

kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okemmuta. Ee, Nna, otu a ka o siri masi gi. Nna m ahanyela m ihe niile n'aka, o nweghi onye obula maara Nwa ahu ma e wezuga Nna. O dighikwa onye obula maara Nna ma e wezuga Nwa, ya na onye obula Nwa ahu choro ka o mara ya.

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

Ozioma nke Oseburwa.

Ekpere Nhunye

Onyenweanyi, lee ka ihunaanya di n'ime obi Nwa Gi si buo ibu; meere anyi ihe anyi rioro Gi na ekpere. Nara onyinye anyi ka o buru aja anyi ji emeda Gi obi maka njo anyi. Site na Kristi Dinwenu anyi.

Ukwe Oriri Nso

Dinwenu kwuru si: O di onye akpiri kporo nku ya biakwute m nuru mmiri. Onye o bula kwere na m, mmiri nke ndu ga-esi na obi ya na-asoputa.

Ekpere A Nachataa Oriri Nso

Ka sakramenti nke ihunaanya nke a, O Dinwenu, were oku ihunaanya gi di nso kpalite inuoku n'ime anyi, ka o ga-abu, anyi na-anodebe Nwa gi oge niile, anyi ewere muta ihu ya n'ime agbataobi anyi. Site na Kristi Onyenweanyi.

17 June [Eke] Saturday of Ordinary Time - Week 10 (White) Immaculate Heart of Mary (Memorial)



The feast of the Immaculate Heart of Mary originated from the efforts of St. John Eudes (1602-1680) to inspire devotion to the Heart of Mary alongside with the devotion to the Sacred Heart of Jesus. John Eudes presented the Heart of Mary as the Temple of the Trinity and source of all graces and virtues, especially of humility, purity, and love, necessary for Christian life.

The feast has foundation in St Luke's Gospel which twice mentions that Mary "kept all these things in her heart", pondering the word of God. Mary shows us how to listen to the words the Holy Spirit speaks to us in the depths of our hearts, and how to do all that Jesus commands that we do.

The Mass of the Immaculate Heart of Mary was already celebrated in 1646. In 1855 the Congregation for the Rites approved a Mass for the feast. Pope Leo XIII extended it to the whole diocese of Rome.

The Apparition of Our Lady in 1917 at Fatima contributed in spreading the devotion round the world. The Virgin Mary promised salvation through the three seers to all those who will be devoted to her Immaculate Heart. "My Immaculate Heart will triumph!" said she in one of the apparitions, if the world would be consecrated to her. Pope Pius XII consecrated the world to the Immaculate Heart of Mary in 1942. In 1944, he established the feast for the Universal Church.

Entry Antiphon

My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.

Collect

O God, who prepared a fit dwelling place for the Holy Spirit in the Heart of the Blessed Virgin Mary, graciously grant that through her intercession we may be a worthy temple of your glory. Through our Lord.

First Reading

Areading from the prophet Isaiah (61:9-11)
Their race will be famous throughout the nations, their descendants throughout the peoples. All who see them will admit that they are a race whom the Lord has blessed. I exult for joy in the Lord, my soul rejoices in my God, for he has clothed me in the garments of salvation, he has wrapped me in the cloak of integrity, like a bridegroom wearing his wreath, like a bride adorned in her jewels. For as the earth makes fresh things grow, as a garden makes seeds spring up, so will the Lord make both integrity and praise spring up in the sight of the nations.
The word of the Lord

Responsorial Psalm: Ps. 102:1-4, 9-12 (Rv.8)

Response: **The Lord is compassion and love, slow to anger and rich in mercy.**

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord, and never forget all his blessings. (R.)
2. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R.)
3. His wrath will come to an end; he will not be angry for ever. He does not treat us according to our sins, nor repay us according to our faults. (R.)
4. For as the heavens are high above the earth, so strong is his love for those who fear him. As far as the east is from the west, so far does he remove our sins. (R.)

Alleluia, alleluia! Lk 2:19

Mary treasured up all these things and pondered them in her heart. Alleluia!

Ukwe Mbata

Obi m ga-egori na nzoputa gi. A ga m ekwere Onyenweanyi ukwe onye chawapuru aka n'ebe m no.

Ekpere Mmeghe

O Chineke, onye kwadobere ebe obibi ekwesiri ekwesị maka Muo Nso n'obi Vegin Maria di ngozi, were ebere mee site n'aririo ya, ka anyi buru ulonso kwesiri ekwesị nke otito gi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Aizaya (61:9-11)

Aga-amara agburu ha na mba niile, mara ndi niile si n'etiti ha puta n'ogbo mmadu niile. Onye obula huru ha ga-ekwuputa na ha bu ndi nke Chineke a goziri agozi. Aga m enwe nnukwu onu n'ime Oseburuwa, mkpuru obi m ga-anuri na Chineke m, n'ihina o yiwela m uwe nke nzoputa, were uwe eziomume kpuchie m ahụ, dika otu nwaakorobia na-alu nwaanyi siri eji ihe olu di mma ejikwa onwe ya, nakwa otu nwaagbogho a na-alu alu siri ejiri ola e ji acho mma ejikwa onwe ya. Dika otu ala siri epuputa ahijia, dikwa ka otu alaubi siri eme ihe a koru na ya ka o puputa, otu ahụ ka Oseburuwa Chineke ga-esi eme ka ikpe nkwmoto na otito puta ihe n'ihu mba niile. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103:1-4, 9-12 (Az.8)

Aziza: **Oseburuwa di ebere na ihunanya, o naghị ewe iwe ngwa ngwa, ihunanya ya di ukwu.**

1. Gozie Onyenweanyi, mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echezokwala obi ebere ya niile. (Az.)
2. O bu ya na-agbaghara njo gi niile, ma gwoo oria gi niile, o si n'olulu zoputa ndu gi ma were ihunanya na obi ebere kpube gi okpu eze. (Az.)
3. Iwe ya anaghi adi ebееbe, ikpo asi ya na-adi so nwa ntinti oge. O naghị emeso anyi, o naghị ata anyi ahuhu dika amamikpe anyi na njo anyi si di. (Az.)
4. Dika eluigwe siri di elu n'ebe uwa di, otu ahụ ka ihunanya ya siri di ukwu n'ebe ndi na-aturu ya egwu no. O na-ewepu njo anyi n'ebe anyi no karia otu owuwaanyanwu si di anya n'odida ya. (Az.)

Alaluya, alaluya! Luk 2:19

Maria dobere okwu ndi a niile, na-atughari ha n'ime obi. Alaluya!

Gospel

A reading from the holy Gospel according to Luke (2:41-52)

Every year the parents of Jesus used to go to Jerusalem for the feast of the Passover. When he was twelve years old, they went up for the feast as usual. When they were on their way home after the feast, the boy Jesus stayed behind in Jerusalem without his parents knowing it. They assumed he was with the caravan, and it was only after a day's journey that they went to look for him among their relations and acquaintances. When they failed to find him they went back to Jerusalem looking for him everywhere.

Three days later, they found him in the Temple, sitting among the doctors, listening to them, and asking them questions; and all those who heard him were astounded at his intelligence and his replies. They were overcome when they saw him, and his mother said to him, 'My child, why have you done this to us? See how worried your father and I have been, looking for you.' 'Why were you looking for me?' he replied. 'Did you not know that I must be busy with my Father's affairs?' But they did not understand what he meant.

He then went down with them and came to Nazareth and lived under their authority. His mother stored up all these things in her heart. The Gospel of the Lord.

Prayer Over The Offerings

Look, O Lord, upon the prayers and offerings of your faithful, presented in commemoration of Blessed Mary, the Mother of God, that they may be pleasing to you and may confer on us your help and forgiveness. Through Christ our Lord.

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

Communion Antiphon

Mary treasured all these words, reflecting on them in her heart.

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.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (2:41-52)

Kwa afo, nne na nna Jesu na-aga Jerusalem n'oge emume ngabiga. Mgbe Jesu gbara afo iri na abuo, ya na nne na nna ya soro gaa dika omenaala si di; Oge e mechara emume ahụ, ka ha na-alaghachi, nwata ahụ bu Jesu noduru na Jerusalem. Nne na nna ya amataghi. Ha chere na o sonyere n'etiti ndi mmadu. Ha gara ije otu ubochi tupu ha bido choba ya n'etiti ndi ikwuniibe ha na ndi ha maara. Mgbe ha na-achotaghi ya, ha laghachiri azu na Jerusalem na-achoghari ya.

Mgbe ubochi ato gachara, ha huru ya n'ime ulonso Chineke, ka o no n'etiti ndi nkuzi na-ege ha nti na-ajukwa ha ajuju. Nghota na ogugu isi o ji aza ajuju turu ndi niile nuru okwu ya n'anya. Mgbe nne na nna ya huru ya, o turu ha n'anya. Nne ya wee si ya, "Nwa m, gini mere i ji mee mu na nna gi otu a? Lee, mu na nna gi na-achoghari gi kamgbe." Ma o zara ha si, "Gini ka unu na-achoghari m, o bu na unu amaghi na aga m anoriri n'ulo nna m." Ha aghotaghi okwu o gwara ha.

O soro ha laghachi na Nazaret, na-erubekwara ha isi, nne ya dobere okwu ndi a niile n'obi ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Lekwasị anya, O Dinwenu, n'aririo na Lonyinye ga nke ndi gi kwere nu, ndi ha cheere gi n'ihu na ncheta nke Maria di Ngozi, Nne nke Chukwu, ka ha masi gi ma wedatara anyi enyemaka gi na mgbaghara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Maria debere okwu ndi a niile, na-achighari ha n'obi ya.

Ekpere A Natachaa Oriri Nso

Ebe emeerela anyi ndi nketa oke mgbaputa ebighiebi, anyi na-ario, O Onyenweanyi, ka anyi bu ndi na-eme ncheta Nne nke Nwa gi, soro nyaa isi n'uju nke amara gi ma hukwa oganiru uto ya maka nzoputa anyi. Site na Kristi Onyenweanyi.

For the Solemn Blessings, see the next page

Solemn Blessing

V./ May God, who through the childbearing of the Blessed Virgin Mary willed in his great kindness to redeem the human race, be pleased to enrich you with his blessings. **R./ Amen.**

V./ May you know always and everywhere the protection of her, through whom you have been found worthy to receive the author of life.

R./ Amen.

V./ May you, who have devoutly gathered on this day, carry away with you the gifts of spiritual joys and heavenly rewards. **R./ Amen.**

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

R./ Amen.

Ngozi Puru Iche

V./ Ka ̣hukwu, Onye sitere n'omumunwa nke Vejirin Maria di ngozi zube n'obi oma Ya igbaputa mmadu, nwee mmasi ihujuputa ngozi Ya n'ime unu.

R./ Amen.

V./ Ka unu huta oge niile na n'ebe niile nchekwaba Onye ahụ unu si na Ya tosi inabata Isintoala nke ndu. **R./ Amen.**

V./ Ka unu ndi ji mmuofufe gbakota ebe a taa, buru onyinye nke anuri nke mmuo na ugwo nke eluigwe lawa. **R./ Amen.**

V./ Ya bu, ka ngozi nke Chineke ji ike niile, Nna, na Nwa, + na Mmuo Nso, biakwasị unu, ma nonyere unu oge niile.

R./ Amen.

11TH SUNDAY IN ORDINARY TIME (A) 18 June 2023 [Orie] (Green)

**Office:
Week 3**

Today's Readings dwell on God's irrevocable plan to gather His sheep. In the First Reading, God reminds the Israelites of His covenantal love, and while enjoining them to obey, promises to make them a kingdom of priests and a consecrated nation. The Responsorial Psalm rejoices for the privilege of belonging to God's flock. Fully aware how harassed and scattered the sheep are, Jesus in the Gospel chooses labourers to help to pasture them, to whom he confers authority with some instructions. But Christ's solicitude for God's flock is vividly shown in the Second Reading, in which St Paul recounts God's gratuitous and unconditional love, revealed in Christ who dies to make sinners righteous, reconciled and justified, so much as to fully partake of the joy of God's children.

Entry Antiphon

O Lord, hear my voice, for I have called to you. Come to my aid: do not abandon me. Do not turn away from me, O God my Saviour.

Collect

O God, strength of those who place their hopes in you, without you we are weak and powerless. Never fail to help us to keep your commandments, so that our action as well as our intentions may conform to your will. Through our Lord.

First Reading

Reading from the book of Exodus (19:2-6)
From Rephidim the Israelites set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp.

Moses then went up to God, and the Lord called him from the mountain, saying, "Say this to the House of Jacob, declare this to the sons of

Ukwe Mbata

Dinwenu, nuru olu m, n'ihì na ana m akpoku Gi. Gbata nyere m aka; agbahapukwala m. Agbakutakwala m azu, O Chineke, Onye nzoputa m.

Ekpere Mmeghe

Chineke, ike ndi tukwasara nchekwube na Gi, were obi oma nuru ekpere anyi. Ewepu Gi o nweghi ihe anyi puru imenu, maka ihi adighi ike anyi. Biko, were amara Gi nyere anyi aka mgbe niile, ka anyi kwudosie ike n'iwu Gi, biakwa were omume anyi na echiche anyi na-eme ihe ga-adi Gi mma. Site na Dinwenu anyi...

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Ezodus (19:2-6)

Oge umu Izrel hapuru Refidim bata n'ime ikpa nke Sinai, ha kwusiri n'ime ikpa ebe ahụ n'ihu ugwu.

Mosis rigooro n'elu ugwu ahụ izute Chineke, ma Yahweh siri n'elu ugwu ahụ kpoo Mosis oku si ya, "The a ka i ga-agwa

Israel, 'You yourselves have seen what I did with the Egyptians, how I carried you on eagle's wings and brought you to myself. From this you know that now, if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own for all the earth is mine. I will count you a kingdom of priests, a consecrated nation.'

The word of the Lord.

Responsorial Psalm: Ps. 99:2-3.5.(R.v.3)

Response: We are his people, the sheep of his flock

1. Serve the Lord with gladness. Come before him, singing for joy (R.)
2. Know that he, the Lord, is God. He made us, we belong to him, we are his people, the sheep of his flock. (R.)
3. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. (R.)

Second Reading

A reading from the letter of St Paul to the Romans (5:6-11)

We were still helpless when at his appointed moment Christ died for sinful men.

