



Monthly Bulletin

JUNE 2026



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

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

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

JUNE NOVENA

Novena to St. Anthony of Padua,

Friday, June 5th to Saturday, June 13th

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

Visit our website for details!

www.niccsanjose.org

**June Bulletin Sponsor:
Family of Chief Aidan &
Lolo Celine Ogamba.**

Monday of Ordinary Time - Week 9

1 June 2026 [Eke] (Red)



St. Justin, Martyr (Memorial)

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

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

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

Entry Antiphon

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

Collect

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

First Reading

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.

This is word of the Lord.

Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye sitere na nzuzu nke Obe were kuziere Justin di aso kwafuru obara ya amamihe eweghi ubere nke Jesu Kristi, mee, site n'aririyo ya, ka o ga-abu anyi na-aju uzo aghugho na nkuzi ugha, anyi akwudosi ike n'okwukwe. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

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

K a 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 ahu 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 okeonu, nke o kwere anyi na nkwa. O nyere unu ha, ka unu si na ha gbanahu aguu niile nke njo di n'uwa, nke na-emebikwa mmadu, ka unu sorokwa ya keta oke n'odidi ya di aso. N'ihini nke a, gbaanu mbo were omume oma kwalite okwukwe unu, werekwanu amamihe kwalite omume oma unu. Werenu ijide onwe unu kwalite amamihe unu. Werekwanu ikwudosiike kwalite ijide onwe unu. Werenu itu egwu Chukwu kwalite ikwudosiike unu. N'ikeazu, werenu obi nwanne kwalite itu egwu Chineke unu. Werekwanu ihunaanya kwalite obi nwanne unu. Okwu nke Oseburuwa.

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).

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

Abụoma na Aziza: Abu. 91:1-2.14-16. (Az.2)
Aziza: Chineke m, na Gị ka m tụtwasara obi.

1. Onye bi na ndo nke onye kasi elu, onye nógidesiri ike na nchedo nke onyejike niile, gaa-asi Onyenweanyi, "I bu onye nchedo m na ike m, Chineke m, onye m tụtwasara 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.)

Aleluya, aleluya! Kol.3:16.17

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

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 koru ugbo vain, gbaa ya ogige gburugburu gwuo olulu ebe o ga-echekota 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 kuwaa ya isi, menyere ya ihere. Onye nwe ugbo ahu zitekwaro 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 kwuritara n'etiti onwe ha si, "Leenu onye ga-eketa akunuuba nna ya, bianu ka anyi gbuo ya, ka ihe niile a buru nke anyi." Ha wee jide ya, gbuo ya ma tupu ozu ya n'ugbo vain ahu. Jesu ajuo 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'Akwukwu Nso: Okwute ahu nke ndi na-aru 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 koru

parable was aimed at them, but they were afraid of the crowds. So they left him alone and went away.
This is 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 Missa (2018 Edition) pp. 105/106

Communion Antiphon

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

Prayer After Communion

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

akuko ukabuilu a megide ha. Ma n'ihina ha na-atu igwe mmadu ahụ egwu, ha hapuru ya ma puo.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

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.

Ekpere A Natachaa Oriri Nso

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

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

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

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

Ukwe Mbata

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

Ekpere Mmghe

O Chineke, onye nzube ya adighi agha 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 odimma anyi. Site na Dinwenu anyi.

The 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, olee 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-echè obibia nke ubochi nke Chukwu. Chosikwaanu 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 onwe unu ocha, ka unu ghara inwe ntupo obula n'ihu

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.

This is 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 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?'

Chineke, ka unu dikwa n'udo mgbe o ga-abia. Ghotanu 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 Dinwenu 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 kee ugwu niile, tupu i kee uwa na ihe niile di n'ime ya, I diiri adi ebeebe ebeebe. (Az.)

2. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu." N'anya gi puku afo dika otu ubochi, dika unyahu nke gafere lanu, mọbu otu nche abali. (Az.)

3. Afo niile mmadu nwere ike ino n'uwa bu nani iri asaa, mọbu iri asato maka ndi siri ike. Ndu a niile di n'uwa juputara n'oke nchekasi na nsogbu, n'oge adighi anya mmadu na-abu ihe gara aga n'uwa. (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 Herodiji 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 naghi aso mmadu anya, mọbu na-esekpuru onodu obula mmadu no na ya, kama i ji eziokwu akuzi uzo e si efe Chineke. Gwa anyi o ziri ezi ka anyi na-aturu Siza utuisi ka o bu na o zighi ezi? Anyi ga-atu ka o bu na anyi a gaghi atu?" Ma ebe Jesu mazuru ihu abuo ha, o juru ha si, "Gini mere unu ji anwa m? Weterenu m otu mkpuru ego ka m leruo ya anya." Ha wetaara ya otu mkpuru ego. O wee juo ha si,

'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. This is the Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Post-Communion

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

“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 nhochaa 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 n’okwuonu, kama o bukwuazi site n’oru ga na n’eziokwu, ka anyi kwesi ibata n’Alaeze nke Eluigwe. Site na Kristi Onyenweanyi.

3 June [Afo] Wednesday of Ordinary Time - Week 9 (Red)
Ss. Charles Lwanga & Companions, Martyrs (Memorial)



Several Christians, Catholic and Protestant, were killed by the Ugandan King Mwangwa 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 Mwangwa 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 Mwangwa’s homosexual demands.

Frustrated, King Mwangwa 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.

Ukwe Mbata

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

Collect

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. 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, 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.

This is the word of the Lord.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi 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, akwukwozi nke a. Ka amara, ebere na udo nke si n'aka Chukwu Nna, na Onyenweanyi Jesu Kristi diiri gi.

Ana m ekele Chineke, onye m ji ezi akonuuiche 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 mgbe 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 uguwu.

Ihere emela gi igbara Onyenweanyi mabu munwa bu onyemkporo n'ihia ya, akaebe. N'ike nke Chineke, kerekwa oke nke gi n'ahuhu diiri gi n'ihia ozioma ahụ. Chineke zoputara anyi, wee kpo anyi iburu ya ndi nso. Obughi n'ihia oru oma anyi, kama n'ihia amara na nzube ya. O nyere anyi amara nke a n'ime Jesu Kristi tupu e kee uwa. O gosiputara nke a ugbu a site na mputa ihe nke onye nzoputa anyi Jesu Kristi. O mebiru onwu, wetara anyi ndu, bia mee ka anwanwu puta ihe site n'ozoma ahụ. N'ihia ozioma nke a, a hoputara m ka m buru onye nkwsa ozioma, onyeozu na onyenkuzi. O bu n'ihia 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 ahụ.

Okwu nke Oseburuwa.

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 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.

This is the Gospel of the Lord.

Abụọma na Aziza: Abụ. 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.)

Aleluya, aleluya! Jon 17:17

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

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 anwuo hapu nwunye ya namutaghi nwa, na nwanne ya nwoke ga-ekuchi nwunye ya ahụ were muta umu n'aha nwanne ya ahụ nwuru anwu. O nwere umunne asaa dinu, onye nke mbu n'ime ha luru nwaanyi, nwuo n'amutaghi nwa. Nke abuo kuchiri nwunye ya a. E mecha o nwuokwa n'amutaghi nwa. Otu ihe ahụ mekwara nwanne ya nke ato.

Umunne asaa ndi a luchara nwaanyi a ma o nweghi nke mutara nwa. N'ikpeazu nwaanyi ahụ n'onwe ya nwukwara. Na mbilite n'onwu, nwunye onye ka o ga-abu, n'ihina umunne asaa ndi a luchara ya?" Jesu zara ha si, "O bu na o 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 nwuru anwu, o bu na unu agutabeghi n'Akwukwo nke Mosis ebe e dere banyere oha ahụ otu Chineke si gwa ya okwu si, 'Abu m Chineke nke Abraham, Chineke nke Aizik na Chineke nke Jakob.' Unu na-ejehie uzo n'ihina o bughi Chineke nke ndi nwuru anwu kama o bu Chineke nke ndi ndu."

Ozioma nke Oseburuwa.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

Ekpere Nhunye

Anyi na-erunyere gi aja, O Dinwenu, were Aumeala arijo 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 itukwasi so naani gi obi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

4 June [Nkwo] Thursday 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. 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

Ukwe Mbata

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

Ekpere Mmghe

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

The Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwozi nke abuo P'ol di aso degaara Timoti (2:8-15)

Cheta Jesu Kristi, onye si n'agburu Devid puta, onye sikwa n'onwu bilie, dika ozioma ahụ m na-ekwusa si di. O bu n'ihini 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 edi ihe niile n'ihini ndi a hoozola, 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 nwuko onwu, anyi ga-esokwa ya dikoo ndu. O buru na anyi nwee ntachiobi, anyi ga-esoro ya buko 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

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.

This is the word of the Lord.

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

ya."

Chetara ha nke a, ma dokwaa ha aka na nti n'ihu nke Dinwenu; ka ha ghara iruuka banyere okwu ndi ahụ na-abaghi uru, 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 ahụ nke oma.

Okwu nke Oseburuwa.

AbuomanaAziza: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'uzo eziokwu gi, ma kuzibere m, n'ihina o bu gi bu Chineke onye nzoputa m. (Az.)

2. Onyenweanyi di mma, burukwa onye eziumume, O na-eduzi ndi umeala n'ihe niile kwu oto, O na-akuziri ndi mmehie uzo; O na-akuziri ndi ogbenye uzo 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-enye ha nghota. (Az.)

Aleluya, aleluya! Jon. 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 Mha 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 karja aja nsureoku na aja ndi ozo a na-achuru

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. This is the Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Post-Communion

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

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.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

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



St. Boniface, Bishop & Martyr (Memorial)

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

used the customs of the locals to help convert them. As Archbishop of Mainz, he reformed churches in his See and built religious houses in Germany. He also evangelized in Holland. He was martyred in 754 by a troop of pagans along with 52 others, and buried at Fulda.

Entry Antiphon

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

Ukwe Mbata

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

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.

Ekpere Mmeghe

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

First Reading

A reading from the second letter of St. Paul to Timothy (3:10-17)

The Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwoozi nke abuo Poi di aso degaara Timoti (3:10-17)

You know what I have taught, how I have lived, what I have aimed at; you know my faith, my patience and my love; my constancy and the persecutions and hardships that came to me in places like Antioch, Iconium and Lystra - all the persecutions I have endured; and the Lord has rescued me from every one of them. You are well aware, then, that anybody who tries to live in devotion to Christ is certain to be attacked; while these wicked impostors will go from bad to worse, deceiving others and deceived themselves.

You must keep to what you have been taught and know to be true; remember who your teachers were, and how, ever since you were a child, you have known the holy scriptures - from these you can learn the wisdom that leads to salvation through faith in Christ Jesus. All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work. This is the word of the Lord.

Responsorial Psalm: Ps.118:157.160-161.165-166.168. (Rv. 165)

Response: The lovers of your law have great peace.

1. Though my foes and oppressors are countless, I have not swerved from your will. Your word is founded on truth: your decrees are eternal. (R.)
2. Though princes oppress me without cause I stand in awe of your word. The lovers of your law have great peace; they never stumble. (R.)
3. I await your saving help, O Lord, I fulfil your commands. I obey your precepts and your will; all that I do is before you. (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!

Ugbu a, i choputala nkuzi m, omume m, ebumnuuche m banyere ndu nke a, ndidi m, ihunaanya m na nkwdosiike m. I matakwara mkpagbu m na ahuhu m niile, na ihe niile dakwasara m n'Antioch, Aikonium na Listra, na mkpagbu niile diiri m, ma Onyenweanyi zoputara m na ha niile. N'eziokwu, a ga-akpagbu ndi niile na-acho idi ndu di aso n'ime Jesu Kristi. Ma ndi ajoomume na ndi mpako ga na-aga n'ihu n'ikwanye njo na ajoomume ha. Ha na-eduhie ndiozo, ndiozo na-eduhie ha.

Ma gi onwe gi, nogidesieike n'ihe i mutara na ihe i kwenyesiri ike na ya, ebe i maara onye i si n'aka ya muta ha. I maara na o bu site n'oge i bu nwata ka ihe e dere n'akwukwo nso doro gi anya, nke nwere ike ikuziri gi maka nzoputa site n'okwukwe i nwere na Jesu Kristi. Ihe niile e dere n'Akwukwo Nso si na mkpalite nke Chukwu. Ha bakwara uru jii na-akuzi ihe, igwa mmadu mmehie ya, igbaziri na inye ozuzu na ndu eziumume. N'uzo di otu a, onye nke Chukwu gaezuoke, di nk Wadebe maka ezi oru obula. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119:157.160-161.165-166.168. (Az. 165)

Aziza: Ndi niile huru iwu gi n'anya nwere udo.

1. Ha di otutu bu ndi na-emegbu m, na ndi na-ebuso m agha, mana , anaghi m ahapu iwu gi. Okwu gi niile bu eziokwu, iwu gi niile ziri ezi na-adi ebebe. (Az.)
2. O bu ezie na ndi ochichi na-emegbu m n'enweghi ihe m mere ha, mana obi m nosiri ike n'ituru gi egwu. Ndi niile huru iwu gi n'anya nwere udo, o nweghi ihe ga-eme ka ukwu kpo ha. (Az.)
3. Enwere m nchekwube na-nzoputa gi, O Onyenweanyi, na-emekwa ihe i inyere n'iwu. Ana m edobe iwu gi na nkuzi gi niile, n'ihina i maara uzo m niile. (Az.)

Aleluia, aleluia! Jon. 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. Aleluia!

Gospel

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

While teaching in the Temple, Jesus said, ‘How can the scribes maintain that the Christ is the son of David? David himself, moved by the Holy Spirit, said: The Lord said to my Lord: Sit at my right hand and I will put your enemies under your feet. David himself calls him Lord, in what way then can he be his son?’ And the great majority of the people heard this with delight. This is the Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

Ozioma

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

Mgbe Jesu na-akuzi ihe n'ulonso Chineke, o juru si, "Olee otu ndi odeakwukwo si ekwu na Kristi bu nwa Devid? Devid n'onwe ya site na mkpalite nke Mmuo Nso kwuru si, Onyenweanyi gwara Nna m ukwu, Nodu ala n'aka nri m, Ruo mgbe m ga-edote ndi iro gi n'okpuru ukwu gi. Devid n'onwe ya kporo ya Nna ukwu, olee ka o ga-esi burukwa nwa ya?" Ya mere oke igwe mmadu no n'ebe ahujj oonu nuru okwu ya. 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 katarala Oke, O Dinwehu, 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 [Orie] Saturday of Ordinary Time - Week 9 (Green/White)

St. Norbert, Bishop (Opt. Mem.)



