



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin **NOVEMBER 2025**



*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

Tuesday, November 11th to Wednesday November 19th, 2025

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

Visit our website for details!

www.niccsanjose.org

November Bulletin Sponsor:
The Family of Chief Linus & Lolo Angela Ibeh.

MARANATHA BULLETIN
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WhatsApp Contact: 08137825272

WEEK 30 IN ORDINARY TIME (C)

1 November 2025 [Eke] Saturday (White)

Office:
Week 2

ALL SAINTS [Solemnity]



Today 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

Let 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

Almighty 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)

In 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, worshiping God with these words, 'Amen. Praise and glory and wisdom and thanksgiving

Ukwe Mbata

Ka anyi niile n̄rīanu na Dinwenu, n'ubochi taa anyi na-eme emume nke isopuru Ndi Nso niile. Ndi Mmuoma na-añuri oñu na nnukwu emume nke a, biakwa na-etokodo ha na Nwa nke Chineke.

Ekpere Mmeghe

Chineke ji ike niile di ndu ebighi ebi, o bu Gi mere ka anyi were otu emume nke a na-asopuru ezi omume nke Ndi Nso Gi niile. Biko, mee ka anyi site n'ariri nke otutu umunne anyi ndi a nweta uju nke ebere Gi ahụ anyi na-achọ. Site na Dinwenu anyi.

The Ogugu Nke Mbu

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

Ahukwara 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 ahụ 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 mwudaocha. 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 dara kpudo ihu n'ala n'ihu ocheeze ahụ,

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.'

This is 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)

Think 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.

This is the word of the Lord.

Alleluia, alleluia! Mt 11:28

Come 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)

Seeing the crowds, Jesus went up to the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: 'How happy are the poor in spirit; theirs is the kingdom of

kpoooro 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-achọ 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 immiri, 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-achọ Onyenweanyi, ndi na-achọ ihu Chineke nke Jekob! (Az.)

Ihe Ogugu Nke Abu

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

Lee 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 ugbo a, ndi m huru n'anya, anyi bu umu Chineke. Ihe anyi ga-abu n'odinihu aputabeghi ihe. Kama, anyi maara na mgbe o ga-aputa ihe, anyi ga-adi ka 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.

Aleluya, aleluya! Mat. 11:28

Biakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga m enye unu ezumike. Aleluya!

Ozioma

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

Ka 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 si; 'Ngozi na-adiri ndi dara ogbenye n'ime mmuo, n'ihina alaeze eluigwe bu nke ha. Ngozi

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.

This is the Gospel of the Lord.

Prayer Over The Offerings

May 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

Blessed 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

As 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 Lord.

Solemn Blessing

May 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.

Freed 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.

So that, together with all, you may possess the joys of the homeland, where Holy

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-ahụ 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 ojo niile di icheiche 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

Onyenweanyi, biko, were ihu oma nara onyinye ndi a anyi na-ehunyere Gi, iji sọpuru 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 Onyenweanyi.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Chineke 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-ario 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 Onyenweanyi.

Ngozi Puru Iche

Ka Chineke, ebube na onu ndi Nso niile, onye mere ka e doo unu ike site n'ekpere ha puru iche, were ngozi di okpu gozie unu.

Amen.

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

Amen.

Ka unu na mmadu dum were jikoo onu na iketa anuri nke ulo anyi, ebe

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.

Nzuko Nso na-egori na umu ya erutela n'udo di okpu nke ogbaku umu ama-ala nke eluigwe.

Amen.

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

Amen.

WEEK 31 IN ORDINARY TIME (C) 2 NOVEMBER 2025 [Orie] Sunday (VIOLET)

Office:
Week 3

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 enveloping 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 hoped. We exalt and we rejoice that he has saved us.

This is the word of the Lord.

Ukwe Mbata

Otu Jesu siri nwuo biakwa si n'onwu bilie, otu ahụ kwa ka Chineke ga-esi akpòlìtere 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.

The Ogugu Nke Mbu

Ihe ogugu weataran'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 gayipu mmadu niile akwa mkpe ha yi n'ahu, wepukwa akwaozu e kpuchigidere mba niile. O gamebi onwu kpan kpan; Oseburuwa Chineke ga-ehichapu anya mmiri n'ihu obula, o ga-ewepu ihere ndi nke ya n'ebe obula n'awa, n'ihina Chineke ekwuola ya. A ga-ekwu n'ubochi ahu si "Lee nke a bu Chineke anyi; onye anyi chekwubere izoputa anyi. Ya bu Oseburuwa, onye anyi chekwubere na ya; ka anyi nuri anyi; ka anyi gorienu n'ihina - o zoputala anyi."

Okwu nke Oseburuwa.



Responsorial Psalm: Ps 26:1.4.7-9.13-14. (R.v.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)

Hope 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. This is the word of the Lord.

Alleluia, alleluia! Jn 6:39

It 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 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

Abuoma na Aziza: Abu. 27:1.4.7-9.13-14. (Az.13)

Aziza: Ekwere m na m ga-ahụ idi mma nke Chineke, n'ala ndi di ndu.

1. Dinwenụ bu ihe m na nzoputa m, onye ka m ga-atụ egwu? Dinwenụ bu ide nke ndu m, onye ga-eyi megwu. (Az.)
2. Otu ihe ka m na-ariọ Dinwenụ, otu ihe ka m na-achọ. Ka m biri n'ulọ nke Dinwenụ, ubochi niile nke ndu m, ka m nweta idi uto nke Dinwenụ, 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 idi mma nke Chineke, n'ala ndi di ndu. Chekwube na Dinwenụ. Obi sie gi ike; tukwasi ya obi, chekwube na ya. (Az.)

The Ogugu Nke Abu

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

Nchekwube 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 ruru, Kristi nwuru n'ihu ndi amaghi Chineke. O bu ihe siri ike otu onye inwu n'ihu otu onye eziumume. Eleghi anya, mmadu nwere ike inwuru onye eziumume. Ma Chineke mere ka ihunaanya ya n'ebe anyi no puta ihe. N'ihina mgbe anyi ka bu ndi njo, Kristi nwuru maka anyi. Ya bu, ebe a gurula anyi na ndi eziumume ugbu a, site n'obara ya, o were anya na a ga-azoputa anyi karia n'iwe Chineke, site n'aka ya. O bu na e meziri agbata anyi na Chineke site n'onwu Nwa ya, mgbe anyi ka bu ndi njo ya, ugbu a anyi na ya dizi na mma, anyi ga-enweta nzoputa site na ndu ya. Ma o bughi naani nke a: anyi na-añurikwa ofu n'ime Chineke site n'Onyenweanyi Jesu Kristi, onye mere ka anyi na Chineke di na mma ugbu a.

Okwu nke Oseburuwa.

Aleluya, aleluya! Jn. 6:39

Dinwenụ kwuru: "O bu uche Nna m na M agaghi atufu onye O bula n'ime ndi niile O nyefere M n'aka, kama, aga M akpolite ha n'ubochi ikpeazu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (15:33-39; 16:1-6)

Mgbe o kuru elekere iri na abuo nke ehiehe, 5 n'elekere ato nke ehiehe. N'elekere ato nke

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.’

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

ehihie, Jesu tiri mkpu n’oke olu si: “Eloji, Eloji, Lama Sabaktani?” nke putara “Chukwu m, Chukwu m, gini mere i ji gbahapu m.” Mgbe ufodu ndi guzo ebe ahu nuru nke a, ha kwuru si: “Lee o na-akpo Elaija.” Otu onye gbaara oso ga tinye ogbo n’ime mmanya 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’eziokwu nwoke a bu nwa nke Chukwu!”

Mgbe ubochi Sabat gachara Meri onye Magdala na Meri nne Jemis na Salomi zutara ude ndi na-esi isi uto ka ha wee ga tee ahu 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-ekwurita n’onwe ha si, “Onye ga-enughepu anyi nkume ahu nke e jiri kpuchie onu ili ahu?” Ha letipuru anya hu na e nughepu nkume ahu nke buru nnukwu ibu. Mgbe ha banyere n’ili ahu, ha huru otu nwaakorobia yi uwe mwuda ochi ka o noduru ala n’aka nri nke ili ahu. Nke a turu ha n’anya nke ukwu.

Ma nwaakorobia ahu siri ha, “Ya atula unu n’anya; unu na-acho Jesu onye Nazaret, onye a kpogburu n’obe. O bilitele n’onwu o noghikwa n’ebe a, leenu ebe e liri ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, o bu ihunaanya Nwa Gi jikoro anyi na Gi n’ime nnukwu ihe ogbugba ndu nke a anyi na-ehunyere Gi. Biko, site n’ihi ya nara aja nke a anyi ji emeda Gi obi. Mee ka umu Gi, ndi na-arahu ura nke onwu soro Nwa Gi ahu banye n’otito di ebighi ebi. Site na Kristi Dinweni anyi.

Ukwe Oriri Nso

Onyenweanyi 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, agaghi anwu onwu ebighi ebi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, o bu maka umunne anyi ndi na-arahu ura nke onwu ka anyi jiri chunyerere Gi 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.

Solemn Blessing

May 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.

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

R./ Amen.

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

R./ 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.

R./ Amen.

Ngozi Puru Iche

Ka Chineke nke nkasiobi niile gozie unu, n'ihu 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.

Ka 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.

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

Oha./ Amen.

Ka ngozi nke Chineke ji ike niile, Nna, na Nwa, + na Mmuo Nso, dakwasị unu ma nonyere unu mgbe niile.

Oha./ Amen.

Mass in the Evening (at the Grave Yard)

Entry Antiphon

God, 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)

Job 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."

This is the word of the Lord.

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,

Ukwe Mbata

Chineke, onye kpolitere Jesu n'onwu, ga-enyekwa ahu 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 e wetara n'akwukwo Job (19: 1, 23-27)

Job zara si: "A si nnoo na e deturu okwu m o ga-adi m mima! Ma a si na e dere ya n'akwukwo! Ma a si na e ji mkpisi edide igwe, bie ya n'okwute ka o noro ebebe! N'hina 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 ahu aga m eji onodu ahu bu Chineke, Onye m ga-ahu nakuku m, o bu ya ka anya m ga-ahu, o bughi onyeozo."

Okwurle Oduuma

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

Aziza: N'ebe i no, O Onyenweanyi, ka m na-

ewelite mkpuruobi m.

1. Cheta ebere gi, O Onyenweanyi, Chetakwa

zihunaanya gi na-enweghi ube nke i gosiri site na

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)

Brethren: 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.

This is 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)

At 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."

This is Gospel of the Lord.

Prayer Over The Offerings

Recieve, 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.

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

Communion Antiphon

We await a saviour, the Lord Jesus Christ, who will change our mortal

mgbe ochie. Cheta m n'ihunaanya gi, n'ih i di 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 no na ya, gbaghara m njo m niile. (Az./)

3. Chekwabandu 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./)

The Ogugu Nke Abuo

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

Ebe obibi anyi di n'eluigwe ebe anyi na atusi 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

Aléluya! Aléluya!

Abu m mbilitenonwu na ndu, Dinwenu ana-ekwu; onye kwere na m a gaghi inwu onwu ma oli. Aléluya!

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 ime uche m, kama o bu ime uche onye zitere m. Nke a bu uche nke onye zitere m, ka ghara ifufu ihe obula n'ime ihe niile o nyere m, kama ka m mee ka ha si n'onwu bilie n'ubochi ikpezu. Nke a bu uche nke Nna m: ka onye obula huru Nwa ahụ ma kwerekwa na ya, nwee ndu ebeebe. Aga m akpolitekwa ya n'onwu n'ubochi ikpezu".

Ozioma nke Oseburuwa

Ekpere Nhunye

Nara, 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.

Ukwe Oriri Nso

Anyị na-atu anya onye nzoputa, Dinwenu Jesu Kristi, onye ga-agbanwo ahụ anyi

bodies, to conform with his glorified body.

Prayer Over The Offerings

Receive, 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.

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

Communion Antiphon

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

Prayer After Communion

Through 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.

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

3 November [Afor] Monday of Week 31 (White)

St. Martin De Porres, Religious (Memorial) Office: Week 3

St. 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.

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 Lord.

na-adighi ike ka o yie nke ya di ebube.

Ekpere Nhunye

Nara, 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.

Ukwe Oriri Nso

Anyị na-atụ anyị onye nzoputa, Dinwenụ Jesu Kristi, onye ga-agbanwo ahụ anyị na-adighi ike ka o yie nke ya di ebube.

Ekpere A Natachaa Oriri Nso

Site na onyinye aja ndi a ga anyi natarala, O Dinwenụ, hukwasa umuodibo gi nwuru anwu ebere gi di ukwu, ma nye ndi ahụ i jirila amara nke Baptizm choo mma uju nke anuri ebighiebi. Site na Kristi Onyenweanyi.



Ukwe Mbata

So gi Onyenweanyi bu ihe m nwere, I na-enyekwa m ihe niile m choro.

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 Dinwenụ anyi.

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.

This is 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 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

Open 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)

Jesus said to his host, one of the leading Pharisees, 'When you give a lunch or a

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 ugbo a n'ihini nnapuisi nke ndi Juu. Otu aka ahụ, ndi Juu na-enupuru Chineke isi ugbo a, ka Chineke wee site n'ebere O na-emere unu, meere ha ebere ugbo a. N'ihina Chineke emeela mmadu niile ndi nnapuisi ka o wee meere ha niile ebere.

Onye maara udi aku di n'ime Chineke? Onye puru igwuputa ntola 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 ahụ?" Chineke kere ihe niile. Ihe niile sitekwa n'aka ya; ha niile dikwaara ya. Ka otito niile diri 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, zanu m, O Onyenweanyi.

1. Ma, n'ebe m no, nwa ogbenye a na-emegbu emegbu, site n'ike nke nzoputa gi, Chineke, kulite m elu! Aga m eji ukwe too aha nke Chineke, aga m eji ekele m bulie aha ya. (Az.)
2. Mgbe ahụ ndi umeala hu nke a, ha ga-añuri, ka unu wee nwee ogologo ndu, unu ndi na-acho Chineke! Onyenweanyi na-ege ndi niile no na mkpa nti mgbe niile, o naghị echezo ndi nke ya e ji e ji. (Az.)
3. Maka na Chineke ga-azoputa Zayon, wugharia obodo Juda ozo: umuodibo ya ga-ebi na ha, nwerekwa ha. Umuumu odibo ya ga-eketakwa ha, ndi niile huru aha ya n'anya ga-ebikwa na ya. (Az.)

Aleluya, aleluya! Ps.118:18

Meghee anya m, ka m wee hu ihe itunaanya di n'iwu gi. Aleluya!

Ozioma

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

Jesu gwakwuru onye kporo ya oriri si, "Mgbe obula i kporo oriri anyasi mobu nnukwu

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.'

This is the Gospel of the Lord.

Prayer Over The Offerings

Most 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.

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

Communion Antiphon

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

Prayer After Communion

By 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.

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, kporo ndi ogbenye, ndi olusi, ndi ngworo, na ndi isi. Ngozi ga-adiri gi, n'ihina i meere ndi na-agaghi akwughachi gi iheoma. A ga-akwughachi gi na mbilite n'onwu ndi eziomume.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Chineke dikarisiri ebere, onye nke o soro ikè n'ime Matin nke Pores di aso Mmadu Ohuru nke di n'onyinyo gi, ka mmadu ochie nyerela efe; were afooma mee, anyi na-arjo, ka, anyi nwetechaa mgbanwo yiri nke ya, anyi ewere chunyerere gi aja mkpezi nke I ga-anata. Site na Kristi Onyenweanyi.

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

Site n'ike nke Sakramenti nke a, Dinwenụ, Anyi na-arjo, dube anyi mgbe dum n'ime ihunaanya gi, site n'ukpuru nke Matin nke Pores di aso, ma weta na immeju oru nke I maliterela n'ime anyi, ganye n'ubochi nke Kristi Jesu, Onye di ndu and na-achi ebighiebi, ebighiebi.

4 November [Nkwo] Tuesday of Week 31 (White)

St Charles Borromeo, Bishop (Memorial)

Born 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 16th 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 directed and fervently enforced the decrees of the Council of Trent, fought tirelessly for peace in the wake of the storm caused by Martin Luther.

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

Preserve 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 (12:5-16)

All 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 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

Ukwe Mbata

Aga 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

Chekwawa n'etiti ndi nke gi, anyi na-ario, O Dinwenu, mmuo nke ihujurula Nnukwu Uko-chukwu 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 wetara n'akwukwo ozi Pol di aso degaara Ndi Rom (12:5-16)

Otu 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 ichie, 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 nkuzi. O burukwa na onye obula nwere amara igba ndiozo ume, 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 mee ya. Ka ihunaanya unu buru nke eziokwu. Kponu ihe ojo asi. Jidesienu ezi ihe aka ike. 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'ili olileanya ahụ unu nwere. Nwekwaanu ndidi n'ime mkpagbu niile. Nogidesiekwanu ike n'ekpere. Na-enyetunu ufodu n'ihe unu nwere iji gboo mkpa ndi ozo. Dikwanu uchu n'oru ile ndi obia anya nke oma.

Na-ekperenu ndi na-esogbu unu ekpere. Gozienu ha, unu abukwala ha onu. Soronu ndi na-anuri onu nuri onu. Sorokwanu ndi na-akwa akwa n'ikwa akwa. Na-ebinu n'udo, unu na mmadu ibe

everyone with equal kindness; never be condescending but make real friends with the poor.

This is 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! Mt 11:28

Come 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 Luke (14:15-24)

One 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 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

ụnụ. Ụnụ abụla ndị okomoko. Kama, ka ụnụ na-ndi ọ̀nọdu ha dị ala na-enwekwa mmekọrịta. Ụnụ abukwala ndị maara ihe n'anya onwe ụnụ.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 131

Aziza: **Chekwaaba mkpuruobi m n'ime udo gi, O Dinwenụ.**

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 dobela 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.)

Alleluia, alleluia! M. 11:28

Biakwutenu 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'Ozioma di aso nke Luk dere (14:15-24)

Mgbe 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'ihia 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 agarihi 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 eje ile ha, biko ewela iwe na agaghi m abiali." Onye ozo wee si, 'Aluru m nwaanyi ohuru, n'ihia ya agaghi m ahapuli ya abia.'

Nwodibo ahụ lara kporo nna ya ukwu ihe a. N'iwe nna nwe ulo wee si nwodibo ya, "Gaa osiso n'ama niile, na uzọ niile nke obodo, kporo m ndi ogbenye, ndi olusi, ndi

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.”

This is the Gospel of the Lord.

Prayer Over The Offerings

Look, 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

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

Prayer After Communion

May 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.

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

Entry Antiphon

Forsake me not, O Lord, my God; be not far from me! Make haste and come to my help, O Lord, my strong salvation!

Collect

Almighty and merciful God, by whose gift your faithful offer you right and praiseworthy service, grant, we pray, that we may hasten without stumbling to receive the things you have promised. Through our Lord.