It is not easy to die even for a good man-though of course for someone really worthy, a man might be prepared to die - but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

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!

ulo nke Jekob, gwakwa umu Izrel. Unu ahula ihe m mere ndi Ijpt, na ka m si kpachapuru unu anya were kpotara unu onwe m. Ya mere o buru na unu ga-erubere m isi ma sopuru ogbugbandu m, unu ga-abu ndi nke m n'etiti mba niile, n'ihina uwa niile bu nke m. Unu ga-abukwara m igwe nke ndi ukochukwu na mba di nsọ.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 100:1-3.5.(Az.3)

Aziza: Anyi bu ndi nke ya, anyi bukwaga igwe aturu ya

1. Uwa niile tijerenu Onyenweanyi mkpu onu, Werenu iti mkpu onu bia n'ihu ya. (Az.)
2. Maranu na Onyenweanyi bu Chineke, ya kere anyi, O bukwaga ya nwe anyi, anyi bu ndi nke ya, anyi bukwaga igwe aturu ya. (Az.)
3. N'ihina Onyenweanyi di mma, Ihunaanya ya na-adi ebebe, ntukwasio bi ya na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Rom (5:6-11)

N'ihina mgbe anyi no n'enweghi ike nime onwe anyi ihe obula, mgbe oge Chineke kara ruru, Kristi nwuru n'ihu ndi amaghi Chineke. O bu ihe siri ike otu onye inwu n'ihu otu onye eziumume. Eleghi anya, mmadu nwere ike inwuru onye eziumume. Ma Chineke mere ka ihunaanya ya n'ebe anyi no puta ihe. N'ihina mgbe anyi ka bu ndi njo, Kristi nwuru maka anyi. Ya bu, ebe a gurula anyi na ndi eziumume ugbu a, site n'obara ya, o were anya na a ga-azoputa anyi kara n'iwe Chineke, site n'aka ya. O buru na e meziri agbata anyi na Chineke site n'onwu Nwa ya, mgbe anyi ka bu ndi njo ya, ugbu a anyi na ya dzi na mma, anyi ga-enweta nzoputa site na ndu ya. Ma o bughu naani nke a: anyi na-anurikwa onu n'ime Chineke site n'Onyenweanyi Jesu Kristi, onye mere ka anyi na Chineke di na mma ugbu a.

Okwu nke Oseburuwa.

Alaluya, alaluya! Jon. 10:27

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

Gospel

A reading from the holy Gospel according to Matthew (9:36-10:8)

When Jesus 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."

He 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 Thadeaeus; 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. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge."

The Gospel of the Lord.

Prayer Over The Offerings

God, you give us bread and wine as our food and drink, and you make them the sacrament which renews our spirit. Grant that we may never lack the support these gifts afford for our bodies and our souls. Through Christ our Lord.

Communion Antiphon

There is one thing I have asked the Lord, one thing I shall strive to gain, to live in the Lord's house all my life long.

Post-Communion

Lord, we believe that this Holy Communion is the sign that your people will be united with you. Grant that it may bring your Church this gift of unity. Through Christ our Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:36-10:8)

Mgbe Jesu huru otutu igwe madu ahụ, ebere ha mere ya, n'ihina ha nọ 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." Jesu kporo ndi umuazu ya iri na abuo, nye ha ike ichupu ajo mmuo na igwo oria na nrianna niile di icheiche.

Aha ndi umuazu iri na abuo ahụ bu ndi a: onye mbu bu Saimon onye a na-akpo Pita, na nwanne ya nwoke bu Andru, Jemis, nwa Zebedi, na nwanne ya nwoke bu Jon; Filip na Batolomi, Tomos na Matiu onye onautu; Jemis nwa Alfeus na Tedeus, Saimon onye 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 umaturu furu efu nke ulo Izrel. Ka unu na-aga, na-ekwunu si, 'Alaeze eluigwe adila nso.' Gwoonu ndi oria kpolitenu ndi nwuru anwu, meenu ndi ekpenta ka ha di ocha, chupukwanu ajo mmuo. Unu natara n'efu, nyekwanu n'efu. Ozioma nke Oseburuwa.

Ekpere Nhunye

Chineke anyi, I ji achicha na mmanya nke a na-azu anyi, werekwa ihe ogbugba ndu nke a na-eme ka anyi di ohuru. Biko, mee ka anyi site n'ihe ndi a na-enweta enyemaka Gi, ma n'ahu ma na mkpuru obi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Otu ihe ka m na-ario Dinwenu, so ya ka m na-acho: Ka m biri n'ulo nke Dinwenu ubochi niile nke ndu m.

Ekpere ANatachaa Oriri Nso

Onyenweanyi, anyi anatala ahụ na obara nke Nwa Gi. Otu oriri nso a si egosi idiko n'otu nke ndi kwerenu, sikwa otu a mee ka idiko n'otu ahụ na-aputa ihe n'ime Nzuko Gi. Site na Kristi Onyenweanyi.

For Sunday Evening Instruction: The Church as Christ's flock, See page 42

(For Entry Antiphon and Collect, see page 41)**First reading**

A reading from the second letter of St Paul to the Corinthians (6:1-10)

As God's fellow workers, we beg you once again not to neglect the grace of God that you have received. For he says: At the favourable time, I have listened to you; on the day of salvation I came to your help. Well, now is the favourable time; this is the day of salvation.

We do nothing that people might object to, so as not to bring discredit on our function as God's servants. Instead, we prove we are servants of God by great fortitude in times of suffering: in times of hardship and distress; when we are flogged, or sent to prison, or mobbed; labouring, sleepless, starving. We prove we are God's servants by our purity, knowledge, patience and kindness; by a spirit of holiness, by a love free from affectation; by the word of truth and by the power of God; by being armed with the weapons of righteousness in the right hand and in the left, prepared for honour or disgrace, for blame or praise; taken for impostors while we are genuine; obscure yet famous; said to be dying and here we are alive; rumoured to be executed before we are sentenced; thought most miserable and yet we are always rejoicing; taken for paupers though we make others rich, for people having nothing though we have everything.

The word of the Lord.

Responsorial Psalm: Ps. 97:1-6. (R.v.2)

Response: The Lord has made known his salvation.

1. Sing a new song to the Lord for he has worked wonders. His right hand and his holy arm have brought salvation. (R.)

2. The Lord has made known his salvation; has shown his justice to the nations. He has remembered his truth and love for the house of Israel. (R.)

3. All the ends of the earth have seen the salvation of our God. Shout to the Lord all the earth, ring out your joy. (R.)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (6:1-10)

Ebe anyi na Chineke na-aruko oru, anyi na-ario unu ka unu ghara inabata amara Chineke dika ihe efu. N'ihina o kwuru si, "N'oge nnabata anuru in olu unu, N'ubochi nzoputa enyekwaara m unu aka" Lee, ugbu a bu oge nnabata, ugbu a bukw a oge nzoputa ahụ.

Anyi adighi etinye ihe mgbochi n'uzo onye obula ka ndi mmadu ghara ikwuto ije ozi anyi. Ma dika ndi na-ejere Chineke ozi, anyi na-eme ka ndi na omume anyi buru ihe atu: anyi na-enwe ogologo ntachiobi n'ime oke mkpagbu niile, n'ime ihe isi ike niile, n'ime oke ahuhu niile. Otutu mgbe ndi mmadu mere ka ogbaaghara di n'obodo n'ihia anyi, tie anyi ihe, tuba anyi n'ulomkporo; anyi dogburu onwe anyi n'oru, nodu na nche, buo onu otutu mgbe. Anyi mekwara nke a site na ndu idi ocha nke anyi na-ebi, site n'ighota ihe omuma, site n'ogologo ntachiobi nke anyi nwere, site n'inwe obioma na ezi ihunaanya n'ebe mmadu niile no, na site n'ike Mmuo Nso, sitekwa n'ikwu eziokwu na site n'ike nke Chineke. Anyi buuru eziomume dika ngwaagha n'aka nri na n'aka ekpe; ufodu na-asopuru anyi, ma ufodu na-akpari anyi, ufodu na-akpo anyi aha ojoo ebe ndiozo na-akpo anyi aha oma. Ufodu na-akpo anyi ndi nduhie ma anyi bu ndi eziokwu. Anyi dika ndi a maghi mana anyi bu ndi a ma nke oma; ufodu mmadu na-a agunye anyi dika ndi na-anwu anwu, ma anyi di ndu; a tara anyi ahuhu, mana anyi anwughi; anyi na-ahu ihe mwute di ichiche, ma anyi na anuri onu, mgbe niile; anyi na-ejeghari ka umuogbenye, ma anyi na-eme otutu mmadu ka ha buru ogaranya; anyi na-eme ka ndi enweghi ihe obula, ma anyi nwezuru ihe niile.

Okwu nke Oseburuwa

Abuoma na Aziza: Abu. 98:1-6. (Az.2)

Aziza: Onyenweanyi egosila ike nzoputa ya.

1. Kweere Onyenweanyi ukwe ohuru, n'ihina o ru ru ebube, aka nri ya na aka ya di nso eweterela ya mmeri. (Az.)

2. Onyenweanyi egosila ike nzoputa ya, o meela ka mba niile mata eziomume ya. O chetala ihunaanya ya na ikwudosiike ya n'ebe ezinulo Izrel no. (Az.)

3. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tizerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)

Alleluia, alleluia! Jn. 14:23

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

Gospel

A reading from the holy Gospel according to Matthew (5:38-42)

Jesus said to his disciples: 'You have learnt how it was said: Eye for eye and tooth for tooth. But I say this to you: offer the wicked man no resistance. On the contrary, if anyone hits you on the right cheek, offer him the other as well; if a man takes you to law and would have your tunic, let him have your cloak as well. And if anyone orders you to go one mile, go two miles with him. Give to anyone who asks, and if anyone wants to borrow, do not turn away.'

The Gospel of the Lord.

Aléluya, aléluya! Jn. 14:23

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiụ dere (5:38-42)

Jesu gwara ndi na-eso ụzọ ya si; 'Unu anula na e kwuru si, 'Anyia laara anyia; eze laara eze.' Ma ana m agwa unu; ejikwala ihe ojoo akwughachi mmadu obula ihe ojoo o mere unu. O buru na mmadu amaa gi ura na nti akanri, tughariara ya nti akaekpe. O buru na mmadu agbaa gi akwukwo ka o nara gi uwe mkpuchi gi, hapukwara ya uwe mwuda gi; O buru na onye obula amanye gi ka i jee otu nzoukwu, soro ya jee nzoukwu abuo. Nyee onye obula rioro gi ihe, agbakutakwala onye obula choro ibiri gi iheazu.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

20 June [Nkwo] Tuesday of Ordinary Time - Week 11 (Green)

(For Entry Antiphon and Collect, see pages 29 & 30)

First Reading

A reading from the second letter of St Paul to the Corinthians (8:1-9)

Here, brothers, is the news of the grace of God which was given in the churches in Macedonia; and of how, throughout great trials by suffering, their constant cheerfulness and their intense poverty have overflowed in a wealth of generosity. I can swear that they gave not only as much as they could afford, but far more, and quite spontaneously, begging and begging us for the favour of sharing in this service to the saints and, what was quite unexpected, they offered their own selves first to God and, under God, to us.

Because of this, we have asked Titus, since he has already made a beginning, to bring this work of mercy to the same point of success among you. You always have the most of everything - of faith, of eloquence, of understanding, of keenness for any cause, and the biggest share of our affection - so we expect you to put the most into this work of mercy too. It is not an order that I am giving you; I am just testing

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (8:1-9)

Umunna m, achoro m ka unu mata banyere ihe nke amara Chineke ruru na nzuko Kristi niile di n'ala Masedonia. Mkpagbu na onwunwa buru ibu dakwasara ha ogologo mgbe. Ma site n'amara Chineke, onu ha nwere buru ibu karia nke ndiozo. Onodu mkpa na uko nke ha no n'ime ya dika nke ogbenye onuntu. Ma ha sitere n'uko ha, were mgbasapu aka nye Chineke na mmadu onyinye afooma. N'ihina ha nyere dika ike ha ha. Di ka m kwuru, ha nyekwara karia otu a turu anya. Onyinye ha si n'obi ha puta. Ha jikwa obi ha niile na-ario ka anyi kwe ka ha soro, na-eweta onyinye inyeaka nke a na-ezigara ndi nso no na Judia. Anyi atughikwa anyia nke a. Ha buru uzo nye Dinwenu onwe ha, e mechaa ha nyekwa anyi onwe ha dika uche nke Chineke siri di. Nke a mere anyi ji rio Taitus onye malitere oru n'etiti unu, ka o ruruo oru amara ahụ n'isi. Ugbo a, unu bakariri ndiozo n'uba n'ihe niile n'okwukwe, n'ikwuwa okwu, n'ihe omuma, n'inu oku n'obi, n'igosi ihunaanya unu n'ebe anyi no - gbaanu mbo ka unu hu na unu kariri ndiozo n'oru amara a. O bughi iwu ka m na-enye unu kama ana m akoro unu otu o si anu ndiozo oku n'obi inyere ha

the genuineness of your love against the keenness of others. Remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty.

The word of the Lord.

Responsorial Psalm: Ps. 145:25-9 (R.v.2)

Response: **My soul, give praise to the Lord.**

1. I will praise the Lord all my days, make music to my God while I live. (R.)
2. He is happy who is helped by Jacob's God, whose hope is in the Lord his God, who alone made heaven and earth, the seas and all they contain. (R.)
3. It is He who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)
4. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. (R.)

Alleluia, alleluia! Jn. 13:34

I give you a new commandment: love one another; just as I have loved you, you also must love one another. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (5:43-48)

Jesus said to his disciples: 'You have learnt how it was said: You must love your neighbour and hate your enemy. But I say this to you: love your enemies and pray for those who persecute you; in this way you will be sons of your Father in heaven, for he causes his sun to rise on bad men as well as good, and his rain to fall on honest and dishonest men alike. For if you love those who love you, what right have you to claim any credit? Even the tax collectors do as much, do they not? And if you save your greetings for your brothers, are you doing anything exceptional? Even the pagans do as much, do they not? You must therefore be perfect just as your heavenly Father is perfect.'

The Gospel of the Lord.

aka, ka m wee mata ma unu nwere ihunaanya n'ezikwu. N'ihina unu maara ihe banyere amara nke Dinwenụ anyị Jesu Kristi. O bu ezie na Kristi bu ogaranya, ma o dara ogbenye n'ihị unu, ka unu site n'ibu ogbenye ya buru ogaranya. Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 146:2-4-9 (Az.1)

Aziza: **Mkpurụ obi m too Chineke.**

1. Aga m eto Oseburuwa n'ubochi ndu m niile, aga m ekwegara Chineke m ukwe, oge niile m di ndu. (Az.)
2. Añuri bu nke onye nwere Chineke nke Jakob dika onye enyemaka ya; onye tukwasiriobi ya n'Onyenweanyi bu Chineke ya. Onye kere eluigwe na ala, nakwa oke osimiri na ihe niile bi n'ime ya. (Az.)
3. Onyenweanyi kwesiri ntukwasijobi ebeebe. O na-enye ndi a na-emegbu emegbu ikpe nkhumoto. O na-enye ndi agu na-agu nri, o na-emekwa ka ndi eji nwere onwe ha. (Az.)
4. Onyenweanyi na-eme ka ndiisi hu uzo, O na-ebulite ndi ibu arọ nyidara n'ala, Onyenweanyi na-echekwaba ndi obia, O na-echekwaba ndi na-enweghi nne na nna na ndi ajadu. (Az.)