Entry Antiphon

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

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.

Our Lady of Saturday

Ukwe Mbata

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

Ekpere Mmeghe

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

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. This is 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.)

The Oḡuḡu Nke Mbu

Ihe oḡuḡu e wetara n'akwukwọzi nke abụọ Pol dī aso degaara Timoti (4:1-8)

Ana m adọ gi aka na ntị n'ihu nke Chineke na Jesu Kristi, onye ga-ekpe ndi dī 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 ntị 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-edi ahuhu narukwa 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 ahụ n'isi, akwudosielam ike n'okwukwe. Site ugbo a e doberela m okpu eze nke eziumume, nke Onyenweanyi, ezi onye okaikpe ga-enye m n'ubochi ahụ. O bughi naani m ka o ga-enye okpu eze ahụ, o ga-enyekwa ya ndi niile ji ihunaanya 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 nkwumotogi.**

1. Onu m juputara n'otito nke gi ogologo ubochi niile. Ajukwala m ugbo a m bu agadi, mabu gbahapu m ugbo a ike na-agwu m. (Az.)
2. Ana m ekwe nkwa, na-echekwube na gi, aga m eto gi kari. Onu m ga-ekwuputa eziumume gi na ike nke nzoputa gi ubochi niile. (Az.)

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!

Gospel

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

In his teaching Jesus said, 'Beware of the scribes who like to walk about in long robes, to be greeted obsequiously in the market squares, to take the front seats in the synagogues and the places of honour at banquets; these are the men who swallow the property of widows, while making a show of lengthy prayers. The more severe will be the sentence they receive.'

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

This is the Gospel of the Lord.

Prayer Over the Offerings

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

For Preface, see Usoro Emume Missa (2018 Edition) p. 87

Communion Antiphon

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

3. Aga m abia n'ike nke onyenweanyi, wee cheta ikpe nkumoto 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 itukwasijobi 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 ntukwasijobi na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru. Alaluya!

Ozioma

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

N'ime nkuzi ya, Jesu gwara igwe mmadu nahu si, "Kpacharanu anya maka ufodu n'ime ndi odeakwukwo, ndi o na-atu utu ikpaghari n'uwe mwuda, na inara ekele puru iche n'oma ahia, ino n'ihu oche n'ulonzuko, na ino n'isi oche ebe obula oriri na onunu dara. Ha na-ekpekwa ogologo ekpere ka e wee jaa ha mma. Amamikpe nke ha ga-akacha.

N'ime ulonso, Jesu noduru ala ma cherita ihu n'ebe a na-edebe igbe onyinye na-ele otu ndi mmadu si na-etinye ego n'igbe. Otutu ndi ogaranya tinyere okpurukpu ego. Ma otu nwaanyi ajadu nke dara ogbenye biara tunye ntakiri mkpuru ego olaoku abuo nke putara otu kobo. Jesu wee kpokota ndi na-eso uzọ ya si ha, "N'ezie agwa m unu, nwaanyi ajadu a dara ogbenye tinyere ego karia ndi niile tinyere ego n'igbe ahụ. N'ihina ha niile si na nnukwu akunuuba ha nye ntakiri onyinye, ma nwaanyi a nyechara ihe niile onwere."

Oziomanke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

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 A Natachaa Oriri Nso

Ka anyị natarala Sakramenti eluigwe a, anyị na-arịọ, O Dinwenu, ka anyị bu ndi ji nsopuru eme mmemme Ncheta Veiin Maria di Ngozi tosikwa iketaoke na nnuokuw oriri di ebighiebi. Site na Kristi.

SOLEMNITY OF THE CORPUS CHRISTI

7 June 2026 [Afo] (White)

Office:
Week 2

Most Holy Body and Blood of Christ



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

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

Entry Antiphon

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

Collect

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

First Reading

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

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

Ukwe Mbata

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

Ekpere Mmeghe

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

The Ogugu Nke Mbu

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

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

hardest rock; who in this wilderness fed you with manna that your fathers had not known”.

The word of the Lord.

Responsorial Psalm: Ps. 147:12-15.19-20.(R.v.12)
Response: **O praise the Lord, Jerusalem!**

1. O praise the Lord, Jerusalem! Zion, praise your God! He has strengthened the bars of your gates, he has blessed the children within you.(R.)

2. He established peace on your borders, he feeds you with finest wheat. He sends out his word to the earth and swiftly runs his command.(R.)

3. He makes his word known to Jacob, to Israel his laws and decrees. He has not dealt thus with other nations; he has not taught them his decrees. Alleluia! (R.)

Second Reading

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

The blessing cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

The word of the Lord.

Sequence

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

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

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

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

na-adighi; onye nke jiri mana mnanna unu na-amaghi were zuo unu nri.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 147:12-15.19-20(Az.12)
Aziza: **Jerusalem too Onyenweanyi**

1. Jerusalem too Onyenweanyi, Zayon too Chineke gi, n'ihina o bu ya mere onuuzo ama gi niile ka ha sie ike, o na-agozi umu gi niile. (Az.)

2. O na-enye gi udo n'oke ala gi niile, o na-eji oka nke kacha mma azu gi nri. O na-etiri uwa iwu, okwu ya agazuo uwà niile osooso. (Az.)

3. O na-ekpughere umu Jakob okwu ya, na-egosikwa umu Izrel iwu ya na ikpe ya. O naghị emerē mba ndiozo otu a, o naghị akuziri ha iwu ya. Aleluya. (Az.)

The Ogugu Nke Abu

Ihe ogugu wetara n'akwukwoozi nkembu
Pol di aso degaara ndi Korint (10:16-17)

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

Okwu nke Oseburuwa.

Abu

Zayon too Onye Nzoputa gi,
Toonu Onye eze na Onye nche aturu
Kweenu ukwe, bubanu abu.
Toonu Ya, too Ya, toosienu Ya ike
O kariri otito unu nwere ike inye
Otito unu agaghi ezuru Ya.

Otu ihe puru iche anyi ji eto Ya
Bu achicha nke ndu maka ndi di ndu
Nke O debeere anyi n'ubochi taa.
N'oriri ikpeazu ka O ji aka Ya
Nyefee oriri nso n'aka Umuzazu 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 ahu,
Mgbe O nyere anyi ihe omimi nke a.

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

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
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;

Ihe ahụ Kristi mere na nri ikpeazu
O bukwa ya ka anyị na-eme ugbo a,
À ga na-eme ya na ncheta nke Ya.
N'usoro ntoala nso I kuziiri anyị,
Ka anyị ji achunyere Gị 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 apughị ighota ya, anya apughị ihu Ya,
Ma okwukwe gwara anyị na o bu ezie,
Eziokwu nke si n'igwe.

O bughị achicha na mmanya ka a huru,
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 onuñu.
N'oriri, nke o bula a natara,
Kristi zuru oke n'ibe o bula,
N'ebughị oru n'enweghị nkewa.
Ihe onye natara, ka ibe ya natara,
Nnu kwuru nnu di ka otu onye,
E richaa, o fokwara.

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

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

So may we see thy glories shine
In fields of immortality;
O thou, the wisest, mightiest, best,
Our present food, our future rest,
Come make us each thy chosen guest,
Co-heirs of thine, and comrades blest
With saints whose dwelling is with thee.

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 for
ever. Alleluia!

Gospel

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

Jesus said to the Jews: "I am the living bread
which has come down from heaven.
Anyone who eats this bread will live for ever;
and the bread that I shall give is my flesh, for the
life of the world."

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

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

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

N'ala ndi di ndu.

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

Alaluya, alaluya! Jon. 6:51-52

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

Ozioma

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

Jesu gwara ndi Juu: "Abu m nri ahụ di ndu
nke si n' eluigwe bia. Onye obula riri nri a
ga-adi ndu ruo mgbe ebighiebi. Nri ahụ nke m
ga-enye maka ndu nke uwa bu ahụ m." Ndi
Juu malitere irurita uka n' etiti onwe ha na-asi:
"Olee otu nwokè a ga-esi nye anyi ahụ ya ka
anyi rie?" Jesu wee si ha, "O buru na unu erighi
ahụ nke Nwa nke mimadu, o burukwa na unu
aughị obara ya, unu agaghị enwe ndu n' ime
unu. Onye na-eri ahụ m, na-añukwa obara m
nwere ndu ebebe. Aga m akpolite ya n' onwu
n' ubochi ikpeazu. N' ihina ahụ m bu nri n' ezie,
obara m bukwa ihe onuun' ezie. Onye obula
nke na-eri ahụ m, nke na-añukwa obara m, na-
anogide n' ime m, mu onwe m n' ime ya. Dika
Nna ahụ di ndu siri zite m, m site na ya na-adi
ndu, otu ahụ ka onye na-eri m ga-esite na m na-
adi ndu. Nke a bu nri ahụ nke si n' eluigwe
ridata. O bughị udi nri ahụ nke nna unu ha riri
ma nwuo. Kama onye na-eri nri a ga-adi ndu
ruo mgbe ebighiebi.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Onyenweanyi kwuru si: "Onye o bula
riri 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 okè onu anyi na-anata n' uwa a,
na-egosi anyi akara nke idi uto Gi. Biko, mee
ka anyi juputa n' añuri di ebighi ebi nke ibu
Chukwu nke Gi. Onye di ndu na-achi.

HOLY HOUR: Eucharist and the Holy Spirit (page 68)

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 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.

This is 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.)

Ukwe Mbata

Dinwenụ bu ihe m na nzoputa m, onye ka m ga-atụ egwu? Dinwenụ bu onye nchedo nke ndụ 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 zite Mmụọ Gi ka O kwalite anyi ichi echiiche 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 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 Jordan. Enyele m umunnunu iwu ka ha na-ebutere gi nri, ebe i ga na-anu mmiri bu nke iyi ntakiri ahụ." O mere dika Chukwu siri gwa ya. O gara biri n'akuku Kerit iyi ntakiri ahụ di n'owuwa anyanwu Jordan. Umunnunu na-ebutere ya achicha na anu, ututu na mgbede, o na-anukwa mmiri iyi ntakiri ahụ.

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 gaghị ekwe ka ihe obula mee gi, n'ihina onye nche gi anaghị arahụ ụra. Lee, onye nche nke Izrel anaghị ehi ụra, nke o na-ekwo ụra. (Az.)
3. Oseburuwa bu onye na-eche gi, O no n'akuku gi na-echekwaba gi. Anyanwu agaghị achagbu gi n'ehihie, nke onwa na-etigbu gi n'abali. (Az.)
4. Oseburuwa ga-echedo gi n'ihe ojojo niile, o ga-echekwa ndu gi. Oseburuwa ga-echedo opupu gi na mbata gi, bido ugbu a ruo mgbe ebighiebi. (Az.)

Alleluia, alleluia! 2Thess. 2:14

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

This is 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.

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

Aleluia, aleluia! 2 Tes. 2:14

Site n'Ozioma, Chineke kporo unu ka unu wee nweta otito nke Dinwenu anyi Jesu Kristi. Aleluia!

Ozioma

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

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Dinwenu bu nkume nchedo m na ebe m na-agbaga oso ndu. Ya bu Onye nzoputa m. Chineke m bu onye enyemaka m.

Ekpere A Natachaa oriri Nso

Dinwenu, n'obi oma Gi, were ike Gi nagwo oria tohapu anyi na njo nke na-eme uzo anyi ka o gbago agbago. Na-eduzi anyi n'uzo kwu oto, site na kristi onyenweanyi.

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

(For Entry Antiphon and Collect, see page 19)

First Reading

A reading from the first book of the Kings (17:7-16)

After a while the stream dried up, for the country had no rain. And then the word of the Lord came to Elijah, 'Up and go to Zarephath, a Sidonian town, and stay there. I have ordered a widow there to give you food.' So he went off to Sidon. And when he reached the city gate, there was a widow gathering sticks; addressing her he said, 'Please bring a little water in a vessel for me to drink.' She was setting off to bring it when he called after her. 'Please' he said 'bring me a scrap of bread in your hand.' 'As the Lord your God lives,' she replied 'I have no baked bread, but only a handful of meal in a jar and a little oil in a jug; I am just gathering a stick or two to go and prepare this for myself and my son to eat, and then we shall die.' But Elijah said to her. 'Do not be afraid, go and do as you have said; but first make a little scone of it for me and bring it to me, and then make some for yourself and for your son. For thus the Lord speaks, the God of Israel: "Jar of meal shall not be spent, jug of oil shall not be emptied, before the day when the Lord sends rain on the face of the earth."'

The woman went and did as Elijah told her and they ate the food, she, himself and her son. The jar of meal was not spent nor the jug of oil emptied, just as the Lord had foretold through Elijah.

The word of the Lord.

Responsorial Psalm Ps4:2-5.7-8 (R.v. 7)

Response: **Lift up the light of your face on us, O Lord.**

1. When I call, answer me, O God of justice; from anguish you released me, have mercy and hear me! O men, how long will your hearts be closed, will you love what is futile and seek what is false? (R)
2. It is the Lord who grants favours to those whom he loves; the Lord hears me whenever I call him. Fear him; do not sin: ponder on your bed and be still. (R)
3. 'What can bring us happiness?' many say. Lift up the light of your face on us, O Lord. You have put into my heart a greater joy than they have from abundance of corn and new wine. (R)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Mbu nke Ndi Eze (17:7-16)

Mmiri ahu nokatara takpoo n'ih i uko mmiri ozuzo e nwere n'ala ahu. O bia nu okwu nke Onyenweanyi nke si ya; "Bilie, gaa biri na Zarefat nke di na Sidon, enyele m otu nwaanyi isimkpe no ebe ahu iwu ka o zuo gi nri." Elaija ebilie gawa Zarefat. Mgbè o rutere n'onuuzo ama obodo ahu o huru otu nwaanyi isimkpe no ebe ahu akpa nku. O kpoo ya si, "Kunyetu m mmiri ka m fuo." Ka o na-aga ime nke a, o kpoghachiri ya azu si ya, "Biko wetakwuoro m otu ibe achicha." O zara ya si, "N'aha Chineke di ndu o nweghi ihe oriri m nwere karịa nwa obere ntuoka na nwa ntakiri mmanu di n'ite. Nku olemaole a i huru mu na-atutukota bu ka m were ha ga sie ya, ka mu na nwa m nwoke rie cherezie onwu." Ma Elaija siri ya: "Atula egwu, gaa mee ka isiri kwuo ma buru uzo metere m ntakiri. E mechaa i mezie nke gi na nwa gi. N'ih i na Oseburuwa Chineke nke Izrel na-ekwu si, 'Ntuoka agaghi agwu n'udu, nke mmanu ga-ako n'ite ruo mgbe Chineke gazite mmiri n' uwa."

