



**NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)**

# **Monthly Bulletin**

## **MAY 2024**



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

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

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

### **MAY NOVENA**

**Novena to the Our Lady Of Fatima Sunday May 5th to Monday May 13th 2024, Join the novena through our community zoom at 8.00PM (PT)**

**Visit our website for details!**

<https://www.niccsanjose.org>

**May Bulletin Sponsor:**

**The Family of Sir Eugene & Dr. Josephine Okafor**

**MARANATHA BULLETIN**  
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**St. Joseph the Worker (Opt. Mem.)**

**Entry Antiphon**

**L**et my mouth be filled with your praise,  
that I may sing aloud; my lips shall  
shout for joy, when I sing to you, alleluia.

**Collect**

**O** God, restorer and lover of innocence,  
direct the hearts of your servants  
towards yourself, that those you have set  
free from the darkness of unbelief may  
never stray from the light of your truth.  
Through our Lord.

**First Reading**

A reading from the Acts of the Apostles (15:1-6)

**S**ome men came down from Judaea and  
taught the brothers, ‘Unless you have  
yourselves circumcised in the tradition of  
Moses you cannot be saved.’ This led to  
disagreement, and after Paul and Barnabas had  
a long argument with these men it was arranged  
that Paul and Barnabas and others of the church  
should go up to Jerusalem and discuss the  
problem with the apostles and elders.

All the members of the church saw them off,  
and as they passed through Phoenicia and  
Samaria they told how the pagans had been  
converted, and this news was received with the  
greatest satisfaction by the brothers. When they  
arrived in Jerusalem they were welcomed by the  
church and by the apostles and elders, and gave  
an account of all that God had done with them.

But certain members of the Pharisees’ party  
who had become believers objected, insisting  
that the pagans should be circumcised and  
instructed to keep the Law of Moses. The  
apostles and elders met to look into the matter.  
This is the word of the Lord.

**Responsorial Psalm: Ps.121:1-5. (R.v.1)**

Response: **I rejoiced when I heard them  
say: ‘Let us go to God’s house.’**

1. I rejoiced when I heard them say” ‘Let  
us go to God’s house.’ And now our feet  
are standing within your gates, O  
Jerusalem. (R.)

2. Jerusalem is built as a city strongly  
compact. It is there that the tribes go up,  
the tribes of the Lord. (R.)

3. For Israel’s law it is, there to praise the  
Lord’s name. There were set the thrones of  
judgement of the house of David. (R.)

**Ukwe Mbata**

**K**a onu m juputa n’otito gi, ka m were  
busiere gi abu ike; egburigbe onu m ga  
etiku n’oñu, mgbe m kweere gi ukwe, aleluia.

**Ekpere Mmeghe**

**O**Chineke, onye mmezi na onye huru ndu  
enweghi uta n’anya, dute obi umuodibo  
gi n’ebe i no, ka ndi i mere ka ha nwere onwe  
ha n’ebe ochichiri nke ekweghi ekwe di ghara  
ijeife n’ebe ihe nke eziokwu gi di. Site na  
Dinwenụ anyi.

**Ihe Ogugu Nke Mbu**

Ihe ogugu wetaran’Oru Ndiози (15:1-6)

**U**fodu ndi mmaadu siri na Judia bia  
n’Antioch na akuziri ndi umunna n’ime  
Kristi si: “A gaghi azoputa unu ma o buru na  
e bighi unu ugwu dika Iwu Mosis siri kwu.”  
Ha na Pol na Banabas sere nnukwu okwu,  
sie kwa agugo okwu di oku maka nke a.  
N’ihi nke a, ha kpebiri ka Pol na Banabas, na  
ufodu ndiisi ndiozo no n’Antioch, soro gaa  
Jerusalem hu umuazu na ndi okenye nke  
nzuko Kristi, maka okwu a.

Mgbe nzuko Kristi no n’Antioch dupuru  
ha, ndiozi ahụ siri Fonishia na Sameria, na-  
akoro umunna n’ime Kristi ka ndi mba ozo  
si chegharia, biakwute Chineke. Akuko nke  
a nyere umunna niile n’ime Kristi oke onu.  
Mgbe ha biaruru Jerusalem, ndiozi na ndi  
okenye na nzuko Kristi niile zutere ha. Ha  
koro ha ihe niile Chineke jiri ha ruo.

Ufodu ndi Farisii ndi kwere ekwe biliri,  
na-ekwuriri si, “O di mkpa ka e bie ha ugwu  
ma gwakwa ha ka ha dobe Iwu Mosis.”  
Ndiози na ndiokenye zuko itule okwu a.  
Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu.122:1-5. (Az.1)**

Aziza: **Añuri juru m obi mgbe m nuru ka ha  
kwuru si, “Ka anyi gaa n’ulo nke Chineke.”**

1. Añuri juru m obi mgbe m nuru ka ha  
kwuru si, “Ka anyi gaa n’ulo nke Chineke.”  
Ugbu a, anyi kwuzi n’onuuzo ama gi, o  
Jerusalem.(Az.)

2. A ruru Jerusalem dika obodo e jikotara  
onu nke oma. O bu na ya ka agburu niile  
na-aga, agburu nke Izrel. (Az.)

3. Inye Onyenweanyi ekele dika o siri nye  
n’iwu. Ebe ahụ ka e dobere oche ikpe eze,  
ocheeze nke ulò David. (Az.)

## Alleluia, alleluia! Jn. 15:4.5

**M**ake your home in me, as I make mine in you, for cut off from me you can do nothing. Alleluia!

### Gospel

A reading from the holy Gospel according to John (15:1-8)

**J**esus said to his disciples: 'I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more. You are pruned already, by means of the word that I have spoken to you. Make your home in me, as I make mine in you. As a branch cannot bear fruit all by itself, but must remain part of the vine, neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing. Anyone who does not remain in me is like a branch that has been thrown away - he withers; these branches are collected and thrown on the fire, and they are burnt. If you remain in me and my words remain in you, you may ask what you will and you shall get it. It is to the glory of my Father that you should bear much fruit, and then you will be my disciples.'

This is the Gospel of the Lord.

### Prayer Over The Offerings

**G**rant, we pray, O Lord, that we may always find delight in these paschal mysteries, so that the renewal constantly at work within us may be the cause of our unending joy. Through Christ our Lord.

### Communion Antiphon

**T**he Lord has risen and shone his light upon us, whom he has redeemed by his Blood, alleluia.

### Prayer After Communion

**H**ear, O Lord, our prayers, that this most holy exchange, by which you have redeemed us, may bring your help in this present life and ensure for us eternal gladness. Through Christ our Lord.

## 2 May [Eke] Thursday of Easter - Week 5 (White)

### St Athanasius, Bishop & Doctor (Memorial)

**S**t. Athanasius was born at Alexandria, C. 296 AD of Christian parents. He studied the classics and theology in Alexandria, spending some time in the desert-retreat with St. Anthony. Later, he became a deacon and secretary to bishop Alexander of Alexandria.

## Aleluya, aleluya! Jn. 15:4.5

**N**ogidenu n'ime m, dika mu onwe m si nodige n'ime unu. N'ihina e wezuga m, unu apughi ime ihe o bula. Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (15:1-8)

**J**esu gwara ndi na-eso uzo ya si, Abu m ezigbo vain, Nna m bukwa onye na-edozi vain ahu. Alaka m obula nke na-adighi ami mkpuru ka o ga-egbupu. Ma o na-egbucha alaka obula nke na-ami mkpuru, ka o mia mkpuru kara. Ugbu a e meela ka unu di ocha site n'okwu niile m gwara unu. Nogidenu n'ime m, ka mu onwe m nogidekwa n'ime unu. Dika alaka vain na-apughi imita mkpuru kara ma o nogidere n'osisi vain, n'otu aka ahu, unu apughi imita mkpuru beluso ma unu o nogidere n'ime m. Abu m osisi vain ahu, ma unu bu alaka m. Onye obula nogidere n'ime m, mu onwe m anogidekwa n'ime ya, bu onye ga-amita otutu mkpuru, n'ihina ewezuga m, o dighi ihe unu puru ime. Onye obula na-anogideghi n'ime m, a ga-egbupu ya dika alaka, o ga-akponwu. A ga-achikota ya, chinye ya n'oku, o repia. O buru na unu anogide n'ime m, okwu m anogidekwa n'ime unu, rionu ihe obula unu choro a ga-emere unu ya. Site n'imi otutu mkpuru ka unu ga-esi enye Nna m otito wee gosi na unu bu ndi na-eso uzo m.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

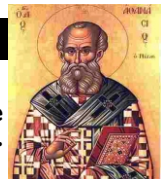
**M**ee anyi na-arjo, O Onyenweanyi, ka anyi na-enweta uto n'ime iheomimi paska ndi a mgbe niile, ka mgbanwo okpu naga n'ime anyi na-akpalitere anyi onu enweghi ube. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**O**nyenweanyi ebilitego were na-egbukesi ihe ya n'ime anyi, ndi o jirila Obara ya zoputa, aleluya.

### Ekpere A Natachaa Oriri Nso

**C**hee nti, O Onyenweanyi, n'aririo anyi ga, ka nyekorita a kachasi nso, i si na ya gbaputa anyi, wetara anyi enyemaka gi na ndu a were chutekwara anyi anuri ebighiebi. Site na Kristi Onyenweanyi.



St. Athanasius attended the Council of Nicea in 325 where he fought for the defeat of Arianism regarding the acceptance of the divinity of Jesus Christ. He formulated the doctrine of homo-ousianism which says that Christ is the same substance as the Father; Arianism taught that Christ was different from and a creation of the God the Father, a mere creature and not part of God.

As Patriarch of Alexandria, Egypt in 326, St. Athanasius fought for the acceptance of the Nicene Creed. When the dispute over Arianism spilled over from theology to politics, he got exiled five times, and had to spend more than a third of his episcopate in exile. On May 2, 373, he died in peace as an intrepid champion of the Catholic Faith after a life of virtue and suffering.

### Entry Antiphon

In the midst of the Church he opened his mouth, and the Lord filled him with the spirit of wisdom and understanding and clothed him in a robe of glory, alleluia.

### Collect

Almighty and ever-living God, who raised up the Bishop Athanasius as an outstanding champion of your Son's divinity, mercifully grant, that, rejoicing in his teaching and his protection, we may never cease to grow in knowledge and love of you. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (15:7-21)

After the discussion had gone on a long time, Peter stood up and addressed the apostles and elders.

'My brothers,' he said 'you know perfectly well that in the early days God made his choice among you: the pagans were to learn the Good News from me and so become believers. In fact God, who can read everyone's heart, showed his approval of them by giving the Holy Spirit to them just as he had to us. God made no distinction between them and us, since he purified their hearts by faith. It would only provoke God's anger now, surely, if you imposed on the disciples the very burden that neither we nor our ancestors were strong enough to support. Remember, we believe that we are saved in the same way as they are: through the grace of the Lord Jesus.'

When they had finished it was James who spoke. 'My brothers,' he said 'listen to me. Simeon has described how God first arranged to enlist a people for his name out of the pagans. This is entirely in harmony with the words of the prophets, since the scriptures say: After that I shall return and rebuild the fallen House of David; I shall rebuild it from its ruins and restore it. Then the rest of mankind, all the pagans who are consecrated to my name, will look for the Lord,' says the Lord who made this known so long ago.

'I rule, then, that instead of making things

### Ukwe Mbata

N'etiti Nzuko ka o mepere onu ya, Onyenweanyi nyere ya mmuo nke amamihe na nghota, were yibe ya uwe mwudanke otito, aleluya.

### Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, onye welitere Bishop Atanashius ka o kwuputa n'uzo puru iche ibu Chukwu nke Nwa gi bu, were eberè mee ka, anyi na-egori na nkuzi na nchedo ya, anyi a ghara ikwusinata ito n'ime mmuta na ihunaanya gi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndi Ozi (15:7-21)

Ka ha sichara agugo okwu ogologo oge, Pita biliri si ha, "Umunna m, unu maara na site na mbu Chineke hoputara m iche site n'etiti unu ka m zisaa ozioma ahụ gwa ndi mba ozo, ka ha si n'onu m nu ya, ma kwerekwa. Chineke, onye maara obi mmadu, gbaara ha akaebe site n'inye ha Mmuo Nso dika o nyere anyi. O gosighi ihe di iche n'etiti anyi na ha. O mere ka obi ha di ocha n'ihina ha kwere na Kristi. Ugwu a gini mere unu ji anwa Chineke, na-ele ihe o ga-eme, site n'iwere ibu aro nke Iwu Mosis bokwasi ndi neso uzo Jesu, ibu nnanna anyi ha na anyi onwe anyi ebulighi? Anyi kwere na a ga-azoputa anyi na ha site n'amara nke Onyenweanyi Jesu."

Mgbe ha nuru nke a, nzuko ahụ niile gbara nkiti. Ha bidoro gewe nti n'akuko Pol na Banabas na-akoro ha maka ihe inbaama niile, na oru itunaanya niile nke Chineke jiri ha ruo n'etiti ndi mba ozo. Mgbe ha kwuchara okwu nke a, Jemis kwuru si: "Umunna m, geenu m nti! Saimon akoorola anyi otu Chineke si buru uzo leta ndi mba ozo, si n'etiti ha hoputara onwe ya otu ndi ga-ekwuputa aha ya. Nke a na okwu ndjamuma dakotara dika e dere ya n'Akwukwo Nso, si: "Mgbe nke a gachara, aga m aloghachi, Aga m ewulite ulo Devid nke dara ada; n'ebe ya niile a kwadara akwada; Aga m emekwa ya ka o guzosie ike, ka ndi foduru n'etiti ndi mmadu choo Onyenweanyi; bu ndi mba ozo m kporola ka ha buru ndi nke m. Chineke kwuru nke a, onye mere ka a mara ihe ndi a site na mgbe



more difficult for pagans who turn to God, we send them a letter telling them merely to abstain from anything polluted by idols, from fornication, from the meat of strangled animals and from blood. For Moses has always had his preachers in every town, and is read aloud in the synagogues every sabbath.’

This is the word of the Lord.

**Responsorial Psalm: Ps. 95:1-3.10.(R.v.3)**  
Response: **Tell the wonders of the Lord among all the peoples.**

1. O sing a new song to the Lord, sing to the Lord all the earth. O sing to the Lord, bless his name. (R.)
2. Proclaim his help day by day, tell among the nations his glory and his wonders among all the peoples. (R.)
3. Proclaim to the nations: ‘God is king.’ The world he made firm in its place; he will judge the peoples in fairness. (R.)

**Alleluia, alleluia! Jn. 10:27**

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

**Gospel**

A reading from the holy Gospel according to John (15:9-11)

Jesus said to his disciples: ‘As the father has loved me, so I have loved you. Remain in my love. If you keep my commandments you will remain in my love, just as I have kept my Father’s commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete.’

This is the Gospel of the Lord.

**Prayer Over The Offerings**

Look, O Lord, upon the offerings we present to you in commemoration of Saint Athanasius, and may witnessing to your truth bring salvation to those who profess, as he did, an unblemished faith. Through Christ our Lord.

**Communion Antiphon**

No one can lay a foundation other than the one that is there, namely, Jesus Christ, alleluia.

**Prayer After Communion**

Grant us, we pray, almighty God, that the true divinity of your Only Begotten Son, which we firmly profess with Saint Athanasius, may, through this Sacrament, ever give us life and protection. Through Christ our Lord.

ochie.” Ya bu mkpebi m bu ka anyi ghara isogbu ndi mba ozo loghachikwutere Chineke. Kama, ka anyi dee akwukwo gwa ha ka ha ghara imeru onwe ha site n’iri ihe e jiri chuo aja, na isonye n’ihe arusi niile, ka ha wepu onwe ha n’ikwaiko na iri anu a nyagburu anyagbu, mobu obara. Site na mbu, Mosis nwere ndi na-ekwusa iwu n’obodo niile. A na-agukwa ya n’ulonzuکو niile n’ubochi Sabat niile.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 96:1-3.10.(Az..3)**

Aziza: **Mee ka uwa niile mara maka otito ya.**

1. Kweerenu Onyenweanyi ukwe ohuru; uwa niile kweere Onyenweanyi ukwe. Kweerenu Onyenweanyi ukwe, too aha ya. (Az.)
2. Kwuputa nzoputa ya ubochi niile. Mee ka uwa niile mara maka otito ya, kwuputakwa oru itunaanya ya n’ebe ndi mmadu no. (Az.)
3. Kwusachaanu n’uwa niile na Onyenweanyi bu ezè, o kwuwasiri uwa ike, e nweghi ike ibughari ya. O ga-eji ikpe nkwmoto kpee mba niile ikpe. (Az.)

**Aleluya, aleluya! Jon.10:27**

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

**Ozioma**

Ihe ogugu nke a si n’oziooma di aso nke Jon dere (15:9-11)

Otu Nna m si hu m n’anya, ka m si hu unu n’anya. Nogidenu n’ihunaanya m. O buru na unu edobe iwu m niile, unu ganogide n’ihunaanaya m, dika m si dobe iwu niile nke Nna m, wee nogide n’ihunaanya ya. Ihe ndi a ka m gwara unu, ka onu m wee di n’ime unu, na ka onu unu zuo oke.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

Lekwasa anya, O Onyenweanyi, n’onyinye anyi na-enye gi na ncheta Atanasius di aso, ka akaebe anyi na-agba maka eziokwu weta nzoputa n’ebe ndi na-ekwuputa okwukwe enweghi ntupe, dika o siri mee. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

O dighi onye ga ehibe ntoala ozo karia nke ahụ dibu, nya bu, Jesu Kristi, aleluya.

**Ekpere A Natachaa Oriri Nso**

Mee, anyi na-ario, Chineke ji ike niile, ka Mezi Chukwu nke Otu Nwa I Muru Naani Ya, nke anyi na Atanasius di aso kwudosiri ike ikwuputa, site na Sakramenti a wetara anyi ndu na nchedo. Site na Kristi Onyenweanyi.



St. Philip

## 3 May [Orie] Friday (Red)

### Ss Philip and James, Apostles (Feast)

**P**hilip was born in Bethsaida, Galilee. According to tradition he preached in Greece and was crucified upside down at Hierapolis under Emperor Domitian. He may have been a disciple of John the Baptist and is mentioned as one of the Apostles in the lists of Matthew, Mark, Luke, and in Acts. He brought Nathanael to Christ. He was present at the miracle of the loaves and fishes when he engaged in a brief dialogue with the Lord. He was the Apostle approached by the



St. James

Hellenistic Jews from Bethsaida to introduce them to Jesus. Just before the Passion, Jesus answered Philip's query to show them the Father.

St. James the Less, the author of the first Catholic Epistle, was the son of Alphaeus of Cleophas. His mother Mary was either a sister or a close relative of the Blessed Virgin. For that reason following the Jewish custom, he was sometimes called the brother of the Lord. According to tradition, he was the first Bishop of Jerusalem, and was present at its Council (c. 50 A.D.). St. James was martyred for the Faith by the Jews in the Spring of the year 62.

#### Entry Antiphon

**T**hese are the holy men whom the Lord chose in his own perfect love; to them he gave eternal glory, alleluia.

#### Collect

**O** God, who gladden us each year with the feast day of the Apostles Philip and James, grant us, through their prayers, a share in the Passion and Resurrection of your Only Begotten Son, so that we may merit to behold you for eternity. Through our Lord.

#### First Reading

A reading from the first letter of St. Paul to the Corinthians (15:1-8)

**B**rothers, I want to remind you of the gospel I preached to you, the gospel that you received and in which you are firmly established; because the gospel will save you only if you keep believing exactly what I preached to you - believing anything else will not lead to anything.

Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I was born when no one expected it.

This is the word of the Lord.

#### Ukwe Mbata

**N**di a bu umu nwoke di aso bu ndi Onyenweanyi siri n'uju ihunaanya ya hoputa, ha bu ndi Onyerela otito di okpu, alaluya.

#### Ekpere Mmeghe

**O** Chineke, onye ji ubochi oriri ndi Apostul Filip na Jamis ewetara anyi onu kwa aro, mee site n'ariri ha ga, ka anyi keta oke n' Ahuhu na Mbilitenonwu nke Otu Nwa I Muru Naani Ya, were kwesi ekwesi izute gi ebighiebi. Site na Dinwenu anyi.

#### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (15:1-8)

**M**a ugbu a, umunna m, achoro m ichetara unu maka ozioma ahụ nke m ziri unu na mbu, nke unu natakwara, nke okwukwe unu na-akwudosikwa ike na ya.

Ya bu okwu nke ozioma ahu, nke m kwusaara unu. Jisienu ya ike. Ma o bughi otu a okwukwe unu bu ihe efu. Ahanyere m n'aka unu na mbu ozi ahụ m natara idobe, ozi nke di oke mkpa: Na Kristi nwuru n'ih i mmehie anyi niile, dika Akwukwo nso si kwuo; na e liri ya, ma Chineke mere ka O si n'onwu bilie n'ubochi nke ato, dika Akwukwo nso si kwuo, na O mere ka Sefas (ya bu Pita) hu ya anyi; O mekwara ka ndiozi iri na abuo ahụ hu ya anyi. E mechaa, O mere ka ihe kariiri nari mmadu ise ndi umunne anyi hu ya anyi n'otu mgbe. Otutu n'ime ha ka di ndu, mana ufodu n'ime ha anwuola. E mechaa o biakwutere Jemis, biakwutekwa ndi umuazi niile. N'ikpeazu, dika nwa a mukworo amukwo, O mekwara ka mu onwe m hu ya anyi.

Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 18:2-5. (R.v.5)**

Response: **Their span extends through all the earth.**

1. The heavens proclaim the glory of God and the firmament shows forth the work of his hands. Day unto day takes up the story and night unto night makes known the message. (R.)

2. No speech, no word, no voice is heard yet their span extends through all the earth, their words to the utmost bounds of the world. (R.)

**Alleluia, alleluia! Jn. 14:6:9**

**I** am the Way, the Truth and the Life, says the Lord. Philip, to have seen me is to have seen the Father. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (14:6-14)

**J**esus said to Thomas: 'I am the Way, the Truth and the Life. No one can come to the Father except through me. If you know me, you know my Father too. From this moment you know him and have seen him.'

Philip said, 'Lord let us see the Father and then we shall be satisfied.' 'Have I been with you all this time, Philip,' said Jesus to him 'and you still do not know me? 'To have seen me is to have seen the Father, so how can you say, "Let us see the Father"? Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work. You must believe me when I say that I am in the Father and the Father is in me; believe it in the evidence of this work, if for no other reason. I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father. Whatever you ask for in my name I will do, so that the Father may be glorified in the Son. If you ask for anything in my name, I will do it. This is the Gospel of the Lord.

**Prayer Over The Offerings**

**R**ecieve, O Lord, the offerings we bring for the feast day of the Apostles Philip and James and bestow on us religion pure and undefiled. Through Christ our Lord.

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

**Communion Antiphon**

**L**ord, show us the Father, and that will be enough for us. Whoever has seen me, Philip, has seen the Father also, alleluia.

**Abuoma na Aziza: Abu. 19:1-4. (Az.4)**

Aziza: **Ozi ha na-eru nsotu uwa niile.**

1. Eluigwe na-ekwuputa ebube Chineke, Ihe niile di na mbara Eluigwe na-ekwuputa oru aka ya. Ubochi niile na-ekwuputa ya, Abali obula na-egosiputa amamihe nke Chineke. (Az.)

2. Ha anaghi ekwu okwu nke ha na-eme uzu nke mmadu ga-anu, mana olu ha nagazu uwa niile. Ozi ha na-eru nsotu uwa niile (Az.)

**Aleluya, aleluya! Jon. 14:6:9**

**M**u onwe m bu uzu, eziokwu na ndu, Onyenweanyi na-ekwu. Filip, onye huru m, ahula Nna. Aleluya!

**Ozioma**

Ihe Ogugu nke a si n'Ozioma di aso nke Jon dere (14:6-14)

**J**esu gwara Tomos, "Mu onwe m bu uzu, Jeziokwu na ndu. O dighi onye obula ga-abiakwute Nna ma o bughi site na m. A si na unu maara m, unu ga-amakwa Nna m. Site ugbu a, unu amarala ya, unu ahukwala ya."

Filip asi ya, "Onyenweanyi, gosi anyi Nna ahu, o ga-ezuru anyi." Jesu ajuo ya si, "Mu na unu a noola ogologo oge ha otu a, ma i mataghi m Filip? Onye huru m, ahula Nna. Olee otu i si asi, 'Gosi anyi Nna ahu?' O bu na i kweghi na m no n'ime Nna, na Nna nokwa n'ime m? Okwu m na-agwa unu abughi site n'ike aka m, kama o bu Nna no n'ime m na-aru oru ya. Ya bu, kwerenu ihe m kwuru, na ano m n'ime Nna, Nna norokwa n'ime m. Ma o bughi otu a, kwerenu n'ime m na-ekwu, n'ili oruebube m na-arui. N'ezie, n'ezie, agwa m unu, onye obula kwere na m, ga-arui oru ndi a mu na-arui. O ga-arukwa karia n'ili ana m agakwuru Nna. Ihe obula unu rioro n'aha m, aga m eme ya, ka e wee nye Nna otito site na Nwa ya. O buru na unu ario ihe obula n'aha m, aga m eme ya. Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**N**ara, O Onyenweanyi, onyinye ndi anyi na-ebutere gi n'ubochi oriri nke ndi Apostul bu Filip na Jamis, ka i tinye n'ime anyi okpukpe Chineke di ocha na-emeruighi emeru. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

**O**nyenweanyi, gosi anyi Nna, anyi ga-enwe afo ojuju. Filip, onye obula huru m, a hula Nna m, aleluya.

### Prayer After Communion

**P**urify our minds, we pray, O Lord, by these holy gifts we have received, so that, contemplating you in your Son together with the Apostles Philip and James, we may be worthy to possess eternal life. Through Christ our Lord.

## 4 May [Afor] Saturday of Easter - Week 5 (White)

### Entry Antiphon

**Y**ou have been buried with Christ in his baptism, through which you also rose again by faith in the working of God, who raised him from the dead, alleluia.

### Collect

**A**lmighty and eternal God, who through the regenerating power of Baptism have been pleased to confer on us heavenly life, grant, we pray, that those you render capable of immortality by justifying them may by your guidance attain the fullness of glory. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (16:1-10)  
**F**rom Cilicia Paul went to Derbe, and then on to Lystra. Here there was a disciple called Timothy, whose mother was a Jewess who had become a believer; but his father was a Greek. The brothers at Lystra and Iconium spoke well of Timothy, and Paul, who wanted to have him as a travelling companion, had him circumcised. This was on account of the Jews in the locality where everyone knew his father was a Greek.

As they visited one town after another, they passed on the decisions reached by the apostles and elders in Jerusalem, with instructions to respect them. So the churches grew strong in the faith, as well as growing daily in numbers.

They travelled through Phrygia and the Galatian country, having been told by the Holy Spirit not to preach the word in Asia. When they reached the frontier of Mysia they thought to cross it into Bithynia, but as the Spirit of Jesus would not allow them, they went through Mysia and came down to Troas.

One night Paul had a vision: a Macedonian appeared and appealed to him in these words, 'Come across to Macedonia and help us.' Once he had seen this vision we lost no time in arranging a passage to Macedonia, convinced that God had called us to bring them the Good News. This is the word of the Lord.

### Ekpere A Natachaa Oriri Nso

**W**uchaa obi anyi, anyi na-arịo, O Onyenweanyi, site n'onyinye ndi a anyi natarala, ka o ga-abu, anyi na-atule gi n'ime Nwa gi, ya na ndi Apostul Filip na Jemis, anyi ewere kwesi inweta ndu ebighiebi. Site na Kristi Onyenweanyi.

### Ukwe Mbata

**E**likoala unu na Kristi site na baptizm, Enke unu sikwara na ya soro ya bilite ozo site n'okwukwe n'ime oru Chineke, onye siri n'onwu kpolite ya, aleluya.

### Ekpere Mmeghe

**C**hineke ji ike niile di ebighiebi, onye o masiri i site na ike mmunwo nke Baptizm hukwasa anyi ndu nke eluigwe, mee, anyi na-arịo, ka ndi i nyerela ike onodu anwanwu site na iwetara ha ozuzuoke, site na ntuziaka gi bata n'uju nke otito. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (16:1-10)

**P**ol bjaruru Debe na Listra. N'ebe ahụ ka o huru otu onye na-eso ụzọ Jesu, a na-akpọ Timoti. Nne ya bụ onye Juu nke kwere na Kristi. Nna ya bụ onye Grik. Umunna niile ndi nọ na Listra na Aikonium gbara nnoo ezi ama maka Timoti. Ebe Pol choro ka Timoti soro ya n'ije, o biri ya ugwu, n'ihina ndi Juu niile bi ebe ahụ maara na nna Timoti bụ onye Grik.

Mgbe ha no na njem n'obodo di icheiche, ha nyefere n'aka ndi umunna iwu ahụ umazu na ndi okenye nọ na Jerusalem nyere ha. Ndiozi ahu dukwara ha odu ka ha jisie ike idobe ha. Nke a mere ka nzuko Kristi siwanye ike n'okwukwe ha. Onuogugu ha na-abakwa uba kwa ubochi.

Ha siri n'ala Frijia, na Galeshia gafee, n'ihina Mmuo Nso gbochiri ha ikwu okwu Chineke n'Eshia. Mgbe ha garuru n'oke ala Misia, ha chosiri ike iga ozi na Bitinia, ma Mmuo nke Jesu ekweghi ha; ka ha si n'akuku Misia gafee, ha garuru Troas. Pol huru ohu n'abali, ebe otu nwoke, onye Masedonia guzo, na-arịo ya si: Gafeta na Masedonia, nyere anyi aka." Mgbe Pol huchara ohu nke a, anyi jikeere ngwangwa iga Masedonia, ebe anyi ji obi mara na Chineke akpoola anyi igbasara ha ozioma. Okwu nke Oseburuwa.



**Responsorial Psalm: Ps. 99:1-3.5. (R.v.1)**

Response: **Cry out with joy to the Lord, all the earth.**

1. Cry out with joy to the Lord, all the earth. 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 he Lord, eternal his merciful love. He is faithful from age to age. (R.)

**Alleluia, alleluia! Col. 3:1**

Since you have been brought back to true life with Christ, you must look for the things that are in heaven where Christ is, sitting at God's right hand. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (15:18-21)

Jesus said to his disciples: 'If the world hates you, remember that it hated me before you. If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice withdrew you from the world, therefore the world hates you. Remember the words I said to you: A servant is not greater than his master. If they persecuted me, they will persecute you too; if they kept my word, they will keep yours as well, but it will be on my account that they will do all this, because they do not know the one who sent me.'

This is the Gospel of the Lord.

**Prayer Over The Offerings**

Accept in compassion, Lord, we pray, the offerings of your family, that under your protective care they may never lose what they have received, but attain the gifts that are eternal. Through Christ our Lord.

**Communion Antiphon**

Father, I pray for them, that they may be one in us, so that the world may believe it was you who sent me, says the Lord, alleluia.

**Prayer After Communion**

Keep safe, O Lord, we pray, those whom you have saved by your kindness, that, redeemed by the Passion of your Son, they rejoice in his Resurrection. Who lives and reigns....

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

Aziza: **Uwa niile tijerenụ Onyenweanyi mkpu oñu.**

1. Uwa niile tijerenụ Onyenweanyi mkpu oñu, werenụ iti mkpu oñu bia n'ihu ya. (Az.)
2. Maranụ na Onyewneanyi bu Chineke ya kere anyi, O bukwa ya nwe anyi, anyi bu ndi nke ya, anyi bukwa igwe aturu ya. (Az.)
3. N'ihina Onyenweanyi di mma, ihunaanya ya na-adị ebebe. Ntukwasijobi ya na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

**Aleluya, aleluya! Kol 3:1**

Ebe o bu na eso kpo ghachi unu na Kristi n'ezini ndu ahu, na-achozinu ihe ndi nke di n'eluigwe, ebe Kristi guzoro ugbu a n'aka nri nke Chineke. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (15:18-21)

Jesu gwara umuazu ya si: "O buru na uwa akpo unu asi, chetakwanu na o buru uzo kpo m asi. O buru na unu bu ndi nke uwa, uwa ga-ahu unu n'anya dika ndi nke ya. Maka na unu abughi ndi nke uwa, esiri m n'uwa hoputa unu; n'ihini nke a uwa ga-akpo unu asi. Chetanu ihe m gwara unu; onu anaghi aka onye nwe ya. O buru na ha sogburu m, ha ga-esogbukwa unu. O buru na ha dobere okwu m, ha ga-edobekwa nke unu. Ihe ndi a niile ka ha ga-eme unu n'ihini m, n'ihina ha amaghi onye zitere m.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

Were omiko nara, Onyenweanyi, anyi na-ario, onyinye nke ezinaulo gi, ka n'okpuru nchedo gi ka ha ghara itufu ihe ndi ha nwetarala, ma nwetakwa onyinye diga ebighiebi. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

Nna, a na m ario maka ha, ka ha buru otu n'ime anyi, ka uwa were kwere na o bu ginwa zitere m, Onyenweanyi na-ekwu, aleluya.

**Ekpere A Natachaa Oriri Nso**

Chekwawa n'udo, O Onyenweanyi, ndi Ijirila afooma gi zoputa, ka, a gbaputa ha site na Ahuhu nke Nwa gi, ha ewere gorie na Mbilitenonwu ya. Onye di ndu na-achi....