Aléluya, aléluya! Jn 13:34

Iwu ohuru ka m na-enye unu: Hunu ibe unu n'anya. Otu m si hu unu n'anya, sinu otu ahu hurita ibe unu n'anya. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:43-48)

Jesu gwara ndi na-eso uzo ya si; "Unu anula na e kwuru si, I ga-ahu onye agbataobi gi n'anya, ma kpoo onyeiro gi asi." Ma ana m agwa unu; hunu ndiio unu n'anya, na-ekpekwaranu ndi na-emegbu unu ekpere, ka unu wee buru umu nke Nna unu bi n'eluigwe n'ihina o na-eme ka anyanwu ya chakwasi ma ndi ajo mmadu, ma ndi ezigbo mmadu. O na-emekwa ka mmiri na-ezoro ma ndi oma ma ndi ojoo. O buru na unu na-ahu naani ndi enyi unu n'anya, kedu ugwo oru puru iche unu ga-anata n'aka Chineke? Obuladi ndi ona utu na-emekwa otu ahu. O buru na unu na-ekele naani umunne unu, Kedu ihe puru iche unu mere karja ndiozo? O bu na ndi na-ekpere arusi anaghi eme otu ahu? Ya bu, unu onwe unu ga-ezu oke dika Nna unu nke bi n'eluigwe siri zuo oke.

Ozioma nke Oseburuwa.

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



St Aloysius Gonzaga, Religious (Memorial)

St. Aloysius was born of the princely family of Castiglione in Italy in 1568. He was destined for the military by his father, but by the age of 9 Aloysius had decided on a religious life, and made a vow of perpetual virginity. While still a boy, he taught catechism to poor boys. To safeguard himself from possible temptation, he would keep his eyes persistently downcast in the presence of women.

A kidney disease prevented St. Aloysius from a full social life for a while, so he spent his time in prayer and reading the lives of the saints.

Aloysius joined the Jesuits at the age of 16, after legally delivering his share of inheritance to his brother. As a novice, he was sent in 1591 to assist the victims of an epidemic of plague that broke out there. He himself caught the plague and died from it at the age of 23.

St Aloysius was canonized in 1726 by Pope Benedict XIII. He is Patron to AIDS care-givers, AIDS patients, Catholic youth, Jesuit students, relief from pestilence, sore eyes patients, and teenagers.

Entry Antiphon

The clean of hands and pure of heart shall climb the mountain of the Lord and stand in his holy place.

Collect

O God, giver of heavenly gifts, who in Saint Aloysius Gonzaga joined penitence to a wonderful innocence of life, grant, through his merits and intercession, that, though we have failed to follow him in innocence, we may imitate him in penitence. Through our Lord.

First Reading

A reading from the second letter of St Paul to the Corinthians (9:6-11)

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

The one who provides seed for the sower and bread for food will provide you with all the seed you want and make the harvest of your good deeds a larger one, and, made richer in every way, you will be able to do all the generous things which,

Ukwe Mbata

Onye kwuoto n'omume di ocha n'obi ga-arigo n'ugwu nke Dinwenụ, kwuru n'ebe ya di nsọ.

Ekpere Mmeghe

O Chineke, onye na-enye onyinye nke eluigwe ga, onye jikotara ndu ime opipia na ndu enweghi uta di itunaanya n'ime Aloishius Gonzaga di aso, mee, site na ezionume na aririo ya, ka, ebe anyi esoghi ya bie ndu enweghi uta, ka anyi na-efiomi ya na ime opipia. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (9:6-11)

Isi okwu bu nke a: mkpuru onye kuru ka o ga-laghotā. Onye kuru nwantinti ga-aghotā nwantinti. Onye kuru n'uju ga-aghotakwa n'uju. Onye obula ga-enye dika o kpebiri n'obi ya. Unu enyela na mwute na n'inwe obi abuo, mobu dika a manyere unu amanye, n'ihina Chineke na-ahu onye ji obi uto onye onyinye n'anya. Chineke, n'onwe ya, puru ibutere unu ngozi n'uju, kara ka unu turu anya. O puru ime ka unu nwezuo ihe niile na-akpa unu nwekwaa nke foduru maka ezi oru niile. Otu a ka e dere n'Akwukwo Nso si, "O kesara aku ya, o nyee umuogbenye ihe; obioma ya na-adigide ruo mgbe ebighiebi."

Chineke, onye na-enye onye oruubi mkpuru okuku na ihe oriri ga-enyekwa unu mkpuru mobu ihe unu ji aru oru obioma. O ga-eme ka ha mubaa bu iheoma nke unu na-aku dika mkpuru. O ga-emekwa ka ngozi nke sitere n'ezi oru unu bawanye. O ga-eme ka unu buru ogaranya n'uzo obula, nwee ihe e ji aru oru obioma mgbe obula.

through us, are the cause of thanksgiving to God. The word of the Lord.

Nke a ga-eme ka ọtụtụ mmadụ kelee Chineke n'ihì onyinye obioma unu nke ha na anata site n'aka anyị. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 111:1-4.9. (R.v.1)

Response: **Happy the man who fears the Lord.**

1. Alleluia! Happy the man who fears the Lord, who takes delight in his commands. His sons will be powerful on earth; the children of the upright are blessed. (R.)
2. Riches and wealth are in his house; his justice stands firm for ever. He is a light in the darkness for the upright: he is generous, merciful and just. (R.)
3. Open-handed, he gives to the poor; his justice stands firm for ever. His head will be raised in glory. (R.)

Alleluia, alleluia! Jn 14:23

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

Gospel

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

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

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

'When you fast do not put on a gloomy

Abụoma na Aziza: Abụ. 112:1-4.9. (Az.1)

Aziza: **Añuri na-adiri onye na-aturu Onyenweanyi egwu.**

1. Aleluya! Añuri na-adiri onye na-aturu Onyenweanyi egwu, onye ji ọñu na-edebe iwu ya! Umụ onye dị otu a ga-abụ ndi nwere ike n'uwa, agburu onye ezigbo omume ga-enweta ngozi. (Az.)
2. Ezinụlọ ya ga-enweta akunụba, ezionume ya agaghị enwe mgbanwe. N'ihina onye ezigbo omume ga-achawaputa dika ihe n'etiti ọchichiri, o di ebere, ihunaanya na-akwuba aka oto. (Az.)
3. O naghị atufu oge inyere ndi ogbenye aka, ezionume ya anaghị agbanwe agbanwe, ndi di otu a na-enweta nsopuru mgbe niile. (Az.)

Aleluya, aleluya! Jn 14:23

Oburū na mmadū ahū m n'anya, o ga-edobe okwu m. Nna m ga-ahukwa ya n'anya. Anyi ga-abiakwute ya, biri n'ime ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (6:1-6.16-18)

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

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

"Ozokwa mgbe obula unu na-ebu onu, unu agbarula ihu unu dika ndi ihuabuo si

look as the hypocrites do: they pull long faces to let men know they are fasting. I tell you solemnly, they have had their reward. But when you fast, put oil on your head and wash your face, so that no one will know you are fasting except your Father who sees all that is done in secret; and your Father who sees all that is done in secret will reward you.’
The Gospel of the Lord.

Prayer Over The Offerings

Grant us, O Lord, that by the example of Saint Aloysius, we may take our place at the heavenly banquet, clothed always in our wedding garment, so that, by participation in this mystery, we may possess the riches of your grace. Through Christ our Lord.

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

Communion Antiphon

God gave them bread from heaven; man ate the bread of Angels.

Prayer After Communion

Bring us, who have been fed with the food of Angels, O Lord, to serve you in purity of life, and, following the example of Saint Aloysius, whom we honour today, may we persevere in constant thanksgiving. Through Christ our Lord.

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

Ekpere Nhunye

Mee, O Dinwenu, ka site n’ukpuru nke Aloisius di aso, ka anyi were onodu n’oririukwu nke eluigwe, yiri uwe agbam-akwukwo mgbe niile, ka o ga-abu, site na isonye n’iheomimi nke a, anyi ewere nweta uba nke amara gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Chineke nyere ha achicha si n’eluigwe; mmadu riri achicha nke ndi mmuoma.

Ekpere A Natachaa Oriri Nso

Mee ka anyi, bu ndi ijirila nri nke ndi Muoma zuo, O Dinwenu, gbaara gi odibo site n’idiocha nke ndu, ka, site na iso ukpuru nke Aloisius di aso, onye anyi nasopuru taata, anyi ewere kwudosie ike na inye ekele di okpu. Site na Kristi Onyenweanyi.

22 June [Orie] Thursday of Ordinary Time - Week 11 (Green)
St. Paulinus of Nola, Bishop (Opt. Mem.)

(For Entry Antiphon and Collect, see pages 42 & 43)

First Reading

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

I only wish you were able to tolerate a little foolishness from me. But of course: you are tolerant towards me. You see, the jealousy that I feel for you is God’s own jealousy: I arranged for you to marry Christ so that I might give you away as a chaste virgin to this one husband. But the serpent, with his cunning, seduced Eve, and I am afraid that in the same way your ideas may get corrupted and turned away from simple devotion to Christ. Because any newcomer has only to proclaim a new Jesus, different from the one that we preached, or you have only to receive a new spirit, different from the one you have already received, or a new gospel, different

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo ozi nke abuo Pol di aso degaara ndi Korint (11:1-11)

Odi mma ma unu nagide m, o buladi ma m kwuo okwu dika onye enweghi uche. Nagidenu m. Eji m ekworo hu unu n’anya dika Chineke ji ekworo hu anyi niile n’anya. Unu dika nwaagbogho nta m hootara otu di bu Kristi, ka m chee unu n’ihu Kristi dika agbogho a na-emerughi emeru, o ji agbaakwukwo. Ma egwu na-atu m, dika agwo jiri aghughogho buo liv, ndi nrafu ga-iji aghughogho duhie unu, mee ka unu kwusi iji obi di ocha na idi uchu jeere Kristi ozi. N’ihina unu gaara anara onyeozo biakwutere unu na-ekwusa Jesu ozo di iche, abughi nke anyi kwusara. Unu gaara anarakwa ike nke mmuo ozo di iche abughi ike

from the one you have already accepted - and you welcome it with open arms. As far as I can tell, these arch-apostles have nothing more than I have. I may not be a polished speechmaker, but as for knowledge, that is a different matter; surely we have made this plain, speaking on every subject in front of all of you.

Or was I wrong, lowering myself so as to lift you high, by preaching the gospel of God to you and taking no fee for it? I was robbing other churches, living on them so that I could serve you. When I was with you and ran out of money, I was no burden to anyone; the brothers who came from Macedonia provided me with everything I wanted. I was very careful, and I always shall be, not to be a burden to you in any way, and by Christ's truth in me, this cause of boasting will never be taken from me in the regions of Achaia. Would I do that if I did not love you? God knows I do.

The word of the Lord.

Responsorial Psalm: Ps. 110:1-4.7-8.(R.v.7)

Response: **Your works, O Lord, are justice and truth.**

1. Alleluia! I will thank the Lord with all my heart in the meeting of the just and their assembly. Great are the works of the Lord; to be pondered by all who love them. (R.)

2. Majestic and glorious his work, his justice stands firm for ever. He makes us remember his wonders. The Lord is compassion and love. (R.)

3. His works are justice and truth: his precepts are all of them sure, standing firm for ever and ever: they are made in uprightness and truth. (R.)

Alleluia, alleluia! Rom. 8:15

The Spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' Alleluia!

Gospel

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

Jesus said to his disciples: 'In your prayers do not babble as the pagans do, for they think

nke Mmụọ Nso ahụ unu natara site n'aka anyi. Unu gaara ekwenyekwa na nkuzi ozo di iche, na-abughị ozioma ahụ nke unu natara site n'aka anyi. O were m anya na o dighi uzo obula m si di ala n'ebe ndiozi ugha ndi a no, ndi unu na-eche na ha kachasi elu n'etiti ndi ozi. O buru na abughi m onye oka okwu, abụ m onye oka mmuta. Anyi akowaarala unu nke a otutu mgbe n'uzo di icheiche n'ihe niile.

Mgbe m biara zie unu ozioma Chineke, o dighi ego obula m nara unu! Ewedara m onwe m ala ka m wee welie unu elu! Ihe di otu a m mere unu, o bu ihe ojoo? Oge m na-arụ oru n'etiti unu, ndi na-akwu m ugwo bu nzuko Kristi ndiozo. Ya bu, aku a zotara n'aka ndiozo, ka e ji nyere unu aka. Oge m no n'etiti unu anogidere m n'uko ma enyeghi m onye obula nsogbu, ka m ghara iburu unu ibu aro, kama ndi umunna ndi si na Masedonia, na-ewetara m ihe niile di m mkpa. Ya mere, dika m na-eme na mbu otu a ka m ga na-eme n'odiniihu: agaghi m aburu unu ibu aro. Ebe eziokwu nke Kristi di n'ime m, inya isi m nke a agaghi akwusi na mpaghara Akaya niile. Gini mere m ji ekwu otu a? O ga-abu na ahughi m unu n'anya. Chineke ma na ahuru m unu n'anya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 111:1-4.7-8. (Az.7)

Aziza: **Oru gi niile, Onyenweanyi, bu eziokwu na ikwudosiike.**

1. Aleluya! Eji m obi m niile enye Onyenweanyi ekele, n'ogbako ndi eziumume. Oru Onyenweanyi niile di itunaanya, ndi niile o na-amasi kwesiri ilekwasa ya anya. (Az.)

2. Oru niile o na-arụ juputara n'otito na ebube, eziumume ya enweghi ike igbanwe agbanwe. O na-ekwe ka anyi na-echeta oru ebube ya. Onyenweanyi di ebere di obioma. (Az.)

3. Ihe niile o na-eme bu n'ikwudosiike na n'ike nkwmoto, iwu ya di ntukwasio bi n'uzo niile, nke a mere ka o di ebееbe ebееbe, nke di n'udi ikwudosiike na ugwu. (Az.)

Aleluya, aleluya! Rom. 8:15

Mmuo nke unu natara abughi nke ibu oru, ma o bu nke ilaghachi n'egwu ozo, kama o bu Mmuo ibu umu, nke na-enyekwa anyi ike itiku Chineke, si: 'Nna, Ezi Nna m!' Aleluya!

