



NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

September 2023



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

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

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

SEPTEMBER NOVENA

Novena to Our Lady Of Sorrows - Thursday, September 7 to Friday September 15. Join the novena through our community zoom at 8.00PM (PT)

Visit our website for details!

<https://www.niccsanjose.org>

**September Bulletin Sponsor:
The Family of Mr. Gozie & Mrs. Chinenye
Okwelume**

MARANATHA BULLETIN
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1 September [Eke] Friday of Ordinary Time - Week 21 (Green)

Entry Antiphon

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

Collect

O God, who cause the minds of the faithful to unite in a single purpose, grant your people, to love what you command and to desire what you promise, that amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord.

First Reading

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

Brothers, we urge you and appeal to you in the Lord Jesus to make more and more progress in the kind of life that you are meant to live: the life that God wants, as you learnt from us, and as you are already living it. You have not forgotten the instructions we gave you on the authority of the Lord Jesus.

What God wants is for you all to be holy. He wants you to keep away from fornication, and each one of you to know how to use the body that belongs to him in a way that is holy and honourable, not giving way to selfish lust like the pagans who do not know God. He wants nobody at all ever to sin by taking advantage of a brother in these matters; the Lord always punishes sins of that sort, as we told you before and assured you. We have been called by God to be holy, not to be immoral; in other words, anyone who objects is not objecting to a human authority, but to God, who gives you his Holy Spirit.

The word of the Lord.

Responsorial Psalm: Ps.96:1-2.5-6.10-12. (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.)

3. The Lord loves those who hate evil: he guards the souls of his saints; he sets them

Ukwe Mbata

Dinwenu, chee nti n'olu m. Chineke m, zoputa n'wodobọ Gị, onye t ukwasara nchekwube ya na Gị. Dinwenu, meere m ebere, maka na ana m akpokụ Gị, bido n'ututụ ruo n'anyasi.

Ekpere Mmeghe

Chineke, Gị na-eme ka obi ndi kwere na Gị buru otu. Biko mee ka anyi bu ndi nke Gị na-ahu ihe I tiiri anyi n'iwu n'anya; ka anyi na-acho ihe I kwere anyi na nkwa. Meekwa ka obi anyi lefuru anya n'ihe uwa a na-agbanwo agbanwo, bia legide anya n'ebe anuri di okpu di. Site na Dinwenu anyi Jesu Kristi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (4:1-8)

Umunna m, anyi na-ario, ma na-ariosikwa unu ike n'aha Dinwenu anyi Jesu Kristi ka unu mee karia. Unu matara nkuzi di icheiche anyi kuziiri unu site na Dinwenu Jesu Kristi.

Nke a bu uche Chineke; ka unu di aso gharakwa ibi ndu ruru unyi n'uzo obula. Ka onye obula n'ime unu muta otu o gagesi jiri ugwu na-echekwa onwe ya n'idi nso; O bughi site n'aguu ikwaiko dika ndi mba ozo, ndi amaghi Chineke. Onye obula ghara imejo mabu imegide nwanne ya n'ihe di otu a. N'ihina Dinwenu bu onye na-abo obo n'ihe niile ndi a, dika anyi siri doo unu aka na nti na mbu. Chineke akpoghi anyi ka anyi buru ndi ndu ha na-adighi ocha kama ka anyi buru ndi di nso. Onye obula nke juru inara nkuzi a, o bughi mmadu ka o juru, kama o juru Chineke onye na-enye unu Mmuo Nso ya. Okwu nke Oseburuwa.

Abuomana Aziza: Abu.97:1-2.5-6.10-12. (Az.12)

Aziza: Nuriaru n'Onyenweanyi unu bu ndi eziumume.

1. Onyenweanyi bu eze! Ka uwa nuriba; Nurianu, ala niile mmiri gbara gburugburu. Urukpu na ochichiri gbara ya okirikiri; o jiri eziumume na ikpe nkwmoto wee to o ntala ocheeze ya. (Az.)

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

3. Onyenweanyi na-ahu ndi niile kporo ihe ojoo asi n'anya, o na-echekwaba ndi niile kwere na ya, o

free from the wicked. (R.)

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

Alleluia alleluia! Lk.21:36

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

Gospel

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

Jesu said to his disciples: 'the kingdom of heaven will be like this: Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep. But at midnight there was a cry, "The bridegroom is here! Go out and meet him." At this, all those bridesmaids woke up and trimmed their lamps, and the foolish ones said to the sensible ones, "give us some of your oil: our lamps are going out." But they replied, "there may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves." They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed. The other bridesmaids arrived later. "Lord, Lord," they said "open the door for us." But he replied, "I tell you solemnly, I do not know you." So stay awake, because you do not know either the day or the hour.'

The Gospel of the Lord.

Prayer Over The Offerings

O Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. Through

Communion Antiphon

The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth, and wine to cheer the heart.

Prayer After Communion

Complete within us, O Lord, we pray, the healing work of your mercy, and generously perfect and sustain us, so that in all things we may please you. Through

na-azoputakwa ha n'aka ndi ajo mmadu. (Az.)

4. Ihe na-achakwasi ndi na-akwuba aka ha oto, anuri na-adiri ndi obi ha di ocha. Nuriaru n'Onyenweanyi unu bu ndi eziumume, tookwanu aha ya di nso. (Az.)

Aleluya, aleluya! Luk. 21:36

Nodunu na nche; na-ekpekwanu ekpere mgbe niile, ka unu nwe ike iguzo n'ihu Nwa nke Mmadu ahu. Aleluya!

Ozioma

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

Jesu gwara ndi na-eso uzo ya si, "Alaeze eluigwe dika umuagbogho iri ndi buuru iteoku ha gaba izute nwoke na-agba akwukwo. Ise n'ime ha bu ndi nzuzu, ma ise ndi ozo nwere uche. Ndi nzuzu ahu buuru iteoku ha n'ejighi mmanuoku. Ma ndi ahu maara ihe buuru iteoku na mmanu ha. Mgbe onye na-agba akwukwo aputaghi ngwangwa, ura tubara ha, ha wee rahu. N'etiti abali, mkpu dara si; 'Leenu onye na-agba akwukwo, putanu ka unu zute ya!' Mgbe ahu umuagbogho ndi ahu niile biliri wee gbalie oku ha. Ndi nzuzu ahu gwara ndi nwere uche si, 'Biko, nyetunu anyi mmanu unu, n'ihina oku anyi na-anyu anyu'. Ma ndi ahu nwere uche zara si 'Eleghi anya, mmanu anyi ji agaghi ezuru anyi na unu. Kama gaanu zuru nke unu n'aka ndi na-ere ya.' Onye na-agba akwukwo batara mgbe ha jere izuta mmanu. Ndi di njikere sooro ya banye n'oriri agbamakwukwo; e wee mechie uzo. E mechaa umuagbogho ise ndi ozo ahu abiaruo na-ario si, 'Onyenweanyi, Onyenweanyi, megheere anyi uzo!'. Ma o zara ha si 'Ana m agwa unu eziokwu, amaghi m ndi unu bu.' Ya bu, na-echenu nche n'ihina unu amaghi ubochi mobu oge o ga-abu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, I jiri so otu aja a gbataara onwe Gi ndi I mere ka ha buru umu Gi. Biko, nye anyi onyinye nke idiko n'otu na udo n'ime Uka Gi. Site na Kristi

Ukwe Oriri Nso

Dinwenu, uwa juputara na mkpuru nke aka oru Gi; I si n'ala na-emeputa nri na mmanya ka obi mmadu wee na-enwe anuri.

Ekpere A Natachaa Oriri Nso

Dinwenu, biko, mee ka oru nzoputa ebere Gi zuo oke n'ime anyi. Ka anyi sie ike, nwee obi oma n'ihunaanya Gi, wee na-eme uche Gi n'ihe niile. Site na Kristi



Entry Antiphon

Blessed are you, O Virgin Mary, by the Lord God Most High, above all women on the earth; for he has so exalted your name, that your praise shall be undying on our lips.

Collect

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

First Reading

A reading from the first letter of St Paul to the Thessalonians (4:9-11)

As for loving our brothers, there is no need for anyone to write to you about that, since you have learnt from God yourselves to love one another, and in fact this is what you are doing with all the brothers throughout the whole of Macedonia. However, we do urge you, brothers, to go on making even greater progress and to make a point of living quietly, attending to your own business and earning your living, just as we told you to, so that you are seen to be respectable by those outside the Church, though you do not have to depend on them.

The word of the Lord.

Responsorial Psalm: Ps. 97:1.7-9. (R.v.9)

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

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. Let the sea and all within it, thunder; the world, and all its peoples. Let the rivers clap their hands and the hills ring out their joy at the presence of the Lord: for he comes, he comes to rule the earth. (R.)
3. He will rule the world with justice and the peoples with fairness. (R.)

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 Matthew (25:14-30)

Our Lady of Saturday

Ukwe Mbata

Idi ngozi, O Vejin Maria, n'ebe Chineke Kacha Elu no, karia umunwaanyi niile no n'uwa; n'ihu na o buliela aha gi elu, ka ofito gi ghara igwu n'egburigbe onu anyi.

Ekpere Mmeghe

Ka anyi na-asopuru ncheta di otito nke Vejin Maria kacha nso, mee, anyi ario, O Onyenweanyi, site n'aririo ya, ka anyi kwesikwa inweta uba nke amara gi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'akwukwozi mbụ Pol di aso degaara ndi Tesalonika (4:9-11)

Banyere ihunaanya nwanne na nwanne, o dighikwa mkpa onye obula idere unu akwukwozi, n'ihina Chineke akuzierela unu otu unu ga-esi na-ahurita onwe unu n'anya. N'eziokwu, unu na-ahụ umunna anyi niile ndi bi na Masedonia n'anya ma anyi na-ario unu umunna m, ka unu hu ha n'anya karia. Nweenu aguu ibi ndu nwayoo, na-arukwanu oru diiri unu. Jirikwanu aka unu na-arụ oru dika anyi siri gwa unu; nke a ga-eme ka unu nweta nsopuru o buladi nke ndi ekweghi ekwe, gharakwa idabere n'onye obula.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 98:1.7-9. (Az.9)

Aziza: **Onyenweanyi ga-eji ikpe ziri ezi na ikpe nkwumoto were kpee uwa niile ikpe.**

1. Kweere Onyenweanyi ukwe ohuru, n'ihina o ru ru ebube, aka nri ya na aka ya di nso eweterela ya mmeri. (Az.)
2. Tienu mkpu, osimiri na ihe niile di n'ime ya, uwa na ndi niile bi n'ime ya. Ka iyi niile kuo aka ha, ka ugwu niile kwee ukwe anuri, n'ihu Onyenweanyi n'ihina o na-abia ikpe uwa ikpe. (Az.)
3. O ga-eji ikpe ziri ezi na ikpe nkwumoto were kpee uwa na ndi mmadu ikpe. (Az.)

Aleluya, aleluya! Jon. 13:34

Iwu ohuru ka m na-enye unu ka unu hu onwe unu n'anya otu m si hu unu n'anya. Aleluya!

Ozioma

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

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

The Gospel of the Lord.

Prayer Over the Offerings

We offer you the sacrifice of praise, O Lord, as we rejoice in

Jesu gwara ndi na-eso ụzọ ya okwu na ụkabuiliu si ha: "N'ihina ọ ga-adị ka otu nwọke choro iga njem wee kpoo umuodio ya nyefee ha akunuuba ya n'aka. O nyekwara onye obula n'imè ha dika ike ya ha. Otu ka o nyere talent ise, nke ozo talent abuo, nke ozokwa otu talent. O wee puo ije. Ozigbo, onye ahu natara talent ise, jiri ha zuo ahia, wee rite uru talent ise ozo. Otu aka ahu kwa, odibo ahu natara talent abuo ritekwa uru talent abuo ozo. Ma odibo ahu natara otu talent gwuru ala, lie ego nna ya ukwu. Mgbe ogologo oge gachara, nnaukwu umuodibo ahu laghachiri, ya na ha wee piazie aku ya.

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

Anyị ehunyere gi aja nke otito, O Onyenweanyi, ka anyi na-egori

commemorating the Mother of your Son; grant, we pray, that through this most holy exchange we may advance towards eternal redemption. Through Christ our Lord.

Communion Antiphon

All generations will call me blessed, for God has regarded his lowly handmaid.

Post Communion

Renewed with this heavenly food, we humbly implore you, Lord, that having received your Son, born of the tender Virgin, under sacramental signs, we may profess him in words and hold fast to him in deeds. Through Christ our Lord.

n'icheta Nne nke Nwa gi, mee, anyi na-ario, ka site n'inyerikota onyinye nso a ka anyi na-aga n'ihu na mgbaputa ebighiebi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ndudugandu niile ga-akpo m onye di ngozi, n'ihu na Chineke eleela nwaodibo ya di umeala.

Ekpere A Natachaa Oriri Nso

Ka anyi dotara ume site na nri nke eluigwe a, anyi ji umeala ario, Onyenweanyi, ka, anyi natachaa Nwa gi, nke Vejin di ihunaanya muru, nke no n'ime amanso ndia, ka anyi na-ekwusa ya site n'okwu, ma kwudosie ike n'ime ya n'omume ga. Site na Kristi Onyenweanyi.

22ND SUNDAY IN ORDINARY TIME (A)
3 September 2023 [Afor] (Green)

Office:
Week 2

Entry Antiphon

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

Collect

God of might, giver of every good gift, put into our hearts the love of your name, so that by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. Through our Lord.

First Reading

A reading from the prophet Jeremiah (20:7-9)

You have seduced me, Lord, and I have let myself be seduced; you have overpowered me: you were the stronger. I am a daily laughing-stock, everybody's butt. Each time I speak the word, I have to howl and proclaim: "Violence and ruin!" The word of the Lord has meant for me insult, derision, all day long. I used to say, "I will not think about him, I will not speak in his name anymore". Then there seemed to be a fire burning in my heart, imprisoned in my bones. The effort to restrain it wearied me, I could not bear it. The word of the Lord.

Ukwe Mbata

Dinwenu, meere m ebere, maka na ana m akpokwu Gi bido n'ututu ruo n'anyasi. N'ihu na I di uto dikwa obi nwayoo. I juputara n'ebere n'ebe ndi niile na-akpokwu Gi no.

Ekpere Mmeghe

Chineke ji ike niile, Onye ihe niile kacha mma si n'aka Ya abia, mune n'ime obi anyi ihunaanya maka aha Gi. 'Biko zulite ihe niile di mma n'ime anyi, ka anyi na-eto n'ofufe Gi. Were amara Gi na-echekwaba ihe ndi ahụ I zulitere n'ime anyi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Jeremaya (20:7-9)

O Dinwenu, I ghogbuola m, aburula m onye a ghogburu aghogbu, i meriela m, i ka m ike. Aburula m onye e ji eme ihe ochi ubochi niile; onye obula ji m emere ihe egwuregwu. Ma mgbe obula m kwuru okwu, ana m eti mkpu akwa n'asi: "Nsogbu na mbibi." Mata na okwu nke Onyenweanyi ebuterela m mkpari na ihe ochi ubochi niile. O buru na m si, "Agaghi m akpokwa ya aha mọbu kwuo okwu n'aha ya ozo, ma okwu ya na-ere dika oku n'ime obi m, o dikwa ka ihe a kpochiri n'ime okpokwu m, ike agwula m idi ya, enweghikwa m ike.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 62:2-6.8-9.(R.v.2)

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

1. O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. (R.)
2. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. (R.)
3. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R.)
4. For you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. (R.)

Second Reading

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

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do. The word of the Lord.

Alleluia, alleluia! Eph. 1:17.18

May 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 Matthew (16:21-27)

Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. "Heaven preserve you, Lord," he said "this must not happen to you". But he turned and said to Peter, "get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's."

Abụoma na Aziza Abụ. 63:1-5.7-8. (Az.1)

Aziza: **O Dinwenụ, i bu Chineke m, ana m achọ gi.**

1. O Chineke, i bu Chineke m, ana m achọ gi, akpịrị na-akpọ mkpuru obi m nkụ maka gi, anụahụ m na-achọ gi, dika ala kpọrọ nkụ na-enweghị mmiri. (Az.)
2. O na-agu m aguu ikiri gi n'ebe nso gi na ihu ike na otito gi. Ihunanya gi ka mma karia ndi n'onwe ya, onu m ga-ekwuputa otito gi. (Az.)
3. Aga meto gi na ndu m niile, n'aha gi aga m achili aka m elu; Mkpuruobi m ga-enwe nnukwu oriri, egwu onu ga-adi n'egbugbere onu m, otito ga-adi n'onu m. (Az.)
4. N'ihina i na-enyere m aka oge niile ana m ekwe ukwe onu n'okpuru nku gi; Mkpuru obi m na-atapara na gi, aka nri gi na-akwado m. (Az.)

The Ogugu Nke Abuo

The ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Rom (12:1-2)

Umunna m, eji m obi ebere niile nke Chineke na-ario unu: Ka unu chee ahu unu n'ihu Chineke, dika aja di ndu, nke e doro nso maka ijere ya ozi, na nke di Chineke ezi utu. Nke a bu ikpere Chineke otu o kwesiri. Unu esokwala uzo nke uwa a n'ihe niile. Kama ka a gbanwoo unu site n'ime ka mmuo unu di ohuru. Nke a ga-eme ka unu gosiputa ihe bu echiche nke Chineke, bu ihe di mma, kwesiri nnabata, ma zuo oke.

Okwu nke Oseburuwa.

Alaluya, alaluya! Efes.1:17.18

Ka Chineke nke Dinwenụ anyi Jesu Kristi meghee anya nke obi unu, ka unu wee mata ihe bu nchekwube nke okpukpo o kporo unu. Alaluya!

Ozioma

The ogugu nke a si n'Ozioma di aso nke Matiu dere (16:21-27)

Site n'oge ahu, Jesu malitere igosi ndi na-esozuo ya, na ya ga-agariri Jerusalem ebe o ga-ata otutu ahuhu site n'aka ndi okenye, ndi isi nchujaja na ndi odeakwukwo, a ga-egbu ya ma o ga-ekulitekwa n'ubochi nke ato. Pita kpoozo ya jee n'akuku malite ita ya uta na-ekwu si, "Chineke ekwela, Onyenweanyi ihe di otu a agaghị eme gi." Ma Jesu tughariri baara Pita mba si, "Gaa m n'azu ekwensu! I buuru m ihe mgbochi! N'ihina uche gi abughị nke Chineke, kama nke mmadu."

Then Jesus said to his disciples, "If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?"

"For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour."

The Gospel of the Lord.

Prayer Over The Offerings

May this sacred offering, O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery, it may accomplish in power. Through Christ our Lord.

Communion Antiphon

How great is the goodness, Lord, that you keep for those who fear you.

Prayer After Communion

Renewed by this bread from the heavenly table, we beseech you, Lord, that being the food of charity, it may confirm our hearts, and stir us to serve you in our neighbour. Through Christ our Lord.



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

4 September [Nkwo] Monday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

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

We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come

Jesu gwara ndi na-eso ụzọ ya si, "Onye obula choro iso m ga-aju onwe ya, buru obe ya bia sobe m. N'ihina onye obula na-achọ ịzọ ndu ya ga-atufu ya, ma onye obula tufuru ndu ya n'ihu m ga-achota ya. Uru gini ka o ga-abara mmadu, ma o buru na o ritechaa ụwa niile n'uru ma tufuo ndu ya? Mọbụ gini ka mmadu ga-eji gbanwo ndu ya?"

"N'ihina Nwa nke Mmadu na ndi mmuoma ya ga-abia n'otito nke Nna ya. Mgbe ahụ o ga-akwu onye obula ugwo dika omume ya siri di."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, site n'onyinye nke a di nso anyi na-ehunyerere Gi mgbe niile, nye anyi ngozi nke nzoputa Gi. Biko, were ike Gi mezuoro anyi ihe omimi nke a anyi na-eme. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi, obi oma Gi ebuka n'ebe ndi na-aturu Gi egwu no.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, Inyela anyi Achicha nke Eluigwe ka o buru nri nke anyi. Biko ka Achicha ahụ n'agba obi anyi ume n'ihunaanya, k'anyi site n'umunne anyi na-agbara gi odibo n'uzo kwesiri ekwesi. Site na Kristi Onyenweanyi.

The Ogugu Nke Mbu

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

Umunna m, anyi achoghi ka unu ghara imata ihe banyere ndi otu anyi nwuru anwu, ka unu ghara iru uju dika ndiozo, ndi enweghi nchekwube. Ebe anyi kwere na Jesu nwuru ma sikwa n'onwu bilie ozo, n'otu aka ahụ, anyi kwenyekwara na site na Jesu na Chineke ga-akpolite ndi niile nwuru anwu. N'ihu nke a, anyi na-agwa unu, site n'okwu nke Dinwenu, na anyi bu ndi di ndu, ndi ga-ano ruo n'obibia nke Dinwenu agaghi aka ndi nwuru anwu mma. Dinwenu n'onwe ya ga-esi n'eluigwe gbadata, O ga-ewere olu ike kpoo oku, werekwa oku nke gnyeisi ndi mmuoma na ụda opiike nke

down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord for ever. With such thoughts as these you should comfort one another.

The word of the Lord.

Responsorial Psalm: Ps. 95:1.3-5.11-13(R.v.13)

Response: **The Lord comes to rule the earth.**

1. O sing a new song to the Lord, sing to the Lord all the earth. Tell among the nations his glory and his wonders among all the peoples. (R.)

2. The Lord is great and worthy of praise, to be feared above all gods; the gods of the heathens are naught. It was the Lord who made the heavens. (R.)

3. Let the heavens rejoice and earth be glad, let the sea and all within it thunder praise, let the land and all it bears rejoice, all the trees of the wood shout for joy at the presence of the Lord for he comes, he comes to rule the earth. (R.)

4. With justice he will rule the world, he will judge the peoples with his truth. (R.)

Alleluia, alleluia! Lk 4:18

The spirit of the Lord has been given to me. He has sent me to bring good news to the poor. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (4:16-30)

Jesus came to Nazareth, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour. He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.' And he won the approval of all, and they were astonished by the gracious words that came from his lips.

They said, 'This is Joseph's son, surely?'

Chineke; mgbe ahu ndi niile nwuru n'ime Kristi ga-ebu uzo bilie. Mgbe ahu anyi bu ndi di ndu, ndi a hapuru, ka a ga-ewelite, anyi na ha ezukoo n'urukpu izute Onyenweanyi na mbara igwe. Otu a ka anyi na Dinwenu anyi ga-esi noro oge niile. Ya bu, werenu okwu ndi a na-akasirita onwe unu obi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 96:1.3-5.11-13(Az.13)

Aziza: **Onyenweanyi na-abia ikpe uwa ikpe.**

1. Kweerenu Onyenweanyi ukwe ohuru; uwa niile kweere Onyenweanyi ukwe. Mee ka uwa niile mara maka otito ya, kwuputakwa oru itunaanya ya n'ebe ndi mmadu no. (Az.)