# 6TH SUNDAY OF EASTER (B) 5 May 2024 [Nkwo] (White)

**Office:  
Week 2**

In the First Reading, Peter declares that God has no favourites, but accepts everyone who fears Him and does what is right, shown by the Spirit's anointing of the Pagan Cornelius. The Responsorial Psalm sings to the Lord for His wonders and merciful love. St John in the Second Reading states that God is love who sent His Son to be atoning sacrifice for sins, the reason which children of God should love one another. Jesus deepens the meaning of this love in the Gospel, inviting to intimate relationship that is expressed in the keeping of the commandments – the same to usher in the knowledge and favour of God the Father and fullness of joy.

## Entry Antiphon

**P**roclaim a joyful sound and let it be heard; proclaim to the ends of the earth: The Lord has freed his people, alleluia.

## Collect

Grant, almighty God, that we may celebrate with heartfelt devotion these days of joy, which we keep in honour of the risen Lord, and that what we relive in remembrance we may always hold to in what we do. Through our Lord.

## First Reading

A reading from the Acts of the Apostles (10:25 - 26, 34-35, 44-48)

**A**s Peter reached the house Cornelius went out to meet him, knelt at his feet and prostrated himself. But Peter helped him up. "Stand up", he said "I am only a man after all!"

Then Peter addressed them: "The truth I have now come to realise" he said "is that God does not have favourites but that anybody of any nationality who fears God and does what is right is acceptable to him." While Peter was still speaking the Holy Spirit came down on all the listeners. Jewish believers who had accompanied Peter were all astonished that the gift of the Holy Spirit should be poured out on the pagans too, since they could hear them speaking strange languages and proclaiming the greatness of God. Peter himself then said, "Could anyone refuse the water of baptism to these people, now they have received the Holy Spirit just as much as we have?" He then gave orders for them to be baptised in the name of Jesus Christ. Afterwards they begged him to stay on for some days. This is the word of the Lord.

## Responsorial Psalm: Ps. 97:1-4 (R.v.2)

Response: **The Lord has shown his salvation to the nations.**

1. Sing a new song to the Lord for he has

## Ukwe Mbata

**W**erenụ olu añuri zisaanụ ozi oñụ. Kwuputanụ Ya ka a nuzuo ya n'ụwa niile. Dinwenụ azọputala ndi nke Ya, aeluya.

## Ekpere Mmeghe

**C**hineke puru ime ihe niile, nye anyi obi uto n'oge a di nso, mgbe anyi na-eme emume iji so puru Dinwenụ anyi, onye siri n'onwu bilite. Biko mee ka emume ncheta mbilite n'onwu nke anyi na-eme kwa afo obula mita ezigbo mkpuru na ndu anyi. Site na Dinwenụ anyi.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' Oru Ndiozi (10:25-26, 34-35, 44-48)

**O**ge Pita batara konelus zutere ya, daa n'ala n'ukwu ya, kpooro ya isi ala. Pita selitere ya elu si ya, "Bilie! Abu m mmadu ibe gi." Pita bidoro okwuchukwu ya, si, "Ugbu a aghotala m n'eziokwu na Chineke anaghi akpa oke obula. Kama n'obodo obula, o na-anabata onye naturu ya egwu, na-arukwa oru eziumume.

Ka Pita kpu okwu n'onu, Mmuo Nso dakwasara ndi niile nuru okwuchukwu ya. Ihe a turu ndi e biri ugwu kwere na Jesu ha na Pita so bia n'anya, n'ihina Chineke nyekwuru ndi mba ozo Mmuo Nso ya. Ha nuru ka ndi mba ozo ahụ na-asu n'asusu ndiozo di icheiche na-eto Chineke. Pita e kwuo si, "O nwere onye puru igbochi iji mmiri mee ndi a mmirichukwu ebe ha natarala Mmuo Nso otu anyi siri nata?" O nyere iwu ka e mee ha mmirichukwu n'aha Jesu Kristi. E mechaa ha riu Pita ka o nonyere ha ubochi olemaole. Okwu nke Oseburuwa.

## Abuoma na Aziza: Abu. 98:1-4 (Az.2)

Aziza: **Onyenweanyi egosila uwa niile nzoputa ya.**

1. Kweere Onyenweanyi ukwe ohuru,

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.)

### Second Reading

A reading from the first letter of St. John (4:7-10)

**M**y 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.

This is the word of the Lord.

### Alleluia, alleluia! Jn. 14:23

**J**esus said: "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 John (15:9-17)

**J**esus said to his disciples: "As the Father has loved me, so I have loved you. Remain in my love. If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete. This is my commandment: love one another, as I have loved you. A man can have no greater love than to lay down his life for his friends. You are my friends, if you do what I command you. I shall not call you servants any more because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learnt from my Father. You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him,

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 tijerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)

### Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi mbu nke Jon di aso dere (4:7-10)

**N**di m huru n'anya, ka anyi huritanu onwe anyi n'anya, n'ihina ihunaanya si na Chineke puta. Onye obula nwerè ihunaanya bu nwa nke Chukwu. O makwaara Chukwu. Onye na-enweghi ihunaanya amaghi Chukwu, n'ihina Chukwu bu ihunaanya. Otu a ka ihunaanya Chineke si puta ihe n'ebe anyi no, na o zitere naani otu Nwa ya n'uwa ka anyi nwee ndu site na ya. N'udi a ka ihunaanya di: O bughi 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.

Okwu nke Oseburuwa.

### Aleluya, aleluya! Jon. 14:23

**J**esu kwuru si, "O buru na mmadu ahụ 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 Jon dere (15:9-17)

**J**esu gwara ndi na-eso uzo ya si, "Otu Nna m si hu m n'anya, ka m si hu unu n'anya. Nogidenu n'ihunaanya m. O buru na unu edobe iwu m niile, unu ga-anogide n'ihunaanya m, dika m si dobe iwu niile nke Nna m, wee nogide n'ihunaanya ya. Ihe ndi a ka m gwara unu, ka onu m wee di n'ime unu, na ka onu unu wee zuo oke. "Nke a bu iwu m nyere unu: ka unu hurita onwe unu n'anya, dika m si hu unu n'anya. O dighi onye obula nwere ihunaanya kariri nke a: Na mmadu ga-atufu ndu ya n'ihini ndi enyi ya. Unu bu ndi enyi m, ma o buru na unu edobe iwu m nyere unu. Anaghi m akpokwa unu ndiodibo ozo, n'ihina odibo anaghi ama ihe Nna ya ukwu na-eme. Kama ana m akpozi unu ndi enyi, n'ihina agwala m unu ihe niile m nuru n'onu Nna m. O bughi unu hooro m, kama ahooro m unu; weputakwa unu iche ka unu gaa mia otutu mkpuru; mkpuru nke ga-anogide. Nke a ga-eme ka Nna m nye unu ihe obula unu rioro ya n'aha

in my name. What I command you is to love one another.”

This is the Gospel of the Lord.

### Prayer Over The Offerings

May our prayers rise up to you, O Lord, together with the sacrificial offerings, so that, purified by your graciousness, we may be conformed to the mysteries of your mighty love. Through Christ our Lord.

### Communion Antiphon

If you love me, keep my commandments, says the Lord, and I will ask the Father and he will send you another Paraclete, to abide with you for ever, alleluia.

### Prayer After Communion

Almighty, ever-living God, who restore us to eternal life in the Resurrection of Christ, increase in us, we pray, the fruits of this paschal Sacrament and pour into our hearts the strength of this saving food. Through Christ our Lord.



Theme: The Love Jesus has of God the Father  
See Sunday Evening Instruction on p. 66

## 6 May [Eke] Monday of Easter - Week 6 (White)

### Entry Antiphon

Christ, having risen from the dead, dies now no more; death will no longer have dominion over him, alleluia.

### Collect

Grant, O merciful God, that we may experience at all times the fruit produced by the paschal observances. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (16:11-15)

Sailing from Troas we made a straight run for Samothrace; the next day for Neapolis, and from there for Philippi, a Roman colony and the principal city of that particular district of Macedonia. After a few days in this city we went along the river outside the gates as it was the sabbath and this was a customary place for prayer. We sat down and preached to the women who had come to the meeting. One of these women was called Lydia, a devout woman from the town of Thyatira who was in the purple-dye trade. She listened to us, and the Lord opened her heart to accept what Paul was saying. After she and her house-hold had been

m. Ya bu, nke a ka m na-enye unu n'iwu: Huritanu onwe n'anya.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Ka ariri anyi rute ebe i no, O Onyenweanyi, ya na onyinye aja anyi ga, ka o ga-abu asachapu anyi site na obioma gi, anyi ewere yie iheomimi ga nke ihunaanya gi di ukwu. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Oburu na i huru m n'anya, debe iwu m, Dinwenu na-ekwu, aga m ario Nna ka O nye unu Onye-Nkasi-Obi ozo, ka O nonyere unu ebighi ebi, aleluya.

### Ekpere A Natachaa Oriri Nso

Chineke ji ike niile di okpu, onye Cnyeghachiri anyi ndu ebighi ebi n'ime Mbilitenonwu Kristi, bawanye n'ime anyi, anyi na-ario, ukpuru nke Sakramenti paska nke a ma hujuputa n'ime obi anyi ike nke nri nzoputa a. Site na Kristi Onyenweanyi.

### Ukwe Mbata

Ebe Kristi si s'onwu bilie, o gaghi Eanwukwa ozo, onwu enweghikwa ike ozo n'ebe o no, aleluya.

### Ekpere Mmeghe

Me, O Chineke di ebere, ka anyi na-Mamata mgbe niile mkpuru nke mmemme paska na-amiputa. Site na Kristi Onyenweanyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (16:11-15)

Ka anyi siri na Troas kworo ugbo ruo K Samotres, anyi kworo ugbo echi ya ruo Niapolis. Anyi siri ebe ahu garuo Filipi nke obodo mbu nke ala Masedonia, nke so n'obodo ndi Rom na-achi. Anyi noro n'obodo ahu ubochi olemaole. N'ubochi Sabat anyi puru n'ime obodo, gaa n'akuku osimiri, ebe anyi ghotara na ulo ekpere ndi Juu di; anyi noduru ala gwa umunwaanyi ndi gbakorọ ebe ahu okwuchukwu. Otu n'ime ndi nuru okwu anyi bu nwaanyi a na-akpo Lidia, onye obodo Tiatira, onye na-ere akwa na-acha uhieuhie. Nwaanyi ahu bu onye na-efe Chineke. Dinwenu meghere obi ya, ige nti n'ihe niile Pol na-ekwu. Ma mgbe e mechaara nwaanyi a na



baptised she sent us an invitation: 'If you really think me a true believer in the Lord,' she said 'come and stay with us'; and she would take no refusal.

This is the word of the Lord.

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

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

1. Alleluia! Sing a new song to the Lord, his praise in the assembly of the faithful. Let Israel rejoice in its Maker, let Zion's sons exult in their king. (R.)

2. Let them praise his name with dancing and make music with timbrel and harp. For the Lord takes delight in his people. He crowns the poor with salvation. (R.)

3. Let the faithful rejoice in their glory, shout for joy and take their rest. Let the praise of God be on their lips: this honour is for all his faithful. Alleluia! (R.)

**Alleluia, alleluia! Jn. 15:26-27**

**W**hen the Advocate comes, he will be my witness. And you too will be witnesses, because you have been with me from the outset. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (15:26-16:4)

**J**esus said to his disciples 'When the Advocate comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness. And you too will be witnesses, because you have been with me from the outset. 'I have told you all this so that your faith may not be shaken. They will expel you from the synagogues, and indeed the hour is coming when anyone who kills you will think he is doing a holy duty for God. They will do these things because they have never known either the Father or myself. But I have told you all this, so that when the time for it comes you may remember that I told you.'

This is the Gospel of the Lord.

**Prayer Over The Offerings**

**R**eceive, O Lord, we pray, these Offerings of your exultant Church, and, as you have given her cause for such great gladness, grant also that the gifts we bring may bear fruit in perpetual happiness. Through Christ our Lord.

ezinuulo ya mmirichukwu, o ririŋ ka anyi bia n'ulo ya si: "O buru na unu atuleela, hu na okwukwe m siri ike n'ime Onyenweanyi, bianu n'ulo m biri." O riosiri anyi ike.

Okwu nke Oseburuwa.

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

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

1. Aleluya! Kweerenu Onyenweanyi ukwe ohuru, ka ogbako ndi kwere na ya kweere ya ukwe otito. Ka Izrel nuriya onu n'ihu onye kere ya, ka umu Zayon nuriya n'ihu onyeeze ha. (Az.)

2. Ka ha were igba egwu too aha ya, ka ha were igba na ubo akwara gbaara ya egwu. N'ihina Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no, O kpubela ndi umeala okpu nke mmeri. (Az.)

3. Ka ndi nke ya nuriya na mmeri ha. Ka ha daa n'ala n'ihu Chineke na-eto ya oge niile. Ka mnukwu ukwe otito Chineke juputa n'onu ha, nke a bu otito nke ndi nke ya kwere ekwe. Aleluya! (Az.)

**Aleluya, aleluya! Jon. 15:26-27**

**M**gbe onye nkasiobi ahu ga-abia, O ga-agbakwara m akaebe. Unu onwe unu ga-agbakwa akaebe, n'ihina mu na unu no site na mbu. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (15:26-16:4)

**J**esu gwara ndi na-eso uzo ya si, Mgbe onye nkasiobi ahu, onye si na Nna m puta, onye bu mmuo nke eziokwu ahu, onye nke m ga-esi na Nna zitere unu ga-abia, O ga-agbakwara m akaebe. Unu onwe unu ga-agbakwa akaebe, n'ihina mu na unu no site na mbu. Agwala m unu ihe ndi a niile ka okwukwe unu ghara ida. Ha ga-achupu unu n'ulonzuko ha. N'ezie, oge ga-abiakwa mgbe onye obula ga-egbu unu ga-eche na o na-agara Chineke ozi. Ha ga-emekwa ihe ndi a, n'ihina ha amaghi Nna m, nke ha na-ama m. Ihe ndi a niile ka m na-agwa unu, ka o ga-abu mgbe oge ha ruru unu echeta na m gwara unu."

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**N**ara, O Onyenweanyi, anyi na-ario, Onyinye nke Nzuko gi no na ngori nanye, ebe I kpatarala ya ihe wetara udi oke onu a, ka mee ka onyinye anyi na-ebutega miputa mkpuru afuri ga-adi okpu. Site na Kristi Onyenweanyi.

## Communion Antiphon

Jesus stood in the midst of his disciples and said to them, Peace be with you, alleluia.

## Prayer After Communion

Look with kindness upon your people, O Lord, and grant, we pray, that those you were pleased to renew by eternal mysteries may attain in their flesh the incorruptible glory of the resurrection. Through Christ our Lord.

## Ukwe Oriri Nso

Jesu bɔara kwurū n'etiti ndi na-eso ụzọ ya were si ha, Udo diri unu, aleluya.

## Ekpere A Natachaa Oriri Nso

Were afooma lekwaso ndi nke gi anya, O Onyenweanyi, ma mee, anyi na-ario, ka ndi o masiri gi igbanwo site na iheomimi ebighiebi nweta na nduanuahu ebube enweghi ure nke mbilitenonwu. Site na Kristi Onyenweanyi.

## 7 May [Orie] Tuesday of Easter - Week 6 (White)

### Entry Antiphon

Let us rejoice and be glad and give glory to God, for the Lord our God the Almighty reigns, alleluia.

### Collect

Grant, almighty and merciful God, that we may in truth receive a share in the Resurrection of Christ your Son. Who lives and reigns with you.

### First Reading

A reading from the Acts of the Apostles (16:22-34)

The crowd joined in and showed its hostility to Paul and Silas, so the magistrates had them stripped and ordered them to be flogged. They were given many lashes and then thrown into prison, and the gaoler was told to keep a close watch on them. So, following his instructions, he threw them into the inner prison and fastened their feet in the stocks.

Late that night Paul and Silas were praying and singing God's praises, while the other prisoners listened. Suddenly there was an earthquake that shook the prison to its foundations. All the doors flew open and the chains fell from all the prisoners. When the gaoler woke and saw the doors wide open he drew his sword and was about to commit suicide, presuming that the prisoners had escaped. But Paul shouted at the top of his voice, 'Don't do yourself any harm; we are all here.'

The gaoler called for lights, then rushed in, threw himself trembling at the feet of Paul and Silas, and escorted them out, saying, 'Sirs, what must I do to be saved? They told him, 'Become a believer in the Lord Jesus, and you will be saved, and your household too.' Then they preached the word of the Lord to him and to all his family. Late as it was, he took them to wash

### Ukwe Mbata

Ka anyi gorienu nuri ma nyekwa Chineke otito, n'ih na Onyenweanyi Chineke ji ike niile na-achi, aleluya.

### Ekpere Mmeghe

Mee, Chineke ji ike niile di ebere, ka Manyi keta oke na Mbilitenonwu nke Kristi Nwa gi n'ezikwu. Onye gi na ya di ndu na-achi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (16:22-34)

Igwemmadu ndiozo biliri sonye imegide ha. Ndi ikpe ahu dowara uwe Pol na Sailas, nye ikike ka a pia ha utali. Mgbe ha tichara ha ihe, ha tubara ha n'ulomkporo, nye onye nche ulomkporo iwu, ka o chesie ha ike, ka ha ghara igbapu. Mgbe onye nche ahu natara iwu nke a, o tonyere ha n'ime ime ulomkporo, kposie ha iga ike n'ukwu.

N'etiti abali Pol na Sailas no n'ekpere, nakwe ukwe otito nye Chineke. Ndi mkporo ndiozo nokwa, na-ege ha nti, na mberede, e nwere oke ala oma jijiji, nke a mere ka ntoala ulomkporo ahu maa jijiji. Ngwangwa onuzo niile meghere, agbu ndi mkporo niile topukwara. Onye nche ulomkporo tetara hu na onuzo niile nke ulomkporo ghe oghe. O chere na ndi mkporo niile agbalagala. O miputara mma agha ya, ka o gbuo onwe ya. Ma Pol tiri mkpu n'oke olu, si, "Emerula onwe gi ahu! Anyi niile no n'ebe a!" O kporo oku ka e weta oku. O mabara n'ime, daa n'ukwu Pol na Sailas na-ama jijiji. O kpoputara ha, na-aju ha si: "Ndi nwe mmadu. Gini ka m ga-emenu ka m wee nweta nzoputa?"

Ha zara ya si: "Kwere n'Onyenweanyi Jesu, a ga-azoputa gi na-ezinuulo gi." Ha gwara ya na ndi niile no n'ezinuulo ya okwu Chukwu. N'otu elekere ahu, n'abali ahu, onye nche ulomkporo ahu kporo ha sachaa onya nke ihe

their wounds, and was baptised then and there with all his household. Afterwards he took them home and gave them a meal, and the whole family celebrated their conversion to belief in God.

This is the word of the Lord.

**Responsorial Psalm: Ps. 137:1-3.7-8. (R.v7)**

Response: **You stretch out your hand and save me, O Lord.**

1. I thank you, Lord, with all my heart, you have heard the word of my mouth. Before the angels I will bless you. I will adore before your holy temple (R.)

2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)

3. You stretch out your hand and save me, your hand will do all things for me. Your love, O Lord, is eternal, discard not the work of your hands. (R.)

**Alleluia, alleluia Jn 16:7.13**

**I**t is for your own good that I am going, so that the Spirit of truth may come and lead you to the complete truth. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (16:5-11)

**J**esus said to his disciples: 'Now I am going to the one who sent me. Not one of you has asked, "where are you going?" Yet you are sad at heart because I have told you this. Still, I must tell you the truth: it is for your own good that I am going because unless I go, the Advocate will not come to you; but if I do go, I will send him to you. And when he comes, he will show the world how wrong it was, about sin, and about who was in the right, and about judgement: about sin: proved by their refusal to believe in me; about who was in the right: proved by my going to the Father and your seeing me no more; about judgement: proved by the prince of this world being already condemned.'

This is the Gospel of the Lord.

**Prayer Over The Offerings**

**G**rant, we pray, O Lord, that we may always find delight in these paschal mysteries, so that the renewal constantly at work within us, may be the cause of our unending joy. Through Christ our Lord.

e tiri ha. N'atufughi oge, ha mere ya na ezinuuulo ya mmirichukwu. O kporo Pol na Sailas banye n'ulo ya, nye ha ihe oriri. Ya na ezinuuulo ya niile juputara n'onu, n'ihina ha aburuula ndi kwere na Chineke.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 138:1-3.7-8. (Az.7)**

Aziza: **Setipu aka gi zoputa m, O Onyenweanyi.**

1. Eji m obi m niile na-ekele gi Onyenweanyi, n'ihina i nula ekpere m! N'ihu ndi mmuoozi niile aga m ekwere gi ukwe; aga m akpo isiala n'ulonso gi. (Az.)

2. Aga m nye gi ekele n'ihu ihunaanya na ikwudosiike gi, n'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)

3. I na-esetipu aka gi zoputa m, aka nri gi ga-emere m ihe niile Onyenweanyi, Chineke ihunaanya gi na-adi ebebe, ahapukwala anyi ndi i kere eke. (Az.)

**Alaluya, alaluya! Jon 16:7.13**

**O**bu maka odimma unu ka m ji ala, ka Mimuo nke eziokwu were bia duga unu n'uju nke eziokwu. Alaluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (16:5-11)

**J**esu gwara ndi na-eso uzo ya si, Ugbu a ana m alakwuru onye zitere m. O dighi onye n'ime unu juru m si, Olee ebe i na-eje? N'ihina agwala m unu ihe ndi a, obi unu juputara n'ihe mwute. Ka o sila di, ana m agwa unu eziokwu; O bu maka odimma nke unu ka m ga-eji ala, n'ihina o buru na m alaghi, onye nkasiobi ah agaghi abiakwute unu. Ma o buru na m laa aga m ezitere unu ya. Mgbe o biara, o ga-ata uwa uta banyere mmehie, ezionume na ikpe. O ga-ama ha ikpe mmehie n'ihina ha ekwenyeghi na m. O ga-ama ha ikpe ezionume n'ihina ana m alakwuru Nna m, unu agaghi ahukwa m ozo. O ga-akowara ha banyere ikpe Chineke, n'ihina ekpeela onye na-achi uwa a ikpe.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**M**ee anyi na-ario, O Onyenweanyi, ka Manyi na-enweta uto n'ime iheomimi paska ndi a mgbe niile, ka mgbanwo okpu na-aga n'ime anyi na-akpalitere anyi onu enweghi ube. Site na Kristi Onyenweanyi.

### Communion Antiphon

The Christ had to suffer and rise from the dead, and so enter into his glory, alleluia.

### Prayer After Communion

Hear, O Lord, our prayers, that this most holy exchange, by which you have redeemed us, may bring your help in this present life and ensure for us eternal gladness. Through Christ our Lord.

### Ukwe Oriri Nso

Kristi ga-ahụ ahuhụ ma sikwa n'onwu bilite, jji were bata n'otito ya, aleluia.

### Ekpere A Natachaa Oriri Nso

Chee nti, O Onyenweanyi, n'aririọ anyi ga, ka nyekorita a kachasi nso, i si na ya gbaputa anyi, wetara anyi enyemaka gi na ndu a were chutekwara anyi anuri ebighiebi. Site na Kristi Onyenweanyi.

## 8 May [Afo] Wednesday of Easter - Week 6 (White)

### Entry Antiphon

I will praise you, Lord, among the nations; I will tell of your name to my kin, alleluia.

### Collect

Grant, we pray, O Lord, that, as we celebrate in mystery the solemnities of your Son's Resurrection, so, too, we may be worthy to rejoice at his coming with all the Saints. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (17:15.22-18:1)

Paul's escort took him as far as Athens, and went back with instructions for Silas and Timothy to rejoin Paul as soon as they could.

Paul stood before the whole Council of the Areopagus and made this speech: 'Men of Athens, I have seen for myself how extremely scrupulous you are in all religious matters, because I noticed, as I strolled round admiring your sacred monuments, that you had an altar inscribed: To An Unknown God. Well, the God whom I proclaim is in fact the one whom you already worship without knowing it.

'Since the God who made the world and everything in it is himself Lord of heaven and earth, he does not make his home in shrines made by human hands. Nor is he dependent on anything that human hands can do for him, since he can never be in need of anything; on the contrary, it is he who gives everything - including life and breath - to everyone. From one single stock he not only created the whole human race so that they could occupy the entire earth, but he decreed how long each nation should flourish and what the boundaries of its territory should be. And he did this so that all nations might seek the deity and, by feeling their way towards him, succeed in finding him. Yet in fact he is not far from any of us, since it is in

### Ukwe Mbata

Aga m eto gi, Onyenweanyi, n'etiti Amba niile; a ga m ekwusaa aha gi n'etiti ndi nke m, aleluia.

### Ekpere Mmeghe

Mee, anyi na-ario, O Onyenweanyi, ebe Manyi na-eme mmemme n'ieomimi nnukwu oriri nke Mbilitenonwu nke Nwa gi, ka anyi si otu a kwesi iso gorie n'obibia ya n'etiti ndi Nso niile. Site na Dinwenu anyi.

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (17:15.22-18:1)

Ndi dupuru Pol kporuru ya n'obodo Atens, tupu ha alaghachi na Beroa. Mgbe ha na-ala Pol ziri ha ozi ka Sailas na Timoti gbama mbo, biakwute ya osooso.

Pol guzoro n'etiti nzuko Ariopagus wee si: 'Ndi Atens! Achopotara m na n'uzo obula na unu na-ekpere chi di icheiche. N'ihina ka m na-akpaghari n'obodo unu, ahuru m ihe niile unu ji efe chi unu, ahuru m otu ebe ekwuaja nke e dekwasara n'elu ya, 'ihe e nyere chi nke amaghi ama.' Chi ahụ unu na-ekpere n'amaghi ama ka m na-ekwusara unu. Chineke onye kere uwa na ihe niile di n'ime ya, bu Chineke nke eluigwe na uwa. O naghị ebi n'ulo arusi nke mmadu mebere, O dighi anara ije ozi n'aka mmadu dika a ga-asi na o nwere ihe koro ya, n'ihina ya onwe ya na-enye mmadu niile ndu, ume na ihe niile. O sitere n'aka otu onye, bu mmadu mbu ahu, kee agburu niile nke mmadu n'otu n'otu, ka ha biri n'elu uwa dum. O jiri aka ya na mbu kewachaa oge ogbo obula na ndudugandu obula, ga-achidebe. O kewakwara oke ala n'etiti mba na mba, Chukwu kere ihe ndi a niile, ka umu mmadu choba ya. O bu n'obi na, e leghi anya, o ga-adi ha mkpa, icho Chineke chota ya. Ma otu o di Chineke no onye obula n'ime anyi nso, n'ihina 'N'ime ya ka anyi na-adi ndu, na-agaghari, na-adikwa; o buladi ufofu n'ime unu



him that we live, and move, and exist, as indeed some of your own writers have said: "We are all his children."

"Since we are the children of God, we have no excuse for thinking that the deity looks like anything in gold, silver or stone that has been carved and designed by a man. God overlooked that sort of thing when men were ignorant, but now he is telling everyone everywhere that they must repent, because he has fixed a day when the whole world will be judged, and judged in righteousness, and he has appointed a man to be the judge. And God has publicly proved this by raising this man from the dead."

At this mention of rising from the dead, some of them burst out laughing; others said, 'We would like to hear you talk about this again.' After that Paul left them, but there were some who attached themselves to him and became believers, among them Dionysius the Areopagite and a woman called Damaris, and others besides. After this Paul left Athens and went to Corinth. This is the word of the Lord.

### **Responsorial Psalm: Ps. 148:1-2.11-14**

Response: **Your glory fills all heaven and earth.**

1. Alleluia! Praise the Lord from the heavens, praise him in the heights. Praise him, all his angels, praise him, all his host. (R.)
2. All earth's kings and peoples, earth's princes and rulers; young men and maidens, old men together with children. (R.)
3. Let them praise the name of the Lord for he alone is exalted. The splendour of his name reaches beyond heaven and earth. (R.)
4. He exalts the strength of his people. He is the praise of all his saints, of the sons of Israel, of the people to whom he comes close. Alleluia! (R.)

### **Alleluia, alleluia! Jn. 14:16**

I shall ask the Father, and he will give you another Advocate to be with you for ever. Alleluia!

### **Gospel**

A reading from the holy Gospel according to John (16:12-15)

Jesus said to his disciples: "I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking as from

ndi na-eđe abụ, ekwuola otu ụdị okwu ahụ si, 'N'ezikwu, anyị bukwa umu ya.' Ebe anyị bu umu Chineke, o kwesighi ka anyi na-eche na Chineke yiri ihe e jiri ọlacha mọbu ọladedo, mọbu nkume ruo, oru aka nke mmadu cheputara n'obi ya. Chineke lefuru anya n'oge niile nke a maghi ihe. Ma ugbu a o na-enye mmadu niile iwu n'ebe niile, ka ha niile chegharia. N'ihina o weputara otu ubochi mgbe o ga-eji eziumume kpee uwa niile ikpe, site n'aka otu nwoke o hoputara. O nyela mmadu niile ihe ha ga-eji kwere nke a, site n'ime ka o si n'onwu bilie."

Mgbe ha nuru ihe banyere mbilite n'onwu, ufodu n'ime ha jiri ya mee ihe ochi. Ufodu siri: "I ga-akoro anyi akuko a ubochi ozo." Nke a mere Pol jiri si n'etiti ha puo. Ma ufodu ndi mmadu sonyere ya ma kwere, ufodu n'ime ha bu Diyonişus, onye Ariopagus, ya na otu nwaanyi a na-akpo Damaris, na ndiozo. Mgbe ihe ndi a gachara, o siri n'Atens puo gaba Korint. Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 148:1-2.11-14**

Aziza: **Ebube gi juputara eluigwe na uwa.**

1. Aleluya! Si n'eluigwe too Onyenweanyi, toonu ya n'ebe kacha elu, Toonu ya ndi mmuozoozi ya niile, toonu ya, igwe ndiagha ya niile. (Az.)
2. Ndieze niile no n'uwa, na mba niile; umu ndieze niile, na ndi ochichi no n'ime uwa. Umukorobia na umu agboghobia, ndi okenye nakwa umu ntakiri. (Az.)
3. Ka ha niile too aha Onyenweanyi, n'ihina sooso aha ya di omimi, ebube ya kariri eluigwe na uwa. (Az.)
4. O na-ewelite ike nke ndi nke ya, maka otito ndi ya di nso, nke umu Izrel bu ndi o huru n'anya. aleluya! (Az.)

### **Aleluya, aleluya! Jon 14:16**

A ga m ario Nna m, o ga-enye unu Onye Ankasị obi ozo ka o nonyere unu ebighiebi. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (16:12-15)

Jesu gwara Umuzazu ya: "Enwekwara m otutu ihe ndi ozo m ga-agwa unu, ma unu agaghi anabatali ha ugbua. Mgbe Mmuo nke ezio kwu ahu biara, O ga-eduba unu n'ezio kwu niile. O gaghi ekwu n'ike aka ya,

himself but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: All he tells you will be taken from what is mine.”

This is the Gospel of the Lord.

### Prayer Over The Offerings

**O** God, who by the wonderful exchange effected in this sacrifice have made us partakers of the one supreme Godhead, grant, we pray, that, as we have come to know your truth, we may make it ours by a worthy way of life. Through Christ our Lord.

### Communion Antiphon

**I** have chosen you from the world, says the Lord, and have appointed you to go out and bear fruit, fruit that will last, alleluia.

### Prayer After Communion

**G**raciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord.

ma o ga-ekwu ihe niile o nuru, kokwara unu ihe gaje ibia. O ga-enyekwa m otito, n'ihina o ga-esite n'aka m nata ihe o ga-akoro unu. The niile Nna m nwere bu nke m. Nke a ka m ji si na Mmuo Nso ga-esite n'aka m nata ihe o ga-akoro unu.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O** Chineke, onye na-esite na nyekorita di itunaanya nke aja nke a na-aru emee ka anyi keta oke n'udi otu Chukwu kasi elu, mee, anyi na-ario, ebe anyi matarala eziokwu gi, ka anyi nabata ya n'ime anyi site n'ibi ndu kwesiri ekwesiri. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**E**sila m n'uwa hoputa unu, Onyenweanyi na-ekwu, were kwuba unu ka unu gaa mita mkpuru, mkpuru ga-anogidekwa, aleluya.

### Ekpere A Natachaa Oriri Nso

**W**ere obioma gi nonyere ndi nke gi, anyi na-ario, O Onyenweanyi, ma dube ndi ahu i werela iheomimi nke eluigwe hujue n'ime ha ka ha si n'uzo ochie ga bata na ndu ohuru. Site na Kristi Onyenweanyi.

## 9 May [Nkwo] Thursday (White)

### The Ascension of the Lord (Solemnity)

**T**he Feast of Ascension commemorates the return of our Lord Jesus Christ into heaven forty days after his resurrection. The ascension marked the close of his earthly mission that unceasingly continues in the heavenly realm. Ascending with the same crucified body transformed and glorified, and to the right hand of God the Father, he elevates our humanity, enabling it to partake of his immortality and glory.

Jesus passed beyond our sight not to abandon us, but to change his way of being and relating with us, namely, omni-present and ever-present. His gift of the Holy Spirit at Pentecost completes our consecration for mission and for fully sharing in divine inheritance. Until his Final Return, he continues to be present among us, in the Church, especially through his Word and the sacraments, inviting us always in this earthly pilgrimage to lift up our hearts.

### Entry Antiphon

**M**en of Galilee, why gaze in wonder at the heavens? This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.

### Collect

**G**ladden us with holy joys, almighty God, and make us rejoice with devout thanksgiving, for the Ascension of Christ your Son is our exaltation, and, where the head has gone before in glory, the Body is called to follow in hope. Through our Lord.

### Ukwe Mbata

**N**di Galili, gini mere unu ji guzoro na-ele anya n'eluigwe? Jesu a unu huru ka o na-alago n'eluigwe ga-aloghachi ozodika unu siri hu ya ka o na-ala, aleluya.

