



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin

JUNE 2024



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

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

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

JUNE NOVENA

Novena to St. Anthony of Padua Wednesday June 5th to Thursday June 13th 2024, Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

www.niccsanjose.org

June Bulletin Sponsor:

The Family of Sir Eugene & Dr. Josephine Okafor

MARANATHA BULLETIN
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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 letter of St. Jude (1:17.20-25)

Remember, my dear friends, what the Apostles of our Lord Jesus Christ told you to expect. You must use your holy faith as your foundation and build on that, praying in the Holy Spirit; keep yourselves within the love of God and wait for the mercy of our Lord Jesus Christ to give you eternal life. When there are some who have doubts, reassure them; when there are some to be saved from the fire, pull them out; but there are other to whom you must be kind with great caution, keeping your distance even from outside clothing which is contaminated by vice.

Glory be to him who can keep you from falling and bring you safe to his glorious presence, innocent and happy. To God, the only God, who saves us through Jesus Christ our Lord, be the glory, majesty, authority and power, which he had before time began, now and for ever. Amen.

This is the word of the Lord.



Ukwe Mbata

Ndi ajoy mmadu agwala m okwu asi, mana iwu gi adighi otu a; e kwuputara m iwu gi n'ihu ndi eze, o dighi ihere 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 akwudosie ike n'okwukwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Juud di aso dere (1:17.20-25)

Ndi m huru n'anya, chetanu ihe niile umuazu Onyenweanyi Jesu Kristi kwuru na o gamezu. Ma ndi m huru n'anya, jisienu ike wulie onwe unu elu dika ulo, n'ime okwukwe ahụ kacha nso unu nwere. Na-ekpekwanu ekpere n'ike Minuo nso. Nodunu n'ihunaanya nke Chineke. Na-echenu ubochi Onyenweanyi Jesu Kristi ga-enye anyi ndu ebighiebi site n'ebere ya. Meenu ka ndi ka nwere obi abuo ghotazie nke a ofuma. Zoputanu ufodu site n'igbochi ha idanye n'oku. Ufodu ndiozo bu ndi unu ga-eji egwu gosi ebere, ma kpoonu ihe ojoo asi o buladi uwe mmadu yi n'ahu nke ihe ojoo meruru.

Ka otito diri onye ahu puru igbochiri unu odida na onye ahu nwekwara ike iji anuri chee unu n'enweghi ntupo obula n'ihu ebube ya di nso. Ka otito diri Chineke onye nzoputa anyi. Ka ibu eze niile na ochichi niile na ike niile diri ya, otu o di n'izizi na kita na oge niile na uwa ebeebe site na Jesu Kristi Onyenweanyi. Amen.

1 Okwu nke Oseburuwa.

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

Response: For you my soul is thirsting, Lord, my God.

1. O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. (R.)
2. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. (R.)
3. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R.)

Alleluia, alleluia! 1Pet.1:25

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

Gospel

A reading from the holy Gospel according to 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

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.

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

Aziza: Akpiri na-akpo mkpuru obi m nku maka Gi, O Onyenweanyi na Chukwu m.

1. O Chineke, i bu Chineke m, ana m acho gi, akpiri na-akpo mkpuru obi m nku maka gi. Anuahụ m na-acho gi, dika ala kpọrọ nku na-enweghi mmiri. (Az.)
2. O na-agu m agu i ikiri gi n'ebe nso gi na ihu ike na otito gi. Ihunaanya gi ka mma karia ndu n'onwe ya, onu m ga-ekwuputa otito gi. (Az.)
3. Aga m eto gi na ndu m niile, n'aha gi aga m achili aka m elu. Mkpuru obi m ga-enwe nnukwu oriri, otito ga-adi n'onu m. (Az.)

Alaluya, alaluya! 1 Pet.1:25

Okwu nke Onyenweanyi ga-adigide ebe ghi ebi: Gini bu okwu ahu? O bu ozioma ahu nke ewetere ala unu. Alaluya!

Ozioma

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

Jesu na ndi na-eso uzo ya laghachiri azu na Jerusalem, ka Jesu na-agaghari n'ime ulonso, ndi isi nchujaja, 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'ezio kwu. 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

Mee, anyi na-ario, O Dinwenu, ka anyi na-eme emume iheomimi ndi a n'uzo kwesiri ekwesie 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'abughi Jesu Kristi, na onye akpogburu n'obe.

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 A Natachaa Oriri Nso

Ka anyị nweterela ume site n'ozuzu nri eluigwe, anyị ji umeala ario, O Dinwenụ, ka site n'ito nti n'ala inu nkuzi nke Justin dị aso egburu n'ihі gị, anyị ewere guzosie ike mgbedum n'inye gị ekele maka onyinye gị ga anyi natarala. Site na Kristi Onyenweanyi.

SOLEMNITY OF THE CORPUS CHRISTI

2 June 2024 [Nkwo] (White)

**Office:
Proper**

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.

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 Exodus (24:3-8)

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, "We will observe all the commands that the Lord has decreed." Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocaust and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, "We will observe all that the Lord has decreed;

Ukwe Mbata

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

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.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Opupu (24:3-8)

Mosis biara gwa ndi Izrel ihe niile Chineke kwuru, uzo ya na iwu ya niile, ha niile werekwa otu olu zaa si, "Anyi ga-emezucha okwu Chineke ndi a niile." Mosis detukwara okwu Onyenweanyi niile ahụ edetu. O bilitekwara n'isi ututu echi ya were ruo ebe nchujaja na ndida ugwu ahụ. O gunyekwara ide okwute iri na abuo n'usoro agburu iri na abuo niile nke Izrel. O zipukwara umuokorobia Izrel bu ndi gara churo Chineke aja nsureoku na aja nke udo nke e ji oke ehi chuo. Mosis wunyere okara obara n'efere ma werekwa nke foduru fesaa n'elu ebe nchujaja ahụ. O weere Akwukwo nke Ogbugbandu ma guputa ya ka ndi Izrel nuru; ha ekwuo si, "anyị ga-emezucha

we will obey.” Then Moses took the blood and cast it towards the people. “This,” he said, “is the covenant that the Lord has made with you, containing all these rules.” The word of the Lord.

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

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

1. How can I repay the Lord for his goodness to Me? The cup of salvation I will raise; I will call on the Lord’s name. (R.)

2. O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, your servant am I; you have loosened my bonds. (R.)

3. A thanksgiving sacrifice I make: I will call on the Lord’s name. My vows to the Lord I will fulfil before all his people. (R.)

Second Reading

Reading from the letter to the Hebrews (9:11-15)

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men’s hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

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 hast no song
Worthy his praises to prolong,
So far surpassing powers like thine.
Today no theme of common praise

ihe niile Chineke kwuru, anyi ga-erube isi. Mosis weere obara ahụ fesachaa umu Izrel wee si, “Nke a bu obara nke ogbugbandu nke Chineke mere ka unu na ya nwee site n’okwu ndi a niile.”

Okwu nke Oseburuwa.

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

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

1. Kedu ihe m ga-enye Onyenweanyi? Maka iheoma niile o meere m. Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi. (Az.)

2. Onwu Onye eziumume di oke onu, n’ebe Onyenweanyi no, Onyenweanyi, abu m nwodibo gi, nwa nwaanyi ezigbo omume, i topula m n’agbu. (Az.)

3. Aga m achuru gi aja ekele wee kpokue aha nke Onyenweanyi. Aga m emejuputa nkwa m kwere Onyenweanyi, n’ihu ndi nke ya niile. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n’akwukwo Hibru (9:11-15)

Ma mgbe Kristi putara ka nnukwu Mukochukwu nke iheoma niile biaralanu, site na nnukwu uloikwu zuru oke a na-egighi aka mee; ya bu nke na-esiteghi n’okike nke uwa a. Kristi banyere n’Ebe Nso ahu naani otu mgbe. O jighi obara nke umu ehi banye. Kama o jiri obara nke ya nwetara anyi nzoputa ebeebe. O buru na ifesa obara ewu na nke oke ehi na ntu nwunye ehi na-eme ka ndi meruru onwe ha di ocha, o bu na obara Kristi onye sitere na mmuo di ebeebe were onwe ya chuoro Chineke aja n’enweghi ntupo agaghi asachapu omume ruru unyi nke akonuuche unu, ka unu wee fee Chineke di ndu.

Kristi bu onye ogbugbo nke ogbugbandu ohuru, ka ndi a kporo nwee ike inata ihe nrite ebeebe ahụ e kwere na nkwa, ebe o bu na otu onye nwuru iji ghaputa ha na njo n’okpuru ogbugbandu nke mbu.

Okwu nke Oseburuwa.

Ukwe Onu

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

Toonu Ya, too Ya, toosienu Ya ike
O kariji otito unu nwere ike inye
Otito unu agaghi ezuru Ya.

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.

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

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 bula

Werenu mkpu onu toosienu Ya ike,
Werenu anuri doo Ya ebube,
Were obi utu tie mkpu onu.

Taa buuru anyi nnukwu emume,
Anyi na-echeta ubochi mbu ahụ,
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 ahụ 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 ntọala nsọ I kuziiri anyi,
Ka anyi ji achunyere Gi aja nke a,
Achicha na mmanya nke nzoputa.

Iwu ji onye otu Kristi o bula,
Ikwere na achicha bu ahụ 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 heru,
Kama n'okpuru nke o bula n'ime ha,
Akara di egwu zoro n'ime ya.
Kristi nozuru oke na nke o bula,
Ahụ Ya bu ezigbo ihe oriri,
Obara ya bu ihe onunụ.

N'oriri, nke o bula a natara,
Kristi zuru oke n'ibe o bula,
N'ebughi 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 bughi otu ihe,

5 Ndi a natara ndu , ndi ozọ natara onwu.

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 there.

Alleluia, 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
forever. Alleluia!

Gospel

A reading from the holy Gospel according to
Mark (14:12-16,22-26)

On the first day of Unleavened Bread,
when the Passover lamb was sacrificed,
his disciples said to Jesus, "Where do you
want us to go and make the preparation for
you to eat the Passover?" So he sent two of
his disciples, saying to them, "Go into the
city and you will meet a man carrying a
pitcher of water. Follow him, and say to the
owner of the house which he enters, 'The
Master says: Where is my dining room in
which I can eat the Passover with my
disciples?' He will show you a large upper
room furnished with couches, all prepared.
Make the preparations for us there." The

Uwa hụrụ ya ka otu oriri ahụ,
Ọpụpụ abughikwa otu ihe ma oli,
Ọnwụ jorọ njo, ma ndụ mara maa.

A rukwala ụka, chetakwa na
Mgbe a nyawara ogbe achicha ọ bụla,
Kristi nọzuru n'ibe nke ọ bụla.

E nweghi ihe ọ bụla na-ekewa Kristi;
A nyawaa achicha, a nyawaghi Kristi,
O zuru oke n'ibe nke ọ bụla,
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 lekwaba 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 oké umu n'obodo nso.

Alaluya, alaluya! Jon 6:51-52

Abu m nri ahụ di ndu nke si n'eluigwe
Abia, Dinwenu m na-ekwu. Onye
obula riri nri a ga-adị ndu ruo mgbe
ebighiebi. Alaluya!

Ozioma

Ihe ogugu nke si n'Ozioma di aso nke Mak dere
(14:12-16,22-26)

Nubochi mbu nke oriri nke achicha na-
ekoghi eko, mgbe ha na-achu aja aturu
ngabiga, ndi na-eso uzo Jesu juru ya si, "Olee
ebe i choro ka anyi gaa doziere gi, ka i noro rie
oriri ngabiga?" Jesu wee ziga mmadu abuo
n'ime ndi na-eso uzo ya si ha, "Banyenu n'ime
obodo, otu nwoke bu ite mmiri ga-ezutekwa
unu, soronu ya. Ulo obula o banyere, juonu nna
nwe ulo ahụ si: Onyenkuzi si, 'olee ebe ulo obia
e debeere m di, ebe mu na ndi na-eso uzo m ga-
ano rie oriri ngabiga?' O ga-egosikwa unu ime
ulo ukwu di n'elu ulo a kwadoro, dozikwaa nke
oma. Kwadonu maka oriri nke anyi ebe ahụ."
Ndi na-eso uzo ya mmadu abuo ahụ puru banye

disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. "Take it," he said "this is my body." Then he took a cup, and when he had returned thanks he gave it to them, "This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God."

After psalms had been sung they left for the Mount of Olives.

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.

For Preface, see Usoro Emume Missa (2018 Edition) p. 71

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.

n'ime obodo ukwu ahu. Ha hụrụ ihe niile dika Jesu gwara ha. Ha dozikwara oriri ngabiga ahu.

Ka ha nọ na nri, Jesu weere achicha, gozie, nyawaa ya, nye ya umuazu ya si ha, "Naranu ya, nke a bu ahu m." O burukwa iko, mgbe o nyechara ekele, o bunyekwara ya umuazu ya. Ha niile nuru site na ya. O gwara ha si, "Nke a bu obara m nke ogbugbandu ohuru, nke a ga-agbafu maka otutu mmadu. N'igwa unu eziokwu, agaghi m anukwa mmanya sitere na mkpuru osisi vain ozo ruo ubochi ahu mgbe m ga-anu mmanya ohuru n'alaeze Chineke.

Mgbe ha kwèchara ukwe otito, ha gabara n'ugwu Oliv.

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 ehunyere Gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi kwuru si: "Onye o bula Oriri Ahu M, nuo 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'anuri di ebighi ebi nke ibu Chukwu nke Gi. Onye di ndu na-achi.

HOLY HOUR: JESUS

3 June [Eke] Monday of Ordinary Time - Week 9 (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 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 second letter of St. Peter (1:2-7)

May you have more and more grace and peace as you come to know our Lord more and more.

By his divine power, he has given us all the things that we need for life and for true devotion, bringing us to know God himself, who has called us by his own glory and goodness. In making these gifts, he has given us the guarantee of something very great and wonderful to come: through them you will be able to share the divine nature and to escape corruption in a world that is sunk in vice. But to attain this, you will have to do your utmost yourselves, adding to the faith you have, understanding to your goodness, self-control to your understanding, patience to your self-control, true devotion to your patience, kindness towards your fellow men to your devotion, and, to the kindness, love.

The word of the Lord.

Responsorial Psalm: Ps.90:1-2.14-16(R.v.2)

Response: **My God, in you I trust.**

1. He who dwells in the shelter of the Most High and abides in the shade of the Almighty says to the Lord: 'My refuge, my stronghold, my God in whom I trust!' (R).
2. His love he set on me, so I will rescue him; protect him for he knows my name. When he calls I shall answer: 'I am with you.' (R).
3. I will save him in distress and give him glory. With length of life I will content him; I shall let him see my saving power. (R).

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 ọbara Shals Lwanga na ndiotu ya gbarala mmiri, mebe nri were mitara gi oge niile owuweiheubi bara ọba. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke abuo Pita di aso dere (1:2-7)

Ka amara na udo diri unu n'uju, site n'imata Chukwu na onye nzoputa anyi Jesu Kristi.

Site n'ike nke Chineke di aso, e nyela anyi ihe niile di anyi mkpa maka ibi ndu na isopuru Chineke. O mere nke a site n'ime ka anyi mara onye ahụ nke kpobatarara anyi n'otito ya na idi mma ya. N'uzo di otu a ka o si nyekwa anyi otutu ihe di ukwu, dikwa okeonụ, nke o kwere anyi na nkwa. O nyere unu ha, ka unu si na ha gbanahu agu niile nke njo di n'uwa, nke na-emebikwa mmadu, ka unu sorokwa ya keta oke n'odidi ya di aso. N'ih nke a, gbaanụ mbo were omume oma kwalite okwukwe unu, werekwanu amamihe kwalite omume oma unu. Werenụ ijide onwe unu kwalite amamihe unu. Werekwanu ikwudosike kwalite ijide onwe unu. Werenụ itu egwu Chukwu kwalite ikwudosike unu. N'ikpeazu, werenụ obi nwanne kwalite itu egwu Chineke unu. Werekwanu ihunaanya kwalite obi nwanne unu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.91:1-2.14-16. (Az.2) Aziza: Chineke m, na Gi ka m tukwasara obi.

1. Onye bi na ndo nke onye kasi elu, onye nogidesiri ike na nchedo nke onyejike niile, gasi Onyenweanyi, "I bu onye nchedo m na ike m, Chineke m, onye m tukwasara obi!" (Az.)
2. Ebe o bu na o gbakwutere m, aga m azoputa ya; aga m echekwaba ya n'ihina o maara aha m. Mgbe obula o kpokuru m aga m aza ya, aga m anonyere ya. (Az.)
3. Aga m azoputa ya nyekwa ya ugwu. Aga m eji ogologo ndu kwuo ya ugwo, meekwa ya ka o hu nzoputa. (Az.)

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 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 realized 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

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.

Aléluya, aléluya! Kol.3:16.17

Ka okwu nke Kristi, biri n'ime unu n'uju ya, na-enyekwanu Chineke Nna ekele site na ya. Aléluya!

Ozioma

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

Jesu malitere iji ukabuilu gwa ha okwu si, "Otu nwoke korọ ugbo vain, gbaa ya ogige gburugburu gwuo olulu ebe o ga-ehekota mmanya a ga-apiputa na mkpuru vain, wukwaa uloelu 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 nke ya n'ihe e wetara n'ugbo vain ahu. Ma ndi nlekota ubi ahu jidere nwodibo ahu, tie ya ihe, o zigakwa nwodibo ozo, ndi nlekota ugbo vain ahu a kwaa ya isi, menye ya ihere. Onye nwe ugbo ahu zitekwara nwodibo ya ozo, ha wee gbuo ya. Ha mesokwara otutu umuodibo ya otu aka ahu, 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 ahu kwurita n'etiti onwe ha si, 'Leenu onye ga-eketa akunuba 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 ahu. Jesu ajao ha si, 'Gini ka onye nwe ugbo vain ahu ga-eme? O ga-ebibi ndi nlekota ubi ahu, werekwa ugbo ya nyefee n'aka ndi ozo. O bu na unu agubeghi ihe e dere n'Akwukwo Nso: Okwute ahu nke ndi na-arụ ulo juruaju 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 korọ akuko ukabuilu a megide ha. Ma n'ihina ha na-atu igwe mmadu ahu egwu, ha hapuru ya ma puo. Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyi na-erunyerere gi aja, O Dinwenu, were umeala ario ka, dika I siri nye ndi Mata gi di ngozi amara inwu onwu karja ime njo, ka I sikwa otu ahu mee ka anyi gbawa odibo n'olta gi site na itukwasị 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.

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.

4 June [Orie] Tuesday of Ordinary Time - Week 9 (Green)

Entry Antiphon

Turn to me and have mercy on me, O Lord, for I am alone and poor. See my 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 second letter of St. Peter (3:11-15,17-18)

You should be living holy and saintly lives while you wait and long for the Day of God to come, when the sky will dissolve in flames and the elements melt in the heat. What we are waiting for is what he promised: the new heavens and new earth, the place where righteousness will be at home. So then, my friends, while you are waiting, do your best to live lives without spot or stain so that he will find you at peace. Think of our Lord's patience as your opportunity to be saved. You have been warned about this, my friends; be careful not to get carried away by the errors of unprincipled people, from the firm ground that you are standing on. Instead, go on growing in the grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, in time and in eternity. Amen.

The word of the Lord.

Responsorial Psalm: Ps. 89:2-4.10.14.16 (R.v.1)

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

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

2. You turn men back into dust and say: "Go

Ekpere A Natachaa Oriri Nso

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

Ukwe Mbata

Tugharia meere m ebere, O Dinwenụ, n'ihina a no m naani m buru ogbenye. Lee anya n'idi ala m na ahuhu m, were kpochapụ njo m niile, Chineke m.

Ekpere Mmghe

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

Ihe Ogugu Mbu

Ihe ogugu e wetara n'akwukwozi nke abuo Pita di aso dere (3:11-15,17-18)

Ebe unu matara na ihe ndi a niile ga-esi otu a laa n'iyi, oleee udi ndu unu ga na-ebi? O kwesiri ka unu na-ebi ndu nke idi nso na nke isopuru Chineke. Na-emenu otu a, ka unu no na-eche obibia nke ubochi nke Chukwu. Chosikwaanụ ya ike ka o bia ngwangwa, bu ubochi ahụ Chineke ga-amunye eluigwe niile oku ka ha repia. Mana anyi na-atu anya ihe Chineke kwere na nkwa, bu eluigwe ohuru na uwa ohuru, ebe eziumume ga-adigide. Ndi m huru n'anya, ebe unu no na-ele anya ubochi ahụ, gbaanụ mbo dobe oriwe unu ocha, ka unu ghara inwe ntupo obula n'ihu Chineke, ka unu dikwa n'udo mgbe o ga-abia. Ghotanụ na ogologo ndidi Onyenweanyi nwere n'ebe unu no bu ohere nzoputa o nyere unu. Ndi m huru n'anya, ebe o bu na unu amarala ihe ndi a, kpacharanu anya, ka ndi aruru ala ghara iduhie unu uzo, si otu ahụ mee ka unu dapu n'okwukwe unu. Na-abawanyenu n'amara na omuma nke Dinwenụ anyi na onye Nzoputa anyi Jesu Kristi. Otito diri ya ugbu a, rue mgbe ebighiebi. Amen. Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 90:2-4.10.14-16. (Az.1)

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

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

2. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, unu mmadu."

N'anya gi puku afo dika otu ubochi, dika

back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)

3. Our span is seventy years or eighty for those who are strong. And most of these are emptiness and pain. They pass swiftly and we are gone. (R.)

4. In the morning, fill us with your love; we shall exult and rejoice all our days. Show forth your work to your servants; let your glory shine on their children. (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 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

unyahu nke gaferelanu, mọbu otu nche abali. (Az.)
3. Afọ niile mmadu nwere ike ino n'ụwa bu nani iri asaa, mọbu iri asato maka ndi siri ike. Ndu a niile di n'ụwa juputara n'oke nchekasi na nsogbu, n'oge adighi anya mmadu na-abu ihe gara aga n'ụwa. (Az.)

4. Ka ihunaanya gi juputa n'ime anyi ututu obula, ka anyi were nwee ike ikwe ukwe ma nweekwa anuri ubochi niile nke ndu anyi. Mee ka anyi bu umuodibo gi hu oru itunaanya gi, meekwa ka umu anyi hu ebube gi. (Az.)

Aleluya, aleluya! Hib 4:12

Okwu nke Chineke di ndu, di ike, O nwere ike inyocha echiche na izu niile nke obi. Aleluya!

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, mọbu nasesekpuru onodu obula mmadu no na ya, kama i ji eziokwu akuzi uto 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'omiiiko 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 bughi so

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.

n'okwuonyi, kama o bukwuazi site n'oru ga na n'ezikwu, ka anyi kwesi ibata n'Alaeze nke Eluigwe. Site na Kristi Onyenweanyi.

5 June [Afo] Wednesday 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 a missionary to Germany from 719. He destroyed idols and pagan temples and built churches on the sites. In Saxony, Boniface encountered a tribe worshipping a Norse deity in the form of a huge oak tree. He walked up to the tree, removed his shirt, took up an axe and without a word he hacked down the six-foot wide wooden god. He stood on the trunk and asked, "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 holy man fought to the death for the law of his God and did not fear the words of the godless, for he was built on solid rock.

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 second letter of St. Paul to Timothy (1:1-3.6-12)

From Paul, appointed by God to be an apostle of Christ Jesus in his design to promise life in Christ Jesus; to Timothy, dear child of mine, wishing you grace, mercy and peace from God the Father and from Christ Jesus our Lord.

Night and day I thank God, keeping my conscience clear and remembering my duty to him as my ancestors did, and always I remember you in my prayers.

That is why I am reminding you now to fan into a flame the gift that God gave you when I laid my hands on you. God's gift was not a spirit of timidity, but the Spirit of power, and love, and self-control. So you are never to be ashamed of witnessing to the Lord, or ashamed of me for being his prisoner; but with me, bear the hardships for the sake of the Good News, relying on the power of God who has saved us and called us to be holy - not because of anything we ourselves have done but for his own purpose and by his own grace. This grace had already been granted to us, in Christ Jesus,

Ukwe Mbata

Ikom a di nsọ nuru ogu ruo n'onwu n'ih iwu Chineke ya atughị egwu maka okwu ndi amaghị Chukwu, n'ih na a ruru ya n'elu mkpume di ike.

Ekpere Mmeghe

Ka Onye egburu n'ih gi bu Bonifes di aso buru onye na-ekwuru anyi, O Dinweni, 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 Dinweni anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozi nke abuo Pol di aso degaara Timoti (1:1-3.6-12)

Pol onyeozu nke Jesu Kristi, site n'ochicho nke Chineke, dika nkwa nke ndu ahụ di n'ime Jesu Kristi siri di, na-edegara Timoti, nwa m huru n'anya, akwukwo ozi nke a. Ka amara, eberè na udo nke si n'aka Chukwu Nna, na Onyenweanyi Jesu Kristi diiri gi.

Ana m ekele Chineke, onye m ji ezi akonuuche ejere ozi, otu ndi nna nna m ha siri mee. Ana m echeta gi n'ekpere oge niile.

Ya mere, ana m echetara gi ka i mee ka onyinye nke Chineke nyere gi ingbe m bikwasiri gi aka m abuo, na-enwu dika oku. Chineke enyeghi anyi mmuo nke ujo, kama mmuo nke ike, nke ihunaanya na nke ikwanyere onwe anyi ugwu.

Ihere emela gi igbara Onyenweanyi mobu munwa bu onyemkporo n'ih ya, akaebe. N'ike nke Chineke, kerekwa oke nke gi n'ahuhu diiri gi n'ih ozioma ahụ. Chineke zoputara anyi, wee kpoo anyi iburu ya ndi nso. O bughi n'ih oru oma anyi, kama n'ih amara na nzube ya. O nyere anyi amara nke a n'ime Jesu Kristi tupu e kee uwa. O gosiputara nke a

before the beginning of time, but it has only been revealed by the Appearing of our Saviour Jesus Christ. He abolished death, and he has proclaimed life and immortality through the Good News; and I have been named its herald, its apostle and its teacher.

