



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

# **Monthly Bulletin**

## **November 2023**



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

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

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

### **NOVEMBER NOVENA**

**Novena to Mother Of Perpetual Help - Monday, November 13th to Tuesday November 21st Join the novena through our community zoom at 8.00PM (PT)**

**Visit our website for details!**

**<https://www.niccsanjose.org>**

**October Bulletin Sponsor:  
The Family of Mr. Nestor & Mrs. Ngozi  
Ochin**

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1 November 2023 [Ori] Wednesday (White)

## ALL SAINTS [Solemnity]

**T**oday the Church celebrates all the saints, canonized or beatified. In addition to those whose names are known, the Church recalls countless others from every nation, tribe and language, standing in front of the throne and in the sight of the Lamb, dressed with white robes and holding palms in their hands. The solemnity became universalized in the 8th century by Pope Gregory III who fixed the date for November 1.

The Gospel of the Beatitudes read today shows the road they followed. Following the Lumen Gentium 40, “all the faithful of Christ, of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity; ...they must use their strength accordingly as they have received it, as a gift from Christ... They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history.” May the feast of All Saints inspire us with hope in our pilgrimage of faith.

### Entry Antiphon

**L**et us all rejoice in the Lord, as we celebrate the feast day in honour of all the Saints, at whose festival the Angels rejoice and praise the Son of God.

### Collect

**A**lmighty ever-living God, by whose gift we venerate in one celebration the merits of all the Saints, bestow on us, we pray, through the prayers of so many intercessors, an abundance of the reconciliation with you for which we earnestly long. Through our Lord.

### First Reading

A reading from the book of the Apocalypse (7:2-4,9-14)

**I**n John, saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea, ‘wait before you do any damage on land and sea or to the trees, until we have put the seal on the foreheads of the servants of our God.’ Then I heard how many were sealed: a hundred and forty-four hundred, out of all the tribes of Israel.

After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in front of the throne and in front of the lamb, dressed in white robes and holding palms in their hands. They shouted aloud, ‘Victory to our God, who sits on the throne, and to the Lamb!’ And all the angels who were standing in a circle round the throne, surrounding the elders and the four animals, prostrated themselves before the throne, and touched the ground with their foreheads, worshipping God with these words, ‘Amen.

### Ukwe Mbata

**K**a anyi niile ñurianu na Dinwenụ, n’ubochi taa anyi na-eme emume nke isopuru Ndi Nso niile. Ndi Mmuoma na-anuri onu na nnukwu emume nke a, biakwa na-etokodo ha na Nwa nke Chineke.

### Ekpere Mmeghe

**C**hineke ji ike niile di ndu ebighi ebi, o bu Gị mere ka anyi were otu emume nke a na-asopuru ezi omume nke Ndi Nso Gị niile. Biko, mee ka anyi site n’aririo nke otutu umunne anyi ndi a nweta uju nke ebere Gị ahụ anyi na-acho. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n’akwukwo Mkpughe (7:2-4,9-14)

**A**hukwara m mmuoma ozo ka o si an’owuwa anyanwu rigoro. O bukwara akara Chineke di ndu. O ji olu ike tikuo ndi mmuoma anọ ahụ, ndi Chineke nyere ike ka ha mebie uwa na oke osimiri niile, na-asi, “Unu emebila uwa na oke osimiri mọbu osisi obula ruo mgbe anyi kachara umuodibo Chineke akara n’egedege ihu.” Ahuru m onuogugu ndi a karala akara ahụ. Ha di otu nari puku, puku iri anọ na anọ sitere n’agburu niile nke Izrel.

Mgbe nke a gafechara, ahuru m oke igwe mmadu ahu nke na-enweghi onye nwere ike iguta onu. Ha si mba niile, agburu niile na asusu niile. Ha guzo n’ihu ocheeze ahụ na n’ihu Nwaaturu ahụ, yirikwa uwe mwuda ocha. Ha ji omu nkwa n’aka ha, jirikwa oke olu na-etimkpu si, “Nzoputa bu nke Chineke anyi, onye no n’ocheeze, burukwa nke Nwaaturu ahụ.” Ndi mmuoma niile ahụ gbara ocheeze ahụ, ndi okenye na anu anọ ahụ di ndu gburugburu. Ha

Praise and glory and wisdom and thanksgiving and honour and power and strength to our God forever and ever: Amen.’

One of the elders then spoke, and asked me, ‘Do you know who these people are, dressed in white robes, and where they have come from?’ I answered him, ‘You can tell me, my Lord.’ Then he said, ‘These are the people who have been through the great persecution, and they have washed their robes white again in the blood of the Lamb.’

The word of the Lord.

### **Responsorial Psalm: Ps 23:1-6. (R.v.6)**

Response: **Such are the men who seek your face, O Lord.**

1. The Lord’s is the earth and its fullness the world and all its peoples. It is he who set it on the seas; on the waters he make it firm.(R)
2. Who shall climb the mountain of the Lord? Who shall stand in his holy place? The man with clean hands and pure heart, who desires not worthless things.(R)
3. He shall receive blessings from the Lord and reward from the God who saves him. Such are the men who seek him, seek the face of the God of Jacob.(R)

### **Second Reading**

A reading from the first letter of St. John (3:1-3)

**T**hink of the love that the Father has lavished on us, by letting us be called God’s children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is. Surely everyone who entertains his hope must purify himself, must try to be as pure as Christ.

The word of the Lord.

### **Alleluia, alleluia! Mt 11:28**

**C**ome to me, all you who labour and are overburdened, and I will give you rest, says the Lord. Alleluia!

### **Gospel**

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

**S**eeing the crowds, Jesus went up to the hill. There he sat down and was joined by his disciples. Then he began to speak.

dara kpudo ihu n’ala n’ihu ocheeze ahu, kpooro Chineke isiala na-asi: “Amen, Ngozi, na otito, amamihe, ekele, nsopuru, ochichi na ike niile diri Chineke anyi ebeebe ebeebe! Amen.”

Otu n’ime ndi okenye ahu juru m si, “Olee ndi bu ndi a yi uwe mwuda ocha?” Azaghachiri m ya si, “Nna m ukwu, amaghi m, Gi onwe gi maara.” O wee gwa m si, “Ndi a bu ndi sitere n’oke mkpagbu ahu puta. Ha sachara uwe mwuda ha, mee ka ha di ocha n’obara Nwaaturu ahu.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 24:1-6 (Az.6)**

Aziza: **O bu udi ndi di otu a na-acho Onyenweanyi.**

1. Chineke nwe uwa na ihe niile di na ya, uwa na ndi niile bi n’ime ya; O bu ya wukwasara ya n’elu mmiri, O bu ya wuru ya n’elu osimiri. (Az.)
2. Onye nwere ike irigoro n’ugwu nke Onyenweanyi? Onye nwere ike ino n’ebe ya di nso? Onye aka ya na obi ya di ocha, onye anaghi etinye obi ya n’ihe efu, onye anaghi anu iyi asi. (Az.)
3. Onye di otu a ga-anata ngozi n’aka Chineke onye nzoputa ya. O bu udi ndi di otu a na-acho Onyenweanyi, ndi na-acho ihu Chineke nke Jekob! (Az.)

### **Ihe Ogugu Nke Abu**

Ihe ogugu e wetara n’akwukwozi nke mbu Jon di aso dere (3:1-3)

**L**ee udi ihunaanya Nna gosiri anyi, na a Lga-akpo anyi umu nke Chukwu. O bu ihe anyi bu. Ihe mere na uwa amaghi anyi, bu n’ihina o maghi Nna ahu. Ma ugbu a, ndi m huru n’anya, anyi bu umu Chineke. Ihe anyi ga-abu n’odiniihu apatabeghi ihe. Kama, anyi maara na mgbe o ga-aputa ihe, anyi ga-adika ya, n’ihina anyi ga-ahu ya otu o di. Onye obula nwere nchekwube di otu a ga-edobe ndu ya ocha dika Kristi si di ocha.

Okwu nke Oseburuwa.

### **Alleluia, alleluia! Mat. 11:28**

**B**iakwutenu m, unu niile ndi na-adogbu onwe unu n’oru na ndi e boro ibu di aro, aga m enye unu ezumike. Alleluia!

### **Ozioma**

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

**K**a Jesu huru igwe mmadu ahu, O rigooro n’elu ugwu. Mgbe o noduru ala, ndi n-eso uzo ya biakwutere ya. O malitere ikuziri ha

This is what he taught them: 'How happy are the poor in spirit; theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy are those who mourn: they shall be comforted. Happy are those who hunger and thirst for what is right: they shall be satisfied. Happy are the merciful: they shall have mercy shown them. Happy are the pure in heart: they shall see God. Happy are the peacemakers: they shall be called sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven. 'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.' The Gospel of the Lord.

### Prayer Over The Offerings

**M**ay these offerings we bring in honour of all the Saints be pleasing to you, O Lord, and grant that, just as we believe the Saints to be ready assured of immortality, so we may experience their concern for our salvation. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 102**

### Communion Antiphon

**B**lessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

### Prayer After Communion

**A**s we adore you, O God, who alone are holy and wonderful in all your Saints, we implore your grace, so that coming to perfect holiness in the fullness of your love, we may pass from this pilgrim table to the banquet of our heavenly homeland. Through Christ our

### Solemn Blessing

**M**ay God, the glory and joy of the Saints, who caused you to be strengthened by means of their outstanding prayers, bless you with unending blessings.

Amen.

**F**reed through the intercession from present ills and formed by the example of their holy way of life, may you be ever devoted to serving God and your neighbour.

Amen.

si; "Ngozi na-adiri ndi dara ogbenye n'ime mmuo, n'ihina alaeze eluigwe bu nke ha. Ngozi na-adiri ndi na-eru uju, n'ihina a ga-akasi ha obi. Ngozi na-adiri ndi di nwaayo n'obi, n'ihina ha ga-eketa uwa, Ngozi na-adiri ndi aguu eziumume na-agu, n'ihina a ga-enyeju ha afo. Ngozi na-adiri ndi obi ebere, n'ihina a ga-emere ha ebere. Ngozi na-adiri ndi di ocha n'obi, n'ihina ha ga-ahu Chineke anya. Ngozi na-adiri ndi niile a na-emegbu n'ihini eziumume, n'ihina alaeze eluigwe bu nke ha. Ngozi na-adiri unu mgbe ndi mmadu na-akocha unu, na-emegbu unu, na-ekwukwa okwu ojoo niile di ichiche megide unu n'ihini m. Nuriaru onu, nwekwaanu obi uto, n'ihina ugwo oru unu buru ibu n'eluigwe maka na otu a ka ha siri megide ndi amuma buru unu uzo bia."

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O**nyenweanyi, biko, were ihu oma nara onyinye ndi a anyi na-ehunyere Gi, iji sopuru Ndi Nso Gi niile. Otu o bu na anyi kwere na i kpobatala ha n'udo nke anwu anwu nke Gi, biko, mee ka o na-akutu anyi n'obi na ihe gbasara nzoputa anyi na-anu ha oku na mmuo mgbe niile. Site na Kristi

### Ukwe Oriri Nso

**N**gozi diri ndi di ocha n'obi, n'ihina ha ga-ahu Chineke anya. Ngozi diri ndi na-ekpe udo, n'ihina na a ga-akpo ha umu Chineke. Ngozi diri ndi a na-emegbu emegbu maka ezi omume, n'ihina na alaeze eluigwe bu nke ha.

### Ekpere A Natachaa Oriri Nso

**C**hineke anyi, so Gi bu Onye di nso. O bu ebube Gi nke na-aputa ihe n'ime Ndi Nso Gi ka anyi na-esekpuru. Anyi na-arjo amara Gi nke ga-achikota anyi niile onu n'ezumezu idi nso nke ihunaanya Gi. Biko, mee ka anyi si n'oriri nke ndi no n'ije nke a anyi natara, gafeta na mmemme nke alaeze eluigwe. Site na Kristi

### Ngozi Puru Iche

**K**a Chineke, ebube na onu ndi Nso niile, Konye mere ka e doo unu ike site n'ekpere ha puru ichi, were ngozi di okpu gozie unu.

Amen.

**K**a a gbaputara unu n'ajo ihe oge a, ma zuokwa unu site n'ezi ukpuru nke ndu ha biri, ka unu kwadosie ike igbara Chineke na agbataobi unu odibo.

Amen.



So that, together with all, you may possess the joys of the homeland, where Holy Church rejoices that her children are admitted in perpetual peace to the company of the citizens of heaven. Amen.

And may the blessing of Almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you always. Amen.

Ka unu na mmadu dum were jikoo onu na iketa añuri nke ulo anyi, ebe Nzuko Nso na-egori na umu ya erutela n'udo di okpu nke ogbakụ umu ama-ala nke eluigwe. Amen.

Ka ngozi nke Chineke ji ike niile, Nna, na Nw, + na Mmuo Nso, dakwasi unu ma nonyere unu mgbe niile. Amen.

## 2 November [Afor] Thursday of Ordinary Time - Week 30 (Violet)

### Commemoration of all The Faithful Departed (All Souls)

Today is the commemoration of the faithful departed. As Mother and Christ's Spouse, the Church prays for all those who, in the purifying suffering of purgatory await the day when they will be joined to the company of saints.

This commemoration highlights the mysterious union between the Church triumphant, the Church militant and the Church suffering. The merits and prayers of each one are able to help all. The Church on earth is able to join her prayer with that of the saints in heaven and supply what is wanting to the souls in purgatory by means of the Mass, indulgences, almsgiving and sacrifices of her children.

Masses for the dead are found in the 5th century. But it was St. Odilo who instituted the general commemoration of all the faithful departed, fixing its celebration on November 2, the day after All Saints. The practice spread to the rest of Christendom.

#### Entry Antiphon

Just as Jesus died and had risen again, so through Jesus God will bring with him those who have fallen asleep; and as in Adam all die, so also in Christ will all be brought to life.

#### Collect

Listen kindly to our prayers, O Lord, and, as our faith in your Son, raised from the dead, is deepened, so may our hope of resurrection for your departed servants also find new strength. Through our Lord.

#### First Reading

A reading from the Prophet Isaiah (25:6-9)

On this mountain, the Lord of hosts will prepare for all peoples a banquet of rich food. On this mountain he will remove the mourning veil covering all peoples and the shroud enwrapping all nations, he will destroy Death forever. The Lord will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for the Lord has said so. That day, it will be said: See, this is our God in whom we hoped for salvation; the Lord is the one in whom we

#### Ukwe Mbata

Otu Jesu siri nwuo biakwa si n'onwu bilie, otu ahụ kwa ka Chineke ga-esi akpolitere onwe Ya ndi na-arahu ura na Jesu. Otu mmadu niile siri nwuo onwu n'ime Adam, otu ahụ kwa ka mmadu niile ga-esi adi ndu n'ime Kristi.

#### Ekpere Mmeghe

Onyenweanyi, were ebere nuru ekpere anyi. Ebe I na-akpalite okwukwe anyi n'ime Nwa Gi, Onye e siri n'onwu kulite, biko, meekwa ka anyi nwee nchekwube siri ike na umunne anyi niile kwerenu gara aga ga-esikwa n'onwu bilie. Site n'Onyenweanyi Jesu Kristi.

#### Ihe Ogugu Nke Mbu

Ihe ogugu ewetara n'Onye amuma Aizaya (25:6-9)

N'elu ugwu nke a, Oseburuwa nke igwe ndiagha ga-akwadoro mba niile oke oriri nke nri kacha mma na mmanya kacha uto. N'elu ugwu a, o ga-eyipu mmadu niile akwa mkpe ha yi n'ahu, wepukwa akwaozu e kpuchigidere mba niile. O ga-emebi onwu kpan kpan: Oseburuwa Chineke ga-ehichapu anya mmiri n'ihu obula, o ga-ewepu ihere ndi nke ya n'ebe obula n'uwu, n'hina Chineke ekwuola ya. A ga-ekwu n'ubochi ahụ si "Lee nke a bu Chineke anyi; onye anyi chekwubere izoputa anyi. Ya bu Oseburuwa, onye



hoped. We exalt and we rejoice anyị chekwubere na ya; ka anyị ñụrịanyị; ka anyị gorienụ n'ihina that he has saved us. - o zọputala anyị.  
The word of the Lord. Okwu nke Oseburuwa.

**Responsorial Psalm: Ps 26:1.4.7-9.13-14. (R.v.13)** **Abụoma na Aziza: Abụ. 27:1.4.7-9.13-14. (Az.13)**

Response: **I am sure I shall see the Lord's goodness in the land of the living.**

1. The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; before whom shall I shrink? (R)
2. There is one thing I ask of the Lord, for this I long, to live in the house of the Lord all the days of my life, to savour the sweetness of the Lord, to behold his temple (R)
3. O Lord, hear my voice when I call; have mercy and answer. It is your face, O Lord, that I seek; hide not your face. (R)
4. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! (R)

### Second Reading

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

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

The word of the Lord.

### Alleluia, alleluia! Jn 6:39

**I**t is my Father's will, says the Lord, that I should loose nothing of all that he has given to me, and that I should raise it up on the last day. Alleluia!

### Gospel

A reading from the holy Gospel according to

**Aziza: Ekwere m na m ga-ahụ ịdị mma nke Chineke, n'ala ndị ị ndụ.**

1. Dinwenu bu ihe m na nzoputa m, onye ka m ga-atu egwu? Dinwenu bu ide nke ndu m, onye ga-eyi m egwu. (Az.)
2. Otu ihe ka m na-arịo Dinwenu, otu ihe ka m na-achọ. Ka m biri n'ulo nke Dinwenu, ubochi niile nke ndu m, ka m nweta ịdị uto nke Dinwenu, ka m na-ahụ ya n'ulonso ya. (Az.)
3. Onyenweanyi, nuru mkpu akwa m! Meere m ebere! Zaa m! Onyenweanyi, ana m achọ ihu gi. Ezonarila m ihu gi. (Az.)
4. Ekwere m na m ga-ahụ ịdị mma nke Chineke, n'ala ndị ị ndụ. Chekwube na Dinwenu. Obi sie gi ike; tukwasi ya obi, chekwube na ya. (Az.)

### Ihe Ogugu Nke Abụo

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

**N**chekwube ahụ adighikwa agho anyi ahia. N'ihina Chineke awunyela ihunaanya ya n'ime obi anyi site n'onyinye nke Mmuo Nso. N'ihina mgbe anyi no n'enweghi ike imere onwe anyi ihe obula, mgbe oge Chineke kara ruu, Kristi nwuru n'ihu ndi amaghi Chineke. O bu ihe siri ike otu onye inwu n'ihu otu onye eziomume. Eleghi anya, mmadu nwere ike inwuru onye eziomume. Ma Chineke mere ka ihunaanya ya n'ebe anyi no puta ihe. N'ihina mgbe anyi ka bu ndi njo, Kristi nwuru maka anyi. Ya bu, ebe a gurula anyi na ndi eziomume ugbu a, site n'obara ya, o were anya na a ga-azoputa anyi karia n'iwe Chineke, site n'aka ya. O buru na e meziri agbata anyi na Chineke site n'onwu Nwa ya, mgbe anyi ka bu ndi ro ya, ugbu a anyi na ya di zi na mma, anyi ga-enweta nzoputa site na ndu ya. Ma o bughi naani nke a: anyi na-anurikwa onu n'ime Chineke site n'Onyenweanyi Jesu Kristi, onye mere ka anyi na Chineke di na mma ugbu a.

Okwu nke Oseburuwa.

### Alleluia, alleluia! Jon. 6:39

**D**inwenu kwuru: "O bu uche Nna m na M agaghi atufu onye O bu la n'ime ndi niile O nyefere M n'aka, kama, aga M akpolite ha n'ubochi ikpeazu. Alleluia!"

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak

Mark (15:33-39; 16:1-6)

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, 'Eloi, Eloi, lama sabachthani?' which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said, 'Listen, he is calling on Elijah'. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave him to drink saying, 'Wait and see if Elijah will come to take him down'. But Jesus gave a loud cry and breathed his last. And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said, 'In truth this man was a son of God.'

When the sabbath was over, Mary of Magdala, Mary the mother James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone - which was very big - had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right-hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him.'

The Gospel of the Lord.

### Prayer Over the Offerings

Look favourably on our offerings, O Lord, so that your departed servants may be taken up into glory with your Son, in whose great mystery of love we are all united. Who lives and reigns for ever and ever.

For Preface, see Usoro Emume Missa (2018 Edition) p. 126

### Communion Antiphon

I am the resurrection and the life, says the Lord. Whoever believes in me, even though he dies, will live, and everyone who lives and believes in me will not die for ever.

### Prayer After Communion

Grant we pray, O Lord, that your departed servants, for whom we

dere (15:33-39; 16:1-6)

Mgbe o kuru elekere iri na abuo nke ehie, n'elekere ato nke ehie. N'elekere ato nke ehie, Jesu tiri mkpu n'oke olu si: "Eloi, Eloi, Lama Sabaktani?" nke putara "Chukwu m, Chukwu m, gini mere i ji gbahapu m." Mgbe ufodu ndi guzo ebe ahụ nuru nke a, ha kwuru si: "Lee o na-akpo Elaija." Otu onye gbaara oso ga tinye ogbo n'ime mmara gbakara agbaka, fanye ya n'okporo osisi nye ya ka o n'uo, si: "Cherenu ka anyi mara ma Elaija o ga-abia ikudata ya." Ma Jesu tiri oke mkpu, kubie. Nnukwu akwa mgbochi nke ulonso dowara abuo site n'elu ruo n'ala. Ma mgbe otu onye ochiagha guzo n'ihu ya huru otu o siri nwuo, o kwuru si: "N'ezikwu nwoke a bu nwa nke Chukwu!"

Mgbe ubochi Sabat gachara Meri onye Magdala na Meri nne Jemis na Salome zutara ude ndi na-esi isi uto ka ha wee ga tee ahụ Jesu mmanu. Ya mere n'isi ututu ubochi mbu nke izuuka mgbe anyanwu wara, umunwaanyi a gara n'ili Jesu. Mgbe ha na-aga n'uzo ha na-ekwuuta n'onwe ha si, "Onye ga-enughepu anyi nkume ahụ nke e jiri kpuchie onu ili ahụ?" Ha letipuru anya hụ na e nughepu nkume ahụ nke buru nnukwu ibu. Mgbe ha banyere n'ili ahụ, ha huru otu nwaokorobia yi uwe mwuda ocha ka o noduru ala n'aka nri nke ili ahụ. Nke a turu ha n'anya nke ukwu.

Ma nwaokorobia ahụ siri ha, "Ya atula unu n'anya; unu na-acho Jesu onye Nazaret, onye a kpogburu n'obe. O bilite na onwu o noghikwa n'ebe a, leenu ebe e liri ya.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

O nyenweanyi, o bu ihunaanya Nwa Gi jikoro anyi na Gi n'ime nnukwu ihe ogbugba ndu nke a anyi na-ehunye Gi. Biko, site n'ihu ya nara aja nke a anyi ji emeda Gi obi. Mee ka umu Gi, ndi na-arahu ura nke onwu soro Nwa Gi ahụ banye n'otito di ebighi ebi. Site na Kristi Dinwenụ anyi.

### Ukwe Oriri Nso

O nyenweanyi kwuru si: "Abu M Mbilite n'onwu na Ndu." Onye kwere na M, o burugodu na o nwuru anwu, o ga-adi ndu. Onye o bula di ndu kwere na M, agaghị anwu onwu ebighi ebi.

### Ekpere A Natachaa Oriri Nso

O nyenweanyi, o bu maka umunne anyi ndi na-arahu ura nke onwu ka anyi jiri chunye Gi

have celebrated this paschal Sacrament, may pass over to a dwelling place of light and peace. Through Christ our Lord.

### Solemn Blessing

**M**ay the God of all consolation bless you, for in his unfathomable goodness he created the human race, and in the Resurrection of his Only-Begotten Son he has given believers the hope of rising again.

R./ Amen.

**T**o us who are alive, may God grant pardon for our sins, and to all the dead, a place of light and peace.

R./ Amen.

**S**o may we all live happily for ever with Christ, whom we believe truly rose from the dead.

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 always.

R./ Amen.

aja ogbugba ndu nke onwu na mbilite n' onwu Nwa Gi. Biko, mee ka ha site na ya gafeta n' ulo Gi nke juputara n' ihe na udo. Site na Kristi Onyenweanyi.

### Ngozi Puru Iche

**K**a Chineke nke nkasiobi niile gozie unu, n' ihi o jiri mmesooma di omimi kee agburu mmadu, ma sitekwa na Mbilitenonwu nke Otu Nwa O Muru Naani Ya nye ndi kwerenu olileanya na ha gabilitekwa ozo.

Oha./ Amen.

**K**a Chineke nye anyi bu ndi ka di ndu mgbaghara maka njo anyi, nye ndi niile nwuru anwu ebe ha ga-enweta ihe na udo.

Oha./ Amen.

**K**a anyi niile were onu binyere Kristi ebighiebi, onye anyi kweere na o sila n' onwu bilite n' ezie.

Oha./ Amen.

**K**a ngozi nke Chineke ji ike niile, Nna, na Nwa, + na Mmuo Nso, dakwasi unu ma nonyere unu mgbe niile.

Oha./ Amen.

## Mass in the Evening (at the Grave Yard)

### Entry Antiphon

**G**od, who raised Jesus from the dead, will give life also to your mortal bodies, through his Spirit that dwells in you.

### Collect

**O** God, who will that your Only Begotten Son, having conquered death, should pass over into the realm of heaven, grant, we pray, to your departed servants that, with the mortality of this life overcome, they may gaze eternally on you, their Creator and Redeemer. Through our Lord.

### First Reading

A reading from the Book of Job (19:1,23-27)

**J**ob answered: "Oh, that my words were written! Oh, that they were inscribed in a book! Oh, that with an iron pen and lead they were graven in the rock for ever! For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another."

The word of the Lord.

### Ukwe Mbata

**C**hineke, onye kpolitere Jesu n' onwu, ga-enyekwa ahụ unu na-adighi ike ndu, site na Mmuo ya nke bi n' ime unu.

### Ekpere Mmeghe

**O** Chineke, onye o masiri na Otu Nwa I Muru Naani Ya, ka o merichara onwu, gabigara rute na agbata eluigwe, mee, anyi nario, ka umuodibo giga nwuru anwu gafere n' adighiike nke ndu a, were lekwasị gi anya ebighiebi, bu Onyeokike na Onye Nzoputa ha. Site na Onyenweanyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu wetaran akwukwo Job (19: 1,23-27)

**J**ob zara si: "A si nnoo na e deturu okwu m o ga adi m mma! Ma a si na e dere ya n' akwukwo!. Ma a si na e ji mkpisi edide igwe, bie ya n' okwuite ka o noro ebeebel! N' ihina amaara m na onye mgbaputa m di ndu, mana e mesia o ga-eguzoro n' elu uwa; ma mgbe e sichara otu a mebie akpukpoahu m, mgbe ahụ aga m eji onodu ahụ hụ Chineke, Onye m ga-ahụ n' akuku m, o bu ya ka anya m ga-ahụ, o bughị onyeozo."

Okwu nke Oseburuwa



**Responsorial Psalms (25:6,7bc,17-18,20-21)**

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

1. Remember your compassion, O Lord, And your merciful love, for they are from of old. In your merciful love remember me, because of your goodness, O Lord. (R./)

2. Relieve the anguish of my heart, and set me free from my distress. See my lowliness and suffering, and take away all my sins. (R./)

3. Preserve my life and rescue me. Let me not be put to shame, for in you I trust. May integrity and virtue protect me, for I have hoped in you, O Lord. (R./)

**Second Reading**

A reading from the Letter of St. Paul to the Philippians (3:20-21)

**B**rethren: Our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, but the power which enables him even to subject all things to himself. The word of the Lord.

**Alleluia! Alleluia!**

**I** am the resurrection and the life, says the Lord; he who believes in me shall never die. Alleluia!

**Gospel**

A reading from the holy Gospel according to John (6:37-40)

**A**t that time: Jesus said to the crowds, "All that the Father gives me will come to me; and him who comes to me I will not cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me; and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

The Gospel of the Lord.

**Prayer Over The Offerings**

**R**ecieve, Lord, in your kindness, the sacrificial offering we make for all your servants who sleep in Christ, that, set free from the bonds of death by this singular sacrifice, they may merit eternal life. Through Christ our Lord.

**Abuoma na Aziza: Abu. 25:6,7,17-18,20-21**

**Aziza: N'ebe i nọ, O Onyenweanyi, ka m na-ewelite mkpuruobi m.**

1. Cheta ebere gi, O Onyenweanyi, Chetakwa ihunaanya gi na-enweghi ube nke i gosiri site na mgbe ochie. Cheta m n'ihunaanya gi, n'ihidi mma gi, O Onyenweanyi. (Az./)

2. Wepu ihe mgbu nke obi m niile, si n'ahuhu a zoputa m. Leenu ahuhu na ihe mgbu m nọ na ya, gbaghara m njo m niile. (Az./)

3. Chekwaba ndu m, ma zoputa m; Ekwekwala ka ihere mee m; na gi ka m na-ezere mmiri. Ka eziumume na izuoke chekwaa m, ebe o bu na m chekwubere na gi, O Onyenweanyi. (Az./)

**Ihe Ogugu Nke Abu**

Ihe ogugu e wetara n'akwukwo Ozi Pol di aso degaara ndi Filipi (3:20-21)

**E**'be obibi anyi di n'eluigwe ebe anyi natatusi anya ike na onye nzoputa anyi bu Jesu Kristi ga-esi abia, onye ga-agbanwe ahụ anyi di ala ka o di ka nke ya di ebube site n'ike nke mere ka o dobe ihe niile n'okpuru ya.

Okwu nke Oseburuwa

**Aleluya! Aleluya!**

**A**bu m mbilitenonwu na ndu, Dinwenu Ana-ekwu; onye kwere na m a gaghi inwu onwu ma oli. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (6:37-40)

Jesu gwara igwe mmadu si: "Onye obula Nna m na-enye m, ga-abiakwute m. Agaghi m achupukwa onye obula nke na-abiakwute m. N'hina esighi m n'eluigwe bia imie uche m, kama o bu ime uche onye zitere m. Nke a bu uche nke onye zitere m, ka ghara itufu ihe obula n'ime ihe niile o nyere m, kama ka m mee ka ha si n'onwu bilie n'ubochi ikpeazu. Nke a bu uche nke Nna m: ka onye obula huru Nwa ahụ ma kwerekwa na ya, nwee ndu ebebe. Aga m akpokitikwa ya n'onwu n'ubochi ikpeazu".

Ozioma nke Oseburuwa

**Ekpere Nhunye**

**N**ara, Onyenweanyi, n'ihunaanya gi, onyinye aja anyi na-enye maka umuodibo gi ndi rarulu ula na Kristi, ka, a doputa ha n'agbu nke onwuga site n'otu aja nke a, ha e were kwesi inweta ndu ebighiebi. Site na Kristi Onyenweanyi.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 130**

### Communion Antiphon

**W**e await a saviour, the Lord Jesus Christ, who will change our mortal bodies, to conform with his glorified body.

### Prayer After Communion

**T**hrough these sacrificial gifts which we have received, O Lord, bestow on your departed servants your great mercy and, to those you have endowed with the grace of Baptism, grant also the fullness of eternal joy. Through Christ our Lord.

### Ukwe Oriri Nso

**A**nyị na-atu anya onye nzoputa, Dinwenu Jesu Kristi, onye ga-agbanwo ahụ anyị na-adighi ike ka o yie nke ya di ebube.

### Ekpere A Natachaa Oriri Nso

**S**ite na onyinye aja ndi a ga anyi natarala, O Dinwenu, hukwasa umuodibo gi nwuru anwu ebere gi di ukwu, ma nye ndi ahụ i jiri la amara nke Baptizim choo mma uju nke añuri ebighiebi. Site na Kristi Onyenweanyi.

For the Solemn Blessing at the Commemoration of All Souls, see page 7

**3 November 2023 [Nkwo] Friday of Ordinary Time - Week 30 (White)**

## St. Martin De Porres, Religious (Memorial)

**S**t. Martin de Porres was born at Lima, Peru, in 1579. His life became miserable when His Spanish father abandoned his mother - a freed-slave of possibly African descent. As he could not be admitted then into Religious Order in Peru due to his black descent, he asked to be admitted as lay brother of the Dominican Order, and to be allowed to do menial task in the religious community.

Martin was allowed in 1603 at the age of 24 to profess religious vows, and was officially assigned to be in charge of the infirmary, a function he held until his death at the age of 59. He distinguished himself in the care of the sick which he extended outside his convent, without distinction to Spanish nobles and to slaves from Africa. He had extraordinary gifts of healing, bilocation, and ... He established a residence for orphans and abandoned children, begging for alms to maintain the indigents. Rejecting any elevation of status, he maintained an austere lifestyle engaging in menial tasks like barbering, farming, kitchen work, laundry, and cleaning.

Martin was deeply attached to the Blessed Sacrament, with an all-embracing love shown to humans as well as to animals. He was beatified in 1837 and canonized in 1962. He is the patron saint of mixed-race people and all those seeking interracial harmony.