Ozioma

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

Jesu gwara ndi na-eso uzo ya si; "Mgbe unu na-ekpe ekpere, unu ekwukwala otutu okwu

that by using many words they will make themselves heard. Do not be like them; your Father knows what you need before you ask him. So you should pray like this: 'Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. And forgive us our debts, and do not put us to the test, but save us from the evil one. 'Yes, if you forgive others their failings, your heavenly Father will forgive you yours; but if you do not forgive others, your Father will not forgive your failings either.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see pages 43)

23 June [Afor] Friday of Ordinary Time - Week 11 (Green)

(For Entry Antiphon and Collect, see page 41)

First Reading

A reading from the second letter of St Paul to the Corinthians (11:18.21-30)

So many others have been boasting of their worldly achievements, that I will boast myself. But if anyone wants some brazen speaking - I am still talking as a fool - then I can be as brazen as any of them, and about the same things. Hebrews, are they? So am I. Israelites? So am I. Descendants of Abraham? So am I. The Servants of Christ? I must be mad to say this, but so am I, and more than they: more, because I have worked harder, I have been sent to prison more often, and whipped so many times more, often almost to death. Five times I had the thirty-nine lashes from the Jews; three times I have been beaten with sticks; once I was stoned; three times I have been ship-wrecked and once adrift in the open sea for a night and a day. Constantly travelling, I have been in danger from rivers and in danger from brigands, in danger from my own people and in danger from pagans; in danger in the towns, in danger in the open country, danger at sea and danger from so-called brothers. I have worked and laboured, often without sleep; I have been hungry and thirsty and often starving; I have been in the cold without clothes. And, to leave out much more, there is my daily

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

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (11:18.21-30)

Ebe otutu mmadu ji ihe nke uwa a anya isi mu onwe m ga-anyakwa isi dika ha. Ana m ekwu dika onye enweghi uche. O buru na onye obula anwaa anwaa nyaa isi n'ihe obula, mu onwe m ga-anyakwa isi karia. Ha bu ndi Hibru? Mu onwe m bukwa. Ha bu ndi Izrel? Mu onwe m bukwa. Ha bu unu Abraham? Mu onwe m bukwa. Ha bu ndi na-ejere Kristi ozi? Mu onwe m na-ejekwara Kristi ozi karia ha. Ana m ekwu dika onye isi adighi mma. Adogbuola m onwe m n'oru karia ha. Atuola m mkporo otutu mgbe karia ha, e tiela m ihe otutu mgbe karia ha, nke na oge ufodu abiaruru m n'onu onwu. Ugboro ise ka ndi Juu piara m onu utali iri ano e wepuru otu. Ugboro ato ka a piara m utali igwe; a turu m okwute otu ugboro, ugboro ato ka ugbo m no n'ime ya kpuru. Otubochi anoro m n'ogbu mmiri, mmiri na-ebughari m ehie na abali. N'uzo ije m otutu mgbe ano m n'ihe ize ndu site n'aka ndi ohi, na site n'aka ndi Juu ibe m, na site n'aka ndi mba ozo, na site n'aka ndi no n'ime oke obodo. Ihe ize ndu chere m n'ime ikpa, n'elu oke osimiri, na n'etiti umunna m ndi bu ndi enyi ugha. Otutu mgbe ka m no n'idogbu onwe m n'oru na n'ihuju anya. Otutu abali, adighi m arahu ura. Kwa mgbe ka m no n'oke agu na n'oke akpiri ikpo nku, na-ejehari n'enweghi nri, noro n'oke oyi otutu, n'enweghi ihe mgbochi oyi. O bugh naani ihe ndi a na-anyigbu m, kama kwa ubochi ka m no

preoccupation: my anxiety for all the churches. When any man has had scruples, I have had scruples with him; when any man is made to fall, I am tortured.

If I am to boast, then let me boast of my own feebleness.

The word of the Lord.

Responsorial Psalm: Ps. 33:2-7.(R.v.7)

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

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)

2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)

3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)

Alleluia, alleluia! Mt. 5:3

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

Gospel

A reading from the holy Gospel according to Matthew (6:19-23)

Jesus said to his disciples: 'Do not store up treasures for yourselves on earth, where moths and woodworms destroy them and thieves can break in and steal. But store up treasures for yourselves in heaven, where neither moth or woodworms destroy them and thieves cannot break in and steal. For where your treasure is, there will your heart be also.

'The lamp of the body is the eye. It follows that if your eye is sound, your whole body will be filled with light. But if your eye is diseased, your whole body will be all darkness. If then, the light inside you is darkness, what darkness that will be!'

The Gospel of the Lord.

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

n'ichegbu onwe m banyere nzuko niile nke Kristi. O di onye adighi ike ma m eburughi ahu mgbu ya ka o buru nke m? O di onye obula n'etiti umunna dabara na mmehie, ma m erughi uju n'ihia ya?

O buru na aghaghi m inya isi, aga m anyaisi n'ihie ndi na-egosi adighi ike m.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 34:2-7. (Az.7)

Aziza: **Onyenweanyi na-agbaputa ndi ezi mmadu na nsogbu ha niile.**

1. Aga m eto Onyenweanyi oge niile, Otito ya ga-adi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma nri. (Az.)

2. Soronu m kwuputa idjukwu nke Onyenweanyi, Soronu m too aha ya. Akpokuru m Onyenweanyi, O za m, O zoputara m n'egwu niile na-atu m. (Az.)

3. Ihu obula chere n'ebe Onyenweanyi no na-amuke amuke, ihere anaghi eme ya ma oli. Onyenweanyi na-anu mkpu akwa nwogbenye, O na-enyekwara ya aka na nsogbu ya niile. (Az.)

Alaluya, alaluya! Mt. 5:3

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (6:19-23)

Jesu gwara ndi na-eso uzo ya si, "Unu akpakorola onwe unu aku n'elu uwa, ebe o ga-agba nchara mobu akika ataa ya, ebe ndi ohi ga-etiwa ma zuo ihe niile. Kama kwadoronu onwe unu aku n'eluigwe, ebe o na-agaghi agba nchara, ebe akika na-agaghi ata ya, ebe ndi ohi na-agaghi etiwa ma zuo. N'ihia ebe aku gi di, ebe ahu ka obi gi ga-adikwa.

"Anyia bu mmuoku nke ahu. Ya bu, o buru na anyia gi zuru oke, ahu gi niile ga-ajuputa n'ihie; Ma o buru na anyia gi di njo, ahu gi niile ga-ajuputa n'ochichiri, lee ka ochichiri ahu si buo oke ibu!

Ozioma nke Oseburuwa.

For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit;... Let us then pursue what makes for peace and for mutual upbuilding (Romans 14:17,19).

24 June [Nkwo] Saturday of Week 11 (White)

Birth of St. John The Baptist (Solemnity)

John the Baptist was the son of Zachary, a priest in Jerusalem, and Elizabeth, a kinswoman of Mary. He was probably born at Ain-Karim southwest of Jerusalem after the Angel Gabriel had told Zachary that his wife would bear a child at old age. He lived as a hermit in the desert of Judea until about A.D. 27. When John was thirty, he began to preach on the banks of the Jordan against the evils of the times and called people to penance and baptism "for the Kingdom of Heaven is close at hand". He attracted large crowds, and when Christ came to him, John baptized him, acknowledging him as the Messiah.

John continued preaching in the Jordan valley when Christ left to preach in Galilee. He inspired many of his followers to follow Christ whom he identified as "the Lamb of God."

Fearful of John's great power with the people, Herod Antipas, Tetrarch of Perea and Galilee, had him arrested and imprisoned when John denounced his adulterous and incestuous marriage with Herodias - wife of his half brother Philip. Herod beheaded John at the request of Salome, his daughter following the instigation of her mother, Herodias.

John is presented in the New Testament as the last of the Old Testament prophets and the precursor of the Messiah.

Today celebrates his birthday following Christ's testimony that he is the greatest of the sons of men, while another of his feast in August 29th celebrates his beheading.

Entry Antiphon

A man was sent from God, whose name was John. He came to testify to the light, to prepare a people fit for the Lord.

Collect

O God, who raised up Saint John the Baptist to make ready a nation fit for Christ the Lord, give your people, we pray, the grace of spiritual joys and direct the hearts of all the faithful into the way of salvation and peace. Through our Lord.

First Reading

A reading from the prophet Isaiah (49:1-6)

Islands, listen to me, pay attention, remotest peoples. The Lord called me before I was born, from my mother's womb he pronounced my name. He made my mouth a sharp sword, and hid me in the shadow of his hand. He made me into a sharpened arrow, and concealed me in his quiver. He said to me, 'You are my servant (Israel) in whom I shall be glorified'; while I was thinking, 'I have toiled in vain, I have exhausted myself for nothing'; and all the while my cause was with the Lord, my reward with my God. I was honoured in the eyes of the Lord, my God was my strength. And now the Lord has spoken, he who formed me in the womb to be his servant, to bring Jacob back to him, to gather Israel to him: 'It is not enough for you to be my servant,

Ukwe Mbata

Otu nwoke ka Chineke zitere, aha ya bu Jon. O biara igbara ihe ahụ akaebe, iji kwadoro Onyenweanyi ndi kwesiri ya.

Ekpere Mmeghe

O Chineke, onye kpolitere Jon di aso Ommirichukwu ka o kwadoro Kristi Onyenweanyi ndi kwesiri ya, nye ndi nke gi, anyi na-ario, amara afuri nke mmuoga ma duzie obi ndi niile kwerenu n'uzo nke nzoputa na udo. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n' onye amuma Aizaya (49:1-6)

Geenụ m nti, O, ala ndi di n'akuku mmiri, unu ndi bi ebe tereaka, geenụ nti. Chineke hooro m site n'afọ nne m, o kporo m aha tupu a muo m. O meela onu m o di nko ka mmaagha. O zoro m n'okpuru aka ya; o mere m ka m buru aku a piri nke oma; o na-echekwa m n'ime obo ya. O siri m "I bu nwodibo m, Izrel, onye m ga-esi na ya nweta otito." Mana ekwuru m si, ataala m ahuhu lara n'iyi, emefuola m ike m n'ihe na-abaghi uru; mana ihe nketa m di n'Oseburuwa. Ugwo oru m di na Chineke. Ma ugbo a Chineke, onye kpuru m n'ime afo nne m, ka m buru nwodibo ya, ka m kpoghachiri ya Jekob azu, ka m chikotara ya Izrel, maka na enwere m nsopuru n'ihl ya, onye bu ike m, kwuru si, "O bughi naani na i



to restore the tribes of Jacob and bring back the survivors of Israel; I will make you the light of the nations so that my salvation may reach to the ends of the earth.’

The word of the Lord.

Responsorial Psalm: Ps. 138:1-3.13-15.(R.v.14)

Response: I thank you for the wonder of my being.

1 O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. You mark when I walk or lie down, all my ways lie open to you. (R.)

2. For it was you who created my being, knit me together in my mother’s womb. I thank you for the wonder of my being, for the wonders of all your creation. (R.)

3. Already you knew my soul, my body held no secret from you when I was being fashioned in secret and moulded in the depths of the earth. (R.)

Second Reading

A reading from the Acts of the Apostles (13:22-26)

Paul said: ‘God made David the king of our ancestors, of whom he approved in these words, “I have selected David son of Jesse, a man after my own heart, who will carry out my whole purpose.” To keep his promise, God has raised up for Israel one of David’s descendants, Jesus, as Saviour, whose coming was heralded by John when he proclaimed a baptism of repentance for the whole people of Israel. Before John ended his career he said, “I am not the one you imagine me to be; that one is coming after me and I am not fit to undo his sandal.”

‘My brothers, sons of Abraham’s race, and all you who fear God, this message of salvation is meant for you.’

The word of the Lord.

Alleluia, alleluia! Lk. 1:76

As for you, little child, you shall be called a prophet of God, the Most High. You shall go ahead of the Lord to prepare his ways before him. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (1:57-66.80)

The time came for Elizabeth to have her child, and she gave birth to a son; and

bụ nwodibo m ka i were kpolite agburu Jekob kpoghachi umu Izrel ndi foduru; Aga m eme gi ihe nke mba niile ka nzoputa were ruo na nsotu nke uwa.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 139:1-3.13-15, (Az 14)
Aziza: Ana m ekele gi maka ihe itunaanya di n’okike i kere m.

1. Onyenweanyi, inyochaala m, i marakwa m! I ma mgbe m noduru ala na mgbe m kwu oto; i na-anọ ebe di anya mara ihe m bu n’uche. I mazuru omume m niile, mgbe m na-arụ oru mọbu mgbe m na-ezu ike. (Az.)

2. O bu gi kere mmuo m, O bukwa gi kpuru m n’afọ nne m. Ana m ekele gi maka ihe omimi ndi a, maka ihe itunaanya di n’okike i kere m, nakwa ihe ebube di n’aka oru gi niile. (Az.)

3. I maara otu okpukpu m niile siri di oge a na-akpu m na nzuzo, oge a na-ejikota m onu n’afọ nne m. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n’oru Ndiozi (13:22-26)

Pol kwuru si; “Chineke kpolitere Devid ka o buru eze ha, onye o gbaara akaebe, si, “Ahula m Devid nwa Jese dika udi mmadu m chorọ, onye ga-eme ihe niile bu uche m. O bu site n’umumu nwoke a ka Chineke si wetara umu Izrel onye nzoputa dika o si kwe na nkwa. Tupu obibia ya, Jon ekwusaarala ndi Izrel banyere mmirichukwu nke ncheghari. Na ngwucha oru Jon, o kwuru, si. “Onye ka unu chere na m bu? Abughi m onye ahụ unu na-atu anya ya. Kama leenu! Otu onye na-esochi m n’azu, onye mu etorughi itopu eriri akpukpoukwu ya.”

“Umunne m, ndi si n’agburu Abraham, na ndi niile na-atu egwu Chineke no n’etiti unu. O bu anyi niile ka Chineke ziteere ozi nzoputa nke a.”

Okwu nke Oseburuwa.

Alaluya, alaluya! Luk. 1:76

Ma gi bu nwa, ka a ga-akpo onye Mamuma nke Onye Kacha Elu; N’ihina i ga-aga n’ihu Dinwenụ idoziri ya uzo ya niile. Alaluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (1:57-66.80)

Ugbu a, oge uru mgbe Elizabet ga-eji muo nwa, o wee muo nwa nwoke. Mgbe ndi

when her neighbours and relations heard that the Lord had shown her so great a kindness, they shared her joy.

Now on the eighth day they came to circumcise the child; they were going to call him Zechariah after his father, but his mother spoke up. 'No' she said 'he is to be called John.' They said to her, 'But no one in your family has that name', and made signs to his father to find out what he wanted him called. The father asked for a writing tablet and wrote, 'His name is John.' And they were all astonished. At that instant his power of speech returned and he spoke and praised God. All their neighbours were filled with awe and the whole affair was talked about throughout the hill country of Judaea. All those who heard of it treasured it in their hearts. 'What will this child turn out to be?' they wondered. And indeed the hand of the Lord was with him. The child grew up and his spirit matured. And he lived out in the wilderness until the day he appeared openly to Israel.

The Gospel of the Lord.

Prayer Over The Offerings

We place these offerings on your altar, O Lord, to celebrate with fitting honour the nativity of him who both foretold the coming of the world's Saviour and pointed him out when he came. Who lives and reigns.

For Preface, see Usoro Emume Missa (2018 Edition) p. 93

Communion Antiphon

Through the tender mercy of our God, the Dawn from on high will visit us.

Prayer After Communion

Having feasted at the banquet of the heavenly Lamb, we pray, O Lord, that, finding joy in the nativity of Saint John the Baptist, your Church may know as the author of her rebirth the Christ whose coming John foretold. Who lives and reigns for ever and ever.

agbataobi na ndi ikwu na ibe ya nuru na Dinwenụ egosila ebere ya n'ebe o no, ha sooro ya nura onu. N'ubochi nke asato ha zukoro ibi nwata ahụ ugwu, ha gaara akpo ya Zekaria, aha nna ya. Ma Elizabet zara si, "Mba; a ga-akpo ya Jon." Ha azaa ya si, "O nweghi onye obula n'ime ndi ikwu na ibe gi na-aza aha di otu a." Ha meere nna ya akara ka ha mara aha o choro ka a kpoo nwa ya. O wee rio ka e nye ya ihe e ji ede akwukwo. O dere, "Aha ya bu Jon." Nke a turu ha niile n'anya. Ozigbo ahụ, onu ya meghee, ire ya toghepu, o bia kwube okwu, na-agozi Chineke. Ujo turu ndi agbataobi ha niile. Ndi mmadu kwusara ihe ndi a n'obodo niile nke Judia; Ndi niile nuru ihe merenu chebaara ihe ndi a echiche, na-aju si, "Gini ka nwatakiri a ga-abu?" N'ihina ike nke Dinwenụ nonyeere ya. Nwata ahụ toro, bia dikwa ike na mmuo. O noro n'ime ozara ruo ubochi o putara ihe n'ihu umu Izrel. Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyi edosa onyinye ndia n'ekwuaja gi, O Onyenweanyi, iji were nsopuru kwesiri ekwesị gorie n'omumu onye ahụ kwuputara obibia onye nzoputa nke uwa, ma gosiputakwa ya mgbe o bịa. Onye Gi na Ya di ndu.