It is only on account of this that I am experiencing fresh hardships here now; but I have not lost confidence, because I know who it is that I have put my trust in, and I have no doubt at all that he is able to take care of all that I have entrusted to him until that Day.

The word of the Lord.

Responsorial Psalm: Ps. 122:1-2. (R.v.1)

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

1. To you have I lifted up my eyes, you who dwell in the heavens: my eyes, like the eyes of slaves on the hand of their lords. (R.)

2. Like the eyes of a servant on the hand of her mistress, so our eyes are on the Lord our God till he show us his mercy. (R.)

Alleluia, alleluia! Jn 17:17

Consecrate them in the truth; your word is truth. Alleluia!

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 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

ugbu a site na mputa ihe nke onye nzoputa anyi Jesu Kristi. O mebiru onwu, wetara anyi ndu, bia mee ka anwuanwu puta ihe site n'ozioima ahu. N'ihio zioima nke a, a hoputara m ka m buru onye nkwusa zioima, onyeozu na onyenkuzi. O bu n'ihio ya ka m ji ata ahuhu ndi a. Mana ihere anaghi eme m n'ihina amaara m onye m kwenyere na ya. O doro m anya na o puru ichekwa ihe o tinyere m n'aka ruo ubochi ahu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 123:1-2. (Az.1)

Aziza: **Elelitela m anya m n'ebe i no, O Onyenweanyi.**

1. Elelitela m anya m n'ebe i no, gi onye bi n'igwe, lee, dika umuodibo si ele nna ha ukwu anya n'aka. (Az.)

2. Otu odibo nwaanyi si ele nne ya ukwu anya n'aka, otu a ka anyi si ele Onyenweanyi bu Chineke anyi anya, wee ruo mgbe o gosiri anyi ebere ya. (Az.)

Alaluya, alaluya! Jon 17:17

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

Ozioma

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

Ufodu 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 ahu were muta umu n'aha nwanne ya ahu nwuru anwu. O nwere umunne asaa dinu, onye nke mbu n'ime ha luru nwaanyi, nwuo n'amutaghi nwa. Nke abuo kuchiri nwunye ya a. E mechaa o nwuokwa n'amutaghi nwa. Otu ihe ahu mekwara nwanne ya nke ato.

Umunne asaa ndi a luchara nwaanyi a ma o nweghi nke mutara nwa. N'ikpeazu nwaanyi ahu 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 bughi ihe a ka unu ji ejehie uzo, unu amaghi Akwukwo Nso nke unu na-ama ike nke Chukwu? N'ihina mgbe ha ga-ebilite n'onwu, ha agaghikwa alu di na nwunye, ha ga-adi 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 ahu otu Chineke si gwa ya okwu si, 'Abu m

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.

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.

Communion Antiphon

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

Post-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.

Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jekob. 'Unu na-ejehie uzo n'ihu na o bughi Chineke nke ndi nwuru anwu kama o bu Chineke nke ndi di ndu."

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 ahu e nyere ya. Mee ka sakramenti a munye 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 Koke, 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.

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

(For Entry Antiphon and Collect, see page 10)

First Reading

A reading from the second letter of St. Paul to Timothy (2:8-15)

Remember the Good News that I carry, 'Jesus Christ risen from the dead, sprung from the race of David'; it is on account of this that I have my own hardships to bear, even to being chained like a criminal - but they cannot chain up God's news. So I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on: If we have died with him, then we shall live with him. If we hold firm, then we shall reign with him. If we disown him, then he will disown us. We may be unfaithful, but he is always faithful, for he cannot disown his own self.

Remind them of this; and tell them in the name of God that there is to be no wrangling about words: all that this ever achieves is the destruction of those who are listening. Do all you can to present yourself in front of God as a man who has come through his trials, and a man who has no cause to be ashamed of his life's work and has kept a straight course with the message of the truth.

The word of the Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwoozi nke abuo Pol di aso degaara Timoti (2:8-15)

Cheta Jesu Kristi, onye si n'agburu Devid puta, onye sikwa n'onwu bilie, dika ozioma ahu m na-ekwusa si di. O bu n'ihu ozioma nke a ka m ji na-ata ahuhu, norokwa n'agbu dika onye ohi. Ma otu o di, e keghi okwu Chineke agbu. Ya mere, ana m di ihe niile n'ihu ndi a hoorola, ka ha wee nwetakwa nzoputa nke ya na otito ebebe na-agako n'ime Jesu Kristi. Okwu a kwesiri ntukwasioobi: "O buru na anyi sooro ya nwukoo onwu, anyi ga-esokwa ya dikoo ndu. O buru na anyi nwee ntachiobi, anyi ga-esoro ya bukoo eze. O buru na anyi agonari ya, ya onwe ya ga-agonari anyi. O buru na anyi ekwesighi ntukwasioobi, ya onwe ya kwesiri ntukwasioobi; n'ihina o pughi igonari onwe ya."

Chetara ha nke a, ma dokwaa ha aka na nti n'ihu nke Dinwenu; ka ha ghara iruuka banyere okwu ndi ahu na-abaghi uri, nke na-ewetara ndi nuru ya ila n'iyi. Gbaa mbo gosi onwe gi n'ihu Chineke, dika onye oru a horola nke na-etosighi ime ihere obula. I ga-abukwa onye na-akuzi okwu nke eziokwu ahu nke oma.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 24:4-5-8-10.14 (R.v.4)

Response: **Lord, make me know your ways.**

1. 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.)

2. 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.)

3. His ways are faithfulness and love for those who keep his covenant and will. The Lord's friendship is for those who revere him; to them he reveals his covenant. (R.)

Alleluia, alleluia! Jn.6:63.68

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

Gospel

A reading from the holy Gospel according to Mark (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 the first: Listen, Israel, the Lord our God is the 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 Post-Communion, see page 12)

7 June [Eke] Friday (White)

Most Sacred Heart of Jesus (Solemnity)

Devotion to the Sacred Heart was privately practised since the Middle Ages. It was promoted by St Gertrude and made public by St John Eudes. Later, St Margaret Mary Alacoque (1647-1690), a humble nun, received a vision that gave an impetus to the devotion.

The devotion to the Sacred Heart of Jesus became officially approved by Pope

Abuoma na Aziza: Abu. 25:4-5-8-10.14 (Abu. 4)

Aziza: **Mee ka m mata ụzọ gi, O Onyenweanyi.**

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

2. Onyenweanyi di mma, burukwa onye eziomume, O na-eduzi ndi umeala n'ihe niile kwu oto, O na-akuziri ndi mmehie ụzọ; O na-akuziri ndi ogbenye ụzọ ya. (Az.)

3. Uzo nke Onyenweanyi bu ihunaanya na eziokwu, n'ebe ndi na-edebe iwu ya na ogbugbandu ya no. Ndi na-atu Onyenweanyi egwu maara ihe omimi ya, ogbugbandu ya na-enge ha nghota. (Az.)

Aleluya, aleluya! Jn. 6:63.68

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

Ozioma

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

Ma otu onye odeakwukwo biarutere nu ka ha na Jesu na-arurita uka. Mgbe o huru na Jesu zara ajuju ndi Sadusii nke oma, o juru ya si, "Olee iwu kacha n'ime iwu Chineke niile?" Jesu zara ya si, "Nke mbu bu 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 ahụ 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 ya ajuju ozo.

Ozioma nke Oseburuwa.



Clement XIII in 1765. Pius VI authoritatively recommended it as a weapon against the columnies of 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 compassionate love of God through the humanity of Jesus Christ, focusing on the heart as the seat of emotions. With his heart pierced with a lance from which the Sacraments flow, Jesus reaches out to embrace every human person with a love that is gratuitous and unconditional. By ordering for devotion to his heart, he expects response to his love that is often doubted, presumed, ignored or rejected.

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 prophet Hosea (11:1.3-4.8-9)

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

The word of the Lord.

Responsorial Psalm: Is 12:2-6 (R.v.3)

Response: **With joy you will draw water from the wells of the Saviour.**

1. Truly God is my salvation, I trust, I shall not fear. For the Lord is my strength, my song, he became my Saviour. With joy you will draw water from the wells of salvation (R.)

2. Give thanks to the Lord, give praise to his name! make his mighty deeds known to the people! Declare the greatness of his name. (R.)

3. Sing a psalm to the Lord for he has

Ukwe Mbata

Ochicho nke obi ya na-adi site na ndudugandu ruo na ndudugandu, iji gbaputa mkpuru obi n'onu, ma chekwawa ndu n'oge ugani.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

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

Gee nti n'okwu nke Oseburuwa: Mgbe Izrel bu nwata, ahuru m ya n'anya, esikwa m n'Ijipt kpoputa nwa m. Ma, o bu mu onwe m kuziiri Ifrem otu e si aga ije; ekuuru m ha n'aka m, ma ha amaghi na o bu m gworor ha, na - elekota ha anya. Ejiri m ihunaanya wee duo ha. Ebupuru ha ibu aro ha bu, hulata ala nye ha nri n'onu.

Kedu ka m ga-esi hapu gi O Ifrem? Kedu ka m ga-esi gbahapu gi O Izrel? Kedu ka m ga-esi mee gi ka Adam; mobu kpasu gi agwa ka Zeboim? Obi agaghi ekwe m ime ya n'ihina ebere na ihunaanya m siri ike n'ebe i no. Agaghi m ata unu ahuhu n'oke iwe m, agaghikwa m emebi Izrel ozo. N'ihina abu m Chineke, abughi m mmadu: onye di nso no n'etiti unu, agaghi m abia imebi gi ozo.

Okwu nke Oseburuwa.

Abuoma na Aziza: Aizaya 12:2-6 (Az.3)

Aziza: **Unu ga-eji onu kuru mmiri n'umi nke nzoputa.**

1. N'ezie, Chineke bu onye nzoputa m; enwere m nchekwube, egwu agaghi atu m. N'ihina Dinwenu Chineke bu ike m na ukwe m, o bu onye nzoputa m. Unu ga-eji onu kuru mmiri n'umi nke nzoputa. (Az.)

2. Nyenu Chineke ekele, kpokuonu aha ya! Meenu ka amata aka oru ya n'ebe mba niile no, kwuputanu na aha ya di elu. (Az.)

3. Buoronu Dinwenu abu oma, n'ihina oruru

done glorious deeds; make them known to all the earth! People of zion, sing and shout for joy for great in your midst is the Holy One of Israel. (R.)

Second Reading

A reading from the letter of St. Paul to the Ephesians (3:8-12.14-19)

In Paul, who am less than the least of all the saints, have been entrusted with this special grace, not only of proclaiming to the pagans the infinite treasure of Christ but also of explaining how the mystery is to be dispensed. Through all the ages, this has been kept hidden in God, the Creator of everything. Why? So that the Sovereignities and Powers should learn only now, through the Church, how comprehensive God's wisdom really is, exactly according to the plan which he had had from all eternity in Christ Jesus our Lord. This is why we are bold enough to approach God in complete confidence, through our faith in him.

This, then, is what I pray, kneeling before the Father, from whom every family, whether spiritual or natural, takes its name: Out of his infinite glory, may he give you the power through his Spirit for your hidden self to grow strong, so that Christ may live in your hearts through faith, and then, planted in love and built on love, you will with all the saints have strength to grasp the breath and the length, the height and the depth; until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God.

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 John (19:31-37)

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath - since that sabbath was a day of special solemnity - the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers

otutu oru ebube; meenu ka a nu ya n'uwa niile! Tisienu mkpu ike, kweenu ukwe onu, unu ndi bi na Zayon, n'ihina onye no n'etiti unu bu nnukwu onye di nso nke Izrel. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara ndi Efesus (3:8-12.14-19)

N'ebe m no, na-agbanyeghi na m kacha di nta n'etiti ndi nso niile, e nyere m ngozi nke a, ikwusara ndi mba ozo ozioma banyere aku enweghi atu nke juru n'ime Kristi; mekwaa ka mmadu niile hu ihe bu atumaatu nke ihe omimi e zoro n'ime Chineke onye kere ihe niile, otutu afo. Site na Nzuko ahu, a g-eme ka amamihe Chineke n'udi ya di ichiche buru ihe ochichi na ike niile nke di n'eluigwe ga-amata. Nke a bu n'usoro nke atumaatu ya di ebebe, nke a mezuru n'ime Jesu Kristi Dinwenu anyi bu onye anyi nwere ntukwasiobi na obi siri ike ibiakwute site n'okwukwe anyi nwere na ya.

N'ih ike a ka m ji gbuoro Nna ikpere m abuo n'ala, onye ezinulo niile di n'eluigwe na nke di n'uwa si nweta aha. Ka o wee buru na site n'uba nke otito ya, o ga-eme ka unu sie ike ma Mmuo ya nke di unu n'ime; ka Kristi nwee ike biri n'obi unu site n'okwukwe, ka unu ndi gbanyere mgborogwu kwudosikwa ike n'ihunaanya, nwee ike isoro ndi nso niile ghotu ihe bu obosara, ogologo, idi elu na idi omimi, na imatakwa ihunaanya nke Chineke nke kariri amamihe, ka unu juputakwa n'izu oke niile nke Chineke.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mat. 11:29

Soronu uzo m, mutakwanu ihe site n'aka m. N'ih i na adi m nwayoo, burukwa onye di umeala n'obi. Alaluya!

Ozioma

Ihe ogugu nke a si n'ozoma di aso nke Jon dere (19:31-37)

E'be o bu ubochi nkwado Emume oriri Ngabiga, ndi Juu rioro Paillet ka a kujichaa ukwu ha buda ozu ha, ka ha ghara ikoro n'elu obe ruo ubochi Sabat, n'ihina Sabat nke a puru iche. Nke a mere ndiagha jiri bia kujichaa ukwu onye nke mbu na onye nke ozo a kpogburu ha na Jesu. Mgbe ha rutere ebere Jesu no, ha huru na o nwuola, ha wee hapu ikuji ya ukwu. Kama otu onye n'ime ndi agha jiri ube mapuo ya akuku. Otu ihu ahu, obara na mmiri

pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well. Because all this happened to fulfill the words of scriptures: Not one bone of his will be broken; and again, in another place scripture says: They will look on the one whom they have pierced. 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.

For Preface, see Usoro Emume Missa (2018 Edition) p. 77

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.

agbaputa. Nke a bu akaebe nke onye jiri anya ya hu ihe merenu. Akaebe ya bukwa eziokwu. Ya makwa na ihe o na-ekwu bu eziokwu, ka unu wee kwere. Ihe ndi a mere ka e wee mezuo ihe e dere n'akwukwo Nso si, "O dighi okpukpu ya obula nke a ga-agbaji." E dekwaara n'ebe ozo n'Akwukwo Nso si, "Ha ga-elekwasị ya anya bu onye ha jiri ube mapuo akuku."

Ozioma nke Oseburuwa.

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 a 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 n-anodebe Nwa gi oge niile, anyi ewere muta ihu ya n'ime agbataobi anyi. Site na Kristi Onyenweanyi.

8 June [Orie] Saturday of Ordinary Time - Week 9 (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 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

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 Mụọ Nso n'obi

Blessed Virgin Mary, graciously grant that through her intercession we may be a worthy temple of your glory. Through our Lord.

First Reading

A reading from the second letter of St Paul to Timothy (4:1-8)

Before God and before Christ Jesus who is to be judge of the living and the dead, I put this duty to you, in the name of his Appearing and of his kingdom: proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience - but do all with patience and with the intention of teaching. The time is sure to come when, far from being content with sound teaching, people will be avid for the latest novelty and collect themselves a whole series of teachers according to their own tastes; and then, instead of listening to the truth, they will turn to myths. Be careful always to choose the right course; be brave under trials; make the preaching of the Good News your life's work, in thoroughgoing service.

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.

The word of the Lord.

Responsorial Psalm: Ps. 70:8-9.14-17.22. (R.v.15)

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

1. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old; when my strength fails do not forsake me. (R.)

2. But as for me, I will always hope and praise you more and more. My lips will tell of your justice and day by day of your help (though I can never tell it all). (R.)

3. I will declare the Lord's mighty deeds proclaiming your justice, yours alone. O God, you have taught me from my youth and I proclaim your wonders still. (R.)

4. So I will give thanks on the lyre for your faithful love, my God. To you will I sing with the harp to you, the Holy One of Israel. (R.)

Alleluia, alleluia! Lk 8:15

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

Vejin Maria di ngozi, were ebere mee site n'aririo ya, ka anyi buru ulonso kwesiri ekwesiri nke otito gi. Site na Dinwenwu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke abuo Pol di aso degaara Timoti (4:1-8)

Ana m ado gi aka na nti n'ihu nke Chineke na Jesu Kristi, onye ga-ekpe ndi di ndu na ndi nwuru anwu ikpe. Ma site n'obibia ya n'alaeze ya, kwusaa ozioma. Di uchu n'oru a, ma o di mma ma o di njo, ma mmiri o na-ezo ma anwu o na-acha. Mee ka ha kwenye, baara ha mba ma gbakwaa ha ume. Adala mba n'inwe ndidi na nkuzi. N'ihina oge na-abia mgbe ndi mmadu na-agaghi anagide ezi nkuzi, ma site na nti ikooko ha nwere, ha ga-ekpokotara onwe ha ndi nkuzi ga-akuziri ha ihe ga-amasi ha. Ha ga-agbakuta eziokwu azu ma na-awaghari n'akuko na-enweghi isi. Banyere gi onwe gi, guzosie ike mgbe niile. Na-edu ahuhu na-arukwa oru gi dika onye ozioma. Na-emejuputa ihe kwesiri oru gi.

Adi m njikere ruo n'iji m chuo aja, oge ula m ezuola. Aluola m ezigbo ogu, agbaruola m oso ahu n'isi, akwudosielu m ike n'okwukwe. Site ugbo a e doberela m okpu eze nke eziumume, nke Onyenweanyi, ezi onye okaikpe ga-enye m n'ubochi ahu. O bughu naani m ka o ga-enye okpu eze ahu, o ga-enyekwa ya ndi niile ji ihuanyanya na-eche obibia ya.

Okwu nke Oseburuwa.

Abuoma Na Aziza: Abu. 71:8-9.14-17.22 (Az. 15)

Aziza: **Onu m ga-ekwuputa ikpe nkwumoto gi.**

1. Onu m juputara n'otito nke gi ogologo ubochi niile. Ajukwala m ugbo a m bu agadi, mobu gbahapu m ugbo a ike na-agwu m. (Az.)

2. Ana m ekwe nkwa, na-echekwube na gi, aga m eto gi karja. Onu m ga-ekwuputa eziumume gi na ike nke nzoputa gi ubochi niile. (Az.)

3. Aga m abia n'ike nke onyenweanyi, wee cheta ikpe nkwumoto gi, sooso nke gi. O Chineke, I kuziiri m bido na nwata m, aga m na-ekwuputa oru ebube gi. (Az.)

4. Ana m ekwe nkwa na aga m eji ubo akwara were keele gi, Chineke m, Onye kwesiri itukwasio bi oge niile, aga m eji une too aha gi, Onye di Nso nke Izrel. (Az.)

Alaluya, alaluya! Luk. 8:15

Ngozi diiri ndi nuru okwu Chineke, were ikwesi itukwasio bi na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru. Alaluya!

Gospel

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

Every year the parents of Jesus used to go 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.

Solemn Blessing

V/ May God, who through the childbearing of the Blessed Virgin Mary willed in his great

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 bụ Jesu noderu 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-eghe 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, 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 ANatachaa 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.

Ngozi Puru Iche

V/ Ka Chukwu, Onye sitere n'omumunwa nke Vejin Maria di ngozi

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.

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 ahu 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.

10TH SUNDAY IN ORDINARY TIME (B) 9 June 2024 [Afo] (Green)

Office Week 2

In the First Reading, man turns away from God by eating of the forbidden fruit, thus incurring the wrath of God who out of compassion promise of redemption. Plunged into depth of misery, i.e., life without God, the Responsorial Psalm radically pleads for mercy. St Paul in the Second Reading speaks of new life, grace and hope in our Lord Jesus to strengthen the inner man, sustaining him through life challenges that paradoxically train for immortal reward. In the Gospel, Jesus declares the triumph of God over Satan and human misery, and while highlighting the role of the Holy Spirit in this liberation, announces the privilege of all those who do God's will.

Entry Antiphon

The Lord is my light and my salvation: whom shall I fear? The Lord is the defender of my life: of whom shall I be afraid? The enemies who oppress me have been brought low.

Collect

O God, source of all good, inspire us with knowledge of what is right, and guide us in carrying it out. Through our Lord.

First Reading

A reading from the book of Genesis (3:9-15,20)

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

Then the Lord God said to the serpent, 'Because you have done this, 'Be cursed beyond all cattle, all wild beasts. You shall crawl on your belly and eat dust every day of your life.'

Ukwe Mbata

Dinwenụ bu ihe m na nzoputa m, onye ka m ga-atụ egwu? Dinwenụ bu onye nchedo nke ndu m, onye ga-eme ka m maa jijiji?. Ike agwula ndi iro buteere m nsogbu.

Ekpere Mmeghe

Chineke, onye ihe oma niile si n'aka Ya abia, biko zize Mmuo Gi ka O kwalite anyi iche echiche di mma. Duzie anyi ka anyi meputa ihe oma ndi a na ndu anyi. Site na Dinwenụ anyi Jesu Kristi.

Ihe Ogugu nke Mbu

Ihe ogugu e wetara n'akwukwo Jenesis (3:9-15, 20)

Ma Dinwenu Chineke kporo nwoke ahu juo ya si, "Olee ebe i no?" O zara ya si, "Anuru m uda ukwu gi n'ime ogige, ujo jidere m n'ihina agba m oto, m wee zoo onwe m." O juru ya si, "Onye gwara gi na i gba oto? I taala mkpuru osisi ahu m nyere gi iwu ka i ghara ita?" Nwoke ahu azaa ya, "O bu nwaanyi a i kponyere m ka mu na ya biri; o nyere m mkpuru osisi ahu m taa." N'oge a ka Dinwenu Chineke juru nwaanyi ahu, Gini bu ihe nke a i mere?" Nwaanyi ahu zara ya, "Agwo ahu rafuru m, mu ataa ya." Mgbe ahu ka Dinwenu Chineke siri agwo ahu, "N'ihina i mere ihe nke a, a buola gi onu karia umu anumaanu niile di n'ohia na nke di n'ulo; i ga-eji afo gi na-aga ije bia na-ata aja ubochi niile nke ndu gi. Aga m

I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel.' The word of the Lord.

Responsorial Psalm. Ps. 129. (R.v.7)

Response: **With the Lord there is mercy and fullness of redemption.**

1. Out of the depths I cry to you, O Lord, Lord, hear my voice! O let your ears be attentive to the voice of my pleading. (R.)
2. If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness: for this we revere you. (R.)
3. My soul is waiting for the Lord, I count on his word. My soul is longing for the Lord more than watchman for daybreak. (Let the watchman count on daybreak and Israel on the Lord.) (R.)
4. Because with the Lord there is mercy and fullness of redemption, Israel indeed he will redeem from all its iniquity. (R.)

Second Reading

A reading from the second letter of St Paul to the Corinthians (4:13-15:1)

As we have the same spirit of faith that is mentioned in scripture - *I believed, and therefore, I spoke* - we too believe and therefore we too speak, knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God.

That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes, troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are invisible; for visible things last only for a time, and the invisible things are eternal.

For we know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

The Word of the Lord.

eme ka iro diri n'etiti gi na nwaanyi a, na n'etiti umu gi na nke ya; o ga-azopia gi isi ma i ga-ata ya n'ukwu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 130 (Az.7)

Aziza: **N'ihina ihunaanya Onyenweanyi di okpu, n'ime ya ka nnukwu nzoputa di.**

1. N'ogbu mmiri ka m na-akpoku gi, O Onyenweanyi, Onyenweanyi, nuru akwa enyemaka m na-ebe, che nti n'aririo m na-ario. (Az.)
2. O buru na gi, O Onyenweanyi, na-agu ajoomume anyi onu, Onyenweanyi, onye ga-eguzo. Mana i na-agbaghara anyi, n'ihina nke a, anyi na-asopuru gi. (Az.)
3. Ana m eche Onyenweanyi, mkpuru obi m na-eche ya, na nkwa ya ka m nwere nchekwube. Mkpuruobi m na-eche Onyenweanyi, karia otu ndi nche si eche ututu. (Az.)
4. N'ihina ihunaanya Onyenweanyi di okpu, n'ime ya ka nnukwu nzoputa di! O ga-azoputa Izrel na njo ya niile. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi nke abu Pol di aso degaara ndi Korint (4:13-15:1)

Ebe obu na anyi nwere otu mmuo nke Okwukwe ahụ dika onye ahụ dere si, "Ekweere m, ya mere m ji kwuo". Anyi onwe anyi kwere, Nke a mere anyi ji ekwu, ebe anyi matara na onye ahụ kulitere Dinwenu anyi Jesu Kristi ga ekulitekwa anyi na Jesu ma kpobatakwa anyi na unu n'ihu ya. Ihe ndi a niile bu maka ihi unu ka o ga-abu amara na-abawanye irute otutu mmadu aka, ka o nwee ike na-abawanye inye ekele maka otito nke Chineke.

Ike adighi agwu anyi. O bu ezie na anuahụ anyi na aka nka, Chineke na-eme ka mmuo anyi di oheru kwa ubochi. Nwantiti ahuhụ nke anyi na-ata ugbo a, nke na-adi nwa oge na-akwadoro anyi otito ebighiebi di ukwu, nke gbara okpurukpu enweghi atụ. Anyi adighi atukwasi uche anyi n'ihe anya na-ahu kama n'ihe a dighi ahụ anya. Ihe anya na-ahu na agafe agafe ma ihe a dighi ahụ anya na-adi ebighiebi.

