



**NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)**

# **Monthly Bulletin** **OCTOBER 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#*

## **OCTOBER NOVENA**

**Novena to St. Jude**

**Monday, October 20th to Tuesday October 28th 2025**

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

**Visit our website for details!**

**[www.niccsanjose.org](http://www.niccsanjose.org)**

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**MARANATHA BULLETIN**  
Publication of Catholic Diocese of  
Ekwulobia, Nigeria  
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## **Our Lady, Queen and Patroness of Nigeria**

**M**ary, our Queen is the Patroness of our country, Nigeria, seconded as Patron by St. Patrick of Ireland. Entrusted to Mary's maternal care, Nigeria will emerge more united and prosperous.

Let us pray to Mary, Mother of good counsel and seat of wisdom, to guide our leaders and citizens on the path of truth, justice and peace, and protect our Church from the onslaughts of neo-paganism, Islam and modernity.

### **Entry Antiphon**

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

### **Ukwe Mbata**

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

### **Collect**

**O** God, who give us the joy of honouring Our Lady, Queen of Nigeria, as mother of divine hope and communion; grant that, with the help of her intercession we may always work for peace and reconciliation in this world and come to share the fullness of your grace. Through our Lord.

### **Ekpere Mmeghe**

**O** Chineke, onye na-enye anyi oñu nke isopuuru Nne anyi, Ezenwanyi nke Naijiria, ka nne nke olileanya di nso na ezi mmekorita; mee ka, site n'enyemaka ariiro ya ka anyi na-aruru mgbe niile maka udo na ndoziagbata ndi mmadu n'ime uwa a, were biakwa keta oke n'uju amara gi. Site na Dinwenụ anyi.

### **First Reading**

A reading from the prophet Isaiah (11:1-10)  
**A** shoot springs from the stock of Jesse, a scion thrusts from his roots: on him the spirit of the Lord rests, a spirit of wisdom and insight, a spirit of knowledge and of the fear of the Lord. (The fear of the Lord is his breath). He does not judge by appearances, he gives no verdict in hearsay, but judges the wretched with integrity, and with equity gives a verdict for the poor of the land. His word is a rod that strikes the ruthless, his sentences bring death to the wicked. Integrity is the loincloth round his waist, faithfulness the belt about his hips. The wolf lives with the lamb, the panther lies down with the kid, calf and lion cub feed together with a little boy to lead them. The cow and the bear make friends, their young lie down together. The lion eats straw like the ox. The infant plays over the cobra's hole; into the viper's lair, the young child puts his hand. They do no hurt, no harm, on all my holy mountain, for the country is filled with the knowledge of the Lord as the waters swell the sea. That day, the root of Jesse shall stand as a signal to the peoples. It will be sought out by the nations and its home will be glorious.  
The word of the Lord.

### **The Ogugu Nke Mbu**

The ogugu ewetara n'onye amuma Aizaya (11:1-10)  
**O**me ga-esi n'ukwu osisi nke Jesse puta, alaka ga-etoputa na mgborogwu ya. Mmuo nke Oseburuwa ga-adakwa ya, mmuo nke amamihe na nghota, mmuo nke ndumodu na ike, mmuo nke omuma na egwu nke Chukwu. Itu egwu nke Chukwu ga-abu ihe na-atọ ya uto. O gaghi eji naani ihe anya na-ahu kpee ikpe, nke a ga-eji naani ihe o nuru na nti wee kpebie okwu. Kama eziomume ka o ga-eji kpeere ndi ogbenye ikpe; o ga-enye ndi di umeala n'uwa ikpe nkumoto; Okwu ya ga-abu mkpara igwe ga-akutu uwa, ikpe ya ga-ewetara ndi ajo mmadu onwu. Eziomume ga-abu akwa o ma n'ukwu ya, ikwudosiike ga-abu aji o kere n'ukwu ya. Nkita ohia na umuaturu ga-ebe otu ebe, agu na umu ewu ga-ebe otu ebe, agu na umu ewu ga-edina. Nwa ehi na odum na nwa odum ga-anokwa otu ebe; Obere nwa ga na-edu ha; Ehi na edi ga na-edina otu ebe; odum ga na-ata ahijia ka ehi. Nwa na-anu ara ga-egwu egwu n'onu agwo nwa na-eto eto gamanye aka n'onu agwo ajuala. Ha agaghi emebi mobu meruo mmadu ahụ n'elu ugwu m di nso, n'ihina uwa ga-ejuputa n'amamihe nke Chineke, dika otu mmiri si juputa n'osimiri. N'ubochi ahụ, mgborogwu nke Jesse, ga-akwuru dika ihe akara n'ihu mmadu niile. Mba niile ga-achoba ya, ebe obibi ya ga-adi ebube.  
Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 72:1-2. 7-8. 12-13, 17 (R.v. 7)**

**Response: In his days justice shall flourish and peace till the moon fails.**

1. O God, give your judgement to the king, to a king's son your justice, that he may judge your people in justice and your poor in right judgement (R.)
2. In his days justice shall flourish and peace till the moon fails. He shall rule from sea to sea, from the Great River to earth's bounds (R.)
3. For he shall save the poor when they cry, and the needy who are helpless. He will have pity on the weak and save the lives of the poor (R.)
4. May his name be blessed forever and endure like the sun. Every tribe shall be blessed in him, all nations bless his name. (R.)

### **Second Reading**

A reading from the letter of St. Paul to the Ephesians (2:13-22).

**B**ut now in Christ Jesus, you that used to be so far apart from us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility. Later he came to bring the good news of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in the one Spirit our way to come to the Father.

So you are no longer aliens or foreign visitors: you are citizens like all the saints, and part of God's household. You are part of a building that has the apostles and prophets for its foundations, and Christ Jesus himself for its main cornerstone. As every structure is aligned on him, all grow into one holy temple in the Lord; and you too, in him, are being built into a house where God lives, in the Spirit.

The word of the Lord.

**Alleluia, alleluia! Lk. 1:28**

**R**ejoice, so highly favoured! The Lord is with you. Of all women you are the most blessed. Alleluia!

**Abuoma na Aziza: Abu. 72:1-2.7-8.12-13.17. (Az.7)**

**Aziza: N'oge ya eziomume ga-achawaputa, udo ga-adikwa ruo na njedebe uwa.**

1. Nye eze ikpe nkwmoto gi, O Chineke, nyekwa nwa eze eziomume nke gi, ka o were nwee ike ichi ndi nke gi n'uzo ziri ezi, nyekwa ndi ogbenye ikpe ziri ezi. (Az.)
2. N'oge ya eziomume ga-achawaputa, udo ga-adikwa ruo na njedebe nke uwa. Alaeze ya ga-esi n'osimiri ruo n'osimiri, bido na mmiri ruo n'isi ngwucha nke uwa. (Az.)
3. O ga-atohapu onye ogbenye kpokuru ya, na ndi niile choro enyemaka ya. O ga-emere ndi ogbenye na ndi esighi ike ebere, na azokwa ndu ndi no na mkpa. (Az.)
4. Ngozi diri aha ya ebebe, ka o digide dika anyanwu, ka agburu niile di n'uwa nweta ngozi na ya, ka mba niile kpooy anye di ngozi (Az.)

### **The Ogugu Nke Abu**

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Efesus (2:13-22).

**U**gbu a n'ime Jesu Kristi, unu bu ndi nobu n'ebe di anya ka e wedeberela nso n'ime obara Kristi. Ya bu udo anyi, onye merela anyi ka anyi buru otu ma kwatuokwa mgbidi nkewa nke na-eweta iro. O sitere n'ahu ya weta n'isi njedebe, iwu na atumaatu nke ndi Juu, ka o wee ji mmadu abuo ahụ meputa otu mmadu ohuru n'ime onwe ya, si n'uzo di otu a na-eme ka udo di. N'uzo di otu a ka o ga-esi kpeziere anyi na Chineke site n'obe ya, wetakwa n'isi njedebe, iro di n'etiti ha abuo. O biakwara kwusaara unu ndi no ebe di anya na unu ndi no nso, ozioma nke udo. O bu site na ya ka anyi ji nwee ike n'ime otu Mmuo ahụ, ibiakwute Nna.

Ya bu unu esorola ndi nso buru ndi a muru n'ala, n'ezinulo Chineke; nke a rukwasara n'elu ntoala nke umuazu na ndiamuma, nke Jesu Kristi n'onwe ya bu okwute ntoala ya. O bu n'ime ya ka ihe ndi a niile jikotara onu, too, wee buru ulonso n'ime Dinwenu. N'ime ya ka a runyekwara unu dika ebe obibi nke Chineke n'ime mmuo.

Okwu nke Oseburuwa.

**Alaluya, alaluya! Luk. 1:28**

**E**kele, i juputara na grasia, Oseburuwa nonyeere gi. I di ngozi n'etiti umunwaanyi niile. Alaluya!

## Gospel

A reading from the holy Gospel according to Matthew (2:13-15, 19-23)

After the wise men had left, the angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother with you, and escape into Egypt, and stay there until I tell you, because Herod intends to search for the child and do away with him." So Joseph got up and, taking the child and his mother with him, left that night for Egypt, where he stayed until Herod was dead. This was to fulfil what the Lord had spoken through the prophet:

I called my son out of Egypt. After Herod's death, the angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother with you and go back to the land of Israel, for those who wanted to kill the child are dead." So Joseph got up and, taking the child and his mother with him, went back to the land of Israel. But when he learnt that Archelaus had succeeded his father Herod as ruler of Judea he was afraid to go there, and being warned in a dream he left for the region of Galilee. There he settled in a town called Nazareth. In this way the words spoken through the prophets were to be fulfilled: He will be called a Nazarene.

The Gospel of the Lord.

## Prayer of the Faithful

### Opening Prayer

God our Father, our strength in adversity, our health in weakness, our comfort in sorrow, hear the prayers of your people and be merciful to them.

### For the Church

That God may guide her leaders, especially the Pope, the Cardinals, the Bishops, and the Priests that they may be compassionate in leading the flock entrusted into their care and realize that their role is that of a servant and not that of a master, for this we pray O Lord.

### For Civil Needs

That God of Providence may inspire our leaders to evolve concrete strategies to cater for the needs of our society, so that peace, security and progress will be achieved, for this we pray O Lord.

### For The Citizens of Our Country Nigeria

That our people may always keep in mind that God loves them and expects that his people ought to love one another, so that this

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (2:13-15, 19-23)

Mgbe ndi amamihe ahụ labara mmuṣoma nke Onyenweanyi biakwutere Josef na nro si ya, "Bilie, kporo nwata ahụ na nne ya gbaga Ijpt. Noro ebe ahụ, ruo mgbe m ga-agwa gi, n'ihina Herod bu n'uche icho nwata-kiri ahụ ka o gbuo ya." Josef biliri kporo nwata ahụ na nne ya n'ime abali gbaga Ijpt. O no ebe ahụ ruo mgbe Herod nwuru. Nke a bu iji mejuputa ihe Dinwenu kwuru site n'onu onye amuma si, "Esiri m n'Ijpt kpoputa nwa m."

Mgbe Herod nwuru, mmuṣoma nke Onyenweanyi biakwutere Josef na nro n'Ijpt si ya, "Bilie, kporo nwata ahụ na nne ya laghachi n'ala Izrel, n'ihina ndi choro igbu ya anwuola." O biliri kporo nwata ahụ na nne ya laghachi n'ala Izrel. Ma mgbe Josef nuru na Akaeleus anochiele anya nna ya Herod dika eze Judia, egwu turu ya iga ebe ahụ. Ebe o bu na a doola ya aka na nti na nro, o gara biri na Galili, n'obodo a na-akpo Nazaret. Nke a bu iji mejuputa ihe ndi amuma kwuru si, "A ga-akpo ya onye Nazaret."

Ozioma nke Oseburuwa.

## Ekpere nke ndi Kwerenu

### Ekpere Mmeghe

Chineke Nna anyi, ike anyi n'oge nhusianya, ahụ ike anyi n'adighiike, ntasijobi anyi n'uru, nuru aririo ndi nke gi, meere ha ebere.

### Maka Nzuko

Ka Chineke dube ndi ndu nzuko, o kacha Pop, ndi Kadinal, ndi Bishop, na ndi Ukochukwu niile, ka ha na-enwe omijiko n'iduzi igwe aturu ahanyere ha n'aka, were nabata oru ha obuighi ka nnaukwu kama ka odibo. Anyi ario gi, Dinwenu.

### Maka Mkpa Obodo

Ka Chineke onye Nhazi ihe niile tuziere ndi ndu obodo aka iweputa usoro apiri aka iji leba anya na mkpa diiri obodo anyi, ka e were nweta udo, nchedo na oganijihu. Anyi ario gi, Dinwenu.

### Maka ndi Obodo anyi Naijiria

Ka ndi obodo anyi na-ebu n'obi na Chineke huru ha n'anya, na-atu anya na ha onwe ha ga-ahukwa mmadu ibe ha



love of God may reach each and every citizen of this great nation which God had endowed with abundant natural and mineral resources, for this we pray O Lord.

*For the Sick and Needy in Our Society*

**T**hat the sick among us will receive healing, the needy, those suffering, especially the poor, orphans, widows and the marginalized, that the Lord who loves people in this condition will meet them at their point of need; for this we pray O Lord.

*For Our Departed Brothers and Sisters*

**T**hat our God who is Lord both of the living and the dead will look with mercy and compassion on all the departed of our country Nigeria, especially those who paid the supreme price in active service of their father land either here in the country or in foreign mission and grant them eternal rest, for this we pray O Lord.

*Closing Prayer*

**A**ll powerful and ever-living God, your people have presented their praises and petitions to you in humility. Through the intercession of our Lady, Queen of Nigeria hear and answer the prayers of your children. We ask this through Christ our Lord.

**Prayer Over The Gifts**

**R**ecieve, O Lord, with these offerings the prayers of your people that, through the intercession of Our Lady, Queen of Nigeria, they may confer on us the gifts of true justice and lasting peace. 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, almighty and eternal God, and to praise, bless and glorify your name on the solemnity of the Blessed Virgin Mary, Queen of Nigeria. For by the overshadowing of the Holy Spirit she conceived your Only Begotten Son, and without losing the glory of virginity, brought forth into the world the eternal Light, Jesus Christ our Lord. Through him you gave us freedom in a land that is richly blessed with human and natural resources, so that we might serve you,

n'anya, uzo ihunaanya a ga-esi erute onye obula n'ime obodo a Chineke ji onyinye di ichie gozie. Anyi ario gi, Dinwenu.

Maka ndi Ahu adighii na ndi no na Mkpa

**K**a ndi ahụ adighii n'etiti anyi nata Kogwigwo, ka ndi no na mkpa, ndi no n'ahuhu, ma o kacha ndi ogbenye, ndi enweghi nne na mna, ndi ajadu na ndi niile a na-akpapu n'uso; ka Onyenweanyi na-ahụ ndi mmadu no n'onodu di otu a zute ha na mkpa ha niile. Anyi ario gi, Dinwenu.

Maka Ndi Umunne Anyi Nwuru Anwu

**K**a Chineke anyi onye bu Dinwenu nke ndi di ndu na ndi nwuru anwu lekwaso anya ebere were nwee omiiko n'aru ndi obodo anyi niile nwuru anwu, ma o kacha ndi nwuru ka ha na-agbara obodo anyi odibo ka ha no n'ala anyi ma o bu ka ha no na mba ozu. Anyi ario gi, Dinwenu.

Ekpere Mmечи

**C**hineke puru ime ihe niile di ebighiebi, ndi nke gi ji umeala ebutere gi otito na aririo ha. Site n'aririo nke Maria, Ezenweanyi nke Naijiria, nuru aririo umu gi ma zaa ha. Sitena Kristi Onyenweanyi.

**Ekpere Nhunye**

**N**ara, O Dinwenu, na onyinye ndi a ga, ekpere ndi nke gi, ka site n'aririo nke Nne anyi, Ezenwanyi nke Naijiria, ka ha hukwaso anyi onyinye nke ikpemkwumoto ziriezi and udo di okpu. Sitena Kristi Onyenweanyi.

**Malite Nnukwu Ekpere 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, Chineke ji ike niile, Onye di uwatuwa. O kwesikwara na anyi ga-eto gi, gozie gi, kwuputa oruma gi na mmemme nke Maria di Ngozi Vejin Okpu, Ezenwanyi nke Naijiria. Onye si n'ike nke Mmuo Nso wee tutu ime nke so otu Nwa gi, n'emeruighi ebube di okpu nke ibu vejin ya, Wee muputara uwa ihe di ebighiebi, Dinwenu anyi Jesu Kristi. Onye ndi Mmuooma si na ya na-eto ebubeeze gi, ikeochichi na-esekpuru gi, Ike nille na-ama jijiji n'ihu gi.

Our Creator, with grateful hearts,  
And so, with the Angels and all the Saints,  
we sing together the unending hymn of  
your glory  
as we acclaim:

### Communion Antiphon

**A**ll generations will call me blessed, for  
God has looked on his lowly  
handmaid.

### Prayer After Communion

**R**enewed by this heavenly  
Sacrament, we pray, O Lord our  
God, that we who honour our Lady,  
Queen of Nigeria, may follow Christ  
faithfully, provide for the needs of the  
Church, and work for a just and peaceful  
society, in unity of mind and heart.  
Through Christ our Lord.

### Solemn Blessing

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

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

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

**R./** Amen.

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

**R./** Amen.

Igwe na ike niile nke eluigwe na kwa Serafim  
di ngozi, jikotara aka onu na mmemme oke  
onu na-eto gi.

Anyi na-ario ka I kwe ka anyi tinyekwuo olu  
anyi na nke ha, were umeala na-eto gi na-asi:

### Ukwe Oriri Nso

**M**ba niile ga-akpo m onye di ngozi, n'ih  
na Chineke elego umeala nke  
nwaodibo ya.

### Aririo A Natachaa Oriri Nso

**K**a anyi nwetarala mgbanwo nke  
Sakramenti eluigwe a, anyi na-ario, O  
Dinwen Chineke anyi, ka anyi bu ndi na-  
asopuru Nne anyi, Ezenwanyi nke Naijiria,  
kwudosie ike iso Kristi, were gboo mkpa nke  
nzuko ga, biakwa were njikoonu nke echiche na  
obi ruo oru maka ikpemkwumoto na udo obodo.  
Sitena Kristi Onyenweanyi.

### Ngozi Puru Iche

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

**Qha/** Amen.

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

**Uko/** Unu biara taa ka unu sopuru Maria  
n'ubochi oriri ya. Ka unu juputakwa n'ofu  
nke Mmuo Nso na onyinye nke ulo unu di  
ebighiebi. **Qha/** Amen.

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

**Qha/** Amen.

## 2 October [Afor] Thursday of Week 26 (White)

### The Holy Guardian Angels (Memorial)

**T**he Guardian Angels are heavenly spirits assigned by God to watch over each and every  
human being on earth. Angels are servants and messengers from God. ("Angel" in Greek  
means messenger). The doctrine of angels is part of the Church's tradition.

Since the 17th century the Church has celebrated a Feast in October throughout the  
Universal Church to honour our Guardian Angels. God has charged His angels with the ministry  
of watching and safeguarding every one of His creatures, in view of their attaining eternal salvation.  
Their role is both to guide us to good thoughts, words and works, and to preserve us from evil.  
The company of Guardian Angels should inspire confidence and serenity at difficult moments.

### Entry Antiphon

**A**ngels of the Lord, bless the Lord,  
praise and exalt him above all  
forever.

### Ukwe Mbata

**N**di Mmuooma nke Oseburuwa, gozien  
Onyenweanyi, toonu ma jaanu ya mma  
karia ihe dum ebighi ebi.

## Collect

O God, who in your unfathomable providence are pleased to send your holy Angels to guard us, hear our supplication as we cry to you, that we may always be defended by their protection and rejoice eternally in their company. Through our Lord.

## First Reading

Reading from the book of Nehemiah (8:1-12)

When the seventh month came, all the people gathered as one man on the square before the Water Gate. They asked Ezra the scribe to bring the Book of the Law of Moses which the Lord had prescribed for Israel. Accordingly Ezra the priest brought the Law before the assembly, consisting of men, women and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law.

Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people - since he stood higher than all the people - Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered, 'Amen! Amen!'; Then they bowed down and, face to the ground, prostrated themselves before the Lord.

The Levites explained the Law to the people while the people remained standing. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then Nehemiah-His Excellency-and Ezra, priest and scribe (and all the Levites who were instructing the people) said to all the people, 'This day is sacred to the Lord your God. Do not be mournful, do not weep.' For the people were all in tear as they listened to the words of the Law.

He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.' And the Levites

## Ekpere Mmeghe

O Chineke, onye o masiri site na nzube gi echiche mmadu apughi ighotacha, izipu ndi Mmuoozi gi di nsọ ka ha na-azoga anyi, nuru ariro anyi mgbe anyi bekuru gi, ka a na-azo anyi site na nchedo ha, ka anyi were nrija ebighiebi n'otu ha. Site na Dinwenụ anyi.

## Ihe Ogugu Nke Mbu

Ihe ogugue wetaran akwukwo Nehemaya (8:1-12)

Mgbe onwa nke asaa biara ndi mmadu niile gbakoro dika otu onye n'ime ogige di n'ihu onuuzoama Mmiri. Ha gwara Ezra onye odeakwukwo ka o bute akwukwo iwu Mosis bu nke Oseburuwa nyere umu Izrel. Ezra onye ukochukwu butere akwukwo iwu n'ihu ogbako ahụ nwere ndi nwoke, ndi nwaanyi na ndi niile nwere ike ighota ihe a na-ako, n'ubochi mbu nke onwa asaa. O chere ogige ahụ di n'ihu onuuzoama Mmiri ihu wee guputa akwukwo iwu ahụ bido n'isi ututu ruo n'etiti ehie n'ihu mmadu niile. Onye obula n'ime ha gere nti nke oma n'ihe a na-aguputa n'akwukwo nke iwu a. Ebe Ezra no guputa okwu ndi a bu na nkwago osisi a ruu maka ya. Ndi guzo n'akuku aka nri ya bu Matitiya, Shema, Anaya, Yuraya, Hilliya, Maseiya. Ndi guzo n'akuku aka ekpe ya bu Pedaya, Mishel, Malkiya, Hashum, Hashbadana, Zekaraya na Meshulam. Ezra kwuru n'ihu ndi mmadu ahụ niile, meghee ya, mmadu niile kwuru oto. Ezra goziri Onyenweanyi Chineke kachasi elu, ndi mmadu niile no ebe ahụ chiliri aka ha abuo elu zaa si, "Amen, Amen." Ha kporo isi ala fee Chineke. Ndi Levai nyeere ndi mmadu aka ighota ihe a guputara n'akwukwo a bu, Jeshua, Bani, Sherebiya, Jamin, Akkub, Shabetai, Hodaya, Maseiya, Kelita, Agariya, Jozabad, Hanan na Pelaya. Ndi mmadu niile na-egekwa nti. Ha guputara ihe e dere n'akwukwo iwu nke Chineke, kowaakwa ya nke oma nke na ndi mmadu ghotachara ya.

Nehemaya onyeisi ochichi obodo, Ezra Onye ukochukwu na onye odeakwukwo ha na ndi Levai kuziiri ndi mmadu kwuo si, "Ubochi taa di nsọ nye Oseburuwa Chukwu unu, ya bu unu erula uju, unu ebela akwa," n'ihina ndi mmadu bere akwa mgbe ha nuru okwu niile nke iwu a. O gwakwara ndi mmadu si, "Laanu, gaa rie anu mara abuba, nuo mmanya di uto, ma wenu ufodu nye ndi enweghi ka o ha ha. Ubochi taa di nsọ nye Chineke anyi. Unu erula uju n'ihina anuri nke Chineke bu ike unu." Ndi

calmed all the people, saying, 'Be at ease; this is a sacred day. Do not be sad.' And all the people went off to eat and drink and give shares away and begin to enjoy themselves since they had understood the meaning of what had been proclaimed to them.  
The word of the Lord.

### **Responsorial Psalm: Ps. 18:8-11 (R. V.9)**

**Response: The precepts of the Lord gladden the heart.**

1. The law of the Lord is prefect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple. (R.)
2. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. (R.)
3. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth and all of them just. (R.)
4. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. (R.)

### **Alleluia, alleluia Ps 102:21**

**G**ive thanks to the Lord, all his hosts,  
his servants who do his will.  
Alleluia!

### **Gospel**

A reading from the holy Gospel according to Matthew (18:1-5.10)

**T**he disciples came to Jesus and said, 'Who is the greatest in the kingdom of heaven?' So he called a little child to him and set the child in front of them. Then he said, 'I tell you solemnly, unless you change and become like little children you will never enter the kingdom of heaven. And so, the one who makes himself as little as this little child is the greatest in the kingdom of heaven.'

'Anyone who welcomes a little child like this in my name welcomes me.'

'See that you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven.'

The Gospel of the Lord.

### **Prayer Over The Offerings**

**R**ecieve, O Lord, the offerings we bring  
before you as we venerate your holy

Levai kasikwara ndi mmadu obi si, "Noronu juu n'ihina ubochi taa di nsò, unu erula ujù." Ndi mmadu niile jiri obi añuri laba imejuputa ihe agwara ha site n'iri na inu na inyekwa ndi enweghi ka oha ha ihe, maka na ha ghotara okwu ndi ahụ a kowaara ha nke oma.  
Okwu nke Oseburuwa.

### **Abụoma na Aziza: Abụ 19:8-11 (Az.9)**

**Aziza: Iwu nke Onyenweanyi kwuoto; o na-enye obi añuri.**

1. Iwu nke Onyenweanyi zuru oke, o na-enye mkpuruobi ndu ohuru; atumaatu Onyenweanyi kwesiri ntukwasioobi, o na-enye ndi di umeala amamihe. (Az.)
2. Iwu nke Onyenweanyi kwu oto; o na-enye obi añuri; iwu nke Onyenweanyi putara ihe; o bu ihe eji ahụ uzo. (Az.)
3. Itụ egwu Onyenweanyi bu ihe di mma: o na-adị ebeebe; ikpe nke Onyenweanyi bu eziokwu; ha niile kwukwa oto. (Az.)
4. O di mkpa kara olaedo: o buladi olaedo kacha mma; okwu ya di uto kara mmanu anu, o buladi mmanu anu a zara aza. (Az.)

### **Aléluya, aléluya! Ps. 101:21**

**G**ozienu Onyenweanyi, ndiaghà ya niile,  
unu ndiodibo ya, ndi na-eme uche ya.  
Aléluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke  
Matiu dere (18:1-5.10)

**N**'oge ahụ ndi na-eso uzo Jesu biakwutere ya juo ya si, "Olee onye kachasi ibe ya ukwu n'alaeze eluigwe?" O wee kporo otu nwatakiri kwuba ya oto n'etiti ha si, "N'ezie agwa m unu, o buru na unu agbanweghi dika umuntakiri, unu agaghi aba n'alaeze eluigwe. Onye obula nke wedara onwe ya ala dika nwatakiri a, o bu ya kachasi ukwu n'alaeze eluigwe."

"Onye obula nke ga-anabata nwatakiri di otu a nke oma n'aha m, anabatala m."

Lezienụ anya ka unu ghara ileli otu n'ime umuaka ndi a. N'ihina, ana m agwa unu na ndi mmuoma ha no n'eluigwe na-ahụ ihu Nna m nke bi n'eluigwe oge niile.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**N**ara, O Dinwenụ, onyinye anyi na-ebuteka  
n'iru gi ka anyi na-asopuru ndi Mmuoma



Angels, and graciously grant that, under their constant protection, we may be delivered from present dangers and brought happily to life eternal. Through Christ our Lord.

### **For Preface, see Usoro Emume Missa (2018 Edition) p. 95**

#### **Communion Antiphon**

**I**n the presence of the Angels I will praise you, my God.

#### **Prayer After Communion**

**A**s you are pleased to nourish us for eternal life with so great a Sacrament, O Lord, direct us by the ministry of Angels into the way of salvation and peace. Through Christ our Lord.

gi di aso, were obi ebere mee ka, n'okpuru nchedo ha di okpu, ka a zoputa anyi n'ihe diga egwu ugbo a ma were onu kpobata anyi ndu ebighiebi. Site na Kristi Dinwenu anyi.

#### **Ukwe Oriri Nso**

**O**nyenweanyi, Chineke m, a ga m ekwuputa gi n'ihu ndi Mmuozi.

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

**D**ika o siri masi gi iji Sakramenti kacha ukwu zuo anyi maka ndu ebighiebi, O Dinwenu, dube anyi site na oruodibo nke ndi Mmuoma n'uzo nke nzoputa na udo. Site na Kristi Onyenweanyi.

### **3 October [Nkwo] Friday of Week 26 (White)**

#### **St Therese of the Child Jesus, Virgin & Doctor (Memorial)**

**M**arie Thérèse Martin was born in a model Christian home at Alençon, France in 1873, as the youngest of five daughters. Her mother died when Thérèse was four which greatly affected her. She felt attracted as a child to cloister, which led to her obtaining dispensation to enter the Carmelite Monastery at fifteen.

Thérèse lived a very ordinary life, carrying out her daily duties with perfect fidelity. She had childlike trust in God's providence and merciful love, and was at the service of others. Her path to holiness, "The Little Way," came to light from her memoirs which her Prioress commanded her to write, which consisted of child-like simplicity which takes God at His Word, to let His love lead the way.

Thérèse had very fragile health. She had to offer this up, along with her inadequacies, for the Church, especially for priests on mission, and for the conversion of souls. She spent great deal of her time before the Eucharist, heroically contributing the little she could to her community.

Thérèse died 1897 at the age of 24 of tuberculosis, leaving a promise: "I will pass my heaven in doing good on earth." Canonized in 1925 and made patroness of all foreign missionaries, she was declared Doctor of the Church in 1997. Her life shows that love enables a soul to see the little things around to do and the little steps to take to greatness. Personal weakness should be great opportunity to trust in God, rather than wallow in self-pity, mediocrity, and depression.



#### **Entry Antiphon**

**T**he Lord led her and taught her, and kept her as the apple of his eye. Like an eagle spreading its wings he took her up and bore her on his shoulders. The Lord alone was her guide.

#### **Collect**

**O** God, who open your Kingdom to those who are humble and to little ones, lead us to follow trustingly in the little way of Saint Therese, so that, through her intercession, we may see your eternal glory revealed. Through our Lord.

#### **First Reading**

A reading from the book of Baruch (1:15-22)  
**I**ntegrity belongs to the Lord our God; to us the look of shame we wear today, to us, the people

#### **Ukwe Mbata**

**O**nyenweanyi na-edu ya na-akuziri ya, werekwa efedo ya anya n'uzo puru iche. Di ka etu egbe si agbasa nku ya, etu a ka o siri kuru ya na mbuaka ya ga. So naani Onyenweanyi bu onye ndu ya.