Ukwe Oriri Nso

Site n'obi ebere nke Chineke anyi, o ga-eme ka anyanwu ututu biakwasa ndi nke ya.

Ekpere ANatachaa Oriri Nso

Ebe anyi rijuchara afo n'oriri nke Nwaaturu nke eluigwe, anyi na-ario, O Onyenweanyi, ka, anyi na-enweta onu n'omumu nke Jon Omemmirichukwu di aso, Nzuko gi ewere na-amata isi-iyi mmunwo ya: Kristi bu onye ahụ Jon kwuputara obibia ya. Onye Gi na Ya di ndu na-achi...

**12TH SUNDAY IN ORDINARY TIME (A)
25 June 2023 [Eke] (Green)**

**Office:
Week 1**

The three Readings of today affirm the triumph of goodness over evil. Despite his many woes and betrayal, Jeremiah perseveres in trusting in God for justice. With regard to persecution, Jesus instructs his followers in the Gospel not to be afraid; instead to persevere in proclaiming the Truth, committing themselves to God's providential care. In the Second Reading, St Paul compares Jesus

Christ with Adam, underlining how the grace of redemption in Christ outweighs by far the consequence of Adam's sin on humanity.

Entry Antiphon

The Lord is the strength of his people, the safeguard of all whom his Anointed One protects. Save your people, your heritage, Lord; bless them, and be their king for ever.

Collect

Grant us, Lord, always to reverence and love your holy name; for you never withdraw your guidance from those whom you have firmly established in your love. Through our Lord.

First Reading

A reading from the prophet Jeremiah (20:10-13)

I hear so many disparaging me, 'Terror from every side!' Denounce him! Let us denounce him!" All those who used to be my friends watched for my downfall, "Perhaps he will be seduced into error. Then we will master him and take our revenge!" But the Lord is at my side, a mighty hero; my opponents will stumble, mastered, confounded by their failure; everlasting, unforgettable disgrace will be theirs. But you, Lord of hosts, you who probe with justice, who scrutinise the loins and heart, let me see the vengeance you will take on them, for I have committed my cause to you. Sing to the Lord, praise the Lord, for he has delivered the soul of the needy from the hands of evil men." The word of the Lord.

Responsorial Psalm: Ps. 68:8-10. 14.17.33-5.(R.v.14)

Response: **In your great love, answer me, O God.**

1. It is for you that I suffer taunts, that shame covers my face, that I have become a stranger to my brothers, an alien to my own mother's sons. I burn with zeal for your house and taunts against you fall on me. (R.)
2. This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails: Lord, answer, for your love is kind: in your compassion, turn towards me. (R.)
3. The poor when they see it will be glad

Ukwe Mbata

Dinwenu bu ike ndi nke Ya, Onye nche nke Onye O tere ude Ya. Dinwenu, zoputa ndi nke Gi. Gozie ndi I hooro ka oke Gi. Buru onye ndu ha ebighi ebi.

Ekpere Mmeghe

Dinwenu, mee ka anyi na-aturu aha Gi di nso egwu, na-ahu Gi n'anya mgbe niile. Maka na o nweghi mgbe I na-ahapu iduzi ndi I guzosiri ike n'ihunaanya Gi. Site n'Onyenweanyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo onye amuma Jeremaya (20:10-13)

Ana m anu ntamu, nsogbu nogidere m an'akuku niile. Ka anyi junu ya, ka anyi ju ya bu ihe ndi enyi m niile na-ekwu, ndi nke na-achọ nsogbu m na odida m. "E nwere ike anyi aghogbuo ya, merie ya, ma megwarakwa ya." Ma Chineke nonyeere m mgbe niile dika dike n'agha, ya mere, ndiio m ga-adasi, ha agaghi emerikwa m ozo, ihere ga-emegbu ha, ma ha agaghi emerikwa. A gaghi echefukwa ihere ha. O Yahweh nke igwe ndiagha, onye na-ekpe ikpe nkhumoto, onye na-ahuzu obi na echiche mmadu mee ka m hu obo i ga-abotara m n'isi ha, maka na o bu n'aka gi ka m tinyere ihe niile. Kweere Yahweh ukwe, nye ya otito! Maka na o zoputala ndu nke onye ahụ nọ na mkpa n'aka ndi ome njo. Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ.69:7-9.13.16.32-34 (Az.16)

Aziza: Onyenweanyi, were nnukwu ihunaanya Gi zam m oku.

1. O bu maka gi ka m jiri na-edi mkpari, nke na-eme m ihere, nke na-eme ka m buru onye obia n'etiti umunne m, na-emekwa m onye mbiambia n'umunne m ndiozo; Inwe mmasi nke ulo gi erielu m obi, mkpari nke ndi na-akpari gi na-adakwasị m. (Az.)
2. Ana m ario gi, Onyenwe m, oge masiri gi, n'oke ihunaanya gi, za m n'ikwusiike nke nzoputa gi. O Onyenweanyi, za m n'oke nke ihunaanya gi na nnukwu ebere gi tugharịa n'ebe m nọ; (Az.)
3. Mgbe ahụ ndi umeala hu nke a, ha ga-añuri,

and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. Let heavens and earth give him praise, the sea and all its living creatures. (R.)

Second Reading

A reading from the letter of St Paul to the Romans (5:12-15)

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

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man’s fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift.

The word of the Lord.

Alleluia, alleluia! Jn.1:14,12

The word was made flesh and lived among us; to all who accept him he gave power to become children of God. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (10:26-33)

Jesus instructed the Twelve as follows: “Do not be afraid. 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

ka unu wee nwee ogologo ndu, unu ndi na-achọ Chineke! Onyenweanyi na-ege ndi niile no na mkpa nti mgbe niile, o naghị echezọ ndi nke ya e ji e ji. Ka eluigwe na uwa too ya, osimiri na ihe niile di na ya. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n’akwukwoozu mbu Pol di aso degaara ndi Rom (5:12-15)

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

Mana amara Chineke adighi ka mmehie Adam. O buru na otutu ndi mmadu nwuru site na mmehie otu onye, imerime mmadu ga-enweta amara na afooma Chineke n’uju site na Jesu Kristi.

Okwu nke Oseburuwa.

Alleluia, alleluia! Jn.1:14,12

Okwu ahu buuru mmadu wee binyere anyi ma ndi niile nabatara ya, kwerekwa n’aha ya ka o nyere ike ibu umu nke Chineke. Alleluia!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (10:26-33)

Jesu kuziere ndi na-eso uzo ya si: Unu atula egwu ha, n’ihina o dighi ihe e kpuchiri ekpuchi nke a gaghị ekpughe, mọbu nke e zoro ezo mmadu agaghị amata. Ihe m gwara unu n’ochichiri, kwuputanu n’ihe. Ihe m takwunyeere unu na nti, kwusaanu ya n’elu ulo.

Unu atula egwu ndi na-egbu anu ahụ, ma ha apughi igbu mkpuruobi. Kama tọnun egwu onye ahụ puru ime ka ahụ na mkpuruobi laa n’iyi n’okummuo. O bu na anaghi ere nza abuo otu peni? Mana otu n’ime ha agaghị ada n’ala ma o buru na o bughi uche Nna unu. ‘Otu o di, a guolarị ntutuisi unu onu. Ya bu, unu atula egwu n’ihina unu di oke onu karia otutu nza.

Onye obula nke kwuputara m n’ihu ndi

in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown him in the presence of my Father in heaven.”

The Gospel of the Lord.

Prayer Over The Offerings

Lord, we offer you this sacrifice to obtain your pardon and to give you glory. Accept it and grant that it may cleanse us from our sins, to that the offering we make of our hearts may be pleasing to you. Through Christ our Lord.

Communion Antiphon

Lord, the eyes of all creatures look to you; and you give them their food in due time.

Post-Communion

In our need, Lord, you have given us your Son's Body and Blood to renew our strength. We have paid you our worship in the Mass: grant that our Holy Communion may be for us a sure means of salvation. Through Christ our Lord.



Theme: Triumph of Goodness over Evil
See Sunday Evening Instruction on page 71

26 June [Orie] Monday of Ordinary Time - Week 12 (Green)

(For Entry Antiphon and Collect, see page 55)

First Reading

A reading from the book of Genesis (12:1-9)

The Lord said to Abram, ‘Leave your country, your family and your father’s house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing. ‘I will bless those who bless you: I will curse those who slight you. All the tribes of the earth shall bless themselves by you.’

So Abram went as the Lord told him, and Lot went with him. Abram was seventy-five years old when he left Haran. Abram took his wife Sarai, his nephew Lot, all the possessions they had amassed and the people they had acquired in Haran. They set off for the land of Canaan, and arrived there.

Abram passed through the land as far as Shechem’s holy place, the Oak of Moreh. At that time the Canaanites were in the land. The Lord appeared to Abram and said, ‘It is to your

mmadu, aga m ekwuputa ya n’ihu Nna m nke bi n’eluigwe, ma onye obula gonahuru m n’ihu ndi mmadu, aga m agonahu ya n’ihu Nna m nke bi n’eluigwe.

Ozioma nke Oseburuwa.

Ekpere Nhunyi

Onyenweanyi, nara aja otito nke a na- emeda Gi obi maka njo anyi. Mee ka o wuchaa anyi; ka anyi di ohuru; meekwa ka anyi were obi anyi niile na-achunyere Gi aja nke a na-amasi Gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, anya niile ji ntukwasa obi na- Ele Gi. O bu Gi na-enye ha nri n’oge ya.

Ekpere A Natachaa Oriri Nso

Dinwenu, I na-enye anyi Ahu na Obara Nwa Gi di oke onu, iji mee ka ndu gi di ohuru n’ime anyi. Site n’obi oma Gi, mee ka oke anyi na-eketa n’ihe omimi Gi di nso ugboro ugboro, wetara anyi nzoputa n’uju. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Jenesis (12:1-9)

Dinwenu siri Abram, “Hapu obodo gi, onumara gi na ulo nna gi ka i jee n’obodo nke m ga-egosi gi. Aga m eme gi nnukwu obodo, aga m agozi gi ma mekwaa ka aha gi daa uda; otu i ga-eji buru akara ngozi. Aga m agozi ndi goziri gi; aga m abu ha onu bu ndi buru gi onu; agburu niile no n’uwa ga-agozi onwe ha site na gi. E mechaa Abram agawa dika Dinwenu gwara ya; Lot sokwara ya gaba. Abram gbara iri afo asaa na ise oge o hapuru obodo Haran. Abram kpooro nwunye ya, Serai, nwa nwanne ya nwoke bu Lot, na ihe niile nke o kpatara na ndi mmadu nke ha nwetara n’ime obodo Haran. Ha ebilie gaba ala Kenaan wee rute ebe ahụ.

Abram siri n’obodo ahụ gafee garuo ebe ahụ di nso n’obodo Shekem, n’osisi Ook di n’obodo More. Ndi Kenaan bi n’obodo ahụ

descendants that I will give this land.' So Abram built there an altar for the Lord who had appeared to him. From there he moved on to the mountainous district east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to the Lord and invoked the name of the Lord. Then Abram made his way stage by stage to the Negeb. The word of the Lord.

Responsorial Psalm: Ps. 32:12-13.18-20.22. (R.v.12)

Response: They are happy, the people the Lord has chosen as his own.

1. They are happy, whose God is the Lord, the people he has chosen as his own. From the heavens the Lord looks forth, he sees all the children of men. (R.)
2. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. (R.)
3. Our soul is waiting for the Lord. The Lord is our help and our shield. May your love be upon us, O Lord, as we place all our hope in you. (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 (7:1-5)

Jesus said to his disciples: 'Do not judge, and you will not be judged; because the judgements you give are the judgements you will get, and the amount you measure out is the amount you will be given. Why do you observe the splinter in your brother's eye and never notice the plank in your own? How dare you say to your brother, "Let me take the splinter out of your eye", when all the time there is a plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take the splinter out of your brothers' eye.'

The Gospel of the Lord.

n'oge ahu. Dinwenu egosi Abram onwe, ya si ya, "Aga m enye umu umu gi obodo nke a," ya mere Abram ji wuo ebe nchujaja maka Dinwenu onye gosiri ya onwe ya n'ebe ahu. O siri n'ebe ahu gaba n'ugwu ndi ahu di n'akuku owuwa anyanwu nke Betel ebe o rurū ulōikwu ya; n'ebe e si na-ele Betel ka o nọ n'odida anyanwu nakwa ele Ai n'ofe owuwa anyanwu. N'ebe ahu ka o wuuru Dinwenu ebe nchujaja wee kpokuo Dinwenu. Abram malitekwarā njem ya gaba obodo Negeb. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.33:12-13.18-20.22 (Az.12)

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

1. Añuri na Ngozi na-adiri mba Chineke bu Chukwu ha, ndi nke o hooro dika ndi nke ya. Chineke si n'elugwe eledata anya O na-ahu umu mmadu niile. (Az.)
2. Ma lee ka Onyenweanyi si eleta ndi niile naturu ya egwu anya, ndi niile tukwasiriobi ha n'ihunaanya ya, Ka O wee zoputa mkpuruobi ha n'onwu, ma chekwaba ha oge unwu. (Az.)
3. Mkpuruobi anyi na-eche Onyenweanyi; Ya bu onye enyemaka anyi na onye ogbugbo anyi, Ka ihunaanya gi di n'ebe anyi no, O Chineke ebe nchekwube anyi di na gi. (Az.)

Aleluia! Aleluia! Hib. 4:12

Okwu Chineke bu okwu di ndu, na-alusikwa olu ike. O na-enyocha echiche na izuzu niile nke obi. Aleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (7:1-5)

Jesu gwara ndi na-eso uzo ya si; "Ekpela mmadu ibe gi ikpe ka a ghara ikpe gi ikpe. N'ihina otu i siri kpee mmadu ibe gi ikpe ka a ga-esi kpee gi ikpe. Ihe i jiri tunyere onye ozo, ka a ga-eji tunyere gi. Gini mere i jiri hu mpekele ihe di n'anya nwanne gi, ma i hughi ogwe osisi di n'anya gi onwe gi? Mbu kedu ka i ga-esi agwa nwanne gi si, ka m wepu gi mpekele ihe di gi n'anya', ebe gi onwe gi bu ogwe osisi n'anya nke gi? Onye ihuabuo, buru uzo wepu ogwe osisi di gi n'anya, ka i wee hu uzo nke oma iwepu mpekele ihe di n'anya nwanne gi.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 57)

St Cyril of Alexandria, Bishop & Doctor (Opt. Mem)

First Reading

A reading from the book of Genesis (13:2.5-18)

Abram was a very rich man, with livestock, silver and gold. Lot, who was travelling with Abram, had flocks and cattle of his own, and tents too. The land was not sufficient to accommodate them both at once, for they had too many possessions to be able to live together. Dispute broke out between the herdsmen of Abram's livestock and those of Lot's. (The Canaanites and the Perizzites were then living in the land.) Accordingly Abram said to Lot, 'Let there be no dispute between me and you, nor between my herdsmen and yours, for we are brothers. Is not the whole land open before you? Part company with me: if you take the left, I will go right; if you take the right, I will go left.'