### Entrance Antiphon

**O** Lord, it is you who are my portion and cup; you yourself who secure my portion.

### Ukwe Mbata

**S**o gi Onyenweanyi bu ihe m nwere, I na-enyekwa m ihe niile m choro.

### Collect

**O** God, who led Saint Martin de Porres by the path of humility to heavenly glory, grant that we may so follow his radiant example in this life as to merit to be exalted with him in heaven. Through our

### Ekpere Mmeghe

**O** Chineke, onye duuru Martin nke Pores di aso site n'uzo di umeala were banye n'otito nke eluigwe, mee ka anyi soro ukpuru ya na-egbuke egbuke na ndu nke a n'usoro anyi ga-esi kwesi isoro ya na ndi aga ebulite elu n'eluigwe. Site na

### First Reading

A reading from the letter of St. Paul to the Romans (9:1-5)

**W**hat I want to say now is no pretence; I say it in union with Christ-it is the truth-my conscience in union with the Holy Spirit assures me of it too. What I want to say is this: my sorrow is so great, my mental anguish so endless, I would willingly be condemned and be cut off from Christ if it could help my brothers of Isreal, my own flesh and blood. They were adopted as sons,

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (9:1-5)

**A**nam ekwu eziokwu n'ime Kristi, o bughi okwu asi ka m na-ekwu. Mmuo m, nke Mmuo Nso na-achi na-agbaram akaebe maka nke a. Na enwere m oke ihe mwute na ihe mgbu n'obi m; O dikwa m ka m buru onye a buru onu na onye e wepuru n'ebe Kristi no n'ihu ndi nke m Izrel, ndi mu na ha bu otu ahụ na obara. Ha bu ndi Izrel ndi Chineke hooro ka ha buru ndi nke ya wee nyetu ha ebube ya.



they were given the glory and the covenants; the Law and the ritual were drawn up for them, and the promises were made to them. They are descended from the patriarchs and from their flesh and blood came Christ who is above all, God for ever blessed! Amen.

The word of the Lord.

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

Response: **O Praise the Lord, Jerusalem!.**

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

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

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

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

**T**he 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 Luke (14:1-6)

**N**ow on a sabbath day Jesus had gone for a meal to the house of one of the leading Pharisees; and they watched him closely. There in front of him was a man with dropsy, and Jesus addressed the lawyers and Pharisees, 'Is it against the law' he asked 'to cure a man on the sabbath, or not?' But they remained silent, so he took the man and cured him and sent him away. Then he said to them, 'Which of you here, if his son falls into a well, or his ox, will not pull him out on a sabbath day without hesitation?' And to this they could find no answer.

The Gospel of the Lord.

**Prayer Over The Offerings**

**M**ost merciful God, who were pleased to create in blessed Martin de Porres the New Man in your image, the old having passed away; graciously grant, we pray, that, renewed like him, we may offer you the acceptable sacrifice of conciliation. Through Christ our Lord.

Ya na ha gbara ndu. O nyekwara ha iwu, kuziere ha uzo ziri ezi e si efe ya ofufe. O kwekwara ha nkwa di ichiche. Ha si n'agburu nnanna anyi ochie ha. Kristi n'onwe ya, n'udi mmadu, sikwa n'agburu ha puta, onye bu Chineke nke ihe niile ebebe. Amen. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 147:12-15,19-20, (R.v.12)**

Aziza: **Jerusalem too Onyenweanyi, Zayon too Chineke gi!**

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

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

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

**Alaluya, alaluya! Jn. 10:27**

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

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (14:1-6)

**N**'otu ubochi Sabat, ka Jesu gara oriri n'ulo otu onye ochichi onye so n'otu ndi Farisii, ndi mmadu no na-ele anya. Ma lee o nwere otu nwoke no n'ihu ya, onye nwere oziza. Jesu juru ndi okaiwu na ndi Farisii, no ebe ahu si, "O ziri ezi n'iwu igwo oria n'ubochi Sabat ka o bu na o zighi?" Ha gbara nkiti. Jesu wee kpoko ya, gwoko ya, hapu ya ka o laba. O si ha, "Olee onye n'ime unu ga-enwe inyinyaibu mibu ehi, na-agaghi aguputa ya ngwa ngwa ma o daba n'olulu mmiri n'ubochi Sabat?" Ha enweghi ike iza ajuja a.

Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**C**hineke dikarisiri ebere, onye nke o soro ike n'ime Martin nke Pores di aso Mmadu Ohuru nke di n'onyinyo gi, ka mmadu ochie nyerela efe; were afooma mee, anyi na-ario, ka, anyi nwetechaa mgbanwo yiri nke ya, anyi ewere chunyere gi aja mkpezi nke I ga-anata. Site na Kristi Onyenweanyi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 103

### Communion Antiphon

**A**men, I say to you: that you who have left all and followed me will receive a hundredfold and possess eternal life.

### Prayer After Communion

**B**y the power of this Sacrament, Lord, we pray, lead us always in your love, through the example of blessed Martin de Porres, and bring to fulfillment the good work you have begun in us until the day of Christ Jesus. Who lives and reigns for ever and ever.

### Ukwe Oriri Nso

**N**'igwa unu eziokwu, unu ndi hapurula ihe niile sobe m ga-enweghachi ihe ndi a nari kwuru nari, ma ketakwa ndu ebighiebi.

### Ekpere A Natachaa Oriri Nso

**S**ite n'ike nke Sakramenti nke a, Dinwenu, Anyi na-ario, dube anyi mgbe dum n'ime ihunaanya gi, site n'ukpuru nke Martin nke Pores di aso, ma weta na mmeju oru nke I maliterela n'ime anyi, ganye n'ubochi nke Kristi Jesu, Onye di ndu and na-achi ebighiebi, ebighiebi.

## 4 November [Eke] Saturday of Ordinary Time - Week 31 (White)

### St Charles Borromeo, Bishop (Memorial)

**B**orn in 1538 to a wealthy and noble Italian family, Charles lived a lavish life, entertaining sumptuously. He personally enjoyed athletics, music, art, and the fine dining that went along with lifestyles of the rich and famous of the 16<sup>th</sup> century.

Graduating at 21, his uncle - Pope Pius IV made him a Cardinal-deacon at the age of 23 and bestowed on him numerous offices. He assisted the Pope in administering the affairs of the Holy See. Soon thereafter, he became the Archbishop of Milan.

Charles spent his life and fortune in the service of his flock. He became a leading figure of the Catholic Reformation, fervently enforced the decrees of the Council of Trent against the storm caused by Martin Luther. He worked on the Catechism, the Missal and the Breviary. He set up the Confraternity of Christian Doctrine to teach children the faith which became the beginning and inspiration of the Sunday School movement.

Although raised to the grand life, Borromeo spent much of his time dealing with hardship and suffering. He sold his household furniture, even his bed, to aid the sick and needy, and thereafter slept upon bare boards. Borromeo mobilized priests, religious, and lay volunteers to feed and care for the plague-stricken people. In the process, he ran up huge debts, depleting his resources in order to feed, clothe, administer medical care, and build shelters for them. He died 1584 at Milan, Italy, was beatified 1602, and canonized 1610.

### Entry Antiphon

**I** will look after my sheep, says the Lord, and I shall appoint a shepherd to pasture them, and I, the Lord, will be their God, alleluia.

### Collect

**P**reserve in the midst of your people, we ask, O Lord, the spirit with which you filled the Bishop Saint Charles Borromeo, that your Church may be constantly renewed and, by conforming herself to the likeness of Christ, may show his face to the world. Who lives and reigns with you.

### First Reading

A reading from the letter of St. Paul to the Romans (11:1-2, 11-12, 25-29)

**L**et me put a question: is it possible that God has rejected his people? Of course not. I, an Israelite, descended from Abraham through

### Ukwe Mbata

**A**ga m akpachapuru umu aturu m anya, Onyenweanyi na-ekwu, hoputa onye ozuzu aturu ga-achikwa ha, munwa bu Dinwenu, ga-abu Chineke ha, aleluia.

### Ekpere Mmeghe

**C**hekwawa n'etiti ndi nke gi, anyi na-ario, O Dinwenu, mmuo nke ihujurula Nnukwu Ukochukwu Shals Boromeo di aso, ka Nzuko gi na-agbanwo oge niile, were site na iyiwanye Kristi, gosiputa iru ya n'ime uwa: Onye gi na ya di ndu na-achi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwoozi Pol di aso degaara Ndi Rom (11:1-2, 11-12, 25-29)

**K**a m jukwaa ozo. O ga-abu na Chineke ahapula ndi nke ya? Chineke ekwela! Mu onwe m bukwa onye Izrel, nwa si n'agburu





the tribe of Benjamin, could never agree that God had rejected his people, the people he chose specially long ago.

Let me put another question then: have the Jews fallen forever, or have they just stumbled? Obviously they have not fallen for ever: their fall, though, has saved the pagans in a way the Jews may now well emulate. Think of the extent to which the world, the pagan world, has benefitted from their fall and defection - then think how much more it will benefit from the conversion of them all.

There is a hidden reason for all this, brothers, of which I do not want you to be ignorant, in case you think you know more than you do. One section of Israel has become blind, but this will last only until the whole pagan world has entered, and then after this, the rest of Israel will be saved as well. As Scripture says: The liberator will come from Zion, he will banish godlessness from Jacob. And this is the covenant I will make with them when I take their sins away.

The Jews are enemies of God only with regard to the Good News, and enemies only for your sake; but as the chosen people, they are still loved by God, loved for the sake of their ancestors. God never takes back his gifts or revokes his choice.

The word of the Lord.

**Responsorial Psalm: Ps. 93:12-15,17-18, (R.v.14)**

**Response: The Lord will not abandon his people.**

1. Happy the man whom you teach, O Lord, whom you train by means of your law: to him you give peace in evil days. (R.)

2. The Lord will not abandon his people nor forsake those who are his own: for judgement shall again be just and all true hearts shall uphold it. (R.)

3. If the Lord were not to help me, I would soon go down into the silence. When I think: 'I have lost my foothold'; your mercy, Lord, holds me up. (R.)

**Alleluia, alleluia! Mt. 11:29**

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

Abraham, na onye si n'ogbe Benjamin puta. Chineke ahapụbeghi ndi nke ya, ndi nke o maaraii na mbu.

Ka m juokwa ozo: O ga-abu na ndi Juu soro ngongo daa, agaghi ebilikwa ozo? Chineke ekwela! Kama nzoputa sitere na ndahie ha ruo ndi mba ozo aka, ka ndi Juu wee nwee anya ufu n'ihu ndi mba ozo. Ugbu a, o buru na ndahie nke ndi Juu wetaara uwa ngozi nke ukwu, o burukwa na odida ha dara nwa obere oge wetaara ndi mba ozo ezi ihe, ngozi uwa dum ga-enwe mgbe ndi Juu niile batazuru, 'o ga-adi anaa?

Achoro m ka unu mara ihe omimi nke a, umunna m. O ga-enyere unu aka, ka unu ghara ichi n'ime mpako unu, na unu maara ihe karia. Ihe omimi ahu bu nke a: E mere ka ufodu ndi Izrel nwee mkpochi obi ka ndi mba ozo wee batazuo. Otu a ka a ga-esi zoputa ndi Izrel niile. Dika Akwukwo Nso si kwuo, "Onye Nzoputa ahu ga-esi na Zayon puta. O ga-ewepu obi ojoo na amaghi Chineke n'agburu Jakob. Nke a ga-abu ogbugbandu n'etiti, mu na ha, mgbe m kpochapuru mmehie ha."

Banyere ozioma ahu, ha bu ndi nke Chineke n'ihu unu, ndi mba ozo. Ma a bia n'ihe gbasara nhoputa nke Chineke, ha bu ndi Chineke huru n'anya n'ihu ndi nnanna ha. N'ihina enye anarakwa adighi n'onyinye na n'okpukpo Chineke.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 94:12-15,17-18, (Az.14)**

**Aziza: Onyenweanyi agaghi echezo ndi nke ya.**

1. Onyenweanyi anuri ga-adiri onye i na-agbaziri, onye nke i na-akuziri site n'iwu gi. I na-enye ya udo nke obi n'oge nsogbu. (Az.)

2. Onyenweanyi agaghi echezo ndi nke ya, O gaghi echezo ndi nke o jiri aka ya were horo. Ma ikpe nkwiomoto ga-abighaghi n'ulo ikpe, ndi eziomume ga-agbasokwa ya. (Az.)

3. O buru na Onyenweanyi enyeghira m aka, agara m aburu onye lara mmuo. Mgbe m tiri mkpu si, "Iyi na-acho iri m," ozigbo, i gosiri m ihunaanya gi site n'inyere m aka. (Az.)

**Alleluia, alleluia! Mat. 11:29**

**S**oronu uzo m, mutakwanu ihe site n'aka m. N'ihu na adi m nwayoo, burukwa onye di umeala n'obi. Alleluia!

## Gospel

A reading to the holy Gospel according to Luke (14:1,7-11)

**N**ow on a sabbath day Jesus had gone for a meal to the house of one of the leading Pahrisees: and they watched him closely.

He then told the guests a parable, because he has noticed how they picked the places of honour. He said this, 'When someone invites you to a wedding feast, do not take your seat in the place of honour. A more distinguished person than you may have been invited, and a person who invited you both may come and say, "Give up your place to this man." And then, to your embarrassment, you would have to go and take the lowest place. No; when you are guest, make your way to the lowest place and sit there, so that, when your host comes, he may say, "My friend, move up higher." In that way, everyone with you at the table will see you honoured. For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted.'

The Gospel of the Lord.

## Prayer Over The Offerings

**L**ook, O Lord, upon the offering placed on your altar in commemoration of Saint Charles, and grant by the power of this sacrifice that as you made him an effective pastor, outstanding in the merit of his virtues, so may you make us abound in good fruit by our works. Through Christ our Lord.

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

## Communion Antiphon

**I**t 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.

## Prayer After Communion

**M**ay the sacred mysteries of which we have partaken, O Lord, we pray, give us that determination which made Saint Charles faithful in ministry and fervent in charity. Through Christ our Lord.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (14:1,7-11)

**N**'otu ubochi Sabat, ka Jesu gara oriri n'ulo otu onye ochichi onye so n'otu ndi Farisii, ndi mmadu no na-ele ya anya.

Mgbe Jesu huru otu ndi a kporo oriri si ahoro isi oche, O gwara ha si, "Mgbe obula onye obula kporo gi oku oriri agbamakwukwo, ejila aka gi gaa nodu n'isi oche, eleghi anya onye kporo gi oriri kpokwara onye ozo ka gi nwe nsopuru. Mgbe ahu onye ahu kporo unu oriri ga-abia si gi, 'Biliere nwoke a n'uche.' Oge ahu i ga-eji ihere gaa-nodu n'uche dikarisiri ala. Mgbe a kporo gi oriri gaa nodu n'uche dikarisiri ala, ka o ga-abu mgbe onye kporo gi oriri biara, o nwere ike si gi, 'Enyi m gbagoo n'isi oche.' Mgbe ahu i ga-enwe nsopuru n'ihu ndi niile a kporo gi na ha oriri. N'ihina onye obula buliri onwe ya elu a ga-ebuda ya ala ma onye obula budara onwe ya a ga-ebuli ya."

Ozioma nke Oseburuwa.

## Ekpere Nhunye

**L**ekwasa anya, O Dinwenu, n'onyinye nke edosara n'ekwu aja gi iji cheta Shals di aso, ma mee site n'ike aja nke a ka dika i merela ya ukochukwu di ire, kwesiri ekwesị n'uzo puru iche n'eziomume yaga, ka i si otu ahu mekwaa ka anyi juputa n'ezi ukpuru site n'oru anyiga. Site na Kristi Onyenweanyi.

## Ukwe Oriri Nso

**O**bughi unu hooro m, Onyenweanyi na ekwu, kama ahoro m unu ma hoputakwa unu ka unu gaa mia otutu mkpuru; mkpuru nke ga-anogide, aleluia.

## Ekpere A Natachaa Oriri Nso

**K**a iheomimi nso ndi anyi ketarala oke n'ime ha, O Dinwenu, anyi na-ario, nye anyi ntachiobi nke mere Shals di aso jiri kwudosie ike n'oru di nso ma na-ekpokwa oku n'ihunaanya. Site na Kristi Onyenweanyi.

**31ST SUNDAY IN ORDINARY TIME (A)  
5 November 2023 [Orie] (Green)**

**Office:  
Week 3**

### Entry Antiphon

**D**o not forsake me, Lord, my God do not abandon me. Lord, my strength, my salvation, come quickly to my aid.

### Collect

**A**lmighty, merciful God, it is only through your grace that we can serve you as you deserve. Help us to hasten without faltering to receive the reward you have promised. Through our Lord.

### First Reading

A reading from the prophet Malachi (1:14-2:2:8-10)

**I** am a great king, says the Lord of hosts, and my name is feared throughout the nations. And now, you do not find it in your heart to glorify my name, says the Lord of hosts, I will send the curse on you and curse your very blessing.

You have strayed from the way; you have caused many to stumble by your teaching. You have destroyed the covenant of Levi, says the Lord of hosts. And so I in my turn have made you contemptible and vile in the eyes of the whole people in repayment for the way you have not kept to my paths but have shown partiality in your administration.

Have we not all one Father? Did not one God create us? Why, then, do we break faith with one another, profaning the covenant of our ancestors?

The word of the Lord.

### Responsorial Psalm: Ps. (130)

Response: **Guard my soul in peace before you, O Lord.**

1. O Lord, my heart is not proud nor haughty my eyes. I have not gone after things too great nor marvels beyond me. (R.)
2. Truly I have set my soul in silence and peace. A weaned child on its mother's breast, even so is my soul. (R.)
3. O Israel, hope in the Lord both now and for ever. (R.)

### Second Reading

A reading from the first letter of St. Paul to the Thessalonians (2:7-9.13)

**L**ike a mother feeding and looking after her own children, we felt so devoted and

### Ukwe Mbata

**O**nyenweanyi, echezokwala m. Chineke m, agbahapu kwala m. Dinwenụ na Ike nke Nzọputa m, gbata ọsọ nyere m aka.

### Ekpere Mmeghe

**C**hineke puru ime ihe niile, Onye di ebere, site n'enyemaka Gi ka ndi kwere na Gi ji efe Gi n'uzo kwesiri ekwesị na otito. Biko, mee ka anyi ghara imejo Gi n'uzo o bula, oge anyi na-agba ọsọ nkwa ahụ Ikwere anyi. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Malakai (1:14-2:2:8-10)

**O**seburuwa Chineke nke igwe ndiagha na-ekwu, a na-atu m egwu n'etiti mba niile. "Ugbu a, unu ndi ukochukwu, iwu a bu maka unu. O buru na unu egeghi nti, o buru na unu agaghị edobe ya n'obi unu iji nye aha m otito; o bu Chineke nke igwe ndiagha na-ekwu, a ga-ewetara unu abumonu, ma buokwa ngozi unu onu; n'ezie abula m ha onu, n'ihu na unu edoweghi ya n'obi unu. Ma i gahie na n'uzo ahụ, i meela ka otutu dahie site na ndumodu, i meruola ogbugbandu Levai, O bu Oseburuwa Chineke nke igwe ndiagha na-ekwu. Ya mere m ji mee ka e leda gi anya, ka unu dikwa ala n'ihu mmadu, ebe o bu na unu agbasoghi uzo m, na-aso ndi mmadu anya na nkuzi unu na-akuziri ha.

O bu na o bughị otu nna ka anyi niile nwere? O bu na o bughị otu Chineke kerere anyi? Gini mere anyi akwudisighi ike n'etiti onwe anyi, na-emery ogbugbandu nna anyi ha?

Okwu nke Oseburuwa

### Abuoma na Aziza: Abu. 131

Aziza: **Onyenweanyi, achotala m udo m n'ime gi.**

1. O Onyenweanyi, ngala na mpako obula anoghi m n'obi, anya m adighi na nnukwu ihe. Oke ochicho adighi m n'obi, nke m ji etinye aka n'ihe kariri m ike. (Az.)
2. Mana, e dobelam mmuo m juu, dika nwa ohuru si ano nwayoo n'ara nne ya, mkpuruobi m dika nwa ohuru no nwayoo. (Az.)
3. O Izrel, nwee nchekwube n'Onyenweanyi, bido ugbo a ruo mgbe ebighiebi. (Az.)

### Ihe Ogugu nke Abu

Ihe ogugu e wetara n'akwukwo mbu Pol di aso degara ndi Tesalonika (2:7-9.13)

**K**ama anyi nooro nwayoo n'etiti unu dika nne si elekota umu ya anya. Dika otu

protective towards you, and had come to love you so much, that we were eager to hand over to you not only the Good News but our whole lives as well. Let me remind you, brothers, how hard we used to work, slaving night and day so as not to be a burden on any one of you while we were proclaiming God's Good News to you.

Another reason why we constantly thank God for you is that as soon as you heard the message that we brought you as God's message, you accepted it for what it really is, God's message and not some human thinking; and it is still a living power among you who believe it.

The word of the Lord.

### **Alleluia, Alleluia! Mt. 23:9-10**

**Y**ou must call no one earth your father, since you have only one Father, and he is in heaven. Alleluia.

### **Gospel**

A reading from the holy Gospel according to Matthew (23:1-12)

**A**ddressing the people and his disciples Jesus said, 'the scribes and the Pharisees occupy the chair of Moses. You must therefore do what they tell you and listen to what they say; but do not be guided by what they do: since they do not practise what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention, like wearing broader phylacteries and longer tassels, like wanting to take the place of honour at banquets and the front seats in the synagogues, being greeted obsequiously in the market squares and having people call them Rabbi.

'You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. The greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.'

The Gospel of the Lord.

### **Prayer Over The Offerings**

**G**rant, O Lord, that the gifts we make to you may be changed into the perfect

unụ si diri anyị n'obi, na oke ihunaanya anyị nwere n'ebe unu nọ, anyị dị njikere, ọ bughị naani inye unu ozioma kama onwe anyị kwa.

Eji m aka umunna, na unu chetara oru na ndoli anyi. Anyi ruru oru ehilie na abali ka anyi ghara iburu onye obula n'ime unu ibu aro mgbe anyi na-ekwusara unu ozioma.

Anyi na-ekelekwā Chineke mgbe niile n'ihina nke a, na mgbe unu nuru okwu Chineke nke anyi wetara unu, unu naara ya, ọ bughị dika okwu mmadu kama dika ihe ọ bu n'onwe ya, okwu nke Chineke nke na-arụ oru n'ime unu, ndi kwerenu.

Okwu nke Oseburuwa.

### **Aleluya, Aleluya! Mat 23:9-10**

**U**nu akpola onye obula nna unu n'elu uwa a, n'ihina unu nwere otu nna nke bi n'eluigwe. Aleluya.

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (23:1-12)

**J**esu gwara igwe mmadu ahụ na ndi na-eso uzo ya si, "Ndi odeakwukwo na ndi Farisii no n'okwa Mosis. Ya bu, na-emenụ ma na-edebekwanu ihe niile ha na-agwa unu. Kama unu emekwala omume ka ha, n'ihina ha na-ekwu ma ha anaghi emeputa ya n'omume. Ha na-eke ibu siri ike obubu bu ndi mmadu n'ubu, ma ha onwe ha agaghi emetu ya o buladi otu mkpisiaka. Ha na-arụ oru oma ha niile naani ka ndi mmadu wee hu ha. Ha na-eme ka akwa e dere iwu ndi di mkpa nke ha na-amado n'ihu na n'aka di obosara na-emekwa ka onu uwe ha buo ibu. O na-amasi ha ino n'uche di elu n'oriri, ino n'ihu oche n'ulo nzuko, i nara ekele n'oma ahia nakwa ka ndi mmadu na-akpo ha ndi nkuzi. Unu ekwela ka a na-akpo unu ndi nkuzi, n'ihina unu nwere naani otu onye nkuzi. Unu niile bukwā umunne. Unu akpola onye obula nna unu n'elu uwa a, n'ihina unu nwere otu Nna nke bi n'eluigwe. Unu ekwekwala ka a na-akpo unu nnaukwu n'ihina unu nwere naani otu Nnaukwu - ya bu Kristi. Ya bu, onye obula kachasi n'etiti unu ga-abu odibo unu. Onye obula nke na-ebuli onwe ya elu a ga-ebuda ya ala ma onye obula nke wedara onwe ya ala, a ga-ebuli ya elu.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**O**Dinwenụ, mee ka onyinye ndi a anyi na-ebutere Gi ghoo onyinye zuru oke



offering of Christ and become the means by which you bestow on us your mercy. Through Christ our Lord.

### Communion Antiphon

Just as the living Father sent me, and I live because of the Father, said the Lord; so whoever eats me will live because of me.

### Post-Communion

Lord, grant that your grace may work more powerfully in our hearts. You have nourished us with the Bread of Heaven, containing the promise of eternal life. May it enable us to reach the fulfillment of that promise. Through Christ our Lord.



Theme: Lessons from the Family of Nazareth  
See Sunday Evening Instruction on page ?

**6 November [Afor] Monday of Ordinary Time - Week 31 (Green)**

(For Entry Antiphon and Collect, see page 54)

### First Reading

A reading from the letter of St. Paul to the Romans (11:29-36)

God never takes back his gifts or revokes his choice. Just as you changed from being disobedient to God, and now enjoy mercy because of their disobedience, so those who are disobedient now - and only because of the mercy shown to you - will also enjoy mercy eventually. God has imprisoned all men in their own disobedience only to show mercy to all mankind.

How rich are the depths of God - how deep his wisdom and knowledge - how impossible to penetrate his motives or understand his methods! Who could ever know the mind of the Lord? Who could ever be his counsellor? Who could ever give him anything or lend him anything? All that exists comes from him; all is by him and for him. To him be glory forever! Amen.

The word of the Lord.

**Responsorial Psalm: Ps. 68:30-31. 33-34. 36-37 (R.v. 14)**

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

1. As for me in my poverty and pain let your help, O God, lift me up. I will praise God's

nke Kristi na-ehunyere Gi, ka i wee site na ha mee ka ebere gi dakwasị anyị. Site na Kristi Dinwenụ anyị.

### Ukwe Oriri Nso

Onyenweanyi kwuru si: "Otu Nna di ndu si zipu M, M wee di ndu maka ihi Nna, otu ahu kwa ka onye o bu la riri ahu M ga-esi adi ndu maka ihi M."

### Ekpere A Natachaa Oriri Nso

Onyenweanyi, I jila ihe ogbugba ndu si n'eluigwe zuo anyi. Biko mubaa ike ezi omume Gi di n'ime anyi, ka o were onyinye Gi kwadebe anyi nke oma maka inweta ihe I kwere anyi na nkwa. Site na Kristi Onyenweanyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (11:29-36)

N'ihina enye anarakwa adighi n'onyinye, na n'okpukpo Chineke. Unu onwe unu, ndi mba ozo, ndi na-enupuru Chineke isi na mbu, anatala ebere Chineke ugbu a n'ihina nupuisi nke ndi Juu. Otu aka ahu, ndi Juu na-enupuru Chineke isi ugbu a, ka Chineke wee site n'ebere O na-emere unu, meere ha ebere ugbu a. N'ihina Chineke emeela mmadu niile ndi nupuisi ka o wee meere ha niile ebere.

Onye maara udi aku di n'ime Chineke? Onye puru igwuputa n'otala amamihe ya na nke ike omuma ya? Onye puru ichoputa otu o si kpebie na ihe niile ga-adi? Onye puru imatazu uzo ya niile? Dika Akwukwo Nso si kwuo, "Onye ma ihe no Onyenweanyi n'uche? Onye puru inye ya ndumodu? Onye nyere ya ihe onyinye mbu, nke na O ga-akwughachi onye ahu?" Chineke kere ihe niile. Ihe niile sitekwa n'aka ya; ha niile dikwaara ya. Ka otito niile diji Chineke, ruo ebebe! Amen.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu.69: 30-31.33-34.36-37. (Az. 14)**

Aziza: **Site na nnukwu ihunaanya gi, zanụ m, O Onyenweanyi.**

1. Ma, n'ebe m no, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi,

name with a song; I will glorify him with thanksgiving. (R.)

2. The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. (R.)

3. For God will bring help to Zion and rebuild the cities of Judah and men shall dwell there in possession. The sons of his servants shall inherit it; those who love his name shall dwell there. (R.)

**Alleluia, alleluia! Ps.118:18**

**O**pen my eyes, O Lord, that I may consider the wonders of your law. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (14:12-14)

**J**esus said to his host, one of the leading Pharisees, 'When you give a lunch or a dinner, do not ask your friends, brothers, relations or rich neighbours, for fear they repay your courtesy by inviting you in return. No; when you have a party, invite the poor, the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and  
Prayer After Communion, see pages 56 & 57)

**7 November [Nkwo] Tuesday of Ordinary Time - Week 31 (Green)**

(For Entry Antiphon and Collect, see page ?)

### **First Reading**

A reading from the letter of St. Paul to the Romans (12:5-16)

**A**ll of us, in union with Christ, form one body, and as parts of it, we belong to each other. Our gifts differ according to the grace given us. If your gift is prophecy, then use it as your faith suggests; if administration, then use it for administration; if teaching, then use it for teaching. Let the preachers deliver sermons, the almsgivers give freely, the officials be diligent, and those who do works of mercy do them cheerfully.

Do not let your love be a pretence, but sincerely prefer good

Chineke, kulite m'elu! Aga m'ejí ukwe too aha nke Chineke, aga m'ejí ekele m'bulie aha ya. (Az.)

2. Mgbe ahụ ndị umeala hụ nke a, ha ga-añuri, ka unu wee nwee ogologo ndụ, unu ndi na-achọ Chineke! Onyenweanyị na-ègè ndi niile nọ na mkpa nti mgbe niile, ọ naghị echezọ ndi nke ya eji eji. (Az.)

3. Maka na Chineke ga-azoputa Zayon, wugharia obodo Juda ozo: umuodibo ya ga-ebi na ha, nwerekwa ha. Umumu odibo ya ga-eketakwa ha, ndi niile huru aha ya n'anya ga-ebikwana ya. (Az.)

**Aleluya, aleluya! Ps.118:18**

**M**eghee anya m, ka m wee hụ ihe itunaanya di n'iwu gi. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (14:12-14)

**J**esu gwakwuru onye kporo ya oriri si, "Mgbe obula i kporo oriri anyasi mobu nnu kwu oriri obula, akpola so ndi enyi gi mobu umunne gi, mobu umunna, mobu ndi agbataobi gi bara ogaranya, n'ihina ha ga-akpokwa gi oriri n'ulo ha; wee si n'uzo di otu a kwughachi gi ugwo ihe ha riri n'ulo gi. Kama, mgbe obula i kporo oriri, kpoo ndi ogbenye, ndi olusi, ndi ngworo, na ndi isi. Ngozi ga-adiri gi, n'ihina i meere ndi na-agahi akwughachi gi iheoma. A ga-akwughachi gi na mbilite n'onwu ndi eziumume.

Oziomanke Oseburuwa.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara Ndi Rom (12:5-16)

**O**tu aka ahukwa, anyi ndi kwere ekwe, o bu ezie na anyi di otutu, ma anyi bu otu ahu n'ime Kristi. Anyi bukwu, n'otu n'otu, ihe di n'ahu ibe anyi. Anyi niile n'otu n'otu nwere onyinye amara puru ichi, onye obula n'ime anyi dika amara Chineke nyere ya siri di. Ka anyi werenu onyinye amara ndi a mee ihe: Onye Chineke nyere amara ibu amuma ya buo amuma ka okwukwe ya ha. O buru na anyi nwere amara ije ozi, ka anyi nogide n'ije ozi. O buru na onye obula nwere amara ikuzi ihe, ya nogide na ikuzi. O burukwa na onye obula nwere amara igba ndiozo ime, ya nogide n'ime nke a. Onye obula na-enyetu ndiozo ihe o nwere, ya were mgbasapu aka mee ya, onye obula na-enye aka, ya were obi inu oku na-eme nke a. Onye na-arụ oru ebere, ya were mgbasapu ihu

to evil. Love each other as much as brothers should, and have a profound respect for each other. Work for the Lord with untiring effort and with great earnestness of spirit. If you have hope, this will make you cheerful. Do not give up if trials come; and keep on praying. If any of the saints are in need you must share with them; and you should make hospitality your special care.

Bless those who persecute you: never curse them, bless them. Rejoice with those who rejoice and be sad with those in sorrow. Treat everyone with equal kindness; never be condescending but make real friends with the poor.

The word of the Lord.

### **Responsorial Psalm: Ps. 130**

Response: **Lord, keep my heart at peace with you.**

1. O Lord, my heart is not proud nor haughty my eyes. I have not gone after things too great nor marvels beyond me. (R.)

2. Truly I have set my soul in silence and peace. A weaned child on its mother's breast, even so is my soul. (R.)

3. O Israel, hope in the Lord both now and forever. (R.)

### **Alleluia, alleluia! Eph. 1:17.18**

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

### **Gospel**

A reading from the holy Gospel according to Luke (14:15-24)

**O**ne of those gathered round the table said to Jesus, 'Happy the man who will be at the feast in the kingdom of God!' But he said to him, 'There was a man who gave a great banquet, and he invited a large number of people. When the time for the banquet came, he sent his servants to say to those who had been invited, "Come along: everything is ready now." But all alike started to make excuses. The first said, "I have bought a piece of land and must go and see it. Please accept my apologies." Another said, "I have bought five yoke of oxen

mee ya. Ka ihunaanya unu buru nke eziokwu. Kponu ihe ojoo asi. Jidesienu ezi ihe akaike. Dika umunna n'ime Kristi, werenu inu oku n'obi huritanu onwe unu n'anya. Na-egosinu ibe unu nsopuru kariu otu ha si egosi unu. Unu adala mba n'oru; ka mmuo nke Chineke na-enwu ka oku n'ime unu. Feenu Dinwenu ofufe. Nurianu onu n'ihl olileanya ahụ unu nwere. Nwekwaanu ndidi n'ime mkpagbu niile. Nogidesiekwanu ike n'ekpere. Na-enyetunu ufođu n'ihl unu nwere iji gboo mkpa ndi ozo. Dikwanu uchu n'oru ile ndi obia anya nke oma.