2. N'ihina Onyenweanyi di ukwu, ma kwesikwa nye nnu kwu otito; O kwesiri ituru ya egwu kara ihe niile. N'ihina chi niile nke ndi mba ozo bucha anasi mana Onyenweanyi kere eluigwe. (Az.)

3. Eluigwe nuriaba, uwa goribe, oke osimiri na ihe niile di n'ime ya, tienu mkpu. Ala-ubi niile na ihe niile di n'ime ya nuriabanu, ka osisi niile di n'oke ohia kwebe ukwe anuri n'ihu nke Onyenweanyi n'ihu o na-abia, o na-abia ikpe uwa ikpe. (Az.)

4. O ga-eji ikpe nkhumoto na eziokwu were kpee uwa na ndi mmadu ikpe. (Az.)

Aleluia, aleluia! Luk 4:18

Enyela m Mmuo nke Dinwenu, makana Dinwenu eteela m ude ka mu bugara ndi ogbenye ozioma. Aleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (4:16-30)

Jesu biaruru Nazaret ebe o noro too; banye n'unlonzuko, n'ubochi izuikwe dika o si eme. O wee bilie igu ihe; ha nyere ya akwukwo Aizaya onye amuma. O megheere akwukwo hu ebe e dere si: "E nyela m Mmuo nke Dinwenu, makana Dinwenu eteela m ude ka mu bugara ndi ogbenye ozioma, ka m kwusaara ndi e ji eji na ha enwerela onwe ha, ka m kwusaara ndi kpuru isi na ha ahubala uzo, ka m mee ka ndi a na-emegbu emegbu nwere onwe ha. Ka m kwuputa afo amara nke Dinwenu." O kpuchiri akwukwo ahu nyeghachi ya onye na-aga ozi, bia nodu ala. Mmadu niile no n'unlonzuko lekwasiri ya anya. O malite igwa ha okwu si, "Taa, ka e mezuru na nti unu ihe e dere n'akwukwo nso a." Mmadu niile kwuru okwu oma banyere ya. Okwu ebube niile si n'onu ya puta tukwara ha

But he replied, 'No doubt you will quote me the saying "Physician, heal yourself" and tell me, 'We have heard all that happened in Capernaum, do the same here in your own countryside.' And he went on, 'I tell you solemnly, no prophet is ever accepted in his own country.

'There were many widows in Israel, I can assure you, in Elijah's day, when heaven remained shut for three years and six months and a great famine raged throughout the land, but Elijah was not sent to any one of these: he was sent to a widow at Zarephath, a Sidonian town. And in the prophet Elisha's time there were many lepers in Israel, but none of these was cured, except the Syrian, Naaman.'

When they heard this everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him down the cliff, but he slipped through the crowd and walked away.

The Gospel of the Lord.

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

5 September [Eke] Tuesday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the first letter of St Paul to the Thessalonians (5:1-6.9-11)

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

But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober. God never meant us to experience the Retribution, but to win salvation through our Lord Jesus Christ, who died for us so that, alive or dead, we should still live united to him. So give encouragement to each other,

n'anya nke mere ha jiri juo si, "Onye a, o bughị nwa Josef?" Ma Jesu siri ha, "Ama m na unu ga-aturu m ilu a: 'Dibia gwo onwe gi; unu ga-asikwa m, 'Mee ka anyi hu n'obodo a muru gi, udi ihe ahu anyi nuru na i mere na Kapanauum.' N'ezie agwa m unu, a naghị anabata onye amuma obula n'obodo a muru ya.

E nwere otutu umunwaanyi isimkpe n'Izrel n'oge Elaija. Mgbe e mechiri eluigwe mmiri ezoghikwa afo afo na onwa isii, mgbe oke ugani dara n'ala ahu dum; ma o nweghi onye n'ime ha e zigaara Elaija ma o bughị naani otu nwaanyi ajadu nke bi n'obodo Zarefat, nke di n'ala Saidon. Otutu ndi ekpenta nokwa n'ala Izrel n'oge Elisha; ma o nweghi onye obula n'ime ha e mere ka o di ocha ma o bughị Neeman, Onye Siria."

Mgbe ndi niile no n'ulonzuko ahu nuru okwu ndi a, iwe juputara ha n'obi. Ha biliri, kwapu ya n'obodo ha, kpuru ya ruo n'otu ugwu nta a rukwasara obodo ha n'elu ya ka ha si ebe ahu kwada ya. Ma o michapuru onwe ya n'aka ha, si n'etiti igwe mmadu ahu laa.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Tesalonika (5:1-6.9-11)

Umunna m, o dighi mkpa idegara unu akwukwo banyere oge mabu mgbe ihe ndi a ga-emezu. Unu onwe unu ma nke oma na ubochi nke Dinweni anyi ga-abia na mberede dika onyeohi si abia n'abali. Mgbe ndi mmadu na-ekwu si "udo na nchekwa di," mgbe ahu, na mberede, ka mmebi ga-abiakwasa ha dika ihe mgbu na-abiaara nwaanyi mgbe ime na-eme ya. Ha agaghikwa agbanahu ya n'oso.

Umunna m, unu anoghikwa n'ochichiri nke na ubochi ahu ga-abiakwasa unu dika onyeohi. Unu niile bu umu nke ihe na umu nke ehilie; anyi abughi umu nke abali mabu nke ochichiri. Ya bu ka anyi gharanu irahu ura, dika ndiozo si eme. Kama, ka anyi murunu anya, ka anya dookwa anyi. Chineke emeghi anyi maka mmebi, kama ka anyi nweta nzoputa site na Dinweni anyi Jesu Kristi, Onye nwuru n'ih anyi, ka o ga-abu, ma anyi di ndu ma anyi nwuru anwu, anyi ga-ebinyere ya. Ya bu, na-

and keep strengthening one another, as you do already.

The word of the Lord.

Responsorial Psalm: Ps.26:1.4.13-14. (R.v.13)

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

1. The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; before whom shall I shrink? (R.)

2. There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life, to savour the sweetness of the Lord, to behold his temple. (R.)

3. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! (R.)

Alleluia, alleluia! Lk 7:16

A great prophet has appeared among us; God has visited his people. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (4:31-37)

Jesus went down to Capernaum, a town in Galilee, and taught them on the sabbath. And his teaching made a deep impression on them because he spoke with authority.

In the synagogue there was a man who was possessed by the spirit of an unclean devil, and it shouted at the top of its voice, 'Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the devil, throwing the man down in front of everyone, went out of him without hurting him at all. Astonishment seized them and they were all saying to one another, 'What teaching! He gives orders to unclean spirits with authority and power and they come out.' And reports of him went all through the surrounding countryside.

The Gospel of the Lord.

agbakwanu onwe unu ume; na-akwalitekwanu ibe unu dika unu si eme ugbu a.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 27:1.4.13-14. (Az.13)

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

1. Dinwenu bu ihe na nzoputa m, onye ka m ga-atu egwu? Dinwenu bu ide nke ndu m, onye ga-eyi m egwu! (Az.)

2. Otu ihe ka m na-ario Dinwenu, otu ihe ka m na-acho. Ka m biri n'ulo nke Dinwenu, ubochi niile nke ndu m, ka m nweta idi uto nke Dinwenu, ka m na-ahu ya n'ulonso ya. (Az.)

3. Ekwere m na m ga-ahu idi mma nke Chineke, n'ala ndi di ndu. Chekwube na Dinwenu. Obi sie gi ike; tukwasi ya obi, chekwube na ya. (Az.)

Aleluya, aleluya! Lk. 7:16

Nukwu onye amuma eбилitela n'etiti anyi. Chineke abiala ileta ndi nke ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (4:31-37)

Jesu gara Kapanau, otu obodo di na Galili na-akuziri ha ihe n'ubochi izuike. Nkuzi ya turu ha n'anya n'ihina o ji ikikere akuzi. N'ime ulonzuko ahu e nwere otu nwoke mmuo ojoo ji nke jiri oluike tie mkpu si, "Haa, gini ka anyi na gi nwekoro Jesu onye Nazaret? Ijiara ila anyi n'iyi? Ama m onye i bu, onye Nso ahu nke Chineke." Jesu gbojara ya si, "Kpuchie onu gi, si n'ime ya puta!". Mgbe mmuo ojoo ahu tudara ya n'ala n'etiti ogbako ahu, o siri n'ime ya puta na-emerughi ya ahu. Ihe a turu ogbako ahu niile n'anya, nke mere na ha juritara onwe ha si, "Okwu gini bu nke a? N'ihina O ji ikike na-enye ndi mmuo ojoo iwu, ha wee hapu onye ha ji." Akuko banyere ya gazuru obodo niile gbara Kapanau gburugburu.

Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 68 & 69)

6 September [Orie] Wednesday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the letter of St Paul to the Colossians (1:1-8)

From Paul, appointed by God to be an apostle of Christ Jesus, and from our brother

Ihe Ogugu Nke Mbu

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

Pol, onyeozu nke Jesu dika uche nke Chineke siri cho, ya na nwanne anyi bu

Timothy to the saints in Colossae, our faithful brothers in Christ: Grace and peace to you from God our Father.

We have never failed to remember you in our prayers and to give thanks for you to God, the Father of our Lord Jesus Christ, ever since we heard about your faith in Christ Jesus and the love that you show towards all the saints because of the hope which is stored up for you in heaven. It is only recently that you heard of this, when it was announced in the message of the truth. The Good News which has reached you is spreading all over the world and producing the same results as it has among you ever since the day when you heard about God's grace and understood what this really is. Epaphras, who taught you, is one of our closest fellow workers and a faithful deputy for us as Christ's servant, and it was he who told us all about your love in the Spirit.

The word of the Lord.

Responsorial Psalm: Ps. 51:10-11. (R.v.10)

Response: **I trust in the goodness of God for ever and ever.**

1. I am like a growing olive tree in the house of God. I trust in the goodness of God for ever and ever. (R.)
2. I will thank you for evermore; for this is your doing. I will proclaim that your name is good, in the presence of your friends. (R.)

Alleluia, alleluia! Lk 4:18

The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the Goodnews to the poor. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (4:38-44)

Leaving the synagogue Jesus went to Simon's house. Now Simon's mother-in-law was suffering from a high fever and they asked him to do something for her. Leaning over her he rebuked the fever and it left her. And she immediately got up and began to wait on them.

At sunset all those who had friends suffering from diseases of one kind or another brought them to him, and laying his hands on each he cured them. Devils too came out of many people, howling, 'You are the Son of God.' But he rebuked them and would not allow them to speak because they knew that he was the Christ.

When daylight came he left the house and

Timoti, na-edegara ndi nso, na umunne anyi ndi kwusiri ike na Kristi, ndi no na Kolosi akwukwozi. Amara na udo nke si n'aka Chineke Nna anyi diri unu.

Anyi na-ekela Chineke, Nna nke Onyenweanyi Jesu Kristi mgbe obula anyi na-echeta unu n'ekpere. Anyi anula maka okwukwe unu nwere n'ime Jesu Kristi, ya na maka ihunaanya unu nwere n'ebe ndi nso niile no, maka nchekwube nke a kwadobeere unu n'eluigwe. N'ezie, dika o si di n'uwa niile, o na-amị mkpuru na-etokwa, dika o si eme n'etiti unu, site n'ubochi unu nuru ma ghotakwa amara nke Chineke n'ezio kwu; dika unu siri mụta ya n'aka Epafra, onye anyi huru n'anya, anyi na ya na-ejeko ozi. O bu onye kwesiri ntukwasiobi n'ijere Kristi ozi, n'aha anyi. O meela ka anyi mara udi ihunaanya unu nwere n'ime mmuo.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.52:8-9(Az.8)

Aziza: **A tukwasara m obi m n'ihunaanya nke Chineke ebeebe ebeebe.**

1. Ma n'akuku nke m adi m ka osisi oliv na-eto n'ulo Chineke, A tukwasara m obi m n'ihunaanya nke Chineke ebeebe ebeebe. (Az.)
2. Aga m na-ekela gi mgbe niile n'ihu ndi ahụ huru gi n'anya, maka ihe i mere m, aga m tinyekwa oileanya m n'aha gi juputara n'obi ebere. (Az.)

Alaluya, alaluya! Luk. 4:18

Enyela m Mmuo nke Onyenweanyi, En'ihina o teela m mmanu izi ndi ogbenye Ozi oma. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (4:38-44)

Jesu hapuru ulonzuko banye n'ulo Saimon. Ugbo a oké ahụọkụ jidesiri ogo nwaanyi Saimon ike, nke mere ha ji gwa Jesu maka ya. O guzooro ebe nwaanyi ahụ nọ, baara ahụọkụ ahụ mba, o wee hapu ya. Ngwa ngwa nwaanyi ahụ biliri, lee ha obia.

Mgbe anyanwu na-ada, ndi niile nwere ndi oria na udi oria di icheiche kpokotaara ha ya, O bikwasa ha aka n'isi n'otu n'otu, ahụ wee di ha mma. Otutu mmuo ojoo sikwara n'ime otutu ndi mmadu puta, na-eti mkpu n'asi, "Ibu Nwa Chineke!" Ma O gbojara ha, O kweghika ka ha kwuo okwu, n'ihina ha matara na o bu Kristi ahụ.

made his way to a lonely place. The crowds went to look for him, and when they had caught up with him they wanted to prevent him leaving them, but he answered, 'I must proclaim the Good News of the Kingdom of God to the other towns too, because that is what I was sent to do.' And he continued his preaching in the synagogues of Judaea.

The Gospel of the Lord.

Mgbe chi foro, Jesu siri n'obodo ahụ puo gaa nọrọ naani ya n'ebe dara jụu. Ndị mmadụ chọghariri ya, mgbe ha chọtara ya, ha achoghị ka Ọ si n'obodo ha puo. Ọ siri ha, "Aga m agbasakwuriri ozioma nke alaeze Chineke n'obodo ndi ozokwa, n'ihina o bu maka nke a ka e jiri zite m." Ọ gakwara n'ihu na-agbasa ozioma n'ulonzuko niile nọ na Judia.

Ozioma nke Oseburuwa.

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

7 September [Afor] Thursday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the letter of St Paul to the Colossians (1:9-14)

Ever since the day we heard about you, we have never failed to pray for you, and what we ask God is that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of his will. So you will be able to lead the kind of life which the Lord expects of you, a life acceptable to him in all its aspects; showing the results in all the good actions you do and increasing your knowledge of God. You will have in you the strength, based on his own glorious power, never to give in, but to bear anything joyfully, thanking the Father who has made it possible for you to join the saints and with them to inherit the light.

Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins. The word of the Lord.

Responsorial Psalm: Ps. 97:2-6.(R.v.2)

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

1. 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.)
2. 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.)
3. Sing psalms to the Lord with the harp with the sound of music. With trumpets and the sound of the horn acclaim the King, the Lord. (R.)

Alleuia, alleuia! Mt. 4:19

Follow me, says the Lord, and I will make you fishers of men. Alleuia!

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (1:9-14)

Ya mere, site n'ubochi anyi nuru maka ya, anyi akwusibeghi ikpere unu ekpere. Anyi na-ario ka unu juputa n'amamihe nke uche ya, n'ime nghota na amamihe nke mmuo niile. Biekwanu ndu kwesiri Dinwenu, nke juputara na mimasi ya, na-amị mkpuru n'ezị oru niile, na-abawanyekwa n'amamihe nke Chineke. Ka e jiri ike niile gbaa unu ume, dika ebube nke ike ya siri di. Ka unu jiri onu nwee ndidi na ogologo ntachiobi, na-enye Nna ekele, onye mere ka anyi tosi iketa oke n'ihē nketa nke ndi nso n'ebube. O zoputala anyi n'ike nke ochichiri, bia kpofee anyi n'alaeze nke Nwa ya o huru n'anya; onye anyi si na ya nwee nzoputa, nke bu mgbaghara njo niile.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 98:2-6 (Az.2)

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

1. Onyenweanyi egosila ike nzoputa ya, o meela ka mba niile mata ezionume ya. Ọ chetala ihunaanya ya na ikwudosiike ya n'ebe ezinulo Izrel nọ. (Az.)
2. Akuku uwa niile ahula nzoputa nke Chineke anyi. Uwa niile tjerenu Onyenweanyi mkpu onu, werenu ukwe na mkpu onu too ya. (Az.)
3. Kweerenu Onyenweanyi ukwe, werenu ubo akwara na ihe egwu di icheiche tiere Onyenweanyi egwu! Werenu opi igwe na mpi kwuputa na Onyenweanyi bu eze. (Az.)

Aleluya, aleluya! Mat. 4:19

Sonu m! Aga m eme unu ndi oku mmadu.

Gospel

A reading from the holy Gospel according to Luke (5:1-11)

Jesus was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats - it was Simon's - and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking he said to Simon, 'Put out into deep water and pay out your nets for a catch.' 'Master,' Simon replied 'we worked hard all night long and caught nothing, but if you say so, I will pay out the nets.' And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this he fell at the knees of Jesus saying, 'Leave me, Lord; I am a sinful man.' For he and all his companions were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, 'Do not be afraid; from now on it is men you will catch.' Then, bringing their boats back to land, they left everything and followed him.

The Gospel of the Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (5:1-11)

Ka Jesu guzo n'odommiri Genesaret, oke igwe mmadu zukoro na-adagide ya ka ha nuru okwu Chineke. O huru ugbo mmiri abuo n'uso odommiri ahụ; ma ndi okuazu esila n'ugbo ahu puo na-asa ugbo ha. Ka Jesu banyere n'ime otu ugbo ahụ, nke bu nke Saimon, O gwara ya ka o si n'ala kwopu ugbo mmiri ya ntakiri. O wee nodu ala, si n'ugbo mmiri ahụ na-akuziri ndi mmadu ihe.

Mgbe Jesu kwubiri okwu, O gwara Saimon si, "Nupu ugbo gi n'ogbummiri wunye ugbo gi maka igbu azu." Ma Saimon zara si, "Nna anyi ukwu, anyi doliri abali niile n'enwetaghi ihe obula, mana otu I siri kwu, aga m awunye ugbo m niile." Mgbe ha mere nke a, ha kutara oké igwe azu nke mere na o foduru ntakiri ka ugbo ha dokaa. Nke a mere ha ji kpoo ndi okuazu ibe ha no n'ugbo mmiri nke ozo ka ha bia nyere ha aka. Ha biara gbujuo ugbo abuo ahụ azu, nke mere na ugbo ha malitere imikpu.

Ma mgbe Saimon Pita huru nke a, o dara n'ukwu Jesu na-ekwu si, "Si n'ebe m no puo, n'ihina abu m onye njo, O Dinwenụ m." N'ihina o juru Pita na ndi ya na ha so anya ihu otutu azu ndi a ha gbutere. Otu a ka o mekwara Jemis na Jon, umu Zebedi ndi ha na Saimon bu ndi ninweko. Jesu zara Saimon si, "Ujo atula gi, site ugbo a gaba, i ga na-akuta mmadu." Mgbe ha kwoputara ugbo ha n'elu ala, ha hapuru ihe niile, sobe ya.

Ozioma nke Oseburuwa.

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

8 September [Nkwo] Friday of Week 22 (White)

The Birthday of the Blessed Virgin Mary (Feast)

The Church's calendar observes the birthdays of only two saints: Saint John the Baptist (June 24), and Mary, Mother of Jesus. The birthday of Mary is an old feast in the Church, celebrated on September 8 since the seventh century.

The names of Mary's parents, Joachim and Anna, appear in the apocryphal "Gospel of James", a book dating from the 2nd Century AD. According to this account, Joachim and Anna were beyond the years of child-bearing, but prayed and fasted that God would grant their desire for a child.

Mary's birth was miraculous. She was conceived without sin as a special grace because God's mysterious plan regarding the Incarnation of the Word embraces also the Virgin who is his Mother. Born in Jerusalem, she was presented in the Temple, and as a young maiden took a vow of virginity.

The Birth of Mary is indeed inserted at the very heart of the History of Salvation. This Daughter of Zion is the last and most worthy representative of the People of the Old Covenant, and at the same time she is "the hope and the dawn of the whole world." As we celebrate Mary's birth, we invoke her as "Cause of our joy".



Entry Antiphon

Let us celebrate with joy the Nativity of the Blessed Virgin Mary, for from her arose the sun of Justice, Christ our God.

Collect

Impart to your servants, we pray, O Lord, the gift of heavenly grace, that the feast of the Nativity of the Blessed Virgin may bring deeper peace to those for whom the birth of her Son was the dawning of salvation. Through our Lord.

First Reading

A reading from the prophet Micah (5:1-4)

The Lord says this: 'You, (Bethlehem) Ephrathah, the least of the clans of Judah, out of you will be born for me the one who is to rule over Israel; his origin goes back to the distant past, to the days of old. The Lord is therefore going to abandon them till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back to the sons of Israel. He will stand and feed his flock with the power of the Lord, with the majesty of the name of his God. They will live secure, for from then on he will extend his power to the ends of the land. He himself will be peace.' The word of the Lord.

Responsorial Psalm: Ps. 12:6-7. (R.I.s. 61:10)

Response: **I exult for joy in the Lord.**

1. As for me, I trust in your merciful love. Let my heart rejoice in your saving help. (R.)
2. Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High. (R.)

Alleuia, alleuia! Jn 10:27

Blessed are you, holy Virgin Mary, and most worthy of all praise, for the Sun of Justice, Christ our God, was born of you. Alleuia!

Gospel

A reading from the holy Gospel according to Matthew (1:1-16.18-23)

A genealogy of Jesus Christ, son of David, son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah was the father of Perez and Zerah, Tamar being their mother, Perez was the father of Hezron, Hezron the father of Ram, Ram was the father

Ukwe Mbata

Ka anyi werenu oñu mee mmemme Omumu Vejin Maria di Ngozi, n'ihina na site na ya ka anyanwu Ikpemkwumoto siri malite, Kristi Chineke anyi.