O gara mee dika Elaija si kwuo. Elaija, nwaanyi a na ezinuulo ya nwegidere ihe oriri ogologo oge. Dika Chineke siri n'onu Elaija kwuo, udu ntuoka ahu agwughi, nke mmanu jiri koo n'ite.

Okwu Nke Oseburuwa.

Abuoma na Aziza Ps. 4:2-5.7-8 (Az.7)

Aziza: **Gosi anyi ihe nke ihu gi, O Onyenweanyi.**

1. Chineke onye nchedo m, za m mgbe m kpokuru gi. Mgbe m no na nsogbu I na-enyere m aka. Ugbu a meere m ebere, nuru ekpere m! Unu ndi mmadu, gini mere unu ji akpochi obi unu ogologo oge? Unu na-ahu ihe efu n'anya na-amaku okwu asi. (Az.)
2. Matanu na Onyenweanyi na-aruru ndi kwere na ya oru itumaanya. Onyenweanyi na-aza m oku mgbe m kpokuru ya. Kpacharanu anya, hapunu ime njo; n'anyasi nodunu juu, chee echiche n'ime obi unu. (Az.)
3. Otutu mmadu na-aju si: "Onye ga-enye anyi ahu?" Gosi anyi ihe nke ihu gi, O Onyenweanyi, mee ka o chawaputa n'ebe anyi no! Onyenweanyi, I nyela mkpuruobi m ahuri karia nke mmanya na nri oka na-enye. (Az.)

Alleluia, alleluia! Mt. 5:16

Happy are those who hunger and thirst for what is right: they shall be satisfied. Alleluia!

Gospel

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

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

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

The Gospel of the Lord

Aleluya, aleluya! Mt. 5:16

Nguzi na-adiri ndi aguu ezi omume na-agu na ndi akpiri ya na-akpo nku, n'ihia na Chineke ga-enyeju ha ya afo. Aleluya!

Ozioma

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

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

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

Ozioma nke Oseburuwa

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 20)

10 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)

Asahab 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 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

Ihe Ogugu Nke Mbu

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

Asahab kpokotara umu Izrel na ndiamuma ahu onu n'ugwu Kamel. Elaija bianutere 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 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-efe, 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, burumu uzo horo otu oke ehi kwadoo n'ihina unu di otutu. Unu amunyekwala ya oku ma kpokuweni chi unu na-efe. 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 otu obula ha nuru, o nwekwaghi onye zara ha.

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 I 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)

N’etiti ehie, Elaija malitere mewe ha akaja na-asi, “O kwa unu si na o bu chi, kposienụ ya ike, ikekwe o nọ n’echiche, mọbu na-ezu ike, mọbu 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 ehiehe gafe ha tikwaara ka ndi ara na-aga ruo mgbe e ji 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 n 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 Jakob, onye nke Oseburuwa gwara si, “Izrel ga-abu aha gi,” ruoro Dinwenu ebe nchuaaja. O gwukwara olulu gburugburu ekwuaja ahu nke nwere ike ibata ife mmiri iri na ano. O hazie nku ahu, bokwaa ehi ahu, gburicha ya, togbo ha n’elu nku ahu. O gwa ndi mmadu si, “Kutenu 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 amuma 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 m O Onyenweanyi zaa 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 mikochakwa 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 Oseburuwa.

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. Nsogbu di ichieche na-adakwasi ndi niile na-agbakwuru chi ozo. Agaghi m esonye n’aja ha na-achui; 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 nọ n’aka nri m, egwu agaghi atu m. (Az.)

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.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 20)

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

Aleluia, aleluia! Abu 119:27

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

Ozioma

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

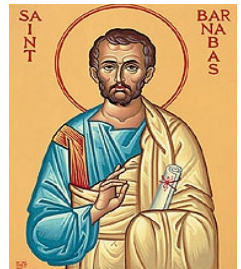
Jesu gwara ndi na-eso uzo ya, si: "Unu jechekwala na m biara imebi iwu Mosis na nkuzi ndi amuma. Abiaghi m imebi ha; kama abiara m imejuputa ha. N'eziokwu, agwa m unu, ruo mgbe eluigwe na ala ga-agabiga, o dighi ofu ihe obula di nta, o buladi nke dikarichara nta, nke a ga-esi n'iwu Chineke wepu ruo mgbe e mezuru ha niile. Ya bu, onye obula ga-emebi otu n'ime iwu ndi a, o buladi nke dikarichara nta, ma kuzikwaara ndi 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 Oseburuwa

11 June [Afo] Thursday 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.

Ukwe Mbata

Ngozi diiri nwoke a di nso, onye kwesiri ka agunye 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 iche maka itoghata ndi mba ozo. Mee ka anyi si n'okwu na omume anyi kwudosie ike ikwuputa Ozioma nke o kuziri. Site na Dinwenu 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!

The 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 ruru nzuko Kristi nke di na Jerusalem nti. Ha zigara Banabas n'Antioch. Mgbe o biaruru 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 Dinwenu. Banabas puru gaba Tasmus 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 kpoo 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 ana-akpo Niga, Lushios onye Sairim, Manen bu otu onye nime ndi obi Herod, bu onye na-achiri ndi Rom obodo ano, na Sol. Otutu ubochi, ka ha no na-ekpe ekpere na-ebukwa onu, Mmuo nso gwara ha si, "Weputaranum Banabas na Sol iché," maka iru oru nke m kporo ha ka ruo. Oge ha kpechara ekpere, buchakwa 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 ruru 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 ezinuulo Izrel no. (Az.)
3. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tizerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)
4. Kweerenu Onyenweanyi ukwe werenu ubo akwara na ihe egwu di icheiche tieré Onyenweanyi egwu! Werenu opi igwe na mpi kwuputa na Onyenweanyi bu eze. (Az.)

Aleluya, aleluya! Mat. 28:19.20

Gaanu, mee mba niile ka ha buru ndi na-eso uzo m. Lee, anonyeere m unu mgbe niile rue ogwugwu oge. Aleluya!

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

Sanctify with your blessing, we pray, O Lord, the offering presented here, so that by your grace they may set us on fire with the flame of your love by which Saint Barnabas brought the light of the Gospel to the nations. Through Christ our Lord.

Ozioma

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

Jesu gwara umazu 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 mgbakwasu ukwu ya; mabu Jerusalem, n’ihina o bu obodo nke eze ukwu ahụ. 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. Oziomanke Oseburuwa

Ekpere Nhunye

Were ngozi gi doo aso, anyi na-ari, O Dinwenu, onyinye edosara ebe a, ka o ga-abu, site na amara gi, ha amunye n’ime anyi oku ihunanya gi nke Banabas di aso si na ya wetara ndi mba ozoga ihe nke Ozioma. Site na Kristi Onyenweanyi.

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

Communion Antiphon

In no longer call you slaves, because a slave does not know what his Master is doing. But I have called you friends, because I have told you everything I have heard from my Father.

Ukwe Oriri Nso

Anaghi m akpo unu ndi ohu, n’ihi na ohu adighi ama ihe Nna ya ukwu n’eme. Ana m akpo unu ndi enyim, n’ihi na agwala m unu ihe niile m nulara n’aka Nna m.

Prayer After Communion

As we receive the pledge of eternal life, we humbly implore you, Lord, that what we celebrate in sacramental signs on the Memorial of blessed Apostle Barnabas, we may one day behold unveiled. Through Christ our Lord.

Ekpere A Natachaa Oriri Nso

Ebe anyi natarala mbe nke ndu ebighiebi, anyi ji umeala aru, Onyenweanyi, ka ihe anyi na-eme mmemme na amanso ndi a na Ncheta nke Onye Apostul di ngozi bu Banabas, buru ihe a ga-ekpughechara anyi otu ubochi. Site na Kristi Onyenweanyi.

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



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

The devotion to the Sacred Heart of Jesus became officially approved by Pope Clement XIII in 1765. Pius VI authoritatively recommended it as a weapon against the calumnies of the heresy of Jansenists. In 1856, Pius IX extended it to the Universal Church. Pius XI raised it to a Solemnity in 1928, and in 1956 Pope Pius XII devoted an encyclical to it.

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

Entry Antiphon

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

Collect

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

First Reading

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

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

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

The word of the Lord.

Ukwe Mbata

Ohichọ nke obi ya na-adị site na ndudugandụ ruo na ndudugandụ, ịjị gbatuta mkpuru obi n'ọnwu, ma chekwawa ndụ n'oge ugani.

Ekpere Mmeghe

Mee, anyị na-arịọ, Chineke ji ike niile, maka anyị bụ ndị ji Obi Nwa gị ihuru n'anya eme ọnụ na-echetakwa itunaanya nke ihunaanya ya maka anyị, kwesị ekwesị isite n'isi mmiri nke onyinye eluigwe ahụ nata amara n'uju. Site na Dinwenu anyị.

The Ogugu Nke Mbu

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

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

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

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

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. (R.)
2. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R.)
3. The Lord does deeds of justice, gives judgement for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. (R.)
4. The Lord is compassion and love, slow to anger and rich in mercy. He does not treat us according to our sins nor repay us according to our faults. (R.)

Second Reading

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

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

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

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

1. Gozie Onyenweanyi, mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echezokwala obi ebere ya niile. (Az.)
2. Nke o ji gbaghara njo gi niile, ma gwoo oria gi niile, nke o ji si n'olulu zoputa ndu gi, nke o ji were ihunaanya na obi ebere kpube gi okpueze. (Az.)
3. Onyenweanyi, onye na-eme iheoma, na-anokari n'akuku ndi a na-emegbu emegbu, O mere ka Mosis mata echiche ya, ma gosikwa umu Izrel ike ya. (Az.)
4. Oseburuwa di ebere na ihunaanya, o naghị ewe iwe ngwa ngwa, ihunaanya ya di ukwu. O naghị emeso anyi, o naghị ata anyi ahuhu, dika amamikpe anyi na njo anyi si di. (Az.)

The Ogugu Nke Abu

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

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

Alleluia, alleluia! Mt 11:29

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

Aleluya, aleluya! Mat. 11:29

Nyaranu inyagba nke m n'olu unu; mutakwanu ihe n'omume m, n'ihina adi m nwayo dikwa obi umeala. Aleluya!

Gospel

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

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

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

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Prayer After Communion

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

Ozioma

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

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

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Nachataa Oriri Nso

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

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



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

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

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

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

Entry Antiphon

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

Collect

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

First Reading

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

Ukwe Mbata

Obi m ga-egori na nzọputa gi. A ga m
Okwere Onyenweanyi ukwe onye
chawapurụ aka n'ebe m nọ.

Ekpere Mmeghe

Chineke, onye kwadobere ebe obibi
Okwesiri ekwesi maka Mụọ Nsọ n'obi
Vejin Maria di ngozi, were ebere mee site
n'aririọ ya, ka anyi buru ulonso kwesiri
ekwesi nke otito gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbụ

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

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

Responsorial Psalm: Ps. 102:1-4, 9-12 (Rv8)

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

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

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

3. His wrath will come to an end; he will not be angry for ever. He does not treat us according to our sins, nor repay us according to our faults. (R.)

4. For as the heavens are high above the earth, so strong is his love for those who fear him. As far as the east is from the west, so far does he remove our sins. (R.)

Alleluia, alleluia! Lk 2:19

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

Gospel

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

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

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

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

The Gospel of the Lord.

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

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

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

2. O bu ya na-agbaghara njo gi niile, ma gwoo oria gi niile, o si n'olulu zoputa ndu gi ma were ihunanya na obi ebere kpube gi okpu eze. (Az.)

3. Iwe ya anaghi adi ebebe, ikpo asi ya na-adi so nwa ntinti oge. O naghị emeso anyi, o naghị ata anyi ahuhu dika amamikpe anyi na njo anyi si di. (Az.)

4. Dika eluigwe siri di elu n'ebe uwa di, otu ahụ ka ihunanya ya siri di ukwu n'ebe ndi na-aturu ya egwu no. O na-ewepu njo anyi n'ebe anyi no karia otu owuwaanyanwu si di anya n'odida ya. (Az.)

Aleluya, aleluya! Luk 2:19

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

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 noduru na Jerusalem. Nne na nna ya amataghi. Ha chere na o sonyere n'etiti ndi mmadu. Ha gara ije otu ubochi tupu ha bido choba ya n'etiti ndi ikwuniibe ha na ndi ha maara. Mgbe ha na-achotaghi ya, ha laghachiri azu na Jerusalem na-achoghari ya.

Mgbe ubochi ato gachara, ha huru ya n'ime ulonso Chineke, ka o no n'etiti ndi nkuzi na-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.

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 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.

Ekpere Nhunye

Lekwasi anya, O Dinwenu, n'aririo na Onyinye ga nke ndi gi kwereu, 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 Machighari ha n'obi ya.

Ekpere A Natachaa Oriri Nso

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

Ngozi Puru Iche

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

R./ Amen.

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

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

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

R./ Amen.

**11TH SUNDAY IN ORDINARY TIME (A)
14 June 2026 [Orie] (Green)**

**Office:
Week 3**

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

Entry Antiphon

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

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.

Collect

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

First Reading

A reading from the book of Exodus (19:2-6)

From Rephidim the Israelites set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp.

Moses then went up to God, and the Lord called him from the mountain, saying, "Say this to the House of Jacob, declare this to the sons of Israel, 'You yourselves have seen what I did with the Egyptians, how I carried you on eagle's wings and brought you to myself. From this you know that now, if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own for all the earth is mine. I will count you a kingdom of priests, a consecrated nation.'

The word of the Lord.

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

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

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

Second Reading

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

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

It is not easy to die even for a good man though of course for someone really worthy, a man might be prepared to die - but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies;

Ekpere Mmeghe

Chineke, ike ndi tukwasara nchekwube na Gi, were obi oma nuru ekpere anyi. E wepu Gi o nweghi ihe anyi puru inenu, 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 Dinwenụ anyi...

The Ogugu Nke Mbu

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

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

Mosis rigooro n'elu ugwu ahu izute Chineke, ma Yahweh siri n'elu ugwu ahu kpoo Mosis oku si ya, "The a ka i ga-agwa ulo nke Jakob, gwakwa umu Izrel. Unu ahula ihe m mere ndi Ijpt, na ka m si kpachapuru unu anya were kpotara unu onwe m. Ya mere o buru na unu ga-erubere m isi ma sopuru ogbugbandu m, unu ga-abu ndi nke m n'etiti mba niile, n'ihina uwa niile bu nke m. Unu ga-abukwara m igwe nke ndi ukochukwu na mba di nsọ.

