

FOURTH SUNDAY OF LENT- YEAR B- MARCH 14TH, 2021
UKA NKE ANO N'OGHE NCHETA AHUHU KRISTI -AFO NKE ABUO

IHE OGUGU NKE MBU: Ihe ogugu e wetara n'Akwukwo nke Abuo nke Ihe E Mere:
36:14-16;19-23.

Ndi isi nchuaaja nile na ndi mmadu mere njo kwuru njo mekwasi n'elu mmehie ha nile, biakwa na-eme aru nile umu mba ndi ozo na-emerukwa Ulo Nso nke Onyenweanyi doro aso na Jerusalem. Onyenweanyi Chineke nke nna nna anyi ha buru uzo si n'onu ndi ozi Ya di iche iche, na-ezigara ha ozi, n'akwusighi akwusi, n'ihina, na O choro izoputa ndi nke Ya na Ulo Nso Ya. Ma ha jiri ndi ozi Chineke mere ihe ochi, nupukwu isi n'aka O doro ha na nti. Ha jiri ndi amuma Ya mee ihe ochi, wee ruo mgbe iwe nke Onyenweanyi lara elu karia n'ebe ndi nke Ya no, nke na o kwekwaghi ogbugbo.

O bia were eze ndi Kaldia buso ha agha, onye gbusiri umu okorobia ha n'ebe kacha nso nke Ulo Nso; nke na o nweghi onye onwu hara, ma umu okorobia ma umu agboghobia, ma okenye ma onye na-ala ezumike nka. O weere oku suree Ulo Nso Chineke, kwatuchaa mgbidi Jerusalem, suree kwa obi (ulo) eze oku, biakwa laa ihe dum bara uru na Jerusalem n'iyii. Nebukadineza buuru ndi mma agha gbufo laa Babilon, /ebe ahu ka ya na umu ya jiri ha mere ohu wee ruo mgbe alaeze ndi Peshia weere ike ochichi. Ihe nile ndi a bu ihe e mere iji mezuo okwu Onyenweanyi si n'onu Jeremaya kwuo si: "Wee ruo' mgbe ala a weghachiri ubochi ezumike nile fulahara ya, n'oge nile ahu o togboro n'efu, o ga-edogide ubochi ezumike aso ruo ogu afo ato na iri."

N'Afo mbu nke Sairos, eze Peshia, iji mezuo okwu ahu. Onyenweanyi siri n'onu Jeremaya kwuo. Onyenweanyi kpalitere mmuo nke Sairos, eze Peshia ka o tie iwu, deputakwa ya ebe mmadu nile ga-ahu ya n'alaeze ya gburugburu. Nke a bu ihe Sairos, eze Peshia kwuru: "Onyenweanyi, Chineke nke eluigwe enyela m alaeze nile no n'uwa. O nyela m iwu ka m wuoro Ya Ulo Nso na Jerusalem nke di na Juda. N'ihina, onye o bula n'ime unu so na ndi nke Ya, ka Chineke ya nonyere ya. Ya gbagoo ebe ahu."

Okwu nke Oseburuwa- Ekele diri Chukwu

ABUOMA NA AZIZA YA: (137:1-6 Az.6)

Aziza: O buru na m echefuo Gi, ka ire to m n'onu.

1. N'agiga mmiri Babilon ka anyi noduru ala bee akwa mgbe anyi chetara Zayon. N'osisi toro n'ala ahu ka anyi kowere ubo akwara anyi. **Aziza.**
2. N'ebe ahu ka ndi ji anyi n'agha gwara anyi ka anyi buoro ha abu. Ndi na-emegbu anyi gwara anyi nuriwa onu, biakwa si: Buoronu anyi abu Zayon. **Aziza.**
3. Ma kedu ka anyi ga-esi buo abu Onyenweanyi n'ala mba ozo? Jerusalem, o buru na m echefuo gi, ka aka nri m kponwuo. **Aziza**
4. O buru na m ghara icheta gi, ka ire to m n'onu: ma o buru na m ejighi Jerusalem mere isi anuri m. **Aziza.**

IHE OGUGU NKE ABUO: Ihe ogugu nke e wetara n'akwukwo Ozi Pol degaara ndi Efesos: (2:4-10).