Na-ekperenu ndi na-esogbu unu ekpere. Gozieni ha, unu abukwala ha onu. Soronu ndi na-anuri onu nuria onu. Sorokwanu ndi na-akwa akwa n'ikwa akwa. Na-ebinu n'udo, unu na mmadu ibe unu. Unu abula ndi okomoko. Kama, ka unu na-ndi onodu ha di ala na-nwekwa mmechorita. Unu abukwala ndi maara ihe n'anya onwe unu.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 131**

Aziza: **Chekwaba mkpuruobi m n'ime udo gi, O Dinwenu.**

1. O Onyenweanyi, ngala na mpako obula anoghi m n'obi, anya m adighi na nnukwu ihe, oke ochicho adighi m n'obi, nke m ji etinye aka n'ihl kariri m ike. (Az.)

2. Mana, e debela m mmuo m juu, dika nwa ohuru si ano nwayoo n'ara nne ya, mkpuruobi m dika nwa ohuru no nwayoo. (Az.)

3. O Izrel, nwee nchekwube n'Onyenweanyi, bido ugbu a ruo mgbe ebighiebi. (Az.)

### **Alaluya, alaluya! Eph. 1:17.18**

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

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (14:15-24)

**M**gbe otu onye n'ime ndi ha na Jesu no na nri nuru ihe o kwuru, O siri Jesu, 'Ngozi na-adiri onye ga-eso n'oriri nke alaeze Chineke!' Ma Jesu siri ya, "O nwere otu nwoke kporo nnukwu oriri, kpokwa otutu mmadu. Mgbe oge oriri ruru, nwoke a wee zipu nwodibo ya, ka o si ndi a kporo oriri, 'Bianu, n'ihl a kwadoola ihe niile.' Ma ha niile bidoro n'otu n'otu inye usa. Onye mbu gwara ya si, "Azuru m ala ubi, aga m agariri hu ya taa. Biko, ewela iwe na agaghi m abiali." Onye ozo wee si, "Azuru m ehi iri na aru oru n'ubi, aga m

and am on my way to try them out. Please accept my apologies.” Yet another said, “I have just got married and so am unable to come.”

“The servant returned and reported this to his master. Then the householder, in a rage, said to his servant, “Go out quickly into the streets and alleys of the town and bring in here the poor, the crippled, the blind and the lame.” “Sir”, said the servant “your orders have been carried out and there is still room.” Then the master said to his servant, “Go to the open roads and the hedgerows and force people to come in to make sure my house is full; because, I tell you, not one of those who were invited shall have a taste of my banquet.”

The Gospel of the Lord.

(For Prayer Over the Offering, Communion Antiphon, and Prayer After Communion, see page 4)

## 8 November [Eke] Wednesday of Ordinary Time - Week 31 (Green)

(For Entry Antiphon and Collect, see page 7)

### First Reading

A reading from the letter of St. Paul to the Romans (13:8-10)

**A**void getting into debt, except the debt of mutual love. If you love your fellow men you have carried out your obligations. All the commandments: you shall not commit adultery, you shall not kill, you shall not steal, you shall not covet, and so on, are summed up in this single command: You must love your neighbour as yourself. Love is the one thing that cannot hurt your neighbour; that is why it is the answer to every one of the commandments. The word of the Lord.

**Responsorial Psalm: Ps. 111:1-2.4-5.9 (R.v. 5)**

**Response: The good man takes pity and lends.**

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

**Alleluia, alleluia! 1 Pet.4:14**

**B**lessed are you when they insult you for bearing the name of Christ,

eje ile ha, biko ewela iwe na agaghị m abiali. Onye ozo wee si, ‘Aluru m nwaanyi ohuru, n’ihi ya agaghị m ahapuli ya abia.’

Nwodibo ahụ lara kooro nna ya ukwu ihe a. N’iwe nna nwe ulo wee si nwodibo ya, “Gaa osiso n’ama niile, na uzo niile nke obodo, kpooro m ndi ogbenye, ndi olusi, ndi isi, na ndi ngworo.” Na nwa oge, nwodibo ahụ asi, “Nna anyi e meela ihe i kwuru ma onodu foduru.” Nna ukwu ahụ siri nwodibo ahụ, “Gaa na nnukwu okporo uzo niile, na uzo ubi niile, manye ndi mmadu ka ha bata ka ulo m wee ju. N’ihina agwa m unu, o dighi otu n’ime ndi ahụ a kporo ha ju, ga-edetu nri m onu.”

Ozioma nke Oseburuwa.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwozi Pol di aso degaara ndi Rom (13:8-10)

**U**nu ejila onye obula ugwo obula, ma o bughi ihurita ibe unu n’anya. N’ihina onye na-ahu mmadu ibe ya n’anya edebezuola iwu. Ihe niile e nyere n’iwu: Akwala iko; Egbula mmadu; Ezula ohi; Enwela anya ukwu n’ebe oku mmadu ibe gi no”; iwu ndi a niile na ndiozo, e jikotara ha n’otu iwu a: “Hu mmadu ibe gi n’anya dika onwe gi.” Onye huru mmadu ibe ya n’anya adighi eme ya ihe ojojo. Ya bu, ihunaanya bu idebezu iwu. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 112:1-2.4-5.9. (Az.5)**

**Aziza: Ezigbo mmadu anaghi ana omurunwa ma o binye ego.**

1. Aleluya! Anuri na-adiri onye na-aturu Onyenweanyi egwu, onye ji onu na-edebe iwu ya. Unu onye di otu a ga-abu ndi nwere ike n’uwa, agburu onye ezigbo omume ga-enweta ngozi. (Az.)
2. N’ihina onye ezigbo omume ga-achawaputa dika ihe n’etiti ochichiri, o di ebere, ihunaanya na-akwuba aka oto. Ya bu ezigbo mmadu anaghi ana omurunwa ma o binye ego, o bu onye eziokwu n’ihe niile o na-eme. (Az.)
3. O naghị atufu oge inyere ndi ogbenye aka, ezionume ya anaghị agbanwe agbanwe, ndi di otu a na-enweta nsopuru mgbe niile. (Az.)

**Aleluya, aleluya! 1 Pita 4:14**

**N**gozi na-adiri unu mgbe a na-akpari unu n’ihi na unu na-ekwusa aha



because it means that you have the Spirit of Glory. Alleluia!

### Gospel

A reading from the holy Gospel according to Luke (14:25-33)

**G**reat crowds accompanied Jesus on his way and he turned and spoke to them. 'If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple.

'And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, "Here is a man who started to build and was unable to finish." Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions. The Gospel of the Lord.

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

## 9 November [Orie] Thursday of Ordinary Time - Week 31 (White)



### Dedication of the Lateran Basilica (Feast)

**T**he foundation of the Lateran basilica goes back to the time of Constantine. After his conversion the Emperor built a residence for the Pope there and raised a church which became the mother and mistress of all the churches of Rome and the world. The basilica was dedicated to Christ our Saviour by Pope St. Silvester on November 9, 324.

In the 12th century, the basilica was put under the patronage of St. John the Baptist to whom its ancient baptistery was consecrated, and from whom it derived its present name: St. John Lateran. The basilica was rebuilt after its first structure was destroyed, by Sergius III, and consecrated by Benedict XIII in 1726.

Five great ecumenical councils have been held in the basilica. The residence of the Popes there and the whole rhythm of Christian life observed made it the very centre of Christianity for a long time.

### Entry Antiphon

**I**saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Kristi; nke a gosiri na Mmuo nke otito bi n'ime unu. Aléluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (14:25-33)

**U**gbu a otutu igwe mmadu so Jesu. O wee tugharia si ha, "Onye obula nke nabiakwute m, ma o kpoghi nna ya na nne ya asi, na nwunye ya, na unu ya, na nwanne ya nwoke, na nwanne ya nwaanyi, ee o buladi ndu ya, o pughi ibu onye na-eso uzo m. Onye obula na-agaghi eburu obe ya sobe m n'azu, O pughi ibu onye na-eso uzo m. Onye n'ime unu choro iwu ulo elu, na-agaghi ebu uzo nodu ala gbakoo ego ole o ga-ewe ka o wee mara ma o nwere ego ga-ezu iru ulo elu? O meghe otu a, mgbe o tosiriri ntoala ma o nweghi ike irucha ya, ndi niile huru ya ga-ebido were ya mebe ihe ochi na-asi, "Nwoke a bidoro iru ulo ma o nweghi ike iruchapu ya." Mbu, ole eze ga-achiri naani iri puku ndiagha gaa ibuso eze ibe ya nke nwere puku iri abuo ndiagha, nke na-agaghi ebu uzo nodu ala, tulee ma o nwere ike ibusoli ya agha? O bu na o nweghi ike, mgbe onye na-ebuso ya agha, ka no n'ebe di anya, o na-ezipu onyeozu ma riokwa maka ihe ga-eweta udo. Ya bu, onye obula n'ime unu na-ajughi ihe niile o nwere, apughi ibu onye na-eso uzo m.

Ozioma nke Oseburuwa.

## Collect

O God, who from living and chosen stones prepare an eternal dwelling for your majesty, increase in your Church the spirit of grace you have bestowed, so that by new growth your faithful people may build up the heavenly Jerusalem. Through our Lord.

## First Reading

A reading from prophet Ezekiel (47:1-2, 8-9, 12)

He brought me back to the entrance of the Temple, where a stream came out from under the Temple threshold and flowed eastwards, since the Temple faced east. The water flowed from under the right side of the Temple, south of the altar. He took me out by the north gate and led me right round outside as far as the outer east gate where the water flowed out on the right-hand side. He said, 'This water flows east down to the Arabah and to the Sea; and flowing into the sea it makes its waters wholesome. Wherever the water flows, all living creatures teeming in it will live. Fish will be very plentiful, for wherever the water goes, it brings health, and life teems wherever the river flows. Along the river, on either bank, will grow every kind of fruit tree with leaves that never wither and fruit that never fails; they will bear new fruit every month, because this water comes from the sanctuary. And their fruit will be good to eat and the leaves medicinal.

The word of the Lord.

## Responsorial Psalm Ps. 45:2-3, 5-6, 8-9 (Rv.5)

Response: **The Lord of Hosts is with us: the God of Jacob is our stronghold.**

1. God is for us a refuge and strength, a helper close at hand, in time of distress: so we shall not fear though the earth should rock. Though the mountains fall into the depths of the sea. (R.)
2. The waters of a river give joy to God's city, the holy place where the Most High dwells. God is within, it cannot be shaken; God will help it at the dawning of the day. (R.)
3. The Lord of hosts is with us: the God of Jacob is our stronghold. Come, consider the works of the Lord, the redoubtable deeds he has done on earth. (R.)

## Ekpere Mmeghe

O Chineke, onye na-esite n'okwute digan du a hotara awulitere ukpoeze gi ebe obibi di ebighiebi, bawanye n'ime Nzuko gi mmuo nke amara nke i nyerela, ka site na ito uto ohuru, ka ndi nke gi kwerenu na-awulite Jerusalem nke eluigwe. Sitena Dinwenu anyi.

## The Ogugu Nke Mbu

Ihe Ogugu e wetara n'onye amuma Izikel (47:1-2,8-9,12)

Nwoke ahụ wee kpogha chikwa m azu n'onye ulonso; ma lee, mmiri si n'okpuru ulonso ahụ agbaputa n'asoda uzo owuwa anyanwu ulo ahụ (maka na ulonso ahụ chere owuwa anyanwu ihu). Mmiri si n'okpuru aka nri ulonso ahụ asoda na ndida ebe nchaja. O sikwa n'onye ulonso nke di na mgbago ugwu duputa m, dugharia m okirikiri n'eziruo n'onye ulonso nke mputa nke chere ihu n'owuwa anyanwu ebe mmiri ahụ si na ndida ugwu na-asoputa.

O gwa m si, "Mmiri a si n'owuwa anyanwu asoda na-agbada na Araba; mana mgbe o banyere na mmiri ahụ anaghi aso aso, mmiri ahụ ga-agbanwe di mma onunu. Ebe obula mmiri ahụ gara, ihe obula e kere eke na-egwu mmiri di na ya ga-adi ndu, a ga-enwe otutu azu maka na mmiri a na-abanye ebe ahụ ka mmiri osimiri dikwa ohuru, ya bu na ihe obula di na ya ga-adi ndu ebe obula mmiri ahụ sogara. N'akuku abuo nke ikpere mmiri ahụ, otutu osisi di icheiche a na-eri eri ga-eto. Akwukwo ha agaghi akponwu akponwu, nke mkpuru ga-ako ha n'elu; ma ha ga-na-ani mkpuru ohuru onwa obula maka na mmiri ha ji eto si n'ebe di nso agbaputa. A ga-eji mkpuru ha eme ihe oriri werekwa akwukwo ha agwo oria."

Okwu nke Oseburuwa.

## Abuomana Aziza Abu. 46:1-2, 4-5, 7-8 (Az.3)

Aziza: **Oseburuwa nke igwe ndiagha nonyeere anyi, Chineke nke Jekob bu ebe mgbaba anyi.**

1. Chineke bu ebe mgbaba anyi na ike anyi, onye di nkwa dabe oge niile inyere anyi aka n'oge nsogbu. Ya mere na anyi agaghi atu egwu, o buladi na uwa anodu n'ogbaaghara mobu elu ugwu niile atugharia daba n'ime ala osimiri. (Az.)
2. E nwere otu iyi nke mmiri ya na-eweta ahuri n'obodo nke Chineke, o na-emekwa ka ebe obibi onye kacha elu di nso. Chineke bi n'ime ya, o gaghi ada, Chineke ga-enyere ya aka na chi obubo. (Az.)
3. Oseburuwa nke igwe ndiagha nonyeere anyi, Chineke nke Jekob bu ebe mgbaba anyi! Bia, tugharia uche n'oru ebube nke Oseburuwa, oru itunaanya nke Orugoro n'uwa. (Az.)

### **Alleluia, alleluia! 2Chron. 7:16**

**I** have chosen and consecrated this house, says the Lord, for my name to be there forever. Alleluia!

### **Gospel**

A reading from the holy Gospel according to John (2:13-22)

**J**ust before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money changers's coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.' Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'what sign can you show to us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'it has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said. The Gospel of the Lord.

### **Prayer Over The Offerings**

**A**cept, we pray, O Lord, the offering made here, and grant that by it those who seek your favour may receive in this place the power of the Sacraments and the answer to their prayers. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 81**

### **Communion Antiphon**

**B**e built up like living stones, into a spiritual house, a holy priesthood.

### **Prayer After Communion**

**O** God, who chose to foreshadow for us the heavenly Jerusalem through the sign of your Church on earth, grant, we pray, that, by our partaking of this Sacrament, we may be made the temple of your grace and may enter the dwelling place of your glory. Through Christ our Lord.

### **Alaluya, alaluya! 2 Ihe E Mere 7:16**

**O**nyenweanyi kwuru si: A hotago m ulo a doo ya nso, ka aha m di na ya ebeebe. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'ozoma di aso nke Jon dere (2:13-22)

**M**gbe oge Emume Ngabiga nke ndi Juu na-eru nso, Jesu gbagoro na Jerusalem. N'ime ulonso, o huru ndi na -ere ehi, aturu na nduru, nakwa ndi na-agbanwe ego ka ha na na-azu ahia. Jesu were udo mee utali, si n'ulonso chupu ha niile, ma afuru, ma ehi. O kpudokwara oche ndi na-agbanwe ego ihu n'ala, fesachaa ego ha. O gwara ndi na-ere nduru si, "Chipunu ihe ndi a n'ebe a! Unu emela ulo Nna m ka o buru ulo ahia!" Ndi na-eso uzo ya chetara na e dere si, "Mmasi nke ulo gi na-anu m oku b'obi." Ndi Juu juru ya si, "Olee akara I ga-egosi anyi banyere ime ihe ndia?" Jesu zara ha si, "Mebienu ulonso nke a, aga m aruchikwa ya na mkpuru ubochi ato." Ndi Juu zagbachiri ya si, "O were iri afu ano na isi iji ruo ulonso a. I ga-aruchi ya na mkpuru ubochi ato?" Ma Jesu na-ekwu banyere ulonso nke bu ahia ya. Mgbe o siri n'onwu bilie, ndi na-eso uzo ya chetara na o kwuru okwu a. Ha wee kwere n' Akwukwo Nso n'okwu Jesu kwuru.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

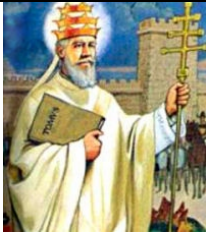
**N**ara, anyi na-ario, O Dinweni, onyinye e nyegara n'ebe a, ma mee ka site na ya ka ndi na-achoga iheoma n'aka gi nweta ebe a ike nke Sakramenti na aziza ekpere ha. Sitena Kristi Onyenweanyi.

### **Ukwe Oriri Nso**

**K**a e wuzie unu dika okwute di ndu, ka ulo ndu nke mio na ndi nchajaja di nso.

### **Ekpere Anatacha Oriri Nso**

**O** Chineke, onye kpebiri igosi inyoga nke Jerusalem nke eluigwe site na akara nke Nzuko gi n'elu uwa, mee, anyi na-ario, ka site na iketa oke na Sakramenti nke a, ka a wuzie anyi ka ulo nso nke amara gi, ka anyi were banye na ebe obibi nke otito gi. Sitena Kristi Onyenweanyi



## St Leo the Great, Pope & Doctor (Memorial)

**S**t. Leo the Great belonged to the Italian nobility. Born c.400 at Tuscany, Italy, he specialized in scripture and theology. As a priest, he was an eloquent writer and homilist. As Pope, Leo sought to vindicate the primacy of the Pope, and to raise the prestige of the Holy See before the entire world. Hardly has any Pope in history occupied a similar position in the ecclesiastical and political world. He defended the unity of the Church. The Council of Chalcedon was held under Pope Leo's direction (451) which defined the doctrine that Christ is one divine person with two natures, divine and human.

Leo was also active in matters liturgical. The so-called Leonine sacramentary, a compendium of Missal prayers, contains many of his compositions. Some liturgists gave him credit for the beautiful offices of Advent. Leo wrote letters and sermons encouraging and teaching his flock, many of which survive today. He died in 461 at Rome, Italy, and was proclaimed Doctor of the Church in 1574.

### Entry Antiphon

**T**he Lord established for him a covenant of peace, and made him the prince, that he might have the dignity of the priesthood forever.

### Collect

**O** God, who never allow the gates of hell to prevail against your Church, firmly founded on the apostolic rock, grant her, we pray, that through the intercession of Pope Saint Leo, she may stand firm in your truth, and know the protection of lasting peace. Through our Lord...

### First Reading

A reading from the letter of St. Paul to the Romans (15:14-21)

**M**y brothers, I am quite certain that you are full of good intentions, perfectly well instructed and able to advise each other. The reason why I have written to you, and put some things rather strongly, is to refresh your memories, since God has given me this special position. He has appointed me as a priest of Jesus Christ, and I am to carry out my priestly duty by bringing the Good News from God to the pagans, and make them acceptable as an offering, made holy by the Holy Spirit

I think I have some reason to be proud of what I, in union with Christ Jesus, have been able to do for God. What I am presuming to speak of, of course, is only what Christ himself has done to win the allegiance of the pagans, using what I have said and done by the power of signs and wonders, by the power of the Holy Spirit. Thus, all the way along, from Jerusalem to Illyricum, I have preached Christ's Good News to the utmost of my capacity. I have always, however, made it

### Ukwe Mbata

**O**nyenweanyi e hibela maka ya agbamndu nke udo, were mee ya nwaeze, ka o were nweta ugwu nke ukochukwu ebighiebi.

### Ekpere Mmeghe

**O** Chineke, onye a dighi ahapu onuuzo nke okummuo ka o merie Nzuko ya, nke e hiberu n'elu okwute ndi Apostul, nye ya, anyi na-ario, site n'aririo nke Pop Lio di aso, ka o kwudisie ike n'ezio kwu gi, ma matakwa nchedo nke udo ga-adi okpu. Siten a Dinwenu anyi...

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (15:14-21)

**O**were m anya, umunna m, na unu juputara n'obioma. Unu juputara n'ihe omuma di ichieche. Unu nwekwara ike ikuziri ibe unu ihe. N'akwukwozi nke a, eji m nkwuwa okwu, n'ezoghi onu, na-echetara unu okpurukpu okwu ufodu. Eji m ikikere Chineke nyere m ibu onye na-ejere Jesu Kristi ozi n'etiti ndi mba ozo. Ana m arukwa oru onye nchuaa n'izisa ozioma Chineke, ka ofufe ndi mba ozo buru aja Chineke ga-anara nke oma, nke Mmuo Nso dokwara nso.

N'ime Jesu Kristi ekwesiri m ikpa nganga n'ih i ozi m na-ejere Chineke. Agaghi m anwa anwa kwuo ihe ozo karia ihe ndi ahu Kristi si n'aka m wee ruo, ime ka ndi mba ozo nwee nrubeisi site n'okwu na n'omume. E mekwara ka ha gee Chineke nti site n'ike nke ihe iribaama na oru ebube di ichieche, sitekwa n'ike nke Mmuo Nso. N'ih i nke a, agara m ogologo ije, site na Jerusalem ruo Ilirikum, kwusazukwaa ozioma banyere Kristi. Ihe m



an unbroken rule never to preach where Christ's name has already been heard. The reason for that was that I had no wish to build on other men's foundations; on the contrary, my chief concern has been to fulfil the text: Those who have never been told about him will see him, and those who have never heard about him will understand.

The word of the Lord.

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

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

1. Sing a new song to the Lord for he has worked wonders. His right hand and his holy arm have brought salvation. (R.)
2. The Lord has made known his salvation; has shown his justice to the nations. He has remembered his truth and love for the house of Israel (R.)
3. All the ends of the earth have seen the salvation of our God. Shout to the Lord all the earth, ring out your joy. (R.)

### **Alleluia, alleluia! Ps.129:5**

**M**y soul is waiting for the Lord, I count on his word. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (16:1-8)

**J**esus said to his disciples, "There was a rich man who had a steward who was denounced to him for being wasteful with his property. He called for the man and said, "What is it I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer." Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes.

"Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?" "One hundred measures of oil" was the reply. The steward said, "Here, take your bond, sit down straight away and write fifty." To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat" was the reply. The steward said, "Here, take your bond and write eighty."

"The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind

bu n'obi mgbe obula bu ka m kwusaru ozioma ahu ebe obula ndi mmadu anubeghi maka Kristi no. Ana m eme nke a ka m ghara izi ozioma nke m ebe onye obula burula uzo zisaa na mbu. E dere ya n'Akwukwo Nso si, "Ndi enwebeghi onye gwara ha maka ya ga-ahu ya, Ndi anubeghi maka ya ga-aghota ya." Okwu nke Oseburuwa.

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

**Aziza: Onyenweanyi egosila mba niile 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 ezinuulo Izrel no. (Az.)
3. Uwa niile tizerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)

### **Aleluya, aleluya! Ps. 129:5**

**M**kpuruobi m na-eche Onyenweanyi, na nkwa ya ka m nwere nchekwube. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (16:1-8)

**J**esu gwara ndi umuazu ya si: "O di otu Jogaranya nke nwere onye na-elekotara ya ezinuulo ya. A na-ewetara ya otutu ebubo na onye nlekota a na-emefusi akunuuba ya. O kporo onye nlekota ahu, juo ya si: 'Gini bu ihe a m na-anu banyere gi?' Kowaara m otu i si aru oru gi, n'ihina i gaghikwa abu onye nlekota ezinuulo m ozo.' Onye nlekota ahu juru onwe ya si: 'Gini ka m ga-eme, ebe o bu na nna m ukwu na-acho inapu m oru nke a? Adighi m ike iru oru ugbo; ihere ga-emekwa m irio aririo. Amatala m ihe m ga-eme ka ndi mmadu nwee ike inabata m n'ulo ha mgbe o chupuru m n'oru nlekota a.' N'ihina nke a, O kporo ndi niile ji nna ya ukwu ugwo n'otu n'otu. O juru onye nke mbu si, 'Ugwo ite mmanu ole ka i ji Nna m ukwu?' O zara ya si, 'O bu nari ite mmanu.' O gwara ys si, 'Were akwukwo ugwo gi, noro ala ozigbo ka i dee iri ise.' O jukwara onyeozo si, 'Ugwo akpa oka ole ka i ji?' O zaa ya si 'Otu nari akpa oka. Onye nlekota ahu agwa ya si, 'Were akwukwo ugwo gi dee iri asato.'

Nnakwu ahu toro onye nlekota a na-ekwesighi ntukwasiobi n'ihina akonuiche ya, n'ihina umu nke uwa a ji akonuche na-eso ndi

than are the children of light.  
The Gospel of the Lord.

### Prayer Over The Offerings

**T**hrough the offerings made here, O Lord, graciously shed light on your Church, so that your flock may everywhere prosper and that, under your governance, the shepherds may become pleasing to your name. Through Christ our Lord.

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

### Communion Antiphon

**P**eter said to Jesus: You are the Christ, the Son of the living God. And Jesus replied: You are Peter, and upon this rock I will build my Church.

### Prayer After Communion

**B**e pleased, O Lord, we pray, to govern the Church you have nourished by this holy meal, so that, firmly directed, she may enjoy ever greater freedom and persevere in integrity of religion. Through Christ our Lord.

ogbo ha karja umu nke ihe.  
Ozioma nke Oseburuwa.

### Ekpere Nhunye

**S**ite na onyinyega enyere n'ebe a, O Dinwenụ, were ebere gi chakwa nzuکو gi ihe, ka igweaturu gi na-aga n'ihu n'ebe niile, ka, site n'okpuru nchikwa gi, ka ndi ncheaturuga buru ndi na-amasi aha gi. Siten a Kristi Onyenweanyi.

### Ukwe Oriri Nso

**P**ita gwara Jesu: I bu Kristi, Nwa nke Chukwu di ndu. Jesu zagbachiri: I bu Pita, n'elu okwute a ka m ga-ehibe Nzuko m.

### Ekpere A Natachaa Oriri Nso

**K**a o masi gi, O Dinwenụ, anyi na-ario, idu Nzuko nke i jirila nri nso a zuo, ka o ga-abu, site na inweta ezi ntuziaka, ka o gorie na iga n'ihu n'inwere onwe ya, were chekwawa ozuzuoke ekpemchi ya. Siten a Kristi Onyenweanyi.

**11 November [Nkwo] Saturday of Ordinary Time - Week 31 (White)**

## St Martin of Tours, Bishop (Memorial)

**S**t. Martin was born (c. 316) at Sabaria in modern Hungary. As a soldier and a catechumen, he met a poor, naked beggar who asked alms in Christ's Name. Martin had nothing with him except his weapons and soldier's mantle; but he took his sword, cut the latter in two, and gave half to the poor man. During the following night Christ appeared to him clothed with half a mantle and said, "Martin, the catechumen, has clothed Me with this mantle!"

Martin was eighteen years old when he received the sacrament of baptism. Then, upon requesting dismissal from the army, Julian accused him of cowardice. "With the sign of the Cross," Martin answered, "I shall more certainly break through the ranks of the enemy than if armed with shield and sword."

Martin was later ordained by St. Hilary, Bishop of Poitiers. Later he was made Bishop of Tours. He built a monastery, where with eighty monks he led a most holy life. He preached through the Gallic countryside, destroyed old temples, and built churches.

Martin was remarkable for his gift of visions, healing and discernment of spirits. He died in Tours, France in 397, at the age of eighty-one. He was the first non-martyr to receive the cultus of a saint and the first bishop and confessor honored by the Church in the West.

### Entry Antiphon

**I** shall raise up for myself a faithful priest who will act in accord with my heart and my mind, says the Lord.

### Collect

**O** God, who are glorified in the Bishop Saint Martin, both by his life and death, make new, we pray, the wonders of your grace in our hearts, that neither death nor life may separate us from your love. Through our Lord.

### Ukwe Mbata

**A**ga m ahoputara onwe m onye ukochukwu akwesiri ntukwasiobi, onye ga-emee dika obi m na echiche m si acho, Dinwenụ na-ekwu.

### Ekpere Mmeghe

**O** Chukwu, onye narala otito n'ime Nnukwu Uko chukwu Martin di aso, ka na ndu ka na onwu ya, mee ka o di ohuru, anyi na-ario, ihearima amara gi n'obi anyiga, ka onwu maobu ndu ghara ikewapu anyi n'ihunaanya gi. Site na Dinwenụ anyi.



## First Reading

A reading from the letter of St. Paul to the Romans (16:3-9.16.22-27)

**M**y greetings to Prisca and Aquila, my fellow workers in Christ Jesus, who risked death to save my life: I am not the only one to owe a debt of gratitude, all the churches among the pagans do as well. My greetings also to the church that meets at their house.

Greetings to my friend Epänetus, the first of Asia's gifts to Christ; greetings to Mary who worked so hard for you; to those outstanding apostles Andronicus and Junias, my compatriots and fellow prisoners who became Christians before me; to Ampliatius, my friend in the Lord; to Urban, my fellow worker in Christ; and to my friend Stachys. Greet each other with a holy kiss. All the churches of Christ send greetings.

I, Tertius, who wrote out this letter, greet you in the Lord. Greetings from Gaius, who is entertaining me and from the whole church that meets in this house. Erastus, the city treasurer, sends his greetings; so does our brother Quartus.

Glory to him who is able to give you the strength to live according to the Good News I preach, and in which I proclaim Jesus Christ, the revelation of a mystery kept secret for endless ages, but now so clear that it must be broadcast to pagans everywhere to bring them to the obedience of faith. This is only what scripture has predicted, and it is all part of the way the eternal God wants things to be. He alone is wisdom; give glory therefore to him through Jesus Christ forever and ever. Amen. The word of the Lord.

**Responsorial Psalm: Ps. 144:2-5.10-11.(R.v.1)**

**Response: I will bless your name forever, O Lord.**

1. I will bless you day after day and praise your name forever. The Lord is great, highly to be praised, his greatness cannot be measured. (R.)
2. Age to age shall proclaim your works, shall declare your mighty deeds, shall speak of your splendour and glory, tell the tale of your wonderful works. (R.)
3. All your creature shall thank you, O Lord, and your friends shall repeat their blessing. They shall speak of the glory of your reign and declare your might, O God. (R.)

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (16:3-9.16.22-27)

**K**eleenu Priska na Akwila, ndi mu na ha na-aruko oru n'ime Jesu Kristi, ndi atughi egwu onwu maka ihi m. Ana m ekele ha, ma o bughu naani m, Nzuko nke ndi mba ozo niile na-ekelekwahä. Keleekwanu nzuiko nke di n'ulo ha. Keleerenu m enyi m bu Epenotus bu onye mbu n'ala Eshia kwere na Kristi. Keleenu Meri, bu onye rusirila oru ike n'etiti unu. Keleenu Andronikus na Juniya, ndi juu ibe m, mu na ha nokoro n'ulo mkporo. Ha bu ndi a maara nke oma n'etiti ndiozi. Ha bukwara m uzo buru ndi nke Kristi. Keleenu Ampliatius, onye bu ezi enyi m n'ime Onyenweanyi. Keleenu Obanus, onye anyi na ya na-aruko oru n'ime Kristi, na ezi enyi m bu Stakis. Werenu ekele nwanne na nwanne kelerita ibe unu. Nzuko Kristi niile na-ekele unu.

Mu onwe m bu Tetios onye deputara akwukwozi a na nwanne unu n'ime Dinwenü, na-ekele unu. Gayus, onye m no n'ulo ya na onye na-ele mu na ndi nzuko niile obia, na-ekele unu. Erastus, bu onye ojide ego nke obodo, na nwanne anyi bu Kwatus na-ekele unu.

Ka otito diri Chineke, onye puru ime ka okwukwe unu kwudisie ike dika ozoma Jesu nke m na-ekwusa si di, na dika ihe omimi ahu e kpugheere anyi si di, bu nke e zoro site n'ogologo mgbe ochie gara aga. O sitekwara n'ihe ndiamuma dere n'akwukwo nso mee ka mba niile mara ya. Chineke nke di ebebe kpughere nke a dika iwu ya si di, ka umu mmadu muta irubere Chineke isi site n'okwukwe ha nwere na Kristi. Ka otito niile diri Chineke ahu onye naani ya mazuru ihe niile, site na Jesu Kristi, ebebe ebebe. Amen.

Okwunke Oseburuwa.

**Abuoma na Aziza: Abu. 145:2-5.10-11.(Az.1)**

**Aziza: Aga m enye aha gi otito, O Onyenweanyi.**

1. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. Onyenweanyi di ukwu, kwesikwa inye otito niile, ebube ya di omimi karikwara nghota. (Az.)
2. Aga m na-etoto aka oru gi site na ndudugandu ruo na ndudugandu, na-ekwuputakwa oru ebube gi. Aga m ekwuputa otito na ebube gi, aga m atughari uche m n'oru ebube gi niile. (Az.)
3. Onyenweanyi, ihe niile i kere ga-ekele gi, ndi kwere na gi ga-agozi gi. Ha ga-ekwuputa ebube nke alaaze gi ma kwuputakwa idi ike gi. (Az.)