#### **Ekpere Mmeghe**

**O**Chineke, onye na-emeghere Alaeze ya maka ndi obiumeala na ndi di ntakiri, dube anyi ka anyi were ntukwasiobi eso uzo ntakiri nke Teriza di aso, ka site n'aririo, ka anyi were hu mkpughe nke ebube gi. Site na Dinwenu anyi.

#### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo Baruk (1:15-22)  
**E**ziomume bu nke Oseburuwa Chineke Anyi, ihere bu nke anyi dika o di n'ubochi

of Judah and the citizens of Jerusalem, to our prophets, as to our ancestors, because we have sinned in the sight of the Lord, have disobeyed him, and have not listened to the voice of the Lord our God telling us to follow the commandments which the Lord had ordained for us. From the day when the Lord brought our ancestors out of the land of Egypt until today we have been disobedient to the Lord our God, we have been disloyal, refusing to listen to his voice. And so the disasters, and the curse which the Lord pronounced through his servant Moses the day he brought our Fathers out of Egypt to give us a land where milk and honey flow, have seized on us, disasters we experience today. Despite all the words of those prophets whom he sent us, we have not listened to the voice of the Lord our God, but, each following the dictates of his evil heart, we have taken to serving alien gods, and doing what is displeasing to the Lord our God. The word of the Lord.

**Responsorial Psalm: Ps. 78:1-5.8-9. (R.v. 9)**

**Response: Rescue us, O Lord, for the sake of the glory of your name.**

1. O God, the nations have invaded your land, they have profaned your holy temple. They have made Jerusalem a heap of ruins. They have handed over the bodies of your servants as food to feed the birds of heaven and the flesh of your faithful to the beast of the earth. (R.)

2. They have poured out blood like water in Jerusalem, leaving no one to bury the dead. We have become the taunt of our neighbours, the mockery and scorn of those who surround us. How long, O Lord? Will you be angry for ever, how long will your anger burn like fire? (R.)

3. Do not hold the guilt of our fathers against us. Let your compassion hasten to meet us for we are in the depths of distress. (R.)

4. O God our saviour, come to our help, come for the sake of the glory of your name. O Lord our God, forgive us our sins; rescue us for the sake of your name. (R.)

**Alleluia, alleluia! Psalm. 144:13**

**T**he Lord is faithful in all his words and loving in all his deeds.  
Alleluia!

**Gospel**

Areading from the holy Gospel according to Luke (10:13-16)

**J**esus said to his disciples: 'Alas for you, Chorazin! Alas for you, Bethsaida! For

taa. Anyi niile, ndi Juda na ndi bi na Jerusalem, ndieze anyi na umueze anyi ndi nwoke, ndi nchuaaja, ndiamuma anyi na ndi nna anyi ha, n'ihina anyi emehiela megide Dinwenu m. Anyi nupuuru ya isi, anyi egegghi nti n'okwu nke Dinwenu m Chineke anyi, iga n'atumaatu ndi o nyere anyi. Bido n'ubochi Dinwenu m si n'ala Ijpt duputa nna anyi ha, ruo taa, anyi na-eleli ya, anyi anaghi nti n'okwu ya. Ya mere na, ihe ojoo di icheiche adakwasila anyi, na ibu onu nke Dinwenu m kwuputara site n'aka Mosis nwodibo ya, oge o si n'ala Ijpt duputa nna anyi ha, ka e nye anyi ala ebe mmiri ara ehi na mmanu anu juputara. Anyi egegghi nti n'ihine nke Dinwenu m Chineke anyi gwara anyi site n'okwu nke ndiamuma o ziteere anyi, kama, onye obula n'ime anyi sooro ihe obi ojoo ya na-agwa ya, na-eke chi ndiozo, na-emekwa ihe di njo n'ihu nke Oseburuwa Chineke anyi. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 78:1-5.8-9. (Az.9)**

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

1. O Chineke, ndi amaghi gi abala ndi nke gi ogu; ha emeruala ulo gi di nso; ha etikpoola Jerusalem. Ha ewerela ozu umuodibo gi nye umu nnunu ka o buru nri ha, ahu ndi nke gi di nso ka e nyere umuanuohia (Az.)

2. Ha kwafuru obara ha dika mmiri na Jerusalem niile, E nwezighi obuladi otu onye ga-eli ozu ha. Anyi aburula ihe ndi agbataobi anyi ji akpa ochi, mba niile gbara anyi gburugburu na-akparizi anyi. Kedu mgbe iwe gi ga-akwusi O Onyenweanyi? Iwe gi di oku o ga-ad i ebebe? (Az.)

3. Atala anyi ahuhu maka njo nnanna anyi ha mere; kama ka obioma gi biakwute anyi osooso, n'ihina ha ewotuola anyi ala nke ukwu. (Az.)

(4) Nyere anyi aka, O Chineke onye nzoputa anyi, maka otito nke aha gi, ma gbagharakwa anyi njo anyi, n'ih i aha gi. (Az.)

**Aleluya, aleluya! Abuoma. 144:13**

**O**nyenweanyi di ntukwasioji n' okwu ya niile, omume ya niile juputara n'obi ebere.  
Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:13-16)

**J**esu gwara ndi na-eso uzo ya si: Ahuhu ga-adiri gi, Korazin! Ahuhu ga-adiri gi

if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. And still, it will not go as hard with Tyre and Sidon at the Judgement as with you. And as for you, Capernaum, did you want to be exalted high as heaven? You shall be thrown down to hell. 'Anyone who listens to you listens to me; anyone who rejects you rejects me, and those who reject me reject the one who sent me.'

The Gospel of the Lord.

### Prayer Over The Offerings

**A**s we proclaim your wonders in Saint Therese, O Lord, we humbly implore your majesty, that as her homage of love was pleasing to you, so, too, our dutiful service may find favour in your sight. Through Christ our Lord.

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

### Communion Antiphon

**T**hus says the Lord: Unless you turn and become like children, you will not enter the kingdom of heaven.

### Prayer After Communion

**M**ay the Sacrament we have received, O Lord, kindle in us the force of that love with which Saint Therese dedicated herself to you and longed to obtain your mercy for all. Through Christ our Lord.



## 4 October [Eke] Saturday of Week 26 (White) St Francis of Assisi, Religious (Memorial)

**F**rancis Bernardone was born in 1181 at Assisi, Italy. The son of a wealthy cloth merchant, young Francis lived a lavish and irresponsible life. At the age of twenty, he went to war against Perugia, but was captured. In prison, he experienced a vision from Christ that completely changed his life. He left all his possessions and embraced complete poverty, taking the Gospel as his rule of life.

Francis wore ragged old clothes, begged for food and preached peace. He began to attract followers, so that in 1209 with the papal blessing, he founded the Friars Minor - Franciscans who would consider themselves the least among the religious. Again in 1212 with St. Clare of Assisi, he founded the Order of "Poor Ladies", now known as the "Poor Clares". He also founded the "Third Order of Penance" to include lay people.

Out of humility, St Francis never accepted the priesthood but remained a deacon all his life. He had a great love for God's creatures (birds and animals) which he called brothers and sisters. He was the first person recorded in history to receive the stigmata in 1224. His ardent love of God merited him the title Seraphic Doctor. Francis died in 1226 and was canonized less than two years after.

### Entry Antiphon

**F**rancis, the man of God, left his home behind, abandoned his inheritance and became poor and penniless, but the Lord raised him up.

Betsaida! N'ihina, a si na oru niile di ike nke a ru ru n'ime unu, na a ru ru ha na Taia na Sidon, ha garala echeghari ogologo mgbe, nodu n'akwa mkpe na ntu. Mana a ga-egosi Taia na Sidon ebere n'ubochi ikpe karja unu. Ma ngi Kapanau, i na-atu anya na a ga-ebuli gi n'eluigwe? A ga-eweda gi n'olulu oku alammuo. Jesu wee gwa ndi na-eso uzo ya si, "Onye obula na anu okwu unu, na-anu okwu m; onye obula juru unu ajula m, onye obula nke juru m jukwara onye ahu nke zitere m." Ozioma nke Oseburuwa.

### Ekpere Nhunye

**K**a anyi na-ekwuputa oru itunaanya gi nime Teriza di aso, O Dinwenu, anyi ji umeala ario ukpoeze gi, ka dika ofufenru ihunaanya ya siri masi gi, ka oru odibo anyi nwetakwa nkwardo n'iru gi. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**O**nyenweanyi na-ekwu: Beereso ma unu agbanworo di ka umu ntakiri, unu agaghị ibā n'alaeze eluigwe.

### Ekpere A Natachaa Oriri Nso

**K**a Sakramenti anyi natarala, O Dinwenu, kpalite n'ime anyi ike nke ihunaanya ahụ nke Teriza di aso jiri hunyere gi onwe ya, werekwa nwee aguu idotara mmadu niile ebere gi. Site na Kristi Onyenweanyi.

### Ukwe Mbata

**F**rancis, nwoke nke Chineke, hapuru ulo ya, gbakuta ihenketa ya azu were buru ogbenye mkpaaku, mana Onyenweanyi buliri ya elu.

## Collect

O God, by whose gift Saint Francis was conformed to Christ in poverty and humility, grant that by walking in Francis' footsteps we may follow your Son, and through joyful charity come to be united with you. Through our Lord.

## First Reading

A reading from the book of Baruch (4:5-12.27-29)

Take courage, my people, constant reminder of Israel. You were sold to the nations, but not for extermination. You provoked God; and so were delivered to your enemies since you had angered your creator by offering sacrifices to demons, not to God. You had forgotten the eternal God who reared you. You had also grieved Jerusalem who nursed you, for when she saw the anger fall on you from God, she said: Listen, you neighbours of Zion: God has sent me great sorrow. I have seen my sons and daughters taken into captivity, to which they have been sentenced by the Eternal. I had reared them joyfully; in tears, in sorrow, I watched them go away. Do not, any of you, exult over me, a widow, deserted by so many; I suffer loneliness because of the sins of my own children, who turned away from the Law of God. Take courage, my children, call on God: he who brought disaster on you will remember you. As by your will you strayed away from God, so now turn back and search for him ten times as hard; for as he brought down those disasters on you, so will he rescue you and give you eternal joy. The word of the Lord.

**Responsorial Psalm: Ps. 68:33-37 (R.v.34)**

Response: **The Lord listens to the needy.**

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

## Ekpere Mmeghe

O Chineke, onye sitere n'onyinye ya mee ka Francis di aso yie Kristi ka n'ogbenye ka n'umeala, mee site n'iso nzo kwu nke Francis, ka anyi na-eso Nwa gi, were site n'ihunaanya onu juru n'ime ya bia jikota onu n'ime gi. Site na Dinwenụ anyi.

## The Ogugu Nke Mbu

Iheogugu ewetaran akwukwo Baruk (4:5-12.27-29)

O bi sie unu ike, ndi nke m. Unu ndi na-echetara oha na eze aha Izrel. O bughị ka a laa unu n'iyi ka e jiri were unu resi ndi mba ozo. E duuru unu dunye n'aka ndiiru unu maka na unu kpasuru Chineke iwe. Maka na unu mere ka iwe wee onye kere unu site n'ihapu ichunyere Chineke aja, bia na-achunyere ekwensu. I chezo Chineke di ebeebe, onye zulitere gi; i mekwara ka Jerusalem nwee obi uru, Jerusalem dika nne nyere gi ara. N'ihina Jerusalem huru onuma na nsogbu dakwasara unu nke sitere n'aka Chineke, o kwuru si, "Geenu nti unu ndi agbataobi Zayon, Chineke eziterela m ninkwu uru na nsogbu. N'ihina ejirila m anya m hu umu m ndi nwoke na ndi nwaanyi ka a dooro ha n'agha laa n'ala mba ozo. Nke a sitere n'aka onye ahu bu Ebighiebi. Obi anuri ka m jiri zuputa ha, mana anya mmiri na obi mwute ka m jiri noro na-ele mgbe e jiri nara m ha. Onye obula egorikwala n'ihina m no na nsogbu; anurikwala onu n'ihina m buzi ajadu a naara otutu umu. Maka njo nke umu m mere ka m ji buru onye gba aka nwa, onye a juruaju, so ya no. Ihe kpataara onodu a bu maka na ha gbakutara iwu Chinekeazu. "Nweenu obi siri ike, umu m, kpokuonu Chineke. Onye ahu mere ka ihe ojoo a dakwasị unu ga-echetakwa unu. Otu ahu unu siri gbakuta Chinekeazu, chegharianu ugbo a, werenu obi inu oku mmaji iri choba ya. N'ihina onye ahu mere ka nsogbu niile a dakwasị unu ga-azoputakwa unu, ma nye unu anuri ebeebe." Okwu nke Oseburuwa.

**Abụoma na Aziza: Abụ. 69:32-37. (Az.34)**

Aziza: **Onyenweanyi na-ege ndi niile no na mkpa nti.**

1. Mgbe ahu ndi umeala hu nke a, ha ga-anuri, 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, ka eluigwe na uwa too ya, osimiri na ihe niile di naya! (Az.)



2. For God will bring 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! Mt. 11:25**

**B**lessed are you, Father, Lord of heaven and earth, for revealing the mysteries of the kingdom to mere children. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (10:17-24)

**T**he seventy-two came back rejoicing. 'Lord', they said 'even the devils submit to us when we use your name.' Jesus said to them, 'I watched Satan fall like lightning from heaven. Yes, I have given you power to tread underfoot serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice rather that your names are written in heaven.'

It was then that, filled with joy by the Holy Spirit, he said, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son and those to whom the Son chooses to reveal him.'

Then turning to his disciples he spoke to them in private, 'Happy the eyes that see what you see, for I tell you that many prophets and kings wanted to see what you see, and never saw it; to hear what you hear, and never heard it.' The Gospel of the Lord.

### **Prayer Over The Offerings**

**A**s we bring you these offerings, O Lord, we pray that we may be rightly disposed for the celebration of the mystery of the Cross, which Saint Francis so ardently embraced. Through Christ our Lord.

2. Maka na Chineke ga-azoputa Zayon, wugharia obodo Juda ozọ; umuodibo ya ga-ebi na ha, nwerekwa ha. Umumumu odibo ya ga-eketakwa ha ndi niile huru aha ya n'anya ga-bikwanaya. (Az.)

### **Aleluya, aleluya! Mat. 11:25**

**A**na m ekele gi Nna Dinwenu nke eluigwe na uwa, n'ihina i kpugheere umuntakiri ihe ndi a i zonahuru ndi amamihe na ndi okemmuta. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:17-24)

**N**diozi iri asaa ahụ jiri onụ lota si, "Onyenweanyi o buladi ndi mmuo ojoo rubeere anyi isi mgbe anyi nyere ha iwu n'aha gi!" O wee si ha, "Ahuru m Ekwensu ka o siri n'eluigwe daa dika amuma. Lee, enyela m unu ike izokwasa agwo na akpi ukwu, na imegide ike onye iro ahụ, o nweghikwa ihe ga-emeru unu ahụ. N'agbanyeghi nke a, unu ahurila na ndi mmuo ojoo na-ehubere unu isi kama nweenu onu na e deela aha unu n'eluigwe.

N'otu oge ahụ, obi toro Jesu uto site na Mmuo Nso, o wee si, Ekelee m gi Nna, Dinwenu nke eluigwe na uwa, n'ihina i zobere ihe ndi a n'ebe ndi amamihe na oke mmuta no, ma kpugheere ha umuntakiri. Ee Nna, otu a ka o si masi uche gi di nso. Nna m enyefeela m ihe niile n'aka. O dighikwa onye obula maara onye Nwa ahụ bu ma o bughị Nna, mobu onye Nna ahụ bu ma o bughị Nwa ahụ, na onye obula nke Nwa ahụ choro ikpughere ya.

Jesu tughariri gwa ndi na-eso uzo ya na nzuzo si, "Ngozi diiri anya huru ihe unu huru! Ana m agwa unu na otutu ndi amuma na ndieze mgbe ochie chosiri ike ihu ihe unu na-ahụ, ma ha ahughị ha, na inu ihe unu na-anu, ma ha anughị ha." Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**K**a anyi na-ebute onyinye ndi a ga, O Dinwenu, anyi na-ario ka anyi nwee ezi mmasi maka mmemme iheomimi nke Obe, nke Fransis di aso ji obi ya niile were makuo. Site na Kristi Onyenweanyi.

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

## Communion Antiphon

**B**lessed are the poor in spirit, for theirs is the kingdom of heaven.

## Prayer After Communion

**G**rant us, we pray, O Lord, through these holy gifts which we have received, that, imitating the charity and apostolic zeal of Saint Francis, we may experience the effects of your love and spread them everywhere for the salvation of all. Through Christ our Lord.

## Ukwe Oriri Nso

**N**gozi diiri ndi dara ogbenye n'ime mmuo, n'ihina alaee eluigwe bunke ha.

## Ekpere A Natachaa Oriri Nso

**M**ee anyi, anyi na-ario, O Dinwenu, site n'onyinye nso ndi a anyi natarala, ka, site na nñomi ihunaanya na inuoku ndiozi nke Fransis di aso, ka anyi mata uru ihunaanya gi, werekwa gbasaa ya ebe niile maka nzoputa mmadu dum. Site na Kristi Onyenweanyi.

# 27TH SUNDAY IN ORDINARY TIME (C) 5 October 2025 [Orie] (Green)

## Office: Week 3

Today's Readings call for faith that totally relies on God and the Spirit. In the First Reading, God urges the people of Israel through Prophet Habakkuk not to despair before tyranny and oppression, assuring them of deliverance. Rather than despairing or hardening the heart, the Responsorial Psalm calls for need to hearken to the Lord always. For growth in the faith, the Gospel recommends prayer which enables a disciple not only to experience the wonders of little faith, but to dispose to selfless service. St. Paul adds the need to fan into flame the gift of God, so as to be impelled by the Spirit of power to boldly witness, overcoming timidity and fear.

## Entry Antiphon

**W**ithin your will, O Lord, all things are established and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

## Collect

**A**lmighty ever-living God, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us: to pardon what conscience dreads, and to give what prayer does not dare to ask. Through our Lord.

## First Reading

A reading from the prophet Habakkuk (1:2-3; 2:2-4)

**H**ow long, Lord, am I to cry for help while you will not listen; to cry "Oppression!" in your ear and you will not save? Why do you set injustice before me, why do you look on where there is tyranny? Outrage and violence, this is all I see, all is contention, and discord flourishes. Then the Lord answered and said, "Write the vision down, inscribe it on tablets to be easily read, since this vision is for its own time only: eager for its own fulfilment, it does not deceive; if it comes slowly, wait, for come it will, without fail. "See how, he flags he whose soul is not at rights, but the upright man will live by his faithfulness."

The word of the Lord.

## Ukwe Mbata

**O**nyenweanyi, I jiri uche Gi nye ihe niile onodu ya n'elu uwa, nke na o nweghi onye nwere ike igbochi uche Gi. O bu Gi kere ihe niile, ma eluigwe, ma elu uwa, ma kpakpando. Gi bu Dinwenu nke uwa niile.

## Ekpere Mmeghe

**C**hineke puru ime ihe niile, Onye di mgbe ebighi Cebi, afo-oma I na-emere anyi kariri ihe o bua anyi kwesiri ka emeere anyi ma-obu ihe anyi puru ito anyi na-aga emere anyi. Anyi ji umeala ario Gi ka I gbaghara anyi mmehie anyi niile nke na-anyido anyi n'obi. Biko nyekwu anyi ngozi di ichie ichie nke anyi apughi ike irio Gi. Site na Dinwenu anyi.

## Ihe Ogugu Nke Mbata

Ihe ogugu e wetara n'onye amuma Habakkuk (1:2-3; 2:2-4)

**C**hineke, ruo ole mgbe ka m ga-ano na-etimkpu enyemaka ma i naghi ege nti? Ugboro ole ka m ga-ebeku gi na-asi, "Mmegbu di!" Mana i wetaghi nzoputa? N'akuku obula m tughariri, ana m ahụ mmebi, ihe ike, ogbaaghara na esemokwu. Mgbe ahụ Dinwenu zara m si, "Detuo ohu a deputa ya na mbamba okwute ebe a ga-aguta ya nke oma. N'ihina ohu a na-eche oge ya; o choro ka e mejuputa ya ngwa ngwa, nrafu obula adighi na ya. O buru na o mezughi ya osooso, chere ya n'ihina o gamedechaa mezu. Lee anya, onye obula obi ya akwughi oto ga-anwu. Mana o bu site na-okwukwe ya ka onye eziomume ga-eji di ndu.

Okwu nke Oseburuwa.

**Responsorial Psalm: Ps.94:1-2.6-9.(R.v.8)**

Response: **O that today you would listen to his voice! 'Harden not your hearts.'**

1. Come, ring out our joy to the Lord; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord. (R.)

2. Come in; let us bow and bend low; let us kneel before the God who made us for he is our God and we the people who belong to his pasture, the flock that is led by his hand. (R.)

3. O that today you would listen to his voice! 'Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work. (R.)

**Second Reading**

A reading from the second letter of St Paul to Timothy (1:6-8.13-14)

**I** am reminding you to fan into flame the gift that God gave you when I laid my hands on you. God's gift was not a spirit of timidity, but the Spirit of power, and love, and self-control. So you are never to be ashamed of witnessing to the Lord, or ashamed of me for being his prisoner; but with me, bear the hardships for the sake of the Good News, relying on the power of God.

Keep as your pattern the sound teaching you have heard from me, in the faith and love that are in Christ Jesus. You have been trusted to look after something precious; guard it with the help of the Holy Spirit who lives in us. The word of the Lord.

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

**T**he word of the Lord remains for ever: 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 (17:5-10)

**T**he 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.'

"Which of you, with a servant ploughing or minding sheep, would say to him when he

**Abuoma na Aziza: Abu. 95:1-2.6-9.(Az.8)**

Aziza: **Taa, o buru na unu anu olu ya, unu akpochila obi unu.**

1. Bianu, ka anyi kweere Onyenweanyi ukwe onu, ka anyi tisie mkpu ike tijere nkume nke nzoputa anyi. Ka anyi bia n'ihu ya nye ya ekele, were egwu na ukwe tobe ya. (Az.)

2. Bianu, ka anyi fee Onyenweanyi kpooro ya isi ala, ka anyi sekpu n'ihu Onyenweanyi onye kere anyi, n'ihina o bu Chineke anyi, anyinwa bukwa ndi nke ya, igwe aturu o nazu. (Az.)

3. Taa, o buru na unu anu olu ya, unu akpochila obi unu dika unu mere na Meriba na n'ubochi ahụ na Māsa n'ime ozara mgbe nnanna unu ha nwalere m, mgbe ha nwalere m, na-agbanyeghi na ha huri ihe m mereela ha. (Az.)

**Ihe Ogugu Nke Abuo**

Ihe ogugu e wetara n'akwukwozi abuo Pol di aso degaara Timoti (1:6-8.13-14)

**Y**a mere, ana m echetara gi ka imee ka onyinye nke Chineke nyere gi mgbe m bikwasiri gi aka m abuo, na-enwu dika oku. Chineke enyeghi anyi mmuo nke ujo, kama mmuo nke ike, nke ihunaanya na nke ikwanyere onwe anyi ugwu. Ihere emela gi igbara Onyenweanyi mobu munwa bu onyemkporo n'ihia ya, akaebe. N'ike nke Chineke, kerekwa oke nke gi n'ahuhu diiri gi n'ihia ozioma ahụ.

Jidesie udi eziokwu ahụ i nuru n'onu m ike, n'ime okwukwe na ihunaanya nke di n'ime Jesu Kristi. Chekwaba eziokwu ahụ nke Mmuo Nso bi n'ime anyi tinyere gi n'aka. Okwu nke Oseburuwa.

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

**O**kwu nke Onyenweanyi ga-adigide Oruo mgbe ebighiebi. Okwu a bukwa Ozioma ahụ nke a gbasaara unu. Alleluia!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (17:5-10)

**N**di 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.

"O nwere onye n'ime unu nke nwere nwodibo na-aruru ya oru n'ubi, mobu na-azuru ya aturu,

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 been told to do, say, “We are merely servants: we have done no more than our duty.”

The Gospel of the Lord.

### Prayer Over The Offerings

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

### Communion Antiphon

**T**he Lord is good to those who hope in him, to the soul that seeks him.

### Prayer After Communion

**G**rant us, almighty God, that we may be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume. Through Christ our Lord.

ga-agwa nwodibo ya mgbe o siri n’ugbo bata si, “Bia rie nri ozigbo?” O bu na o gaghi agwa ya si, “Kwadoro m nri anyasi, jikekwara onwe gi nke oma igbara m odibo ruo mgbe m ga-ericha, nuchaa. E mechaa i ga-eri ma nukwaa nke gi. O ga-ekele nwodibo ahụ n’ihina o mere ihe a gwara ya? Otu a ka o di ebe unu no. Mgbe obula unu mechara ihe a gwara unu, unu ga-ekwu si, “Anyi bu umuodibo etosighi etosi, o bu oru diiri anyi ka anyi ruru.”

Ozioma nke Oseburuwa.

### Ekpere Nhunye

**O**nyenweanyi, biko nara aja nke a, I jiri iwu Gi tooro anyi ntoala ya. Nara ihe omimi a di nso nke anyi bu umuodibo Gi na-ehunyerere Gi, iji kwuo ugwo anyi ji. Were ya kpobata anyi na nzoputa na idi nso zuru ezu. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**O**nyenweanyi di mma n’ebe ndi chekwubere na Ya no; O di imma n’ebe ndi na-achọ Ya no.

### Ekpere A Natachaa Oriri Nso

**C**hineke ji ike niile, anyi ejirila ihe Cogbugba ndu Gi rijuo afo; jirikwa ya njuo afo. Biko anyi na-ario, mee ka anyi yie Kristi ahụ, onye anyi natara. Site na Kristi Onyenweanyi.

## HOLY HOUR: EUCHARIST; THE CHIEF SOURCE OF CHRISTIAN FAITH

**6 October [Afor] Monday of Ordinary Time - Week 27 (Green/White)**

### St. Bruno, Priest (Opt. Mem.)

(For Entry Antiphon and Collect, see page 13)

### First Reading

A reading from the prophet Jonah (1:1-2, 1.11)

**T**he word of the Lord was addressed to Jonah son of Amittai: ‘Up!’ He said ‘Go to Nineveh, the great city, and inform them that their wickedness has become known to me.’ Jonah decided to run away from the Lord, and to go to Tarshish. He went down to Joppa and found a ship bound for Tarshish; he paid his fare and went aboard, to go with them to Tarshish, to get away from the Lord. But the Lord unleashed a violent wind on the sea, and there was such a great storm at the sea that the ship threatened to break up. The sailors took fright, and each of them called on his own god, and to lighten the ship they threw the cargo overboard. Jonah, however, had gone below and lain down in the

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n’akwukwo onye amuma Jona (1:1-2:1.11)

**O**kwu nke Chineke biakwutere Jona nwa Amitai si: “Bilie! gaa na Ninive, obodo ukwu ahụ, gwa ha na ajoomume ha emetutala m.” Ma Jona biliri gbalahụ Chineke. O garuru Jopa, hu ugbo mmiri na-aga Tashish kwuo ugwo banye iji gbalahụ Chineke. Ma Chineke wetara oke ebilie mmiri n’osimiri ahụ, nke mere na ugbo mmiri ahụ choro igbawa. Ujo jidere ndi na-anyanya ugbo ahụ nke mere na onye obula n’ime ha bidoro na-akpoku chi nke o na-ele. Ha tubara ibu ugbo mmiri a bu n’ime osimiri iji mee ka o di mfe. Ma Jona gara n’ala ugbo mmiri a togboro n’ebe ahụ na-arahu ura ya. Onyeisi ugbo mmiri ahụ gakwuru ya si:



hold and fallen fast asleep. The boatswain came upon him and said, 'What do you mean by sleeping? Get up! Call on your god! Perhaps he will spare us a thought, and not leave us to die.' Then they said to each other, 'Come on, let us draw a lot to find out who is responsible for bringing this evil on us.' So they cast lots, and the lot fell on Jonah. Then they said to him, 'Tell us, what is your business? Where do you come from? What is your country? What is your nationality?' He replied, 'I am a Hebrew, and I worship the Lord, the God of heaven, who made the sea and the land.' The sailors were seized with terror at this and said, 'What have you done?' They knew that he was trying to escape from the Lord, because he had told them so. They then said, 'What are we to do with you to make the sea grow calm for us?' For the sea was growing rougher and rougher. He replied, 'Take me and throw me into the sea, and then it will grow calm for you. For I can see it is my fault this violent storm has happened to you.' The sailors rowed hard in an effort to reach the shore, but in vain, since the sea grew still rougher for them. They then called on the Lord and said, 'O Lord, do not let us perish for taking this man's life; do not hold us guilty of innocent blood; for you, Lord, have acted as you have thought right.' And taking hold of Jonah they threw him into the sea; and the sea grew calm again. At this the men were seized with the dread of the Lord; they offered a sacrifice to the Lord and made vows. The Lord had arranged that a great fish should be there to swallow Jonah; and Jonah remained in the belly of the fish for three days and three nights. The Lord spoke to the fish, which then vomited Jonah on the shore. The word of the Lord.

### **Responsorial Psalm: Jonah 2:3-5.8. (R.v.7)**

**Response: You lifted my life from the pit, O Lord.**

1. Out of my distress I cried to the Lord and he answered me; from the belly of Sheol I cried and you have heard my voice. (R.)
2. You cast me into the abyss, into the heart of the sea, and the flood surrounded me. All your waves, your billows, washed over me. (R.)
3. And I said: I am cast out from your sight. How shall I ever look again on your Holy Temple? (R.)
4. While my soul was fainting within me, I remembered the Lord, and my prayer came before you into your holy Temple. (R.)