Anyi ma nke oma na mgbe e mebiru uloikwu nke anyi bi n'ime ya, bu ahụ anyi, Chineke nwere ulo n'eluigwe nke anyi ga-ebi n'ime ya. O bu ebe Chineke jiri aka ya ruo, nke ga-adi ebighiebi.

Okwu nke Oseburuwa.

Alleluia, Alleluia!

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 (3:20-35)

Jesus went home with his disciples, and such a crowd collected that they could not even have a meal. When his relatives heard of this, they set out to take charge of him, convinced he was out of his mind.

The scribes who had come down from Jerusalem were saying, 'Beelzebul is in him' and, 'It is through the prince of devils that he casts devils out.' So he called them to him and spoke to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot last. And if a household is divided against itself, that household can never stand. Now if Satan has rebelled against himself and is divided he cannot stand either - it is the end of him. But no one can make his way into a strong man's house and burgle his property unless he has tied up the strong man first. Only then can he burgle his house.

I tell you solemnly, all men's sins will be forgiven, and all blasphemies; but let anyone blaspheme against the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin.' This was because they were saying, 'An unclean spirit is in him.'

His mother and brothers now arrived and standing outside, sent in a message asking for him. A crowd was sitting round him at the time the message was passed to him. Your mother and brothers and sisters are outside asking for you.' He replied, 'Who are my mother and my brothers? And looking round at those sitting in a circle about him, he said, 'Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother.

The Gospel of the Lord.

Prayer Over The Offerings

Look favourably, Lord, upon the worship we pay you. Accept our offering, and grant that it may help us to grow in love of you. Through Christ our Lord.

Aléluya, aléluya!

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (3:20-35)

Ka nke a mechara Jesu lotara n'ulo; oke igwe mmadu zukokwara ozo nke mere na Jesu na ndi na-eso uzo ya enweghi ohere obula iri ihe. Mgbe ndi enyi ya nuru nke a, ha gara ikuputa ya n'etiti igwe ndi mmadu ahụ n'ihina ufodu mmadu amalitela ikwu si, 'Anyi adighi ya mma.' Ndi odeakwukwo si na Jerusalem gbadata na-ekwukwa si, 'Muo Belzebul ejidela ya, obukwa n'ike mmuo ojoo ka o ji achupu ndi ajommuo. 'N'ihina nke a Jesu kporo ha, turo ha ilu ndi a si, 'Olee otu ekwensu ga-esi achupu ekwensu? Alaeze obula kewara ekewa iji megide onwe ya agaghi eguzo. Ezinulo obula kewara ekewa iji megide onwe ya agaghi eguzokwa. O burukwa na ekwensu ebilie megide onwe ya, ogaghi eguzo; kama isi njedebe ya abiala nso. Onweghi onye nwere ike iba n'ulo dike zuo ihe ojiri biri, ma oburu na obughi uzo kee ya agbu; mgbe o mere nke a ka o ga enwe ike zuo ihe di n'ulo ya.

N'ezie agwa m unu, a ga agbaghara umu mmadu mmehie ha niile na nkwalu ha obula; ma onye obula kwuluru Mmuo Nso agaghi enweta mgbaghara, kama onye n'ike omuma nke njo, ebebe. O kwuru nke a n'ihina ufodu n'ime ha siri, 'O nwere mmuo ojoo n'ime ya.'

Nne Jesu na umunne ya biara guzoro n'ezie zie ozi ka akpoo ya. Igwe mmadu gbakwara ya gburugburu. Ufodu n'ime ha gwara ya si, 'Nne gi na umunne gi no n'ezie na-acho gi.' Ma o zara ha si, 'Onye bu nne m na umunne m? O lechara ndi gbara ya gburugburu anya si, 'Ndi a bu nne m na umunne m. Onye obula na eme uche Chineke bu nwanne m nwoke, nwanne m nwannyi na nne m.'

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, were obi oma lekwasia anya n'oninye anyi bu umuodibo Gi nahunyere Gi. Biko, nara ya. Mee ka o bawanye ihunanya anyi nwere maka Gi. Site na Kristi Onyenweanyi.

Communion Antiphon

The Lord is my strength and my refuge; God is my rescuer and my help.

Post-Communion

Lord, in your mercy grant that your healing grace may free us from our evil inclinations and lead us towards true holiness. Through Christ our Lord

Ukwe Oriri Nso

Dinwenụ bu nkume nchedo m na ebe m na-agbaga ọsọ ndụ. Ya bu Onye nzọpụta m. Chineke m bu onye enyemaka m.

Ekpere A Natachaa oriri Nso

Dinwenụ, n'obi oma Gi, were ike Gi na-agwọ ọrịa tohapu anyị na njo nke na-emē ụzọ anyị ka ọ gbago agbago. Na-eduzi anyị n'ụzọ kwu ọto, site na kristi onyenweanyi.

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

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the first book of the Kings (17:1-6)

Elijah the Tishbite, of Tishbe in Gilead said to Ahab, 'As the Lord lives, the God of Israel whom I serve, there shall be neither dew nor rain these years except at my order.'

The word of the Lord came to him, 'Go away from here, go eastwards, and hide yourself in the Wadi Cherith which lies east of Jordan. You can drink from the stream, and I have ordered the ravens to bring you food there.' He did as the Lord said; he went and stayed in the Wadi Cherith which lies east of Jordan. The ravens brought him bread in the morning and meat in the evening, and he quenched his thirst at the stream. The word of the Lord.

Responsorial Psalm: Ps. 120:1-8. (R.v.2)

Response: My help shall come from the Lord who made heaven and earth.

1. I lift up my eyes to the mountains: from where shall come my help? My help shall come from the Lord who made heaven and earth. (R.)
2. May he never allow you to slumber! Let him sleep not, your guard. No, he sleeps not nor slumbers, Israel's guard. (R.)
3. The Lord is your guard and your shade; at your right side he stands. By day the sun shall not smite you nor the moon in the night. (R.)
4. The Lord will guard you from evil, he will guard your soul. The Lord will guard your going and coming both now and forever. (R.)

Alleluia, alleluia! 2Thess. 2:14

Through the Good News God called us to share the glory of our Lord Jesus Christ. Alleluia!

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbu nke Ndi Eze (17:1-6)

N'oge a Elaija onye Tishbe nke di na Gilead gwara Ahab si, "Ka Yahweh Chineke nke Izrel di ndu, onye m na-efe, igirigi agaghi ada nke mmiri ga-ezo n'afọ ndi a na-abianu ma o buru na m ekwugharighi ya."

O nwetere okwu nke Chineke nke si ya, "Si ebe a bilie, chewe ihu n'owuwa anyanwu, gaa zoo onwe gi n'akuku Kerit iyi ntakiri nke di n'owuwa anyanwu Jodan. Enyele m umunnunu iwu ka ha na-ebutere gi nri, ebe i ga na-anu mmiri bu nke iyi ntakiri ahu." O mere dika Chukwu siri gwa ya. O gara biri n'akuku Kerit iyi ntakiri ahu di n'owuwa anyanwu Jodan. Umunnunu na-ebutere ya achicha na anu, ututu na mgbede, o na-anukwa mmiri iyi ntakiri ahu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 121:1-8 (Az.2)

Aziza: Enyemaka m na-esi n'aka Onyenweanyi, onye mere eluigwe na ala.

1. Ewelitere m anya n'eluugwu, kedu ebe enyemaka m ga-esi abia. Enyemaka m na-esi n'aka Onyenweanyi, onye mere eluigwe na ala. (Az.)
2. O gaghi ekwe ka ihe obula mee gi, n'ihina onye nche gi anaghi arahu ura. Lee, onye nche nke Izrel anaghi ehi ura, nke o na-ekwo ura. (Az.)
3. Oseburuwa bu onye na-eche gi, O no n'akuku gi na-echekwaba gi. Anyanwu agaghi achagbu gi n'ehihie, nke onwa na-etigbu gi n'abali. (Az.)
4. Oseburuwa ga-echedo gi n'ihe ojoo niile, o ga-echekwa ndu gi. Oseburuwa ga-echedo opupu gi na mbata gi, bido ugbu a ruo mgbe ebighiebi. (Az.)

Alleluia, alleluia! 2 Tes. 2:14

Site n'Ozioma, Chineke kporo unu ka unu wee nweta otito nke Dinwenụ anyị Jesu Kristi. Alleluia!

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.

(For Prayer Over the Offering, Communion Antiphon, and Post-Communion, see page 25)

11 June [Eke] Tuesday of Ordinary Time - Week 10 (Red)

St. Barnabas, Apostle (Memorial)

A Jew, born in Cyprus and named Joseph, he sold his property, gave the proceeds to the Apostles, who gave him the name Barnabas. He lived in common with the earliest converts to Christianity in Jerusalem. He persuaded the community there to accept Paul as a disciple. He was sent to Antioch, Syria, to look into the community there. With Paul he brought Antioch's donation to the Jerusalem community during a famine and returned to Antioch with John Mark, his cousin. The three went on a missionary journey to Cyprus and Perga where John Mark deserted. When violently opposed by the Jews, they left for Iconium and Lystra to preach to the pagans where they were acclaimed gods and then stoned out of the city. When a dispute arose regarding the observance of the Jewish rites, Paul and Barnabas attended the Jerusalem council where it was decided that pagans did not have to be circumcised to be baptized. On their return to Antioch, Barnabas wanted to take John Mark but Paul objected. Paul and Barnabas parted; and Barnabas returned to Cyprus with John Mark. Tradition has Barnabas preaching in Alexandria and Rome. He was stoned to death at Salamis about the year 61.

Entry Antiphon

Blessed is this holy man, found worthy to be called an Apostle. He was a good man, endowed with the gifts of the Holy Spirit, he was steadfast in the faith.

Collect

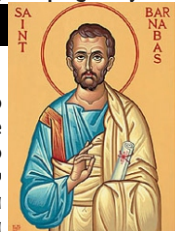
O God, you filled Saint Barnabas with the Holy Spirit and with faith, and caused him to be set apart for the conversion of the Gentiles: enable us by our words and deeds to proclaim faithfully the Gospel that he preached. Through our Lord.

25

Ozioma

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

Ka Jesu huru igwe mmadu ahu, O rigooro n'elu ugwu. Mgbe o noduru ala, ndi naleso uzo ya biakwutere ya. O malitere ikuziri ha si; 'Ngozi na-adiri ndi dara ogbenye n'ime mmuo: n'ihina alaeze eluigwe bu nke ha, Ngozi na-adiri ndi na-eru uju: n'ihina a ga-akasi ha obi, Ngozi na-adiri ndi di nwaayo n'obi: n'ihina ha ga-eketa uwa, Ngozi na-adiri ndi aguu eziumume na-agu: n'ihina a ga-enyeju ha afo, Ngozi na-adiri ndi obi ebere: n'ihina a ga-emere ha ebere. Ngozi na-adiri ndi di ocha n'obi: n'ihina ha ga-ahu Chineke anya, Ngozi na-adiri ndi na-acho udo: n'ihina a ga-akpo ha umu nke 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 nakocha unu, na-emegbu unu, na-ekwukwa okwu asi ojoo niile di ichieiche megide unu n'ihini m. Nuriaru onu, nwekwaaunu 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.



Ukwe Mbata

Ngozi diiri nwoke a di nsọ, onye kwesiri ka agunyè ya na ndi umazu. O bu ezigbo mmadu, onye juputara n'onyinye nke Mmuo Nso, o were guzosie ike n'okwukwe.

Ekpere Mmeghe

O Chineke, I jiri Mmuo Nso na okwukwe hujuo obi Banabas di aso were mee ka aguputa ya ichè maka itoghata ndi mba ozo. Mee ka anyi si n'okwu na omume anyi kwudosie ike ikwuputa Ozioma nke o kuziri. Site na Dinwenụ anyi.

First reading

A reading from the Acts of the Apostles (11:21-26,13:1-3)

A great number believed and were converted to the Lord. The church in Jerusalem heard about this and they sent Barnabas to Antioch. There he could see for himself that God had given grace, and this pleased him, and he urged them all to remain faithful to the Lord with heartfelt devotion; for he was a good man, filled with the Holy Spirit and with faith. And a large number of people were won over to the Lord.

Barnabas then left for Tarsus to look for Saul, and when he found him he brought him to Antioch. As things turned out they were to live together in that church a whole year, instructing a large number of people. It was at Antioch that the disciples were first called 'Christians.'

In the church at Antioch the following were prophets and teachers: Barnabas, Simeon called Niger, and Lucius of Cyrene, Manaen, who had been brought up with Herod the tetrarch, and Saul. One day while they were offering worship to the Lord and keeping a fast, the Holy Spirit said, 'I want Barnabas and Saul set apart for the work to which I have called them.' So it was that after fasting and prayer they laid their hands on them and sent them off.

The word of the Lord.

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

Response: The Lord has made known his salvation to the nations.

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.)
4. Sing psalms to the Lord with the harp, with the sound of music. With trumpets and the sound of the horn acclaim the King, the Lord. (R.)

Alleluia, alleluia! Mt. 28:18.20

Go, make disciples of all the nations. Know that I am with you always; yes, to the end of time. Alleluia!

Ihe Ogugu nke Mbu

Ihe ogugu e wetara n'Oru ndi Ozi (11:21-26)
Onyenweanyi nonyekwaara ha, nke na otutu ndi kwerenu cheghariri. Akuko banyere nke a ruu nzuko Kristi nke di na Jerusalem nti. Ha zigara Banabas n'Antioch. Mgbe o bjaruru hu amara Chineke, obi toro ya uto nke ukwu. O rioro ha niile ka ha were obi ha kwusie ike n'okwukwe, nogidesie ike n'ime Onyenweanyi. Banabas bu ezigbo mmadu, onye juputara na Muo nso na okwukwe na Dinweni. Banabas puru gaba Tasus icho Sol; Oge ochotara ya, o kporo ya laghachi Antioch. Ha abuo noro na Antioch ihe kariri otu afo na-akuziri igwe mmadu ihe. O bukwa na Antioch ka e bu uzo kpo ndi n'eso uzo ya (Kristi) "Ndi otu Kristi".

N'ime nzuko Kiristi nke di na Antioch, enwere otutu ndi amuma na ndi nkuzi. Ndia bu Banabas, Simon, onye anakpo Niga, Lushios onye Sairin, Manen bu otu onye nime ndi obi Herod, bu onye nachiri ndi Rom obodo ano, na Sol. Otu ubochi, ka ha no na-ekpe ekpere nabukwa onu, Mmuo nso gwara ha si, "Weputaranum Banabas na Sol icho, maka iru oru nke m kporo ha ka ruo." Oge ha kpechara ekpere, buchakwaa onu, ha bikwasara ha aka n'isi zipu ha.

Okwu nke Oseburuwa.

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

Aziza: Onyenweanyi egosila ike nzoputa ya n'iru mba niile.

1. Kweere Onyenweanyi ukwe ohuru, n'ihina o ruu oru 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 eziumume ya. O chetala ihunaanya ya na ikwudosiike ya n'ebe ezinubu Izriel no. (Az.)
3. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tjerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)
4. Kweereni Onyenweanyi ukwe werenu ubo akwara na ihe egwu di ichiche tieie Onyenweanyi egwu! Wereni opi igwe na mpi kwuputa na Onyenweanyi bu eze. (Az.)

Alaluya, alaluya! Mat. 28:19.20

Gaanu, mee mba niile ka ha buru ndi n'eso uzo m. Lee, anonyeere m unu mgbe niile rue ogwugwu oge. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (10:7-13)

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

'Whatever town or village you go into, ask for someone trustworthy and stay with him until you leave. As you enter his house, salute it, and if the house deserves it, let your peace descend upon it; if it does not, let your peace come back to you.'

This is the Gospel of the Lord

Prayer Over The Offering

Lord, it was your love that inspired Saint Barnabas to carry the light of the Gospel to the Gentiles: bless our offerings, and grant that as we partake of them we too may be filled with your love. Through Christ our Lord.

Communion Antiphon

Now I do not call you servants because a servant does not understand what his Master does; but I have called you my friends because I have made known to you whatever I heard from my Father.

Post-Communion

Lord, on the feast of Saint Barnabas we have received in this sacrament the pledge of eternal life: bring us, we pray, to the clear vision of that glory of which this sacrament is a sign. Through Christ our Lord.

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

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the first book of the Kings (18:20-39)

Ahab called all Israel together and assembled the prophets on Mount Carmel. Elijah stepped out in front of all the people. 'How long,' he said 'do you mean to hobble first on one leg then on the other? If the Lord is God, follow him; if Baal, follow

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiụ dere (10:7-13)

Jesu gwara ndi umuazu ya si: Ka unu na-aga, na-ekwunu si, 'Alaeze eluigwe adila nso.' Gwoonu ndi oria, kpolitenu ndi nwuru anwu, meenu ndi ekpenta ka ha di ochi, chupukwanu ajo mimu. Unu natara n'efu, nyekwanu n'efu. Unu etinyela olaedo, mabu olaocha, mabu ego obula maka njem unu, mabu uwe abuo, mabu akpukpoukwu, mabu mkpo; n'ihina onye oru tosiro ugwo oru ya. Mgbe unu banyere obodo mabu ogbe obula, choputanu ezi mmadu bi na ya, noronu n'ulo ya ruo mgbe unu ga-ahapu ebe ahu. Mgbe unu na-aba n'ulo obula, keleenu ndi bi na ya si, 'Udo diri unu.' O buru na ndi bi n'ulo ahu tosiro etosi, ka udo unu diiri ha; ma o buru na ha etosighi etosi, ka udo unu laghachiri unu.

Ozioma nke Oseburuwa

Ekpere Nhunye

Onyenweanyi, o bu ihunanya gi kpalitere Banabas di aso ka o buru ihe nke Ozioma bugara ndi mba ozo. Gozie onyinye anyi; mee ka anyi juputa n'ihunanya gi ugboro ugboro anyi na-eketa oke n'ime ya. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Agaghi m akpo unu odibo, n'ihina adigbi ama ihe Nna ya ukwu na-eme; Ana m akpo unu ndi enyim, n'ihina na ekpugheerela m unu ihe niile m natara n'aka Nna m.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, anyi anatala n'ime sakramenti gi n'ubochi oriri nke Banabas di aso mbe nke ndu ebighiebi. Anyi na-ario ka I kpobata anyi na ihuzu ebube gi nke sakramenti a bu akara ya. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Mbụ nke Ndi Eze (18:20-39)

Ahab kpokotara umu Izrel na Andiamuna ahu onu n'ugwu Kamel. Elaija biarutere ha nso juo ha si, 'Olee mgbe unu ga-enwe otu ebe unu kwu? O buru na Dinwenum bu Chineke, sobenu ya; ma o burukwanu Baal sobenu ya.' Ndi

him.' But the people never said a word. Elijah then said to them, 'I, I alone, am left as a prophet of the Lord, while the prophets of Baal are four hundred and fifty. Let two bulls be given us; let them choose one for themselves, dismember it and lay it on the wood, but not set fire to it. You must call on the name of your god, and I shall call on the name of mine; the god who answers with fire, is God indeed.' The people all answered, 'Agreed!' Elijah then said to the prophets of Baal, 'Choose one bull and begin, for there are more of you. Call on the name of your god but light no fire.' They took the bull and prepared it, and from morning to midday they called on the name of Baal. 'O Baal, answer us!' They cried, but there was no voice, no answer, as they performed their hobbling dance round the altar they had made. Midday came, and Elijah mocked them. 'Call louder,' he said 'for he is a god: he is preoccupied or he is busy, or he has gone on a journey; perhaps he is asleep and will wake up.' So they shouted louder and gashed themselves, as their custom was, with swords and spears until the blood flowed down them. Midday passed, and they ranted on until the time the offering is presented; but there was no voice, no answer, no attention given to them.

Then Elijah said to all the people, 'Come closer to me,' and all the people came closer to him. He repaired the altar of the Lord which had been broken down. Elijah took twelve stones, corresponding to the number of the tribes of the sons of Jacob, to whom the word of the Lord had come, 'Israel shall be your name,' and built an altar in the name of the Lord. Round the altar he dug a trench of a size to hold two measures of seed. He then arranged the wood, dismembered the bull, and laid it on the wood. Then he said, 'Fill four jars with water and pour it on the holocaust and on the wood'; this they did. He said, 'Do it a second time'; they did it a second time. He said, 'Do it a third time'; they did it a third time. The water flowed round the altar and the trench itself was full of water. At the time when the offering is presented, Elijah the prophet stepped forward. 'Lord, God of Abraham, Isaac and Israel,' he said 'let them know today that you are God in Israel, and that I am your servant, that

mmadu azaghi ya ihe obula. O gakwara n'ihu juo ha si, "Ndiamuma nke Chineke ha afoduru ole? O bu sooso mu onwe m. Ma ndi nke Baal di nari ano na iri ise. Ngwa nyenu anyi oke ehi abuo. Ha horo otu ehi gburisia ya, togbo ha n'elu nku ma ha amunyekwala ha oku. Aga m emekwa ehi nke m otu ihe ahu, agaghi m etinyekwa oku. Ha kpokuo chi ha na-eфе, ma m kpokukwanu Chineke. Onye nke zara site n'izite oku, o bu ya bu Chineke ezie." Ndi mmadu azaa ya si, "Otu a di mma." Elaija agwa ndiamuma Baal ahu si, burunu uzo horo otu oke ehi kwadoo n'ihina unu di otutu. Unu amunyekwala ya oku ma kpokuweni chi unu na-eфе. Ha were otu okehi ahu e nyere ha kwado ya. Ha bidoro n'ututu kpokugide Baal ruo n'ehihie, na-agba egwu gburugburu ekwuaja ha ahu na-asi, "Biko, Baal zanu anyi o!" Ma o nweghi olu obula ha nuru, o nwekwaghi onye zara ha. N'efiti ehihie, Elaija malitere mewe ha akaja na-asi, "O kwa unu si na o bu chi, kposienu ya ike, ikekwe o no n'echiche, mobu na-ezu ike, mobu na o puru apu, ikekwe o na-arahu ura nke na o di mkpa na a ga-akpote ya." Ha tisiri mkpu ike, were mmaagha na ube meruchaa onwe ha ahu dika usoro ha si di nke n'obara na-agusisi ha n'ahu. Ka ehihie gafere ha tikwaara ka ndi ara na-aga ruo mgbe eji achunye aja onyinye ma o nweghi ihe ha nuru, o nweghi onye zara ha, o nweghi onye gere ha nti.

Elaija abia gwa ndi mmadu ahu niile si ha, "Bianu m nso." Ha biaruo ya nso dika o gwara ha. O ruziri ekwuaja nke Chineke ahu a kuturu akutu. Elaija e were okwute iri na abuo nke nochitere anya agburu umu Jekob, onye nke Oseburuwa gwara si, "Izrel ga-abu aha gi;" ruoro Dinwenu ebe nchuaaja. O gwukwara olulu gburugburu ekwuaja ahu nke nwere ike ibata ite mmiri iri na ano. O hazie nku ahu, bokwaa ehi ahu, gburichia ya, togbo ha n'elu nku ahu. O gwa ndi mmadu si, "Kuteni ite mmiri ano wuo n'elu nku na ihe aja nsureoku ahu." O Dinwenu ha si, "Mekwaanu ya ozo," ha emee ya nke ugboro abuo. O sikwa ha mee ya nke ugboro ato, ha emekwa otu ahu. Mmiri juputara ekwuaja ahu tojuokwa olulu ahu di ya gburugburu. Mgbe oge ichu aja onyinye ruo Elaija onye anuma kwuputara tikuo Chineke si, "O Dinwenu Chineke nke Abraham, Aizik na Izrel, mee ka a mata n'ubochi ta n'Izrel na I bu Chineke nakwa na mu onwe m bu nwodibo gi, na m mekwara ihe ndi a dika i si gwa m. Zaa

have done all these things at your command. Answer me, Lord, answer me, so that this people may know that you, Lord, are God and are winning back their hearts.

Then the fire of the Lord fell and consumed the holocaust and wood and licked up the water in the trench. When all the people saw this they fell on their faces. "The Lord is God," they cried, "the Lord is God."

The word of the Lord.

Responsorial Psalm Ps.15:1-2.4-5.8.11 (R.v.1)

Response: **Preserve me, God, I take refuge in you.**

1. Preserve me, God, I take refuge in you. I say to the Lord: "You are my God." (R)

2. Those who choose other gods increase their sorrows. Never will I offer their offerings of blood. Never will I take their name upon my lips. (R)

3. O Lord, it is you who are my portion and cup; it is you yourself who are my prize. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R)

4. You will show me the path of life, the fullness of joy in your presence, at your right hand happiness forever. (R)

Alleluia, alleluia! Ps 118:27

Make me grasp the way of your precepts, and I will muse on your wonders. 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 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 Offering, Communion Antiphon, and Post-Communion, see page 25)

m O Onyenweanyi za m ka ndi a mata na gi Dinwenu bu Chineke, ka ha matakwa na i gbanweela obi ha."

Mgbe ahu oku nke Chineke dara were repia ihe niile, ma ihe nchuaaja, ma nku, ma okwute, ma ntu bia miko chakwa mmiri dooro n'olulu ahu. Ka ndi mmadu huru nke a, ha makpuru kpudokwa ihu n'ala, na-ekwu si, "Dinwenu bu Chineke, ee o bu Chineke n'ezie."

Okwu Nke Oseburwa.

Abuoma na Aziza Ps. 15:1-2.4-5.8.11 (Az.1) **Aziza: Chekwaba m, Chineke, n'ihina I bu ebe mgbaba m.**

1. Chekwaba m, Chineke, n'ihina I bu ebe mgbaba m. A gwara m Onyenweanyi si, "Ginwa bu Chineke m. (Az.)

2. Nso gbu di ichieiche na-adakwasị ndi niile na-agbakwuru chi ozo. Agaghi m esonye n'aja ha na-achu; agaghi m efe arusi ha. (Az)

3. So gi Onyenweanyi bu ihe m nwere, I na-enyekwa m ihe niile m choro. Ana m eche echiche banyere Onyenweanyi mgbe niile, n'ebe O no n'aka nri m, egwu agaghi atu m. (Az.)