Ekpere Mmeghe

Hunye n'ime umu odibo gi ga, anyi nari, O Dinwenụ, onyinye nke amara eluigwe, ka oriri Omumu Vejin di Ngozi weta udo miri emi n'ebe ndi omumu nke Nwa ya buuru mmalite nzoputa. Site na Dinwenụ

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Maika (5:1-4) Dinwenụ kwuru si, Mana gi, Betlehem, Efreta, gi obodo kacha di nta na Juda, site na gi ka onye ochichi nke Izrel n'odiniihu ga-esi puta, o bu onye diiri site na mgbe ochie, dirikwa site na mbu. Site ugbu a gaba, Chineke ga-ahapu ha ruo mgbe nwaanyi ahụ nke ime na-eme ga-amu nwa ya. N'oge ahụ ka ndi agburu ya ka di ndu, galaghachikwute ndi Izrel. O ga-ewere onodu ya, ma jiri ike na-ebube aha nke Chineke zuo ha. Ha ga-ano n'udo, n'ihina ebube ya ga-agbasa ruo n'akuku obodo a niile site ugbu a gaba n'ihu. O ga-abu udo n'onwe ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.13:5-6 (Az. Is. 61:10)

Aziza: Aga m enwe nnukwu oñu n'ime Oseburuwa.

1. Mana mu onwe m nwere nchekwube n'ihunaanya gi, Onyenweanyi. Ka mkpuruobi m n'ia n'enjemaka nzoputa gi. (Az.)
2. Aga m ekwere Onyenweanyi ukwe maka iheoma nke O meere m, buoru aha Onyenweanyi abuoma n'ihina o di kwuu. (Az.)

Alaluya, alaluya! Jon 10:27

Ngozi diiri gi, Vejin Maria di aso, onye kwesiri otuto niile, n'ihina na i muuru anyi Anyanwu Ikpemkwumoto, Kristi Chineke anyi. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (1:1-16.18-23)

Nke a bu usoro agburu Jesu Kristi, nwa Devid onye si n'agburu Abraham. Abraham muru Aizik, Aizik amuta Jakob, Jakob wee muta Juda na umunne ya. Juda mutara Perez na Zera ndi nne ha bu Tama, Perez amuta Hezron; Hezron wee muta Ram, Ram mutara Aminadab, Aminadab amuta

of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon was the father of Boaz, Rahab being his mother, Boaz was the father of Obed, Ruth being his mother, Obed was the father of Jesse; and Jesse was the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, Solomon was the Father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Azariah, Azariah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah was the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah; and Josiah was the father of Jechoniah and his brothers. Then the deportation to Babylon took place. After the deportation to Babylon: Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel was the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor was the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud was the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob; and Jacob was the father of Joseph the husband of Mary; of her was born Jesus who is called Christ.

This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit. Her husband Joseph, being a man of honour and wanting to spare her publicity, decided to divorce her informally. He had made up his mind to do this when the angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins.' Now all this took place to fulfil the words spoken by the Lord through the prophet: The virgin will conceive and give birth to a son and they will call him Emmanuel, a name which means 'God-is-with-us.' The Gospel of the Lord.

Prayer Over The Offerings

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

Nashon, Nashon wee muta Salmon. Salmon mutara Boaz onye nne ya bu Rahab, Boaz amuta Obed onye nne ya bu Rut, Obed wee muta Jese, Onye bu nna eze Devid. Devid mutara Solomon site n'aka nwunye Uria. Solomon mutara Rehoboam, Rehoboam amuta Abija, Abija wee muta Asa, Asa mutara Jehoshafat, Jehoshafat amuta Joram, Joram amuta Uziya, Uziya mutara Jotam, Jotam amuta Ahaz, Ahaz wee muta Hezekaya, Hezekaya mutara Manase, Manase amuta Emøn, Emøn wee muta Josaya, onye nke mutara Jekōnaya na umunne ya, n'oge a dokpuuru umu Izrel n'agha jee Babilon. Mgbe a dotachara umu Izrel n'agha jee Babilon, Jekōnaya mutara Shealtiel, Shealtiel, wee muta Zerubabel, Zerubabel mutara Abiud, Abiud amuta Eliakim, Eliakim wee muta Azo, Azo mutara Zadok, Zadok amuta Akim, Akim wee muta Eliud, Eliud mutara Elieza, Elieza amuta Matan, Matan wee muta Jekōb. Jekōb mutara Josef di Maria bu nne Jesu, onye a na-akpo Kristi.

Otu a ka e siri muo Jesu Kristi: Mgbe ndi ikwunibe kwekoritara na Josef ga-alu Maria nne Jesu, a huru na Maria di ime site na Mmuo Nso tupu ha ebikoo onu. Mana di ya bu Josef, bu onye ezionume, o choghi imenye ya ihere kama o kpebiri ichu ya na nzuzo. Mgbe o na-atule ihe ndi a n'obi ya, mmuqoma nke Onyenweanyi biakwutere ya na nro, si ya, "Josef, nwa Devid, atula egwu ikporo Maria nwunye gi, n'ihina nwa o di ime ya sitere n'ike nke Mmuo Nso. O ga-amu nwa nwoke, i ga-agu ya Jesu, n'ihina o ga-azoputa ndi nke ya na njo ha niile." Ihe niile ndi a mere iji mejuputa ihe Onyenweanyi kwuru site n'olu onye amuna si: "Lee, otu nwaagbogho na-amaghi nwoke ga-adi ime, muta nwa-nwoke. A ga-agu ya Imanuel" (nke putara, Chineke nonyeere anyi). Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka i bu mmadu nke Otu Nwa I Muru Naani Ya, gbataara anyi oso enyemaka, O Dinwenu, ka onye ahu, mgbe amuru ya na Vegin Maria di Aso, na-emerughi ebube ya kama o doro ya nso, site n'ibupu ajo omume anyi ga ugbu a, mee ka ajaonyinye anyi masi gi. Site na Kristi Onyenweanyi.

Communion Antiphon

Behold, the Virgin will bear a son who will save his people from their sins.

Prayer After Communion

May your Church exult, O Lord, for you have renewed her with these sacred mysteries, as she rejoices in the Nativity of the Blessed Virgin Mary, which was the hope and the daybreak of salvation for all the world. Through Christ our Lord.

Solemn Blessing

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

R./ Amen.

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

R./ Amen.

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

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.

Ukwe Oriri Nso

Lee: Vejín ahụ ga-amụta otu nwa nwoke onye ga-azoputa ndị nke ya na njo.

Ekpere A Natachaa Oriri Nso

Ka Nzuko gi goriwe, O Dinwenu, n'ihina ijirila iheomimi nso ndi a gbanwoo ya, ka o na-anuri n'Omumu Vejín Maria di Ngozi, nke bu olileanya, ma burukwa mmalite nzoputa maka uwa niile. Site na Kristi Onyenweanyi.

Ngozi Puru Iche

V./ Ka Chineke, onye sitere na omumu-nwa nke Vejín Maria di Ngozi kpebie na nnukwu afoma ya izoputa mmadu dum, nwee mmasi ihujuputa uba ngozi ya n'ime unu.

R./ Amen.

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

R./ Amen.

V./ Ka unu, ndi ji nsopuru gbakowa taata, buru lawa onyinye nke ofu nke mmuo ga na ugwo nke eluigwe ga.

R./ Amen.

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

R./ Amen.

9 September [Eke] Saturday of Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the letter of St Paul to the Colossians (1:21-23)

Not long ago, you were foreigners and enemies, in the way that you used to think and the evil things that you did; but now God has reconciled you, by Christ's death in his mortal body. Now you are able to appear before him holy, pure and blameless - as long as you persevere and stand firm on the solid base of the faith, never letting yourselves drift away from the hope promised by the Good News, which you have heard, which has been preached to the whole human race, and of which I, Paul, have become the servant.

The word of the Lord.

Responsorial Psalm: Ps. 53:3-4.6.8. (R.v.6)

Response: **I have God for my help.**

1. O God, save me by your name; by your power, uphold my cause. O God, hear my

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (1:21-23)

Unu ndi e wepuru n'ihunaanya Chineke na mbu, na ndi nwere obi ojoo, ka o jirila ahụ ya ugbo a mee ka unu na ya dikwa na mma ozo site n'onwu Kristi. O mere nke a iji mee ka unu di nso, zukwaa oke n'enweghi ntupo n'ihu ya. O burukwa na unu ga-anogide n'okwukwe, kwusie ike, n'enweghi nkolopu, n'ahapughi nchekwube nke ozima ahụ unu nuru, nke e kwusaara ihe niile e kere eke n'okpuru anyanwu, nke munwa bu Pol buuru onyeozo ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 54:1-2.4.6. (Az.4)

Aziza: **Chineke n'onwe ya na-abia izoputa m.**

1. Chineke, zoputa m n'ihia aha gi, si n'ike gi hu na e nyere m ikpe nkwmoto. Chineke, nuru ekpere

prayer; listen to the words of my mouth. (R.)
2. But I have God for my help. The Lord upholds my life. I will sacrifice to you with willing heart and praise your name for it is good. (R.)

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 (6:1-5)

One Sabbath Jesus happened to be taking a walk through the cornfields, and his disciples were picking ears of corn, rubbing them in their hands and eating them. Some of the Pharisees said, 'Why are you doing something that is forbidden on the sabbath day?' Jesus answered them, 'So you have not read what David did when he and his followers were hungry - how he went into the House of God, took the loaves of offering and ate them and gave them to his followers, loaves which only the priests are allowed to eat?' And he said to them, 'The Son of Man is master of the sabbath.'

The Gospel of the Lord.

m; gee ntị n'ihe m na-ekwu! (Az.)

2. Ma ugbu a Chineke n'onwe ya na-abia izoputa m, Onyenweanyi bu onye na-echekwaba ndu m. Aga m eji obi añuri chuofo gi aja tookwa aha gi, nke juputara n'obioma. (Az.)

Aleluya, aleluya! Jn. 14:6

Mu onwe m bu Uzo, Eziokwu na Ndu. O dighi onye obula ga-abiakwute Nna ma o bughi site na m. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:1-5)

Notu ubochi Sabat, ka Jesu si n'ubi oka na-agafe, ndi na-eso uzo ya ghofo ogbe oka ufodu, nwofo mkpuru ha na-ata. Ma ufodu ndi Farisii juru ha si, "Gini mere unu ji eme ihe megidere iwu n'ubochi izuika?" Jesu zara ha si, "O bu na unu agubeghi ihe Devid mere oge aguu guru ya, ya na ndi ya na ha so. Otu o siri banye n'ulo Chineke, were ogbe achicha a na-echi n'ihu Chineke rie, nyetukwa ndi ya na ha so; o bu ezie na o zighi ezi n'iwu ka onye obula rie ya, ma o bughi onye ukochukwu". Jesu wee si ha, "Nwa nke mmadu bu onye nwe ubochi Sabat."

Ozioma nke Oseburuwa.

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

23RD SUNDAY IN ORDINARY TIME (A)
10 September 2023 [Orie] (Green)

Office:
Week 3

Entry Antiphon

You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

Collect

O God, by whom we are redeemed and received adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. Through Christ our Lord.

Ukwe Mbata

Dinwenu, aka Gi kwu oto, ikpe Gi ziri ezi. Meere nwodibo Gi ebere dika ebere Gi si di.

Ekpere Mmeghe

Chineke Nna anyi, nzoputa si n'aka Gi abjara anyi. O bu Gi hooro anyi biakwa mee anyi umu Gi n'ime Kristi. Were obi oina lekwasanya bu umu I hotara ahota anya. Biko, mee ka ndi niile kwere na Kristi nweta ezigbo inwere onwe ha; wee nwetakwa añuri ebighi ebi. Site na Dinwenu

First Reading

A reading from the prophet Ezekiel (33:7-9)
The word of the Lord was addressed to me as follows, “Son of man, I have appointed you as sentry to the House of Israel. When you hear a word from my mouth, warn them in my name. If I say to a wicked man: Wicked wretch, you are to die, and you do not speak to warn the wicked man to renounce his ways, then he shall die for his sin, but I will hold you responsible for his death. If, however, you do warn a wicked man to renounce his ways and repent, and he does not repent, then he shall die for his sin, but you yourself will have saved your life.”
The word of the Lord.

Responsorial Psalm: Ps. 94:1-2.6-9. (R.v.7-8)

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

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

The word of the Lord.

Alleluia, alleluia! 2 Cor. 5:19

God in Christ was reconciling the world to himself, and he has entrusted to us the news that they are reconciled. Alleluia!

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’onye amuma Izikel (33:7-9)

Okwu nke Dinwenụ biakwutere m si, gi nwa nke mmadu, emeela m gi onyenche nke ezinulo Izrel; mgbe obula i nuru okwu si n’onu m, i ga-adọ ha aka na nti. O buru na m asi onye ajoomume, n’ezie nwoke a obi tara mimiri, i ga-anwu, ma i kwuputaghi ma dọ nwoke ahụ aka na nti ka o si n’uzo ojoo ya puta, nwoke a obi tara mimiri ga-anwu na njo ya, mana obara ya ga-adi gi n’isi. Maria o buru na i dọ onye ajoomume aka na nti ka o si n’uzo ya puta, mana o hapughi uzo a, o ga-anwu n’ime njo ya, mana gi onwe gi azorola ndu gi.
Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 95:1-2.6-9. (Az.7-8)

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

Ihe Ogugu Nke Abu

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

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

Okwu nke Oseburuwa.

Alaluya, alaluya! 2 Kor. 5:19

Chineke 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 unu mmadu dikwa na mma ozo. Alaluya!

Gospel

A reading from the holy Gospel according to Matthew (18:15-20)

Jesus said to his disciples: "If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a pagan or a tax collector.

"I tell you solemnly, whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.

"I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them."

The Gospel of the Lord.

Prayer Over The Offerings

O God, who give us the gift of true prayer and of peace, graciously grant that through this offering, we may do fitting homage to your divine majesty and by partaking of the sacred mystery, we may be faithfully united in mind and heart. Through Christ our Lord.

Communion 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.

Prayer After Communion

Grant that your faithful, O Lord, whom you nourish and endow with life through the food of your word and heavenly Sacrament, may so benefit from your beloved Son's great gifts that we may merit an eternal share in his life. Who lives and reigns for ever



Theme: Lessons from the Family of Nazareth
See [Sunday Evening Instruction](#) on page ?

11 September [Afor] Monday of Ordinary Time - Week 23 (Green)

(For Entry Antiphon and Collect, see page 8)

First Reading

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (18:15-20)

Jesus gwara ndi na-eso uzo ya si: O buru na nwanne gi emejo gi, gaa gwa ya mimhie ya n'ebe naani gi na ya no. O buru na o naa gi nti, i ritela nwanne gi ahụ n'uru. Ma o buru na o naghị gi nti, kporo otu onye mobu mmadu abuo gakwuru ya, ka okwu obula buru nke mmadu abuo mobu ato ga-agba akaebe banyere ya. O buru na o naghị ha nti, gwa ndi nzuko; ma o burukwanu na o naghị obuladi ndi nzuko nti were ya ka onye mba ozo mobu ka onye onautu.

"Ana m agwa unu eziokwu, ihe obula unu ga-eke agbu n'elu uwa, a ga-ekekwa ya n'eluigwe. Ihe obula unu ga-atopu n'elu uwa, a ga-atopukwa ya n'eluigwe.

Ozo, agwa m unu, o buru na mmadu abuo n'ime unu ekwekorita n'ihe obula ha na-ario n'elu uwa, Nna m nke bi n'eluigwe ga-emere ha ya. N'ihina ebe mmadu abuo mobu ato zukotara n'aha m, ebe ahụ ka m no n'etiti ha."

Ozioma nke Oseburuwa.

Ekpere Nhunye

O Chineke, Onye Ntoala ndi ji obi ocha na udo efe Gi; site n'oke anyi na-eketa n'emume ihe omimi nke a, biko mee ka ezigbo ofufe anyi jikoro onu na-efe Gi biaruo n'ihu ebube eze Gi; ka o wetara anyi ikwudosi ike na idi n'otu. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Chineke m, dika agu mmiri si agu nne ele, otu a ka agu Gi si agu mkpuruobi m. Akpiri na-akpo mkpuruobi m nku maka Chineke di ndu.

Ekpere A Natachaa Oriri Nso

O Onyenweanyi, Okwu Gi na oriri nso Gi na-enye ndi kwere na Gi nri, na-enyekwa ha ndu. Otu a anyi si mezuo emume aja Nwa Gi I huru n'anya, sikwa otu a mee ka anyi rite uru isonye na ndu Ya mgbe niile. Site na Kristi Dinweni

A reading from the letter of St Paul to the Colossians (1:24-2:3)

It makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. I became the servant of the Church when God made me responsible for delivering God's message to you, the message which was a mystery hidden for generations and centuries and has now been revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which we thoroughly train everyone and instruct everyone, to make them all perfect in Christ. It is for this I struggle wearily on, helped only by his power driving me irresistibly.

Yes, I want you to know that I do have to struggle hard for you, and for those in Laodicea, and for so many others who have never seen me face to face. It is all to bind you together in love and to stir your minds, so that your understanding may come to full development, until you really know God's secret in which all the jewels of wisdom and knowledge are hidden.

The word of the Lord.

Responsorial Psalm: Ps.61:6-7.9. (R.v.8)

Response: **In God is my safety and glory.**

1. 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.)

2. 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

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

Gospel

A reading from the holy Gospel according to Luke (6:6-11)

On the sabbath Jesus went into the synagogue and began to teach, and a man was there whose right hand was withered. The scribes and the Pharisees were watching him to see if he would cure a man on the sabbath,

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (1:24-2:3)

Ugbu a ana m ahuri ohu n' ahuhu m na-ata maka unu. N' anuahụ m ana m emezukwa ihe foduru n' ahuhu Kristi maka ahụ ya bu nzuko. O bu n' ihi nke a ka m ji buru onyeozidi dika onodu oru nke e nyere m maka unu, ka m mee ka a matazuo okwu nke Chineke n' uju. Nke a bu ihe omimi nke e zoro site n' ogbo ruo n' ogbo, ma ugbu a, e meela ka ndi nso ya mata ya. Chineke hooro ime ka e si n' etiti ha mara otu uba nke ebube ihe omimi a si di ukwu n' etiti ndi mba ozo, nke bu Kristi bi n' ime unu; onye bu nchekwube nke otito. O bu ya ka anyi na-ekwuputa na-ado onye obula aka na nti, jiri amamihe niile na-akuziri onye obula, ka anyi chee mmadu niile n' otu n' otu n' ihu Chineke dika ndi tozuru oke n' ime Kristi. O bu maka nke a ka m ji na-adogbu onwe m, jirikwa ike di egwu nke o kpalitere n' ime m na-arusi oru ike.

Achoro m ka unu mara otu m si arusi oru ike maka unu, ya na maka ndi bi na Laodishia na n' ihi otutu ndiozo, ndi ahubeghi m anya. Ana m eme nke a ka e wee kasie ha obi, gbaa ha ume, jikookwa ha n' ihunaanya; ka ha nweta uba niile nke nghota zuru oke na amamihe nke ihe omimi Chineke di n' ime Kristi. O bu n' ime ya ka e zoro aku niile nke amamihe na mmata.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 62:5-6.8. (Az. 7)

Aziza: **Na Chineke ka nzoputa m na otito m di.**

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

2. Ndi mmadu daberenu na ya oge niile; buterenu ya mkpa unu, Chineke bu ebe nchedo anyi. (Az.)

Alaluya, alaluya! Jon. 10:27

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

Ozioma

Ihe ogugu nke a si n' Ozioma di aso nke Luk dere (6:6-11)

N'ubochi Sabat Jesu banyere n' ulonzuko ikuzi ihe, e nwere otu nwoke no n' ebe ahu, onye aka nri ya kponwuru akponwu. Ndi odeakwukwo na ndi Farisii no na-ele ka ha hu ma O ga-agwo mmadu n' ubochi Sabat ka ha

hoping to find something to use against him. But he knew their thoughts; and he said to the man with the withered hand, 'Stand up! Come out into the middle.' And he came out and stood there. Then Jesus said to them, 'I put it to you: is it against the law on the sabbath to do good, or to do evil; to save life, or to destroy it?' Then he looked round at them all and said to the man, 'Stretch out your hand.' He did so, and his hand was better. But they were furious, and began to discuss the best way of dealing with Jesus. The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 10)

12 September [Nkwò] Tuesday of Ordinary Time - Week 23 (Green)

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the letter of St Paul to the Colossians (2:6-15)

You must live your whole life according to the Christ you have received-Jesus the Lord; you must be rooted in him and built on him and held firm by the faith you have been taught, and full of thanksgiving.

Make sure that no one traps you and deprives you of your freedom by some secondhand, empty, rational philosophy based on the principles of this world instead of on Christ.

In his body lives the fullness of divinity, and in him you too find your own fulfilment, in the one who is the head of every Sovereignty and Power. In him you have been circumcised, with a circumcision not performed by human hand, but by the complete stripping of your body of flesh. This is circumcision according to Christ. You have been buried with him, when you were baptised; and by baptism, too, you have been raised up with him through your belief in the power of God who raised him from the dead. You were dead, because you were sinners and had not been circumcised: he has brought you to life with him, he has forgiven us all our sins.

He has overridden the Law, and cancelled every record of the debt that we had to pay; he has done away with it by nailing it to the cross; and so he got rid of the Sovereignities and the Powers, and paraded them in public, behind him in his triumphal procession.

The word of the Lord.

hụ ihe ha ga-eji bo ya ebubo. Ebe ọ bụ na O maara echiche obi ha, Jesu gwara nwoke ahụ aka ya kponwuru akponwu si, "Bia guzorò ebe a." O bilie, guzorò ebe ahụ. Jesu asi ha, "Ana m aju unu, ọ ziri ezi n'iwu ubochi Sabat ime ihe oma ka ọ bu ime ihe ojoo, izoputa ndu ka ọ bu imebi ya?" O lezuru ha niile anya, bia si nwoke ahụ, "Gbatia aka gi." O mere nke a, aka ya wee dikwa mma. Iwe na onuma juputara ha obi nke mere ha ji na-ekwukorita n'efiti onwe ha ihe ha ga-eme Jesu.

Ozioma nke Oseburuwa.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (2:6-15)

Ebe unu nabatara Jesu Kristi bu Dinwenu, na-adinu ndu n'ime ya. Gbaanụ mgborogwu n'ime ya, rukwasinu ndu unu n'elu ya. Meenu ka okwukwe unu kwudosi eke dika a kuziiri unu, ka ndu unu juputakwa n'ekela.

Hunu na o nweghi onye obula ga-eji ihu amamihe nke mmadu n'anya, na aghughu efu siere unu onya. Unu ekwela ka onye obula were omenaala nke mmadu na nke umummuo ndi na-achi elu na ala nyere, na-abughi ozizi nke Kristi, duhie unu uzo.