### Ekpere Mmeghe

**K**palite n'ime anyi onu di nso, Chineke ji like niile, ma mee ka anyi were ekele di nsopuru goriwe, n'ihina na nlogo n'eluigwe nke Kristi Nwa gi bu mbuli elu anyi, ka ebe Onyeisi buuru uzo gawa n'otito buru ebe a kporo Ahu isoben'olileanya. Site na Dinwenunanyi.



## First Reading

Reading from the Acts of the Apostles (1:1-11)

In my earlier work, Theophilus, I dealt with everything Jesus had done and taught from the beginning until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven. He had shown himself alive to them after his Passion by many demonstration: for forty days he had continued to appear to them and tell them about the kingdom of God. When he had been at table with them, he had told them not to leave Jerusalem, but to wait there for what the Father had promised. "It is" he had said "what you have heard me speak about: John baptised with water but you, not many days from now, will be baptised with the Holy Spirit."

Now having met together, they asked him, "Lord, has the time come? Are you going to restore the kingdom to Israel?" He replied, "It is not for you to know times or dates that the Father has decided by his own authority, but you will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth".

As he said this he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, "Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there."

This is the word of the Lord.

## Responsorial Psalm: Ps. 46:2-3.6-9.(R.v.6)

Response: **God goes up with shouts of joy; the Lord goes up with trumpet blast.**

1. All peoples, clap your hands, cry to God with shouts of joy! For the Lord, the Most High, we must fear, great king over all the earth. (R.)

2. God goes up with shouts of joy; the Lord goes up with trumpet blast. Sing praise for God, sing praise, sing praise to our king, sing praise. (R.)

3. God is king of all the earth. Sing praise with all your skill. God is king over the nations; God reigns on his holy throne. (R.)

## The Ogugu Nke Mbu

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

Ezigbo Tiofilus, N'akwukwo nke mbu edere m ihe banyere ihe niile Jesu mere na nke Okuziri n'oge o malitere oru ya. Ruo ubochi o rigooro n'eluigwe mgbe o nyechara umuazu ya iwu site n'ike nke Mmuo Nso. Mgbe o tachara ahuhu nke onwu o gosiri ha onwe ya na ya di ndu n'uzo di ichiiche n'ime iri ubochi ano, na-akuziri ha banyere alaeze Chineke. Mgbe ha na ya no, o nyere ha iwu ka ha ghara isi na Jerusalem puo kama ka ha chere nkwa nke Nna kwere nke unu nuru n'onu m. Ma Jon jiri mmiri mee ndi mmadu mmirichukwu ma n'oge na-adighi anya, a gaeji Mmuo Nso eme unu mmirichukwu.

Mgbe ha gbakoro ha juru Jesu si, "Onyenweanyi, O bu n'oge a ka i ganyeghachi Izrel alaeze?" Jesu azaa ha si, "O bughi ihe diiri unu ima oge, mobu ubochi nke Nna m debere n'ike nke aka ya. Kama unu ga-anata ike mgbe Mmuo Nso dakwasiri unu. Unu ga-abukwa ndi akaebe m, n'ime Jerusalem na n'ime judia na Sameria niile, ruokwa ngwucha uwa niile.

Mgbe Jesu kwuchara okwu ndi a ha no na-ele anya e welie Jesu elu, igweojii wee kpuchie ya wepu ya n'anya ha. Ha legidere anya n'elu ka o na-aga, na mberede, umunwoke abuo yi uwe nruala ocha kwuru ha nso, si ha, "Ndi Galili! Gini mere unu ji guzoro na-ele anya n'eluigwe." Jesu a onye nke si n'etiti unu rigoro n'eligwe gabiaghachikwa ozo dika unu siri hu ya ka o na-alan'eluigwe.

Okwu nke Oseburuwa.

## Abuoma na Aziza: Abu. 47:2-3.6-9 (Az.6)

Aziza: **Chineke ji mkpu onu agbago, Onyenweanyi ji olu opiike arigo.**

1. Ndi mmadu niile kponu aka unu, were mkpu onu tikuo Chineke. N'ihina Onyenweanyi onye kacha di elu ka-anyi ga-aturu egwu, o bu nnukwu eze nke na-chi uwa niile (Az.)

2. Chineke ji mkpu onu agbago, Onyenweanyi ji olu opiike arigo. Kweerenu Chineke anyi ukwe otito, kweerenu ya ukwe, kweerenu eze anyi ukwe otito, kweerenu ya ukwe. (Az.)

3. Chineke bu eze nke uwa niile, werenu ukwe abuoma kweere ya ukwe otito, Chineke bu eze na-achi mba niile, O no n'ocheeze ya di nso. (Az.)

## Second Reading

A reading from the letter of St Paul to the Ephesians (1:17-23)

**M**ay the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of him. May he enlighten the eyes of your mind so that you can see what hope his call holds for you, what rich glories he has promised the saints will inherit and how infinitely great is the power that he has exercised for us believers. This you can tell from the strength of his power at work in Christ, when he used it to raise him from the dead and to make him sit at his right hand, in heaven, far above every Sovereignty, Authority, Power, or Domination, or any other name that can be named, not only in this age but also in the age to come. He has put all things under his feet, and made him, as the ruler of everything, the head of the Church; which is his body, the fullness of him who fills the whole creation.

This is the word of the Lord.

## Alleluia, alleluia! Mt. 28:19-20

**G**o, make disciples of all the nations; I am with you always; yes, to the end of time. Alleluia!

## Gospel

A reading from the holy Gospel according to Mark (16:15-20)

**J**esus showed himself to the eleven and said: "Go out to the whole world; proclaim the Good News to all creation. He who believes and is baptised will be saved; he who does not believe will be condemned. These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands, and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover."

And so the Lord Jesus, after he had spoken to them, was taken up into heaven: there at the right hand of God he took his place, while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it.

This is the Gospel of the Lord.

## Ihe Ogugu Nke Abụọ

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Efesus (1:17-23)

**K**a Chineke nke Dinwenu anyi Jesu Kristi, Nna nke otito, nye unu mmuo nke amamihe na nke mkpughe iji mata ya. Ana m ariokwa ka Chineke meghee anya nke obi unu, ka unu wee mata ihe bu nchekwube nke okpukpo o kporo unu, na ihe bu akw nke nketa ahụ di ebube n'etiti ndi nso ya; na ihe bu idi ukwu na-enweghi atu nke ike ya n'ime anyi, bu ndi kwere ekwe, dika oru nke ike aka ya siri di. Nke a bu nke o mejuputara n'ime Kristi mgbe o siri n'onwu kulie ya, mekwaa ka o noro n'aka nri ya n'alaeze eluigwe, ka o nodu n'ebe di elu kariya aha obula a marala, o bughị naani n'ogbo nke a, kama ma ogbo nke ga-abianu. Chineke edobekwara ihe niile n'okpuru ukwu ya, mekwaa ya isi ihe niile maka nzuko ya, nke bu ahu ya, ya na uju nke onye ahụ na-emezu ihe niile juputara ihe niile.

Okwu nke Oseburuwa.

## Aleluya, aleluya! Mt. 28:19-20

**G**aanu, meenu ka mba niile buru ndi na-eso uzo m. A nonyeere m unu oge niile ruo na njedebe nke oge.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (16:15-20)

**J**esu gosiri ndi na-eso uzo ya mmadu iri na otu onwe ya, si ha, "Gaanu n'uwa niile, kwusaaranu ihe niile e kere eke ozioma. Onye nke kwerenu, e mekwaa ya mmirichukwu, ka a ga-azoputa, ma onye nke na-ekwenyeghi ka a ga-ama ikpe. Ihe iribaama ndi a ga-esokwa ndi kwerenu: ha ga-achupu ajo mmuo n'aha m; ha ga-ekwu okwu n'asusu di icheiche. O buru na ha achiri agwo n'aka, mabu nuo ihe obula na-eweta onwu, o gaghị emeru ha ahu. Ha ga-ebikwasakwa ndi oria aka, ahụ ha adikwa ha mma."

Ya mere mgbe Dinwenu Jesu gwachara ha okwu, o rigoro n'eluigwe wee noro n'aka nri nke Chukwu. Ndi na-eso uzo ya pukwara kwusaba ozioma n'ebe niile, ebe Dinwenu sokwa ha na-aru oru. O na-emekwa ka okwu ha kwusie ike site n'ihe iribaama nke na-eso ya.

Ozioma nke Oseburuwa.



### Prayer Over The Offerings

**W**e offer sacrifice now in supplication, O Lord, to honour the wondrous Ascension of your Son: grant, we pray, that through this most holy exchange we, too, may rise up to the heavenly realms. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 53**

### Communion Antiphon

**B**ehold, I am with you always, even to the end of the age, alleluia.

### Prayer After Communion

**A**lmighty, ever-living God, who allow those on earth to celebrate divine mysteries, grant, we pray, that Christian hope may draw us onward to where our nature is united with you. Through Christ our Lord.

### Solemn Blessing

**M**ay almighty God bless you, for on this very day his Only-Begotten Son pierced the heights of heaven and unlocked for you the way to ascend to where he is.

**R./ Amen.**

**M**ay he grant that, as Christ after his Resurrection was seen plainly by his disciples, so when he comes as Judge he may show himself merciful to you for all eternity.

**R./ Amen.**

**A**nd may you, who believe he is seated with the Father in his majesty, know with joy the fulfilment of his promise to stay with you until the end of time. **R./ Amen.**

**A**nd may the blessing of almighty God, the Father and the Son, + and the Holy Spirit, come down on you and remain with you forever. **R./ Amen.**

## 10 May [Eke] Friday of Easter - Week 6 (White)

### Entry Antiphon

**Y**ou have redeemed us, Lord, by your Blood from every tribe and tongue and people and nation, and have made us into a kingdom, priests for our God, alleluia.

### Collect

**O** God, who restore us to eternal life in the Resurrection of Christ, raise us up, we pray, to the author of our salvation, who is seated at your right hand, so that, when our Saviour comes again in majesty, those you have given new birth in Baptism may be clothed with blessed immortality. Through our Lord.

### Ekpere Nhunye

**O**nyenweanyi, anyi ewere ekele hunyere gi aja nke a maka nrogo n'eluigwe nke Nwa gi. Mee ka o nyere anyi aka isoro ya si n'ihe nke uwa a welite obi anyi elu n'ebe ihe nke eluigwe di. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**L**ee, a nonyeere m unu oge niile, obulaadi ruo n'ogwugwu oge, alaluya!

### Ekpere A Natachaa Oriri Nso

**C**hineke ji ike niile di ebighiebi, onye nyere ndi no n'owa oghere ime mmemme iheomimi ga, mee, anyi na-arjo, ka olileanya ndi otu Kristi dotaruo anyi n'ebe ekerechi anyi na gi onwe gi ga-ejikotazie onu. Site na Kristi Onyenweanyi.

### Ekpere Puru Iche

**K**a Chineke ji ike niile gozie unu, n'ih na taata Otu-Nwa-O-Muru-Naani-Ya lagooro n'elu kacha elu were kpogheere unu uzo unu ga-eso rigote ebe o no.

**Oha./ Amen.**

**K**a o mee, dika ndi na-eso uzo Kristi huru ya hoocha ka o bilitechara n'onwu, ka mgbe o ga-abia ka Onye Ikpe ka o gosi n'onwe ya ebere o di n'ebe unu no ekpo niile.

**Oha./ Amen.**

**K**a unu, ndi kweere na o nonyeere Nna n'ike ebube ya, were onu mata mmeju nkwa o kwere inonyeere unu were ruo n'ogwugwu oge. **Oha./ Amen.**

**K**a ngozi nke Chukwu ji ike niile, Nna na Nwa, + na Muo Nso, biakwasi unu ma nonyere unu mgbe niile.

**Oha./ Amen.**

### Ukwe Mbata

**I**zoputala anyi, Onyenweanyi, site In'Obara gi ndi sitere na agburu na asusu niile, ndi mmadu and mba di iche iche, were mee anyi alaeze, ndi ukochukwu maka Chineke anyi, alaluya.

### Ekpere Mmeghe

**O** Chineke, onye weghachiri anyi azu na ndu ebighiebi n'ime Mbilitenonwu nke Kristi, kpogote anyi, anyi na-arjo, n'ebe isi nzoputa anyi no, onye guzooro n'aka nri gi, ka o ga-abu, mgbe Onye Nzoputa anyi biaghachiri n'ebube, ndi i nyerela mmunwo ohuru na Baptizm eyirizie anwanwu di ngozi. Site na Dinweni anyi.

## First Reading

A reading from the Acts of the Apostles (18:9-18)

One night the Lord spoke to Paul in a vision, 'Do not be afraid to speak out, nor allow yourself to be silenced: I am with you. I have so many people on my side in this city that no one will even attempt to hurt you.' So Paul stayed at Corinth preaching the word of God among them for eighteen months.

But while Gallio was proconsul of Achaia, the Jews made a concerted attack on Paul and brought him before the tribunal. 'We accuse this man,' they said 'of persuading people to worship God in a way that breaks the Law.' Before Paul could open his mouth, Gallio said to the Jews, 'Listen, you Jews. If this were a misdemeanour or a crime, I would not hesitate to attend to you; but if it is only quibbles about words and names, and about your own Law, then you must deal with it yourselves - I have no intention of making legal decisions about things like that.' Then he sent them out of the court, and at once they all turned on Sosthenes, the synagogue president, and beat him in front of the court house. Gallio refused to take any notice at all.

After staying on for some time, Paul took leave of the brothers and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchræe he had his hair cut off, because of a vow he had made.

This is the word of the Lord.

## Responsorial Psalm: Ps. 46:2-7.(R.v.8)

Response: **God is king of all the earth.**

1. All peoples, clap your hands, cry to God with shouts of joy! For the Lord, the Most High, we must fear, great king over all the earth. (R.)

2. He subdues peoples under us and nations under our feet. Our inheritance, our glory, is from him, given to Jacob out of love. (R.)

3. God goes up with shouts of joy the Lord goes up with trumpet blast. Sing praise for God, sing praise, sing praise to our king, sing praise. (R.)

## Alleluia, alleluia! Lk.24:46.26

It was ordained that the Christ should suffer and rise from the dead, and so enter into his glory. Alleluia!

## The Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiọzi (18:9-18)

N'otu abali, Chineke gwara Pol n'ohu si: "Ujo atula gi; kama na-ekwuputa m! Agbala nkiti; n'ihina a nonyeere m gi, mmadu agaghi emeta gi ihe obula. Maka na enwere m otutu mmadu n'obodo a." Pol noro na Korint otu afo na onwa isii, na-akuziri ndi mmadu okwu Chineke.

Ma n'oge Galio bu govano na-achi ndi Rom ala Akaya, ndi Juu zukoro, jide Pol kpuga ya n'ihu okaikpe, na-ekwu si: "nwoke a na-amanye ndi mmadu, ka ha na-ekpere Chineke n'uzo megidere iwu." Mgbe Pol choro ikwu okwu Galio gwara ndi Juu si: "Ndi Juu, agaara m enwe ndidi gee unu nti ma o buru na okwu a bu ihe gbasara mmejo mmadu mejoro ibe ya, mobu aru mmadu mere megide obodo. Ma ebe o bu esemokwu gbasara okwu e kwuru ekwu, na aha di icheiche ndi mmadu na-ekwuputa, n'iwu unu, dozienu nke ahụ n'onwe unu. Ajuru m aju ikpe ikpe di otu a!" O chupuru ha n'uloikpe. Ha niile jidere Sostenes, bu onyeisi ulonzuiko ha were iwe tie ya ihe n'ihu uloikpe ahụ. Ma Galio mere anya ka o hughi nke a.

Pol nonyeere umunna n'ime kristi otutu ubochi na Korint. O mechaa hapu ha, banye n'ugbommiri ruo Siria, ya na Prisila na Akwila. O kpachasiri isi ya na Kenkrei, n'ihina o kwere Chineke nkwa.

Okwu nke Oseburuwa.

## Abuoma na Aziza: Abu. 47:1-6 (Az.8)

Aziza: **Chineke bu eze nke uwa niile.**

1. Ndi mmadu niile kuonu aka unu, were mkpu onu tikuo Chineke. N'ihina Onyenweanyi onye kacha di elu ka-anyi ga-aturu egwu, o bu nnukwu eze nke na-achi uwa niile (Az.)

2. O na-edobe mmadu n'okpuru anyi meekwa ka mba niile noro n'okpuru ukwu anyi. O bu ya na-enye anyi oke ruuru anyi nke O nyere Jekob n'ihina ihunaanya O nwere n'ebe o no. (Az.)

3. Chineke ji mkpu onu agbago, Onyenweanyi ji olu opiike arigo. Kweerenu Chineke anyi ukwe otito, kweerenu ya ukwe, kweerenu eze anyi ukwe otito, kweerenu ya ukwe. (Az.)

## Alaluya, alaluya! Lk. 24:46.26

Akara ya aka na Kristi ga-ata ahuhu ma Asikwa n'onwu bilite, ka o were banye n'otito ya. Alaluya!

## Gospel

A reading from the holy Gospel according to John (16:20-23)

Jesus said to his disciples: 'I tell you most solemnly, you will be weeping and wailing while the world will rejoice; you will be sorrowful, but your sorrow will turn to joy. A woman in childbirth suffers, because her time has come; but when she has given birth to the child she forgets the suffering in her joy that a man has been born into the world. So it is with you: you are sad now, but I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you. When that day comes, you will not ask me any questions.'

This is the Gospel of the Lord.

## Prayer Over The Offerings

Accept in compassion, Lord, we pray, the offerings of your family, that under your protective care they may never lose what they have received, but attain the gifts that are eternal. Through Christ our Lord.

## Communion Antiphon

Christ our Lord was handed over for our transgressions and was raised again for our justification, alleluia.

## Prayer After Communion

Keep safe, O Lord, we pray, those whom you have saved by your kindness, that, redeemed by the Passion of your Son, they may rejoice in his Resurrection. Who lives and reigns for ever and ever.

# 11 May [Orie] Saturday of Easter - Week 6 (White)

## Entry Antiphon

Chosen people, proclaim the mighty works of him, who called you out of darkness into his wonderful light, alleluia.

## Collect

God, whose Son, at his Ascension to the heavens, was pleased to promise the Holy Spirit to the Apostles, grant, we pray, that, just as they received manifold gifts of heavenly teaching, so on us, too, you may bestow spiritual gifts. Through our Lord.

## First Reading

A reading from the Acts of the Apostles (18:23-28)

Paul came down to Antioch where he spent a short time before

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (16:20-23)

Jesu gwara ndi na-eso uzo ya si: N'ezikwu agwa m unu, unu ga-ebe akwa, nwekwaa mwute ma uwa ga-enwe anuri. Unu ga-eru uju, ma nke a ga-emecha buuru unu ihe anuri. Mgbe ime na-eme nwaanyi, O na-anọ na mwute, n'ihina oge ihe ufu nke ime omume abiala. Ma mgbe o muputachara nwa, o naghị echetakwa afufu di n'imụ nwa, n'ihị anuri na a mutara nwa n'elu uwa. O na-ewute unu ugbu a, ma aga m ahụ unu ozo. Obi unu ga-ejuputa n'anuri. O nweghikwa onye obula ga-anapu unu onu unu. N'ubochi ahụ unu agaghi aju m ihe obula. Ozioma nke Oseburuwa.

## Ekpere Nhunye

Were omiko nara, Onyenweanyi, anyi na-ario, onyinye nke ezinaulo gi, ka n'okpuru nchedo gi ka ha ghara itufu ihe ndi ha nwetarala, ma nwetakwa onyinye diga ebighiebi. Site na Kristi Onyenweanyi.

## Ukwe Oriri Nso

Eduru Kristi Onyenweanyi dunye n'onwu n'ihie mmehie anyi, ma e siri n'onwu kpolite ya maka odido nso anyi, aeluya.

## Ekpere A Natachaa Oriri Nso

Chekwawa n'udo, O Onyenweanyi, ndi I jirila afooma gi zoputa, ka, a gbaputa ha site na Ahuhu nke Nwa gi, ha ewere goriwe na Mbilitenonwu ya. Onye di ndu na-achi ebighiebi, ebighiebi.

## Ukwe Mbata

Unu ndi Chineke hooro, kwusaanu oru ukwu nke onye ahụ siri n'ochichiri kpobata unu n'ihe ya di ebube, aeluya.

## Ekpere Mmeghe

On Chineke, onye o masiri Nwa gi, na nrogo ya n'elugwe ikwe nkwa izidatarala ndi umuazu Mmuo Nso, mee, anyi na-ario, dika ha natarala otutu onyinye nke nkuzi eluigwe, ka i si otu ahụ hukwasa anyi onyinye mmuo ga. Site na Dinwenụ anyi.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (18:23-28)

Mgbe Pol nochara nwa oge n'Antioch, o biliri gaa ebe di icheiche n'ala Galeshia na Frijia, na-eme ka okwukwe ndi niile na-eso uzo Jesu sie ike.

continuing his journey through the Galatian country and then through Phrygia, encouraging all the followers.

An Alexandrian Jew named Apollos now arrived in Ephesus. He was an eloquent man, with a sound knowledge of the scriptures, and yet, though he had been given instruction in the Way of the Lord and preached with great spiritual earnestness and was accurate in all the details he taught about Jesus, he had only experienced the baptism of John. When Priscilla and Aquila heard him speak boldly in the synagogue, they took an interest in him and gave him further instruction about the Way.

When Apollos thought of crossing over to Achaia, the brothers encouraged him and wrote asking the disciples to welcome him. When he arrived there he was able by God's grace to help the believers considerably by the energetic way he refuted the Jews in public and demonstrated from the scriptures that Jesus was the Christ.

This is the word of the Lord.

**Responsorial Psalm: Ps. 46:2-3.8-10. (R.v.8)**

Response: **God is king of all the earth.**

1. All peoples, clap your hands, cry to God with shouts of joy! For the Lord, the Most High, we must fear, great king over all the earth. (R.)
2. God is king of all earth. Sing praise with all your skill. God is king over the nations; God reigns on his holy throne. (R.)
3. The princes of the peoples are assembled with the people of Abraham's God. The rulers of the earth belong to God, to God who reigns over all. (R.)

**Alleluia, alleluia! Jn. 16:28**

I came from the Father and have come into the world, and now I leave the world to go to the Father. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (16:23-28)

Jesus said to his disciples: 'I tell you most solemnly, anything you ask for from the Father he will grant in my name. Until now you have not asked for anything in my name. Ask and you will receive, and so your joy will be complete. I have been telling you all this in metaphors; the hour is coming when I

N'oge a, otu onye Juu, a mụrụ n'Elegzandria, aha ya bu Apolos, biaruru n'obodo Efesus. Nwoke a bu onye okaokwu, burukwa onye maara ihe e dere n'Akwukwo nso nke ukwu. Tupu o bia, o nweela ndi kuzirila ya uzo nke Dinwenu. O jiri inuoku n'obi n'akuzi nke oma ihe niile banyere Jesu. Ma iheoma maka ya mgbe ahụ bu naani mmirichukwu nke Jon. O malitere na-ekwu okwu, n'atughi egwu, n'ulo nzuko ndi Juu. Ma mgbe Prisila na Akwila nuru okwuchukwu ya, ha kpooro ya laa n'ulo, kowaara ya nke oma, ihe niile banyere uzo nke Chukwu.

Mgbe Apolos kpebiri iga biri n'ala Akaya, ndi umunna gbara ya ume, ma dee akwukwozi nye ndi na-eso uzo Jesu, ndi bi n'ebe ahụ, ka ha nabata ya nke oma. O nyere ndi niile no n'ebe ahụ aka nke ukwu, bu ndi kwerenu site n'amara nke Chineke. N'ihina o ji oke iruuka merie ndi Juu n'ihu oha, sitekwa n'Akwukwo Nso na-egosi ha na Jesu bu Kristi ahụ.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 47:1-2.7-9. (Az.2)**

Aziza: **Chineke bu eze nke uwa niile.**

1. Ndi mmadu niile kuonu aka unu, were mkpu onu tikuo Chineke. N'ihina Onyenweanyi onye kacha di elu ka-anyi ga-aturu egwu, o bu nnukwu eze nke na-achi uwa niile (Az.)
2. Chineke bu eze nke uwa niile, werenu ukwe abuoma kweere ya ukwe otito. Chineke bu eze na-achi mba niile, O no n'ocheze ya di nso. (Az.)
3. Ndi ndu nke uwa niile ezukoala, dika ndi nke Chineke Abraham. Uta nke ndiagha nke uwa bu nke Chineke, Chineke bu onye kacha di elu. (Az.)

**Aleluya, aleluya! Jon. 16:28**

E si m na Nna m puta wee bia n'uwa. Ugbu a ana m ahapu uwa nalakwurukwa Nna m. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (16:23-28)

Jesu gwara ndi na-eso uzo ya si: Ma ana m agwa unu eziokwu, O buru na unu ario Nna m ihe obula n'aha m, o ga-enye ya unu. Ma ruo ugbu a, o nwebeghi ihe obula unu rioro n'aha m. Rionu unu ga-arioro, ka onu unu wee zuo oke. "Agwala m unu ihe ndi a n'ilu ma oge nabia mgbe m na-agaghi agwakwa unu okwu



shall no longer speak to you in metaphors, but tell you about the Father in plain words. When that day comes you will ask in my name; and I do not say that I shall pray to the Father for you, because the Father himself loves you for loving me and believing that I came from God. I came from the Father and have come into the world and now I leave the world to go to the Father.’  
This is the Gospel of the Lord.

### Prayer Over The Offerings

**G**raciously sanctify these gifts, O Lord. We pray, and, accepting the oblation of this spiritual sacrifice, make of us an eternal offering to you. Through Christ our Lord.

### Communion Antiphon

**F**ather, I wish that, where I am, those you gave me may also be with me, that they may see the glory that you gave me, alleluia.

### Post-Communion

**W**e have partaken of the gifts of this sacred mystery, humbly imploring, O Lord, that what your Son commanded us to do in memory of him may bring us growth in charity. Through Christ our Lord.

n’ilu, kama aga m agwa unu ihe niile gbasara Nna m n’uzo na-agaghi agbagwoju unu anya. N’ubochi ahụ unu ga-arịo ya ihe n’aha m, anaghi m asi unu na aga m arịo Nna m ihe n’ihi unu. Nna m n’onwe ya huru unu n’anya. O huru unu n’anya n’ihina unu huru m n’anya, kwerekwa na m si n’ebe Chineke no bia. Esi m na Nna m puta wee bia n’uwa. Ugbu a ana m ahapu uwa na-alakwurukwa Nna m.  
Ozioma nke Oseburuwa.

### Ekpere Nhunye

**W**ere afooma doo onyinye ndi a nso, O Onyenweanyi, ka o ga-abu inara nhunye aja mmuo nke a, i mezie anyi onyinye okpu ehunyeere gi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**N**na, a choro m, ebe m no, ka ndi niile I nyere m norokwa, ka ha were hu ebube ahụ I nyere m, aleluya!

### Aririọ A Natachaa Oriri Nso

**A**nyi eketala oke n’onyinye nke iheomimi Anso a, were umeala na-arịo, O Onyenweanyi, ka ihe nke Nwa gi tierela anyi iwu ime na ncheta nke ya wetara anyi uto n’ime ihunaanya. Site na Kristi Onyenweanyi.

## 7TH SUNDAY OF EASTER (B) 12 May 2024 [Afo] (White)

**Office:  
Week 3**

### World Communications Day

Today is World Communications Day, established in 1967 by Pope Paul VI to draw attention to opportunities and challenges of modern means of social communication (the press, motions pictures, radio, television and the internet), emphasizing the need to evangelize the Media so that it contributes to the promotion of truth, virtues and good values, as well as serve as tool of evangelization.

In the First Reading, Judas the traitor is replaced by Matthias - a witness to Jesus from the beginning to his resurrection. The Responsorial Psalm praises God for His incomparable love and mercy. In the Second Reading, St John takes the presence of the Spirit as proof of God’s life, who enables us to confess that Jesus is the Son of God and to love one another. In the Gospel, Jesus in his priestly prayer consecrates his own in the truth, imploring his Father to keep all of them faithful, united, sanctified and secured in truth and love.

### Entry Antiphon

**O** Lord, hear my voice, for I have called to you; of you my heart has spoken: Seek his face; hide not your face from me, alleluia.

### Collect

**G**raciously hear our supplications, O Lord, so that we, who believe that the Saviour of the human race is with you in your glory, may experience, as he promised, until the end of the world, his abiding presence among us. Who lives and reigns.

### Ukwe Mbata

**D**inwenu, nuru olu m mgbe m na-akpoku Gi. Gi ka mkpuruobi m na-agwa si: Ana m achu ihu Gi; Ihu Gi ka m na-acho; Biko ewepukwala ihu Gi n’ebe m no, aleluya.

### Ekpere Mmeghe

**O**nyenweanyi, Nna di obi oma, biko were ebere nara ekpere anyi. Ebe anyi kwere na Onye Nzoputa nke uwa binyere Gi n’ebube eze Gi; biko meekwa ka anyi ghota na O nonyeere anyi mgbe niile ruo na ngwucha nke uwa, dika O siri kwe anyi na nkwa. Onye Gi na ya di ndu na-achi.

## First Reading

A reading from the Acts of the Apostles (1:15-17, 20-26)

One day Peter stood up to speak to the brothers - there were about a hundred and twenty persons in the congregation: "Brothers, the passage of scripture had to be fulfilled in which the Holy Spirit, speaking through David, foretells the fate of Judas, who offered himself as a guide to the men who arrested Jesus - after having been one of our number and actually sharing this ministry of ours. Now in the Book of Psalms it says: Let someone else take his office.

"We must therefore choose someone who has been with us the whole time that the Lord Jesus was travelling round with us, someone who was with us right from the time when John was baptising until the day when he was taken up from us - and he can act with us as a witness to his resurrection."

Having nominated two candidates, Joseph known as Barsabbas, whose surname was Justus, and Matthias, they prayed, "Lord, you can read everyone's heart; show us therefore which of these two you have chosen to take over this ministry and apostolate, which Judas abandoned to go to his proper place." They then drew lots for them, and as the lot fell to Matthias, he was listed as one of the twelve apostles.

This is the word of the Lord.

**Responsorial Psalm: Ps. 102:1-2, 11-12, 19-20 (R.v.19)**

Response: **The Lord has set his sway in heaven.**

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. 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.)
3. The Lord has set his sway in heaven and his kingdom is ruling over all. Give thanks to the Lord, all his angels, mighty in power, fulfilling his word. (R.)

## Second Reading

A reading from the first letter of St. John (4:11-16)

My dear people, since God loved us so much, we too should love one

## The Ogugu Nke Mbu

The ogugu e wetara n'Oru Ndiuzi (1:15-17, 20-26)

Mgbe ubochi olernaole gachara umunna n'ime Kristi ihe ha ka otu nari mmadu na iri abuo zukotara. Pita kwuuru n'etiti ha si, "Umunna m n'ime Kristi, ihe e dere n'Akwukwo Nso aghaghi imezu, nke mmuo nso siri nonu Devid kwuo n'oge gara aga, banyere Judas Iskariot, onye mechara buru onyendu nke ndi jidere Jesu. Unu maara nke oma na o bu onye otu anyi, na mbu o nweburu oke n'ije ozi anyi. E dere ya n'Akwukwo Abuoma si "Ka ulo ya togboro n'efu, ka mmadu obula ghara ibi na ya.

E dekwara si, "Ka onye ozo were onodu ya." Ya bu, otu onye n'ime ndi anyi na ha no oge niile Jesu no n'etiti anyi, bido n'oge Jon na-eme mmirichukwu ruo n'ubochi Jesu si n'etiti anyi rigoro n'elugwe - otu onye n'ime ndi a ga-eso anyi buru onye akaebe nke mbilite nonwu ya."

Ha hoputara mmadu abuo Josef, onye a nakpo Basabas (nke aha nna ya bu Jostus), na Matiyas. Ha ekpee ekpere si, "Onyenweanyi gi onye maara echiche mmadu niile, gosi anyi onye i hoputara n'ime mmadu abuo ndi a inochi onodu ije ozi nke a, na ibu onye ozi, nke Judas Iskariot hapuru gaba ebe onodu kwesiri ya." Ha feere mmadu abuo ndi a nza. Nza ahụ mara Matiyas. O were banye n'otu ndiozi iri na otu ahụ imezu onugugu ya.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 103:1-2, 11-12, 19-20 (Az.19)**

Aziza: **Onyenweanyi edotela ocheeze ya n'elugwe.**

1. Gozie Onyenweanyi, mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echezokwala ngozi ya niile. (Az.)
2. Dika elugwe siri di elu n'ebe uwa di; otu ahụ ka ihunaanya ya siri di ukwu n'ebe ndi na-aturu ya egwu no. O na-ewepu njo anyi n'ebe anyi no kara otu owuwaanyanwu si di anya n'odida ya. (Az.)
3. Onyenweanyi edotela ocheeze ya n'elugwe, o na-achi ihe niile. Gozienu Onyenweanyi, ndi mmuoma ya niile, unu ndi di ike ihu na e dobere okwu ya, ndi na-ege nti n'okwu ya na iwu ya. (Az.)

## The Ogugu Nke Abuo

The ogugu e wetara n'akwukwo mbu Jon di aso dere (4:11-16)

Ndi m huru n'anya, ebe o bu na Chineke huru anyi n'anya otu a, anyi kwesikwara ihurita

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. This is the word of the Lord.