First Reading

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

Avoid 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

isi, na ndi ngworo.’ Na nwa oge, nwodibo ahụ asi, “Nna anyị e meela ihe i kwuru ma onodu fodoru.’ Nna ukwu ahụ siri nwodibo ahụ, ‘Gaa na nnukwu okporo ụzọ niile, na ụzọ 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.

Ekpere Nhunye

Lekwasa anya, O Dinwenu, n’onyinye nke Ledosara 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 ekwesi n’uzo puru iche n’eziomume yaga, ka i si otu ahụ mekwaa ka anyi juputa n’ezi ukpuru site n’oru anyiga. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Obughi unu hooro m, Onyenweanyi na ekwu, kama ahooro m unu ma hoputakwa unu ka unu gaa mia otutu mkpuru; mkpuru nke ga-anogide, aleluia.

Ekpere A Natachaa Oriri Nso

Ka iheomimi nso ndi anyi ketarala oke n’ime ha, O Dinwenu, anyi na-arjo, 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.

Ukwe Mbata

Onyenweanyi, echezokwala m. Chineke m, agbahapukwala m. Dinwenu na Ike nke Nzoputa m, gbata oso nyere m aka.

Ekpere Mmeghe

Chineke puru ime ihe niile, Onye di ebere, site n’enyemaka Gi ka ndi kwere na Gi ji efe Gi n’uzo kwesiri ekwesi na otito. Biko, mee ka anyi ghara imejo Gi n’uzo o bula, oge anyi na-agba oso nkwa ahụ I kwere anyi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

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

Unu 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;

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.

This is 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

Blessed are you when they insult you for bearing the name of Christ, because it means that you have the Spirit of Glory. Alleluia!

Gospel

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

Great 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

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 ojoo. Ya bu, ihunaanya bu idebezu iwu.

Abuoma na Aziza: Abu. 112:1-2.4-5.9. (Az.5)
Aziza: **Ezigo 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. Umụ onye di otu a ga-abu ndi nwere ike n'ụwa, agburu onye ezigo omume ga-enweta ngozi. (Az.)

2. N'ihina onye ezigo omume ga-achawaputa dika ihe n'etiti ochichiri, o di ebere, ihunaanya na-akwuba aka oto. Ya bu ezigo mmadu anaghi ana omurunwa ma o binye ego, o bu onye eziokwu n'iheniile o na-eme. (Az.)

3. O naghi atufu oge inyere ndi ogbenye aka, eziumume ya anaghi agbanwe agbanwe, ndi di otu a na-enweta nsopuru mgbe niile. (Az.)

Aleluya, aleluya! 1 Pita 4:14

Ngozi na-adiri unu mgbe a na-akpari unu n'ihina na unu na-ekwusa aha Kristi; nke a gosiri na Mmuo nke otito bi n'ime unu. Aleluya!

Ozioma

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

Ugbu a otutu igwe mmadu so Jesu. O wee tugharia si ha, "Onye obula nke na-abiakwute m, ma o kpoghi nna ya na nne ya asi, na nwunye ya, na umu 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 tosi 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." Mobu, olee eze ga-achiri naani iri puku ndiagha gaa ibuso eze ibe ya nke nwere puku iri abuo ndiagha, nke na-

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. This is the Gospel of the Lord.

Prayer Over The Offerings

May these sacrificial offerings, O Lord, become for you a pure oblation, and for us a holy outpouring of your mercy. Through Christ our Lord.

Communion Antiphon

Just as the living Father sent me and I have life because of the Father, so whoever feeds on me shall have life because of me, says the Lord.

Prayer After Communion

May the working of your power, O Lord, increase in us, we pray, so that, renewed by these heavenly Sacraments, we may be prepared by your gifts for receiving what they promise. Through Christ our Lord.

agaghị ebụ ụzọ nọdụ ala, tūlee ma o nwere ike ibusoli ya agha? Ọ bụrū na o nweghị ike, mgbe onye na-ebuso ya agha, ka nọ n'ebe dị anya, ọ na-ezipu onyeozị ma riokwa maka ihe ga-eweta udo. Ya bụ, onye ọbụla n'ime unu na-ajughị ihe niile o nwere, apughị ibụ onye na-eso ụzọ m.

Ozioma nke Oseburuwa.

Ekpere Nhunye

ODinwenụ, mee ka onyinye ndị a anyị na-ebutere Gị ghọọ onyinye zuru oke nke Kristi na-ehunyere Gị, ka i wee site na ha mee ka ebere gị dakwasị anyị. Site na Kristi Dinwenụ anyị.

Ukwe Oriri Nsọ

Onyenweanyi kwuru si: "Otu Nna dị ndụ si zipu M, M wee dị ndụ maka ihị Nna, otu ahụ kwa ka onye ọbụla riri ahụ M ga-esi adị ndụ maka ihị M."

Ekpere A Natachaa Oriri Nsọ

Onyenweanyi, I jirila ihe ọgbugba ndụ si n'eluigwe zụọ anyị. Biko mụbaa ike ezi omume Gị dị n'ime anyị, ka o were onyinye Gị kwadebe anyị nke ọma maka inweta ihe I kwere anyị na nkwa. Site na Kristi Onyenweanyi.

6 November [Orie] Thursday of Ordinary Time - Week 31 (Green)

(For Entry Antiphon and Collect, see page 14)

First Reading

A reading from the letter of St. Paul to the Romans (14:7-12)

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and the living. This is also why you should never pass judgement on a brother or treat him with contempt, as some of you have done. We shall all have to stand before the judgement seat of God; as Scripture says: By my life - it is the Lord who speaks - every knee shall bend before me, and every tongue shall praise God. It is to God, therefore, that each of us must give an account of himself. This is the word of the Lord.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwọzi Pọl di asọ degaara ndi Rom (14:7-12)

Onweghị onye n'ime anyị na-adị ndụ maka onwe ya, o nweghikwa onye n'ime anyị na-anwụ maka onwe ya. Anyị dị ndụ, anyị diiri Dinwenụ, anyị nwuo onwu anyị nwuuru Dinwenụ. Ya bụ, ma anyị dị ndụ ma anyị nwurū anwū, anyị bụ nke Dinwenụ. Ihe mere Kristi ji nwuo dikwa ndụ ozo bụ nke a: Ka O were bụrū Dinwenụ nke ndị dị ndụ na nke ndi nwurū anwū. Gini mere i ji ekpe nwanne gi ikpe, gini mekwara i ji eleda nwanne gi anya? Otu o di, anyi niile ga-akwu n'ihu oche ikpe Chineke. N'ihina e dere n'Akwukwo Nso si, "Dika m na-adị ndu, Dinwenụ na-ekwu, ikpere niile ga-esekuru m, ire niile ga-etokwa Chineke." Ya mere, onye ọbụla n'ime anyị ga-aza ajuju banyere onwe ya n'ihu Chineke.

16 Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 26:1.4.7-9,13-14. (R.v.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. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! (R.)

Alleluia, alleluia! Mt. 11:28

Come 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 Luke (15:1-10)

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'What man among you with a hundred sheep, losing one, would not leave the ninety-nine in the wilderness and go after the missing one till he found it? And when he found it, would he not joyfully take it on his shoulders and then, when he got home, call together his friends and neighbours? "Rejoice with me," he would say "I have found my sheep that was lost." In the same way, I tell you, there will be more rejoicing in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance.

'Or again, what woman with ten drachmas would not, if she lost one, light a lamp and sweep out the house and search thoroughly till he found it? And then, when she had found it, call together her friends and neighbours? "Rejoice with me," "I have found the drachma,

Abuoma na Aziza: Abu. 27:1.4.7-9.13-14. (Az.13)

Aziza: Ekwere m na m ga-ahụ idi mma nke Chineke, n'ala ndi di ndu.

1. Dinwenu bu ihe 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-ariọ Dinwenu, otu ihe ka m na-achọ. Ka m biri n'ulo nke Dinwenu, ubochi niile nke ndu m, ka m nweta idi uto nke Dinwenu, ka m na-ahụ ya n'ulonso ya. (Az.)
3. Ekwere m na m ga-ahụ idi mma nke Chineke, n'ala ndi di ndu. Chekwube na Dinwenu, obi sie gi ike; tukwasi ya obi, chekwube na ya. (Az.)

Aléluya, aléluya! Mat. 11:28

Biakwutenu m, unu niile ndi na-adogbu onwe unu n'oru na ndi e boro ibu di aro, aga menye unu ezumike. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (15:1-10)

Mgbe ahụ, otutu ndi onautu na ndi Momenjo biakwutere Jesu inuru okwu ya. Ndi Farisii na ndi odeakwukwo tamuru na-asi, "Nwoke a na-anabata ndi omenjo sorokwa ha na-eri ihe." Jesu wee jiri ukabuilu a gwa ha okwu si,

"Olee onye n'ime unu nwere otu nari aturu, otu n'ime ha efuo, o ghara ihapu iri itoolu na itoolu ndiozo gaa icho otu ahụ furu efu ruo mgbe o ga-achota ya? Ma mgbe o chotara ya, o na-atukwasa ya n'ubu ya na-anuri." Mgbe o lotara ulo, o na-akpoko ndi enyi ya na ndi agbataobi ya si ha, "Soronu m nuri n'ihina achotala m aturu m furu efu." N'otu aka ahụ, agwa m unu, oke onu ga-adi n'eluigwe n'isi otu onye njo chegharirinu karịa n'isi mmadu iri itoolu na itoolu ndi ncheghari na-adighi mkpa.

"Olee otu nwaanyi ga-enwe kobọ iri, otu efulahu ya, na-agaghị amanye oku mpanaka, zachasia ulo ya nke oma na-achọ ya wee ruo mgbe o chotara ya. Mgbe o chotara ya, o ga-akpokota ndi enyi ya na ndi agbataobi ya si ha, 'Soronu m nuri onu n'ihina achotala m otu kobọ m ahụ furu efu.' N'otu aka ahụ, ana

I lost.” In the same way, I tell you, there is rejoicing among the angels of God over one repentant sinner.’

This is the Gospel of the Lord.

(For Prayer Over the Offering, Communion Antiphon, and Prayer After Communion, see page 16)

7 November [Afor] Friday of Ordinary Time - Week 31 (Green)

(For Entry Antiphon and Collect, see page 14)

First Reading

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

My 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 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.

This is 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.)

m agwa unu, ndi Mmuooma nke Chineke na-anuri onu n'isi otu onye njo nke chegharirinu.”

Ozioma nke Oseburuwa.

(For Prayer Over the Offering, Communion Antiphon, and Prayer After Communion, see page 16)

7 November [Afor] Friday of Ordinary Time - Week 31 (Green)

(For Entry Antiphon and Collect, see page 14)

Ihe Ogugu Nke Mbu

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

Owere m anya, umunna m, na unu juputara n'obioma. Unu juputara n'iche onuma di icheiche. 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'ihiozi m na-ejere Chineke. Agaghi m anwa anwa kwuo ihe ozo kara ihe ndi ahio 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 icheiche, sitekwa n'ike nke Mmuo Nso. N'ihio nke a, agara m ogologo ije, site na Jerusalem ruo Ilirikum, kwusazukwaa ozioma banyere Kristi. Ihe m bu n'obi mgbe obula bu ka m kwusaru ozioma ahio 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-ahio 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 ruru oru ebube, aka nri ya na aka ya di nso eweterela ya mmeri. (Az.)

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

My 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)

Jesus 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 than are the children of light.

This is the Gospel of the Lord.

(For Prayer Over the Offering, Communion Antiphon, and Prayer After Communion, see page 16)



8 November [Nkwor] Saturday of Ordinary Time-Week 31 (Green/White)

Entry Antiphon

Hail, Holy Mother, who gave birth to the King who rules heaven and earth forever!

Aleluya, aleluya! Ps. 129:5

Mkpuruobi 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)

Jesu gwara ndi umuazu ya si: "O di otu ogaranya nke nwere onye na-elekotara ya ezinuulo ya. A na-ewetara ya otutu ebubo na onye nlekota a na-emefusi akunubaba 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'hi 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.'

Nnaukwu ahu toro onye nlekota a na-ekwesighi ntukwasajobi n'ihia akonuuche ya, n'ihina umu nke uwa a ji akonuuche na-eso ndi ogbo hakaria umunke ihe.

Ozioma nke Oseburuwa.

Our Lady of Saturday

Ukwe Mbata

Ekele, Nne di aso, onye muru Eze na-achi eluigwe na uwa ebighiebi!

Collect

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

First Reading

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

My 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 Epaphroditus, 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 Ampliatus, 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.

This is 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.)

Ekpere Mmeghe

Mee, Onyenweanyi Chineke, ka anyi bu umu odibo gi nri na n'iweta ike nke ahu na nke mmuo, site n'aririo di ebube nke Maria di Ngozi Vejin Okpu, ka anyi nwere onwe anyi n'ihe mimkpa ahu nke ndu a, ma bia nweta anuri di ebighiebi. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbu

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

Keleenu 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-ekerekwa ha. Keleekwanu nzuko nke di n'ulo ha. Keleerenu m enyi m bu Epenetus bu onye mbu n'ala Eshia kwere na Kristi. Keleenu Meri, bu onye rusirila oru ike n'etiti unu. Keleenu Andronikus na Juniyas, 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 Ampliyatus, 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-ekere unu.

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

Ka otito diri Chineke, onye puru ime ka okwukwe unu kwudosie ike dika ozioma 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. 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.)

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.'

This is the Gospel of the Lord.

Prayer Over the Offerings

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

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

Communion Antiphon

Blessed is the womb of the Virgin Mary,

which bore the Son of the eternal Father.

Post-Communion

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

2. Aga m na-eto 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 alaeze gi ma kwuputakwa idi ike gi. (Az.)

Aleluya, aleluya! 2 Kor. 8:9

Kristi bu ogaranya nke mmuo, ma o dara ogbenye n'ihu unu, ka unu wee site n'ibu ogbenye ya, buru ogaranya n'ihe nke mmuo! 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 ebebe. Onye obula kwesiri ntukwasiobi n'ihe dikarichara nta, ga-ekwesikwa ntukwasiobi na nnukwu ihe. Onye na-ekwesikwaghi ntukwasiobi n'ihe dikarichara nta, agaghikwa ekwesikwaghi ntukwasiobi na nnukwu ihe. O bu ru 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 alu 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 Nnunya

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

Ukwe Oriri Nso

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

Ekpere Anatachaa Oriri Nso

Ka anyi natarala Sakramenti nke Keluigwe, anyi na-ario ebere gi, O Onyenweanyi, ka anyi bu ndi na-egori n'icheta Vejin Maria di Ngozi, site n'ifonoma ya, gbaara iheomimi nke

redemption. Through Christ our Lord.

mgbaputa anyị odibo ofuma. Site na Kristi Onyenweanyi.

32ND SUNDAY IN ORDINARY TIME (C) 9 November 2025 [Eke] (White)

**Office:
Week 4**

Dedication of the Lateran Basilica (Feast)



The 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.

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

Ukwe Mbata

A hụrụ m obodo nsọ, Jerusalem ọhụrụ, Aka o si n'igwe na Chineke ezedata, nke a kwadoro dịka nwanyi a choro mma izute di ya.

Ekpere Mmeghe

O Chineke, onye na-esite n'okwute diga ndu 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 Dinweny anyi.

Ihe Ogugu Nke Mbu

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

Nwoke ahu wee kpoghachikwa mazu n'onuzo ulonso; ma lee, mmiri si n'okpuru ulonso ahu agbaputa n'asoda uzo owuwa anyanwu ulo ahu (maka na ulonso ahu chere owuwa anyanwu ihu). Mmiri si n'okpuru aka nri ulonso ahu asoda na ndida ebe nchajaja. O sikwa n'onuzoama nke di na mgbago ugwu duputa m, dugharia m okirikiri n'ezi ruo n'onuzoama nke mputa nke chere ihu n'owuwa anyanwu ebe mmiri ahu si na ndida ugwu na-asoputa.

O gwa m si, "Mmiri a si n'owuwa anyanwu

flowing into the sea it makes its waters wholesome. Wherever the river 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.

This is the word of the Lord.

Responsorial Psalm Ps.45:2-3.5-6.8-9(Rv.5)

Response: The waters of a river give joy to God's city, the holy place where the Most High dwells.

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.)

Second Reading

A reading from first letter of St. Paul to the Corinthians (3:9-11. 16-17)

You are God's building. By the grace God gave me, I succeeded as an architect and laid the foundations, on which someone else is doing the building. Everyone doing the building must work carefully. For the foundation, nobody can lay any other than the one which has already been laid, that is Jesus Christ.

Didn't you realise that you were God's temple and that the Spirit of God was living

asọda na-agbada na Araba; mana mgbe o banyere na mmiri ahụ anaghị asọ asọ, mmiri ahụ ga-agbanwe di mma oñụñụ. 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 ichiiche a na-eri eri ga-eto. Akwukwo ha agaghi akponwu akponwu, nke mkpuru ga-ako ha n'elu; ma ha ga na-ami 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: Otu iyi mmiri na-eweta anuri n'obodo nke Chineke, bu ebe obibi nso nke Onye kacha elu.

1. Chineke bu ebe mgbaba anyi na ike anyi, onye di nkwardobe oge niile inyere anyi aka n'oge nsogbu. Ya mere na anyi agaghi atu egwu, o buladi na uwa anodu n'ogbaaghara mabu elu ugwu niile atugharia daba n'ime ala osimiri. (Az.)

2. E nwere otu iyi nke mmiri ya na-eweta anuri 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 O rugoro n'uwa. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu ewetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (3:9-11. 16-17)

N'ihina anyi bu ndi ha na Chineke na-aruko oru; unu bu ala ubi nke Chineke, na ulo ya. Dika amara nke Chineke nyere m si di, na dika okacha mara n'iwu ulo, atorom ntoala, onyeozo na-ewukwasikwa n'elu ya. Ma onye oru obula ga-elezi anya otu o si ewukwasi n'elu ntoala ahụ. N'ihina o dighi onye puru ito ntoala ozo, ma o bughị nke ahụ Chineke torola bu Jesu Kristi.

O bu na unu amaghi na unu bu ulonso nke Chineke, ma Mmuo nke Chineke bikwa

among you? If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred; and you are that temple.

This is the word of the Lord.

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)

Just 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.

This is the Gospel of the Lord.

Prayer Over The Offerings

Acept, 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.

Preface

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father,

n'ime unu? O buru na onye obula emebie ulonso Chineke, Chineke ga-emebikwa onye ahụ. N'ihina ulo Chineke bu ulo di nso. Unu onwe unu bukwa ulonso ahụ. Okwu nke Oseburuwa.

Alleluya, alleluya! 2 Ihe E Mere 7:16

Onyenweanyi kwuru si: A hotago m ulo a doo ya nso, ka aha m di na ya ebeebe. Alleluya!