N'ihina n'ime ya ka izuoke niile nke Chineke bi n'udi mmadu. Unu enwetakwala ndu zuru oke n'ime ya, onye bu isi ochichi na ike niile. N'ime ya kwa ka e biri unu ugwu, O bughi obibi ugwu nke e jiri aka mee, kama site n'iwepu ochicho nke anuahụ n'ime obibi ugwu nke mmuo n'ime Kristi. E likoro unu na ya site na baptizim nke e sikwa na ya kulikota unu na ya site n'okwukwe, n'oru nke Chineke, onye si na ndi nwuru anwu kulite ya. Ma unu onwe unu, ndi nwuru anwu site na njo na site n'ebighi ugwu nke anuahụ, ka Chineke mere ka unu na Kristi dikota ndu, ka ọ gbagharachaala njo anyi niile.

O kagburu ihe njiko nke ya na ochicho nke iwu nochiri anyi uzo. O wepukwara ya ma kpogide ya n'obe. O napuru ike ochichi niile ngwa ogu, were ha mere ihe ngo si n'ihu oha, merikwaa ha n'ime ya.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps.144:1-2.8-11 (R.v.9)

Response: **How good is the Lord to all.**

1. I will give you glory, O God my King, I will bless your name for ever. I will bless you day after day and praise your name for ever. (R.)

2. The Lord is kind and full of compassion, slow to anger, abounding in love. How good is the Lord to all, compassionate to all his creatures. (R.)

3. 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.)

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 (6:12-19)

Jesus 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.

He then came down with them and stopped at a piece of level ground where there was a large gathering of his disciples with a great crowd of people from all parts of Judaea and from Jerusalem and from the coastal region of Tyre and Sidon who had come to hear him and to be cured of their diseases. People tormented by unclean spirits were also cured, and everyone in the crowd was trying to touch him because power came out of him that cured them all.

The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 10)

13 September [Eke] Wednesday of Ordinary Time - Week 23 (White)

St John Chrysostom, Bishop & Doctor (Memorial)

John Chrysostom was raised by a very pious mother after he lost his father at a very young age. He became a priest-monk after his education in rhetoric and preached in Syria. There he developed a

Abụoma na Aziza: Abụ. 145:1-2.8-11. (Az.9)

Aziza: **Onyenweanyi na-egosi mmadu niile obioma ya.**

1. Aga m enye gi otito, Chineke bu eze m aga m eto aha gi ruo mgbe ebighiebi. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. (Az.)

2. Onyenweanyi bu onye amara na onye obi ebere, o naghị ewe iwe osooso, o juputara n'ihunaanya. Onyenweanyi na-egosi mmadu niile obioma ya, ebere nke Onyenweanyi na-erute ihe niile o kere. (Az.)

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

Aleluya, aleluya! Jon 15:16

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:12-19)

Jesu rigoro n'elu ugwu 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.

Jesu na ndi umuazu ridatara ga-guzoro n'ebe di larii ya na igwe ndi na-eso uzo ya, na oke igwe mmadu ndi ozo ndi si n'obodo niile di na Judia na Jerusalem, nakwa n'uso oke osimiri di n'ala Taya na Saidon, ndi bjara ka ha nuru ihe O na-ekwu ma nwetakwa ogwugwo oria; ndi mmuo ojoo na-enye nsogbu nwetakwara ogwugwo. Igwe mmadu ahu niile choro uzo ka ha metu ya aka, n'ihina ike si n'ahu ya na-aputa na-agwo ha niile.

Ozioma nke Oseburuwa.

stomach ailment that troubled him the rest of his life.

It was for his sacred eloquence that St John earned the title "Chrysostom" (meaning 'golden mouthed' in Greek). The sermons often lengthy were to the point with clear explanations of the Scriptures. He reluctantly accepted to be the bishop of Constantinople in 398, a move that involved him in imperial politics. He criticized the rich for not sharing their wealth with the poor, fought to reform the clergy, and prevented the sale of ecclesiastical offices. He called for fidelity in marriage and encouraged practices of justice and charity.

John's sermons caused the nobles and bishops of time to work to remove him from his diocese. He was twice forced into exile. Finally banished to Pythius, he died on the way. In 451, he was proclaimed Doctor of the Church.



Entry Antiphon

Those who are wise will shine brightly like the splendour of the firmament and those who lead the many to justice shall be like the stars forever.

Collect

O God, strength of those who hope in you, who willed that the Bishop Saint John Chrysostom should be illustrious by his wonderful eloquence and his experience of suffering, grant us, we pray, that, instructed by his teachings, we may be strengthened through the example of his invincible patience. Through our Lord.

First Reading

A reading from the letter of St Paul to the Colossians (3:1-11)

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed - and he is your life - you too will be revealed in all your glory with him.

That is why you must kill everything in you that belongs only to earthly life: fornication, impurity, guilty passion, evil desires and especially greed, which is the same thing as worshipping a false god; all this is the sort of behaviour that makes God angry. And it is the way in which you used to live when you were surrounded by people doing the same thing, but now you, of all people, must give all these things up: getting angry, being bad-tempered, spitefulness, abusive language and dirty talk; and never tell each other lies. You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its creator; and in that image there is

Ukwe Mbata

N di ahụ maara ihe ga-egbukesi dika ebube nke ulukpuru eluigwe, ndi ahụ dugara otutu n'eziomume ga-achawaputakwa dika kpakpando ebebe.

Ekpere Mmeghe

O Chineke, ike nke ndi niile chekwubere na gi, onye o masiri ka Bishop Jon Krisostom di aso di ebube site na ima ahaziokwu n'uzo di itunaanya na imata ndu ahuhu, mee anyi na-arjo, ka o ga-abu, anyi muta ihe site na nkuzi ya ga, anyi ewere nweta agbamume site na ukpuru ndidi ya na-enweghi mmerube. Sitena Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Kolosi (3:1-11)

Oburu na unu so Kristi bilie n'onwu na-achonu ihe di n'eluigwe ebe Kristi no n'akanri nke Chukwu. Tukwasinu uche unu n'ihe nke di n'eluigwe, o bughị n'ihe nke di n'elu uwa. N'ihina unu anwuola n'ebe mmehie di, e zookwala ndu unu na Kristi n'ime Chineke. Mgbe Kristi, onye bu ndu anyi, putara ihe, unu onwe unu ga-esokwa ya puta ihe n'otito.

Meenu ka ndu nke anuahụ nke na-achi n'omume ndu uwa nwuo n'ime unu, di ka: Ikwaiko, adighi ocha, aguu mmehie, ochicho ojoo, na anyaukwu nke bu ife arusi. N'ihia ihe niile ndi a, iwe Chineke ga-abiakwasa ndi niile anaghi erubere ya isi. Na mbu, unu bikwara ndu di otu a mgbe unu bi n'etiti ha. Ma ugba a hapunu ihe ndi a niile di ka: iwe, onuma, ibu iro, nkwtu na okwu rere ure na-esi n'onu unu apata. Unu agwala ibe unu okwu ugha, ebe unu yipuru mmadu ochie unu na omume ojoo ya niile, bia yikwasa mmadu ohuru nke e ji amamihe na-eme ka o di ohuru n'oyiyi nke onye

no room for distinction between Greek and Jew, between the circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything.

The word of the Lord.

Responsorial Psalm: Ps.144:2-3.10-13. (R.v.9)

Response: **How good is the Lord to all.**

1. I will bless you day after day and praise your name for ever. The Lord is great, highly to be praised, his greatness cannot be measured. (R.)

2. 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.)

3. To make known to men your mighty deeds and the glorious splendour of your reign. Yours is an everlasting kingdom; your rule lasts from age to age. (R.)

Alleluia, alleluia! Lk.6:23

Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:20-26)

Fixing his eyes on his disciples Jesus said: 'How happy are you who are poor: yours is the kingdom of God.

Happy you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh.

'Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of Man. Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. This was the way their ancestors treated the prophets.

'But alas for you who are rich: you are having your consolation now. Alas for you who have your fill now: you shall go hungry. Alas for you who laugh now: you shall mourn and weep.

'Alas for you when the world speaks well of you! This was the way their ancestors treated the false prophets.'

The Gospel of the Lord.

kere ya. N'ime Kristi o nweghi ihe dika ndi Juu mọbu ndi Grik, ndi e biri ugwu na ndi e bighi ugwu, ndi mba ohia na ndi Skitia, ndi ohu na ndi nwe onwe ha, kama Kristi bu ihe niile, norokwa n' ihe nille.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu.145:2-3.10-13. (Az.9)

Aziza: **Onyenweanyi na-egosi mmadu niile obioma ya.**

1. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. Onyenweanyi di ukwuu, kwesikwa inye otito niile, ebube ya di omimi karikwara nghota. (Az.)

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

3. Ka mmadu niile mata oru itunaanya gi niile, na ebube di elu nke alaeze gi. Alaeze gi ga-adi ebeebe, ochichi gi na-adi na ndudugandu niile. (Az.)

Aleluya, aleluya! Luk. 6:23

Nurianu onu mgbe nke a mere, wulikwaanu elu n'onu, n'ihina ugwo oru unu buru ibu n'eluigwe. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:20-26)

Jesu lere ndi na-eso uzo ya anya si: 'Ngozi na-adiri unu bu ndi ogbenye, n'ihina alaeze Chineke bu nke unu.

Ngozi na-adiri unu ndi agu na-agu ugbu a, n'ihina unu ga-eriju afo.

Ngozi na-adiri unu ndi na-akwa akwa ugbu a, n'ihina unu ga-achi ochi. Ngozi na-adiri unu mgbe ndi mmadu na-akpo unu asi, mapu unu n'iwu, kparikwaa unu, mobu tee aha unu unyi dika ihe aru, n'ihina Nwa nke Mmadu! Nurianu onu mgbe nke a mere, wulikwaanu elu n'onu, n'ihina ugwo oru unu buru ibu n'eluigwe; n'ihina otu a ka ndi nna ha mere ndi amuma.

Ma ahuhu ga-adiri unu ndi ogaranya, n'ihina unu enwetala nkasiobi. Ahuhu ga-adiri unu ndi afo jurula ugbu a, n'ihina agu ga-agu unu. Ahuhu ga-adiri unu ndi no n'ochi ugbu a, n'ihina unu ga-eru uju beekwa akwa.

Ahuhu ga-adiri unu mgbe mmadu niile na-ekwu iheoma banyere unu, n'ihina otu a ka ndi nna ha siri rafuo ndiamuma ugha.'

Ozioma nke Oseburuwa.

Prayer Over The Offerings

May the sacrifice which we gladly present in commemoration of Saint John Chrysostom be pleasing to you, O God, for taught by him, we, too, give ourselves entirely to you in praise. Through Christ our Lord.

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

We preach Christ crucified; Christ, the power of God, and the wisdom of God.

Prayer After Communion

Grant, O merciful God, that these mysteries we have received as we commemorate Saint John Chrysostom strengthen us in your love, and make us faithful witnesses to your truth. Through Christ our Lord.

Ekpere Nhunye

Ka aja anyị ji oñu achụ na ncheta nke Jon Krisostom di aso masi gi, O Chineke, n'ihl na site na nkuzi ya, anyi na-enyeazi gi onwe anyi kpm kpm n'otito. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Anyị na-ekwusa Kristi, onye a akpogburu n'obe; Kristi, bu ike na amamihe nke Chineke.

Ekpere Anatachaa Oriri Nso

Mee, O Chineke di ebere, ka iheomimi Mndi a anyi natarala na ncheta nke Jon Krisostom di aso doo anyi ike n'ihunaanya gi, were mee anyi ndi akaebe kwudosiri ike n'eziokwu gi. Site na Kristi Onyenweanyi.

14 September [Orie] Thursday of Week 23 (Red)

The Exaltation of the Cross (Feast)



The feast of Exaltation of the Cross is to honour the Cross on which Jesus Christ was crucified. Observed in Rome before the end of the 7th century, the feast commemorated the recovery of the Holy Cross by St. Helena, mother of the Roman Emperor Constantine, during her pilgrimage to the Holy Land about 326. The Cross had fallen into the hands of Chosroas, King of the Persians. The precious relic was recovered and returned to Jerusalem in 629.

Why exaltation? Instrument of torture is transformed into a instrument of salvation, just as the serpent of death - at God's instruction to Moses - was transformed into bronze serpent and lifted up (cf. Numbers 21), thus foreshadowing the lifting up of Jesus Christ on the Cross (John 3: 14-15). By singing of this triumph, the Church proclaims the new meaning Christ our Redeemer introduces into history and human condition. Salvation is no longer magical, abstract or impersonal, but a real, personal and concrete

experience, realized in and through the Crucified and Risen Lord. He beckons on all his disciples to self-denial and self-oblation, as path to true joy, peace and everlasting life.

We make the Sign of the Cross to affirm that salvation comes through the Cross upon which sin and death were defeated and the doors of heaven opened. The Cross indeed is our anchor of hope and protection. Let us gaze and contemplate our Redeemer who promised to draw all things to himself upon being lifted up from the earth (Jn 12:32)..

Entry Antiphon

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection; through whom we are saved and delivered.

Collect

O God, who willed that your Only Begotten Son should undergo the Cross to save the human race, grant, we pray, that we who have known his mystery on earth may merit the grace of his redemption in heaven. Through our Lord.

Ukwe Mbata

Anyị ga-egori n'Obe nke Onyenweanyi Jesu Kristi, onye n'ime ya ka nzoputa anyi, ndu na mbilitenonwu di; site na ya ka e siri zoputa ma tohapu anyi.

Ekpere Mmeghe

O Chineke, onye o masiri ka Otu Nwa Gi I Muru Naani Ya hu ahuhu nke Obe, iji zoputa agburu mmadu, mee, anyi na-ario, ka anyi bu ndi matarala iheomimi ya n'elu uwa, kwesi amara mgbaputa ya n'eluigwe. Site n'Onyenweanyi.

First Reading

A reading from the book of Numbers (21:4-9)

On the way the people lost patience. They spoke against God and against Moses, 'Why did you bring us out of Egypt to die in this wilderness? For there is neither bread nor water here: we are sick of this unsatisfying food.'

At this God sent fiery serpents among the people; their bite brought death to many in Israel. The people came and said to Moses, 'We have sinned by speaking against the Lord and against you. Intercede for us with the Lord to save us from these serpents.' Moses interceded for the people, and the Lord answered him, 'Make a fiery serpent and put it on a standard. If anyone is bitten and looks at it, he shall live.' So Moses fashioned a bronze serpent which he put on a standard, and if anyone was bitten by a serpent, he looked at the bronze serpent and lived.

The word of the Lord.

Responsorial Psalm Ps. 77:1-2.34-38 (R.v.7)

Response: **Never forget the deeds of the Lord.**

1. Give heed, my people, to my teaching; turn your ear to the words of my mouth. I will open my mouth in a parable and reveal hidden lessons of the past. (R.)
2. When he slew them then they would seek him, return and seek him in earnest. They would remember that God was their rock, God the Most High their redeemer. (R.)
3. But the words they spoke were mere flattery; they lied to him with their lips. For their hearts were not truly with him; they were not faithful to his covenant. (R.)
4. Yet he who is full of compassion forgave their sin and spared them. So often he held back his anger when he might have stirred up his rage. (R.)

Second Reading

A reading from the letter of St Paul to the Philippians (2:6-11)

The state of Jesus Christ was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in

Ihe Ogugu Nke Mbu

Ihe ogugu ewetaaran' Akwukwo Onuogugu (21:4-9)

Ma mgbe umu Izrel na-aga n'uzo, ha nwere n'nkolopu obi. Ha tamuru megide Chineke na Mosis si, "Gini mere i ji kpoputa anyi n'Ijipt, ka anyi nwuchaa n'ikpa ebe a? Ihe oriri adighi na ya. Ihe onuunu adighikwa. Otu udi nri nke a na-ato buriburi agbula anyi!" Ya mere Chineke zitere n'etiti ha otutu agwo na-acha ka oku nke nwekwara elo ojoo. Agwo ndi a tagburu otutu n'ime ha. Ya mere, umu Izrel biakwutere Mosis si ya, "Anyi emehiela. N'ihina anyi kwutoro gi na Chineke. Biko rioro anyi Chineke, ka o wepuru anyi agwo ndi a." Mosis kpeere ndi Izrel ekpere. Chineke gwara Mosis ka o were ola, kpuo agwo na-acha ka oku, kokwasa ya n'okporo osisi okoloto, ka onye obula agwo ahụ tara lere anya na ya wee di ndu. Ya mere, Mosis kpuru agwo olaoku kokwasa ya n'okporo osisi okoloto. Onye obula agwo ahụ tara, legidekwara agwo olaoku ahụ anya, nwetakwara ahụ ike.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 78:1-2.34-38. (Az.a.7)

Aziza: **E chefukwala oru nke Chineke.**

1. Geenụ nti n'iwu nke a ndi nke m, Geenụ nti n'ihe m na-ekwu; aga m agwa unu okwu n'ilu were kowaputa ihe omimi nke ndu unu gara aga. (Az.)
2. Mgbe obula o gbuwere ha, ha na-acho ya; ha na-echehari were obi ha niile choba Chineke. Ha chetara na Chineke bu okwute ji ndu ha, Chineke kacha elu, onye nzoputa ha. (Az.)
3. Mana ha ji egbugbere onu ha efe ya; okwu ha niile bu okwu asi. Obi ha akwusighi ike n'ebe o no; ha edebeghikwa ogbugbandu ya. (Az.)
4. N'agbanyeghi nke a, n'ihina o di obi ebere o gbaghaara ha mmehie ha niile, were ghara ila ha n'iyi; otutu oge ka o na- ejide iwe ya n'ekweghi ka o di oku. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetaara n'akwukwo ozi Pol di aso degaara ndi Filipi (2:6-11)

Jesu agbanyeghi na o di n'udi Chukwu, mana o weghị onwe ya na ya na Chukwu ha dika ihe a ga- ejide aka. O buturu onwe ya ala, were onwe ya n'onodu odibo, a muo ya n'udi mmadu. A huru ya n'udi nke mmadu, o buturu onwe ya ala wee rube isi ruo n'onwu, onwu n'elu obe. N'ihina nke a, Chineke buliri ya elu, nye ya aha kacha aha niile, ka o wee buru

the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.
The word of the Lord.

Alleluia, alleluya!

We adore you, O Christ, and we bless you; because by your cross you have redeemed the world. Alleluia!

Gospel

A reading from the holy Gospel according to John (3:13-17)

Jesus said to Nicodemus: 'No one has gone up to heaven except the one who came down from heaven, the Son of Man who is in heaven; and the Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him. Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved.'

The Gospel of the Lord.

Prayer Over The Offerings

May this oblation, O Lord, which on the Altar of the Cross cancelled the offence of the whole world, cleanse us, we pray, of all our sins. Through Christ our Lord.

For the Preface, see Usoro Emume Missa (2018 Edition) p. 70

Communion Antiphon

When I am lifted up from the earth, I will draw everyone to myself, says the Lord.

Prayer After Communion

Having been nourished by your holy banquet, we beseech you, Lord Jesus Christ, to bring those you have redeemed by the word of your life-giving Cross to the glory of the resurrection. Who live and reign for ever and ever.

na n'aha Jesu ka ikpere niile ga-egbu n'ala, ma n'eluigwe, ma n'uwa ma n'okpuru uwa, ire niile ga-ekwuputa na Jesu Kristi bu Dinwenu maka otito nke Chukwu Nna.
Okwu nke Oseburuwa.

Aleluya, aleluya!

Anyị esekpuoro Gị Kristi, na-enye Gị Akeke; maka obe Gị dị asọ I ji gbaputa uwa. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (3:13-17)

Jesu gwara Nikodemus si ya, O nwebeghi onye obula rigorola n'eluigwe mbu ma o bughi nani Nwa nke Mmadu onye si n'eluigwe ridata. Dika Mosis si welie agwo elu n'ime ozara, otu ahụ ka a ga-esi welie Nwa nke Mmadu elu. Ka onye obula nke kwere na ya wee nwee ndu ebeebe. N'ihina Chineke huru uwa n'anya otu a, nke na o nyere so otu nwa ya ka onye obula nke kwere na ya ghara ila n'iyi kama ka o nwee ndu ebeebe. Chineke zitere nwa ya n'ime uwa, O bughi ka o maa ya ikpe kama ka azoputa uwa site n'aka ya.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja onyinye nke a, anyi na-ario, O Dinwenu, nke kagburu mmehie uwa niile n'ekwuaja nke Obe, wuchapu anyi njo anyi niile. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Oburu na e si n'ala welie m elu, aga m adotara onwe m mmadu niile, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka anyi nwetara ozuzu sitere na nnukwu oriri nso gi, anyi na-ario, Dinwenu Jesu Kristi, ka i dute ndi i zoputara site n'okwu nke Obe gi na-enye ndu n'otito nke mbilite n'onwu. Onye di ndu na-achi ebighiebi ebighiebi.

Friday of Week 23 [Afor] 15 September (White)

Our Lady of Sorrows (Memorial)

Devotion to the Seven Sorrows of the Blessed Virgin Mary has its roots in the Sacred Scriptures and in Christian piety, which always associates the our Lady with her suffering Son and our Saviour, Jesus Christ. The title "Our Lady of Sorrows" focuses on her intense suffering, especially during the passion and death of Christ. As Mary stood at the foot of the Cross gazing at her dying Son, the sword of sorrow



foretold by Simeon (cf. Luke 2:35) pierced her soul.

Tradition identified Seven sorrows of the Blessed Virgin Mary as follows: the Prophecy of Simeon (Luke 2:25-35), the Flight into Egypt (Matthew 2:13-15), the Loss of the Child Jesus for three days (Luke 2:41-50), Meeting with Jesus on his way to Calvary (Luke 23:27-31; John 19:17), the Crucifixion and Death of Jesus (John 19:25-30), the Body of Jesus placed on her bosom at the foot of the Cross (Psalm 130; Luke 23:50-54; John 19:31-37), and the Burial of Jesus (Isaiah 53:8; Luke 23:50-56; John 19:38-42; Mark 15:40-47).

Today's celebration was introduced by the Servites in the 12th century. Pope Benedict XIII added it to the Roman Calendar in 1727. In 1817 Pope Pius VII extended it to the universal Church. In 1913, Pope Pius X fixed the date on

September 15 - an octave from the Birthday of Our Lady held on September 8th.

Mary in her suffering as co-redeemer stands out as refuge of sinners and consoler of the afflicted. She reminds us her children of the reality of sin and evil that continually oppose God's truth and goodness. Her maternal tears and solicitude invite us to repentance and to reparation, so that we join in contemplating her Son's agonizing love, to let our hearts pierced also, for the salvation of the whole world.

Entry Antiphon

Simeon said to Mary: Behold, this child is destined for the ruin and rising of many in Israel, and to be a sign of contradiction, and your own soul a sword will pierce.

Collect

O God, who willed that when your Son was lifted high on the Cross, his Mother should stand close by and share his suffering, grant that your Church, participating with the Virgin Mary in the Passion of Christ, may merit a share in his Resurrection. Who lives and reigns with you.