## Alleluia, alleluia! 2Cor. 8:9

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

### Gospel

A reading from the holy Gospel according to Luke (16:9-15)

Jesus said to his disciples, 'I tell you this: use money, tainted as it is, to win your friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity. The man who can be trusted in little things can be trusted in great; the man who is dishonest in little things will be dishonest in great things. If then you cannot be trusted with money, that tainted thing, who will trust you with genuine riches? And if you cannot be trusted with what is not yours, who will give you what is your very own?'

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

The Pharisees, who loved money, heard all this and laughed at him. He said to them, 'You are the very ones who pass yourselves off as virtuous in people's sight, but God knows your hearts. For what is thought highly of by men is loathsome in the sight of God.'

The Gospel of the Lord.

### Prayer Over The Offerings

Sanctify these offerings, we pray, Lord God, which we joyfully present in honour of Saint Martin, so that through them our life may always be directed whether in tribulation or in prosperity. Through Christ our Lord.

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

### Communion Antiphon

Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me, says the Lord.

### Prayer After Communion

Grant to us who have been restored by this Sacrament of unity, O Lord, perfect harmony in all things with your will, that, just as Saint Martin submitted himself entirely to you, so we, too, may glory in being truly yours. Through Christ our Lord.

## Aléluya, aléluya! 2 Kor. 8:9

Kristi bụ ogaranya nke mmuo, ma o dara ogbenye n'ihu unu, ka unu wee site n'ibu ogbenye ya, buru ogaranya n'iheneke mmuo! Aleluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (16:9-15)

Jesu gwara ndi na-eso uzo ya si, Ana m agwa unu, werenu aku mmehie uwa nke a metara onwe unu enyi, ka o ga-abu, mgbe ihe siiri unu ike, ha ga-anabata unu n'ulo obibi ha ebeebe. Onye obula kwesiri ntukwasiobi n'ihe dikarichara nta, ga-ekwesikwa ntukwasiobi na nnukwu ihe. Onye na-ekwesikwaghi ntukwasiobi n'ihe dikarichara nta, agaghikwa ekwesi ntukwasiobi na nnukwu ihe. O buru na unu ekwesighi ntukwasiobi n'aku mmehie nke uwa, onye ga-ejikwa ntukwasiobi nye unu nke bu ezi aku?

O burukwa na unu ekwesighi ntukwasiobi n'ihe onyeozo onye ga-enye unu ihe nke bu nke unu. Otu odibo agaghi efeli nnaukwu abuo n'otu oge, n'ihina o nwere ike ikpo otu asi ma hu nke ozo n'anya, mabu o ga-eji umeala fee otu ma na-eleli nke ozo; ya bu unu apughi ife Chineke na aku.

Mgbe ndi Farisii, ndi huru ego n'anya nuru ukabuilu ndi a, ha chiri Jesu ochi. Jesu gwara ha si, "Unu bu ndi ahụ ji aka ha akpo onwe ha ndi ezigbo omume n'ihu ndi mmadu. Mana Chineke maara obi unu, n'ihina ihe bu oke ihe n'ihu ndi mmadu bu aru n'ihu Chineke.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

Doo onyinye ndi a nso, anyi na-ario, Dinwenu Chukwu, ndi anyi ji onu enye iji sopuru Matin di aso, ka site na ha ka ndu anyi nweta ntuziaka mana mkpagbu mana oganiihu. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

Amen, agwa m unu, iheobula unu meere otu n'ime umunne m ndi a dikaasiri nta, unu meere m ya, Dinwenu na-ekwu.

### Ekpere A Natachaa Oriri Nso

Nye anyi bu ndi eweghachirila na mma site na Sakramenti idikonotu nke a, O Dinwenu, njiko zuruoke n'ihe niile nke anyi na ochicho gi, ka, dika Matin di aso siri butue onwe ya kpam kpam n'okpuru gi, ka anyi sikwa otu ahụ na-anya ibu ndi nke gi n'ezie. Site na Kristi



**Entry Antiphon**

**L**et my prayer reach you, Lord; listen to my request.

**Collect**

**A**lmighty, eternal God, in your mercy protect us from all that can harm us. Liberate our minds and our bodies from every hindrance, so that we may be free to do your will. Through our Lord.

**First Reading**

A reading from the book of Wisdom (6:12-16)

**W**isdom is bright, and does not grow dim. By those who love her she is readily seen, and found by those who look for her. Quick to anticipate those who desire her, she makes herself known to them. Watch for her early and you will have no trouble; you will find her sitting at your gates. Even to think about her is understanding fully grown; be on the alert for her and anxiety will quickly leave you. She herself walks about looking for those who are worthy of her and graciously shows herself to them as they go, in every thought of theirs coming to meet them.

The word of the Lord.

**Responsorial Psalm (Ps 62:2-8.R.v. 2)**

**Response: For you my soul is thirsting, O God, my God.**

1. O God, you are my God, for you I long; for my soul is thirsting. My body pines for you like a dry, weary land without water (R.)
2. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise (R.)

**Ukwe Mbata**

**D**inwenu, mee ka aririọ m bjaruo n'ihu Gi. Gee nti n'ekpere m.

**Ekpere Mmeghe**

**C**hineke ji ike niile, Onye ebere, were Cobi oma Gi wepuru anyi nsogbu niile. Tohapu echiche anyi na ahụ anyi n'agbu ji ha, ka anyi were nwee ike ime uche Gi. Site n'Onyenweanyi...

**Ihe Ogugu Nke Mbụ**

Ihe ogugu e wetara n'akwukwo Amamihe (6:12-16)

**A**mamihe na-achawaputa ka oku, o naghi adanyu adanyu. Ndi ahụ huru ya n'anya na-ahụ ya. Ndi ahụ na-acho ya na-enwetakwa ya. O na-eme ọsọsọ ka ndi na achọ ya nweta ya. Onye ji ụzọ ụtụtụ achọ ya agaghị enwe nsogbu ọbula ichota ya, n'ihina o ga-ahụ ya ka o nọ na-eche n'onu ama ya, n'ihina o ga-ahụ ya ka o nọ na-eche n'onu ama ya. Naani iché echiche maka ya bu ezigbo nghota n'onwe ya, onye di njikere na-eche ya ga-enwe udo. N'ihina ya onwe ya na-akpaghari na-achọ ndi nke kwesiri inwe ya, bia jiri afooma na-egosikwa ha onwe ya n'uzọ ha. O na-abiakwute ha n'echiche ha niile.

Okwu nke Oseburuwa

**Abuoma na Aziza: Abu. (Abu 63:1-7 Az.1)**

**Aziza: O Chineke, i bu Chineke m, akpiri na-akpo mkpuru obi m nku maka gi.**

1. O Chineke, i bu Chineke m, ana m achọ gi, akpiri na-akpo mkpuru obi m nku maka gi, anụahu m na-achọ gi, dika ala kpọrọ nku na-enweghi mmiri. (Az.)
2. O na-agu m aguụ ikiri gi n'ebe ndo gi na ihu ike na otito gi. Ihunaanya gi ka mma karia ndu n'onwe ya, onu m ga-ekwuputa otito gi. (Az.)

3. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R.)

4. On my bed, I remember you. On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. (R.)

### Second Reading

A reading from the first letter of St. Paul to the Thessalonians (4:13-18)

**W**e want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord forever. With such thoughts as these you should comfort one another.

The word of the Lord

### Alleluia, alleluia! Mt.24:42.44

**S**tay awake and stand ready, because you do not know the hour when the Son of Man is coming. Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (25:1-13)

**J**esus said to his disciples: 'the kingdom of heaven will be like this: Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep. But at midnight there was a cry, "The bridegroom is here! Go out and meet him." At this, all those bridesmaids woke up and trimmed their

3. Aga m eto gi na ndu m niile, n'aha gi aga m achili aka m elu, Mkpuruobi m ga-enwe nnukwu oriri, Egwu onu ga-adi n'onu m. (Az.)

4. Ana m eche maka gi n'elu akwa m, na-achighari ihe banyere gi n'obi m abali niile. N'ih i na-enyer e m aka oge niile ana m ekwe ukwe onu n'okpuuru nku gi (Az.)

### The Ogugu nke Abuo

Ihe ogugu e wetara n'akwukwo ozi mbu Pol di aso degara ndi Tesalonika (4:13-18)

**U**munna m, anyi achoghi ka unu ghara imata ihe banyere ndi otu anyi nwuru anwu, ka unu ghara iru uju dika ndiozo, ndi enweghi nchekwube. Ebe anyi kwere na Jesu nwuru ma sikwa n'onwu bilie ozo, n'otu aka ahu, anyi kwenyekwara na site na Jesu na Chineke ga-akpolite ndi niile nwuru anwu. N'ih i nke a, anyi na-agwa unu, site n'okwu nke Dinwenu, na anyi bu ndi di ndu, ndi ga-anoro n'obibia nke Dinwenu agaghi aka ndi nwuru anwu mma. Dinwenu n'onwe ya ga-esi n'elugwe gbadata, O ga-ewere olu ike kpoo oku, werekwa oku nke onyeisi ndi Mmuooma na uda opiike nke Chineke; mgbe ahu ndi niile nwuru n'ime Kristi ga-e bu uzo bilie. Mgbe ahu anyi bu ndi di ndu, ndi a hapuru, ka a gawelite, anyi na ha ezukoo n'urukpu izute Onyenweanyi na mbara igwe. Otu a ka anyi na Dinwenu anyi ga-esi n'oro oge niile. Ya bu, werenu okwu ndi a na-akasirita onwe unu obi. Okwu nke Oseburuwa

### Alaluya, alaluya! Mat.24:42.44

**N**a-echenu nche, n'ihina unu amaghi n'ubochi Nwa nke Mmadu ga-abia. Alaluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (25:1-13)

**J**esu gwara ndi na-eso uzo ya si, "Alaeze eluigwe dika umuagbogho iri ndi buuru iteoku ha gaba izute nwoke na-agba akwukwo. Ise n'ime ha bu ndi nzuzu, ma ise ndi ozo nwere uche. Ndi nzuzu ahu buuru iteoku ha n'ejighi mmanuoku. Ma ndi ahu maara ihe buuru iteoku na mmanu ha. Mgbe onye na-agba akwukwo aputaghi ngwangwa, ura tubara ha, ha wee rahu. N'etiti abali, mkpu dara si; 'Leenu onye na-agba akwukwo, putanu ka unu zute ya!' Mgbe ahu umuagbogho ndi ahu niile biliri wee gbalie oku ha. Ndi nzuzu ahu gwara

lamps, and the foolish ones said to the sensible ones, “give us some of your oil: our lamps are going out.” But they replied, “there may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves.” They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed. The other bridesmaids arrived later. “Lord, Lord,” they said “open the door for us.” But he replied, “I tell you solemnly, I do not know you.” So stay awake, because you do not know either the day or the hour.’

The Gospel of the Lord.

### Prayer Over The Offerings

**B**e moved to pity, Lord, by this sacrifice we offer you. We celebrate it as a memorial of your Son’s passion: grant that through our devotion we may receive the grace it contains. Through Christ our Lord.

### Communion Antiphon

**T**he Lord is my shepherd; there is nothing I shall lack. He has made me lie down in green pastures, and beside refreshing streams he has led me.

### Post-Communion

**W**e thank you, Lord, for your gift of the Bread of Heaven. You have filled our hearts with your Spirit: grant that this power may keep us single-minded in your service. Through Christ our Lord.



**Theme: Lessons from the Family of Nazareth**  
**See Sunday Evening Instruction on page ?**

**13 November [Orie] Monday of Ordinary Time - Week 32 (Green)**

(For Entry Antiphon and Collect, see page 18)

### First Reading

A reading from the book of Wisdom (1:1-7)

**L**ove virtue, you who are judges on earth, let honesty prompt your thinking about the Lord, seek him in simplicity of heart; since he is to be found by those who do not put him to the test, he shows himself to those who do not distrust him. But selfish intentions divorce from God; and Omnipotence, put to the test, confounds the foolish. No, wisdom will never make its way

ndi nwere uche si, ‘Biko, nyetunụ anyị mmanu unu, n’ihina oku anyị na-anyu anyu’. Ma ndi ahụ nwere uche zara si ‘Eleghị anya, mmanu anyị ji agaghị ezuru anyị na unu. Kama gaanụ zuru nke unu n’aka ndi na-ere ya.’ Onye na-agba akwukwo batara mgbe ha jere izuta mmanu. Ndi di njikere sooro ya banye n’oriri agbamakwukwo; e wee mechie uzo. E mechaa umuagbogho ise ndi ozo ahụ abiaruo na-ariọ si, ‘Onyenweanyi, Onyenweanyi, megheere anyi uzo!’ Ma o zara ha si ‘Ana m agwa unu eziokwu, amaghi m ndi unu bu.’ Ya bu, na-echenu nche n’ihina unu amaghi ubochi mọbu oge o ga-abu.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O**nyenweanyi, anyi na-ariọ Gi, were ebere nara aja nke a anyi na-ehunyere Gi. Biko, mee ka emume ihe omimi nke ahuhu Nwa Gi wetara anyi amara nke gazoputa anyi. Site na Kristi Dinwenụ anyi.

### Ukwe Oriri Nso

**D**inwenụ bu Onye nche m, o nwekwaghi ihe ga-akọ m. Ebe ahihia ndu juru eju, ka O na-enye m ezumike. O na-eduga m na mmiri doro edo.

### Ekpere A Natachaa Oriri Nso

**O**nyenweanyi, anyi na-ekele Gi maka ume nke I ngbara anyi site n’onyinye Gi di nso. Anyi na-ariọ ka I were ebere hukwasa anyi Mmuo Gi. Site n’ike anyi nwetara na nri eluigwe nke a anyi natara, mee ka anyi kwudosie ike n’amara Gi, biakwa nwee obi di ocha n’ebe I no. Site na Kristi Onyenweanyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo Amamihe (1:1-7)

**H**unu eziomume n’anya, unu bu ndi na-hachiachi n’eluwa, jirinu ikwuba aka oto na-eche maka Chineke. Werenu obi di ocha choba ya. N’ihina ndi na-adighi anwale ya, na-achota ya, o na-egosi ndi niile na-enweghi obi abuo n’ebe o no onwe ya. N’ihina echiche na-ezighi ezi na-ekewapu mmadu n’ebe Chineke no, inwale onye puru ime ihe niile na-egosi na nzuzu

into a crafty soul nor stay in a body that is in debt to sin; the holy spirit of instruction shuns deceit, it stands aloof from reckless purposes, is taken aback when iniquity appears. Wisdom is a spirit, a friend to man, though she will not pardon the words of a blasphemer, since God sees into the innermost parts of him, truly observes his heart, and listens to his tongue. The Spirit of the Lord, indeed, fills the whole world, and that which holds all things together knows every word that is said.

The word of the Lord.

### **Responsorial Psalm: Ps.138:1-10 (R.v.24)**

**Response: Lead me, O Lord, in the path of life eternal.**

1. O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. You mark when I walk or lie down, all my ways lie open to you. (R.)
2. Before ever a word is on my tongue you know it, O Lord, through and through. Behind and before you besiege me, your hand ever laid upon me. Too wonderful for me, this knowledge, too high, beyond my reach. (R.)
3. O where can I go from your spirit, or where can I flee from your face? If I climb the heavens, you are there. If I lie in the grave, you are there. (R.)
4. If I take the wings of the dawn and dwell at the sea's furthest end, even there your hand would lead me, your right hand would hold me fast. (R.)

### **Alleluia, alleluia! Phil. 2:15-16**

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

### **Gospel**

A reading from the holy Gospel according to Luke (17:1-6)

**J**esus said to his disciples, 'Obstacles are sure to come, but alas for the one who provides them! It would be better for him to be thrown into the sea with a millstone put around his neck than that he should lead astray a single one of these little ones. Watch yourselves!

'If your brother does something wrong, reprove him and, if he is sorry, forgive him. And if he wrongs you seven times a day and

nke mmadu buru ibu nke ukwu. Mba, amamihe agaghi abata n'obi onye ojo, mobu onye ahụ juputara na njo. Mmuo nke amamihe na-asọ aghughu, o na-agbara atumaatu ezighi ezi oso, o na-achara ihe ojo mgbe niile. Amamihe bu ezi mmuo, o gaghi agbaghara ihe ojo nke onye na-ekwuto Chineke, ebe o bu na Chineke n'onwe ya na-ahu ime obi onye ahụ, na-ahukwa ime mmuo ya nke oma, na-anukwa okwu niile sikwa n'onu ya. N'ihina Mmuo nke Onyenweanyi ejuputala uwa niile, onye jikotara ihe niile onu maara okwu obula onye kwuru. Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 139:1-10. (Az.24)**

**Aziza: Onyenweanyi na-edu m n'uzo nke ndu ebeebe.**

1. Onyenweanyi, i nyochaala m, marakwa m! I ma mgbe m noduru ala na mgbe m kwu oto; i na-anọ ebe di anya mara ihe m bu n'uche. I mazuru omume m niile, mgbe m na-arụ oru mobu mgbe m na-ezu ike. (Az.)
2. Tupu emeghee m onu m, I maralaari ihe m choro ikwu. I no m n'ihu, norokwa m n'azu; i ji aka gi na-echekwa m. Udi amamihe a kari m nghota, o di oke elu kara akonuuche m. (Az.)
3. Olee ebe m nwere ike iga, iji gbanari gi, ebee ka m ga-agbaga wee puo n'ihu gi? O buru na m agbagoo n'eluigwe, i no ebe ah! O buru na m agaa n'ala mmuo, i nokwa ebe ah! (Az.)
4. O buru na m efegaa n'owuwa anyanwu; mobu biri n'odida ya na ngafe osimiri, aka gi nokwa ebe ah! na-edu m; aka nri gi na-ejidesi mike. (Az.)

### **Alaluya, alaluya! Fil. 2:15-16**

**U**nu ga-egbukesi ka kpakpando n'ime uwa, n'ihu na unu na-enye ya okwu nke ndu. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (17:1-6)

**J**esu gwara ndi na-eso uzo ya si, "Onwunwa di icheiche nke ga-eduba mmadu na njo ga-abiariri, ma ahuhu ga-adiri onye ahụ nke ha ga-esi n'aka ya bia. O ga-akara ya mma ma a si na a nyanyere ya nkume e ji akwo ihe nri n'olu tuba ya n'ime oke osimiri kara na o ga-eduba otu n'ime umaka ndi a na njo. Kpacharanu anya unu.

O buru na nwanne gi mee gi ihe ojo, duo ya odu. O buru na o chegharia, gbaghara ya. O buru na o mehie gi ugboro asaa si, 'Echeghariala m,' i



seven times comes to you and says, "I am sorry," you must forgive him."

The apostles said to the Lord, "Increase our faith." The Lord replied, "Were your faith the size of a mustard seed you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you."

The Gospel of the Lord.

ga-agbaghara ya."

Ndi umuazu Jesu gwara ya si, "Bawanye okwukwe anyi." Onyenweanyi azaa ha, "O buru na unu nwere okwukwe buru ibu ka mkpuru osisi dikarichara nta a na-akpo mostad, unu nwere ike inye osisi oji iwu si, 'ka e fopu gi, kukwaa gi n'ime osimiri!' O ga-erubekwara unu isi.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 20 & 21)

## 14 November [Afor] Tuesday of Ordinary Time - Week 32 (Green)

(For Entry Antiphon and Collect, see page ?)

### First Reading

Reading from the book of Wisdom (2:23-3:9)

**G**od made man imperishable, he made him in the image of his own nature; it was the devil's envy that brought death into the world as those who are his partners will discover. But the souls of the virtuous are in the hands of God, no torment shall ever touch them. In the eyes of the unwise, they did appear to die, their going looked like a disaster, their leaving us, like annihilation; but they are in peace.

If they experienced punishment as men see it, their hope was rich with immortality; slight was their affliction, great will their blessings be. God has put them to the test and proved them worthy to be with him; he has tested them like gold in the furnace, and accepted them as a holocaust. When the time comes for his visitation, they will shine out; as sparks run through the stubble, so will they. They shall judge nations, rule over peoples, and the Lord will be their king forever. They who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await those he has chosen.

The word of the Lord.

**Responsorial Psalm: Ps. 33:2-3, 16-19. (R.v.2)**

Response: **I will bless the Lord at all times.**

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

2. The Lord turns his face against the wicked to destroy their remembrance from the earth. The Lord turns his eyes to the just and his ears to their appeal. (R.)

3. They call and the Lord hears and rescues them in all distress. The Lord is close to the broken-hearted; those whose spirit is crushed, he will save. (R.)

### The Ogugu Nke Mbu

The ogugu wetaran'akwukwo Amamihe (2:23-3:9)

**M**ana Chineke ekeela mmadu ka o di Manwu anwu, o kere ya n'oyiyi nke ya. O bu anya ufu nke ekwensu wetara onwu n'elu uwa, ndi otu ya bukwa ndi ga-ahu ya. Ma mkpuru obi ndi eziumume di n'aka nke Chineke, o nweghi ahuhu obula ga-emetu ha. N'anya ndi nzuzu, ha dika ndi nwuranwu, ngafe nke ha dika ahuhu n'onwe ya. Nhapu ha hapuru anyi dika ila n'iyi, mana ha no n'udo. N'ezie, a bia n'anya mmadu, ha tara ahuhu, ma olileanya ha juputara n'uju nke anwu anwu. A tara ha obere ahuhu ma ha ga-anata nnukwu ugwo. Chineke n'onwe ya anwaleela ha, were choputa na ha tosiri ibinyere ya. O nuchaala ha dika e si anucha olaedo n'oku, bia nara ha dika aja nsureoku. Mgbe oge nleta ha bjara, ha ga-achawaputa ka ihe, dika ikerike oku si adaputa n'ukwu oku. Ha ga-achi mba niile na mmadu niile, Onyenweanyi ga-abu eze ha ebighiebi. Ndi ahu chekwubere na ya, ga-aghota eziokwu, ndi kwudosiri ike ga-ebinyere ya n'ihunaanya, n'ihina amara na ebere na-eche ndi ahu o hooro, o na-echekwa ndi nke ya niile. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 34:2-3, 16-19. (Az. 2)**

Aziza: **Aga m eto Onyenweanyi oge niile.**

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

2. Mana Onyenweanyi na-agbaru ihu n'ebe ndi ajoomume no, o na-eme ka a ghara ichetakwa ha n'awa. Onyenweanyi na-elekota ndi eziumume anya, o na-egekwa mkpu akwa ha nti. (Az.)

3. Ndi eziumume kpokuru Onyenweanyi, o za ha, wee zoputa ha na nsogbu ha niile. Onyenweanyi na-anu ndi obi loghara elogha nso, ha-enyere ndi darambana mmuoka. (Az.)

### Alleluia, alleluia! Mt 4:4

**M**an does not live on bread alone, but on every word that comes from the mouth of God. Alleluia!

### Gospel

A reading from the holy Gospel according to Luke (17:7-10)

**J**esus said to his disciples: ‘Which of you, with a servant ploughing or minding sheep, would say to him when he returned from the fields, “Come and have your meal immediately?” Would he not be more likely to say, “Get my supper laid; make yourself tidy and wait on me while I eat and drink. You can eat and drink yourself afterwards?” Must he be grateful to the servant for doing what he was told? So with you: when you have done all you have been told to do, say, “We are merely servants: we have done no more than our duty.”’

The Gospel of the Lord.

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

### Aléluya, aléluya! Mt. 4:4

**O**bughi naanị site na nri ka mmadu si adi ndu, kama site n'okwu obula nke si n'onu Chineke puta. Aléluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (17:7-10)

**J**esu gwara ndi na-eso uzo ya si: O nwere onye n'ime unu nke nwere nwodibo naruru ya oru n'ubi, mobu na-azuru ya aturu, ga-agwa nwodibo ya mgbe o siri n'ugbo bata si, “Bia rie nri ozigbo?” O bu na o gaghi agwa ya si, “Kwadoro m nri anyasi, jikekwara onwe gi nke oma igbara m odibo ruo mgbe m ga-ericha, nuchaa. E mechaa i ga-eri ma nukwaa nke gi. O ga-ekere nwodibo ahu n'ihina o mere ihe a gwara ya? Otu a ka o di ebe unu no. Mgbe obula unu mechara ihe a gwara unu, unu ga-ekwu si, “Anyi bu umuodibo etosighi etosi, o bu oru diiri anyi ka anyi ruru.” Ozioma nke Oseburuwa.

**15 November [Nkw] Wednesday of Ordinary Time - Week 32 (Green/White)**

(For Entry Antiphon and Collect, see page ?)

## St. Albert the Great Bishop, Doctor (Opt. Mem.)

### First reading

A reading from the book of Wisdom (6:1-11)

**L**isten, kings, and understand; rulers of remotest lands, take warning; hear this, you who have thousands under your rule, who boast of your hordes of subjects. For power is a gift to you from the Lord, sovereignty is from the Most High; he himself will probe your acts and scrutinise your intentions. If, as administrators of his kingdom, you have not governed justly nor observed the law, nor behaved as God would have you behave, he will fall on you swiftly and terribly. Ruthless judgment is reserved for the high and mighty; the lowly will be compassionately pardoned, the mighty will be mightily punished. For the Lord of All does not cover before a personage, he does not stand in awe of greatness, since he himself has made small and great and provides for all alike; but strict scrutiny awaits those in power. Yes,

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Amamihe (6:1-11)

**G**eenu nti ugbo a unu bu ndieze, ka unu wee ghotu. Ndi ochichi bi n'ala dikarisiri anya, nke a bu ido unu aka na nti. Nuru nke a unu bu ndi na-achi igwe mmadu, unu bu ndi na-etu unu maka otutu obodo di n'okpuru unu. N'ihina ka ochichi unu sitere n'aka nke Oseburuwa, okpueze unu bu onyinye nke onye kacha elu. Oseburuwa n'onwe ya bu onye ga-eleba anya n'omume unu ma nyochaakwa atumaatu unu. Dika umuodibo o hanyere ala eze ya n'aka, o buru na unu achighi n'usoro nke kwuto, nke unu na-edebe iwu ya, mobu na-eme otu Chineke siri choo; O ga-ezitere unu ahuhu di egwu na mberede. Oke ikpe na-che ndi ochichi na ndi ukwu. E nwere ike iji obi ebere gbaghara ndi obere mmadu, mana ndi ukwu ka a ga-enye nnu kwu ahuhu. N'ihina Oseburuwa nke ihe niile anaghi atu egwu onye obula. O dighi ihe ukwu obula nke ga-agbachi ya anya n'ihina o bu ya onwe ya mere ma ndi ukwu ma ndi nta, nakpachapuru ihe niile anya. Kama ezigbo

despots, my words are for you, that you may learn what wisdom is and not transgress; for they who observe holy things holily will be adjudged holy, and, accepting instruction from them, will find their defence in them. Look forward, therefore, to my words; yearn for them, and they will instruct you.

The word of the Lord.

**Responsorial Psalm: Ps.81:3-4,6-7(Rv.8)**

Response: **Arise, O God, judge the earth.**

1. Do justice for the weak and the orphan, defend the afflicted and the needy. Rescue the weak and the poor; set them free from the hand of the wicked. (R.)

2. I have said to you: 'You are gods and all of you, sons of the Most High.' And yet, you shall die like men, you shall fall like any of the princes. (R.)

**Alleluia, alleluia! 2Thess. 2:14**

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

**Gospel**

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

**O**n the way to Jerusalem Jesus travelled along the border between Samaria and Galilee. As he entered one of the villages, ten lepers came to meet him. They stood some way off and called to him, 'Jesus! Master! Take pity on us.' When he saw them he said, 'Go and show yourselves to the priests.' Now as they were going away they were cleansed. Finding himself cured, one of them turned back praising God at the top of his voice and threw himself at the feet of Jesus and thanked him. The man was a Samaritan. This made Jesus say, "Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner." And he said to the man, 'Stand up and go on your way, your faith has saved you.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 7)

**16 November [Eke] Thursday of Ordinary Time - Week 32 (Green/White)**

(For Entry Antiphon and Collect, see page 7)

**St. Margaret of Scotland St. Gertrude, Virgin (Opt. Mem.)**

nnyocha na-eche ndi ike ochichi di n'aka. N'ezie, ndieze, okwu m ndi a bu maka unu; ka unu mara ihe amamihe bu, wee ghara ijehie uzo. N'ihina ndi na-edebe ihe di aso nso, a ga-ewere ha ka ndi di aso. O buru na unu esi na ha muta nnukwu ihe, unu nwere ike izoputa onwe unu n'ubochi ikpe. Nwee nnukwu mmasi n'okwu m oge niile, nwee aguu maka ha, ka ha kuziere gi.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 82:3-4,6-7 (Az.8)**

Aziza: **Kulie, O Chineke, kpee uwa niile ikpe.**

1. Ka ndi ike adighi na ndi enwe nne enwe nna nweta ikpe ziri ezi, chekwabanu ndi ogbenye na ndi enweghi enyemaka. Zoputanu ndi adighi ike na ndi no na mkpa; zoputanu ha n'aka ndi ajo mmadu. (Az.)

2. Ekwuru m na mbu, "Unu onwe unu bucha chi, umu nke onye kacha elu, unu niile, mana n'agbanyeghi, unu ga-anwu dika ndi mmadu ndiozo, daa ka nwa eze obula." (Az.)

**Aleluya, aleluya! 2Thess. 2:14**

**S**ite n'Ozioma, Chineke kporo unu ka unu wee nweta otito nke Dinweni anyi Jesu Kristi. Aleluya!

**Ozioma**

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

**K**a Jesu na-aga Jerusalem, o sitere n'uzo di n'agbata Sameria na Galili. Mgbe O banyere n'otu onumara, ndi ekpenta mmadu iri kwu n'uzo zutere ya. Ha welitere olu tie mkpu si, "Jesu, Nna anyi ukwu, meere anyi ebere." Mgbe Jesu huru ha, O gwara ha si, "Gaanu gosi ndi ukochukwu onwe unu." Ka ha na-aga, e mere ka abu ha di ochi. Mgbe otu n'ime ha huru na a gwoola ya, o laghachiri azu, jiri oke olu na-eto Chukwu. O biara daa n'ukwu Jesu na-enye ya ekele. Nwoke a bu onye Sameria. N'ihina nke a Jesu juru si, "O bu na o bughi mmadu iri ka a gworo? Kedukwanu maka mmadu itoolu ndiozo? O bu na o nweghi onye n'ime ha loghachiri azu inye chineke otito ma o bughi onye mba ozo a?" Jesu gwara ya si, "Bilie, gawara onwe gi, okwukwe gi azoala gi."

Ozioma nke Oseburuwa.

## First reading

A reading from the book of Wisdom (7:22-8:1)

**W**ithin Wisdom is a spirit intelligent, holy, unique, manifold, subtle, active, incisive, unsullied, lucid, invulnerable, benevolent, sharp, irresistible, beneficent, loving to man, steadfast, dependable, unperturbed, almighty, all-surveying; penetrating, all intelligent, pure and most subtle spirits; for Wisdom is quicker to move than any motion; she is so pure, she pervades and permeates all things. She is a breath of the power of God, pure emanation of the glory of the Almighty; hence nothing impure can find a way into her. She is a reflection of the eternal light, untarnished mirror of God's active power, image of his goodness. Although alone, she can do all; herself unchanging, she makes all things new. In each generation she passes into holy souls, she makes them friends of God and prophets; for God loves only the man who lives with Wisdom. She is indeed more splendid than the sun, she outshines all the constellations; compared with light, she takes first place, for light must yield to night, but over Wisdom, evil can never triumph. She destroys her strength from one end of the earth to the other, ordering all things for good.

The word of the Lord.

**Responsorial Psalm: Ps. 118:89-91. 130. 135. 175 (Rv. 89)**

Response: **Your word, O Lord, stands forever.**

1. Your word, O Lord, forever stands firm in the heavens: your truth lasts from age to age, like the earth you created. (R.)
2. By your decree it endures to this day; for all things serve you. The unfolding of your word gives light and teaches the simple. (R.)
3. Let your face shine on your servant and teach me your decrees. Give life to my soul that I may praise you. Let your decrees give me help. (R.)