### **Alleluia, alleluia! Jn 14:18**

**I** will not leave you orphans, says the Lord; I will come back to you, and your hearts will be full of joy. Alleluia!

### **Gospel**

A reading from the holy Gospel according to John (17:11-19)

**J**esus raised his eyes to heaven and said: "Holy Father, keep those you have given me true to your name, so that they may be one like us. While I was with them, I kept those you had given me true to your name. I have watched over them and not one is lost except the one who chose to be lost, and this was to fulfil the scriptures. But now I am coming to you and while still in the world I say these things to share my joy with them to the full. I passed your word on to them, and the world hated them, because they belong to the world no more than I belong to the world. I am not asking you to remove them from the world, but to protect them from evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth; your word is truth. As you sent me into the world, I have sent them into the world, and for their sake I consecrate myself so that they too may be consecrated in truth."

This is the Gospel of the Lord.

### **Prayer Over The Offerings**

**A**cept, O Lord, the prayers of your faithful with the sacrificial offerings, that through these acts of devotedness we may pass over to the glory of heaven. Through Christ our Lord.

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 gagesi 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 n'ihunaanya na-anogide na Chineke, Chineke na-anogidekwa n'ime ya. Okwu nke Oseburuwa.

### **Alaluya, alaluya! Jon.14:18**

**A**gaghi m ahapu unu ka ndi na-enweghi Anne na nna, kama, aga m abiakwute unu, ka unu wee nwee onu m n'uju. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (17:11-19)

**J**esu weliri anya ya elu si: Nna di nso, dokwaa ha nke oma site n'ike nke aha gi, bu aha ahu nke i nyere m, ka ha buru otu dika anyi onwe anyi si buru otu. Mgbe mu na ha no, edobere m ha nke oma site n'ike nke aha gi, bu nke i nyere m. Echekwabara m ha, o dighikwa onye obula n'ime ha lara n'iyi ma o bughi nwa nke ila n'iyi ahu. Ma nke a mere ka e wee mezuo ihe e dere n'Akwukwo Nso. Ugbu a, ana m alaghachikwute gi. Ana m ekwu ihe ndi a otu a m ka no n'ime uwa, ka ha wee nwee onu m n'uju n'ime ha. Agwara m ha okwu gi, uwa wee kpo ha asi, n'ihina ha abughi ndi nke uwa dika mu onwe m na-abughi onye nke uwa. Ekpere m abughi ka i wepu ha n'uwa, kama ka i chekwaba ha ka ha ghara ibanye na njo. Ha abughi ndi nke uwa, dika mu onwe m na-abughi onye nke uwa. Were eziokwu gi doo ha nso, n'ihina okwu gi bu eziokwu. Ezigala m ha n'uwa dika i si ziga m n'uwa. N'ihina ha, edoola m onwe m nso, ka e wee doo ha nso n'ezikwu. Oziomanke Oseburuwa.

### **Ekpere Nhunye**

**O**nyenweanyi, biko, nara onyinye na aririo nke anyi bu ndi kwerenu. Site n'aja nke a di aso na ofufe nso anyi na-efe Gi, mee ka anyi bata n'otito nke eluigwe. Site na Kristi Dinwenanyi.

## Communion Antiphon

**F**ather, I pray that they may be one as we also are one, alleluia.

## Prayer After Communion

**H**ear us, O God our Saviour, and grant us confidence, that through these sacred mysteries there will be accomplished in the body of the whole Church what has already come to pass in Christ her Head. Who lives and reigns.



**Theme: Message of Pope Francis on World Communications Day**  
**See Sunday Evening Instruction on page 68**

## 13 May [Nkwo] Monday of Easter - Week 7 (White)

### Our Lady of Fatima (Opt. Mem.)

#### Entry Antiphon

**Y**ou will receive the power of the Holy Spirit coming upon you, and you will be my witnesses, even to the ends of the earth, alleluia.

#### Collect

**M**ay the power of the Holy Spirit come to us, we pray, O Lord, that we may keep your will faithfully in mind and express it in a devout way of life. Through our Lord.

#### First Reading

A reading from the Acts of the Apostles (19:1-8)

**W**hile Apollos was in Corinth, Paul made his way over-land as far as Ephesus, where he found a number of disciples. When he asked, 'Did you receive the Holy Spirit when you became believers?' They answered, 'No, we were never even told there was such a thing as a Holy Spirit.' 'Then how were you baptised?' he asked. 'With John's baptism' they replied. 'John's baptism' said Paul 'was a baptism of repentance; but he insisted that the people should believe in the one who was to come after him-in other words Jesus.' When they heard this, they were baptised in the name of the Lord Jesus, and the moment Paul had laid hands on them the Holy Spirit came down on them, and they began to speak with tongues and to prophesy. There were about twelve of these men.

He began by going to the synagogue, where he spoke out boldly and argued persuasively about the kingdom of God. He did this for three months.

This is the word of the Lord.

#### Ukwe Oriri Nso

**N**na, ana M ariọ ka ha buru otu, dika Anyi onwe Anyi si buru otu, aleluya.

#### Ekpere A Natachaa Oriri Nso

**C**hineke onye Nzoputa anyi, chee nti nuru Cariri anyi. Biko, were ihe omimi nke a kacha nso mee ka Nzuko Gi gazuru uwa niile, nke bu ahụ Kristi, nwee ntukwasi obi inweta otu ebube ahụ, e tubere Kristi, onye bu isi anyi. Onye di ndu na-achi.

#### Ukwe Mbata

**U**nu ga-anata ike nke Mmuo Nso nke ga-adakwasi unu; unu ga-abu ndi akaebe m ruo na nsotu uwa niile, aleluya.

#### Ekpere Mmeghe

**K**a ike nke Mmuo Nso dakwasi anyi, anyi na-ariọ, O Dinwenụ, ka anyi were jidesie ochicho gi ike na mmuo anyi, bia biputa ya na idiaso. Site na Dinwenụ anyi...

#### The Ogugu Nke Mbu

The ogugu e wetara n' Oru Ndiozi (19:1-8)

**N**oge ahụ Apolos no na Korint, Pol siri elu ala biaruo Efesus. O huru ufođu mmadu ndi na-eso uzo Jesu. O juo ha si, "Unu natara Mmuo Nso mgbe unu kwanyere?" Ha zara si: "Mba! O buru na o nwere ihe a na-akpo Mmuo Nso, anyi anubeghi maka ya." O juru ha si: "Olee udi mmirichukwu nke e mere unu?" Ha azaa ya si "mmirichukwu nke Jon." Pol siri ha: "Mmirichukwu Jon bu nke choro n'aka mmadu naani nchehari, na-agwakwa ndi mmadu ka ha kwere n'onye ahụ nke na-esote ya, bu Jesu." Mgbe ha nuru nke a, e mere ha mmirichukwu n'aha nke Onyenweanyi Jesu. Mgbe Pol bikwasara ha aka n'isi, Mmuo Nso dakwasara ha. Ha kwuru okwu n'olu di icheiche, bukwaa amuma. Ha niile di mmadu iri na abuo.

Pol banyere n'unonzuko ndi Juu. O noro n'Efesus onwa ato, na-agwa ndi mmadu okwu Chineke n'atughị egwu. O weere iruuka na aririọ na-agwa ndi mmadu okwu maka Alaeze Chineke.

Okwu nke Oseburuwa.



**Responsorial Psalm: Ps.67:2-7.(R.v.33)**

Response: **Kingdoms of the earth, sing to God.**

1. Let God arise, let his foes be scattered. Let those who hate him flee before him. As smoke is blown away so will they be blown away; like wax that melts before the fire, so the wicked shall perish at the presence of God. (R.)

2. But the just shall rejoice at the presence of God, they shall exult and dance for joy. O sing to the Lord, make music to his name; rejoice in the Lord, exult at his presence. (R.)

3. Father of the orphan, defender of the widow, such is God in his holy place. God gives the lonely a home to live in; he leads the prisoners forth into freedom. (R.)

**Alleluia, alleluia! Col.3:1**

Since you have been brought back to true life with Christ, you must look for the things that are in heaven where Christ is, sitting at God's right hand. Alleluia!

**Gospel**

A reading from the holy Gospel according to John(16:29-33)

His disciples said to Jesus, 'Now you are speaking plainly and not using metaphors! Now we see that you know everything, and do not have to wait for questions to be put into words; because of this we believe that you came from God.' Jesus answered them: 'Do you believe at last? Listen; the time will come-in fact it has come already - when you will be scattered, each going his own way and leaving me alone. And yet I am not alone, because the Father is with me. I have told you all this so that you may find peace in me. In the world you will have trouble, but be brave: I have conquered the world.'

This is the Gospel of the Lord.

**Prayer Over The Offerings**

May this unblemished sacrifice purify us, O Lord, and impart to our minds the force of grace from on high. Through Christ our Lord.

**Communion Antiphon**

I will not leave you orphans, says the Lord; I will come to you again, and your heart will rejoice, alleluia.

**Abuoma na Aziza: Abu. 68:1-6.(Az.32)**

Aziza: **Buoronu Chineke abu, unu alaeze nke uwa.**

1. Ka Chineke bilie, ka ndiuro ya gbasasia, Ka ndi niile kporo ya asi gbapu n'ihu ya. I na-achusa ha dika anwuru oku; dika mgba si agbaze n'oku, otu ahụ ka ndi ojoo si ala n'iyi n'ihu Chineke. (Az.)

2. Ndi eziumume na-anuri onu n'ihu nke Chineke, ha na-anuri oke onu na-ekwekwa ukwe anuri. Buoro Onyenweanyi abu, kuoro ya egwu, n'uria na Yahweh, nwee oke onu n'obibia ya!. (Az.)

3. Nna ndi na-enweghi nne na nna, onye ogbugbo ndi ajadu, otu ahu ka Chineke si di n'ebe obibi ya di nso; Chineke na-enye ndi a juru aju ebe obibi, o na-enye ndi no na mkporo anuri site n'ime ka ha nwere onwe ha! (Az.)

**Aleluya, aleluya! Kol.3:1**

Ebe o bu na eso kpoghachi unu na Kristi n'ezi ndu ahu, na-achozinu ihe ndi nke di n'elugwe, ebe Kristi guzoro ugbu a n'aka nri nke Chineke. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (16:29-33)

Ndi na-esozu Jesu siri ya, "Lee, ugbu a ni na-ekwukwa okwu n'uzo doro anya. I naghikwa agwa anyi okwu n'ilu! Ugbu a anyi amatala na i mazuru ihe niile, na o dighi mkpa ka onye obula juo gi ajuju. Nke a ka anyi ji kwere na i si n'ebe Chineke no puta." Jesu zara ha si, "Unu ekwerela ugbu a? Oge ahu na-abia, n'eziokwu, o biala mgbe unu niile ga-agbasacha, onye obula n'ulo ya, ma hapu naani m no. N'agbanyeghi nke a, o bughi naani m no, mu na Nna m no. Agwala m unu ihe ndi a, ka unu wee nwee udo n'ime m. N'uwa unu ga-enwe mkpagbu. Ma nweenu obi siri ike, n'ihina mu onwe m emerielu uwa!"

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

Ka aja nke a na-enweghi atutu wuchaa anyi, O Onyenweanyi, were ike amara si n'elu wulite mmuo anyi ga. Site na Kristi Onyenweanyi.

**Ukwe Orii Nso**

Agaghi m ahapu unu enwe nne enwe nna, Onyenweanyi na-ekwu, a ga m aloghachikwute unu ozo, ka obi unu were juputa n'onu, aleluya.

## Prayer After Communion

Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord.

## Ekpere A Natachaa Oriri Nso

Were ebere nonyere ndi nke gi, anyi na-ario, O Dinwenu, ka i dube ndi ahu i jirila iheomimi nke eluigwe nyejuo afọ ka ha si n'uzo ochie gafee were bata na ndu ohuru. Site na Kristi Onyenweanyi.

14 May [Eke] Tuesday (Red)

## St. Matthias, Apostle (Feast)



As Matthias could bear witness to the Resurrection of Jesus, he was chosen to replace Judas Iscariot (see Acts 1:15-26).

Matthias preached the Gospel for more than 30 years in Judea, Cappadocia, Egypt and Ethiopia. He was remarkable in preaching the need for mortification of the flesh with regard to all its sensual and irregular desires. Legends like the Acts of Andrew and

Matthias testify to Matthias' enthusiastic embrace of the cost of his apostolic calling.

Matthias was stoned to death in 80 AD. His relics were preserved in the abatical church of Triers, and some in Saint Mary Major in Rome.

### Entry Antiphon

It was not you who chose me, says the Lord, but I who chose you and appointed you to go and bear fruit, fruit that will last, alleluia.

### Collect

O God, who assigned Saint Matthias a place in the college of Apostles, grant us, through his intercession, that, rejoicing at how your love has been allotted to us, we may merit to be numbered among the elect. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (1:15-17, 20-26)

One day Peter stood up to speak to the brothers, there were about a hundred and twenty persons in the congregation: 'Brothers, the passage of scripture has to be fulfilled in which the Holy Spirit, speaking through David, foretells the fate of Judas, who offered himself as a guide to the men who arrested Jesus after having been one of our number and actually sharing this ministry of ours. Now in the Book of Psalms it says: Let his camp be reduced to ruin, Let there be no one to live in it. And again: Let someone else take his office.

'We must therefore chose someone who has been with us the whole time that the Lord Jesus was travelling round with us, someone who was with us right from the time when Jesus was baptising until the day when he was taken up from us and he can act with us as a witness to his resurrection.'

Having nominated two candidates, Joseph known as Barsabbas, whose surname was Justus, and Matthias, they prayed, 'Lord you can

### Ukwe Mbata

Obughi unu hooro m, kama ahooro m unu; ka unu gaa mia otutu mkpuru; mkpuru nke ga-anogide, aleluia.

### Ekpere Mmalite

O Chineke, site na nzube gi, a nabatara Matias di aso n'otu ndi umuazu gi. Mee ka anyi bu ndi i hukwasarala ihunanya gi site n'aririya ya tosi ka agunye ha na ndi ahu I hooroia. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (1: 15-17, 20-26)

Mgbe ubochi olemaole gachara umunna n'ime Kristi ihe ha ka otu nari mmadu na iri abuo zukotara. Pita kwuru n'etiti ha si, "Umunna m n'ime Kristi, ihe e dere n'Akwukwo Nso aghaghi imezu, nke mmuo nso siri n'onu Devid kwuo n'oge gara aga, banyere Judas iskariot, onye mechara buru onyendu nke ndi jidere Jesu. Unu maara nke oma na o bu onye otu anyi, na mbu o nweburu oke n'ije ozi anyi."

E dere ya n'Akwukwo Abuoma si "Ka ulo ya togboro n'efu, ka mmadu obula ghara ibi na ya." E dekwara si, "Ka onye ozo were onodu ya." Ya bu, otu onye n'ime ndi anyi na ha no oge niile Jesu no n'etiti anyi, bido n'oge Jon na-eme mmirichukwu ruo n'ubochi Jesu si n'etiti anyi rigoro n'eluigwe - otu onye n'ime ndi a ga-eso anyi buru onye akaebe nke mbilite n'onwu ya." Ha hoputara mmadu abuo Josef onye a na-akpo Basabas, (nke aha nna ya bu Jostus), na Matiyas. Ha ekpee ekpere si, "Onyenweanyi gi onye maara echiche mmadu

read everyone's heart; show us therefore which of these two you have chosen to take over this ministry and apostolate, which Judas abandoned to go to his proper place'. They then drew lots for them, and as the lot fell to Matthias, he was listed as one of the twelve apostles.  
This is the word of the Lord.

**Responsorial Psalm: Ps. 112: 1-8. (R. V.8)**

Response: **The Lord set him in the company of the princes of his people.**

1. Alleluia! Praise, O servants of the Lord, praise the name of the Lord! May the name of the Lord be blessed, both now and forever more! (R.)
2. From the raising of the sun to its setting Praise be the name of the Lord! High above all nations is the Lord, above the heavens his glory (R.)
3. Who is like the Lord, our God, who has risen on high to his throne yet stoops from the heights to look down, to look down upon heaven and earth? (R.)
4. From the dust he lifts up the lowly, from the dung heap he raises the poor to set him in the company of princes, yes, with the princes of his people. (R.)

**Alleluia, alleluia! Jn 15:16**

I chose you from the world to go out and bear fruit, fruit that will last, says the Lord. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (15:9-17)

Jesus said to his disciples: 'As the Father has loved me, so I have loved you. Remain in my love. If you keep my commandments you will remain in my love, just as I kept my father's commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete. This is my commandments: love one another, as I have loved you. A man can have no greater love than to lay down his life for his friends. You are my friends, if you do what I command you. I shall not call you servants anymore, because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learnt from my Father. You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him in my name. What I command you is to love one another'.  
This is the Gospel of the Lord.

niile, gosi anyi onye i hoputara n'ime mmadu abuo ndi a inochi onodu ije ozi nke a, na ibu onye ozi, nke Judas Iskariot hapuru gaba ebe onodu kwesiri ya." Ha feere mmadu abuo ndi a nza. Nza ahụ mara Matiyas. O banye n'otu ndiozi iri na otu ahụ imezu onuogugu ha.  
Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 113:1-8. (Az.8)**

Aziza: **Onyenweanyi nyere ha onodu n'etiti umu ndieze.**

1. Aleluya! Too, umuodibo nke Chineke, too aha nke Onyenweanyi, Ngozi diri aha nke Chineke, bido ugbu a ruo mgbe ebighiebi. (Az.)
2. Bido n'owuwa anyanwu ruo n'odida ya, otito diri aha nke Oseburuwa! Onyenweanyi di elu karicha uwa niile, otito ya karichakwara eluigwe niile. (Az.)
3. Onye dika Onyenweanyi bu Chineke anyi? Ocheeze ya di n'elu, mana o na-eledata anya n'eluigwe na uwa. (Az.)
4. O na-esi n'aja ebuli ndi ogbenye, o nasikwa na ntu ewelite ndi enweghi ka o di ha. Ka o nye ha onodu n'etiti umu ndieze, umu ndieze bu ndi nke ya. (Az.)

**Aleluya, aleluya! Jon. 15:16**

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

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (15:9-17)

Jesu gwara ndi na-eso uzo ya si: Otu Nna m si hu m n'anya, ka m si hu unu n'anya. Nogidenu n'ihunaanya m. O buru na unu edobe iwu m niile, unu ga-anogide n'ihunaanya m, dika m si dobe iwu niile nke Nna m, wee nogide n'ihunaanya ya. Ihe ndi a ka m gwara unu, ka onu m wee di n'ime unu, na ka onu unu wee zuo oke. "Nke a bu iwu m nyere unu: ka unu hurita onwe unu n'anya, dika m si hu unu n'anya. O dighi onye obula nwere ihunaanya kariri nke a: Na mmadu ga-atufu ndu ya n'ihu ndi enyi ya. Unu bu ndi enyi m, ma o buru na unu edobe iwu m nyere unu. Anaghi m akpokwa unu ndiodibo ozo, n'ihina odibo anaghi ama ihe Nna ya ukwu na-eme. Kama ana m akpozi unu ndi enyi, n'ihina agwala m unu ihe niile m nuru n'onu Nna m. O bughi unu hooro m, kama ahoro m unu; weputakwa unu icha ka unu gaa mia otutu mkpuru; mkpuru nke ga-anogide. Nke a ga-eme ka Nna m nye unu ihe obula unu rioro ya n'aha m. Ya bu, nke a ka m na-enye unu n'iwu: Huritanu onwe unu n'anya"  
Ozioma nke Oseburuwa.

### Prayer Over The Offerings

Receive, O Lord, the offerings of your Church, reverently presented for the Feast of Saint Mathias, and through them strengthen us by the power of your grace. Through Christ our Lord.

For Preface, see **Usoro Emume Missa (2018 Edition) p. 101**

### Communion Antiphon

This is my commandment: Love one another as I love you, says the Lord, alleluia.

### Prayer After Communion

Never cease, O Lord, we pray, to fill your family with divine gifts, and, through blessed Mathias' intercession for us, graciously admit us to a share in the lot of the Saints in light. Through Christ our Lord.

### Ekpere Nhunye

Nara, O Onyenweanyi, onyinye nke Nzuko gi, ji umeala ebunye n'Oriri nke Matias di aso, site na ha, doo anyi ike site n'ike nke amara gi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Nke a bu iwu m nyere unu: Hunu onwe unu n'anya ka m siri hu unu n'anya, Onyenweanyi na-ekwu, aleluia.

### Ukwe Oriri Nso

Aghala, biko Dinwenu, iji onyinye Ammuo ehuju ndi ezinaulo gi, ka i site n'aririo nke Matias di ngozi maka anyi, were obio ma nabata anyi n'oke Ndi Nso giga n'ihè. Site na Kristi Onyenweanyi.

## 15 May [Orie] Wednesday of Easter - Week 7 (White)

### Entry Antiphon

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

### Collect.

Graciously grant to your Church, O merciful God, that, gathered by the Holy Spirit, she may be devoted to you with all her heart and united in purity of intent. Through our Lord.

### First Reading

A reading from the Acts of Apostles (20:28-38)

Paul addressed these words to the elders of the church of Ephesus: 'Be on your guard for yourselves and for all the flock of which the Holy Spirit has made you the overseers, to feed the Church of God which he bought with his own blood. I know quite well that when I have gone fierce wolves will invade you and will have no mercy on the flock. Even from your own ranks there will be men coming forward with a travesty of the truth on their lips to induce the disciples to follow them. So be on your guard, remembering how night and day for three years I never failed to keep you right, shedding tears over each one of you. And now I commend you to God, and to the word of his grace that has power to build you up and to give you your inheritance among all the sanctified.

I have never asked anyone for money or clothes; you know for yourselves that the work I did earned enough to meet my needs and those of my companions. I did this to

### Ukwe Mbata

Ndi mmadu niile kuonu aka unu, were mkpu onu tikuo Chineke, aleluia.

### Ekpere Mmeghe

Were afooma mee Nzuko gi, O Chineke di ebere, ka, o na-agbakoba onu site na Mmuo Nso, were obi ya niile asopuru gi, ma were izuzu di ocha na- ejikotakwa onu. Sitena Dinwenu anyi.

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (20:28-38)

Pol zigara ndi okenye nzuko Kristi no na Efesus ozi si ha: Kpachapurunu onwe unu anya. Kpachapukwaranu igwe aturu ahụ niile anya, nke Mmuo Nso mere unu ndi nlekota ha. Na-azunu nzuko nke Chineke, nke Onyenweanyi ji obara ya gbata. Ama m na mgbe m lachara, ajo anu ahụ ga-abata n'etiti unu nke agaghi emere igwe aturu ebere. Ufodu mmadu n'etiti unu ga-ebilikwa were okwu ugha duhie ndi kwere na Kristi uzo, ka ha sobe ha. Ya bu na-echenu nche. Chetakwa etu m si were anya mmiri, abali na ehihe n'ewepughi aka, ihe ha ka afo ato, na-adu mmadu niile odu n'otu n'otu.

Ugbu a, ana m ewere unu nye n'aka nchedo Chineke ma n'odudu nke okwu nke amara ya, nke nwere ike iwulite unu elu, nke nwere ike ime ka unu keta ngozi ukwu ahụ nke Chineke kwadobere ndi ya niile e doru nso. O dighi onye obula n'ime unu m jiri anyaukwu nara olaocha ya, mobu olaedo ya, mobu uwe ya. Unu onwe unu ma na ejiri m aka m abuo



show you that this is how we must exert ourselves to support the weak, remembering the words of the Lord Jesus, who himself said, "There is more happiness in giving than in receiving."

When he had finished speaking he knelt down with them all and prayed. By now they were all in tears; they put their arms round Paul's neck and kissed him; what saddened them most was his saying they would never see his face again. Then they escorted him to the ship.

This is the word of the Lord.

**Responsorial Psalm: Ps. 67:29-30.33-36 (R.v.33)**

Response: **Kingdoms of the earth, sing to God.**

1. Show forth, O God, show forth your might, your might, O God, which you have shown for us. For the sake of your temple high in Jerusalem may kings come to you bringing their tribute. (R.)

2. Kingdoms of the earth, sing to God, praise the Lord who rides on the heavens, the ancient heavens. He thunders his voice, his mighty voice. Come, acknowledge the power of God. (R.)

**Alleluia, alleluia! Jn 17:17**

Consecrate them in the truth; your word is truth.

**Gospel**

A reading from the holy Gospel according to John (17:11-19)

Jesus raised his eyes to heaven and said: Holy Father, keep those you have given me true to your name, so that they may be one like us. While I was with them, I kept those you had given me true to your name. I have watched over them and not one is lost except the one who chose to be lost, and this was to fulfil the scriptures. But now I am coming to you and while still in the world I say these things to share my joy with them to the full. I passed your word on to them, and the world hated them, because they belong to the world no more than I belong to the world. I am not asking you to remove them from the world, but to protect them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth; your word is truth. As you sent me into the world, I have sent them into the

ruputa ihe di mu onwe m na ndi mu na ha no mkpa. N'ihe niile, egosiri m unu onwe m na anyi aghaghi nyere ndi adighi ike aka site n'iru oru n'uzo di otu a, na-echeta okwu nke Onyenweanyi Jesu kwuru si: "O di ngozi inye enye karia inara anara."

Mgbe o kwuchara ihe ndi a ya na ha niile gburu ikpere n'ala, kpee ekpere. Ha niile bere akwa makuo Pol, susukwaa ya onu. Ihe wutere ha karia bu okwu Pol gwara ha, na ha agaghi ahukwa ya ozo. Ha jisiri ike dupu ya, ruo mgbe o banyere n'ugbommiri.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 68:28-29.32-35 (Az.32)**

Aziza: **Buoronu Chineke abu, unu alaeze nke uwa.**

1. Goziputa ike gi Chineke, dika o si kwesi ike gi, ike ahụ, Chineke i jirila meere anyi otutu ihe site n'ulonso gi di elu karia Jerusalem! Ndieze ga-abiakwute gi na-eweta onyinye ha. (Az.)

2. Buoronu Chineke abu, unu alaeze nke uwa, kuoronu Onyenweanyi egwu onye na-agba inyinya n'eluigwe, eluigwe mgbe ochie, geenu ya nti ka o na-eti mkpu, ka o na-agba egbeigwe. (Az.)

**Alaluya, alaluya! Jn 17:17**

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

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (17:11-19)

Jeso leliri anya n'eluigwe si, Nna di nso, J dokwaa ha nke oma site n'ike nke aha gi, bu aha ahụ nke i nyere m, ka ha buru otu dika anyi onwe anyi si buru otu. Mgbe mu ha no, edobere m ha nke oma site n'ike nke aha gi, bu nke i nyere m. Echekwabara m ha, o dighikwa onye obula n'ime ha lara n'iyi ma o bughi nwa nke ila n'iyi ahu. Ma nke a mere ka e wee mezuio ihe e dere n'Akwukwo Nso. Ugbu a, ana m alaghachikwute gi. Ana m ekwu ihe ndi a otu a m ka no n'ime uwa, ka ha wee nwee onu m n'uju n'ime ha. Agwara m ha okwu gi, uwa wee kpo o ha asi, n'ihina ha abughi ndi nke uwa dika mu onwe m na-abughi onye nke uwa. Ekpere m abughi ka i wepu ha n'uwa, kama ka i chekwaba ha ka ha ghara ibanye na njo. Ha abughi ndi nke uwa, dika mu onwe m na-abughi onye nke uwa. Were eziokwu gi doo ha nso, n'ihina okwu gi bu eziokwu. Ezigala m ha

world, and for their sake I consecrate myself so that they too may be consecrated in truth.' This is the Gospel of the Lord.

### Prayer Over The Offerings

**A**cept, O Lord, we pray, the sacrifices instituted by your commands, and through the sacred mysteries, which we celebrate as our dutiful service, graciously complete the sanctifying work by which you are pleased to redeem us. Through Christ our Lord.

### Communion Antiphon

**W**hen the Paraclete comes, whom I will send you, the Spirit of Truth who proceeds from the Father, he will bear witness to me, and you also will bear witness, says the Lord, alleluia.

### Prayer After Communion

**M**ay our partaking of this divine Sacrament, O Lord, constantly increase your grace within us, and, by cleansing us with its power, make us always ready to receive so great a gift. Through Christ our Lord.

n'ụwa dika i si ziga m n'ụwa. N'ihia ha, edoola m onwe m nso, ka e wee doo ha nso n'ezikwu. Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O**nyenweanyi, I nyela Nzuko gi aja Missa ka anyi site na ime emume a na-akwu ugwo ofufe nru anyi ji gi. Nara aja nke a ugbu a, ka I mejuo oru nzoputa gi n'ime anyi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**M**gbe Onye Ntasi Obi biara, Onye m ga-ezite, Mmuo nke Ezikwu nke ga-esi n'aka Nna abia, o ga-abu onye akaebe m, unu ga-abukwa ndi akaebe m, Dinwenu na-ekwu, aleluia.

### Ekpere A Natachaa Oriri Nso

**K**a nketa oke na Sakramenti a kachasi nso, O Dinwenu, bawanye amara gi n'ime anyi mgbe niile, ka, site na iji ike o nwere awucha anyi, mee ka anyi di njikere oge niile inata onyine a di ukwu. Site na Kristi Onyenweanyi.

## 16 May [Afo] Thursday of Easter - Week 7 (White)

### Entry Antiphon

**W**ith boldness let us approach the throne of grace, that we may receive mercy and find grace as a timely help, alleluia.

### Collect

**M**ay your Spirit, O Lord, we pray, imbue us powerfully with spiritual gifts, that he may give us a mind pleasing to you and graciously conform us to your will. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (22:30;23:6-11)

**S**ince the tribune wanted to know what precise charge the Jews were bringing against Paul, he freed him and gave orders for a meeting of the chief priests and the entire Sanhedrin; then he brought Paul down and stood him in front of them.

Now Paul was well aware that one section was made up of Sadducees and the other of Pharisees, so he called out in the Sanhedrin, 'Brothers, I am a Pharisee and the son of Pharisees. It is for our hope in the resurrection of the dead that I am on trial.' As soon as he said this a dispute broke out between the Pharisees and Sadducees, and the assembly was split between the two parties. For the

### Ukwe Mbata

**K**a anyi were ntukwasi obi bia nso n'ocheeze nke amara, iji nata ebere na iji chota amara ka enyemaka mgbe obula a choro ya, aleluia.

### Ekpere Mmeghe

**K**a Mmuo Nso gi, O Dinwenu, anyi nari, hujuputa na nkem onyine mmuo ga, ka o nye anyi mmuo ga-amasi gi ma were ebere mee ka anyi dizie ka uche gi siri choo. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' Oru Ndiози (22:30;23:6-11)

**M**gbe chi boro, onyeisi ochiagha chosiri ike ka o mata isiokwu, na ihe mere ndi Juu ji bo Pol ebubo. O gwara ndiisi nchujaja na ndi nzuko Sanhedrin niile ka ha zukoo. O bia topu Pol agbu, kpota ya kwuba ya n'ihu ha.

Mgbe Pol choputara na otu uzo n'ime nzuko ahụ bu ndi otu Sadusii, ndiozo aburukwa ndi otu Farisii, o tiri mkpu n'ime ulonzuko ahụ, si: "Umunne m! Abụ m onye Farisii, na nwa ndi Farisii. A na-ekpe m ikpe n'ebe a banyere olileanya anyi nwere n'ebe mbilite n'onwu di." Mgbe o kwuchara okwu a, esemokwu daputara n'etiti ndi Farisii na ndi Sadusii. Ogbako ahụ wee kewaa. N'ihina ndi Sadusii na-akuzi na mbilite n'onwu mọbu mmuoma, mọbu mmuo

Sadducees say there is neither resurrection, nor angel, nor spirit, while the Pharisees accept all three. The shouting grew louder, and some of the scribes from the pharisees' party stood up and protested strongly, 'We find nothing wrong with this man. Suppose a spirit has spoken to him, or an angel?' Feeling was running high, and the tribune, afraid that they would tear Paul to pieces, ordered his troops to go down and haul him out and bring him into the fortress.

Next night, the Lord appeared to him and said, 'Courage! You have borne witness for me in Jerusalem, now you must do the same in Rome.'

The word of the Lord.

**Responsorial Psalm: Ps. 15:1-2.5.7-11.(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.' O Lord, it is you who are my portion and cup; it is you yourself who are my prize. (R.)
2. I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R.)
3. And so my heart rejoices, my soul is glad; even my body shall rest in safety. For you will not leave my soul among the dead, nor let your beloved know decay. (R.)
4. You will show me the path of life, the fullness of joy in your presence, at your right hand happiness for ever. (R.)

**Alleluia, alleluia! Jn. 17:21**

**M**ay they all be one. Father, may they be one in us, as you are in me and I in you, so that the world may believe it was you who sent me.

**Gospel**

A reading from the holy Gospel according to John (17:20-26)

**J**esus raised his eyes to heaven and said: 'Holy Father, I pray not only for these but for those also who through their words will believe in me. May they all be one. Father, may they be one in us, as you are in me and I in you, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so completely one that the world will realise that it was you who sent me and that I have loved them as much as you loved

adighi. Ma ndi Farisii kwekwara, na-akuzi na ihe ndi a di. Oke mkpotu biara daputa, ufodu ndi nkuzi iwu, ndi no n'otu ndi Farisii, guzooro oto, kwado Pol si: "O nweghi ihe ojoo anyi huru nwoke a mere! Kedukwanu ma o buru na o bu mmuo, mobu mmuoma gwara ya okwu?"

Esemokwu a biara kara, nke mere onyeisi ochiagha biara tuo egwu na ha ga-adokasi Pol. O gwara ndiagha ya, ka ha banye n'igwe mmadu ahu, were ike naputa Pol n'aka ha ziga ya n'ulo ndiagha.