First Reading

A reading from the first letter of St Paul to Timothy (1:1-2.12-14)

From Paul, apostle of Christ Jesus appointed by the command of God our saviour and of Christ Jesus our hope, to Timothy, true child of mine in the faith; wishing you grace, mercy and peace from God the Father and from Christ Jesus our Lord.

I thank Christ Jesus our Lord, who has given me strength, and who judged me faithful enough to call me into his service even though I used to be a blasphemer and did all I could to injure and discredit the faith. Mercy, however, was shown me, because until I became a believer I had been acting in ignorance; and the grace of our Lord filled me with faith and with the love that is in Christ Jesus.

The word of the Lord.

Responsorial Psalm: Ps.15:1-2.5.7-8.11. (R.v.5)

Response: O Lord, it is you who are my

Ukwe Mbata

Simion gwara Maria: Lee, nwata a bu maka odida na mbuli otutu mmadiu n'Izrel, na iheakara nke otutu ga-aju, a ga-ajikwa ube uru mapue obi gi onwe gi.

Ekpere Mmeghe

O Chineke, onye o soro ka mgbe Nwa gi koro n'elu Obe, Nne ya ga-anodebe ya nso were keta oke n'ahuhu ya, mee ka Nzuko gi, ka o na-eso Vevin Maria n'Ahuhu Kristi, kwesi iketa oke na Mbilitenonwu ya. Onye di ndu na-achi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara Timoti (1:1-2.12-14)

Pol, onyeozu nke Jesu Kristi site n'ihu nke Chineke onye Nzoputa anyi na nke Jesu Kristi, bu nchekwube anyi, na-edegara Timoti, bu ezigbo nwa m n'ime okwukwe anyi, akwukwo ozi, ka amara, na ebere, na udo nke si n'aka Chineke Nna na Onyenweanyi Jesu Kristi diiri gi.

Ana m ekele Onyenweanyi Jesu Kristi onye nyere m ike iru oru, n'ihina o guru m n'onye kwesiri ntukwasioji, hoputa m ijere ya ozi. O bu ezie na abu m onye na-ekwuto Chineke na mbu, onye na-akpagbu ndiozi na onye na-emenye Chineke na ndi nke ya ihere n'ihu. Ma Chineke meere m ebere n'ihina emere m ihe ndi a n'amaghi ama mgbe m na-ekwerebeghi na Kristi. Onyenweanyi wukwasara m amara ya n'uba, ya na okwukwe na ihunaanya nke di n'ime Jesu Kristi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 16:1-2.5.7-8.11. (Az.5)

Aziza: So gi Onyenweanyi, bu ihe m nwere.

1. Chekwaba m, Chineke, n'ihina I bu ebe

portion.

1. Preserve me, God, I take refuge in you. I say to the Lord: 'You are my God. O Lord, it is you who are my portion and cup; it is you yourself who are my prize. (R.)

2. I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R.)

3. You will show me the path of life, the fulness of joy in your presence, at your right hand happiness for ever. (R.)

Alleluia, alleluia! Jn. 17:17

Your word is truth, O Lord, consecrate us in the truth. Alleluia!

Gospel

A reading from the holy Gospel according to John (19:25-27)

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Cleopas, and Mary of Magdala. Seeing his mother and the disciple he loves standing near her, Jesus said to his mother, 'Woman, this is your son.' Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home. The Gospel of the Lord.

Prayer Over The Offerings

Recieve, O merciful God, to the praise of your name the prayers and sacrificial offerings which we bring to you as we venerate the Blessed Virgin Mary, whom you graciously gave to us as a most devoted Mother when she stood by the Cross of Jesus, Who lives and reigns for ever and ever.

For Preface, see Usoro Emume Missa (2018 Edition) p. 87

Communion Antiphon

Rejoice when you share in the sufferings of Christ, that you may also rejoice exultantly when his glory is revealed.

Prayer after Communion

Having received the Sacrament of eternal redemption, we humbly ask, O Lord, that, honouring how the Blessed Virgin Mary suffered with her Son, we may complete in ourselves for the Church's sake what is lacking in the sufferings of Christ. Who lives and reigns

mgbaba m. Agwara m Onyenweanyi si, "Ginwa bu Chineke m, so gi Onyenweanyi bu ihe m nwere, I na-enyekwa m ihe niile m choro. (Az.)

2. Ana m eto Onyenweanyi bu onye na-agbaziri m, n'ime abali, mmuo m na-enye m ndumodu. Ana m eche echiche banyere Onyenweanyi mgbe niile, n'ebe O no n'aka nri m, egwu agaghi atu m. (Az.)

3. I ga-akuziri m uzo nke ndu, I ga-enye m anuri na-enweghi ube n'ihu gi, n'aka nri gi, aga m enwe anuri di ebebe. (Az.)

Aleluya, aleluya! Jn. 17:17

Okwu gi bu eziokwu, Onyenweanyi, were eziokwu gi doo anyi nso. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (19:25-27)

Maria nne Jesu na nwanne ya nwaanyi na nwunye Klopas nakwa Meri nke Magdala kwu n'akuku obe. Mgbe Jesu huru nee ya na nwaazu nke ahu o huru n'anya, o siri nne ya, "Nwaanyi, lee nwa gi!" O sikwara onye ahu na-eso uzo ya, "Lee nne gi!" Site n'oge ahu onye ahu na-eso uzo ya kpooro nne Jesu laa, ka o biri n'ulo ya. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Chineke di ebere, maka otito nke aha gi ariso na onyinye aja ga anyi nabute ka anyi na-asopuru Vegin Maria di Ngozi, onye o masiri gi i nye anyi ka Nne anya rukarichara ala oge o kwudebere Obe nke Jesu. Onye di ndu na-achi ebighiebi ebighiebi.

Ukwe Oriri Nso

NUriba mgbe unu na-eketa oke n'ahuhu Kristi, ka unu were juputakwa n'onu mgbe a ga-ekpughe otito ya.

Ekpere A natachaa Oriri Nso

Ka anyi natarala Amanso nke nzoputa ebighiebi, anyi ji umeala ariso, O Dinwenu, ka, ebe anyi na-asopuru etu Vegin Maria di Ngozi siri soru Nwa ya taa ahuhu, ka anyi na-emeju n'ime onwe anyi maka Nzuko ihe foro afo n'ahuhu Kristi. Onye di ndu na-

16 September [Nkwo] Saturday of Week 23 (Red)

Ss Cornelius (Pope) and Cyprain (Bishop) Martyrs (Memorial)



Today the Church commemorates two friends in the service of Christ and his Church, Sts. Cornelius and Cyprian. Both of them are mentioned in the Roman Canon (Eucharistic Prayer I) of the Mass.

Cornelius, a Roman, became the twenty-first Pope in the year 251. He worked to maintain unity in a time of schism and apostasy. He had to oppose Novatian, the first anti-pope, who believed that apostates who repented could not be forgiven. Helped by St. Cyprian, Cornelius established his papal authority. He was beheaded in exile in 253 at

Civitavecchia, Italy.

St. Cyprian was born in Carthage c. 200 to wealthy pagan parents. Most of his youth was spent in the practice of the law. Converted as an adult, he became the Bishop of Carthage in 249. Numbered among the Latin Fathers of the Church, he steered the Church through troubled times, stressing on the primacy of the Pope and the unity of the Church. His many letters and treatises contributed to the development of doctrine, shedding much light on a formative period in the Church's history. He was exiled during the persecutions of Valerian and beheaded in 258.

Entry Antiphon

The souls of the Saints are rejoicing in heaven, the Saints who followed the footsteps of Christ, and since for love of him they shed their blood, they now exult with Christ for ever.

Collect

O God, who gave Saints Cornelius and Cyprian to your people as diligent shepherds and valiant Martyrs, grant that, through their intercession, we may be strengthened in faith and constancy and spend ourselves without reserve for the unity of the Church. Through our Lord.

First Reading

A reading from the first letter of St Paul to Timothy (1:15-17)

Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life. To the eternal King, the undying, invisible and only God, be honour and glory for ever and ever. Amen.

The word of the Lord.

Responsorial Psalm: Ps. 112:1-7. (R.v.2)

Response: **May the name of the Lord be blessed for evermore!**

1. Alleluia! Praise, O servants of the Lord, Praise the name of the Lord! May the name of

Ukwe Mbata

Mkpuruobi Ndi Nsoga na-añuri oñu N'eluigwe, Ndi Nso sooro mmaukwu Kristi; n'ih i hunaanya maka ya ka ha jiri kwafuo obara ha, ugbu a ha sooro Kristi egori ebighiebi.

Ekpere Mmeghe

O Chineke, onye nyere ndi nke ya Ndi Nso Konelius na Siprian ka ha buru ndi nche aturu anya ruu ala na ndi e gburu maka gi dikwa ike, mee ka site n'ariri ha, ka anyi guzosie ike n'okwukwe na nkwudosiike, ma ruo onwe anyi uka eleghi anya n'azu maka idiknotu nke Nzuko. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara Timoti (1:15-17)

Okwu a kwesiri ntukwasio bi, kwesikwa ka a nara ya nke oma n'uzo obula, na Jesu Kristi biara n'awa ka o zoputa ndi njo, nke mu onwe m bu onyeisi ha. O bu n'ih 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 niile ga-ekwere na ya, bu ndi na-achio inweta ndu ebebe. Ka otito na nsopuru diri Chineke bu Eze nke mgbe niile, onye na-adighi anwu anwu, nke a naghi ahu anya, onye so ya bu Chineke, ruo mgbe ebighiebi. Amen.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 113:1-7. (Az.2)

Aziza: **Ngodzi diri aha nke Chineke bido ugbu a ruo mgbe ebighiebi.**

1. Aleluya! Too, umuodibo nke Chineke, too aha nke Onyenweanyi. Ngodzi diri aha

the Lord be blessed both now and for evermore!(R.)

2. From the rising of the sun to its setting praised be the name of the Lord! High above all nations is the Lord, above the heavens his glory. (R.)

3. Who is like the Lord, our God, who has risen on high to his throne yet stoops from the heights to look down, to look down upon heaven and earth? From the dust he lifts up the lowly, from the dunghheap; he raises the poor. (R.)

Alleluia, alleluia! Jn. 14:23

If anyone loves me he will keep my word, and my Father will love him, and we shall come to him. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (6:43-49)

Jesus said to his disciples: 'There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. For every tree can be told by its own fruit: people do not pick figs from thorns, nor gather grapes from brambles. A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man's words flow out of what fills his heart.

'Why do you call me, "Lord, Lord" and not do what I say?

'Everyone who comes to me and listens to my words and acts on them - I will show you what he is like. He is like the man who when he built his house dug, and dug deep, and laid the foundations on rock; when the river was in flood it bore down on that house but could not shake it, it was so well built. But the one who listens and does nothing is like the man who built his house on soil, with no foundations: as soon as the river bore down on it, it collapsed; and what a ruin that house became!'

The Gospel of the Lord.

Prayer Over The Offerings

Receive, we pray, O Lord, the offering of your people in honour of the passion of your holy Martyrs Saints Cornelius and Cyprian, and may the gifts that gave them courage under persecution make us, too, steadfast in all trials. Through Christ our Lord.

nke Chineke, bido ugbu a ruo mgbe ebighiebi. (Az.)

2. Bido n'owuwa anyanwu ruo n'odida ya, otito diri aha nke Oseburuwa! Onyenweanyi di elu karichaa uwa niile, otito ya karichakwa eluigwe niile. (Az.)

3. Onye dika Onyenweanyi bu Chineke anyi? Ocheeze ya di n'elu, mana o na-eledata anyia n'eluigwe na n'uwa. O natesi n'aja ebuli ndi ogbenye, o na-esikwa na ntụ ewelite ndi enweghi ka o di ha. (Az.)

Aléluya, aléluya! Jón. 14:23

Oburu na mmadu ahu m n'anya, o ga-edobe okwu m. Nna m ga-ahukwa ya n'anya. Anyi ga-abiakwute ya. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:43-49)

Jesu gwara ndi na-eso uzo ya si, "Osisi oma anaghi ami mkpuuru ojoo. Ozokwa, osisi ojoo anaghi ami mkpuuru oma. Maka na a-naamata osisi obula site na mkpuuru ya. N'ihina a naghị aghota udara n'osisi ogwu; a naghikwa aghota utu n'osisi uke. Ezigbo mmadu na-esite n'iheoma juputara ya obi na-eme iheoma, ma ajo mmadu, na-esite n'ihe ojoo juru ya ahu, na-eme ihe ojoo n'ihina site n'onu ka e ji ekwuputa ihe juru n'obi.

"Gini mere unu ji akpo m 'Dinwenu m Dinwenu m, ma unu anaghi eme ihe m gwara unu?

Onye obula nke na-abiakwute m, na-anu okwu m, ma na-emekwa ha, aga m ezi unu ihe onye ahu dika ya: O di ka otu nwoke wuru ulo, nke gwuru ala gwubaa ya n'ime, too ntoala ya n'elu nkume; ma mgbe idemmiri biara, mmiri ahu wukwasara ulo ahu ma o kwadalighi ya, n'ihina e wuru ya nke oma. Ma onye na-anu okwu m niile na-anaghi eme ha, dika nwoke wuru ulo n'elu uzuzu, na-atoghi ntoala, e mechaa mmiri iyi asokwasa ya; ozigbo, ulo ahu wee daa; odida ya di egwu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, anyi na-ario, O Onyenweanyi, onyinye ndi nke gi iji asopuru ahuhu nke Ndi Nso gi egburu egbu bu Konelius na Siprian di aso, ka onyinye ndi a nke gbara ha ume n'ime mkpagbu ha wetekwuaziri anyi nkwdosiike n'ime onwunwa niilega. Site na Kristi Onyenweanyi.

For Preface, see Usoro Emume Missa (2018 Edition) p. 105

Communion Antiphon

It is you who have stood by me in my trials; and I confer a kingdom on you, says the Lord, that you may eat and drink at my table in my kingdom.

Prayer After Communion

Through these mysteries which we have received, we humbly beseech you, O Lord, that, by the example of the Martyrs Saints Cornelius and Cyprian, we may be strengthened with the fortitude of your Spirit to bear witness to the truth of the Gospel. Through Christ our Lord.

Ukwe Oriri Nso

O bu unu bu ndi kwadorola n'akuku m n'oge onwunwa; a na m enye unu alaeze, Onyenweanyi na-ekwu, ka unu were soromrie, nua n'ochie nri n'alaeze m.

Ekpere A Natachaa Oriri Nso

Site n'iehomimi ndi aga anyi natarala, anyi ji umeala arijo gi, O Dinwenụ, ka, site n'ukpuru nke ndi e gburu maka gi bu Konelius na Siprian di aso, ka anyi nweta agbamume site n'ike nke Mụọ gi igba akaebe eziokwu nke Ozioma. Site na Kristi Onyenweanyi.

WEEK 24 IN ORDINARY TIME (A)
Sunday 17 September 2023 [Eke] (Green)

Office:
Week 4

Entry Antiphon

Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant and of your people Israel.

Collect

Look upon us, O God, Creator and ruler of all things, and, that we may feel the working of your mercy, grant that we may serve you with all our heart. Through our Lord.

First Reading

Areading from the book of Sirach (27:30-28:7)

Resentment and anger, these are foul things too, and both are found with the sinner. He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbour the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and

Ukwe Mbata

Onyenweanyi, nye ndi tukwasara obi na Gi udo, ka e kwenye n'okwu ndi amuma Gi. Nuru ekpere umuodibo na nke ndi nke Gi bu Izrel.

Ekpere Mmeghe

Chineke, Gi bu Onye Okike na Onye ndu ihe niile. Biko tugharia lee anyi anya, ka anyi nata mgbaghara Gi n'ime ndu anyi. Mee ka anyi were obi anyi niile na-efe Gi. Site na Dinwenụ anyi

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo Sirak (27:30-28:7)

Iwe na onuma bu aru; onye njo ga-enwe ha labuo. Onye na-abo obo, obo ga-adakwasi ya site n'aka Onyenweanyi, bu Onye na-enyocho njo niile. Gbaghara onyeozo mmehie o mehiere gi; I mee otu a, aga-agbagharagi mmehie gi oge i rioro aririo. Mmadu o ga-eburu onyeozo iwe n'obi, bia na-acho mgbaghara n'aka Chineke? O nweghi obi ebere n'ebe mmadu ibe ya no wee bia na-arjo ebere maka njo nke ya. O buru na ya onwe ya bu so mmadu nkiti na-ebu iwe n'obi, onye ga-agbaghara ya njo nke ya? Cheta isi njedebe nke

live by the commandments. Remember the commandments, and do not bear your neighbour ill-will; remember the covenant of the Most High, and overlook the offence.

The word of the Lord.

Responsorial Psalm: Ps. 102:1-4,9-12. (R.v.8)

Response: The Lord is compassion and love, slow to anger and rich in mercy.

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. (R.)

2. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R.)

3. His wrath will come to an end; he will not be angry forever. He does not treat us according to our sins nor repay us according to our faults. (R.)

4. For as the heavens are high above the earth so strong is his love for those who fear him. As far as the east is from the west so far does he remove our sins. (R.)

Second Reading

A reading from the letter of St. Paul to the Romans (14:7-9)

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life; it was so that he might be Lord both of the dead and of the living.

The word of the Lord.

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 Matthew (18:21-35)

Peter went up to Jesus and said, "Lord, how often must I forgive my brother if he wrongs me? As often as seven times?" Jesus answered, "Not seven, I tell you, but seventy seven times. "And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who

ndu gi, ma kwusi ikpo asi, cheta mmebi na onwu, kwusie ike n'idobe iwu. Cheta iwuga, ma ewekwarala mmadu iwe; cheta igbandu nke Onyekachaelu, leghara mmehie mmadu anya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103:1-4,9-12. (Az. 8)

Aziza: Oseburuwa di ebere na ihunaanya, o naghị ewe iwe ngwa ngwa, ihunaanya ya di ukwu.

1. Gozie Onyenweanyi, mkpuruobi m, gozie aha ya di nso, ihe niile di n'ime m! Gozie Onyenweanyi, mkpuruobi m, echezokwala obi ebere ya niile. (Az.)

2. Nke o ji gbaghara njo gi niile; nke o ji si n'olulu zoputa ndu gi, nke o ji were ihunaanya na obi ebere kpube gi okpueze. (Az.)

3. Iwe ya anaghi adi ebееbe, ikpo asi ya na-adi so nwa ntinti oge. O naghị emeso anyi. O naghị ata anyi ahuhu, dika amamikpe anyi na njo anyi si di. (Az.)

4. Dika eluigwe siri di elu n'ebe uwa di otu ahụ ka ihunaanya ya siri di ukwu n'ebe ndi na-aturu ya egwu no. O na-ewepu njo n'ebe anyi no karia otu owuwa anyanwu si di anya n'odida ya. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetaara n'akwukwozi Pol di aso degaara ndi Rom (14:7-9)

Onweghi onye n'ime anyi na-adi ndu maka onwe ya, o nweghikwa onye n'ime anyi na-anwu maka onwe ya. Anyi di ndu, anyi diiri Dinwenu, anyi nwuo onwu anyi nwuru Dinwenu. Ya bu, ma anyi di ndu ma anyi nwuru anwu, anyi bu nke Dinwenu. Ihe mere Kristi ji nwuo dikwa ndu ozo bu nke a: Ka O were buru Dinwenu nke ndi di ndu na nke ndi nwuru anwu.

Okwu nke Oseburuwa.

Aleluia, aleluia! Jon 13:34

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (18:21-35)

Pita biakwutere Jesu, juo ya si, "Onyenweanyi ugboro ole ka nwanne m ga-emejo m, m gbaghara ya? O bu ugboro asaa?" Jesu azaa ya si, "Agwaghi m gi na o bu sosog ugboro asaa, kama iri asaa uzo asaa.

Ya mere a ga-eji alaeze nke eluigwe tunyere otu onyeeze choro ka ya na umuodibo ya piazie akunuuba ya. Mgbe o

owed ten thousand talents; but he had no means of paying, so his master give orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. 'Give me time' he said 'and I will pay the whole sum.' And the servants master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out:, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. 'Pay what you owe me' he said. His fellow servant fell at his feet and implored him, saying, 'Give me time and I will pay you'. But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant. 'he said' I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart."

The Gospel of the Lord.

Prayer Over The Offerings

In your mercy and goodness, Lord, listen to our prayers and accept our gifts. We offer them to you to express our adoration; grant that they may bring us all to salvation. Through Christ our Lord.

Communion Antiphon

How gracious is your mercy, Lord! All men may find protection under the shadow of your wings.

Post-Communion

May the power of this Holy Communion, Lord, fill our minds and our bodies, so that we may be moved not by our own inclinations but by the grace of the sacrament within us. Through Christ our Lord.



malitere ntule ya, a kpotaara ya otu nwodibo nke ji ya puku talent iri. Ma ebe nwodibo ahu na-enweghi ike ikwughachi ugwo ahu, nna ya ukwu nyere iwu ka e ree ya na nwunye ya na umu ya na ihe niile o nwere, ka e wee kwughachi ugwo o ji. Nke a mere odibo ahu ji daa n'ala na-arjo ya si, 'Nnamukwu, biko nwec ndidi n'ebe m no, aga m akwughachi gi ihe niile!' N'ih iobi ebere o nwere n'ebe nwodibo ya no, nna ya ukwu hapuru ya, kagbukwaa ugwo niile o ji. Ma ka nwodibo ahu n'onwe ya pubara, o huru otu nwodibo ibe ya nke ji ya otu nari dinari, o togoro ya n'akpiri si ya, "Kwughachi m ugwo i ji m." Nke a mere nwodibo ibe ya ahu ji daa n'ala rio ya si, "Nweere m ndidi, aga m akwughachi gi ugwo gi." Ma o kweghi. Kama o gara tuba ya n'ulomkporo ruo mgbe o kwughachiri ya ugwo o ji ya. Mgbe ndi odibo ibe ya huru ihe merenu, o wutere ha nke ukwu. Ha wee gaa koro nna ha ukwu ihe niile ndi a. N'ih nke a nna ya ukwu kporo nwodibo ahu si ya, "Odibo obi ojoo! Agbaghaarala m gi ugwo niile i ji m, n'ihina i rioro m aririo. I cheghi na o kwesiri ka i meere nwodibo ibe gi ebere dika m siri mere gi? N'iwe, nna ya ukwu nyefere ya ndi nche ndi no n'ulomkporo ka ha taa ya ahuhu ruo mgbe o kwuchara ugwo niile o ji. Otu a ka Nna m nke bi n'eluigwe ga-esi meso onye obula n'ime unu ma o buru na unu esighi n'ala obi unu gbaghara umunne unu mmehie niile ha mehiere unu. Ozioma nke Oseburuwa

Ekpere Nhunye

Dinwenu, biko were ebere nuru ekpere anyi. Were obi oma nara aja ndi ezi na ulo Gi. Mee ka ihe onye o bula nyere, iji sopuru aha Gi, wetara anyi niile nzoputa. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi, ebere Gi di oke onu. Umụ mmadu na-agbata na nchedo nke Gi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, mee ka ahu na mkpuruobi anyi noro na nduzi onyinye nke eluigwe I nyere anyi; ka anyi ghara idi na-ebi n'usoro nke anu ahu; kama ka ike oriri nso nke a anyi natara, na-ebutere anyi uzo mgbe niile. Site na Kristi Onyenweanyi.