**Alleluia, alleluia! 1Pet.1:25**

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

## Ihe Oguḡu Nke Mbu

Ihe oguḡu e wetara n'akwukwọ Amamihe (7:22-8:1)

**N**'ihina e nwere mmuo nke nghota n'ime ya nke nwekwara idi aso, idi icha, nwekwa udi di icha n'ime ya, o di ire, o na-akpaghari na-enweghi mgbochi, o na-achawaputa nke oma; o nweghi atutu obula, o ji onwe ya aka. E nweghi ike imeri ya, o nwere obioma, di nko. O na-amasi ndi mmadu, na-akwudosiike, bia kwesi ntukwasioji, na-enweghi nchekasi obula. O nwere ike niile, na-ahuzu ihe niile, na-aba n'ime mmuo niile nwere nghota, na-enweghi atutu, na-agbanyeghi otu ihe o bu siri di. N'ihina amamihe na-agafe osooso karia ihe niile na-agafe agafe, n'ihina o nweghi atutu. O na-abanye n'ime ihe niile. O bu ume nke ike Chineke, otito na-enweghi atu putara ihe nke onye puru ime ihe niile, ya mere na o nweghi ihe obula ruru inyi nwere oke n'ime ya. N'ihina o bu onyinyo nke ihe di ebighiebi, ugegbe na-enweghi atutu nke akaoru chineke na onyinyo obi oma ya. O bu ezie na o di otu, mana o nwere ike ime ihe niile. O naghị agbanwo agbanwo n'onwe ya ma o na-eme ihe niile ka ha di ohuru. Na ndudugandu obula, o na-aba n'obi ndi niile di aso, were na-eme ha ndi enyi nke Chineke na ndiamuma. N'ihina Chineke na-ahu onye na-ebi n'amamihe n'anya. Maka na o mara mma karia anyanwu, o na-amuke amuke karia igwe kpakpando. E were ya tunyere ihe, amamihe kariri ya. N'ihina ihe gachaa, ochichiri esobe, ma ihe ojoo obula enweghi ike imeri amamihe. Etu ochichi ya na-esi n'otu akuku uwa ruo n'akuku nke ozo, o na-eme ka ihe niile kwuru nke oma.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 119:89-91. 130. 135. 175. (Az. 89)**

Aziza: **Onyenweanyi, okwu gi kwu chim ebebe.**

1. Okwu gi kwu chim ebebe n'eluigwe, O Onyenweanyi. Ikwudosiike gi na-adigide ruo ndudugandu niile, i kere uwa, meekwa ka o kwudosiike. (Az.)
2. Iwu gi na-achi ihe niile i kere eke, ebe ihe niile na-efe gi. Okwu gi na-enye ihe, o na-enye ndi umeala nghota. (Az.)
3. Mee ka ihu Gi chakwasị nwodibo gi, ma kuziere m ime uche gi. Nye m ndu, ka m wee nwee ike ito gi, kwe ka iwu gi gbaa m ume. (Az.)

**Alaluya, alaluya! 1 Pet.1:25**

**O**kwu nke Onyenweanyi ga-adigide ebighi ebi: Gini bu okwu ahu? O bu ozioma ahu nke eweterala unu. Alaluya!



## Gospel

A reading from the holy Gospel according to Luke (17:20-25)

Asked by the Pharisees when the kingdom of God was to come, Jesus gave them this answer, 'The coming of the kingdom of God does not admit of observation and there will be no one to say, "Look here! Look there!" For you must know the kingdom of God is among you.'

He said to the disciples, 'A time will come when you will long to see one of the days of the Son of Man and will not see it. They will say to you, "Look there!" Or "Look here!" Make no move; do not set off in pursuit; for as the lightning flashing from one part of heaven lights up the other, so will be the Son of Man when his day comes. But first he must suffer grievously and be rejected by this generation.'

The Gospel of the Lord.

## Ozioma

Ihe ogugu nke a si n' Ozioma di aso nke Luk dere (17:20-25)

Mgbe ndi Farisii juru Jesu oge alaeze Chineke ga-abia, O zara ha si: "Alaeze nke Chineke agaghi eji akara a ga-eji achoputa ya abia, ha agaghikwa asi: "Lee ya ebe a!" Mobu, "Lee ya ebe ahu!" N'ihina igwa unu eziokwu, alaeze nke Chineke no n'etiti unu.

Jesu gwakwara ndi na-eso uzo ya si, "Oge na-abia mgbe unu ga-acho ihu otu n'ime ubochi nke nwa nke mmadu, ma unu agaghi ahu ya. Ndi mmadu ga-asi unu, "Lee ya ebe ahu!" Mobu, "Lee ya ebe a!" Unu agala, unu esokwala ha. N'ihia dika otu amuna si egbu, oku ya achakee site n'otu akuku nke urukpu ruo n'akuku nke ozo, otu a ka nwa nke mmadu ga-adi n'ubochi nke ya. Ma o ga-ebu uzo taa otutu ahuhu, ogbo a ga-ajukwa ya.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 2)

**17 November [Orie] Friday of Ordinary Time - Week 32 (White)**



## St. Elizabeth of Hungary (Memorial)

St. Elizabeth was the daughter of the Hungarian king Andrew II. At the age of four (b. 1207), she was brought to the court of her future husband, Ludwig of Thuringia, by whom she has three children. She conscientiously fulfilled her duties both toward her husband and as a servant of God. During the night she would rise from bed and spend long periods at prayer. Zealously she performed all types of charitable acts, putting herself at the service of widows, orphans, the sick, and the needy. During a famine, she generously distributed all the grain from her stocks, caring for lepers in one of the hospitals she established, going so far as to kiss their hands and feet.

After the early death of her husband, Elizabeth laid aside all royal dignities to more fully dedicate herself in the service of God, remarkable for her humility and patience. Joining the tertiary Order of St Francis, she put on simple clothing and engaged in spinning to prove for her basic needs. She built a hospice in which she devoted her entire strength and resources to care for the sick and the poor. In 1231, she slept in the Lord, young in age but exceptionally rich in good works.

## Entry Antiphon

Come, you blessed of my Father, says the Lord: I was sick, and you visited me. Amen I say to you: whatever you did for one of these, the least of my brethren, you did it to me.

## Collect

O God, by whose gift Saint Elizabeth of Hungary recognized and revered Christ in the poor, grant, through her intercession, that we may serve with unflinching charity the needy and those afflicted. Through our Lord

## Ukwe Mbata

Bianu, unu ndi Nna m goziri, Onyenweanyi na-ekwu Aru riara m, unu leta m. N'ezie a gwa m unu: Ihe obula unu meere otu n'ime umunne m dikarisiri nta, o bu m ka unu meere ya.

## Ekpere Mmeghe

O Chukwu, onye o bu site n'onyinye ya ka Elizabet nke Hongari di aso jiri mata ma fee Kristi n'ime ndi ogbenye, mee, site n'aririo ya, ka anyi were ihunaanya adighi ida mba gbaara ndi no na mkpa na ndi a na-emewu emewu odibo. Sitena Dinweni anyi.

## First Reading

A reading from the book of Wisdom (13:1-9)

**N**aturally stupid are all men who have not known God and who, from the good things that are seen, have not been able to discover Him-who-is, or, by studying the works, have failed to recognise the Artificer. Fire however, or wind, or the swift air, the sphere of the stars, impetuous water, heaven's lamps, are what they have held to be the gods who govern the world. If, charmed by their beauty, they have taken things for gods, let them know how much the Lord of these excels them, since the very Author of beauty has created them. And if they have been impressed by their power and energy, let them deduce from these how much mightier is he that has formed them, since through the grandeur and beauty of the creatures we may, by analogy, contemplate their Author. Small blame, however, attaches to these men, for perhaps they only go astray in their search for God and their eagerness to find him; living among his works, they strive to comprehend them and fall victim to appearances, seeing so much beauty. Even so, they are not to be excused: if they are capable of acquiring enough knowledge to be able to investigate the world, how have they been so slow to find its Master?

The word of the Lord.

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

Response: **The heavens proclaim the glory of God.**

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! Heb. 4:12

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

## Gospel

A reading from the holy Gospel according to Luke (17:26-37)

**J**esus said to his disciples; 'As it was in Noah's day, so will it be also in the days of the Son of Man. People were eating and drinking, marrying wives and husbands, right

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Amamihe (13:1-9)

**N**'ezie, ndi niile amataghi Chineke di nzuzu n'udi ndu ha, nke na ha enweghi ike site n'ezigbo ihe niile a na-ahu anya were mara onye ahu dinu, nke ha na-esite n'aka oru ya achoputa onye oru ahu n'onwe ya. Kama, ha na-eche na o ga-abu oku, mbu ikuku, mbu ifufe, mbu otutu kpakpando, mbu mmiri nakewo ekwo, mbu ihe ndiozo na-enye ihe n'igwe bu chi ndi na-achi uwa. O bu na o bu maka mma ihe ndi a ka mmadu ji were ha dika chi, ka ha ghotu nke oma otu Oseburuwa siri karia ihe ndi a niile, n'ihina onye kere mmadu mere ha. O bu na ike ha na usoro oru ha tutu ndi mmadu n'anya nke ukwu, ha sitakwa na ha choputa otu onye ahu kere ha siri di ike. Maka na anyi nwere ike site n'ebube na mma nke ihe e kere eke, ghotu otu onye kere ha di. Otu o sina di, a ga-ata ndi ahu obere uta, o nwere ike ibu na ha jehiere uzo ebe ha na-acho Chineke, na-enwe nnukwu agu ichota ya. Ka ha bi n'etiti aka oru ya, ha na-acho ighota ya, ma nwere ntukwasobi n'ihe ha huru, n'ihina ha mara mma nke oma. Otu o sina di, uta diiri ha. O bu na ha maara ihe nke itughari uche n'ihe nke uwa a, olee ihe mere na ha enweghi ike ichoputa Oseburuwa nke ihe niile? Okwu nke Oseburuwa.

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

Aziza: **Eluigwe na-ekwuputa ebube Chineke.**

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 na agazu uwa niile, ozi ha na-eru nsotu uwa niile. (Az.)

## Alaluya! Heb. 4:12

**O**kwu Chineke bu okwu di ndu, na-alusikwa olu ike. O na-enyocha echiche na izuzu niile nke obi. Alaluya.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (17:26-37)

**J**esu gwara ndi na-eso uzo ya si; Otu o di n'oge nke Noa, otu ahu ka o ga-adikwa n'ubochi Nwa nke Mmadu ahu. Ndi mmadu no na-eri, na-anu, na-alukoritakwa di na

up to the day Noah went into the ark, and the Flood came and destroyed them all. It will be the same as it was in Lot's day: people were eating and drinking, buying and selling, planting and building, but the day Lot left Sodom, God rained fire and brimstone from heaven and it destroyed them all. It will be the same when the time comes for the Son of man to be revealed.

'When that day comes, anyone on the housetop, with his possessions in the house, must not come down to collect them, nor must anyone in the field turn back either. Remember Lot's wife. Anyone who tries to preserve his life will lose it; and anyone who loses it will keep it safe. I tell you, on that night two will be in one bed: one will be taken, the other left; two women will be grinding corn together: one will be taken, the other left.' The disciples interrupted, 'Where Lord?' they asked. He said, 'Where the body is, there too will the vultures gather.'

The Gospel of the Lord.

#### Prayer Over The Offerings

**R**eceive, O Lord, the offerings of your people, and grant that we, who celebrate your Son's work of boundless charity, may, by the example of blessed Elizabeth of Hungary, be confirmed in love of you and of our neighbour. Through Christ

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

#### Communion Antiphon

**G**reater love has no one, says the Lord, than to lay down his life for his friends.

#### Prayer After Communion

**G**rant, we pray, O Lord, that we who are renewed by these sacred mysteries, may follow the example of blessed Saint Elizabeth of Hungary, who honoured you with tireless devotion and, by surpassing charity, was of service to your people. Through Christ our Lord.

nwunye, ruo n'ubochi Noa banyere n'ugbo, oke mmiri wee bia laa ha niile n'iyi. Otu ahu ka o dikwa n'oge nke Lot, ha na-eri, na-añu, na-azurita kwa ahia, na-aku mkpuru, na-arukwa ulo; ma ubochi Lot siri Sodom gbapu, oku na nkume di oku siri n'eluigwe zoo ka mmiri, rechapu ha niile. Otu ahu ka o ga-adi n'ubochi a ga-egosiputa Nwa nke Mmadu.

N'ubochi ahu, onye obula no n'elu ulo aritukwala ibia kwapu ngwa ulo ya di n'ime ulo. Otu aka ahu, onye no n'ubi ya alaghachikwala n'ulo. Chetanu nwunye Lot. Onye obula nke na-acho irita ndu ya, ga-atufu ya, ma onye obula nke tufuru ndu ya, ga-ehekwa ya. Agwa m unu, n'abali ahu, mmadu abuo ga-edina n'elu akwa. A ga-akporo otu onye, hapu nke ozo. Umunwaanyi abuo ga-ano na-akwo ihe, a kporo otu, hapu nke ozo. Ndi na-eso uzo ya juru ya si, "Ebee ka ihe ndi a ga-eme Onyenweanyi?" Jesu zara ha si: "N'ebe, ozu di, n'ebe ahu ka udele ga-ezukokwa."

Ozioma nke Oseburuwa.

#### Ekpere Nhunye

**N**ara, O Dinwenu, onyinye nke ndi nke ngiga, ma mee ka anyi bu ndi na-eme mmemme nke oru ihunaanya nke Nwa gi enweghi mgbo, si n'ezi ukpuru nke Elizabet Hongari di aso guzosie ike n'ihunaanya maka gi na maka mmadu ibe anyi. Sitena

#### Ukwe Oriri Nso

**O** dighi ihunaanya ka nke a, Onyenweanyi kwuru, na mmadu weere ndu ya nye maka ndi enyi ya.

#### Ekpere A Natchaa Oriri Nso

**M**ee, anyi na-ario, O Dinwenu, ka anyi bu ndi na-enweta mgbanwo nke iheomimi nso ndi a, na-eso ukpuru nke Elizabet nke Hongari di aso, onye jiri mmuo ofufe ike anaghi agwu sopuru gi, ma jirikwa ihunaanya puru icha gbaara ndi nke gi odibo. Sitena Kristi Onyenweanyi.

**18 November [Afor] Saturday of Ordinary Time - Week 32 (Green/White)**

**Dedication of the Basilicas of St. Peter & St. Paul, (Opt. Mem)**

(For Entry Antiphon and Collect, see page 34)

#### First Reading

A reading from the book of Wisdom (18:14-16, 19:6-9)

#### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Amamihe (18:14-16; 19:6-9)

When peaceful silence lay over all, and night had run the half of her swift course, down from the heavens, from the royal throne, leapt your all-powerful Word; into the heart of a doomed land the stern warrior leapt. Carrying your unambiguous command like a sharp sword, he stood, and filled the universe with death; he touched the sky, yet trod the earth. For, to keep your children from all harm, the whole creation, obedient to your commands, was once more, and newly, fashioned in its nature. Overshadowing the camp there was the cloud where water had been, dry land was seen to rise, the Red Sea became an unimpeded way, the tempestuous flood a green plain; sheltered by your hand, the whole nation passed across, gazing at these amazing miracles. They were like horses at pasture, they skipped like lambs, singing your praises, Lord, their deliverer. The word of the Lord.

**Responsorial Psalm: Ps. 104:2-3. 36-37. 42-43. (Rv.5)**

**Response: Remember the wonders the Lord has done.**

1. O sing to the Lord, sing his praise; tell all his wonderful works! Be proud of His holy name, let the hearts that seek the Lord rejoice (R.)
2. He struck all the first-born in their land, the finest flower of their sons. He led out Israel with silver and gold. In his tribes were none who fell behind. (R.)
3. For he remembered his holy word, which he gave to Abraham his servant. So he brought out his people with joy, his chosen ones with shouts of rejoicing. (R.)

**Alleluia, alleluia! Jam 1:21**

Accept and submit to the word which has been planted in you and can save your souls. Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (18:1-8)

Jesus told his disciples a parable about the need to pray continually and never lose heart. 'There was a judge in a certain town' he said 'who had neither fear of God nor respect for men. In the same town there was a widow who kept on coming to him and saying, "I want justice from you against my enemy!"' For a long time he refused, but at last he said to himself, "maybe I have neither fear of God nor respect for man. But since she keeps pestering me I must

Mgbe ihe niile dajuru n'etiti abali, okwu gi juputara n'ike si n'ocheeze gi di n'elugwe gbadata n'ala ahu a buru onu. O biara ka onye agha di njikere imalite ogu. Onye ji iwu gi kwuoto ka mma agha di nko. O jiri ukwu abuo kwuru n'ala, isi ya na-emetu urukpu, o mere ka ozu mmadu juputa uwa. Iji chekwaba ndi nke gi n'ebe ihe nsogbu niile di, ihe niile i kere gbanworo site n'iwu i nyere. Urukpu kpuchigidere ogige ebe ha bi, ala akoro putara n'ebe ha bi, ala akoro putara n'ebe mmiri juburu; osimiri uhie e wee nwee okporo uzo n'etiti ya. Osimiri ahụ na-ajuputa n'oke ebili mmiri a buruzie ala puru ahijia, site na nchedo nke aka gi, ha gafere dika otu obodo. Oge ha hachara oru ebube ahụ; ha na-enweri ahuri ka inyinya ndi na-akpa nri, na-awuli elu ka umu aturu; ha na-eto gi O Oseburuwa, Onye zoputara ha. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 105:2-3. 36-37. 42-43. (Az.5)**

**Aziza: Chetanu oru ebube niile Onyenweanyi ruru.**

1. Kweerenụ Onyenweanyi ukwe, kuoronu ya egwu, kwuputanu oru itunaanya ya niile! Nwebenu ahuri n'aha nso ya ka obi niile na-acho Chineke nuria. (Az.)
2. O gburu diokpara niile no n'ala ha, mkpuru mbu niile ike ha wetara. Mgbe ahụ, o jiri olaocha na olaedo wee dupu Izrel, o nwero otu onye nke o hapuru n'azu. (Az.)
3. N'ihina o chetara nkwa ya di nso, nke o nyere nwodibo ya bu Abraham, o ji onu duru ndi nke ya aga, o ji ukwe edu ndi o hooro. (Az.)

**Aleluya, aleluya! Jam 1:21**

Werenu nwaayo nara okwu ahụ nke a kurula n'obi unu di ka mkpuru, nke puru izoputa mkpuruobi unu. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (18:1-8) Jesu gwara ndi na-eso uzo ya ukabuilu iji kuziere ha na o di mkpa ka ha nogide n'ekpere mgbe niile, ghara ida mba. O gwara ha si: "N'otu obodo, e nwere otu onye okaikpe nke na-anaghi aturu Chineke egwu, nke o na-asopuru mmadu ibe ya. E nwekwara otu nwaanyi isimkpe bikwa n'obodo ahụ, onye na-abiakwute okaikpe a kwa mgbe kwa mgbe na-ario ya si, 'Kpeputa m n'aka onye iro m.' Na mbu, onye okaikpe a achoghi inu aririo nwaanyi a. Ma o mesiri tugharia obi si, "O bu eziokwu na adighi m atu egwu Chineke, adighi m asopukwara mmadu, ma n'ili nsogbu nwaanyi isimkpe a na-enye m, aga



give this widow her just rights or she will persist in coming and worry me to death.”

And the Lord said, ‘you notice what the unjust judge has to say? Now will not God see justice done to his chosen who cry to him day and night even when he delays to help them? I promise you, he will see justice done to them, and done speedily. But when the Son of Man comes, will he find any faith on earth?’  
The Gospel of the Lord.

ekpeputa ya. O buru na m emeghi otu a, o ga-abiagide na-esogbu m, agaghi m ezuru ya ike.”

Onyenweanyi kwukwara si, “Nurunu ihe onye okaikpe a, nke na-adighi ekpe ikpe ziri ezi kwuru. O bu na Chineke agaghi ekpeputa onye nke ya, onye na-akpoku ya ehilie na abali? O ga-egbu oge tupu o zoputa ha? Agwa m unu, O ga-ekpeputa ha osooso. Ka o sila di, mgbe nwa nke mmadu ga-abia, O ga-enwetekwa ndi nwere okwukwe n’elu uwa?”  
Ozioma nke Oseburuwa.

(For Prayer Over The Offering, Communion Antiphon, and Prayer After Communion, see page 4)

## 33RD SUNDAY IN ORDINARY TIME (A) 19 November 2023 [Nkwo] (Green)

**Office:  
Week 1**

### Entry Antiphon

The Lord said; I think thoughts of peace and not of affliction. You will call upon me, and I will answer you, and I will lead back your captives from every place.

### Collect

Grant us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and lasting happiness to serve with constancy the author of all that is good. Through Christ our Lord.

### First Reading

A reading from the book of Proverbs (31:10-13, 19-20, 30-31)

A perfect wife, who can find her? She is far beyond the price of pearls. Her husband's heart has confidence in her, from her he will derive no little profit. Advantage and not hurt she brings him all the days of her life. She is always busy with wool and with flax, she does her work with eager hands. She sets her hands to the distaff, her fingers grasp the spindle. She holds out her hand to the poor, she opens her arms to the needy. Charm is deceitful, and beauty empty; the woman who is wise is the one to praise. Give her a share in what her hands have worked for, and let her works tell her praises at the city gates.

The word of the Lord.

### Ukwe Mbata

Dinwenu kwuru si: “Echiche M bu echiche udo, o bughi nke ogba aghara. Oge unu kpokuru M, aga M anu olu unu. Aga m esi n’ebe niile dughachiere unu umunne unu ndi e weere n’agha.

### Ekpere Mmeghe

Dinwenu Chineke anyi, biko, nye anyi anuri idi na-efe Gi mgbe niile. Gi bu onye ihe oma niile si n’aka Ya abijara anyi; Gi ka anyi na-agbara odibo. Biko mee ka anyi site n’igbara Gi odibo nweta anuri zuru oke oge niile. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n’akwukwo Ilu (31:10-13, 19-20, 30-31)

Onye ga-achota nwunye nwere ezi agwa? Onu ahia ya kariri ego olaedo. Di ya na-atukwasi ya obi, o dikwaghi ihe ga-adi ya mkpa o ga-acho. O na-emeta ya mma, o naghị emejo ya ubochi niile nke ndu ya. O na-acho aji anu na owu were aka ya kpaa akwa. O bu aka ya ka o ji atu eriri e ji akpa akwa. O bukwu ya na-akwa akwa o na eyi. O na-anabata ndi ogbenye; na-enyere ndi no na mkpa aka. Mmukesi bu nrafu, mma bu ihe efu ma nwaanyi na-aturu Chineke egwu kwesiri otito. Nye ya mkpuru o rutara n’aka ya ka oru ya too ya n’onuzoama.  
Okwu nke Oseburuwa.

## **Responsorial Psalm Ps127:1-5 (R.v.1)**

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

1. O blessed are those who fear the Lord and walk in his ways! By the labour of your hands you shall eat. You will be happy and prosper. (R.)

2. Your wife like a fruitful vine in the heart of your house; your children like shoots of the olive, around your table. (R.)

3. Indeed thus shall be blessed the man who fears the Lord. May the Lord bless you from Zion in a happy Jerusalem all the days of your life. (R.)

## **Second Reading**

A reading from the first letter of St. Paul to the Thessalonians (5:1-6)

**Y**ou will not be expecting us to write anything to you, brothers, about "times and seasons", since you know very well that the Day of the Lord is going to come like a thief in the night. It is when people are saying, "How quiet and peaceful it is" that the worst suddenly happens, as suddenly as labour pains come on a pregnant woman; and there will be no way for anybody to evade it.

But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober.

The word of the Lord.

## **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 Matthew (25:14-30)

**J**esus told his disciples this parable: 'A man on his way abroad summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. Then he set out. The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money. Now a long time after, the

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

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

1. Ngozi na-adiri ndi na-aturu Chineke egwu, na-eso uto ya. Ihe aka gi kutara ka i ga-eri, anuri na oganiihu ga-abu nke gi. (Az.)

2. Nwunye gi ga-adi ka osisi vain, na-ami mkpuru n'ime ulo gi, umu gi ga-adi ka osisi oliv, gbaa oche nri gi gburugburu. (Az.)

3. Lee, otu ahụ ka a ga-esi gozie onye ahụ, nke na-aturu Chineke egwu. Ka Onyenweanyi si na Zayon gozie gi, ka i hukwa oganiihu nke Jerusalem, ubochi ndu gi niile. (Az.)

## **Ihe Ogugu Nke Abu**

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (5:1-6)

**U**munna m, o dighi mkpa idegara unu akwukwo banyere oge mobu mgbe ihe ndi a ga-emezu. Unu onwe unu ma nke oma na ubochi nke Dinweni anyi ga-abia na mberede diika onyeohi si abia n'abali. Mgbe ndi mmadu na-ekwu si "udo na nchekwa di," mgbe ahụ, na mberede, ka mmebi ga-abiakwasa ha dika ihe mgbu na-abia nwaanyi mgbe ime na-eme ya. Ha agaghikwa agbanahu ya n'oso. Umunna m, unu anoghikwa n'ochichiri nke na ubochi ahụ ga-abiakwasa unu dika onyeohi. Unu niile bu umu nke ihe na unu nke ehie; anyi abughi umu nke abali mobu nke ochichiri. Ya bu ka anyi gharanu irahu ura, dika ndiozo si eme. Kama, ka anyi murunu anya, ka anya dookwa anyi. Okwu nke Oseburuwa.

## **Aleluia, aleluia! Jn. 15:4:5**

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

## **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (25:14-30)

**J**esu gwara ndi na-eso uto ya okwu na ukabailu si ha; N'ihina o ga-adi ka otu nwoke choro iga njem, wee kpoo umudibo ya nyefee ha akunuba ya n'aka. O nyekwara onye obula n'ime ha dika ike ya ha. Otu ka o nyere talent ise, nke ozo talent abuo, nke ozokwa otu talent. O wee puo ije. Ozigbo, onye ahụ natara talent ise, jiri ha zuo ahia, wee rite uru talent ise ozo. Otu aka ahụ kwa, odibo ahụ natara talent abuo ritekwara uru talent abuo ozo. Ma odibo ahụ natara otu talent gwuru ala,

master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more. "Sir," he said "you entrusted me with five talents; here are five more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness." Next the man with the two talents came forward. "Sir," he said "you entrusted me with two talents; here are two more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness." Last came forward the man who had the one talent. "Sir," said he "I had heard you were a hard man, reaping where you have not sown and gathering where you have not scattered; so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back." But his master answered him, "You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest. So now, take the talent from him and give it to the man who has the five talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth."

The Gospel of the Lord.

### Prayer Over The Offerings

**G**rant, O Lord, we pray, that what we offer in the sight of your majesty may obtain for us the grace of being devoted to you and gain us the prize of everlasting happiness. Through Christ our Lord.

### Communion Antiphon

**T**o be near God is my happiness, to place my hope in God the Lord.

### Prayer After 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.

lie ego nna ya ukwu. Mgbe ogologo oge gachara, nnaukwu umuodibo ahu laghachiri, ya na ha wee piazie aku ya. Odibo ahu natara talent ise biakwutere nna ya ukwu, wetakwuo talent ise ozo si: 'Nnamukwu, i nyere m talent ise; lee eritere m talent ise ozokwa n'uru.' Nna ya ukwu siri ya 'I mere nke oma, gi ezigbo odibo kwesiri ntukwasiobi. N'ihina i gosiri ntukwasiobi n'obere ihe, aga m eme gi onye isi otutu ihe. Banye n'onu nke nna gi ukwu.' Onye nke natara talent abuo biakwutekwara nna ya ukwu si ya, 'Nnamukwu, i nyere m talent abuo, lee eritela m abuo ozo n'uru.' Nna ya ukwu siri ya, 'I mere nke oma, gi ezigbo odibo kwesiri ntukwasiobi. N'ihina i gosiri ntukwasiobi n'ihedi nta, aga m eme gi onyeisi otutu ihe. Banye n'onu nke nna gi ukwu!' Ma mgbe nke ahu natara otu talent biara o siri nna ya ukwu, 'Nnamukwu, amaara m gi dika onye siri ike mmeme, onye na-ewe ihe ubi n'ebe o na-akughi mkpuru, na-achikotakwa ihe ubi n'ebe o na-asuchaghi. N'ihina nke a, egwu turu m, m wee gaa liere gi talent gi n'ala. Lee ihe gi werekwa.' Nna ya ukwu zara ya si: 'Gi ajo odibo, onye umengwu! I matara na m na-ewere ihe ubi n'ebe m na-akughi mkpuru, na-achikotakwa ihe ubi n'ebe m na-asuchaghi. Ihe i garala eme bu itinyere m ego m n'uloaku. O buru na m lota, m nara ego m, narakwa omurunwa ya. Ya mere, naranu ya otu talent ahu, nyekwuo onye ahu ji talent iri. N'ihina onye obula nwerenu ka a ga-enyekwuazi ka o nwee n'uju. Ma onye enweghi, nke o nwere, a ga-anara ya o buladi nke nta o nwere. Tupunu odibo a na-abaghi uru n'ezi ebe ochichiri gbara, ebe ibe akwa na ita ikikere eze ga-adi.

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**D**inwenu, biko lekwasia anya n'aja nke a anyi na-ehunyere ebube eze Gi. Biko, mee ka o wetara anyi amara anyi ji efe Gi, ka anyi wee rite uru na ngozi Gi di ebebe. Site na Kristi Dinwenu anyi.

### Ukwe Oriri Nso

**O**di m mma ibinyere Chineke, biakwa tukwasa nchekwubem na Dinwenu Chukwu m.

### Ekpere A Natchaa Oriri Nso

**D**inwenu, anyi erielala ahu na obara Kristi. Nwa Gi nyere anyi iwu ka anyi na-eme emume nke a na ncheta nke Ya. Anyi ji umeala arjo ka I site n'emume nke a mubaa ihunanya Gi n'ime anyi. Site na Kristi Dinwenu anyi.

**20 November [Eke] Monday of Ordinary Time - Week 33 (Green)**

(For Entry Antiphon and Collect, see page ?)

**First Reading**

A reading from the first book of Maccabees  
(1:10-15, 41-43, 54-57, 62-64)

There grew a sinful offshoot, Antiochus Epiphanes, son of King Antiochus; once a hostage in Rome, he became king in the one hundred and thirty-seventh year of the kingdom of Greeks. It was then that there emerged from Israel a set of renegades who led many people astray. 'Come,' they said 'let us reach an understanding with the pagans surrounding us, for since we separated ourselves from them many misfortunes have overtaken us.' This proposal proved acceptable, and a number of the people eagerly approached the king, who authorized them to practise the pagan observances. So they built a gymnasium in Jerusalem, such as the pagans have, disguised their circumcision, and abandoned the holy covenant, submitting to the heathen rule as willing slaves of impiety.

Then the king issued a proclamation to his whole kingdom that all were to become a single people, each renouncing his particular customs. All the pagans conformed to the king's decree, and many Israelites chose to accept his religion, sacrificing to idols and profaning the Sabbath. On the fifteenth day of Chislew, in the year one hundred and forty-five, the king erected the abomination of desolation above the altar; and altars were built in the surrounding towns of Judah and incense offered at the doors of houses and in the streets. Any books of the Law that came to light were torn up and burnt. Whenever anyone was discovered possessing a copy of the covenant or practicing the Law, the king's decree sentenced him to death.

Yet there were many in Israel who stood firm and found the courage to refuse unclean food. They chose death rather than contamination by such fare or profanation of the holy covenant, and they were executed. It was a dreadful wrath that visited Israel.

The word of the Lord.

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo mbu nke Makabii (1:10-15.41-43.54-57.62-64)

Site n'ime ha ka otu ajo mborogwu siri puta, bu nwoke a na-akpo Antiokus Epifanes, niwa eze Antiokus, onye nke e jibu eji na Rom ka onyemba. Antiokus Epifanes a bidoro ichi eze na nari afo iri ato na asaa n'ime ochichi nke alaeze ndi Grik. N'oge ahu, ndi mmebi iwu siri Izrel puta, duhie otutu mmadu uzo na-asi, "Ka anyi gaa ka anyi na ndi mba ozo di anyi gburugburu gbaa ndu, maka na ihe ojoo di ichieiche na-adakwasa anyi site n'oge anyi na ha kewara." Atumaatu a masiri ha. Ufodu n'ime ha jiri mmasi jekwuru onyeeze ahu. O nyere ha ikikere ka ha na-edebe iwu na omenaala ndi mba ozo. Ha were ruo ebe egwuregwu na Jerusalem di ka omenaala ndi mba ozo siri choo. Ha wepuri akara ibeugwu e jiri mara ha, hapu ogbugbandu di nso, bia soro ndi mba ozo na-akpa agwa ojoo di ichieiche.

Mgbe ahu ka onyeeze desara akwukwo iwu n'ala eze ya niile na-asi na agburu niile ga-abu otu, na ndi obula ga-ahapu omenaala nke ha. Ndi mba ozo niile nabatara iwu nke a eze tinyere. Otutu ndi Izrel jikwara obi anuri sobe okpukperechi eze ahu; ha na-achunyere arusi aja, na-emerukwa ubochi izu ike. Ugbo a, n'ubochi nke iri na ise nke onwa Kisilew na nari afo na iri anọ na ise, ha wuru ihe aru n'elu ekwu nke aja nsureoku. Ha wuchara ebe nchaja nke arusi n'ebe niile gbara Juda gburugburu. Ha suru mgbaisiona oku n'onuozo ulo ha nakwa n'okporo uzo. Ha dokachara akwukwo iwu di nso obula ha huru ma sue ha oku. Onye obula a huri ka o ji akwukwo ogbugbandu, mabu na-ebi ndu n'usoro iwu, e gbuo ya di ka onyeeze si tie n'iwu.

Mana otutu mmadu n'Izrel kwusiri ike ma kpebie n'obi ha, na ha agaghi eri ihe obula ruu aru. Ha hooro onwu kara imeru onwe ha site na nri mabu imeru ogbugbandu ha di nso. Ha nwukwara ya bu onwu. Nnukwu ihe ojoo na oke ahuh dakwasara ndi Izrel.

Okwu nke Oseburuwa.



**Responsorial Psalm: Ps.118:53. 61.134. 150. 155. 158. (R.v.88)**

**Response: Give me life, O Lord, and I will do your will.**

1. I am seized with indignation at the wicked who forsake your law. Though the nets of the wicked ensnared me I remembered your law. (R.)

2. Redeem me from man's oppression and I will keep your precepts. Those who harm me unjustly draw near: they are far from your law. (R.)

3. Salvation is far from the wicked who are heedless of your statutes. I look at the faithless with disgust; they ignore your promise. (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!