Okwu nke Oseburuwa.

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

Aziza: **Anyi bu ndi nke ya, anyi bukwu igwe aturu ya**

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

The Ogugu Nke Abu

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

Nihina mgbe anyi no n'enweghi ike imere nonwe anyi ihe obula, mgbe oge Chineke kara ruru, Kristi nwuru n'ihu ndi amaghi Chineke. O bu ihe siri ike otu onye inwu n'ihu otu onye eziumume. Eleghi anya, mimadu nwere ike inwuru onye eziumume. Ma Chineke mere ka ihunaanya ya n'ebe anyi no puta ihe. N'ihina mgbe anyi ka bu ndi njo, Kristi nwuru maka anyi. Ya bu, ebe a gurula anyi na ndi eziumume ugu bu a, site n'obara ya, o were anya na a ga-azoputa anyi karia n'iwe Chineke, site n'aka ya. O buru na e meziri agbata anyi na Chineke site n'onwu Nwa ya,

now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.
The word of the Lord.

Alleluia, alleluia! Jn. 10:27

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

Gospel

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

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

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

These are the names of the twelve apostles: first, Simon who is called Peter, and his brother Andrew; James the son of Zebedee, and his Brother John; Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Thaddeaus; Simon the Zealot and Judas Iscariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follows: "Do not turn your steps to pagan territory, and do not enter any Samaritan town; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the Kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge."

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

mgbe anyi ka bu ndiiru ya, ugbu a anyi na ya dizi na mma, anyi ga-enweta nzoputa site na ndu ya. Ma o bughị naani nke a: anyi na-añurikwa oñu n'ime Chineke site n'Onyenweanyi Jesu Kristi, onye mere ka anyi na Chineke di na mma ugbu a.
Okwu nke Oseburuwa.

Alaluya, alaluya! Jon. 10:27

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

Ozioma

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

Mgbe Jesu huru otutu igwe madu ahu, mebere ha mere ya, n'ihina ha no na nsogbu. Ha enweghikwa onye enyemaka, ha dika aturu na-enweghi onye nche. Jesu wee gwa ndi na-eso uzo ya si, "Owuwe ihe ubi bara uba, mana ndi oru di olemaole. Ya bu, rionu Dinwenu nke owuwe ihe ubi ka o ziga ndi oru n'ugbo ya." Jesu kporo ndi umuazu ya iri na abuo, nye ha ike ichupu ajo mmuo na igwo oria na nriarria niile di icheiche.

Aha ndi umuazu iri na abuo ahu bu ndi a: onye mbu bu Saimon onye a na-akpo Pita, na nwanne ya nwoke bu Andru, Jemis, nwa Zebedi, na nwanne ya nwoke bu Jon; Filip na Batolomi, Tomos na Matiu onye onautu; Jemis nwa Alfeus na Tedeus, Saimon onye Kenaan na Judas Iskariot onye rere Jesu. Jesu zipuru mmadu iri na abuo ndi na-eso uzo ya, nye ha iwu si, "Unu agakwala ebe obula na nke ndi mba ozo, mabu banye n'obodo ndi Sameria. Kama jekwurunu umuaturu furu efu nke ulo Izrel. Ka unu na-aga, na-ekwunu si, 'Alaeze eluigwe adila nso.' Gwoonu ndi oria kpolitenu ndi nwuru anwu, meenu ndi ekpenta ka ha di ocha, chupukwanu ajo mmuo. Unu natara n'efu, nyekwanu n'efu. Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Post-Communion

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



Theme: The Trinitarian Life of a Christian

Eph 4: 4-6, 2Cor 13: 14, 1 Pet 1: 1-2, Jude 20-21.

CCC 234, 269, 267, 257.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, anyi anatala ahụ na obara Onke 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.

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

(For Entry Antiphon and Collect, see page 31 & 32)

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 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,

The Ogugu Nke Mbu

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

Nabot onye Jezril nwere ubi Vain na Jezril n'akuku ulo Ahab eze Sameria. 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 Jezebel 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 inaka ya. Ma o zara m si agaghi m enye gi ubi vain mu." Mgbè ahụ ka nwan'yi ya Jezebel ji si ya: "O bu na o bugh' gi na-achi Izrel? Bilie rie nri, gbasapu ihu, aga m enye gi ugbo vain Nabot onye Jezril ahụ." O biara dee akwukwozi 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'akwukwozi ndi a bu "Kpooonu oku maka ebumonju ma guzobenu Nabot n'ebe putara ihe n'etiti oha mmadu. N'ebe ahụ unu ga-edunyerere 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 ahụ ndi okenye na ndi niile nwere agba na ya merè dika Jezebel si deere ha n'akwukwozi. Ha kpoo oku ebumonju bia guzobe Nabot n'ebe putara ihe n'etiti oha mmadu obodo ahụ. Ndi efulefu abuo kwuturu n'ihu Nabot boo ya ebubo n'ihu oha mmadu si, "Nabot ekwutoola Chineke na eze anyi." Ha kpoopuru ya n'obodo ahụ were okwute tugbuo ya. Ha zigakwara Jezebel ozi si, "A tugbuola Nabot n'okwute, o nwuola. Mgbè Jezebel nuru na atugbuola Nabot

‘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 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

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 33 & 34)

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

(For Entry Antiphon and Collect, see page 31 & 32)

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 -

n’okwute, o si Ahab, “Kulie gaa were ubi vain ahu Nabot onye Jezril juru irezi gi, n’ihina Nabot adighikwa ndu, o nwuola. Ozigbo Ahab nuru na Nabot anyuola, o kuliri 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 Ibu Eze m na Chineke m! (Az.)

2. Ibughi 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 aghughu asi. (Az.)

Aleluya, aleluya! Ps. 118:105

Okwu gi bu mpanaka na-edu m, burukwa ihe n’uzo m. Aleluya!

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 anya; eze laara eze.’ Ma ana m agwa unu; ejikwala ihe ojuo akwu-ghachi mmadu obula ihe ojuo o mere unu. O buru na mmadu amaa gi ura na nti akanri, tughariara ya nti akaekpe. O buru na mmadu agbaa gi akwukwo ka o nara gi uwe mkpuchi gi, hapukwara ya uwe mwuda gi; O buru na onye obula amanye gi ka i jee otu nzoikwu, soro ya jee nzoikwu abuo. Nye onye obula rioro gi ihe, agbakutakwala onye obula choro ibiri gi ihe azu.

Ozioma nke Oseburuwa

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Mbu nke Ndieze (21:17-29)

Elaija onye Tishbe nwetara okwu nke Dinwenu nke siri ya: “Bilie, gaa zute Ahab eze Izrel na Sameria. 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

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 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!

abughi nke gi? N’ihi nke a, o bu Dinwenu na-ekwu, n’ebe ahu nkita ndi ahu rara obara Nabot ka nkita gakwa ara obara gi.” Ahab siri Eliaja, “Ya bu na i jidela m, onyeiro m?” Eliaja 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 niwa 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 mma du 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 Amio si emee, nke na Chineke napuru ha aku ha were ha nye Izrel.

Mgbe Ahab nuru okwu ndi ahu o dokara uwe ya bia yiri naani nkirika akwa, biakwa buo onu, o ji nkirika akwa ahu narahu 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 n’oge nke ya, mana aga m ezida mbibi ahu n’ezinuulo ya n’oge nkenwya.

Okwu nke Oseburuwa.

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

Aziza: Meere anyi ebere, Onyenweanyi, n’ihina anyi 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 niile. Si n’onwu zoputa m Chineke onye nzoputa m, ka ire m wee kwuputa ikwuba aka oto gi. (Az.)

Alaluya, alaluya! Jn. 13:34

Iwu ohuu ka m na-enye unu: Hunu ibe unu n’anya. Otu m si hu unu n’anya, jinu otu ahu hurita ibe unu n’anya. Alaluya!

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 33 & 34)

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

(For Entry Antiphon and Collect, see page 31)

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 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

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 ndiuru unu n'anya, na-ekpekwaranu ndi na-eme nke unu ekpere, ka unu wee buru umu nke Nna unu bi n'eluigwe n'ihina o na-eme ka anyanwu ya chakwasị 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 ga-anata n'aka Chineke? Obuladi ndi ona utu na-emekwa otu ahu. O buru na unu na-ekelē naani umunne unu, kedu ihe puru iche unu mere karịa ndiozo? O bu na ndi na-ekpere arusi anaghi eme otu ahu? Ya bu, unu onwe unu ga-ezu oke dika Nna unu nke bi n'eluigwe siri zuo oke."

Ozioma nke Oseburuwa

The 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 Elaisha si 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.

Umu ndiamuma 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. Mgbē ha gafēchara, Elaija agwa Elaishā si, "Rio ihe obula m ga-emere gi tupu a kpopu m ebe i no." Elaisha rioro ya si, "Mee ka m keta okē 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, ugboinyina 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 mi, Nna mi Dike ndi Izrel ji aga mba! ma o hukwaghi ya ozo. O were uwe mwuda

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!

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

Elaija ahu dapunahuru ya laghachi bia guzoro n'akuku osimmiri Jordan.

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 ukwu, O Oseburuwa nke i dobere ndi nille na-atu gi egwu, na-enye ndi niile gbabara 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 ojo 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 onu ha si di. (Az.)

Aleluya, aleluya! Jn. 14:23

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

Ozioma

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

Jesu gwara ndi na-eso ya si; "Kpacharanu anya ime eziomume naani ka ndi mada wee hu unu, n'ihina unu mee otu a, Nna unu nke bi n'elugwe agaghi akwu unu ugwo oru. Ya mere mgbe obula unu na-enye onyime, unu afula opi dika ndi ihuabuo si eme n'ulo nzuko ha, na n'okporo uzo niile, ka ndi mada wee too ha. N'ezie, agwa m unu, ha anatala ugwo oru ha. Mgbe obula i na-enye onyime 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 mada 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 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 mada 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

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.

n'isi, sakwaa ihu gi, ka a ghara inwe onye gamata na i na-ebu onu karịa so Nna gi nke na-ahụ ihe niile e mere na nzuzo. Nna gi nke na-ahụ ihe niile e mere na nzuzo ga-akwụ gi ugwo. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 33 & 34)

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

(For Entry Antiphon and Collect, see page 31 & 32)

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 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)

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Sirac (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 onuogo ha. Site n'okwu nke Chineke, o mechiri eluigwe mmiri kwusi izo. Ugboro ato kwa ka o si n'elu kpdata oku. Elaija, i di ebube n'oru itunanya gi, onye tosiri inya isi dika i puru ime? I sila n'ala mmuo kulite onye nwuru anwu; i dotuola ndieze, tnye 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 ndiamuma ude ka ha nochie anya gi. Gi bukwa onye oke ikuku nke oku bugoro n'elu; gi onye di nkwa debe 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 Jakob niile di ka ha di na mbu. Ngozi na-adiri ndi ahu ga-ahu gi, ya na ndi nke ahu ji ihunaanya daa n'ura nke onwu, maka na anyi onwe anya ga-enwekwa ndu. Mgbe oke ikuku kpuchiri Elaija, Elaisha wee juputa na mmuo nke Elaija. 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 oriebube na ndu ya, otu a ka oru ya siri di itunanya n'onwu ya.
Okwu Nke Oseburuwa.

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

Aziza: **Nurjanu n'Onyenweanyi unu ndi ezionume.**

1. Onyenweanyi bu eze! ka uwa nuriba; nurianu, ala niile mmiri gbara gburugburu. Urukpu na ochichiri gbara ya okirikiri; o jiri ezionume na ikpe nkwa moto were too ntoala ocheeze ya. (Az.)
2. Oku na-aga n'ihu ya; na-erepiasi ndiiru 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 ezionume 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.)

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, your heavenly Father will forgive you yours; but if you do not forgive others, your Father will not forgive you failings either.'

The Gospel of the Lord

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 33 & 34)

Aleluya, aleluya! 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 Matiü 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'eluwigwe, ka otito diri aha Gi, ka ochichi Gi bja, ka e mee uche Gi n'uwa, dika e si eme ya n'eluwigwe. Nye anyi taata nri nke ubochi anyi; gbaghara anyi mmehie anyi dika anyi si gbaghara ndi mehiera anyi. Ekwela ka anyi kwenye na nranye, ma zoputa anyi n'ajo ihe'. N'ihina o buru na unu agbaghara ndi mmadu mmehie ha, Nna unu nke bi n'eluwigwe 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

19 June [Afo] Friday of Ordinary Time - Week 11 (Green/White)

St. Romuald, Abbot (Opt. Mem.)

(For Entry Antiphon and Collect, see pages 31 & 32)

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 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

The 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 bukwa 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 bu ukochukwu siri nye ha n'iwu, onye obula duuru ndi o na-achi ndi ga-aru oru na ndi anoghi n'oru n'ubochi ezumike (sabat) wee biakwute Jehoiada onye

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 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.)

ukochukwu. Onye ukochukwu ahụ nyere ndiisi usuu agha ahụ ube na uta nke Devid 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-achu aja. Mgbé ahụ, o kpotara 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 mgbé Atalia nuru mkpotu ndi nche na nke ndi mmadu, o biakwuteré ha n'ime ulo nke Diwenu. Ma lee, mgbé 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 nchajaja ya.

Onye ukochukwu ahụ wee hoputa ma zipuka 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 Devid iyi, o gaghi echeghari na ya, "otu n'ime umu gi ka m ga-akwuba n'ocheeze gi. (Az.)

2. O buru na umu gi edobe iwu niile 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-anocheeze, 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 ebebe. Aga e eji ihere kpuchie ndiiru ya ihu, mana ochichi ya gana-aga n'ihu." (Az.)

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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 33 & 34)

Aleluya, aleluya! Mt. 5:3

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

Ozioma

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

Jesu gwará ndi na-eso uzo ya si: "Unu akpakorola onwe unu aku n'elu uwa, ebe o ga-agba nchara mọbu 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.

"Anyá 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.

20 June [Nkwo] Saturday of Ordinary Time - Week 11 (Green/White)

Our Lady of Saturday

(For Entry Antiphon and Collect, see pages 12)

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

The Ogugu Nke Mbu

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

Ka Jehoiada nwusiri, ndiisi Juda biara 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 ha azu n'ebe Chineke no, mana ha egeghi okwu ha nti. Mmuo nke Chineke dakwasara Zekaraya nwa Jehoiada onye ukochukwu. O kwuputara n'ihu igwe mmadu 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

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.)
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!

unu.” Ha gbara izu, were okwute tugbuo ya n’ogige ulonso dika eze siri nye n’iwu. Eze Joash chezoro 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 lusoro Joash ogo, 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 m ahu ya n’anya ebeebe.**

1. Gi kwuru si, “Mu na onye m hooro gbaala ndu, anuoro la m 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. Aga m ahu ya n’anya ebeebe, ogbugbandu mu na ya ga-adi okpu. Ochichi ya ga-adi ebeebe, ocheeze ya ga-adigide dika eluigwe. (Az.)
3. O buru na umu 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 haniile 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 alaazu n’okwu onu m. (Az.)