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

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the first letter of St Paul to Timothy (2:1-8)

My advice is that, first of all, there should be prayers offered for everyone - petitions, intercessions and thanksgiving - and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and - I am telling the truth and no lie - a teacher of the faith and the truth to the pagans.

In every place, then, I want the men to lift their hands up reverently in prayer, with no anger or argument.

The word of the Lord.

Responsorial Psalm: Ps.27:7-9. (R.v.6)

Response: **Blessed be the Lord for he has heard my cry.**

1. Hear the voice of my pleading as I call for help, as I lift up my hands in prayer to your holy place. (R.)
2. The Lord is my strength and my shield; in him my heart trusts. I was helped, my heart rejoices and I praise him with my song. (R.)
3. The Lord is the strength of his people, the stronghold where his anointed find salvation. Save your people; bless Israel your heritage. Be their shepherd and carry them for ever. (R.)

Alleluia, alleluia! Jn.3:16

God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (7:1-10)

When Jesus had come to the end of all he wanted the people to hear, he went into

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'akwukwọozị nke mbụ Pol di aso degaara Timoti (2:1-8)

Na mbụ ana m ariọ, ka ụnụ bulite ntiku ụnụ, ekpere niile, na aririọ niile ụnụ na-aririọ ndiozo, nye Chineke ekele n'ihị mmadụ niile. N'ekpekwanụ ekpere maka ndieze na ndi niile na-achi achi, ka anyi biri n'udo na idi nwayoo, buru ndi kwesiri nsopuru, na ndi na-adi ndu otu Chineke chorọ. Ime otu a di mma, o bukwā ihe na-atọ Chineke onye nzoputa anyi uto, onye chorọ ka mmadụ niile nweta nzoputa, bia mara eziokwu ahụ. N'ihina e nwere otu Chineke, otu onye ogbugbo n'etiti Chineke na mmadụ, onye ogbugbo ahụ bu Jesu Kristi. Onye nyere onwe ya ka o buru ihe mgbaputa nke mmadụ niile, O bukwā ihe akaebe nke a gbara mgbe oge ruru. N'ihị nke a ka Chineke ji hoputa m, ka m buru onye na-agbasa ozioma, na onye ozi (Ana m ekwu eziokwu, anaghi m ekwu okwu asi), na onye nkuzi nke ndi mba ozo n'okwukwe na eziokwu. Achoro m ka ndi nwoke na-edu n'ekpere n'ebe niile, na-achili aka ha di nso n'ekpere, n'enweghi iwe na esemokwu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 28:7-9(Az.6)

Aziza: **Ngozi diri Chineke, n'ihina O na-anu olu aririọ m.**

1. Nuru olu aririọ m na-ariri gi na akwa m na-eberē gi maka enyemaka, mgbe m nasara gi aka, n'ebe gi dikarisiri nso. (Az.)
2. Onyenweanyi bu ike m, na onye ogbugbo m, mkpuruobi m chekwubere na ya. O nyeere m aka; ahụ wee dikwa m mma ozo, eji m obi m niile ekele ya. (Az.)
3. Chineke bu ike ndi nke ya, Ya bu ebe mgbaba ndi O tere mmanu. Zoputa ndi nke gi Onyenweanyi, ndi i hotara. Buru onyendu ha, ma kuru ha n'aka, ebebe. (Az.)

Alaluya, alaluya! Jon 3:16

N'ihina Chineke huru uwa n'anya otu a, nke na o nyere so otu Nwa ya ka onye obula nke kwere na ya ghara ila n'iyi kama ka o nwee ndu ebebe. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:1-10)

Ka Jesu gwachara ndi mmadu okwu, O banyere na Kapanau. E nwere otu

Capernaum. A centurion there had a servant, a favourite of his, who was sick and near death. Having heard about Jesus he sent some Jewish elders to him to ask him to come and heal his servant. When they came to Jesus they pleaded earnestly with him. 'He deserves this of you' they said 'because he is friendly towards our people; in fact, he is the one who built the synagogue.' So Jesus went with them, and was not very far from the house when the centurion sent word to him by some friends: 'Sir,' he said 'do not put yourself to trouble; because I am not worthy to have you under my roof; and for this same reason I did not presume to come to you myself; but give the word and let my servant be cured. For I am under authority myself, and have soldiers under me; and I say to one man: Go, and he goes; to another: Come here, and he comes; to my servant: Do this, and he does it.' When Jesus heard these words he was astonished at him and, turning round, said to the crowd following him, 'I tell you, not even in Israel have I found faith like this.' And when the messengers got back to the house they found the servant in perfect health.

The Gospel of the Lord.

onye ochiagha onye nwere ohu nke o huru n'anya, ohu ahu riara oria nke mere o ji nodu n'onu onwu. Mgbe o nuru maka Jesu, o ziri ndi okenye nke ndi Juu, ka ha gakwuru Jesu rio ya ka o bia gwoo ohu ya. Mgbe ndi okenye nke ndi Juu biakwutere Jesu, ha riosiri ya ike si, "Ochiagha nke a kwesiri ka i meere ya ihe a o rioro gi, n'ihina o huru obodo anyi n'anya, o wukwaara anyi ulonzuko anyi." Jesu sooro ha ma mgbe Jesu biaruru nso n'ulo onye ochiagha ahu, o zipuru ndi enyi ya ka ha zute Jesu gwa ya si, "Dinweni m, enyela onwe gi nsogbu, n'ihina etosighi m ka i bata n'okpuru ulo m, ya bu echeghi m ibiakwute gi, ma kwuo naani okwu ka ahu di nwodibo m mma. N'ihina mu onwe m bu onye no n'okpuru ike ochichi, nwekwaa ndiagha no n'okpuru m. Ana m enye otu onye iwu si, 'Gaa, o gaba; gwa onye nke ozo si, Bia,' o bia, gwakwa ohu m, 'Mee nke a, o mee ya. Mgbe Jesu nuru nke a, o juru ya anya, o wee tugharia si igwe mmadu ndi naseo ya, 'Agwa m unu, ahubeghi m udi okwukwe di otu a, o buladi n'Izrel.' Ma mgbe ndi ochiagha ahu o zitere loghachiri n'ulo ya, ha choputara na ahu adila ohu ahu mma.

Ozioma nke Oseburuwa.

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

19 September [Afor] Tuesday of Ordinary Time - Week 24 (Green)

(For Entry Antiphon and Collect, see page 2)

First Reading

A reading from the first letter of St Paul to Timothy (3:1-13)

Here is a saying that you can rely on: To want to be a presiding elder is to want to do a noble work. That is why the president must have an impeccable character. He must not have been married more than once, and he must be temperate, discreet and courteous, hospitable and a good teacher; not a heavy drinker, nor hot-tempered, but kind and peaceable. He must not be a lover of money. He must be a man who manages his own family well and brings his children up to obey him and be well-behaved: how can any man who does not understand how to manage his own family have responsibility for the church of God? He should not be a new convert, in case pride might turn his head and then he might be condemned as the devil was condemned. It is also necessary that people outside the Church should

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (3:1-13)

Okwu a kwesiri ntukwasobi: O buru na onye obula na-achio ibanye n'onodu nke nnukwu ukochukwu, o bu oru kwesiri nsopuru ka o na-achio. Nnukwu ukochukwu obula ga-abu onye ndu ya n'enweghi ntupo obula, di nke otu nwaanyi, onye anya doro, onye uche ya zuru oke, onye di ebube n'anya, onye na-anabata ndi obia, na onye nwere ike ikuzi ihe nke oma. O gaghi abu onye na-anubiga mmanya oke, onye na-ana mmadu ihe ya n'ike, onye okwu na uka, na onye huru ego n'anya, kama o ga-abu onye di nwayoo, na-acho udo. O ga-aburiri onye na-achi ezinuuolo ya nkeoma, mee ka umu ya jiri nrubeisi na nsopuru nodu n'ebe niile. N'ihina o buru na mmadu amaghi otu o ga-esi achi ezinuuolo ya, kedu ka o ga-esi elekota nzuko Chineke anya nkeoma? O gaghi abu onye a toghatara ohuru, ka onodu ya ghara

speak well of him, so that he never gets a bad reputation and falls into the devil's trap.

In the same way, deacons must be respectable men whose word can be trusted, moderate in the amount of wine they drink and with no squalid greed for money. They must be conscientious believers in the mystery of the faith. They are to be examined first, and only admitted to serve as deacons if there is nothing against them. In the same way, the women must be respectable, not gossips but sober and quite reliable. Deacons must not have been married more than once, and must be men who manage their children and families well. Those of them who carry out their duties well as deacons will earn a high standing for themselves and be rewarded with great assurance in their work for the faith in Christ Jesus.

The word of the Lord.

Responsorial Psalm: Ps.100:1-3.5.6. (R.v.2)

Response: **I will walk with blameless heart.**

1. My song is of mercy and justice; I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? (R.)

2. I will walk with blameless heart within my house; I will not set before my eyes whatever is base. (R.)

3. The man who slanders his neighbour in secret I will bring to silence. The man of proud looks and haughty heart I will never endure. (R.)

4. I look to the faithful in the land that they may dwell with me. He who walks in the way of perfection shall be my friend. (R.)

Alleluia, alleluia! Lk. 7:16

A great prophet has appeared among us; God has visited his people. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (7:11-17)

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with her. When the Lord saw her he felt sorry for her. 'Do not cry' he said. Then he went up and put his hand on the bier and the bearers

ibu ya isi, nke ga-eme ka o daba n'omuma ikpe nke Ekwensu. Ozokwa, o ga-aburiri onye mmadu niile na-eche echiche oma maka ya, ka o ghara idaba n'onyia Ekwensu na n'ihe itaata.

Otu aka ahụ, ndi Dikin ga-ehi aka n'anya, ghara ibu ndi ireabuo, ndi na-anaghi anubiga mmara oke, na ndi na-ejighi anyaukwu na-acho oke uru. Ha ga-aburiri ndi weere ezi akonuche jide ihe omimi niile nke di n'okwukwe anyi. Ka e burukwa uzo nwalee ha, o buru na e nweghi ebubo obula, chie ha diki, maka igba odibo. N'otu aka ahụ, ndi nwaanyi ga-ehikwa aka n'anya, ha agaghi abu ndi na-agba asiri, kama anya ga-edo ha, kwesikwa ntukwasio bi n'ihe niile. Ka onye diki obula buru di otu nwaanyi, na-achi umu ya na ezinuulo ya nkeoma. N'ihina ndi obula ruru oru ha nkeoma dika ndi diki na-enwetara onwe ha ezigbo okwa, na nnukwu ntukwasio bi n'okwukwe ahụ nke di n'ime Jesu Kristi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 101:1-3.5.6. (Az.2)

Aziza: **Aga m agba mbo ka m bie ndu n'enweghi ntupo.**

1. Aga m abu abu maka nkwudosiike nke ihunaanya na ikpe nkwo moto gi, gi ka m ga-aburu ya, O Onyenweanyi. Aga m agba mbo ka m bie ndu n'enweghi ntupo, olee mgbe i ga-abiakwute m?(Az.)

2. Aga m agba mbo ka m bie ndu n'enweghi ntupo, Aga m eji obi di ocha biri n'ulo m. (Az.)

3. Onye obula ji mmadu ibe ya agba asiri, aga m egbu ya. Agaghi m edi agwa ndi mpako na ndi nganga ma oji. (Az.)

4. Aga m egosi ndi niile kwesiri ntukwasio bi n'ala ahụ afoma, mu na ha ga-ebi. (Az.)

Aleluya, aleluya! Luk. 7:16

Nukwu onye amuma ebilitela n'etiti anyi. Chineke abiala ifeta ndi nke ya. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:11-17)

Jesu gara n'otu obodo a na-akpo Nain; ndi na-eso uzo ya na igwe mmadu sokwa ya. Ma ka o na-abiaru n'onuuzo ama nke obodo ahụ, e nwere otu nwoké nwurulari nke a na-ebupu, otu nwa nke nne ya muru; nne ya ahụ bu nwaanyi ajadu, oke igwe mmadu si n'obodo ahụ sonyekwara nwaanyi ahụ. Mgbe Onyenweanyi huru ya, O meere ya ebere wee si ya, 'Ebela akwa.' Ya biaruo nso, metu igbe ozu ahụ aka, ndi bu ozu ahụ wee guzo; Jesu wee si,

stood still, and he said, 'Young man, I tell you to get up.' And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people.' And this opinion of him spread throughout Judaea and all over the country-side.
The Gospel of the Lord.

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

"Nwaakorobia! Ana m asi gi 'Bilie!" Nwaakorobia ahụ nwurū anwū nolitere, ma bidokwa ikwu okwu; Jesu kpọrọ ya nye nne ya. Ujọ jidere ha niile; nke mere ha ji too Chineke na-asi, "Nnukwu onye amuma ebilitela n'etiti anyi!" Ozo, "Chineke abjala ileta ndi nke ya!" Akuko a gbasara Jesu gazuru n'ala Judia na obodo niile gbara ya gburugburu. Ozioma nke Oseburuwa.

20 September [Nkwo] Wednesday of Week 25 (Red)

St Andrew Kim Taegon & Companions, Martyrs (Memorial)

Christianity came to Korea during the Japanese invasion in 1592 when some Koreans were baptized, probably by Christian Japanese soldiers. Evangelization was difficult because Korea refused all contact with the outside. Christian literature was smuggled in, however, from Jesuits in China which led educated Korean Christians to study and to secretly gather in their homes.



The Korean Church was unique at its beginning having no priest, and entirely founded by laypeople who withstood wave after wave of fierce persecution. In 1794 the first priest to visit Korea, a Chinese, found a community of 4,000 Catholics who had never seen a priest. He was executed in 1801. Two more Chinese priests, sent at the request of the Korean Church, had a similarly brief ministry.

St Andrew was the first native Korean priest. Born in Seoul to Ignatius Kim, a convert who died a martyr, Andrew shortly after his baptism at the age of 15, travelled 1300 miles to enter the seminary in South China where he got ordained. Entering Korea in 1845, he was arrested a year after, tortured and beheaded along with his lay associate, St. Paul Chong Hasang. His death and other 113 martyrs who gave up their lives for the faith between 1839 and 1867 became the leaven that led to splendid flowering of the Church in Korea.

Andrew Kim Taegon and his companions were beatified in 1925. Pope John Paul II canonized them in 1984.

Entry Antiphon

The blood of the holy Martyrs was poured out for Christ upon the earth; therefore they have gained everlasting rewards.

Collect

O God, who have been pleased to increase your adopted children in all the world, and who made the blood of the Martyrs Saint Andrew Kim Tae-gon and his companions a most fruitful seed of Christians, grant that we may be defended by their help and profit always from their example. Through our Lord.

First Reading

A reading from the first letter of St. Paul to Timothy (3:14-16)

At the moment of writing to you, I am hoping that I may be with you soon; but in case I should be delayed, I wanted

Ukwe Mbata

Akwafuru obara ndi Nso e gburu egbu maka ihi Kristi n'eluwa; n'ihi ya, ha nwetara ugwo ga di ebighiebi.

Ekpere Mmeghe

O Chineke, onye o soro ibawanye ndi aga-agunye n'umu ya n'uwa niile, bu onye mere ka obara Anduru Kim Tego na ndi otu ya a kwafuru buru mkpuruosisi ga-amita otutu ndi otu Kristi, mee ka a na-echekwaba anyi site n'enyemaka ha, ka anyi na-erite uru mgbe niile sitere n'ezi ukpuru ha. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (3:14-16)

Enwere m nchekwube na-aga m abia engwangwa ileta gi, ma ana m edere gi akwukwo ndumodu nke a ka o ga-abu, o bu na

you to know how people ought to behave in God's family - that is, in the Church of the living God, which upholds the truth and keeps it safe. Without any doubt, the mystery of our religion is very deep indeed: He was made visible in the flesh, attested by the Spirit, seen by angels, proclaimed to the pagans, believed in by the world, taken up in glory.
The word of the Lord.

Responsorial Psalm: Ps. 110:1-6 (R.v.2)

Response: **Great are the works of the Lord.**

1. Alleluia! I will thank the Lord with all my heart in the meeting of the just and their assembly. Great are the works of the Lord; to be pondered by all who love them. (R.)
2. Majestic and glorious his work, his justice stands firm for ever. He makes us remember his wonders. The Lord is compassion and love. (R.)
3. He gives food to those who fear him; keeps his covenant ever in mind. He has shown his might to his people by giving them the lands of the nations. (R.)

Alleluia, alleluia!

Happy is the blessed Virgin Mary who bore the palm of martyrdom beneath the cross of the Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (7:31-35)

Jesus said to the people: "What description, then, can I find for the men of this generation? What are they like? They are like children shouting to one another while they sit in the market place: "We played the pipes for you, and you wouldn't dance; we sang dirges, and you wouldn't cry."

"For John the Baptist comes, not eating bread, not drinking wine, and you say, "He is possessed." The Son of Man comes, eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet Wisdom has been proved right by all her children."

The Gospel of the Lord.

Prayer Over The Offerings

Look with favour, almighty God, on the offerings of your people and, through the intercession of the blessed Martyrs, grant that

m nọọ ọdụ ibia i ga-ama otu mmadu kwesiri isi mee omume n'ezinulo nke Chineke bu nzuko nke Chineke di ndu, burukwa ide na ntoala nke eziokwu. N'ikwu eziokwu, ihe anyi na-ekwuputa bu nnukwu iheomimi di n'okpukpe anyi. Chineke mere ka onye ahu puta ihe n'anụ ahu, O guru ya n'onye eziomume n'ime mmuo, O mere ka ndi mmuoma hu ya anya, e kwusara ya na mba niile, Onye uwa niile kwere na ya, e buliri ya elu n'otito. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 111:1-6. (Az.2)

Aziza: **Oru Onyenweanyi niile di itunaanya.**

1. Alleluia! Eji m obi m niile enye Onyenweanyi ekele, n'ogbako ndi eziomume. Oru Onyenweanyi niile di itunaanya, ndi niile o na-amasi kwesiri ilekwaso ya anya. (Az.)
2. Oru niile o na-arụ juputara n'otito na ebube, eziomume ya enweghi ike igbanwe agbanwe. O na-ekwe ka anyi na-echeta oru ebube ya. Onyenweanyi di ebere di obioma. (Az.)
3. O na-enye ndi na-aturu ya egwu nri; o naghị echezo ogbugbandu ya. O na-echetara ndi nke ya ike o na-akpa site n'inye ha oke mba ndiozo. (Az.)

Alleluia, alleluia!

Ngozi diiri gi Vegin Maria di aso onye kpa omu ndi niile e gburu maka Chineke n'okpuru Obe nke Onyenweanyi. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:31-35)

Jesu gwara ndi mmadu ahu si: "Gini ka m ga-eji tunyere ogbo a, olee ihe ha di ka ya? Ha dika umuntakiri no n'ime ahia, na-akpo ibe ha oku si, 'Anyi gbuuru unu oja, ma unu agbaghi egwu; anyi tikuru unu mkpu akwa, ma unu ebeghi akwa. N'hina Jon onye na-eme mmirichukwu biara n'erighi ihe ndi ozo na-eri na aughikwa mmanya, unu wee si, "O nwere mmuo ojoo! Nwa nke mmadu ahu abiakwala, na-eri ihe oriri, na-anukwa ihe onunu, unu wee si, "Leenu, onye oke afo na onye anunuma; enyi ndi onautu na ndi omenjo! Ma amamihe ziri ezi di n'ebe umu ya no."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Were mmasi lekwaso anya, Chineke ji ike niile, n'onyinye nke ndi nke gi, ma site n'ariri Ndi Nso egburu maka gi, mee ka

we ourselves may become a sacrifice acceptable to you for the salvation of all the world. Through Christ our Lord.

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

Communion Antiphon

Everyone who acknowledges me before others I will acknowledge before my heavenly Father, says the Lord.

Prayer After Communion

Nourished with the food of the valiant as we celebrate the blessed Martyrs, we humbly ask you, O Lord, that, clinging faithfully to Christ, we may labour in the Church for the salvation of all. Through Christ our Lord.

ndụ anyị onwe anyị buru aja ga-amasi gi inara maka nzoputa nke uwa niile. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye obula ga-ekwuputa m n'ihu ndi mmadu, a ga m ekwuputakwa ya n'ihu Nna m no n'eluigwe.

Ekpere Anatachaa Oriri Nso

Ka ejirila nri ndi dikeogu zuo anyi ka anyi na-eme mmemme nke Ndi Nso kwafuru obara ha, anyi ji umeala ario gi, O Dinwenu, ka, o ga-abu anyi rapadosie ike na Kristi, anyi ewere na-adolisie ike n'ime Nzuko maka nzoputa mmadu niile. Site na Kristi Onyenweanyi.

21 September [Eke] Thursday of Ordinary Time - Week 24 (Red)

St Matthew, Apostle & Evangelist (Feast)

Matthew was the son of Alphaeus who lived at Capernaum on Lake Genesareth. His original name, Levi, in Hebrew signifies "adhesion" while his new name in Christ, Matthew, means "gift of God". He was a publican, that those who collected taxes in Palestine for Rome. Publicans were not allowed to trade, eat, or even pray with other Jews. They numbered among the oppressors of God's chosen people, Israel, and hence were typically sinners, following the standard of the Pharisees. This accounted for the surprise shone by Jesus' contemporaries to see him a guest in this traitor's house. Jesus took the opportunity to explain his mission to call sinners, and not the just.



St. Matthew is known to us principally as an Evangelist. His Gospel was written in Aramaic, the language that our Lord Himself spoke, written to convince his Jewish readers that their anticipated Messiah had come in the person of Jesus the Son of David. According to tradition, he preached among the Jews for 15 years, and then in Egypt, Ethiopia and Middle East. While some legends say he died a peaceful death in his nineties, others say he died a martyr's death.

Entry Antiphon

Go and make disciples of all nations, baptising them and teaching them to observe all that I have commanded you, says the Lord.