N'abali sonu, Dinwenu kwuuru n'akuku Pol, si ya: "Obi sie gi ike! N'ihina otu a i si kwuputa m na Jerusalem, ka i ga-esi agbara m akaebe na Rom." Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu.16:1-2.5.7-11 (Az.1)**

**Aziza: Chekwaba m, Chineke, n'ihina I bu ebe mgbaba m.**

1. Chekwaba m, Chineke, n'ihina I bu ebe mgbaba m. Agwara m Onyenweanyi si, "Ginwa bu Chineke m, Iheoma niile m nwere si n'aka gi bia." So gi Onyenweanyi bu ihe m nwere. (Az.)
2. Ana m eto Onyenweanyi bu onye nagbaziri m, n'ime abali. Ana m eche echiche banyere Onyenweanyi mgbe niile, n'ebe O no n'aka nri m, egwu agaghi atu m. (Az.)
3. N'ihina nke a mkpuruobi m no n'ofu, mmuo m na-enwe anuri, ahu m na-ezuka ike n'enweghi nsogbu obula. N'ihina i gaghi agbahapu mkpuruobi m n'ala mmuo, mobu kwe ka onye i huru n'anya ree ure. (Az.)
4. I ga-akuziri m uzo nke ndu, I ga-enye m anuri na-enweghi ube n'ihu gi, n'aka nri gi, aga m enwe anuri di ebebe. (Az.)

**Aleluya, aleluya! Jn 17:21**

**A**na m ekpekwa ekpere ka ha buru otu. Nna, mee ka ha diri n'ime anyi, dika gi onwe gi si di n'ime m, mu onwe m adi n'ime gi.

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (17:20-26)

**J**esu welitere anya ya n'eluigwe si: Nna di nso, o bughi naani ha ka m na-ekpere ekpere. Kama ana m ekpekwa ekpere banyere ndi sitere n'okwu ha wee kwere na m. Ana m ekpekwa ekpere ka ha buru otu. Nna, mee ka ha diri n'ime anyi, dika gi onwe gi si di n'ime m, mu onwe m adi n'ime gi. Mee ka ha buru otu, ka uwa niile wee kwere na gi zitere m. Otito nke i nyere m ka m nyere ha, ka ha wee buru otu dika anyi onwe anyi si buru otu. Ka m biri n'ime ha, gi onwe gi ebiri n'ime m; ka ha buru otu n'uzo

me. Father, I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world. Father, Righteous one, the world has not known you, but I have known you, and these have known that you have sent me. I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them.'

The Gospel of the Lord.

### Prayer Over The Offerings

Graciously sanctify these gifts, O Lord, we pray, and, accepting the oblation of this spiritual sacrifice, make of us an eternal offering to you. Through Christ our Lord.

### Communion Antiphon

Tell you the truth, it is for your good that I go; for if I do not go away, the Paraclete will not come to you, says the Lord, alleluia.

### Prayer After Communion

May the mysteries we have received, O Lord, we pray, enlighten us by the instruction they bring and restore us through our participation in them, that we may merit the gifts of the Spirit. Through Christ our Lord.

## 17 May [Nkwo] Friday of Easter - Week 7 (White)

### Entry Antiphon

Christ loved us and washed us clean of our sins by his Blood, and made us into a kingdom, priests for his God and Father, alleluia.

### Collect

O God, who by the glorification of your Christ and the light of the Holy Spirit have unlocked for us the gates of eternity, grant, we pray, that, partaking of so great a gift, our devotion may grow deeper and our faith be strengthened. Through our Lord.

### First Reading

Reading from the Acts of the Apostles (25:13-21)

King Agrippa and Bernice arrived in Caesarea and paid their respects to Festus. Their visit lasted several days, and Festus put Paul's case before the king, 'There is a man here' he said 'whom Felix left behind in custody, and while I was in Jerusalem the chief priests and elders of the Jews laid information against him,

zuru oke, ka ụwa wee kwere na ọ bụ gi zitere m, hukwa ha n'anya dika isi hu m n'anya. Nna, achoro m ka ndi niile i nyere m soro m noro n'ebe m no, ka ha nwee ike ihu otito nke i nyere m n'ihunaanya gi tupu e kee ụwa. Nna nke eziumume, ụwa amatabeghi gi, ma ama m gi. Ndi a makwa na ọ bụ gi zitere m. Emere m ka ha mata aha gi, aga m na-emekwa ya, ka ihunaanya nke i nwere n'ebe m no diri n'ime ha, mu onwe m ebirikwa n'ime ha."

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Were ebere doo onyinye ndi a nso, O Dinwenụ, anyi na-ario, ka, I na-anara onyinye aja mmuo nke a, mee anyi onwe anyi onyinye okpu ehunyeere gi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

A gwa m unu eziokwu, o bu maka odimma unu ka m laa, n'ihu na oburu na m alaghi, Onye Ntasi Obi agaghi ibia, Onyenweanyi nakwu, aleluia.

### Ekpere A Natachaa Oriri Nso

Ka iheomimi anyi natarala, O Dinwenụ, anyi na-ario, gbaziere anyi site na nkuzi ha na-eweta were weghachi anyi na mma site na anyi isonye na ha, ka anyi were tosi onyinye nke Mmuo Nso. Site na Kristi Onyenweanyi.

### Ukwe Mbata

Kristi huru anyi n'anya wuchapu mmehie anyi ga site n'Obara, were mee anyi alaeze, ndi ukochukwu maka Chineke na Nna ya, aleluia.

### Ekpere Mmeghe

O Chineke, onye sitere na mbuli elu n'otito nke Kristi gi na ihe nke Mmuo Nso kpogheere anyi onuzo ebighiebi, mee, anyi nario, ka, site n'iketa oke n'onyinye a di ukwu, ka ofufe nru anyi na-emiwanye emi, okwukwe anyi ana-esiwanye ike. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiozi (25:13-21)

Agripa, bu eze obodo, na Benaisi nwunye ya, biara inabata Festus. Mgbe ha noro ebe ahụ, otutu ubochi, Festus togboro okwu banyere Pol n'ihu ha si: "Otu nwoke no ebe a, onye Feliks hapuru n'ulomkporo. Mgbe ahụ m gara Jerusalem ndiisi nchujaja na ndi okenye ndi Juu boro ya ebubo, riokwa ka m ma ya ikpe. Ma agwara m ha na ọ bughị omenaala ochichi ndi



demanding his condemnation. But I told them that Romans are not in the habit of surrendering any man, until the accused confronts his accusers and is given an opportunity to defend himself against the charge. So they came here with me, and I wasted no time but took my seat on the tribunal the very next day and had the man brought in. When confronted with him, his accusers did not charge him with any of the crimes I had expected; but they had some argument or other with him about their own religion and about a dead man called Jesus whom Paul alleged to be alive. Not feeling qualified to deal with questions of this sort, I asked him if he would be willing to go to Jerusalem to be tried there on this issue. But Paul put in an appeal for his case to be reserved for the judgement of the August emperor, so I ordered him to be remanded until I could send him to Caesar.’  
This is the word of the Lord.

**Responsorial Psalm: Ps. 102:1-2.11-12.19-20 (R.v.19)**

**Response: The Lord has set his sway in heaven.**

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. 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.)
3. The Lord has set his sway in heaven and his kingdom is ruling over all. Give thanks to the Lord, all his angels, mighty in power, fulfilling his word. (R.)

**Alleluia, alleluia! Jn 14:26**

The Holy Spirit will teach you everything and remind you of all I have said to you. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (21:15-19)

After the meal Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these others do?’ He answered, ‘Yes Lord, you know I love you.’ Jesus said to him, ‘Feed my lambs.’ A second time he said to him, ‘Simon son of John, do you love me?’ He replied, ‘Yes, Lord, you know I love you.’

Rom iwere maka ihuoma were onye obula a na-ebubo nye, ma o buru na ya na ndi na-ebubo ya ebubo ebughi uzo kpekoo ikpe ihu na ihu, ma o burukwa na e bughi uzo nye ya ohere, ka o kpee onu ya. N’ihi nke a, mgbe ha biara n’ebe a, atufughi m oge obula, kama n’ubochi nke ozo, anoduru m n’ocheikpe, nye ikike ka a kpobata nwoke ahu. Ndi na-ebubo ya ebubo biliri, ma o dighi otu n’ime unu ndi m chere ha ga-akpo aha, nke ha guputara na o mere; ihe ha nwere megide ya bu naani mgbagha okwu ufođu ya na ha nwere banyere okpukpe ha, na otu nwoke a na-akpo Jesu, nke nwuru anwu, onye Pol na-ekwusi ike na o di ndu. Emechara m nwee obi abuo otu m ga-esi achoputa eziokwu, na otu a ga-esi ebi ya bu ikpe. N’ihi ya, ajuru m Pol ma o ga-ekwe iga Jerusalem, ka a noro ebe ahu dozie ikpe ya. Pol juruaju. O rioro ka m dobe ya n’ulo mkporo ruo mgbe Siza Ogostus, eze Rom n’onwe ya ga-ekpebi ikpe ya. N’ihi nke a kam ji nye iwu ka e dobe ya n’ulomkporo ruo mgbe m gaenwe ike izigara ya Siza”  
Okwunke Osebuuwa.

**Abuoma na Aziza: Abu. 103:1-2.11-12.19-20 (Az. 19)**

**Aziza: Onyenweanyi edotela ocheeze ya n’eluigwe.**

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. Dika eluigwe siri di elu n’ebe uwa di, otu ahu ka ihunaanya ya siri di ukwu n’ebe ndi na-aturu ya egwu no. O na-ewepu njo anyi n’ebe anyi no kara otu owuwaanyanwu si di anya n’odida ya. (Az.)
3. Onyenweanyi edotela ocheeze ya n’eluigwe, o na-achi ihe niile. Gozienu Onyenweanyi, ndi mmuoma ya niile, unu ndi di ike ihu na e dobere okwu ya, ndi na-egge nti n’okwu ya na iwu ya. (Az.)

**Aleluya, aleluya! Jon. 14:26**

Ma onye nkasiobi ahu bu Mmuo Nso, ga-akuziri unu ihe niile, o ga-emekwa ka unu cheta ihe niile mgwara unu. Aleluya!

**Ozioma**

Ihe ogugu nke a si n’Ozioma di aso nke Jon dere (21:15-19)

Mgbe ha richara nri ututu nke a, Jesu Maju Saimon Pita si, “Saimon nwa Jon, i huru m n’anya kara ndi a niile?” Pita azaa Jesu si, “Ee, Onyenwe m, i ma na ahuru m gi n’anya.” Jesu asi ya, “Zuba aturu m nri,” Jesu juru ya nke ugboro abuo si, “Saimon nwa Jon, i huru m n’anya?” Pita

Jesus said to him, ‘Look after my sheep.’ Then he said to him a third time, ‘Simon son of John, do you love me?’ Peter was upset that he asked him the third time, ‘Do you love me?’ And said, ‘Lord, you know everything; you know I love you.’ Jesus said to him, ‘Feed my sheep. I tell you most solemnly, when you were young you put on your own belt and walked where you liked; but when you grow old you will stretch out your hands, and somebody else will put a belt round you and take you where you would rather not go.’ In these words he indicated the kind of death by which Peter would give glory to God. After this he said, ‘Follow me.’ This is the Gospel of the Lord.

### Prayer Over The Offerings

Look mercifully, Lord, we pray, upon the sacrificial gifts of your people, and, that they may become acceptable to you, let the coming of the Holy Spirit cleanse our consciences. Through Christ our Lord.

### Communion Antiphon

When the Spirit of truth comes, he will teach you all truth, says the Lord, alleluia.

### Prayer After Communion

O God, by whose mysteries we are cleansed and nourished, grant, we pray, that this banquet which you give us may bring everlasting life. Through Christ our Lord.

azaa ya si, Ee, Onyenwe m, i ma na ahuru m gi n'anya.” Jesu agwa ya si, “Chekwaba aturu m.” Jesu jukwara ya nke ugboro ato si, “Saimon nwa Jon, i huru m n'anya?” O wutere Pita na o juru ya nke ugboro ato si, “I huru m n'anya.” Pita asi ya, “Onyenwe m, i mazuru ihe niile, i makwa na m huru gi n'anya.” Jesu asi ya, “Zuba aturu m nri. Ka m gwa gi eziokwu: Mgbe i bu nwata, i na-eke aji n'ukwu, na-ejeghari ebe obula i choro. Ma mgbe i ghoru agadi, i ga-amati aka gi, onyeozo amanye gi udo, kpuru gi gaa ebe i na-achoghi iga.” Jesu kwuru nke a iji gosi udi onwu Pita ga-anwu, iji nye Chukwu otito. Mgbe o kwuchara nke a o siri Pita, “Sobe m.” Ozioman nke Oseburuwa.

### Ekpere Nhunye

Were ebere lekwasanya, Onyenweanyi, anyi na-arjo, onyinye aja ndi nke gi, na, ka ha were masi gi inara ha, mee ka obibia nke Mmuo Nso ghuchaa akonauche anyi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Oge Mmuo nke eziokwu biara, o ga-akuziri unu eziokwu niile, Onyenweanyi na-ekwu, aleluya.

### Ekpere A Natachaa Oriri Nso

O Chineke, onye a na-esi n'iheomimi ya ga aghuchaa ma na-azukwaa anyi, mee, anyi na-arjo, ka oriri a i na-enye i wetara anyi ndu ebighébi. Site na Kristi Onyenweanyi.

## 18 May [Eke] Saturday of Easter - Week 7 (White/Red) St. John 1, Martyr (Opt. Mem.)

### Entry Antiphon

The disciples were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and his brothers, alleluia.

### Collect

Grant, we pray, almighty God, that we who have celebrated the paschal festivities may by your gift hold fast to them in the way that we live our lives. Through our Lord.

### First Reading

A reading from the Acts of the Apostles (28:16-20.30-31)

On our arrival in Rome Paul was allowed to stay in lodgings of his own with the soldier who guarded him.

After three days he called together the

### Ukwe Mbata

Ndi umuazu ji otu mmuo kwudosie ike n'ekpere, ha na umunwanyiga, na Maria Nne Jesu, na umunne ya, aleluya.

### Ekpere Mmeghe

Mee, anyi na-arjo, Chineke ji ike niile, maka anyi bu ndi meerela emume ngoli nke paska site n'onyinye gi kwudosie ike na ha site n'usoro anyi si ebi ndu anyiga. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'Oru Ndiози (28:16-20.30-31)

Ka anyi biaruru Rom, ochiagha kwenyere ka Pol biri kiche, ya na otu onye agha nke na-eche ya nche.

Ka ubochi ato gachara, Pol kporo ndiisi nke ndi Juu, ndi bi na Rom, nzuko. Oge ha zukoro, o gwara ha si: “Umunne m! N'ezikwu o dighi ihe ojoo obula m mere

leading Jews. When they had assembled, he said to them, 'Brothers, although I have done nothing against our people or the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. They examined me and would have set me free, since they found me guilty of nothing involving the death penalty; but the Jews lodged an objection, and I was forced to appeal to Caesar, not that I had any accusation to make against my own nation. That is why I have asked to see you and talk to you, for it is on account of the hope of Israel that I wear this chain.'

Paul spent the whole of the two years in his own rented lodging. He welcomed all who came to visit him, proclaiming the kingdom of God and teaching the truth about the Lord Jesus Christ with complete freedom and without hindrance from anyone.

This is the word of the Lord.

**Responsorial Psalm: Ps. 10:4-5.7. (RV.7)**

Response: **The upright shall see your face, O Lord.**

1. The Lord is in his holy temple, the Lord, whose throne is in heaven. His eyes look down on the world; his gaze tests mortal men. (R.)
2. The Lord tests the just and the wicked: the lover of violence he hates. (R.)
3. The Lord is just and loves justice: the upright shall see his face. (R.)

**Alleluia, alleluia Jn 16:7.13**

It is for your own good that I am going, so that the Spirit of truth may come and lead you to the complete truth

**Gospel**

A reading from the holy Gospel according to John (21:20-25)

Peter turned and saw the disciple Jesus loved following them, the one who had leaned on his breast at the supper and had said to him, 'Lord, who is it that will betray you?' Seeing him, Peter said to Jesus, 'What about him, Lord?' Jesus answered, 'If I want him to stay behind till I come, what does it matter to you? You are to follow me.' The rumour then went out among the brothers that this disciple would not die. Yet Jesus had not said to Peter, 'He will not die,' but, 'If I want him to stay behind till I come.'

This disciple is the one who vouches for these things and has written them down, and we know that his testimony is true.

megide ndi Juu, mobu megide omenaala anyi natara n'aka nnanna anyi ha. Ha jidere m na Jerusalem, mee ka m buru onye mkporo, harakwa m nye n'aka ndi Rom. Oge ha kpechara m ikpe ha choro ihapu m ka m laa, n'ihina ha choputara na o dighi ihe kwesiri onwu m mere. Ma mgbe ndi Juu ekwetaghi nzube ha o dighikwa ihe ozo m maara m ga-eme karja ikpoku Siza, eze Rom. Mgbe m na-ekwu nke a, o bughi ebubo ka m na-ebogide obodo m. N'ihina nke a, ka m ji choo, riokwa, ka m hu unu anya gwa unu okwu, n'ihina o bu n'ihina olileanya nke Izrel ka e ji kee m agbu a."

Pol biri na Rom afo abuo zuru oke n'otu ulo. O na-akwu ugwo n'onwa n'onwa na ya. N'ebe ahu, o na-anabata nke oma ndi niile biara ileta ya. O jikwa nkwuwa okwu, n'asoghi anya nakwusa maka alaeze Chineke, na-akuziri ndi mmadu maka Onyenweanyi Jesu Kristi. O dighikwa onye obula na-egbochi ya.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 11:4-5.7. (Az.7)**

Aziza: **Ndi eziumume niile ga-ahu ihu gi anya, O Onyenweanyi.**

1. Onyenweanyi no n'ulonso ya, Onyenweanyi onye ocheeze ya di n'eluwgwé; o na-eledata anya n'üwa. O na-elezukwa mmadu niile. (Az.)
2. Onyenweanyi na-enyocha ma ndi eziumume ma ndi ojoo, O na-akpokwa onye obula huru mmegbu na ogu n'anya asi. (Az.)
3. Onyenweanyi bu onye eziumume, O hukwara eziumume n'anya, ndi eziumume niile ga-ahu ihu ya anya. (Az.)

**Aleluya, aleluya! Jn 16:7.13**

O bu maka odimma unu ka m ji ala, ka Mimuo nke ezio kwu were bia duga unu n'uju nke ezio kwu.

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (21:20-25)

Pita tugariri hu onye ahu na-eso uzo Jesu bu onye o huru n'anya ka o na-eso ya n'azu. O bu onye ahu dabeere n'akuku Jesu na nri anyasi ahu wee juo ya si, "Onyenweanyi, onye ga-arara gi nye?" Mgbe Pita huru ya, O juru Jesu si, "Onyenweanyi, kedu maka onye a?" Jesu siri ya, "O buru na m choo ka o nogide ruo mgbe m ga-abia ozo, o gbasara gi? Sobe m!" Akuko a gbasara n'etiti umunna n'ime Kristi na onye ahu na-eso uzo Jesu agaghi anwu. Kama o siri, "O buru na m choo ka o nogide ruo mgbe m ga-abia ozo, o gbasara gi?"

O bu onye ahu na-eso uzo Jesu gbara akaebe banyere ihe ndi a. O bu ya dekwara ihe ndi a.

There were many other things that Jesus did; if all were written down, the world itself, I suppose, would not hold all the books that would have to be written.

This is the Gospel of the Lord.

### Prayer Over The Offerings

**M**ay the Holy Spirit coming near, we pray, O Lord, prepare our minds for the divine Sacraments, since the Spirit himself is the remission of all sins. Through Christ our Lord.

### Communion Antiphon

**T**he Holy Spirit will glorify me, for he will take from what is mine and declare it to you, said the Lord, alleluia.

### Prayer After Communion

**H**ear in your compassion our prayers, O Lord, that as we have been brought from things of the past to new mysteries, so, with former ways left behind, we may be made new in holiness of mind. Through Christ our Lord.

Anyi ma na akaebe ya bu eziokwu. E nwekwara otutu ihe ndiozo Jesu ruru. O buru na e debe ha niile n'Akwukwo, O dighi m ka uwa niile o ga-aba akwukwo a ga-ede ha na ya.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**K**a Mmuo Nso gi na-erute nso, anyi na-ario, O Dinwenu, kwadobe mmuo anyi maka Sakramenti kacha nso, n'ihi na Mmuo Nso n'onwe ya bu mwuchapu njo niile. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**M**muo Nso ga-enye m otito, n'ihi na o ga-esi na m were ihe o ga-ekwuputara unu, Onyenweanyi na-ekwu, aleluia.

### Ekpere A Natachaa Oriri Nso

**W**ere omiko nuru aririo anyiga, O Dinwenu, ka dika e siri n'ihe diga ochie kpobata anyi n'iheomimi ohuru, were si otu ahụ kpofega n'azu uzo ochiega, ka anyi dizie ohuru n'idi aso nke mmuo. Site na Kristi Onyenweanyi.



## PENTECOST SUNDAY (B) 19 May 2024 [Orie] (Red)

**Office:  
Week 4**

**O**n Pentecost day, the Holy Spirit descended on the Apostles who, transformed from timid and selfish individuals, became faithful witness of the Crucified and Risen Lord. This event marked the beginnings of the Church.

The First Reading recounts the wonders of the coming of the Holy Spirit who enabling them to speak and to understand foreign languages. The Responsorial Psalm implores God to send forth His Spirit, so that the face of the earth may be renewed. In the Second Reading, St. Paul contrasts between a life led by the Spirit and another led by carnal desires, exhorting Christians to live and walk by the Spirit in order to inherit the Kingdom of God. In the Gospel, Jesus speaks of the Holy Spirit from God the Father, given to guide to fullness of truth.

### Entry Antiphon

**T**he Spirit of the Lord has filled the whole world and that which contains all things understands what is said, alleluia.

### Collect

**O** God, who by the mystery of today's great feast sanctify your whole Church in every people and nation, pour out, we pray, the gift of the Holy Spirit across the face of the earth and, with the divine grace that was at work when the Gospel was first proclaimed, fill now once more the hearts of believers. Through our Lord.

### Ukwe Mbata

**M**muo nke Oseburuwa ejuputala uwa niile; O bu ya ji ihe niile ndu. O na-aghatakwa asusu o bu la nke mmadu na-asu, aleluia.

### Ekpere Mmeghe

**C**hineke Onyenweanyi, site na amara nke Oriri nke ubochi taa, I doro Nzuko Gi nso na mba niile na ebe niile. Biko mee ka Mmuo Nso Gi biakwasi uwa niile. Mgbe ahụ I nyere uwa ozioma Gi ka I mere ka ike nke amara Gi puta ihe. Anyi na-ario Gi ka I mee ka amara ahụ juputakwa ugbu a n'obi ndi niile kwere na Gi. Site na Dinwenu anyi.

**A man who governs his passions is master of the world. We must either command them, or be enslaved by them. It is better to be a hammer than an anvil - St. Dominic**



## First Reading

A reading from the Acts of the Apostles (2:1-11)

When Pentecost day came round, the apostles had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech.

Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language. They were amazed and astonished. "Surely" they said "all these men speaking are Galileans? How does it happen that each of us hears them in his own native language? Parthians, Medes and Elamites, people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; as well as visitors from Rome-Jews and proselytes alike-Cretans and Arabs; we hear them preaching in our own language about the marvels of God."

This is the word of the Lord.

**Responsorial Psalm: Ps. 103:1.24.29-31.34. (R.v.30)**

Response: **Send forth your Spirit, O Lord, and renew the face of the earth.**

1. Bless the Lord, my soul! Lord God, how great you are, How many are your works, O Lord! The earth is full of your riches. (R.)

2. You take back your spirit, they die, returning to the dust from which they came. You send forth your spirit, they are created; and you renew the face of the earth. (R.)

3. May the glory of the Lord last for ever! May the Lord rejoice in his works! May my thoughts be pleasing to him. I find my joy in the Lord. (R.)

## Second Reading

A reading from the first letter of St Paul to the Galatians (5:16-25)

If you are guided by the Spirit you will be in no danger of yielding to self-indulgence,

## The Ogugu Nke Mbu

Ihe ogugu e wetara Oru Ndiozi (2:1-11)

Mgbe ubochi Pentikost ruru, ndi umuazu niile nokoro otu ebe. Na mberede, oke uzu dika nke oke ifufe na-efesi ike e si n'eluigwe juputa ulo ahụ dum ebe ha no duru ala. Ha huru ihe dika otutu ire oku ka ha na-ekesa onwe ha, na-anokwasị n'isi onye obula n'ime ha. Ha niile juputara na Mmuo Nso, wee malite ikwu okwu n'asusu di icheiche dika Mmuo Nso si nye ha ike ikwu okwu.

N'oge ahu, otutu ndi Juu, ndi na-atu Chukwu egwu bi na Jerusalem, ndi si na mba di icheiche ebe ndi Juu gbasachara, biara. Mgbe ha nuru uzu ahu, igwe mmadu ahu gbakoro. Ihe a gbara ha ghari, n'ihina onye obula n'ime ha nuru ka ndiozi Jesu na-ekwu okwu n'asusu nke ala ya. Ihe ndi a juru ha anya nke mere ha ji juo si, "I nukwanu! O bu na ndi a na-ekwu okwu abughi ndi Galili? Olee otu anyi niile n'otu n'otu si anu ihe ha na-ekwu n'asusu anyi di icheiche? Ndi Patia, ndi Mede, ndi Elam, na ndi bi na Mesopotamia. Judia, na Kapadoshia, na ndi bi n'ime Pontius na Eshia; ndi bi na Frijia na Pamflia, ndi si Ijipt na akuku Libia nke di Sairin nso, na ndi obia si Rom bia ma ndi Juu na ndi mba ozo a kpobatarara n'okpukperechi nke ndi Juu, ndi Kret na ndi Arabia. Anyi niile na-anu ka ha na-ekwu n'asusu anyi di icheiche okwu banyere oru ebube niile nke Chineke.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 104:1.24.29-31.34. (Az.30)**

Aziza: **Ziputa Mmuo gi, Onyenweanyi, ka i mee ka iru uwa di ohuru.**

1. Gozie Onyenweanyi, mkpuruobi m, Onyenweanyi Chineke, lekene ka i si di ukwu! Onyenweanyi, lekene ihe di icheiche i kere, i ji amamihe wee dozie ihe niile; uwa juputara na ihe i kere. (Az.)

2. O buru na i zoo ihu gi, ha ga-ata ahuhu, i kwusi ha iku umu, ha anwuo, ma laghachikwa n'etum bu ebe ha siri bia. O buru na i nye ikuku, ndu ohuru ebidokwa, i na-eme uwa ka o di ohuru mgbe niile. (Az.)

3. Otito diri gi ebebe Onyenweanyi! Ka Onyenweanyi nwee anuri n'ihe o kere. Ka echiche ime obi m niile ndi a nye ya anuri, otu Onyenweanyi n'onwe ya si enye m! (Az.)

## Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi Mbu Pol di aso degaara ndi Galeshia (5:16-25)

Ana m agwa unu nke a: na-adinu ndu nke mmuo Nso na-achi, unu anozila n'ochicho nke

since self-indulgence is the opposite of the Spirit, the Spirit is totally against such a thing, and it is precisely because the two are so opposed that you do not always carry out your good intentions. If you are led by the Spirit, no law can touch you. When self-indulgence is at work the results are obvious: fornication, gross indecency and sexual irresponsibility; idolatry and sorcery; feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions, envy; drunkenness, orgies and similar things. I warn you now as I warned you before: those who behave like this will not inherit the kingdom of God. What the Spirit brings is very different: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self control. There can be no law against things like that, of course. You cannot belong to Christ Jesus unless you crucify all self-indulgent and desire. Since the Spirit is our life, let us be directed by the Spirit. This is the word of the Lord.

### Sequence

Holy Spirit, Lord of light,  
 From the clear celestial height  
 Thy pure beaming radiance give.  
 Come, thou Father of the poor,  
 Come with treasures which endure;  
 Come, thou Light of all that live!  
 Thou, of all consolers best,  
 Thou, the soul's delightful guest,  
 Dost refreshing peace bestow;  
 Thou in toil art comfort sweet;  
 Pleasant coolness in the heat;  
 Solace in the midst of woe.  
 Light immortal, Light divine,  
 Visit thou these hearts of thine,  
 And our inmost being fill:  
 If thou take thy grace away,  
 Nothing pure in man will stay;  
 All his good is turned to ill.  
 Heal our wounds, our strength renew;  
 On our dryness pour thy dew;  
 Wash the stains of guilt away;  
 Bend the stubborn heart and will;  
 Melt the frozen, warm the chill;  
 Guide the steps that go astray.  
 Thou, on us who evermore  
 Thee confess and thee adore,  
 With thy sevenfold gifts descend;

mmadu. Ochicho nke anuahụ megidere ochicho nke mmuo, ochicho nke mmuo megidekwara ochicho nke anuahụ, n'ihina nke obula megidere ibe ya, na-egbochi unu ime ihe unu kwesiri ime. O buru na mmuo na-edu unu, unu anoghikwa n'okpuru iwu. Ugwu a, oru nke anuahụ putara ihe; ikwaiko, omume ruru inyi, agwu ikwaiko, ikpere arusi, igwo nsi, ibu iro, esemokwu, ekworo, onuma, icho nke onwe, nkewa, iro otu, ntaji anya, inubiga mmanya oke, iri oke oriri na igba ajo egwu na ihe ndiozo di otu a. Ana m ado unu aka na nti ugwu a otu m si doo unu na mbu, na ndi na-eme ihe di otu a agaghị eketa alaeze Chineke. Mana mkpuru nke mmuo bu: ihunaanya, onu, udo, ndidi, obioma, idi mma, ikwesi ntukwasijobi, idi nwayoo na njikota nke onwe; o dighi iwu obula megidere ihe ndi a. Ndi niile bu ndi nke Jesu Kristi akpogbuola cho na agwu anuahụ n'obe. O buru na anyi na-adi ndu nke mmuo ka anyi na-emenu omume site na nduzi nke mmuo. Ka anyi ghara idi na-ebuli onwe anyi elu, ka anyi gharakwa idi na-akpasu ibe anyi iwe, ka anyi ghara inwe anya ufu na ekworo n'ebe ibe anyi no. Okwu nke Oseburuwa.

### Mbem Onu

Bia, O Muo Nso kachasi nso,  
 Si n'igwe zidata  
 Ihe gi n'obi anyi.  
 Bia, O Nna ndi ogbenye,  
 Bia ka I nye anyi onyinye,  
 Bia buru ihe nke obi.  
 Onye ntasi obi, bia,  
 Onye obia di uto,  
 Onye na-enye anuri.  
 Ezumike ma ike gwu,  
 Oyi n'oge ekpomoku,  
 Ntasi obi n'ime nsogbu.  
 O ihe mmuo di ngozi,  
 Chabata n'ime obi  
 Ndi niile kwere na gi.  
 Ewepu onyinye gi,  
 Gini foro na mmadu?  
 Onweghi ihe ga-adi mma.  
 Sachapu atutu njo,  
 Gbaa mmiri n'obi di oku,  
 Gwo oria na-aria anyi.  
 Hulata obi isiike,  
 Kpalite obi juru oyi,  
 Gbazie ukwu na-agahie.  
 Nye ndi kwere n'okwu gi,  
 Ndi chAekwubere n'ebere gi  
 Onyinye asaa nke gi.

Give us comfort when we die;  
Give us life with thee on high;  
Give us joys that never end. Amen! Alleluia.

### **Alleluia alleluia!**

**C**ome, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love. Alleluia!

### **Gospel**

A reading from the holy Gospel according to John (15:26-27; 16:12-15)

**J**esus said to his disciples: ‘When the Advocate comes, whom I shall send to you from the father, the Spirit of truth who issues from the Father, he will be my witness. And you too will be witnesses, because you have been with me from the outset. I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: All he tells you will be taken from that is mine’.

This is the Gospel of the Lord.

### **Prayer Over The Offerings**

**G**rant, we pray, O Lord, that as promised by your Son, the Holy Spirit may reveal to us more abundantly the hidden mystery of this sacrifice and graciously lead us into all truth. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 56**

### **Communion Antiphon**

**T**hey were all filled with the Holy Spirit and spoke of the marvels of God, alleluia.

### **Prayer After Communion**

**O** God, who bestow heavenly gifts upon your Church, safeguard, we pray, the grace you have given, that the gift of the Holy Spirit poured out upon her may retain all its force and that this spiritual food may gain her abundance of eternal redemption. Through Christ our Lord.

Mgbe anyi ga-ahapu uwa,  
Kpobata anyi n'eluigwe  
N'añuri di ebighiebi. Amen! Aleluya!

### **Aleluya, aleluya!**

**B**ia Mmuo nso nojuo n'obi ndi kwereonu. Munye n'ime ha oku nke ihunaanya Gi. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (15:26-27; 16:12-15)

**J**esu gwara umuazu ya si: ‘Mgbe onye nkasiobi ahụ, onye si na Nna m puta, onye bu mmuo nke eziokwu ahụ, onye nke m gae si na Nna zitere unu ga-abia, O ga-agbakwara m akaebe. Unu onwe unu ga-agbakwara akaebe, n'ihina mu na unu no site na mbu. Enwekwara m otutu ihe ndi ozo m gagwa unu, ma unu agaghi anabatali ha ugbu a. Mgbe Mmuo nke eziokwu ahụ biara, O ga-eduba unu n'ezikwu niile. O gaghi ekwu n'ike aka ya, ma o ga-ekwu ihe niile o nuru, kokwara unu ihe gaje ibia. O ga-enyekwa m otito, n'ihina o ga-esite n'aka m nata ihe o ga-akoro unu. Ihe niile Nna m nwere bu nke m. Nke a ka m ji si na Mmuo Nso ga-esite n'aka m nata ihe o ga-akoro unu’.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**C**hineke puru ime ihe niile, biko nye anyi amara ahụ Nwa Gi kwere anyi na nkwa; ka Chukwu Mmuo Nso nye anyi nghota miri emi maka aja Misa, were kpughekware anyi ihe niile bu eziokwu. Site na Kristi Onyenweanyi.