Ozioma

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

Mgbe 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 no na-azu ahia. Jesu were udo mee utali, si n'ulonso chupu ha niile, ma aturu, 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 n'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 afo ano na isii iji ruo ulonso a. I ga-aruchi ya na mkpuru ubochi ato?" Ma Jesu na-ekwu banyere ulonso nke bu ahụ 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

Nara, anyi na-ario, O Dinwenu, onyinye nyeegara n'ebe a, ma mee ka site na ya ka ndi na-achoga iheoma n'aka gi nweta ebe a ike nke Sakramentiga na aziza ekpere ha. Sitena Kristi Onyenweanyi.

Mmalite Inye Ekele

O kwesiri ezie, burukwa ihe ziri ezi, bara uru, na-azo ndu, na anyi ga-enye gi ekele, oge niile, na ebe niile, O Dinwenu, Nna di nso,

almighty and eternal God.
For in your benevolence you are pleased
to dwell in this house of prayer
in order to perfect us as the temple
of the Holy Spirit, supported
by the perpetual help of your grace
and resplendent with the glory of a life
acceptable to you.

Year by year you sanctify the Church,
the Bride of Christ, foreshadowed
in visible buildings, so that, rejoicing
as the mother of countless children,
she may be given her place
in your heavenly glory.

Ans so, with all the Angels and Saints,
we praise you as without end we acclaim:

Communion Antiphon

Be 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.

Chineke ji ike niile, Onye di uwatuwa.
O masiri gi dika onye afooma
ibiri n'ulo ekpere
ka I wee mee ka anyi zuooke
site n'enyemaka amara gi di okpu,
wee buru ulonso nke Mmuo Nso
na-achawaputa n'ebube ndu di ogo.
I na-edo Nzuko gi nso dika Oriaku Kristi
site n'oru gi di okpu,
nke putara n'inyogo
n'ulo Nzuko a na-ahu anya.
Ka O ga-abu, Nne anyi bu Nzuko
na-egori n'ubara umu ya,
e nye ya onodu n'otito nke Eluigwe.
N'ih i nke a anyi na-eso ndi Nso
na ndi Mmuooma niile
na-eto gi ebighiebi na-as i:

Ukwe Orii Nso

Ka e wuzie unu dika okwute di ndu, ka
ulo ndu nke muo na ndi nchaja di nso.

Ekpere Anatacha Orii Nso

O Chineke, onye kpebiri igosi inyoga nke
Jerusalem nke eluigwe site na akara nke
Nzuko gi n'elu uwa, mee, anyi na-ari, 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

HOLY HOUR: EUCHARIST; THE MEDICINE OF IMMORTALITY(See Pages76-80)

10 November [Orie] Monday of Week 32 (White)

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



St. 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

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

Ukwe Mbata

Onyenweanyi e hibela maka ya
agbamndu nke udo, were mee ya
nwaeze, ka o were nweta ugwu nke
25 ukochukwu ebighiebi.

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 book of Wisdom (1:1-7)

Love 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 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.

This is 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.)

Ekpere Mmeghe

O Chineke, onye a dighi ahapu onuuzo nke okummuo ka o merie Nzuko ya, nke e hibere n'elu okwute ndi Apostul, nye ya, anyi na-ario, site n'aririo nke Pop Lio di aso, ka o kwudosie ike n'ezikwu gi, ma matakwa nchedo nke udo ga-adị okpu. Sitena Dinwenu anyi...

Ihe Ogugu Nke Mbu

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

Hunu eziumume n'anya, unu bu ndi na-achiachi 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 nke mmadu buru ibu nke ukwu. Mba, amamihe agaghi abata n'obi onye ojoo, mabu onye ahụ juputara na njo. Mmuo nke amamihe na-aso aghugho, o na-agbara atumaatu ezighi ezi oso, o na-achara ihe ojoo mgbe niile. Amamihe bu ezi mmuo, o gaghi agbaghara ihe ojoo 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 ebebe.**

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 mabu 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 kariri 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 ahụ! O buru na m agaa n'ala mmuo, i nokwa ebe ahụ! (Az.)

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

You 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)

Jesus 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 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.'

This is the Gospel of the Lord.
Prayer Over The Offerings

Through 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

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

Prayer After Communion

Be 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.

4. O buru na m efegaa n'owuwa anyanwu; mobu biri n'odida ya na ngafe osimiri, aka gi nokwa ebe ahụ na-edu m; aka nri gi na-ejidesi m ike. (Az.)

Aleluya, aleluya! Fil. 2:15-16

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

Ozioma

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

Jesu 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 karia na o ga-eduba otu n'ime umuaka ndi a na njo. Kpacharanu anya unu.

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

Ekpere Nhunyé

Site na onyinyega enyere n'ebe a, O Dinwenu, were ebere gi chakwasa nzuko 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. Sitena Kristi Onyenweanyi.

Ekpere A Natachaa Oriri Nso

Pita 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

Ka o masi gi, O Dinwenu, 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 ozuzoke ekpemchi ya. Sitena Kristi Onyenweanyi.

St Martin of Tours, Bishop (Memorial)

St. 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 accordance 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.

First Reading

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

God 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



Ukwe Mbata

A ga m ahoputara onwe m onye ukochukwu Akwesiri ntukwasioobi, onye ga-emee dika obi m na echiche m si achọ, Dinwenu na-ekwu.

Ekpere Mmeghe

O Chukwu, onye na-anara otito n'ime Nnukwu Ukochukwu Matin di aso, ka na ndu ka na onwu ya, mee ka o di ohuru, anyi na-ario, ihearima nke amara gi n'obi anyiga, ka onwu maobu ndu ghara ikewapu anyi n'ihunaanya gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Amamihe (2:23-3:9)

Mana 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 eziomume di n'aka nke Chineke, o nweghi ahuhu obula ga-emetu ha. N'anya ndi nzuzu, ha dika ndi nwuruanwu, 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 ganata 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 biara, ha ga-achawaputa ka ihe, dika ikerike oku si adaputa n'ukwu oku. Ha ga-achi mba niile na mmadu niile,

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.

This is 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.)

Alleluia, alleluia! Mt 4:4

Man 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)

Jesus 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.”’

This is 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.

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-ecekwa 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'egbughere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma nuri. (Az.)

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

3. Ndi eziomume kpokuru Onyenweanyi, o za ha, wee zoputa ha na nsogbu ha niile. Onyenweanyi na-ano ndi obi loghara elogha nso, na-enyerendidarambana mmuo aka. (Az.)

Aleluya, aleluya! Mt. 4:4

Obughi naani site na nri ka mmadu si adi ndu, kama site n'okwu obula nke si n'onu Chineke puta. Aleluya!

Ozioma

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

Jesu gwara ndi na-eso uzọ ya si: O nwere onye n'ime unu nke nwere nwodibo naruru ya oru n'ubi, mobu na-azuru ya aturu, ga-awa 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, jikekwa onwe gi nke oma igbara m odibo ruo mgbe m ga-ericha, nuchaa. E mechaa i ga-eri ma nukwaa nke gi. O ga-ekele 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 gaku si, “Anyi bu umuodibo etosighi etosi, o bu oru diiri anyi ka anyi ruru.”

Ozioma nke Oseburuwa.

Ekpere Nhunye

Doo oninye ndi a nso, anyi na-ario, Dinweni Chukwu, ndi anyi ji onu enye iji sọpuru Matin di aso, ka site na ha ka ndu anyi nweta ntuziaka mana mkpagbu mana oganihu. Site na Kristi Onyenweanyi.

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.



12 November [Nkwor] Wednesday of Ordinary Time-Week 32 (Red)

St. Josephat, Bishop & Martyr (Memorial)

St. Josephat was born c. 1580 in Lithuania of Orthodox parents. While being instructed as a child on the sufferings of our Savior, his heart was said to have been wounded by an arrow from Christ Crucified. Trained as a merchant's apprentice at Vilna, he was offered partnership in the business, and marriage to his partner's daughter. Feeling the call to religious life, he declined both.

In 1604 Josephat joined the Ukrainian Order of Saint Basil. He lived a very mortified life, went barefoot even in winter, refrained from the use of wine and flesh-meat, and always wore a penitential garb. He distinguished himself as a friend of the poor.

A great schism ravaged the Ukrainian Church when a group of Orthodox Church sought to establish communion with Rome. Josephat vigorously preached and worked for Church reunion when he became archbishop of Polotzk in 1618, introducing clerical reforms, against the objections of some Religious Orders and local aristocracy which felt that union with Rome threatened their natively developed liturgy and customs, as well as their control of ecclesiastical benefices. He was assassinated by his foes in 1623 during his visit to Vitebsk, and thereupon thrown into a river from which he emerged surrounded by rays of light. His murderers repented of their crime, to become Catholics.

Entry Antiphon

Because of the Lord's covenant and the ancestral laws the Saints of God persevered in loving brotherhood, for there was always one spirit in them, and one faith.

Collect

Stir up in your Church, we pray, O Lord, the Spirit that filled Saint Josaphat as he laid down his life for the sheep, so that through his intercession, we, too, may be strengthened by the same Spirit and not be afraid to lay down our life for others. Through our Lord.

First reading

Are reading from the book of Wisdom (6:1-11)
Listen, 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,

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 Martin di aso siri butue onwe ya kpam kpam n'okpuru gi, ka anyi sikwa otu ahụ na-anya isi ibu ndi nke gi n'ezie. Site na Kristi Onyenweanyi.

Ukwe Mbata

Nihi ogbugbandu nke Onyenweanyi na iwu nke ndi nnaochiega, ndi Nso nke Chineke kwudosiri ike n'ihunaanya mmekorita nwanne, n'ihina na nwere otu mmuo n'ime ha, na otu mmuo.

Ekpere Mmeghe

Kpalite n'ime Nzuko gi, anyi na-ario, O Dinwenu, Mmuo ahụ nke juputara n'ime Josaphat di aso ka o weere ndu ya togbo maka aturu gi, ka site n'aririo ya, ka anyiazi nweta agbamume site n'otu Mmuo ahụ ghara inwezi egwu iwere ndu anyi nye maka ndi ozo. Sitena Dinwenu anyi.

Ihe Ogugu Nke Mbụ

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

Geenụ nti ugbo a unu bu ndieze, ka unu wee ghota. Ndi ochichi bi n'ala dikarisiri anya, nke a bu ido unu aka na nti. Nurunu nke a unu bu ndi na-achi igwe mmadu, unu bu ndi na-etu onu

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 cower 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, 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. This is 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

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

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

On 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!

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 ndiukwu ka a ga-enye nnukwu 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 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 agbu 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.)

Alaluya, alaluya! 2Thess. 2:14

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

Ozioma

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

Ka Jesu na-aga Jerusalem, o sitere n'uzo di n'agbata Samaria na Galili. Mgbè 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

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.'

This is the Gospel of the Lord.
Prayer Over The Offerings

Most merciful God, pour out your blessing upon these offerings and confirm us in the faith that Saint Josaphat professed by the shedding of his blood. Through Christ our Lord.

For Preface, see Usoro Emume Missa (2018 Edition) p. 106

Communion Antiphon

Whoever loses his life for my sake, will find it in eternity, says the Lord.

Prayer After Communion

May this heavenly table, O Lord, bestow on us a spirit of fortitude and peace, so that, following Saint Josaphat's example, we may willingly spend our lives working for the honour and unity of the Church. Through Christ our Lord.

ebere." Mgbe Jesu huru ha, O gwara ha si, "Gaanu gosi ndi ukochukwu onwe unu." Ka ha na-aga, e mere ka ahụ ha di ocha. 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'ih i nke a Jesu juru si, "O bu na o bughị 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 bughị onye mba ozo a?" Jesu gwara ya si, "Bilie, gawara onwe gi, okwukwe gi azoola gi."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Chineke kacha ebere, hukwasa ngozi gi n'elu onyinye ndia ma dookwa anyi ike n'okwukwe nke Josaphat di aso gbara akaebe sitena iwufu obara ya. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye obula tufuru ndu ya n'ih i m, ga-enweta ya ebighiebi, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka ochenri nke eluigwe a, O Dinwenu, wetara anyi mmuo obiisike na udo, ka o ga-abu, anyi na-eso ukpulu nke Josaphat di aso, anyi ewere mmasi biwe ndu anyi iruputa oru maka ebube na idikonotu nke Nzuko. Site na Kristi Onyenweanyi.

13 November [Eke] Thursday of Ordinary Time - Week 32 (Green)

Entry Antiphon

Let my prayer come into your presence. Incline your ear to my cry for help, O Lord.

Collect

Almighty and merciful God, graciously keep from us all adversity, so that, unhindered in mind and body alike, we may pursue in freedom of heart the things that are yours. Through our Lord.

First reading

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

Within Wisdom is a spirit intelligent, holy, unique, manifold, subtle, active, incisive, unsullied, lucid, invulnerable, benevolent, sharp, irresistible, beneficent, loving to man,

Ukwe Mbata

Dinwenu, mee ka aririo m biaruo n'ihu Gi. Gee nti n'ekpere m.

Ekpere Mmeghe

Chineke 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 (7:22-8:1)

N'ihina e nwere mmuo nke nghota n'ime ya nke nwekwara idi aso, idi iche, nwekwa udi di iche 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 nkọ. O na-amasi ndi mmadu, na-

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.

This is 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

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

Gospel
A reading from the holy Gospel according to 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,

akwudosiike, bia kwesi ntukwasiobi, 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 ruu 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 tanyere 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-eke gi. Okwu gi na-enye ihe, o na-enye ndi umeala nghota. (Az.)
3. Mee ka ihu Gi chakwasi 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.)

Aleluya, aleluya! 1 Pet.1:25

Okwu nke Onyenweanyi ga-adigide ebighi ebi: Gini bu okwu ahu? O bu ozioma ahu nke eweterala unu. Aleluya!

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!" Mabu, "Lee ya ebe ahu!" N'ihina

“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.’

This is the Gospel of the Lord.

Prayer Over The Offerings

Look with favour, we pray, O Lord, upon the sacrificial gifts offered here, that, celebrating in mystery the Passion of your Son, we may honour it with loving devotion. Through Christ our Lord.

Communion Antiphon

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose, near restful waters he leads me.

Prayer After Communion

Nourished by this sacred gift, O Lord, we give you thanks and beseech your mercy, that, by the pouring forth of your Spirit, the grace of integrity may endure in those your heavenly power has entered. Through Christ our Lord.

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 ahụ ya. Ndi mmadu ga-asị unu, “Lee ya ebe ahụ!” Mobu, “Lee ya ebe a!” Unu agala, unu esokwala ha. N’ihi dika otu amuma 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.

Ekpere Nhunye

Were afooma lekwasị anya, anyị na-ario, O Dinwenụ, n’onyinye ajaga ehunyere ebe a, ka o ga-abu, anyị na-eme mmemme Ahuhu nke Nwa gi n’iheomimi, anyị ewere inuoku juputara n’ihunaanya akwanyere ya ugwu. Site na Kristi Dinwenụ anyị.

Ukwe Oriri Nso

Dinwenụ bu onye nche m, o nwekwaghi ihe ga-ako m. Ebe ahijia ndu juru eju, ka o na-enye m ezumike, o na-eduga m na mmiri doro edo.

Ekpere A Natachaa Oriri Nso

Ka anyi nwetara ozuzu site n’onyinye nso a, O Dinwenụ, anyi enye gi ekele ma na-ario ebere gi, ka, site na nhukwasa nke Muo gi, ka amara izuoke nonyere ndi ahụ ikè nke eluigwe gi barala n’ime ha. Site na Kristi Onyenweanyi.

14 November [Orie] Friday of Ordinary Time - Week 32 (Green)

(For Entry Antiphon and Collect, see page 32)

First Reading

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

Naturally 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,

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 ahụ dinu, nke ha na-esite n’aka oru ya achoputa onye oru ahụ n’onwe ya. Kama, ha na-eche na o ga-abu oku, mobu ikuku, mobu ifufe, mobu otutu kpakpando, mobu mmiri na-ekwo ekwo, mobu ihe ndiozo na-enye ihe n’igwe bu chi ndi na-achi uwa. O buru na o bu maka mma ihe ndi a ka mmadu ji were ha dika chi, ka ha ghota nke oma otu Oseburuwa siri kara ihe ndi a niile, n’ihina onye kere mmadu mere ha. O buru na ike ha na usoro oru ha turu ndi mmadu n’anya nke ukwu, ha sitekwa na

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?

This is 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

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

Gospel

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

Jesus 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 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

ha choputa otu onye ahụ kere ha siri di ike. Maka na anyị nwere ike site n'ebube na imma nke ihe e kere eke, ghotata otu onye kere ha di. Otu o sina di, a ga-ata ndi ahụ obere uta, o nwere ike ibu na ha jehiere ụzọ ebe ha na-achọ Chineke, na-enwe nnukwu agụụ ichota ya. Ka ha bi n'etiti aka oru ya, ha na-achọ ighota ya, ma nwee ntụkwasiobi n'ihe ha hụrụ, n'ihina ha mara imma nke oma. Otu o sina di, uta diiri ha. O buru 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.

Abụoma na Aziza: Abụ. 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.)

Aleluya! Heb. 4:12

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

Ozioma

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

Jesu gwara ndi na-eso ụzọ ya si; Otu o di n'oge nke Noa, otu ahụ ka o ga-adikwa n'ubochi Nwa nke Mmadu ahu. Ndi mmadu no na-eri, na-anu, na-alukorikwa di na nwunye, ruo n'ubochi Noa banyere n'ugbo, oke mmiri wee bja laa ha niile n'iyi. Otu ahụ ka o dikwa n'oge nke Lot, ha na-eri, na-anu, na-azurikwa 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 ahụ ka o ga-adi n'ubochi a ga-egosiiputa Nwa nke Mmadu.

N'ubochi ahụ, onye obula no n'elu ulo aritukwala ibia kwapu ngwa ulo ya di n'ime ulo. Otu aka ahụ, onye no n'ubi ya alaghachikwala n'ulo. Chetanu nwunye Lot. Onye obula nke na-achọ irita ndu ya, ga-atufu ya, ma onye obula nke tufuru ndu ya, ga-ehekwa ya. Agwa m unu, n'abali ahụ, mmadu abuo ga-edina n'elu akwa. A ga-

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.'

This is the Gospel of the Lord.

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

15 November [Afor] Saturday of Ordinary - Week 32 (White) St. Albert the Great, Bishop & Doctor (Opt. Mem)

Our Lady of Saturday

(For Entry Antiphon and Collect, see page 19&20)

First Reading

A reading from the book of Wisdom (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.

This is 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

akporo otu onye, hapu nke ozo. Umunwaanyi abuo ga-anọ na-akwọ ihe, a kporo otu, hapu nke ozo. Ndi na-eso ụzọ ya juru ya si, "Ebee ka ihe ndi a ga-eme Onyenweanyi?" Jesu zara ha si: "N'ebe ozu di, n'ebe ahụ ka udele ga-ezukokwa."

Ozioma nke Oseburuwa.

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

Ihe Ogugu Nke Mbu

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

Mgbe ihe niile dajuru n'etiti abali, okwu gi juputara n'ike si n'ocheeze gi di n'eluigwe gbadata n'ala ahụ 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 huchara oru ebube ahụ; ha na-enweri anuri 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 anuri n'aha nsọ ya ka obi niile na-achọ Chineke nri. (Az.)
2. O gburu diokpara niile nọ n'ala ha, mkpuru mbu niile ike ha wetara. Mgbe ahụ,

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

A ccept 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 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?'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 21)

o jiri ọlọcha na ọlọdo wee dupu Izrel, ọ nwero otu onye nke ọ 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.)