Collect

O God, who with untold mercy were pleased to choose as an apostle Saint Matthew, the tax collector, grant that, sustained by his example and intercession, we may merit to hold firm in following you. Through our Lord.

First Reading

A reading from the letter of St Paul to the Ephesians (4:1-7.11-13)

I, the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness,

Ukwe Mbata

Gawanu ka unu mee mba niile ndi na-eso uzo m, tinyenu ha mmirichukwu ma kuzierenu ha ka ha dowe ihe niile mu maara unu n'iwu idobe, Onyenweanyi na-ekwu.

Ekpere Mmeghe

O Chineke, onye o masiri iji ebere onu apughi ikowatacha kporo Matiu di aso, onyeonatu, ka onye apostul, mee ka, o buru na eziukpuru na aririo ya na-agba anyi ume, anyi ekwesie ekwesie ikwuru chim n'iso gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozi Pol di aso degaara ndi Efesus (4:1-7.11-13)

Mu onwe m bu onye mkporo nke Dinwenu, na-ario unu, ka unu bie ndu kwesiri okpukpo nke a kporo unu. Werekwanu idi umeala

gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all.

Each one of us, however, has been given his own share of grace, given as Christ allotted it. And to some, his gift was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers; so that the saints together make a unity in the work of service, building up the body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect Man, fully mature with the fullness of Christ himself.

The word of the Lord.

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

Response: **Their word 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 extends through all the earth, their words to the utmost bounds of the world. (R.)

Alleluia, alleluia!

We 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 Matthew (9:9-13)

As Jesus was walking on he saw a man named Matthew sitting by the customs house, and he said to him, 'Follow me.' And he got up and followed him.

While he was at dinner in the house it happened that a number of tax collectors and sinners came to sit at the table with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your master eat with tax collectors and sinners?' When he heard this he replied, 'It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: What I want is mercy, not sacrifice. And indeed I did not come to call the virtuous, but sinners.'

niile, idi nwayo na ndidi na-anaranu ibe unu n'ihunaanya. Nwekwaanu obi inu oku iji kwado idiko n'otu nke Mmuo Nso na-enye na njikota nke udo. E nwere otu ahụ, otu Mmuo, dika e siri kpoo unu n'otu nchekwube nke diiri okpukpo a kporo unu. Otu Dinwenu di, otu okwukwe na otu mmirichukwu, otu Chineke na Nna nke anyi niile, onye kacha ihe niile, onye ihe niile sitere na ya na onye nokwa n'ime ihe niile. Ma e nyere onye obula amara dika oke onyinye nke Kristi si di. Onyinye ya bu na ufodu ga-abu umuazu, ufodu ndi amuma, ufodu ndi nkwsa ozioma, ufodu ndi ukochukwu na ndi nkuzi. Nke a bu maka ikwadobe ndi nso maka oru nke ije ozi, iji rulite ahụ nke Kristi, ruo mgbe anyi niile ga-eru idinootu nke okwukwe na imazu onye Nwa Chineke bu, wee toputa mmadu zuru oke n'ime Kristi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 19:2-5. (R.v.5)

Aziza: **Olu ha na-agazu uwa niile.**

1. Eluigwe na-ekwuputa ebube Chineke, ihe 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. (Az.)

Aleluya, aleluya!

Anyị etoo gi, O Chineke, na-ekwuputa na I bu Onyenweanyi. Ndi otu ndi ozi gi di ebube na-eto gi, O Onyenweanyi. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (9:9-13)

Ka Jesu hapuru ebe ahụ, o huru otu nwoke a na-akpo Matiu, ka o no n'uloutu. Jesu siri ya, "Sobe m!" O wee bilie sobeya.

Ka Jesu no n'oriri n'ulo Matiu, otutu ndi onautu na ndi omenjo biara soro ya na ndi na-eso uzo ya nodu na-eri nri. Mgbe ndi Farisii huru nke a, ha juru ndi na-eso uzo ya si: "Gini mere onye nkuzi unu ji eso ndi onautu na ndi omenjo eri nri? Mgbe Jesu nuru nke a, O kwuru si, "O bughị ndi ahụ di ike na-achọ dibia, kama o bu ndi ahụ adighi. Gaanụ choputa ihe nke a putara, ihe na-amasi m bu ebere, o bughị aja. N'ihina abiaghi m ikpo ndi eziomume kama ndi omenjo."

The Gospel of the Lord.

Prayer Over The Offerings

As we celebrate anew the memory of Saint Matthew, we bring you sacrifices and prayers, O Lord, humbly imploring you to look kindly on your Church, whose faith you have nourished by the preaching of the apostles. Through Christ our Lord.

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

Communion Antiphon

I did not come to call the just but sinners, says the Lord.

Prayer After Communion

Sharing in that saving joy, O Lord, with which Saint Matthew welcomed the Saviour as a guest in his home, we pray: grant that we may always be renewed by the food we receive from Christ, who came to call not the just, but sinners to salvation. Who lives and reigns.

Oziomanke Oseburuwa.

Ekpere Nhunye

Ka anyi na-emenwo ncheta nke Matiu di aso, anyi ebute gi aja na ekperega, O Dinwenụ, were umeala ariọ gi ka i were obioma lekwasị Nzuko gi anya, nke i zuliterela n'okwukwe site na nkwasozi nke ndi Apostul. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Abiaghi m ka m kpoo ndi eziomume, kama ndi mmehie, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka anyi ketara oke n'onu nzoputa ahu, O Dinwenụ, nke Matiu di aso jiri nabata Onye Nzoputa ka obia n'ulo ya, anyi na-ario: mee ka anyi na-enweta mgbanwo mgbe niile site na nri anyi na-anata n'aka Kristi, onye biara ikpo obughi ndi eziomume, kama ndi njo maka nzoputa. Gi onye di ndu na-achi.

22 September [Orie] Friday of Ordinary Time - Week 24 (Green)

(For Entry Antiphon and Collect, see page 21)

First Reading

A reading from the first letter of St Paul to Timothy (6:2-12)

This is what you are to teach them to believe and persuade them to do. Anyone who teaches anything different, and does not keep to the sound teaching which is that of our Lord Jesus Christ, the doctrine which is in accordance with true religion, is simply ignorant and must be full of self-conceit - with a craze for questioning everything and arguing about words. All that can come of this is jealousy, contention, abuse and wicked mistrust of one another; and unending disputes by people who are neither rational nor informed and imagine that religion is a way of making a profit. Religion, of course, does bring large profits, but only to those who are content with what they have. We brought nothing into the world, and we can take nothing out of it; but as long as we have food and clothing, let us be content with that. People who long to be rich are a prey to temptation; they get trapped into all sorts of foolish and dangerous ambitions which eventually plunge them into ruin and destruction. 'The love of money is the root of all evils' and there are some who, pursuing it, have wandered away from the faith, and so given

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara Timoti (6:2-12)

Jisie ike na-akuzi ihe ndi a, na-adukwa ndi mmadu odu banyere ha. Onye obula nke na-akuzi nkuzi di iche nke na-adabanyeghi n'ezikwu ahu, nke Onyenweanyi Jesu Kristi kuziri na nke na-adabanyeghi n'okpukpe isopuru Chineke di na ya, mpako ya afuliela ya elu, o nweghi ihe o maara. Ihe na-aria onye di otu a bu aguu iju oke ajuju na iru uka, na isiagugo efu n'okwu, nke na-eweta ekworo, esemokwu, nkwalu, na ajo inyo mmadu nnyo abuo. Ha na-ano n'iru uka otutu mgbe. Ma iru uka ha bu nke ndi uche ha gbagoro agbago, ndi ezikwu obula na-anoghi n'onu. Ha na-eche na okpukpe bu uzo e si enweta akunuuba. N'ezikwu, otutu uru di n'okpukpe Chukwu, ma o buru na ihe mmadu nwere eju ya afo. Anyi gbara aka bia n'uwa, anyi ga-agbakwa aka laa. O buru na anyi nwere ihe oriri na uwe, ka anyi nwee afo ojuju. Ndi na-acho ka ha buru ogaranya na-adaba n'ime onwunwa, ima n'onya, n'ochicho na-enweghi isi nke na-emeru mmadu, nke na-edubakwa mmadu na mbibi na ila n'iyi. Ihu ego n'anya bu isi ihe ojoo niile. Ufodu esitela n'icho ego dapu n'okwukwe ha. Ha ewerela oke nchegbu na

their souls any number of fatal wounds.

But, as a man dedicated to God, you must avoid all that. You must aim to be saintly and religious, filled with faith and love, patient and gentle. Fight the good fight of the faith and win for yourself the eternal life to which you were called when you made your profession and spoke up for truth in front of many witnesses. The word of the Lord.

Responsorial Psalm: Ps.48:6-10.17-20. (R.Mt.5:3)

Response: How happy are the poor in spirit; theirs is the kingdom of heaven.

1. Why should I fear in evil days the malice of the foes who surround me, men who trust in their wealth, and boast of the vastness of their riches? (R.)

2. For no man can buy his own ransom, or pay a price to God for his life. The ransom of his soul is beyond him. He cannot buy life without end, nor avoid coming to the grave. (R.)

3. Then do not fear when a man grows rich, when the glory of his house increase. He takes nothing with him when he dies, his glory does not follow him below. (R.)

4. Though he flattered himself while he lived: 'Men will praise me for doing well for myself,' yet he will go to join his fathers, who will never see the light anymore. (R.)

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!

Gospel

A reading from the holy Gospel according to Luke (8:1-3)

Jesus made his way through towns and villages preaching, and proclaiming the Good News of the kingdom of God. With him went the Twelve, as well as certain women who had been cured of evil spirits and ailments: Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza, Susanna, and several others who provided for them out of their own resources. The Gospel of the Lord.

oke iru uju dūwaa obi ha. Ma gi onwe gi, onye nke Chineke, gbanari ihe ndi a, kama na-agbaso eziomume, ibi ndu yiri onye nke Chineke, okwukwe, ihunaanya, ntachiobi, na idi nwayoo. Lusie ugu nke okwukwe ahu ike, jide ndu ebighiebi aka, nke Chineke kporo gi ka i nata n'oge ahu i kwuputara ezi okwukwe gi n'ihu otutu ndi akaebe. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 49:5-8.16-19. (Az.Mat.5:3)

Aziza: Ngozina-adirindi dara ogbenyen'ime mmuo, n'ihina alaeze eluigwebunkeha.

1. Gini mere m ga-eji tuo egwu n'oge nsogbu? Mgbe omume ojoo nke ndi ro gbara m gburugburu, ndi tukwasara obi han' akunubahana-anyaisi. (Az.)

2. Ma onweghi onye nwere ike igbaputa onwe ya mabu jiri ego kwuo Chineke ugu ndu ya. N'ihu gwondummadu di oke onuahia, okariri ya ikwu. (Az.)

3. Yabu egwu atula gi mgbe akunubamadu na-abawanye, mgbe otito nke ulo ya na-abawanye. N'ihina oge o nwuru o gaghi eji ihe obula laa n'ala mmuo, akunuba ya agaghi esokwayawela. (Az.)

4. O mere ka mkpurubi ya nwee nnukwu anuri oge odindu, o wee kwuosi, "Leta onwe gi anya kandi mmadu wee toogi." N'ikpeazu o ga-anwusoro ndi nanna ya, ha budi na-agaghi ahukwa ihe ozo. (Az.)

Alaluya, alaluya! Mat. 11:25

Anameke legi Nna Dinwenunke eluigwenauwa, n'ihina I kpugheere umuntakiri ihe ndi a i zonahurundiamamihenandi okemmuta. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (8:1-3)

Jesu gaghariri n'obodo ukwu na onumara di ichiche, na-ekwusa ozioma nke alaeze Chineke. Mmadu iri na abuo ndi na-eso uzo ya sokwa ya, na umunwaanyi ufodu ndi a chupuru mmuo ojoo n'ime ha, na ndi O gworo nri nri ha sokwa ya. Meri nke a kporo Magdalini, onye mmuo ojoo asaa si n'ime ya puo, na Joana, nwunye Chuza, onye nalekota ihe di n'ulo Herod, na Susana, na otutu umunwaanyi ndi ozo, ndi sitere n'ihe ha nwere nanyere Jesu na ndi na-eso uzo ya aka.

Ozioma nke Oseburuwa.

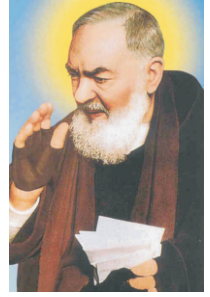
(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 23)

St Pius of Pietrelcina, Priest (Memorial)

Padre Pio as he is popularly known was born to a southern Italian farmer in 1887 at Pietrelcina as Francesco Forgione. At age 15 he entered the noviciate of the Capuchin Friars, and fully joined the order at age 19. He suffered several health problems, and at one point, his family thought he had tuberculosis.

Padre Pio was ordained at age 22 in 1910. In 1918 while praying before a cross, he received the stigmata, the first priest ever to be so blessed. He would hear confessions by the hour and was able to read the consciences of those who held back. He was reportedly able to bilocate, levitate, and heal by touch. For fifty years at the monastery of San Giovanni Rotondo, he was devoted to the Eucharist and prayer and was a much sought after spiritual advisor, confessor, and intercessor. He founded the House for the Relief of Suffering in 1956, a hospital that serves over 60,000 patients a year.

Padre Pio died in 1968 of natural causes. He was beatified in 1999 and canonized in 2002 by Pope John Paul II



Entry Antiphon

Your priests, O Lord, shall be clothed with justice, your holy ones shall ring out their joy.

Opening Prayer

Almighty ever-living God, who, by a singular grace, gave the Priest Saint Pius a share in the Cross of your Son and by means of his ministry, renewed the wonders of your mercy, grant that, through his intercession, we may be united constantly to the sufferings of Christ, and so brought happily to the glory of the resurrection. Through our Lord.

First Reading

A reading from the first letter of St Paul to Timothy (6:13-16)

Before God the source of all life and before Jesus Christ, who spoke up as a witness for the truth in front of Pontius Pilate, I put to you the duty of doing all that you have been told, with no faults or failures, until the appearing of our Lord Jesus Christ, who at the due time will be revealed by God, the blessed and only Ruler of all, who alone is immortal, whose home is in inaccessible light, whom no man has seen and no man is able to see: to him be honour and everlasting power. Amen. The word of the Lord.

Ukwe Mbata

Ndi ukochukwu gi, O Onyenweanyi, a ga-eyibe ha ikpemkwumoto, ndi nso gi ga-etiku ngori ha.

Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, onye sitere n'amara puru iche kenye Ukochukwu Paos di Nso oke n'ime Obe nke Nwa ya, ma site n'oru ukochukwu ya mee ka ebube ebere yaga dikwa oheru, mee ka site n'aririo ya, ka anyi jikota onu mgbe dum n'ahulu nke Kristi, ewere onu kpobata anyi n'otito nke mbilitenonwu. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwozi mbu Pol di aso degaara Timoti (6:13-16)

N'ihu Chineke onye na-enye ihe niile ndu na n'ihu Jesu Kristi, onye gbara akaebe banyere ezi nkwputa ahu n'ihu Pontus Paillet. Ana m'enyi gi iwu ka i dobe ihe ahu e nyere n'iwu! Ekwela ka o gbaa mpe! Enwekwala ntupo obula, ruo ubochi Onyenweanyi Jesu Kristi ga-aputa ihe. Nke a ga-emezu mgbe oge zuru site n'ike Chineke, Onye naani ya di ngozi, Onye naani ya na-achi uwa niile, Eze nke ndieze, Dinwenu nke ndi nwe mmadu. Onye naani ya bu anwuanwu. Onye bi n'ime ihe nke mmadu na-apughi ibiaru nso. Onye anyi mmadu ahubeghi, mobu nwee ike ihu. Ka nsopuru na ochichi ebighiebi diri ya. Amen. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 99: (R.v.2)

Response: Come before the Lord, singing for joy.

1. Cry out with joy to the Lord, all the earth. Serve the Lord with gladness. Come before him, singing for joy. (R.)
2. Know that he, the Lord, is God. He made us, we belong to him, we are his people, the sheep of his flock. (R.)
3. Go within his gates, giving thanks. Enter his courts with songs of praise. Give thanks to him and bless his name. (R.)
4. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. (R.)

Alleluia, alleluia! Lk. 8:15

Blessed are those who, with a noble and generous heart, take the word of God to themselves and yield a harvest through their perseverance. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (8:4-15)

With a large crowd gathering and people from every town finding their way to him, Jesus used this parable:

‘A sower went out to sow his seed. As he sowed, some fell on the edge of the path and was trampled on; and the birds of the air ate it up. Some seed fell on rock, and when it came up it withered away, having no moisture. Some seed fell amongst thorns and the thorns grew with it and choked it. And some seed fell into rich soil and grew and produced its crop a hundredfold.’ Saying this he cried, ‘Listen, anyone who has ears to hear!’

His disciples asked him what this parable might mean, and he said, ‘The mysteries of the kingdom of God are revealed to you; for the rest there are only parables, so that they may see but not perceive, listen but not understand.’

‘This, then, is what the parable means: the seed is the word of God. Those on the edge of the path are people who have heard it, and then the devil comes and carries away the word from their hearts in case they should believe and be saved. Those on the rock are people who, when they first hear it, welcome the word with joy. But these have no root; they believe for a while, and in time of trial they give up. As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and

Abụoma na Aziza: Abụ. 100 (Az. A.2)

Aziza: Werenu iti mkpu oñu bia n'ihu Onyenweanyi.

1. Uwa niile tjerenu Onyenweanyi mkpu oñu, werenu iti mkpu oñu bia n'ihu ya. (Az.)
2. Maranu na Onyenweanyi bu Chineke, ya kere anyi, O bukwu ya nwe anyi, anyi bu ndi nke ya, anyi bukwu igwe aturu ya. (Az.)
3. Werenu ekele baa n'onuuzo ama ya niile, werenu otito baa n'ogige ya niile; keleenu ya, goziekwana aha ya. (Az.)
4. N'ihina Onyenweanyi di mma, ihunaanya ya na-adi ebeebe, ntukwasio bi ya na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

Alaluya, alaluya! Luk. 8:15

Ngozi diiri ndi weere ntukwasio bi na nobi di sara sara nabata okwu Chineke, werekwa ndidi miputa mkpuru. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (8:4-15)

Mgbe igwe mmadu siri n'obodo di Micheiche biakwute Jesu, O jiri ukabuilu gwa ha okwu si, “Ogha mkpuru puru ka o ghaa mkpuru n'ubi ya; mgbe o na-aga, ufodu dara n'okporo uzo, ndi mmadu wee zoo ha ukwu, umunnunu atuturia ha. Ufodu dara n'ala okwute, ma mgbe ha na-eto, ha kponwuru n'ihina ha enwetaghị mmiri. Ufodu dara n'etiti ogwu, ogwu esoro ha puo, kpagbue ha. Ma ufodu dara n'ala di mma, toputa, mia mkpuru nari mmaji.” Ka o kwuchara nke a, O siri “Onye niwere nti inu ihe, ya nuru.”

Mgbe ndi na-eso uzo ya juru ya ihe ukabuilu a putara, O zara ha si, “O bu unu ka e nyere amara ihe omimi nke alaeze Chineke ma a na-aga ndi ozo okwu site n'ukabuilu, ka o wee buru na ha ga-ahu, ghara ighota, na ha ga-anu ghara ighota. Ugbo a ihe ukabuilu ahu putara bu nke a: mkpuru ahu a ghara bu okwu Chineke. Mkpuru ndi dara n'okporo uzo bu ndi nuru okwu ahu. Ka e mechara ekwensu biara wepu ya n'obi ha, ka ha ghara ikwere ma nwetakwa nzoputa. Mkpuru ndi dara n'ala okwute bu ndi nuru okwu ahu, were oñu nara ya, ma n'ihina okwu ahu agbaghi mgborogwu n'ime ha, ha kwenyere nwa oge, ma mgbe onwunwa biara, ha adapu. Mkpuru ndi dara n'etiti ogwu, bu ndi nuru okwu Chineke, ma mgbe ha na-aga n'uzo nchegbu

pleasures of life and do not reach maturity. As for the part in the rich soil, this is people with a noble and generous heart who have heard the word and take it to themselves and yield a harvest through their perseverance.’
The Gospel of the Lord.

Prayer Over The Offerings

Receive, O Lord, we pray, the offerings placed on your altar in commemoration of blessed Pius, so that as you brought him glory you may, through these sacred mysteries, grant to us your pardon. Through Christ our Lord.

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

Communion Antiphon

Blessed is the servant whom the Lord finds watching when he comes. Amen I say to you, he will put that servant in charge of all his property.

Prayer After Communion

May partaking at the heavenly table, Almighty God, confirm and increase strength from on high in all who celebrate the feast day of blessed Pius, that we may preserve in integrity the gift of faith and walk in the path of salvation you trace for us. Through Christ our Lord.

na akụ, na ihe uto nke ndu a kpagburu ha; ha amitaghi mkpuru. Ma maka mkpuru dara n'ala di mma, ha bu ndi nuru okwu Chineke, were ikwesi ntukwasijobi na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Onyenweanyi, anyi na-ario, onyinye ndi e dosara n'ekwuaja gi na ncheta nke Paios di aso, ka dika i siri wetara ya otito, ka i sikwa n'ihe omimi ndi a di aso wetara anyi ebere gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ngozi na-adiri odibo ahụ nke Onyenweanyi hụrụ na o nọ na nche oge o biara; a gwa m unu n'ezie, o ga-eme ya onye nlekota akụ na uba ya niile.

Ekpere A Natachaa Oriri Nso

Ka nketa oke n'ochenri nke eluigwe, Chineke ji ike niile, guzosie ike ma bawanyekwa ike si n'elu n'ime ndi niile na-eme mmemme oriri Paios di aso, ka anyi were chekwawa n'ozuzuoke onyinye nke okwukwe, were na-aga n'uzo nke nzoputa i na-atuziri anyi. Site na Kristi Onyenweanyi.

WEEK 25 IN ORDINARY TIME (A)
Sunday 24 September 2023 [Nkwo] (Green)

Office:
Week 1

Entry Antiphon

Iam the salvation of the people, says the Lord. Should they cry to me in my distress, I will hear them, and I will be their Lord forever.

Collect

O God, who founded all the commands of your sacred law upon love of you and of our neighbour, grant that, by keeping your precepts, we may merit to attain eternal life. Through our Lord.

Ukwe Mbata

Onyenweanyi kwuru si: “Abu m Onye Nzoputa nke mmadu. Na nsogbu ha niile, ha bekwo M, aga M anu olu ha. Aga M abu Dinwenu ha mgbe niile.