"Kedu ihe bu na i na-arahu ura? Kulite kpokuo chi nke gi! O nwere ike nuru ariri gi wee zoputa anyi." Mgbe ahu ha gwaritawara onwe ha si: "Bianu ka anyi fee nza iji choputa onye nsogbu a si n'aka ya." Nke a mere na ha fere nza, o wee ma Jona. Ha gwara ya si: "Gwa anyi ihe wetaara anyi nsogbu a, kedu aka oru gi? Ebee ka i siri bia? Kedu obodo gi? Kedu onye ebe i bu? Jona zara ha si: "Abu m onye Hibru na-efekwa Oseburuwa Chineke nke eluigwe, onye kere osimiri na ala okpoo." Oke egwu jidere ndi na-anyanya ugbo mmiri ahu mgbe Jona kwuru nke a, nke na ha siri: "Kedu ihe i mere ihe a?" Ha maara na o na-agbara Oseburuwa oso n'ihina o gwara ha otu ahu. Mgbe ahu ha juru ya si: Kedu ihe anyi ga-eme gi iji hu na mmiri a daara anyi juu. Ha kwuru nke a n'ihina ebili mmiri ahu na-esiwanye ike. Jona zara ha si, "Kpurunu m tuba m n'ime osimiri, unu mee nke a, ebili mmiri a ga-akwusi. Amaara m na o bu n'ihim ka oke ebili mmiri a jiri dakwasi unu." Ndi na-anyanya ugbo nyasiri ike ka ha ruo n'ikpere mmiri mana nke a enweghi isi n'ihina ebili mmiri ahu na-esiwanye ike karia. Nke a mere na ha kpokuru Chineke si: "O Chineke, ekwela ka anyi laa n'iyi n'ihu ndu nwoke a, emela ka obara ya di anyi n'isi n'ihina i meela ka i siri choo." Ha kpuru Jona, tuba ya n'ime osimiri, ebili mmiri ahu akwusi. Ka nke a mere ndi mma du niile no n'ugbo mmiri ahu turu Chineke egwu. Ha chunyere Oseburuwa aja biakwa kwe ya nkwa n'ihina ha furu ike ya. Chineke mere ka otu nnukwu azu loo Jona. Jona noro n'afu azu a ehie ato na abali ato. Chineke gwara azu ahu ka o gboputa Jona. Azu ahu gboputara Jona n'elu ala. Okwu nke Oseburuwa.

### **Abuoma na Aziza: Jona. 2:3-5.8. (Az.7)**

**Aziza: I siri n'olulu dolite ndu m elu, Onyenweanyi.**

1. N'oke ihe ufu m, ebere m Chineke akwa, o wee za m. Sitekwa n'afu ala mmuo ebere m akwa, i nuru olu m. (Az.)
2. I tubara m n'ime olulu nakwa n'etiti osimiri, mmiri ekpuchigide m. Ikuku na ebili mmiri gi niile na-agafe m n'isi. (Az.)
3. Mgbe ahu ka m kwuru si: 'A chupula m n'ihu gi, kedu ka m ga-esi ahukwanu ulonso gi ozo?' (Az.)
4. Mgbe mmuo m na-ada mba n'ike n'ike, echetara m gi. Chineke, ekpere m rutere gi nti n'ulonso gi. (Az.)

### Alleluia, alleluia! Jn. 13:34

I give you a new commandment; love one another just as I have loved you. Alleluia!

### Gospel

A reading from the holy Gospel according to Luke (10:25-37)

There was a lawyer who, to disconcert Jesus, stood up and said to him, 'Master, what must I do to inherit eternal life?' He said to him, 'What is written in the Law? What do you read there?' He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.' 'You have answered right,' said Jesus 'do this and life is yours.'

But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said "and on my way back I will make good any extra expense you have made." Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands?' 'The one who took pity on him' he replied. Jesus said to him, 'Go and do the same yourself.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)



## 7 October [Nkwo] Tuesday of Week 27 (White) Our Lady of the Rosary, (Memorial)

The feast of Our Lady of the Rosary was instituted by Pope St. Pius V to honor Mary for the Christian victory over the Turks at Lepanto on 7th October 1570. The victory was a favour attributed to the recitation of the Rosary, which saved Europe from being overrun by the forces of Islam. The invocation "Help of Christians," was hence inserted in the Litany of Loretto. Later, Pope Leo XIII added the invocation "Queen of the most Holy Rosary, pray for us. Today's Feast is in

### Alaluya, alaluya! Jn.13:34

Iwu oñuru ka m na-enye unu, ka unu hu onwe unu n'anya otu m si hu unu n'anya. Alaluya!

### Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:25-37)

Otu onye okaiwu biliri inwale Jesu wee juo ya si, "Onyenkuzi, gini ka m ga-eme wee keta ndu ebighiebi?" Jesu jughachiri ya, "Gini ka e dere n'iwu? O bu gini ka i gutara na ya?" O wee zaa si, "I ga-eji obi gi niile, na mmuo gi niile, na ike gi niile, na uche gi niile, hu Dinwenu Chineke gi n'anya, hukwa onye agbataobi gi n'anya ka i siri hu onwe gi n'anya." Jesu siri, "I zara nke oma. Mee nke a, i ga-adu ndu."

Ka o na-achosi ike igunyee onwe ya dika onye eziomume, o juru Jesu si, "Onye bukwani onye agbataobi m?" Jesu zagbachiri ya si, "Otu nwoke si na Jerusalem na-aga Jeriko, o dabara n'aka ndi ohi, ndi gbara ya oto tikwaa ya ihe, wee hapu ya o di ndu onwu ka mma gbalaga. E mechaa otu onye ukochukwu si n'otu uzo ahụ na-agafe. Mgbe o huru nwoke ahụ o siiri n'akuku nke ozo gafee. Otu aka ahụ, mgbe otu onye agburu Levai biaruru ebe ahụ. O hukwara nwoke ahụ, si n'akuku nke ozo gafere. Ma otu onye Sameria, ka o na-aga njem biaruru n'ebe nwoke ahụ togboro. Mgbe o huru ya, o meere ya ebere. O wee jekwuru ya, kechie onya ya bia wukwasakwa ya mmanu na mmanya. O kukwasara ya n'inyinyaihu ya, kpoba ya n'ulo ndi obia wee leta ya anya nke oma. N'echi ya, onye Sameria oma ahụ nyere onye na-elekota ulo ndi obia ahụ ego olaocha abuo si, "Biko, lezie nwoke a anya nke oma. Ihe obula i mefuru n'elu nke a m nyere gi, mgbe m loghachiri, aga m akwughachi gi." Jesu wee juo onye okaiwu ahụ si, "Onye n'ime mmadu ato ndi a ka i chere gosiri onwe ya onye agbataobi nwoke ahụ nke dabara n'aka ndi ohi?" O zara si, "Onye ahụ nke meere ya ebere." Jesu agwa ya si, "Gaa ka i mee otu ahụ."

Ozioma nke Oseburuwa.

reality a great festival of thanksgiving for the countless benefits bestowed on Christendom through the Rosary of our blessed Queen and Mother.

In modern times, successive popes, including late John Paul II, have urged the faithful to pray the rosary. It is a form of contemplative prayer, mental and vocal prayer, which brings down God's blessing on the Church, on humankind and on history. It is a prayer biblically inspired, which centers on meditation on the salvific mysteries of Christ in union with Mary, who so closely associates with her Son in his redemptive works.

### Entry Antiphon

**H**ail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb.

### Collect

**P**our forth, we beseech you, O Lord, your grace into our hearts, that we, to whom the Incarnation of Christ your Son was made known by the message of an Angel, may, through the intercession of the Blessed Virgin Mary, by his Passion and Cross be brought to the glory of his Resurrection. Who lives and reigns with you.

### First Reading

Reading from the prophet Jonah (3:1-10)

**T**he word of the Lord was addressed a second time to Jonah: 'Up!' He said 'Go to Nineveh, the great city, and preach to them as I told you to.' Jonah set out and went to Nineveh in obedience to the word of the Lord. Now Nineveh was a city great beyond compare: it took three days to cross it. Jonah went on into the city, making a day's journey. He preached in these words, 'Only forty days more and Nineveh is going to be destroyed.' And the people of Nineveh believed in God; they proclaimed a fast and put on sackcloth, from the greatest to the least. The news reached the king of Nineveh, who rose from his throne, took off his robe, put on sackcloth and sat down in ashes. A proclamation was then promulgated throughout Nineveh, by decree of the king and his ministers, as follows: 'Men and beasts, herds and flocks, are to taste nothing; they must not eat, they must not drink water. All are to put on sackcloth and call on God with all their might; and let everyone renounce his evil behaviour and the wicked things he has done. Who knows if God will not change his mind and relent, if he will not renounce his burning wrath, so that we do not perish?' God saw their efforts to renounce their evil behaviour. And God relented: he did not inflict on them the disaster which he had threatened. The word of the Lord.

### Ukwe Mbata

**E**kele Maria, i juputara na grasia, Oseburuwa nonyeere gi. I di ngozi n'etiti ikporo niile, o dikwa ngozi bu nwa afo gi.

### Ekpere Mmeghe

**H**ukwasa anyi, anyi na-ario, O Dinwenu, amara gi n'obi anyi, ka anyi bu ndi sitere n'ozi nke Mmuooma mata Iwere Ahu nke Kristi Nwa gi, site n'aririo nke Vejiri Maria di Ngozi, buru ndi ahụ ga-esitekwa n'Ahuhu na Obe ya were bata n'otito nke Mbilitenonwu ya. Onye gi na ya di ndu na-achi.

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo onye amuma Jona (3:1-10)

**O**kwu nke Chineke biakwutere Jona nke ugboro abuo. O siri, "Kulite, gaa na Ninive, obodo ukwu ahu, gwa ha okwu m ga-agwa gi." Jona biliri gaa Ninive n'irubeisi n'okwu nke Chineke. Ninive bu nnukwu obodo, o na-ewe mkpuru ubochi ato iji gafe uhie ya. Jona jiri otu ubochi gagharịa n'ime obodo ahu na-ekwu na-asi: "O foduru naani iri ubochi ano ka e mebie Ninive." Ndi obodo Ninive bịara kwenye na Chineke, wee tie iwu na onye obula ga-ebu onu, yiri akwa iru uju bido n'onyeukwu ruo n'onyenta ha. Mgbe akuko a rutere onyeeze nke Ninive, o siri n'ocheeze nke ya bilie, yipu efe eze ya, bia chiri akwa iru uju yiri, nodukwa odu na ntu. O mere ka e kwuputa ya n'obodo Ninive niile site n'iwu ya na ndiisi ochichi ya tiri si." O nweghi mmadu mobu anumaanu obula a na-azu ga-eri ihe obula. Ka mmadu niile yiri akwa iru uju wee kpokuo Chineke n'ike ha niile. Ka onye obula hapu uzo ojoo ya niile nakwa mkpagbu ya niile. Onye maara ma Chineke o ga-agbanwe obi ya, hapu iwe ya di oku ka anyi ghara ila n'iyi." Mgbe Chineke huru mkpebi ha, otu ha siri chegharia na mimhie ha niile, O gbanwere obi ya wee hapu ita ha ahuhu ahu o choburu ita ha. Okwu nke Oseburuwa.

**Responsorial Psalm: Ps. 129: 1-4-7-8. (R.v.3)**

**Response: If you, O Lord, should mark our guilt, Lord, who would survive?**

1. Out of the depths I cry to you, O Lord, Lord, hear my voice! O let your ears be attentive to the voice of my pleading. (R.)
2. If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness: for this we revere you. (R.)
3. Because with the Lord there is mercy and fullness of redemption, Israel indeed he will redeem from all its iniquity. (R.)

**Alleluia, alleluia! Lk. 11:28**

**H**appy are those who hear the word of God and keep it! Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (10:38-42)

**J**esus came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha who was distracted with all the serving said, 'Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me.' But the Lord answered: 'Martha Martha,' he said 'you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her.'

The Gospel of the Lord.

**Prayer Over The Offerings**

**G**rant, we pray, O Lord, that we may be rightly conformed to these offerings we bring, and so honour the mysteries of your Only Begotten Son, as to be made worthy of his promises. Who lives and reigns for ever and ever.

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

**Communion Antiphon**

**B**ehold, you will conceive in your womb and bear a son, and you shall name Jesus.

**Prayer After Communion**

**W**e pray, O Lord our God, that just as we proclaim in this Sacrament the Death and Resurrection of your Son, so, being made partakers in his suffering, may we also merit a

**Abuoma na Aziza: Abu. 130:1-4-7-8. (Az.3)**

**Aziza: O buru na gi, O Onyenweanyi, na-agu ajoomume anyi onu, onye ga-eguzo?**

1. N'ugbu mmiri ka m na-akpoku gi, O Onyenweanyi, Onyenweanyi, nuru akwa enyemaka m na-ebe, chee nti n'aririo m na-ario. (Az.)
2. O buru na gi, O Onyenweanyi, na-agu ajoomume anyi onu, Onyenweanyi, onye ga-eguzo? Mana i na-agbaghara anyi, n'ihhi nke a, anyi na-asopuru gi. (Az.)
3. N'ihina ihunaanya Onyenweanyi di okpu, n'ime ya ka nnukwu nzoputa di! O ga-azoputa Izrel na njo ya niile. (Az.)

**Aléluya, aléluya! Luk. 11:28**

**N**gozi na-adiri ndi nuru okwu Chineke ma debe ya. Aléluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:38-42)

**M**gbe ha na-aga n'uzo, Jesu banyere n'otu onumara. Otu nwaanyi a na-akpo Mata nabatara ya n'ulo ya. Mata nwere nwanne nwaanyi a na-akpo Meri, onye noduru ala n'ukwu Onyenweanyi na-anuru nkuzi ya. Ma uche Mata gbasachara agbasa ebe o na-agba mbo maka ile obia. O biakwutere Jesu si, "Onyenweanyi, o bu na o metughi gi n'obi na nwanne m nwaanyi hapuru nani m ije ozi niile? Gwanu ya ka o bia nyere m aka." Ma Onyenweanyi zara ya si, "Mata, Mata, i na-ehegbu onwe gi na-esogbukwa onwe gi n'ihhi otutu ihe; ma otu ihe bu ihe di mkpa. Meri ahorola oke ka mma nke a na-agaghi anapu ya. Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**M**ee, anyi na-ario, O Dinwenu, ka anyi yie n'ezie onyinye ndi a anyi na-ebute, iji asopuru iheomimi nke Nwa-Gi-I-huru-n'anya, were buru ndi ga-etosi etosi inweta nkwa ya. Onye di ndu na-achi ebighiebi ebighiebi.

**Ukwe Oriri Nso**

**L**ee, I ga-ad i me muta nwa nwoke; aha i ga-akpo ya bu Jesu.

**Ekpere A Natachaa Oriri Nso**

**A**nyi na-ario, O Dinwenu Chineke anyi, Aka etu anyi si ekwuputa n'ime Sakramenti a Onwu na Mbilitenonwu nke Nwa gi, ka anyi site n'iketa oke n'ahuhu ya,



share in his consolation and his glory. Who lives and reigns for ever and ever. kwesikwa iketa oke na nkasiobi ya na otito ya. Onye dī ndu na-achi ebighiebi ebighiebi.

## 8 October [Eke] Wednesday of Ordinary Time-Week 27 (Green)

(For Entry Antiphon and Collect, see page 13)

### First Reading

A reading from the prophet Jonah (4:1-11)

Jonah was very indignant; he fell into a rage. He prayed to the Lord and said, 'Ah! Lord, is not this just as I said would happen when I was still at home? That was why I went and fled to Tarshish: I knew that you were a God of tenderness and compassion, slow to anger, rich in graciousness, relenting from evil. So now Lord, please take away my life, for I might as well be dead as go on living.' The Lord replied, 'Are you right to be angry?' Jonah then went out of the city and sat down to the east of the city. There he made himself a shelter and sat under it in the shade, to see what would happen to the city. Then the Lord God arranged that a castor-oil plant should grow up over Jonah to give shade for his head and soothe his ill-humour; Jonah was delighted with the castor-oil plant. But at dawn the next day, God arranged that a worm should attack the castor-oil plant - and it withered. Next, when the sun rose, God arranged that there should be a scorching east wind; the sun beat down so hard on Jonah's head that he was overcome and begged for death, saying, 'I might as well be dead as go on living.' God said to Jonah, 'Are you right to be angry about the castor-oil plant?' He replied, 'I have every right to be angry, to the point of death.' The Lord replied, 'You are only upset about a castor-oil plant which cost you no labour, which you did not make grow, which sprouted in a night and has perished in a night. And am I not to feel sorry for Nineveh, the great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left, to say nothing of all the animals?' The word of the Lord.

**Responsorial Psalm: Ps. 85:3-6. 9-10. (Rv.15)**

**Response: You, O Lord, have mercy and compassion.**

1. You are my God, have mercy, O Lord, for I cry to you all the day long. Give joy to your servant, O Lord, for I lift up my soul. (R.)

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo onye amuma Jona (4:1-11)

Ihe Chineke mere amasighi Jona, o were wee iwe. O rioro Chineke aririo si, "Biko Onyenweanyi, o bu na o bughị ihe a ka m kwuru ga-emenu mgbe m ka nọ n'obodo m? N'ihì ya ka m jiri choo igbalaga n'obodo Tashish n'ihina amaara m na i bu onye obi ihunaanya na Chineke onye obi ebere, i naghị ewe iwe osooso, i juputakwaa n'ihunaanya di okpu. I bu onye nanaghị ata mmadu ahuhu dika mmehie ya siri di. Ya mere ugbo a Chineke, biko napu m ndu m n'ihina o kaara m mma inwu anwu karja idi ndu." Chineke zara Jona si, "Iwe i na-ewe o ziri ezi?" Jona hapuru obodo Ninive gaa nodu n'ebe owuwa anyanwu nke obodo ahụ. N'ebe a o ruuru onwe ya ulo ndo iji zere anwu, wee nodukwa na ya naeche ihu ihe ga-eme obodo Ninive. Chineke mere ka osisi tolite n'ebe ahụ wee kpuchie Jona ka ahụ juo ya oyi. Mgbe Jona huru nke a, o nwere anuri nke ukwu. Ma mgbe chi boro n'ubochi nke so ya, Chineke mere ka ahuhu tagbuo osisi ahụ nke mere ka o kponwu. Mgbe anwu wara, Chineke zitere oke ikuku owuwa anyanwu nke na-agbakasi ahụ. Anwu chara Jona nnukwu n'isi nke na ike gwuru ya. O rioro ka onwu gbuo ya si: O kaara m mma na m nwuru anwu karja na m di ndu." Ma Chineke juru Jona si, "O kwesiri ekwesị na i ga-ewere osisi a iwe?" Jona azaa ya si, "ee, o kwesiri na m ga-ewe iwe, o buladi iwe iwe ruo n'onwu." Chineke zara ya si: I na-ewe iwe maka osisi nke i kughi, nke i mekwaghi ka o too, nke toputara n'otu abali nwuokwa n'otu abali. O bu na m agaghị emere Ninive ebere, obodo ukwu ahụ nke mmadu kariri puku otu nari na puku iri abuo bi n'ime ya, ndi na-enweghi ike ikwu nke bu aka nri ha na aka ekpe ha, na-agunyeghi otutu anumaanu di n'ime ya?" Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 86:3-6. 9-10 (Az.15)**

**Aziza: Gi bu Onyenweanyi Chineke, bu onye na-egosị ebere na umeala.**

1. I bu Chineke m, meere m ebere O Onyenweanyi, o bu gi ka m na-akpoku kwa ubochi niile. Mee ka mkpuruobi nwodibo gi juputa n'ofu. (Az.)

2. O Lord, you are good and forgiving, full of love to all who call. Give heed, O Lord, to my prayer and attend to the sound of my voice. (R.)

3. All the nations shall come to adore you and glorify your name, O Lord: for you are great and do marvellous deeds, you who alone are God. (R.)

### **Alleluia, alleluia! Rom. 8:15**

**T**he Spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father! Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (11:1-4)

**O**nce Jesus was in a certain place praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples.' He said to them, 'Say this when you pray: "Father, may your name be held holy, your kingdom come; give us each day our daily bread, and forgive us our sins, for we ourselves forgive each one who is in debt to us. And do not put us to the test."'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

**9 October [Orie] Thursday of Week 27 (Green/Red/White)**

**Ss. Denis, Bishop & Companions, Martyrs (Opt. Mem.)**

**St John Leonard, Priest (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 13 )

### **First Reading**

A reading from the prophet Malachi (3:13-20)

**Y**ou say harsh things about me, says the Lord. You ask, 'What have we said against you?' You say, 'It is useless to serve God; what is the good of keeping his commands or of walking mournfully before the Lord of hosts? Now we have reached the point when we call the arrogant blessed; yes, they prosper, these evildoers; they try God's patience and yet go free.' This is what those who fear the Lord used to say to one another. But the Lord took note and heard them: a book of remembrance was written in his presence recording those who fear him and

2. Onyenweanyi, I di ebere di mgbaghara, i nwere nnukwu ihunaanya n'ebè ndi niile na-akpoku gi no. Onyenweanyi, nuru ekpere m, Gee m nti nuru ariri o m. (Az.)

3. Mba niile ga-abia kpooro gi isi ala, Onyenweanyi. Ha ga-etokwa aha gi. N'ihina i di ukwu, na-emekwa ihe itunaanya, o bu so gi bu Chineke. (Az.)

### **Alaluya, alaluya! Rom. 8:15**

**M**muo nke unu natara abughi nke ibu oru, ma o bu nke ilaghachi n'egwu ozo, kama o bu Mmuo ibu umu, nke na-enyekwa anyi ike itiku Chineke, si: 'Nna, Ezi Nna m!' Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (11:1-4)

**J**esu no n'otu ebe na-ekpe ekpere. Mgbe o kwusiri, otu onye n'ime ndi na-eso uzo ya gwara ya si, "Onyenweanyi kuziere anyi ka e si ekpe ekpere dika Jon si kuziere ndi na-eso uzo ya." O siri ha, "Mgbe obula unu na-ekpe ekpere, sinu: Nna, ka otito diri aha gi, ka ochichi gi bia. Nye anyi taa nri nke ubochi anyi. Gbaghara anyi mmehie anyi niile; dika anyi siri gbaghara ndi mehiere anyi. Ekwela ka anyi kwenye na nranye. Ma zoputa anyi n'ajo ihe."

Ozioma nke Oseburuwa.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo onye amuma Malaki (3:13-20)

**U**nu ekwuola otutu okwu di ike megide m, o bu Oseburuwa na-ekwu. Ma unu na-asị, "Kedu ka anyi si kwuo okwu megide gi? Unu ekwuola si, o bu iheefu ife Chineke. Kedu uru o baara anyi idebe iwu ya, mabu na-aga ka ndi neru uju n'ihu Oseburuwa nke igwe ndiagha? Bidozie ugbu a, anyi na-ahu ndi ngala dika ndi a goziri agozi; anyi na-ehekwa na ndi aruru ala na-aga n'ihu, ma mgbe ha nwalere Chineke, ha na-alafere. Mgbe ahu ndi na-atu Oseburuwa egwu gwaritara onwe ha okwu, Oseburuwa nuru ma gee ha nti; e dekwara akwukwo ncheta n'ihu ya maka ndi niile na-atu Oseburuwa egwu, ma

take refuge in his name. On the day which I am preparing, says the Lord of hosts, they are going to be my own special possession. I will make allowances for them as a man makes allowances for the son who obeys him. Then once again you will see the difference between the one who serves God and the one who does not serve him. For the day is coming now. Burning like a furnace; and all the arrogant and the evildoers will be like stubble. The day that is coming is going to burn them up, says the Lord of hosts, leaving them neither root or stalk. But for you who fears my name, the sun of righteousness will shine out with healing in its rays. The word of the Lord.

**Responsorial Psalm: Ps. 1:1-4.6 (R.v.Ps. 39:5)**

Response: **Happy the man who has placed his trust in the Lord.**

1. Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners, but those who delight in the law of the Lord and who ponders his law day and night. (R.)

2. He is like a tree that is planted beside the flowing waters, that yields its fruit in due season and whose leaves shall never fade; and all that he does shall prosper. (R.)

3. Not so are the wicked, not so! For they like winnowed chaff shall be driven away by the wind. For the Lord guards the way of the just but the way of the wicked leads to doom. (R.)

**Alleluia, alleluia! Acts. 16:14**

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

**Gospel**

A reading from the holy Gospel according to Luke (11:5-13)

**J**esus said to his disciples: 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children and I are in bed; I cannot get up to give it to you." I tell you, if the man does not get up and give it to him for friendship's sake, persistence will be enough to make him get up and give his friend all he wants.

na-eche echiche banyere aha ya. "Ha ga-abu ndi nke m, O bu Oseburuwa nke igwe ndiagha na-ekwu, ndi m ga-enwe n'uzo puru iche n'ubochi m ga-akpa ike. Ozokwa, aga m agbaghara ha dika nna si agbaghara nwa na-asopuru ya. Mgbe ahu, i ga-ama ihe di iche n'etiti onye eziumume na onye ajoomume, n'etiti onye na-eke Chukwu na onye anaghi efe ya. Ma lee ubochi ahu na-abia, o na-enwu ka obo oku mgbe ndi mpako na ndi aruruala niile ga-ada; ubochi ahu na-abia ga-erepiacha ha, o bu Oseburuwa nke igwe ndiagha na-ekwu, o gaghi ahapu o buladi mgborogwu mobu alaka ha. Ma ngi na-atu aha m egwu, anyanwu nke eziumume ga-achawaputa jiri ogwugwo di n'ime nku ya. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 1:1-4.6 (Az. Abu. 40:4)**

Aziza: **Ha nwere isioma bu ndi ahu tukwasiri nchekwube ha n'Onyenweanyi**

1. Añuri ga-adiri nwoke ahu nke anaghi eso ndumodu onye ajoomume, mobu na-akwughari n'uzo ndi ome njo, mobu nodu n'otu ndi na-ekwuto Chineke. Kama o na-enwe añuri n'ebe iwu Onyenweanyi di; ma na-achighari iwu ya n'obi ya ehie na abali. (Az.)

2. O di ka osisi a kuru bu akuku iyi, nke namiputa mkpuru ya n'oge ya, nke akwukwo ya anaghi akponwu akponwu, ihe niile o na-eme nagara ya nke oma. (Az.)

3. O dighi otu a n'ebe ndi ajo mmadu no; Mba, n'ihina ha dika afuru oka nke ikuku na-ebughari. N'ihina Onyenweanyi na-ehekwa uzo ndi eziumume, mana uzo ndi ajo mmadu na-eduba n'ila n'iyi. (Az.)

**Alleluia, alleluia! Oru. 16:14**

**M**eghee obi anyi, O Chineke, ka anyi were nabata okwu nke Nwa Gi. Alleluia!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (11:5-13)

**J**esu siri ha, "Onye n'ime unu nwere Jenyi ga-agakwuru ya n'etiti abali si ya, 'Enyi m binye m ogbe achicha ato; n'ihina otu enyi m si n'ije puta n'ulo m. Enweghikwa m ihe oriri obula m ga-enye ya; ma o ga-esi n'ime ulo zaghachi si, 'Esogbula m; anyi emechiela uzo ugbu a, mu na umuaka m alabaala ura, agaghi m enwe ike ikuli nye gi ihe obula'? Agwa m unu, o bu ezie na o gaghi ekuli nye ya ihe obula n'ihina o bu enyi ya, ma n'ihini nsogbu ya, o ga-ekuli nye ya ihe obula di

'So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? Or hand him a scorpion if he asked for an egg? If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him! The Gospel of the Lord.

ya mkpa. Ya mere, agwa m unu, rionu, a ga-enye unu, choonu, unu ga-achota, kuonu aka, a ga-emeghere unu.

N'ihina onye obula na-arionu na-ariora, onye obula na-achonu na-achota, onye obula na-aku aka ka a ga-emeghere. Kedu nna n'etiti unu nwa ya ga-ariora azu, o nye ya agwo; mobu o riora ya akwa o nye ya akpi? O buru na unu bu ndi ojo maara otu e si enye umu unu onyinye di mma, Nna unu nke bi n'igwe, aghaghi inye ha Mmuo Nso bu ndi niile na-ariora ya. Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

## 10 October [Afor] Friday of Ordinary Time - Week 27 (Green)

(For Entry Antiphon and Collect, see page 13)

### First Reading

A reading from the prophet Joel (1:13-15; 2:1-2)

**P**riests, put on sackcloth and lament. Ministers of the altar, wail. Come, pass the night in sackcloth, you ministers of my God. For the house of our God has been deprived of oblation and libation. Order a fast, proclaim a solemn assembly; elders, call together all the inhabitants of the country to the house of the Lord your God. Cry out to the Lord, 'Oh, what a day! For the day of the Lord is near, it comes as a devastation from Shaddai.' Sound the trumpet in Zion, give the alarm on my holy mountain! Let all the inhabitants of the country tremble, for the day of the Lord is coming, yes, it is near. Day of darkness and gloom, day of cloud and blackness. Like the dawn there spreads across the mountains a vast and mighty host, such as has never been before, such as will never be again to the remotest ages.

The word of the Lord.

**Responsorial Psalm: Ps. 9:2-3.6.16.8-9 (R.v.9)**  
Response: **The Lord will judge the world with justice.**

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.)

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Juel (1:13-15; 2:1-2)

**N**di nchuaja yinyenu akwa mkpe, bebenu akwa. Ndi na-agba odibo n'ekwuaja kwabanu ariri. Bianu noronu n'uru abali niile, unu niile na-aruru Chineke m oru. Nke a bu n'ihina a akwusila iweta onyinye mkpuru akuku na mmanya n'unonso ukwu nke Chineke unu. Maanu iwu ibu onu di nso, nweenu ogbako di nso, kpokotanu ndi okenye na ndi ala unu niile n'unonso ukwu nke Oseburuwa Chineke unu ka unu begara ya akwa. Ubochi ahu bu ubochi nke Dinwenum di oke egwu. O na-abia ososo dika ihe mbibi nke si n'aka onye ji ike niile. Funu opiike na Zayon. Funu ya n'elu ugwu ukwu m di nso ka onye obula no n'ime obodo tuo egwu n'ihina ubochi nke Dinwenum na-abia, ee, o norolaru nso. O bu ubochi nke ochichiri na nke mgbaru ihu. O bukwu ubochi nke urukpu na ubochi ochichiri. Nnukwu mba siri ike, nke a na-enwebeghi udi ya n'oge ndi gara aga, nke a ga-enwe ya na ndudugandu niile di n'ihu gbasara n'elu ugwu dika ochichiri.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 9:1-2.5.15.7-8. (Az.8)**  
**Aziza: Onyenweanyi ga-eji ikpe nkwmoto kpee uwa ikpe.**

1. Eji m obi m niile ekele gi, Onyenweanyi, ana m echeta oru oma gi niile, n'otu n'otu. Ana m enwe afuri na gi ana m ekwegara aha gi ukwe otito, onye kasi elu. (Az.)



2. You have checked the nations, destroyed the wicked; you have wiped out their name for ever and ever. The nations have fallen in the pit which they made, their feet caught in the snare they laid. (R.)

3. But the Lord sits enthroned for ever. He has set up his throne for judgement; he will judge the world with justice, he will judge the peoples with his truth. (R.)