Looking round, Lot saw all the Jordan plain, irrigated everywhere-this was before the Lord destroyed Sodom and Gomorrah-like the garden of the Lord or the land of Egypt, as far as Zoar. So Lot chose all the Jordan plain for himself and moved off eastwards. Thus they parted company: Abram settled in the land of Canaan; Lot settled among the towns of the plain, pitching his tents on the outskirts of Sodom. Now the people of Sodom were vicious men, great sinners against the Lord.

The Lord said to Abram after Lot had parted company with him, 'Look all round from where you are towards the north and the south, towards the east and the west. All the land within sight I will give to you and your descendants for ever. I will make your descendants like the dust on the ground: when men succeed in counting the specks of dust on the ground, then they will be able to count your descendants! Come, travel through the length and breadth of the land, for I mean to give it to you.'

So Abram went with his tents to settle at the Oak of Mamre, at Hebron, and there he built an altar to the Lord.

The word of the Lord.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (13:2.5-18)

Abram bara nnukwu uba, n'ih i otutu anuulo, olaocha na olaedo o nwere. Lot, onye so Abram na njem ya nwere otutu ewu na aturu na anuulo di icheiche nke onwe ya, na otutu uloikwu. Ala ahụ ezurughi ha n'ihina ha nwere otutu ihe nke ha enweghi ike bikoo onu n'otu ebe. Esemokwu daputara n'etiti ndi nche umu anumaanu nke Abram nakwa ndi nke Lot. (Ndi Kanaan na Periz bi n'ala ahụ n'oge ahụ.) Dika o si daputa, Abram gwara Lot si: "Ka a ghara inwe esemokwu n'etiti mu na gi mobu n'etiti ndi nche umu anumaanu m na ndi nke gi, n'ihina anyi bu nwanne. O bu na e nweghi obosara ala n'ihu gi? Ka anyi kewaa; i were aka ekpe, mu ewere aka nri; I were aka nri, mu ewere aka ekpe." Ka o na-ele anya gburugburu, Lot huru ala Jodan niile di larii, nke mmiri na-eru n'ime ya (nke a mere tupi Dinwenu emebie Sodom na Gomora), dika ala ubi Dinwenu mobu ala Ijipt nke di anya wee rute na Zoa. Nke a mere Lot ji horo ala Jodan ahụ niile di larii maka onwe ya bja mechaa gaba n'akuku owuwa anyanwu. N'ebe a ka ha kwaara gawara onwe ha. Abram bi n'ala Kanaan; Lot ebiri n'etiti obodo ndi ahụ di n'ala ahụ di larii, ebe o wukwasara uloikwu ya niile n'akuku obodo Sodom. N'oge ahụ ndi Sodom bu ndi obi ojoo na ndi ajoomume nke ukwu megide Dinwenu.

Dinwenu siri Abram mgbe ahụ ya na Lot kewachara, "Si n'ebe i no lee anya gburugburu legaa n'ugwu na ndida lezuo n'ofe owuwa anyanwu nakwa odida ya. Aga m enye gi na umuumu gi ala ndi a niile i na-ele anya ebebe. Aga m eme ka umuumu gi dika mkpuru aja di n'ala; o buru na ndi mmadu enwee ike gutazuo mkpuru aja di n'ala onu, ha gakwa enwe ike gutachaa umuumu gi onu. Kulie! Gazuo ogologo na uhie ala ahụ, n'ihina o bu uche m inye gi ya.

Nke a mere Abram ji foro uloikwu ya gaa biri ebe ahụ a na-akpo Ook nke Mamre, n'obodo Hebron n'ebe ahụ o wuru ebe nchajaja maka Dinwenu.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 14:2-5.(R.v.1)

Response: **Lord, who shall be admitted to your tent?**

1. Lord, who shall dwell on your holy mountain? He who walks without fault; he who acts with justice and speaks the truth from his heart; he who does not slander with his tongue. (R.)

2. He who does no wrong to his brother, who casts no slur on his neighbour, who holds the goddess in disdain, but honours those who fear the Lord. (R.)

3. He who keeps his pledge, come what may; who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm for ever. (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.

Gospel

A reading from the holy Gospel according to Matthew (7:6.12-14)

Jesus said to his disciples: 'Do not give dogs what is holy; and do not throw your pearls in front of pigs, or they may trample them and then turn on you and tear you to pieces.

'So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets. 'Enter by the narrow gate, since the road that leads to perdition is wide and spacious, and many take it; but it is a narrow gate and a hard road that leads to life, and only a few find it.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 57)

28 June [Nkwo] Wednesday of Ordinary Time - Week 12 (Red)**St. Irenaeus, Bishop & Martyr (Memorial)**

Born 125 in Asia Minor, Irenaeus was brought up at Smyrna and was most influenced by St Polycarp who had known the apostles or their immediate disciples.

Irenaeus was a priest at Lyons in France by the year 177. Shortly afterwards, he became the bishop of the city. His writings laid the foundations of Christian theology by exposing and refuting the errors of the gnostics. His work, written in Greek but quickly translated to Latin, was widely circulated and succeeded in dealing a death-blow to Gnosticism. Irenaeus had to fight against the Gnostics, who believed that the world was irredeemably wicked, and against those who claimed to be possessors of a secret knowledge that was passed from master to disciple through the

Abuoma na Aziza: Abu. 15:1-5.(Az.1)

Aziza: **Onyenweanyi, onye ka a ga anabata n'ebe obibi gi?**

1. Dinwenu, onye nwere ikike ibata n'ulo gi, mobu biri n'ugwu nke gi di aso? O bu nwoke ahụ na-ebughị njo obula na ndu ya, onye na-eme ihe di mma, onye ji obi ya niile ekwu eziokwu. Onye na-anaghi ekwuto ndiozo. (Az.)

2. Onye anaghi eme onye agbataobi ya ihe ojoo; mobu bo ya ebubo asi. Onye na-eleda ndi amaghi Chineke anya mana-enye ndi na-atu Dinwenu egwu nsopuru. (Az.)

3. Onye na-emeju nkwa ya mgbe obula; Onye na-ebinye ego n'anaghi omuru nwa, onye anaghi eri ngari iji megide onye enweghi ihe ojoo o mere. O buru na mmadu e mee ihe ndi a o nweghi ihe obula ga-eme ka egwu tuo ya. (Az.)

Aleluya, aleluya! Jn 8:12

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (7:6.12-14)

Jesu gwara ndi na-eso uzo ya si; "Unu enyela nkita ihe di nso; nke unu na-atupuru ezi ulari oke onu unu, ka ha ghara izoto ha ma tugharia buso unu agha.

Ya bu, meerenu ndi ozo ihe obula unu na-achọ ka ha meere unu; nke a bu isi nkuzi iwu Mosis na ndi amuma.

"Sinu n'onuuzo di warawara banye, n'ihina uzo nke mbibi sara mbara ma dikwa obosara, ma otutu ka ha di bu ndi na-abanye n'ime ya. Ma warawara na mkpagide ka uzo ahụ di, nke na-eduba na ndu, olemaole bu ndi na-achota ya.

Ozioma nke Oseburuwa.



ages. He emphasized the unity of the Old and New Testaments, and of Christ's simultaneous human and divine nature. Tradition has it that St. Irenaeus was martyred c. 202.

Entry Antiphon

The law of truth was in his mouth; no dishonesty was found on his lips. He walked with me in integrity and peace, and turned many away from evil.

Collect

O God, who called the Bishop Saint Irenaeus to confirm true doctrine and the peace of the Church, grant, we pray, through his intercession, that, being renewed in faith and charity, we may always be intent on fostering unity and concord. Through our Lord.

First Reading

A reading from the book of Genesis (15:1-12, 17-18)

It happened that the word of the Lord was spoken to Abram in a vision, 'Have no fear, Abram, I am your shield; your reward will be very great.'

'My Lord,' Abram replied 'what do you intend to give me? I go childless...' Then Abram said, 'See, you have given me no descendants; some man of my household will be my heir.' And then this word of the Lord was spoken to him, 'He shall not be your heir; your heir shall be of your own flesh and blood.' Then taking him outside he said, 'Look up to heaven and count the stars if you can. Such will be your descendants' he told him. Abram put his faith in the Lord, who counted this as making him justified.

'I am the Lord' he said to him 'who brought you out of Ur of the Chaldeans to make you heir to this land.' 'My Lord,' Abram replied 'how am I to know that I shall inherit it?' He said to him, 'Get me a three-year-old heifer, a three-year-old goat, a three-year-old ram, a turtledove and a young pigeon.' He brought him all these, cut them in half and put half on one side and half facing it on the other; but the birds he did not cut in half. Birds of prey came down on the carcasses but Abram drove them off.

Now as the sun was setting Abram fell into a deep sleep, and terror seized him. When the sun had set and darkness had fallen, there appeared a smoking furnace and a firebrand that went

Ukwe Mbata

Iwu nke eziokwu no n'onu ya; o dighi laghugho obula di n'egbugbereonu ya. O sooro m gaa njem na ikwuwaakaoto na udo, were kpoghachitekwa otutu n'ebe ajoihe di.

Ekpere Mmeghe

O Chineke, onye kporo nnukwu ukochukwu Ireneus di aso ka o guzosie ike ezi nkuzi na udo nke Nzuko, mee, anyi nari o site n'aririo ya, ka, o buru na anyi dizie ohuru n'okwukwe na n'ihunanya, anyi adi njikere ichekwawa adimotu na ezi mmekorita. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis(15:1-12, 17-18)

Ka e mechara, okwu nke Chineke biakwutere Abram n'ohu si, "Ujo atula gi, Abram! Abu m onye nchedo gi, ugwo oru gi ga-adi ukwu." Abram zaa ya si, "Onyenwe m Chineke, uru gini ka ihe I choro inye m ga-abara m? Lee, enweghi m nwa." Abram gara n'ihu si, "Lee, o nweghi nwa obula I nyere m; otu onye na ndi ohu m ga-abu onye ga-anochi anya m." Mgbe ahu ka okwu Chineke rutere ya nti si, "Ohu gi agaghị anochi anya gi; mba, onye ga-anochi anya gi ga-abu nwa nke afo gi." Mgbe o kporo ya puta n'ezi o siri ya, "Lelie anya n'igwe ma guo kpakpando di na ya onu, o buru na i nwere ike; otu a ka umu umu gi ga-adi." Abram tukwasara okwukwe ya na Chineke onye nke gunyeere ya nke a dika eziumume.

O siri ya, "Abu m Oseburuwa Chineke onye kpoputara gi site n'ala Oo nke Kaldia, inye gi ala a dika oke nke gi." Abram juru ya si "Onyenwe m Chineke, olee otu m ga-eji mara na m ga-eketa ya?" O gwara ya si, "Wetere m otu nwa ehi gbara afo ato, otu nne ewu gbara afo ato, otu ebule gbara afo ato, otu nwa nduru na otu kparakuku." O wetaara ya ihe niile ndi a, ghubie umu anumaanu ndi ahu abuo abuo ma dobe otu isi n'ihu ibe ya; ma o kewaghi umunnunu abuo ndi ahu. Mgbe obula umunnunu fedara bia iri ozu anu ndi ahu, Abram achufuo ha.

Ugbu a, ka anwu na-ada egwu jidere Abram, o wee daa na nnukwu ura. Mgbe anwu dara,

between the halves. That day the Lord made a Covenant with Abram in these terms: 'To your descendants I give this land, from the wadi of Egypt to the Great River, the river Euphrates.' The word of the Lord.

ochichiri gbaa, ite oku nke na-eku anwuru oku, na mpanaka oku ya na-enwu enwu gafere n'etiti uto anu abuo ndi ahu. N'ubochi ahu Chineke na Abram gbara ndu n'udi okwu ndi a! "Umuumu gi ka m ga-enye ala site n'osimiri Ijpt ruo n'osimiri ukwu ahu, iyi Yufretes. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 104:1-4.6-9. (R.v.8)

Response: The Lord remembers his covenant for ever.

1. Give thanks to the Lord, tell his name, make known his deeds among the peoples. O sing to him, sing his praise; tell all his wonderful works! (R.)
2. Be proud of his holy name, let the hearts that seek the Lord rejoice. Consider the Lord and his strength; constantly seek his face. (R.)
3. O children of Abraham, his servant, O sons of the Jacob he chose. He, the Lord, is our God; his judgements prevail in all the earth. (R.)
4. He remembers his covenant for ever, his promise for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. (R.)

Alleluia, alleluia! Jn. 15:4.5

Make your home in me, as I make mine in you, for cut off from me you can do nothing. Alleluia.

Gospel

A reading from the holy Gospel according to Matthew (7:15-20)

Jesus said to his disciples: 'Beware of false prophets who come to you disguised as sheep but underneath are venomous wolves. You will be able to tell them by their fruits. Can people pick grapes from thorns, or figs from thistles? In the same way, a sound tree produces good fruit but a rotten tree bad fruit. A sound tree cannot bear bad fruit, nor a rotten tree bear good fruit. Any tree that does not produce good fruit is cut down and thrown on the fire. I repeat, you will be able to tell them by their fruits.'

The Gospel of the Lord.

Prayer Over The Offerings

May the sacrifice we offer you with joy on the heavenly birthday of Saint Irenaeus bring you glory, O Lord, and

Abuoma na Aziza: Abu. 105:1-4.6-9. (Az.8)
Aziza: Onyenweanyi na-echeta ogbugbandu ya ebighiebi.

1. Nyenu Chineke ekele, kpokuonu aha ya, kwuputaranu mba niile oru ebube ya! Kweerenu ya ukwe, kuoronu ya egwu, kwuputanu oru itunaanya ya niile! (Az.)
2. Nwebenu anuri n'aha nso ya ka obi niile na-achọ Chineke nuri. Chobanu Onyenweanyi na ike ya, chobanu ihu nke Onyenweanyi mgbe niile. (Az.)
3. Unu umu Abraham bu nwodibo ya, umu Jekob bu onye nke o hooro! O bu ya bu Onyenweanyi na Chineke anyi, Ike ochichi ya gazuru uwa niile. (Az.)
4. O na-akpachapuru ogbugbandu ya anya ebebe, Iwu nke o tiiri puku agburu gara aga, Ogbugbandu ya na Abraham gbara na iyi nke o nuuru Ajizik. (Az.)

Alaluya, alaluya! Jon 15:4.5

Nogidenu n'ime m, ka mu onwe m nogidekwa n'ime unu. N'ih na e wezuga m, unu apughi ime ihe o bu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matu dere (7:15-20)

Jesu gwara ndi na-eso uto ya si; "Zerenu ndi amuma asi, ndi na-abiakwute unu n'oyi aturu, ma n'ime ha, ha bu agu owuru. 'Site n'omume ha ka unu ga-esi mata ha. A na-aghota udara n'osisi ogwu? Ka a na-aghota ube n'osisi uke? Osiisi oma obula na-amita mkpuru oma, ma osisi ojoo na-amita mkpuru ojoo. Osiisi oma apughi imita mkpuru ojoo, nke osisi ojoo puru imita mkpuru oma. Osiisi obula na-amighi mkpuru oma, a ga-egbutu ya, ma tunye ya n'oku. Ya bu, unu ga-amata ha site na mkpuru ha.'"