4. I ga-akuziri m uzo nke ndu, I ga-enye m anuri na-enweghi ube n'ihu gi, n'aka nri gi, aga m enwe anuri di ebebe. (Az.)

Alleluia, alleluia! Abu 119:27

Mee ka m ghoti ihe iso uzo gi putara, ka m wee nwee ike ichighari oru itunaanya gi n'obi m. Aleluya!

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 abia m imejuputa ha. N'ezio kwu, agwa m unu, ruo mgbe eluigwe na ala ga-agabiga, o dighi otu ihe obula di nta, o buladi nke dikarichara nta, nke a ga-esi n'iwu Chineke wepu ruo mgbe e mezuru ha niile. Ya bu, onye obula ga-emebi otu n'ime iwu ndi a, o buladi nke dikarichara nta, ma kuzikwara ndi mmadu ime otu ahu, ga-abu onye dikarichara nta n'alaeze eluigwe. Ma onye obula na-edobe ha, ma na-akuzikwa ha, ga-abu nnukwu mmadu n'alaeze eluigwe.

Ozioma nke Oseburwa

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

A mighty 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 first book of the Kings (18:41-46)

Elijah said to Ahab, 'Go back, eat and drink; for I hear the sound of rain.' While Ahab went back to eat and drink, Elijah climbed to the top of Carmel and bowed down to the earth, putting his face between his knees. 'Now go up,' he told his servant 'and look out to the sea.' He went and looked. 'There is nothing at all' he said. 'Go back seven times' Elijah said. The seventh time, the servant said, 'Now there is a cloud, small as a man's hand rising from the sea.' Elijah said, 'Go and say to Ahab, "Harness the chariot and go down before the rain stops you."' And with that the sky grew dark with cloud and storm, and rain fell in torrents. Ahab mounted his chariot and made for Jezreel. The hand of the Lord was on Elijah, and tucking up his cloak he ran in front of Ahab as far as the outskirts of Jezreel.

The word of the Lord.

Responsorial Psalm Ps.64:10-13 (R.v.2)

Response: To you our praise is due in Zion, O God.

1. You care for the earth, give it water, you **30**



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 buru onye nkuzi puru ichie na onye na-ariotara 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 Mbu nke Ndi Eze (18:41-46)

Elaija agwa Ahab si, "Laa n'ulo gi, na-eri, na-anu n'ihina anuru m uzu oke mmiri ozuzo ka o na-asu abia." Ahab gawara iri nri na inu ihe onunu, ma Elaija gbagoro ugwu Kamel, kpoo isiala nke na ihu ya meturu ikpere ya. Elaija dunyere nwodibo ya ka o che osimiri ihu lezie anya n'akuku ahu. O jere mee otu ahu, loghachi si ya, "Ahughi m ihe obula." O gwakwa ya si, "Mee ya ugboro asaa." Na nke asaa, nwodibo ahu kwuru si, "Obere urukpu ojii dika aka mmadu si n'osimiri aputa." Elaija ewee zie ya ka o gaa gwa Ahab ka o kwado ugboinyinyi ya gbadaa n'ihina o buru na o meghe otu a mmiri gamakpo ya. O teghi aka urukpu ojii agbachie eluigwe, oke ikuku kuwekwara; nnukwu mmiri wee bido zobe. Ahab agbagoo Jezril. Ike nke Oseburuwa nonyere Elaija, o wasie akwa ya ike, were oso buru Ahab uzo gbaruo Jezril.

Okwu Nke Oseburuwa.

Abuma na Aziza Ps. 64:10-13 (Az.2)

Aziza: O bu ihe kwesiri ekwesị na a ga-enye gi otito na Zayon, O Chineke.

1. I na-eleta uwa na-enye ya mmiri, i na-eme ka o

fill it with riches. Your river in heaven brims over to provide its grain. (R)

2. And thus you provide for the earth; you drench its furrows, you level it, soften it with showers, you bless its growth. (R)

3. You crown the year with your goodness. Abundance flows in your steps, in the pastures of the wilderness it flows. (R)

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

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.

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

Communion Antiphon

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

Prayer After Communion

Through Christ the teacher, O Lord, instruct those you feed with Christ, the living Bread, that on the feast day of blessed Anthony of Padua they may learn

juputa n'akunuba: iyi nke Chineke juputara na mmiri, iji nye ha mkpuru ubi. (Az.)

2. Otu a ka i si eleta ya: site n'ime ka mmiri zuo ala ahu, site n'ime ka o di larii site n'iji mmiri ozuzo mee ka o dee, site n'igozi mkpuru mbu ya. (Az.)

3. I na-eji obi oma gi agozi afo, akunuba na- ejuputa ebe obula i gafere; ahijia ndu di n'ikpa na-abawanye. (Az.)

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 ndi Farisii, unu agaghi abata n'alaeze eluigwe.

"Unu anula na a gwara ndi mgbe ochie si, unu egbula ochu. Onye obula gburu ochu a ga- ekpe ya ikpe. Ma mu onwe m na-agwa unu si, Onye obula nke na-eburu nwanne ya iwe n'obi, a ga-ama ya ikpe. Onye obula kpariri nwanne ya ga-aza aziza n'ulo ikpe. Onye obula kporo nwanne ya 'onye nzuzu!' ga-aba n'okummuo. Ya bu oburu na i na-eweta onyinye gi n'ekwu nchujaja, ma cheta n'ebe ahu 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 gbaara gi akwukwo kpezie osiso tupu unu agaruo n'ulo ikpe, ka o ghara inyefe gi n'aka onye okaikepe, onye okaikepe e duru gi nye n'aka ndi nche, ndi nche ewee tnye gi n'ulo mkporo. N'ezikwu agwa m gi, i gaghi esi ebe ahu puta ruo mgbe i kwuchara ugwo gi niile.

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'ih i na dika o kuziere anyi, anyi na-enyezi gi onweanyi kpm kpm n'otito. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Lee nwaodibo kwesiri ntukwasiobi nwekwaa uche inye ndi ezinaulo oke nri ha n'oge kwesiri ekwesi.

Ekpere A Natachaa Oriri Nso

Site na Kristi onye nkuzi, O Onyenweanyi, skuziere ndi ahu i jiri Kristi bu achicha ndu azu nri, ka n'ubochi oriri nke Antoni di ngozi nke Padua ka ha muta eziokwu gi ma

your truth and express it in works of charity. Through Christ our Lord.

gossiputa ya n'oru nke ihunaanya ga. Site na Kristi Onyenweanyi.

14 June [Nkwo] Friday of Ordinary Time - Week 10 (Green)

(For Entry Antiphon and Collect, see page 22)

First Reading

A reading from the first book of the Kings (19.9.11-16)

Elijah went into the cave and spent the night in it. Then he was told, 'Go out and stand on the mountain before the Lord.' Then the Lord himself went by. There came a mighty wind, so strong it tore the mountains and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire there came the sound of a gentle breeze. And when Elijah heard this, he covered his face with his cloak and went out and stood at the entrance of the cave. Then a voice came to him, which said, 'What are you doing here, Elijah?' He replied, 'I am filled with jealous zeal for the Lord of hosts, because the sons of Israel have deserted you, broken down your altars and put your prophets to the sword. I am the only one left, and they want to kill me.'

'Go,' the Lord said 'go back by the same way to the wilderness of Damascus. You are to go and anoint Hazael as king of Aram. You are to anoint Jehu son of Nimshi as king of Israel, and to anoint Elisha son of Shaphat, of Abel Meholah, as prophet to succeed you.'

The word of the Lord.

Responsorial Psalm Ps 26:7-9.13-14. (R.v.8)

Response: **It is your face, O Lord, that I seek.**

1. O Lord, hear my voice when I call; have mercy and answer. Of you my heart has spoken: 'Seek his face.' (R)
2. It is your face, O Lord that I seek; hide not your face. Dismiss not your servant in anger; you have been my help. (R)
3. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! (R)

Alleluia, alleluia! Phil 2:15-16.

You will shine in the world like bright stars because you are offering it the word of life. Alleluia!

32

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Mbụ nke Ndi Eze (19:9.11-16)

Ka o ru ru Elaija banyere n'otu ogba noro ebe ahu. Mgbe ahu ka Dinwenu biakwutere ya juo ya si, "Elaija, gini ka i na-eme ebe a?" Chineke gwara ya si, "Gaa guzoro n'elu ugwu ahu n'ihu Dinwenu." Mgbe ahu Chineke abia gafee. Oke ikuku agbawaa ugwu ahu tiwasia okwute di na ya n'ibe n'ibe. Ma Chineke anoghi n'oke ikuku ahu. Ka oke ikuku kuchara, e nwere ala omajijiji, ma Chineke anoghi n'ime ala omajijiji ahu. Ka nke a kwusiri, oku gbawara. Ma Chineke anoghi n'oku ahu. Ka oku ahu gafere, olu ntakiri di nwayoo biara. Oge Elaija nuru nke a, o ji akwa mkpuchi kpuchie ihu ya, gaa guzoro n'onuuzo ogba ahu. Mgbe ahu ka olu biara si ya, "Gini ka i na-eme n'ebe a, Elaija?" O zaa si, "Ejuputara m n'oke mmasi na Dinwenu Chineke nke igwe ndiagha ma ndi Izrel echefuola ogbugbandu gi, kwadachaa ekwuaja gi, biakwa jiri mmagha gbuo ndiamuma gi; o bu naani m foro, ma ugwu a, ha choro igbu m."

Dinwenu gwara ya si, "Lawa, si n'uzo ikpa Damaskos gaa tee Hazel ude, chie ya eze Siria. I ga-etekwa Jehu nwa Nimshi ude dika eze Izrel, biakwa tee Elaisa nwa Shafat nke Abalmehola ude dika onye anuma ga-anochi anya gi."

Okwu Nke Osebruwa.

Abuoma na Aziza Ps. 26:7-9.13-14 (Az.8)

Aziza: **Onyenweanyi, o bu ihu gi ka m na-achọ.**

1. Onyenweanyi, nuru mkpu akwa m! Meere m ebere! Zaa m! Mkpuruobi m na-ekwu si, "Choba ihu nke Onyenweanyi." (Az.)
2. Onyenweanyi, ana m achọ ihu gi. Ezonarila m ihu gi, ejila iwe chupu nwodibo gi, O bu gi bu onye enyemaka m. (Az.)
3. Ekwere m na m ga-ahu idi mma nke Chineke, n'ala ndi di ndu. Chekwube na Dinwenu. Obi sie gi ike; tukwasi ya obi, chekwube na ya. (Az.)

Aleluya, aleluya! Phil.2:15-16

Unu ga-egbukesi ka kpakpando n'ime uwa, n'ihu na unu na-enye ya okwu nke ndu. Aleluya!

Gospel

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

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

'It has also been said: Anyone who divorces his wife must give her a writ of dismissal. But I say this to you: everyone who divorces his wife, except for the case of fornication, makes her an adulteress; and anyone who marries a divorced woman commits adultery.'

The Gospel of the Lord

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 25)



15 June [Eke] Saturday of Ordinary Time - Week 10 (White)

Entry Antiphon

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

Collect

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

First Reading

A reading from the first book of the Kings (19:19-21)

Elijah came on Elisha son of Shaphat as he was ploughing behind twelve yoke of oxen, he himself being with the twelfth. Elijah passed near to him and threw his cloak over him. Elisha left his oxen and ran after Elijah. 'Let me kiss my father and mother, then I will follow you' he said. Elijah answered, 'Go, go back; for have I done anything to you?' Elisha turned away, took the pair of oxen and slaughtered them. He

Ozioma

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

Jesu gwara ndi na-eso uzo ya, si; 'Unu anula na e kwuru si, 'Akwala iko, ma ana m agwa unu: Onye obula lere nwaanyi anya aguu nke ikwa iko, akwasala ya ri iko n'obi ya. Ya bu, oburu na anya aka nri gi ga-akpatara gi ime njo, ghupu ya tufuo! O kara gi mma itufu otu akuku ahu gi, karia ime ka ahu gi niile daba n'okummuo. O burukwa na aka nri gi ga-akpatara gi ime njo, gbupu ya tufuo! O ga-akara gi mma itufu otu akuku ahu gi, karia ime ka ahu gi niile daba n'okummuo.

'E kwukwara si, 'Onye obula gbara nwunye ya alukwaghim, ya nye ya asambodo na-egosi nke a.' Ma ana m agwa unu, onye obula gbara nwunye ya alukwaghim ma o bughi n'ihina o kwara iko, na-eme nwaanyi ahu ka o buru onye na-akwa iko. N'otu aka ahu, onye obula luru nwaanyi a gbara alukwaghim na-akwa iko.

Ozioma nke Oseburuwa

Our Lady of Saturday

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbu nke Ndi Eze (19:19-21)

Ka Elaija hapuru ebe ahu, o chotara Elaiasha nwa Shafat ebe o ji iri ehi abuo na ane e kekoru abuo abuo na-ako ugbo. Ya onwe ya so nke iri na abuo n'ime ha. Elaija siri n'akuku ya gafere wukwasa ya uwe mkpuchi ya. Elaiasha hapuru okehi ya ndi ahu gbasobe Elaija rio ya si, "Ka m susuo nne m na nna m onu, tupu esobe m gi." Ma Elaija zara ya si, "Laghachiazu, o nwere ihe m mere gi?" Elaiasha laghachiri azu gbuo ehi

used the plough for cooking the oxen, then gave to his men, who ate. He then rose, and followed Elijah and became his servant.

The word of the Lord.

Responsorial Psalm Ps 15:1-2.5.7-10 (R.v.5)

Response: **O Lord, it is you who are my portion and cup.**

1. Preserve me, O God, I take refuge in you. I say to the Lord: 'You are my God.' O Lord, it is you who are my portion and cup; it is you yourself who are my prize. (R)

2. I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R)

3. And so my heart rejoices, my soul is glad even my body shall rest in safety. For you will not leave my soul among the dead, nor let your beloved know decay. (R)

Alleluia, alleluia! Ps. 118:36.29

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

Gospel

A reading from the Holy Gospel according to Matthew (5:33-37)

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

The Gospel of the Lord.

Prayer Over the Offerings

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

Communion Antiphon

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

abuọ were osisi niile e ji kekoọ ehi ndiahu onu were sie ha, nye ha ndi mmadu ha rie. O biliri sobezie Elaija ka onye enyemaka ya.

Okwu Nke Oseburuwa.

Abuoma na Aziza Ps. 15:1-2.5.7-10 (Az.5)

Aziza: **Sọ gi Onyenweanyi bu ihe m nwere.**

1. Chekwaba m, Chineke, n'ihina I bu ebe mgbaba m. A gwara m Onyekweanyi si, "Ginwa bu Chineke m, Iheoma niile m nwere si n'aka gi bia." Sọ gi Onyenweanyi bu ihe m nwere, I na-enyekwa m ihe niile m choro. (Az.)

2. Ana m eto Onyenweanyi bu onye na-agbaziri m, n'ime abali, mmuo m na-enye m ndumodu; ana m eche echiche banyere Onyenweanyi mgbe niile, n'ebe O no n'aka nri m, egwu agaghi atu m. (Az.)

3. N'ihina nke a mkpuruobi m no n'onu, mmuo m na-enwe anuri, ahu m na-ezuka ike n'enweghi nsogbu obula. N'ihina i gaghi agbahapu mkpuruobi m n'ala mmuo, mabu kwe ka onye i huru n'anya ree ure. (Az.)

Aleluya, aleluya! Ps. 118:36.29

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (5:33-37)

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

Ozioma nke Oseburuwa

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Prayer After Communion

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

Ekpere Anatachaa Orii Nso

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

11TH SUNDAY IN ORDINARY TIME (B) 16 June 2024 [Orie] (Green)

**Office:
Week 3**

The three Readings use the metaphor of seed and planting to portray the emergence of God's kingdom on earth. In the First Reading, God promises to plant a tree that will bear fruit and shelter various kinds of birds and animals, while at the same time reveal His creative powers to establish and to destroy. The symbol of planting a tree is again used in the Gospel which compares the kingdom of God to a seed that is sown, which by divine providence sprouts and grows to harvest, or a mustard seed which though insignificant grows to be the biggest shrub. The Responsorial Psalm compares the just with palm tree bearing fruits in every season, praising God for this. In the Second Reading, St Paul, moved "by faith and not by sight", decides to make a home with the Lord, in the hope of getting at harvest or day of reckoning "what he deserves for the things he did in the body, good or bad."

Entry Antiphon

O Lord, hear my voice, for I have called to you; be my help. Do not abandon or forsake me, O God, my Saviour!

Collect

O God, strength of those who hope in you, graciously hear our pleas, and, since without you mortal frailty can do nothing, grant us always the help of your grace, that in following your commands we may please you by our resolve and our deeds. Through our Lord.

First Reading

A reading from the prophet Ezekiel (17:22-24)

The Lord says this: From the top of the cedar, from the highest branch I will take a shoot and plant it myself on a very high mountain. I will plant it on the high mountain of Israel. It will sprout branches and bear fruit, and become a noble cedar. Every kind of bird will live beneath it, every winged creature rest in the shade of its branches. And every tree of the field will learn that I, the Lord, am the one who stunts tall trees and makes the low ones grow, who withers green trees and makes the withered green. I, the Lord, have spoken, and I will do it." The word of the Lord.

Ukwe Mbata

Dinwenu, nuru olu m, n' ihi na ana m Dakpoku 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. E wepu 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 name ihe ga-adi Gi mma. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwo Izikiel (17:22-24)

Nke a ka Dinwenu Chineke kwuru: Mu onwe m ga-ewere otu onu alaka site n' onu nke osisi Sida, dobe ya iche. Aga m agbajikwa onu onu agalaba ohuru ya, mu onwe m ga-akukwa ya n' elu nukwu ugwu di elu. N' elu ugwu di elu nke Izreal ka m ga-aku ya, ka o wee waputa agalaba, mia mkpuru ma ghoosisi Sida mara mma; umuanumaanu niile ga-ebikwa n' okpuru ya, na ndo agalaba ya ka udi ka udi nnunu di icheiche ga-arụ akwu ha. Osisi niile di n' ohia ga-amatakwa na mu onwe m bu Chineke na-eweda osisi di elu ala ma welite osisi di ala elu, anam eme ka osisi di ndu kponwuo, meekwa ka nke kponwuru akponwu too di ndu. Mu onwe m bu Chineke ekwula ya, aga m emekwa ya". Okwu nke Oseburuwa

Responsorial Psalm: Ps. 91:2-3, 13-16. (R.v.2)

Response: It is good to give you thanks, O Lord.

1. It is good to give thanks to the Lord, to make music to your name, O Most High, to proclaim your love in the morning and your truth in the watches of the night. (R.)

2. The just will flourish like the palm tree and grow like a Lebanon cedar. (R.)

3. Planted in the house of the Lord, they will flourish in the courts of our God, still bearing fruit when they are old, still full of sap, still green, to proclaim that the Lord is just. In him, my rock, there is no wrong. (R.)

Second Reading

A reading from the second letter of St. Paul to the Corinthians (5:6-10)

We are always full of confidence, then, when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight - we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad.

The word of the Lord.

Alleluia, alleluia! Jn 15: 15

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

Gospel

A reading from the holy Gospel according to Mark (4:26-34)

Jesus said, "This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain - first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come". Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it? It is like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and become the largest of all the garden plants, with such big branches that the birds of the

Abụoma na Aziza: Abụ. (92:2-3.13-16)

Aziza: O bu ihe kwesiri ekwesị inye gi ekele O Onyenweanyi.

1. O bu ihe kwesiri ekwesị inye gi ekele O Onyenweanyi, ikwere aha gi ukwe otito onye kacha elu. Ikwuputa ihunanya gi di okpu n'ututu obula, na ikwudosike gi n'abali obula. (Az.)

2. O kwesiri iji ihe egwu dika udu, na oyo, ma ubo akwara were na-ekwere gi ukwe otito. (Az.)

3. Nke a kuru n'ime ulo nke Onyenweanyi, ha gana-eto ofuma n'obi nke Chineke anyi. Ha gana ami mkpuru, obuladi mgbe ha di agadi, ha gajuputa na ndu di ike n'ihina Onyenweanyi bu onye nlekota ha. Ha gana-ekwu na-asi, Iji gosi ike Oseburuwa na-ikwuba aka oto, ya bu onye chedo m, nke anaghi eme ihe ojoo. (Az.)

The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi abuo Ndi Korint (5:6-10)

Nke a mere na obi siri anyi ike mgbe bula; anyi maara na oge anyi nooro n'ulo nke a bu ahụ anyi, anyi na-anọ ebe di anya n'ebe Dinwenụ nọ. Okwukwe ka anyi ji agaghari, o bughị site n'ihu ụzọ. Obi siri anyi ike. O gaara amasi anyi ihapụ ụlọ nke a anyi bi na ya bu ahụ anyi lakwuru Dinwenụ n'ebe obibi ya. Ya mere, ma anyi no n'ulo mobu n'uzo, ihe anyi choro bu, ka anyi mee ihe ga-atọ Chineke uto. N'ihina anyi niile ga-akwu n'ihu oche ikpe nke Kristi ka o kpee anyi ikpe. Onye obula ga-anata ọgụ ọrụ kwesiri ya, nke oma mobu nke ojoo dika ọrụ ọrụ na ndu nke anuahụ si di.

Okwu nke Oseburuwa.

Alaluya, alaluya! Jn 15: 15

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (4:26-34)

Jesu siri ha, "Alaeze Chineke dika mkpuru nke Jmmadu ghara n'ubi, wee rahụ ụra tetekwa, abali na ehie, mkpuru ahụ na-epuputa, tolitekwa, ma o maghi otu o siri mee. Ala n'onwe ya na-eme ka mkpuurakuku bu ụzọ puputa ome, e mechaa o nwee ogbe, mkpuru kara aka esi n'ogbe ya puta. Mgbe mkpuru ha kachara, onye nwe ubi na-ebido owuwe ihe ubi n'ihina oge owuwe ihe ubi eruola. Jesu jukwara si, "Kedu ihe anyi ga-iji atunyere Alaeze Chineke? Olee ụdị ukabulu anyi ga-iji akowa ya? O dika mkpuru osisi a na-akpo mostad, nke di ntakiri karia mkpuru osisi niile, mgbe a kuru ya n'ala. Ma mgbe a kuchiara ya, o etokaria

air can perch in its shade". With many similar parables Jesus spoke the word to them, as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.

The Gospel of the Lord.

Prayer Over The Offerings

O God, who in the offerings presented here provide for the twofold needs of human nature, nourishing us with food and renewing us with your Sacrament, grant, we pray, that the sustenance they provide may not fail us in body or in spirit. Through Christ our Lord.

Communion Antiphon

There is one thing I ask of the Lord, only this do I seek: to live in the house of the Lord all the days of my life.

Prayer After Communion

As this reception of your Holy Communion, O Lord, foreshadows the union of the faithful in you, so may it bring about unity in your Church. Through Christ our Lord.



mkpuru osisi niile a na-aku n'ubi. O na-awaputa alaka buru ibu, nke mere umunnunu ji enwe ike iru akwu na ya. Jesu jikwa otutu ukabuilu gwa ndi mmadu okwu Chukwu, otu ha ga-enwe ike ighora; o gwaghi ha okwu obula n'ejighi ukabuilu. Ma mgbe naani ya na ndi na-esi uzo ya no, o na-akowara ha ihe niile. 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 Ahu 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 ahu na-aputa ihe n'ime Nzuko Gi. Site na Kristi Onyenweanyi.

Theme: The Kingdom as Seed
See Sunday Evening Instruction on page 68

17 June [Afo] Monday of Ordinary Time - Week 11 (Green)

(For Entry Antiphon and Collect, see page 37)

First Reading

A reading from the first book of the Kings (21:1-16)

Naboth of Jezreel had a vineyard close by the palace of Ahab king of Samaria, and Ahab said to Naboth, 'Give me your vineyard to be my vegetable garden, since it adjoins my house; I will give you a better vineyard for it or, if you prefer, I will give you its worth in money.' But Naboth answered Ahab, 'The Lord forbid that I should give you the inheritance of my ancestors!'

Ahab went home gloomy and out of temper at the words of Naboth of Jezreel, 'I will not give you the inheritance of my fathers.' He lay down on his bed and turned his face away and refused to eat. His wife Jezebel came to him. 'Why are you so dispirited' she said 'that you will not eat?' He said, 'I have been speaking to Naboth of Jezreel; I said: Give me your vineyard either for money or, if you prefer, for another vineyard in exchange. But he said, "I will not give you my vineyard."' Then his wife Jezebel said, "You

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Akwukwo Mbu nke Ndieze (21:1-16)

Nabot onye Jezril nwere ubi vain na Jezril n'akuku ulo Ahab eze Samaria. Ahab gwara Nabot si, "Nye m ubi vain gi ka m were ya mere ubi akwukwo nri m, ebe o bu na o di nso n'ulo m, aga m enye gi ubi vain ka ya mma, mobu o masi gi, aga m akwu gi ihe o dara n'ego." Nabot zara Ahab si, "Chineke ekwekwala ka m nye gi ihe nnanna m ha." Ahab ji ihu mgbaru na iwe laa n'ulo ya, n'ih ihe Nabot onye Jezril sara ya si, "Agaghi m enye gi oke si n'aka nnanna m ha rute m aka." O dinara n'akwa ya, tufuo ihu ya jukwa iri ihe obula. Nwunye ya Jezibel biakwutere ya juo ya si, "Gini bu iwe gi nke na inaghikwa eri ihe?" Ma o zara ya si, "Agwara m Nabot onye Jezril ka o resi m ubi vain ya, mobu o buru na o ka masi ya, ka m nye ya ozo maka ya. Ma o zara m si agaghi m enye gi ubi vain mu." Mgbe ahu ka nwanyi ya Jezibel ji si ya: "O bu na o bughu gi na-achi Izrel? Bilie rie nri, gbasapu ihu, aga m enye gi ugbo vain Nabot

make a fine king of Israel, and no mistake! Get up and eat; cheer up, and you will feel better; I will get you the vineyard of Naboth of Jezreel myself.'

