

UKA NKE 24 N’OGE NA-ADANYEHI N’EMUME
AFO NKE ATO
24th Sunday of Ordinary Time, Year C. September 11th, 2022.

IHE OGUGU NKE MBU: The Ogugu e wetara n'Akwukwo Ezodus
(32:7-11,13-14)

Oseburuwa gwara Mosis si, "Gbadaba n'ihina ndi ahu i si n'ala Ijipt duputa emeruola onwe ha. Ha ejehiela uzo n'egbughi oge obula wee hapu uzo ahu m tuziere ha aka, ha akpuolara onwe ha nwa ehi, na-akporo ya isiala ma na-achukwara ya aja na-asi;, 'Izrel leenu chi unu, bu nke siri n'ala Ijipt kpoputa unu ""Oseburuwa sikwara Mosis, "Ahula m umu Izrel, marakwanu na ha bu ndi isike. Ugbu a, hapuzie m ka iwe m di oku rechapu ha; ma aga m eme ka gi onwe gi buru nnukwu mba. Ma Mosis rioro Oseburuwa Chineke si, "O Oseburuwa, gini mere iwe gi na-eji adi oku n'ebe ndi nke gi i jiri ike nke aka gi di egwu kpoputa n'ala Ijipt no? Chetakwa umuodibo gi Abraham, Ajzik na Izrel bu ndi i jiri onwe gi nuoro iyi si, 'Aga m amuba umuumu unu ka ha dika kpakpando nke igwe ma nyekwa ha ala niile a m kwere na nkwa ka o buru nke ha ebeebe. "" Nke a mere ka Oseburuwa tugharia uche ya, chefuo ihe nke a o choro ime ndi nke ya. *Okwu nke Oseburuwa- Ekele diri Chukwu.*

ABUOMA NA AZIZA- Abu 51 (50):1-2,10-11,15,17, Aziza tulee Luk 15:28

Aziza: Aga m ebili lakwuru nna m.

1. Meere m ebere, O Chineke, site n'Ihunaanya gi, site na nnukwu obi ebere gi hichapu njo m nile. Sachapu mmehie m niile, wuchapu m na njo m. **Aziza**
2. Kenye obi di ocha n'ime m, O Chineke tnye n'ime m mmuo ohuru na mmuo siri ike, Achupukwala m n'ihu gi, anapukwala m mmuo nso gi. **Aziza**
3. Onyenweanyi meghee egbugbere onu m, ka onu m wee kwuputa otito gi. Aja m bu obi gbawara agbawa, I naghi aju obi gbawara agbawa na nke loghara elogha.. **Aziza**

IHE OGUGU NKE ABUO : The ogugu e wetara n'akwukwoozi Nke Mbu Pol di aso degaara Timoti (1 Tim 1:12-17)

Ana m ekele Onyenweanyi Jesu Kristi, onye nyere m ike iru oru, n'ihina o guru mn'onye kwesiri ntukwasi obi, hoputa m ijere ya ozi. O bu ezie na abu m onye na-ekwuto Chineke na mbu, onye na-akpagbu ndjozi na onye na-emenye Chineke na ndi nke ya ihere n'ihu. Ma Chineke meere m ebere n'ihina emere m ihe ndj a n'amaghi ama mgbe m na-ekwerebeghj na Kristi. Onyenweanyi wukwasara m amara ya n'uba, ya na okwukwe na ihunaanya nke di n'ime Jesu Kristi. Okwu a kwesiri ntukwasi obi, kwesikwa ka a mara ya nke oma n'uzo obula, na Jesu Kristi biara n'uwa ka o zoputa ndi njo, nke mu onwe m bu onyeisi ha. O bu n'ihina nke a ka Chineke ji meere m ebere. O mere ka Jesu Kristi site n'uzo o si meso m, bu onyeisi ndi njo, gosi ogologo ntachi obi o nwere n'ebe ndi njo niile no. O mekwara nke a ka o buru ihe imaatu nye ndi nile ga-ekwere na ya, bu ndi na-acho inweta ndu ebeebe. Ka otito na nsopuru diri Chineke bu Eze nke mgbe nile, onye na-adighi anwu anwu, nke a naghi ahu anya, onye so ya bu Chineke, ruo mgbe ebighjebi! Amen. *Okwu nke Oseburuwa- Ekele diri Chukwu.*

MBEKU TUPU OZIOMA (2 Kor 5:19)

Aleluya, Aleluya! Chineke sitere na Kristi na-eme ka ya na uwa di na mma bia tinyela n'aka anyj ozi banyere uzo o si eme ka ya na umummadu dikwa na mma ozo. *Aleluya!*

O Z I O M A: Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (15:1-32).