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja anyi ji onu ehunyere gi n'ubochi omumu n'eluigwe nke Ireneus di aso wetara gi otito, O Onyenweanyi, ma hukwasa

instill in us a love of the truth, so that we may keep the Church's faith inviolate and her unity secure. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) pp. 105/106

Communion Antiphon

Remain in me, as I remain in you, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty.

Post-Communion

Through these sacred mysteries, we pray, O Lord, give us in your compassion an increase of that faith which brought glory to the Bishop Saint Irenaeus as he maintained it even until death, and may the same faith bring to us, who truly follow it, justification in your sight. Through Christ our Lord.

Ukwe Oriri Nso

Nogidenu n'ime m, dika mu onwe m siri nogidekwa n'ime unu. Dinwenụ na-ekwu. Onye obula nogidere n'ime m, mu onwe m anogidekwa n'ime ya, ga-amita otutu mkpuru.

Ekpere A Natachaa Oriri Nso

Site n'heomimi nso ndiaga, anyi na-ario, O Onyenweanyi, nye anyi site n'omiiiko gi mbawanye okwukwe ahụ nke nyere nnukwu ukochukwu Ireneus di aso ebube, n'ihina o chekwawara ya ganye n'onwu, ka otu okwukwe ahụ wetara anyi bu ndi n'ebiputa ya n'ezie nzoputa n'ihu gi. Site na Kristi Onyenweanyi.



29 June [Eke] Thursday of Week 12 (Red)

Ss Peter & Paul, Apostles (Solemnity)

Simon Peter or Cephas and St. Paul were founders of the see of Rome. The fisherman, Peter from Bethsaida was called by Jesus on Lake Genesareth. Jesus later entrusted him the key to be the Prince of the Apostles. Peter was recognized by the early Church as the first Supreme Pontiff. He was instrumental in bringing the Gospel to the Gentiles, thereby permitting the new Church to become universal. He was martyred in Rome c. 64 during the reign of Emperor Nero.

St. Paul, the indefatigable Apostle of the Gentiles, was converted from Judaism on the road to Damascus. He went to



Jerusalem to see Peter and pay his homage to him as the head of the Church. A Jewish Talmudic student, lawyer and tent-maker by trade, Paul undertook three major missionary journeys that established his churches, leaving fourteen canonical Epistles. He was beheaded in Rome c. 67.

Entry Antiphon

These are the ones who, living in the flesh, planted the Church with their blood; they drank the chalice of the Lord and became the friends of God.

Collect

O God, who on the Solemnity of the Apostles Peter and Paul give us the noble and holy joy of this day, grant, we pray, that your Church may in all things follow the teaching of those through whom she received the beginnings of right religion. Through our Lord Jesus Christ.

First Reading

A reading from the Acts of the Apostles (12:1-11)

King Herod started persecuting certain members of the Church. He beheaded James the brother of John, and when he saw

Ukwe Mbata

Ndi a bu ndi, ka ha ka no ndu n'anuahụ, hiberē Nzuko site n'ikwafu obara ha: ha n̄urula iko nke Onyenweanyi were buru ndi enyi Chineke.

Ekpere Mmeghe

O Chineke, onye na nnukwu Oriri nke ndi Apostul Pita na Pol na-enye anyi taata onu di ogu ma di nso, mee, anyi na-ario, ka Nzuko gi n'ihe niile na-eso nkuzi ndi ahụ o siri n'aka ha nata malite ekpemchi bu ezie. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (12:1-11)

Noge a, Eze Herod malitere ikpagbu ufođu n'ime ndi otu Kristi. O jiri mmaagha gbuo Jemis nwanne Jon. Mgbe o huru na ihe o

that this pleased the Jews he decided to arrest Peter as well. This was during the days of Unleavened Bread, and he put Peter in prison, assigning four squads of four soldiers each to guard him in turns. Herod meant to try Peter in public after the end of Passover week. All the time Peter was under guard the Church prayed to God for him unremittently.

On the night before Herod was to try him, Peter was sleeping between two soldiers, fastened with double chains, while guards kept watch at the main entrance to the prison. Then suddenly the angel of the Lord stood there, and the cell was filled with light. He tapped Peter on the side and woke him. 'Get up!' He said 'Hurry!' - and the chains fell from his hands. The angel then said, 'Put on your belt and sandals'. After he had done this, the angel next said, 'Wrap your cloak round you and follow me'. Peter followed him but had no idea that what the angel did was all happening in reality; he thought he was seeing a vision. They passed through two guard posts one after the other, and reached the iron gate leading to the city. This opened of its own accord; they went through it and had walked the whole length of one street when suddenly the angel left him. It was only then that Peter came to himself. 'Now I know it is all true,' he said. 'The Lord really did send his angel and has saved me from Herod and from all that the Jewish people were so certain would happen to me.' The word of the Lord.

R sponsorial Psalm: Ps. 33:2-9.(R.v.8)

Response: The angel of the Lord rescues those who revere him.

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)
2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)
3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)
4. The angel of the Lord is encamped around those who revere him, to rescue them. Taste

mere toro ndi Juu uto, o gara n'ihu jide Pita. Nke a mere n'oge ndi Juu na-eme Emume Achicha Ekoghieko. Ka o jidechara ya, o tinyere ya n'ulomkporo mee ka ndiagha iri na isii na-eche ya, ano ano, n'otu oge. Herod bu n'obi ikpoputa ya ka e kpee ya ikpe n'ihu ndi mmadu oge Emume Ngabiga gachara. Ka Pita no na mkporo nzuko Kristi niile nosiri ike n'ekpere na-ario Chineke ka a hapu Pita.

N'abali ga-abu ubochi Herod na-ezube ikpoputa ya ka e kpee ya ikpe, Pita no na-arahu ura n'etiti ndi agha abuo. E ji mkporo igwe abuo kee ya n'ukwu. Ndi nche nokwa na nche n'onuuzo ulomkporo. Na mberede, Mmuooma nke Chineke biakwutere ya, ihe wee di n'ulomkporo ahu. Mmuooma ahu kpaturu Pita aka n'akuku, kpotee ya si, "Bilie osooso!" Mkpoko igwe e kere ya n'aka abuo dapuru. Mmuooma ahu siri ya, "Yiri akwa gi na akpuko ukwu gi: "O mere nke a. O gwara ya ozo si, "Yirikwa uwe ukwu gi, sobe m!" Pita sooro ya puta n'ulomkporo. O chere na o na-ahu obu, o mataghi na ihe mmuoma ahu na-eme bu ezie. Mgbe ha gafechara onye nche nke mbu na nke abuo, ha rutere n'onuuzo ama igwe nke e si abanye n'ime obodo. Onuuzo igwe ahu ji aka ya meghee n'onwe ya. Ha gafere, puta n'otu uzo nta, Mmuooma ahu ahapu ya ozigbo. Pita matara onwe ya, kwuo si, "Ugbu a, o weela m anya na Onyenweanyi zitere mmuoma ya ka o zoputa m n'aka Herod na n'ihu niile ndi Juu na-atu anya ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 34:1-8. (Az. 7)

Aziza: Mmuooma nke Onyenweanyi na-eche ndi na-atu ya egwu nche.

1. Aga m eto Onyenweanyi oge niile, Otito ya ga-adi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma niuria. (Az.)
2. Soronu m kwuputa idiukwu nke Onyenweanyi, Soronu m too aha ya. Akpokuru m Onyenweanyi, O za m, O zoputara m n'egwu niile na-atu m. (Az.)
3. Ihu obula chere n'ebe Onyenweanyi no na-amuke amuke, ihere anaghi eme ya ma oji. Onyenweanyi na-anu mkpu akwa nwogbenye, O na-enyekwara ya aka na nsogbu ha niile. (Az.)
4. Mmuooma nke Onyenweanyi na-eche ndi

and see that the Lord is good. He is happy who seeks refuge in him. (R.)

na-atụ ya egwu nche; O na-azoputa ha; Detu ire ka i hu ka Onyenweanyi si di mma! Anuri na-adiri onye ghabara n'Onyenweanyi. (Az.)

Second Reading

A reading from the second letter of St Paul to Timothy (4:6-8,17-18)

As for me, my life is already being poured away as a libation, and the time has come for me to be gone. I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me on that Day; and not only to me but to all those who have longed for his Appearing.

But the Lord stood by me and gave me power, so that through me the whole message might be proclaimed for all the pagans to hear; and so I was rescued from the lion's mouth. The Lord will rescue me from all evil attempts on me, and bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen. The word of the Lord.

Alleluia, alleluia! Mt. 16:18

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

Gospel

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

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

The Gospel of the Lord.

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi nke abuo Pol di aso degaara Timoti (4:6-8,17-18)

Adi m njikere ruo n'iji m chuo aja, oge ala m ezuola. Aluola m ezigbo ogu, agbaruola m oso ahu n'isi, akwudosiela m ike n'okwukwe. Site ugbo a e doberela m okpu eze nke ezimume, nke Onyenweanyi, ezi onye okaikpe ga-enye m n'ubochi ahu. O bughi naani m ka o ga-enye okpu eze ahu, o ga-enyekwa ya ndi niile ji ihunaanya na-eche obibia ya.

Ma Onyenweanyi nonyeere m, nye m ike ikwusa ozioma ahu n'uju, ka ndi mba ozo nu ya. Ma Chineke zoputara m n'onu odum. Onyenweanyi ga-anaputa m n'ihe ojoo niile ma zoputakwa m maka alaeze eluigwe ya. Ka otito diri aha ya ebebe ebebe. Amen.

Okwu nke Oseburuwa.

Aleluya, aleluya! Mat. 16:18

Ngị bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m, onuuzo okummo agaghi emerinata ya. Aleluya!

Ozioma

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

Mgbe Jesu biaruru n'obodo Sizeria Filipi, o juru ndi na-eso uzo ya si, "Onye ka ndi mmadu na-ekwu na Nwa nke mmadu bu?" Ha siri ya, "Ufodu na-ekwu na o bu Jon onye name mmirichukwu. Ndi ozo na-ekwu na o bu Elaija. Ma ndi ozo na-ekwu na o bu Jeremaya mobu otu onye n'ime ndi amuma." Ma o juru ha si, "Onye ka unu na-ekwu na m bu?" Saimon Pita zara si, "I bu Kristi, Nwa nke Chukwu di ndu." Jesu wee zaa ya si, "I bu onye a goziri agozi Saimon nwa Jona! N'ihina o bughi mmadu kpugheere gi eziokwu nke a, kama o bu Nna m nke bi n'eluigwe. Ya bu, agwa m gi, ngi bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m, onuuzo okummo agaghi emerinata ya. Aga m achinye gi mkpisiigodo nke Alaeze eluigwe. Ihe obula i ga-eke agbu n'elu uwa, a ga-ekekwa ya n'eluigwe. Ihe obula i ga-atopu agbu n'elu uwa, a ga-atopukwa ya n'eluigwe.

Ozioma nke Oseburuwa.

Prayer Over The Offerings

May the prayer of the Apostles, O Lord, accompany the sacrificial gift that we present to your name for consecration, and may their intercession make us devoted to you in celebration of the sacrifice. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 98

Communion Antiphon

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

Prayer After Communion

Grant us, O Lord, who have been renewed by this Sacrament, so to live in the Church, that, persevering in the breaking of the Bread and in the teaching of the Apostles, we may be one heart and one soul, made steadfast in your love. Through Christ our Lord.

Solemn Blessing

May Almighty God bless you, for he has made you steadfast in Saint Peter's saving confession and through it has set you on the solid rock of the Church's faith.

R./ Amen.

And having instructed you by the tireless preaching of Saint Paul, may God teach you constantly by his example to win brothers and sisters in Christ. R./ Amen.

So that by the keys of St. Peter and the swords of St. Paul, and by the support of their intercession, God may bring us happily to that homeland that Peter attained on a cross and Paul by the blade of a sword.

R./ Amen.

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

Ekpere Nhunye

Ka aririõ ndi Apostul ga, O Onyenweanyi, sonyere aja nhunye anyi na ebutere aha gi maka odidonso, ka aririõ ha mee ka anyi tukwasa gi obi na achumaja. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Pita gwara Jesu: I bu Kristi, Nwa nke Chukwu di ndu. Jesu were zaa ya si: Gi bu Pita, n'elu okwute a ka m garukwasi Nzuko m.

Ekpere A Natachaa Oriri Nso

Mee anyi, O Dinwenu, bu ndi emerela maka ha di ohuru site na Sakramenti a, biri n'ime Nzuko, ka, site na ikwudosiike n'inyawa achicha na nkuzi nke ndi Apostul, anyi ewere nwee otu mmuo na otu obi, nke kwusiri ike n'ihunanya gi. Site na Kristi Onyenweanyi.

Ngozi Puru Iche

Ka Chineke ji ike niile, Onye mere ka unu kwudosiike ike na nkwuputa n'eweta nzoputa nke Pita di ngozi, bia sitekwa na ya doo ntoala Nzuko n'okwukwe siri ike, gozie unu. Oha/ Amen.

Ebe O gbazierela unu site na nkwusa Okwuchukwu ezughiike Pol di ngozi, ka O kuziere unu isi n'iso ukpuru ya mgbe niile kutara Kristi umunne. Oha/ Amen.

Ka o ga-abu, site n'igodo Pita na Okwuchukwu Pol, nakwa site n'enyemaka aririõ ha, e jiri onu duruo anyi kpomkwem n'alanna ahụ nke Pita ritere site n'obe, Pol erite site na mmagha.

Oha/ Amen.

Ya bu, ka ngozi nke Chineke ji ike niile, Nna, na Nwa, + na Mmuo Nso, biakwasi unu ma nonyere unu oge niile. Oha/ Amen.

30 June [Orie] Friday of Ordinary Time - Week 12 (Green)

The First Martyrs of the Church of Rome (Opt. Mem.)

First Reading

A reading from the book of Genesis (17:1.9-10.15-22)

When Abram was ninety-nine years old the Lord appeared to him and

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (17:1.9-10.15-22)

Mgbe Abram gbara iri afõ itoolu na

said, 'I am El Shaddai. Bear yourself blameless in my presence.'

God said to Abraham, 'You on your part shall maintain my Covenant, yourself and your descendants after you, generation after generation. Now this is my Covenant which you are to maintain between myself and you, and your descendants after you: all your males must be circumcised.'

God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah. I will bless her and moreover give you a son by her. I will bless her and nations shall come out of her; kings of peoples shall descend from her.' Abraham bowed to the ground, and he laughed, thinking to himself, 'Is a child to be born to a man one hundred years old, and will Sarah have a child at the age of ninety?' Abraham said to God, 'Oh, let Ishmael live in your presence!' But God replied, 'No, but your wife Sarah shall bear you a son whom you are to name Isaac. With him I will establish my Covenant, a Covenant in perpetuity, to be his God and the God of his descendants after him. For Ishmael too I grant you your request: I bless him and I will make him fruitful and greatly increased in numbers. He shall be the father of twelve princes, and I will make him into a great nation. But my Covenant I will establish with Isaac, whom Sarah will bear you at this time next year.' When he had finished speaking to Abraham God went up from him. The word of the Lord.