So she wrote letters in Ahab's name and sealed them with his seal, sending them to the elders and nobles who lived where Naboth lived. In the letters she wrote, 'Proclaim a fast, and put Naboth in the forefront of the people. Confront him with a couple of scoundrels who will accuse him like this. "You have cursed God and the king." Then take him outside and stone him to death.'

The men of Naboth's town, the elders and nobles who live in his town, did what Jezebel ordered, what was written in the letters she had sent them. They proclaimed a fast and put Naboth in the forefront of the people. Then the two scoundrels came and stood in front of him and made their accusation, 'Naboth has cursed God and the king.' They led him outside the town and stoned him to death.' They then sent word to Jezebel, 'Naboth has been stoned to death.' When Jezebel heard that Naboth had been stoned to death, she said to Ahab, 'Get up! Take possession of the vineyard which Naboth of Jezreel would not give you for money, for Naboth is no longer alive, he is dead.' When Ahab heard that Naboth was dead, he got up to go down to the vineyard of Naboth of Jezreel and take possession of it. The word of the Lord.

Responsorial Psalm Ps 5:2-3.5-7 (R.v.2)

Response: **Give heed to my groaning, O Lord.**

1. To my words give ear, O Lord, give heed to my groaning. Attend to the sound of my cries, my King and my God. (R)
2. You are no God who loves evil; no sinner is your guest. The boastful shall not stand their ground before your face. (R)
3. You hate all who do evil: You destroy all who lie. The deceitful and bloodthirsty man the Lord detests. (R)

Alleluia, alleluia! Ps. 118:105

Your word is a lamp for my steps and a light for my path. 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

onnye Jezril ahụ." O biara dee akwukwoozu n'aha Ahab were akara e jiri mara ya bu eze suchie onu ha.

O zigaara ya ndiokenye na ndi nwere agba n'obodo Nabot. Ihe o dere n'akwukwoozu ndi a bu "Kpoonu oku maka ebumonu ma guzobenu Nabot n'ebe putara ihe n'etiti oha mmadu. N'ebe ahu unu ga-edunyere ya ndi efulefu abuo ka ha boo ya ebubo si, I kpoola Chineke na eze iyi." Kpupuzienu ya ezi were okwute tugbuo ya." Ndi obodo ya ahu ndi okenye na ndi niile nwere agba na ya mere dika Jezibel si deere ha n'akwukwoozu. Ha kporo oku ebumonu bia guzobe Nabot n'ebe putara ihe n'etiti oha mmadu obodo ahụ. Ndi efulefu abuo kwuru n'ihu Nabot boo ya ebubo n'ihu oha mmadu si, "Nabot ekwutoola Chineke na eze anyi." Ha kpopuru ya n'obodo ahụ were okwute tugbuo ya. Ha zigakwara Jezibel ozi si, "A tugbuola Nabot n'okwute, o nwuola." Mgbe Jezibel nuru na atugbuola Nabot n'okwute, o si Ahab, "Kulie gaa were ubi vain ahụ Nabot onye Jezril juru iresi gi, n'ihina Nabot adighikwa ndu, o nwuola." Ozigbo Ahab nuru na Nabot anwuola, o kulinri iga n'ubi Nabot onye Jezril iweghara ya ka oke ya. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 5:2-3.5-7 (Az.2)

Aziza: **Gee nti n'akwa enyemaka m O Onyenweanyi.**

1. Oseburuwa, gee m nti, chee echiche maka osu m na-ama. Gee nti n'akwa enyemaka m na I bu Eze m na Chineke m! (Az.)
2. I bughi Chineke nke ajoomume na-amasi; I naghị anabata ndi ajo mmadu n'ulo gi. Ndi na-anya isi, anaghị akwudosi ike n'ihu gi. (Az.)
3. I na-akpo ndi ajo mmadu niile asi, I na-ekpochapu ndi ugha. Onyenweanyi na-akpo ndi na-egbu mmadu na ndi aghugho asi. (Az.)

Alaluya, alaluya! Ps. 118:105

Okwu gi bu mpanaka na-edu m, burukwa ihe n'uzo m. Alaluya!

Ozioma

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

Jesu gwara ndi na-eso uzo ya si; "Unu anula na e kwuru si, 'Anyi laara anyi; eze laara eze.' Ma ana m agwa unu; ejikwala ihe ojoo akwu-ghachi mmadu obula ihe ojoo o mere unu. O buru na mmadu amaa gi ura na nti akanri, tughariara ya nti akaekpe. O buru na

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

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 choror ibiri gi iheazu.

Ozioma nke Oseburuwa

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 39)

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

(For Entry Antiphon and Collect, see page 37)

First Reading

A reading from the first book of the Kings (21:17-29)

The word of Lord came to Elijah the Tishbite. 'Up! Go down to meet Ahab king of Israel, in Samaria. You will find him in Naboth's vineyard; he has gone down to take possession of it. You are to say this to him, "The Lord says this: You have committed murder; now you usurp as well. For this - and the Lord says this - in the place where the dogs licked the blood of Naboth, the dogs will lick your blood too.'" Ahab said to Elijah, 'So you have found me out, O my enemy!' Elijah answered, 'I have found you out. For your double dealing, and since you have done what is displeasing to the Lord, I will now bring disaster down on you; I will sweep away your descendants, and wipe out every male belonging to the family of Ahab, fettered or free in Israel. I will treat your House as I treated the House of Jeroboam son of Nebat and of Baasha son of Ahijah, for provoking my anger and leading Israel into sin. (Against Jezebel too the Lord spoke these words: 'The dogs will eat Jezebel in the field of Jezreel.) Those of Ahab's family who die in the city, the dogs will eat; and those who die in the open country, the birds of the air will eat.'

And indeed there never was anyone like Ahab for double dealing and for doing what is displeasing to the Lord, urged on by Jezebel his wife. He behaved in the most abominable way, adhering to idols, just at the Amorites used to do whom the Lord had dispossessed for the sons of Israel.

When Ahab heard these words, he tore his garments and put sackcloth next his skin and fasted; he slept in the sackcloth; he walked with slow steps. Then the word of the Lord came to Elijah the Tishbite, 'Have you seen how Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Mbụ nke Ndieze (21:17-29)

Elaija onye Tishbe nwetara okwu nke Dinwenu nke siri ya: "Bilie, gaa zute Ahab eze Izrel na Samaria. I ga-ahu ya n'ubi vain Nabot; o gbadala ebe ahu iweghara ya. I ga-asi ya, 'Oseburuwa na-ekwu nke a si: O kwa i gbuola ochu were aka ike na-ewere ihe abughi nke gi?' N'ihu nke a, o bu Dinwenu na-ekwu, n'ebe ahu nkita ndi ahu rara obara Nabot ka nkita gakwa ara obara gi.'" Ahab siri Elaija, "Ya bu na i jidela m, onyeiro m?" Elaija azaa ya si, "Ejidela m gi maka ihu abuo gi n'ebe i merela ihe na-ewe Chukwu iwe. Aga m ezitere gi oke odachi, aga m azachapu gi bia kpochapu nwoke obula no n'ulo Ahab, ma ohu ma onye nwe onwe ya n'Izrel. Aga m emekwa ezinuulo gi dika m si mee ezinuulo Jeroboam nwa Nebat nakwa nke Baasha nwa Ahija maka iwe i kpasuru m na maka ihe ojoo nke i dunyere Izrel. Oseburuwa kwukwara gbasara Jezibel si, 'Nkita ga-eri Jezibel n'ime Jezril.'" Onye ezinuulo Ahab obula nwuru n'ebe ndi mmadu bi nkita ga-eri ya nke nwuru n'ikpa umunnunu nke igwe ga-erikwa ya."

Ma n'ezie o nweghi onye yiri Ahab na ime mpu nakwa na ime ihe na-ewe Chukwu iwe, site na mmanye nwaanyi ya Jezibel. O ruru ala n'uzo kacha di ukwu site n'ife arusi dika ndi Amo si emee, nke na Chineke napuru ha aku ha were hanye Izrel.

Mgbe Ahab nuru okwu ndi ahu o dokara uwe ya bia yiri naani nkirika akwa, biakwa buo onu, o ji nkirika akwa ahu na-arahu ura na-agakwa ka onye a na-emegbu emegbu. Elaija onye Tishbe nwetara okwu nke Oseburuwa nke siri ya: "I hula ka Ahab si weda onwe ya ala n'ihu m! Ebe o wedara onwe ya n'ihu m; agaghi m ezite mbibi ahu

disaster in his days; I will bring the disaster down on his House in the days of his son.’
The word of the Lord.

Responsorial Psalm Ps 50:3-6.11.16 (R.v.3)

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

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R)
2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. (R)
3. From my sins turn away your face and blot out my guilt. O rescue me, God, my helper, and my tongue shall ring out your goodness. (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

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 39)

19 June [Eke] Wednesday of Ordinary Time - Week 11 (Green)

St. Romuald, Abbot (Opt. Mem.)

(For Entry Antiphon and Collect, see page 37)

First Reading

A reading from the second book of the Kings (2:1,6-14)

This is what happened when the Lord took Elijah up to heaven in the whirlwind: Elijah

n’oge nke ya, mana aga m ezidata mbibi ahụ n’ezinụlọ ya n’ogenkenwya.”
Okwu nke Oseburuwa.

Abuoma na Aziza Abu 50:3-6.11.16 (Az.3)

Aziza: **Meere anyị ebere, Onyenweanyị, n’ihina anyị emehiela.**

1. Meere m ebere O Chineke site n’ihunanya gi, site na nnukwu obi ebere gi hichapu njo niile. Sachapu mmehie m niile, wuchapu m na njo m. (Az.)
2. N’ihina amarala m mmehie m niile, njo m no na mmuo m oge niile. O bu so gi, naani gi ka m mere njo megide. (Az.)
3. Elekwala anya na njo m ma hichapu mmehie m nille. Si n’onwu zoputa m Chineke onye nzoputa m, ka ire m wee kwuputa ikwuba aka oto gi. (Az.)

Aleluya, aleluya! Jn. 13:34

Iwu ohuu ka m na-enye unu: Hunu ibe unu n’anya. Otu m si hu unu n’anya, jinụ otu ahụ huri ibe unu n’anya. Aleluya!

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 ndi ro unu n’anya, na-ekpekwaranu ndi na-emegbu unu ekpere, ka unu wee buru umu nke Nna unu bi n’eluigwe n’ihina o na-eine ka anyanwu ya chakwasi ma ndi ajo mmadu, ma ndi ezigbo mmadu. O na-emekwa ka mmiri na-ezoro ma ndi oma ma ndi ojo. O buru na unu na-ahu naani ndi enyi unu n’anya, kedu ugwo oru puru iche unu ganata n’aka Chineke? Obuladi ndi ona utu na-emekwa otu ahụ. O buru na unu na-ekelè naani umunne unu, kedu ihe puru iche unu mere karia ndiozo? O bu na ndi na-ekpere arusi anaghi eme otu ahụ? Ya bu, unu onwe unu ga-ezu oke dika Nna unu nke bi n’eluigwe siri zuo oke.”

Ozioma nke Oseburuwa

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo abuo nke Ndi Eze (2:1,6-14)

Ka Oseburuwa choro iji oke ifufe kporo Elaija laa n’igwe, Elaija na Elaija si

and Elisha set out from Gilgal. Elijah said, 'Elisha, please stay here, the Lord is only sending me to the Jordan.' But he replied, 'As the Lord lives and as you yourself live, I will not leave you!' And they went on together.

Fifty of the brotherhood of prophets followed them, halting some distance away as the two of them stood beside the Jordan. Elijah took his cloak, rolled it up and struck the water; and the water divided to left and right, and the two of them crossed over dry-shod. When they had crossed, Elijah said to Elisha, 'Make your request. What can I do for you before I am taken from you?' Elisha answered, 'Let me inherit a double share of your spirit.' 'Your request is a difficult one' Elijah said. 'If you see me while I am being taken from you, it shall be as you ask; if not, it will not be so.' Now as they walked on, talking as they went, a chariot of fire appeared and horses of fire, coming between the two of them; and Elijah went up to heaven in the whirlwind. Elisha saw it, and shouted, 'My father! My father! Chariot of Israel and its chargers!' Then he lost sight of him, and taking hold of his clothes he tore them in half. He picked up the cloak of Elijah which had fallen, and went back and stood on the bank of the Jordan.

He took the cloak of Elijah and struck the water. 'Where is the Lord, the God of Elijah?' he cried. He struck the water, and it divided to right and left, and Elisha crossed over. The word of the Lord.

Responsorial Psalm Ps30:20,21,24(R.v.25)

Response: **Be strong, let your heart take courage, all who hope in the Lord.**

1. How great is the goodness, Lord, that you keep for those who fear you, that you show to those who trust you in the sight of men. (R)
2. You hide them in the shelter of your presence from the plotting of men: you keep them safe within your tent from disputing tongues. (R)
3. Love the Lord, all you saints. He guards his faithful but the Lord will repay to the full those who act with pride. (R)

Alleluia, alleluia! 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!

Gilgal na-abia. Elaija wee gwa Elaisha si, "Biko chere ebe a n'ihina Dinwenu zigara m Jodan." Mana Elaisha zara ya si, "Ka Chineke di ndu, ka gi onwe gi dikwa ndu, agaghi m ahapu gi." Ha abuo wee gaba.

Umundiamuna iri ise sokwara ha gaba ma kwusi n'ebe teturu anya, ka ha abuo guzoro n'akuku Jodan. Mgbe ahu, Elaija apiakoo uwe mwuda ya, pia ya n'elu mmiri ahu, o kewaa uzo abuo, ha abuo wee gafere n'ala okporo. Mgbe ha gafechara, Elaija agwa Elaisha si, "Rio ihe obula m ga-emere gi tupu akpopu m ebe i no." Elaisha rioro ya si, "Mee ka m keta oke mmuo gi mmaji abuo." O zaa ya si, "I rioro ihe siri ike, ma ka o sila di, i hu m mgbe a na-akpopu m ebe i no, o ga-adi otu i siri rio, mana o buru na i hughi m oge a na-akpopu m, o gaghi adi otu ahu." Ka ha abuo na-akparita uka, na mberede, ugboinyinya oku na-adokpu biara kewaa ha abuo. Elaija wee soro oke ifufe laa n'igwe. Oge ahu, Elaisha huru ya wee tie mkpu si, "Nna m, Nna m Dike ndi Izrel ji aga mba!" ma o hukwaghi ya ozo. O were uwe mwuda Elaija ahu dapunahuru ya laghachi bia guzoro n'akuku osimmiri Jodan.

O weere uwe ahu pia n'elu mmiri ahu tie mkpu si, "Olee ebe Dinwenu, Chineke nke Elaija ahu no?" Ozigbo o piara uwe ahu na mmiri, o kewaa uzo abuo, Elaisha wee gafee. Okwunke Oseburuwa.

Abuoma na Aziza Abu30:20-21,24. (Az.25)

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

1. Lee ka idimma gi siri di ukwuu, O Oseburuwa nke i dobere ndi nille na-atu gi egwu, na-enye ndi niile ghabara na gi, ka uwa niile wee jiri anya ha hu. (Az.)
2. N'ihu gi ka i na-ezobe ha, ka onu, ka atummatu ndi ajoomume ghara imetu ha; na ndo nke gi ka i na-ezobe ha, ka onu ojoo ghara imetu ha. (Az.)
3. Unu ndi kwusiri ike, hunu Oseburuwa n'anya, Chineke na-echekwaba ndi kwere na ya, mana O na-akwu ndi ngala ugwo ka oru hasi di. (Az.)

Alaluya, alaluya! Jn. 14:23

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

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

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 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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 39)

20 June [Orie] Thursday of Ordinary Time - Week 11 (Green)

(For Entry Antiphon and Collect, see page 37)

First Reading

A reading from the book of Sirach (48:1-14)

Then the prophet Elijah arose like a fire, his word flaring like a torch. It was he who brought famine on them, and who decimated them in his zeal. By the word of the Lord, he shut up the heavens, he also, three times, brought down fire. How glorious you were in your miracles, Elijah! Has anyone reason to boast as you have?-rousing a corpse from death, from Sheol by the word of the Most High; dragging kings down to destruction, and high dignitaries from their beds; hearing reproof on Sinai, and decrees of punishment on Horeb; anointing kings

Ozioma

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

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

"Mgbe obula unu na-ekpe ekpere, unu emekwala ka ndi ihuabuo, n'ihina o na-amasi ha ikwuru ma na-ekpekwa ekpere n'ime ulo nzuko na n'akuku okporo uzo niile, ka ndi mmadu wee hu ha. N'ezie agwa m unu, ha anatala ugwo oru ha. Ma mgbe obula unu na-ekpe ekpere, banyenu n'ime ulo unu, mechie uzo, kpeere Nna unu nke no na 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 eme, ha na agbaru ihu ha ka ndi mmadu wee hu na ha na-ebu onu. N'ezie agwa m unu, ha anatala ugwo oru ha. Ma mgbe obula i na-ebu onu, tee ude n'isi, sakwaa ihu gi, ka a ghara inwe onye ga-amata na i na-ebu onu kara so Nna gi nke na-ahu ihe niile e mere na nzuzo. Nna gi nke na-ahu ihe niile e mere na nzuzo ga-akwu gi ugwo.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Sirak (48:1-14)

Oge ahu ka onye amuma Elaija ji bilite ka oku na-enwu enwu. Okwu ya na-achaputa ka ire oku. O wetara ha ugani. N'obiinuoku ya, o belatara onuogu ha. Site n'okwu nke Chineke, o mechiri eluigwe mmiri kwusi izo. Ugboro ato kwa ka o si n'elu kpodata oku. Elaija, i di ebube n'oru itunanya gi, onye tosiiri inya isi dika i puru ime? I sila n'ala mmuo kulite onye nwuru anwu; i dotuola ndieze, tinye ha na mbibi, si n'elu akwa dotukwaa ndi a maara aha ha. I nuru mba na Sinai; nkwa ikpe nke ibo obo na Horeb; gi onye tere ndieze ude ka ha buru ndi na-abo obo tekwa

as avengers, and prophets to succeed you; taken up in the whirlwind of fire, in a chariot with fiery horses; designated in the prophecies of doom to allay God's wrath before the fury breaks, to turn the hearts of fathers towards their children, and to restore the tribes of Jacob, Happy shall they be who see you, and those who have fallen asleep in love; for we too will have life. Elijah was shrouded in the whirlwind, and Elisha was filled with his spirit; throughout his life no ruler could shake him, and no one could subdue him. No task was too hard for him, and even in death his body prophesied. In his lifetime he performed wonders, and in death his works were marvelous.

The word of the Lord.

Responsorial Psalm Ps 96:1-7 (R.v.12)

Response: **Rejoice, you just, in the Lord.**

1. The Lord is king, let earth rejoice, the many coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right. (R)

2. A fire prepares his path; it burns up his foes on every side. His lightnings light up the world, the earth trembles at the sight. (R)

3. The mountains melt like wax before the Lord of all the earth. The skies proclaim his justice; all peoples see his glory. (R)

4. Let those who serve idols be ashamed, those who boast of their worthless gods. All you spirits, worship him. (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!'

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 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,

ndiamuma ude ka ha nochie anya gi. Gi bukwa onye oke ikuku nke oku bugoro n'elu; gi onye di nkwaadebe n'oge a kara dika akwukwo nso siri kwu, ime ka iwe Chineke dajuo tupu oke amuma ebido; hugharia obi ndi bu nna n'ebe umu ha no, ma dozie ebo Jekob niile di ka ha di na mbu. Ngozi na-adiji ndi abu ga-abu gi, ya na ndi nke abu ji ihunaanya daa n'ura nke onwu, maka na anyi onwe anyi ga-enwekwa ndu. Mgbe oke ikuku kpuchiri Elaja, Elaisha wee juputa na mmuo nke Elaja. N'ubochi niile nke ndu ya, o nweghi onye ochichi o mara jijiji n'ihu ya, nke o na-enwe onye fonyere ya n'akpa. O nweghi oru taara ya akpu, o buladi n'onwu, ozu ya mara amuma. Ka o siri ruo onubube na ndu ya, otu a ka oru ya siri di ihunaanya n'onwu ya. Okwu Nke Osebuwa.

Abuoma na Aziza Abu 96:1-7 (Az.12)

Aziza: **Nurianu n'Onyenweanyi unu ndi eziumume.**

1. Onyenweanyi bu eze! ka uwa nuriba; nurianu, ala niile mmiri gbara gburugburu. Urukpu na ochichiri gbara ya okirikiri; o jiri eziumume na ikpe nkwurumoto were too ntola ocheeze ya. (Az.)

2. Oku na-aga n'ihu ya; na-erepiasi ndiio ya no n'akuku ya niile. Amuma ya na-enye uwa niile ihe, uwa huru nke a maa jijiji. (Az.)

3. Ugwu niile gbazere dika mmanu n'ihu Onyenweanyi nke uwa niile. Eluigwe na-ekwuputa eziumume ya, mba niile na-ahukwa otito ya. (Az.)

4. Ihere mee unu ndi na-esekpuru onyinyo, ndi ji arusi ha anya isi, chi niile sekpuoronu Onyenweanyi. (Az.)

Aleluia, aleluia! Rom. 8:15

Mmuo nke unu natara abughi nke ibu ohu, 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!'

Ozioma

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

Jesu gwara ndi na-eso uzo ya si; 'Mgbe unu na-ekpe ekpere, unu ekwukwala otutu okwu na-abaghi uru, dika ndi mba ozo si eme; n'ihina ha na-eche na site n'otutu okwu, Chineke ga-anu ekpere ha. Unu emekwala ka ha, n'ihina Nna unu maara mkpa unu tupu unu aro 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

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

nke bi n'eluigwe ga-agbagharakwa unu; mana o buru na unu agbagharaghi ibe unu mmehie ha mere unu. Nna unu agaghi agbaghara unu mmehie unu.
Ozioma nke Oseburuwa

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 39)

21 June [Afo] Friday of Ordinary Time - Week 11 (White)



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 book of the Kings (11:1-4.9-18.20)

When Athaliah the mother of Ahaziah learned that her son was dead, she promptly did away with all those of royal stock. But Jehosheba, daughter of King Jehoram and sister of Ahaziah secretly took away Jehoash, her brother's son from among the sons of the king who were being murdered, and put him with his nurse in the sleeping quarters; in this way she hid him from Athaliah, and he was not put to death. He stayed with her for six years, hidden in the Temple of the Lord, while Athaliah governed the country.

In the seventh year, Jehoiada sent for the commanders of hundreds of the Carians and of

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Ndieze (11:1-4.9-18.20)

Mgbe nne Ahazaya bu Atalia huru na nwa ya nwoke anwuola, o biliri, jide umu eze niile, gbuchapu. Kama Jehosheba bu adaeze Joram bukwu nwanne nwaanyi Ahazaya duuru Joash bu nwa Ahazaya wee si n'ime umu eze ndi a ga-egbu egbu zopu ya na onye na-eku ya. O zonahuru ya Atalia n'ime ulo ebe akwa na-adi, nke a mere na e gbughi ya. O zoro ya afo isii n'ime ulo nke Chineke. Atalia wee buru eze obodo ahu. Ma n'ime afo nke asaa, Jehoiada ziri ozi, kpoo ndi isi agha na-elekota uloeze na ndi isi agha na-eche Atalia nche. O kpobataru ha n'ime ulo nke Oseburuwa, o gosi ha nwa eze. Ndiisi usuu agha ahu mere dika Jehoiada

the guards, and had them brought to him in the Temple of the Lord. He made a pact with them and, putting them under oath, showed them the king's son.

The commanders of hundreds did everything as Jehoiada the priest had ordered. They brought their men, those coming off duty on the Sabbath together with those mounting guard on the Sabbath, and came to Jehoiada the priest. The priest equipped the commanders of hundreds with King David's spears and shields which were in the Temple of the Lord. The guards formed up, each man with his weapon in his hand, from the south corner to the north corner of the Temple, surrounding the altar and the Temple. Then Jehoiada brought out the king's son, put the crown and armlets on him, and he anointed him king. They clapped their hands and shouted, 'Long live the king!'

Athaliah, on hearing the shouts of the people, made for the Temple of the Lord where the people were. When she saw the king standing there beside the pillar, as the custom was, with the captains and trumpeters at the king's side, and all the country people rejoicing and sounding trumpets, Athaliah tore her garments and shouted, 'Treason, treason!' Then Jehoiada the priest gave the order to the army officers: 'Take her outside the precincts and put to death anyone who follows her.' 'For', the priest had reasoned, 'she must not be put to death in the Temple of the Lord.' They seized her, and when she had reached the palace though the Entry of the Horses, she was put to death there.

Jehoiada made a covenant between the Lord and king and people, by which the latter undertook to be the people of the Lord; and also between the king and people. All the country people then went to the temple of Baal and demolished it; they smashed his altars and his images and killed Mattan, priest of Baal, in front of the altars.

The priest posted sentries to guard the Temple of the Lord. All the country people were delighted, and the city made no move. And they put Athaliah to death in the royal palace.

The word of the Lord.

Responsorial Psalm: Ps. 131:11-14.17-18 (R.v. 13)

Response: The Lord has chosen Zion; he has desired it for his dwelling.

1. The Lord swore an oath to David; he will not go back on his word: A son, the fruit of the your body, will I set upon your throne. (R.)

2. 'If they keep my covenant in truth and my laws that I have taught them, their sons also shall rule on your throne from age to age.' (R.)