Aleluia, aleluia! 2 Cor. 8:9

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

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.

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 nnaukwu abuo odibo; n'ihina o ga-akpo otu asi hu nke ozo n'anya, mabu 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, mabu nke unu ga-anu, mabu banyere ahu unu; ihe unu ga-eyi n'ahu. O bu na ndu akarighi ihe oriri, ka o bu na ahu akarighi ihe a na-eyi n'ahu. Leenu umu 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 karja ha? Kedu 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 ahijia di n'ubi mma, nke di ndu taa, echi a tunye ya n'oku, o bu na o gaghi eyikwasi unu uwe karja, unu ndi obere okwukwe? Ya bu, unu echegbula onwe unu si, 'Gini ka anyi ga-eri? Mabu gini ka anyi ga-anu? Mabu gini ka anyi ga-eyi n'ahu?' N'ihina ndi mba ozo na-achio ihe ndi a niile; ma Nna unu nke bi n'eluigwe maara na ihe ndi a di unu mkpa. Ma burunu uzọ choba alaeze Chineke na eziumume ya, ihe ndi a niile ga-abukwa nke unu. Ya bu, unu echegbula onwe unu banyere ihe echi ga-eche onwe ya banyere mkpa nke diiri ya. Nsogbu ubochi ezuuola maka ubochi ahu. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 14 & 15)

12TH SUNDAY IN ORDINARY TIME (A)

21 June 2026 [Eke] (Green)

Office:
Week 4

The three Readings of today affirm the triumph of goodness over evil. Despite his many woes and betrayal, Jeremiah perseveres in trusting in God for justice. With regard to persecution, Jesus instructs his followers in the Gospel not to be afraid; instead to persevere in proclaiming the Truth, committing themselves to God's providential care. In the Second Reading, St Paul compares Jesus Christ with Adam, underlining how the grace of redemption in Christ outweighs by far the consequence of Adam's sin on humanity.

Entry Antiphon

The Lord is the strength of his people, the safeguard of all whom his Anointed One protects. Save your people, your heritage, Lord; bless them, and be their king for ever.

Collect

Grant us, Lord, always to reverence and love your holy name; for you never withdraw your guidance from those whom you have firmly established in your love. Through our Lord.

First Reading

A reading from the prophet Jeremiah (20:10-13)

I hear so many disparaging me, 'Terror from every side!' Denounce him! Let us denounce him!" All those who used to be my friends watched for my downfall, "Perhaps he will be seduced into error. Then we will master him and take our revenge!" But the Lord is at my side, a mighty hero; my opponents will stumble, mastered, confounded by their failure; everlasting, unforgettable disgrace will be theirs. But you, Lord of hosts, you who probe with justice, who scrutinise the loins and heart, let me see the vengeance you will take on them, for I have committed my cause to you. Sing to the Lord, praise the Lord, for he has delivered the soul of the needy from the hands of evil men."

The word of the Lord.

Responsorial Psalm: Ps. 68:8-10. 14.17.33-5.(R.v.14)

Response: **In your great love, answer me, O God.**

1. It is for you that I suffer taunts, that shame covers my face, that I have become a stranger to my brothers, an alien to my own mother's sons. I burn with zeal for your house and taunts against you fall on me. (R.)

Ukwe Mbata

Dinwenu bu ike ndi nke Ya, Onye nche nke Onye O tere ude Ya. Dinwenu, zoputa ndi nke Gi. Gozie ndi I hooro ka oke Gi. Buru onye ndu ha ebighi ebi.

Ekpere Mmeghe

Dinwenu, mee ka anyi na-aturu aha Gi di nso egwu, na-ahu Gi n'anya mgbe niile. Maka na o nweghi mgbe I na-ahapu iduzi ndi I guzosiri ike n'ihunaanya Gi. Site n'Onyenweanyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Jeremaya (20:10-13)

Ana m anu ntau, nsogbu nogidere m n'akuku niile. Ka anyi junu ya, ka anyi ju ya bu ihe ndi enyi m niile na-ekwu, ndi nke na-achonogbu m na odida m. "E nwere ike anyi aghogbu ya, merie ya, ma megwarakwa ya." Ma Chineke nonyeere m mgbe niile dika dike n'agha, ya mere, ndiuro m ga-adasi, ha agaghi emerikwa m ozo, ihere ga-emegbu ha, ma ha agaghi emerikwa. A gaghi echefukwa ihere ha. O Yahweh nke igwe ndiagha, onye na-ekpe ikpe nkwmoto, onye na-ahuzu obi na echiche mmadu mee ka m hu obo i ga-abotara m n'isi ha, maka na o bu n'aka gi ka m tinyere ihe niile. Kweere Yahweh ukwe, nye ya otito! Maka na o zoputala ndu nke onye ahụ nọ na mkpa n'aka ndi omenjo.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.69:7-9.13.16.32-34 (Az.16)

Aziza: Onyenweanyi, were nnukwu ihunaanya Gizam m oku.

1. O bu maka gi ka m jiri na-edi mkpari, nke na-eme m ihere, nke na-eme ka m buru onye obia n'etiti umunne m, na-emekwa m onye mbiambia n'umunne m ndiozo; Inwe mmasi nke ulo gi erielā m obi, mkpari nke ndi nakpari gi na-adakwasị m. (Az.)

2. This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails: Lord, answer, for your love is kind: in your compassion, turn towards me. (R.)

3. The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. Let heavens and earth give him praise, the sea and all its living creatures. (R.)

Second Reading

A reading from the letter of St Paul to the Romans (5:12-15)

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

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man’s fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift.

The word of the Lord.

Alleluia, alleluia! Jn.1:14,12

The word was made flesh and lived among us; to all who accept him he gave power to become children of God. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (10:26-33)

Jesus instructed the Twelve as follows: “Do not be afraid. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.

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

2. Ana m ariọ gi, Onyenwe m, oge masiri gi, n’oke ihunaanya gi, za m n’ikwusiike nke nzọputa gi. O Onyenweanyi, za m n’oke nke ihunaanya gi na nnukwu ebere gi tugharia n’ebe m no; (Az.)

3. Mgbe ahụ ndị umeala hụ nke a, ha ga-añuri, ka unu wee nwee ogologo ndụ, unu ndi na-acho Chineke! Onyenweanyi na-egé ndi niile nọ na mkpa ntị mgbe niile, o naghị echezo ndi nke ya eji é ji. Ka eluigwe na uwa tooya, osimiri na ihe niile di na ya. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n’akwukwoozi mbu Pol di aso degaara ndi Rom (5:12-15)

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

Mana amara Chineke adighi ka mmehie Adam. O buru na otutu ndi mmadu nwuru site na mmehie otu onye, imerime mmadu ga-enweta amara na afooma Chineke n’uju site na Jesu Kristi.

Okwu nke Oseburuwa.

Aleluya, aleluya! Jn.1:14,12

Okwu ahụ buuru mmadu wee binyere anyi ma ndi niile nabatara ya, kwerekwa n’aha ya ka o nyere ike ibu umu nke Chineke. Aleluya!

Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Mati deré (10:26-33)

Jesu kuziere ndi na-eso uzo ya si: Unu jatula egwu ha, n’ihina o dighi ihe e kpuchiri ekpuchi nke a gaghị ekpughe, mobu nke e zoro ezo mmadu agaghị amata. Ihe m gwara unu n’ochichiri, kwuputanu n’ihe. Ihe m takwunyere unu na nti, kwusaanu ya n’elu ulo.

Unu atula egwu ndi na-egbu anu ahụ, ma ha apughi igbu mkpuruobi. Kama tunu egwu onye ahụ puru ime ka ahụ na mkpuruobi laa n’yi n’okummuo. O bu na anaghị ere nza abuo otu peni? Mana otu n’ime ha agaghị ada n’ala ma o buru na o bughị uche Nna unu. ‘Otu o di, a guolari

sparrows.

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

The Gospel of the Lord.

Prayer Over The Offerings

Lord, we offer you this sacrifice to obtain your pardon and to give you glory. Accept it and grant that it may cleanse us from our sins, so that the offering we make of our hearts may be pleasing to you. Through Christ our Lord.

Communion Antiphon

Lord, the eyes of all creatures look to you; and you give them their food in due time.

Post-Communion

In our need, Lord, you have given us your Son's Body and Blood to renew our strength. We have paid you our worship in the Mass: grant that our Holy Communion may be for us a sure means of salvation. Through Christ our Lord.



Theme: Triumph of Goodness over Evil
Rm 12; 21, 1 Pet 2; 23, 1 Jn 16: 33, 1 Jn 5: 4, Rev 17: 14
CCC 654, 1505, 1694, 2854.

22 June [Orie] Monday of Ordinary Time - Week 12 (Green)

St. Paulinus of Nola, Bishop (Opt. Mem.) (For Entry Antiphon and Collect, see pages 45)

First Reading

A reading from the second book of the Kings (17:5-8.13-15.18)

The king of Assyria invaded the whole country and, coming to Samaria, laid siege to it for three years. In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah on the Habor, a river of Gozan, and in the cities of the Medes.

This happened because the Israelites had sinned against the Lord their God who had brought them out of the land of Egypt, out of the grip of Pharaoh, king of Egypt. They worshipped other gods, they

ntutuisi unu onu. Ya bu, unu atula egwu n' ihina unu di oke onu karia otutu nza.

Onye obula nke kwuputara m n' ihu ndi mmadu, aga m ekwuputa ya n' ihu Nna m nke bi n' eluigwe, ma onye obula gonahuru m n' ihu ndi mmadu, aga m agonahu ya n' ihu Nna m nke bi n' eluigwe.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, nara aja otito nke a na- emeda Gi obi maka njo anyi. Mee ka o wuchaa anyi; ka anyi di ohuru; meekwa ka anyi were obi anyi niile na- achunyere Gi aja nke a na- amasi Gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, anya niile ji ntukwasa obi na- ele Gi. O bu Gi na- enye ha nri n' oge ya.

Ekpere A Natachaa Oriri Nso

Dinwenu, I na- enye anyi Ahu na Obara Nwa Gi di oke onu, iji mee ka ndu gi di ohuru n' ime anyi. Site n' obi oma Gi, mee ka oke anyi na- eketa n' ihe omimi Gi di nso ugboro ugboro, wetara anyi nzoputa n' uju. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n' akwukwo Abụo nke Ndieze (17:5-8.13-15.18)

Eze Asiria lusoro obodo ahụ niile agha. Mgbe o rutere Sameria, ya na ndi agha ya gbakwara ya gburugburu chebido ya, na- ebuso ha agha ruo afọ ato. N'afọ nke itoolu nke ochichi Hoshia, eze Asiria meriri Sameria, kpuga umu Izrel n' Asiria, nye ufodu ebe obibi na Hala, ufodu, n' ikpere mmiri Habo bu osimiri Gozan, ndiozo, n' obodo ndi Medes.

Nke a mere n' ihina ndi Izrel emehiela Oseburuwa, Chineke ha, onye siri n' Ijpt kpoputa ha site n' aka Fero bu eze Ijpt. Ha febere chi ndiozo. Ha sooro omenaala obodo ndiozo, bu ndi Chineke chupuru, n' ihi umu Izrel na omenaala

followed the practices of the nations that the Lord had dispossessed for them.

And yet through all the prophets and all the seers the Lord had given Israel and Judah this warning, 'Turn from your wicked ways and keep my commandments and my laws in accordance with the entire Law I laid down for your fathers and delivered to them through my servants the prophets.' But they would not listen, they were more stubborn than their ancestors had been who had no faith in the Lord their God. They despised his laws and the covenant he had given them. For this, the Lord was enraged with Israel and thrust them away from him. There was none left but the tribe of Judah only.

The word of the Lord.

Responsorial Psalm Ps 59:3-5.12-13 (R.v.7)
Response: **Help with your right hand, O Lord, and reply.**

1. O God, you have rejected us and broken us. You have been angry; come back to us. (R)
2. You have made the earth quake, torn it open. Repair what is shattered for it sways. You have inflicted hardships on your people and made us drink a wine that dazed us. (R)
3. Will you utterly reject us, O God, and no longer march with our armies? Give us help against the foe: for the help of man is vain. (R)

Alleluia, alleluia! Heb. 4:12

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

Gospel

A reading from the holy Gospel according to Matthew (7:1-5)

Jesus said to his disciples: 'Do not judge, and you will not be judged; because the judgements you give are the judgements you will get, and the amount you measure out is the amount you will be given. Why do you observe the splinter in your brother's eye and never notice the plank in your own? How dare you say to your brother, "Let me take the splinter out of your eye", when all the time there is a plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to

ndieze Izrel webatara. N'agbanyeghi omume ndi a, Chineke sikwara n'onu ndiamuma na ndi ohuuzo doo ha aka na nti si, "Sinu n'omume ojojo unu putu ma dobe iwu na okwa ndi a site n'igbaso usoro iwu niile nke m nyere nna nna unu ndi m si n'onu ndiamuma ndiodibo m kwuputara ha." Ma na ha achoghi ige nti. Ha kpochiri nti, gbaa isi akwara dika nna nna ha ndi enweghi okwukwe na Oseburuwa Chineke ha.

Ha ledara iwu ya na ogbugbandu ya na nna nna ha mere anya wee nupu isi na ndumodu na okwa ndi o maara ha. Ha gbasoro chi ndiozo bu ihe efu, si otu a burukwa ihe efu n'onwe ha; site n'inomi obodo ndi gbara ha gburugburu, n'agbanyeghi na Oseburuwa doro ha aka na nti ka ha kwusi ihe ha neme. Maka ihi ya, Chineke weere umu Izrel nnukwu iwe, chupu ha n'ebe o no. Sooso agburu Juda ka o hapuru.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 59:3-5.12-13 (Az. 7)
Aziza: **Welie aka nrigi nyere m aka, Onyenweanyi, zaa m oku.**

1. Chineke, ijula anyi, I tikpoola ebe nchedo anyi I na-eweso anyi iwe, laghachikwute anyi! (Az.)
2. I meela ka ala maa jijiji, tiwaa abuo; ma ugbu a mechikwaa oghere ndi a, o ka na-agbawasi; I hapula ndi nke gi ka ha taa ahuhu, mee ka anyi nuo mmanya na-egbu anyi egbu. (Az.)
3. Chineke, I jula anyi n'ezie? I nakwaghi eso ndiagha anyi eje agha. Nyere anyi aka n'oge ogbaaghara n'ihina enyemaka mmadu abughi ihe obula. (Az.)