Chineke bara uba n'amara. N'ihii na ihunanya Ya n'ebe anyi no ebuka, o burugodu mgbe ahu anyi nwuru anwu site na njo anyi, Chineke kpobatarara anyi na ndu n'ime Kristi. Chineke ji amara zoputa unu! N'ime Kristi Jesu, Chineke mere ka anyi na Kristi soro bilite n'onwu, biakwa nye anyi na Ya onudu n'eluigwe. Nke a bu iji gosi ndudugandu nile na-abianu, site n'imere anyi ihe oma di egwu n'ime Kristi Jesu, na amara Ya anaghi agwu agwu. Ebe o bu na e jiri amara zoputa unu, site n'okwukwe; na o bughi site n'ike aka unu, kama site n'onnyinye amara Chineke; na o bughi site n'ihe o bula unu metara, ka mmadu o bula ghara inya isi. Anyi bu oru-aka nke Chineke kere n'ime Kristi Jesu ka anyi wee na-ebi udi ezigbo ndu ahu Chineke kwadoro n'isi mbido na mmadu ga-ebi. **Okwu nke Oseburuwa- Ekele diri Chukwu**

MBEKU: (Jn: 3:16) *Chineke huru uwa n'anya nke ukwu, nke na O weere otu Nwa Ya nye: onye o bula kwere na Ya enweela ndu ebighi ebi.*

OZIOMA: Ihe ogugu nke a si n'Ozioma di nso Jon dere (3:14-21)

Jesu gwara Nikodemos: “Dika Mosis si welie agwo elu n'ime ozara, otu ahu ka a ga-esi welie Nwa nke Mmadu elu, ka onye o bula kwere na Ya wee nwee ndu ebighi ebi. Chineke huru uwa n'anya nke ukwu nke na O nyere So Otu Nwa Ya, ka onye o bula kwere na Ya ghara ila n'iyii, kama ka o nweta ndu ebighi ebi. N'ihii na Chineke eziteghi Nwa Ya n'uwa ka O ma uwa ikpe, kama ka O zoputa uwa. A gaghi ama onye kwere na Ya ikpe, ma a malari onye na-ekweghi na Ya ikpe, n'ihii na O kweghi na Nwa ahu: na Onye ahu bu ihe abiala n'uwa, ma ndi mmadu huru ochichiri n'anya karia ihe, n'ihii na omume ha joro njo. Onye o bula omume ya joro njo na-akpo ihe asi. O dighi abiakwute ihe, ka a ghara ime ka ajo omume ya puta ihe. Ma onye na-eme ezi omume na-abiakwute ihe ahu, ka ezi omume ya wee puta ihe, n'ihii na o mere ya n'irubere Chineke isi. **Ozioma nke Oseburuwa- Otito diri Gi Kristi**

English:

FIRST READING: A reading from the Second Book of Chronicles (2 Chr 36:14- 16, 19-23)

In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the LORD's temple which he had consecrated in Jerusalem. Early and often did the LORD, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place. But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy. Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects. Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: “Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled.” In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: “Thus says Cyrus, king of Persia:

All the kingdoms of the earth the LORD, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!”

The Word of the Lord- Thanks be to God

Responsorial Psalm (137:1-6 Res.6)

Response: Let my tongue be silenced, if I ever forget you!

1. By the streams of Babylon, we sat and wept when we remembered Zion. On the aspens of that land, we hung up our harps. **Response**
2. For there our captors asked of us the lyrics of our songs, and our despoilers urged us to be joyous: “Sing for us the songs of Zion!” **Response**
3. How could we sing a song of the LORD in a foreign land? If I forget you, Jerusalem, may my right hand be forgotten! **Response**
4. May my tongue cleave to my palate if I remember you not, If I place not Jerusalem ahead of my joy. **Response**

SECOND READING: A reading from the Letter of St. Paul to the Ephesians: (2:4-10)

Brothers and sisters: God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ by grace you have been saved, raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come He might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace, you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them **The Word of the Lord—Thanks be to God.**

GOSPLE ACCLAMATION (Jn: 3:14-21):

God so loved the world that he gave his only Son, so everyone who believes in him might have eternal life.

GOSPEL: A reading from the holy Gospel according to John (3:14-21)

Jesus said to Nicodemus: “Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.” For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God. ***The Gospel of the Lord. Praise to you, Lord***