Ndi onautu na ndi mmehie biakwutere Jesu ka ha wee nuru okwuchukwu. Ndi Farisii na ndi Ode-akwuchukwo wee malite ntamu si: "Nwoke a na-anabata ndi mmehie nke oma, sorokwa ha na-eri, na-anu." Jesu wee jiri ukabuilu a gwa ha okwu si, "Ole onye n'ime unu were otu nari aturu, otu n'ime ha efuo, o ghara ihapu iri itoo lu na itoolu ndi ozo gaa ichoo out ahu furu efu ruo mgbe o ga-achota ya? Ma mgbe o chotara ya, o ga-eji onu tukwasa ya n'ubu ya laa. Mgbe o lotara ulo, o ga-akpoko ndi enyi ya na ndi agbataobi ya si ha, "Soronu m nuria n'ihina achotala m aturu m furu efu. N'otu aka ahu, agwa m unu, oke onu ga-adi n'eluigwe n'isi otu onye njo chegharirinu karia n'isi mmadu iri itoolu na itoolu ndi ncheghari na-adighi mkpa. Ole otu nwaanyi ga-enwe kobo iri, otu etulahu ya, na-agaghi amunye oku mpanaka, zachasia ulo ya nke oma na-acho ya wee ruo mgbe o chotara ya. Mgbe o chotara ya, o ga-akpokota ndi enyi ya na ndi agbatobi ya si ha, 'Soronu. m nurja onu n'ihina achotala m otu kobo m ahu furu efu. N'otu aka ahu, ana m agwa unu, ndi mmuoma nke Chineke na-anuri onu n'isi otu onye njo nke chegharianu

Jesu kwukwara si, :“Otu nwoke nwere umu nwoke abuo. Nke nta n’ime ha siri nna ya : “Nna m, kee ihe gi nile, bunye m nke ruuru m.’ Nna ha wee kewaara ha aku na uba di n’obi ya. Mgbe ubochi olemole gasiri,nwa ya nwoke nke nta ahu wee kwakoro ngwongwo ya gawa n’ala ozo, ebe o noro rifuchaa aku na uba ya dum site n’ibi ndu aghara na ila ihe n’iyii.Mgbe o mefusiri ihe nile o nwere, oke unwu siri ike dara n’ala ahu. Mgbe o malitere ino n’uko, o buna nke nri onu, o gbakwuuru otu onye ebe ahu nara ya oru ibu onye e goro ego na-azu ezi no n’ubi. O na-adi ya ka ya were mgbugbo ahu ezi na-ata, wee rijuo afo. Ma o dighi onye o bula na enye ya ihe o bula ka o rie. Ma mgbe o matara onwe ya, o juru onwe ya si: ;Odi umu odibo ole e goro ego no n’obi nna m, na-eme erimeri ka o siri masi ha? Gini mere m ji nodi n’ebe a, na-anwu n’aguu? Mba! Aga m ahapu ebe a lakwuru nna m, si ya: Nna m, biko,emehiela m mejoo eluigwe, mejookwa gi. Ekwesigh m ka a kpokwa m nwa gi ozo. Mee m ka abu m otu n’ime umu odibo i goro ego. O wee bilie lakwuru nna ya. Ma mgbe o ka no n’ebe di anya, nna ya letiri anya hu ya, wee mere ya ebere. Nna ya gbaara oso wee makuo ya, biakwa were ihunanya susuo ya onu. Ma nwa ahu siri nna ya: ‘Nna m, emeela m njo mejoo eluigwe, mejookwuo gi. Ekwesighi m ka a kpokwa m nwa gi ozo,’ Ma nna ya gwara umu odibo ya: “Meenu ngwa ngwa. Chiputa uwe nwuda kachasi mma, yikwasa ya! Gbanyekwa ya mgba-aka n’aka, na akpukpo ukwu n’ukwu! Seputanu ehi ahu gbara abuba, gbuonu ya, ka anyi kpoonu oriri, nurikwa onu. N’ihi na nwa m a, nwuburu anwu, ma biakwa teta na ndu ozo. O fuburu efu, ma a chota ya. Ha bidoro oriri na onunu. Ma nwa ya nke diokpara si n’ubi na-alota. Mgbe o rutere ulo nso, wee nu uda egwu, hukwa ndi na-agba egwu, o kporo otu nwodibo wee juo ya ihe merenu. Nwodibo ahu wee si ya: ‘Nwanne gi lotara. Nna wee gbuo nwa ehi ahu gbara gbuba, n’ihi na o lotara n’udo, na ahu ike.’ Ma o jiri iwe ju ibanye n’oriri ahu. Ma nna ya putara riowa ya ka o bata n’ulo. Ma o siri nna ya. “Lee afo ole m taara gi ahuhu! O nwebeghi mgbe o bula m nupuru gi isi. Ma i weputabeghi otu nwamkpi nye m ka m na ndi enyi m wee kpoo oriri. Ma mgbe nwa gi nke a, ya na umu nwanyi akwuna ripiasiri ihe nile I ji biri, lotara, I wee gbuoro ya nwa ehi ahu gbara abuba?’ Nna ya wee si ya: “Nwa m, mu na gi no mgbe nile. Ihe nile m nwere bu nke gi. O kwesiri ekesiri ekwesi ka anyi rie, ka obi too anyi uto, ka anyi nurikwa onu, n’ihi na nwanne gi nke a nwuburu anwu, biakwa di ndu ozo. Ofuburu efu, e wee chota ya. ***Ozioma nke Oseburuwa-Otito diri Gi, Kristi.***