**Gospel**

A reading from the holy Gospel according to Luke (18:35-43)

**A**s Jesus drew near to Jericho there was a blind man sitting at the side of the road begging. When he heard the crowd passing-by, he asked what it was all about, and they told him that Jesus the Nazarene was passing by. So he called out, 'Jesus, Son of David, have pity on me.' The people in front scolded him and told him to keep quiet, but he shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and ordered them to bring the man to him, and when he came up, Jesus asked him, 'What do you want me to do for you?' 'Sir,' he replied 'let me see again.' Jesus said to him, 'Receive your sight. Your faith has saved you.' And instantly his sight returned and he followed him praising God, and all the people who saw it gave praise to God for what had happened.

The Gospel of the Lord.

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

**21 November [Orie] Saturday of Week 33 (White)**

**The Presentation of the Blessed Virgin Mary (Memorial)**

**T**oday the Church celebrates the memorial of the Presentation of Mary. The Church celebrates the dedication which Mary made to God from her very childhood under the inspiration of the Holy Spirit who filled her with grace at her immaculate conception.

**Abuoma na Aziza: Abu. 119: 53. 61. 134. 150. 155. 158. (Az. 88)**

**Aziza: Nye m ndu O Dinwenụ, ka m nwee ike idobe iwu gi.**

1. Nnukwu iwe na-ewe m, mgbe m hụrụ ndi obi ojoo, ka ha na-emebi iwu gi. N'agbanyeghi na onya ndi obi ojoo jidere m, anaghi m echefu okwu gi. (Az.)

2. Zoputa m na mmegbu nke ndi mmadu, ka m wee nwee ike idobe iwu gi. Ndi ji obi ojoo emegide m na-abia m nso, iwu gi di anya n'ebe ha no. (Az.)

3. Nzoputa tere aka n'ebe ndi ajo mmadu no, maka na ha achoghi idobe iwu gi. Eji m iwe na onuma ele ndi enweghi okwukwe na gi anya, maka na ha anaghi edobe iwu gi. (Az.)

**Aleluya, aleluya! Jon. 8:12**

**D**inwenụ kwurụ si, Abu m ihe nke uwa, onye obula na-eso m ga-enwe ihe nke ndu. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (18:35-43)

**K**a Jesu na-abiaru Jeriko nso, otu onye isi noduru ala n'akuku uzo na-ario aririo. O nuru uzu igwe mmadu ka ha na-agafe, o wee juo ihe kpatara uzu ji atu. Ha gwara ya si, "Jesu onye Nazaret na-agafe!" O tiri mkpu si, "Jesu, Nwa Devid, meere m ebere!" Ndi no n'ihu baara ya mba, na-agwa ya ka o mechie onu; o tisikwara mkpu ike karia si, "Jesu, Nwa Devid, meere m ebere!" Jesu kwusiri, nye iwu ka e dutere ya onye isi ahu. Mgbe o biaruru ya nso, o juo ya si: "Gini ka i choro ka m meere gi." O zara ya si, "Onyenwe m, mee ka m hukwa uzo ozo." Jesu gwara ya si: "Hubakwa uzo, okwukwe gi agwoola gi." O bidoro huba uzo ozigbo, soro ya na-aga, na-eto Chineke. Ndi mmadu niile huru nke a, nyere Chineke otito.

Ozioma nke Oseburuwa.



The feast was celebrated in the East since the eighth century. It was introduced at Rome in 1371. In 1472, Pope Sixtus IV extended its observance to the whole Church.

The historical background of this feast reflects an account in the Apocrypha, particularly the Protoevangelium of St. James (ch. 4:1ff). After an angel had revealed her pregnancy, Anna is said to have vowed her future child Mary to the Lord. Soon after birth, the infant was brought to the sacred precincts at which only the best of Israel's daughters were admitted. At the age of three she was transferred to the temple proper (7:2). According to legend, she was reared like a dove there and received her nourishment from the hand of an angel.

### Entry Antiphon

**H**ail, Holy Mother, who gave birth to the  
King who rules heaven and earth forever!

### Ukwe Mbata

**E**kele, Nne di aso, onye muru Eze na-  
achi eluigwe na uwa ebighiebi!

### Collect

**A**s we venerate the glorious memory of the most holy Virgin Mary, grant, we pray, O Lord, through her intercession, that we, too, may merit to receive of the fullness of your grace. Through our Lord.

### First Reading

A reading from the second book of Maccabees (6:18-31)

**E**leazar, one of the foremost teachers of Law, a man already advanced in years and most noble appearance, was being forced to open his mouth wide to swallow pig's flesh. But he, resolving to die with honour rather than to live disgraced, went to the block of his own accord, spitting the stuff out, the plain duty of anyone with the courage to reject what is not lawful to taste, even from a natural tenderness for his own life. Those in charge of the impious banquet, because of their long-standing friendship with him, took him aside and privately urged him to have meat brought of a kind he could properly use, prepared by himself, and only pretend to eat the portions of sacrificial meat as prescribed by the king; this action would enable him to escape death, by availing himself of an act of kindness prompted by their long friendship. But having taken a noble decision worthy of his years and the dignity of his great age and the well-earned distinction of his grey hairs, worthy too of his impeccable conduct from boyhood, and above all of the holy legislation established by God himself, he publicly stated his convictions, telling them to send him at once to Hades. 'Such pretence' he said 'does not square with our time of life; many young people would suppose that Eleazar at the age of ninety had conformed to the foreigners' way of life, and because I had played this part for the sake of a paltry brief spell of life might themselves be led astray on my account; I should only bring

### Ekpere Mmeghe

**K**a anyi na-asopuru ncheta di otito nke  
Vejin Maria kachasi nso, mee, anyi  
na-ario, O Dinwenu, ka site n'aririo ya,  
anyinwaazi ekwesi inata siten'uju nke  
amala gi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'abuo nke Makabii (6:18-31)

**E**lieza, otu okenye nwere nnukwu ugwu  
burukwa onye nkuzi iwu, ka a agbawara  
onu ka o rie anu ezi. Mana o choro iji ugwu  
were nwuo kama idi ndu ihere. Maka ihi nke a,  
o gbupusiri anu ezi ahụ n'onu ya, ma were aka  
ya jebe ebe a na-ata mmadu ahuhu; dika ndi  
nwere obi siri ike ihapu iri ihe obula iwu na-  
akwadoghi, o buladi na ha ga-anwu. Ndi na-  
elekota ichuaja ahụ ruru aru anya, kpooro  
Elieza jebe n'otu akuku maka na o teela aka o  
jiri buru enyi ha, wee noro na nzuzo tunyere ya  
alo ka o weta anu nke aka ya, nke o kwesiri na o  
ga-eri, wee bia, ka o ga-abu o na-eri ya, o mee  
ka a ga-asi na o na-eri anu ahụ ruru aru e jiri  
chuo aja nke eze mara n'iwu na a ga-eri, ka o  
wee site n'ime otu a zoputa onwe ya n'onwu.  
Ha gwara ya nke a jji gosi ya afooma maka enyi  
ha bu kamge gboo. Mana Elieza kpebiri  
n'onwe ya, ihe kwesiri na okenye di ka ya ga-  
eme. Na ndu ya niile bido na nwata, o biri nke  
oma n'idobe iwu di nso nke Chineke. O bu ya  
mere o jiri kwuo osooso ihe bu uche ya, na-  
agwa ha ka ha gbuo ya. O kwuru si, "Udi  
aghugho a ekwesighi ekwesi n'ebe okenye dika  
m no, ka otutu umuokorobia ghara iche na m  
ajula okwukwe m ugbu a m rurula afo iri itoolu.  
O buru na m ejiri ugha gosi na m na-eri anu a,  
naani ka m were nwe ike ibikwu ndu ntakiri  
oge, o ga-ewetara m ihere na enweghi ugwu,  
ma mekwaa ka imirikiti umuokorobia jehie  
uzo. Asi na m nwere ike igbanahu  
ntaramahu nke ndi mmadu, ma m di ndu ma

defilement and disgrace on my old age. Even though for the moment I avoid execution by man, I can never, living or dead, elude the grasp of the Almighty. Therefore, if I am man enough to quit this life here and now I shall prove myself worthy of my old age, and I shall have left the young a noble example of how to make a good death, eagerly and generously, for the venerable and holy laws.

With these words he went straight to the block. His escorts, so recently well disposed towards him, turned against him after this declaration, which they regarded as sheer madness. Just before he died under the blows, he groaned aloud and said, 'The Lord whose knowledge is holy sees clearly that, though I might have escaped death, whatever agonies of body I now endure under this bludgeoning, in my soul I am glad to suffer, because of the awe which he inspires in me.'

This was how he died, leaving his death as an example of nobility and a record of virtue not only for the young but for the great majority of the nations.

The word of the Lord.

### **Responsorial psalm: Ps. 3:2-7 (R.v.6)**

Response: **The Lord upholds me.**

1. How many are my foes, O Lord! How many are rising up against me! How many are saying about me; 'There is no help for him in God.' (R.)
2. But you, Lord, is a shield about me, my glory, who, lift up my head. I cry aloud to the Lord. He answers from his holy mountain. (R.)
3. I lie down to rest and I sleep. I wake, for the Lord upholds me. I will not fear even thousands of people who are ranged on every side against me. (R.)

### **Alleluia, alleluia! Ps. 129:5**

**M**y soul is waiting for the Lord, I count on his word. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (19:1-10)

**J**esus entered Jericho and was going through the town when a man whose name was Zacchaeus made his appearance; he was one of the senior tax collectors and wealthy man. He was anxious to see what kind of man Jesus was, but he was too short and could not see him for

m nwuru anwu, enweghi m ike igbanahu ntaramahuhu nke Chineke puru ime ihe niile. O buzu na m ewere ugwu nwuo ka dike ugbo a, o ga-egosi na ogologo ndu m biri kwesiri m. O ga-abukwa ito ezigbo ukpuru n'ebe ndi na-etolite etolite no, ka ha wee nwee ike jji anuri na afọ ojuju nwuo onwu maka iwu anyi di aso kwesiri nsopuru. Ka o kwuchaara ihe ndi a, o kulie gaba ebe a ga-ata ya ahuhu. Ndi ahu weere ya ka enyi na ntakiri oge gara aga, weziiri ya ugbo a ka onyeiro maka na ha na-eche na o zagbachiri ha ka onye ara. Ma mgbe ha tiruru ya ihe n'agbata onwu na ndu, o suru ude, bee si: "O doro Onyenweanyi anya n'amamihe ya di nso na n'agbanyeghi na e nwere ike izoputa m n'onwu, ana m edi ihe niile a na-aku m nke na-ebutere m oke mgbu, ma n'ime obi m, enwere m anuri ita ya bu ahuhu n'ihina ana m aturu ya egwu.

Elieze were si otu a nwuo. O nwuru onwu ka dike, nke mere onwu ya jiri buzu nnukwu ihe nio mi na mgbamume, o bughi naani ebe ndi na-etolite etolite no, kama o bukwa n'ebe otutu ndi obodo Izrel no.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 3:2-7. (Az. 5)**

Aziza: **Onyenweanyi na-akwudobe m.**

1. Onyenweanyi, onuogugu ndi na-emegide m na-abawanye; otutu mmadu na-ebuso m agha. Otutu na-ekwu maka m si, o dighi enyemaka o si n'aka Chineke enweta. (Az.)
2. Mana Onyenweanyi, ginwa bu onye nche m, otito m, i na-enyere m aka ikwudosiike. Eji m olu ike kpokuo Onyenweanyi, o wee si n'ugwu nke ya di nso za m. (Az.)
3. Ugbo a enwere m ike idina ala rahu ura ma tetakwa, maka na Onyenweanyi na-echekwaba m. Ugbo a enwekwaghi m egwu obula n'ebe iri nnu kwuru nnu ndiiri m gbara m gburugburu no. (Az.)

### **Alaluya, alaluya! Ps. 129:5**

**M**kpuruobi m na-eche Onyenweanyi, na nkwa ya ka m nwere nchekwube. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (19:1-10)

**J**esu banyere na Jeriko, na-acho isi na ya gaa ebe ozo. Ma o nwere otu nwoke a na-akpo Zakios. Nwoke a bukwa onyeisi onautu na nnukwu ogaranya. O choro ihu ma mata onye Jesu bu. Mana o nweghi ike ime nke a, n'ihigwe mmadu, maka na o di mkpumpkpu. Nke a

the crowd; so he ran ahead and climbed a sycamore tree to catch a glimpse of Jesus who was to pass that way. When Jesus reached the spot, he looked up and spoke to him: 'Zacchaeus, come down. Hurry, because I must stay at your house today.' And he hurried down and welcomed him joyfully. They all complained when they saw what was happening. 'He has gone to stay at a sinner's house,' they said. But Zacchaeus stood his ground and said to the Lord, 'Sir, I am going to give half of my property to the poor, and if I have cheated anybody I will pay him back four times the amount.' And Jesus said to him, 'Today salvation has come to this house, because this man too is a son of Abraham; for the Son of Man has come to seek out and save what was lost.'

The Gospel of the Lord.

mere o ji gbaa oso gaa n'ihu, rigoro otu osisi, a na-akpo Sikamo, ka o wee nwee ike ihu Jesu, maka na o ga-esi n'uzo ahu gafee. Mgbe Jesu bjaruru n'ebe ahu, o leliri anya elu, hu Zakios, si ya, "Zakios! Mee ngwa ridata, n'ihina na aga m ano n'ulo gi taa!" O mekwara ngwangwa ridata were onu nabata Jesu. Mgbe ha huru nke a, ha niile tamuru ntamu si: "O banyela ibu onye obja n'ulo onye omenjo." Zakios guzooro gwa Onyenweanyi si: "Lee, nyenwe m, Aga m enye ndi ogbenye okara ihe niile m nwere. O burukwa na o nweela onye m naara ihe ya n'uzo aghughu, aga m akwughachi ya ugboro ano." Jesu gwara ya si, "Nzoputa abiaruola n'ulo a taa, n'ihina o bukwazi nwa nke Abraham. N'ihina Nwa nke Mmadu ahu biara ichoputa ma zoputakwa ndi furu efu." Ozioma nke Oseburuwa.

## 22 November [Afor] Wednesday of Ordinary Time - Week 33 (Red)



### St Cecilia, Virgin & Martyr (Memorial)

Today the Church celebrates the memorial of St. Cecilia, virgin and martyr, a famous and most venerated of the Roman martyrs that her name was placed in the Canon of the Mass.

Cecilia had vowed for lifelong virginity, but a youth by name Valerian, relying upon the approval of Cecilia's parents, hoped to marry her. When the wedding night arrived, Cecilia confided to him, "I have as a lover an angel of God who jealously guards my body." When Valerian expressed his desire to see the angel, Cecilia demanded that he be first baptized. Valerian consented. Upon returning after baptism, he found Cecilia in prayer, and next to her was the angel standing who handed to her a bouquet of flowers.

Both were later arrested and martyred for their faith. Cecilia's body was discovered in 822 and transferred to the title church that bears her name in Transtevere in Rome. Her tomb was opened in 1599, and her body was found to be incorrupt.

### Entry Antiphon

This holy woman fought to the death for the law of God and did not fear the words of the godless, for she was built on solid rock.

### Collect

O God, who gladden us each year with the feast day of Saint Cecilia, grant, we pray, that what has been devoutly handed down concerning this handmaid of yours may offer us examples to imitate and proclaim the wonders worked in his servants by Christ your Son. Through our Lord.

### First Reading

A reading from the second book of Maccabees (7:1.20-31)

### Ukwe Mbata

Nwaanyi a di aso nuru ugu ganye n'onwu maka idobe iwu Chineke atughi egwu maka mmaja nke ndi ajo obi, n'ihina arukwasara ya n'elu okwute siri ike.

### Ekpere Mmeghe

O Chineke, onye na-eji ubochi oriri nke Sisilia di aso emee anyi obi uto kwa aro, mee, anyi na-arjo, ka ihe ndi e jirila nsopuru wedatara anyi gbasara odibonwanyi gi a dobere anyi ukpuruga anyi ga-enomi ma kwuputakwa oru itunaanya i rurula n'ime odibo giga site na Kristi Nwa gi. Onye gi na ya di ndu na-achi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo abuo nke Makabii (7:1.20-31)



There were seven brothers who were arrested with their mother. The king tried to force them to taste pig's flesh, which the Law forbids, by torturing them with whips and scourges.

The mother was especially admirable and worthy of honourable remembrance, for she watched the death of seven sons in the course of a single day, and endured it resolutely because of her hopes in the Lord. Indeed she encouraged each of them in the language of their ancestors; filled with noble conviction, she reinforced her womanly argument with manly courage, saying to them, 'I do not know how you appeared in my womb; it was not I who endowed you with breath and life, I had not the shaping of your every part. It is the creator of the world, ordaining the process of man's birth and presiding over the origin of all things, who in his mercy will most surely give you back both breath and life, seeing that you now despise your own existence for the sake of his laws.'

Antiochus thought he was being ridiculed, suspecting an insult in the tone of her voice; and as the youngest was still alive he appealed to him not with mere words but with promises on oath to make him both rich and happy if he would abandon the traditions of his ancestors; he would make him his friend and entrust him with public office. The young man took no notice at all, and so the king then appealed to the mother, urging her to advise the youth to save his life. After a great deal of urging on his part she agreed to try persuasion on her son. Bending over him, she fooled the cruel tyrant with these words, uttered in the language of their ancestors, 'my son, have pity on me; I carried you three years, fed you and reared you to the age you are now (and cherished you). I implore you, my child, observe heaven and earth, consider all that is in them, and acknowledge that God made them out of what did not exist, and that mankind comes into being in the same way. Do not fear this executioner, but prove yourself worthy of your brothers, and make death welcome, so that in the day of mercy I may receive you back in your brothers' company.'

She had scarcely ended when the young man said, 'what are you all waiting for? I will not comply with the king's ordinance; I obey the ordinance of the Law given to our ancestors through Moses. As for you, sir, who have contrived every kind of evil against the Hebrews, you will certainly not escape the hands of God.'

The word of the Lord.

Ejidere umunne asaa na nne ha. Eze manyere ha ka ha rie anụ ezi, site n'ipia ha ụtali na ntaramahulu ndiozo.

Nne umuaka a bu onye mere ihe tukarichara mmadu n'anya, nke na o kwesiri ka a na-echeta ya n'uzo puru iche. O bu ezie na o no were anya ya hu ka umu ya asaa siri nwuo n'otu ubochi, o jiri obi siri ike were die ihe ndi a niile, maka na o tukwasara obi na Chineke. O jiri ntachiobi nwoke were gbanworo obi mmiri nwaanyi o nwere, were si otu ahụ nwee ike igwa nwa ya obula okwu agbamume n'asusu nnanna ha. "Amaghi m ka unu siri bata m n'afọ. O bughi m nyere unu ndu na ufuru nke ndu mọbu njikota akuku ahụ unu niile. Ya mere onye okike nke uwa niile, onye kere mmadu na ihe niile di adi, ga-esi n'ebere ya enyeghachi unu ndu na ume, maka na unu huru iwu ya n'anya kara otu unu siri hu onwe unu n'anya."

O doro Antiokus anya na nwaanyi a name ya akaja site n'okwu onu ya. Ya kpata o jiri mee ihe niile o nwere ike iji hu na nwa ya nke obere hapuru omenaala, nnanna ha. O nuru iyi, kwe nwata a nkwa ime ya ogaranya na nnukwu mmadu, nakwa idobe ya n'okwa di elu, nke na a ga na-akpo ya "Enyi Eze". Ebe o bu na o geghi eze nti ma otu, eze kporo nne ya gwa ya ka o duo nwa ya odu ka o zoputa ndu ya. Ka o gwakatarara nwaanyi a okwu, o kwetara ime otu o siri kwuo. Mana mgbe o dabeere nwa ya n'akuku o bidoro ime onyeeze ojoo a ihe ochi site n'igwa nwa ya n'asusu ala ha si: "Nwa m, meerenu m ebere. Chetakwa na eburu m afọ ime gi. Ana m akpachapuru gi anya, na-egboro gi mkpa gi niile i were tuo taa. Ya bu, ana m ariosị gi ike, nwa m, ka i lee anya n'eluigwe na n'uwa, chigharia ihe niile i huru na ha n'ime obi gi, ka i ghota nke oma na o bu Chineke kere ha niile n'ejighi ihe obula. Otua kwa ka o siri kee mmadu niile. Egwu atula gi n'ebe onye ogbu ochu a no. Were mmuo gi niile nabata onwu, ka o ga-abu site n'ebere nke Chineke, ka m nweghachita gi na umunne gi ozo." Mgbe nne ya ka na-ekwu ihe ndi a, nwatakiri ahụ kwuru si, "O bu gini ka i na-eche? Ajula m ihe eze tiri n'iwu. Iwu m ga-erubere isi bu nke ahụ e nyere nnanna anyi ha site n'aka Mosis. Mana gi onwe gi si n'uzo ojoo di icheiche were na-emegide ndi Hibru, ghota nke oma na i gaghi agbanahu ahuhu niile Chineke na-akwadoro gi.

Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 16:1. 5-6. 8. 15. (R.v. 15)**

**Response: I shall be filled with the sight of your glory, O Lord.**

1. Lord, hear a cause that is just, pay heed to my cry. Turn your ear to my prayer: no deceit is on my lips. (R.)
2. I kept my feet firmly in your paths; there was no faltering in my steps. I am here and I call, you will hear me, O God. Turn your ear to me; hear my words. (R.)
3. Hide me in the shadow of your wings. As for me, in my justice I shall see your face and be filled, when I awake, with the sight of your glory. (R.)

**Alleluia, alleluia! 1 Jn 2:5**

**W**hen anyone obeys what Christ has said, God's love comes to perfection in him. Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (19:11-28)

**W**hile the people were listening, Jesus went on to tell a parable, because he was near Jerusalem and they imagined that the kingdom of God was going to show itself there and then. Accordingly he said, 'a man of noble birth went to a distant country to be appointed king and afterwards return. He summoned ten of his servants and gave them ten pounds. "Do business with these" he told them "until I get back." But his compatriots detested him and sent a delegation to follow him with this message, "we do not want this man to be our king."

'Now on his return, having received his appointment as king, he sent for those servants to whom he had given money, to find out what profit each had made. Tame in and said, "sir, your one pound has brought in ten." "Well done, my good servant! He replied. "Since you have proved yourself faithful in very small thing, you shall have the government of ten cities." Then came the second and said, "sir, your one pound has made five." To this one also he said, "and you shall be in charge of five cities." Next came the other and said, "sir, here is your pound. I put it away safely in a piece of linen because I was afraid of you; for you are an exacting man: you pick up what you have not

**Abụoma na Azịza: Abụ. 17:1.5-6.8.15. (Az. 15)**

**Azịza: Aga m ejuputa n'idi mma nke ebubeeze gi O Onyenweanyi.**

1. Onyenweanyi, nuru ariro m na ariro maka ikpe ziri ezi; gee nti n'ariro m, chee nti nuru ekpere m n'ihina onweghi asi obula di n'onu m. (Az.)
2. Ana m eso uzo gi mgbe niile; ka m ghara ida. Ana m akpokụ gi, Chineke, ma i na-azakwa m, chee nti nuru ihe m na-ekwu. (Az.)
3. Si n'aka ndi na-enupuru gi isi zoputa m, chekwa m dika i si echekwa mkpuru anya gi, Chekwa m dika okuko si echekwa umu ya. Ma mu onwe m ugwo oru eziumume m ga-abu ihu ihu gi; aga m ejuputa n'anuri i hu ihu gi. (Az.)

**Aléluya, aléluya! 1 Jn.2:5**

**O**nye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Aléluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (19:11-28)

**K**a ha na-anu ihe ndi a, Jesu gara n'ihu jiri ukabuilu gwa ha, n'ihina O biaruwela Jerusalem nso, ya na maka na ha chere na alaeze Chineke ga-abia ozigbo. O gwara ha si: "otu nnukwu ogaranya gara n'ala di anya ka e chie ya eze; e mechaa ka o loghachitakwa. O kporo umuodibo ya iri, nye ha ego pam iri, gwa ha si: "werenu nke a na-azu ahia tupu mgbe m ga-alota." Ma ndi obodo ya, bu ndi o ga-achi kporo ya asi. Ha zipukwara ndi ukwuozu ka ha sochie ya azu si ha: "Anyi achokwaghi ka nwoke a chia anyi."

Mgbe o lotara dika onye e chirila eze, o nyere iwu ka a kporo ya umuodibo ya ndi o nyere ego ka o mata uru ha ritere site n'azumahia. Onye nke mbu biakwutere yasi: "otu pam gi amutala pam iri ozokwa." O gwara ya si: "Ezigbo odibo, i mere nke oma! N'ihina i gosiri onwe gi onye kwesiri ntukwasio bi n'ihe dikarisiri nta, i ga-achi mba iri n'alaeze m." Onye nke abuo biakwutere ya si: "Nna anyi ukwu, otu pam gi amutala pam ise." O gwara ya si: "I ga-achikwa mba ise n'alaeze m." Nwodibo ozo biakwara si ya, "Nna anyi ukwu, lekwa otu pam gi, eji m akwa kechie ya, zokwaara gi ya nke oma, n'ihina egwu gi na-atu m, maka na i bu ajo mmadu. I na-ewere ihe i dobeghi, na-

put down and reap what you have not sown.” “You wicked servant!” he said “out of your own mouth I condemn you. So you knew I was an exacting man, picking up what I have not put down and reaping what I have not sown? Then why did you not put my money in the bank? On my return I could have drawn it out with interest.” And he said to those standing by, “take the pound from him and give it to the man who has ten pounds.” And they said to him, “but, sir, he has ten pounds...” “I tell you, to everyone who has will be given more; but from the man who has not, even what he has will be taken away.

“But as for my enemies who did not want me for their king, bring them here and execute them in my presence.” When he had said this he went on ahead, going up to Jerusalem. The Gospel of the Lord.

### Prayer Over The Offerings

**S**anctify our offerings by your blessing, O Lord, we pray, and by your grace may we be set a fire with that flame of your love through which Saint Cecilia overcame every bodily torment. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 108**

### Communion Antiphon

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

### Prayer After Communion

**M**ay the sacred mysteries of which we have partaken, O Lord, we pray, give us that determination which rendered your blessed martyr Saint Cecilia faithful in your service and victorious in suffering. Through Christ our Lord.

**23 November [Nkwo] Thursday of Ordinary Time - Week 33 (Green/Red)**

**St. Clement I, Pope & Martyr (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 34)

### First Reading

A reading from the first book of Maccabees (2:15-29)

**T**he king's commissioners who were enforcing the apostasy came to the town of Modein to make their sacrifice. Many Israelites gathered round them, but Mattathias and his sons drew apart. The king's commissioners then addressed Mattathias as

aghorokwa mkpuru i na-akughi.’ Nna ya ukwu gwara ya si, “gi bu ajo nwodibo, aga m ama gi ikpe site n’okwu onu gi. I maara na m bu ajo mmadu, na-ewere ihe m na-edobeghi, n’aghorokwa mkpuru m na-akughi. Gini mere n’itinyeghi ego m n’uloaku, nke o ga-abu mgbe m lotara, m nara ya na omurunwa ya?” O gwara ndi kwu n’ebe ahụ si, “Naranu ya pam ahụ, nyenu ya onye nke nwere pam iri. Ha gwara ya si: “Nnaanyi ukwu, o nwerenu pam iri. Agwa m unu, onye obula nwerenu, a ga-enyekwa ya, ma onye obula na-enweghi, o buladi nke o nwere, a ga-anapu ya. Gbasara ndi iro m niile ndi a, ndi na-achoghi ka m bu eze ha, kpitanu ha ebe a, gbukwaa ha n’ihu m. Mgbe Jesu ji ukabuilu gwacha ha okwu a, o gara n’ihu igbago Jerusalem. Ozioma nke Oseburuwa.

### Ekpere Nhunye

**D**oo onyinye anyiga nsọ site na ngozi gi, O Dinwenu, anyi na-ario, ka site na amara gi, ka a munye n’ime anyi udi oku ihunaanya gi nke Sisilia di aso nwere were merie mmekpa ahụ obula. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**O**nye obula choro iso m n’azu, ga elozoo onwe ya, buru obe ya, sobe m, Onyenweanyi na-ekwu.

### Ekpere A Natachaa Oriri Nso

**K**a iheomimi nsoga nke anyi ketarala koke na ha, O Dinwenu, anyi na-ario, nye anyi mkpebi ahụ nke mere Sisilia di aso kwafuru obara ya jiri kwudosie ike n’oru gi ma nweta mmeri n’ahuhu. Sitena Kristi Onyenweanyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwo mbu nke Makabii (2:15-29)

**E**mechaa, ndi nnochite anya eze, ndi na-amanye ndi mmadu ka ha hapu ife Chineke n’uzo nke ha, wee bata n’obodo Modein iji mee ka ha chuoaru arusi aja. Otutu ndi Izrel biakwutere ha, Matatias na umu ya ndi nwoke sokwa n’otu ogbako ahụ. Ndi nnochite anya eze ahụ gwara

follows, 'You are a respected leader, a great man in this town; you have sons and brothers to support you. Be the first to step forward and conform to the king's decree, as all the nations have done, and the leaders of Judah and the survivors in Jerusalem; you and your sons shall be reckoned among the Friends of the King, you and your sons shall be honoured with gold and silver and many presents.' Raising his voice, Mattathias retorted, 'Even if every nation living in the king's dominions obey him, each forsaking its ancestral religion to conform to his decrees, I, my sons and my brothers will still follow the covenant of our ancestors. Heaven preserve us from forsaking the Law and its observances. As for the king's orders, we will not follow them: we will not swerve from our own religion either to right or to left.' As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar in Modein as the royal edict required. When Mattathias saw this, he was fired with zeal; stirred to the depth of his being, he gave vent to his legitimate anger, threw himself on the man and slaughtered him on the altar. At the same time he killed the king's commissioner who was there to enforce the sacrifice, and tore down the altar. In his zeal for the Law he acted as Phinehas did against Zimri son of Salu. Then Mattathias went through the town, shouting at the top of his voice, 'Let everyone who has a fervour for the Law and takes his stand on the covenant come out and follow me.' Then he fled with his sons into the hills, leaving all their possessions behind in the town.

At this many who were concerned for virtue and justice went down to the desert and stayed there.

The word of the Lord.

**Responsorial Psalm: Ps. 49:1-2. 5-6. 14-15.(R.v. 23)**

**Response: I will show God's salvation to the upright.**

1. The God of gods, the Lord, has spoken and summoned the earth, from the rising of the sun to its setting. Out of Zion's perfect beauty he shines. (R.)

2. 'Summon before me my people who make covenant with me by sacrifice.' The heavens proclaim his justice, for he,

Matatias si: "I bu onye ndu nwere ugwu, bukwara onye a maara amara n'obodo a, nakwa onye umu ya ndi nwoke na umunne ya ndi nwoke kwu n'azu. Ugwu a kwuputa ka i buru onye mbu ga-eme ihe eze tiri n'iwu dika ndi mba ozo niile, na ndi Juda nakwa ndi foro afo na Jerusalem si mee. I mee otu a, gi na umu gi ndi nwoke ga-esonye na ndi enyi eze, a bia jikwara olaocha na olaedo na onyinye di icheiche bulite gi na umu gi ndi nwoke elu." Mana Matatias weliri olu elu zaa ya si: "O buladi na mba niile no n'okpuru ochichi onyeeze egee ya nti, bia kweta idobe iwu ya, onye obula n'ime ha ewee hapu uzo ofufe ndi nna ya ochie; mu onwe m na umu m ndi nwoke nakwa umunne m nwoke ga na-aga n'ihu idobe ogbugbandu nke nna anyi ochie ha. Chineke ekwekwala ka anyi hapu iwu di nso na omume ziri ezi. A bia n'ihe gbasara iwu nke onyeeze, anyi agaghi edobe ha. Anyi agaghi atughari n'akanri mobu n'aka ekpe, hapu usoro ofufe Chineke anyi." Ka o na-ekwucha okwu ndi a, otu onye Juu putara n'ihu mmadu niile ka o chuo aja n'elu ekwuaja di na Modein dika iwu eze siri kwuo. Mgbe Matatias huru nke a, obi nuru ya oku. O metu ya na mmuo. N'iwe ya ziri ezi o jiri oso gbakwuru nwoke a, gbuo ya n'elu ebe ekwuaja ahu. N'otu oge ahu, o gbukwara onyennochite anya eze bu onye na-amanye ha ka ha chuo aja, ma kutuo ebe ichu aja ahu. N'uzo di otu a ka Matatias si gosi otu idebe iwu ha di nso si anu ya oku n'obi dika Finehas si mee, megide Zimri nwa Salu. Mgbe ahu ka Matatias nooro n'ime obodo ahu welite olu elu tie mkpu si: "Ngwanu, onye obula obi na-anu oku maka idebe iwu, nwekwara nkwaado n'ogbugbandu Chineke, ya puta sobe m!" Ya na umu ya ndi nwoke wee gbapu gbalaga n'elu ugwu hapuchaa ihe niile ha nwere n'ime obodo. Mgbe ahu otutu mmadu ndi nwere mmasi n'eziomume na ikpe ziri ezi puru, gbaba n'ozara, biri ebe ahu. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 50:1-2.5-6.14-15. (Az. 23)**

**Aziza: Aga m egosi nzoputa nke Chineke n'ebe ndi eziumume no.**

1. Onyenweanyi, Chineke chi niile na-ekwu, o na-akpo uwa niile bido n'owuwa anyanwu ruo n'odida ya. Bido na Zayon bu ebe kachasi mma ka o si na-achawaputa. (Az.)