### **Alleluia, alleluia! Jn. 12:32**

**W**hen I am lifted up from the earth, I shall draw all men to myself. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (11:15-26)

**W**hen Jesus had cast out a devil, some of the people said, 'It is through Beelzebul, the prince of devils, that he casts out devils.' Other asked him, as a test, for a sign from heaven; but, knowing what they were thinking, he said to them, 'Every kingdom divided against itself is heading for ruin, and a household divided against itself collapses. So too with Satan: if he is divided against himself, how can his kingdom stand? - since you assert that it is through Beelzebul that I cast out devils. Now if it is through Beelzebul that I cast out devils, through whom do your won experts cast them out? Let them be your judges, then. But if it is through the finger of God that I cast out devils, then know that the kingdom of God has overtaken you. So long as a strong man fully armed guards his own palace, his goods are undisturbed; but when someone stronger than he is attacks and defeats him, the stronger man takes away all the weapons he relied on and shares out his spoil.

'He who is not with me is against me; and he who does not gather with me scatters.'

'When an unclean spirit goes out of a man it wanders through waterless country looking for a place to rest, and not finding one it says, "I will go back to the home I came from." But on arrival, finding it swept and tidied, it then goes off and brings seven other spirits more wicked than itself, and they go in and set up house there, so that the man ends up by being worse than he was before.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 15)

2. I nyochaala mba niile, i laala ndi ajoomume n'iyi, I kpochapula aha ha n'uwa ebeebe. Mba ndi a adakpuola n'olulu ha ji aka ha gwuo, onya ha kwere amadola ha. (Az.)

3. Lee, Onyenweanyi na-achi ebeebe, O doziela ocheeze ya maka ikpe, O ga-eji ikpe nkwmoto kpee uwa ikpe jiri eziokwu kpebie ikpe n'etiti mba niile. (Az.)

### **Aleluya, aleluya! Jn 12:32**

**M**a mu onwe m, mgbe e si n'uwa welite m elu, aga m adotara onwe m ndi mmadu niile. Aleluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (11:15-26)

**M**gbe Jesu chupuru mmuo ojoo, ufodu n'ime ndi mmadu kwuru si, "O na-achupu ndi mmuo ojoo site n'ike Belzebul, onyeisi ndi mmuo ojoo," ma ndiozo, iji nwalee Jesu, chooro n'aka ya ihe ama nke si n'igwe. Ebe o bu na O ma ihe ha na-eche, Jesu siri ha, "Alaeze obula nke keweranu megide onwe ya ga-adakpo, ulo obula nke dagidere ibe ya na-adakpo. O buru na Ekwensu ekewakwa megide onwe ya, kedu ka alaeze ya ga-esi kwudo? Unu na-asi na-ana m achupu ndi mmuo ojoo site n'ike Belzebul, site n'ike onye ka umu unu na-achupu ha? Ya mere, ha ga-abu ndi ikpe unu. Ma, o buru na o bu site na mkpisi aka nke Chineke ka m na-achupu ndi mmuo ojoo, matanu na alaeze Chineke abiakwasila unu. Mgbe dike ji ngwaagha na-eche obi ya, o dighi mfe izute ihe o ji biri. Ma mgbe onye ka ya ike biara megide ya, wee merie ya, o na-anara ya ihe agha ya niile, bu ihe ntukwasiobi ya, kesaara ndi otu ya ihe o kwatara n'ulo dike ahu. Onye na-anonyereghi m, na-emegide m; onye obula na-adighi eso m ekpokota ekpokota, na-ekposa ekposa.

Mgbe mmuo ojoo siri n'ime onye o ji puo, o na-akpaghari n'ala kporo nku na-acho ebe izuikwe. Mgbe o chochara ma o chotaghi, o na-ekpebi n'obi ya si, 'Aga m alaghachi n'ulo m ebe m si puta.' Mgbe o chighatara, o hu na a zachaala ulo ahu dozie ya nke oma. O na-apu, kpota ndi mmuo ojoo asaa ozo ndi ka ya nwe obi ojoo tinyere ya onwe ya, ha na-abata biri n'ebe ahu, onodu ikpezu nke onye ahu adi njo karia nke mbu."

Ozioma nke Oseburuwa.

Our Lady of Saturday

St. John XXIII, Pope (Opt. Mem.)

(For Entry Antiphon and Collect, see page 18)

First Reading

A reading from the prophet Joel (4:12-21)

The Lord says this: Let the nations rouse themselves, let them march to the valleys of Jehoshaphat, for I am going to sit in judgement there on all nations round. Put the sickle in; the harvest is ripe; come and tread; the winepress is full, the vats are overflowing, so great is their wickedness! Host on host in the valley of Decision! Sun and moon grow dark, the stars lose their brilliance. The Lord roars from Zion, makes his voice heard from Jerusalem; heaven and earth tremble. But the Lord will be a shelter for his people, a stronghold for the sons of Israel. 'You will learn then that I am the Lord your God, dwelling in Zion, my holy mountain. Jerusalem will be a holy place, no alien will ever pass through it again.' When that day comes, the mountains will run with new wine and the hills flow with milk and all the river beds of Judah will run with water. A fountain will spring from the house of the Lord to water the Wadi of Acacias. Egypt will become a desolation, Edom a desert waste on account of the violence done to the sons of Judah whose innocent blood they shed in their country. But Judah will be inhabited for ever, Jerusalem from age to age. 'I will avenge their blood and let none go unpunished,' and the Lord shall make his home in Zion. The word of the Lord.

Responsorial Psalm: Ps. 96:1-2, 5-6, 11-12. (R.v.12)

Response: **Rejoice, you just, in the Lord.**

1. The Lord is king, let earth rejoice, the many coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right. (R.)

2. The mountains melt like wax before the Lord of all the earth. The skies proclaim his justice; all peoples see his glory. (R.)

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Juel (4:12-21)

Jesu kwuru si: Ka mba niile jikere ogu bia na ndagwurugwu nke Jehoshafat. O bu n'ebe ahụ ka m ga-anọ kpee mba niile gbara Zayon gburugburu ikpe. Bido webe ihe ubi n'ihina o kaala. Gaanụ ka unu paa mmanya n'ihina ihe e ji apacha mmanya ejula, ite mmanya ejufeela. Obi ojoo ha di ukwu. Igwe mmadu kwuru igwe mmadu no na ndagwurugwu mkpebi ikpe n'ihina ubochi nke Oseburuwa abiala nso na ndagwurugwu ahụ. Anyanwu na onwa agbaala ochichiri, kpakpando akwusila mmuke ha. Oseburuwa no na Zayon na-ebigbo. A na-anu olu ya na Jerusalem, eluigwe na ala na-ama jijiji. Mana Chineke buuru ndi nke ya ihe nchedo. O buuru Izrel ebe mgbara siri ike. "Mgbe ahụ ka unu ga-amara na abụ m Oseburuwa Chineke unu, onye bi na Zayon, ugwu m di nso. N'oge ahụ, Jerusalem ga-abuzi ebe di nso nke na o nweghi ndi mba ozo ga-atu ya aka n'ihu ozo. "N'ubochi ahụ, nnukwu ugwu niile ga-edeputa mmanya uto. Mmiri ara ehi ga na-eluputa n'obere ugwu ndiozo. Mmiri ga-eju n'iyi niile di na Juda. Mmiri ga-esikwa n'ulo Oseburuwa gbaputa were wujuo ndagwurugwu Shitiim. Ijpt ga-atogboro chakoo, ebe Edom ga-abukwa ozara n'ihina ihe ojoo e mere ndi Juda. Ha kwafuru obara ndi aka ha di ocha n'obodo ha. Mana ndi mmadu ga-ebigide na Juda na Jerusalem ndudugandu niile. Aga m abo obo maka obara ha, agaghi m ahapu onye obula ikpe mara n'ihina Oseburuwa bi na Zayon. Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 97:1-2, 5-6, 11-12. (Az. 12)

Aziza: **Nurianu n'Onyenweanyi unu bu ndi ezionume.**

1. Onyenweanyi bu eze! Ka uwa nuriba; nurianu, ala niile mmiri gbara gburugburu. Urukpu na ochichiri gbara ya okirikiri; o jiri ezionume na ikpe nkumoto were to ntoala ocheeze ya. (Az.)

2. Ugwu niile gbazere dika mmanu n'ihu Onyenweanyi nke uwa niile. Eluigwe na-ekwuputa ezionume ya. Mba niile na-ahukwa otito ya. (Az.)

3. Light shines forth for the just and the joy for the upright of heart. Rejoice, you just, in the Lord; give glory to his holy name. (R.)

**Alleluia, alleluia! Lk. 11:28**

**H**appy are those who hear the word of God and keep it! Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (11:27-28)

**A**s Jesus was speaking, a woman in the crowd raised her voice and said, ‘Happy the womb that bore you and the breasts you sucked!’ But he replied, ‘Still happier, those who hear the word of God and keep it!’  
The Gospel of the Lord.

3. Ihe na-achakwasi ndi na-akwuba aka ha oṭo, añuri na-adiri ndi obi ha di ocha. Ñurianu n’Onyenweanyi unu bu ndi eziumume, tookwanu aha ya di nso. (Az.)

**Aléluya, aléluya! Luk.11:28**

**N**gozi na-adiri ndi nuru okwu Chineke ma debe ya. Aléluya!

### **Ozioma**

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (11:27-28)

**M**gbe Jesu na-ekwu okwu ndi a, otu nwaanyi si n’etiti igwe mmadu ahu welie olu si, “Ngozi na-adiri afo nke muru gi na ara nke I ñuru!” Ma o zara si, “Ngozi na-adiri ha karja, bu ndi nuru okwu Chineke dobekwa ya!”  
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 19)

## **28TH SUNDAY IN ORDINARY TIME (C) 12 October 2025 [Eke] (Green)**

**Office:  
Week 4**

The Readings highlight the importance of thanksgiving exemplified today by lepers, given that like them we are beggars before God. In the First Reading, King Naaman upon being healed of leprosy at the bidding of Prophet Elisha, returns to give thanks to God and the Prophet, and defying objections, makes tribute. The Gospel focuses on the Samaritan out of the ten lepers that are healed, who returns to give thanks and as a consequence receives the fullness of healing grace. The Responsorial Psalm calls for thankful praise to the God of salvation. St. Paul in the Second Reading teaches how thanksgiving is best expressed in willingness to suffer and die for Christ and his Gospel, in the hope to share in his resurrection and glory.

### **Entry Antiphon**

**I**f you, O Lord, should mark iniquities, O Lord, who could stand? But with you is found forgiveness, O God of Israel.

### **Collect**

**M**ay your grace, O Lord, we pray, at all times go before us and follow after, and make us always determine to carry out good works. Through our Lord.

### **First Reading**

A reading from the second book of the Kings (5:14-17)

**N**aaman the leper went down and immersed himself seven times in the Jordan, as Elisha had told him to do. And his flesh became clean once more like the flesh of a little child. Returning to Elisha with his whole escort, he went in and stood before him. “Now I know” he said “that there is no

### **Ukwe Mbata**

**D**inwenu, O buru na I dekota mmehie anyi, onye n’ime anyi ga-akwudo? Ma mgbaghara bu nke Gi, Chineke nke Izrel.

### **Ekpere Mmeghe**

**O**seburuwa, biko nye anyi amara Gi, nke ga na-enyere anyi aka na-akwado anyi, K’anyi wee na-enwe aguụ ime uche Gi. Site na Dinwenu anyi.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n’akwukwo abuo nke Ndieze (5:14-17)

**Y**a mere Nnaman o gara sunye onwe ya n’ime osimiri Jordan ugboro asaa dika Elaisha gwara ya. Anu ahu ya wee dikwa mma dika ahu nwatakiri. Mgbe ahu, Naaman na ndiozi ya laghachiri jekwuru onye nke Chineke ahu si ya, “Ugbu a, amatala ma na enweghi chi ozon n’elu uwa beluso n’ala

God in all the earth except in Israel. Now, please, accept a present from your servant.” But Elisha replied, “As the Lord lives, whom I serve, I will accept nothing.” Naaman pressed him to accept, but he refused. Then Naaman said, “Since your answer is No’, allow your servant to be given as much earth as two mules may carry, because your servant will no longer offer holocaust and sacrifice to any god except the Lord.”  
The word of the Lord.

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

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

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

### **Second Reading**

A reading from the second letter of St Paul to Timothy (2:8-13)

**R**emember the Good News that I carry, “Jesus Christ risen from the dead, sprung from the race of David”; it is on account of this that I have my own hardships to bear, even to being chained like a criminal - but they cannot chain up God’s news. So I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on: If we have died with him, then we shall live with him. If we hold firm, then we shall reign with him. If we disown him, then he will disown us. We may be unfaithful, but he is always faithful, for he cannot disown his own self.  
The word of the Lord.

### **Alleluia, alleluia! Jn.6:63.68**

**Y**our words are spirit, Lord, and they are life: you have the message of eternal life. Alleluia!

Izrel. Biko nara ihe onyinye ekele sitere n’aka nwodibo gi.” Onye amuma azaa ya si, “Ka Chineke, onye m na-efe di ndu, agaghim anara gi ihe obula.” Naaman manyere ya ka o nara ya ma o juru aju. Mgbe ahu, Naaman kwuru si, “O buru na i gaghi anara, biko kwe ka nwodibo gi kporo aja nke inyinyaibu abuo ga-ebuli n’ihina site ugwu a, nwodibo gi agaghi efe mobu chuokwa aja nsureoku nye chi obula beluso Chineke.  
Okwu nke Oseburuwa.

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

**Aziza: Onyenweanyi egosila ike nzoputa ya n’iru mba niile.**

1. Kweere Onyenweanyi ukwe ohuru, n’ihina o ruru oru ebube, aka nri ya na aka ya di nso eweterela ya mmeri. (Az.)
- (2) Onyenweanyi egosila ike nzoputa ya, o meela ka mba niile mata ezimume ya. O chetala ihunaanya ya na ikwudosiike ya n’ebe ezinuulo Izrel no. (Az.)
- (3) Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tijereni Onyenweanyi mkpu onu, wereni ukwe na mkpu onu too ya. (Az.)

### **Ihe Ogugu Nke Abuo**

Ihe ogugu e wetara n’akwukwozi nke abuo Pol di aso degaara Timoti (2:8-13)

**C**heta Jesu Kristi, onye si n’agburu Devid puta, onye sikwa n’onwu bilie, dika ozioma ahu m na-ekwusa si di. O bu n’ihi ozioma nke a ka m ji na-ata ahuhu, norokwa n’agbu dika onye ohi. Ma otu o di, e keghi okwu Chineke agbu. Ya mere, ana m edi ihe niile n’ihi ndi a hoorola, ka ha wee nwetakwa nzoputa nke ya na otito ebebe na-agako n’ime Jesu Kristi. Okwu a kwesiri ntukwasio: “O buru na anyi sooro ya nwukoo onwu, anyi ga-esokwa ya dikoo ndu. O buru na anyi nwee ntachiobi, anyi ga-esoro ya bukoo eze. O buru na anyi agonari ya, ya onwe ya ga-agonari anyi. O buru na anyi ekwesighi ntukwasio, ya onwe ya kwesiri ntukwasio; n’ihina o pughi igonari onwe ya.”  
Okwu nke Oseburuwa.

### **Alleluia, alleluia! Jn. 6:63.68**

**O**kwu gi bu mmuo, Onyenweanyi ha bu ndu, I nwere ozi nke ndu ebighiebi.  
Alleluia!

**Now I know that there is no God in all the earth except in Israel (2 Kings 5:15)**



## Gospel

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

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

## Prayer Over The Offerings

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

## Communion Antiphon

**T**he rich suffer want and go hungry, but those who seek the Lord lack no blessing.

## Prayer After Communion

**W**e entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature. Who lives and reigns for ever and ever.



## Theme: Thanksgiving and Praise

Scriptures: Ps.103:1-4; 1 Chr.16:23-26; Col 3:17; 1 Thess. 5:16-18; Eph. 5:16-18; 1 Tim. 6:6-8; Col. 3:15-17. CCC: 2626, 2627, 2637, 2638, 2639, 2649.

**13 October [Orie] Monday of Ordinary Time - Week 28 (Green)**

(For Entry Antiphon and Collect, see page 26)

## First Reading

A reading from the letter of St. Paul to the Romans (1:1-7)

**F**rom Paul, a servant of Christ Jesus who

## Ozioma

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

**K**a Jesu na-aga Jerusalem, o sitere n'uzo di n'agbata Samaria na Galili. Mgbe O banyere n'otu onumara, ndi ekpenta mmadu iri kwu n'uzo zutere ya. Ha welitere olu tie mkpu si, "Jesu, Nna anyi ukwu, meere anyi ebere." Mgbe Jesu huru ha, O gwara ha si, "Gaanu gosi ndi ukochukwu onwe unu." Ka ha na-aga, e mere ka 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 Samaria. N'ih i nke a Jesu juru si, "O bu na o bughi mmadu iri ka a gworo? Kedukwanu maka mmadu itoolu ndiozo? O bu na o nweghi onye n'ime ha loghachiri azu inye Chineke otito ma o bughi onye mba ozo a?" Jesu gwara ya si, "Bilie, gawara onwe gi, okwukwe gi azoola gi." Ozioma nke Oseburuwa.

## Ekpere Nhunye

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

## Ukwe Oriri Nso

**N**di ogaranya ga-ahu mkpa na aguu, mana o nweghi ihe ga-ako ndi naturu Chineke egwu.

## Ekpere A Natachaa Oriri Nso

**D**inwenu, anyi ji umeala ario ebube eze Gi; otu I si were Ahu na Obara nke a kacha nso zuo anyi, biko si otu ahụ mee ka anyi soro rite oke n'ihu Chukwu nke Gi. Site na Kristi Onyenweanyi.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (1:1-7)

**P**ol, nwodibo Dinwenu Jesu Kristi, onye

has been called to be an apostle, and specially chosen to preach the Good News that God promised long ago through his prophets in the scriptures.

This news is about the Son of God who, according to the human nature he took, was a descendant of David: it is about Jesus Christ our Lord who, in the order of the spirit, the spirit of holiness that was in him, was proclaimed Son of God in all his power through his resurrection from the dead. Through him we received grace and our apostolic mission to preach the obedience of faith to all pagan nations in honour of his name. You are one of these nations, and by his call belong to Jesus Christ. To you all, then, who are God's beloved in Rome, called to be saints, may God our Father and the Lord Jesus Christ send grace and peace.

The word of the Lord.

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

**Response: The Lord has made known his salvation.**

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

### **Alleluia, alleluia! Ps. 94:8**

**H**arden not your hearts today, but listen to the voice of the Lord. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (11:29-32)

**T**he crowds got even bigger and Jesus addressed them, 'This is a wicked generation; it is asking for a sign. The only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. On judgement day the Queen of the South will rise up with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and there

Chineke kporo ibụ onyeozị, na onye O hoputara iche ikwusa ozioma, na-edetara unu akwukwozi nke a. Chineke kwere nkwa na mgbe ochie izi anyi ozioma nke a site n'onu ndiamuma ya, dika e dere n'Akwukwo Nso.

Ozioma nke a bu maka nwa ya bu Dinwenụ Jesu Kristi, onye a muru n'udi nke mmadu site n'agburu nke Devid. Onye e jiri ike gosi dika nwa nke Chukwu na mmuo nke idi aso site na mbilite n'onwu ya. Site n'aka ya, anata na amara na ikikere ibụ onyeozị, ka mba niile kwere na Chineke na-egekwa ya nti. Unu ndi bi na Rom sokwa na mba ndi ahụ ma site n'okpukpo Chineke, unu aburula nke Kristi. Ya bu, unu ndi Chineke huru n'anya bi na Rom, ndi o kporo ka ha buru ndi nso, ka udo na amara nke Chineke nna anyi na Dinwenụ anyi Jesu Kristi diri unu.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu.98.1-4.(Az.2)**

**Aziza: Onyenweanyi egosila ike nzoputa ya.**

1. Kweere Onyenweanyi ukwe oheru, n'ihina o ru ru oru ebube, aka nri ya na aka ya di nso eweterela ya mmeri. (Az.)
2. Onyenweanyi egosila ike nzoputa ya, o meela ka mba niile mata eziumume ya. O chetala ihunaanya ya na ikwudosiike ya n'ebe ezinulo Izrel no. (Az.)
3. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tjerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)

### **Alaluya, alaluya! Abu. .95:8**

**T**aa o buru na unu anu olu ya, unu akpochila obi unu. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (11:29-32)

**M**gbe igwe mmadu ahụ na-abawanye, Jesu bidoro na-ekwu si, "Ogbọ a bụ ogbọ ojoo; o na-achọ ihe ama, ma o dighi ihe ama a ga-enye ya karịa ihe ama nke Jona. N'ihina otu Jona si buuru ndi obodo Ninive ihe ama, otu ahụ ka Nwa nke Mmadu ga-esi buuru ogbọ a ihe ama. N'ubochi ikpe ahụ, Ezenwaanyi Ndida ugwu ga-ebili soro ogbọ a guzo n'ikpe, kpegbue ya. N'ihina o si nsotu nke uwa bịa

is something greater than Solomon here. On judgement day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached, they repented; and there is something greater than Jonah here.

The Gospel of the Lord.

inụ okwu amamihe Solomon. Ma lee, ihe kariri Solomon no ebe a. Ndi obodo Ninive ga-eso ogbo a kulie n'ubochi ikpe, kpegbue ya; n'ihina ha cheghariri mgbe ha nuru nkuzi Jona, ma lee, ihe ka Jona di n'ebe a."

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 28)

**14 October [Afor] Tuesday of Week 28 (Green/Red)**

**St Callistus I, Pope & Martyr (Opt. Mem)**

(For Entry Antiphon and Collect, see page 26)

### First Reading

A reading from the letter of St. Paul to the Romans (1:16-25)

I am not ashamed of the Good News: it is the power of God saving all who have faith – Jews first, but Greeks as well – since this is what reveals the justice of God to us: it shows how faith leads to faith, or as scripture says: The upright man finds life through faith.

The anger of God is being revealed from heaven against all the impiety and depravity of men who keep truth imprisoned in their wickedness. For what can be known about God is perfectly plain to them since God himself has made it plain. Ever since God created the world, his everlasting power and deity – however invisible-have been there for the mind to see in the things he has made. That is why such people are without excuse: they knew God and yet refused to honour him as God or thank him; instead, they made nonsense out of logic and their empty minds were darkened. The more they called themselves philosophers, the more stupid they grew, until they exchanged the glory of the immortal God for a worthless imitation, for the image of mortal man, of birds, of quadrupeds and reptiles. That is why God left them to their filthy enjoyments and the practices with which they dishonour their own bodies, since they have given up divine truth for a lie and have worshipped and served creatures instead of the creator, who is blessed for ever. Amen. The word of the Lord.

### The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (1:16-25)

Ihere ozioma ahu adighi eme m, n'ihina o bu ike inzoputa nke Chineke n'ebe ndi nwere okwukwe no, malite na ndi Juu wee ruo na ndi Grik. N'ime ya ka e kpughere eziumume nke Chineke site n'okwukwe na maka okwukwe. Otu a ka e si dee ya n'Akwukwo Nso si, "Onye eziumume ga-adu site n'okwukwe."

E kpughere iwe Chineke site n'eluigwe megide omume asopurughi Chineke na ajoomume niile nke umu mmadu, ndi na-ewere ajoomume ha na-ekpuchi eziokwu. Chineke na-enye ha ahuhu n'ihina e mere ka ihe niile ha kwesiri ima banyere Chineke puta ihe. Chukwu n'onwe ya mere, ka o wee ha anya. Site n'okike uwa, Chineke emeela ka ike ya di ebeebe n'udi Chi o bu, nke e zoro ezo, puta ihe n'ebe umu mmadu no. Umụ mmadu na-ahucha ihe ndi a nke oma site n'ihe niile Chineke kere eke. Ya mere na ha enweghi ngopu! Ha ma na Chineke di, ma ha adighi asopuru ya dika Chineke. Ha adighikwa ekele ya. Kama echiche ha juputara n'ihe efu; ochichiri gbachikwara n'obi ha nke na-enweghi nghota. Ha na-ekwu na ha maara ihe, ma ha bu ndi nzuzu. Ka kama ha ga-efe arusi a turu n'oyiyi anwuaniwu, ha na-eke arusi a turu n'oyiyi mmadu nke puru inwu; n'oyiyi nnuu, n'oyiyi anumanu, mabu n'oyiyi anu na-akpu akpu. N'ihina nke a ka Chineke jiri hapu ha ka ha mere onwe ha otu di ha mma n'ime adighi ocha na ajo omume niile nke na-agu mkpuru obi ha agu. Ha jikwa ahu ha emerita mpu n'etiti onwe ha. Ha ewerela okwu ugha dochie n'onodu eziokwu banyere Chineke. Ha na-asopuru, na-efekwa ihe e kere eke, ma hapu Chukwu kere ha, onye di ngozi ebighiebi. Amen. Okwu nke Oseburuwa.

**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 goes forth 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 (11:37-41)

Jesus had just finished speaking when a Pharisee invited him to dine at his house. He went in and sat down at the table. The Pharisee saw this and was surprised that he had not first washed before the meal. But the Lord said to them, 'Oh, you Pharisees! You clean the outside of cup and plate, while inside yourselves you are filled with extortion and wickedness. Fools! Did not he who made the outside make the inside too? Instead, give alms from what you have and then indeed everything will be clean for you.'

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 28)



**15 October [Nkwo] Wednesday of Week 28 (White)**

**St Teresa of Avila, Virgin & Doctor (Memorial)**

St. Teresa of Jesus, honored as the "seraphic virgin," ranks first among women for wisdom and learning. Born at Avila, Spain, in the year 1515, Teresa set out for Africa to die for Christ at the age of seven, but was brought back by her uncle. She grew up reading the lives of the saints. When she lost her mother at twelve, she implored Mary for maternal protection.

In 1533, Teresa entered the Carmelite Order. The Carmelites at that period had slacken from religious rules to live comfortable lives, kept private properties, with much contact with the outside world. Despite the physical pain and spiritual dryness she suffered for eighteen years, Teresa made great stride in contemplative prayer, accompanied by frequent mystical experiences which on account of her humility she totally distrusted. Her hunger for perfection led her to found a convent of Discalced (or shoeless due to severity of penance) Carmelite nuns in Avila. With the approval of Pope Pius IV, she began in earnest the work of reforming the entire Carmelite Order. Despite heavy opposition and difficulties, she succeeded to found thirty-two reformed convents. The Discalced Carmelites eventually became independent in 1580.

Teresa's mystical union with God was palpable, especially during the last decade of her life. Her heart was at some stage transfixed. She wrote a lot of mystical works that showed how contemplative life can well up and overflow into action. Greatly worn out by strenuous life, Teresa died on 15 October 1582, beatified in 1614, and canonized in 1622. Pope Paul VI proclaimed her a Doctor of the Church in 1970.

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

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

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

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

**Alaluya! Heb. 4:12**

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

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (11:37-41)

Ka Jesu na-ekwu okwu, otu onye Farisii kporo ya oku oriri; O banyere noro n'ochi nri. O gbagwojuru onye Farisii ahụ anya ihu na Jesu ebughi uzo kwoo aka ya tupu o ribe ihe. Ma Dinweni siri ya, "Unu ndi Farisii na-asacha azu iko na azu efere, ma n'ime, unu juputara n'anyaukwu na obiojoo. Unu ndi nizu! O bu na o bughị onye ahụ mere azu iko mekwara ime ya? Kama wereni ihe ndi ahụ di n'ime ruo oru ebere; ihe niile ga-adikwara unu ocha.

Ozioma nke Oseburuwa.



## Entry Antiphon

Like the deer that yearns for running streams,  
so my soul is yearning for you, my God. My  
soul is thirsting for God, the living God.

## Collect

O God, who through your Spirit raised up  
Saint Teresa of Jesus to show the  
Church the way to seek perfection, grant that  
we may always be nourished upon the food of  
her heavenly teaching and fired with longing  
for true holiness. Through our Lord.

## First Reading

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

No matter who you are, if you pass  
judgement you have no excuse. In  
judging others you condemn yourself,  
since you behave no differently from those  
you judge. We know that God condemns  
that sort of behaviour impartially: and  
when you judge those who behave like this  
while you are doing exactly the same, do  
you think you will escape God's  
judgement? Or are you abusing his  
abundant goodness, patience and  
toleration, not realizing that this goodness  
of God is meant to lead to repentance?  
Your stubborn refusal to repent is only  
adding to the anger God will have towards  
you on that day of anger when his just  
judgements will be known. He will repay  
each one as his works deserve. For those  
who sought renown and honour and  
immortality by always doing good there  
will be eternal life; for the submissive who  
refused to take truth for their guide and  
took depravity instead, there will be anger  
and fury. Pain and suffering will come to  
every human being who employs himself  
in evil – Jews first, but Greeks as well;  
renown, honour and peace will come to  
everyone who does good – Jews first, but  
Greeks as well. God has no favourites.

The word of the Lord.

**Responsorial Psalm: Ps.61:2-3.6-7.9.**  
**(R.v.13)**

**Response: Lord, you repay each man  
according to his deeds.**

1. In God alone is my soul at rest; my help  
comes from him. He alone is my rock, my  
stronghold, my fortress: I stand firm. (R.)

## Ukwe Mbata

Di ka etu nne ele si achọ mmiri, etu a ka  
mkpuruobi m si achọ gi, Chineke m.  
Mkpuruobi m na-achọ Chineke, nke di ndụ.