Alleluia, alleluia! Jam 1:21

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (18:1-8)

Jesu gwara ndi na-eso uto 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'hi nsogbu nwaanyi isimkpe a na-enye m, aga ekpeputa ya. O bu na m emeghi otu a, o ga-abia gide na-esogbu m, agaghi m ezuru ya ike."

Onyenweanyi kwukwara si, "Nuru ihu onye okaikpe a, nke na-adighi ekpe ikpe ziri ezi kwuru. O bu na Chineke agaghi ekpeputa onye nke ya, onye na-akpoku ya ehie 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.

**33RD SUNDAY IN ORDINARY TIME (C)
16 November 2025 [Nkwor] (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.

Ukwe Mbata

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

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 prophet Malachi (3:19-20)

The day is coming now, burning like a furnace; and all the arrogant and the evil-doers will be like stubble. The day that is coming is going to burn them up, says the Lord of hosts, leaving them neither root nor stalk. But for you who fear my name, the sun of righteousness will shine out with healing in its rays. This is the word of the Lord.

Responsorial Psalm: Ps. 97:5-9 (R.v.9)

Response: **The Lord comes to rule the peoples with fairness.**

1. Sing psalms to the Lord with the harp with the sound of music. With trumpets and the sound of the horn acclaim the King, the Lord. (R.)
2. Let the sea and all within it thunder; the world, and all its peoples. Let the rivers clap their hands and the hills ring out their joy at the presence of the Lord. (R.)
3. For the Lord comes, comes to rule the earth. He will rule the world with justice and the peoples with fairness. (R.)

Second Reading

A reading from the second letter of St. Paul to the Thessalonians (3:7-12)

You know how you are supposed to imitate us: now we are not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and straining, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow.

We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but

Ekpere Mmeghe

Dinwenụ Chineke anyị, biko, nye anyị aṅurị idị na-eфе Gị mgbe niile. Gị bụ onye ihe ọma niile si n'aka Ya abịara anyị; Gị ka anyị na-agbara odibọ. Biko mee ka anyị site n'igbara Gị odibọ nweta aṅurị zuru oke oge niile. Site na Dinwenụ anyị.

Ihe Ogugụ Nke Mbu

Ihe ogugụ wetaran'onye amuma Malaki (3:19-20)

Lee, oge na-abia mgbe ndi nganga na ndi ajo omume ga-erepia di ka ha bu igbugho oka. Ubochi ahụ ga-ere ka oke ite oku. Ubochi ahụ na-abianu ga-erepia ha, n'ahapughiri ha ngalaba ma o bu mgboro gwu. Ma banyere unu bu ndi na-atu egwu aha m, ka anyanwu nke ezi omume ga-awara, o ga-ewetakwara unu ogwugwo mgbe o na-amukwasi unu.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 98:5-9. (Az. 9)

Aziza: **Dinwenụ na-abia iji ikwuba aka oto na-achi mmadu niile.**

1. Werenu ubo akwara na olu abu di mma kweere Dinwenu ukwe oma. Jirinụ opi ike na ada uda kwee ukwe n'ihu Eze ahụ bu Dinwenu (Az.)
2. Ka osimiri na ihe niile di n'ime ya, bigboo; uwa na ndi niile di na ya. Ka mmiri niile kuo aka ha. Ugwu nta niile kwuputakwa anuri ha, n'ihu nke Dinwenu. (Az.)
3. N'ihu na Dinwenu na-abia ichi uwa. O ga-eji ikwuba aka oto na-achi uwa; jirakwa e leghi anya n'ihu na-achi ndi mmadu. (Az.)

Ihe Ogugụ Nke Abuo

Ihe ogugụ e wetara n'akwukwo nke abuo Paul di aso degaara ndi Tesalonika (3:7-12)

Unu onwe unu ma nke oma ka osiri di mkpa na unu ga na-eme ihe otu anyi siriri mee mgbe anyi no n'etiti unu. Anyi ebighi ndu aghara na umengwu mgbe anyi no n'etiti unu. Anyi erighi nri onye o bula n'akwughi ugwo. Kama anyi rusiri oru ike, dogbukwa onwe anyi ghara iburu onye o bula n'ime unu ibu aro.

O bughị na anyi enweghi ike ina unu ihe oriri. Kama anyi mere nke a ka anyi wee tooro unu ezi ukpuru unu ga na-eñomi, anyi nyere ya unu dika iwu na: "Onye o bula juru iru oru, ya erikwala nri."

Anyi nuru na ufodu n'ime unu na-ebi ndu umengwu. Ha bu nani ndi oriri, ndi anya toro n'ihe onye ozo; ndi na-achoghikwa iru oru o bula.

interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat.

This is the word of the Lord.

Alleluia, alleluia! Lk. 21:28

Stand erect, hold your heads high, because your liberation is near at hand. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (21:5-19)

When some were talking about the Temple, remarking how it was 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.'

"But before all this happens, 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.

N'aha Onyenweanyi Jesu Kristi, anyi na-enye ndi di otua iwu, na-ariokwa ha ka ha jiri nwayo hazie ndu ha, mputa iru oru, ka ha wee kpata ihe ha ga-eri.

Okwu nke Oseburuwa.

Aleluya, aleluya! Luk.21:28

Welitenụ isi unu, lelie anya elu, n'ihina oge mgbaputa unu abiala aso. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:5-19)

Ka ufodu ndi mmadu na-ekwu banyere 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 ahu, mobu, oge ahu 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 ahu Jesu gwakwara ha si, "Otu mba ga-ebilite megide mba nke ozo, otu alaee ga-ebilitekw megide alaee nke ozo. Oke ala omajiji ga-adi; oke unwu na ajo oria na-eфе efe ga-adikwa n'ebe di icheiche. Ihe di egwu na ihe iribaama ukwu ga-aputa site n'eluigwe.

"Ma tupu ihe ndi a niile emezue, ha ga- ejide unu, sogbukwaa unu. Ha ga-akpuru unu gaa n'ulonzu ko ha di icheiche ikpe unu ikpe. Ha ga-atuba unu n'ulo mkporo kpogakwa unu n'ihu ndieze na ndi ochichi, ikpe unu ikpe n'ih 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 ndiikom, na ndi ikwunibe unu na ndi enyi unu ga-arara unu nye. Ufodu n'ime unu ka ha ga-egbupu isi. Mmadu niile ga-akpo unu asi n'ih aha m. Ma obula otu ntutuisi unu agaghi ala n'iyi. Site

Your endurance will win you your lives.
This is the Gospel of the Lord.

Prayer Over The Offerings

Grant, 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

To be near God is my happiness, to place my hope in God the Lord.

Prayer After Communion

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

n'ikwudosiike unu ka unu ga-esi enweta ndu unu.
Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenụ, biko lekwasị anya n'aja nke a anyị na-ehunyere ebube eze Gị. Biko, mee ka o wetara anyị amara anyị jì efè Gị, ka anyị wee rite uru na ngozi Gị dị ebebe. Site na Kristi Dinwenụ anyị.

Ukwe Oriri Nso

Odị m mma ibinyere Chineke, biakwa tũkwasa nchekwube m na Dinwenụ Chukwu m.

Ekpere A Natchaa Oriri Nso

Dinwenụ, anyị erielà ahụ na ọbara Kristi. Nwa Gị nyere anyị iwu ka anyị na-eme emume nke a na ncheta nke Ya. Anyị jì umeala ariọ ka I site n'emume nke a mubaa ihunanya Gị n'ime anyị. Site na Kristi Dinwenụ anyị.



Theme: Jesus, The True Temple

Ps. 27: 4; Ps. 84; 1 Cor. 3: 16-17; Heb. 8: 2; Matt. 26: 61;
Luke 21: 5-19; Jn. 2: 19-21. CCC: 797, 809, 1197.

17 November [Eke] Monday of Ordinary Time - Week 33 (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,

Ukwe Mbata

Bianu, unu ndi Nna m goziri, Onyenweanyi na-ekwu Aru rjara 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 Kristi n'ime ndi ogbenye, mee, site n'aririo

through her intercession, that we may serve with unfailing charity the needy and those afflicted. Through our Lord

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. This is the word of the Lord.

ya, ka anyi were ihunaanya adighi ida mba gbaara ndi no na mkpa na ndi a na-emewu emewu odibo. Siten Dinwen anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo mbụ 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, nwa 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 ahụ, 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 ichiiche na-adakwasa anyi site n'oge anyi na ha kewara." Atumaatu a masiri ha. Ufodu n'ime ha jiri mmasi jekwuru onyeeze ahụ. Onyere ha ikikere ka ha na-edebe iwu na omenaala ndi mba ozo. Ha were ruo ebe egwuregwu na Jerusalem dika omenaala ndi mba ozo siri choo. Ha wepuru akara ibeugwu e jiri mara ha, hapu ogbugbandu di nso, bia soro ndi mba ozo na-akpa agwa ojoo di ichiiche.

Mgbe ahụ 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 ahụ; ha na-achunyere arusi aja, na-emerukwa ubochi izu ike. Ugbo a, n'ubochi nke iri na ise nke onwa Kisilev na nari afo na iri anọ na ise, ha wuru ihe aru n'elu ekwu nke aja nsureoku. Ha wuchara ebe nchuaja nke arusi n'ebe niile gbara Juda gburugburu. Ha suru mgbaisioma oku n'onuuzo ulo ha nakwa n'okporo uzo. Ha dokachara akwukwo iwu di nso obula ha huru ma sue ha oku. Onye obula a huru ka o ji akwukwo ogbugbandu, mobu na-ebi ndu n'usoro iwu, e gbuo ya dika onyeeze si tie n'iwu.

Mana otutu mmadu n'Izrel kwusiri ike ma kpebie n'obi ha, na ha agaghi eri ihe obula ruru aru. Ha hooro onwu karja imeru onwe ha site na nri mobu imeru ogbugbandu ha di nso. Ha nwukwara ya bu onwu. Nnukwu ihe ojoo na oke ahuhu 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)

As 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.

This is the Gospel of the Lord.

Prayer Over The Offerings

Recieve, O Lord, the offerings of your people, and grant that we, who celebrate your Son's work of boundless

Abụoma na Aziza: Abụ. 119: 53. 61. 134. 150. 155. 158. (Az. 88)

Aziza: Nye m ndụ O Dinwenu, ka m nwee ike idobe iwu gi.

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

Alaluya, alaluya! Jon. 8:12

Dinwenu kwuru si, Abụ m ihe nke uwa, onye obula na-eso m ga-enwe ihe nke ndu. Alaluya!

Ozioma

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

Ka 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 karja si, "Jesu, Nwa Devid, meere m ebere!" Jesu kwusiri, nye iwu ka e dutere ya onye isi ahụ. 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 hupa uzo ozigbo, soro ya na-aga, na-eto Chineke. Ndi mmadu niile huru nke a, nyere Chineke otito.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Dinwenu, onyinye nke ndi nke giga, ma mee ka anyi bu ndi na-eme mmemme nke oru ihunaanya nke Nwa gi

charity, may, by the example of blessed Elizabeth of Hungary, be confirmed in love of you and of our neighbour. Through Christ our Lord.

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

Communion Antiphon

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

Prayer After Communion

Grant, 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.

enweghi mgbo, si n'ezị ukpuru nke Elizabeth Hongari di aso guzosie ike n'ihunaanya maka gi na maka mmadu ibe anyi. Siten Kristi Onyenweanyi. Amen.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Mee, anyi na-ario, O Dinwenụ, ka anyi bu Ndi na-enweta mgbanwo nke iheomimi nso ndi a, na-eso ukpuru nke Elizabeth nke Hongari di aso, onye jiri mmuo ofufe ike anaghi agwu sopuru gi, ma jirikwa ihunaanya puru ichi gbaara ndi nke gi odibo. Siten Kristi Onyenweanyi.

18 November [Orie] Tuesday of Ordinary Time - Week 33 (Green/White)

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

(For Entry Antiphon and Collect, see pages 37&38)

First Reading

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

Eleazar, 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

Ihe Ogugu Nke Mbu

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

Elieza, 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 ahuru ru ru anya, kporo 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-asị na o na-eri anu ahuru ru ru 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 iji gosi ya afooma maka enyi ha bu kamgbe 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

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 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.

This is 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.)

ya. O kwuru si, "Udi aghugho a ekwesighi ekwesị n'ebe okenye dika m nọ, ka otutu umuokorobia ghara icha 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 ntaramahuhu nke ndi mmadu, ma m di ndu ma m nwuru anwu, enweghi m ike igbanahu ntaramahuhu nke Chineke puru ime ihe niile. O buru na m ewere ugwu nwuo ka dike ugbu 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 iji anuri na afo 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 ugbu 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 nsọ 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."

Elieza were si otu a nwuo. O nwuru onwu ka dike, nke mere onwu ya jiri buru nnukwu ihe nnoni 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 ikwudosike. Eji m olu ike kpokuo Onyenweanyi, o wee si n'ugwu nke ya di nsọ za m. (Az.)

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

My 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)

Jesus 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 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.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon and Prayer After Communion, see page 40)

19 November [Afor] Wednesday of Ordinary Time - Week 33 (Green)

(For Entry Antiphon and Collect, see pages 37&38)

First Reading

A reading from the second book of Maccabees (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

3. Ugbo a enwere m ike idina ala rahụ ura ma tetakwa, maka na Onyenweanyi na-echekwaba m. Ugbo a enwekwaghi m egwu obula n'ebe iri nnu kwuru nnu ndi ro m gbara mgburugburu no. (Az.)

Alaluya, alaluya! Ps. 129:5

Mkpurubobi m na-eche Onyenweanyi, na nkwa ya kam nwere nchekwube. Alaluya!
Ozioma

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

Jesu banyere na Jeriko, na-achọ isi na ya gaa ebe ọzọ. Ma o nwere otu nwoke a na-akpọ Zakios. Nwoke a bukwaa onyeisi onautu na nnukwu ogaranya. O choro ihu ma mata onye Jesu bu. Mana o nweghi ike ime nke a, n'ihu igwe mmadu, maka na o di mkpumkpu. Nke a mere o ji gbaa oso gaa n'ihu, rigoro otu osisi, a na-akpọ Sikamo, ka o wee nwee ike ihu Jesu, maka na o ga-esi n'uzo ahụ gafee. Mgbe Jesu biaruru n'ebe ahụ, o leliri anya elu, hụ Zakios, si ya, "Zakios! Mee ngwa ridata, n'ihu na aga m anọ n'ulo gi taa!" O mekwara ngwangwa ridata were onu nabata Jesu. Mgbe ha huru nke a, ha niile tamuru ntamu si: "O banyela ihu onye obia n'ulo onye omenjo." Zakios guzooro gwa Onyenweanyi si: "Lee, Onyenwe 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 ahụ biara ichoputa ma zoputakwa ndi furu efu."

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo abuo nke Makabii (7:1, 20-31)

Ejidere umunne asaa na nne ha. Eze manyere ha ka ha rie anu ezi, site n'ipja ha utsal na ntaramahuhu ndiozo.

Nne umuaka a bu onye mere ihe

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

tukarichara mmadu n'anya, nke na o kwesiri ka a na-echeta ya n'uzo puru icha. 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 mobu 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 karia otu unu siri hu onwe unu n'anya."

O doro Antiokus anya na nwaanyi a na-eme ya akaja site n'okwu onu ya. Ya kpata o jiri mee ihe niile o nwere ike ime 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 duu nwa ya odu ka o zoputa ndu ya. Ka o gwakata nwaanyi a okwu, o kwetara ime otu o siri kwuo. Mana mgbe o dabeere nwa ya n'akuku o bidoro ime onyeeze ojo 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 ruo taa. Ya bu, ana m arisi 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. Otuakwa 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

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.'

This is the word of the Lord.

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

When 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)

While 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

ihe eze tiri n'iwu. Iwu m ga-erubere isi bu nke ahụ e nyere nnanna anyị ha site n'aka Mosis. Mana gị onwe gị 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.

Abuoma na Aziza: Abu. 17:1.5-6.8.15. (Az. 15)

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

1. Onyenweanyi, nuru aririom na ariom maka ikpe ziri ezi; gee nti n'aririom 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 akpoku 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 eziomume m ga-abu ihu gi; aga m ejuputa n'anuri i hu ihu gi. (Az.)

Alaluya, alaluya! 1 Jn.2:5

Onye obula nke na-edobe okwu ya, n'ezie, ihunaanya maka Chineke zuru oke n'ime ya. Alaluya!

Ozioma

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

Ka 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 yaazu si ha: "Anyi achokwaghi ka nwoke a chia anyi."

Mgbe o lotara dika onye e chirila eze, o nyere iwu ka a kporo ya

servants to whom he had given money, to find out what profit each had made. The first came 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 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.

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon and Prayer After Communion, see page 40)

20 November [Nkwor] Thursday of Ordinary Time - Week 33 (Green)

(For Entry Antiphon and Collect, see pages 37 & 38)

First Reading

A reading from the first book of Maccabees (2:15-29)

The king's commissioners who were enforcing the apostasy came to the town

umudibo ya ndi o nyere ego ka o mata uru ha ritere site n'azumahia. Onye nke mbu biakwutere ya si: "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, zokwara gi ya nke oma, n'ihina egwu gi na-atu m, maka na i bu ajo mmadu. I na-ewere ihe i dobeghi, na-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 ahu si, "Naranu ya pam ahu, 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 buru eze ha, kputanu 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.

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo mbu nke Makabii (2:15-29)

Emechaa, ndi nnochite anya eze, ndi namanye ndi mmadu ka ha hapu ife Chineke

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 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.

This is 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

n'uzo nke ha, wee bata n'obodo Modein iji mee ka ha chuo arusi aja. Otutu ndi Izrel biakwutere ha, Matatiyas na umu ya ndi nwoke sokwa n'otu ogbako ahụ. Ndi nnochite anya eze ahụ gwara Matatiyas 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 ichiche bulite gi na umu gi ndi nwoke elu." Mana Matatiyas 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 ogbugbandi 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 Matatiyas 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 ahụ. N'otu oge ahụ, o gbukwara onyennochite anya eze bu onye na-amanye ha ka ha chuo aja, ma kutuo ebe ichu aja ahụ. N'uzo di otu a ka Matatiyas si gosi otu idebe iwu ha di nso si anu ya oku n'obi dika Finehas si mee, megide Zimri nwa Salu. Mgbe ahụ ka Matatiyas nooro n'ime obodo ahụ welite olu elu tie mkpu si: "Ngwanu, onye obula obi na-anu oku maka idebe iwu, nwekwara nkwa 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 ahụ otutu mmadu ndi nwere mmasi n'eziomume na ikpe ziri ezi puru, gbaba n'ozara, biri ebe ahụ.