2. Kpokotaranu m ndi nke m kwere ekwe, ndi mu na ha gbara ndu site n'aja ha churu! Ka eluigwe niile kwuputa eziumume ya; mgbe



God, is the judge. (R.)

3. 'Pay your sacrifice of thanksgiving to God and render him your votive offerings. Call on me in the day of distress. I will free you and you shall honour me.' (R.)

### Alleluia, alleluia! Ps. 94:8

**H**arden not your hearts today, but listen to the voice of the Lord. Alleluia!

### Gospel

A reading from the holy Gospel according to Luke (19:41-44)

**A**s Jesus drew near Jerusalem and came in sight of the city he shed tears over it and said, 'if you in your turn had only understood on this day the message of peace! But, alas, it is hidden from your eyes! Yes, a time is coming when your enemies will raise fortifications all round you, when they will encircle you and hem you in on every side; they will dash you and the children inside your walls to the ground; they leave not one stone standing on another within you and all because you did not recognize your opportunity when God offered it!'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 36)

## 24 November [Orie] Tuesday of Ordinary Time - Week 34 (Red)

### Ss Andrew Dung-Lac, Priest & Companions, Martyrs (Memorial)

**S**t Andrew was one of 117 people (8 were bishops, 50 priests and 59 lay people) who were martyred in Vietnam between 1820 and 1862.

St. Andrew Dung-Lac mentioned by name was born about 1795 in a poor and pagan family in North Vietnam. When he was twelve the family had to move to Hanoi where his parents could find work. There he got education in the Christian faith for three years, and was baptized. As a catechist, he taught catechism in that anti-Christian country. Later he studied for the priesthood and was ordained in 1823.

As parish priest, Andrew was tireless in his preaching. He often fasted and was a good example for the people. For his faith, Andrew was arrested, dreadfully tortured, and beheaded in 1839. Although the martyrs died at different times, they were all canonized by Pope John Paul II in 1988.

### Entry Antiphon

**F**ar be it from us to boast, except in the Cross of our Lord Jesus Christ. For the word of the Cross is the power of God to us who have been saved.

### Collect

**O** God, source and origin of all fatherhood, who kept the Martyrs Saint Andrew dung-Lac and his companions faithful to the

Chineke n'onwe ya bu onye okaikpe. (Az.)

3. Ka inye ekele gi buru aja nke i na-achunyere Chineke, mejuputa iyi i nuuru onye kacha elu. Mgbe ahụ o buru na i kpoo m n'oge nsogbu, aga m azoputa gi, ma, i ga-asopuru m. (Az.)

### Alaluya, alaluya! Abụ. 95:8

**T**aa o buru na unu anu olu ya, unu akpochila obi unu. Alaluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (19:41-44)

**M**gbe Jesu biaruru Jerusalem nso bu nnukwu obodo ahụ, o bere akwa maka ya, si, "A si nnoo na i ma taa ihe ndi na-eweta udo! Ma ugbo a ezonahula ya n'anya gi. N'ihina ubochi ndi ahụ ga-adakwa gi, mgbe ndi ro gi ga-akpagide gi, gbakwaa gi gburugburu n'akuku niile na-emegide gi. Ha ga-akutukwa gi na umu gi n'ala, ha agaghi ahapu otu mkpuru okwute n'elu ibe ya n'ime gi, n'ihina i mataghi oge a biakwutere gi."

Ozioma nke Oseburuwa



### Ukwe Mbata

**C**hineke ekwela ka m nyaa isi ma o bughị n'obe nke Dinwenụ anyị Jesu Kristi. N'ihina okwu maka Obè bu ike nke Chineke n'ebe ndi azoputarala no.

### Ekpere Mmeghe

**O** Chineke, isi na mmalite ibu nna niile, onye merela ndi nso egburu maka okwukwe bu Andru dung-Lak na ndi otu ya ka

Cross of your Son, even to the shedding of their blood, grant, through their intercession, that, spreading your love among our brothers and sisters, we may be your children both in name and in truth. Through our Lord.

### First Reading

A reading from the first book of Maccabees (4:36-37, 52-59)

Judas and his brothers said, 'now that our enemies have been defeated, let us go up to purify the sanctuary and dedicate it.' So they marshalled the whole army, and went up to Mount Zion.

On the twenty-fifth of the ninth month Chislew, in the year one hundred and forty-eight, they rose at dawn and offered a lawful sacrifice on the new altar of holocausts which they had made. The altar was dedicated, to the sound of zithers, harps and cymbals, at the same time of the year and on the same day on which pagans had originally profaned it. The whole people fell prostrate in adoration, praising to the skies him who had made them so successful. For eight days they celebrated the dedication of the altar, joyfully offering holocausts, communion sacrifices and thanksgivings. They ornamented the front of the Temple with crowns and bosses of gold, repaired the gates and the storerooms and fitted them with doors. There was no end to rejoicing among the people, and the reproach of the pagans was lifted from them. Judas, with his brothers and the whole assembly of Israel, made it a law that the days of the dedication of the altar should be celebrated yearly at the proper season, for eight days beginning on the twenty-fifth day of the month of Chislew, with rejoicing and gladness. The word of the Lord.

### Responsorial Psalm: 1Chron. 29:10-12 (R.v.13)

Response: **We praise your glorious name, O Lord.**

1. Blessed are you, O Lord, the God of Israel our father, forever, for ages unending. (R.)
2. Yours, Lord, are greatness and power, and splendour, triumph and glory. All is yours, in heaven and on earth. (R.)
3. Yours, O Lord, is the kingdom, you are supreme over all. Both honour and riches come from you. (R.)
4. You are the ruler of all, from your hand come strength and power, from your hand come greatness and might. (R.)

ha kwudosie ike n'Obe nke Nwa gi were rute n'ikwafu obara ha, mee, site n'aririo ha, ka o ga-abu anyi na-agbasa ihunaanya gi n'etiti umunne anyi nwoke na nwaanyi, anyi aburu umu gi, ka n'aha ka n'eziokwu. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo mbu nke Makabii (4:36-37, 52-59)

Ka nke a gachara, Judas na umunne ya kwuru si, "Ugbu a, anyi merigoro ndiio anyi, ka anyi gbagoonu, gaa wuchaa ulonso, wee hunye ya. Ya mere ndiaghia ha niile jiri zukoo; ha wee gaba n'ugwu Zayon.

N'uzo ututu nke ubochi iri abuo na ise n'ime onwa nke itoolu bu onwa nke Kisilew n'afu nke otu nari na iri ano na asato, ha biliri chuo aja dika iwu si kwuo n'elu ekwu nchuaaja ohuru nke aja nsureoku ha wuru. N'oge dakoro n'ubochi ahu ndi mba ozo meruru ya bu ebe nchuaaja ka ha ji ukwe, une na ubo akwara, opi onu na epete wee hunye ya n'aka Chineke. Mmadu niile madoro ihu n'ala wee fee ma goziekwa Onyenweanyi, onye nke mere ka ha nwee nnukwu agamniihu. Ha mere emume nhunye ebe nchuaaja a nye Chineke mkpuru ubochi asato, jiri obiuto chuo aja nsureoku, aja nzoputa na nke inye ekele. Ha jiri okpu ndieze e jiri olaedo mee choo ihu ulonso a mma, bia runyekwa onuuzo ohuru, na ebe obibi ndi ukochukwu, tinyechaa ha uzo. Ndi mmadu niile nwere nnukwu ahuri ebe o bu na e wepula mkpari niile nke sitere n'aka ndi mba ozo. Ka e mechara, Judas na umunne ya na ogbako niile nke Izrel kpebiri na a ga na-eme emume ncheta ubochi ahu e hunyere ulonso ahu n'aka Chineke kwa afu n'oge ahu ha ji mee ya. Emume a ga naewe ubochi asato juputara n'obi uto na ahuri bido n'ubochi iri abuo na ise nke onwa Kisilew. Okwu nke Oseburuwa.

### Abuoma na Aziza: 1 Ihe E Mere 29:10-12 (Az. 13)

- Aziza: **Anyi na-ekele gi, na-enyekwa aha nsog gi otito, O Onyenweanyi.**
1. Ngozi diri gi, o Dinwenu, Chineke nke Izrel, nna anyi, ebeebe ebeebe. (Az.)
  2. I di ukwu niile, na ike, na otito na mmeri na ebube, diri gi O Dinwenu; n'ihina ihe niile di n'eluigwe na n'eluwawa bu nke gi. (Az.)
  3. Alaeze bukwa nke gi, O Dinwenu, a na-ebulikwa gi elu karichaa ihe niile dika onyeisi. Uba niile na ugwu niile si n'aka gi bia. (Az.)
  4. O bukwa gi na-achi ihe niile, ike na ebube di gi n'aka, ibuli mmadu elu nakwa inye onye obula ike. (Az.)

## **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 Luke (19:45-48)

Jesus went to the Temple and began driving out those who were selling. 'According to scripture,' he said 'my house will be a house of prayer. But you have turned it into a robbers' den.'

He taught in the Temple every day. The chief priests and scribes, with the support of the leading citizens, tried to do away with him, but they did not see how they could carry this out because the people as a whole hung on his words.

The Gospel of the Lord.

### **Prayer Over the Offerings**

Receive, O holy Father, the offerings we bring as we venerate the passion of the holy Martyrs, so that amid the trials of this life, we may always be found faithful and may offer ourselves to you as an acceptable sacrifice. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 106**

### **Communion Antiphon**

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

### **Post-Communion**

Renewed by the one Bread as we commemorate the holy Martyrs, we humbly beseech you, O Lord, that, abiding as one in your love, we may merit by endurance an eternal prize. Through Christ

## **Aléluya, aléluya! Jón. 10:27**

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

### **Ozioma**

Ihe ogugu nke a si n'Ozioma ndi aso nke Luk dere (19:45-48)

Jesu banyere n'ime ulonso Chineke malite ichupu ndi no ebe ahu na-ere ahia. O gwara ha si, "E dere ya, 'Ulo m ga-abu ulo ekpere, ma unu emeghariala ya ka o buru ulo ndi ohi."

O na-akuzikwa ihe ubochi niile n'ulonso. Ndiisi nchujaja, ndi ode-akwukwo na ndiisi nke ndi Juu no na-acho uzo ha ga-esi gbuo ya, ma o nweghi ihe ha huru ha nwere ike ime, n'ihina mmadu niile kwenyere n'okwu ya.

Ozioma nke Oseburuwa

### **Ekpere Nhunye**

Nara, O Nna di nso, onyinye anyi na-ebute ka anyi na-asopuru ahuhu nke ndi gi kwafuru obara ha, ka n'etiti nhusianya nke ndu a, ka anyi kwudosie ike mgbe niile ma na-ehunyere gi onwe anyi dika aja na-amasi gi. Site na Kristi Onyenweanyi.

### **Ukwe Oriri Nso**

Ngozi na-adiri ndi niile a na-emegbu n'ihini eziumume, n'ihina alaeze eligwe bu nke ha.

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

Ka anyi na-adi ohuru site n'otu Achicha n'ime ncheta ndi nke gi di aso kwafuru obara ha, anyi ji umeala ariọ gi, O Onyenweanyi, ka, anyi jikota onu buru otu n'ime ihunaanya gi, anyi ewere ntachijobi kwesi ugwo di ebighiebi. Site na Kristi

**20 November [Afor] Saturday of Ordinary Time - Week 33(Green/White)**

**(For Entry Antiphon and Collect, see page 34)**

### **First Reading**

A reading from the first book of Maccabees (6:1-13)

King Antiochus was making his way across the upper provinces; he had heard that in Persia there was a city called Elymais, renowned for its riches, its silver and gold, and its very wealthy temple containing golden armour, breastplates and weapons, left there by Alexander son of Philip, the king of Macedonia, the first to reign over the Greeks.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetaara n'akwukwo mbu nke Makabii (6:1-13)

Ka eze Antiokus na-agafe na mba ndi bi n'ugwu o nuru na Elimais di n'obodo Peshia bu mba a ma ama n'inwe akunuuba nke olaocha na olaedo. Ulonso ya juputara n'akunuuba, ota ndi e jiri olaedo mee di ya, ngwaagha e ji ekpuchi eze obi na ngwaagha ndiozo bu nke Elegzanda, nwa Filipu eze Masedonia, onye bu onye izizi chiri n'ala Grik

He therefore went and attempted to take the city and pillage it, but without success, since the citizens learnt of his intention, and offered him a stiff resistance, whereupon he turned about and retreated, disconsolate, in the direction of Babylon. But while he was still in Persia news reached him that the armies that had invaded the land of Judah had been defeated, and that Lysias in particular had advanced in massive strength, only to be forced to turn and flee before the Jews; these had been strengthened by the acquisition of arms, supplies and abundant spoils from the armies they had cut to pieces; they had overthrown the abomination he had erected over the altar in Jerusalem, and had circled the sanctuary with high walls as in the past, and had fortified Bethzur, one of his cities. When the king heard this news he was amazed and profoundly shaken; he threw himself on his bed and fell into a lethargy from acute disappointment, because things had not turned out for him as he had planned. And there he remained for many days, subject to deep and recurrent fits of melancholy, until he understood that he was dying. Then summoning all his Friends, he said to them, 'Sleep evades my eyes, and my heart is cowed by anxiety. I have been asking myself how I could have come to such a pitch of distress, so great a flood as that which now engulfs me - I who was so generous and well-loved in my heyday. But now I remember the wrong I did in Jerusalem when I seized all the vessels of silver and gold there, and ordered the extermination of the inhabitants of Judah for no reason at all. This, I am convinced, is why these misfortunes have overtaken me, and why I am dying of melancholy in a foreign land.'

The word of the Lord.

### **Responsorial Psalm: Ps. 9:2-4, 6:16 19 (R.v.16)**

Response: **I will rejoice in your saving help, O Lord.**

1. I will praise you, Lord, with all my heart; I will recount all your wonders. I will rejoice in you and be glad, and sing psalms to your name, O Most High. (R.)

2. See how my enemies turn back, how they stumble and perish before you. You have checked the nations, destroyed the wicked; you have wiped out their name forever and ever. (R.)

3. The nations' feet have been caught in the

hapuru. O biara choo ka ya weghara ya bu obodo, ma bukorokwa ihe di n'ime ya. Mana o kweghi ya omume maka ndi obodo ahu matara atumaatu ya, wee kwusie ike luso ya agha; nke a mere oso jiri puo ya n'ukwu, o jiri nnukwu obi mwute si ebe ahu puo, laghachi na Babilon. Ka o no n'obodo Peshia, otu onye biakwutere ya, kooro ya na e meriela ndiagha ya jere ogu n'obodo Juda, na Lisias buru uzo chiri ndiagha aka siri ike gaa, mana o tughariri gbaa oso oge o kwudoro ndi Juu, ghotu na ike ha ka nke ya. O mekwara ka o ghotu na ndi Juu enweela ike di egwu site na ngwaagha, erimeri na ngwongwo ihe ndiozo ha naputara ndiagha ha. O kowaara ya na ndi Juu akutuola aru ahu o kpara na Jerusalem bu ihe o wuru n'ebe nchuaaja, bia jiri mgbidi di elu gaa ulo nso ahu okirikiri, dika o di na mbu, wusikwaa Betzo, otu n'ime obodo nke ya ike. Mgbe eze nuchara akuko ndi a, o riri ya onu, ahu ya niile na-ama jijiji. Nnukwu obi mwute mere ya o gaba n'akwa ya ebe o no daa oria, maka na ihe agaghi n'anya ya dika o si kwadoo. O dinara ebe ahu otutu ubochi na nnukwu obi mwute nke jidere ya, jidesie ya ike, o ghotara na oge onwu ya eruola. Nke a mere o ji kpoko ndienyi ya niile, gwa ha si: "Ura anaghi agakwa m n'anya, uru na nchekasi etirichaala m obi. Ajuru m onwe m otu m si bata n'ime oke mmekpa ahu a, na otu m si danye n'ime oke osimiri a na-achio iri m, ebe m bu nwoke nwere obioma, burukwa onye a huru n'anya nke ukwu n'oge ike ochichi no m n'aka. Ma ugbo a, echetala m aru m kpara n'obodo Jerusalem, ka m si bukoru ngwongwo olocha na olaedo ya, bia zipukwa ndiagha ka ha jee gbuchapu ndi obodo Juda n'enweghi ihe ha mere. Ama m na o bu n'ihia nke a ka ihe ojoo niile a ji dakwasa m. Lee ka m na-anwu n'ime obi mwute n'ala mba ozo.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 9:1-3.5-6.18. (Az. 14)**

Aziza: **Aga m anuri na-enyemaka nke nzoputa gi, O Dinweni.**

1. Eji m obi m niile ekele gi, Onyenweanyi ana m echeta oru oma gi niile, n'otu n'otu. Ana m enwe anuri na gi, ana m ekwegara aha gi ukwe otito, onye kasi elu. (Az.)

2. Ndiro m na-alaghachi azu ha dara n'ala n'ihu gi nwuchaa. I nyochaala mba niile, i laala ndi ajoomume n'iyi, i kpochapula aha ha n'awa ebebe. (Az.)

3. I merichaala obodo ha niile, o nweghikwa onye ga-echeta ha ozo.



snare they laid; for the needy shall not always be forgotten nor the hopes of the poor be in vain. (R.)

### Alleluia, alleluia! 2Tim. 1:10

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

### Gospel

A reading from the holy Gospel according to Luke (20:27-40)

**S**ome Sadducees - those who say that there is no resurrection - approached Jesus and put this question to him, 'Master, we have it from Moses in writing, that if a man's married brother dies childless, the man must marry the widow to raise up children for his brother. Well then, there were seven brothers. The first, having married a wife, died childless. The second and then the third married the widow. And the same with all seven, they died leaving no children. Finally, the woman herself died. Now, at the resurrection, to which of them will she be wife since she had been married to all seven?'

Jesus Replied, 'The children of this world take wives and husbands, but those who are judged worthy of a place in the other world and in the resurrection from the dead do not marry because they can no longer die, for they are the same as the angels, and being children of the resurrection they are sons of God. And Moses himself implies that the dead rise again, in the passage about the bush where he calls the Lord the God of Abraham, the God of Isaac and the God of Jacob. Now he is God, not of the dead, but of the living; for to him all men are in fact alive.'

Some scribes then spoke up. 'Well put, Master' they said - because they would not dare to ask him any more questions.

The Gospel of the Lord.

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

**34TH SUNDAY IN ORDINARY TIME (A)**  
**26 November 2023 [Nkwo] (White)**

**Office:**  
**Week 2**



## The Solemnity of Christ the King

**T**he Feast of Christ the King was established by Pope Pius XI in 1925 as an antidote to secularism, a way of life which leaves God out of man's thinking and living. The feast is intended to proclaim in a striking and effective manner Christ's royalty over individuals, families, society, governments, and nations. It is therefore

Onyenweanyi anaghi echezo ndi no na mkpa, nchekwube ha nwere n'Onyenweanyi anaghi ala n'iyi. (Az.)

### Alaluya, alaluya! 2 Tim. 1:10

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

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (20:27-40)

**U**fodu ndi Sadusii, ndi ekweghi na mbilite n'onwu di biakwutere Jesu. Ha juru Jesu otu ajuju si: "Onye nkuzi, Mosis deere anyi iwu, na o buru na mmadu anwu hapu nwunye ya na-amutaghi nwa, na nwanne ya nwoke gakuchi nwunye ya ahụ were mụta umu n'aha nwanne ya ahụ. O nwere umunne asaa dinu, onye nke mbu n'ime ha luru nwaanyi nwuo n'amutaghi nwa. Onye nke abuo, na onye nke ato lukwara ya. N'otu aka ahụ ha asaa luchakwara ya ma nwuo n'amutaghi nwa. N'ikpeazu, nwaanyi ahụ n'onwe ya nwukwara. Na mbilite n'onwu, nwunye onyezi ka o ga-abu, ebe umunne asaa ndi a luchara ya?"

Jesu zara ha si, "Umu nke agburu a na-alu nwaanyi na-enwekwa di; ma ndi a hotara tozuru etozu inweta onodu n'uwa ozo anaghi alu di na nwunye na mbilite n'onwu. N'ihina ha agaghi anwukwa ozo, maka ha na ndi mmuozi aharala. Ebe ha bu umu nke mbilite n'onwu ha bukwa umu nke Chineke. O buladi Mosis n'onwe ya kuzikwara na mbilite n'onwu di. N'ime Akwukwo Nso, ebe e dere maka ohia na-agba oku, Mosis kporo Onyenweanyi Chineke nke Abraham, na Chineke nke Aizik na Chineke Nke Jakob. Nke a na-egosi na o bughi Chineke nke ndi nwuru anwu ndi na-agaghi ebili ozo, kama o bu nke ndi di ndu, n'ihina mmadu niile na-adindu ha n'ebe Chineke no."

Ozioma nke Oseburuwa

a public, social and official declaration of the royal rights of Jesus, as God the Word Incarnate, Redeemer and the Judge of the living and the dead. His kingdom is supreme, universal, eternal, and spiritual.

Both the First Reading and the Gospel speak of separation of sheep and goats. The First Reading focuses on God's promise to seek out, gather and shepherd His sheep. The Responsorial Psalm reposes on this promise. The Gospel, however, unfolds judgment that would separate sheep from goats, in which the sole criteria is love, concretely shown to the hungry, the thirsty, the naked, the exiled or the imprisoned. The Second Reading indicates a reason that the Lordship of Jesus Christ - the first fruit from the dead - must be affirmed, who delivers the kingdom to His Father.

### Entry Antiphon

**H**ow worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honour. To him belong glory and power for ever and ever.

### Collect

**A**lmighty ever-living God, whose will is to restore all things in your beloved Son, the King of the universe, grant, we pray, that the whole creation, set free from slavery, may render your majesty service and ceaselessly proclaim your praise. Through our Lord.

### First Reading

A reading from the prophet Ezekiel (34:11-12, 15-17)

**T**he Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest, it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and the healthy. I shall be a true shepherd to them.

As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

The word of the Lord.

**Responsorial Psalm: Ps 22:1-3, 5-6 (R.v.1)**  
Response: **The Lord is my shepherd; there is nothing I shall want.**

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. (R)

2. Near restful waters he leads me, to revive my drooping spirit. He guides me along the

### Ukwe Mbata

**N**waturu ahụ e gburu egbu kwesiri inara ike na akụ, na amamihe na ochichi na ebube. Ka otito na ugwueze diri Ya ebighi ebi.

### Ekpere Mmeghe

**C**hineke puru ime ihe niile, Onye di ndu ebighi ebi. O soro Gi ime ihe niile ka o di ohuru n'ime Nwa Gi I huru n'anya, onye bu eze nke uwa niile. Biko were obi oma Gi mee ka ihe niile e kere eke, a zoputagoro n'igba ohu nke njo na-esekpuru ebube eze Gi. Ka ha na-eto Gi akwusi akwusi. Site na Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Izikel (34:11-12, 15-17)

**O**tu a ka Dinwenu Chineke kwuru: Lee, mu onwe m ga-aju ajuju banyere aturu m, aga m achoghari ha. Dika onye ncheaturu si achoghari aturu ya ingbe ufo du n'ime ha gbasara n'ebe di anya, otu ahụ ka m ga-esi achoghari aturu m, aga m azoputa ha site n'ebe niile ha gbasara n'ubochi oke urukpu na oke ochichi. Mu onwe m ga-abu onye nche nke umuaturu m, aga m eme ka ha makpuru ala, o bu Dinwenu Chineke na-ekwu. Aga m acho ndi furu efu, aga m akpoghachi ndi gbafuru uzo, aga m ekekota ndi okpukpu ha na-adighi ike; aga m agba ndi ike adighi ume. Aga m elekota ndi mara abuba na ndi di ike anya. Aga m abu ezigbo onye ncheaturu n'ebe ha na o.

"Ma unu onwe unu, igwe ewu na aturu m, Dinwenu Chineke na-ekwu: Lee ana m ekpe ikpe n'etiti aturu na aturu, ebule na mkpi.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 23:1-3, 5-6. (Az. 1)**

**Aziza: Chineke bu onyenche m, o nweghi ihe m ga-acho.**

1. Chineke bu onyenche m, O nweghi ihe m ga-acho. O na-eme ka m zuru ike ebe ahia ndi di. (Az.)

2. O na-eduga m na mmiri, ebe ahụ ka O na-enye m ike, O na-edu m n'uzo ezionume;

right path; he is true to his name. (R.)

3. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. (R.)

4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell forever and ever. (R.)

### Second Reading

A reading from the first letter of St. Paul to the Corinthians (15:20-26. 28)

**C**hrist has been raised from the dead, the first fruits of all who have fallen asleep. Death came through one man, and in the same way, the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

This is the word of the Lord.

### Alleluia, alleluia! Mk11:10

**B**lessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Alleluia!

### Gospel

A reading from the holy Gospel according to Matthew (25:31-46)

**J**esus said to his disciples: "When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men from one another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the king will say to those on his right hand, "come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry

n'ih i aha ya. (Az.)

3. I na-akwadoro m nri n'ihu ndiir m. I teela isi m mmanu, iko m ejula n'onu na-agbofu. (Az.)

4. N'ezie, obioma na ebere ga na-eso m, ubochi ndu m niile. Aga m ebi n'ulo nke Chineke ebebe ebebe. (Az.)

### Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo ozi nke mbu Pol di aso degaara Ndi Korint (15:20-26.28)

**M**a otu o di, Chineke emeela ka Kristi si na Ndi nwuru anwu bilie, buru onye mbu sirila n'onwu bilie. N'ih i onwu sitere n'aka otu nwoke bia n'uwa, mbilite n'onwu sitekwara n'aka otu nwoke bia. Dika onwu diiri mmadu niile site n'aka Adam, otu aka ah i ka mmadu niile ga-esi dikwa ndu n'ime Kristi. Ma a ga-eme ka onye obula bilie ebe onodu ru ru ya n'usoro: Kristi, mkpuru mbu si n'onwu bilie. E mecha, o buru ndi nke Kristi ga-esote mgbe O ga-abia. E mecha, ogwugwu ihe niile ga-abia: Mgbe O ga-ewere eze nyefee Chukwu Nna n'aka, mgbe O merichara ibu isi niile, na ike niile nke uwa. N'ihina Kristi ga-abugide eze ruo mgbe O merichara ndiir ya niile, weda ike ha n'okpuru ukwu ya. Onyeiro nke ikpeazu o ga-emi bu onwu, n'ihina O tinyela ihe niile n'okpuru ukwu ya. Mgbe e merela ka ihe niile n'oro n'okpuru ya, mgbe ah i, nwa ya n'onwe ya ga-edobe onwe ya n'okpuru onye ah i dobere ihe niile n'okpuru ya. Okwu nke Oseburuwa.

### Alleluia, alleluia! Mak 11:10

**N**gozi diri onye biara n'aha Onyenweanyi! Ngozi diri alaeze nke nna anyi Devid na-abianu. Alleluia!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (25:31-46)

**J**esu gwara ndi na-eso uzo ya si: "Mgbe Nwa nke mmadu ga-abia n'ebube ya, ya na ndi mmuoma niile, o ga-anokwasi n'ocheeze ya di ebube. A ga-akpokota mba niile n'ihu ya, o ga-ekewa ha icheiche dika otu onye ozuzu aturu si ekewaputa aturu n'etu ewu. O ga-edobe aturu n'akanri ya, dobe ewu n'akaekpe ya. Mgbe ah i, onyeeze ga-as i ndi no n'aka nri ya: 'Bianu, unu ndi di ngozi nke nna m, bianu ka unu were alaeze nke a kwadobere unu site na mbido nke uwa; n'ihina mgbe agu na-agu m unu nyere m nri, mgbe akp i na-akpo m nku unu nyere m mmiri. Abu m onye

and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothed you; sick or in prison and go to see you?” And the King will answer, “I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.” Next he will say to those on his left hand, ‘Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.’ Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?” Then he will answer, “I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.” And they will go away to eternal punishment, and the virtuous to eternal life.’

The Gospel of the Lord.

### Prayer Over The Offerings

**A**s we offer you, O Lord, the sacrifice by which the human race is reconciled to you, we humbly pray that your Son himself may bestow on all nations the gifts of unity and peace. Through Christ our Lord.

### Communion Antiphon

**T**he Lord sits as King for ever. The Lord will bless his people with peace.

### Prayer After Communion

**H**aving received the food of immortality, we ask, O Lord, that, glorifying in obedience to the commands of Christ, the King of the universe, we may live with him eternally in his heavenly Kingdom. Who lives and reigns for ever and ever.



**Theme: Lessons from the Family of Nazareth**  
**See Sunday Evening Instruction on page ?**

obia unu nabatara m. Agba m oto, unu yibe m akwa, mgbe m no n'oria, unu biara leta m, ano m n'ulo mkporo, unu biakwutere m'. Mgbe ahu ndi ezionume ga-aza ya si: 'Onyenweanyi, olee mgbe anyi huru ka aguu na-agu gi, nye gi nri, mobu ka akpiri na-akpo gi nku, nye gi mmiri? Oleeke wanu mgbe anyi huru ka i bu onye obia, nabata gi, mobu ka i gba oto, yibe gi akwa? Olee mgbe anyi huru na i no n'oria, mobu na mkporo, bia leta gi?' Onyeeze ahu ga-azakwa ha si: 'N'ezie, agwa m unu; mgbe obula unu meere ya o buladi otu onye pekarichara mpe n'ime umunna m ndi a, mu onwe m ka unu meere ya.' Mgbe ahu o ga-asi ndi ahu no ya n'akaekpe: 'Puonu n'ihu m, unu ndi a buru onu! Gaanu n'okummuo ebeeb nke a kwadooro ekwensu na ndi mmuoozi ya! N'hina mgbe aguu na-agu m, unu enyeghi m nri, mgbe akpiri na-akpo m nku, unu enyeghi m mmiri. Mgbe m bu onye obia, unu anabataghi m, agba m oto unu eyinyeghi m akwa, mgbe m no n'oria na n'ulomkporo unu abiaghi leta m! Mgbe ahu ha ga-aza ya si: 'Onyenweanyi olee mgbe anyi huru na aguu na-agu gi, akpiri na-akpo gi nku, mgbe i bu onye obia, ka i gba oto, norokwa n'oria mobu n'ulo mkporo wee ghara inyere gi aka?' Ma o ga-aza ha si: 'N'ezie agwa m unu, ebe unu emereghi ya o buladi otu onye dikarichara nta n'ime ndi a, unu emereghi m ya.' Ha ga-apu wee banye n'ahuhu di ebeeb, ma ndi ezionume ga-abanye na ndu ebeeb. Ozioma nke Oseburuwa.

### Ekpere Nhunye

**D**inwenu, anyi na-ehunyere Gi aja nke Nwa Gi jiri mee ka Gi na uwa dikwa na mma ozo. Anyi na-ario ka otu Nwa Gi ahu wetara uwa niile onyinye nke idiko n'otu na udo. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**D**inwenu ga-ano n'оче eze ya ebighiebi. O ga-eji udo agozi ndi nke ya.

### Ekpere A Natachaa Oriri Nso

**O**nyenweanyi, I nyela anyi nri nke ndu ebighi ebi. Anyi na-añuri iso iwu Kristi Onye bu Eze nke uwa niile. Biko, mee ka anyi sorokwa binyere Ya n'añuri ebighi ebi n'alaeze eluigwe. Site na Kristi Dinwenu anyi.



**Entry Antiphon**

**T**he Lord speaks of peace to his people and his holy ones and to those who turn to him.

**Collect**

**S**tir up the will of your faithful, we pray, O Lord, that, striving more eagerly to bring your divine work to fruitful completion, they may receive in greater measure the healing remedies your kindness bestows. Through our Lord.

**First Reading**

A reading from the prophet Daniel (1:1-6.8-20)

**I**n the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon marched on Jerusalem and besieged it. The Lord delivered Jehoiakim king of Judah into his hands, with some of the furnishings of the Temple of God. He took them away to the land of Shinar, and stored the sacred vessels on the treasury of his own gods.

The king ordered Ashpenaz, his chief eunuch, to select from the Israelites a certain number of boys of either royal or noble descent; they had to be without any physical defect, of good appearance, trained in every kind of wisdom, well-informed, quick at learning, suitable for service in the palace of the king. Ashpenaz himself was to teach them the language and literature of the Chaldeans. The king assigned them a daily allowance of food and wine from his own royal table. They were to receive an education lasting for three years, after which they were expected to be fit for the king's society. Among them were Daniel, Hananiah, Mishael and Azariah, who were Judeans. Daniel, who was most anxious not to defile himself with the food and wine from the royal table, begged the chief eunuch to spare him this defilement; and by the grace of God Daniel met goodwill and sympathy on the part of the chief eunuch. But he warned Daniel, 'I am afraid of my lord the king: he has assigned you food and drink, and if he sees you looking thinner in the face than the other boys of your age, my head will be in danger with the king because of you.' At this Daniel turned to the guard whom the chief eunuch had assigned to Daniel, Hananiah, Mishael and Azariah. He said, 'Please allow your servants a ten days'

**Ukwe Mbata**

**O**nyenweanyi ga-agwa ndi nke ya maka udo, ndi weputara onwe ha igbara ya odibo nya na ndi niile ji obi ha abiakwute ya.