## Ekpere Mmeghe

O Chineke, onye sitere na Mmụọ Nso welite  
Teresa di aso nke Jesu ka o gosị Nzukọ ụzọ  
esi adi-aso, mee ka anyi na-enweta mgbe dum  
ozuzụ nke sitere na nri nke nkuzi eluigwe o  
kuziri, were anukwa oku inwe agụụ maka ezi  
idi-aso. Site na Dinwenụ anyi.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso  
degaara ndi Rom. (2:1-11)

N'ihu nke a, gi bu mmadu, onye o soro gi bu ru,  
i nweghi ngopu mgbe i na-ama onyeozo  
ikpe. N'ihina mgbe obula i na-ama onyeozo ikpe,  
ma gi onwe gi no na-eme ihe ahu, o bu onwe gi ka  
i na-ama ikpe. Anyi ma na o ziri ezi mgbe ikpe  
Chineke na-adakwasa ndi na-eme ihe ndi di otu a.  
Gi bu mmadu, gini mere i ji ama ndi na-eme ihe di  
otu a ikpe, mgbe gi onwe gi na-eme otu ihe ahu? I  
chere na i ga-agbanahu ikpe Chineke? Ihe i ji eleli  
eziomume anya o bu n'ihina Chineke nwere oke  
obioma, obi nnagide na ndidi? O bu na i maghi na  
ihe Chineke ji emere gi ebere bu ka o wee duba gi  
na ncheghari? Site n'obi gi nke kporo nku nke  
enweghi ncheghari i na-akpakotara onwe gi  
onuma nke Chineke n'ubochi oke iwe ya, mgbe a  
ga-ekpughe ikpe ya ziri ezi. Chineke ga-  
akwughachi onye obula dika oru ya niile si di.  
Ndi ji ndidi nogide n'eziomume, na-achoto otito, na  
nsopuru, n'anwughi anwu ka Chineke ga-enye  
ndu ebighiebi. Mana ndi ahu na-ebute ikpaoke,  
ndi juru ikwenye n'eziokwu ahu, ma na-esozu  
ajo omume, ka Chineke ga-awukwasa iwe na  
onuma ya. Mkpagbu na ihe mgbu ga-adiri  
mmadu niile ndi na eme ihe ojoo, mbu, o ga-adiri  
ndi Juu; e mechaa o ga-adikwara ndi mba ozo.  
Chineke ga-enye ndi niile na-eme iheoma otito,  
nsopuru na udo; mbu, o ga-enye ndi Juu; O ga-  
emechaa nyekwa ndi mba ozo. N'ihina Chineke  
anaghi ele mmadu anya n'ihu.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 62:1-2.5-6.8. (Az.12)**

**Aziza: Onyenweanyi, gi onwe gi na-  
akwughachi onye obula ugwo dika oru ya si di.**

1. So na Chineke ka mkpuruobi m nwere  
ezumike, nzoputa m si n'aka ya abia. Ebe o bu  
so ya bu nkume m, na nzoputa m, ebe nchedo  
m, enweghi m ike ida. (Az.)

2. In God alone be at rest, my soul; for my hope comes from him. He alone is my rock, my stronghold, my fortress: I stand firm (R.)

3. Take refuge in God all you people. Trust him at all times. Pour out your hearts before him for God is our refuge. (R.)

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

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

### **Gospel**

A reading from the holy Gospel according to Luke (11:42-46)

**T**he Lord said to the Pharisees: ‘Alas for you Pharisees! You who pay your tithe of minth and rue and all sorts of garden herbs and overlook justice and the love of God! These you should have practiced, without leaving the others undone. Alas for you Pharisees who like taking the seats of honour in the synagogues and being greeted obsequiously in the market squares! Alas for you, because you are like the unmarked tombs that men walk on without knowing it!’

A lawyer then spoke up. ‘Master,’ he said, ‘when you speak like this you insult us too.’ ‘Alas for you lawyers also,’ he replied ‘because you load on men burdens that are unendurable, burdens that you yourselves do not move a finger to lift.’

The Gospel of the Lord.

### **Prayer Over The Offerings**

**M**ay our offering, O Lord, be acceptable to your majesty, to whom the devoted service of Saint Teresa was pleasing in such great treasure. Through Christ our Lord.

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

### **Communion Antiphon**

**I** will sing forever of your mercies, O Lord through all ages my mouth will proclaim your truth.

### **Prayer After Communion**

**G**rant, O Lord our God, that your obedient family, whom you have fed with the Bread of heaven, may follow the example of Saint Teresa and rejoice to sing of your mercies for all eternity. Through Christ our Lord.

2. So na Chineke ka obi m ga-ezuike, na ya ka oilleanya m si abia. Naani ya bu nkume m, nzoputa m, ebe o bu ebe nchedo m, enweghi m ike ida. (Az.)

3. Na Chineke ka m chotara ebe nchedo; ndi mmadu daberenu na ya oge niile; buterenu ya mkpa unu, Chineke bu ebe nchedo anyi. (Az.)

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

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

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (11:42-46)

**J**esu gwara ndi Farisii si, “Ma ahuhu ga-adiri unu, ndi Farisii! Unu na-enye onyinye ego nke mkpa akwukwo di ichiche ma leghara ikpe nkwmoto na ihunaanya nke Chineke anya. Ihe niile ndi a ka unu kwesiri ime n'elegharaghi ndiozo anya. Ahuhu ga-adiri unu, ndi Farisii! N'ihina o na-amasi unu ino n'iche kacha mma n'unonzuko niile na inara ekele puru iche n'oma ahia. Ahuhu ga-adiri unu! N'ihina unu dika ili ndi na-aputaghi ihe nke mmadu na-agafe n'elu ha n'amaghi na ha di.”

Otu onye n'ime ndi okaiwu zara ya si, “Onye nkuzi, mgbe I na-ekwu otu a, anyi sokwa na ndi I na-akpari.” Jesu wee si, “Ahuhu ga-adikwara unu ndi okaiwu! N'ihina unu na-ebo ndi mmadu ibu di aro ma unu onwe unu adighi emetu ibu ahu o buladi otu mkpisi aka unu.

Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**K**a onyinye anyi, O Dinwenu, masi Kukpoeze gi inara, onye nke nabatara ka nnukwu aku odibo anya-rulu-ala nke Teresa di aso gbara. Site na Kristi Onyenweanyi.

### **Ukwe Oriri Nso**

**A**ga m ekwe ukwe ebere gi ebighiebi, O Dinwenu site na ndudugandu niile onu m ga-ekwuputa eziokwu gi.

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

**M**ee, O Dinwenu Chineke anyi, ka Mezinaulo gi rubereisi, nke i werela Achicha nke eluigwe zua, na-eso ukpuru nke Teriza di aso ma nuria n'ibu abu maka ebere gi ekpo niile. Site na Kristi Onyenweanyi.

**St. Hedwig, Religious (Opt. Mem.)**

**St. Margaret Mary Alacoque, Virgin (Opt. Mem.)**

(For Entry Antiphon and Collect, see page 26)

**First Reading**

A reading from the letter of St. Paul to the Romans (3:21-30)

**G**od's justice that was made known through the Law and the Prophets has now been revealed outside the Law, since it is the same justice of God that comes through faith to everyone, Jew and pagan alike, who believes in Jesus Christ. Both Jew and pagan sinned and forfeited God's glory, and both are justified through the free gift of his grace by being redeemed in Christ Jesus who was appointed by God to sacrifice his life so as to win reconciliation through faith. In this way God makes his justice known; first, for the past, when sins went unpunished because he held his hand, then, for the present age, by showing positively that he is just, and that he justifies everyone who believes in Jesus.

So what becomes of our boasts? There is no room for them. What sort of law excludes them? The sort of law that tells what to do? On the contrary, it is the law of faith, since, as we see it, a man is justified by faith and not by doing something the Law tells him to do. Is God of Jews alone and not of the pagans too? Of the pagans too, most certainly, since there is only one God.

The word of the Lord.

**Responsorial Psalm: Ps. 129:1-6. (Rv.7)**

Response: **With the Lord there is mercy and fullness of redemption.**

1. Out of the depths I cry to you, O Lord, Lord, hear my voice! O let your ears be attentive to the voice of my pleading. (R)
2. If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness: for this we revere you. (R)
3. My soul is waiting for the Lord, I count on his word. My soul is longing for the Lord more than watchman for daybreak. (R)

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (3:21-30)

**U**gbu a e gosiputala na ikpe nkwmoto Chineke di iche n'iwu. O bu eziokwu na iwu na ndiamuma gbara akaebe maka ya. Chineke na-aguzi ndi mmadu na ndi eziumume site n'okwukwe ha nwere na Jesu Kristi, n'agbanyeghi ma ha bu ndi Juu ma ha bu ndi mba ozo. N'ihina mmadu niile emehiela, ha etosikwaghi otito Chineke; ma Chineke emeela ka ha buru ndi eziumume site na mgbaputa nke si n'aka Jesu Kristi. O bu ya bu onye Chineke hoputara ka o were ndu ya chuo aja maka mgbaghara njo, site n'okwukwe. N'uzo di otu a, Chineke na-egosiputa ikpe nkwmoto ya, na mbu, maka oge gara aga, mgbe o jiri ndidi leghara mmehie umu mmadu anya. Ma n'oge nke taa, site n'igosi na ya onwe ya bu onye eziumume, na onye ya na-agu dika onye eziumume bu onye kwere na Jesu Kristi.

Olee ebe inya isi dizi? A gupula nke ahu n'ogu! Gini kpata? O bu n'ihina anyi na-edebe ukpuru nke ezi oru na nke iwu Mosis? Mba! Kama, o bu naani na anyi na-eso ukpuru nke okwukwe anyi kwere na Jesu Kristi. N'ihina anyi kwere na Chineke ka na-agu mmadu n'onye eziumume naani site n'okwukwe. O bughu site iruzu oru niile di n'iwu. Chineke, O bu naani nke ndi Juu? O bughikwa Chineke nke ndi mba ozo? Ee, o bukwere nke ndi mba ozo. Otu o di, Chukwu bu otu.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 130.1-6 (R.v.7)**

Aziza: **Chineke juputara n'ebere na mgbaputa.**

1. N'ugbu mmiri ka m na-akpoku gi, O Onyenweanyi, Onyenweanyi, nuru akwa enyemaka m na-ebe, che nti n'aririo m na-ario. (Az.)
2. O buru na gi, O Onyenweanyi, na-agu ajoomume anyi onu, Onyenweanyi, onye gaguzo. Mana i na-agbaghara anyi, n'ihina nke a, anyi na-asopuru gi. (Az.)
3. Ana m eche Onyenweanyi, mkpuru obi m na-eche ya, na nkwa ya ka m nwere nchekwube. Mkpuruobi m na-eche Onyenweanyi, karja otu ndi nche si eche ututu. (Az.)

### Alleluia, alleluia! Jn. 14:6

Jesus said: 'I am the Way the Truth and the Life. No one can come to the Father except through me.' Alleluia!

### Gospel

A reading from the holy Gospel according to Luke (11:47-54)

Jesus said to the lawyers: 'Alas for you who build the tombs of the prophets, the man your ancestors killed! In this way you both witness what your ancestors did and approve it; they did the killing, you do the building.

'And that is why the Wisdom of God said, "I will send them prophets and apostles; some they will slaughter and persecute, so that this generation will answer for every prophets' blood that has been shed since the foundation of the world, from the blood of Abel to the blood of Zechariah, who was murdered between the altar and the sanctuary." Yes, I tell you this generation will have to answer for it all.

'Alas for you lawyers who have taken away the key of knowledge! You have not gone in yourselves, and have prevented others going in who wanted to.'

When he left the house, the scribes and the Pharisees began a furious attack on him and tried to force answers from him on innumerable questions, setting traps to catch him out in something he might say.  
The Gospel of the Lord.

### Aléluya, aléluya! Jn.14:6

Jesu kwuru si: Mu onwe m bu Uzo, Eziokwu na Ndu. O dighi onye obula ga-abiakwute Nna ma o bughi site na m. Aléluya!

### Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Luk dere (11:47-54)

Jesu gwara ndi okaiwu si ha: Ahuhu ga-adiri unu! N'ihina unu na-arụ ili ndi amuma, ndi nna unu ha gburu. Ya bu, unu bu ndi akaebe ma kwenyekwa n'ihe ndi nna unu ha mere; n'ihina ha gburu ha, unu aruo ili ha. O bu maka nke a ka Amamihe nke Chineke ji kwuo si, 'Aga m ezigara ha ndi amuma na ndiozi, ufodu n'ime ha ka ha ga-egbu, takwa ha ahuhu,' Ya mere, n'aka ogbo a ka Chineke ga-aju ese maka obara ndi ainuma niile a gbafuru site na mbido nke uwa, site n'obara Ebel ruo na nke Zekaria, onye e gburu n'agbata ebe nchuaa n'unonso. Ee, agwa m unu, a ga-aju ese ha n'aka ogbo a.

Ahuhu ga-adiri unu ndi okaiwu! N'ihina unu ewepula igodo e ji agbaghe onuuzo amamihe; unu abanyeghi n'onwe unu, unu gbochikwara ndi na-agba imbo ibanye.'

Mgbe Jesu si ebe ahụ puo, ndi odeakwukwo na ndi Farisii bidoro isogbu ya, na ikpasu ya ikwu otutu okwu, na-esiri ya onya, ka ha mara ma O ga-ekwuhie onu, ka ha hu ihe ha ga-eji jide ya.  
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and  
Prayer After Communion, page 28)



**17 October [Orie] Friday of Week 28 (Red)**

**St. Ignatius of Antioch, Bishop & Martyr (Memorial)**

**B**orn c. 50 A.D. in Syria, St. Ignatius was a convert from paganism, who grew to be one of the greatest bishops of the early Church. He was the successor of St. Peter as Bishop of Antioch. He was condemned to death during the Emperor Trajan's persecution. On his way to martyrdom, a journey which took months, he wrote a series of encouraging letters to the churches under his care, dwelling on the mystery of Christ, Church organization, Christian life and on the crown of martyrdom. He summed up his sentiments concerning his impending death thus: "I am the wheat of Christ, ground by the teeth of beasts to become pure bread." He died, being thrown to wild animals at the Roman colosseum, c.107.

### Entry Antiphon

**W**ith Christ I am nailed to the cross, yet I am alive, though it is no longer I, but Christ who is alive in me. I live by faith in the Son of God who loved me, and gave himself up for me.

### Ukwe Mbata

**A**kpogbukoola mu na Kristi n'obe, mana a di m ndu, o bughi m kama o bu Kristi bu onye bizi n'ime m. 'E ji m okiwukwe na Nwa nke Chineke adi ndu, onye huru m n'anya weere onwe ya nyefee maka m.



## Collect

**A**lmighty ever-living God, who adorn the sacred body of your Church with the confessions of holy martyrs, grant, we pray, that, just as the glorious passion of Saint Ignatius of Antioch which we celebrate today, brought him eternal splendour, so may it be for us unending protection. Through Christ our Lord.

## First Reading

A reading from the letter of St. Paul to the Romans (4:1-8)

**W**hat shall we say about Abraham, the ancestor from whom we are all descended? If Abraham was justified as a reward for doing something, he would really have had something to boast about, though not in God's sight because scripture says: Abraham put his faith in God, and his faith was considered as justifying him. If a man has work to show, his wages are not considered as a favour but as his due; but when a man has nothing to show except faith in the one who justifies sinners, then his faith is considered as justifying him. And David says the same: a man is happy if God considers him righteous, irrespective of good deeds: Happy those whose crimes are forgiven, whose sins are blotted out; happy the man whom the Lord considers sinless.

The word of the Lord.

## Responsorial Psalm: Ps.31:1-2.5.11. (R.v.7)

Response: **You are my hiding place, O Lord; you surround me with cries of deliverance.**

1. Happy the man whose offence is forgiven, whose sin is remitted. O happy the man to whom the Lord imputes no guilt, in whose spirit is no guile. (R.)
2. But now I have acknowledge my sins; my guilt I did not hide. I said: 'I will confess my offence to the Lord.' And you, Lord. Have forgiven the guilt of my sin. (R.)
3. Rejoice, rejoice in the Lord, exult, you just! O come, ring out your joy, all you upright of heart. (R.)

## Alleluia, alleluia! Ps.32:22

**L**et your love rest on us, O God, as our hope has rested in you. Alleluia!

## Ekperere Mmeghe

**C**hineke ji ike niile di uwatuwa, onye ji akaebe nke ndi di aso e gburu n'ihu gi achọ ahu di aso nke Nzuko gi mma, mee, anyi na-ario, ka dika ahuhu di ebube nke Igneshius Antiok di aso anyi na-eri oriri taa, siri wetara ya ebube di okpu, ka o sikwa otu ahu buuru anyi ihe nchedo ebighiebi. Site na Kristi Onyenweanyi.

## Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom. (4:1-8)

**K**a anyi were nnana anyi Abraham dika ihe omuma atu. A si na a guru ya dika onye eziumume site n'oru aka ya, o gaara enwe ihe o ga-eji anya isi, mana o bughi n'ihu Chineke. N'ihu Akwukwo Nso kwuru si, "Abraham kwenyere n'ihu Chineke gwara ya; n'ihu okwukwe ya, e wee gunye ya n'onye eziumume." N'ebe onye na-arụ oru no, ugwo oru ya abughi afoma e meere ya, kama o bu oke ruuru ya. Ma onye enweghi oru ma tinye okwukwe ya na Chineke, bu onye na-agunye ndi ajoomume na ndi eziumume, a ga-eji okwukwe ya gunye ya na ndi eziumume. Devid n'onwe ya kwukwara banyere ngozi diiri onye obula Chineke guru n'onye eziumume n'agbanyeghi oru ya: "Ngozi diiri ndi Chineke gbagharala njo ha niile, ndi o kpuchikwara mmehie ha niile! O di ngozi bu onye Chineke na-anaghi aguru mmehie ya!" Okwu nke Oseburuwa.

## Abuoma na Aziza Abu 32:1-2.5.11. (Az.7)

Aziza: **Gi bu ebe mgbaba m, I na-echebe m n'oge nsogbu, I ji ukwe nzoputa agba m gburugburu.**

1. Ngozi na-adiri onye nke a gbaghaara njo ya; onye nke e kpochapuru mmehie ya. Ngozi diri onye ahu Onyenweanyi amaghi ikpe, onye aghugho adighi n'ime obi ya. (Az.)
2. N'ikpeazu, ekwere m na m mere njo; anakwaghi m ezo njo m ezo. Asiri m, "Aga m ekwuputara Onyenweanyi njo m," I wee gbaghara m njo m niile. (Az.)
3. Unu ndi eziumume, nwebenu anuri n'Onyenweanyi, tiwenu mkpu ofu, unu ndi obi ha kwuto. (Az.)

## Alaluya, alaluya! Abu. 32:22

**K**a ihunaanya gi di n'ebe anyi no, O Chineke, ebe nchekwube anyi di na gi. Alaluya!

## Gospel

A reading from the holy Gospel according to Luke (12:1-7)

**T**he people had gathered in their thousands so that they were treading on one another. And Jesus began to speak, first of all to his disciples. ‘Be on your guard against the yeast of the Pharisees – that is, their hypocrisy. Everything that is now covered will be uncovered, and everything now hidden will be made clear. For this reason, whatever you have said in the dark will be heard in the daylight, and what you have whispered in hidden places will be proclaimed on the housetops.

‘To you my friends I say: Do not be afraid of those who kill the body and after that can do no more, I will tell you whom to fear: fear him who, after he has killed, has the power to cast into hell. Yes, I tell you, fear him. Can you not buy five sparrows for two pennies? And yet not one is forgotten in God’s sight. Why, every hair on your head has been counted. There is no need to be afraid: you are worth more than hundreds of sparrows.

The Gospel of the Lord.

## Prayer Over The Offerings

**M**ay this oblation and our homage be pleasing to you, O Lord, just as you accepted Saint Ignatius, the wheat of Christ, made pure bread through his martyrdom and passion. Through Christ our Lord.

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

## Communion Antiphon

**I**am the wheat of Christ to be ground by the teeth of beasts, that I may be found to be pure bread.

## Prayer After Communion

**M**ay the heavenly Bread we have received on Saint Ignatius’ day, O Lord, renew us, we pray, and make us Christians in name and in deed. Through Christ our Lord.



**18 October [Afor] Saturday of Week 28 (Red)**  
**St Luke The Evangelist (Feast)**

**B**orn at Antioch to pagan Greek parents and possibly a slave, Luke was one of the earliest converts. He studied in Antioch and Tarsus and was a physician by profession (Colossians 4:14). Luke met St. Paul at Troas and joined him to evangelize Greece and Rome.

Luke wrote one of the synoptic Gospels, much of which was based on the

## Ozioma

Ihe ogugu nke a si n’Ozioma di aso nke Luk dere (12:1-7)

**N**’oge ahu, mgbe otutu puku ndi mmadu gbakotara onu nke mere ka ha na-azogbu ibe ha, Jesu buru uzo gwa ndi na-eso uzo ya si, “Zerenu ihe na-eko achicha nke ndi Farisii, nke bu ihu abuo. O dighi ihe obula e kpuchiri ekpuchi nke ana-agaghi ekpughe, mobu nke e zoro ezo nke mmadu na-agaghi ama. Ihe obula unu kwurula n’ochichiri, a ga-anu ya n’ihe, ihe unu takwunyeeela mmadu na nti n’ime ulo a ga-ekwusa ya n’elu ulo.

“Agwa m unu, ndi enyi m, unu atula egwu ndi na-egbu anu ahu, ha gbuchaa ya, o nweghi ihe ozo nke ha puru ime. Kama, aga m ado unu aka na nti onye unu ga-atu egwu: tuonu ya egwu, bu onye ahu nke nwere ike ituba mkpuruobi unu n’okummuo ka o gbuchara anu ahu, ee, agwa m unu, tuonu ya egwu! O bu na o bughi peni abuo ka a na-ere umunnunu ise? Ma Chineke anaghi echefu otu n’ime ha. O buladi ntutisi unu, a guru ha niile onu. Unu atula egwu; unu di oké onu kara otutu umunnunu.

Ozioma nke Oseburuwa.

## Ekpere Nhunye

**K**a ajaonyinye a na ofufe ndu anyi buru ihe ga-amasi gi, O Dinwenu, dika I siri nara Igneshius di aso, oka Kristi, nke e mere ka o buru achicha di ocha site na nhusianya ya na ogbugbu e gburu ya. Site na Kristi Onyenweanyi.

## Ukwe Oriri Nso

**A**di m ka oka Kristi nke eze umu Anuohia gwerili, ka m were buru achicha di ocha.

## Ekpere A Natachaa Oriri Nso

**K**a achicha eluigwe anyi natarala K n’ubochi nke Igneshius di aso, O Dinwenu, gbánwoo anyi, anyi na-ario, ma mee ka anyi buru ndi otu Kristi ka n’aha ma n’omume. Site na Kristi Onyenweanyi.

teachings and writings of Paul. His Gospel shows special sensitivity to evangelizing Gentiles. He also wrote a history of the early Church: the Acts of the Apostles.

Luke died c.74 A.D. in Greece; some stories say he was martyred. He is the patron of physicians and surgeons.

### Entry Antiphon

How beautiful upon the mountains are the feet of him who brings glad tidings of peace, bearing good news, announcing salvation!

### Collect

Lord God, who chose Saint Luke to reveal by his preaching and writings the mystery of your love for the poor, grant that those who already glory in your name may persevere as one heart and one soul, and that all nations may merit to see your salvation. Through our Lord.

### First Reading

A reading from the second letter of St. Paul to Timothy (4:10-17)

Demas has deserted me for love of this life and gone to Thessalonika, Crescens has gone to Galatia and Titus to Dalmatia; only Luke is with me. Get Mark to come and bring him with you; I find him a useful helper in my work. I have sent Tychicus to Ephesus. When you come, bring the cloak I left with Carpus in Troas, and the scrolls, especially the parchment ones, Alexander the coppersmith has done me a lot of harm; the Lord will repay him for what he has done. Be on your guard against him yourself, because he has been bitterly contesting everything that we say.

The first time I had to present my defence, there was not a single witness to support me. Every one of them deserted me - may they not be held accountable for it. But the Lord stood by me and gave me power, so that through me the whole message might be proclaimed for all the pagans to hear. The word of the Lord.

**Responsorial Psalm: Ps. 144:10-13. 17-18. (R.v.12)**

**Response: Your friends, O Lord, make known the glorious splendour of your reign.**

1. All your creatures 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.)

2. They make known to men your mighty

### Ukwe Mbata

Lekene ka o siri maa mma n'eluugwu Lbu mmaukwu onye ahụ na-ebute ozi udo di uto, burukwa ozioma, ma na-ekwusa nzọpụta!

### Ekpere Mmeghe

Onyenweanyi Chineke, onye kporo Luk di aso ka o si na nzisa na edemede gosiputa iheomimi ihunaanya gi maka ndi ogbenye, mee ka ndi ahụ ji aha gi anyabu isi guzosie ike n'inwe otu mmuo na otu obi, ka mba niile kwesi imata nzọpụta gi. Site na Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozi nke abuo Poi di aso degaara Timoti (4:10-17)

N'ihina Demas, onye huru uwa nke a n'anya agbahapula m, gaa Tesolonika. Krisens agaala Galeshija, Taitus agaa Dalmesja. Naani Luk nonyeere m, Kporo Mak ka gi na ya soro bia. N'ihina o ga-enye aka n'ijere m ozi. Ezigala m Tichikus n'Efesus. Mgbe i na-abia, wetara m uwe m ji achu oyi nke m hapuru na Troas, n'aka Kapus. Wetakwara m akwukwo niile ahụ, nke ka nke, akwukwo ndekota niile ahụ e ji akpukpo anụ mee. Alegzanda, onye na-akpu ola mere m nnukwu ihe ojoo. Onyenweanyi ga-akwughachi ya dika omume ya si di. Kpachara anya gi n'ebe o no, n'ihina o kwusiri ike n'imegide ihe niile anyi kuziri.

N'oge mbu m putara ikpere onu m, o dighi onye kwunyeere m. Ha niile gbahapuru m. Ka Chineke gbaghara ha. Ma Onyenweanyi nonyeere m, nye m ike ikwusa ozioma ahụ n'uju, ka ndi mba ozo were nua ya. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 145:10-13.17-18 (Az.12)**

**Aziza: Onyenweanyi, ndi enyi gi ga-ekwuputa idi ike ebube nke alaeze gi.**

1. Onyenweanyi, ihe niile i kere ga-ekere gi, ndi kwere na gi ga-agozi gi. Ha ga-ekwuputa ebube nke alaeze gi ma kwuputakwa idi ike gi. (Az.)

2. Ka mmadu niile mata oru itunaanya gi niile, na ebube di elu nke alaeze gi. Alaeze

deeds and the glorious splendour of your reign. Yours is an everlasting kingdom; your rule lasts from age to age. (R.)

3. The Lord is just in all his ways and loving in all his deeds. He is close to all who call him, who call on him from their hearts. (R.)

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

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

### **Gospel**

A reading from the holy Gospel according to Luke (10:1-9)

**T**he Lord appointed seventy-two others and sent them out ahead of him, in pairs, to all the towns and places he himself was to visit. He said to them, "The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest. Start off now, but remember, I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. Salute no one on the road. Whatever house you go into, let your first words be, "Peace to this house!" And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house. Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say, "The kingdom of God is very near to you." The Gospel of the Lord.

### **Prayer Over The Offerings**

**G**rant through your heavenly gifts that we may serve you in freedom of heart, we pray, O Lord, so that the offerings we make on the feast day of Saint Luke may bring us healing and give us glory. Through Christ our Lord.

### **For Preface, see Usoro Emume**

### **Communion Antiphon**

**T**he Lord sent out disciples to proclaim throughout the towns: The kingdom of God is at hand for you.

### **Prayer After Communion**

**G**rant, we pray, almighty God that what we have received from your holy altar may sanctify us and make us strong in the

gi ga-adì ebeebe, ochìchì gi na-adì na ndudugandù niile. (Az.)

3. Ònyenweanyi dì mma n'uzo ya niile. Oruaka ya niile na-egosi ihunaanya. Ònyenweanyi nò ndi niile na-akpoku ya nso, ndi ji ezi obi na-akpoku ya. (Az.)

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

**D**inwenu kwuru si, a hooro m unu; weputakwa unu icha ka unu gaa mia otutu mkpuru; mkpuru ga-anogide. Alleluia!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (10:1-9)

**M**gbe nke a gachara, Dinwenu hoputara mmadu iri asaa ozo, zipu ha abuo abuo ka ha buru ya uzo gaa n'obodo obula na n'ebe obula ya onwe ya gaje ibia. O wee gwa ha si, "Owuwe ihe ubi buru ibu, ma ndi oru di olemaole. Ya mere, rionu Nna ukwu nke owuwe ihe ubi, ka o zite ndi oru n'owuwe ihe ubi ya." Gabanu; lee, ana m ezipu unu dika umuaturu n'etiti aguowuru. Unu ewela akpaego, mobu akpa obula, mobu akpukpoukwu. Unu ekelekwa onye obula n'uzo. Ulo obula unu banyere, burunu uzo si, "Udo diri ulo a!" O buru na nwa nke udo no ebe ahu, udo unu ga-adakwasa ya, ma o buru na o noghi, udo unu ga-aloghachitara unu. Nodunu n'otu ulo ahu, na-erinu na-anukwanu ihe obula ha nyere unu n'ihina onye oru kwesiri ugwo oru ya. Unu esikwala n'ulo fere n'ulo. Mgbe unu banyere n'ulo obula ha nabata unu, rienu ihe obula ha chere unu n'ihu: Gwoonun ndi oria no n'obodo ahu, gwanu ndi obodo ahu si, "Alaeze Chineke abiaruola unu nso." Ozioma nke Oseburuwa.

### **Ekpere Nhunye**

**M**ee site na onyinye eluigwe gi ka anyi were obi nweere onwe ya agbara gi odibo, anyi na-ario, O Dinwenu, ka onyinye anyi na-ebutege n'ubochi oriri nke Luk di aso wetara anyi ogwugwo ma nyekwa anyi otito. Site na Kristi Onyenweanyi.

### **Missa (2018 Edition) p. 100/101**

### **Ukwe Oriri Nso**

**O**nyenweanyi zigara ndi na-eso uzo ya ka ha kwusaa n'obodo niile ga: Alaeze Chineke abjala nso maka unu.

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

**M**ee, anyi na-ario, Chineke ji ike niile, ka ihe ndi anyi sirila n'ebe nchuaa gi nata doo anyi aso ma meekwa ka anyi di



faith of the Gospel which Saint Luke proclaimed. Through Christ our Lord.

ike n'okwukwe nke Ozioma nke Luk di aso kwusara. Site na Kristi Onyenweanyi.

## 29TH SUNDAY IN ORDINARY TIME (C) 19 October 2025 [Nkwo] (Green)

**Office:  
Week 1**



### World Mission Sunday

World Mission Sunday was instituted in 1926 by Pope Pius XI. It is a day set aside to focus on the missionary nature of the Church, calling for prayer, sacrifice and support for the work of evangelization.

In the First Reading, Isaiah prophesizes the glory that awaits God's servant - destined to save many by his suffering. The Responsorial Psalm exults God's faithfulness, justice, compassion and love, revealed by His word. The Second Reading affirms the mediation of Jesus Christ who through his perseverance in weakness and temptation, proves to be faithful servant and Son of God to be trusted. The Son of God in the Gospel invites his followers to his own kind of servant-leadership, with eagerness to share in his suffering and cross, warning against earthly lust for power.

**Check Page 62 for Pope's Message for 2025 World Mission Sunday**

#### Entry Antiphon

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; hide me in the shadow of your wings.

#### Collect

Almighty ever-living God, grant that we may always conform our will to yours and serve your majesty in sincerity of hearts. Through our Lord.