Alেলাya! Heb. 4:12

Okwu Chineke bu okwu di ndu, na-alusikwa olu ike. O na-enyocha echiche na izuzu niile nke obi. Alেলাya.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (7:1-5)

Jesu gwara ndi na-eso uzo ya si; "Ekpela mmadu ibe gi ikpe ka a ghara ikpe gi ikpe. N'ihina otu i siri kpee mmadu ibe gi ikpe ka a gae-esi kpee gi ikpe. Ihe i jiri tunyere onye ozo, ka a ga-eji tunyere gi. Gini mere i jiri hu mpekele ihe di n'anya nwanne gi, ma i hughi ogwe osisi di n'anya gi onwe gi? Mobu kedu ka i ga-esi agwa nwanne gi si, ka m wepu gi mpekele ihe di gi n'anya', ebe gi onwe gi bu ogwe osisi n'anya nke gi? Onye ihuabuo, buru uzo wepu ogwe osisi di gi n'anya, ka i wee hu uzo nke oma

take the splinter out of your brothers' eye.'
The Gospel of the Lord.

iwepu mpekele ihe di n'anya nwanne gi.
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see pages 47)

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

(For Entry Antiphon and Collect, see page 45)

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 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 Oḡuḡu Nke Mbu

Ihe oḡuḡu e wetaara 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, "The 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 kpamkpam, o bu gi ka a ga-zoputa? 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, naani 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 eji mebie ha. Ugbu a biko Oseburuwa Chineke anyi, ana m ario 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 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 na-aruru onwe ya nkwaso o ga-eji megide ya. Site n'uzo o siri bia ka o ga-esi laghachi, o gaghi

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. (R.v.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.

abata n’ime obodo a, o bu Oseburuwa kwuru nke a. Maka na aga mechedo obodo a, zoputa ya maka ihi m n’ihi nwodibo m, Devid. N’abali ubochi ahu, mmuooma 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 echedkwawa 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 mma, bu anuri nke uwa niile. (Az.)

2. Ugwu Zayon isi anuri nke uwa niile ebe obibi nke nnukwu 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’ozoma 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 n-achoka ka ha meere unu; nke a bu isi nkuzi iwu Mosis na ndi amuma.

‘Sinu n’onuzo di warawara banye, n’ihina uzo nke mbibi sara mbara ma dikwa obosara, ma otutu ka ha di bu ndi na-abanye n’ime ya. Ma warawara na mkpagide ka uzo ahu di, nke na-eduba na ndu, olemaole bu ndi na-achota ya.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 47)

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.

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



Ukwe Mbata

O di otu onye Chineke zitere. Aha ya bu Jon. O biara igbara ihe ahụ akaebe, ịjị kwadoro Onyenweanyị ndị zuru oke.

Ekpere Mmeghe

Chineke ji ike niile, ị ebighị ebi, I kpolitere Jon di aso, Onye ome mmirichukwu, ka ọ kwadoro Kristi Onyenweanyị ndi zuru oke. Bikò, anyị na-ariò Gi, nye anyi bu ndi nke Gi, amara anyi ga-eji nwee anuri n'ime obi anyi; duziekwa obi anyi niile bu ndi kwereonu n'okporo uzò nke nzòputa 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, Gunu ndi bi ebe tereaka, geenu nti. Chineke hooro m site n'afò nne m, ọ kporo m aha tupu a muo m. O meela onu m o di nkò ka mmaagha. O zoro m n'okpuru aka ya; o mere m ka m buru aku a piri 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 ugbo a Chineke, onye kpuru m n'ime afò nne m, ka m buru nwodibo ya, ka m kpoghachiri ya Jekob azu, ka m chikotara ya Izrel, maka na enwere m nsopuru n'ihu ya, onye bu ike m, kwuru si, "O bughi naani na i bu nwodibo m ka i were kpolite agburu Jekob kpoghachi umu Izrel ndi

the nations so that my salvation may reach to the ends of the earth.’

The word of the Lord.

Responsorial Psalm: Ps. 138:1-3.13-15.(R.v.14)

Response: I thank you for the wonder of my being.

1 O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. You mark when I walk or lie down, all my ways lie open to you. (R.)

2. For it was you who created my being, knit me together in my mother’s womb. I thank you for the wonder of my being, for the wonders of all your creation. (R.)

3. Already you knew my soul, my body held no secret from you when I was being fashioned in secret and moulded in the depths of the earth. (R.)

Second Reading

A reading from the Acts of the Apostles (13:22-26)

Paul said: ‘God made David the king of our ancestors, of whom he approved in these words, “I have selected David son of Jesse, a man after my own heart, who will carry out my whole purpose.” To keep his promise, God has raised up for Israel one of David’s descendants, Jesus, as Saviour, whose coming was heralded by John when he proclaimed a baptism of repentance for the whole people of Israel. Before John ended his career he said, “I am not the one you imagine me to be; that one is coming after me and I am not fit to undo his sandal.”

‘My brothers, sons of Abraham’s race, and all you who fear God, this message of salvation is meant for you.’

The word of the Lord.

Alleluia, alleluia! Lk. 1:76

As for you, little child, you shall be called a prophet of God, the Most High. You shall go ahead of the Lord to prepare his ways before him. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (1:57-66.80)

The time came for Elizabeth to have her child, and she gave birth to a son; and when her neighbours and relations heard that the Lord had shown her so great a kindness, they shared her joy.

fodurunu; Aga m eme gi ihe nke mba niile ka nzoputa were ruo na nsotu nke uwa.”

Okwu nke Oseburuwa.

AbuomanaAziza:Abu.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-ano ebe di anya mara ihe m bu n’uche. I mazuru omume m niile, mgbe m na-aruru mobu mgbe m na-ezu ike. (Az.)

2. O bu gi kere mmuo m, O bukwa gi kpuru m n’afu 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 okpuku m niile siri di oge a na-akpu m na nzuzo, oge a na-ejikota m onu n’afu nne m. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n’oru Ndiози (13:22-26)

Pol kwuru si; “Chineke kpolitere Devid ka o buru eze ha, onye o gbaara akaebe, si, “Ahula m Devid nwa Jesse dika udi mmadu m 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 mmirichukwu nke ncheghari. Na ngwucha oru Jon, o kwuru, si. “Onye ka unu chere na m bu? Abughi m onye ahụ unu na-atu anya ya. Kama leenu! Otu onye na-esochi m n’azu, onye mu etorughi itopu eriri akpukpoukwu ya.

“Umunne m, ndi si n’agburu Abraham, na ndi niile na-atu egwu Chineke no n’etiti unu. O bu anyi niile ka Chineke ziteree 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 ruru 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 nura onu. N’ubochi nke

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: who lives and reigns for ever and ever.

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.

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 Nhunye

Dinwenu, biko, nara onyinye ndi a anyi na-ebukota n'ebe nchuaja Gi. Anyi ji ha were nsopuru kwesiri ekwesi na-eme emume omumu Jon di aso, ome Mmiri Chukwu, onye gbara akaebe banyere obibia Onye Nzoputa nke uwa, werekwa gosi anyi Ya mere O biara; Onye Gi na Ya di ndu na achi.

Ukwe Oriri Nso

Site n'obi ebere nke Chineke anyi, o ga-eme ka anyanwu ututu biakwa ndi nke ya.

Ekpere A Natachaa Oriri Nso

Dinwenu, n'emume nke taa, I werela nri nke eluigwe nyejuo anyi afo. Jon di aso, onye ome mmirichukwu, gwara anyi okwu banyere Nwaturu ahụ ga-abia ikpochapu mmehie anyi. Biko anyi na-arịo, site n'ekpere Jon di aso, mee ka anyi rite uru nke ezi ndu n'aka otu Nwa Gi ahụ. Onye Gi na Ya di ndu na-achi...

25 June [Eke] Thursday of Ordinary Time - Week 12 (Green)

(For Entry Antiphon and Collect, see page 45)

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

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 ahụ, ndiagha Nebukadnēza, eze Babilon biara gbāa obodo ahụ gburugburu, ka ha buso ha

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 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. This is the word of the Lord.

Ma Nebukadneza n'owe ya banyere n'obodo ahu oge ndiagha ya nagba 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 afọ 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 okpuuzi no n'obodo ahu. O nweghi ndi foduru n'obodo ahu beluso ndi ogbenye onu ntu. Nebukadneza wee kporo 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 bulatakware na Babilon ndiagha ahu 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.

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.)

Abuoma na Aziza: Abu. 79:1-5.8-9. (Az.9)

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

1. O Chineke, ndi amaghi gi abala ndi nke gi ogu; ha emeruala ulo gi di nso; ha etikpoola Jerusalem. Ha ewerela ozu umuodibo gi nye umu nnuhu ka o buru nri ha, ahu ndi nke gi di nso 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'ihia aha gi! (Az.)

Alleluia, alleluia! Jn. 14:23

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

Gospel

A reading from the holy Gospel according to Matthew (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!'

'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. This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 47)

26 June [Orie] Friday of Ordinary Time - Week 12 (Green)

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

(For Entry Antiphon and Collect, see page 45)

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 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,

Alaluya, alaluya! 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. Alaluya!

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 bughị onye obula nke na-akpo m 'Dinwenu Dinwenu ga-aba n'alaeze eluigwe, kama o bu onye na-eme uche nke Nna m bi n'igwe. N'ubochi ahu, otutu ga-asi m, '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 ahu, aga m agwa ha si, 'Amaghi 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 ruru ulo ya n'elu okwute; mmiri wee zoo, ide mmiri tojuo, ifufe bukwara ya ma o daghi, n'ihina a toro ntola ya n'elu okwute. Onye obula nke na-anu okwu ndi a, ma o naghi eme ha, dika onye nzuzu nke ruru ulo ya n'elu aja; mmiri zoro, ide mmiri tojuo, ifufe bukwara ya, o wee daa. Odida nke ulo ahu buru ibunke ukwu". M g b e J e s u kuzichara ihe ndi a, nkuzi ya turu igwe mmadu ahu n'anya, n'ihina O naghi akuziri ha dika ndi odeakwukwo ha, kama dika onye nwezuru ike niile.

The 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 niile busoro Jerusalem agha. O no na mputa obodo were ndiagha ya gbaa ya gburugburu, were ruo n'afu nke iri na otu n'ime ochichi Zedekaya. Mgbe onwa nke ano gbara mkpuru ubochi itoolu, unwu dara

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.)

Alleluia, alleluia! Ps. 144:13

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

n'obodo a nke mere na o nweghikwa nri nke ndi mmadu ga-eri. N'etiti abali ubochi ahu, Zedekaya na ndiagha ya tipuru mgbidi obodo ahu, bido igba oso. Ha si onuuzo di n'etiti mgbidi abuo di nso n'ubi eze; ha gbaara gaba uzọ Araba n'agbanyeghi na ndi Kaldia gbara obodo ahu gburugburu. Ma ndiagha Kaldia chuwara eze ahu, 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 anya, wee tuo ya iga n'aka kpuga ya Babilon.

Na mkpuru ubochi asaa nke onwa ise n'ime afo 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 bukoru 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-aru 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 ahu. (Az.)
2. Ebe ahu ka ndi dotara anyi n'agha gwara anyi ka anyi kweere ha ufodu ukwe nke Zayon iji mee ha obi uto. (Az.)
3. Mana olee 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.)

Aleluya, aleluya! Abu. 145:13

Onyenweanyi di ntukwasioji n'okwu ya niile, omume ya niile juputara n'obi ebere. Aleluya!

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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 47)

27 June [Afo] Saturday of Ordinary Time - Week 12 (Green/White)

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

Our Lady of Saturday

(For Entry Antiphon and Collect, see page 42)

First reading

A reading from the Book of Lamentations (2:2,10-14,18-19)

The Lord has pitilessly destroyed all the homes of Jacob; in his displeasure he has shattered the strongholds of the daughter of Judah; he has thrown to the ground, he has left accursed the kingdom and its rulers. Mutely they sit on the ground, the elders of the daughter of Zion; they have put dust on their heads, and wrapped themselves in sackcloth. The virgins of Jerusalem hang their heads down to the ground. My eyes wasted away with weeping, my entrails shuddered, my liver spilled on the ground at the ruin of the daughters of my people, as children, mere infants, fainted in the squares of the Citadel. They kept saying to their mothers, 'Where is the bread?' as they fainted like wounded men in the squares of the City, as they poured out their souls on their mothers' breasts. How can I describe you, to what compare you, daughter of Jerusalem? Who can rescue and comfort you, virgin daughter of Zion? For huge as the sea is your affliction; who can possibly cure you? The visions your prophets had on your behalf were delusive, tinsel things, they

Ozioma

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

Mgbe Jesu siri n'elu ugwu ahụ rịdata, Moke igwe mmadu sooro ya; otu onye ekpenta biakwutere ya, sekpuru ala n'ihu ya rịọ ya si, "Dinwenu, o buru na i choro, mee ka m di ocha." Jesu setiri aka ya, metu ya aka si, "Achoro m; di ocha." Ozigbo ahụ, 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.

The Ogugu nke Mbu

Ihe ogugu e wetara na Akwukwo Abuakwaariri (2:2,10-14,18-19)

N'emeghi ebere obula, Oseburuwa N'emebichaala ebe obibi niile nke Jacob. Na nnukwu iwe ya okwadachaala ebe niile ewusiri ike nke ada Juda. O menyela alaeze ya na ndi ochichi ya ihere. Ndiokenye ada Zayon no odu n'ala nkiti mechie onu. Ha awuola ntu n'isi ha yinyekwa akwa iri uju. Umuada Jerusalem ekpudola ihu n'ala. Ebekpochaala m anya n'akwa; Mkpuruobi m no n'ogbaghara. Uru agbawaala m obi n'ihu mkpochapu ndi nke m ya na maka umuntakiri m na maka ndi eku n'aka na-ada mba n'okporo uzo obodo. Ha na-ebere nne ha akwa nri n'asi; "kedu nri, kedu ihe onuonu?" ka ha na-ada mba n'okporo uzo nke obodo ahụ dika ndi e meruru ahụ, ha na-ekubi ume n'aka nne ha. Ada Jerusalem kedu ihe m ga agwa gi? Kedu ihe m ga eji tunyere gi ada Zayon na amaghi nwoke? Kedu ihe m ga asi n'idi ka ya iji kasie gi obi? Onya di gi n'ahu miri emi dika oke osimiri, onye ga-agwoli gi, onye nwekwara ike igwo gi? Ohu niile nke ndiamuma gi huuru gi bu ugha na nrafu. Ha ekpugheghi mmehie gi iji

never pointed out your sin, to ward off your exile. The visions they proffered you were false, fallacious, misleading. Cry aloud, then, to the Lord, groan, daughter of Zion; let your tears flow like a torrent, day and night; give yourself no relief, grant your eyes no rest. Up, cry out in the night-time, in the early hours of darkness; pour your heart out like water before the Lord. Stretch out your hands to him for the lives of your children who faint with hunger at the entrance to every street.
The word of the Lord.