### **Ukwe Oriri Nso**

**H**a niile juputara na Mmuo Nso na Hekwuputa otutu oru ebube nke Chineke ruru, aleluya.

### **Ekpere A Natachaa Oriri Nso**

**O** Chineke, chekwaba n'ime nzuko Gi amara ahụ nke I sitere na ogbugba ndu nke a were nye anyi. Anyi na-ario Gi ka Mmuo Nso nke I hunyere n'ime obi anyi biri n'obi anyi mgbe niile; ka Achicha nke Eluigwe nke a anyi natara were mee k'anyi buru ndi ga ekwesi iketa nzoputa ebighi ebi. Site na Kristi Dinwenu anyi.

## **HOLY HOUR: THE HOLY SPIRIT AND THE EUCHARIST**

# THE ORDINARY TIME OF THE YEAR BEGINS



## 20 May [Afo] Monday of Ordinary Time - Week 7 (White) Mary, Mother of the Church (Memorial)

Today's Liturgy celebrates Mary, Mother of the Church. Pope Francis instituted this Memorial in 2018 to be annually observed on Monday after Pentecost. Mary is the image and model of the Church. Not only that she bore in her womb Jesus Christ - the head of the Church - whose mission she intimately accompanied and associated with, instructing the disciples to do all he commanded, she at the foot of the cross received her call to be mother of all disciples. Furthermore, she was present at Pentecost - the birth of the Church - to resume her maternal duty as Star of Evangelization in view of the Church's fidelity and fruitfulness, until it attains the perfection of the elect she already prefigures in the heavenly glory. Both genuine Marian piety and maternal sense of the pilgrim Church are today strongly highlighted.

### Entry Antiphon

The disciples devoted themselves with one accord to prayer with Mary, the mother of Jesus.

### Ukwe Mbata

Ndiozi jiri otu obi noğidesie ike n'ekpere ha na Meri nne Jesu.

### Collect

O God, Father of mercies, whose Only Begotten Son, as he hung upon the Cross, chose the Blessed Virgin Mary, his Mother, to be our Mother also; grant, we pray, that with her loving help, your Church may be more fruitful day by day, and exulting in the holiness of her children, may draw to her embrace all the families of the peoples. Through our Lord.

### First reading

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

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

Then the Lord God said to the serpent, 'Because you have done this, 'Be accursed beyond all cattle, all wild beasts. You shall crawl on your belly and eat dust every day of your life. I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel.' The man named his wife 'Eve' because she was the mother of all those who live.

The word of the Lord.

### Ekpere Mmeghe

O Chineke, Nna nke ebere, onye so Otu Nwa O muru naani ya, mgbe o kooro n'elu Obe, hooro Nne ya, Vejin Maria di Ngozi, ka o buruazi Nne anyi; mee, anyi nario, ka site n'enyemaka ihunaanya ya, ka Nzuko gi na-amitawanye mkpuru kwa ubochi, were site n'igori n'idiaso nke umu ya, dubata ezinaulo niile n'obi ya. Site na Dinweni anyi.

### The Ogugu Nke Mbu

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

Ma Oseburuwa Chineke kporo nwoke ahu juo ya si. "Olee ebe i no?" O zara ya si, "Anuru m uda ukwu gi n'ime ogige, ujo jidere m n'ihina agba m oto, m wee zoo onwe m." O juru ya si, "Onye gwara gi na i gba oto? I taala mkpuru osisi ahu m nyere gi iwu ka i ghara ita?" Nwoke ahu azaa ya, "O bu nwaanyi a i kponyere m ka mu na ya biri; o nyere m mkpuru osisi ahu m taa." N'oge a ka Oseburuwa Chineke juru nwaanyi ahu, "Gini bu ihe nke a i mere?" Nwaanyi ahu zara ya, "Agwo ahu rafuru m mu ataa ya."

Mgbe ahu ka Oseburuwa Chineke siri agwo ahu, "N'ihina I mere ihe nke a, a buola gi onu karia umu anumaanu niile di n'ohia na nke di n'ulo; I ga-eji afo gi na-aga ije bia ma-ata aja ubochi niile nke ndu gi. Aga m eme ka iro diri n'etiti gi na nwaanyi a, na n'etiti umu gi na nke ya; o ga-azopia gi isi ma i ga-ata ya n'ukwu."

Nwoke ahu guru nwunye ya Iiv, n'ihina o bu nne di niile di ndu.

Okwu nke Oseburuwa.



### Responsorial Psalm: Ps. 86(87) R. v. 3

Response: **Of you are told glorious things, O city of God!**

1. On the holy mountain is his city cherished by the Lord. The Lord prefers the gates of Zion to all Jacob's dwellings. (R.)

2. Of you are told glorious things, O city of God! 'Zion shall be called "Mother" for all shall be her children.' (R.)

3. It is he, the Lord Most High, who gives each his place. In his register of peoples he writes: 'These are her children,' and while they dance they will sing: 'In you all find their home.' (R.)

### Alleluia, Alleluia!

**H**appy are you, holy Virgin Mary, and most worthy of all praise, for from you arose the sun of justice, Christ our God. Alleluia!

### Gospel

A reading from the holy Gospel according to John (19:25-34)

**N**ear the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son.' Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said, 'I am thirsty.'

A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up his spirit.

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

The Gospel of the Lord.

### Abuoma na Aziza: Abu. 87:1-3,5,6-7. (Az.3)

Aziza: **A na-ekwu okwu otito banyere gi, obodo nke Chineke..**

1. N'eluugwu di nso ka Chineke wukwasiri obodo ya. Onyenweanyi huru onuuzoama Zayon n'anya karia obodo niile di na Jekob. (Az.)

2. A na-ekwu okwu otito banyere gi, obodo nke Chineke. Ha niile ga-akpo Zayon nna n'ihina na a muru ha niile na ya. (Az.)

3. O bu onye kacha elu mere ya ihe o bu! Ka Onyenweanyi na-edeko aha mba niile n'akwukwo, i ga-aganye ha ka ndi a muru na Zayon. Ha na-agba egwu, na-ekwe ukwe nashi: 'Na Zayon ka ngozi anyi niile siri bia.' (Az.)

### Aleluya, aleluya!

**N**gozi diiri gi, Vejin Maria di aso, onye nkwesiri otito niile, n'ihina sitena gi ka anyanwu nke ikpemkwumoto siri malite, Kristi Chukwu anyi. Aleluya!

### Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Jon dere (19:25-34)

**M**aria nne Jesu na nwanne ya nwaanyi na nwunye Klopas nakwa Meri nke Magdala kwu n'akuku obe. Mgbe Jesu huru nne ya na nwaazu nke ahu o huru n'anya, o siri nne ya, 'Nwaanyi, lee nwa gi!' O sikwara onye ahu na-eso uzo ya, 'Lee nne gi!' Site n'oge ahu onye ahu na-eso uzo ya kpoooro nne Jesu laa, ka o biri n'ulo ya. Mgbe nke a mechara, Jesu, ebe o ma na e mezuola ihe niile kwuru si, 'Akpiri na-akpo m nku.' O nwere udu nke no ebe ahu, nke mmanya gbakara agbaka juru n'ime ya. Ha were ogbo tinye na mmanya ahu, fanye ya n'osisi a na-akpo Hisop detu ya Jesu n'onu, o kwuru si, "O gwuchaala." O hulatarasi isi kubie.

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

Ozioma nke Oseburuwa.

### Prayer Over The Offerings

Receive our offerings, O Lord, and transform them into the mystery of salvation, so that by its power we may be set aflame with the charity of the Virgin Mary, Mother of the Church, and with her may be united more closely to the work of redemption. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) pp. 87/88**

### Communion Antiphon

A wedding was held in Cana of Galilee, and the mother of Jesus was there; then Jesus performed the first of his sign and manifested his glory and his disciples believed in him.

### Prayer After Communion

Having received the pledge of redemption and of life we humbly pray, O Lord, that with the Blessed Virgin's motherly help your Church may teach all nations by proclaiming the Gospel and, thanks to the outpouring of the Spirit, may fill the whole earth. Through Christ our Lord.

### Solemn Blessing

V./ Born of the Blessed Virgin Mary, the Son of God redeemed mankind. May he enrich you with his blessings. R./ Amen.

V./ You received the author of life through Mary. May you always rejoice in her loving care. R./ Amen.

V./ You have come on Mary's Feastday to venerate her. May you be filled with the joys of the Spirit and the gifts of your eternal home. 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.

## 21 May [Nkwo] Tuesday of Ordinary Time - Week 7 (Green/Red)

### St. Christopher Magallenes and his Companions, Martyrs (Opt. Mem)

#### Entry Antiphon

I have placed all my hope in your mercy, Lord; my heart has rejoiced in your salvation. I shall sing to the Lord because he has been good to me.

#### Collect

Grant us the grace, almighty God, always to keep your truth in our hearts, so that every word we speak and every action we perform may be in accordance with your will. Through our Lord.

### Ekpere Nhunye

Nara onyinye anyiga, O Onyenweanyi, ma gbanwoo ha ka ha buru iheomimi nke nzoputa, ka site na ike ya anyi enwuru oku n'ime ihunaanya nke Vejin Maria, Nne nke Nzuko, anyi na ya ewere jikorita onu n'oru nke mgbaputa. Site na Kristi Onyenweanyi.

**Missa (2018 Edition) pp. 87/88**

### Ukwe Oriri Nso

Enwere oriri agbamakwukwo na Kena nke Galili, nne Jesu nokwa ebe ahu; Oge ahu ka Jesu ruru oru nke mbu n'ime oru ebube ya were gosi ebube ya, ndi na-eso uzo ya kwerekwa na ya.

### Ekpere ANatachaa Oriri Nso

Ka anyi nwetarala mbe nke nzoputa na nke ndu, anyi ji umeala ario, O Onyenweanyi, ka site n'enyemaka nke Vejin Nne di ngozi, ka Nzuko gi na-akuziri mba niile sitena izisa Ozioma, were site n'isiawele mwukwasa nke Mmuo Nso, juputa n'uwa niile. Site na Kristi Onyenweanyi.

### Ngozi Puru Iche

Uko/ Nwa nke Chukwu a muru na Vejin Maria di ngozi zoputara mmadu. Ka o hujuputa uba ngozi ya n'ime unu. Oha/ Amen.

Uko/ Unu esila n'aka Maria nata isi-okike ndu. Ka unu nuria na nchedo ihunaanya ya mgbe niile. Oha/ Amen.

Uko/ Unu biara taa ka unu soperu Maria n'ubochi oriri ya. Ka unu juputakwa n'onu nke Mmuo Nso na onyinye nke ulo unu di ebighiebi. Oha/ Amen.

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

### Ukwe Mbata

Onyenweanyi, n'ebere Gi ka m chekwubere. Obi m na-anuri na nzoputa Gi. Aga m ekwere Onyenweanyi ukwe, Onye meere m ihe oma.

### Ekpere Mmeghe

Chineke ji ike niile, anyi na-ario Gi, mee ka anyi na-achighari ihe bara uru n'echiche anyi mgbe niile. Ka anyi na-eme ihe na-amasi Gi, ka n'okwu onu ka n'omume anyi wee ruo na ngwucha nke ndu. Site na Dinwenu anyi.

## First Reading

Reading from the letter of St. James (4:1-10)

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

You are as unfaithful as adulterous wives; don't you realise that making the world your friend is making God your enemy? Anyone who chooses the world for his friend turns himself into God's enemy. Surely you don't think scripture is wrong when it says: the spirit which he sent to live in us wants us for himself alone? But he has been even more generous to us, as scripture says: God opposes the proud but he gives generously to the humble. Give in to God, then; resist the devil, and he will run away from you. The nearer you go to God, the nearer he will come to you. Clean your hands, you sinners, and clear your minds, you waverers. Look at your wretched condition, and weep for it in misery; be miserable instead of laughing, gloomy instead of happy. Humble yourselves before the Lord and he will lift you up. This is the word of the Lord.

## Responsorial Psalm: Ps. 54:7-11.23 (R.v. 23)

Response: **Entrust you cares to the Lord and he will support you.**

1. O that I had wings like a dove to fly away and be at rest. So I would escape far away and take refuge in the desert. (R.)
2. I would hasten to find a shelter from the raging wind, from the destructive storm, O Lord, and from their plotting tongues. (R.)
3. For I can see nothing but violence and strife in the city. Night and day they patrol high on the city walls. (R.)
4. Entrust your cares to the Lord and he will support you. He will never allow the just man to stumble. (R.)

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo ozi Jemis di aso dere (4:1-10)

Olee ihe na-akpata ibu agha? Gini na-ewetakwa ilu ogu otutu mgbe n'etiti unu? Ihe na-eweta ha bu ochicho, anya ukwu na oke aguu ihe uto nke na-agu unu, na-ebu agha n'ime ahụ unu. O buru na unu choo, ma unu achotaghi ya, unu egbuo mmadu. Unu na-enwe anya ukwu n'ihe onyeozo nwere, ma o buru na unu enwetaghi ya, unu amalite ilu ogu na ibu agha. Unu enweghi, maka na unu arioghi ya n'ekpere. Unu na-ario, ma unu adighi anata, n'ihina unu na-ario n'obi ojoo. Unu na-ario maka ihe unu gamefu n'ihe uta nke uwa. Unu ndi na-ekwesighi ntukwasio! Unu amaghi na ibu enyi nke uwa bu ibu onyeiro nke Chineke? Onye obula nke choro ibu enyi nke uwa, na-eme onwe ya onyeiro nke Chukwu. Unu na-eche na o bu n'efu ka Akwukwo Nso na-ekwu, si: "Aguu banyere anyi na-agusi Mmuo ahụ ike n'uzo ekworo, bu mmuo ahụ nke Chineke mere ka o biri n'ime anyi". Amara nke Chineke na-enye buru ibu karia. Ya mere Akwukwo Nso kwuru si, "Chineke na-emegide ndi mpako. O na-enyekwa ndi di umeala amara."

Doonu onwe unu n'okpuru Chineke. Junu Ekwensu, o ga-agbapukwa n'ebe unu no. Biarunu Chineke nso, O ga-abiarukwa unu nso. Meenu ka aka unu di ocha, unu ndi ome njo! Mekwaanu ka obi unu di ocha, unu ndi ihu abuo! Ruonu uju! Kwakwaanu akwa! Meenu ka ochi unu ghoo iru uju, ka onu unu burukwa mgbaru ihu! Wedanu onwe unu n'ihu Onyenweanyi. O ga-ewelikwa unu elu Okwu nke Oseburuwa.

## Abuoma na Aziza: Abu. 55:6-10,23. (Az.23)

Aziza: **Butere Onyenweanyi nsogbu gi niile, o ga akwado gi.**

1. M wee si, "Asi na m nwere nku dika nduru, agaara m efepu gaa ebe m ga-enwe ezumike." Agaara m efelaga n'ozara di nnoo anya biri na ya. (Az.)
2. Agaara m achota ebe m ga-ano ozigbo zere oke ikuku na ebili mmiri, Chineke, Ka I laa atumaatu na ire ojoo ha n'iyi. (Az.)
3. Ana m ahụ ilu ogu na ogbaaghara juputara obodo; Ehihie na abali ha na-agaghari n'akuku mgbidi nke obodo. (Az.)
4. Butere Onyenweanyi nsogbu gi niile, o ga akwado gi. O gaghi ekwe ka onye eziumume obula daa. (Az.)

### Alleluia, alleluia! Gal 6:14

The only thing I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. Alleluia!

### Gospel

A reading from the holy Gospel according to Mark (9:30-37)

Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, 'the Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, 'what were you arguing about on the road?' They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, 'if anyone wants to be first, he must make himself last of all and servant of all.' He then took a little child, set him in front of them, put his arms round him, and said to them, 'anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.'

The Gospel of the Lord.

### Prayer Over The Offerings

Lord, we celebrate this sacrifice to pay you our debt of worship. Grant that this offering may help us to obtain salvation. Through Christ our Lord.

### Communion Antiphon

I will proclaim all your wonders, you will be my joy; I will sing your praises, O Lord most High.

### Prayer After Communion

We have received, Lord, in this sacrament the pledge of our salvation. Grant, we pray, that we may also receive its fulfilment. Through Christ our Lord.

### Aleluya, aleluya! Gal 6:14

Chineke ekwela ka m nyaa isi ma obughi n'obe nke Dinwenu anyi Jesu Kristi site na ya, ka eji kpogbuo uwa n'obe n'ebe no esikwala na ya mee ka m nwuo n'ebe uwa di. Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:30-37)

Jesu na ndi na-eso uzo ya si n'obodo Galili gafee. Ma Jesu achoghi ka onye obula mara ebe o no. N'ihina o na-akuziri ndi na-eso uzo ya si, "A ga-arara Nwa nke mmadu nye n'aka ndi mmadu. Ha ga-egbu ya. Ma mgbe ha gbuchara ya o ga-ebili mgbe ubochi ato gachara." Ndi na-eso uzo ya aghotaghi isi okwu a. Ma egwu ekweghi ha aju ya ajuju.

Ha biaruru Kapanaum. Mgbe Jesu banyere n'ime ulo, o juru ndi na-eso uzo ya, si, "Gini ka unu na-ekwurita n'uzo?" Ma ha gbara nkiti, n'ihina ha na-ekwurita n'uzo banyere onye kacha n'etiti ha. Jesu noduru ala kpo mmadu iri na abuo ahụ. O siri ha, "O buru na onye obula na-achio ka o buru onye mbu, o ga-edobe onwe ya ka onye ikpeazu n'etiti unu, o ga-abukwa nwodibo unu niile. O kuru otu nwatakiri, guizobe ya n'etiti ha, gwa ndi na-eso uzo ya, si, "Onye obula nke nabatara otu n'ime umuntakiri di otu a n'aha m, mu onwe m ka o nabatara, onye obula nke nabatara m, o bughi m ka o nabatara, kama o nabatara onye ahu zitere m."

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Dinwenu, biko nara aja nke a o kwesiri na anyi bu umuodibo Gi na-ehunyere Gi. Anyi ji umeala ario, ka ofufe anyi na-eefe Gi, iji sopuru ebube eze Gi, na-aga n'ihu n'ime anyi wee duruo anyi na nzoputa ebighi ebi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Onye Kacha Elu, aga m ekwuputa oru ebube Gi niile. Aga m anuri onu biakwa nwee obi uto na Gi. Aga m ekwere aha Gi ukwe otito.

### Ekpere A Natachaa Oriri Nso

Chineke ji ike niile, anyi na-ario Gi, ka anyi rite uru di n'ihe nzoputa nke a, ebe I jirila ahụ na obara Kristi anyi natara nye anyi mbe nke ndu ebighi ebi, site na Kristi Onyenweanyi.

**We are afflicted in every way, but not crushed; perplexed, but not driven to despair (2 Cor 4:8).**



## St. Rita of Cascia (Opt. Mem)

(For Entry Antiphon and Collect, see page 45)

### First Reading

A reading from the letter of St. James (4:13-17)

Here is the answer for those of you who talk like this: 'Today or tomorrow, we are off to this or that town; we are going to spend a year there, trading, and make some money.' You never know what will happen tomorrow: you are no more than a mist that is here for a little while and then disappears. The most you should ever say is: 'If it is the lord's will, we shall still be alive to do this or that.' But how proud and sure of yourselves you are now! Pride of this kind is always wicked. Every one who knows what is the right thing to do and doesn't do it commits a sin.

The word of the Lord.

### Responsorial Psalm: Ps 48:2-3. 6-11. R. Mtt 5:3)

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

1. Hear this, all you peoples, give heed, all who dwell in the world, men both low and high, rich and poor alike. (R.)
2. Why should I fear in evil days the malice of the foes who surround me, men who trust in their wealth, and boast of the vastness of their riches? (R.)
3. For no man can buy his own ransom, or pay a price to God for his life. The ransom of his soul if beyond him. He cannot buy life without end, nor avoid coming to the grave. (R.)
4. He knows that wise men and fools must both perish and leave their wealth to others. (R.)

### Alleluia, alleluia! Jn.14:6

I am the Way, the Truth and the Life. No one can come to the Father except through me.

### Gospel

A reading from the holy Gospel according to Mark (9:38-40)

John said to Jesus, 'Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him.' But Jesus said, 'You must not stop him: no one who works a

### Ihe Ogug Nke Mbu

Ihe ogugu e wetaara n'akwukwo ozi Jemis di aso dere (4:13-17)

Ugbu a, geenu nti, unu ndi na-asi.: "Taa, mobu echi, anyi ga-eje obodo nke a mobu nke ozo, noo ebe ahụ otu afo, zuo ahia, kpataego buru ibu." Ma unu amaghi ihe gae-me echi. Ndu unu dika gini? Ndu unu di ka igirigi, nke na-aputa ihe na oge, e mechaa, o mie ala. Kama, ihe kwesiri ka unu kwuo bu nke a: "O buru na Onyenweanyi kwe, anyi gaadi ndu, mee nke a mobu nke ozo." Ma otu o di, unu na-anyia isi, na-atuli onwe unu elu. Inya isi di otu a di njo. Ya mere, onye obula maara iheoma ma o meghe ya, o buuru onye ahụ njo. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 48:2-3.6-11 (Az Mt.5:3) Aziza: **Ngozi na-adiri ndi dara ogbenye n'ime mmuo, n'ihina alaeze eluigwe bu nke ha.**

1. Nuru nke a unu mba niile, geenu nti unu ndi bi n'owa. Ma ndi di elu ma ndi di ala, ndi bara uba n'andi ogbenye (Az.)
2. Gini mere m ga-eji tuo egwu n'oge nsogbu? Mgbe omume ojo nke ndi gbara m gburugburu, ndi tukwasaraobi ha n'akunuba ma werekwa nnukwu akunuba ha na-anyia isi. (Az.)
3. Ma o nweghi onye nwere ike igbaputa onwe ya mobu jiri ego ikwo Chineke ugwo ndu ya, n'hi ugwo ndu mmadu di oke onu ahia, o kariri ya ikwu. Ya mere, O nweghi ihe gae-me ka mmadu ghara inwu ka o ghara ila mmuo (Az.)
4. N'ihina o maara na ndi amamihe ga-anwu, otu aka ahukwa ndi nzuzu na ndi na-amaghi ihe ga-anwukwa, ha ga-anwu hapuru ndiozo akunuba ha. (Az.)

### Alleluia, alleluia! Jn 14:6

Mu onwe m bu uzo, eziokwu na ndu. O dighi onye obula ga-abiakwute Nna ma o bugh site na m.

### Ozioma

Ihe ogugu nke a si n'ozoma di aso nke Mak dere (9:38-40)

Jon siri ya, "Onyenkuzi, anyi huru otu n'aha gi, anyi gbochiri ya, n'ihina o bugh onye otu anyi." Ma Jesu zara si, "Unu egbochila ya, n'ihina o dighi onye obula ga-aru oru ebube

miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.' The Gospel of the Lord.

n'aha m nke puru ikwulu m ososo. N'hina onye na-adighi emegide anyi nonyeere anyi. Ozioma nke Oseburuwa.

(For Prayer Over the Offering, Communion Antiphon, and Prayer After Communion, see page 47)

## 23 May [Orie] Thursday of Week 7 in Ordinary Time (Green)

(For Entry Antiphon and Collect, see page 45)

### First Reading:

**A reading from the letter of St. James (5:1-6)**

The answer for the rich: start crying; weep for the miseries that are coming to you. Your wealth is all rotting; your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed your fields, and you cheated them. Listen to the wages that you kept back, calling out; realize that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance. The word of the Lord.

### Responsorial Psalm Ps 48:14-20 R. Mt 5:3)

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

1. This is the lot of the self-confident, who have others at their beck and call. Like sheep they are driven to the grave, where death shall be their shepherd and the just shall become their rulers. (R.)

2. With the morning their outward show vanishes and the grave becomes their home. But God will ransom me from death and take my soul to himself. (R.)

3. Then do not fear when a man grows rich, when the glory of his house increases. He takes nothing with him when he dies; his glory does not follow him below. (R.)

4. Though he flattered himself while he lived: 'Men will praise me for doing well for myself,' yet he will go to join his fathers, who will never see the light anymore. (R.)

### The Ogug Nke Mbu

**Ihe ogugu e wetaara n'akwukwo ozi Jemis di aso dere (5:1-6)**

Ugbu a geenu nti, unu ndi ogaranya! Kwaanu akwa, tikwaanu mkpu n'ihia ihu n'ihu anya di icheiche nke ga-abiakwasa unu! Aku unu alaala n'iyi, uwe niile unu nwere aghookwala ihe akika ripiarala. Olaocha na olaedo unu agbaala nchara. Nchara ha gbara ga-abu ihe akaebe megide unu. O ga-erepiakwa ahụ unu dika oku. Unu kpadoro akụ uwa nke a maka ubochi ikpe azu. Lee, unu akwubeghi ndi oru biara oru n'ubi unu ugwo oru ha. Unu jidere ego ha na mmegbu. Mmegbu unu na-emegbu ha na-eti mkpu. Iti mkpu akwa nke ndi nawetara unu ihe n'ubi, eruola Chineke nke igwe ndiagha nti. Unu na-ebi ndu mmefu, nke oke oriri na oke onunna na ihe uto nke anu ahụ, n'elu uwa. Unu emeela ka obi na ahụ unu maa abuba maka ubochi mgburi. Unu mara ndi mmadu ikpe ugha, gbuo onye na-enweghi ihe o mere, o bu ezie na o gbochighi unu. Okwu nke Oseburuwa.

### Abuoma na Aziza: Abu. 49:14-20 (Az Mt.5:3)

Aziza: **Ngozi na-adiri ndi dara ogbenye n'ime mmuo, n'ihina alaeze eluigwe bu nke ha.**

1. Nke a bu ugwo ndi tukwasaraobi n'ihe ha bu, ndi na-enwe afo ojuru n'akunuba ha. Dika aturu e libere n'ala mmuo, onwu ga-abukwa onyendu ha, mgbe ahụ ndi eziumume ga n-achi ha ochichi (Az.)

2. N'utu, a gaghi ahukwa ha anya ozo, mgbe ahụ ala mmuo ga-abu ebe obibi ha. Chineke ga-esi n'ala mmuo zoputa ndu m n'onu onwu, o ga-anabata m. (Az.)

3. Ya bu egwu atula gi mgbe akunuba mmadu na-abawanye, mgbe otito nke ulo ya na-abawanye. N'hina oge o nwuru o gaghi eji ihe obula laa n'ala mmuo, akunuba ya agaghi esokwa ya wee laa. (Az.)

4. O mere ka mkpuruobi ya nwee nnukwu anuri oge o di ndu, o wee kwuo si; "Leta onwe gi anya ka ndi mmadu wee too gi. N'ikpeazu o ga-anwu soro ndi nnanna ya ha bu ndi nagaghi ahukwa ihe ozo. (Az.)

## Alleluia, alleluia! 1 Thess 2:13

Accept God's message for what it really is: God's message, and not some human thinking. Alleluia!

### Gospel

A reading from the holy Gospel according to Mark (9:41-50)

Jesus said to his disciples: 'If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.

But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye than to have two eyes and be thrown into hell where their worm does not die nor their fire go out. For everyone will be salted with fire. Salt is a good thing, but if salt has become insipid, how can you season it again? Have salt in yourselves and be at peace with one another.'

The Gospel of the Lord.

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

## 24 May [Afo] Friday of Week 7 in Ordinary Time (Green)

(For Entry Antiphon and Collect, see page 45)

### First Reading

A reading from the letter of St. James (5:9-12)

Do not make complaints against one another, brothers, so as not to be brought to judgement to yourselves; the judge is already to be seen waiting at the gates. For your example, brothers, in submitting with patience, take the prophets who spoke in the name of the Lord; remember it is those who had endurance that we say are the blessed ones. You have heard of the patience of Job, and understood the Lord's purpose realizing that the Lord is kind and compassionate.

Above all, my brothers, do not swear by

## Aléluya, aléluya! 1Thess. 2:13

Naranụ ozi Chineke dịka ihe ọ bu: ozi Chineke; ọ bughị ozi si n'echiche mmadu. Aléluya!

### Ozioma

Ihe ogugu nke a n'ozoma di aso nke Mak dere (9:41-50)

Jesu gwara ndi na-eso ụzọ ya si: N'ezie agwa m unu, onye obula nke ga-ekunye unu otu iko mmiri ka unu n'ụọ n'ihina unu bu ndi nke Kristi, aghaghị inata ugwo ọrụ ya.

"Onye obula ga-eme ka otu n'ime umuntakiri ndi a kwere na m daba na njo, ọ ga-akara onye ahu mma ma a si na a nyabara ya nnukwu nkume e ji egwe oka n'olu, tuba ya n'ime osimiri. O buru na aka gi abuo ga-eme ka i dahie uzo, bepu ya; ọ ga-akara gi mma iburu orisi banye na ndu, karia inwe aka gi abuo wee baa okummuo, n'oku na-adighi anyuanyu. Ozo, ọ buru na ukwu gi ga-eme ka i dahie, ghopu ya; ọ ga-akara gi mma iba na ndu na ngworo, karia inwe ukwu abuo a tuba gi n'okummuo. O burukwa na anya gi ga-eduhie gi, ghopu ya; ọ ga-akara gi mma inwe otu anya ma banye n'Alaeze Chineke, karia inwe anya abuo a tuba gi n'okummuo, ebe ikpuru na-ata na-adighi anwu anwu. A dighi emenyukwa oku ya emenyu. N'ihina a ga-eji oku nuchaa onye obula. Nnu bu ihe di mma, ma ọ buru na nnu atufuo uto ya, kedụ ka a ga-esi mee ka o di uto ozo? Nweenu nnu n'ime onwe unu; unu na ibe unu dikwa n'udo."

Ozioma nke Oseburuwa.

### Ihe Ogug Nke Mbu

Ihe ogugu e wetaara n'akwukwo ozi Jemis di aso dere (5:9-12)

Unu atamula megide onwe unu, umunna m, ka Chineke ghara ikpe unu ikpe. Lee, onye okaikpe anyi, bu Chineke, guzo n'onuuzo. Umunna m chetanu ndiamuma ochie, ndi buru amuma n'aha Onyenweanyi. Werenu ndidi na ogologo ntachiobi n'oge ahuhu. Lee, anyi na-akpo ha ndi a goziri agozi, n'ihini nkwudosiike ha. Unu anula maka ogologo ntachiobi nke Job nwere n'onwunwa. Unu ahukwala nzube Chineke n'ebe o no, na otu o si nyere ya aka n'ikpeazu. N'ihina Onyenweanyi juputara n'ebere na omiiko. Ma nke kachasinu, umunna m! Unu anula iyi obula mgbe unu na-ekwe

heaven or by the earth, or use any oaths at all. If you mean 'yes', you must say 'yes'; if you mean 'no', say 'no'. Otherwise you make yourselves liable to judgement.

The word of the Lord.

**Responsorial Psalm: Ps. 102:1-4-9-12. (R.v.8)**

Response: **The Lord is compassion and love.**

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! Jn 17:17**

Consecrate them in the truth; your word is truth.

**Gospel**

A reading from the holy Gospel according to Mark (10:1-12)

Jesus came to the district of Judaea and the far side of the Jordan. And again crowds gathered round him, and again he taught them, as his custom was. Some Pharisees approached him and asked, 'is it against the Law for a man to divorce his wife?' They were testing him. He answered them, 'what did Moses command you?' 'Moses allowed us' they said 'to draw up a writ of dismissal and so to divorce.' Then Jesus said to them, 'it was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.' Back in the house the disciples questioned him again about this, and he said to them, 'the man who divorces his wife and marries another is guilty of adultery against her. And if a

nkwa. Unu ejikwala eluigwe, mobu ala, mobu ihe inu iyi obula ozo nuo iyi, kama, ka ee unu buru ee, ka mba unu burukwa mba, ka unu ghara idaba n'ikpe omuma nke Chineke.

Okwu nke Oseburuwa.

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

Aziza: **Oseburuwa di ebere na ihunaanya.**

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 kpuke gi okpueze. (Az.)

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

4. Dika eluigwe siri di elu n'ebe uwa di, otu ahu ka ihunaanya 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 anyan'odida ya. (Az.)

**Alaluya, alaluya! Jn 17:17**

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

**Ozioma**

Ihe ogugu nke a si n'ozoma di aso nke Mak dere (10:1-12)

Jesus si n'ebe ahu bilie, garuo ala Judia; sikwa n'ebe ahu ruo ala di n'ofe ozo nke osimiri Jordan. Oke igwe mmadu zokoro n'ebe onon. O malitere ozo ikuziri ha ihe, dika o si eme. Ufodu ndi Farisii biakwutere ya, iji nwalee ya, ha juru ya si, "O ziri ezi n'iwu ka nwoke gbaa nwunye ya alukwaghi m?" Jesu zara ha si, "Gini ka Mosis nyere unu n'iwu?" Ha zara si, "Mosis kwenyere ka nwoke dee akwukwo alukwaghim nye nwunye ya, wee chulaa ya." Ma Jesu gwara ha si, "O bu n'ihie ekweghi ekwe unu ka Mosis ji deere unu iwu di otu a. Ma site na mbido okike, Chineke mere ha nwoke na nwaanyi. N'ihie nke a ka nwoke gaeji hapu nna ya na nne ya gakwuru nwunye ya, ha abuo aburu otu. Ya bu, ha abughikwa mmadu abuo ozo kama otu. Ihe Chineke jikoro onu mmadu obula ekewakwala ya." N'ime ulo, ndi na-eso ya juru ya ozo ihe banyere okwu a. Ma o zara ha si, "Onye obula gbara nwunye ya alukwaghim luru nwaanyi ozo nakwa iko megide ya. Ma o burukwa na



woman divorces her husband and marries another she is guilty of adultery too.’  
The Gospel of the Lord.