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

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, 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

Harden 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)

As 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!'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 40)

na-akpo ūwa niile bido n'owuwa anyanwu ruo n'odiya 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 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 kpo m n'oge nsogbu, aga m azoputa gi, ma, i ga-asopuru m. (Az.)

Aleluya, aleluya! Abu. 95:8

Taa o buru na unu anu olu ya, unu akpochila obi unu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (19:41-44)

Mgbe Jesu biaruru Jerusalem nso bu innukwu 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-adakwasa gi, mgbe ndiio gi ga-akpagide gi, gbakwaa gi gburugburu n'akuku niile na-emegide gi. Ha ga-akutukwa gi na umu gi n'ala, ha agaghị ahapu otu mkpuru okwute n'elu ibe ya n'ime gi, n'ihina i mataghi oge a biakwutere gi."

Ozioma nke Oseburuwa

21 November [Eke] Friday of Week 33 (White)

The Presentation of the Blessed Virgin Mary (Memorial)

Today 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.

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

Hail, Holy Mother, who gave birth to the King who rules heaven and earth forever!

Ukwe Mbata

Ekele, Nne di aso, onye muru Eze na-Eachi eluigwe na uwa ebighiebi!



Collect

As 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 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.

This is the word of the Lord.

Ekpere Mmeghe

Ka anyị na-asopuru ncheta dị otito nke Vejin Maria kachasi nso, mee, anyị na-arịo, O Dinwenụ, ka site n'ariri ya, anyinwaazi ekwesị inata siten'uju nke amala gi. Site na Dinwenụ anyị.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo mbụ nke Makabii (4:36-37.52-59)

Ka nke a gachara, Judas na ụmunne ya kwuru si, "Ugbu a, anyị merigoro ndiiro anyi, ka anyi gbagoonu, gaa wuchaa ulonso, wee hunye ya. Ya mere ndiagha 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 Kisilev n'afọ nke otu nari na iri anọ na asato, ha biliri chuo aja dika iwu si kwuo n'elu ekwu nchujaja ohuru nke aja nsureoku ha wuru. N'oge dakoro n'ubochi ahụ ndi mba ozo meruru ya bu ebe nchujaja 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 agamnihu. Ha mere emume nhunye ebe nchujaja 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 onuzo ohuru, na ebe obibi ndi ukochukwu, tinyechaa ha uzo. Ndi mmadu niile nwere nnukwu anuri ebe o bu na e wepula mkpari niile nke sitere n'aka ndi mba ozo. Ka e mechara, Judas na umunne ya na ogbakọ niile nke Izrel kpebiri na a ga na-eme emume ncheta ubochi ahụ e hunyere ulonso ahụ n'aka Chineke kwa afọ n'oge ahụ ha ji mee ya. Emume a ga na-ewe ubochi asato juputara n'obi uto na anuri bido n'ubochi iri abuo na ise nke onwa Kisilev.

Okwu nke Oseburuwa.

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.)

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.

This is the Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Abuoma na Aziza: 1 Ihe E Mere 29:10-12 (Az. 13)

Aziza: Anyị na-ekele gi, na-enyekwa aha nsọ gi otito, O Onyenweanyị.

1. Ngozi diji gi, o Dinwenụ, Chineke nke Izrel, nna anyị, ebeebe ebeebe. (Az.)
2. I di ukwu niile, na ike, na otito na mmeri na ebube, diji gi O Dinwenụ; n'ihina ihe niile di n'eluigwe na n'eluüwa bu nke gi. (Az.)
3. Alaeze bukwa nke gi, O Dinwenụ, 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.)

Aleluya, aleluya! Jon. 10:27

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

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. Ogwara 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-achopuzo 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

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

Ukwe Oriri Nso

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

Prayer After Communion

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

Solemn Blessing

V/ May God, who through the childbearing of the Blessed Virgin Mary willed in his great kindness to redeem the human race, be pleased to enrich you with his blessings. **Amen.**

V/ May you know always and everywhere the protection of her, through whom you have been found worthy to receive the author of life. **Amen.**

V/ May you, who have devoutly gathered on this day, carry away with you the gifts of spiritual joys and heavenly rewards. **Amen.**

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

Ekpere Anatachaa Oriri Nso

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

Ngozi Puru Iche

Uko/ Ka Chineke, onye sitere na omumu-nwa nke Vejina Maria di Ngozi kpebie na nnukwu afoma ya izoputa mmadu dum, nwee mmasi ihu juputa uba ngozi ya n'ime unu. **Amen.**

Uko/ Ka unu mata oge niile na n'ebe niile nchedo onye ahụ unu sitere n'aka ya buru ndi a gunyere isoro nata isi-okike nke ndu. **Amen.**

Uko/ Ka unu, ndi ji nsopuru gbakowa taata, buru lawa onyinye nke onu nke mmuo ga na ugwo nke eluigwe ga. **Amen.**

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

22 November [Orie] Saturday 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 them 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.

Ukwe Mbata

Nwaanyi a di aso nuru ogu 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-ario, ka ihe ndi e jirila nsopuru wedatara anyi gbasara odibonwanyị 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.

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. 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

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo mbụ 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 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 ahụ 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 ahụ puo, laghachi na Babilon. Ka o no n'obodo Peshia, otu onye biakwutere ya, kooro ya na e meriela ndiagha ya jere ugu n'obodo Juda, na Lysias buru uzo chiri ndiagha aka siri ike gaa, mana o tughariri gbaa oso oge o kwudoro ndi Juu, ghotara na ike ha ka nke ya. O mekwara ka o ghotara 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 ahụ o kpara na Jerusalem bu ihe o wuru n'ebe nchujaja, bia jiri mgbidi di elu gaa ulo nsọ ahụ 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, ahụ ya niile na-ama jijiji. Nnukwu obi mwute mere ya o gaba n'akwa ya ebe o no daa oja, maka na ihe agaghi n'anya ya dika o si kwadoo. O dinara ebe ahụ otutu ubochi na nnukwu obi mwute nke jidere ya, jidesie ya ike, o ghotara na oge onu 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 ahụ a, na otu m si danye n'ime oke osimiri a na-achọ iri m, ebe m bu nwoke nwere obioma, burukwa onye a huri n'anya nke ukwu n'oge ike ochichi no m n'aka. Ma ugu a, echetala m aru m kpara n'obodo Jerusalem, ka m si bukorọ ngwongwo olaocha na olaedo

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.'

This is 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 snare they laid; for the needy shall not always be forgotten nor the hopes of the poor be in vain. (R.)

Alleluia, alleluia! 2 Tim. 1:10

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

Gospel

A reading from the holy Gospel according to Luke (20:27-40)

Some 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

ya, bia zipukwa ndiagha ka ha jee gbuchapu ndi obodo Juda n'enweghi ihe ha mere. Ama na na o bu n'ih i nke a ka ihe ojojo 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 Dinwenu.

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-alaghachiazu ha dara n'ala n'ihu gi nwuchaa. I nyochaala mba niile, i laala ndi ajoomume n'iyi, i kpochapula aha ha n'uwa ebebe. (Az.)

3. I merichaala obodo ha niile, o nweghikwa onye ga-echeta ha ozo. Onyenweanyi anaghi echezọ ndi no na mkpa, nchekwube ha nwere n'Onyenweanyi anaghi ala n'iyi. (Az.)

Aleluia, aleluia! 2 Tim. 1:10

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (20:27-40)

Ufodu 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 anwuo hapu nwunye ya namutaghi nwa, na nwanne ya nwoke ga-ekuchi 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'ikepeazu, 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

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.

This is the Gospel of the Lord.

Prayer Over The Offerings

Sanctify our offerings by your blessing, O Lord, we pray, and by your grace may we be set 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

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

Prayer After Communion

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

anwukwa ozo, maka ha na ndi mmuozu aharala. Ebe ha bu umu nke mbilite n'onu ha bukuwu umu nke Chineke. O buladi Mosis n'onwe ya kuzikwara na mbilite n'onu 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 bughu Chineke nke ndi nwuru anwu ndi na-agagh ebili ozo, kama o bu nke ndi di ndu, n'ihina mmadu niile na-adi ndu ha n'ebe Chineke no."

Ufodu n'ime ndi odeakwukwo zara ya si, "Onye nkuzi, I zara nke oma." Ha anwakwaghi anwa iju ya ajuju ozo.

Oziomanke Oseburuwa

Ekpere Nhunye

Doo onyinye anyiga nso site na ngozi gi, O Dinwenu, anyi na-arjo, ka site na amara gi, ka a munye n'ime anyi udi oku ihunaanya gi nke Sisilia di aso nwere were merie mmekepa ahụ obula. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye obula choro iso m n'azu, ga elozoo onwe ya, buru obe ya, sobe m, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka iheomimi nsoga nke anyi ketarala Oke na ha, O Dinwenu, anyi na-arjo, 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.

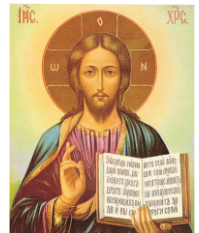
**34TH SUNDAY IN ORDINARY TIME (C)
22 November 2025 [Afor] (White)**

**Office:
Week 2**

The Solemnity of Christ the King

The 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 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

How 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

Almighty 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 second book of Samuel (5:1-3)

All the tribes of Israel came to David at Hebron. 'Look' they said 'we are your own flesh and blood. In days past when Saul was our king, it was you who led Israel in all their exploits; and the Lord said to you, "You are the man who shall be shepherd of my people Israel, you shall be the leader of Israel."' So all the elders of Israel came to the king at Hebron, and King David made a pact with them at Hebron in the presence of the Lord, and they anointed David king of Israel. This is the word of the Lord.

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

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

1. I rejoiced when I heard them say: 'Let us go to God's house.' And now our feet are standing within your gates, O Jerusalem. (R.)
2. Jerusalem is built as a city strongly compact. It is there that the tribes go up, the tribes of the Lord. (R.)
3. For Israel's law it is, there to praise the Lord's name. There were set the thrones of judgement of the house of David. (R.)

Ukwe Mbata

Nwaturu ahụ e gburu egbu kwesiri inara ike na akụ, na amamihe na ochichi na ebube. Ka otito na ugwuzeze diri Ya ebighi ebi.

Ekpere Mmeghe

Chineke 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'akwukwo nke abuo Samuel dere (5:1-3)

Agburu Izrel niile biakwutere Devid na Hebron, si ya, "Anyi na gi bu otu obara. Na mgbe gara aga, mgbe Sol bu eze anyi, o bu gi na-edu ndi Izrel eje agha. Dinwenu kwekwara gi nkwa na i ga-abu eze na onyendu ndi nke ya Izrel." Ndi okenye Izrel niile wee biakwute Devid na Hebron, ha na ya gbaa ndu n'ebe ahụ n'ihu Oseburuwa. Ha wee tee Devid mmanu ibu eze ha. Okwu nke Oseburuwa.

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

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

1. Añuri juru m obi mgbe m nuru ka ha kwuru si, "Ka anyi gaa n'ulo nke Chineke". Ugwu a, anyi kwuzi n'onuzo ama gi, O Jerusalem. (Az.)
2. A ruru Jerusalem dika obodo e jikotara onu nke oma. O bu na ya ka agburu niile na-aga, agburu nke Izrel. (Az.)
3. Inye Chineke ekele dika o siri nye n'iwu. Ebe ahụ ka e dobere oche ikpe eze, ocheeze nke ulo Devid. (Az.)

Second Reading

A reading from the letter of St. Paul to the Colossians (1:11-20)

You will have in you the strength, based on his own glorious power, never to give in, but to bear anything joyfully, thanking the Father who has made it possible for you to join the saints and with them to inherit the light.

Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins. He is the image of the unseen God and the first-born of all creation, for him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers - all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head.

As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross. This is the word of the Lord.

Alleluia, alleluia! Mk.11:10

Blessings 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 Luke (23:35-43)

The people stayed there watching Jesus. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too, and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription: 'THIS IS THE KING OF THE JEWS.'

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo Pol di aso degaara ndi Kolosi (1:11-20)

Ka e jiri ike niile gbaa unu ume, dika ebube nke ike ya siri di. Ka unu jiri onu nwee ndidi na ogologo ntachiobi, na -enye Nna ekele, onye mere ka anyi tosi iketa oke n'ihenketan nke ndi nso no n'ebube.

O zoputala anyi n'ike nke ochichiri, bia kpofee anyi n'alaeze nke Nwa ya o huru n'anya; onye anyi si na ya nwee nzoputa, nke bu mgbaghara njo niile. Kristi bu onyinyo nke Chineke a dighi ahu anya, burukwa onye mbu a muru n'ihe niile e kere eke. N'hina n'ime ya ka e kere ihe niile, ma ndi di n'eluigwe ma ndi di n'awa; ndi a naghi ahu anya; ma ocheeze niile, ike niile, ike nke mmuo niile na ike ochichi niile. O bu maka ya na site na ya ka e jiri kee ihe niile.

Ya onwe ya nokwa tupu e kee ihe niile, o bukwu n'ime ya ka ihe niile na-ejikota n'otu. O bu ya bu isi nzuko, bu ahu ya. O bukwu isi mbido na onye mbu si na ndi nwuru anwu puta ka o wee buru onye isi n'ihe niile. N'hina o bu n'ime ya ka o masiri ozuzuoke nke Chineke ibiri. O bukwu site na ya ka Chineke si kpeziere onwe ya na ihe niile e kere eke, ma n'elu awa ma n'eluigwe, o sitekwara n'obara nke o gbara n'elu obe n'eme udo.

Okwu nke Oseburuwa.

Alaluya, alaluya! Mak 11:10

Ngozi diri onye biara n'aha Onyenweanyi! Ngozi diri alaeze nke nna anyi Devid na-abianu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (23:35-43)

Ndi mmadu kwu ebe ahu na-ekiri Jesu. Ma ndi ndu obodo na-akpari ya na-asi: "O zoputara ndiozo, ya zoputanu onwe ya ma o buru na o bu Kristi onye Chukwu hooro!" Ndiagha sokwa na-akpari ya. Mgbe ha biara inye ya mmanya gbakara agbaka, ha na-asi: "O buru na i bu eze ndi Juu zoputa onwe gi." O nwekwara ihe e dere n'elu obe n'ofe isi Jesu si: "ONYEABUEZENDIJU." "

One of the criminals hanging there abused him. 'Are you not the Christ?' he said, 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

This is the Gospel of the Lord.

Prayer Over The Offerings

As 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.

For the Preface, see Usoro Emume Missa

Communion Antiphon

The Lord sits as King for ever. The Lord will bless his people with peace.

Prayer After Communion

Having 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.

Solemn Blessing

May the peace of God, which surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, our Lord Jesus Christ.

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 for ever.

Amen.

Otu onye n'ime ndi ohi ahụ a kpogidere ha na Jesu n'obe na-akparikwa ya na-asi: "O bụ na ọ bughị gi bụ Kristi ahụ? Zoputanụ onwe gi ma zoputakwa anyị. Ma onye nke ozo baara ya mba si: "O bụ na i naghi atu Chineke egwu? I hughị na a mara gi ikpe ka e si maa ya. Ma nke anyị bụ ihe kwesiri anyị. Anyị na-akwụ ugwo ihe anyị mere, ma na nwoke a, ọ dighi ihe ojoo o mere. O kwukwara si: "Jesu chetakwa m mgbe i batara n'alaeze gi." Jesu zagbachiri ya si: "N'eziokwu, ekwe m gi nkwa, na taa i ga-anonyere m na Paradais. Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenụ, anyị na-ehunyerere Gi aja nke Nwa Gi jiri mee ka Gi na uwa dikwa na mma ozo. Anyị na-arịo ka otu Nwa Gi ahụ wetara uwa niile onyinye nke idiko n'otu na udo. Site na Kristi Onyenweanyị.

Ukwe Oriri Nso

Dinwenụ ga-anọ n'uche eze ya ebighiebi. O ga-eji udo agozi ndi nke ya.

Ekpere A Natachaa Oriri Nso

Onyenweanyị, I nyela anyị nri nke ndụ ebighi ebi. Anyị na-añuri iso iwu Kristi Onye bụ Eze nke uwa niile. Biko, mee ka anyị sorokwa binyere Ya n'añuri ebighi ebi n'alaeze eluigwe. Site na Kristi Dinwenụ anyị.

Ngozi Puru Iche

Ka udo Chineke, nke kariri nghota Kniilega, chekwaba obi unu na uche unu n'ime amamihe na ihunaanya nke Chineke, na nke Nwa ya, Dinwenụ anyị Jesu Kristi.

Amen.

Ka ngozi nke Chukwu jiike niile, Nna, Nna Nwa, + na Mmụọ Nso dakwasa unu ma nonyere unu oge niile.

Amen.

Ss Andrew Dung-Lac, Priest & Comp. Martyrs (Memorial)

St. 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 a parish priest, Andrew was tireless in preaching. He fasted often 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

Far 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 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 prophet Daniel (1:1-6.8-20)

In 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

Ukwe Mbata

Chineke ekwela ka m nyaa isi ma o bughị
C'n'obe nke Dinwenụ anyị Jesu Kristi.
N'ihina okwu maka Obe bụ ike nke Chineke
n'ebe ndị azoputarala nọ.

Ekpere Mmeghe

O Chineke, isi na mmalite ibụ nna niile, onye merela ndi nso egburu maka okwukwe bụ Andru dung-Lak na ndi otu ya ka ha kwudosisie ike n'Obe nke Nwa gi were rute n'ikwafu obara ha, mee, site n'aririo ha, ka o ga-abu anyi na-agbasa ihunanya gi n'etiti umunne anyi nwoke na nwaanyi, anyi aburu umu gi, ka n'aha ka n'eziokwu. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye Amuma Daniel (1:1-6.8-20)

N'afo nke ato n'oge nke eze Jehoiakim eze Juda, Nebukadneza, 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 ahu nyere Ashipenaz onyeisi umuodibo ya ndi a piri api iwu, ka o hoputa ufodu umuokorobia Izrel, ndi si n'agburu ndieze, mobu nke ndi ogaranya, ha agaghi enwe ntupo obula n'ahu, ha ga-ama mma ile anya, a ga-azu ha n'udi amamihe obula, ha ga-abu ndi nwere nnukwu akonuuche, nweekwa nghota banyere ihe di icheiche, tosi igba odibo n'obi onyeeze. Ashipenaz 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 afo ato, nke o ga-abu ha mechaa, ha enwee ike



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' 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.

This is the word of the Lord.

Alleluia, alleluia! Rev. 2:10

Do 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)

As Jesus looked up he saw rich people putting their offerings into the

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 inu mmanya si n'uche nri onyeeze, rioro onyeisi umuodibo eze ka o zoputa ya site na immeru nke a, site n'amara Chineke, Daniel nwetara ihuoma na obi ebere n'aka onyeisi umuodibo eze. Ma o doro Daniel aka na nti si, "Ana m atu 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'ihu unu." Mgbe o kwuru nke a, Daniel gwara onyenche nke onyeisi umuodibo eze ka o na-eche Daniel, 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 ahụ 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'uche nri onyeeze. Ya mere, onyeisi umuodibo ahụ kwusiri iwetara ha nri na mmanya si n'uche 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 tunyere Daniel, Hanania, Mishel na Azaria. O wee mee ka ha sonye n'ogu ndi ndumodu ya. O choputara n'ajuru 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.