Responsorial Psalm: Ps 74:1-7,20-21

Response: **Do not forget your poor servants for ever.**

1. Why, O God, have you cast us off for ever? Why blaze with anger at the sheep for your pasture? Remember your people whom you chose long ago, the tribe you redeemed to be your own possession, the mountain of Zion where you made your dwelling. (R.)

2. Turn your steps to these places that are utterly ruined! The enemy has laid waste the whole of the sanctuary. Your foes have made uproar in your house of prayer: they have set up their emblems, their foreign emblems, high above the entrance to the sanctuary. (R.)

3. Their axes have battered the wood of its doors. They have struck together with hatchet and pickaxe. O God, they have set your sanctuary on fire: they have razed and profaned the place where you dwell. (R.)

4. Remember your covenant; every cave in the land is a place where violence makes its home. Do not let the oppressed return disappointed; let the poor and the needy bless your name. (R.)

Alleluia, alleluia! 2Tim. 1:10

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

Gospel

A reading from the holy Gospel according to Matthew (8:5-17)

When Jesus went into Capernaum a centurion came up and pleaded with him. 'Sir,' he said 'my servant is lying at home

weghachi gi n'onodu oma. Ohu ha huuru unu bu asi na okwu nduhie. Ada Zayon tigara Chineke mkpuakwa. Ka anyamiri gi na-ezo ka miri ehie na abali. Enyela onwe gi ezumike, ekwela ka anyamiri akwa gi kwusi igba. Bilie, bee akwa n'uchichi na mbido nche niile nke abali. Mee ka ihe di gi n'obi soputa n'ihu Oseburuwa dika mmiri si aso. Chilierenu ya aka unu elu maka ndu umuntakiri unu ndi na-ada isi okporo uzọ niile maka ihi aguu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 74:1-7, 20-21

Aziza: **E chezokwala umu ogbenye ndi odibo gi, ebighiebi.**

1. O Chineke, gini mere iji gbahapu anyi kpankpan! Gini mere iwe gi jiri di oku n'ebe igwe aturu ina azu no. Cheta ndi nke gi, ndi ihorola kamgbe ochie, ka ha buru oke nke gi, ndi i zoputara, ka ha buru oke nke gi n'ugwu Zayon a, ebe ibiara ibi. (Az.)

2. Bia jeharia n'ebe ihe ndia emebiri emebi di, onyeiro emebiela ihe niile di n'ebe gi di nsọ. Ha na-aba mba n'ebe ndi nke gi n'enwe ogbako. (Az.)

3. Ha weere okoloto ha debe n'onuzo ulonso gi. Okoloto anyi na-ahubeghi mba. Ha ji anyike n'egbutusi ihe niile apiri api di n'ulonso, dika ndi n'egbutusi osisi n'ohia. Ha ji anyike n'akupia nakutusi ha. Ha gbara ulonso gi oku, meruokwa ebe obibi nke aha gi. (Az.)

4. Kwanyere ogbugbandu gi ugwu, ogba niile di n'ala juputara n'ogbaghara. Ekwekwala ka ndi ana-emegbu emegbu laa n'ihere, kama mee ka ndi ogbenye na ndi no na mkpa too aha gi. (Az.)

Alaluya, alaluya! 2 Tim. 1:10

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiudere (8:5-17)

Ka Jesu batara Kapanau, otu onye Kochiagha biakwutere ya riu ya si, "Onyenwe m, nwodibo m togboro n'ulo

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

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

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

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Post-Communion, see page 44)

**13TH SUNDAY IN ORDINARY TIME (A)
28 June 2026 [Nkwo] (Green)**

**Office:
Week 1**

Today Readings focus on hospitality to messengers of God. In the First Reading, a Shunammite woman recognizes the holiness of Prophet Elisha to whom she shows hospitality and becomes accordingly rewarded. While emphasizing self-denial as key to discipleship, Jesus in the Gospel calls for spirit of generosity and hospitality towards his messengers, assuring great recompense. St Paul underlines in the Second Reading that through entry into the new life of Baptism, a Christian shares in Christ’s paschal transformation which includes generosity of spirit.

Entry Antiphon

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

Collect

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

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

Mgbe Jesu batara n’ulo Pita, o huru ogonwaanyi Pita ka o dina n’ahụ oku. O meturu ya aka, ahụ oku wee laa, o bilie lee Jesu obia.

Na mgbede ahụ, ndi mmadu kpotaara ya otutu ndi ajo mmuo ji, o ji okwu onu chupu mmuo ojoo niile ahụ ma gwokwaa ndi oria niile. Nke a bu iji mejuo ihe onye amuma Aizaya kwuru si, “O wegbara nrianyi anyi niile burukwa oria anyi niile.”

Ozioma nke Oseburuwa.

Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, o soro Gi ime ka anyi buru umu nke ihe site n’amara nke ogbugba ndu anyi na Gi. Biko, e kwela ka anyi dabu n’ochichiri nke njo, kama mee ka anyi chawaputa mgbe nile na mmukesi nke ezikwu Gi. Site na Onyenweanyi Jesu Kristi.

First reading

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

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

The word of the Lord

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

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

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

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

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

Second reading

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

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

The Ogugu Nke Mbu

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

Otu ubochi, Elisha biara na Shunem ebe otu nwanyi nwere aku hie nne bi. Nwanyi ahu rioro ya ka o bia rie nri n'ulo ya. Mgbé o bula Elisha na-agafe, o na-akwusi na be nwanyi ahu rie nri. N'ih i ya ka nwanyi ahu ji gwa di ya: "O doro m anya na nwoke a bu onye nso nke Chineke. Ebe o bu na o na-abiakwute anyi ugboro ugboró, ka anyi meziere ya otu onu ulo n'ime ulo elu anyi, biakwa tinyere ya otu akwa-ndina, oche ukwu na oche nta na mpanaka, ka o wee buru na mgbe o bula o biakwutere anyi, o ga-ano ebe ahu. Otu ubochi ozo Elisha biakwará Shunem gaa n'onu ulo ahu izu ike. E mechaa, Elisha juru si: "E nwere ihe a gamere nwanyi a? Gehazi zara si: "E-e, o nweghi nwa nwoke. Di ya aghoola agadi". Elisha si: "Kpoo ya. Mgbé a kporo ya, o biara guzo n'onu uzo. Elisha wee kwe ya nkwa si: N'oge ugbu a n'afó ozo. I ga-eku nwa nwoke n'aka gi". Okwu nke Oseburuwa.

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

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

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

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

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

The Ogugu Nke Abuo

The ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (6:3-4,8-11)

O bu na unu amaghi na anyi niile bu ndi e mere mmirichukwu n'ime Kristi eketala oke n'onwu ya? Mgbé e mere anyi mmirichukwu, e likotara anyi na ya ka anyi wee sonye n'onwu ya, ka o ga-abu otu ahu Chineke Nna ji si n'ike ya di ebube mee ka Kristi si n'onwu bilie, anyi onwe anyi ga-esi

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

The word of the Lord

Alleluia, alleluia!

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

Gospel

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

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

'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me. 'Anyone who welcomes a prophet will have a prophet's reward; and anyone who welcomes a holy man will have a holy man's reward.

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

The Gospel of the Lord

Prayer over the Offerings

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

Communion Antiphon

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

Prayer after Communion

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

otu ahụ malite ibi ndụ ohuru n'ime Kristi.

O buru na anyi soro Kristi nwuo n'onwu ya, anyi nwere okwukwe na anyi na ya ga-adiko ndu ozo. Ebe Chineke mere ka Kristi si n'onwu bilie, O gaghi anwukwa ozo, onwu enweghikwa ike ozo n'ebe o no. N'onwu ya, o nwuru naani otu ugboro n'ebe njo di, mana ndu o di ugbu a buzi n'ime Chineke. N'otu aka ahụ, unu ga-ewere onwe unu dika ndi nwurula n'ebe njo di, ma burukwa ndi di ndu imaka Chukwu n'ime Kristi. Okwu nke Oseburuwa.

Aleluya, aleluya!

Meghee obi anyi, Onyenweanyi, k'anyi were nara okwu nke Nwa gi. Aleluya!

Ozioma

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

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

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

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

Ekpere Nhunye

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

Ukwe Oriri Nso

Mkpuruobi m too Dinwenu. Ihe nile no n'ime m, too aha ya di nso.

Ekpere A Natachaa Oriri Nso

O nyenweanyi, anyi na-ario Gi, mee ka aja nke a anyi chunyerè Gi; na oriri nso nke anyi natara, nye anyi ndu n'ime Gi. Biko, mee ka anyi na Gi buru otu n'ihunanya mgbe nile; ka anyi wee na-amita mkpuru nke gageru mgbe ebighi ebi. Site na Kristi Dinwenu anyi.

29 June 2026 Monday [Eke] (Red)



Ss Peter & Paul, Apostles (Solemnity)

Simon Peter or Cephas and St. Paul were founders of the see of Rome. The fisherman, Peter from Bethsaida was called by Jesus on Lake Genesareth. Jesus later entrusted him the key to be the Prince of the Apostles. Peter was recognized by the early Church as the first Supreme Pontiff. He was instrumental in bringing the Gospel to the Gentiles, thereby permitting the new Church to become universal. He was martyred in Rome c. 64 during the reign of Emperor Nero. St. Paul, the indefatigable Apostle of the Gentiles, was converted from Judaism on the road to Damascus. He went to



Jerusalem to see Peter and pay his homage to him as the head of the Church. A Jewish Talmudic student, lawyer and tent-maker by trade, Paul undertook three major missionary journeys that established his churches, leaving fourteen canonical Epistles. He was beheaded in Rome c. 67.

Entry Antiphon

These are the ones who, living in the flesh, planted the Church with their blood; they drank the chalice of the Lord and became the friends of God.

Collect

O God, who on the Solemnity of the Apostles Peter and Paul give us the noble and holy joy of this day, grant, we pray, that your Church may in all things follow the teaching of those through whom she received the beginnings of right religion. Through our Lord Jesus Christ.

Ukwe Mbata

Ndi a bu ndi, ka ha ka no ndu n’anuahu, n’hibere N’zuko site n’ikwafu obara ha: ha n’urula iko nke Onyenweanyi were buru ndi enyi Chineke.

Ekpere Mmeghe

O Chineke, onye na nnukwu Oriri nke ndi Apostul Pita na Pol na-enye anyi taata onu di og’o ma di nso, mee, anyi narario, ka Nzuiko gi n’ihe niile na-eso nkuzi ndi ahu o siri n’aka ha nata malite ekpemchi bu ezie. Site na Dinwenu anyi.

First Reading

A reading from the Acts of the Apostles (12:1-11)

King Herod started persecuting certain members of the Church. He beheaded James the brother of John, and when he saw 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 unremittingly.

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

The Ogugu Nke Mbu

The ogugu e wetara n’Oru Ndi’oziri (12:1-11)

N’oge a, Eze Herod malitere ikpagbu ufodu n’ime ndi otu Kristi. O jiri mmaagh’agbu Jemis nwanne Jon. Mgbe o huru na ihe o mere toro ndi Juu ut’o, 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 mma’o oge Emume Ngabiga gachara. Ka Pita no na mkporo nzuoko 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 ka n’akuku, kpotee ya si, “Bili’ osooso!” Mkporo 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

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.

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.

ya ozo si, "Yirikwa uwe ukwu gi, sobe m!" Pita sooro ya puta n' ulomkporo. O chere na o na-ahu ohu, o mataghi na ihe mmuooma ahu na-eme bu ezie. Mgbe ha gafechara onye nche nke mbu na nke abuo, ha rutere n'onuuzo ama igwe nke e si abanye n'ime obodo. Onuuzo igwe ahu ji aka ya meghee n'onwe ya. Ha gafere, puta n'otu uzo nta, Mmuooma ahu ahapu ya ozigbo. Pita matara onwe ya, kwuo si, "Ugbu a, o weela m anya na Onyenweanyi zitere mmuooma ya ka o zoputa m n'aka Herod na n' ihe niile ndi Juu na-atu anya ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 34:1-8. (Az. 7)

Aziza: Mmuooma nke Onyenweanyi na-eche ndi na-atu ya egwu nche.

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

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

3. Ihu obula chere n'ebe Onyenweanyi no 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. Mmuooma nke Onyenweanyi na-eche ndi natu ya egwu nche; O na-azoputa ha; Detu ire ka i hu ka Onyenweanyi si di mma! Afuri na-adiri onye gbabara n' Onyenweanyi. (Az.)

The Ogugu Nke Abuo

The 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 ula Am ezuola. Aluola m ezigbo ogu, agbaruola m oso ahu n'isi, akwudosielam ike n'okwukwe. Site ugbu a e doberela m okpu eze nke eziumume, nke Onyenweanyi, ezi onye okaikpe ga-enye m n'ubochi ahu. O bughị naani m ka o ga-enye okpu eze ahu, o ga-enyekwa ya ndi niile ji ihuanaanya nache obibia ya.

Ma Onyenweanyi nonyeere m, nye m ike ikwusa ozioma ahu n'uju, ka ndi mba ozo nu ya. Ma Chineke zoputara m n'onu odum. Onyenweanyi ga-anaputa m n'ihe ojoo niile ma zoputakwa m maka alaeze eluigwe ya. Ka otito diri aha ya ebebe ebebe. Amen. Okwu nke Oseburuwa.

Alleluia, alleluia! Mt. 16:18

You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (16:13-19)

When Jesus came to the region of Caesarea Philippi he put this question to his disciples, ‘Who do people say the Son of Man is?’ And they said, ‘Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ ‘But you,’ he said ‘who do you say I am?’ Then Simon Peter spoke up, ‘You are the Christ,’ he said ‘the Son of the living God.’ Jesus replied, ‘Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the Kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.’

The Gospel of the Lord.

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.