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



**25 May [Nkwọ] Saturday of Week 7 in Ordinary Time (White)**

**Entry Antiphon**

**H**ail, Holy Mother, who gave birth to the King who rules heaven and earth forever!

**Collect**

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

**First Reading**

A reading from the letter of St. James (5:13-20)

If any one of you is in trouble, he should pray; if anyone is feeling happy, he should sing a psalm. If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven. So confess your sins to one another, and pray for one another, and this will cure you; the heartfelt prayer of a good man works very powerfully. Elijah was a human being like ourselves he prayed hard for it not to rain, and no rain fell for three and a half years; then he prayed again and the sky gave rain and the earth gave crops.

My brothers, if one of you strays away from the truth, and another brings him back to it, he may be sure that anyone who can bring back sinner from the wrong way that he has taken will be saving a soul from death and covering up a great number of sins.

The word of the Lord.

**Responsorial Psalm Ps 140: 1-3.8. R v.2)**

**Response: Let my prayer come before you like incense, O Lord.**

1. I have called to you, Lord; hasten to

nwaanyi agbaa di ya alukwaghim luru di ozo o na-akwakwa iko.

Ozioma nke Oseburuwa.

**Our Lady of Saturday**

**Ukwe Mbata**

**E**kele, Nne di aso, onye muru Eze na-  
Eachi eluigwe na uwa ebighiebi!

**Ekpere Mmeghe**

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

**The Ogug Nke Mbu**

Ihe ogugu e wetaara n'akwukwo ozi Jemis di aso dere (5:13-20)

**O**nwere onye n'ime unu na-ata ahuhu? Ya kpee ekpere. O nwere onye n'ime unu nwere obi utu? Ya kwee ukwe otito. O nwere onye n'ime unu ahu na-adighi ike? Ya kpo ndi okenye nke nzuko, ka ha kpeere ya ekpere, tee ya ude n'aha nke Onyenweanyi. Ariri nke okwukwe na-azo onye oria. Dinweni gakulite ya elu. O buru na o no n'ime njo, a ga-agbaghara ya. Na-ekwuputanu mmehie unu ebe ibe unu no. Na-ekperenu ibe unu ekpere, ka Chineke gwo unu. Ekpere nke onye ezio-mume di ike nke ukwu n'iruzu ihe a choro ka o ruo. Elaija bu mmadu ibe anyi. Ma o kpesiri ekpere ike ka mmiri ghara izo. Mmiri ezoghikwa n'ala afu ato na onwa isii. O mechakwara kpee ekpere ozo, Eluigwe enye mmiri ozuzo, ala amiputakwa mkpuru ya. Umunna m! O buru na onye obula n'ime unu na-esi n'eziokwu ahu jehie, otu onye akpoghachi ya, ya mara na onye obula kpoghachiri onye njo site na njehie nke uzo ya, ga-azoputa mkpuruobi onye njo ahu n'onwu. Onye ahu gbachirila ya otutu nko, mekwaa ka Chineke gbaghara ya otutu njo ndi o merela. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 141:1-3.8 (Az 2)**

**Aziza: Nabata ekpere m dika aja mgbaisioma, O Onyenweanyi.**

1. Onyenweanyi, ana m akpoku gi,

help me! Hear my voice when I cry to you. Let my prayer come before you like incense, the raising of my hands like an evening oblation. (R.)

2. Lord set a guard over my mouth; keep watch at the door of my lips! To you, Lord God, my eyes are turned; in you I take refuge; spare my soul! (R.)

### **Alleluia, alleluia! Mt 11: 25**

**B**lessed 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 Mark (10:13-16)

**P**eople were bringing little children to Jesus, for him to touch them. The disciples turned them away, but when Jesus saw this he was indignant and said to them, 'let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.' Then he put his arms around them, laid his hands on them and gave them his blessing.

The Gospel of the Lord.

### **Prayer Over the Offerings**

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

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

### **Communion Antiphon**

**B**lessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

### **Post-Communion**

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

biakwute m oşoşoşo nuru olu m gbe m kpokuru gi. Nabata ekpere m dika aja mgbaisioma, aka m na-asara gi dika aja a nachuru gi n'uhuruchi. (Az.)

2. Onyenweanyi nyere m aka ka m mechite onu m, chekwaba egbugbere onu m! Mana anya m di n'ebe i no O Onyenweanyi. Ibu ebe mgbaba m, ekwekwala ka ha gbuo m! (Az.)

### **Aleluya, aleluya! Mt 11: 25**

**A**na 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 ogugu nke a si n'ozio ma di aso nke Mak dere (10:13-16)

**N**di mmadu kpotaara Jesu umuntakiri ka no metu ha aka; ma ndi na-eso uzu ya baara ha mba. Ma mgbe Jesu huru ihe ha na-eme, iwe were ya nke ukwu. O wee si ha, "Hapunu umuntakiri ka ha biakwute m, unu egbochila ha n'ihina Alaeze Chineke bu nke ndi di otu a. N'ezie agwa m unu onye obula nke na-agaghi anabata Alaeze Chineke dika nwatakiri, agaghi aba n'ime ya." Ma o kuru ha n'aka ya gozie ha, bikwasa ha aka n'isi.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

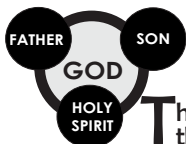
**K**a ekerechi mmadu nke Nwa gi i muru naani ya, O Onyenweanyi, gbataara anyi oso enyemaka, ka onye ahụ sitere n'omumu ya na Vejin di Ngozi, doo ozuzuoke onodu ya nso, na-ewetughi ya, sitekwa n'ikpochapu ajo omume anyi ugbo a, mee ka onyinye anyi masi gi inara. Site na Kristi Onyenweanyi.

### **Ukwe Oriri Nso**

**N**gozi diiri akpa nwa Vejin Maria, nke buuru Nwa nke Nna di ebighiebi.

### **Ekpere Anatachaa Oriri Nso**

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



# 26 May 2024 [Eke] Sunday (White) Most Holy Trinity (B) (Solemnity)

## Office: Week 1

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

The First Reading of today calls for the knowledge of God Almighty who differs from other gods, exhorting all to keep His precepts as condition for His blessings. The Responsorial Psalm praises the Creator of the universe who rescues those who fear and trust in His merciful love. In the Second Reading, St Paul dwells on the trinitarian life of a Christian to state that children of God no longer submit to slavish fear, but move by the Holy Spirit to become heirs with Christ and to call God "Abba! Father!" In the Gospel, Jesus sends his Apostles to make disciples of all the nations, and while promising his abiding presence, instructs them to teach and to baptize in the name of the Father and of the Son and of the Holy Spirit.

### Entry Antiphon

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

### Collect

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

### First Reading

A reading from the book of Deuteronomy (4:32-34.39-40)

Moses said to the people: "Put this question, then, to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear a voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors - all this that the Lord your God did for you before your eyes in Egypt?

Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you,

### Ukwe Mbata

Ngozi diri Chineke Nna, na So Otu Nwa ahụ  
O muru bu Jesu Kristi, na Chukwu Mmụọ  
Nso, n'ihu na O gosila anyi ebere ya.

### Ekpere Mmeghe

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

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi  
(4:32-34.39-40)

Mosis gwara umu Izrel si, "Juronu ajuju  
banyere mgbe ochie gara aga, tupu a muo  
unu, jurunu ajuju ruo mgbe Chineke kere  
mmadu mbu n'uwa. Juzuoonu ajuju a n'uwa  
niile. O nweela mgbe oke ihe di otu a mere n'uwa  
mbu? O nweela mgbe mmadu nuru ihe di otu a  
mbu? O nweela ndi nuru olu Chineke di ndu  
mgbe o siri n'etiti oku kwuo okwu dika unu nuru,  
mecha dikwa ndu ozof? O nweela chi obula jiri  
ika anya, jee mba ozof, si na ya kpoputa otu mba,  
mee ha ndi nke ya, dika Dinwenu bu Chineke  
unu meere unu n'Ijipt? Unu jiri anya hu otu o siri  
were otutu mnwale, na otutu ihe iriba ama, na oru  
ebube di icheiche, na oke ihe di egwu di icheiche,  
na ike aka ya naputa unu n'Ijipt.

Ya bu, matanu ya taa, tinyekwanu ya n'obi  
unu: na Dinwenu, bu Chineke eze n'eluigwe na  
n'elu uwa. O nweghi chi ozof ma e wepu ya.  
Dobenu iwu ya niile nke m nyere unu taa, ihe ga-  
agakwara unu na unu unu niile nke oma. Nke a

today, so that you and your children may prosper and live long in the land that the Lord your God gives you forever.”

This is the word of the Lord.

**Responsorial Psalm: Ps. 32:4-6.9.18-20.22 (R.v. 12)**

**Response: Happy the people the Lord has chosen as his own.**

1. For the word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. (R.)

2. By his word the heavens were made, by the breath of his mouth all the stars. He spoke; and it came to be. He commanded; it sprang into being. (R.)

3. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. (R.)

4. Our soul is waiting for the Lord. The Lord is our help and our shield. May your love be upon us, O Lord, as we place all our hope in you. (R.)

**Second Reading**

A reading from the letter of St. Paul to the Romans (8:14-17)

Every one moved by the Spirit is a son of God. 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!” The Spirit himself and our spirit bear witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.

This is the word of the Lord.

**Alleluia, alleluia! Apoc. 1:8**

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

**Gospel**

A reading from the holy Gospel according to Matthew (28:16-20)

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, “All authority in heaven

ga-emekwa ka unu bie ogologo ndu n’ala ahu Onyenweanyi bu Chineke unu na-enye unu ebeebe.”

Okwu nke Oseburuwa.

**Abuomana Aziza: Abu. 33:4-6.9.18-20.22 (Az. 12)**

**Aziza: Anuri na-adiri mba Chineke horo ka ha buru ndi nke ya.**

1. N’ihina okwu nke Onyenweanyi bu eziokwu. O na-akwudosiike n’oru ya niile. O huru eziomume na ikpe nkwumoto n’anya, ihunanya ya juputara n’uwa. (Az.)

2. O bu site n’okwu onu nke Onyenweanyi ka O jiri kee eluigwe niile, O ji ufuru ya kee ihe niile di m’ime ya. N’ihina O kwuru okwu uwa wee di, O nyere iwu, ihe niile e kere eke wee di. (Az.)

3. Ma lee ka Onyenweanyi si eleta ndi niile naturu ya egwu anya, ndi niile tukwasiriobi ha n’ihunaanya ya, ka O wee zoputa mkpuruobi ha n’onwu, ma chekwaba ha oge unwu. (Az.)

4. Mkpuruobi anyi na-anuri n’Onyenweanyi, n’ihina anyi tukwasiriobi n’aha ya di nso. Ka Ihunaanya gi di n’ebe anyi no, O Chineke ebe nchekwube anyi di na gi. (Az.)

**The Ogugu Nke Abu**

Ihe ogugu e wetara n’akwukwo ozi Pol di aso degaara ndi Rom (8:14-17)

N’ihina ndi niile Mmuo nke Chineke na-edu bu umu Chineke. Mmuo nke unu natara abughi mmuo nke ibu ohu, nke ga-eme ka unu laghachie n’itu egwu. Mmuo nke unu natara bu mmuo nke umu Chineke nke na-eme ka unu tikuo Chineke si, “Abba! Ezi Nna.”

Mmuo Nso ahu n’onwe ya sokwa mmuo anyi na-agba ama na anyi bu umu Chineke. O buru na anyi bu umu Chineke, anyi sokwa na ndi ha na Kristi gakeka alaeze ya. O buru na anyi soro Kristi taa ahuhu anyi ga-esokwa ya keta oke otito ya.

Okwu nke Oseburuwa.

**Aleluya, aleluya! Mkp. 1:8**

Otitito diri Nna na Nwa na Muo Nso, Chineke di, Onye dibunu, na onye nke ga-abia. Aleluya!

**Ozioma**

Ihe ogugu nke a si n’Ozioma di aso nke Matiu dere (28:16-20)

Mmadu iri na otu bu ndi na-esouzo Jesu Mgara Galili n’ugwu ahu nke o gwara ha. Mgbe ha huru ya, ha kpooro ya isiala. Ma ufodu nwere obi abuo. Jesu biakwutere ha, gwa ha si: “Enyela m ike niile di



and on earth has been given to me. Go, therefore, make disciples of all the nations: baptise them in the name of the Father and of the Son and of the Holy Spirit; and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.”

This is the Gospel of the Lord.

### Prayer Over The Offerings

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

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

### Communion Antiphon

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

### Prayer After Communion

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



**The Triune God: the Father, the Son and the Holy Spirit**  
See Sunday Evening Instruction on page 71

**27 May [Orie] Monday of Week 8 in Ordinary Time (Green)**

**St. Augustine of Canterbury, Bishop (Opt. Mem)**

### Entry Antiphon

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

### Collect

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

### First Reading

A reading from the first letter of St. Peter (1:3-9)

**B**lessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoiled or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will

n'eluiḡwe na uwa. Ya bu, gaanu, meenu ka mba niile buru ndi na-eso uzo m, Na-emenu ha Mmirichukwu n'aha Nna, na Nwa na Mmuo Nso. Kuzierenu ha idobe ihe niile nke in nyere unu n'iwu. Lee, anonyere m unu oge niile ruo na njedebe nke oge.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

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

### Ukwe Oriri Nso

**N**'ihi na unu bu umu Ya, Chineke ezitela Mmuo nke Nwa Ya n'ime obi unu; O were na-eti mkpu na-asi “Abba Nna.”

### Ekpere ANatachaa Oriri Nso

**C**hineke Nna anyi, anyi na-ekwuputa ejidiko n'otu nke Atonofu di ngozi di ebighi ebi. Biko, mee ka ihe omimi a anyi natara wetara anyi nzoputa nke ahụ na mkpuruobi. Site na Kristi Onyenweanyi.

### Ukwe Mbata

**O**nyenweanyi bu onye nchekwaba m. O duputala m ka m nwere onwe m. O zoputala m maka ihi na O huru m n'anya.

### Ekpere Mmeghe

**O**nyenweanyi, anyi na-ario Gi, ka I na-eduziri anyi ihe na-aga n'uwa n'usoro nke udo Gi. Nye Nzuko gi udo ka o wee na-anuri onu n'ife Gi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo ozi mbu nke Pita di aso dere (1:3-9)

**N**gozi diri Chukwu na Nna Onyenweanyi Jesu Kristi! N'ih i oke ebere ya, o nyere anyi ndu ohuru ka anyi nwee nchekwube, site na mbilite n'onwu nke Jesu Kristi. Chineke akwadobela onyinye ndu ebighiebi o ga-enye unu ya niile. Onyinye a di n'eluiḡwe ebe Chineke dobere unu, n'ebe ahụ, o gaghị emebi emebi. O gaghikwa agbanwe odidi ya ma o bukwanu ree ure. Ha gabu nke unu, bu ndi e ji ike nke Chineke chebe site

guard you until the salvation which has been prepared is revealed at the end of the time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold - only it is more precious than gold, which is corruptible even though it bears testing by fire - and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

The word of the Lord.

**Responsorial Psalm Ps 110:1-2.5-6.9-10 (R.v.5)**  
**Response: The Lord keeps his covenant ever in mind.**

1. Alleluia! I will thank the Lord with all my heart in the meeting of the just and their assembly. Great are the works of the Lord; to be pondered by all who love them. (R)
2. He gives food to those who fear him; keeps his covenant ever in mind. He has shown his might to his people by giving them the lands of the nations. (R)
3. He has sent deliverance to his people and established his covenant forever. Holy his name to be feared. (R)
4. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. His praise shall last forever! (R)

**Alleluia, alleluia! 2 Cor. 8:9**

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

**Gospel**

A reading from the Holy Gospel according to Mark (10:17-27)

**J**esus was setting out on a journey when a man ran up, knelt before him and put this question to him, 'Good master, what must I do to inherit eternal life?' Jesus said to him, 'why do you call me good? No one is good but God alone. You know the commandments: You must not kill; you must not commit adultery; you must not steal; you must not bring false witness; you must not defraud; honour your father and mother.' And he

n'okwukwe. Ka ha ruo nzoputa ahụ nke a gae-kpughe n'oge ikpe azụ. N'urianu oñu n' ihi nke a, o bu ezie na o di mkpa ugbu a ka unu nwee mwute nwa oge n' ihi ahuhu di icheiche nke unu na-ata. Ihe mere e ji ata unu ahuhu ndi a bu ka a mara ma unu nwekwara ezi okwukwe: N' ihina, o buladi olaedo nke puru imebi emebi, a na-eji oku anucha ya, ka o di mma karia. Otu aka ahụ, a ghaghi iji ahuhu nwaputa okwukwe unu, nke bu ihe oke onuahia karia olaedo, ka o nogide. Mgbe ahukwa, unu ganata otito na ebube, na nsopuru n' ubochi a gae-kpughe Jesu Kristi. O bu ezie na unu ejibeghi anya unu hu ya, ma unu huru ya n' anya. O bukwa ezie na unu anaghi ahụ ya anya ugbu a, ma unu kwere na ya. N' ezie, o buladi ugbu a, unu nwere obi nke juputara n' udi onu ahụ nke onu na-apughi ikowa. Ugwo oru unu ga-enweta n' ihi ntukwasobi unu n' ime ya, ga-abu nzoputa nke mkpuruobi unu. Okwu nke Oseburuwa.

**Abuoma na Aziza Abu 111:1-2.5-6.9-10 (Az.5)**  
**Aziza: Onyenweanyi na-edobe ogbugbandu ya ebighi ebi.**

1. Alleluia! Eji m obi m niile enye Onyenweanyi ekele, n' ogbako ndi eziumume. Oru Onyenweanyi niile di itunaanya, ndi niile o na-amasi kwesiri ilekwasa ya anya. (Az.)
2. O na-enye ndi na-aturu ya egwu nri; o naghị echezo ogbugbandu ya. O na-echetara ndi nke ya ike o na-akpa site n' inye ha oke mba ndiozo. (Az.)
3. O na-abia igbaputa ndi nke ya osooso, na-enye ogbugbandu ya otu mgbe, aha ya di nso, kwesi na anyi ga-aturu ya egwu. (Az.)
4. Itu egwu nke Onyenweanyi bu mbido amamihe, ha nwere uche ziri ezi bu ndi na-eme ya. Ha ga-ekwe ukwe otito ya ebebe. (Az.)

**Aleluya, aleluya! 2 Cor. 8:9**

**K**risti 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. Aleluya!

**Ozioma**

Ihe ogugu nke a si n' ozioma di aso nke Mak dere (10:17-27)

**K**a Jesu na-ebili njem, otu nwoke gbaara oso bia gbuo ikpere n' ala n' ihu ya, juo ya si, "Ezigbo onyenkuzi, gini ka m ga-eme ka m wee keta ndu ebighiebi?" Jesu juru ya si, "Gini mere i ji akpo m ezigbo onye? O nweghi onye bu ezigbo onye beluso Chineke. I marala ihe ndi e nyere n' iwu. 'Egbula ochu, Akwala iko, Ezula ohi, Agbala ama asi, Arugbula mmadu, sopuru nna gi na nne gi.'"

said to him, 'Master, I have kept all these from my earliest days.' Jesus looked steadily at him and loved him and he said, 'there is one thing you lack. Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' But his face fell at these words and he went away sad, for he was a man of great wealth.

Jesus looked round and said to his disciples, 'how hard it is for those who have riches to enter the kingdom of God!' The disciples were astounded by these words, but Jesus insisted, 'my children,' he said to them 'how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' They were more astonished than ever. 'In that case' they said to one another 'who can be saved?' Jesus gazed at them. 'For men' he said 'it is impossible, but not for God: because everything is possible for God.'

The Gospel of the Lord.

### Prayer Over The Offerings

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

### Communion Antiphon

**B**ehold, I am with you all days, until the end of the ages, says the Lord.

### Prayer After Communion

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

Nwoke ahụ zara ya si, "Onyenkuzi, ihe niile ndị a ka m debere site n'okorobia m." Jesu lere ya anya nwee ihunaanya n'ebe o no, gwa ya si, "Otu ihe fọdụrụ gị ime. Laa, ree ihe niile i nwere were nye ndi ogbenye, i ga-enwe akwụ n'eluiigwe, bịa sobe m." Mgbe o nuru okwu a ihu gbaruru ya, o wee laa na mwute, n'ihina o bu onye bara uba nke ukwu.

Jesu elegharia anya si ndi na-eso uzo ya, "Lee ka o si sie ike ndi ogaranya iba n'Alaeze Chineke!" Okwu ya turu ndi na-eso uzo ya n'anya. Jesu gwakwara ha ozo si, "Umuntakiri m, lee ka o si siere ndi tukwasara obi n'akunuba ike iba n'Alaeze Chineke! O dikariri inyinyabu mfe igafe n'anya aga kariya ogaranya iba n'Alaeze Chineke!" Okwu a turu ha n'anya nke ukwu, ha wee juo ya si, "Onye kwanu ka a puru izoputa?" Jesu lere ha anya si, "N'ebe mmadu no, nke a bu ihe na-agaghi ekwe omume, ma o bughi n'ebe Chineke no n'ihina o puru ime ihe niile"

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**C**hineke, Gị nyere anyi onyinye ndi a anyi na-ebute n'aha Gị. I na-agunyekwa ha n'ihe anyi bu umuodibo Gị ji efe Gị. Biko, anyi n'arịo ka I were ebere Gị mee ka ihe I ji akwụ ugwo ezigbo omume, wetara anyi ugwo nke anuri di ebighi ebi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**O**nyenweanyi kwuru si: "Mu onwe M, bu Dinwenu, nonyere unu oge niile ruo na ngwucha nke uwa."

### Ekpere A Natachaa Oriri Nso

**O**nyenweanyi, anyi ewerela onyinye nke nzoputa Gị rijuo afo. Biko site n'ebere Gị, mee ka ihe ogbugba ndu nke a, na-agba anyi ume n'elu uwa a, biakwa wetara anyi anuri nke iketa oke na ndu ebighi ebi n'alaeze eluiigwe. Site na Kristi Onyenweanyi.

## 28 May [Afo] Tuesday of Ordinary Time - Week 8 (Green)

(For Entry Antiphon and Collect, see page 56)

### First Reading

Reading from the first Letter of St. Peter (1:10-16)

**I**t was this salvation that the prophets were looking and searching so hard for; their prophecies were about the grace which was to come to you. The Spirit of Christ and the glories that would come after them, and they tried to find out at what time and in what circumstances all

### The Ogugu Nke Mbụ

Ihe agugu e wetara n'akwukwo ozi mbu nke Pita di aso dere (1:10-16)

**I**he banyere nzoputa a ka ndi amuma chosiri ike, Ijukwaa ajuju banyere ya. Ha bukwara amuma banyere amara ahụ nke Chineke ga-enye unu. Ha gbara mbo ichoputa ihe mmuo Kristi ahụ bi n'ime ha na-ekwu, n'ihina o burula uzo gbaara ha ama banyere ahuhu niile Kristi ga-ahụ na ebube niile ga-

this was to be expected. It was revealed to them that the news they brought of all the things which have now been announced to you, by those who preached to you the Good News through the Holy Spirit sent from heaven, was for you and not for themselves. Even the angels long to catch a glimpse of these things.

Free your minds, then, of encumbrances, control them, and put your trust in nothing but the grace that will be given you when Jesus Christ is revealed. Do not behave in the way that you liked to before you learnt the truth; make a habit of obedience: be holy in all you do, since it is the Holy One who has called you, and scripture says: Be holy, for I am holy. The word of the Lord.

### **Responsorial psalm Ps. 97:1-4 (R.v.2)**

**Response: The Lord has made known his salvation.**

1. Sing a new song to the Lord for he has worked wonders. His right hand and his holy arm have brought salvation. (R)
2. The Lord has made known his salvation; has shown his justice to the nations. He has remembered his truth and love for the house of Israel. (R)
3. All the ends of the earth have seen the salvation of our God. Shout to the Lord all the earth, ring out your joy. (R)

### **Alleluia, alleluia! Mt 11: 25**

**B**lessed 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 Mark (10:28-31)

**W**hat about us?" Peter asked Jesus. 'We have left everything and followed you.' Jesus said, 'I tell you solemnly, there is no one who has left house, brothers, sisters, father, children or land for my sake and for the sake of the gospel who will not be repaid a hundred times over, houses, brothers, sisters, mothers, children and land - not without persecutions - now in this present time and, in the world to come, eternal life.

'Many who are first will be last, and the last first.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 58)

eso ya. Chineke mere ka ha mata na oru ha ru ru n' uwa abughi maka odimma nke onwe ha, kama maka nke unu. Ha ru ru ru unu oru nke a mgbe ha gwara unu okwu banyere ihe ndi ahụ, nke ndi na-agbasa ozioma na-agwakwa unu ugbu a. Ha gwara unu ya site n'ike nke Mmuo Nso, nke e siri n' eluigwe zita. Ihe ndi ahụ bukwa ihe ndi mmuooma n' onwe ha chokwara imata.

N' ihi nke a, werenu uche unu niile jikere iru oru, anya dookwa unu. Nweenu nchekwube zuru oke n' amara nke a ga-ewetara unu mgbe a ga-ekpughe Jesu Kristi. Di ka unu na-erubeisi, unu esokwala name ihe ojofo ufodu nke na-agu unu agu na mbu, mgbe unu na-amaghi ihe. Kama, dinu nso n' ihe niile unu na-eme di ka Chineke onye nke kporo unu. N' ihina e dere ya n' akwukwo Nso, si: "Unu ga-adi nso, n' ihina mu onwe m di nso. Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 97:1-4 (Az.2)**

**Aziza: Onyenweanyi egosila ike nzoputa ya**

1. Kweere Onyenweanyi ukwe ohuru, n' ihina o ru ru 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 ezinulo Izrel no. (Az.)
3. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tijerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)

### **Aleluya, aleluya! Mat 11: 25**

**A**na m ekele gi Nna Dinwenu nke eluigwe na Auwa, n' ihina I kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okemmuta. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n' ozioma di aso nke Mak dere (10:28-31)

**P**ita ebido gwaba Jesu si, "Lee anyi ahapula ihe niile soro gi." Jesu siri ha, "N' ezie agwa m unu, o dighi onye obula nke hapuru ulo, mobu umunne ndi nwoke mobu umunne ndi nwaanyi mobu nne mobu nna, mobu umu, mobu ala, n' ihi m na n' ihi ozioma, na-agaghi enweta ihe ndi a ugbu a, na n' oge a. O ga-enweta nari kwuru nari; ulo, na umunne nwoke na umunne nwaanyi, na nne, na umu, na ubi, ha na otutu nsogbu o ganatakwa ndu ebighiebi n' uwa nke na-abia n' ihu.

Ma otutu ndi bu uzo ga-abu ndi ikpeazu, ndi ikpeazu aburu ndi bu uzo.

Ozioma nke Oseburuwa.



**St. Paul VI, Pope (Opt. Mem)**  
(For Entry Antiphon and Collect, see page 56)

**First Reading**

A reading from the first letter of St. Peter (1:18-25)

**R**emember, the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot or stain, namely Christ; who, though known since before the world was made, has been revealed only in our time, the end of the ages, for your sake. Through him you now have faith in God, who raised him from the dead and gave him glory for that very reason - so that you would have faith and hope in God.

You have been obedient to the truth and purified your souls until you can love like brothers, in sincerity; let your love for each other be real and from the heart - your new birth was not from any mortal seed but from the everlasting word of the living and eternal God. All flesh is grass and its glory like the wild flower's. The grass withers, the flower falls. But the word of the Lord remains for ever. What is this word? It is the Good News that has been brought to you.

This is 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, 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.)

**Alleluia, alleluia! 1 Jn 2:5**

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

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwozi mbu nke Pita di aso dere (1:18-25)

**U**nu matara ihe e jiri gbaputa unu na ndu ojoo nke unu si n'aka nna unu ha nata. Unu matakwarana na ihe e ji gbaputa unu abughi ihe puru imebi emebi di ka olaocha, mọbu olaedo. Kama, ihe e ji gbaputa unu bu obara di oke onu nke Kristi, onye di ka nwa aturu na-enweghi oru mọbu ntupo. A hoputalari kristi tupu e kee uwa. E kpughekwarana ya n'ihia unu mgbe oge ruru. Unu sitere n'aka ya kwere na Chineke, bu onye nyere ya ebube. N'ihia nke a, okwukwe na olileanya unu di n'ebe Chineke no.

Ebe unu sitere n'irubere eziokwu nke ozioma ahụ isi, mee ka mkpuru obi unu di ocha, nahukwa ndi kwere ekwe ibe unu n'anya n'ejighi aghughu obula, werekwanu obi unu niile nahurita ibe unu n'anya. Site n'okwu nke Chineke di ndu, a mughariala unu ozo, ka unu buru umu na-anaghi anwu, na ndi na-adigidekwa. N'ihina: "Mmadu niile di ka ahihia, ebube ha dikwa ka okolo ocha. Ahihia kponwu, okooko ya adapu. Ma okwu nke Onyenweanyi gadigide ruo mgbe ebighiebi." Okwu a bukwa ozioma ahụ nke gbasaara unu.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 147:12-15. 19-20. (Az.12)**

Aziza: **Jerusalem too Onyenweanyi.**

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

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

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

**Alaluya, alaluya! 1 Jn.2:5**

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

## Gospel

A reading from the holy Gospel according to Mark (10:32-45)

**T**hey were on the road, going up to Jerusalem; Jesus was walking on ahead of them; they were in a daze and those who followed were apprehensive. Once more taking the Twelve aside he began to tell them what was going to happen to him: 'Now we are going up to Jerusalem, and the Son of Man is about to be handed over to the chief priests and the scribes. They will condemn him to death and will hand him over to the pagans, who will mock him and spit at him and scourge him and put him to death; and after three days he will rise again.'

James and John, the sons of Zebedee, approached him. 'Master,' they said to him 'we want you to do us a favour.' He said to them, 'What is it you want me to do for you?' They said to him, 'Allow us to sit one at your right hand and the other at your left in your glory.' 'You do not know what you are asking' Jesus said to them. 'Can you drink the cup that I must drink, or be baptised with the baptism with which I must be baptised?' They replied, 'We can.' Jesus said to them, 'The cup that I must drink you shall drink, and with the baptism with which I must be baptised you shall be baptised, but as for seats at my right hand or my left, these are not mine to grant; they belong to those to whom they have been allotted.'

When the other ten heard this they began to feel indignant with James and John, so Jesus called them to him and said to them, 'You know that among the pagans their so-called rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be slave to all. For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 58)

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (10:32-45)

**K**a ha no n'uzo na-agaje Jerusalem, Jesu ganahuru ndi na-eso uzo ya. Nke a turu ha n'anya, biakwa ndi mmadu, ndi so ha egwu. Ma Jesu kporo ndi ozi iri na abuo ahụ iche ozo malite ikpughere ha ufodu ihe ga-adakwasị ya. O siri ha, "Lee, anyi na-agbago Jerusalem, n'ebe ahụ, a ga-arara Nwa nke mmadu nye n'aka ndiisi nchujaja na ndi odeakwukwo, ha ga-ama ya ikpe onwu, rara ya nye n'aka ndi mba ozo. Ndi a ga-eme ya ihe ochi, buo ya asu, pia ya utali, gbukwaa ya, ma mgbe ubochi ato gachara, o ga-esikwa n'onwu bilie."

E mechaa Jemis na Jon umu Zebedi, were biakwute Jesu, si ya, "Onyenkuzi, anyi n-achọ ka i meere anyi otu ihe anyi ga-arịọ gi." Jesu juru ha si, "Gini ka unu choro ka m meere unu?" Ha siri ya, "Biko, kwee ka anyi nodu, otu n'aka nri gi, otu n'aka ekpe gi, mgbe obula i ga-anodu n'ocheeze gi." Ma Jesu siri ha, "Unu amaghi ihe unu na-arịọ. Unu nwere ike inu iko m ga-anu, mobu kwe ka e mee unu udi mmirichukwu ahụ nke a ga-eme m?" Ha zara ya, "Anyi nwere ike." Jesu siri ha, "Iko nke m ga-anu ka unu ga-anu, mmirichukwu nke a ga-eme m ka a ga-emekwa unu. Ma, o bughi m ga-ekpebi onye ga-anọ n'aka nri m mobu n'aka ekpe m. Kama onodu ahụ diiri ndi niile a kwadebeere ya." Mgbe umuzu Jesu mmadu iri ozo nuru maka aririọ umunne abuo ahụ, iwe juputara ha obi n'ebe Jemis na Jon no. Ma Jesu kpokotara ha onu si ha, "Unu amarala na n'etiti ndi ogo mmuo ndi kwesiri ichi ha na-achi ochichi nchigbu. Ndi nnukwu mmadu ha na-egosikwa na ha ji ike ochichi. Ma o gaghi adi otu a n'etiti unu. Kama onye obula ga-abu onye ukwu n'etiti unu ga-aburiri nwodibo unu. Onye obulakwa nke ga-abu onye mbu n'etiti unu ga-aburiri ohu unu niile. N'hina Nwa nke Mmadu biakwara, o bughi ka a gbaara ya odibo, kama ka o buru odibo, werekwa ndu ya nye maka mgbaputa otutu mmadu.

Ozioma nke Oseburuwa.

**First Reading**

A reading from the first letter of St. Peter (2:2-5.9-12)

**Y**ou are new born, and, like babies, you should be hungry for nothing but milk - the spiritual honesty which will help you to grow up to salvation - now that you have tested the goodness of the Lord.