Responsorial Psalm: Ps. 127:1-5 (R.v. 4)

Response: Indeed thus shall be blessed the man who fears the Lord.

1. O blessed are those who fear the Lord and walk in his ways! (R.)
2. By the labour of your hands you shall eat. You will be happy and prosper; your wife like a fruitful vine in the heart of your house; your children like shoots of the olive around your table. (R.)
3. Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion all the days of your life! (R.)

Alleluia, alleluia! Mt. 8:17

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

itoolu, Oseburuwa gosiri ya onwe ya si, "Abu m Oseburuwa Chineke ji ike niile. Na-aga n'ihu m ma kwuba aka gi oto.

Chineke gwakwara Abraham si, "N'akuku nke gi, i ga-edoberiri ogbugbandu m, gi na umuumu gi ndi ga-esochi gi site na ndudugandu ruo na ndudugandu. Ugbu a, nke a bu ogbugbandu m, nke i ga-edoberiri n'etiti mu na gi, nakwa umu gi ndi ga-esochi gi: a ga-ebiriri umu gi ndi nwoke niile ugwu.

Chineke gwakwara Abraham ozo si, "A bia n'ihe gbasara nwunye gi Serai, i gaghị akpokwa ya Serai kama sera bu ihe i ga-akpo ya. Aga m agozi ya ma nyekwa gi nwanwoke site na ya. Aga m agozi ya, o ga-amutakwa otutu mba; ndieze mba di icheiche ga-esite na ya puta." Abraham kpudoro ihu n'ala chiakwa ochi, na-eche n'onwe ya, "O bu nwoke gbara otu nari afo ka a ga-amuru nwa; ka Sera o ga-amu nwa n'oge a o gbarala iri afo itoolu?" Abraham siri Chineke "Kwere ka Ishmael biri n'ihu gi, nke ahụ ga-ezu." Ma Chineke zagbachiri ya si, "Mba, nwunye gi Sera ga-amuru gi nwa nwoke onye i ga-akpo Aizik. Mu na ya ga-agbakwa ndu, ogbugbandu ga-adị ebebe, ibu Chineke ya na Chineke nke umuumu ya ndi ga-esochi ya. N'ebe Ishmael no, aga m emere gi ihe i rioro. Agoziela m ya, agakwa m eme ya ka o mubaa, di ubara. O ga-abu nna okpara ndieze iri na abuo, aga m eme ya ka o gho o nnukwu mba. Ma mu na Aizik onye Sera ga-amutara gi oge ugbu a n'afọ ozo ga-agba ndu. Mgbe o gwachara Abraham okwu, Chineke si n'ebe o no puo.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 128:1-5. (Az.4)

Aziza: Lee, otu ahụ ka a ga-esi gozie onye ahụ, nke na-aturu Chineke egwu.

1. Ngozi na-adiri ndi na-aturu Chineke egwu, na-eso uzo ya. (Az.)
2. Ihe aka gi kutara ka i ga-eri, anuri na oganihu ga-abu nke gi. Nwunye gi ga-adị ka osisi oliv, gbaa oche nri gi gburugburu. (Az.)
3. Lee, otu ahụ ka a ga-esi gozie onye ahụ, nke na-aturu Chineke egwu. Ka Onyenweanyi si na Zayon gozie gi, ka i hukwa oganihu nke Jerusalem, ubochi ndu gi niile. (Az.)

Alaluya, alaluya! Mat. 8:17

Owegharala nri nri anyi niile, O burukwa oria anyi niile. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (8:1-4)

After Jesus had come down from the mountain large crowds followed him. A leper now came up and bowed low in front of him. ‘Sir,’ he said ‘if you want to, you can cure me.’ Jesus stretched out his hand, touched him and said, ‘Of course I want to! Be cured!’ And his leprosy was cured at once. Then Jesus said to him, ‘Mind you do not tell anyone, but go and show yourself to the priest and make the offering prescribed by Moses, as evidence for them.’

The Gospel of the Lord.

Ozioma

Ihe ọgugu nke a si n’ozioma di aso nke Matiu dere (8:1-4)

Mgbe Jesu siri n’elu ugwu ahụ rịdata, oke igwe mmadụ sooro ya; ọtu onye ekpenta biakwutere ya, sekpuru ala n’ihu ya rịọ ya si, “Dinwenu, o buru na i choro, mee ka m di ocha.” Jesu setiri aka ya, metu ya aka si, “Achoro m; di ocha.” Ozigbo ahụ, ọrịa ekpenta ya wee laa.” Ma Jesu siri ya, “Hukwa na i gwaghi onye obula; gaba, gosi onye ukochukwu onwe gi, tuo mmamma dika Moses nyere n’iwu, iji gosi ndi mmadu na ahụ adila gi mma.”

Ozioma nke Ọseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 57)

Solemnity of the Holy Trinity

Holy Hour



Exposition of the Blessed Sacrament

First Readings: Jeremiah 32:37-41

5 Minutes for Reflection

Second Reading: Ephesians 1:3-12

5 Minutes for Reflection

The Gospel: Luke 10:21-24

5 Minutes

Homily

Fatima Prayer to the Most Holy Trinity

An Act of Praise

5 Minutes for Reflection

Litany of the Most Holy Trinity

Conclusion with Benediction

SUNDAY EVENING INSTRUCTION

11th SUNDAY IN ORDINARY TIME (A)

18 June 2023 [Orie]

The Church as Christ's Flock

From the Old Testament, God promised to send a Shepherd to gather Israel His People including those in exile into one flock. In revealing His salvific purpose, Jesus declares himself as the Good Shepherd sent to tend, gather and lead all God's flock. The Church is that flock which he committed to Peter to feed and to govern.

THE HOLY SCRIPTURES

God promises from of Old to gather His People as His chosen flock:

Isaiah 40:11 He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young.

His promise would correct the attitudes of human shepherds or rulers:

Jeremiah 23:2-3 Therefore thus says the Lord, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock, and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil doings, says the Lord. Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.

God resolutely commits Himself to the work of restoration:

Ezekiel 34:12 As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness.

Micah 2:12 I will surely gather all of you, O Jacob, I will gather the remnant of Israel; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men.

Jesus is the Good Shepherd to fulfill God's plan for His flock:

John 10:11 I am the good shepherd. The good shepherd lays down his life for the sheep.

Jesus assures the flock entrusted to him of security:

Luke 12:32 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

He promises to seek after the lost sheep:

John 10:16 And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.

He prays that for one sheep-fold:

John 17:21 I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me.

Jesus entrusts to Peter his flock to govern and to tend:

Matthew 16:18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

John 21:17 He said to him the third time, "Simon, son of John, do you love me?" ... (Peter) said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep.

Sts Peter and Paul call on Church's pastors to faithfulness:

Acts 20:28-29 Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock.

1 Peter 5:2-3 Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock.

THE FATHERS OF THE CHURCH

St Clement of Alexandria (150 – 215) describes the work of a shepherd, emphasizing the role of Jesus as Instructor and guide:

Sometimes He (Jesus) calls Himself a shepherd, and says, "I am the good Shepherd.

According to a metaphor drawn from shepherds, who lead the sheep, is hereby understood the Instructor, who leads the children—the Shepherd who tends the babes. For the babes are simple, being figuratively described as sheep. “And they shall all,” it is said, “be one flock, and one shepherd.” The Word, then, who leads the children to salvation, is appropriately called *the Instructor*.

Tertullian (160 - 220) identifies the sheep of God's flock with Christians:

But a 'sheep' properly means a Christian, and the Lord's 'flock' is the people of the Church, and the 'good shepherd' is Christ.

St Augustine (354 – 430) reflects on the compassion of the Good Shepherd in seeking his sheep that are lost, even unto dying to regain them:

We are His people, and the sheep of His pasture. Sheep and one sheep. These sheep are one sheep: and how loving a Shepherd we have! He left the ninety and nine, and descended to seek the one, He bringeth it back on His own shoulders ransomed by His own blood. That Shepherd dieth without fear for the sheep, who on His resurrection regaineth His sheep.

He exhorts the Church's pastors to follow the example of Christ, the Good Shepherd:

Let not those, then, who feed Christ's sheep be “lovers of their own selves,” lest they feed them as if they were their own, and not His, and wish to make their own gain of them, as “lovers of money;” or to domineer over them, as “boastful;” or to glory in the honors which they receive at their hands, as “proud”.

St Gregory the Great (540-604) likewise calls on Pastors to be conscientious in their duties:

Pastors are set over the flock, and give the sheep the food of life. Whosoever is watchful, and toils in behalf of his sheep, is careful for his flock, and is the disciple of our Good Shepherd, who gave Himself in behalf of His sheep. And whosoever brings not back his flock carefully, is likened to the hireling who has no care for the sheep. Be ye like, O Pastors, to those righteous Pastors of old.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism identifies God's flock with the Church:

CCC 754 The Church is, accordingly, a *sheepfold*, the sole and necessary gateway to which is Christ. It is also the flock of which God himself foretold that he would be the shepherd, and whose sheep, even though governed by human shepherds, are unfailingly nourished and led by Christ himself, the Good Shepherd and Prince of Shepherds, who gave his life for his sheep (cf. Jn 10:1-10; Isa 40:11; Ezek 34:11-31; Jn 10:11; § Pet 5:4; Jn 10:11-16).

CCC 752 In Christian usage, the word “church” designates the liturgical assembly (cf. *1 Cor* 11:18; 14:19,28,34,35), but also the local community (cf. *1 Cor* 1:2; 16:1) or the whole universal community of believers (cf. *1 Cor* 15:9; *Gal* 1:13; *Phil* 3:6). These three meanings are inseparable. “The Church” is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ's Body.

The Catechism affirms Jesus as source of the Church's life and activities:

CCC 874: Christ is himself the source of ministry in the Church. He instituted the Church. He gave her authority and mission, orientation and goal:

In order to shepherd the People of God and to increase its numbers without cease, Christ the Lord set up in his Church a variety of offices which aim at the good of the whole body. The holders of office, who are invested with a sacred power, are, in fact, dedicated to promoting the interests of their brethren, so that all who belong to the People of God . . . may attain to salvation.

GROUP DISCUSSIONS

1. As a Christian, how conscious and willing am I of the baptismal call to belong to and build up the Church's unity, communion, and mission?
2. To what extent do I love, obey and cooperate with pastors (bishop and priests) commissioned to tend and govern the diocese or parish?
3. Identify some challenges today facing the flock regarding obedience and loyalty to their shepherds?

SUNDAY EVENING INSTRUCTION

12th SUNDAY IN ORDINARY TIME (A)

25 June 2023 [Eke]

Triumph of Goodness Over Evil

The essence of evil is more hatred of the good than mere failure to do good. While the devil hates the good God, he is powerless against his Creator. He thus turns his hatred on human beings, to rid them of all that is good and bring them down to his own level. Jesus came as Saviour to liberate the human race from sin and evil, and to definitively reveal the triumph of goodness, truth and love over evil.

THE HOLY SCRIPTURES

The Scriptures place faith and confidence in God's triumph over evil:

Zephaniah 3:17 The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing.

Wisdom 10:12 She (God) protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest she gave him the victory, so that he might learn that godliness is more powerful than anything.

The Scriptures frequently implore on God's manifestation of victory over evil:

Psalms 59:10 My God in his steadfast love will meet me; my God will let me look in triumph on my enemies.

St Paul affirms God's ultimate triumph over evil, and while thanking Him for the gift of victory to us through Christ, restores confidence in divine plan:

1 Corinthians 15:54b-58 "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

Romans 8:28 And we know that for those who love God all things work together for good, for those who are called according to his purpose.

The Apostle John states that triumph over sin and evil is gained through faith in Jesus:

1 John 5:4-5 For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. Who is it that overcomes the world but he who believes that Jesus is the Son of God?

1 John 3:8 Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

St James and St Paul call for joyful steadfastness in the face of evil, in the knowledge that God's love and power do ultimately prevail:

James 1:2-4 Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

Romans 5:3-5 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

The Book of Revelation invites to final triumph and consummation of God's love:

Revelation 3:21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

Revelation 21:4 He will wipe away every tear from their eyes; and there will no

longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

THE FATHERS OF THE CHURCH

St Augustine (354-430) teaches that God allows evil in order out of it to bring out goodness:

The works of the Lord are great, well-considered in all his acts of will--that in a strange and ineffable fashion even that which is done against his will is not done without his will. For it would not be done without his allowing it--and surely his permission is not unwilling but willing--nor would he who is good allow the evil to be done, unless in his omnipotence he could bring good even out of evil.

St John Chrysostom (349-407) The symbols of our fall were a virgin, a tree and death. The virgin was Eve (for she had not yet known man); then there was the tree; and death was Adam's penalty. And again these three tokens of our destruction, the virgin, the tree and death, became the tokens of our victory. Instead of Eve there was Mary; instead of the tree of knowledge of good and evil, the wood of the cross; instead of Adam's death, the death of Christ. Do you see then that the devil was defeated by the very means he used to conquer? By a tree the devil laid Adam low, and by a tree Christ defeated him... The first death condemned those who were born afterward, but the second death raised up even those who were born before... Do you now understand the victory and the way it was won?

St. Maximos the Confessor (580-662) offers reasons for the temptation of the elect:

There are said to be five reasons why God allows us to be assailed by demons. The first is so that, by attacking and counterattacking, we should learn to discriminate between virtue and vice. The second is so that, having acquired virtue through conflict and toil, we should keep it secure and immutable. The third is so that, when making progress in virtue, we should not become haughty but learn humility. The fourth is so that, having gained some experience of evil, we should 'hate it with perfect hatred' (cf. Ps. 139:22). The fifth and most important is so that, having achieved dispassion, we should forget neither our own weakness nor the power of Him who has helped us.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism affirms God's plan of victory in Christ:

CCC 668 "Christ died and lived again, that he might be Lord both of the dead and of the living" (Rom 14:9). Christ's Ascension into heaven signifies his participation, in his humanity, in God's power and authority. Jesus Christ is Lord: he possesses all power in heaven and on earth. He is "far above all rule and authority and power and dominion", for the Father "has put all things under his feet" (Eph 1:20-22). Christ is Lord of the cosmos and of history. In him human history and indeed all creation are "set forth" and transcendently fulfilled (Eph 1:10; cf. 4:10; 1 Cor 15:24,27-28).

The Church continues Christ's mission to overcome evil with the good:

CCC 669 As Lord, Christ is also head of the Church, which is his Body (cf. Eph 1:22). Taken up to heaven and glorified after he had thus fully accomplished his mission, Christ dwells on earth in his Church. The redemption is the source of the authority that Christ, by virtue of the Holy Spirit, exercises over the Church. "The kingdom of Christ [is] already present in mystery", "on earth, the seed and the beginning of the kingdom" (cf. Eph 4:11-13).

Group Discussions:

1. How should faith in Christ's triumph over evil influence Christians in the context of corruption in contemporary society?
2. What practical measures to take to persevere as agents of goodness, truth and love in the midst of an evil society?



PICTURES
from
NICCSJ
Mother's Day
Celebrations
May 13th, 2023

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