English

FIRST READING: A Reading From the Book Exodus (32:7-11, 13-14)

The LORD said to Moses, “Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, ‘This is your God, O Israel, who brought you out of the land of Egypt!’ I see how stiff-necked this people is,” continued the LORD to Moses. “Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation.” But Moses implored the LORD, his God, saying, “Why, O LORD, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand? Remember your servants Abraham, Isaac, and Israel, and how you swore to them by your own self, saying, ‘I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.’” So the LORD relented in the punishment he had threatened to inflict on his people.

The Word of the Lord- Thanks be to God

RESPONSORIAL PSALM Psalm 51:3–4, 12–13, 17, 19 (Luke 15:18)

Response: I will rise and go to my father.

1. Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me. **R. I will rise and go to my father.**
2. A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me. **R. I will rise and go to my father.**
3. O LORD, open my lips, and my mouth shall proclaim your praise. My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, you will not spurn. **R. I will rise and go to my father.**

SECOND READING: A Reading From the Second Letter of St. Paul to Timothy (1:12-17)

Beloved: I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry. I was once a blasphemer and a persecutor and arrogant, but I have been mercifully treated because I acted out of ignorance in my unbelief. Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. This saying is

trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. To the king of ages, incorruptible, invisible, the only God, honor and glory forever and ever. Amen. *The Word of the Lord- Thanks be to God*

ALLELUIA (2 Corinthians 5:19) R. Alleluia, alleluia.

God was reconciling the world to himself in Christ and entrusting to us the message of reconciliation. **R. Alleluia, alleluia.**

GOSPEL: A Reading From the Holy Gospel According to Luke (15:1-32)

Tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, “This man welcomes sinners and eats with them.” So to them he addressed this parable. “What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, ‘Rejoice with me because I have found my lost sheep.’ I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. “Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, ‘Rejoice with me because I have found the coin that I lost.’ In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents.”

Then he said, “A man had two sons, and the younger son said to his father, ‘Father give me the share of your estate that should come to me.’ So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, ‘How many of my father’s hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of

your hired workers.” So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, ‘Father, I have sinned against heaven and against you; I no longer deserve to be called your son.’ But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.’ Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, ‘Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.’ He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, ‘Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns, who swallowed up your property with prostitutes, for him you slaughter the fattened calf.’ He said to him, ‘My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.’” ***The Gospel of the Lord-Praise to You Lord Jesus Christ***