He is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house.

But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light. Once you were not a people at all and now you are the People of God; once you were outside the mercy and now you have been given mercy.

I urge you my dear people, while you are visitors and pilgrims to keep yourselves free from the selfish passions that attack the soul. Always behave honourably among pagans so that they can see your good works for themselves and, when the day of reckoning comes, give thanks to God for the things which now make them denounce you as criminals. The word of the Lord.

**Responsorial Psalm: Ps. 99:2-5 (R.v.2)**

**Response: Come before the Lord, singing for joy.**

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. Go within his gates, giving thanks. Enter his courts with songs of praise. Give thanks to him and bless his name. (R.)
4. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. (R.)

**Alleluia, alleluia Jn 8:12**

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

**The Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwoozii mbu nke Pita di aso dere (2:2-5.9-12)

**D**inu ka umu a muru ohuru, ka aguu okwu Chukwu na-agusi unu ike, dika mmiri ara si agu umu a muru ohuru, ka o ga-abu site n'ihu ya, unu etoro n'ozoputa. N'ihina, "unu edetula obioma nke Onyenweanyi ire."

Biakwutenu onye ahu, bu okwute di ndu, nke ndi mmadu juruaju, nke Chineke hoputara, nyekwa ya nsopuru. Bianu ka e were unu dika okwute di ndu wuo ulo nke Mmuo Nso, ebe unu ga-eje ozi dika ndi nchuja di nso, na ndi na-chu aja nke mmuo nke na-adi Chineke mma, site na Jesu Kristi.

Ma unu bu agburu a hotara ahota, ndi nchujaja no n'okwa eze, mba di nso, ndi Chineke nwetaara onwe ya. Unu onwe unu bu ndi e si n'ochichiri kpobata n'ihie nke ya di ebube, nakwuputa aka oru ya n'owa niile. N'oge mbu, unu abughi ndi nke Chineke. Mana ugbu a, unu bu ndi nke ya. Mgbe ahukwa, unu amaghi ebere Chineke ma ugbu a, obi ebere ya erutela unu aka.

Ndi m huru n'anya, ana m ario unu ka unu name emume dika ndi ije na ndi obia n'elu uwa. Unu esokwala eme ihe ojoo di icheiche na-agu ahu unu aguu, nke na-alukwa ogu mgbe niile megide mkpuruobi unu. Na-ebinu ezi ndu n'etiti ndi mba ozo. Ka o ga-abu ha na-akpo unu ndi ojoo, ha nwere ike site n'ezi oru unu niile nke ha na-elere anya too Chineke n'ubochi o ga-abia. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu 100: 2-5 (Az.1)**

**Aziza: Uwa niile tijerenu Onyenweanyi mkpu onu.**

1. Werenu iti mkpu onu bia n'ihu ya. (Az.)
2. Maranu na Onyenweanyi bu Chineke ya kere anyi, O bukwa ya nwe anyi, anyi bu ndi nke ya, anyi bukwa igwe aturu ya. (Az.)
3. Werenu ekele baa n'onuzo ama ya niile, werenu otito baa n'ogige ya niile; kelenu ya, goziokwanu aha ya. (Az.)
4. N'ihina Onyenweanyi di mma, Ihunaanya ya na-adi ebebe, ntukwasioji bu na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

**Alaluya, alaluya Jon 8:12**

**A**bu m ihe nke uwa, O bu Dinwenu na Aekwu, onye obula na-eso m ga-enwe ihe nke ndu. Alaluya!

## Gospel

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

**T**hey reached Jericho; and as Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again. Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road.

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 58)



## 31 May (Orie) Friday (White)

### The Visitation of Blessed Virgin Mary (Feast)

**T**he feast of Visitation is today celebrated on the last day of the month traditionally assigned to Mary and three weeks before the Solemnity of the Birth of John the Baptist, June 24.

Originally, the feast was celebrated locally among the Franciscans since 1263. In 1389, Pope Urban VI extended it to the entire Church with the hope that Christ and His Mother would visit the Church and put an end to the Great Schism threatening the Church.

Mary left Nazareth at the end of March according to Tradition and went over the mountains to Hebron, south of Jerusalem, to wait upon her cousin Elizabeth (cf. Luke 1:39-57). Upon her arrival, John the Forerunner leaped in the womb of his mother, Elizabeth, feeling the presence of his Divine Saviour which Mary carried. John was then cleansed from original sin and filled with the grace of God, while Mary and Elizabeth shared their feelings of joy in God's salvific works.

#### Entry Antiphon

**C**ome and hear, all who fear God; I will tell what he did for my soul.

#### Ukwe Mbata

**B**ianu nuru, unu ndi niile na-aturu Chineke egwu; Ba ga m akoro unu ihe o meere m mkpuruobi m.

#### Collect

**A**lmighty ever-living God, who, while the Blessed Virgin Mary was carrying your Son in her womb, inspired her to visit Elizabeth, grant us, we pray, that, faithful to the promptings of the Spirit, we may magnify your greatness with the Virgin Mary at all times. Through our Lord.

## Ozioma

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

**H**a biaruru obodo Jeriko. Mgbe Jesu na ndi na-eso uzo ya, na oke igwe mmadu so ha na-ahapu obodo Jeriko, Batimeus, onye aririo kpuru isi nwa Timeus nokwa n'akuku uzo. Mgbe o nuru na o bu Jesu onye Nazaret na-agafe, o malitere iti mkpu, si, "Jesu, Nwa Devid, meere m ebere!" Otutu baara ya mba, gwa ya ka o mechie onu ya. Kama o tisiri mkpu ike, si, "Nwa Devid, meere m ebere!" Jesu kwusiri si, "Kpooonu ya." Ha akpoo onye isi ahu si ya, "Obi sie gi ike; kulie, o na-akpo gi." O wee chifuo uwe ya, zolie ije, biakwute Jesu. Jesu juru ya si, "Gini ka i na-acho ka m meere gi?" Onyeisi ahu zara si ya, "Nna anyi, ka m hu uzo." Jesu si, "Gaba, okwukwe gi emeela ka ahu di gi mma." Ozigbo ahu o huru uzo ma malitekwa iso Jesu n'ije ya.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 58)

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#### Entry Antiphon

**C**ome and hear, all who fear God; I will tell what he did for my soul.

#### Ukwe Mbata

**B**ianu nuru, unu ndi niile na-aturu Chineke egwu; Ba ga m akoro unu ihe o meere m mkpuruobi m.

#### Ekpere Mmeghe

**C**hineke ji ike niile di ebighiebi, onye, ka Vejin Maria di Ngozi bu Nwa gi n'afu ya, kpalitere ya ka o jee leta Elizabet, meere anyi, anyi na-ario, ka, site na irubere mkpalite nke Muo gi ga, anyi ewere soro Vejin Maria too idiukwu gi mgbe niile. Site na Dinwenu anyi.



## First Reading

A reading from the prophet Zephaniah (3:14-18)

**S**hout for joy, daughter of Zion, Israel, shout aloud! Rejoice, exult with all your heart, daughter of Jerusalem! The Lord has repealed your sentence; he has driven your enemies away. The Lord, the king of Israel, is in your midst; you have no more evil to fear. When that day comes, word will come to Jerusalem: Zion, have no fear, do not let your hands fall limp. The Lord your God is in your midst, a victorious warrior. He will exult with joy over you, he will renew you by his love; he will dance with shouts of joy for you as on a day of festival.

This is the word of the Lord.

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

Response: **Great in your midst is the Holy One of Israel.**

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

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

3. Sing a psalm to the Lord! For he has done glorious deeds, make them known to all the earth! People of Zion, sing and shout for joy for great in your midst is the Holy One of Israel. (R.)

## Alleluia, alleluia! Lk. 1:45

**B**lessed is the Virgin Mary who believed that the promise made her by the Lord would be fulfilled. Alleluia!

## Gospel

A reading from the holy Gospel according to Luke (1:39-56)

**M**ary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who

## The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Zafanaya (3:14-18)

**K**wesie ukwe ike, gi ada Zayon; tie mkpu, gi Izrel! Were obi gi niile n'uria ma goriwe, gi ada Jerusalem! Chineke akagbuola ikpe niile mara gi, O chupula ndiuro gi niile. Eze Izrel bu Chineke no n'etiti gi, egwu ihe ojojo obula agaghi atu gi ozo. N'ubochi ahụ a ga-agwa Jerusalem si: "egwu atula gi, gi Zayon, ekwela ka aka gi daa mba. Dinwenụ Chukwu gi no n'etiti gi, odogwu na-enye mmeri; o ga-eji obiuto n'uria na gi, o ga-emekwa ka i di ohuru n'ihunaanya ya, o ga-eji nnukwu ukwe gorie na gi dika ubochi emume.

Okwu nke Oseburuwa.

## Abuoma na Aziza: Aiz. 12:2-6.(Az.6)

Aziza: **Onye no n'etiti unu bu nnukwu Onye di nso nke Izrel.**

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

2. Nye Chineke ekele, kpokuonu aha ya, Meenu ka a mata aka oru ya n'ebe mba niile no, kwuputana na aha ya di elu (Az.)

3. Buronu Onyenweanyi abu oma, n'ihina o ruru otutu oru ebube; meenu ka a nu ya n'uwa niile. Tisieni mkpu ike, kweenu ukwe onu, unu ndi bi na Zayon, N'ihina onye no n'etiti unu bu nnukwu onye di nso nke Izrel. (Az.)

## Aleluya, aleluya! Luk. 1:45

**N**gozi diri Vejin Maria onye nke kwere n'ihe niile Dinwenụ gwara ya, ga-emezu. Aleluya!

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (1:39-56)

**N**oge ahụ Maria biliri, gaa osiso n'otu nobodo di n'ugwu n'ala Judia. O banyere n'ulo Zekaria, kelee Elizabeth. Mgbe Elizabeth nuru olu ekele Maria, nwa o bu n'afọ wuliri elu. Elizabeth juputara na Mmuo Nso wee tie mkpu onu si, "I di ngozi n'etiti umunwaanyi niile, o dikwa ngozi bu nwa afọ gi bu Jesu. Olee otu nke a si rute m aka na nne nke Onyenwe m biara ileta m? Lee, mgbe m nuru olu ekele gi, nwa no m n'afọ wuliri elu n'onu. Ngozi na-adiri nwaanyi ahụ nke kwere n'ihe niile Dinwenụ

believed that the promise made her by the Lord would be fulfilled.’ And Mary said: ‘My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him. He has shown the power of his arm, he has routed the proud of heart. He has pulled down princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away. He has come to the help of Israel his servant, mindful of his mercy - according to the promise he made to our ancestors of his mercy to Abraham and to his descendants for ever.’ Mary stayed with Elizabeth about three months and then went back home.

This is the Gospel of the Lord.

### Prayer Over The Offerings

**M**ay our offering of this saving sacrifice be acceptable to your majesty, O Lord, as you were pleased to accept the charity of the most Blessed Mother of your Only Begotten Son. Who lives and reigns for ever and ever.

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

### Communion Antiphon

**A**ll generations will call me blessed, for he who is mighty has done great things for me, and holy is his name.

### Prayer After Communion

**M**ay your Church proclaim your greatness, O God, for you have done great things for your faithful, and, as Saint John the Baptist leapt with joy when he first sensed the hidden presence of Christ, so may your Church rejoice to receive in this Sacrament the same ever-living Lord. Who lives and reigns for ever and ever.

### Solemn Blessing

V./ Born of the Blessed Virgin Mary, the Son of God redeemed mankind. May he enrich you with his blessings. **R./ Amen.**

V./ You received the author of life through Mary. May you always rejoice in her loving care. **R./ Amen.**

V./ You have come on Mary’s Feastday to venerate her. May you be filled with the joys of the Spirit and the gifts of your eternal home. **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.**

gwara ya, ga-emezu.” Maria kwere ukwe si: “Mkpuru obi m na-eto Dinwenụ m Muo m na-anuri na Chukwu onye nzoputa m Maka na o leelee anya n’umeala odibo nwaanyi ya, site taata ndudugandu niile ga na-akpo m onye di ngozi; Maka na onye di ike emeerela m nnukwu ihe, aha ya di nso. Obi ebere ya si na ndudugandu ruo na ndudugandu maka ndi na-aturu ya egwu, O gosila ike aka ya, o chusachaala ndi nganga di n’obi; O sila n’ocheeze budaa ndi ukwu, bulie ndi umeala; O nyejuola ndi aguu na-agu afo hapu ndi ogaranya ka ha gbara aka laa. O nyerela Izrel nwodibo ya aka, na ncheta ebere ya, Dika o si gwa nna anyi Abraham na mkpuru ya ebebe.” Maria nonyeere Elizabet ihe di ka onwa ato tupu o loghachi n’ulo ya.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**K**a nhunye aja nzoputa nke a masi kukopeze gi inara, O Chineke, dika o siri masi gi inara ihunaanya nke Nne dikasiri Ngozi nke Otu Nwa I Muru Naani Ya. Onye di ndu na-achi ebighiebi ebighiebi.

### Ukwe Oriri Nso

**N**ndudugandu niile ga-akpo m onye di ngozi, n’ihi na Onye ji ike niile ru ru nnukwu oru n’ebe m no; Aha ya di aso.

### Ekpere A Natachaa Oriri Nso

**K**a Nzuko gi kwuputa idjukwu gi, O Chineke, n’ihi na i merela ndi kwere na gi nnukwu ihe ga; ebe Jon Baptist di aso wuliri elu n’onu oge o choputara nnonye zoro ezo nke Kristi, ka Nzuko gi nuria inata n’ime Sakramenti a otu Onyenweanyi ahu di okpu. Onye di ndu na-achi ebighiebi ebighiebi.

### Ngozi Puru Iche

**Uko/** Nwa nke Chukwu a muru na Vejin Maria di ngozi zoputara mmadu. Ka o hujuputa uba ngozi ya n’ime unu. **Oha/ Amen.**

**Uko/** Unu esila n’aka Maria nata isi-okike ndu. Ka unu nuria na nchedo ihunaanya ya mgbe niile. **Oha/ Amen.**

**Uko/** Unu bbara taa ka unu sopusu Maria n’ubochi oriri ya. Ka unu juputakwa n’onu nke Mimu Nso na onyinye nke ulo unu di ebighiebi. **Oha/ Amen.**

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

# SUNDAY EVENING INSTRUCTION

6th Sunday of Easter (B)

5 May 2024 [Nkwo]

## The Love Jesus Has of God the Father

Jesus loved his Father which he demonstrated by his free, total and loving obedience. He stated as purpose of his coming to reveal the Father and to make Him known. Perfectly submitting in love to the will of his Father, the intimate union that resulted defined his entire being and action, revealing him as ocean of divine love and mercy – which radically manifested in his redeeming passion and death.

Jesus is intimately united with his Father:

**John 10:30** “I and the Father are one.”

He is deeply aware of his Father's love:

**John 5:20** The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished.

He acknowledges the Father as source and goal of his earthly life and existence:

**John 16:28** I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.

Jesus imitates, cooperates with and totally depends on his Father:

**John 5:17,19** But Jesus answered them, “My Father is still working, and I also am working... Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise.”

Jesus demonstrates his love for his Father by totally submitting to his will:

**John 14:31** But that the world may know that I love the Father, and as the Father gave me commandment, so I do.

**John 5:30** I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

**John 6:38** For I have come down from heaven, not to do my own will, but the will of Him who sent me.

**Luke 22:41-42** Then he withdrew from them about a stone's throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.”

He let the reality of his Father's love animate his life, unto which he draws people to share in:

**John 15:9-10** As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

### FATHERS OF THE CHURCH

**St Hilary of Poitiers (c. 315–367)** underlines Christ's free and total self-giving love to his Father:

Although He (Jesus) humbled Himself, His nature knew no humiliation: though He was obedient, it was a voluntary obedience, for He became obedient by humbling Himself. The Only-begotten God humbled Himself, and obeyed His Father even to the death of the Cross: ...

The subjection is then in its signification simply a demonstration of the Mystery.

**St Ambrose (c.339 - 397)** affirms the perfect unity and conformity of Christ's will to his Father:

The grace of His submission ... and the acts of His power are not at variance therewith. For whatsoever things the Father doeth, the same also doeth the Son, in like manner. The Son both doeth the same things, and doeth them in like manner, but it is the Father's will that He be entreated in the matter of what He Himself proposeth to do, that you may understand, not that He cannot do it otherwise, but that there is one power displayed.

**St Augustine (354-430)** singles out the radical obedience of Christ as mark of his intimate love of God the Father:

“Thy will be done” is also rightly understood in the sense of, Let obedience be rendered to Thy precepts: “as in heaven so on earth,” *i.e.* as by the angels so by men. For, that the will of God is done when His precepts are obeyed, the Lord Himself says, when He affirms, “My meat is to do the will of Him that sent me;” and often, “I came, not to do mine own will, but the will of Him that sent me;” and when He says, “Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.”

## CATECHISM OF THE CATHOLIC CHURCH

The Catechism offers Christ's loving obedience to his Father as model to all his disciples:

**CCC 1693** Christ Jesus always did what was pleasing to the Father (Cf. Jn 8:29), and always lived in perfect communion with him. Likewise Christ's disciples are invited to live in the sight of the Father "who sees in secret," (Mt 6:6) in order to become "perfect as your heavenly Father is perfect" (Mt 5:48).

The Incarnation of Jesus has purpose to reveal the love and Fatherhood of God:

**CCC 58** The Word became flesh so that thus we might know God's love: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him" (1 Jn 4:9). "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn 3:16).

**CCC 240** Jesus revealed that God is Father in an unheard-of sense: he is Father not only in being Creator; he is eternally Father in relation to his only Son, who is eternally Son only in relation to his Father: "No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."<sup>64</sup>

**CCC 2780** We can invoke God as "Father" because *he is revealed to us* by his Son become man and because his Spirit makes him known to us. The personal relation of the Son to the Father is something that man cannot conceive of nor the angelic powers even dimly see: and yet, the Spirit of the Son grants a participation in that very relation to us who believe that Jesus is the Christ and that we are born of God (Cf. Jn 1:1; 1 Jn 5:1).

Christ's radical love of God the Father is shown in union of will:

**CCC 2824** In Christ, and through his human will, the will of the Father has been perfectly fulfilled once for all. Jesus said on entering into this world: "Lo, I have come to do your will, O God" (Heb 10:7; Ps 40:7). Only Jesus can say: "I always do what is pleasing to him" (Jn 8:29). In the prayer of his agony, he consents totally to this will: "not my will, but yours be done" (Lk 22:42; cf. Jn 4:34; 5:30; 6:38).

His entire earthly life is in, with, and for God the Father:

**CCC 606** The Son of God, who came down "from heaven, not to do [his] own will, but the will of him who sent [him]" (Jn 6:38), said on coming into the world, "Lo, I have come to do your will, O God." "And by that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb 10:5-10). From the first moment of his Incarnation the Son embraces the Father's plan of divine salvation in his redemptive mission: "My food is to do the will of him who sent me, and to accomplish his work" (Jn 4:34). The sacrifice of Jesus "for the sins of the whole world" (1 Jn 2:2) expresses his loving communion with the Father. "The Father loves me, because I lay down my life", said the Lord, "[for] I do as the Father has commanded me, so that the world may know that I love the Father" (Jn 10:17; 14:31).

Jesus freely embraced the Father's redeeming love, to open door to salvation:

**CCC 609** By embracing in his human heart the Father's love for men, Jesus "loved them to the end", for "greater love has no man than this, that a man lay down his life for his friends" (Jn 13:1; 15:13). In suffering and death his humanity became the free and perfect instrument of his divine love which desires the salvation of men (Cf. Heb 2:10,17-18; 4:15; 5:7-9). Indeed, out of love for his Father and for men, whom the Father wants to save, Jesus freely accepted his Passion and death: "No one takes [my life] from me, but I lay it down of my own accord" (Jn 10:18). Hence the sovereign freedom of God's Son as he went out to his death (Cf. Jn 18:4-6; Mt 26:53).

Through Jesus Christ, we learn to obey and love God our Father:

**CCC 2825** "Although he was a Son, [Jesus] learned obedience through what he suffered" (Heb 5:8). How much more reason have we sinful creatures to learn obedience - we who in him have become children of adoption. We ask our Father to unite our will to his Son's, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father (Cf. Jn 8:29).

### GROUP DISCUSSIONS

1. Discuss how the love of his Father was central factor in the life and ministry of Jesus?
2. If Jesus came to reveal his Father and to make Him known as Abba, how successful is he, considering the fact that God the Father seems to be still a distant, anonymous and abstract being?



## **Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication**

*Dear brothers and sisters!*

The development of systems of artificial intelligence ... is radically affecting the world of information and communication, and through it, certain foundations of life in society. These changes affect everyone, not merely professionals in those fields. The rapid spread of astonishing innovations, whose workings and potential are beyond the ability of most of us to understand and appreciate, has proven both exciting and disorienting. This leads inevitably to deeper questions about the nature of human beings, our distinctiveness and the future of the species *homo sapiens* in the age of artificial intelligence. How can we remain fully human and guide this cultural transformation to serve a good purpose?

*Starting with the heart*

Before all else, we need to set aside catastrophic predictions and their numbing effects. A century ago, Romano Guardini reflected on technology and humanity. Guardini urged us not to reject “the new” in an attempt to “preserve a beautiful world condemned to disappear”. At the same time, he prophetically warned that “we are constantly in the process of becoming. We must enter into this process, each in his or her own way, with openness but also with sensitivity to everything that is destructive and inhumane therein”. And he concluded: “These are technical, scientific and political problems, but they cannot be resolved except by starting from our humanity. A new kind of human being must take shape, endowed with a deeper spirituality and new freedom and interiority”.

At this time in history, which risks becoming rich in technology and poor in humanity, our reflections must begin with the human heart. Only by adopting a spiritual way of viewing reality, only by recovering a wisdom of the heart, can we confront and interpret the newness of our time and rediscover the path to a fully human communication. In the Bible, the heart is seen as the place of freedom and decision-making. It symbolizes integrity and unity, but it also engages our emotions, desires, dreams; it is, above all, the inward place of our encounter with God. Wisdom of the heart, then, is the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility and our vulnerability, our past and our future, our individuality and our membership within a larger community.

This wisdom of the heart lets itself be found by those who seek it and be seen by those who love it; it anticipates those who desire it and it goes in search of those who are worthy of it (cf. *Wis* 6:12-16). It accompanies those willing to take advice (cf. *Prov* 13:10), those endowed with a docile and listening heart (cf. *1 Kg* 3:9). A gift of the Holy Spirit, it enables us to look at things with God's eyes, to see connections, situations, events and to uncover their real meaning. Without this kind of wisdom, life becomes bland, since it is precisely wisdom – whose Latin root *sapere* is related to the noun *sapor* – that gives “savour” to life.

*Opportunity and danger*

Such wisdom cannot be sought from machines. Although the term “artificial intelligence” has now supplanted the more correct term, “machine learning”, used in scientific literature, the very use of the word “intelligence” can prove misleading. No doubt, machines possess a limitlessly greater capacity than human beings for storing and correlating data, but human beings alone are capable of making sense of that data. It is not simply a matter of making machines appear more human, but of awakening humanity from the slumber induced by the illusion of omnipotence, based on the belief that we are completely autonomous and self-referential subjects, detached from all social bonds and forgetful of our status as creatures.

Human beings have always realized that they are not self-sufficient and have sought to

overcome their vulnerability by employing every means possible. From the earliest prehistoric artifacts, used as extensions of the arms, and then the media, used as an extension of the spoken word, we have now become capable of creating highly sophisticated machines that act as a support for thinking. Each of these instruments, however, can be abused by the primordial temptation to become *like God without God* (cf. *Gen 3*), that is, to want to grasp by our own effort what should instead be freely received as a gift from God, to be enjoyed in the company of others.

Depending on the inclination of the heart, everything within our reach becomes either an opportunity or a threat. Our very bodies, created for communication and communion, can become a means of aggression. So too, every technical extension of our humanity can be a means of loving service or of hostile domination. Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations. For example, they can render accessible and understandable an enormous patrimony of written knowledge from past ages or enable communication between individuals who do not share a common language. Yet, at the same time, they can be a source of “cognitive pollution”, a distortion of reality by partially or completely false narratives, believed and broadcast as if they were true. We need but think of the long-standing problem of disinformation in the form of fake news, [3] which today can employ “deepfakes”, namely the creation and diffusion of images that appear perfectly plausible but false (I too have been an object of this), or of audio messages that use a person's voice to say things which that person never said. The technology of simulation behind these programmes can be useful in certain specific fields, but it becomes perverse when it distorts our relationship with others and with reality.

Starting with the first wave of artificial intelligence, that of social media, we have experienced its ambivalence: its possibilities but also its risks and associated pathologies. The second level of generative artificial intelligence unquestionably represents a qualitative leap. It is important therefore to understand, appreciate and regulate instruments that, in the wrong hands could lead to disturbing scenarios. Like every other product of human intelligence and skill, algorithms are not neutral. For this reason, there is a need to act preventively, by proposing models of ethical regulation, to forestall harmful, discriminatory and socially unjust effects of the use of systems of artificial intelligence and to combat their misuse for the purpose of reducing pluralism, polarizing public opinion or creating forms of groupthink. I once more appeal to the international community “to work together in order to adopt a binding international treaty that regulates the development and use of artificial intelligence in its many forms”. [4] At the same time, as in every human context, regulation is, of itself, not sufficient.

### *Growth in humanity*

All of us are called to grow together, in humanity and as humanity. We are challenged to make a qualitative leap in order to become a complex, multiethnic, pluralistic, multireligious and multicultural society. We are called to reflect carefully on the theoretical development and the practical use of these new instruments of communication and knowledge. Their great possibilities for good are accompanied by the risk of turning everything into abstract calculations that reduce individuals to data, thinking to a mechanical process, experience to isolated cases, goodness to profit, and, above all, a denial of the uniqueness of each individual and his or her story. The concreteness of reality dissolves in a flurry of statistical data.

The digital revolution can bring us greater freedom, but not if it imprisons us in models that nowadays are called “echo chambers”. In such cases, rather than increasing a pluralism of information, we risk finding ourselves adrift in a mire of confusion, prey to the interests of the market or of the powers that be. It is unacceptable that the use of artificial intelligence should lead to groupthink, to a gathering of unverified data, to a collective editorial dereliction of duty. The representation of reality in “big data”, however useful for the

operation of machines, ultimately entails a substantial loss of the truth of things, hindering interpersonal communication and threatening our very humanity. Information cannot be separated from living relationships. These involve the body and immersion in the real world; they involve correlating not only data but also human experiences; they require sensitivity to faces and facial expressions, compassion and sharing.

Here I think of the reporting of wars and the “parallel war” being waged through campaigns of disinformation. I think too of all those reporters who have been injured or killed in the line of duty in order to enable us to see what they themselves had seen. For only by such direct contact with the suffering of children, women and men, can we come to appreciate the absurdity of wars.

The use of artificial intelligence can make a positive contribution to the communications sector, provided it does not eliminate the role of journalism on the ground but serves to support it. Provided too that it values the professionalism of communication, making every communicator more aware of his or her responsibilities, and enables all people to be, as they should, discerning participants in the work of communication.

#### *Questions for today and for the future*

In this regard, a number of questions naturally arise. How do we safeguard professionalism and the dignity of workers in the fields of information and communication, together with that of users throughout the world? How do we ensure the interoperability of platforms? How do we enable businesses that developing digital platforms to accept their responsibilities with regard to content and advertising in the same way as editors of traditional communications media? How do we make more transparent the criteria guiding the operation of algorithms for indexing and de-indexing, and for search engines that are capable of celebrating or canceling persons and opinions, histories and cultures? How do we guarantee the transparency of information processing? How do we identify the paternity of writings and the traceability of sources concealed behind the shield of anonymity? How do we make it clear whether an image or video is portraying an event or simulating it? How do we prevent sources from being reduced to one alone, thus fostering a single approach, developed on the basis of an algorithm? How instead do we promote an environment suitable for preserving pluralism and portraying the complexity of reality? How can we make sustainable a technology so powerful, costly and energy-consuming? And how can we make it accessible also to developing countries?

The answers we give to these and other questions will determine if artificial intelligence will end up creating new castes based on access to information and thus giving rise to new forms of exploitation and inequality. Or, if it will lead to greater equality by promoting correct information and a greater awareness of the epochal change that we are experiencing by making it possible to acknowledge the many needs of individuals and of peoples within a well-structured and pluralistic network of information. If, on the one hand, we can glimpse the spectre of a new form of slavery, on the other, we can also envision a means of greater freedom; either the possibility that a select few can condition the thought of others, or that all people can participate in the development of thought.

The answer we give to these questions is not pre-determined; it depends on us. It is up to us to decide whether we will become fodder for algorithms or will nourish our hearts with that freedom without which we cannot grow in wisdom. Such wisdom matures by using time wisely and embracing our vulnerabilities. It grows in the covenant between generations, between those who remember the past and who look ahead to the future. Only together can we increase our capacity for discernment and vigilance and for seeing things in the light of their fulfilment. Lest our humanity lose its bearings, let us seek the wisdom that was present before all things (cf. *Sir* 1:4): it will help us also to put systems of artificial intelligence at the service of a fully human communication.

*Rome, Saint John Lateran, 24 January 2024*

# SUNDAY EVENING INSTRUCTION

## Solemnity of the Most Holy Trinity (B)

26 May 2024 [Eke]

### The Triune God: the Father, the Son and the Holy Spirit

The Trinity is about the nature of one God existing in three distinct persons, namely, God the Father, God the Son (Jesus Christ) and God the Holy Spirit. These three divine persons are coequal, sharing in one essence or nature, and coeternal. The Fourth Lateran Council affirms that it is the Father who begets, the Son who is begotten, and the Holy Spirit who proceeds.

The Trinity were involved in the coming of Son of God and Prince of Peace, Jesus Christ, with God the Father and the Spirit as Counselor active:

**Isaiah 9:6** For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

**Luke 1:35** The angel answered, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

The Trinity were actively involved at Christ's own baptism:

**Matthew 3:16-17** And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

Jesus, the Son of God, speaks of the Holy Spirit as gift from God the Father:

**John 14:16-17** And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth.

Jesus commanded that baptism be administered in the name of the Trinity:

**Matthew 28:19** Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

St Paul often used the trinitarian formula to bless his community:

**2 Corinthians 13:13** The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

St Paul calls on Christians to be united by the grace of God, the Father, Son and Holy Spirit.

**Ephesians 4:4-6** There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

St Peter describes Christians as chosen and sanctified by the Holy Trinity:

**1 Peter 1:2** To the exiles of the Dispersion in Pontus,... who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood: May grace and peace be yours in abundance.

#### THE FATHERS OF THE CHURCH

**St. Ignatius of Antioch (30–107 AD)** affirms the unity and communion of the Holy Trinity:

But the Holy Spirit does not speak His own things, but those of Christ, and that not from himself, but from the Lord; even as the Lord also announced to us the things that He received from the Father. For, says He, “the word which ye hear is not Mine, but the Father's, who sent Me.” And says He of the Holy Spirit, “He shall not speak of Himself, but whatsoever things He shall hear from Me.”

**St Basil (330 – 379 AD)** affirms that faith in the Trinity is what saves us as Christians:

Whence is it that we are Christians? Through our faith, would be the universal answer. And in what way are we saved? Plainly because we were regenerate through the grace given in our baptism. How else could we be? And after recognizing that this salvation is established through the Father and the Son and the Holy Ghost, shall we fling away that form of doctrine?

**St. Gregory of Nyssa (c. 335–c. 394)** affirms the indivisible unity and communion of the three Persons in the Trinity:

But in the case of the Divine nature we do not similarly learn that the Father does anything by Himself in which the Son does not work conjointly, or again that the Son has any special operation apart from the Holy Spirit; but every operation which extends from God to the Creation ... has its origin from the Father, and proceeds through the Son, and is perfected in the Holy Spirit ... Since then the Holy Trinity fulfils every operation in a manner similar to that of which I have spoken, not



by separate action according to the number of the Persons, but so that there is one motion and disposition of the good will which is communicated from the Father through the Son to the Spirit....

**St Gregory of Nazianzus (329 – 390 AD)** affirms the equality of the three divine Persons, adored and glorified:

Such is my position, then, with regard to these questions. I hope it will always be my position, and that of whoever is dear to me; to worship the Father as God, the Son as God, and the Holy Spirit as God, three individualities, one divinity, undivided in honour and glory and essence and kingdom.

He implores his catechumens to hold fast to the deposit of faith in the Trinity:

Above all guard for me this great deposit of faith for which I live and fight... I mean the profession of faith in the Father and the Son and the Holy Spirit... one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down... the infinite co-naturality of three infinities. Each person considered in himself is entirely God... the three considered together...

## **THE CATECHISM OF THE CATHOLIC CHURCH**

The Catechism affirms the doctrine of the Trinity as unique and central to Christian faith, a mystery which required new terminologies.

**CCC 261** The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

**CCC 251** In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".

**CCC 252** The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The Church's Trinitarian doctrine affirms the indivisible unity and distinct Personhood of the Father, Son and the Spirit:

**CCC 253** *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity". The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

**CCC 254** *The divine persons are really distinct from one another.* "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune.

The Three divine Persons manifest as one divine operation, but differently according to specific functions or roles proper to each in the history of salvation.

**CCC 258** The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle." However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are". It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

## **GROUP DISCUSSIONS**

1. By the fact of revelation, God desires to unveil the Mystery of His Being to men, and by sending His Son, Jesus Christ, to intimately relate with us as a friend. Why are Christians scared or reluctant to deepen their knowledge of the Trinity?
2. What insights did you gain today about the Trinity?



**PICTURES**  
from  
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