3. For the Lord has chosen Zion; he has

bu ukochukwu siri nye ha n'iwu, onye obula duuru ndi o na-achi ndi ga-arụ oru na ndi anoghi n'orụ n'ubochi ezumike (sabat) wee biakwute Jehoiada onye ukochukwu. Onye ukochukwu ahụ nyere ndiisi usuu agha ahụ ube na uto nke David ndi nke di n'ulo nke Oseburuwa. Ndi nche ji ngwaagha gbaa ulo ahụ gburugburu bido na mgbago ruo n'odida ulo ahụ ma n'ebe a na-achụ aja. Mgbe ahụ, o kpọtara nwaeze, kpube ya okpueze nyekwa ya akwukwo ogbugbandu, ha abia mee ya eze, tee ya ude; wee kuo aka ha ma si, "Eze i ga-adi ndu ruo ebebe."

Ma mgbe Atalia nuri mkpotu ndi nche na nke ndi mmadu, o biakwutere ha n'ime ulo nke Dinwenu. Ma lee, mgbe o lere anya, eze guzoro n'akuku ide, dika omenaala siri di, ya na ndiisi na ndi ogbuopi ya guzo ya n'akuku. Oha obodo niile na-anuri na-egbukwa opi. Atalia dowara uwe ya tie mkpu si, "Nnupuisi! Nnupuisi!" Jehoiada, onye ukochukwu nyere ndiisi usuu agha iwu si, "Kpopunu ya ebe a, gbuokwanu onye obula ga-eso ya. Unu egbula ya n'ulonso nke Chineke." Ha duuru ya, ruo n'uzo ahụ inyinya si abata n'uloeze, ebe ha no gbuo ya.

Jehoiada wee mee ka ndi obodo, eze ha na Chineke gbaa ndu, ka ha buru ndi nke Chineke n'aka nke ozo, o mekwara egbugbanu n'etiti eze na ndi obodo. Ndi obodo niile wee banye n'ime ulo Baal, kutuo ya. Ha kupiasikwara onyinyoo ya na ekwuaja ya kpamkpam, wee gbuo Matan bu ukochukwu Baal n'ihu ebe nchujaja ya.

Onye ukochukwu ahụ wee hoputa ma zipukwa ndi nche ga na-eche ulo nke Chineke. Ndi obodo niile juputara n'anuri. Udo dikwara n'obodo ka e gbuchara Atalia n'ulo eze.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 132:11-14.17-18.(Az.13)

Aziza: N'ihina Onyenweanyi ahorola Zayon, o horola ya ka o buru ebe obibi.

1. Onyenweanyi nuoro David iyi, o gaghi echeghari na ya, "otu n'ime umu gi ka m gakwuba n'ocheeze gi. (Az.)

2. O buru na umu gi edobe iwu niile nke m nyere ha, na atumaatu niile m ga-akuziri ha, umu ha ga-anokwa n'ocheeze gi ebebe." (Az.)

3. N'ihina Onyenweanyi ahorola Zayon, o horola ya ka o buru ebe obibi. "Ebe a ka m ga-anocheebe,

desired it for his dwelling: 'This is my resting-place forever, here have I chosen to live. (R.)
4. There the stock of David will flower: 'I will prepare a lamp for my anointed. I will cover his enemies with shame but on him my crown shall shine.' (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 nor 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.

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.



22 June [Nkwo] Saturday of Ordinary Time - Week 11 (Green/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.

ebe a bu ebe obibi m hooro. (Az.)

4. N'ebe a, aga m akpolite otu eze n'agburu Devid, aga m eme ka oku nke onye m tere ude na-achawaputa ebeebe. Aga e eji ihere kpuchie ndiio ya ihu, mana ochichi ya gana-aga n'ihu." (Az.)

Alaluya, alaluya! Mt. 5:3

Ngozi na-adiri ndi dara ogbenye n'ime mmuo ha, n'ihu 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 na-etiwa ma zuo ihe niile. Kama kwadoronu onwe unu aku n'eluigwe, ebe o na-aga-ghi agba nchara, ebe akika na-agaghi ata ya, ebe ndi ohi na-agaghi etiwa ma zuo. N'ihina ebe aku gi di, ebe ahu ka obi gi ga-adikwa.

"Any a bu mmuoku nke ahu. Ya bu, o buru na anya gi zuru oke, ahu gi niile ga-ajuputa n'ihe; ma o buru na anya gi di njo, ahu gi niile ga-ajuputa n'ochichiri, lee ka ochichiri ahu si buo oke ibu!

Ozioma nke Oseburuwa.

Ekpere Nhunye

Mee, O Dinwenu, ka site n'ukpuru nke Aloishius 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 mmuooma.

Ekpere A Natachaa Oriri Nso

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

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.

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 second book of Chronicles (24:17-25)

After the death of Jehoiada, the officials of Judah came to pay court to the king, and the king now turned to them for advice. The Judaeans abandoned the Temple of the Lord, the God of their ancestors, for the worship of sacred poles and idols. Because of their guilt, God's anger fell on Judah and Jerusalem. He sent them prophets to bring them back to the Lord, but when these gave their message, they would not listen. The spirit of God took possession of Zechariah son of Jehoiada the priest. He stood up before the people and said, 'God says this, "Why do you transgress the commandments of the Lord to no good purpose? You have deserted the Lord, now he deserts you."' They then plotted against him and by order of the king stoned him in the court of the Temple of the Lord. King Joash, forgetful of the kindness that Jehoiada the father of Zachariah, had shown him, killed Jehoiada's son who cried out as he died, 'The Lord sees and he will avenge!'

When a year had gone by, the Aramaean army made war on Joash. They reached Judah and Jerusalem, and executed all the officials among the people, sending back to the king at Damascus all that they had plundered from them. Though the Aramaean army had by no means come in force, the Lord delivered into its power an army of great size for having deserted him, God of their ancestors.

The Aramaeans treated Joash as he had deserved, and when they retired they left him a very sick man; and his officers, plotting against him to avenge the death of the son of Jehoiada the priest, murdered him in his bed. So he died, and they buried him in the Citadel of David, though not in the tombs of the kings.

The word of the Lord.

Responsorial Psalm: Ps. 88:4-5.29-34 (R.v. 29)

Response: I will keep my love for him always.

1. I have made a covenant with my chosen one; I have sworn to David my servant: I will establish your dynasty forever and set up your throne through all ages. (R.)

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Ihe E mere (24:17-25)

Ka Jehoiada nwusiri, ndiisi Juda biara inye eze nsopuru, eze tugariri inara ndumodu ha. Ndi Juda gbahapuru ulonso nke Dinwenu Chineke nke nnanna ha, were fewe arusi, na ihe a piri api. Maka njo ha nke a, iwe Chineke dakwasara Juda na Jerusalem. O ziteere ha ndiamuma ikpoghachi haazu n'ebe Chineke no, mana ha egeghi okwu ha nti. Mmuo nke Chineke dakwasara Zekaraya nwa Jehoiada onye ukochukwu. O kwuputara n'ihu igwe mmadi si, "Chineke kwuru nke a, 'O bu maka gini ka unu ji emebi iwu nke Chineke nke agaghi abara unu uru obula? Unu agbahapula Chineke, ugbu a o gbahapula unu.'" Ha gbara izu, were okwute tugbuo ya n'ogige ulonso dika eze siri nye n'iwu. Eze Joash chezo iheoma niile nke Jehoiada nna Zekaraya gosiri ya were gbuo nwa Jehoiada onye nke tiri mkpu mgbe o na-anwu si, "Chineke na-ahu, o ga-aborokwa!"

Mgbe otu afo gasiri ndiagha Aram luso Joash ugu, ruo Juda na Jerusalem gbuchaa ndiisi ochichi ha. Ha wegaara eze ha na Damaskos ihe niile ha lutara n'agha. O bu eziokwu na ndiagha ndi Aram adighi otutu, mana Chineke mere ka ha merie ndi Izrel, n'agbanyeghi na ha nwere otutu ndiagha n'ihina ha gbahapuru Chineke nnanna ha. Ndi Aram meruru Joash nnukwu ahu.

Ha hapuru ya o di ndu onwu ka mma laghachi; ndiisi ochichi ya gbara izu ibo obo onwu nwa Jehoiada onye ukochukwu, were gbuo ya n'elu akwa ya. Ha liri ya n'obodo Devid n'ili ozu abughi nke ndieze.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 89:3-4.28-34.(Az.28)

Aziza: Aga mahu ya n'anya ebeebe.

1. Gi kwuru si, "Mu na onye m hooro gbaala ndu, anuoro la Devid nwodibo m iyi. Aga m eme ka ochichi gi di ebeebe, aga m emekwa ka ocheeze gi digide. Ruo na ndudugandu niile." (Az.)

2. 'I will keep my love for him always; for him my covenant shall endure. I will establish his dynasty forever; make his throne as lasting as the heavens. (R.)

3. 'If his sons forsake my law and refuse to walk as I decree and if ever they violate my statutes, refusing to keep my commands; then I will punish their offences with the rod, then I will scourge them on account of their guilt. (R.)

4. 'But I will never take back my love: my truth will never fail.' (R.)

Alleluia, alleluia! 2 Cor. 8:9

Christ was rich, but he became poor for your sake, to make you rich out of his poverty. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (6:24-34)

Jesus said to his disciples: 'No one can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and money.

'That is why I am telling you not to worry about your life and what you are to eat, not about your body and how you are to clothe it. Surely life means more than food, and the body more than clothing! Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth much more than they are? Can any of you, for all his worrying, add one single cubit to his span of life? And why worry about clothing? Think of the flowers growing in the fields; they never have to work or spin; yet I assure you that not even Solomon in all his regalia was robed like one of these. Now if that is how God clothes the grass in the field which is there today and thrown into the furnace tomorrow, will he not much more look after you, you men of little faith? So do not worry; do not say, "What are we to eat? What are we to drink? How are we to be clothed?" It is the pagans who set their hearts on all these things. Your heavenly Father knows you need them all. Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given you as well. So do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own.'

The Gospel of the Lord.

2. Aga m ahụ ya n'anya ebeebe, ogbugbandu mụ na ya ga-adị ọkpụ. Ochichi ya ga-adị ebeebe, ocheeze ya ga-adigide dika eluigwe. (Az.)

3. O buru na unu ya enupu isi n'iwu m, gharakwa iso uzo m niile. O buru na ha enupuru m isi ma ghara idobe iwu m, aga m ata ha ahuhu maka ihe njo ha niile ma mesiekwa ha ike maka mmehie ha. (Az.)

4. Mana a gaghi ewepu ihunaanya m na ebe ha no, mobu ghara imejuputa nkwa m. Agaghi m emebi ogbugbandu m, agaghi m alaaazu n'okwu onu m. (Az.)

Aleluia, aleluia! 2 Cor. 8:9

Kristi bu ogaranya nke mmuo, ma o dara ogbenye n'ihu unu, ka unu wee site n'ibu ogbenye ya, buru ogaranya n'ihe nke mmuo. Aleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (6:24-34)

Jesu gwara ndi na-eso ya si: "O nweghi onye puru igbara naukwu abuo odibo; n'ihina o ga-akpo otu asi hu nke ozo n'anya, mobu o gasopuru otu lelia nke ozo. Unu apughi ibu odibo Chineke na aku nke uwa.

"Ana m agwa unu eziokwu, unu echegbula onwe unu banyere ndu unu, ihe unu ga-eri, mobu nke unu ga-anu, mobu banyere ahụ unu; ihe unu ga-eyi n'ahu. O bu na ndu akarighi ihe oriri, ka o bu na ahụ akarighi ihe a na-eyi n'ahu. Leenu unu nnunu nke igwe, ha anaghi ako ugbo, ha anaghikwa ewe ihe ubi nke ha na-ekpokoba ihe n'oba, ma Nna unu nke eluigwe na-azu ha. O bu na unu abaghi uru karia ha? Kedụ onye n'ime unu puru itukwasi ihe na ndu ya site n'ichegbu onwe ya? Gini mere unu ji echegbu onwe unu banyere uwe unu ga-eyi n'ahu? Leenu okooko di n'ubi ka ha si eto: ha anaghi aru oru, nke ha na-ekwe akwa. Ma agwa m unu, obuladi Solomon na ekike eze ya niile amarughi mma ka otu n'ime okooko ndi a. O buru na Chineke si otu a choo ahihia di n'ubi mma, nke di ndu taa, echi a tunye ya n'oku, o bu na o gaghi eyikwasi unu uwe karia, unu ndi obere okwukwe? Ya bu, unu echegbula onwe unu si, 'Gini ka anyi ga-eri? Mobu gini ka anyi ga-anu? Mobu gini ka anyi ga-eyi n'ahu?' N'ihina ndi mba ozo na-achọ ihe ndi a niile; ma Nna unu nke bi n'eluigwe maara na ihe ndi a di unu mkpa. Ma burunu uzo choba alaeze Chineke na eziumume ya, ihe ndi a niile ga-abukwa nke unu. Ya bu, unu echegbula onwe unu banyere ihe echi ga-echere onwe ya banyere mkpa nke diiri ya. Nsogbu ubochi ezuuola maka ubochi ahụ. Ozioma nke Oseburuwa.

Prayer Over the Offerings

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

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

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.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

12TH SUNDAY IN ORDINARY TIME (B) 23 June 2024 [Eke] (Green)

**Office:
Week 4**

In the First Reading, God remind Job amidst his anguish that He is the creator whose providence guides the universe. The Responsorial Psalm invites all to marvel at the wondrous works of God and to give thanks, trusting in Him. The Second Reading dwells on the overwhelming wonders of God's love accomplished in Christ Jesus who by his death and resurrection makes us new creation. In the Gospel, Jesus reveals his power to transform realities and reorder the state of things by calming the storm, challenging his disciples to faith and trust.

Entry Antiphon

The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them for ever.

Collect

Grant, O Lord, that we may always revere and love your holy name, for you never deprive of your guidance those you set firm on the foundation of your love. Through our Lord.

First Reading

Reading from the book of Job (38: 1.8-11)

From the heart of the tempest the Lord gave Job his answer. He said: who pent up the sea behind close doors when it leapt tumultuous out of the womb, when I wrapped it in a robe of mist and made black clouds its swaddling bands; when I marked the bounds it was not to cross and made it fast, with a bolted gate? Come thus far, I said, and no farther: here your proud waves shall break.

The word of the Lord.

Ukwe Mbata

Dinwenu bu ike ndi nke ya, onye nche nke onye o tere ude. Zoputa ndi nke gi, Dinwenu, ma gozie ndi i hooro ka oke gi, buru onyendu ha ebighiebi.

Ekpere Mmeghe

Mee, O Dinwenu, ka anyi na-asopuru ma na-ahu aha nso gi n'anya, n'ihu na i naghị ahapu idu ndi ahụ i kwubarala na ntọala ihunaanya gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Job (38:1.8-11)

Dinwenu siri n'oke ifufe za Job si: Onye kpochibidoro oke osimiri uzo, nke mere o jiri soputa di ka a ga-asị na o si n'akpanwa? Mgbe m jiri urukpu meere ya uwe, ma werekwa igweojii meere ya akwa okike, ma nyekwa ya okere ebe o ga-agadebe, ma jirikwa igodo kpochie ya, ma gwa ya si, "Ebe a ka i ga-agadebe, ebe a ka ebirimiri gi ga-akwusi?."

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 106: 23-26. 28-31 (R.v. 1)

Response: O give thanks to the Lord, for his love endures forever.

1. Some sailed to the sea in ships to trade on the mighty waters. These men have seen the Lord's deeds, the wonders he does in the deep. (R.)

2. For he spoke; he summoned the gale, tossing the wave of the sea up to heaven and back into the deep; their soul melted away in their distress. (R.)

3. Then they cried to the Lord in their need and he rescued them from their distress. He stilled the storm to a whisper: all the waves of the sea were hushed. (R.)

4. They rejoice because of the calm and he let them go to the haven they desired. Let them thank the Lord for his love, the wonders he does for men. (R.)

Second Reading

A reading from the second letter of St Paul to the Corinthians (5: 14-17)

The love of Christ overwhelms us when we reflect that if one man has died for all, then all men should be dead; and the reason he died for all was so that living men should live no longer for themselves, but for him who died and was raised to life for them.

From now onwards, therefore, we do not judge anyone by the standards of the flesh. Even if we did once know Christ in the flesh, that is not how we know him now. And for anyone who is in Christ there is a new creation; the old creation; has gone, and now the new one is here.

The word of the Lord.

Alleluia, alleluia! Lk. 7:16

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

Gospel

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

With the coming of evening Jesus said to his disciples, "Let us cross over to the other side." And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. Then it began to blow a gale and the waves were breaking into the boat so that it was almost swamped. But he was in the stern, his head on the cushion, asleep. They woke him and said to him, "Master, do you not care?"

Abuoma na Aziza: Abu. 107: 23-26. 28-31. (Az.1)
Aziza: Nye Onyenweanyi ekele n'ihina ihunaanya ya enweghi njedeb.

1. Ndiozo ji ugbo mmiri na-agaghari n'elu osimiri ma na-arụ oru ha n'akukụ nnukwu osimiri. Ha hukwara ihe Onyenweanyi mere, oru ebube ya n'ogbu mmiri. (Az.)

2. O kwuru okwu ma kpolite oke ifufe, mee ka o bulie ebili mmiri elu. O buliri ha oke elu, tudakwa ha n'ime ala, obi loro ha mmiri n'ihe egwu ahu. (Az.)

3. Mgbe ahu, ha kpokuru Dinwenu na-nsoogu ha ma o zoputara ha n'ahuhu ha niile, wee kwusilata ifufe ahu ka o na-efe nwantakiri ruo oge ebili mmiri dara juu. (Az.)

4. Ha nwere obi anuri ka o dajuru, wee laghachi n'onu mmiri ebe ha na-aga n'enweghi nsogbu obula. Ka ndi a kelee Onyenweanyi n'ihina ihunaanya ya, n'ihu oru itunaanya ya n'ebe umu mmadu no. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi nke abuo Pol di aso degaara ndi Korint (5:14-17)

Obu ihunaanya Kristi na-edu anyi n'ihina anyi kwere na otu onye nwuru maka mmadu niile; nke putara na mmadu niile anwuola. O nwuru maka mmadu niile, ka ndi na-adi ndu ghara idi ndu maka naani onwe ha, kama maka onye ahu nwuru n'ihu ha ma sikwa n'onwu kulie.

Bido ugbo a gaba, anyi adighi elekwasi onye obula anya dika mmadu nkiti. O bu ezie na anyi na-ahu Kristi dika mmadu nkiti na mbu, ma anyi adighi ahu ya otu ahu ozo. Otu o di, o buru na onye obula amalite idi ndu n'ime Kristi, o ghoola onye e kere ohuru; ihe ochie agaala, nke ohuru wee nochie.

Okwu nke Oseburuwa.

Aleluya, aleluya! Luk. 7:16

Nukwu onye anuma ebilitela n'etiti anyi. Chineke abiala ileta ndi nke ya. Aleluya!

Ozioma

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

Nubochi ahu, n'oge mgbede, Jesu gwara ndi na-eso uzo ya si, "Ka anyi gafeenu n'akuku nke ozo." Ha hapuru igwe mmadu ahu, gakwuru Jesu n'ugbo, kworo ya gafee. Ugbo mmiri ndi ozo nokwa n'onu mmiri ahu. Oke ifufe febere, ebili mmiri malitekwara wubawa n'ime ugbo nke mere ka mmiri juputa n'ime ya. Ma Jesu n'onwe ya no n'isi ugbo, na-arahu ura n'elu ihe nhibe isi, ha kpotere ya wee si ya, "Onyenkuzi, o

We are going down!” And he woke up and rebuked the wind and said to the sea, “Quiet now! Be calm!” And the wind dropped, and all was calm again. Then he said to them, “Why are you so frightened? How is it that you have no faith?” They were filled with awe and said to one another, “Who can this be? Even the wind and the sea obey him.”

The Gospel of the Lord.

Prayer Over The Offerings

Recieve, O Lord, the sacrifice of reconciliation and praise and grant that, cleansed by its action, we may make offering of a heart pleasing to you. Through Christ our Lord.

Communion Antiphon

The eyes of all look to you, Lord, and you give them food in due season.

Prayer After Communion

Renewed and nourished by the Sacred Body and Precious Blood of your Son, we ask of your mercy, O Lord, that what we celebrate with constant devotion may be our sure pledge of redemption. Through Christ our Lord.



Theme: God as Creator and Sovereign
See Sunday Evening Instruction on page 71

24 June [Orie] Monday (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 recognized him as the Messiah and baptized him.

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 his 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. John was beheaded at the request of Salome, daughter of Herodias following the instigation of her mother.

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 while the feast for his beheading is August 29th.

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.

bụ na o metughị gi n’obi na anyị na-ala n’iyi?” Jesu wee bilite, bigbo oke ifufe ahu, sikwa osimiri ahu, “Kwusi! Dere juu!” Oke ifufe ahu kwusiri, oke ndajụ wee di. O juru ndi na-eso ụzọ ya si, “Gini mere unu ji atụ egwu? O bụ na unu enweghị okwukwè?” Oke egwu jidere mmadu niile, ha wee jukoritaba onwe ha si, “Onye bu onye a, nke na ifufe na oke osimiri na erubere ya isi?”

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, nara aja otito nke a na-emedata 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.



Ukwe Mbata

Odi otu onye Chineke zitere. Aha ya bu Jon. O biara igbara ihe ahu akaebe, iji kwadoro Onyenweanyi ndi zuru oke.

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, 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

Ekperé Mmeghe

Chineke ji ike niile, di ebighi ebi, I kpólitere Jón di aso, Onye ome mmirichukwu, ka o kwadoro Kristi Onyenweanyi ndi zuru oke. Biko, anyi nario Gi, nye anyi bu ndi nke Gi, amara anyi ga-eji nwee anuri n'ime obi anyi; duziekwa obi anyi niile bu ndi kwerenu n'okporo uzọ nke nzoputa na udo. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Aizaya (49:1-6)

Geenu m nti, O, ala ndi di n'akuku mmiri, unu ndi bi ebe tereaka, geenu 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 piru nke oma; o na-ehekwa 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 ugbu a Chineke, onye kpuru m n'ime afọ nne m, ka m buru nwodibo ya, ka m kpoghachiri ya Jekob azu, ka m chikotara ya Izrel, maka na enwere m nsopuru n'ihia ya, onye bu ike m, kwuru si, "O bughia naani na i bu nwodibo m ka i were kpólite 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.

Abụoma na Aziza: Abụ. 139:1-3.13-15, (Az. 14)

Aziza: **Ana m ekele gi maka ihe itunaanya di n'okike i kere m.**

1. Onyenweanyi, i nyochaala 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 mobu 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 nuzuzo, oge a na-ejikota m onu n'afọ nne m. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'oru Ndiozi (13:22-26)

Pol kwuru si; "Chineke kpólitere Devid ka o buru eze ha, onye o gbaara akaebe, si, Ahula m Devid nwa Jese dika udi mmadu m

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 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

Lord, we offer these gifts on your altar in commemoration of Saint John the Baptist, who prophesied the coming of the Saviour of the world, and made his presence known to men.

choro, onye ga-eme ihe niile bu uche m. O bu site n'umuumu nwoke a ka Chineke si wetara umu Izrel onye nzoputa dika o si kwe na nkwa. Tupu obibia ya, Jon ekwusaarala ndi Izrel banyere mimirichukwu nke nchehari. Na ngwucha oru Jon, o kwuru, si. "Onye ka unu chere na m bu? Abughi m onye ahụ unu na-atụ anya ya. Kama leenu! Otu onye na-esochi m n'azu, onye mu etorughi itopu eriri akpukpukwu 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.

Aleluya, aleluya! Luk. 1:76

Ma gi bu nwa, ka a ga-akpo onye Mamuma nke Onye Kacha Elu; N'ihina i ga-aga n'ihu Dinwenu idoziri ya uzo ya niile. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (1:57-66.80)

Ugbu a, oge ruu mgbe Elizabet ga-eji muo nwa, o wee muo nwa nwoke. Mgbe ndi agbataobi na ndi ikwu na ibe ya nuru na Dinwenu egosila ebere ya n'ebe o no, ha sooro ya n'ia 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 meghée, ire ya toghepu, o bia kwube okwu, na-agozi Chineke. Ujo turu ndi agbataobi ha niile. Ndi mma du 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 Dinwenu nonyee 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

Dinwenu, biko, nara onyinye ndi a anyi na-ebukota n'ebe nchuaja Gi. Anyi ji ha were nsopuru kwesiri ekwesị na-eme emume omumu Jon di aso, ome Mmiri

who lives and reigns for ever and ever. Chukwu, onye gbara akaebe banyere obibia Onye Nzoputa nke uwa, werekwa gosi anyị Ya mere O biara; Onye Gị na Ya dị ndụ na achi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 93

Communion Antiphon

Through the mercy of our God the rising Sun will come to us.

Ukwe Oriri Nso

Site n'obi ebere nke Chineke anyị, o ga-eme ka anyanwụ ụtụtụ biakwasa ndị nke ya.

Prayer After Communion

You have fed us, Lord, at the heavenly banquet of the Lamb of God. As we rejoice at the birth of Saint John the Baptist, may we recognize as the author of our own new birth, Christ, whose coming he foretold: who lives and reigns for ever and ever.

Ekpere A Natachaa Oriri Nso

Dinwenụ, n'emume nke taa, I werela nri nke eluigwe nyejuo anyị afo. Jón dị aso, onye ome mmirichukwu, gwara anyị okwu banyere Nwaturu ahụ ga-abia ikpochapụ mmehie anyị. Biko anyị na-ariọ, site n'ekpere Jón dị aso, mee ka anyị rite uru nke ezi ndụ n'aka otu Nwa Gị ahụ. Onye Gị na Ya dị ndụ na-achi...

25 June [Afo] Tuesday of Ordinary Time - Week 12 (Green)

(For Entry Antiphon and Collect, see page 52)

First Reading

A reading from the second book of the Kings (19:9-11.14-21.31-36)

Sennacherib sent messengers to Hezekiah again, saying, 'Tell this to Hezekiah king of Judah, "Do not let your God on whom you are relying deceive you, when he says: Jerusalem shall not fall into the power of the king of Assyria. You have learnt by now what the kings of Assyria have done to every country, putting them all under the ban. Are you likely to be spared?"'