Aleluya, aleluya! Apoc. 2:10

Ata 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)

Jesu letiri anya elu, hu ndi ogaranya ka ha na-etinye ego ha n'ime igbe

treasury; then he happened to notice a poverty-stricken widow putting in two 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.'

This is 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.

Prayer After 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 our Lord.

onyinye. O hụrụ otu nwaanyi ajadu dara ogbenye nke tũnyere ntakiri mkpuru ego olaokụ abuo. 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'akunubba ha ma nwaanyi a sitere n'uko ya tinye ihe niile o nwere.

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 nahunyere gi onwe anyi dika aja na-amasi gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ngozi na-adiri ndi niile a na-emegbu n'ih i 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 ario gi, O Onyenweanyi, ka, anyi jikota onu buru otu n'ime ihunaanya gi, anyi ewere ntachibobi kwesi ugwo di ebighiebi. Site na Kristi Onyenweanyi.

25 November [Eke] Tuesday of Ordinary Time - Week 34 (Green/Red)

St. Catherine Alexandria, Virgin & Martyr (Opt Mem)

Entry Antiphon

The Lord speaks of peace to his people and his holy ones and to those who turn to him.

Collect

Stir 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 (2:31-45)

Daniel 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

Ukwe Mbata

Onyenweanyi 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

Kpalite ochicho ndi nke gi kwere nu, 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 Mbu

Ihe ogugu e wetara n'onye amuma Daniel (2:31-45)

Daniel 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, bjara guzoro gi n'ihu. E ji olaedo

were of silver, its belly and thighs of bronze, its legs of iron, its feet part iron, part earthenware. 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 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!

This is the word of the Lord.

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 ahụ e jiri igwe na uro kpuo, wee kurie ha. Mgbe ahụ, ma igwe, ma uro, ma olaoku, ma olaocha, ma olaedo, kurichara akuri, di irighiri ka ahilia oka a yoro ayọ. Ikuku busakwara ha, o nweghi otu ibe fodurunu. Okwute ahu kuru mmadu akpuruakpu wee bia buo ibu, ha ka nnukwu ugwu nke nochiri ala niile. "Nke a bu nro ahụ i roro, ugbo a anyi ga-akowara onyeeze ihe o putara: gi onwe gi bu eze, eze nke otutu eze ndiozo no n'okpuru ya, onye Chineke nke eluigwe nyere ike ochichi n'ochi eze niile na ike na otito, nyefeekwa gi umu mmadu niile na umu anumaanu niile bi n'ime ohia, na nnumu 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 uro na igwe kpuo bu alaeze nke gakekwa abuo, mana o ga-esitu ike dika igwe. Dika ukwu ahụ e ji aja na uro kpuo, alaeze a ga-esitu ike, ma o gaghi esicha, dika igwe na uro. Dika otu ahụ i huru e siri gwakota igwe na uro 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 uro. N'oge ndieze ndi a na-achi, Chineke nke eluigwe gawelite 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 olaocha ma olaoku, ma uro, 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.

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

Stand 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)

When some were talking about the Temple, remarking how it was 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.'

This is the Gospel of the Lord.

Prayer Over The Offerings

Acept, 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 unflinching obedience to your commands. Through Christ our Lord.

Abuoma na Aziza: Dan. 3:57-61. (Az.59)

Aziza: Nyenu ya otito na ngozi di ebebe.

1. Ihe niile Dinwenu mere, gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe, Ndi mmuozoi nke Dinwenu, gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. (Az.)

2. Eluigwe niile gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. Mmiri di n'eluigwe gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. Ike niile nke Dinwenu gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. (Az.)

Aleluya, aleluya! Lk.21:28

Welitenụ isi unu, elie anya elu, n'ihina oge mgbaputa unu abiala nso. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:5-11)

Ka ufodu ndi mmadu na-ekwu banyere Kulonso nke Jerusalem, otu e si were 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-ebilitekw megide alaeze nke ozo. Oke ala omajiji ga-adị; oke unwu na ajo oria na-eke efe ga-adikwa n'ebe di icheiche. Ihe di egwu na ihe iribaama ukwu ga-aputa site n'eluigwe.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Onyenweanyi, onyinye nso 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

Communion Antiphon

O praise the Lord, all you nations, for his merciful love towards us is great.

Post-Communion

We 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.

Ukwe Oriri Nso

Toonu Onyenweanyi, unu mba niile, n'ih i hunaanya ebere ya di uba n'ebe anyi no.

Ekpere A Natchaa Oriri Nso

Anyi na-ario, Chineke ji ike niile, ka ndi i nyere onu iketa oke n'ihe omimi ga ghara ikewapu onwe ha n'ebe i no. Site na Kristi Onyenweanyi.

26 November [Orie] Wednesday of Ordinary Time - Week 34 (Red)

(For Entry Antiphon and Collect, see page 62)

First Reading

A reading from the prophet Daniel (5:1-6, 13-14, 16-17, 23-28)

King 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 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

The Ogugu Nke Mbui

The ogugu e wetara n'onye amuma Daniel (5:1-6.13-14.16-17.23-28)

Eze Belsheza kporo puku ndiisi no n'alaeze ya nnukwu oriri, ya na ha nukokwara mmanya. Mgbe Belshaza nnturu mmanya, o nyere iwu ka a chita iko olaocha na olaedo ahu, nke nna ya bu Nebukadneza chikoro n'unonso 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 chibata ha, eze, ndiisi no n'alaeze ya, ndi nwunye ya na ndi ikom ya wee were ha nuo mmanya. Ha nnturu mmanya wee tookwa chi ha ndi e jiri olaocha na olaedo, mbui igwe na olaoku, mbui nkume na osisi mee. Na mberede a huru ka aka mmadu putara bido debe ihe n'aja ulo nke obi eze ahu ha no n'ime ya, n'azu ebe a dobara nkweba oku. Eze n'onwe ya huru aka ahu oge o na-eke ihe a. Mgbe ahu, ihu eze gbanwere, oke egwu tukwara ya, apata ukwu ya yosiri, ikpere ya amawa jijiji. A kpobata Daniel n'ihu eze, eze wee juo ya si, "O bu gi bu Daniel, 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 bukwa onye juputara na nghota na amamihe. Mana anuru m na i nwere ike ikowa ihe obula gbagwojuru anya na ihe obula siri ike. Ugwu a, o buru na i nwere ike igu ihe a e dere ma kowakwaara 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 werekwa ugwo gi nye ndiozo. N'agbanyeghi, aga m aguru gi ma kowakwaara gi ihe ahu e dere. I leliala Chineke nke eluigwe. I weputala iko

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.'

This is 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

Do 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 (21:12-19)

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

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 n'uo mmanya. Unu tokwara chi ndi e jiri olaocha na olaedo, olauhie na igwe, osisi na nkume wee mee, chi ndi a anaghi ahụ ụzọ, mobu na-anụ ihe mobu nwee uche. Ma unu etoghi Chineke onye na-enye unu ume ndu na onye ndu gi na oganihu gi di n'aka ya. O bu nke a mere ka Chineke zite aka ahụ 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 zughị 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 ebeebe.**

1. Anyanwu na onwa gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebeebe. Kpakpando niile no n'eluigwe gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebeebe. (Az.)

2. Mmiri ozizo na igirigi gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebeebe. Ifufe niile gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebeebe. (Az.)

3. Oku na-enwu enwu na ekpomoku gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebeebe. Oyi na ekpomoku gozienụ Onyenweanyi, Nyenu ya otito na ngozi di ebeebe. (Az.)

Alleluia, alleluia! Mkp. 2:10

Atula egwu maka ahuhu niile unu ga-ata. Nwee ntukwasio. A ga m enye gi okpueze nke ndu. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:12-19)

Jesu gwara ndi na-eso ụzọ ya si: Ma tupu ihe ndi a niile emezue, ha ga-ejide unu, sogbukwaa unu. Ha ga-akpuru unu gaa n'ulonzuoku 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'ili 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

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. This is the Gospel of the Lord.

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 ndiikom, 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 pages 64&65)

27 November [Afor] Thursday of Ordinary Time - Week 34 (Green)

(For Entry Antiphon and Collect, see page 62)

First Reading

A reading from the prophet Daniel (6:12-28)

The presidents and satraps came along in a body and found Daniel praying and pleading with God. They then came to the king and said, 'Have you not just signed an edict forbidding any man for the next thirty days to pray to anyone, God or man, other than to yourself, O king, on pain of being thrown into the lion's den?' 'The decision stands,' the king replied 'as befits the law of the Medes and the Persians, which cannot be revoked.' Then they said to the king, 'O king, this man Daniel, one of the exiles from Judah, disregards both you and the edict which you have signed: he is at his prayers three times each day.' When the king heard these words he was deeply distressed, and determined to save Daniel; he racked his brains until sunset to find some way out. But the men came back in a body to the king and said, 'O king, remember that in conformity with the law of the Medes and the Persians, no edict or decree can be altered when once issued by the king.'

The king then ordered Daniel to be fetched and thrown into the lion's pit. The king said to Daniel, 'Your God himself, whom you have served so faithfully, will have to save you.' A stone was then brought and laid over the mouth of the pit; and the king sealed it with his own signet and with that of his noblemen, so that there could be no going back on the original decision about Daniel. The king returned to his palace, spent the night in fasting and refused to receive any of his concubines. Sleep eluded him, and at the first sign of dawn he was up, and hurried off to the lion's pit. As he approached the pit he shouted in anguish

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Daniel (6:12-28)

Mgbe ahu ndiirio Daniel gbakotara n'ulo ya dika ha siri kwekorita. Ha huru Daniel ka o na-ekpe ekpere na-arikwa Chineke aririo. Ha jiri oso gbaruo n'obieze juo ya si, "I chetara iwu ahu i nyere, nke si na onye obula agaghi ario chi ozo mobu mmadu aririo obula kara gi, wee ruo na iri ubochi ato agafee? I chetakwara na i nyere iwu na a ga-atuba onye obula nupuru isi n'iwu a n'ogba agu?" Eze zara ha si, "Ya bu iwu ka dikwa, dika iwu ndi Mede na ndi Peshia nke e nweghi ike ikagbu akagbu." Mgbe ahu ha gwara eze si, "Nwoke ahu a na akpo Daniel, otu n'ime ndi Juu a dotara n'agha, kpachaara anya ju ige gi nti na ime ihe i nyere n'iwu. O na-ario Chineke ya aririo ugboro ato n'ubochi. Mgbe eze nuru ihe ndi a, o wutere ya n'obi nke ukwu. O bu uche ya izoputa Daniel n'ahuhu ahu. Bidu n'ututu ruo n'abali o na-eche n'obi ya uzo o ga-esi mee nke a. Ma ndiirio Daniel ahu biakwutere ya si ya, "Eze matakwa na o bu iwu nke ndi Mede na ndi Peshia na iwu obula eze mebere enweghi mgbanwe."

Nke a mere ka eze nye iwu ka a kpota Daniel tuba ya n'ogba agu. Ma eze gwara Daniel si, "Ka Chineke gi onye i na-eke oge niile zoputa gi." E butere nnukwu okwute were ya mechie onu ogba agu ahu. Eze werekwara mgba aka ya na nke ndiisi alaeze ya wee kaa akara ka aghara inwe ihe obula a gbanwere gbasaara ahuhu nke Daniel ga-ata. Mgbe ahu, eze laghachiri azu n'ulo ya, buo onu abali ahu niile, o jukwara ihe obi uto niile. N'abali ahukwa o nweghi ike irahu ura. N'isi ututu ubochi nke ozo eze mere ngwangwa si n'ulo ya puta were oso gaba n'ogba agu ahu a tanyere Daniel, o tiri mkpu n'olu

tones, 'Daniel, servant of the living God! Has your God whom you serve so faithfully, been able to save you from the lions?' Daniel replied, 'O king, live forever! My God sent his angel who sealed the lion's jaws, they did me no harm, since in his sight I am blameless, and I have never done you any wrong either, O king.' The king was overjoyed, and ordered Daniel to be released from the pit. Daniel was released from the pit, and found to be quite unhurt, because he had trusted in his God. The king sent for the men who had accused Daniel and had them thrown into the lion's pit, they, their wives and their children: and they had not reached the floor of the pit before the lions had seized them and crushed their bones to pieces.

King Darius then wrote to men of all nations, peoples and languages throughout the world, 'May peace be always with you! I decree: in every kingdom of my empire let all tremble with fear before the God of Daniel: 'He is the living God, he endures forever, his sovereignty will never be destroyed and his kingship never end. He saves, sets free, and works signs and wonders in the heavens and on earth; he has saved Daniel from the power of the lions.'

This is the word of the Lord.

Responsorial Psalm: Dan. 3: 68-74 (R.v.59)

Response: **Give glory and eternal praise to him!**

1. Dews and sleets! bless the Lord: give glory and eternal praise to him. Frost and cold! bless the Lord: give glory and eternal praise to him. Ice and snow! Bless the Lord: give glory and eternal praise to him. (R.)

2. Nights and days! bless the Lord: give glory and eternal praise to him. Light and darkness! bless the Lord: give glory and eternal praise to him. (R.)

3. Lightning and clouds! Bless the Lord: give glory and eternal praise to him. Let the earth bless the Lord, give glory and eternal praise to him. (R.)

Alleluia, alleluia! Mt.24:42.44

Stay 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 Luke (21:20-28)

Jesus said to his disciples: 'When you see Jerusalem surrounded by armies, you

mwute si, "Daniel odibo nke Chineke di ndu, Chineke gi nke i na-eфе oge niile o zoputala gi n'aka umu agu?" Mgbe ahụ Daniel gwara eze si, "Eze i ga-adị ndu ruo mgbe ebighiebi. Chineke m zitere mmuozu ya ha emechie onu umu agu ahụ nke na ha enweghi ike meruo m ahụ n'ihina Chineke maara na aka m di ochia n'ihu ya. Onu juputara eze obi, o wee nye iwu ka e meghee ogba agu ahụ ka Daniel puta. A kpoputara Daniel n'ogba agu ahụ, o nweghikwa mmeru ahụ obula a huru n'ahụ ya n'ihina o tukwasara obi na Chineke ya. Mgbe ahụ, eze nyere iwu ka e jide ndi ahụ boro Daniel ebubo tinye ha n'ogbo agu ahụ, ha na ndi nwunye ha, na umu ha, Ma tupu ha adaruo ala n'ime ogba ahụ umu agu jidere ha dorichaa obuladi ma okpukpu ha.

Ka e mechara, eze Darius degaara mmadu niile, mba niile na asusu niile di n'elu uwa akwukwozi si, "Udo bawanyere unu! Ana m enye iwu n'ebe niile m na-achi na o bu sooso Chineke nke Daniel ka mmadu niile ga na-esekpuru na-atukwara egwu, n'ihina o bu ya bu Chineke di ndu, Chineke nke di ebeebe, alaeze ya enweghi njedebe. O na-agbaputa ndi nke ya, chebe ha ka ihe obula ghara imeru ha ahụ. O na-arụ oru ebube n'eluigwe na n'uiwa. O bu ya zoputara Daniel mee ka umu agu ghara iri ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Dan. 3:68-74. (Az.59)

Aziza: **Nyenu ya otito na ngozi di ebeebe.**

1. Igirigi na akummiriigwe gozienụ Dinwenu, nyenu ya otito na ngozi di ebeebe. Oke oyi niile gozienụ Dinwenu, nyenu ya otito na ngozi di ebeebe. Mkpuru mmiri gozienụ Dinwenu, nyenu ya otito na ngozi di ebeebe. (Az.)

2. Abali niile na ehie niile gozienụ Yahweh, nyenu ya otito na ngozi di ebeebe. Ihe na ochichiiri gozienụ Yahweh, nyenu ya otito na ngozi di ebeebe. (Az.)

3. Amuma mmiri na urukpu niile gozienụ Yahweh, nyenu ya otito na ngozi di ebeebe. Ka uwa niile gozie Yahweh, nyenu ya otito na ngozi di ebeebe. (Az.)

Alaluya, alaluya! Mt.24:42.44

Na-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 Luk dere (21:20-28)

Jesu gwara ndi na-eso uzo ya si: "Ma mgbe obula unu ga-ahu Jerusalem ka

must realize that she will soon be laid desolate. Then those in Judaea must escape to the mountains, those inside the city must leave it, and those in country districts must not take refuge in it. For this is the time of vengeance when all that scripture says must be fulfilled. Alas for those with child, or with babies at the breast, when those days come!

'For great misery will descend on the land and wrath on this people. They will fall by the edge of the sword and be led captive to every pagan country; and Jerusalem will be trampled down by the pagans until the age of the pagans is completely over.

'There will be signs in the sun and moon and stars; on earth nations agony, bewildered by the clamour of the ocean and its waves; men dying of fear as they await what menaces the world, for the powers of heaven will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand erect, hold your heads high, because your liberation is near at hand.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see pages 64 & 65)

28 [Nkwo] Friday of Ordinary Time - Week 34 (Green)

(For Entry Antiphon and Collect, see page 62)

First Reading

A reading from the prophet Daniel (7:2-14)

Daniel said, 'I have been seeing visions in the sight. I saw that the four winds of heaven were stirring up the great sea; four great beasts emerged from the sea, each different from the other. The first was like a lion with eagle's wings; and as I looked, its wings were torn off, and it was lifted from the ground and set standing on its feet like a man; and it was different, like a bear, raised up on one of its sides, with three ribs in its mouth, between its teeth. "Up!" came the command "eat quantities of flesh!" After this I looked, and saw another beast, like a leopard, and with four bird's wings on its flanks; it had four heads, and power was given to it. Next I saw another vision in the visions of the night: I saw

uzụ ndiagha gbara ya gburugburu, maranụ na oge ntikpo na itogboro n'efu ya di nso. Mgbe ahụ, ka ndi no n'ala Judia gbaa oso ndu gaa n'ugwu. Ka ndi no n'ime obodo gbalaga. Ka ndi purula n'ime obodo hapukwa ibata n'ime ya. N'ihina ndi a ga-abu ubochi obo ka ihe e dere n'akwukwo nso mezu. Ahuhu ga-adiri ndi di ime na ndi na-enye nwa ara n'oge ahụ! N'ihina oke mkpagbu ga-adikwa n'ala nke a. Iwe nke Chineke ga-adị n'ahụ umu mmadu. Ha ga-anwu site na mma agha; a kpurukwa ha ka ohu nye mba niile. Ndi mba ozo ga-etikpo Jerusalem ruo mgbe oge ochichi ndi mba ahụ ga-ezu.