#### First Reading

A reading from the book of Exodus (17:8-13)

The Amalekites came and attacked Israel at Rephidim. Moses said to Joshua, "Pick out men for yourself, and tomorrow morning march out to engage Amalek. I, meanwhile, will stand on the hilltop, the staff of God in my hand." Joshua did as Moses told him and marched out to engage Amalek, while Moses and Aaron and Hur went up to the top of the hill. As long as Moses kept his arms raised, Israel had the advantage; when he let his arms fall, the advantage went to Amalek. But Moses' arms grew heavy, so they took a stone and put it under him and on this he sat, Aaron and Hur supporting his arms, one on one side, one on the other; and his arms remained firm till sunset. With the edge of the sword Joshua cut down Amalek and his people. The word of the Lord.

#### Responsorial Psalm: Ps. 120 (R.v.2)

Response: **Our help is in the name of the Lord who made heaven and earth.**

1. I lift up my eyes to the mountains: from where shall come my help? My

#### Ukwe Mbata

Chineke m, ebekuola m Gi n'ih na I na-anuolu m. Too nti n'ala, nuru okwu onu m. Onyenwe m, chekwaba m dika I si echekwaba mkpuru anya Gi; zobe m n'okpuru nku Gi.

#### Ekpere Mmeghe

Chineke puru ime ihe niile, Onye di ndu ebighe ebi, biko mee ka anyi gooro Gi onwe anyi, biakwa were obi di ocha na-eke ebube eze Gi mgbe niile. Site na Dinwenụ anyi.

#### The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Ezodus(17:8-13)

Ndi Amalek busoro umu Izrel agha na Refidim. Mosis nyere Joshua ike si, "Hoputara anyi ndi mmaadu, ma jee buso ndi Amalek agha, echi aga m eji mkpara nke Chineke n'aka gaa kwuru n'elu ugwu." Joshua wee buso ndi Amalek agha dika Mosis siri gwa ya, ma Mosis, Eron na Hoo rigooro n'elu ugwu. Oge obula Mosis weliri aka ya elu umu Izrel na-enwe mmeri ma oge obula o wedara aka ya, ndi Amalek emeriwela ha. Ya mere mgbe ike gwuru Mosis, ha ewere okwute dowara ya, o nodu ala n'elu ya, ebe Eron na Hoo jigidere aka ya n'elu, otu n'aka ekpe nke ozo n'aka nri, otu a ka aka ya siri kwuru n'elu ruo mgbede. N'ih nke a Joshua na ndiagha ya ji mmaagha gbupia ndiagha Amalek. Okwu nke Oseburuwa.

#### Abuoma na Aziza: Abu. 121 (Az.2)

Aziza: **Enyemaka anyi di n'aha Onyenweanyi, onye mere eluigwe na ala.**

1. Ewelitere m anya n'eluugwu, kedu ebe enyemaka m ga-esi abia. Enyemaka m na-esi

help shall come from the Lord who made heaven and earth. (R.)

2. May he never allow you to slumber! Let him sleep not, your guard. No, he sleeps not nor slumber, Israel's guard. (R.)

3. The Lord is your guard and your shade; at your right side he stands. By day the sun shall not smite you nor the moon in the night. (R.)

4. The Lord will guard you from evil, he will guard your soul. The Lord will guard your going and coming both now and forever. (R.)

### Second Reading

A reading from the second letter of St Paul to Timothy (3:14-4:2)

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

Before God and before Christ Jesus who is to be judge of the living and the dead, I put this duty to you, in the name of his Appearing and of his kingdom: proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience - but do all with patience and with intention of teaching.

The word of the Lord.

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

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

### Gospel

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

**J**esus 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 man. 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

n'aka Onyenweanyi, onye mere eluigwe na ala. (Az.)

2. O gaghi ekwe ka ihe obula mee gi, n'ihina onye nche gi anaghi arahu ura. Lee, onye nche nke Izrel anaghi ehi ura, nke o na-ekwo ura. (Az.)

3. Oseburuwa bu onye na-eche gi, O no n'akuku gi na-echekwaba gi. Anyanwu agaghi achagbu gi n'ehihie, nke onwa na-etigbu gi n'abali. (Az.)

4. Oseburuwa ga-echedo gi n'ihe ojoo niile, o ga-echekwa ndu gi. Oseburuwa ga-echedo opupu gi na mbata gi, bido ugbu a ruo mgbe ebighiebi. (Az.)

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi abuo Pol di aso degaara Timoti (3:14-4:2)

**M**a gi onwe gi, nogidesieike n'ihe i mutara na ihe i kwenyesiri ike na ya, ebe i maara onye i si n'aka ya muta ha. I maara na o bu site n'oge i bu nwata ka ihe e dere n'akwukwo nso doroghi anya, nke nwere ike ikuziri gi maka nzoputa site n'okwukwe i nwere na Jesu Kristi. Ihe niile e dere n'Akwukwo Nso si na mkpalite nke Chukwu. Ha bakwara uru iji na-akuzi ihe, igwa mmadu mechie ya, igbaziri na inye ozuzu na ndu eziumume. N'uzo di otu a, onye nke Chukwu ga-ezuoke, di nkwaadebe maka ezi oru obula.

Ana m ado gi aka na nti n'ihu nke Chineke na Jesu Kristi, onye ga-ekpe ndi di ndu na ndi nwuru anwu ikpe. Ma site n'obibia ya n'alaeze ya, kwusaa ozioma. Di uchu n'oru a, ma o di mma ma o di njo, ma mimiri o na-ezo ma anwu o na-acha. Mee ka ha kwenye, baara ha mba ma gbakwaa ha ume. Adala mba n'inwe ndidi na nkuzi.

Okwu nke Oseburuwa.

### Aleluia, aleluia! Eph. 1:17.18

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

### Ozioma

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

**J**esu gwara ha ukabuilu iji kuziere ha na o di mkpa ka ha nogide n'ekpere mgbe niile, gharajda 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 onye okaikpe a kwa mgbe kwa mgbe na-ari ya si, 'Kpeputa m n'aka onye iro m.' Na mbu,

at last he said to himself, "May be 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?'  
The Gospel of the Lord.

### Prayer Over The Offerings

**G**rant us, Lord, we pray, a sincere respect for your gifts, that, through the purifying action of your grace, we may be cleansed by the very mysteries we serve. Through Christ our Lord.

### Communion Antiphon

**B**ehold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

### Prayer After Communion

**G**rant, O Lord, we pray, that, benefitting from participation in heavenly things, we may be helped by what you give in this present age and prepared for the gifts that are eternal. Through Christ our Lord.



### THEME: THE CHURCH'S CALL TO MISSIONS

Scriptures: Mt.28:19-20; Mt.24:14; 1 Chr.16:24; Acts 1:8; Rom.10:14-15; Rev.7:9; Rev.14:6; Mk.16:15; Lk.10:1-2; Jn. 20:21. CCC 849-856.

## 20 October [Eke] Monday of Ordinary Time - Week 29 (Green)

(For Entry Antiphon and Collect, see page 40)

### First Reading

A reading from the letter of St. Paul to the Romans (4:20-25)

**S**ince God had promised it, Abraham refused either to deny it or even to doubt it, but drew strength from faith and gave glory to God, convinced that God had power to do what he had promised. This is the faith that was 'considered as justifying him.' Scripture however does not refer only to him but to us as well when it says that his faith was thus 'considered'; our faith too will be 'considered' if we believe in him who raised Jesus our Lord from the dead, Jesus who was put to death

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' ihi nsogbu nwaanyi isimkpe a na-enye m, aga ekpeputa ya. O buru na m emeghi otu a, o ga-abia gide na-esogbu m, agaghi m ezuru ya ike.

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

### Ekpere Nhunye

**O**nyenweanyi, mee ka anyi jiri obi anyi niile, were onyinye I nyere anyi na-eke Gi. Biko, were amara Gi wuchaa anyi, ka anyi wee di ocha, site n' ihe omimi nke a anyi ji agbara Gi odibo. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**L**ee ka anya Dinwenụ si ledoo ndi na-Laturu Ya egwu, ndi chekwubere n' ihunanya Ya; ka O zoputa ha n' onwu, were nye ha nri n' oge oke agu.

### Ekpere A Natachaa Oriri Nso

**D**inwenụ, biko mee ka anyi na-aga n' ihu site n' inata oriri nso a ugboro ugboro; ka anyi site n' enyemaka anyi na-enweta n' ihe nke uwa a, were mata ihe nke eluigwe. Site na Kristi Dinwenụ anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' akwukwozi Pol di aso degaara ndi Rom (4:20-25)

**O**jighikwa ekweghiekwe nwe obi abuo banyere nkwa ahu Chineke kwere ya. Kama okwukwe ya mere ka o gbasie ike, ka o na-enye Chineke otito. Obi siri ya ike nke ukwu na Chineke puru imezu ihe o kwere na nkwa. N' ihi nke a ka Chineke ji site n' okwukwe "guo Abraham n' onye eziumume." E deghi okwu a bu "A gunyere ya n' onye eziumume," maka naani Abraham. E dekwara ya maka anyi bu ndi kwere n' onye ahu mere ka Dinwenụ anyi Jesu Kristi si n' onwu bilie. Jesu Kristi onye e gburu n' ihi mmehie anyi, sikwa n' onwu bilie n' ihi

for our sins and raised to life to justify us.  
The word of the Lord.

**Responsorial Psalm: Lk. 1:69-75. (R.v. 68)**  
Response: **Blessed be the Lord, the God of Israel! He has visited his people.**

1. He has raised up for us a mighty saviour in the house of David his servant, as promised by the lips of holy men, those who were his prophets from of old. (R.)
2. A saviour who would free us from our foes, from the hands of all who hate us. So his love for our fathers is fulfilled and his holy covenant remembered. (R.)
3. He swore to Abraham our father to grant us, that free from fear, and saved from the hands of our foes, we might serve him in holiness and justice all the days of our life in his presence. (R.)

**Alleluia, alleluia! Mt. 5:3**

**H**ow happy are the poor in spirit; theirs is the kingdom of heaven.  
Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (12:13-21)

**A** man in the crowd said to Jesus, 'Master, tell my brother to give me a share of our inheritance.' 'My friend', he replied 'who appointed me your judge, or the arbitrator of your claims? Then he said to them, 'watch, and be on your guard against avarice of any kind, for a man's life is not made secure by what he owns, even when he has more than he needs.

Then he told them a parable: 'There was once a rich man who, having had a good harvest from his land, thought to himself, what am I to do? I have not enough room to store my crops.' Then he said, 'This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time.' But God said to him, 'Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?' So it is when a man stores up treasures for himself in place of making himself rich in the sight of God.'

The Gospel of the Lord.

nzoputa anyi.  
Okwu nke Oseburuwa.

**Abuoma na Aziza: Luk.1:69-75(Az.68)**  
Aziza: **Ngozi diri Dinwenụ Chineke nke Izrel makana o biara leta ndi nke ya.**

1. O weliterela anyi onyenzoputa site n'agburu Devid, nwodibo ya; otu o siri kwuo n'oge ochie, site n'onu ndi amuma ya. (Az.)
2. Na a ga-azoputa anyi site n'aka ndi iro anyi, na sitekwa n'aka ndi niile kporo anyi asi. Gosi ebere nke o kwere nnanna anyi ha na nkwa, bia chetakwa ogbugbandu ya di nso. (Az.)
3. O nuuru nnanna anyi bu Abraham iyi. Kwekwa nkwa na ya ga-azoputa anyi n'aka ndi iro anyi, ka anyi nwee ike na-ekpere ya n'atughi egwu obula, n'idi nso na eziumume n'ihu ya, ubochi niile nke ndu anyi. (Az.)

**Aléluya, aléluya! Mat. 5:3**

**N**gozi na-adiri ndi dara ogbenye n'ime mmuo ha, n'ihu na alaeze eluigwe bu nke ha. Aléluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:13-21)

**O**tu onye n'ime igwe mmadu ahụ siri Jesu, "Onye nkuzi, gwa nwanné m nwoke ka anyi kee ihe anyi nwetara n'aka nna anyi." Ma Jesu zara ya si, "Nwoke m, onye mere m onye ikpe, mobu onye na-eke ihe n'ebe unu no?" O gwara ha si, "Kpacharanu anyi, zerekwanu anyaukwu niile; n'ihina ihe mejuputara ndu mmadu abughi oke akunuba o nwere."

O gwakwara ha okwu n'ukabuilu si, "Ala ubi otu nwoke bara ogaranya wetara otutu ihe; o wee na-eche n'ime obi ya si, 'Gini ka m ga-eme n'ihina enweghi m ebe m ga-ehekwa ihe ubi m ndi a?' O kwuru si, 'Nke a ka m ga-eme: aga m akwatu oba m niile, ruo ndi ka ha obosara, ebe ahụ ka m ga-ehekwa oka m niile na akunuba m niile. Mgbe ahụ, aga m asi mkpuruobi m, 'Mkpuruobi, i nwere otutu akunuba e debeere gi maka otutu afo; dere juu, rie, nno, nwee obi anuri.' Ma Chineke siri ya, 'Onye nzuzu! N'abalí taa ka m ga-achọ mkpuruobi gi n'aka gi; ihe niile i kpakoro nke onye ka ha ga-abu?' Otu a ka o di onye obula na-akwadoro onwe ya akụ ma o bughị ogaranya n'ebe Chineke nọ."

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42 )



**(For Entry Antiphon and Collect, see page 40)**

**First Reading**

A reading from the letter of St. Paul to the Romans (5:12.15.17-21)

**S**in entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned.

If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. But however great the number of sins committed, grace was even greater; and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life, thanks to the righteousness that comes through Jesus Christ our Lord. The word of the Lord.

**Responsorial Psalm: Ps. 39:7-10. 17 (R.vv. 8.9)**

**Response: Here am I, O Lord, that I may do your will.**

1. You do not ask for sacrifice and offering, but an open ear. You do not ask for holocaust and victim. Instead, here am I. (R.)

2. In the scroll of the book it stands written that I should do your will. My God, I delight in your law in the depth of my heart. (R.)

3. Your justice I have proclaimed in the great assembly. My lips I have not sealed; you know it, O Lord. (R.)

4. O let there be rejoicing and gladness for all who seek you. Let them ever say: 'The Lord is great', who love your saving help. (R.)

**Alleluia alleluia! Lk.21:36**

**S**tay awake, praying at all times. For the strength to stand with confidence before the Son of Man. Alleluia!

**Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwoozi Pol di aso degaara ndi Rom (5:12.15.17-21)

**M**mehie batara n'uwu site n'aka otu onye, o bukwa site na mmehie a ka onwu ji bata n'uwu. Onwu wee si otu a gazuo mmadu niile, n'ihina mmadu niile mehiere.

Mana amara Chineke adighi ka mmehie Adam. O buru na otutu ndi mmadu nwuru site na mmehie otu onye, imerime mmadu ga-enweta amara na afooma Chineke n'uju site na Jesu Kristi. O buru na onwu gosiputara ike ya site na mmehie otu onye ahụ, ndi natara amara na afooma nke Chineke ga-achieze karia, na ndu, site na Jesu Kristi. Dika mmehie otu nwoke si wetara mmadu niile ikpe omuma, eziumume otu nwoke wetakwaara mmadu niile mgbaghara nke njo na ndu. Dika a guru otutu mmadu na ndi mmehie site na nnupu isi nke otu onye, otu aka ahụ, a ga-agu otutu mmadu na ndi eziumume site na nrubeisi nke otu onye. Iwu biara, bia mee ka njo bawanye; ma ebe njo buru ibu ka amara Chineke na-aba uba karia. Dika mmehie ji onwu na-achi eze, otu aka ahukwa ka amara Chineke ji eziumume na-achi eze, iji wetara anyi ndu ebebe site na Dinwenụ anyi Jesu Kristi. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 40:6-9.16-17 (Az.7)**

**Aziza: Anọ m ebe a, O Onyenweanyi, abijara m ka mee uche gi.**

1. I naghị acho ichu aja mobu ihe nrune kama nti ghe oghe. I naghị acho aja nsureoku mobu aja maka njo. Kama ekwuru m si, "Anọ m ebe a, ana m abia. (Az.)

2. N'ime akwukwo iwu e dere na m tosi ime uche gi. Chineke m, ahuru iwu gi n'anya, eji m obi m niile hu ya n'anya. (Az.)

3. Ekwuputala m eziumume nke Onyenweanyi na nnukwu ogbako. Lee, emechighi m onu m, i maara nke a O Onyenweanyi. (Az.)

4. Ka ha juputa na-anuri bu ndi niile na-acho gi. Ka ha na-ekwu oge niile si, Onyenweanyi di ukwu! Bia osooso onye enyemaka m. (Az.)

**Alaluya, alaluya! Lk. 21:36**

**N**odunu na nche; na-ekpekwanu ekpere ingbe niile, ka unu nwe ike iguzo n'ihu nwa nke mmadu ahụ. Alaluya!

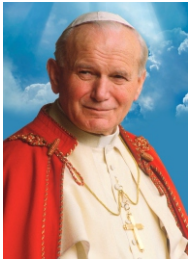
## Gospel

A reading from the holy Gospel according to Luke (12:35-38)

**J**esus said to his disciples: ‘See that you are dressed for action and have your lamps lit. Be like men waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. Happy those servants whom the master finds awake when he comes. I tell you solemnly, he will put on an apron, sit them down at table and wait on them. It may be in the second watch he comes, or in the third, but happy those servants if he finds them ready’.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)



**22 October [Afor] Wednesday of Week 29 (White)**

## St. John Paul II, Pope (Memorial)

Karol Wojtyla was born 1920 in Wadowice, Poland. His mother, father, and only brother had all died before he was 21, leaving him the sole surviving member of his family. After his priestly ordination and theological studies in Rome, he returned to homeland to be assigned pastoral and academic tasks. He was ordained Auxiliary Bishop at the age of 38, and in 1964 became the Archbishop of Krakow. He was in 1978 elected the first non-Italian Pope since 16th century at the age of 58, and took the name John Paul II. During his pontificate that lasted for over a quarter of a century, he undertook numerous

pastoral journeys to more than 120 countries, promoting dialogue between nations and between religions. With emphasis on the dignity and rights of the human person, he campaigned against political oppression and the use of violence, upholding forgiveness. He visited Mehmet Ali Agca who attempted in 1981 to assassinate him to personally offer him forgiveness. His charisma showed in his denunciation of the materialism of Western society, and in his emphasis on solidarity as path to peace. He contributed to the fall of the Communist Russia in 1991. With staunch pro-life outlook, he exhibited exceptional zeal for families, young people and the sick. He had great devotion to Divine Mercy and the Blessed Virgin Mary, both of which he promoted. Weakened by Parkinson's disease and age, he died in 2005 and was canonized by Pope Francis in 2014.

## 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.

## Collect

**O** God, who are rich in mercy and who willed that the blessed John Paul the Second should preside as Pope over your universal Church, grant, we pray, that instructed by his teaching, we may open our hearts to the saving grace of Christ, the sole Redeemer of mankind. Who lives and reigns.

## First Reading

A reading from the letter of St. Paul to the Romans (6:12-18)

**Y**ou must not let sin reign in your mortal bodies or command your obedience to

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:35-38)

**J**esu gwara umuazu si ya: ‘Keenu aji n’uwa, ka oku unu na-enwukwa, dikwanu ka ndi na-eche nna ha ukwu mgbe o ga-esi n’oriri agbamakwukwo lota, ka ha wee meghere ya uzo ngwangwa mgbe obula o ga-alaghachi kujo aka. Ngozi ga-adiri umuodibo ahu ndi nna ha ukwu ga-ahu ka ha mu anyia mgbe o biara; n’ezie agwa m unu, o ga-eke akwa n’ukwu, mee ka ha nodu n’oche nri, bia gbaara ha odibo. O buu na o ga-abia na nche nke abuo mobu na nke ato n’isi ututu hu ha ka ha no na nche, ngozi ga-adiri umuodibo ahu.

Ozioma nke Oseburuwa.

## Ukwe Mbata

**A** ga m elezi umu aturu m anya, Onyenweanyi na-ekwu, a ga m ahota onyencheaturu ga-edu ha, ma munwa, Dinwenu, ga-abu Chineke ha.

## Ekpere Mmeghe

**O** Chineke, onye di uba n’ebere bu onye o masiri ka Jon Pol nke Abuo di ngozi chiaa zuzugbe Nzuko ka Pop, mee, anyi narijo, ka sitena mmuta anyi nwetara na nkuzi ya, anyi ewere meghepu obi anyi nyere amara nzoputa Kristi, bu ya bu so Onye Nzoputa mmadu dum. Onye di ndu na-achi.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwozi Pol di aso degaara ndi Rom (6:12-18)

**U**nu ekwela ka njo na-achi eze n’ahu unu ozo, nke ga-eme ka unu na-erubere agui

bodily passions, you must not let any part of your body turn into an unholy weapon fighting on the side of sin; you should, instead, offer yourselves to God, and consider yourselves dead men brought back to life; you should make every part of your body into a weapon fighting on the side of God; and then sin will no longer dominate your life, since you are living by grace and not by law.

Does the fact that we are living by grace and not by law mean that we are free to sin? Of course not. You know that if you agree to serve and obey a master, you become his slave. You cannot be slave of sin that leads to death and at the same time slave of obedience that leads to righteousness. You were once slaves of sin, but thank God you submitted without reservation to the creed you were taught. You may have been freed from the slavery of sin, but only to become 'slaves' of righteousness.

The word of the Lord.

### **Responsorial Psalm: Ps. 123. (R.v.8)**

**Response: Our help is in the name of the Lord.**

1. 'If the Lord had not been on our side,' this is Israel's song. 'If the Lord had not been on our side when men rose against us, then would they have swallowed us alive when their anger was kindled. (R.)

2. 'Then would the waters have engulfed us, the torrent gone over us; over our head would have swept the raging waters.' Blessed be the Lord who did not give us a prey to their teeth! (R.)

3. Our life, like a bird, has escaped from the snare of the fowler. Indeed the snare has been broken and we have escaped. Our help is in the name of the Lord who made heaven and earth. (R.)

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

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

### **Gospel**

A reading from the holy Gospel according to Luke (12:39-48)

**J**esus said to his disciples: 'You may be quite sure of this, that if the householder had known at what hour the burglar would come, he would not have let anyone break through the wall of his house. You too must stand ready, because the Son of Man is coming at an hour you do not expect.'

Peter said, 'Lord, do you mean this parable for us, or for everyone?' The Lord replied, 'What sort of steward, then, is faithful and wise

nke anụhụ isi. Unu enyefela ahụ unu n'aka njo ka o buru ngwaagha nke oru ojoo, kama nyefeenụ onwe unu n'aka Chineke dika ndi e siri n'onwu kpobata na ndu. Nyekwanu ya ahụ unu ka o buru ngwaagha nke eziumume. Njo agaghị achikwa unu ozo, ebe unu anoghikwa n'okpuru iwu kama n'okpuru amara Chineke.

Gini kwa? Anyi ga na-emehie n'ihina anyi anoghi n'okpuru iwu, kama n'okpuru amara Chineke? Chineke ekwela. O bu na unu amaghi na unu kwenye ife onye obula dika ohu, unu aburula ohu ya n'ezie. Unu enweghi ike ibu ohu nke mmehie nke na-eduba n'onwu, burukwa ohu nke nrubeisi nke na-eduba n'eziumume. Ekele diri Chineke, na unu ndi bubu ohu nke njo esila n'obi unu nwee nrubeisi n'ozu ahụ nke a kuziiri unu. A zoputara unu n'ohu nke njo ka unu buru ohu nke eziumume. Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 124.(Az. 8)**

**Aziza: Enyemaka anyi di n'aha Onyenweanyi.**

1. A si na Chineke anonyeereghi anyi, a si na Onyenweanyi anonyereghi anyi, mgbe ha lusoro anyi ogo, ha gaara elo anyi na ndu, mugo anyi oku, mgbe iwe were ha. (Az.)

2. Ide mmiri gaara eri anyi, ebili mmiri gaara ekpudo anyi, mmiri ahụ na-ekwo gaara eri anyi. Ngozi diri Onyenweanyi, onye nke ekweghi ka ndiiri anyi laa anyi n'iyi!. (Az.)

3. Anyi gbanariri onya ndiiri anyi kwere dika nnunu si agbapu n'onya dinta, o gbajiri onya ha, anyi wee nwee ike gbalaga. Enyemaka anyi di n'aha Onyenweanyi onye mere eluigwe na ala. (Az.)

### **Alaluya, alaluya! Mt.24:42.44**

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

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:39-48)

**J**esu gwara ndi na-eso uzo ya si: 'Ma matanu nke a, o buru na nna nwe ulo matararii oge elekere onye ohi ga-abia, o ga na-eche nche, o gaghi ahapu ulo ya ka onye ohi gwupuo ya. Unu ga-adikwa njikere n'ihina Nwa nke Mmadu na-abia n'oge unu atughi anya.

Pita juru si, "Dinwenu, o bu naani anyi ka i ji ukabuli a agwa okwu ka o bu maka onye obula?" Ma Dinwenu zara si, "Onye bu nwodibo ahụ kwesiri ntukwasioji, nwekwaa

enough for the master to place him over his household to give them their allowance of food at the proper time? Happy that servant if his master's arrival finds him at this employment. I tell you truly, he will place him over everything he owns. But as for the servant who says to himself, "My master is taking his time coming", and sets about beating the menservants and the maids, and eating and drinking and getting drunk, his master will come on a day he does not expect and at the hour he does not know. The master will cut him off and send him to the same fate as the unfaithful.

'The servant who knows what his master wants, but has not even started to carry out those wishes, will receive very many strokes of the lash. The one who did not know, but deserves to be beaten for what he has done, will receive fewer strokes. When a man has had a great deal given to him, a great will be demanded of him; when a man has had a great deal given him on trust, even more will be expected of him.'

The Gospel of the Lord.

### Prayer Over The Offerings

**L**ook with favour, O Lord, we pray, on the offerings we set upon this sacred altar on the feast day of blessed John Paul the Second, that, bestowing on us your pardon, our oblations may give honour to your name. Through Christ our Lord.

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

### Communion Antiphon

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

### Prayer After Communion

**R**enewed by the sacred mysteries, we humbly pray, O Lord, that, following the example of blessed John Paul the Second, we may strive to profess what he believed and to practice what he taught. Through Christ our Lord.

uche, onye nke nna ya ukwu ga-enye ike ilekota ezinụlọ ya anya, ka ọ na-enye ha oke nri ha n'oge kwesiri ekwesi? Ngozi na-adiri nwodibo ahu onye, mgbe nna ya ukwu ga-abia, ọ ga-ahu ya ka ọ na-eme otu a. N'ezie agwa m unu, nna ya ukwu ga-eme ya onye nlekota nke ihe niile o nwere. Kama, ọ buru na nwodibo ahu echee n'obi ya si, Nna m ukwu anoola odu na mbata, wee bido iti umuodibo ndi nwoke na ndi nwaanyi ihe, na-eri, na-anukwa, mmanya ana-egbu ya, nna ya ukwu ga-abia n'ubochi o natughị anya ya, n'oge elekere o na-amaghi. O ga-ata ya ahuhu, tinyekwa ya n'ebe ndi nakwesighi ntukwasio bi na-ano.

Odibo ahu nke maara ihe nna ya ukwu na-acho, mana ọ dighi njikere ime ya, o meghikwa dika ochicho nna ya ukwu si di, ga-anata otutu utali. Ma nwodibo nke na-amaghi, ma mee ihe kwesiri ipia utali, ga-enweta utali olemaole. Onye obula nke e nyere ihe ukwu, a ga-achokwa ihe ukwu n'aka ya; onye ndi mmadu nyekwara ihe ukwu n'aka, n'aka ya ka ha ga-acho ihe nke kanu. Ozioma nke Oseburuwa.

### Ekpere Nhunye

**W**ere mmasi lekwasị anya, O Onyenweanyi, anyi na-ario, n'onyinye ndi anyi dosara n'ekwuaja a di aso n'ubochi oriri nke Jon Pol nke Abuo di aso, ka, site n'ihukwasa ebere gi n'ebe anyi no, onyinye anyi ewere nye aha gi nsopuru. Site na Kristi Onyenweanyi.

### Ukwe Oriri Nso

**O**bughi unu hotarala m, Onyenweanyi na-ekwu, kama o bu munwa hotarala unu were ziga unu ka unu jee mifa mkpuru, mkpuru nke ga-adigide.

### Ekpere A Natachaa Oriri Nso

**K**a anyi nwetereela mgbanwo iheomimi nso, anyi ji imeala ario, O Onyenweanyi, ka, site n'iso ezi mkpuru nke Jon Pol nke Abuo di aso, anyi agbabazie mbo ikwuputa ihe ndi o kweere ma na-emeputakwa ihe ndi o kuziereela. Site na Kristi Onyenweanyi.

**23 October [Nkwo] Thursday of Ordinary Time - Week 29 (Green/White)**

**St. John of Capistrano, Priest (Opt. Mem.)**

**(For Entry Antiphon and Collect, see page 40)**

### First Reading

A reading from the letter of St. Paul to the Romans (6:19-23)

**I**f I may use human terms to help your natural weakness: as once you put your

### Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (6:19-23)

**A**na m ekwu dika mmadu, n'ihia adighi ike anke anuahụ unu. N'ihia nke a, otu ahu



bodies at the service of vice and immorality, so now must you put them at the service of righteousness for your sanctification.

When you were slaves of sin, you felt no obligation to righteousness, and what did you get from this? Nothing but experiences that now make you blush, since that sort of behaviour ends in death. Now, however, you have been set free from sin, you have been made slaves of God, and you get a reward leading to your sanctification and ending in eternal life. For the wage paid by sin is death; the present given by God is eternal life in Christ Jesus our Lord. The word of the Lord.

**Responsorial Psalm: Ps.1:1-4.6. (R.Ps39:5)**  
Response: **Happy the man who has placed his trust in the Lord.**

1. Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners, but whose delight is the law of the Lord and who ponders his law day and night. (R.)

2. He is like a tree that is planted beside the flowing waters, that yields its fruit in due season and whose leaves shall never fade; and all that he does shall prosper. (R.)

3. Not so are the wicked, not so! For they like winnowed chaff shall be driven away by the wind, for the Lord guards the way of the just but the way of the wicked leads to doom. (R.)

**Alleluia, alleluia! Phil.3:8-9**

Nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord and be given a place in him. Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (12:49-53)

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over!

'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on, a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-

unu siri nyefee onwe unu dika ohu, n'aka adiighi ocha na oke mmebi iwu maka iru oru ojoo, sinu otu ahụ ugbu a nye ihe niile di unu n'ahụ n'iru oru eziumume, ka e wee doo unu nso.