Hezekiah took the letter from the hands of the messenger and read it; he then went up to the Temple of the Lord and spread it out before the Lord. Hezekiah said this prayer in the presence of the Lord, 'Lord of hosts, God of Israel, enthroned on the cherubs, you alone are God of all the kingdoms of the earth, you have made heaven and earth. 'Give ear, Lord, and listen. Open your eyes, Lord, and see. Hear the words of Sennacherib who has sent to insult the living God.

'It is true, Lord, that the kings of Assyria have exterminated all the nations, they have thrown their gods on the fire, for these were not gods but the work of men's hands, wood and stone, and hence they have destroyed them. But now, Lord our God, save us from his hand, I pray you, and let all the kingdoms of the earth know that you alone are God, Lord.'

Then Isaiah son of Amoz sent to Hezekiah. 'The Lord, the God of Israel' he said 'says this, "I have heard the prayer you have addressed to

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Ndieze (19:9-11.14-21.31-36)

N'otu oge ahukwa eze Asiria nuru akuko na Tihaka, eze Etiopia du ndiagha ya abia ibuso ya agha, o zigara ndiozi ka ha jekwuru Hezekaya si, 'Ihe a ka unu ga-agwa Hezekaya, eze Juda si, 'Ekwela ka Chineke gi, onye i tukwasara obi na ya duhie gi, site n'ime ka i nwee nchekwube na agaghi m emeri Jerusalem. Lee i nula ihe ndieze Asiria merela mba niile, mebichaa ha kpankpan, o bu gi ka a ga-azoputa? Hezekaya naara akwukwozi site n'aka ndiozi ya, guo ya, o gbagokwara n'ime ulo Oseburuwa, gbasakwa ya n'ihu Oseburuwa. Hezekaya kpere ekpere n'ihu Chineke si, 'Biko Oseburuwa Chukwu nke Izrel, onye no n'etiti ndi muoma, i bu Chineke, naanji gi, nke ala eze niile nke uwa, gi mere eluigwe na uwa. Chineke, gee nti nuru, meghee anya gi ka i hu, nuru okwu nke Senakerib zitere iji kparia Chineke di ndu. O Onyenweanyi, n'ezikwu, ndieze Asiria emebichaala otutu obodo n'aka ha. Ha suru chi ha niile oku, n'ihina ha abughi chi, kama oru aka mmadu, osisi na nkume. Ya mere e ji mebie ha. Ugbu a biko Oseburuwa Chineke anyi, ana m ariog gi, si n'aka ya zoputa anyi, ka obodo niile nke uwa mara na so gi bu Dinwenu na Chineke.'

Aizaya nwa Emoz wee zigara Hezekaya ozi si, 'Oseburuwa Chineke nke Izrel kwuru si, 'Anula m aririo gi banyere Senakerib, eze Asiria.' Nke a bu okwu nke Chineke kwurula

me about Sennacherib king of Assyria.” Here is the oracle that the Lord has pronounced against him: ‘A remnant shall go out from Jerusalem, and survivors from Mount Zion. The jealous love of the Lord of Hosts shall accomplish this.’ ‘This, then, is what the Lord says about the king of Assyria: “He will not enter this city, he will let fly no arrow against it, confront it with no shield, throw up no earthwork against it. By the road that he came on he will return; he shall not enter this city. It is the Lord who speaks. I will protect this city and save it for my own sake and for the sake of my servant David.”’

That same night the angel of the Lord went out and struck down a hundred and eighty-five thousand men in the Assyrian camp. Sennacherib struck camp and left; he returned home and stayed in Nineveh.

The word of the Lord.

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

Response: **God upholds his city for ever.**

1. The Lord is great and worthy to be praised in the city of our God. His holy mountain rises in beauty, the joy of all the earth. (R.)

2. Mount Zion, true pole of the earth, the Great King's city! God, in the midst of its citadels, has shown himself its stronghold. (R.)

3. O God, we ponder your love within your temple. Your praise, O God, like your name reaches to the ends of the earth. (R.)

Alleluia, alleluia! Mt. 11:25

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

Gospel

A reading from the holy Gospel according to Matthew (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 54)

gbasara ya: Ada zayon agbogho amaghi nwoke eleliala gi anya ma chinye gi ihere; ada Jerusalem efufeela isi, n'azu gi. Ndi ahu foduru afodu ga-esi Jerusalem na elu ugwu Zayon puta. Oseburuwa ga-emeriri nke a site na mmasi ya. Ihe a ka Oseburuwa kwuru banyere eze Asiria: O gaghi abata n'ime obodo a mobu ghabata aku na ya. O gaghi eji ota ya bata n'ime ya, nke o naruru onwe ya nkwaso o ga-eji megide ya. Site n'uzo o siri bia ka o ga-esi laghachi, o gaghi abata n'ime obodo a, o bu Oseburuwa kwuru nke a. Maka na aga m echedo obodo a, zoputa ya maka ihi m n'ihini nwodibo m, Devid. N'abali ubochi ahu, mmuopoma nke Chineke gara gbuo nari puku mmadu na puku iri asato na ise n'uloagha ndi Asiria, nke bu na mgbe ndi mmadu biliri ura n'isi ututu ha huru ozu ndi a nwuru anwu. Senakerib eze Asiria wee laghachi, ga biri na Ninive.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 48:2-4,10-11. (Az.9)

Aziza: **Chineke na-echekwawa obodo ya ebighi ebi.**

1. Onyenweanyi di ukwu bia kwesikwa inye otito n'obodo Chineke anyi, n'ugwu ya di nso, Zayon, ugwu nke Chineke di elu, maa mmia, bu anuri nke uwa niile. (Az.)

2. Ugwu Zayon isi anuri nke uwa niile ebe obibi nke mmukwu eze ahu. Chineke n'onwe ya egosila na ya bu ebe mgbaba n'etiti obodo ahu. (Az.)

3. Chineke, anyi no n'ime ulonso gi, na-achighari ihunaanya gi n'obi anyi. Uwa niile na-ekwuputa aha gi na otito gi. (Az.)

Aleluya, aleluya! Mat. 11:25

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

Ozioma

Ihe agugu nke a si n'ozioma di aso nke Matiu dere (7:6.12-14)

Jesu gwara umuazu 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-acho 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 imbara ma dikwa obosara, ma otutu ka ha di bu ndi na-abanye n'ime ya. Ma warawara na mkpagide ka uzo ahu di, nke na-eduba na ndu, olemaole bu ndi na-achota ya.

Ozioma nke Oseburuwa.

St. Josemaria Escriva de Balaguer (Opt. Mem.)

(For Entry Antiphon and Collect, see page 54)

First Reading

A reading from the second book of the Kings (22:8-13, 23:1-3)

The high priest Hilkiah said to Shaphan the secretary, 'I have found the Book of the Law in the Temple of the Lord.' And Hilkiah gave the book to Shaphan, who read it. Shaphan the secretary went to the king and reported to him as follows, 'Your servants' he said, 'I have melted down the silver which was in the Temple and have handed it over to the masters of works attached to the Temple of the Lord.' Then Shaphan the secretary informed the king, 'Hilkiah the priest has given me a book'; and Shaphan read it aloud in the king's presence.

On hearing the contents of the Book of the Law, the king tore his garments, and gave the following order to Hilkiah the priest. Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the secretary and Asaiah the king's minister: 'Go and consult the Lord, on behalf of me and the people, about the contents of this book that has been found. Great indeed must be the anger of the Lord blazing out against us because our ancestors did not obey what this book says by practising everything written in it.'

The king then had all the elders of Judah and of Jerusalem summoned to him, and the king went up to the Temple of the Lord with all the men of Judah and all the inhabitants of Jerusalem, priests, prophets and all the people, of high or low degree. In their hearing he read out everything that was said in the book of the covenant found in the Temple of the Lord. The king stood beside the pillar, and in the presence of the Lord he made a covenant to follow the Lord and keep his commandments and decrees and laws with all his heart and soul, in order to enforce the terms of the covenant as written in that book. All the people gave their allegiance to the covenant.

The word of the Lord.

Responsorial Psalm Ps. 118:33-37.40. (Rv.33.)

Response: Teach me, O Lord, the demands of your statutes.

1. Teach me the demands of your statutes and I will keep them to the end. Train me to observe your law, to keep it with my heart. (R.)
2. Guide me in the path of your commands; for there is my delight. Bend my heart to your will and not to love of gain. (R.)

56

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo abuo nke Ndieze (22:8-13, 23:1-3)

Hilkaya, onye ukochukwu agwa Shafan onye odeakwuikwo si, "Achotala m akwukwo nke iwu n'ime ulo nke Chineke anyi." O nyere Shafan akwukwo ahụ, o wee guo ya. Shafan onye odeakwuikwo biakwutere eze gwa ya si, "Ndiidibo gi enyepuchaala ndi nlekota oru ulo nke Chineke ego niile a huru n'ulo ahụ." Shafan, onye odeakwuikwo gwara eze na Hilkaya onyeisi ukochukwu nyere ya akwukwo.

O guuru eze akwukwo ahụ. Mgbe eze nuchara okwu nke akwukwo iwu ahụ o dowaa akwa ya. Eze nyere Hilkaya, onye ukochukwu, Ahikam nwa Shafan, Akboa nwa Mikaya, Shafan bu onye odeakwuikwo, nakwa Asaya, nwodibo eze iwu si, "Jeenu, juputanu Oseburuwa, maka m, maka ndi mmadu na maka ndi Juda niile, gbasara okwu nke di n'ime akwukwo a chotara n'ihina onuma nke Onyenweanyi nwere n'ebe anyi no adila ukwu, o munyerela ka oku n'ihina nna anyi ha egeghi nti n'okwu nke akwukwo a, ime ihe niile e dere gbasara anyi."

Eze ziri ozi ka a kpokoro ya ndi okenye niile nke Juda na Jerusalem. Eze na ndi Juda niile, ndi bi na Jerusalem, ndi ukochukwu, ndiamuma, ndi obodo niile ma ndi ukwu na ndi nta banyere n'ime ulo Chineke. Eze aguputara ha okwu niile di n'ime akwukwo ogbugbandu ahụ nke ahuru n'ime ulo Chineke. Eze guzoro n'akuku ogige di n'ulonso ahụ, n'ihu mmadu niile mesie ogbugbandu ahụ ike site n'ikwe nkwa ime ihe niile Oseburuwa nyere n'iwu, iji obi ya niile debe ha, na iso ukpuru niile e dere n'akwukwo ahụ. Ndi mmadu ahụ niile kwere nkwa idebe iwu ndi ahụ.

Okwu nke Oseburuwa.

Abuoma na Aziza Abụ 118:33-37.40. (Az.33)

Aziza: Kuziere m ụzọ gi, Onyenweanyi, ka m wee dobe ha oge niile.

1. Kuziere m ụzọ gi, Onyenweanyi, ka m wee dobe ha oge niile. Nye m nghota ka m wee mata iwu gi, wee nwee ike iji obi m niile dobe iwu gi. (Az.)
2. Dube m n'ụzọ iwu gi, n'ihina o bu ihe natọ obi m uto. Ka obi m nogide n'iwu gi, ghara ichọba akunuba. (Az.)

3. Keep my eyes from what is false: by your word, give me life. See, I long for your precepts: then in your justice, give me life. (R.)

Alleluia, alleluia! Ps.118:88

Because of your love give me life, and I will do your will. 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 ravenous 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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 54)

27 June [Eke] Thursday of Ordinary Time - Week 12 (Green/White)

St. Cyril of Alexandria, Bishop and Doctor (Opt. Mem.)

(For Entry Antiphon and Collect, see page 52)

First Reading

A reading from the second book of the Kings (24:8-17)

Jehoiachin was eighteen years old when he came to the throne, and he reigned for three months in Jerusalem. His mother's name was Nehushta, daughter of Elnathan, from Jerusalem. He did what is displeasing to the Lord, just as his father had done.

At that time the troops of Nebuchadnezzar king of Babylon marched on Jerusalem, and the city was besieged. Nebuchadnezzar king of Babylon himself came to attack the city while his troops were besieging it. Then Jehoiachin king of Judah surrendered to the king of Babylon, he, his mother, his officers, his nobles and his eunuchs, and the king of Babylon took them prisoner. This was in the eighth year of King Nebuchadnezzar.

The latter carried off all the treasures of the Temple of the Lord and the treasures of the royal palace, and broke up all the golden furnishings that Solomon king of Israel had made for the sanctuary of the Lord, as the Lord had foretold. He carried off all Jerusalem into exile, all the nobles and all the notables, ten thousand of these were exiled, with all

3. Wepu anya m n'ile ihe efu, ma nye m ndu site n'okwu gi. Lee ka mkpuruobi m si achog gi, nye m ndu site n'eziomume gi. (Az.)

Aleluya, aleluya! Abụ 118:88

Site n'ihunaanya gi na-enweghi ube nye m ndu, ka m wee nwee ike idobe iwu gi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (7:15-20)

Jesu gwara ndi na-eso uzo 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'ossi ogwu? Ka a na-aghota ube n'osisi uke? Osisi oma obula na-amita mkpuru oma, ma osisi ojoo na-amita mkpuru ojoo. Osisi oma apughi imita mkpuru ojoo, nke osisi ojoo puru imita mkpuru oma. Osisi obula na-amighi mkpuru oma, a ga-egbutu ya, ma tinye ya n'oku. Ya bu, unu ga-amata ha site na mkpuru ha.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Ndieze (24:8-17)

Jehoyakin gbara afo iri na asato oge o bidoro buru eze, ma o chiri na Jerusalem onwa ato. Aha nne ya bu Nehushta ada Elnatan, nke si Jerusalem. O mere ihe ojoo n'ihu nke Chineke dika nna ya. N'oge ahu, ndiagha Nebukadneza, eze Babilon biara gbaa obodo ahu gburugburu, ka ha buso ha agha. Ma Nebukadneza n'onwe ya banyere n'obodo ahu oge ndiagha ya na-agba ya gburugburu. Jehoyakin eze Juda nyefere onwe ya, nne ya, umuodibo ya, umu ya, na ndiisi oru ya n'aka eze Babilon. Nebukadneza tinyere Jehoyakin n'ulo mkporo n'ime afo asato nke ochichi ya. Dika Oseburuwa si kwuo, Nebukadneza bukooro aku niile di n'ulo Dinwenu, nke di n'ulo onyeeze, nke Solomon eze Izrel mere maka ulo Dinwenu. Nebukadneza chikooro Jerusalem, umu eze niile, ndiagha, na ndi oru dum na ndiagha ma ndi oru nwere agba onu ogu ha putara puku iri. O chikokwaara ndi oru aka na ndi oru okpuuzu no n'obodo ahu. Onweghi ndi foduru n'obodo ahu beluso ndi ogbenye onu

the blacksmiths and metal workers; only the poorest people in the country were left behind. He deported Jehoiachin to Babylon, as also the king's mother, his eunuchs and the nobility of the country; he made them all leave Jerusalem for exile in Babylon. All the men of distinction; seven thousand of them, the blacksmiths and metal workers, one thousand of them, all of them men capable of bearing arms, were led into exile in Babylon by the King of Babylon.

The king of Babylon made Mattaniah, Jehoiachin's uncle, king in succession to him, and changed his name to Zedekiah.

The word of the Lord.

Responsorial Psalm: Ps. 78:1-5.8-9. (R.v.9)

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

1. O God, the nations have invaded your land, they have profaned your holy temple. They have made Jerusalem a heap of ruins. They have handed over the bodies of your servants as food to feed the birds of heaven and the flesh of your faithful to the beasts of the earth. (R.)

2. They have poured out blood like water in Jerusalem, leaving no one to bury the dead. We have become the taunt of our neighbours, the mockery and scorn of those who surround us. How long, O Lord? Will you be angry for ever, how long will your anger burn like fire? (R.)

3. Do not hold the guilt of our fathers against us. Let your compassion hasten to meet us for we are in the depths of distress. (R.)

4. O God our saviour, come to our help, come for the sake of the glory of your name. O Lord our God, forgive us our sins; rescue us for the sake of your name. (R.)

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 (7:21-29)

Jesus said to his disciples: 'It is not those who say to me, "Lord, Lord," who will enter the kingdom of heaven, but the person who does the will of my Father in heaven. When the day comes many will say to me, "Lord, Lord, did we not prophesy in your name, cast out demons in your name, work many miracles in your name?" Then I shall tell them to their faces: I have never known you; away from me, you evil men!'

ntu. Nebukadneza wee kpọrọ Jehoyakin kpochie na Babilon. O bukwaara nne eze, ndi nwunye ya, ndi oru ya na ndi na-achi obodo wee si Jerusalem gaa Babilon. Eze Babilon bulatakwara na Babilon ndiagha ahụ niile di puku asaa, ndi mmuo ha siri ike maka agha, ya na otu puku bu ndi oru aka na ndi okpu uzu. Nebukadneza mere Matanaya, nwanne nna Jehoyakin eze na onodu ya, gugharia ya Zedekaya. Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 79:1-5.8-9. (Az.9)

Aziza: **Nyere anyị aka, O Chineke onye nzoputa anyị, maka otito nke aha gi.**

1. O Chineke, ndi amaghi gi abala ndi nke gi ogu; ha emeruola ulo gi di nsọ; ha etikpoola Jerusalem. Ha ewerela ozu umuodibo gi nye umu nnuu ka o buru nri ha, ahụ ndi nke gi di nsọ ka e nyere umuanuohia. (Az.)

2. Ha kwafuru obara ha dika mmiri na Jerusalem niile, E nwezighi obuladi otu onye ga-eli ozu ha. Anyi aburula ihe ndi agbataobi anyi ji akpa ochi, mba niile gbara anyi gburugburu na-akparizi anyi. Kedu mgbe iwe gi ga-akwusi O Onyenweanyi? Iwe gi di oku o ga-adi ebebe? (Az.)

3. Atala anyi ahuhu maka njo nnanna anyi ha mere; Kama ka obioma gi biakwute anyi osooso, n'ihina ha ewotuola anyi ala nke ukwu. (Az.)

4. Nyere anyi aka, O Chineke onye nzoputa anyi, maka otito nke aha gi, zoputa anyi, ma gbagharakwa anyi njo anyi, n'ihina aha gi! (Az.)

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. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (7:21-29)

Jesu gwara ndi na-eso uzo ya si; O bughi onye obula nke na-akpo m 'Dinweni Dinweni ga-aba n'alaeze eluigwe, kama o bu onye na-eme uche nke Nna m bi n'igwe. N'ubochi ahụ, otutu ga-asim, 'Onyenweanyi, Onyenweanyi, O bu na anyi ebughi amuma n'aha gi, chupu ajo mmuo n'aha gi, ma rukwaa otutu oru ebube n'aha gi?' Mgbe ahụ, aga m agwa ha si, 'Amaghi

‘Therefore, everyone who listens to these words of mine and acts on them will be like a sensible man who built his house on rock. Rain came down, floods rose, gales blew and hurled themselves against that house, and it did not fall: it was founded on rock. But everyone who listens to these words of mine and does not act on them will be like a stupid man who built his house on sand. Rain came down, floods rose, gales blew and struck that house, and it fell; and what a fall it had!’

Jesus had now finished what he wanted to say, and his teaching made a deep impression on the people because he taught them with authority, and not like their own scribes. The Gospel of the Lord.

m ndi unu bu, sinu ebe m no puo, unu ndi ajo mmadu.

‘Onye obula nke na-anu okwu m ndi a, na-emekwa ha, dika nwoke maara ihe, nke ruu ulo ya n’elu okwute; mmiri wee zoo, ide mmiri tojuo, ifufe bukwara ya ma o daghi, n’ihina a toro ntoala ya n’elu okwute. Onye obula nke na-anu okwu ndi a, ma o naghị eme ha, dika onye nzuzu nke ruu ulo ya n’elu aja; mmiri zoro, ide mmiri tojuo, ifufe bukwara ya, o wee daa. Odida nke ulo ahụ buru ibu nke ukwu.

Mgbe Jesu kuzichara ihe ndi a, nkuzi ya turu igwe mmadu ahụ n’anya, n’ihina O naghị akuziri ha dika ndi odeakwukwo ha, kama dika onye nwezuru ike niile.

Ozioma nke Oseburuwa.

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



28 June [Orie] Friday 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 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 second book of the Kings (25:1-12)

In the ninth year of Zedekiah's reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with

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 nariyo 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 Dinwenunanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Ndieze (25:1-12)

N'afu nke itoolu n'ime ochichi Zedekaya, mgbe onwa nke iri gbara mkpuru ubochi iri, Nebukadneza, eze Babilon na ndiagha ya

his whole army to attack Jerusalem; he pitched camp in front of the city and threw up earthworks round it. The city lay under siege till the eleventh year of the King Zedekiah. In the fourth month, on the ninth day of the month, when famine was raging in the city and there was no food for the populace, a breach was made in the city wall. At once, the king made his escape under cover in the dark, with all the fighting men, by way of the gate between the two walls, which is near the king's garden - the Chaldaeans had surrounded the city - and made his way towards the Arabah. The Chaldaean troops pursued the king and caught up with him in the plain of Jericho, where all his troops deserted. The Chaldaeans captured the king and took him to the king of Babylon at Riblah, who passed sentence on him. He had the sons of Zedekiah slaughtered before his eyes, then put out Zedekiah's eyes and, loading him with chains, carried him off to Babylon.

In the fifth month, on the seventh day of the month - it was in the nineteenth year of Nebuchadnezzar king of Babylon - Nebuzaradan, commander of the guard, an officer of the king of Babylon, entered Jerusalem. He burned down the Temple of the Lord, the royal palace and all the houses in Jerusalem. The Chaldaean troops who accompanied the commander of the guard demolished the walls surrounding Jerusalem. Nebuzaradan, commander of the guard, deported the remainder of the population left behind in the city, the deserters who had gone over to the king of Babylon, and the rest of the common people. The commander of the guard left some of the humbler country people as vineyard workers and ploughmen. This is the word of the Lord.

Responsorial Psalm: Ps. 136:1-6 (R.v.6)

Response: O let my tongue cleave to my mouth if I remember you not.

1. By the rivers of Babylon there we sat and wept, remembering Zion; on the poplars that grew there we hung up our harps. (R.)
2. For it was there that they asked us, our captors, for songs, our oppressors, for joy. 'Sing for us,' they said, 'one of Zion's songs.' (R.)
3. O how could we sing the song of the Lord on alien soil? If I forget you, Jerusalem, let my right hand wither! (R.)
4. O let my tongue cleave to my mouth if I remember you not, if I prize not Jerusalem above all my joys! (R.)

niile busoro Jerusalem agha. O nọ na mputa obodo were ndiagha ya gbaa ya gburugburu, were ruo n'afọ nke iri na otu n'ime ochichi Zedekaya. Mgbe onwa nke anọ gbara mkpuru ubochi itoolu, unwu dara n'obodo a nke mere na o nweghikwa nri nke ndi mmadu ga-eri. N'etiti abali ubochi ahụ, Zedekaya na ndiagha ya tipuru mgbidi obodo ahụ, bido igba oso. Ha si onwuzo di n'etiti mgbidi abuo di nso n'ubi eze; ha gbaara gaba uzo Araba n'agbanyeghi na ndi Kaldia gbara obodo ahụ gburugburu. Ma ndiagha Kaldia chuwara eze ahụ, wee gafee ya n'obosara ala Jeriko. Ndiagha ya wee gbasasia. Ha wee jide eze, kpugara ya eze Babilon na Ribla onye nke mara ya ikpe. Ha gbuchara umu Zedekaya n'ihu ya. Ha ghupuru ya anyị, wee tuo ya iga n'aka kpuga ya Babilon.

Na mkpuru ubochi asaa nke onwa ise n'ime afọ nke iri na itoolu nke ochichi Nebukadneza, eze Babilon, Nebuzaradan, onyeisi ochiagha ndi na-eche nche biaara na Jerusalem. O tinyere oku n'ulonso Chineke, ulo onyeeze na ulo niile di na Jerusalem. Ndiagha Kaldia niile no n'okpuru ochiagha a, were kutuo mgbidi niile gbara Jerusalem gburugburu. Nebuzaradan onye ochiagha were buko ndi niile foro n'obodo na ndi mmadu niile, na ndi gbakwurula eze Babilon, buga ha dum na Babilon. Mana ochiagha a hapuru ndi uwa na-atu n'onu ka ha na-arụ oru n'ugbo.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 137:1-6. (Az.6)

Aziza: Ka ire m tapara n'onu m ma o buru na m echefuo gi.

1. N'akuku mmiri nke Babilon ka anyi noduru ala bee akwa mgbe anyi chetara Zayon. Anyi kobere ubo akwara anyi n'elu osisi di n'akuku mmiri ahụ. (Az.)
2. Ebe ahụ ka ndi dotara anyi n'agha gwara anyi ka anyi kweere ha ufodu ukwe nke Zayon iji mee ha obi uzo. (Az.)
3. Mana oleo otu anyi ga-esi ekwe ukwe nke Onyenweanyi n'obodo ndi ogo mmuo? O buru na echefuo m gi O Jerusalem, ka aka nri m kponwuo. (Az.)
4. Ka ire m tapara n'onu m ma o buru na m echefuo gi; O buru na anaghi m ewere Jerusalem dika ihe kacha enye m anuri! (Az.)

Alleluia, alleluia! Ps. 144:13

The Lord is faithful in all his word
and loving in all his deeds.
Alleluia!

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.'

This is 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
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.