"The nri baama di icheiche ga-adi n'anyanwu, na onwa na kpakpando. N'elu uwa, mba di icheiche ga-anọ na mkpagbu na mgbagwoju anya, n'ih mbigbo nke oke osimiri na nnughari nke ebili mmiri. Otutu mmadu ga-enwe ume nkoropu n'ih oke egwu na ile anya maka ihe ga-adakwasa uwa, n'ihina a ga-enughari ike niile nke eluigwe. Mgbe ahụ ka a ga-ahụ nwa nke Mmadu ka O si n'urukpu na-abia n'ike na oke ebube. Ma mgbe ihe ndi a malitere ime, welitenụ isi unu, lelie anya elu, n'ihina oge mgbaputa unu abiala nso.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Daniel (7:2-14)

Daniel si, "Aroro m nro n'abali wee hu ka oke ikuku anọ nke eluigwe na-ebughari nnukwu osimiri. Mgbe ahụ, ahuru m anuohia anọ buru ibu dikwa icheiche ka ha si n'ime osimiri ahụ wee puta. Nke mbu di ka odum, nweekwa nku ugo. Mgbe m no na-ele anya a nyakapuru nku ya, kwuwa n'elu ala, mee ka o kwuru n'ukwu abuo ka mmadu. E nyekwara ya mmuo nke mmadu. Anu ohia nke abuo di ka nkita ohia. E welitere ya elu n'otu akuku, o kpu mkpisi ngugu ato n'onu ya n'etiti eze ya. A gwara ya si, "Kulie, rie otutu anu. Ka nke a gachara elere m anya hukwa anuohia ozo yiri agu. O nwere nku ano n'azu ya, nweekwa isi anọ. E nyekwara ya ike ochichi. Ka nke a

a fourth beast, fearful, terrifying, very strong; it had great iron teeth, and it ate, crushed and trampled underfoot what remained. It was different from the previous beasts and had ten horns.

'While I was looking at these horns, I saw another horn sprouting among them, a little one; three of the original horns were pulled out by the roots to make way for it; and in this horn I saw eyes like human eyes, a mouth that was full of boasts. As I watched: 'thrones were set in place and one of great age took his seat. His robe was white as snow, the hair of his head as pure as wool. His throne was a blaze of flames, its wheels were a burning fire. A stream of fire poured out, issuing from his presence. A thousand thousand waited on him, ten thousand times ten thousand stood before him. A court was held and the books were opened.

'The great things the horn was saying were still ringing in my ears, and as I watched, the beast was killed, and its body destroyed and committed to the flames. The other beasts were deprived of their power, but received a lease of life for a season and a time.

'I gazed into the visions of the night. And I saw, coming on the clouds of heaven one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.'

This is the word of the Lord.

Responsorial Psalm Dan 3: 75-81 (R.v.59)

Response Give glory and eternal praise to him!

1. Mountain and hills! bless the Lord: give glory and eternal praise to him. Everything that grows on the earth! bless the Lord: give glory and eternal praise to him. (R)

2. Springs of water! bless the Lord: give glory and eternal praise to him. Seas and rivers! bless the Lord: give glory and eternal praise to him. (R)

3. Sea beasts and everything that lives in water! bless the Lord: give glory and eternal

gachara ahukwara m n'ime nro ahụ anuohia nke anọ ka o si n'ime oke osimiri ahụ na-aputa. Anuohia nke a na-eyi egwu na-emenyekwa ujo; o sikwara nnukwu ike, nweekwa nnukwu eze igwe O doriri ihe obula o jidere, rie ya ma zopiachaakwa nke foduru. O bu anuohia puru iche n'ebe anu ndiozo no. O nwekwara mpi iri. Mgbe m no na-ele mpi iri a di n'isi ya anya, na mberede, mpi ntakiri ozo sikwara n'etiti ha puputa. Mgbe mpi a na-aputa, ahuru m ka o fopuru mpi ato n'ime mpi iri ahụ buru uzo diri iji mee ka mpi ntakiri a nweta ohere ebe o ga-esi puta. Mpi a nwere anya dika anya mmadu, na onu juputara na nganga. Ka m na-ele anya, ahuru m ka e doziri ocheeze, onye ahụ dinu site na mbu weere oche ya, uwe ya na-acha ka akummiriigwe, ntutuisi ya na-achakwa ka owu ocha. Ocheeze ya bu ire oku, ukwu ya bukuwa ku na-enwu enwu.

Nnukwu ire oku si n'ebe o no wee na-aputa, puku kwuru puku ndi minuoozi no ya gburugburu imere ya ihe obula o choro. Otu a kwa ka nde kwuru nde mmadu siri kwuru ya n'ihu, na-eche ka o kpee ha ikpe. O dighi anya e bido ikpe ikpe wee meghee akwukwo ikpe. Eleghariri m anya n'ihu mkpotu nke mpi ahụ na-eme ngala na-eme. Ka m na-ele anya ahuru m ka e gburu anuohia ahụ, gburichaa ahụ ya, were ya nye ka a kpoo ya oku. Gbasaara umu anuohia ato ndiozo, a napuru ha ochichi ha, ma a hapuru ha ka ha diri ndu gaa n'ihu nwa ntakiri oge. Ahukwara m na nro ahụ onye dika nwa nke mmadu ka o na-abia n'urukpu ojii. O biara n'ebe onye ahụ di na mbu no, e duga ya n'ihu ya. E nyere ya ike ochichi na otito na alaeze, ka mmadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochichi ya enweghi njedebe, o gaghi agafe agafe nke a ga-emebi ya emebi. Okwu nke Oseburuwa.

Abuoma na Aziza Dan. 3:75-81. (Az.59)

Aziza: Nyenu ya otito na ngozi di ebebe.

1. Ugwu ukwu na ugwu nta niile gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. Ihe niile na-eto eto n'uwa gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. (Az.)

2. Mmiri niile si n'okwute agbaputa gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. Mmiri ukwu na mmiri nta niile gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe. (Az.)

3. Anu mmiri na ihe niile bi na mmiri gozienụ Dinwenu, nyenu ya otito na ngozi di ebebe.

praise to him. Birds of heaven! all bless the Lord: give glory and eternal praise to him. Animals wild and tame! all bless the Lord: give glory and eternal praise to him. (R.)

Alleluia, alleluia! Lk 21:28

Stand erect, hold your heads high, because your liberation is near at hand.

Alleluia!

Gospel

A reading from the holy Gospel according to Luke (21:29-33)

Jesus told his disciples a parable, 'Think of the fig tree and indeed every tree. As soon as you see them bud, you know, you know that summer is now near. So with you when you see these things happening: know that the kingdom of God is near. I tell you solemnly, before this generation has passed away all will have taken place. Heaven and earth will pass away, but my words will never pass away.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 64 & 65)



First Reading

29 November [Eke] Saturday of Ordinary Time - Week 34 (Green/White)

(For Entry Antiphon and Collect, see page 19 & 20)

Nnụnụ niile bi n'igwe gozienụ Dinwenu, nyenu ya otito na ngozi di ebeebe. Anụ niile bi n'ohia na ndi bi n'ulo gozienụ Dinwenu, nyenu ya otito nangozi di ebeebe. (Az.)

Aleluya, aleluya! Luk.21:28

Welitenụ isi unu, lelie anya elu, n'ihina oge mgbaputa unu abiala nso.

Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:29-33)

Jesu tukwara ha ilu a: "Leenu osisi fiig na osisi ndiozo, mgbe obula unu huru ka ha na-eputa akwukwo ndu ohuru, maranu na udumiri adila nso. Otu aka ahụ, mgbe obula unu huru ka ihe ndi a na-emezu, maranu na Alaeze Chineke adila nso. N'ezikwu agwa m unu, ogbo a agaghị agabiga ma ọli, ruo mgbe ihe ndi a ga-emezu. Eluigwe na uwa ga-agabigakwa, ma okwu m niile agaghị agabiga ma ọli.

Ozioma nke Oseburuwa.

Our Lady of Saturday

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo onye amuma Daniel (7:15-27)

Maka ohu nke a m huru, mu bu Daniel. Anoghazi otu ebe, ujo na-atukwa m. Ejekwuru m otu onye n'ime ndi kwu ebe ahụ wee juo ya ihe ndi a putara. O kkwara m ha si, "Anuhia anọ ndi a i huru nochiri anya ndieze anọ ga-achi uwa n'oge di n'ihu. Ma n'oge ikpeazu o bu ndi nso nke onye kachasi elu ga-achi uwa niile ruo mgbe ebighiebi." Mgbe ahụ o masiri m imata ihe gbasara anuhia nke anọ ahụ, nke puru ichi n'ebe ndiozo no, na-eyi egwu, nweekwa eze igwe na mbo yiri nke eji olaoku kpuo. Nke ahụ na-adogbu, na-eri ma na azopachakwa ndi foduru afodu. Agwakwara m ya ka o kowaara m ihe mpi iri ahụ di ya n'isi putara na ihe mere otu obere mpi ahụ jiri puta nyakapu mpi ato n'ime ndi dibu mbu, na ihe mere o jiri nwee anya na onu juputara na nganga, ma dikwa ka o di ike karia ndiozo. Ka m na-ele anya mpi a lisoro ndi nso ogu, meriekwa ha, ruo mgbe onye ahụ di site na mbu jiri ikpe

saints and proving the stronger, until the coming of the one of great age who gave judgement in favour of the saints of the Most High, when the time came for the saints to take over the kingdom. This is what he said: The fourth beast is to be a fourth kingdom on earth, different from all other kingdoms. It will devour the whole earth, trample it underfoot and crush it. As for the ten horns: from this kingdom will rise ten kings, and another after them; this one will be different from the previous ones and will bring down three kings; he is going to speak words against the Most High, and harass the saints of the Most High. He will consider changing seasons and the Law, and the saints will be put into his power for a time, two times, and half a time. But a court will be held and his power will be stripped from him, consumed, and utterly destroyed. And sovereignty and kingship, and the splendours of all the kingdoms under heaven will be given to the people of the saints of the Most High. His sovereignty is an eternal sovereignty and every empire will serve and obey him.

This is the word of the Lord.

Responsorial Psalm: Dan. 3: 82-87 (R.v.59)

Response: Give glory and eternal praise to him!

1. Sons of men! bless the Lord: give glory and eternal praise to him. Israel! bless the Lord: give glory and eternal praise to him. (R.)
2. Priests! bless the Lord: give glory and eternal praise to him. Servants of the Lord! bless the Lord: give glory and eternal praise to him. (R.)
3. Spirits and souls of the virtuous! bless the Lord: give glory and eternal praise to him. Devout and humble-hearted men! bless the Lord: give glory and eternal praise to him. (R.)

Alleluia, alleluia! Lk. 21:36

Stay awake, praying at all times for the strength to stand with confidence before the Son of Man. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (21:34-36)

Jesus said to his disciples: 'Watch yourselves, or your hearts will be coarsened with debauchery and drunkenness and the cares of life, and that day will be sprung on you suddenly, like a trap. For it

nkwumoto bia zoputa ndi nso nke onye kachasi elu, wee nyefee ha alaeze n'aka. Onye ahụ zara m si, "Gbasaara anuohia nke anọ ahụ, a ga-enwe alaeze nke anọ n'ụwa. O ga-adi iche na alaeze ndiozo. O ga-aluso ihe niile di n'ụwa agha si otu ahụ mebie ihe obula o jiri anya ya hu. Mpi iri ahụ nochiri anya ndieze iri ga-esi n'alaeze ahụ wee puta. Mgbe ndieze iri ahụ ga na-achi, eze ozo nke ga-adi iche n'etiti ndiozo ga-aputa, o ga-akwatukwa eze ato wee puta. O ga-ekwu okwu ojoo kwugide Onyekachasielu. O ga-emekpa ndi nso nke Onyekachasielu ahụ. O ga-acho igbanwe iwu niile na omenala niile. O ga-eji ndi nke Chineke niile mee ihe obula o choro afo ato na okara. Ma n'ikpeazu a ga-ekpe ya ikpe, napu ya ochichi ya, weta ya na njedebe ma laakwa ya n'iyi ebebe. Mgbe ahụ, a ga-enyefe ochichi niile, na idi ike niile nke alaeze niile di n'okpuru eluigwe n'aka ndi nso nke Onyeka-chasielu. Alaeze ha agaghi enwe njedebe. Ochichi niile ga-agbara ha odibo rubekwara ha isi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Dan. 3:82-87. (Az.59)

Aziza: Nyenu ya otito na ngozi di ebebe.

1. Umụ mmadu niile gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. Izrel gozie Onyenweanyi, nyenu ya otito na ngozi di ebebe. (Az.)
2. Ndi ukochukwu gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. Umudibo niile nke Onyenweanyi gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. (Az.)
3. Mmuo na mkpuruobi ndi eziomume niile gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. Ndi niile di umeala dikwa ocha n'obi gozienụ Onyenweanyi, nyenu ya otito na ngozi di ebebe. (Az.)

Aleluya, aleluya! Luk. 21:36

Nodunu na nche; na-ekpekwanu ekpere mgbe niile, ka unu nwee ike igbalahu ihe ndi a niile gaje imezu, nwekwa ike iguzo n'ihu Nwa nke Mmadu ahụ. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (21:34-36)

Jesu gwara ndi na-eso uzo ya si: "Ma kpachaaaranu onwe unu anya: unu ekwela ka obi unu daa mba site n'ila aku n'iyi na oke anumanu na nchegbu nke ndu a, ubochi ahụ ewee biakwasa unu, mgbe unu na-atughị anya.

will come down on every living man on the face of the earth. Stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence before the Son of Man.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 21)

1st SUNDAY OF ADVENT (A) 30 November 2025 [Orie] (Violet)

**Office:
Week 1**

Entry Antiphon

To you, I lift up my soul, O my God. In you, I have trusted; let me not be put to shame. Nor let my enemies exult over me; and let none who hope in you be put to shame.

Collect

Grant your faithful, we pray, almighty God, the resolve to run forth to meet your Christ with righteous deeds at his coming, so that, gathered at his right hand, they may be worthy to possess the heavenly kingdom. Through our Lord.

First Reading

Are reading from the prophet Isaiah (2:1-5)

The vision of Isaiah son of Amoz, concerning Judah and Jerusalem. In the days to come, the mountain of the Temple of the Lord shall tower above the mountains and be lifted higher than the hills. All the nations will stream to it, peoples without number will come to it; and they will say: 'Come, let us go up to the mountain of the Lord, to the Temple of the God of Jacob, that he may teach his ways so that we may walk in his paths; since the Law will go out from Zion, and the oracle of the Lord from Jerusalem.' He will wield authority over the nations and adjudicate between many peoples; these will hammer their swords into ploughshares, their spears into sickles. Nation will not lift sword against nation, there will be no more training for war. O House of Jacob, come, let us walk in the light of the Lord.

This is the word of the Lord.

Responsorial Psalm: Ps.121:1-4,8-9(R.v.1)

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

N'ihina ubochi ahuhū ahū ga-abiakwasa mmadu niile bi n'elu ūwa. Ma nodunū na nche; na-ekpekwanu ekpere mgbe niile, ka unu nwee ike igbalahu ihe ndi a niile gaje imezu, nwekwaa ike iguzo n'ihu Nwa nke Mmadu ahū."

Ozioma nke Oseburuwa.

Ukwe Mbata

Chineke m, ebulitere m Gi mmuo m elu. Atukwasara m Gi obi. E kwela ka ihere mee m. E kwela ka ndiio m chigbuo m n'ochi, maka na enweghi onye na-atukwasa gi obi ihere na-eme.

Ekpere Mmeghe

Chineke ji ike niile, biko mubaa ike ezi omume nke ndi kwerenu. Mgbe Kristi, Onye Nzoputa anyi ga-abia, ka anyi were obi na-anu oku na ezi oru nabata Ya. Ka anyi bu ndi I doro nso nweta onodu kwesiri ekwesiri n'aka nri Kristi n'alaeze eluigwe. Site na Dinwenu anyi..

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (2:1-5)

Nke a bu ihe Aizaya nwa Amoz huru gbasara Juda na Jerusalem. Oge na-abia mgbe ugwu nke ulonso nke Oseburuwa ga-adi elu karichaa ugwu niile, a ga-ewelikwa ya elu karia ugwu nta niile. Mba niile gana-asoba na ya di ka mmiri. Otutu ndi mmadu ga-abiakwa na-asi, "Bianu ka anyi rigoo n'ugwu nke Dinwenu, bu ulo nso Chineke nke Jekob; ka o kuziere anyi uzo ya, ka anyi nwee ike iga ije n'uzo ya." N'ihina site na Zayon ka iwu ahū ga-esi abia, okwu nke Onyenweanyi ga-esikwa na Jerusalem bia. O ga-abu onyeikpe nke mba niile, o ga-edoziiri otutu mmadu esemokwu n'etiti ha. Ha ga-eji mmaagha ha kpuo ugu, werekwa ube ha kpuo nko. Mba obula agaghi ebusokwa mba ozo agha, nke ha ga-enwe mmuo ibu agha. O, ulo Jekob, bianu ka anyi na-aga n'ihe nke Onyenweanyi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.122:1-2,4-5,6-9.(Az.1)

Aziza: Anuri juru m obi mgbe m nuru ka ha kwuru si, "Ka anyi gaa n'ulo nke Chineke".

1. I rejoiced when I heard them say: 'Let us go to God's house.' And now our feet are standing within your gates, O Jerusalem. (R.)
2. Jerusalem is built as a city strongly compact. It is there that the tribes go up, the tribes of the Lord. (R.)
3. For love of my brethren and friends I say: 'Peace upon you!' For love of the house of the Lord. I will ask for your good. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (13:11-14)

You know 'the time' has come: you must wake up now: our salvation is even nearer than it was when we were converted. The night is almost over, it will be daylight soon - let us give up all the things we prefer to do under cover of the dark; let us arm ourselves and appear in the light. Let us live decently as people do in the daytime: no drunken orgies, no promiscuity or licentiousness, and no wrangling or jealousy. Let your armour be the Lord Jesus Christ; forget about satisfying your bodies with all their cravings.

This is the word of the Lord

Alleluia, alleluia! Ps. 84:8

Let us see, O Lord, your mercy and give us your saving help. Alleluia! **Gospel**

A reading from the holy Gospel according to Matthew (24:37-44)

Jesus said to his disciples: 'As it was in Noah's day, so will it be when the Son of Man comes. For in those days before the Flood people were eating, drinking, taking wives, taking husbands, right up to the day Noah went into the ark, and they suspected nothing till the Flood came and swept all away. It will be like this when the Son of Man comes. Then of two men in the fields one is taken, one left; of two women at the millstone

1. Añuri juru m obi mgbe m nuru ka ha kwuru si, "Ka anyi gaa n'ulo nke Chineke". Ugbu a, anyi kwuzi n'onuuzo ama gi, O Jerusalem. (Az.)
2. A ruru Jerusalem dika obodo e jikotara onu nke oma. O bu na ya ka agburu niile na-aga, agburu nke Izrel. (Az.)
3. N'ih i umunna m na ndi enyi m, ana m asi: "Udo diri gi!" N'ih i ulo nke Onyenweanyi na Chineke anyi, aga m achọ maka odimma nke gi. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (13:11-14)

Unu ma ihe oge ugbu a bu: Na oge elekere eruola ka unu teta n'ura, n'ihina oge nzoputa anyi di nso ugbu a karia mgbe anyi bidoro kwere. Chi ejimiela ugbu a; chi obubo adila nso. Ka anyi yipu uwe oru nke ochichiri, ma yiri ngwaagha nke ihe. Ka anyi na-ejegarinu dika o kwesirila anyi, dika ndi na-akpaghari n'ehihie. O bughi n'igba egwu ruu inyi, mobu inubiga mmanya oke; O bughi n'ikwaiko, na imefe ihe uwa a oke. O bughi n'esemokwu na ekworo. Kama yikwasanu Dinwenu anyi Jesu Kristi ka uwe. Unu enyekwala ahụ unu ohere inweta ihe niile na-agu ya.