Aleluya, aleluya! Mat. 16:18

Ngi bu Pita, n’elu okwute a ka m ga-arukwasi nzuko m, onuzo 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 siru 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 mabu otu onye n’ime ndi amuma.” Ma o juru ha si, “Onye ka unu na-ekwu na m bu?” Saimon Pita zara si, “I bu Kristi, Nwa nke Chukwu di ndu.” Jesu wee zaa ya si, “I bu onye a goziri agozi Saimon nwa Jona! N’ihina o bughi mmadu kpugheere gi eziokwu nke a, kama o bu Nna m nke bi n’eluigwe. Ya bu, agwa m gi, ngi bu Pita, n’elu okwute a ka m ga-arukwasi nzuko m, onuzo okummo agaghi emerinata ya. Aga m achinye gi mkpisiigodo nke Alaeze eluigwe. Ihe obula i ga-eke agbu n’elu uwa, a ga-ekekwa ya n’eluigwe. Ihe obula i ga-atopu agbu n’elu uwa, a ga-atopukwa ya n’eluigwe.” Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka ariri ndi Apostul ga, O Onyenweanyi, sonyere aja nhunye anyi na ebutere aha gi maka odidonso, ka ariri 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 Mka ha di oheru 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.

The First Martyrs of the Church of Rome (Opt. Mem.) (For Entry Antiphon and Collect, see page 60)

First Reading

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

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

The word of the Lord.

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

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

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

The Ogugu Nke Mbụ

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

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

Okwu nke Oseburuwa.

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

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

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

Alleluia, alleluia! Ps.129:5

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

Gospel

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

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

Aleluya, aleluya! Abụ. 129:5

Mkpurubobi m na-eche Onyenweanyi, na Mnkwa ya ka m nwere nchekwube. Aleluya!

Ozioma

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

Mgbe Jesu banyere n'ugbommiri, ndi na-esozuzo ya sooro ya. Oke ebili mmiri malitere n'osimiri ahụ, nke mere ka ugbo ahụ chọba imikpu, ma Jesu no n'ura. Ha wee gaa, kpotee ya si, "Zoputa anyi Onyenweanyi, anyi na-ala n'iyi." Jesu gwara ha si, "Gini mere unu ji atu egwu, unu ndi obere okwukwe?" Mgbe ahụ, Jesu biliri, baara ifufe na osimiri ahu mba, ebe niile dara juu. Ihe a turu ndi mmadu niile no ebe ahụ n'anya ha wee na-asi, "Kedu udi onye di nke a, obuladi ifufe na oke osimiri na-erubere ya isi?" Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 62)

Holy Hour: The Eucharist and the Holy Spirit



Exposition of the Blessed Sacrament PROGRAM

First Reading: **EZEKIEL 36:22-32**

5 Minutes for Reflection

Responsorial Scriptural Verses [Ekwee Azaa] (See Page 69)

Second Reading: **1 CORINTHIANS 12:3-7,12-13**

5 Minutes for Reflection

The Gospel: **JOHN 16:7-15**

5 Minutes Silence

Homily

10 Minutes Silence

Intercessions (See Page 69)

Litany of THE HOLY SPIRIT (See Page 70)

Conclusion with Benediction

INTRODUCTION

The Solemnity of Pentecost marks the beginning of the Church, the outpouring of God's power over humankind. The feast celebrates the gathering of God's people into unity of faith and love, drawn from different nations, languages, and backgrounds. It is the fulfillment of Christ's promise of his abiding presence, by the indwelling of the Holy Spirit in the lives of believers. The Spirit himself is the Advocate, i.e., divine helper, comforter, and counselor, to teach, guide, encourage and defend believers. By the power of the Holy Spirit, bread and wine are transformed into the Eucharistic Body and Blood of Christ, to sanctify all those who partake of the banquet, uniting them to be one heart and mind in Christ. Christian life is not possible without this indwelling of the Holy Spirit who joins with our spirit to bear witness that we are children of God (Romans 8:16).

RESPONSORIAL SCRIPTURAL VERSES

The following should not be rushed, but meditatively recited, with 10 seconds silence observed after each verse for reflection!

Aziza: Onye ahụ mere ka Kristi si n'ọnwụ bilie ga-enye ahụ ụnụ ndụ site na Mmuọ Nso nke bi n'ime ụnụ.

1. Lee ị ga-adị ime, mụta nwa nwoke; aha ị ga-akpọ ya bụ Jesu. Mmuọ Nso ga abiakwasa gi; ike nke Onye kacha elu ga-ekpuchi gi. N'ihu nke a, a ga-akpọ nwa ahụ ị ga-amụ; Onye Nso, nwa Chineke (Lk.1:31,35). **Az.**
2. Jesu siri ha, “Abụ m achicha nke ndụ; onye na-abiakwute m agụu agaghị agụ ya, onye na-ekwere na m, akpiri agaghị akpọ ya nkụ.” “Ọ bụ Mmuọ na-enye ndụ, anụahụ enweghị ihe ọ bụ. Okwu ndị m gwara ụnụ bụ mmuọ burukwa ndụ” (Jn.6:35,63). **Az.**
3. A ga m arịo Nna ka o nye ụnụ onye nkasiobi ozo ka ọ nonyere ụnụ mgbe niile. Onye nkasiobi ahụ bụ Mmuọ nke eziokwu. Mgbe Mmuọ nke eziokwu ahụ b́ara, Ọ ga-eduba ụnụ n'eziokwu niile. Ọ gaghị ekwu n'ike aka ya, ma Ọ ga-ekwu ihe niile ọ nuru, kowkwara ụnụ ihe gaje ibia. Ọ ga-enyekwa m otito n'ihu na ọ ga-esite n'aka m nata ihe ọ ga-akoro ụnụ (Jn. 14:16;17a; Jn. 16:13-14). **Az.**
4. Mmuọ nke ụnụ natara abughị mmuọ nke ibụ ohu, nke ga-eme ka ụnụ laghachie n'ihu egwu. Mmuọ nke ụnụ natara bụ mmuọ nke umu Chineke nke na-eme ka ụnụ tikuo Chineke si, “Abba! Ezi Nna!” Mmuọ Nso ahụ sokwa mmuọ anyị na-agba ama na anyị bụ umu Chineke. Ọ buru na anyị bụ umu Chineke, anyị sokwa na ndị ha na Kristi ga-eketa alaeze ya (Romans 8:15-17a). **Az.**
5. Mkpuru nke mmuọ bụ: ihunanya, onu, udo, ndidi, obioma, idi mma, ikwesi ntukwasobi, idi nwayo na njikota nke onwe; ọ dighi iwu obula megidere ihe ndi a. Ndi niile bu ndi nke Jesu Kristi akpogbuola ochicho na aguu anuhu n'obe (Galatians 5:22-24). **Az.**
6. Ugbu a, Dinwenu bụ Mmuọ Nso. Ebe Mmuọ nke Dinwenu ahụ nọ, ebe ahụ ka mwere onwe nke onye di. Anyi niile bu ndi e wepurula akwa mkpuchi n'ihu na-egosi ebube nke Dinwenu, a na-agbanwe anyi ibanye n'oyiyi ya site n'ebube ruo n'ebube; nke si n'aka Dinwenu onye bụ Mmuọ ahụ (2 Corinthians 3:17-18). **Az.**

INTERCESSIONS

Aziza: Zipuata Mmuọ Gi, O Dinwenu, mee ka ihu uwa a di oheru!

1. Taata, Chukwu Nna na-ezitere anyi Mmuọ Nso ka ọ mugharia Uka ya n'idinotu na ihunanya dika Ahu nke Nwa ya, Jesu Kristi. N'anuri nke Mmuọ Nso, anyi na-ario. **Az.**
2. Site na Baptizim, I na-achọ idinotu nke ndi otu Kristi niile ndi i naghị aju inye

onyinye nke Mmuo Nso. Mee, anyi na-ario, site na-agburu niile na olu niile, ka ndi otu Kristi muta otu asusu nke Mmuo Nso, nke bu ikwusa otu okwukwe n'ime Kristi, ya na igba osiala nyere ihunanya Ya. **Az.**

3. O na-agusi Gi agu ike ka uwa niile nweta amamihe nke eziokwu n'ime Kristi ma juputakwa n'oku nke Mmuo ya. Ma otu o di, agha, akpomasi na nkewa ka na-echere uwa anyi nnukwu aka mgba. Bikonu, ka onyinye nke udo oheru gi kpalitekwa n'ua anyi omenala nke nsopuru, ikpa nkata, ikpe mkwumoto na udo. **Az.**
4. Nna nke ihe niile ekere eke, site n'izite Mmuo Gi ka ochikota umu Gi ndi nke gbasara agbasa n'ua ka aturu n'enweghi onye nche, I kpughere udi njo njo joro, mekwa ka uwa mata maka ibi ndu ikwubaakaoto na ikpe, biakwa wukwasakwa ndi umazu Gi ike nke igbaghara njo. Biko, kwasaa ochichiri nke njo na ihe ojoo ndi di anyi n'obi. Mee ka obi anyi na mmuo anyi tozuo inata ngozi nke mmuo na ochicho nke adimaso Gi. **Az.**
5. Nna, site na Mmuo Nso Gi, I na eme ka ndi kwere na Gi nweta ozuzuoke eziokwu na ndu nke Kristi si n'onwu bilite, iji mee ka onu ha zuo oke. Site na ncheta nke okwu ya na site na mmeghe nke mmuo anyi na nghota nke ihe omimi ya, I na eme ka anyi huta ma mata n'uzo doro anya nnonyere ya n'ime Yuharistia di Aso. Mee ka ndi niile na-ege Nwa Gi nti ma na eketekwa oke n'Ahụ na Obara Ya buru otu ahụ na otu mmuo n'ime ya. **Az.**
6. Dinwenụ Jesu, i kwere nkwa ime ka ihé niile di oheru site na Mmuo Nso. Meenu ka onye Nkasiobi ahụ kpara ndu anyi aka, iji wetere anyi ogwugwo nso na mgbaghara. Ka ndu anyi na-adwanye mma oge niile, were na amitananye ukpuru nke Mmuo Nso, anyi aburuzia ndi akaebe ziri ezi nke agburu oheru nke nzoputa. **Az.**

Litani nke Mmuo Nso

Onyenweanyi mee ebere,

Onyenweanyi mee ebere

Kristi mee ebere,

Kristi mee ebere

Onyenweanyi mee ebere,

Onyenweanyi mee ebere

Chukwu Nna nke eluigwe,

Chukwu Nwa, Onye mgbaputa nke uwa,

Chukwu Mmuo Nso,

Atọ n'ime Otu di Ngozi, Otu Chukwu,

Ihe ha jiri buru Chukwu, otu ezi Chineke,

Mmuo nke eziokwu na amamihe,

Mmuo nke idi aso na ikwubaakaoto,

Mmuo nke nghota na alo,

Mmuo nke ihunanya na onu,

Mmuo nke udo na ndidi,

Mmuo nke ntachiteobi na idi nwayo,

Mmuo nke afoma na agwa di mma,

Ihunanya ejirimara Nna na Nwa,

Ihunanya na ndu nke ndi obi ha di aso,

Oku na-enwu okputorokpu,

Mmiri ndu na-egbo agu mmiri obi mmadu,

Meere anyi ebere

Site n'ajọ ihe niile,

Zọpụta anyị, Mmụọ Nsọ.

Site na mmetọ mkpuruobi na àhụ,

Site n'oke erimeri na ọ̀nụ̀nụ̀ na ihe uto anụ-ahụ,

Site n'igudosi ihe nke ụwa aka ike,

Site n'ime ihu abụọ,

Site n'ezughị oke na mmehie ndị e hiri aka n'anya were mee,

Site n'ime uche aka anyị,

Site na mkwuto niile,

Site n'ilafu mmadụ ibe anyị,

Site na mkpalite agụụ ihe ojọọ na oriri warawara niile,

Site n'añaghị ntị n'izuzu I na-agbanyere anyị n'obi,

Site n'ileda ihé dī nta anya,

Site n'ibi ndụ mmefu na inwe ajọ obi,

Site n'ichọ ihe uto na ihe ukwu,

Site n'ochichọ inweta ihe ndị ọzọ karịa Gị onwe gị,

Site n'ihe niile na-emegide Gị,

V.Nna huru anyị n'anya,

R.Gbaghara anyị mmehie anyị,

V.Okwu Chineke,

R.Meere anyị ebere.

V.Mmụọ Nsọ nke Chineke,

R.Ahapukwala anyị, ganye na anyị eketa oke n'ụdị gị ka Chineke nke elu
kasi elu.

V.Nwaturu nke Chukwu, Onye na-ekpochapụ njo nke ụwa,

R.Zitere anyị Mmụọ nkasịobi.

V.Nwaturu nke Chukwu, Onye na-ekpochapụ njo nke ụwa,

R.Hujuo n'ime anyị onyinye nke Mmụọ Gị.

V.Nwaturu nke Chukwu, Onye na-ekpochapụ njo nke ụwa,

R.Mee ka ukpuru nke Mmụọ Nsọ na-etowanye n'ime anyị.

Ebe anyị natarala Mmụọ Nsọ nke Chineke, onye na-enyere anyị aka
n'adighi ike anyị, onye na-emekwa ka anyị tikuo Chineke, Abba, Ezi
Nna, ka anyị werenu nkamobi kpee:

Nna anyị nọ n'eluigwe....

Ka anyị rịọ aririọ

O Chukwu, Onye sitere n'oriri Pentikost wube Nzuko Gị ka ọ buru
Nwunye Gị, Jesu Kristi; ebumnobi iji mee ka ihé niile dikwa oheru.

Wupu ngozi Gị ozokwa iji doo Nzuko Gị aso, dika ọ di na Pentikost izizi.

Mee ka anyị jiri obi inu oku mezuo ihe ndi foduru n'oru nzoputa o ruru maka
uwa, dika akuku Ahu ya di omimi bu Nzuko. Were onyinye asaa nke Mmụọ
Nsọ Gị wujuo n'obi anyị, ka anyị were buru n'ezie Ulo Nsọ ahụ, ebe aga na-
achunyere Gị aja di ndu akwusi akwusi maka otito nke aha Gị. Site na Kristi
Onyenweanyi. Amen.



PICTURES
from
NICCSJ May Mass
(Mother's Day)

CONTACTS:
Fr. James Okafor, Chaplain
Telephone :-1408-500-8218
Email : james.okafor@dsj.org
Dr. Angela Ikeme, Chairman
Email: aikeme2004@yahoo.com
Dr. Josephine Ada Jesu Okafor-Director of Liturgy
Email: joeokafor@yahoo.com