29 June [Afo] Saturday (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.

Aleluya, aleluya! Abu. 145:13

O nyenweanyi di ntukwasio bi n'okwu ya
niile, omume ya niile juputara n'obi ebere.
Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke
Matiu dere (8:1-4)

Mgbe Jesu siri n'elu ugwu ahụ ridata,
Oke igwe mmadụ sooro ya; otu onye
ekpenta biakwutere ya, sekpuru ala n'ihu ya
riọ ya si, "Dinwenụ, o buru na i choro, mee
ka m di ocha." Jesu setiri aka ya, metu ya
aka si, "Achoro m; di ocha." Ozigbo ahụ,
oria ekpenta ya wee laa." Ma Jesu siri ya,
"Hukwa na i gwaghi onye obula; gaba, gosi
onye ukochukwu onwe gi, tuo mmamma
dika Mosis nyere n'iwu, iji gosi ndi mmadu
na ahụ adila gi mma."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja anyi ji onu ehunyere gi n'ubochi
komumu n'eluigwe nke Ireneus di aso
wetara gi otito, O Onyenweanyi, ma hukwasa
n'ime anyi ihunaanya maka eziokwu, ka anyi
were chekwawa nke oma okwukwe na adimotu
nke Nzuko. Site na Kristi Onyenweanyi anyi

Ukwe Oriri Nso

Nogidenu n'ime m, dika mu onwe m siri
nogidekwa n'ime unu, Dinwenu 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'ileomimi nso ndiaga, anyi na-ario, O
Onyenweanyi, nye anyi site n'omiiko gi
mbawanye okwukwe ahụ nke nyere nnuoku
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.

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

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 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.

Ukwe Mbata

N di a bu ndi, ka ha ka no ndu n'anuahụ, hiberé Nzuko site n'ikwafu obara ha: ha nūrula iko nke Onyenweanyi were buru ndienyi Chineke.

Ekpere Mmeghe

O Chineke, onye na nnukwu Oriri nke ndi Apostul Pita na Pol na-enye anyi taata onu di ogo ma di nso, mee, anyi nario, ka Nzuko gi n'ihe niile na-eso nkuzi ndi ahu o siri n'aka ha nata malite ekpemchi buzie. Site na Dinweny anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (12:1-11)

N'oge a, Eze Herod malitere ikpagbu ufo du n'ime ndi otu Kristi. O jiri mmaagha gbuo Jemis nwanne Jon. Mgbe o huru na ihe o mere toro ndi Juu ufo, o gara n'ihu jide Pita. Nke a mere n'oge ndi Juu na-eme Emume Achicha Ekoghioko. 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 ososo!" Mkpoko igwe e kere ya n'aka abuo dapuru. Mmuooma ahu siri ya, "Yiri akwa gi na akpukpo 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 ohi, o mataghi na ihe mmuoma ahu na-eme buzie. 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'ihe niile ndi Juu na-atu anya ya.

Okwu nke Oseburuwa.

Responsorial 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 and see that the Lord is good. He is happy who seeks refuge in him. (R.)

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

Abụoma na Aziza: Abu. 34:1-8. (Az. 7)

Aziza: Mmụọoma 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 nuri. (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 ha niile. (Az.)

4. Mmụọoma nke Onyenweanyi na-eche ndi na-atu 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.)

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 ugu, agbaruola m oso ahụ n'isi, akwudosiela m ike n'okwukwe. Site ugbu a e doberela m okpu eze nke eziumume, nke Onyenweanyi, ezi onye okaike ga-enye m n'ubochi ahụ. O bughị naanị m ka o ga-enye okpu eze ahụ, o ga-enyekwa ya ndi niile ji ihunaanya na-eche obibia ya.

Ma Onyenweanyi nonyeere m, nye m ike ikwusa ozioma ahụ 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 ebeebe ebeebe. Amen.

Okwu nke Oseburuwa.

Aleluya, aleluya! Mat. 16:18

Ngi 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 siiri 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

you say I am?" Then Simon Peter spoke up, 'You are the Christ,' he said 'the Son of the living God.' Jesus replied, 'Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the Kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.'

The Gospel of the Lord.

Prayer Over The Offerings

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

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

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

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

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

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 agosi Saimon nwa Jona! N'ihina o bughi mmadu kpugheere gi eziokwu nke a, kama o bu Nna m nke bi n'eluigwe. Ya bu, agwa m gi, ngi bu Pita, n'elu okwute a ka m ga-arukwasi nzuko m, onuuzo okummuo agaghi emerinata ya. Aga m achinye gi 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.

Ekpere Nhunye

Ka aririo ndi Apostul ga, O Onyenweanyi, sonyere aja nhunye anyi na ebutere aha gi maka odidonso, ka aririo 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 ga-arukwasi Nzuko m.

Ekpere A Natachaa Oriri Nso

Mee anyi, O Dinwenu, bu ndi emerela ka 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

Uko/ Ka Chineke, onye merela ka unu kwudo n'elu ntoala ndi Apostul, were obioma ya gozie unu site n'ukpuru di otito nke ndi Apostul di aso. **Ohu/** Amen.

Uko/ Ka onye ahụ merela ka unu nweta nkuzi na ezi ukpuru nke ndi Apostul, mee unu sitena nchedo ha, ndi akaebe eziokwu n'ihu mmadu niile. **Ohu/** Amen.

Uko/ Ka o ga-abu site n'aririo nke ndi Apostul ga, unu erute n'ulo di ebighiebi, n'ihina site na nkuzi ha unu kwuru chim n'okwukwe. **Ohu/** Amen.

Uko/ Ka ngozi nke Chukwu ji ike niile, Nna, na Nwa, + na Mmuo Nso dakwasa unu ma nonyere unu oge niile.

64 Ohu/ Amen.

13TH SUNDAY IN ORDINARY TIME (B)

30 June 2024 [Nkwo] (Green)

Office
Week 1

Today's three readings dwell on God's express will for man's well-being, ever at work to rescue him from futility. The Book of Wisdom read in the First Reading states that it is the loving will of God that man lives and not die, the plan of which the devil attempts to subvert. The Responsorial Psalm praises God who eagerly comes to man's rescue. The Second Reading reflects on God's generosity in Jesus Christ, who though rich, becomes poor for our sake, so that out of his poverty we may become rich. The Gospel gives account of Christ's compassion in desperate situations today extended to Jairus' daughter whom he resuscitates to life, and to the woman with haemorrhage whom he brings back to full health.

Collect Antiphon

All God's people, through the grace of adoption with those of joy, be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. Through our Lord...

First Reading

A reading from the book of Wisdom (1:13-15;2:23-24)

Death was not God's doing, he takes no pleasure in the extinction of the living. To be - for this he created all; the world's created things have health in them, in them no fatal poison can be found and Hades holds no power on earth; for virtue is undying. Yet God did make man imperishable, he made him in the image of his own nature; it was the devil's envy that brought death into the world, as those who are his partners will discover.

The word of the Lord.

Responsorial Psalm: Ps. 29:2,4-6,11-13. (R.v.2)

Response: **I will praise you, Lord, you have rescued me.**

1. I will praise you, Lord, you have rescued me and have not let my enemies rejoice over me. O Lord, you have raised my soul from the dead, restored me to life from those who sink into the grave. (R.)

2. Sing psalms to the Lord, you who love him, give thanks to his holy name. His anger lasts but a moment; his favour through life. At night there are tears, but joy comes with dawn. (R.)

3. The Lord listened and had pity. The Lord came to my help. For me you have changed my mourning into dancing, O Lord my God, I will thank you for ever. (R.)

Ekperimataeghe

Owa Chineke, k'ubsona g'iam, we anyi n'okwu. Omu n'ime na ihe n'ime. N'amara n'ke ogbugba ndu anyi na gi. Biko, e kwela ka anyi daba n'ochichiri nke njo, kama mee ka anyi chawaputa mgbe niile na mmukesi nke ezi okwu gi. Site na Dinwenụ anyi...

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Amamihe (1:13-15;2:23-24)

Obughi Chineke kere onwu, o naghị enwe añuri na mbibi nke ihe di ndu. O kere ihe niile ka ha di, ihe niile e kere eke n'elu uwa nwere ndu n'ime ha. N'ime ha, o nweghi ihe obula na-egbu egbu. Alammuo enweghi ike obula n'elu uwa. Eziumume na-adi ebighiebi, o naghị anwu anwu. Mana Chineke ekeela mmadu ka o di anwu anwu, o kere ya n'oyi nke ya. O bu anya ufu nke ekwensu wetara onwu n'elu uwa, ndi otu ya bu kwa ndi ga-ahu ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 30:13-5,10-12. (Az.2)

Aziza: **Aga m eto gi, O Chineke, n'ihina i zoputala m.**

1. Aga m eto gi, O Chineke n'ihina i zoputala m, I kweghi ka ndi ro m merie m. Chineke, I zoputara m n'ala mmuo, nani m ka i zoputara na ndi dabara n'onu onwu. (Az.)

2. Unu ndi kwudosiriike na Chineke kuoronu ya egwu, chetanu idi nso ya, ma toonu ya. Iwe ya anaghi ete aka, ma amara ya na-adigide, n'oge abali ikwa akwa na-adi, ma ka chi boru anuri na-adi. (Az.)

3. Nuru olu m, ma meere m ebere, Chineke, Chineke buru onye enyemaka m. I meela ka iru uju m ghoo onu, I yipula m uwe m ji eru uru, yikwasa m, uwe anuri. Ugbu a, muo m agaghi agba nkiti, o ga-akuru gi egwu Chineke na Chukwu m, aga m eto gi ebebe. (Az.)

Second Reading

A reading from the second letter of St. Paul to the Corinthians (8:7.9.13-15)

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.

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.

This does not mean that to give relief to others you ought to make things difficult for yourselves: it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need. That is how we strike a balance: as scripture says: The man who gathered much had none too much, the man who gathered little did not go short.

The word of the Lord.

Alleluia, alleluia! 2 Tim. 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 (5:21-43)

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

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

The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi nke abuo Pol di aso degaara ndi Korint (8:7.9.13-15)

Ugbu 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. N'ihina unu maara ihe banyere amara nke Dinweni anyi, Jesu Kristi. O bu ezie na Kristi bu ogaranya, ma o dara ogbenye n'ihu unu, ka unu site n'ibu ogbenye ya buru ogaranya.

Anaghi m ekwu ka a nata ndiozo ibu tukwasara unu. Kama ihe m na-ekwu bu nke a, na ebe ihe eji ego eme diiri unu mfe ugbu a, o ka mma ka unu nyere ndi no na mkpa aka; ka o ga-abu mgbe unu no n'uko ha nodu n'uju, ha e wee nyere unu aka. Site n'ime otu a, inyerita aka ahara otu. Dika otu Akwukwo Nso siri kwu, "Onye kpatara aku buru ibu enweghi karja nke ga-ezuru ya, onye kpatara aku ntakiri anoghikwa n'uko."

Okwu nke Oseburuwa.

Alaluya, alaluya! 2 Tim. 1:10

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

Ozioma

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

Mgbe Jesu jiri ugbo gafee n'akuku nke ozo, oke igwe mmadu zukoro n'ebe o no, ya onwe ya no n'akuku osimiri. Mgbe ahụ, otu n'ime ndiisi ulonzuko ndi Juu, aha ya bu Jeriis biara. Ozigbo o huru Jesu, o dara n'ukwu ya, riosie ya ike si, "Nwa m nwaanyi nta no n'onu onwu; biko bia bikwasa ya aka, ka ahụ di ya mma ozo, ka o dikwa ndu." Jesu sobere ya; ma oke igwe mmadu ahụ sogharibara ma gbakwaa ya gburugburu.

E nwere otu nwaanyi nke no n'oria oruru obara afo iri na abuo. Nwaanyi a ataala ahuhu n'aka otutu dibia miefuchaa ihe niile o nwere; kama ahụ ga-adi ya mma, ya jokaria njo. O nula akuko banyere Jesu, wee zobe n'igwe mmadu ahụ, si n'azu metu uwe Jesu aka, n'ihina o kwuru n'obi ya si, "O buru na m metu o buladi onu uwe ya aka, ahụ ga-adi m mma." Ozigbo ahụ oruru obara ya kwusiri; o metu ya n'ime ahụ na a gwola ya site n'ajo oria ahụ. Ma mgbe Jesu matara na ike esila ya n'ahụ puo, o juru si, "Onye meturu uwe m aka?" Ma ndi na-

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

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

eso uzo ya jughachiri ya si, "Gini mere i ji aju ajuji di otu a si, 'Onye meturu m aka,' ebe i huru na igwe mmadu ha otu a na-akpagide gi?" Jesu leghariri anya ka o hu onye mere ihe ahu. Ma nwaanyi ahu ebe o matara ihe e mere n'ahu ya, o turu egwu marakwa jijiji bia daa n'ihu Jesu, gwa ya eziokwu niile. Ma Jesu siri ya, "Ada, okwukwe gi azoola gi; laa n'udo, si n'ajo oria gi nwee ahu ike."

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Mkpuruobi m too Dinwenu. Ihe niile no n'ime m, too aha ya di nso.

Ekpere A Natachaa Oriri Nso

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

SUNDAY EVENING INSTRUCTION
11th SUNDAY IN ORDINARY TIME (B)
16 June 2024 [Orie]

The Kingdom as Seed

God is a very good Farmer who at creation planted the garden of Eden for Adam and Eve to whom He handed over seed bearing plants and commanded to till and to cultivate, expecting a good harvest. Israel, His people of Old, is presented as His Vine. Jesus in the New Testament describes the Kingdom of God as a seed, which we read in today's Gospel. God has right to expect good harvest from His works.

THE HOLY SCRIPTURES

God promised after the Fall to sow a seed (His offspring) to defeat the seed of the evil One:

Genesis 3:15 I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.

Jesus, the offspring of God the Father, identifies himself as the Sower of the good seed:

Matthew 13:24, 37-38 The kingdom of heaven may be compared to a man who sowed good seed in his field... He answered, "He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one.

Men and women are invited to join in sowing the seed of the Kingdom:

Hosea 10:12 Sow for yourselves righteousness, reap the fruit of steadfast love; break up your fallow ground, for it is the time to seek the Lord, that he may come and rain salvation upon you.

Mark 4:26-27 Jesus said, "The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how."

St Paul says that God alone gives the growth to seed that is sown:

1 Corinthians 3:6-9 I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are God's fellow workers; you are God's field, God's building.

2 Corinthians 9:10 He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness.

God gives assurance of a good harvest:

Isaiah 55:10-11 For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it.

Isaiah 30:23 And he will give rain for the seed with which you sow the ground, and grain, the produce of the ground, which will be rich and plenteous. In that day your cattle will graze in large pastures.

Zechariah 8:12 For there shall be a sowing of peace; the vine shall yield its fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

Faith is compared to mustard seed which through the nourishing of God's word bears the harvest of peace.

Matthew 17:20 (cf. **Luke 17:6**) For truly I say to you, if you have faith the size of a mustard seed you will say to this mountain, "Move from here to there," and it will move, and nothing will be impossible to you.

1 Peter 1:23 For you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.

James 3:18 And the harvest of righteousness is sown in peace by those who make peace.

Persevering hope is essential for harvest:

Psalms 126:6 He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.

John 12:24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

Galatians 6:7-9 Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart.

1 Corinthians 15:35-38 But some one will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

THE FATHERS OF THE CHURCH

Clement of Alexandria (ca. 150-ca.250 AD) expounds the significance of mustard seed:

The word which proclaims the kingdom of heaven is sharp and pungent as mustard. It represses bile (anger) and checks inflammation (pride). From this word flows the soul's true vitality and fitness for eternity. To such increased size did the growth of the word come that the tree which sprang from it (that is the Church of Christ now being established over the whole earth) filled the world, so that the birds of the air (that is, holy angels and lofty souls) dwelt in its branches.

St Ambrose of Milan (347-397 AD) sees the grain of mustard seed as Jesus himself:

Its seed is indeed very plain, and of little value; but if bruised or crushed it shows forth its power. So faith first seems a simple thing; but if it is bruised by its enemies it gives forth proof of its power, so as to fill others who hear or read of it with the odor of its sweetness...

The Lord himself grain of mustard seed of which they took no notice. He chose to be bruised, that we might say: For we are the good odor of Christ unto God.

St Peter Chrysologus (406-450 AD) again identifies the mustard seed with Christ, who in turn becomes the Sower to plant the seed of his kingdom, the Church:

Yes, it is true: a mustard seed is indeed an image of the kingdom of God. Christ is the kingdom of heaven. Sown like a mustard seed in the garden of the virgin's womb, he grew up into the tree of the cross whose branches stretch across the world. Crushed in the mortar of the passion, its fruit has produced seasoning enough for the flavoring and preservation of every living creature with which it comes in contact. As long as a mustard seed remains intact, its properties lie dormant; but when it is crushed they are exceedingly evident. So it was with Christ; he chose to have his body crushed, because he would not have his power concealed....The man Christ received the mustard seed which represents the kingdom of God; as man he received it, though as God he had always possessed it. He sowed it in his garden, that is in his bride, the Church. The Church is a garden extending over the whole world, tilled by the plough of the gospel, fenced in by stakes of lovely with perennial flowers: virgins' lilies and martyrs roses set amid the pleasant verdure of all who bear witness to Christ and the tender plants of all who have faith in him. Such then is the mustard seed which Christ "sowed in his garden. When he promised a kingdom to the patriarchs, the seed took root in them; with the prophets it sprang up; with the apostles it grew tall; in the Church it became a great tree putting forth innumerable branches laden with gifts.

St Hilary of Portiers (315-368 AD) sees the passion of Christ in the parable of the mustard:

The Lord compares Himself to a grain of mustard seed, which is very sharp and the least of all seed, and whose virtue and power are been increased by bruising and pressure. After this grain has been sown in the field, when it was taken by the people and delivered to death, as though in a field by a sort of sowing, there was the burial of its body, it grew above the measure of all herbs, and exceeded the glory of all the prophets. For like a herb the preaching of the prophets was the birds of the air dwell: by these we understand the Apostles, lifted up by the power of Christ and they overshadow the world with their

branches. To them the Gentiles flew for the hope of life; and when they are vexed with whirlwinds, that is by the blasts of the devil, they rest as in the branches of a tree.

For St Gregory the Great (540-604 AD), the parable of the mustard speaks Christ's Pasch and success of the Church's mission:

Christ Himself is the grain of mustard seed, who was planted in the sepulcher of the garden, and rose again a mighty tree. He was but a grain when He died; a tree when He rose again. A grain through lowliness of the flesh; a tree by the power of His majesty. A grain, because we saw Him, and there was no comeliness; but a tree because He was fairer than the children of men. The branches of this tree are sacred preachers. And let us see how widely they are spread. For what is spoken concerning them? Their sound is gone out through all the earth, and their words unto the end of the world. The birds rest in their branches, because holy souls who lift up themselves from earthly thoughts by the wings, as it were, of virtues are refreshed after the fatigue of this life by their words and their consolations.

THE CATECHISM OF THE CATHOLIC CHURCH

Seed is used as symbol for the proclamation of the Kingdom of God:

CCC 543 *Everyone* is called to enter the kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations (Cf. Mt 8:11; 10:5-7; 29:19). To enter it, one must first accept Jesus' word:

The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest (cf. Mk 4:14, 26-29; Lk 12:32).

CCC 567 The kingdom of heaven was inaugurated on earth by Christ. "This kingdom shone out before men in the word, in the works and in the presence of Christ" (LG 5). The Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter.

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).

CCC 764 "This Kingdom shines out before men in the word, in the works and in the presence of Christ." To welcome Jesus' word is to welcome "the Kingdom itself." The seed and beginning of the Kingdom are the "little flock" of those whom Jesus came to gather around him, the flock whose shepherd he is (Lk 12:32; cf. Mt 10:16; 26:31; Jn 10:1-21). They form Jesus' true family (Cf. Mt 12:49). To those whom he thus gathered around him, he taught a new "way of acting" and a prayer of their own (Cf. Mt 5-6).

CCC 768 So that she can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her." "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom."

DISCUSSIONS

1. Christ's comparison of the Kingdom as mustard seed certainly confronts our impatience and human standards. Rather than holiness of life and works of justice and love, we often rely on statistics and good finance to embark on expensive projects for instant results that project our greatness. What may we learn from this parable about the growth of the Word and the Kingdom?
2. Like Jesus Christ, the seed itself shall die before it yields fruits. So shall Christians and the Church endure persecution. Evaluate the role of suffering and persecution to Christian faith?

SUNDAY EVENING INSTRUCTION

12th SUNDAY IN ORDINARY TIME (B)

23 June 2024 [Eke]

God as Creator and Sovereign Ruler

God is revealed in His creative works as Sovereign Lord of the universe whose providence determines the course of creation. His revelation is to enable man to acknowledge and worship His divine majesty. As creatures, we are called to humility and obedience, keeping His ordinances, in order to accomplish His sovereign will that fulfills our beings. He is always to be praised and magnified in His works, an act which does not add to His greatness, but profits for salvation.

THE HOLY SCRIPTURES

From the beginning, God made Himself known as the sole Creator, warning against idolatry:

Isaiah 45:7,9 I form light and create darkness, I make weal and create woe, I am the Lord, who do all these things. Woe to him who strives with his Maker, an earthen vessel with the potter! Does the clay say to him who fashions it, 'What are you making?'

Creation declares the majesty and splendour of its Creator:

Psalms 1:2 The heavens are telling the glory of God; and the firmament proclaims his handiwork.

The Sovereign freedom of God is plainly established:

Psalms 115:3 (cf. 135:6) Our God is in the heavens; he does whatever he pleases.

Daniel 4:35 All the inhabitants of the earth are accounted as nothing; and he does according to his will in the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What doest thou?"

God's power is sure and immeasurable, prevailing over death and shaping all things:

Isaiah 25:8-9 He will swallow up death for ever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the Lord has spoken. It will be said on that day, "Lo, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation."

God is to be feared, confessed and worshipped in His majesty and splendour:

Jeremiah 10:7 Who would not fear thee, O King of the nations? For this is thy due; for among all the wise ones of the nations and in all their kingdoms there is none like thee.

Revelation 4:11 Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created.

Affirming the belief in God the Creator and Ruler of the Universe, St Paul invites man to acknowledge and worship Him:

Colossians 1:16-17 For in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together.

Ephesians 1:9-11 For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite a all things in him, things in heaven and things on earth. In him, according to the purpose of him who accomplishes all things according to the counsel of his will.

Romans 11:33-36 O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his counselor?" "Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory for ever. Amen.

THE FATHERS OF THE CHURCH

The Fathers of the Church are in accord that creation reveals the greatness of God:

St Basil the great (329-379) I want creation to penetrate you with so much admiration that wherever you go, the least plant may bring you clear remembrance of the Creator. A single, a blade of grass, or one speck of dust is sufficient to occupy all your intelligence in beholding the art with which it has been made.

St. John Chrysostom (347-470) From the creation, learn to admire the Lord! Indeed, the magnitude and beauty of creation display a God who is the artificer of the universe. He has made the mode of creation to be our best teacher.

St. Augustine (354-430) Some people, to discover God, read books. But there is a great book: the very appearance of created things. Look above you! Look below you! Note it. Read it. God, whom you want to discover, never wrote that book with ink. Instead, He set before your eyes the things that He had made. Can you ask for a louder voice than that?

St. Maximus the Confessor (580-662) Creation is a bible whose letters and syllables are the particular aspects of all creatures and whose words are the more universal aspects of creation.

St. John of Damascus (675-749) The whole earth is a living icon of the face of God.

St. Bernard of Clairvaux (1090-1153) Believe one who knows: You will find something greater in woods than in the books. Trees and stones will teach you that which you can never learn from masters."

St. Bonaventure (1217-1274) He who is not illuminated by such great splendor of created things, is blind; he who is not awoken by such great clamor is deaf; he who does not praise God because of all these effects is dumb; he who does not note the first principle from such great signs is foolish. Open your eyes, therefore, prick your spiritual ears, open your lips and apply your heart, that you may see, hear, praise, love and worship, glorify and honor your God.

THE CATECHISM OF THE CATHOLIC CHURCH

Beginning with the history of salvation, creation concretely expresses God's wisdom and sovereignty:

CCC 280 Creation is the foundation of "all God's saving plans," the "beginning of the history of salvation" that culminates in Christ. Conversely, the mystery of Christ casts conclusive light on the mystery of creation and reveals the end for which "in the beginning God created the heavens and the earth": from the beginning, God envisaged the glory of the new creation in Christ (*Gen* 1:1; cf. *Rom* 8:18-23).

God created out of nothing:

CCC 297 Scripture bears witness to faith in creation "out of nothing" as a truth full of promise and hope. Thus the mother of seven sons encourages them for martyrdom:

I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws. . . . Look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being (*2 Macc* 7:22-21,28).

The Creator possesses the power to recreate and to restore:

CCC 298 Since God could create everything out of nothing, he can also, through the Holy Spirit, give spiritual life to sinners by creating a pure heart in them (Cf. *Ps* 51:12), and bodily life to the dead through the Resurrection. God "gives life to the dead and calls into existence the things that do not exist" (*Rom* 4:17). And since God was able to make light shine in darkness by his Word, he can also give the light of faith to those who do not yet know him (Cf. *Gen* 1:3; *2 Cor* 4:6).

God creates an ordered and good world which the human mind can perceive and confess:

CCC 299 Because God creates through wisdom, his creation is ordered: "You have arranged all things by measure and number and weight" (*Wis* 11:20)... Because creation comes forth from God's goodness, it shares in that goodness - "And God saw that it was good. . . very good" (*Gen* 1:4,10,12,18,21,31) - for God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him. On many occasions the Church has had to defend the goodness of creation, including that of the physical world.

DISCUSSIONS

1. Before the biblical revelation, God was recognized as the Creator and variously understood and worshipped. So that polytheism and idolatry were common features. The creator not only has revealed Himself, but calls man to covenantal relationship of faith, hope and charity, in and through Jesus Christ, His Son. Beyond theory or doctrine, how deep is your relationship with God?

2. Many baptized confess their belief in God, but have idols (material possession, power, pleasure.etc.) they prefer to their Creator, so that obedience of faith and loyalty to divine will are hardly possible. Discuss the manner every sin infringes on the first commandment to adore the one Creator and Sovereign?



PICTURES
from
NICCSJ
May Igbo Mass
(Mother's Day)

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