Mgbe unu bu ohu nke njo, unu amaghi ihe bu eziumume. Uru gini ka unu nwetara n'omume ndi ahụ ndi nke na-eme unu ihere ugbu a, ma na-edubakwa n'onwu. Ugwu a azoputarala unu n'aka njo, unu buzi ohu Chineke. Ugwu oru unu ga-enweta bu idi nso nke na-eweta ndu ebeebe. Ugwu oru nke njo bu onwu, ma oninye amara nke Chineke bu ndu ebeebe n'ime Dinwenụ anyi Jesu Kristi. Okwu nke Oseburuwa.

**Abuomana Aziza: Abu. 1:1-4.6. (Az. Abu 40:4)**

Aziza: **Añuri na-adiri onyeahụ tũkwasi obi na Dinwenụ.**

1. Añuri ga-adiri nwoke ahụ nke anaghi eso ndumodu onye ajoomume, mobu na-akwughari n'uzo ndi ome njo, mobu nodu n'otu ndi na-ekwuto Chineke. Kama o na-enwe añuri n'ebe iwu Onyenweanyi di; ma na-achighari iwu ya n'obi ya ehihie na abali. (Az.)

2. O di ka osisi a kuru n'akuku iyi, nke na-amiputa mkpuru ya n'oge ya, nke akwukwo ya anaghi akponwu akponwu, ihe niile o na-eme na-agara ya nke oma. (Az.)

3. O dighi otu a n'ebe ndi ajo mmadu no; Mba, n'ihina ha dika afuru oka nke ikuku na ebughari. N'ihina Onyenweanyi na-echekwaba uzo ndi eziumume, mana uzo ndi ajo mmadu na-eduba n'onwu. (Az.)

**Aleluya, aleluya! Phil.3:8-9**

O dighi ihe puru ime ga-akari uru o bara bu imata Jesu Kristi Dinwenụ, nya na inweta onodu n'ime ya. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:49-53)

Jesu gwara ndi na-eso uzo ya si, "Abiara m imunye oku n'elu uwa; olee otu obi ga-adi m ma a si na oku ahụ enwurula ugbu a! Enwere m mmirichukwu nke a ga-eme m: O ga na-egbukwa m mgbu n'obi nke ukwu ruo mgbe m mezuru ya.

Unu chere na m biara iweta udo n'uwa? Mba, agwa m unu, kama abiara m iweta nkewa; n'ihina site ugbu a gaba, mmadu ise bi n'otu ulo ga-ekewa, ato ga-emegide abuo, abuo ga-emegidekwa ato; ha ga-ekewa, nna emegide nwa ya nwoke, nne ga-emegide nwa ya nwaanyi, nwa ya nwaanyi emegide nne ya, nne di

in-law against daughter-in-law, daughter-in-law against mother-in-law.  
The Gospel of the Lord.

emegide nwunye nwa ya, nwunye nwa emegide nne di ya.  
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

**24 October [Eke] Friday of Ordinary Time - Week 29 (Green/White)**

**St Anthony Mary Claret, Bishop (Opt. Mem)**

(For Entry Antiphon and Collect, see page 40)

### First Reading

A reading from the letter of St. Paul to the Romans (7:18-25)

I know of nothing good living in me - living, that is, in my unspiritual self - for though the will to do what is good is in me, the performance is not, with the result that instead of doing the good things I want to do, I carry out the sinful things I do not want. When I act against my will, then, it is not my true self doing it, but sin which lives in me.

In fact, this seems to be the rule, that every single time I want to do good it is something evil that comes to hand. In my inmost self I dearly love God's Law, but I can see that my body follows a different law that battles against the law which my reason dictates. This is what makes me a prisoner of that law of sin which lives inside my body.

What a wretched man I am! Who will rescue me from this body doomed to death? Thanks be to God through Jesus Christ our Lord! The word of the Lord.

**Responsorial Psalm: Ps. 118:66.68.76-77.93-94.(R.v.68)**

Response: **Teach me, Lord, your statutes.**

1. Teach me discernment and knowledge for I trust in your commands. You are good and your deeds are good; teach me your statutes. (R.)
2. Let your love be ready to console me by your promise to your servant. Let your love come to me and I shall live for your law is my delight. (R.)
3. I will never forget your precepts for with them you give me life. Save me, for I am yours since I seek your precepts. (R.)

**Alleluia, alleluia! Mt. 11:25**

Blessed are you, Father, Lord of heaven and earth, for revealing the mysteries of the kingdom to mere children. Alleluia!

### The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (7:18-25)

Ma m na e nweghi ihe di mma bi n'ime m, ya bu, n'ime anuahụ m. Enwere m ike ichie echiche ime iheoma ma anaghi m emeli ya. Ezi ihe nke na-agu m aguu ime, ka m anaghi eme. O buru ihe m achoghi ime ka m na-eme, o gosiri na o bughị m na-eme ha n'ime m. Kama njo nke di n'ime m na-aruputa ha.

N'ezikwu, nke a dizi ka o bu iwu: Na mgbe obula m choro ime ezi ihe, ihe ojoo na-akara m mfe. N'imeime obi m, ana m enwe mmasi n'iwu Chineke. Ma ana m ahụ n'anuahụ m na-eso iwu ozo di ichie nke na-alu ogu megide iwu nke ime obi m. O bu nke a mere ka m buru ohu nke njo bi n'anuahụ m.

Ah! Onye hujurula anya ka m bu; onye ga-azoputa m n'anuahụ m nke a na-eduba n'onwu? Ekele diri Chineke site na Dinwenụ anyi Jesu Kristi!

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 119:66.68.76-77.93-94. (Az.68)**

**Aziza: Kuziere m iso ụzọ gi, O Onyenweanyi.**

1. Kuziere m ikpe ziri ezi na amamihe, maka na m kwere n'iwu gi. I di mma, na-emekwa ihe di mma, kuziere m iso ụzọ gi. (Az.)
2. Ka ihunaanya gi kwudosiri ike di njikere itasi m obi, dika nkwa i kwere nwodibo gi siri di. Ka ebere gi biakwute m ka m wee di ndu, n'ihina iwu gi na-atọ m uto. (Az.)
3. Agaghi m echezonata iwu gi, n'ihina o bu site na ya ka i si enye m ndu. Abu m nke gi, zoputa m, maka ana m edobe iwu gi. (Az.)

**Alaluya, alaluya! Mat.11:25**

A na m ekele gi Nna Dinwenụ nke eluigwe na uwa, n'ihina I kpugheere umuntakiri ihe ndi a I zonahuru ndi amamihe na ndi okemmuta. Alaluya!

## Gospel

A reading of the holy Gospel according to Luke (12:54-59)

**J**esus said to the crowds, 'When you see a cloud looming up in the west you say at once that rain is coming, and so it does. And when the wind is from the south you say it will be hot, and it is. Hypocrites! You know how to interpret the face of the earth and the sky. How is it you do not know how to interpret these times?

'Why not judge for yourselves what is right? For example: when you go to court with your opponent, try to settle with him on the way, or he may drag you before the judge and the judge hand you over to the bailiff and the bailiff have you thrown into prison. I tell you, you will not get out till you have paid the very last penny.'

The Gospel of the Lord.

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (12:54-59)

**J**esu gwakwara igwe mmadu ahu si, 'Mgbe obula unu huru urukpu ka o si n'odida anyanwu na-arigo, unu na-ekwu ozigbo si, 'Mmiri ozuzo na-abia; o na-emekwa otu ahu unu siri kwuo. Mgbe unu hukwara ikuku si na ndida ugwu ka o na-eku, unu na-asi, 'Oke ekpomoku ga-adi; o na-emekwa otu ahu. Unu ndi ihu abuo! Unu maara otu e si akowa ihu uwa na ihu igwe, gini mere na unu amaghi otu e si akowa ihe na-eme n'oge a.

'Gini mere na unu anaghi ekpebiri n'onwe unu ihe di mma? Ka gi na onye gbara gi akwukwo na-aga n'uloike, gbaa mbo ka gi na ya kpezie n'uzo tupu okwu eruo na nti onye okaikpe, ka o ghara idokpuru gi nye onye okaikpe, onye okaikpe arara gi nye onye nlekota ulo mkporo, onye nlekota ulo mkporo akwaba gi n'ulo mkporo. Agwa m gi, i gaghi esi n'ebe ahu puta ruo mgbe i gakhaghachi, o buladi ego nta ikpeazu i ji n'ugwo Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 42)

**25 October [Orie] Saturday of Ordinary Time - Week 29 (White)**

## Our Lady of Saturday

(For Entry Antiphon and Collect, see page 18)

### First Reading

A reading from the letter of St. Paul to the Romans (8:1-11)

**T**he reason why those who are in Christ Jesus are not condemned, is that the law of the spirit of life in Christ Jesus has set you free from the law of sin and death. God has done what the law, because of our unspiritual nature, was unable to do. God dealt with sin by sending his own Son in a body as physical as any sinful body, and in that body God condemned sin. He did this in order that the Law's just demands might be satisfied in us, who behave not as our unspiritual nature but as the spirit dictates.

The unspiritual are interested only in what is unspiritual, but the spiritual are interested in spiritual things. It is death to limit oneself to what is unspiritual; life and peace can only come with concern for the spiritual. That is because to limit oneself to what is unspiritual is to be at enmity with God: such a limitation never could and never does submit to God's law. People

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (8:1-11)

**U**gbu a, o dighi amamikpe obula diiri ndi no n'ime Jesu Kristi. Iwu nke mmuo na-enye ndu, nke di n'ime Jesu Kristi emeela ka m nwere onwe m site n'aka iwu nke njo na nke onwu. Chineke emeela ihe iwu emelighi n'ihia adighi ike nke anuah. O mere nke a site n'izite Nwa ya n'udi anuah adighi ike, ka o buru aja a churu iji wuchapu njo. Chineke mere nke a ka e mezuo ihe niile iwu choro n'ime anyi bu ndi na-ebi ndu nke mmuo, abughi nke anuah. N'ihina ndi na-ebi ndu n'usoro nke anuah na-atukwasa uche ha n'ihe nke anuah, ma ndi na-ebi ndu n'usoro nke mmuo na-atukwasa uche n'ihe nke mmuo.

Otu o di, itukwasa uche n'ihe nke anuah na-eweta onwu. Ma itukwasa uche n'ihe nke Mmuo Nso na-eweta ndu na udo. N'ihina onye obula tukwasara uche ya n'ihe nke anuah bu onye iro nke Chineke, o naghị edobe iwu nke Chineke. N'ezikwu o gaghi enwe ike idobe ya.

who are interested only in unspiritual things can never be pleasing to God. Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. Though your body maybe dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his spirit living in you.

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 made it firm.(R.)

2. Who shall climb the mountains 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 the face of the God of Jacob.(R.)

### **Alleluia, alleluia! Ez. 33:11**

**I** take pleasure, not in the death of a wicked man-it is the Lord who speaks-but in the turning back of a wicked man who changes his ways to win life. Alleluia

### **Gospel**

A reading from the holy Gospel according to Luke (13:1-9)

**S**ome people arrived and told Jesus about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them, 'Do you suppose these Galileans who suffered like that were greater sinners than any other Galileans? They were not, I tell you. No; but unless you repent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell and killed them? Do you suppose that they were more guilty than all the other people living in Jerusalem? They were not, I tell you. No; but unless you repent you will all perish as they did.'

Ndi na-erubere anuahụ ha isi apughị ime ihe na-amasi Chineke. Ma otu o di, unu onwe unu anaghi ebizi ndu n'usoro nke anuahụ, kama unu na-ebi n'usoro nke Mmuo Nso n'ihina Mmuo Nso nke Chineke bi n'ime unu. Onye obula na-enweghi mmuo nke Chineke abughị nke ya. O buru na Kristi bi n'ime unu, o bu eziokwu na anuahụ nwuru anwu n'ihị njo, mana mmuo unu di ndu n'ihina a guola unu na ndi eziomume. O buru na mmuo nke Chineke onye mere ka Kristi si n'onwu bilie biri n'ime unu, onye ahu mere ka Kristi si n'onwu bilie ga-enye ahu unu ndu site na Mmuo Nso nke bi n'ime unu.

Okwu nke Oseburuwa.

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

**Aziza: O bu udi ndi di otu a na-achọ ihu gi, Onyenweanyi.**

1. Chineke nwe uwa na ihe niile di na ya, Uwa na ndi niile bi n'ime ya; O bu ya wukwasara ya n'elu mmiri, O bu ya wuru ya n'elu osimiri.(Az.)

2. Onye nwere ike irigoro n'ugwu nke Onyenweanyi? Onye nwere ike ino n'ebe ya di nso? Onye aka ya na obi ya di ocha, onye anaghi anu iyi asi. (Az.)

3. Onye di otu a ga-anata ngozi n'aka Onyenweanyi, O ga-anatakwa eziomume n'aka Chineke onye nzoputa ya. O bu udi ndi di otu a na-achọ Onyenweanyi. Ndi na-achọ ihu Chineke nke Jekob. (Az.)

### **Alaluya, alaluya! Ez. 33:11**

**D**ika mu onwe m na-adi ndu, Yahweh Chineke na-ekwu, anaghi m enwe anuri n'onwu onye ajoomume, kama ka o si na njo ya puta ma dikwa ndu. Alaluya

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (13:1-9)

**O**nwere ufodu no ebe ahu n'oge ahu, ndi kooro Jesu maka ndi Galili ahu Pailet gburu, were obara ha gwokota n'ihe aja ha. Jesu wee juo ha si, "Unu chere na ndi Galili ndi a nwuru n'uzo di otu a bu ndi mmehie karia ndi Galili ndi ozo? Agwa m unu, ha abughi; ma o buru na unu echegharighi, unu niile ga-anwu otu ha siri nwuo. Mobu, kedu maka mmadu iri na asato ahu ndi ulonche ulo elu dakwasiri, tigbuo ha na Sailom, unu na-eche na ha bu ndiojoo karia ndi niile bi n'obodo Jerusalem? Agwa m unu, ha abughi. Beluso ma unu cheghariri, unu niile ga-anwu otu ha siri nwuo."



He told this parable: ‘A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none. He said to the man who looked after the vineyard, “Look here, for three years now I have been coming to look for fruit on this fig tree and finding none. Cut it down: why should it be taking up the ground?” “Sir,” the man replied “leave it one more year and give me time to dig round it and manure it: it may bear fruit next year; if not, then you can cut it down.”  
The Gospel of the Lord.

Jesu ji ukabuiliu gwa ha si, “Otu nwoke nwere osisi fiig nke o kuru n’ubi ya, o biara choo mkpuru n’elu ya ma o hughi. O wee si onye na-elekota ubi ya, ‘Lee, kamgbe afo ato ka m na-abia na-achoo mkpuru n’osisi fiig a, ma ahughi m. Ya mere, gbudaa ya, gini mere o gaeji na-eriko nri di n’ala ubi?’ Ma o zara ya si, ‘Nna m ukwu, hapukwa ya n’afo a, ka m gwuo ala gburugburu ukwu ya, wunye ya agbugbo. O buru na o mia mkpuru n’afo ozo, o di mma; ma o buru na o mighi, i nweziri ike gbudaa ya.”  
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 19)

## 30TH SUNDAY IN ORDINARY TIME (C) 26 October 2025 [Afor] (Green)

**Office:  
Week 2**

The Readings of today demand humility and penitence at prayer. The First Reading while affirming God as an impartial judge who grants each person what he deserves, defends the poor and the defenseless and hearkens to the prayers of the humble. The Responsorial Psalm blesses God who rescues the poor from the wicked, lifting them up from their misery. The prayer of the humble and repentant which admit of misery and guilt is preferred in the Gospel to that of the proud and self-righteous. St. Paul relying on God's grace, without any sense of entitlement, hopes to receive the crown which the just Judge shall give, after a life poured as a libation for the Gospel.

### Entry Antiphon

**L**et the hearts that seek the Lord rejoice;  
Turn to the Lord and his strength;  
constantly seek his face.

### Collect

**A**lmighty ever-living God,  
increase our faith, hope and  
charity, and make us love what you  
command, so that we may merit what  
you promise. Through our Lord.

### First Reading

A reading from the book of  
Ecclesiasticus (35:12-14.16-19)

**T**he Lord is a judge who is no  
respector of personages. He shows  
no respect of personages to the  
detriment of a poor man, he listens to  
the plea of the injured party. He does  
not ignore the orphan's supplication,  
nor the widow's as she pours out her  
story. The man who with his whole  
heart serves God will be accepted, his  
petitions will carry to the clouds. The  
humble man's prayer pierces the  
clouds, until it arrives he is  
inconsolable, nor will he desist until the  
Most High takes notice of him, acquits

### Ukwe Mbata

**K**a obi ndi na-achoo Dinwenu nuriaba.  
Chobanu Dinwenu, unu ga-enweta  
agbamume. Chobanu ihu Ya mgbe niile.

### Ekpere Mmeghe

**C**hineke puru ime ihe niile, Onye di ndu ebighi ebi,  
mee ka okwukwe, nchekwube na ihunaanya  
anyi na-abawanye; ka anyi were obi ihunaanya na-  
ame ihe Igwara anyi, were tosi iketa oke na ndu nke I  
kwere anyi na nkwa. Site n' Dinwenu anyi.

### Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Sirak (35:12-14.16-19)

**O**nyenweanyi bu onye okaikpe, O naghi aso  
mmadu anya. O gaghi ele mmadu anya n'ikpe  
gbasara nwaogbenye. O ga-ege nti n'ariri nke onye  
e mejoro. O gaghi eleghara anya n'ariri nwa enwe  
nna mibu nke nwaanyi isimkpe, mgbe o ga-akwara  
ya uwa ya. Onye ji obi ya niile ejere Chineke ozi, a ga-  
anabata ya. Ariri ya ga-eru Chukwu nti. Ekpere  
onye umeala na-amawa urukpu. O gaghi enwe  
ntasiobi ruo mgbe o ruu n'ebe Chineke bi. O gaghi  
esepe onu ruo mgbe Onyekachaelu biara leta, ma  
hukwa na e kpere ikpe ziri ezi, site n'ihapu onye aka  
ya di ochi, taa onye ikpe mara ahuhu. Onyenweanyi  
agaghi atufu oge, O gaghi enwe ndidi n'ebe ndi ajo  
mmadu no ruo mgbe o gwerichara okpukpu ndi obi

the virtuous and delivers judgement.  
And the Lord will not be slow, nor will  
he be dilatory on their behalf.  
The word of the Lord.

tara mmiri; bia kwughachi mba di icheiche ugwo  
ajoomume ha; ruokwa mgbe O kpochapuchara ndi  
nganga, bia mebie ike ochichi nke ndi ajo mmadu.  
Okwu nke Oseburuwa.

**Responsorial Psalm: Ps.33:2-3.17-19.23 (R.v.7)**  
Response: **This poor man called; the Lord heard him.**

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)
2. The Lord turns his face against the wicked to destroy their remembrance from the earth. The just call and the Lord hears and rescues them in all their distress. (R.)
3. The Lord is close to the broken-hearted; those whose spirit is crushed he will save. The Lord ransoms the souls of his servants. Those who hide in him shall not be condemned. (R.)

### **Second Reading**

A reading from the second letter of St Paul to Timothy (4:6-8.16-18)

**A**s for me, my life is already being poured away as a libation, and the time has come for me to be gone. I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me on that Day; and not only to me but to all those who have longed for his Appearing.

The first time I had to present my defence, there was not a single witness to support me. Every one of them deserted me - may they not be held accountable for it. But the Lord stood by me and gave me power, so that through me the whole message might be proclaimed for all the pagans to hear; and so I was rescued from the lion's mouth. The Lord will rescue me from all evil attempts on me, and bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

The word of the Lord.

**Alleluia, alleluia! 2 Cor. 5:19**

**G**od in Christ was reconciling the world to himself, and he has entrusted to us the news that they are reconciled. Alleluia!

**Abuomana Aziza: Abu. 34:1-2.16-18.22 (Az.6)**

**Aziza: Onyenweanyi na-anu mkpu akwa nwogbenye.**

1. Aga m eto Onyenweanyi oge niile, Otito ya ga-adi n'egbugbere onu m mgbe obula. Mkpuruobi m na-egori n'Onyenweanyi, ka ndi umeala nuru ma nuri. (Az.)
2. Mana Onyenweanyi na-agbaru ihu n'ebe ndi ajoomume no, O na-eme ka a ghara ichetakwa ha n'uwa. Ndi eziomume kpokuru Onyenweanyi, O za ha, wee zoputa ha na nsogbu ha niile. (Az.)
3. Onyenweanyi na-ano ndi obi loghara elogha nso, na-enyere ndi dara mba na mmuo aka. Onyenweanyi na-azoputa ndu ndiodibo ya, ndi niile gbagara na ya agaghi akwu ugwo obula. (Az.)

### **Ihe Ogugu Nke Abu**

Ihe ogugu e wetara n'akwukwozi nke abu  
Pol di aso degaara Timoti (4:6-8.16-18)

**A**di m njikere ruo n'iji m chuo aja, oge ala m ezuola. Aluola m ezigbo ogu, agbaruola m oso ahụ n'isi, akwudosielā m ike n'okwukwe. Site ugbo a e doberela m okpu eze nke eziomume, nke Onyenweanyi, ezi onye okaike ga-enye m n'ubochi ahụ. O bughị naani m ka o ga-enye okpu eze ahụ, o ga-enyekwa ya ndi niile ji ihunaanya na-eche obibia ya.

N'oge mbu m putara ikpere onu m, o dighi onye kwunyeere m. Ha niile gbahapuru m. Ka Chineke gbaghara ha. Ma Onyenweanyi nonyeere m, nye m ike ikwusa ozioma ahụ n'uju, ka ndi mba ozo nu ya. Ma Chineke zoputara m n'onu odum. Onyenweanyi ga-anaputa m n'ihe ojoo niile ma zoputakwa m maka alaeze eluigwe ya. Ka otito diri aha ya ebeebe ebeebe. Amen.

Okwu nke Oseburuwa.

**Alaluya, alaluya! 2 Kor. 5:19**

**C**hineke sitere na Kristi na-eme ka ya na Cwa di na mma, o tinyela n'aka anyi ozi banyere uzo o si eme ka ya na umu mmadu dikwa na mma ozo. Alaluya!

## Gospel

A reading from the holy Gospel according to Luke (18:9-14)

Jesus spoke the following parable to some people who prided themselves on being virtuous and despised everyone else, 'Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, adulterous like the rest of mankind, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner." This man, I tell you, went home again at rights with God; the other did not. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'

The Gospel of the Lord.

## Prayer Over The Offerings

Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory. Through Christ our Lord.

## Communion Antiphon

We will ring out our joy at your saving help, and exalt in the name of our God.

## Prayer After Communion

May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth. Through Christ our Lord.



**SUNDAY  
EVENING  
CATECHESIS**

## Theme: Humility and Penitence at Prayer

Scriptures: 2 Chr.7:13-15; 2 Chr.34:27; Prov.3:34; Jas.4:6-10; 1 Pet.5:6; Rom.12:3; 1 Jn.1:9. CCC: 2559, 2560, 2561, 2607, 2608, 2612, 2609

**27 October [Nkwo] Monday of Ordinary Time - Week 30 (Green)**

(For Entry Antiphon and Collect, see page 52)

## First Reading

A reading from the letter of St. Paul to the Romans (8:12-17)

My brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives. If you do live in

## Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (18:9-14)

Jesu kowaara ufodu, bu ndi na-ewe onwe ha ka ndi eziomume ma hu ndiozo ka ndi ajo omume ukabuilu a. Ndi nwoke abuo gara n'unonso ikpe ekpere. Otu n'ime ha bu onye Farisii, nke ozo bu onye onautu. Onye Farisii ahu guzoro kpesara onwe ya ekpere nke a si, "Chineke, ekele m gi na adighi m ka ndi mmadu ozo, ndi na-azoro ihe mimadu ibe ha n'aka ike, ndi omempu, ndi okwaiko, ma o bukwanu nke m na-adika ka onye onautu a. Ana m ebu onu ugboro abuo n'izuuka. Ana m enyeka otu uzo n'uzo iri nke ihe niile m kpata. Onye onautu ahu, nke kwu n'ebe di anya, ekweghi welite ihu lelie anya n'eluigwe. Kama o na-eti aka n'obi na-asi, "Chineke, meere munwa bu onye njo ebere." Agwa m unu, nwoke a lara n'ulo ya buru onye a guru n'onye eziomume kara onye nke ozo. Onye obula buliri onwe ya elu a ga-ebuda ya, ma onye obula budara onwe ya ala, a ga-ebuli ya elu.

Ozioma nke Oseburuwa.

## Ekpere Nhune

Dinweni, biko, tugharia lee anya n'onyinye anyi na-ehunyere ebube eze Gi. Ka ihe a anyi na-ebutere Gi, iji gbaara Gi odibo, buru ihe ga-ewetara Gi otito. Site na Kristi Onyenweanyi.

## Ukwe Oriri Nso

Anyi ga-anuri onu na nzoputa Gi, Abiakwa nweta otito n'aha Dinweni Chineke anyi.

## Ekpere A Natachaa Oriri Nso

Onyenweanyi, biko mee ka ihe a di n'ime ogbugba ndu Gi zuo oke n'ime anyi. Meekwa ka Onye ahu anyi bu onyinye Ya n'awa a, burukwa onye anyi ga-enweta n'ezie n'awa ozo. Site na Kristi Onyenweanyi.

## Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (8:12-17)

Umunna m, anyi ji ugwo. Ma o bughi anuahụ ka anyi ji ugwo idi ndu dika ochicho ya si di. O buru na unu na-ebi ndu dika anuahụ si cho, unu ga-

that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live.

Everyone moved by the Spirit is a son of God. The spirit you received is not spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.

The word of the Lord.

**Responsorial Psalm: Ps.67:2.4.6-7.20-21.(R.v.21)**

**Response: This God of ours is a God who saves.**

1. Let God arise, let his foes be scattered. Let those who hate him flee before him. But the just shall rejoice at the presence of God, they shall exult and dance for joy. (R.)

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

3. May the Lord be blessed day after day. He bears our burdens, God our saviour. This God of ours is a God who saves. The Lord our God holds the keys of death. (R.)

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

**Y**our word is truth, O Lord, consecrate us in the truth. Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (13:10-17)

**O**ne sabbath day Jesus was teaching in one of the synagogues, and a woman was there who for eighteen years had been possessed by a spirit that left her enfeebled; she was bent double and quite unable to stand upright. When Jesus saw her he called her over and said, 'woman, you are rid of your infirmity' and he laid his hands on her. And at once she straightened up, and she glorified God.

But the synagogue official was indignant because Jesus had healed on the sabbath, and he addressed the people present. 'There are six days' he said 'when work is to be done. Come and be

anwu. Ma o buru na unu ga-eji ike nke Mmuo Nso mee ka omume niile nke anuahụ nwuo, unu ga-adị ndu.

N'ihina ndi niile Mmuo nke Chineke na-edu bu umu Chineke. Mmuo nke unu natara abughi mmuo nke ohu, nke ga-eme ka unu laghachie n'itu egwu. Mmuo nke unu natara bu mmuo nke umu Chineke nke na-eme ka unu tikuo Chineke si, "Abba! Ezi nna". Mmuo Nso ahu n'onwe ya sokwa mmuo anyi na-agba ama na anyi bu umu Chineke. O buru na anyi bu umu Chineke, anyi sokwa na ndi ha na Kristi ga-eketa alaeze ya. O buru na anyi soro Kristi taa ahuhu, anyi ga-esokwa ya keta oke otito ya. Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 68:1.3.5-6.19-20. (Az. 20)**

**Aziza: Chineke anyi a bu Chineke na-azoputa.**

1. Ka Chineke bilie, ka ndiiror ya gbasasia, Ka ndi niile kporo ya asi gbapu n'ihu ya. Mana oge Chineke na-abia nso, ndi eziomume na-anuri onu, ha na-anuri oke onu na-ekwekwa ukwe anuri. (Az.)

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

3. Ngozi diri Onyenweanyi ubochi niile, Chineke onye na-azoputa anyi na-ebukwa ibu aro anyi. Chineke anyi a bu Chineke na-azoputa o bu Onyenweanyi Chineke nwe uzo e si agbanari onwu. (Az.)

**Alleluia, alleluia! Jon 17:17**

**O**kwu gi bu eziokwu, Onyenweanyi, were eziokwu gi doo anyi nso. Alleluia!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (13:10-17)

**N**'otu ubochi izu ike, Jesu no n'otu ulonzuko ndi Juu, na-akuzi ihe. N'ebe ahu, e nwere nwaanyi nke mmuo nriarria ji ihe dika afo iri na asato. O roola nwaanyi ahu, o nweghikwa ike iguzozi eguzo. Mgbe Jesu huru ya, O kporo ya si ya, "Nwaanyi, e meela ka i puo na nriarria gi." Jesu bikwasara ya aka ya abuo, ozigbo nwaanyi ahu guzozie, wee too Chineke.

Iwe were onyeisi ulonzuko ahu, n'ihina Jesu gworo oria n'ubochi Sabat; maka nke a o gwara ndi mmadu si, "O di ubochi isii iwu nyere mmadu ike iru oru,



healed on one of those days and not on the sabbath.’ But the Lord answered him. ‘Hypocrites!’ He said ‘Is there one of you who does not untie his ox or his donkey from the manger on the sabbath and take it out for watering? And this woman, a daughter of Abraham whom Satan has held bound these eighteen years - was it not right to untie her bounds on the sabbath day?’ When he said this, all his adversaries were covered in confusion, and all the peoples were overjoyed on all the wonders he worked.

This is the Gospel of the Lord.

bianu n’ubochi ndi ahu ka a gwoo unu, o bughi n’ubochi Sabat.” Onyenweanyi zara ya si, “Unu ndi ihu abuo! O nwere onye n’ime unu na-anaghi atopu ehi ya mobu inyinyaibu ya n’ulo anu, duje ya ka o nuo mmiri n’ubochi izuike? O bu na nwaanyi a bu ada nke si n’agburu Abraham, onye Ekwensu kere agbu kambe afo iri na asato ekwesighi ka a topu ya agbu n’ubochi izuike?” Ka o na-ekwu nke a ihere mere ndiirio ya niile, ma ndi mmadu niile nwere anuri maka oru ebube nke o ruru.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 54)



St. Jude

**28 October [Eke] Tuesday of Week 30 (Red)**

## **Ss. Simon & Jude, Apostles (Feast)**

**A**ccording to legend, Sts. Simon and Jude preached the Gospel in Mesopotamia and Persia. Simon was nicknamed the zealot because of his zeal for the Jewish law which he practised before his call. He became the Bishop of Jerusalem after preaching the Gospel in Samaria. He suffered martyrdom, being sawn in half at Suanir, Persia.