Okwu nke Oseburuwa.

Aleluya, aleluya! Abi. 84:8

Onyenweanyi, mee ka anyi hu ebere Gi. Nyekwa anyi enyemaka nzoputa Gi. Aleluya! **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (24:37-44)

Jesu gwara ndi na-eso uzo ya si: Otu o di n'ubochi nke Noa otu ahụ ka o ga-adị n'obibia nke nwa nke mmadu. Dika ha si na-eri na-anu, na-alukorita di na nwunye n'ubochi ndi ahụ tupu oke ide mmiri ahụ, ruo n'ubochi Noa banyere n'ugbo. Ha amataghi ihe na-emenu ruo mgbe oke ide ahụ biara kpochapu ha niile. Otu ahụ ka obibia nke nwa nke mmadu ahụ ga-adị. Mgbe ahụ mmadu abuo ga-anoro oru n'ubi, a kporo

grinding, one is taken, one left.

‘So stay awake, because you do not know the day when your master is coming. You may be quite sure of this, that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect.

This is the Gospel of the Lord.

Prayer Over The Offerings

Acept, we pray, O Lord, these offerings we make, gathered from among your gifts to us, and may what you grant us to celebrate devoutly here below, gain for us the prize of eternal redemption. Through Christ our Lord.

Communion Antiphon

The Lord will bestow his bounty, and our earth shall yield its increase.

Prayer After Communion

May these mysteries, O Lord, in which we have participated, profit us, we pray, for even now, as we walk amid passing things, you teach us by them to love the things of heaven and hold fast to what endures. Through Christ our Lord.

otu, hapu nke ozo. Umunwaanyi abuo ga-anoro na-akwo oka n'igwe, a ga-akporo otu, hapu nke ozo.

‘Na-echenu nche, n'ihina unu amaghi n'ubochi Onyenwe unu ga-abia. Matanu nke a, o buru na nna nwe ulo matara oge abali onye ohi ga-eji bia n'ulo ya, o garala amu anya na-eche nche. O gaghi ahapu ulo ya ka a kwaa ya. N'otu aka ahụ unu onwe unu ga-adị njikere n'ihina nwa nke mmadu ga-abia n'oge unu atughi anya ya.

Ozioma nke Oseburuwa

Ekpere Nhunye

Nara, anyi na-ario, O Dinwenụ, onyinye ndi a, anyi sitere n'onyinye giga kpokoba, ma mee ka ihe ndi ahụ I kwere ka anyi were nsopuru eme mmemme ha n'elu uwa nke a, nwetara anyi ugwo nke nzoputa ebighiebi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi ga-emere anyi amara ya, uwa ga-amiputakwa otutu mkpuru.

Ekpere A Natachaa Oriri Nso

Ka iheomimi ndi a, O Dinwenụ, nke anyi ketarala oke n'ime ha, baara anyi uru, anyi na-ario, n'ihina obunaadi ugbua, anyi na-aga njem n'etiti ihe ndi na-agafe agafe, I na-esitena ha akuziri anyi ihu ihe nke eluigwe n'anya ma jidesie aka ike n'ihe di okputorokpu. Site na Kristi Onyenweanyi.



Theme: Be Watchful And Prepared

Matt. 24: 42; Matt. 25: 13; Lk. 21: 34-36; Rom. 13: 11,

1 Cor 16: 13; 1 Pet. 5: 8; 1 Thess. 5: 6; Rev. 3: 2

CCC: 668-677; 2725-2733

Holy Hour

THE EUCHARIST: MEDICINE OF IMMORTALITY



Exposition of the Blessed Sacrament PROGRAM

First Readings: 1 Kings 19:3-9

5 Minutes for Reflection

Responsorial Scriptural Verses [Ekwee Azaa] (See Page 2)

Second Reading: Romans 6:1-8

5 Minutes for Reflection

The Gospel: John 6:52-58

Homily

5 Minutes Silence

Intercessions (See Page 2)

Litany of the Holy Souls (See Page 3)

Conclusion with Benediction

INTRODUCTION

In today's Holy Hour taking place in the month of November dedicated to the faithful departed, we meditate on the Eucharist as 'medicine of immortality', to borrow the phrase of St Ignatius of Antioch (AD30-107). Believing in the Real Presence of Christ in the Eucharist that enacts his death and resurrection, St Ignatius said that the Eucharist is the antidote we take in order not to die but to live forever. Jesus is the divine and trusted Physician with "medicine" to heal our souls' infirmities, restoring us to holiness and glory. By reconciling us with God and with one another, the Eucharist deepens the love of Christ in us that guarantees peace and joy in the Holy Spirit. Because of his belief that the immolated Christ consumed in the Eucharist confers the gift of immortality, Ignatius was not afraid of martyrdom, but gladly welcomed it, deeply desiring to be immolated as the Eucharistic Lord, saying, "I am God's wheat, and I am being ground by the teeth of the wild beasts, so that I may prove to be pure bread."

RESPONSORIAL SCRIPTURAL VERSES

Aziza: Maka ndị kwere na gị, ndụ anaghị enwe njedebe, ọ bụ mgbanwo ka a na-agbanwo ya.

1. N'ihina mgbe ọbụla unu na-eri achicha ahụ, na-añukwa iko nke a, unu na-ekwusa ọnwụ Onyenweanyị ruo mgbe ọ ga-abịa ọzọ. (1 Ndi Kọrint 11:26). **Az./**

2. A dị m njikere ruo n'iji m chuo ja, oge ụla m ezuola. Aluola m ezigbo ọgụ, agbaruola m ọso ahụ n'isi, akwudosiela m ike n'okwukwe. Site ugbo a edoberela m okpu eze nke eziumume, nke Onyenweanyị, ezi onye ọkaikpe ga-enye m n'ubochi ahụ. (2 Timoti 4:6-7). **Az./**

3. Mụ onwe m bụ onye mkporo nke Dinwenụ, na-ariọ unu, ka unu bie ndụ kwesiri ọkpukpo nke a kporo unu. Werekwanu idi umeala niile, idi nwayo na ndidi na-anaranu ibe unu n'ihunanya. (Ndi Efesus 4:1-2). **Az./**

4. Kedụ maka onwe anyi, gini mere anyi ji etinye onwe anyi n'ihe egwu oge ọbụla? N'igwa unu eziokwu, umunna m ana m ezute ọnwụ m kwa ubochi! Ihe m ji kwuputa nke a bụ n'ihina isi nke m ji unu anya n'ime Jesu Kristi Onyenweanyị. O buru na Chineke agaghị eme ka ndi nwuru anwu si n'onwu bilie, "K'anyi rienu, ñu, n'ihina echi anyi ga-anwu." Unu ekwela ka e dubie unu ọzọ! N'ihina "Otu qjoo na-emebi omume oma. (1 Ndi Kọrint 15:30-33). **Az./**

5. Anyi di ndu, anyi diiri Dinwenụ. Anyi nwuo anwu anyi nwuru Dinwenụ. Ya bu, ma anyi di ndu ma anyi nwuru anwu, anyi bu nke Dinwenụ. Ihe mere Kristi ji nwuo dikwa ndu ọzọ bu nke a: Ka O were buru Dinwenụ nke ndi di ndu na nke ndi nwuru anwu. (Ndi Rom 14:8) **Az./**

INTERCESSIONS

Aziza: Ka ihe mmeri gi di ebighiebi chakwasị anyi, Onyenweanyị,
ka anyi were goriwe na gi!

1. Kristi bu onye mbu nke si n'onwu bilie, burukwa onye ahụ mere ka ahụ anyi dara ada gbanwo, iji kwerezie n'odudu mmuo nke ya di n'ime mmadu. Onyenweanyị, mee ka sitena ndu ekpere, ka anyi na-anu onu gi ma na-esokwa uzọ gi, ka mmuo anyi na Mmuo Nso, Onye bu enyemaka na-adighi ike anyi, malite igbakota akaebe onu na anyi bu umu Chineke. Anyi ario gi, Dinwenụ. **Az./**

2. Onyenweanyị Jesu, I bu dibia ndi niile kwetara n'ahu adighi ha ma na-achokwa ogwugwo nso n'aka gi. I sikwara n'oriri nso ebelata agu ime njo were enye anyi mbe nke ndu ebighiebi. Biko mee ka anyi na-anabata

ogwugwo ọ́ria nke mmuọ anyị nwegara, ka anyị were gbakee n'onyinye amara nke Mmuọ Nsọ, ịjị biwe ndu anwu anwu n'ime gi. Anyi ario gi, Dinwenu. **Az./**

3. N'oriri aja nke Yuharistia ka anyi na-ezute gi, O Kristi onye bu Dinwenu nke ndi di ndu na ndi nwuru anwu. Onyenweanyi, mee ka okwukwe anyi sie ike na mmeri I meririla onwu na onwu ebighiebi, ka ujo onwu niile laa, ka anyi nwere onwe anyi na nkwa I kwere anyi, were kwuputa ngozi ahụ ichuterela anyi sitena Muọ Nsọ, ịjị gosi idi ike nke ebube gi. Anyi ario gi, Dinwenu. **Az./**

4. Onyenweanyi, mee ka anyi biwe ndu nzoputa gi maliterela sitena Iwereahu na Ngabiga nsọ gi n'elu uwa, ndu I siri n'okwu gi na amanso gi azulite n'ime anyi. Mee, ka anyi na-eme mmemme Yuharistia, ka olile anya anyi maka mbiaghachi ozo gi na-abawanye, ịjị malite ugbo a ibiwe ndu ahụ ga-abia n'uju n'obi Nna anyi Chineke. Anyi ario gi, Dinwenu. **Az./**

5. Onyenweanyi, I kwuru na o buru na-anyi soro gi nwuo, anyi ga-esoro gi dikwa ndu. Mee ka anyi na-eche ahụ anyi n'ihu gi dika aja di ndu, sitena ịjị omiiko anagide mmadu ibe anyi, nyana oru eberega. Ka anyi na-anara oririaja gi eri, nye anyi mmuọ gi ibu iheaja maka nzoputa ndi mmadu. Anyi ario gi, Dinwenu. **Az./**

6. Anyi eche gi n'ihu mkpuruobi umunne anyi gara aga. Oge ha no n'uwa, ezi okwukwe bu ihe jikoro anyi na ha. I jiri mmiri baptism likota ha na gi, werekwa oriri nsọ gi gbaa ha ume. Ugbo a, mejuzie nkwa gi na onye riri ahụ gi ma nkwaga obara gi, ga-enwe ndu ebighiebi. Anyi ario gi, Dinwenu. **Az./**

LITANI NKE MKPURUOBI NDI NO NA POGATRI

Oseburuwa mee ebere,

Kristi mee ebere,

Oseburuwa mee ebere,

Kristi nuru olu anyi,

Chukwu Nna nke Eluigwe, **Meere mkpuruobi ndi kwerenu gara aga ebere.**

Chukwu Nwa onye mgbaputa nke uwa, **Meere mkpuruobi ndi kwerenu gara aga ebere.**

Chukwu Muo nsọ, **Meere mkpuruobi ndi kwerenu gara aga ebere.**

Atonotu di ngozi, Otu Chukwu, **Meere mkpuruobi ndi kwerenu gara aga ebere.**

Maria di aso, **Riobara mkpuruobi ndi kwerenu gara aga aririo.**

Nne nke Chukwu di aso

Maikele di aso

Gabriel di aso

Unu ndi mmuoma na ndi isi mmuoma niile di aso

Jon Baptisti di aso

Josef di aso

Unu ndi nnaukwu na ndi amuma niile di aso

Pita di aso

Pol di aso

Jon di aso

Unu ndi umuazu na ndi na-ekwusa ozioma di aso

Stivin di aso

Lorinsi di aso

Unu ndi niile egburu egbu n'ihu okwukwe di aso

Grigori di aso

Ambrus di aso

Riobara mkpuruobi ndi kwerenu gara aga aririo.

Unu niile ndi ncheaturu na ndi na-ekwuputa okwu Chukwu di aso
Meri nke Magdala di aso
Katirin di aso
Unu ndi vejin na ndi ajadu niile di aso
Ndi nsọ nke Chukwu niile

Meere anyi ebere, **Wepu opipia diiri ha, Dinwenu,**
Meere anyi ebere, **Nuru aririo ha, Dinwenu.**
N'ajo ihe niile – **Zoputa ha, Dinwenu**

N'iwe gi di oku
N'uzuzu oku ebighiebi
N'ogige nke onyinyo onwu
Site n'itu ime Nne gi di aso na-ejighi njo
Site n'omumu gi

Site n'aha gi kachasi nsọ
Site n'ubara omijiko ebere giga
Site n'ahuhuonwu gi kachasi di ilu
Site n'onya giga kachasi nsọ
Site n'obara gi kasi oke onu

Site na onwu gi kasi ihere, I si na ya merie onwu nke anyi
Anyi bu ndi njo, **Anyi na-arifo gi biko, nuru olu anyi**

O, Gi bu onye toghapuru nwanji ome njo n'agbu njo ya ma zakwaa ekpere nke
ezigbo onye oshi kpere.

Ka I toghapu mkpuruobi ndi nne na nna, ikwu na ibe na ndi enyemaka anyi nwuru
anwu n'agbu njo ha na ahuhu diiri njo ha.

Ka I mee k'ubochi nleta mkpuruobi ndi no na pogatri bia oso oso, bu ndi no n'agbu
nke iruaju, ma duruokwaa ha n'ala nke udo di ebighiebi.

Ka Imee k'oge nnucha mkpuruobi ndi no na pogatri di nkenke ma werekwa mmasi
nabata ha n'ebe obibi gi di nsọ, ebe ihe obula ruru aru apughi ibata.

Ka site n'ekpere na oru-eberega nke Nzuko gi, ma o kachasi site n'aja enweghi atu
nke ekwuaja gi di nsọ, ka I nabata ha n'ulokwu ezumike were weta olileanya ha
nwere n'uju di ebighiebi, Gi Nwa nke Chukwu.

Nwaturu nke Chukwu, Onye na-ekpochapu njo nke uwa, **Nye ha ezumike ebighiebi.**

Nwaturu nke Chukwu, Onye na-ekpochapu njo nke uwa, **Nye ha ezumike ebighiebi.**

Nwaturu nke Chukwu Onye na-ekpochapu njo nke uwa, **Nye ha ezumike ebighiebi.**

Kristi nuru olu anyi, **Kristi nuru aririo anyi**

Onyenweanyi mee ebere, **Onyenweanyi mee ebere.**

Kristi mee ebere, **Kristi mee ebere.**

Onyenweayi mee ebere, **Onyenweanyi mee ebere.**

Nna anyi no n'eluigwe.... (to be recited by all)

Ekwela ka anyi kwenye na nlanye, **Ma zoputa anyi n'ajo ihe**

N'onu uto ama nke oku ala mmuo, **Zoputa mkpuruobi ha, O Dinwenu**

Ka ha zuru ike na ndokwa, **Amen.**

Dinwenu, nuru aririo m, **Ka mkpu akwa m ruo gi nti.**

K'anyi rio aririo

O Chukwu, Onye okike na Onye mgbaputa nke ndi niile kwerenu, nye
mkpuruobi umu odibo Gi hapugoro uwa a ntoghapu nke njo haga, ka
site n'aririo na ekpere anyi, ka ha nweta mgbaghara, nke ha na-atu anya ya
mgbe niile. O bu na Nwa gi, Jesu Kristi, ka nchekwube mbilitenonwu di
ngozi si chawaputa n'ebe anyi no. Zidata Mmuo gi n'obi anyi ka anyi bu ndi
na-ekwuputa onwu na mbilitenonwu Kristi n'aja Missa malite iwere onwe
anyi achuru gi aja obi loghara elogha, iji buru ndi akaebe idi ike nke ebere gi
na idi nsọ gi n'uwa niile. Site na Kristi Dinwenu anyi. **Amen.**

HYMNS

Otu Onyenweanyi Jikoro Mu na Gi

*Refrain: Otu Onyenweanyi, otu okwukwe na Baptism,
otu Chineke bu Nna jikoro mu na gi!*

1. N'ime otu mmuo nke Chineke, na njiko udo nke Chineke, k'anyi ji na-ekwe na-asị. R/
 2. N'ime otu ahụ ka akporo anyi. N'ime otu nchekwube anyi ahụ bu Kristi Onyenweanyi, k'anyi ji na-ekwe na-asị. R./
 3. Ka mmuo Kristi nwanne m si n'aka ya bu Kristi nye anyi ike k'anyi wee na-ekwe na-asị. R./
- a. Si N'igwe Bia
Chukwu Onye kere'anyi
Lote ihe I kwere anyi na nkwa
Si n'igwe bia leta anyi
Chukwu were oso bia.
- b. Si n'igwe bia leta uwa,
Echekwala Nwa nke Chukwu.
Ka I zoputa anyi n'ahuhu,
Ajo mmuo na-efeghari,
Ka O wre mee ka anyi laa n'iyi,
Were ebere lote anyi,
Chukwu were oso bia.
- c. Si n'igwe bia Nwa nke Chukwu,
Gaa leta ndi no n'ahuhu,
Ndi niile no n'ochichiri.
So Gi ga-akuziri anyi,
Uzo a ga-eso wee ru n'elu,
So Gi ga-enyere anyi aka,
Chukwu were oso bia.
- d. E wela iwe Nna nke ebere,
Ezie njo anyi hiri nne,
Ha ga-anyido anyi ebebe?
O na-ewute anyi n'obi,
Ka anyi si agahie n'uzo Gi,
Loghaa Chukwu lete anyi.
Chukwu were oso bia.
- e. Nweenu ndidi dibenu obi,
Chukwu Onye Okike nke uwa,
Dinwenu unu n'onwe ya ga-abia,
Munwa, Onye kere unu,
Munwa ga-abia tawa ahuhu,
Mu na Onwe m ga-abu nzoputa,
Chukwu nke unu ga-abia.



PICTURES
from
NICCSJ
NICCSJ October Mass-Grandparents Sunday

CONTACTS:

Fr. James Okafor, Chaplain

Telephone :-1408-500-8218

Email : james.okafor@dsj.org

Chris Elias, Chairman

Telephone :+1408-505-6696

Email : eliascc@hotmail.com

Mr. William IK Eya-Director of Liturgy

Email : eyaikw@yahoo.com

Telephone :+1 4083157118