**Ekpere Mmeghe**

**K**palite ochicho ndi nke gi kwerenu, anyi na-ario, O Dinwenu, ka site na igbasi mbo ike iweta oru gi di nso na njedebe imita mkpuru, ka ha anata n'uzo bara uba enyemaka ogwugwo nke ihunaanya gi na-eweta. Site na Dinwenu anyi.

**Ihe Ogugu Nke Mbụ**

Ihe ogugu e wetara n'onye Amuma Daniel (1:1-6.8-20)

**N**'afọ nke atọ n'oge nke eze Jehoiakim eze Juda, Nebukadmeza, eze Babilon biara buso Jerusalem agha. Dinwenu m nyefere Jehoiakim eze Juda n'aka ya, na ihe ufodu e jiri choo ulonso Chineke mma. O buuru ha niile gaba obodo Shina, wee dobe ikonso ndi ahụ n'ulo arusi ya.

Onyeeze ahụ nyere Ashpenaz onyeisi umuodibo ya ndi a piri api iwu, ka o hoputa ufodu umuokorobia Izrel, ndi si n'agburu ndieze, mobu nke ndi ogaranya, ha agaghị enwe ntupo obula n'ahụ, ha ga-ama mma ile anya, a ga-azu ha n'udi amamihe obula, ha ga-abu ndi nwere nnukwu akonuuiche, nweekwa nghota banyere ihe di ichieiche, tosi igba odibo n'obi onyeeze. Ashpenaz n'onwe ya ga-akuziri ha asusu na edemede nke ndi Kaldia. Onyeeze si n'ochi nri ya na-eweputa nri na mmanya a ga-enye ha ubochi niile. Ha ga-enwe ozuzu ga-ano afọ atọ, nke o ga-abu ha mechaa, ha enwee ike itosi etosi ino n'obi onyeeze. N'ime umuokorobia ndi a hotara bu Daniel, Hanania, Mishel na Azaria, ha bu ndi Juda. Daniel, onye o na-anu oku n'obi ihu na ya emerughi onwe ya site n'iri nri, mobu ihu mmanya si n'ochi nri onyeeze, rioro onyeisi umuodibo eze ka o zoputa ya site na mmeru nke a, site n'amara Chineke, Daniel nwetara ihuoma na obi ebere n'aka onyeisi umuodibo eze. Ma o dorọ Daniel aka na nti si, "Ana m atụ egwu maka nna m ukwu onyeeze, ya onwe ya jiri aka ya weputa nri na mmanya unu. O buru na o hu na unu tara ahụ karia ndi ogbo unu ndiozo, ndu m ga-ano na nsogbu n'aka onyeeze, n'ih ihi unu." Mgbe o kwuru nke a, Daniel gwara onyenche nke onyeisi umuodibo eze ka o na-eche Daniel,

trial, during which we are given only vegetables to eat and water to drink. You can then compare our looks with those of the boys who eat the king's food; go by what you see, and treat your servants accordingly.' The man agreed to do what they asked and put them on ten days' trial. When the ten days were over they looked and were better in health than any of the boys who had eaten their allowance from the royal table; so the guard withdrew their allowance of food and the wine they were to drink, and gave them vegetables. And God favoured these four boys with knowledge and intelligence in everything connected with literature, and in wisdom; while Daniel had the gift of interpreting every kind of vision and dream. When the period stipulated by the king for the boys' training was over, the chief eunuch presented them to Nebuchadnezzar. The king conversed with them, and among all the boys found none equal Daniel, Hananiah, Mishael and Azariah. So they became members of the king's court, and on whatever point of wisdom or information he might question them, he found them ten times better than all the magicians and enchanters in his entire kingdom.

The word of the Lord.

### **Responsorial Psalm: Dan. 3: 52-56 (Rv.52)**

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

1 You are blest, Lord God of our fathers. To you glory and praise for evermore. Blest your glorious holy name. To you glory and praise for evermore. (R.)

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

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

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

### **Alleluia, alleluia! Rev. 2:10**

**D**o not be afraid of the sufferings that are coming to you. Keep faithful, and I will give you the crown of life for your prize.

### **Gospel**

A reading from the holy Gospel according to Luke (21:1-4)

**A**s Jesus looked up he saw rich people putting their offerings into the treasury; then he happened to notice a poverty-stricken widow putting in two

Hanania, Mishel na Azaria si, "Biko were abali iri nwalee umuodibo gi, n'oge a, sooso ihe anyi ga-eri bu akwukwo nri na mmiri. I nweziri ike itule otu anyi di, na otu umuokorobia ndiozo, ndi na-eri nri onyeeze di, site n'ihe i huru, meere umuodibo gi otu o tosi. "Nwoke ahu wee kwenye ime ihe ha rioro, wee nwalee ha abali iri. Mgbe abali iri gachara, ha juputara na ndu karia umuokorobia ndi na-eri nri si n'оче nri onyeeze. Ya mere, onyeisi umuodibo ahu kwusiri iwetara ha nri na mmanya si n'оче nri onyeeze, wee na-enye ha sooso akwukwo nri.

Chineke mere ka umuokorobia ano ndi a nwee oguguisi puru iche n'ihe obula gbasara edemede na amamihe. Daniel nwekwara onyinye ikowa udi ohu mobu nro obula. Mgbe oge ozuzu ha zuru, onyeisi umuodibo eze kpogara ha Nebukadneza. Ha na onyeeze kparitara nkata; o wee choputa na ime umuokorobia ndi a, o nweghi nke e nwere ike iji tanyere Daniel, Hanania, Mishel na Azaria. O wee mee ka ha sonye n'ogu ndi ndumodu ya. O choputara n'ajuju obula o juru ha gbasara amamihe, na osisa ha na-enye ya kariri nke ndi amansi niile na ndi okachamara no n'alaeze ya ugboro iri.

Okwu nke Oseburuwa.

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

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

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

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

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

4. Ngozi diri gi n'eluigwe, Idi ngozi dikwa elu karia ihe niile ebebe. (Az.)

### **Aléluya, aléluya! Apoc. 2:10**

**A**tula egwu maka ahuhu niile unu ga-ata. Nwee ntukwasio. A ga m enye gi okpueze nke ndu.

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:1-4)

**J**esu letiri anya elu, hu ndi ogaranya ka ha na-etinye ego ha n'ime igbe onyinye. O huru otu nwaanyi ajadu dara ogbenye nke tanyere ntakiri mkpuru ego olaoku abuo.

small coins, and he said, 'I tell you truly, this poor widow has put in more than any of them; for these have all contributed money they had over, but she from the little she had has put in all she had to live on.'

The Gospel of the Lord.

### Prayer Over The Offerings

**A**ccept, O Lord, the sacred offerings which at your bidding we dedicate to your name and, in order that through these gifts we may become worthy of your love, grant us unfailing obedience to your commands. Through Christ our Lord.

### Communion Antiphon

**O** praise the Lord, all you nations, for his merciful love towards us is great.

### Post-Communion

**W**e pray, almighty God, that those to whom you give the joy of participating in divine mysteries may never be parted from you. Through Christ our Lord.

O gwara ha si, "N'ezie agwa m unu, nwaanyi ajadu a dara ogbenye tinyere ego karia ha niile. N'ihina ha niile nyere site n'akunuba ha ma nwaanyi a sitere n'uko ya tinye ihe niile o nwere. Ozioma nke Oseburuwa.

### Ekpere Nhunye

**N**ara, O Onyenweanyi, onyinye nsọ ndi anyi si na ntuziaka gi ehunyere aha gi, ka o were buru na site n'onyinye ndi a ka anyi ekwesị ihunaanya gi, nye anyi irube isi di okpu idebe iwu gi ga. Site na Kristi Onyenweanyi

### Ukwe Oriri Nso

**T**oonu Onyenweanyi, unu mba niile, n'ihinaanya ebere ya di uba n'ebe anyi no.

### Ekpere A Natachaa Oriri Nso

**A**nyi na-arịo, Chineke ji ike niile, ka andi i nyere onu iketa oke n'ihe omimi ga ghara ikewapu onwe ha n'ebe i no. Site na Kristi Onyenweanyi.

**28 November [Orie] Tuesday of Ordinary Time- Week 34 (Green)**

(For Entry Antiphon and Collect, see page ?)

### First Reading

A reading from the prophet Daniel (2:31-45)

**D**aniel said to Nebuchadnezzar, 'You have had a vision, O king; this is what you saw: a statute, a great statute of extreme brightness, stood before you, terrible to see. The head of this statute was of fine gold, its chest and arms were of silver, its belly and thighs of bronze, its legs of iron, its feet part iron, part earthen-ware. While you were gazing, a stone broke away, untouched by any hand, and struck the statute, struck its feet of iron and earthenware and shattered them. And then, iron and earthenware, bronze, silver, gold all broke into small pieces as fine as chaff on the threshing-floor in summer. The wind blew them away, leaving not a trace behind. And the stone that had struck the statute grew into a great mountain, filling the whole earth. This was the dream; now we will explain to the king what it means. You, king, king of kings, to whom the God of heaven has given sovereignty, power, strength and glory the sons of men, the beasts of the field, the birds of heaven, wherever they live, he has trusted to your rule, making you

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye anuma Daniel (2:31-45)

**D**aniel akowaa nro Nebukadneza, "Nke a bu ihe i huru n'ohu: otu mmadu a kpuru akpu nke buru oke ibu na-amuke, na-atukwa ujo ile anya, biara guzoro gi n'ihu. E ji olaedo kpuo isi ya, jiri olaocha kpuo obi ya na aka ya, afo ya na apata ukwu ya bu olaoku ka e jiri kpuo ha, ma jirikwa igwe na aja uro kpuo ukwu ya. Ka i no na-ele anya, otu okwute si n'elu daa n'enweghi aka obula duru ya, wee dasa mmadu a akpuru akpu, o dasara n'ukwu ya abuo ndi ahu e jiri igwe na uro kpuo, wee kurie ha. Mgbe ahu, ma igwe, ma uro, ma olaoku, ma olaocha, ma olaedo, kurichara akuri, di irighiri ka ahilia oka a yoro ayo. Ikuku busakwara ha, o nweghi otu ibe foduru. Okwute ahu kuru mmadu akpuruakpu wee bia buo ibu, ha ka nnukwu ugwu nke nochiri ala niile. "Nke a bu nro ahu i roro, ugbo a anyi ga-akowara onyeeze ihe o putara: gi onwe gi bu eze, eze nke otutu eze ndiozo n'okpuru ya, onye Chineke nke eluigwe nyere ike ochichi n'uche eze niile na ike na otito, nyefeekwa gi umu mmadu niile na umu anumaanu niile bi n'ime ohia, na nnuu

king of them all; you are the golden head. And after you another kingdom will rise, not so great as you, and then third, of bronze, which will rule the whole world. There will be a fourth kingdom, hard as iron, as iron that shatters and crushes all. Like the iron that breaks everything to pieces, it will crush and break all the earlier kingdoms. The feet you saw, part earthenware, part iron, are a kingdom which will be split in two, but which will retain some thing of the strength of iron, just as you saw the iron and the clay of the earthenware mixed together. The feet were part iron, part earthenware: the kingdom will be partly strong and partly weak. And just as you saw the iron and the clay of the earthenware mixed together, so the two will be mixed together in the seed of man; but they will not hold together any more than iron will blend with earthenware. In the time of these kings the God of heaven will set up a kingdom which shall never be destroyed, and this kingdom will not pass into the hands of another race: it will shatter and absorb all the previous kingdoms, and itself last forever just as you saw the stone untouched by hand broke from the mountain and shatter iron, bronze, earthenware, silver and gold. The great God has shown the king what is to take place. The dream is true, the interpretation exact.!

The word of the Lord.

### **Responsorial Psalm: Dan. 3:57-61 (R.v.59)**

**Response Give glory and eternal praise to him!**

1. All things the Lord has made, bless the Lord: give glory and eternal praise to him. Angels of the Lord! All bless the Lord: give glory and eternal praise to him. (R.)

2. Heaven! Bless the Lord: give glory and eternal praise to him. Waters above the heaven! Bless the Lord: give glory and eternal praise to him. Powers of the Lord! All bless the Lord; give glory and eternal praise to him. (R.)

### **Alleluia, alleluia! Lk 21:28**

**S**tand erect, hold your heads high, because your liberation is near at hand. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (21:5-11)

**W**hen some were talking about the Temple, remarking how it was

niile nke igwe, e mere ka i buru eze ihe niile ndi a, gi bu isi ahụ e jiri olaedo kpuo. Mgbe i chichara alaeze ozo ga-ebili, mana o gaghi adi ukwu dika nke gi, mgbe nke a gachara alaeze nke ato, nke ga-esi ike dika olaoku ga-ebilikwa, o ga-achi uwa niile. A ga-enwekwa alaeze nke ano, nke ga-esi ike ka igwe. Dika igwe nke nakuri ihe niile, o ga-egweri ma kurikwaa alaeze ndi nke ahụ bu ya uzo. Oboukwu ahụ i huru nke e ji uru na igwe kpuo bu alaeze nke gakewa abuo, mana o ga-esitu ike dika igwe. Dika ukwu ahụ e ji aja na uru kpuo, alaeze a ga-esitu ike, ma o gaghi esicha, dika igwe na uru. Dika otu ahụ i huru e siri gwakota igwe na uru onu, otu a ka akuku abuo nke alaeze a kewaranu ga-esi choo ijikota onwe ha onu, site n' ilurikota nwaanyi, mana nke a agaghi ekwe mee, dika o gaghi ekwe mee igwakota igwe na uru. N'oge ndieze ndi a na-achi, Chineke nke eluigwe ga-ewelite otu alaeze nke agaghi enwe mmebi, mba ndiozo ahụ bu ya uzo agaghi enwe ike imeri ya, o ga-emebicha alaeze ndiozo bu ya uzo, mana o ga-anogide ruo mgbe ebighiebi, dika i siri hu nkume ahụ siri n'elu ugwu bia kurie ma igwe ma olaochia ma olaoku, ma uru, ma olaedo. Chineke egosila gi ihe ga-eme eme. Nro i roro bu eziokwu, nkowa nke m nyere bukwu otu o siri di".

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Dan. 3:57-61. (Az.59)**

**Aziza: Nyenu ya otito na ngozi di ebebe.**

1. Ihe niile Dinwenu mere, gozienu Dinwenu, nyenu ya otito na ngozi di ebebe, Ndi mmuoozi nke Dinwenu, gozienu Dinwenu, nyenu ya otito na ngozi di ebebe. (Az.)

2. Eluigwe niile gozienu Dinwenu, nyenu ya otito na ngozi di ebebe. Mmiri di n'eluigwe gozienu Dinwenu, nyenu ya otito na ngozi di ebebe. Ike niile nke Dinwenu gozienu Dinwenu, nyenu ya otito na ngozi di ebebe. (Az.)

### **Aleluya, aleluya! Lk.21:28**

**W**elitenụ isi unu, lelie anya elu, n'ihina oge mgbaputa unu abiala nsọ. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:5-11)

**K**a ufodu ndi mmadu na-ekwu banyere Kulonso nke Jerusalem, otu e si were



adorned with fine stonework and votive offerings, Jesus said, 'All these things you are staring at now, the time will come when not a single stone will be left on another: everything will be destroyed.' And they put to him this question: 'Master,' they said 'when will this happen, and what sign will there be that this is about to take place?'

'Take care not to be deceived,' he said 'because many will come using my name and saying, "I am he" and, "The time is near at hand." Refuse to join them. And when you hear of wars and revolutions, do not be frightened, for this is something that must happen but the end is not so soon.' Then he said to them, 'Nation will fight against nation, and kingdom against kingdom. There will be great earthquakes and plagues and famines here and there; there will be fearful sights and great signs from heaven.'

The Gospel of the Lord.

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

**29 November [Afor] Wednesday of Ordinary Time - Week 34 Green)**

(For Entry Antiphon and Collect, see page ?)

### First Reading

A reading from the prophet Daniel (5:1-6, 13-14, 16-17, 23-28)

**K**ing Belshazzar gave a great banquet for his noblemen; a thousand of them attended, and he drank wine in company with this thousand. As he sipped his wine, Belshazzar gave orders for the gold and silver vessels to be brought which his father Nebuchadnezzar had looted from the sanctuary in Jerusalem, so that the king, his noblemen, his wives and his singing women could drink out of them. The gold and silver vessels looted from the sanctuary of the Temple of God in Jerusalem were brought in, and the king, his noblemen, his wives and his singing women drank out of them. They drank their wine and praised their gods of gold and silver, of bronze and iron, of wood and stone. Suddenly the fingers of a human hand appeared, and began to write on the plaster of the palace wall, directly behind the lamp-stand; and the king could see the hand as it wrote. The king turned pale with alarm: his thigh-joints went slack and his knees began to knock. Daniel was brought into the king's presence; the king said to

nkume mara mma na ihe ndi mmadu nyere Chineke choo ya mma, Jesu gwara ha si; "Banyere ihe ndi a niile unu na-ahu, ubochi na-abia mgbe a gaghi ahapu otu nkume n'elu ibe ya nke a gaghi akwatu." Ha juru ya si; Onye nkuzi, olee mgbe ihe ndi a ga-emezu? Gini ga-abukwa ihe iribaama mgbe ihe ndi a ga-emezu?

Ma O zara ha si; kpacharanu anya ka onye obula ghara iduhie unu uzo, n'ihina otutu ga-abia n'aha m si; O bu m bu onye ahụ, mọbu, oge ahụ adila nso! Unu esokwala ha. Mgbe obula unu ga-anu maka agha na kepukepu maka agha na-abianu; obi efula unu, n'ihina ihe ndi a niile ga-emezu, mana ogwugwu oge erubeghi! Mgbe ahụ Jesu gwakwara ha si, "Otu mba ga-ebilite megide mba nke ozo, otu alaeze ga-ebilitekwala megide alaeze nke ozo. Oke ala omajijiji ga-adi; oke unwu na ajo oria na-eefe efe ga-adikwa n'ebe di icheiche. Ihe di egwu na ihe iribaama ukwu ga-aputa site n'eluigwe.

Ozioma nke Oseburuwa.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Daniel (5:1-6, 13-14, 16-17, 23-28)

**E**ze Belsheza kporo puku ndiisi no n'alaeze Eya nnukwu oriri, ya na ha nukokwara mmanya. Mgbe Belshaza nnturu mmanya, o nyere iwu ka a chita iko olaocha na olaedo ahụ, nke nna ya bu Nebukadneza chikoro n'ulonso ukwu di na Jerusalem, ka eze, na ndiisi no n'alaeze ya, ndi nwunye ya na ndiikom ya were ha nuo mmanya. Ha wee chibata iko olaocha na olaedo ahu e siri na nnukwu ulonso Chineke di na Jerusalem chikoro. Mgbe a chibatara ha, eze, ndiisi no n'alaeze ya, ndi nwunye ya na ndiikom ya wee were ha nuo mmanya. Ha nuru mmanya wee tookwa chi ha ndi e jiri olaocha na olaedo, mọbu igwe na olaoku, mọbu nkume na osisi mee. Na mberede a huru ka aka mmadu putara bido debe ihe n'aja ulo nke obi eze ahụ ha no n'ime ya, n'azu ebe a dobara nkweba oku. Eze n'onwe ya huru aka ahụ oge o na-eede ihe a. Mgbe ahụ, ihu eze gbanwere, oke egwu tukwara ya, apata ukwu ya yosiri, ikpere ya amawa jijiji. A kpobataru Daniel n'ihu eze, eze wee juo ya si, "O bu gi bu Daniel,

Daniel, 'Are you the Daniel who was one of the Judaeans exiles brought by my father the king from Judah? I am told that the spirit of God Most Holy lives in you, and that you are known for your perception, intelligence and marvelous wisdom. As I am told that you are able to give interpretations and to unravel difficult problems, if you can read the writing and tell me what it means, you shall be dressed in purple, and have a chain of gold put round your neck and be third in rank in the kingdom.' Then Daniel spoke up in the presence of the king. 'Keep your gifts for yourself,' he said 'and give your rewards to others. I will read the writing to the king without them, and tell him what it means. You have defied the Lord of heaven, you have had the vessels from his Temple brought to you, and you, your noblemen, your wives and your singing women have drunk your wine out of them. You have praised gods of gold and silver, of bronze and iron, of wood and stone, which cannot either see, hear or understand; but you have given no glory to God who holds your breath and all your fortunes in his hands. That is why he has sent the hand which, by itself, has written these words. The writing reads: Mene, Mene, Tekel and Parsin. The meaning of the words is this: Mene: God has measured your sovereignty and put an end to it; Tekel: you have been weighed in the balance and found wanting; Parsin: your kingdom has been divided and given to the Medes and the Persians.'

The word of the Lord.

### **Responsorial Psalm: Dan. 3: 62-67 (R.v.59)**

**Response: Give glory and eternal praise to him!**

1. Sun and moon! Bless the Lord: give glory and eternal praise to him. Stars of heaven! Bless the Lord: give glory and eternal praise to him. (R.)

2. Showers and dews! All bless the Lord: give glory and eternal praise to him. Winds! All bless the Lord: give glory and eternal praise to him. (R.)

3. Fire and heat! Bless the Lord: give glory and eternal praise to him. Cold and heat! Bless the Lord: give glory and eternal praise to him. (R.)

### **Alleluia, alleluia! Rev. 2:10**

**D**o not be afraid of the sufferings that are coming to you. Keep faithful, and I will give you the crown of life for your prize. Alleluia!

otu n'ime ndi Juda, ndi nna m siri Juda dota n'agha? Anula m na mmuo nke chi kachasi nso bi n'ime gi, na i bukwā onye juputara na nghota na amamihe. Mana anuru m na i nwere ike ikowa ihe obula gbagwojuru anya na ihe obula siri ike. Ugbu a, o buru na i nwere ike igu ihe a e dere ma kowakwara m ihe o putara, a ga-eyibe gi akwa nke ndieze, yinyekwa gi ihe olu olaedo, meekwa ka i buru onye ochichi nke ato n'alaeze m." Daniel zara ya si, "Jide onyinye gi ma werakwa ugwo gi nye ndiozo. N'agbanyeghi, aga m aguru gi ma kowakwara gi ihe ahu e dere. I lialala Chineke nke eluigwe. I weputala iko ndi a e siri n'ulonso ukwu ya chikoro, gi na ndiisi no n'alaeze gi, ndi nwunye gi na ndiikom gi wee were ha nuo mmanya. Unu tokwara chi ndi e jiri olaocha na olaedo, olauhie na igwe, osisi na nkume wee mee, chi ndi a anaghi ahu uzo, mobu na-anu ihe mobu nwee uche. Ma unu etoghi Chineke onye na-enye unu ume ndu na onye ndu gi na oganiihu gi di n'aka ya. O bu nke a mere ka Chineke zite aka ahu nke deputara okwu ndi a. Mene Mene Tekel na Parsin. Nke a bu nkowa ha Mene putara na Chineke agukoala ubochi ochichi gi mee ka ha bia na njedebe. Tekel putara na a tuola gi n'ihe e ji atu ihe wee hu na i zughi oke. Parsin putara na e keela alaeze gi n'etiti ndi Mede na ndi Peshia. Okwu nke Oseburuwa.

### **Abuoma na Aziza: Dan. 3:62-67. (Az.59)**

**Aziza: Nyenu ya otito na ngozi di ebebe.**

1. Anyanwu na onwa gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. Kpakpando niile no n'eluigwe gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. (Az.)

2. Mmiri ozizo na igirigi gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. Ifufe niile gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. (Az.)

3. Oku na-enwu enwu na ekpomoku gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. Oyi na ekpomoku gozienụ Onyenweanyi, Nyenu ya otito na ngozi di ebebe. (Az.)

### **Aleluya, aleluya! Mkp. 2:10**

**A**tula egwu maka ahuhu niile unu ga-ata. Nwee ntukwasiobi. A ga m enye gi okpueze nke ndu. Aleluya!

## Gospel

A reading from the holy Gospel according to Luke (21:12-19)

Jesus said to his disciples: 'Men will seize you and persecute you; they will hand you over to the synagogues and to imprisonment, and bring you before kings and governors because of my name and that will be your opportunity to bear witness. Keep this carefully in mind: you are not to prepare your defence, because I myself shall give you eloquence and a wisdom that none of your opponents will be able to resist or contradict. You will be betrayed even by parents and brothers, relations and friends; and some of you will be put to death. You will be hated by all men on account of my name, but not a hair of your head will be lost. Your endurance will win you your lives.

The Gospel of the Lord.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:12-19)

Jesu gwara ndi na-eso uto ya si: Ma tupu ihe ndi a niile emezue, ha ga-ajide unu, sogbukwaa unu. Ha ga-akporu unu gaa n'ulonzuiko ha di ichiche ikpe unu ikpe. Ha ga-atuba unu n'ulo mkporo kpogakwa unu n'ihu ndieze na ndi ochichi, ikpe unu ikpe n'ihia aha m. Oge di otu a ga-aburu unu ohere iji gbaa akaebe. Ya mere, kpebienu n'obi unu tupu oge ahu eruo na unu agaghi echegbu onwe unu maka ihe unu ga-aza. N'ihina mu onwe m ga-enye unu onu okwu amamihe, nke onye obula n'ime ndi na-emegide unu agaghi enwe ike iguzogide mobu imegide site n'okwu. O buladi nne na nna unu, na umunne unu ndikom, na ndi ikwunibe unu na ndi enyi unu garara unu nye. Ufodu n'ime unu ka ha ga-egbupu isi. Mmadu niile ga-akpo unu asi n'ihia aha m. Ma obula otu ntutuisi unu agaghi ala n'iyi. Site n'ikwudosiike unu ka unu ga-esi enweta ndu unu. Ozioma nke Oseburuwa.

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



## 30 November [Nkwo] Thursday - Week 34 (Red) St. Andrew, Apostle (Feast)

**S**t. Andrew was a native of Bethsaida in Galilee, a fisherman by trade, and a former disciple of John the Baptist. He was the one who introduced his brother Simon Peter to Jesus, saying, "We have found the Messiah." He led people to Jesus, both before and after the Crucifixion. Tradition (resting on apocryphal Acts) extols his great love of the Cross and of the Savior.

St. Andrew became a missionary in Asia Minor and Greece, and possibly areas in modern Russia and Poland.

Andrew was martyred on an saltire (x-shaped) cross at Patras in southern Greece; he is said to have preached for two days from it before his death.

## Entry Antiphon

**B**eside the Sea of Galilee, the Lord saw two brothers, Peter and Andrew, and he said to them: Come after me and I will make you fishers of men.

## Collect

**W**e humbly implore your majesty, O Lord, that, just as the blessed Apostle Andrew was for your Church a preacher and pastor, so he may be for us a constant intercessor before you. Through our Lord.

## First Reading

A reading from the letter of St. Paul to the Romans (10:9-18)

## Ukwe Mbata

**N**'uso Orimiri nke Galilii, Dinwenu huru umunne abuo, Pita na Andru; O siri ha abua: Sobe m n'azu, aga m eme unu ndi okuta mmadu.

## Ekpere Mmeghe

**A**nyi ji umeala ario, O Onyenweanyi, ka, adika Andru Nwaazu gi di aso buuru Nzuko gi onye nzisa ozioma na onye nchikwa ya, ka o si otu ahu buuru anyi onye ogbugbo okpu n'ihu gi. Site na Dinwenu anyi.

## The Ogugu nke Mbu:

Ihe ogugu ewetara n'akwukwozi Pol di aso degaara Ndi Rom (10:9-18)

If your lips confess that Jesus is Lord and if you believe in your heart that God raised him from the dead, then you will be saved. By believing from the heart you are made righteous; by confessing with your lips you are saved. When scripture says: those who believe in him will have no cause for shame, it makes no distinction between Jew and Greek: all belong to the same Lord who is rich enough, however, many ask his help, for everyone who calls on the name of the Lord will be saved.

But they will not ask his help unless they believe in him, and they will not believe in him unless they have heard of him, and they will not hear of him unless they get a preacher, and they will never have a preacher unless one is sent, but as scripture says: The footsteps of those who bring good news are a welcome sound. Not everyone, of course, listens to the Good News. As Isaiah says: Lord, how many believed what we proclaimed? So faith comes from what is preached, and what is preached comes from the word of Christ.

Let me put the question: is it possible that they did not hear? Indeed they did; in the words of the psalm, their voice has gone out through all the earth, and their message to the ends of the world.

The word of the Lord.

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

**Response: Their span goes forth 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 goes forth through all the earth, their words to the utmost bounds of the world. (R.)

### **Alleluia, alleluia! Mt. 4:19**

Follow me, says the Lord, and I will make you fishers of men. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Matthew (4:18-22)

As Jesus was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they

O bu site n'iji obi anyi kwere ka Chineke ji gunye anyi na ndi eziumume sitekwa n'iji onu anyi kwuputa Kristi, ka e ji zoputa anyi. Akwukwo Nso na-ekwu si, "Onye obula nke kwere na ya, Chineke agaghị ekwe ka ihere mee ya." Nke a bu maka mmadu niile, maka na n'ime Kristi, o nweghi ihe di iche n'etiti ndi Juu na ndi Grik. Chineke bu Dinwenu nke mmadu nile. O na-egosikwa afooma ya n'ebe ndi na-akpoku ya no. Dika Akwukwo Nso si kwuo, "Onye obula nke na-akpoku ya ga-enweta nzoputa."

Ma olee otu umu mmadu ga-esi akpoku onye ahụ nke ha ekweghi na ya? Ha ga-esi aña kwere n'onye ha anubeghi okwu banyere ya na mbu? Ha ga-esi aña n'ụ ma o buru na onye na-ezisa ozioma agwaghị ha okwu? A ga-esi aña kwusaa ozioma ahụ ma o buru na e zipughị ndiozi? Dika Akwukwo Nso na-ekwu, "Lee, ka ha si maa mma nke ukwu, bu nzoukwu nke ndi na-ezisa ozioma!" O bughị mmadu niile narala ozioma ahụ. Aizaya n'onwe ya kwuru si, "Onyenweanyi, onye kwerela ihe anyi kwuru?" Ya bu, okwukwe si n'onunu puta. Onunu ahụ sikwara n'ikwusa okwu Kristi.

Ka m juo: O bu na ha anubeghi okwu Chineke? N'ezie, ha anula ya. Dika Akwukwo Nso si kwuo, "Uda olu ha agazuola uwa niile, okwu ha eruola nsotu uwa niile. Okwu nke Oseburuwa.

### **Abuoma na Aziza. Abu. 19:2-5. (R.v.5)**

**Aziza: Olu ha na-agazu uwa niile.**

1. Eluigwe na ekwuputa ebube Chineke, ihe nile di na mbara Eluigwe na-ekwuputa oru aka ya, ubochi nile na-ekwuputa ya, Abali obula na-egosiputa amamihe nke Chineke. (Az.)

2. Ha anaghi okwu okwu nke ha na-eme uzu nke mmadu ga-anu. Mana olu ha na-agazu uwa niile, ozi ha na-eru nsotu uwa niile. (Az.)

### **Alaluya, alaluya! Mat. 4:19**

Sonu m! Aga m eme unu ndi oku mmadu. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di nsọ nke Matiu dere (4:18-22)

Ka Jesu na-aga n'akuku osimiri Galili, Kọ huru umunne abuo, Saimon onye a na-akpo Pita na Andru nwanne ya, ka ha na-awunye ugbu ha na mmiri n'ihina



were fisher men. And he said to them, 'Follow me and I will make you fishers of men.' And they left their nets at once and followed him.

Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him.

The Gospel of the Lord.

### **Prayer Over The Offerings**

**G**rant us, almighty God, that through these offerings, which we bring on the feast of Saint Andrew, we may please you by what we have brought and be given life by what you have accepted. Through Christ our Lord.

**For Preface, see Usoro Emume Missa (2018 Edition) p. 102**

### **Communion Antiphon**

**A**ndrew told his brother Simon: We have found the Messiah, the Christ, and he brought him to Jesus.

### **Post-Communion**

**M**ay communion in your Sacrament strengthen us, O Lord, so that by the example of the blessed Apostle Andrew, we, who carry in our body the Death of Christ, may merit to live with him in glory. Who lives and reigns for ever and ever.

ha bu ndi oku azu. O si ha, "Sonu m! Aga m eme unu ndi oku mmadu." Ozigbo ahụ, ha hapu ugbu ha sobe ya.

Mgbe Jesu si ebe ahụ na-aga, o hụrụ umunne abuo ozo bu Jemis na Jon umu Zebedi, ka ha na nna ha no n'ugbommiri na-emezi ugbu ha. Jesu kporo ha. Ozigbo ahụ, ha hapuru ugboimmiri ha na nna ha sobe ya.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**M**eere anyi, Chineke puru ime ihe niile, ka site na aja ndi a ga, anyi na-ebuta n'oriri nke Andru di aso, ka anyi masi gi site n'ihe ndi anyi buterela were nweta ndu site n'ihe ndi i nabatarala. Site na Kristi

**For Preface, see Usoro Emume Missa (2018 Edition) p. 102**

### **Ukwe Oriri Nso**

**A**ndru gwara nwanne ya Saimon: Anyi ahugo Mezaya onye bu Kristi; o kpotaara ya Jesu.

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

**K**a oriko n'ime Sakramenti gi gbaa anyi ume, O Onyenweanyi, ka site na ukpuru nke Nwaazu di ngozi Andru, mee ka anyi bu ndi bu n'aru anyi Onwu nke Kristi kwesi ibinyere ya n'otito. Onye di ndu na-achi ebighiebi ebighiebi.



## PICTURES from

## NICCSJ October Igbo Mass: Grandparents Sunday

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