Jude Thaddaeus was son of Cleophas, the brother of St. James the Lesser and relative of Jesus. Jude was the one who asked Jesus at the Last Supper why He would not manifest Himself to the whole world after His resurrection.

His epistle was written for the Jewish converts, directed against Gnostic heresies.

St. Jude's epistle stresses that Christ's faithful should persevere in difficult circumstances. He was known for healing and exorcising pagan idols, which according to legend caused the demons to flee and the statues to crumble. He was beaten to death with a club, and then beheaded post-mortem.

### **Entry Antiphon**

**T**hese are the holy men whom the Lord chose in his own sheer love; and he gave them eternal glory.

### **Collect**

**O** God, who by the blessed Apostles have brought us to acknowledge your name, grant graciously, through the intercession of Saint Simon and Saint Jude, that the Church may constantly grow by increase of the peoples who believe in you. Through Our Lord.

### **First Reading**

A reading from the letter of St. Paul to the Ephesians (2:19-22)

**Y**ou are no longer aliens or foreign visitors: you are citizens like all the saints, and part of God's household. You are part of a building that has the apostles and prophets for its foundations, and Christ Jesus himself for its main cornerstone. As every structure is aligned

### **Ukwe Mbata**

**I**kom ndi a bu ndi Dinwenụ hotara so n'ih i hunaanya ya; o nyere ha otito ebighiebi.

### **Ekpere Mmeghe**

**O**Chineke, onye sitere na ndi Apostul di ngozi mee ka anyi mata aha gi, were ebere mee, site n'ariri nke ndi Nso Saimon na Jud, ka Nzuko na-eto mgbe niile n'onuogu ndi kwenyere na gi. Site na Dinwenụ anyi.

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Efesus (2:19-22)

**Y**a bu unu esorola ndi nso buru ndi a muru n'ala, n'ezinuulo Chineke; nke a rukwasara n'elu ntoala nke umazu na ndiamuma, nke Jesu Kristi n'onwe ya bu okwute ntoala ya. O bu n'ime ya ka ihe ndi a niile jikotara onu too, wee buru ulonso



St. Simon

on him, all grow into one holy temple in the Lord; and you too, in him, are being built into a house where God lives, in the spirit.

The word of the Lord.

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

**Response: Their span goes forth through all the earth.**

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

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

**Alleluia, alleluia!**

**W**e praise you, O God, we acknowledge you to be the Lord. The glorious company of the apostles praise you, O Lord. Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (6:12-16)

**J**esus went out into the hills to pray; and he spent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles': Simon whom he called Peter, and his brother Andrew; James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon called the Zealot, Judas son of James and Judas Iscariot who became a traitor.

The Gospel of the Lord.

**Prayer Over The Offerings**

**A**s we venerate the perpetual glory of the holy Apostles Simon and Jude, O Lord, we ask that you receive our prayers and lead us to worthy celebration of the sacred mysteries. Through Christ our Lord.

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

**Communion Antiphon**

**W**hoever loves me will keep my word, says the Lord; and my Father will love him, and we will come to him, and make our home with him.

**Prayer After Communion**

**H**aving received this Sacrament, O Lord, we humbly implore you in the Holy Spirit, that what we do to honour the

n'ime Dinwenu. N'ime ya ka a runyekwara unu dika ebe obibi nke Chineke n'ime mmuo.

Okwu nke Oseburuwa.

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

**Aziza: Olu ha na-agazu uwa niile.**

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

2. Ha anaghi ekwu okwu nke ha na-eme uzu nke mmadu ga-anu, mana olu ha na-agazu uwa niile. Ozi ha na-eru nsotu uwa niile. O wuoro anyanwu ulo obibi n'elu. (Az.)

**Aleluya, Aleluya!**

**A**nyị etoo gi, O Chukwu, anyị ekwuputa na Ibu Onyenweanyi. Otu ndi ozi di ebube na-eto gi, Onyenweanyi. Aleluya!

**Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:12-16)

**N**'ubochi ndi a, Jesu rigoro n'elu ugwu n'ikpe ekpere n'abali niile, O nogidere n'ikpere Chineke. Mgbe chi boro, o kporo ndi na-eso uzo ya sikwa n'ime ha hoputa mmadu iri na abuo ndi O kporo umuazu. Saimon onye o kporo Pita na Andru nwanne ya, na Jemis na Jon na Filip na Batolomiu, na Matiu na Tomos, na Jemis nwa Alfeus, na Saimon onye a na-akpo Zilot, na Judas nwa Jemis, na Judas Iskariot onye raara ya nye. Ozioma nke Oseburuwa.

**Ekpere Nhunye**

**K**a anyi na-asopuru ebube di okpu nke ndi Apostul di nso Saimon na Jud, O Dinwenu, anyi na-ario ka i nuru aririo anyiga ma duga anyi na ime mmemime n'uzo kwesiri ekwesie iheomimi di nso. Site na Kristi Onyenweanyi.

**Ukwe Oriri Nso**

**O**nye obula na-ahu m n'anya ga-edobe Okwu m, Dinwenu na-ekwu; Nna m ga-ahukwa ya n'anya, anyi abiakwute ya, were mee ebe obibi n'ime ya.

**Ekpere A Natachaa Oriri Nso**

**E**be anyi natarala Sakramenti a, O Dinwenu, anyi ji umeala ario gi na Mmuo Nso, ka ihe anyi na-eme iji sopuru

glorious passion of the Apostles Simon and Jude, may keep us ever in your love. Through Christ our Lord.

### **Solemn Blessing**

V./ May God, who has granted you to stand firm on apostolic foundations, graciously bless you through the glorious merits of the holy Apostles. **R./ Amen.**

V./ And may he, who endowed you with the teaching and example of the Apostles, make you, under their protection, witnesses to the truth before all. **R./ Amen.**

V./ So that through the intercession of the Apostles, you may inherit the eternal homeland, for by their teaching you possess firmness of faith. **R./ Amen.**

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

ahuhu di otito nke ndi Apostul Saimon na Jud, chekwaba anyi ebighiebi n'ihunaanya gi. Site na Kristi Onyenweanyi.

### **Ngozi Puru Iche**

**Uko/** Ka Chineke, onye merela ka unu kwudo n'elu ntola ndi Apostul, were obioma ya gozie unu site n'ukpuru di otito nke ndi Apostul di aso. **Qha/ Amen.**

**Uko/** Ka onye ahụ merela ka unu nweta nkuzi na ezi ukpuru nke ndi Apostul, mee unu sitena nchedo ha, ndi akaebe eziokwu n'ihu mmadu niile. **Qha/ Amen.**

**Uko/** Ka o ga-abu site n'aririo nke ndi Apostul ga, unu erute n'ulo di ebighiebi, n'ihina site na nkuzi ha unu kwuuru chim n'okwukwe. **Qha/ Amen.**

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

**Qha/ Amen.**

## **29 October [Orie] Wednesday of Ordinary Time - Week 30 (Green)**

(For Entry Antiphon and Collect, see page 52)

### **First Reading**

A reading from the letter of St. Paul to the Romans (8:26-30)

**T**he Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and the pleas of the saints expressed by the Spirit are according to the mind of God.

We know that by turning everything to their good, God co-operates with all those who love him, with all those that he has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers. He called those he intended for this; those he called he justified, and with those he justified he shared his glory.

The word of the Lord.

### **Responsorial Psalm Ps 12:4-6. (R.v.6)**

Response: **As for me, I trust, O Lord, in your merciful love.**

1. Look at me, answer me, Lord my God! Give light to my eyes lest I fall asleep in death, lest my enemy say: 'I have overcome him'; lest my foes rejoice to see my fall. (R.)

### **Ihe Ogugu Nke Mbu**

Ihe ogugu e wetara n'akwukwo ozi Pol di aso degaara Ndi Rom (8:26-30)

**O**tu aka ahụ, Mmuo Nso na-enyere anyi aka n'ime adighi ike anyi. N'ihina anyi amaghi ka e si ekpe ekpere dika o kwesiri. Ma Mmuo Nso n'onwe ya ji isu ude nke onu apughi iko, na-arioro anyi aririo. Chineke, onye na-enyocha obi mmadu, amarala ihe Mmuo Nso bu n'uche. N'ihina Mmuo Nso na-arioro ndi nso niile aririo dika Chineke si cho.

Anyi ma na Chineke na-eme ihe niile maka odimma ndi niile huru ya n'anya bu ndi O kporo dika O si choo. N'ihina ndi O buru uzo mara, hoputakwa, O kenyere ha oke di iche inwe udi oyiya Nwa ya, ka Nwa ya wee buru onye e buru uzo muo n'etiti otutu umunna. Ndi ahụ Chineke buru uzo mara, ka O kporo; ndi ahụ O kporo ka O guru na ndi eziomume, ndi ahụ O guru na ndi eziomume ka O nyekwara otito.

Okwu nke Oseburuwa.

### **Abuoma na Aziza: Abu. 12:4-6. (Az.6)**

Aziza: **O Dinwenụ, atukwasara m nchekwube m n'ihunaanya nke obi ebere gi.**

1. Lee anya ma za m oku, Onyenweanyi na Chineke m! Nye m ihe nke gi, o dighi otu a, aga m arahu ura nke onwu. Mgbe ahụ onyeiro m ga-ekwu si, "Etiibuola m ya," ha ga-enwe añu m mgbe ha hụrụ na m adaala. (Az.)

2. As for me, I trust in your merciful love. Let my heart rejoice in your saving help: Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High. (R.)

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

**J**esus said: 'I am the Way, the Truth and the Life. No one can come to the Father except through me. Alleluia!

### **Gospel**

A reading from the holy Gospel according to Luke (13:22-30)

**T**hrough towns and villages Jesus went teaching, making his way to Jerusalem. Someone said to him, 'Sir, will there be only a few saved?' He said to them, 'Try your best to enter by the narrow door, because, I tell you, many will try to enter and will not succeed.

'Once the master of the house has got up and locked the door, you may find yourself knocking on the door saying, "Lord, open to us" but he will answer, "I do not know where you come from." Then you will find yourself saying, "We once ate and drank in your company; you taught in our streets" but he will reply, "I do not know where you come from. Away from me, all you wicked men!"

'Then there will be weeping and grinding of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves turned outside. And men from east and west, from north and south, will come to take their places at the feast in the kingdom of God.

'Yes, there are those now last who will be the first, and those now first who will be the last.'

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 54)

## **30 October [Afor] Thursday of Ordinary Time - Week 30 (Green)**

(For Entry Antiphon and Collect, see page 52)

### **First Reading**

A reading from the letter of St. Paul to the Romans (8:31-39)

**W**ith God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those

2. Mana mụ onwe m nwere nchekwube n'ihunaanya gi, Onyenweanyi. Ka mkpuruobi m n'uria n'enyemaka nzoputa gi. Aga m ekwere Onyenweanyi ukwe maka iheoma nke O meere m. (Az.)

### **Alaluya, alaluya! Jn. 14:6**

**M**u onwe m bu uzo, eziokwu na ndu. O dighi onye obula ga-abiakwute Nna ma o bughi site na m. Alaluya!

### **Ozioma**

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (13:22-30)

**J**esu na-agaghari n'obodo ukwu na n'obodo nta, na-akuzi nkuzi: Ka o na-aga Jerusalem, otu onye juru ya si, "Onyenweanyi o bu naani mmadu olemiaole ka a ga-azoputa?" O wee gwa ha si, "Gbaanụ mbo ka unu si n'uzo di warawara banye, n'ihina agwa m unu otutu mmadu ga-acho ka ha banye ma ha agaghị enwe ike. Oge obula onye nwe ulo biliri gbachie onuuzo ya, unu ga-amalite iguzo n'ezi na-aku aka n'uzo, naasi, "Dinwenu, megheere anyi uzo." O ga-aza unu si, "Amaghi m ebe unu si bia." Mgbe ahu unu ga-ebido na-asi, Anyi na gi riri, nukwaa, ikuzikwara na-ezi n'ogbe anyi. Ma o ga-asi, Agwa m unu, amaghi m ebe unu siri bia; Sinu n'ebe m no puo, unu niile bu ndi omenjo!

N'ebe ahu, unu ga-akwa akwa, na-ata ikikere eze; mgbe unu huru Abraham, Aizik na Jakob na ndi amuma niile ka ha no n'alaeze Chineke. Ma unu onwe unu ga-abu ndi a chupuru n' ezi. Ndi mmadu ga-esi n'ezi n'owuwa anyanwu na odida anyanwu, sikwa n'ugwu na ndida anyanwu, bia nodu n'uche nri n'Alaeze Chineke.

Ma lee, ufodu ndi ikpezu ga-ebu uzo, ufodu ndi bu uzo ga-ekpeazu.

Ozioma nke Oseburuwa.

### **The Ogugu Nke Mbụ**

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Rom (8:31-39)

**G**ini ozo ka anyi ga-ekwusa! O buru na Chineke nonyeere anyi, onye ga-emegide anyi? O buru na Chineke ahapughi otu Nwa ya, kama nyefee ya n'onwu n' ihi anyi, o bu na O gaghi enye anyi ihe anyi, o bu na O gaghi enye anyi ihe ndi nke na-akpa anyi? Onye ga-ebo ndi Chineke



that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us - he rose from the dead, and there at God's right hand he stands and pleads for us.

Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being threatened or even attacked. As scripture promised: For your sake we are being massacred daily, and reckoned as sheep for the slaughter. These are the trials through which we triumph, by the power of him who love us.

For I am certain of this: neither death nor life, nor angel, nor prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.

The word of the Lord.

Responsorial Psalm: **Ps. 108:21-22.26-27.30-31 (R.v.26)**

Response: **Save me, O Lord, because of your love.**

1. For your name's sake act in my defence; in the goodness of your love be my rescuer. For I am poor and needy and my heart is pierced within me. (R.)

2. Help me, Lord my God; save me because of your love. Let them know that this is your work, that this is your doing, O Lord. (R.)

3. Loud thanks to the Lord are on my lips. I will praise him in the midst of the throng, for he stands at the poor man's side to save him from those who condemn him. (R.)

**Alleluia, alleluia! Lk. 19:38**

**B**lessings on the King who comes, in the name of the Lord! Peace in heaven and glory in the highest heavens!. Alleluia!

**Gospel**

A reading from the holy Gospel according to Luke (13:31-35)

**S**ome Pharisees came up to Jesus. 'Go away' they said. 'Leave this place, because Herod means to kill you.' He replied, 'You may go and give that fox this message: Learn that today and tomorrow I cast out devils and on the third day attain my end. But for today and tomorrow and the

hoputara ebubo? O buru na Chineke atopula ha; onye puru ima ha ikpe? O bu Jesu Kristi? Mba! O bughị naanị na o nwuru n'ihị anyi ma O si n'onwu bilie noro n'aka nri Chineke na-ariotara anyi aririo. Onye ga-ekewapu anyi n'ihunaanya nke Kristi? O bu mkpagbu ka o bu oke ntaramahuru? O bu nsogbu, ka o bu oke unwu? O bu igba oto ka o bu ihe ize ndu, ka o bu ujo mmaagha? Dika Akwukwo Nso si kwuo: "Anyi no n'ize ndu nke onwu n'ihị gi ogologo ubochi niile, ndi mmaadu na-agukwa anyi dika aturu a ga-egbu egbu." Ee, kama n'ize ndi a niile anyi kariri dike ogu site n'aka onye ahu huru anyi n'anya. N'ihina o weela n'anya na, ma onwu mobu ndu; mobu ndi mmuoma mobu umu mmuo di ichiiche ndi n'achi n'elu na uwa, mobu ike ochichi di ichiiche mobu ihe di ugbo a, mobu ihe ga-abia; mobu ihe di elu, mobu ihe di omimi, mobu ihe di elu, mobu ihe di omimi, mobu ihe obula ozo e kere eke, apughi ikewapu anyi n'ihunaanya Chineke nke di n'ime Jesu Kristi Onyenweanyi.

Okwu nke Oseburuwa.

**Abuoma na Aziza: Abu. 109:21-22.26-27.30-31 (Az.26)**

**Aziza: Nyere m aka, Onyenweanyi Chineke m, zoputa m ebe i huru m n'anya.**

1. Onyenweanyi, chekwaba m n'ihia aha gi zoputa m ebe ihunaanya gi di ukwu! Ebe m buzi onye ogbenye na onye ike gwuru, obi m no na nnukwu ihe mgbu. (Az.)

2. Nyere m aka, Onyenweanyi Chineke m, zoputa m ebe i huru m n'anya; ma mee ka ha mata na ginwa mere ya, na o bu gi, Onyenweanyi, mere ya. (Az.)

3. Aga m eji oke olu nye Onyenweanyi ekele ma tookwa ya n'ogbako, n'ihia haziri nchekwaba nke onye ogbenye ahu n'ebe ndi ahu n'ebe ndi ahu gaara ama ya ikpe onwu no.

**Alaluya, Alaluya! Luk. 19:38**

**N**gozi diri eze ahu onye na-abia n'aha Onyenweanyi. Udo n'eluigwe, otito n'elu kacha elu! Alaluya!

**Ozioma**

Ihe Ogugu nke a si n'Ozioma di aso nke Luk dere (13:31-35)

**U**fodu ndi Farisii biakwutere Jesu si ya, "Si n'ebe a puo n'ihina Herod na-acho igbu gi." O gwara ha, "Gaanu gwa nkita ohia ahu, Lee, ana m achupu ndi mmuo ojoo, na-agwokwa nrianna di ichi ichi taa na echi, ma ubochi nke ato aga m aruzu oru m. Otuo si na-di, aghaghi m iga ebe m na-aga taa na echi na

next day I must go on, since it would not be right for a prophet to die outside Jerusalem.

'Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her brood under her wings, and you refused! So be it! Your house will be left to you. Yes, I promise you, you shall not see me till the time comes when you say: Blessings on him who comes in the name of the Lord!'

The Gospel of the Lord

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 54)

## 31 October [Nkwo] Friday of Ordinary Time - Week 30 (Green)

(For Entry Antiphon and Collect, see page 52)

### First Reading

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

What I want to say now is no pretence; I say it in union with Christ-it is the truth-my conscience in union with the Holy Spirit assures me of it too. What I want to say is this: my sorrow is so great, my mental anguish so endless, I would willingly be condemned and be cut off from Christ if it could help my brothers of Isreal, my own flesh and blood. They were adopted as sons, they were given the glory and the covenants; the Law and the ritual were drawn up for them, and the promises were made to them. They are descended from the patriarchs and from their flesh and blood came Christ who is above all, God for ever blessed! Amen. This is word of the Lord.

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

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

1. O Praise the Lord, Jerusalem! Zion, praise your God! He has strengthened the bars of your gates, he has blessed the children within you (R.)
2. He established peace on your borders, he feeds you with finest wheat. He sends out his word to the earth and swiftly runs his command. (R.)
3. He makes his word known to Jacob, to Israel his laws and decrees. He has not dealt thus with other nations; he has not taught them his decrees (R.)

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

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

ubochi na-esota ya, n'ihina o kwesighi ka e gbuo onye amuma ebe ozo na-abughi na Jerusalem'

O Jerusalem, Jerusalem, ndi na-egbu ndi amuma, na-ejikwa okwute atugbusi ndi Chineke ziteere ya! Ugboro ole ka m choro ichikota umu gi dika nnekwu okuko si achikota umu ya n'okpuru nku ya abuo, ma unu ekweghi! Lee, a na-ahapu ulo unu! Ma agwa m unu, unu agaghi ahu m anya ozo ruo mgbe unu ga-asị, 'Ngozi na-adiri onye biaran'aha Dinwenu. Oziomanke Oseburuwa.

### Ihe Ogugu Nke Mbu

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

A nam ekwu eziokwu n'ime Kristi, o bughi okwu asi ka m na-ekwu. Mmuo m, nke Mmuo Nso na-achi na-agbaram akaebe maka nke a. Na'enwere m oke ihe mwute na ihe mgbu n'obi m; O dikwa m ka m buru onye a buru onu na onye e wepuru n'ebe Kristi no n'ihini ndi nke m Izrel, ndi mu na ha bu otu ahu na obara. Ha bu ndi Izrel ndi Chineke hooro ka ha buru ndi nke ya wee nyetu ha ebube ya. Ya na ha gbara ndu. O nyekwara ha iwu, kuziere ha uzo ziri ezi e si efe ya ofufe. O kwekwara ha nkwa di icheiche. Ha si n'agburu nnanna anyi ochie ha. Kristi n'onwe ya, n'udi mmadu, sikwa n'agburu ha puta, onye bu Chineke nke ihe niile ebebe. Amen. Okwu nke Oseburuwa.

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

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

1. Jerusalem too Onyenweanyi, Zayon too Chineke gi, n'ihina o bu ya mere onuuzo ama gi niile ka ha sie ike, o na-agozi umu gi niile. (Az.)
2. O na-enye gi udo n'oke ala gi niile, o na-eji oka nke kacha mmaazu gi nri. O na-etiri uwa iwu, okwu ya agazuo uwa niile osooso!. (Az.)
3. O na-ekpughere umu jekob okwu ya na-egosikwa umu Izrel iwu ya na ikpe ya. o naghi emere mba ndiozo otu a, o naghi akuziri ha iwu ya. (Az.)

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

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

## Gospel

A reading from the Holy Gospel according to Luke (14:1-6)

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

The Gospel of the Lord.

## Ozioma

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

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

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 54)

## MESSAGE OF HIS HOLINESS, POPE FRANCIS FOR WORLD MISSION DAY 2025 Missionaries of Hope Among all Peoples

*Dear brothers and sisters!*

For World Mission Day in the Jubilee Year 2025, the central message of which is hope (cf. Bull [Spes Non Confundit](#), 1), I have chosen the motto: “Missionaries of Hope Among all Peoples”. It reminds individual Christians and the entire Church, the community of the baptized, of our fundamental vocation to be, in the footsteps of Christ, messengers and builders of hope. I trust that it will be for everyone a time of grace with the faithful God who has given us new birth in the risen Christ “to a living hope” (cf. *1 Pet* 1:3-4). Here, I would like to mention some relevant aspects of our Christian missionary identity, so that we can let ourselves be guided by the Spirit of God and burn with holy zeal for a new evangelizing season in the Church, which is sent to revive hope in a world over which dark shadows loom (cf. [Fratelli Tutti](#), 9-55).

### *1. In the footsteps of Christ our hope*

Celebrating the first Ordinary Jubilee of the Third Millennium after that of the Holy Year of 2000, we keep our gaze fixed on Christ, the centre of history, “the same yesterday and today and forever” (*Heb* 13:8). In the synagogue of Nazareth, Jesus declared that Scripture was fulfilled in the “today” of his presence in history. He thus revealed that he is the One sent by the Father with the anointing of the Holy Spirit to proclaim the Good News of the Kingdom of God and to inaugurate “the year of the Lord’s favour” for all humanity (cf. *Lk* 4:16-21).

In this mystic “today”, which will last until the end of the world, Christ is the fullness of salvation for all, and in a particular way for those whose only hope is God. In his earthly life, “he went about doing good and healing all” from evil and the Evil One (cf. *Acts* 10:38), restoring hope in God to the needy and the people. He experienced all our human frailties, save that of sin, even those critical moments that might lead to despair, as in the agony in the garden of Gethsemane and on the cross. Jesus commended everything to God the Father, obediently trusting in his saving plan for humanity, a plan of peace for a future full of hope (cf. *Jer* 29:11). In this way, he became the divine Missionary of hope, the supreme model of all those down the centuries who carry out their own God-given mission, even amid extreme trials.

Through his disciples, sent to all peoples and mystically accompanied by him, the Lord Jesus continues his ministry of hope for humanity. He still bends over all those who are

poor, afflicted, despairing and oppressed, and pours “upon their wounds the balm of consolation and the wine of hope” (*Preface “Jesus the Good Samaritan”*). Obedient to her Lord and Master, and in the same spirit of service, the Church, the community of Christ's missionary disciples, prolongs that mission, offering her life for all in the midst of the nations. While facing persecutions, tribulations and difficulties, as well as her own imperfections and failures due to the weakness of her members, the Church is constantly impelled by the love of Christ to persevere, in union with him, on her missionary journey and to hear, like him and with him, the plea of suffering humanity and, indeed, the groaning of every creature that awaits definitive redemption. This is the Church that the Lord always and for ever calls to follow in his footsteps: “not a static Church, but a missionary Church that walks with her Lord through the streets of the world” ([Homily at the Concluding Mass of the Ordinary General Assembly of the Synod of Bishops](#), 27 October 2024).

May we too feel inspired to set out in the footsteps of the Lord Jesus to become, with him and in him, signs and messengers of hope for all, in every place and circumstance that God has granted us to live. May all the baptized, as missionary disciples of Christ, make his hope shine forth in every corner of the earth!

## *2. Christians, bearers and builders of hope among all peoples*

In following Christ the Lord, Christians are called to hand on the Good News by sharing the concrete life situations of those whom they meet, and thus to be bearers and builders of hope. Indeed, “the joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts” ([Gaudium et Spes](#) 1).

The horizon of this hope transcends the passing things of this world and opens up to those divine realities in which we share even now. Indeed, as [Saint Paul VI](#) observed, salvation in Christ, which the Church offers to all as a gift of God's mercy, is not only “immanent, meeting material or even spiritual needs... completely caught up in temporal desires, hopes, affairs, and struggles. Rather, it exceeds all such limits in order to reach fulfilment in a communion with the one Absolute, which is God. It is a salvation both transcendent and eschatological, which indeed has its beginning in this life, but is fulfilled in eternity” ([Evangelii Nuntiandi](#), 27).

Impelled by this great hope, Christian communities can be harbingers of a new humanity in a world that, in the most “developed” areas, shows serious symptoms of human crisis: a widespread sense of bewilderment, loneliness and indifference to the needs of the elderly, and a reluctance to make an effort to assist our neighbours in need. In the most technologically advanced nations, “proximity” is disappearing: we are all interconnected, but not related. Obsession with efficiency and an attachment to material things and ambitions are making us self-centred and incapable of altruism. The Gospel, experienced in the life of a community, can restore us to a whole, healthy, redeemed humanity.

For this reason, I once more invite all of us to carry out the works mentioned in the [Bull of Indiction of the Jubilee](#) (Nos. 7-15), with particular attention to the poorest and weakest, the sick, the elderly and those excluded from materialistic and consumerist society. And to do so with God's “style”: with closeness, compassion and tenderness, cultivating a personal relationship with our brothers and sisters in their specific situation (cf. [Evangelii Gaudium](#), 127-128). Often they are the ones who teach us how to live in hope. Through personal contact, we will also convey the love of the compassionate heart of the Lord. We will come to realize that “the heart of Christ... is the very core of the initial preaching of the Gospel” ([Dilexit Nos](#), 32). By drawing from this source, we can offer with simplicity the hope we have received from God (cf. *1 Pet* 1:21) and bring to others the same consolation with which we have been consoled by God (cf. *2 Cor* 1:3-4). In the human and divine heart of Jesus, God wants to speak to the



heart of every man and woman, drawing all of us to his love. “We have been sent to continue this mission: to be signs of the heart of Christ and the love of the Father, embracing the whole world” ([Address to Participants in the General Assembly of the Pontifical Mission Societies](#), 3 June 2023).

### *3. Renewing the mission of hope*

Faced with the urgency of the mission of hope today, Christ's disciples are called first to discover how to become “artisans” of hope and restorers of an often distracted and unhappy humanity.

To this end, we need to be renewed in the Easter spirituality experienced at every Eucharistic celebration and especially during the Easter Triduum, the centre and culmination of the liturgical year. We have been baptized into the redemptive death and resurrection of Christ, into the Passover of the Lord that marks the eternal springtime of history. Consequently, we are a “springtime people”, brimming with hope to be shared with all, since in Christ “we believe and know that death and hate are not the final word” pronounced on human existence (cf. *Catechesis*, 23 August 2017). From the paschal mysteries, made present in liturgical celebrations and in the sacraments, we constantly draw upon the power of the Holy Spirit in order to work with zeal, determination and patience in the vast field of global evangelization. “Christ, risen and glorified, is the wellspring of our hope, and he will not deprive us of the help we need to carry out the mission which he has entrusted to us” ([Evangelii Gaudium](#), 275). In him, we live and bear witness to that sacred hope which is “a gift from God and a task for Christians” (*Hope is a Light in the Night*, Vatican City 2024, 7).

So let us renew the mission of hope, starting from prayer, especially prayer based on the word of God and particularly the Psalms, that great symphony of prayer whose composer is the Holy Spirit (cf. [Catechesis](#), 19 June 2024). The Psalms train us to hope amid adversity, to discern the signs of hope around us, and to have the constant “missionary” desire that God be praised by all peoples (cf. *Ps* 41:12; 67:4). By praying, we keep alive the spark of hope lit by God within us, so that it can become a great fire, which enlightens and warms everyone around us, also by those concrete actions and gestures that prayer itself inspires.

To conclude, evangelization is always a communitarian process, like Christian hope itself (cf. Benedict XVI, [Spe Salvi](#), 14). That process does not end with the initial preaching of the Gospel and with Baptism, but continues with the building up of Christian communities through the accompaniment of each of the baptized along the path of the Gospel. In modern society, membership in the Church is never something achieved once for all. That is why the missionary activity of handing down and shaping a mature faith in Christ is “paradigmatic for all the Church's activity” ([Evangelii Gaudium](#), 15), a work that requires communion of prayer and action. Here I would emphasize once more the importance of this missionary synodality of the Church, as well as the service rendered by the Pontifical Mission Societies in promoting the missionary responsibility of the baptized and supporting new Particular Churches. I urge all of you, children, young people, adults and the elderly, to participate actively in the common evangelizing mission of the Church by your witness of life and prayer, by your sacrifices and by your generosity. Thank you for this!

Dear sisters and brothers, let us turn to Mary, Mother of Jesus Christ our hope. To her we entrust our prayer for this Jubilee and for the years yet to come: “May the light of Christian hope illumine every man and woman, as a message of God's love addressed to all! And may the Church bear faithful witness to this message in every part of the world!” (Bull [Spes Non Confundit](#), 6).

*Rome, Saint John Lateran, 25 January 2025, Feast of the Conversion of Saint Paul, Apostle*  
FRANCIS



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**CONTACTS:**

*Fr. James Okafor, Chaplain*

*Telephone :-1408-500-8218*

*Email : [james.okafor@dsj.org](mailto:james.okafor@dsj.org)*

*Chris Elias, Chairman*

*Telephone :+1408-505-6696*

*Email : [eliascc@hotmail.com](mailto:eliascc@hotmail.com)*

*Mr. William IK Eya-Director of Liturgy*

*Email : [eyai kw@yahoo.com](mailto:eyai kw@yahoo.com)*

*Telephone :+1 4083157118*