Ekpere Mmeghe

Chineke Nna anyi, I debere ihe niile I kere eke n'usoro iwu Gi di nso; biakwa debe iwu ihu mmadu ibe anyi n'anya n'ime iwu Gi. Biko mee ka anyi bu umuodibo Gi site n'idebe iwu Gi, tosi iketa oke na ndu ebighi ebi. Site na Dinwenu anyi.

First Reading

A reading from the prophet Isaiah (55:6-9)
Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways - it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts.
The word of the Lord.

Responsorial Psalm: Ps. 144:2-3.8-9.17-18. (R.v.18)

Response: **The Lord is close to all who call him.**

1. I will bless you day after day and praise your name for ever. The Lord is great, highly to be praised, his greatness cannot be measured. (R.)
2. The Lord is kind and full of compassion, slow to anger, abounding in love. How good is the Lord to all, compassionate to all his creatures. (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.)

Second Reading

A reading from the letter of St. Paul to the Philippians (1:20-24.27)

Christ will be glorified in my body, whether by my life or by my death. Life to me, of course, is Christ, but then death would bring me something more; but then again, if living in this body means doing work which is having good results - I do not know what I should choose. I am caught in this dilemma: I want to be gone and be with Christ, which would be very much the better, but for me to stay alive in this body is a more urgent need for your sake.

Avoid anything in your everyday lives that would be unworthy of the gospel of Christ.

The word of the Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (55:6-9)
Choọ Chineke mgbe o ga-ekwe nchota, kpokuo ya oge o no nso; ka onye obi ojoo hapu uto ya, onye ajoomume hapu echiche ojoo ya, ma loghachitekwa n'ebe Chineke no, ka o meere ya ebere ebe Chineke anyi no, onye ga-agbaghara ya. N'ihina otu m si eche echiche abughi ka unu si eche; uto unu abughikwa uto m, Yahweh na-ekwu. Dika eluigwe siri di anya n'ebe uto uwa di, otu a ka uto m siri di anya n'ebe uto unu di; echiche m karikwara nke unu.
Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:2-3.8-9.17-18. (Abu.18)

Aziza: **Onyenweanyi no ndi niile na-akpoku ya nso.**

1. Ubochi niile, aga m eto gi, aga m eto aha gi ruo mgbe ebighiebi. Onyenweanyi di ukwu, kwesikwa inye otito niile, ebube ya di omimi karikwara nghota. (Az.)
2. Onyenweanyi bu onye amara na onye obi ebere, o naghị ewe iwe osooso, o juputara n'ihunaanya. Onyenweanyi na-egosi mmadu niile obioma ya, ebere nke Onyenweanyi narute ihe niile o kere. (Az.)
3. Onyenweanyi di mma n'uto ya niile, oruaka ya niile na-egosi ihunaanya. Onyenweanyi no ndi niile na-akpoku ya nso, ndi ji ezi obi na-akpoku ya. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Filipi (1:20-24.27)

Enwere m ntukwasiobi na olileanya siri ike na ihere agaghi eme m n'uto obula. Site n'agbamume zuru oke, ugbo a na mgbe niile, a ga-asopuru Kristi n'ahu m, na ndu mobu n'onwu. N'ebe m no, idi ndu bu Kristi, inwu anwu bukwawu. N'aka nke ozo, O bu na o bu idi ndu n'anuah nke a buuru m iruputa oru bara uru, enweghi m ike ikwu nke m ga-ahoro. Ano m n'oke nsogbu n'etiti ha abuo. O na-agu m agu ihapu uwa nke a gakwuru Jesu, n'ihina o kaara m mma ime otu a. Ma n'ihini unu, o dikariri mkpa ka m dikwuo ndu n'anuah.

Meenu naani, ka ndu unu kwesi ozioma nke Kristi, ka o ga-abu, ma m biara ileta unu mobu na m abiaghi, e nwee ike inu na unu kwusiri ike n'otu mmuo, werekwa otu obi na-agba mbọ maka okwukwe nke ozioma.
Okwu nke Oseburuwa.

Alleluia, alleluia! Acts 16:14

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

Gospel

A reading from the holy Gospel according to Matthew (20:1-16)

Jesus said to his disciples: "The kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, 'You go to my vineyard too and I will give you a fair wage'. So they went. About the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, 'Why have you been standing here idle all day?' 'Because no one has hired us' they answered. He said to them, 'You go into my vineyard too.' In the evening, the owner of the vineyard said to his bailiff, 'Call the workers and pay them their wages, starting with the last arrivals and ending with the first'. So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. 'The men who came last' they said 'have done only one hour, and you have treated them the same as us, though we have done a heavy day's work with all our heart.' He answered one of them and said, 'My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?' Thus the last will be first, and the first, last."

The Gospel of the Lord.

Prayer Over The Offerings

Receive with favour, O Lord, we pray, the offerings of your people, that what they profess with devotion and faith may be theirs through these heavenly mysteries. Through Christ our Lord.

Aléluya, aléluya! Acts 16:14

Meghe mkpuruobi anyi, O Dinwenu, ka anyi wee nabata okwu nke Nwa Gi bu Jesu Kristi! Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (20:1-16)

Jesu gwara ndi na-eso uzo ya si: N'ihina alaeze eluigwe dika otu nwoke nwere ezinuulo nke puru n'isi ututu igote ndi oru o ga-etinye n'ugbo vain ya. Mgbe ya na ndi oru ahụ kwubiri na o ga-akwu ha otu dinari n'ubochi, o zigara ha n'ubi ya. N'ihe dika elekere itoolu o pukwara hụ ndi ozo ebe ha guzo nkiti n'oma ahia, O siri ha, "Gabakwuonu n'ugbo m, aga m akwu unu ihe obula ziri ezi." Ha wee gaba. O pukwara n'elekere nke iri na abuo na nke ato, mekwaa otu ihe ahụ. N'ihe dika elekere nke ise, o pukwara hụ ndi ozo ka ha guzo nkiti. O siri ha, "Gini mere unu ji noro nkiti n'ebe a ubochi niile." Ha siri ya, "O bu n'ihina o nweghi onye goro anyi oru." O wee si ha, "gabakwanu n'ubi m." Mgbe o ruru na mgbede, onye nwe ubi ahụ gwara odibo na-elektara ya ubi anya si, "Kpokota ndi oru kwuo ha ugwo bido na ndi ikpeazu ruo na ndi mbu." Mgbe ndi biara oru n'elekere nke ise putara, a kwuru onye obula n'ime ha otu dinari. Mgbe ndi buru uzo bido oru biara, ha chere na a ga-akwu ha karia. Ma onye obula n'ime ha natara otu dinari dika ndi ozo. Mgbe ha natara ego ha, ha tamuru ntamu megide onye ahụ nwe ubi, na-asi, "Ndi biara n'ikpeazu ruru oru naani otu elekere ma i meela ka anyi na ha hara. Anyi bu ndi ji ututu buru mgbu oru na anwu chara n'ubochi taa." Onye nwe ubi zara otu n'ime ha si, "Enyi m, o dighi ihe ojuo m mere gi, o bu na mu na gi ekwughị na m ga-akwu gi otu dinari n'ubochi. Nara nke ruru gi laba. N'ihina achoro m ikwu ndi a biara ikpeazu ugwo dika m si kwuo gi. O bu na agaghi m eji ihe m nwere mee otu o masiri m? Ka i na-arọ m anya n'ihia obioma m?" Onye mbu ga-abu onye ikpeazu, onye ikpeazu aburu onye mbu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Onyenweanyi, anyi na-ario Gi, were obi oma mee ka onyinye nke a, anyi bu ndi nke Gi na-chunyere Gi masi Gi. Ka ihe anyi ji okwukwe na ihunaanya ebute Gi ghooro anyi ihe ogbugba ndu nke eluigwe. Site na Kristi Onyenweanyi.

Communion Antiphon

You have laid down your precepts to be carefully kept. May my ways be firm in keeping your statutes.

Prayer After Communion

Graciously raise up, O Lord, those you renew with this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life. Through Christ our Lord.



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

25 September [Eke] Monday of Ordinary Time - Week 25 (Green)
(For Entry Antiphon and Collect, see page ?)

First Reading

Are reading from the book of Ezra (1:1-6)

In the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus, king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus, king of Persia, "The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up to Jerusalem in Judah to build the Temple of the Lord, the God of Israel - he is the God who is in Jerusalem. And let each survivor, wherever he lives, be helped by the people of that place with silver and gold, with goods and cattle, as well as voluntary offerings for the Temple of God which is in Jerusalem."'

Then the heads of families of Judah and of Benjamin, the priests and the Levites, in fact all whose spirit had been roused by God, prepared to go and rebuild the Temple of the Lord in Jerusalem; and all their neighbours gave them every assistance with silver, gold, goods, cattle, quantities of costly gifts and with voluntary offerings of every kind.

The word of the Lord.

Responsorial Psalm: Ps.125. (R.v.3)

Response: What marvels the Lord worked for us.

Ukwe Oriri Nso

Inyela anyi iwu Gi ka o buru ihe a ga-edebecha edebe. Mee ka nzo ukwu m kwuru chim, n'idebe iwu Gi.

Ekpere A Natachaa Oriri Nso

Onyenweanyi, I jirila ihe ogbugba ndu Gi gbaa anyi ume. Biko were obi oma Gi nanyere anyi aka mgbe dum. Mee ka anyi site n'ihe omimi nke a, na ezi oru ndu anyi, rite uru nke nzoputa. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbu

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

N'afo mbu nke ochichi Sairus eze Peshia, iji mejuo okwu nke Onyenweanyi nke o si n'onu Jeremaya kwuo. Chineke kpalitere mmuo Sairus eze Peshia, nke mere ka o tinye iwu n'ala eze ya niile, deekwa ya edee: "Eze Sairus na-ekwu nke a si: 'Oseburuwa, Chineke nke eluigwe enyela m ala eze niile n'uwa, o gwala m ka m ruoro ya ulo na Jerusalem nke di na Juda. Onye obula n'ime unu no n'etiti ndi nke ya, Ka Chineke ya nonyere ya, ya bilie laa na Jerusalem nke no na Juda maka i rughari ulo nke Dinwenu, Chineke nke Izrel bu ya bu Chineke nke no na Jerusalem. Ka ndi mmadu were olaocha na olaedo kwado ndi a foduru ndu n'ebe obula ha bi. Ha werekwa umu anumanu na ihe onwunwe ndiozo, tinyekwara onyinye obi oma maka ulo nke Chineke di na Jerusalem kwado ha.'"

Ndiisi ezinulo niile nke Juda na Benjamin na ndi ukochukwu, na umu Levai, na onye obula Chineke kpalitere mmuo ya, biliri gaba irughari ulo nke Oseburuwa nke di na Jerusalem. Ndi agbataobi ha jiri olaocha na olaedo, ihe onwunwe na umuanu nyere ha aka. Ha nyekwara ha ihe ndiozo dara oke onu, tinyekwara onyinye obi oma.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 126 (Az. 3)

Aziza: Lekene oru itunaanya Onyenweanyi ruuru anyi.

1. When the Lord delivered Zion from bondage, it seemed like a dream. Then was our mouth filled with laughter, on our lips there were songs. (R.)

2. The heathens themselves said: 'What marvels the Lord worked for them!' What marvels the Lord worked for us! Indeed we were glad. (R.)

3. Deliver us, O Lord, from our bondage as streams in dry land. Those who are sowing in tears will sing when they reap. (R.)

4. They go out, they go out, full of tears, carrying seed for the sowing: they come back, they come back, full of song, carrying their sheaves. (R.)

Alleluia, alleluia! Jam. 1:18

By his own choice the Father made us his children by the message of the truth, so that we should be a sort of first-fruits of all that he created. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (8:16-18)

Jesus said to his disciples: 'No one lights a lamp to cover it with a bowl or to put it under a bed. No, he puts it on a lamp-stand so that people may see the light when they come in. For nothing is hidden but it will be made clear, nothing secret but it will be known and brought to light. So take care how you hear; for anyone who has will be given more; from anyone who has not, even what he thinks he has will be taken away.'

The Gospel of the Lord.

1. Mgbe Oseburuwa gbaputara Zayon n'ohu, o di anyi ka nro. Oge ahụ ọchị na ukwe juru anyi onu. (Az.)

2. Obuladi ndi ogommuo na-ekwu n'onwe ha na-asi; "Lee oru itunaanya! Chineke ruuru ha." Lekene oru itunaanya Onyenweanyi ruuru anyi, n'ezie anyi na-enwe anuri. (Az.)

3. Kpoghachi ndi nke anyi e ji eji azu O Oseburuwa, dika mmiri si alaghachi na Negeb! Ndi niile ji anya mmiri na-aku mkpuru, ji mkpu onu ugbo a agho mkpuru. (Az.)

4. Mgbe ha na-apu, ha bu mkpuru akuku na-ebe akwa, mgbe ha na-alota, ha bu ukwu oka na-ekwe ukwe anuri. (Az.)

Alleluia, alleluia! Jam. 1:18

Site n'uche nke aka ya, o jiri okwu nke Eziokwu ahụ mee ka anyi puta iche. Meekwa ka anyi buru udi mkpuru mbu nke ihe o kere eke. Alleluia!

Ozioma

Ihe Ogugu nke a si n'Ozioma di aso nke Luk dere (8:16-18)

Jesu gwara ndi na-eso uzo ya si: "O nweghi onye obula ga-etinyecha oku na mmuoku, were efere kpuchie ya, mobu doba ya n'okpuru akwa ndina; kama, o na-adoba ya n'elu ihe e ji adoba oku, ka ndi na-abata n'ulo hu ihe mgbe ha na-abata. N'ihina o nweghi ihe obula e zoro ego nke a agaghi eme ka o puta ihe. O nweghikwa ihe nzuzo obula nke mmadu na-agaghi ama, mekwaa ka o puta ihe. Ya mere, lezienyanya otu unu si anu, n'ihina onye obula nwere enwe ka a ga-enyewanye, onye obula na-enweghi enwe o buladi nke ntakiri o na-eche na ya nwere, ka a ga-anapu ya."

Ozioma nke Oseburuwa.

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

26 September[Oris] Tuesday of Ordinary Time - Week 25 (Green/Red)

Ss Cosmas & Damian Martyrs (Opt. Mem.)

(For Entry Antiphon and Collect, see page 2)

First Reading

A reading from the book of Ezra (6:7-8.12.14-20)

King Darius wrote to the satrap of Transuephrates and his colleagues: 'Leave the high commissioner of Judah and the elders of the Jews to work on this Temple of God; they are to rebuild this Temple of God on its ancient site. This, I decree, is how you

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezra (6:7-8.12.14-20)

Wepunu anya unu kpamkpam n'oruru ulo Chineke a. Ka onyeochichi ndi juu na ndi okenye ha rugharia ulo a n'ebe o dibu. Ozo, ana m enye unu iwu gbasara ihe unu ga-emere ndi okenye ndi juu ndi a maka nrughari ulo nke Chineke a, nke ga-esi n'ego

must assist the elders of the Jews in the reconstruction of this Temple of God: the expenses of these people are to be paid, promptly and without fail, from the royal revenue- that is, from the tribute of Transeuphrates. I, Darius, have issued this decree. Let it be obeyed to the letter!’

The elders of the Jews for their part, prospered with their building, inspired by Haggai the prophet and Zechariah son of Iddo. They finished the building in accordance with the order of the God of Israel and the order of Cyrus and of Darius. This temple was finished on the twenty-third day of the month of Adar; it was the sixth year of the reign of King Darius. The Israelites- the priests, the Levites and the remainder of the exiles - joyfully dedicated this Temple of God; for the dedication of this Temple of God they offered one hundred bulls, two hundred rams, four hundred lambs and, as a sacrifice for sin for the whole of Israel, twelve he-goats, corresponding to the number of the tribes of Israel. Then they installed the priests according to their orders in the service of the Temple of God in Jerusalem, as is written in the Book of Moses.

The exiles celebrated the Passover on the fourteenth day of the first month. The Levites, as one man, had purified themselves; all were pure, so they sacrificed the passover for all the exiles, for their brothers, the priests and for themselves.

The word of the Lord.

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

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

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

Alleluia, alleluia! Lk. 11:28

Happy are those who hear the word of God and keep it. Alleluia!

akpa eze a kpata site n’utu nrubeisi obodo ndi di n’ofe osimiri Yufretes kwuzuchaa ndi a ugwo oru niile n’atufughi oge. Ka Chineke onye mere ka aha ya biri ebiri n’ebe ahu kwatuo eze obula mobu ndi obula ga-etinye aka ka ha gbanwoo ihe ndi a, mobu mebie ulo Chineke a nke di na Jerusalem. Mu bu Darius na-ama iwu a ka e jiri nkwudosike na mkpachapu anya dobe ya.”

Ndi okenye ndi Juu ruru ulo ahu. O gakwaara nke oma site n’enyemaka amuma Hagai na Zekaria nwa Ido. Ha rucharu ulo ahu site n’iwu Chineke nke Izrel na iwu Sairus na Darius na Atazezes eze Peshia. A rucharu ulo n’ubochi nke ato nke onwa Ada, n’afu nke isii nke ochichi Eze Darius. Ndi Izrel niile, ndi ukochukwu ndi Levai na ndiozo niile si na nchupu wee lota jiri onu mee emume ido ulo Chineke nso. N’emume a, ha nyere onyinye nhunye ndi a: otu nari oke ehi, nari ebule abuo, nari umu aturu ano. Ha jikwa mkpi iri na abuo nke na-egosi onuogugu umu Izrel chuo aja maka njo. Ha tinyere ndi ukochukwu n’otu ha, tinyekwa ndi Levai n’usoro ha maka igbara Chineke odibo na Jerusalem dika e dere ya n’iwu Mosis.

N’ubochi nke iri na ano n’onwa mbu, ndi si na nchupu lota mere emume ngabiga. Nke a bu maka na ndi ukochukwu na ndi Levai niile dizi ocha. Ha gburu aturu oriri ngabiga maka ndi niile si na nchupu lota maka ndi ukochukwu ibe ha na maka onwe ha. Okwu nke Oseburuwa.

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

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

1. Añuri juru m obi mgbe m nuru ha kwuru si, “Ka anyi gaa n’ulo nke Chineke.” Ugbo a, anyi kwuzi n’onuuzo ama gi, O Jerusalem.(Az.)
2. Aruru Jerusalem dika obodo e jikotara onu nke oma. O bu na ya ka agburu niile na-aga, agburu nke Izrel.(Az.)
3. Inye Onyenweanyi ekele dika o siri nye n’iwu. Ebe ahu ka e dobere oche ikpe eze, ocheeze nke ulo Devid.(Az.)

Aleluya, aleluya! Lk. 11:28

Ngozi na-adiri ha karia, bu ndi nuru okwu Chinekedobekwa ya!. Aleluya!

Gospel

A reading from the holy Gospel according to Luke (8:19-21)

His mother and his brothers came looking for Jesus, but they could not get to him because of the crowd. He was told, 'Your mother and brothers are standing outside and want to see you.' But he said in answer, 'My mother and my brothers are those who hear the word of God and put it into practice.'
The Gospel of the Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (8:19-21)

Nne Jesu na umunne ya biakwutere ya, ma ha enweghi ike ibiarute ya nso n'ihigwe mmadu ahu. Ma a gwara ya si, "Nne gi na umunne gi guzo n'ezi na-acho ihu gi." Ma O zara ha si, "Nne m na umunne m bu ndi nanu okwu Chineke na-eme ya eme.
Ozioma nke Oseburuwa.

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



27 September [Afor] Wednesday of Week 25 (White) St Vincent De Paul, Priest (Memorial)

St. Vincent de Paul was an apostle of charity who brought a great revival of the priesthood in the 17th century. Born in France in 1581 and ordained to the priesthood in 1600, he fell into the hands of Mohammedan pirates who carried him off into slavery to Africa. On converting his owner, Vincent was freed in 1607.

Vincent returned to France to work as a parish priest and a chaplain to the galley-slaves. He worked tirelessly to help the impoverished, the sick, the enslaved, and the abandoned.

St Vincent founded a religious Congregation of the Priests of the Mission or Lazarists (now known as Vincentians), and bound them to undertake the apostolate of charity and preaching, especially to the ignorant peasants of that time, and of establishing seminaries.

Vincent de Paul established in and around Paris the Confraternities of Charity—associations of laywomen who visited, fed, and nursed the sick poor. The wealth of these women, many of noble family, aided him in establishing the founding and other hospitals. With St. Louise de Marillac he co-founded the Daughters of Charity (Daughters of Charity of St. Vincent de Paul) in 1633, to help poor girls, invalids, the insane, sick and unemployed.

St Vincent died 1660, was beatified in 1729, and canonized in 1737 by Pope Clement XII.

Entry Antiphon

The Spirit of the Lord is upon me, for he has anointed me and sent me to preach the good news to the poor, to heal the broken hearted.

Collect

O God, who for the relief of the poor and the formation of the clergy endowed the Priest Saint Vincent de Paul with apostolic virtues, grant, we pray, that afire with that same spirit, we may love what he loved and put into practice what he taught. Through our Lord.

First Reading

A reading from the book of Ezra (9:5-9)

At the evening sacrifice I, Ezra, came out of my stupor and falling on my knees, with my garment and cloak torn, I stretched out my hands to the Lord my God, and said:

Ukwe Mbata

Mmuo nke Onyenweanyi dakwasara m doo m nso: O zigala m ka m kuziere ndi ogbenye ozioma, were gwoo ndi obi ha gbawara agbawa.

Ekpere Mmeghe

O Chineke, onye maka enyemaka umuogbenye na ozuzu ndi ukochukwu hukwasara Ukochochukwu Vinsent de Pol di aso eziagwa ndi njeozu, mee, anyi na-arijo, ka otu mmuo ahu riwube n'ime anyi, ka anyi were huba ihe ndi o huru n'anya, ma tinyekwa n'omume ihe ndi o kuzirila. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ezra (9:5-9)

Noge ochuchụ aja mgbede, eyi m uwem dokaraadoka si n'ebumonu m puta gbuo ikpere n'ala, chilie aka m elu tikuo Oseburuwa Chineke m, si: "Chineke m, ihere na-eme m nke bu

'My God, I am ashamed, I blush to lift my face to you, my God. For our crimes have increased, until they are higher than our heads, and our sin has piled up to heaven. From the days of our ancestors until now our guilt has been great; on account of our crimes we, our kings and our priests, were given into the power of the kings of other countries, given to the sword, to captivity, to pillage and to shame, as is the case today. But now, suddenly, the Lord our God by his favour has left us a remnant and granted us a refuge in his holy place; this is how our God has cheered our eyes and given us a little respite in our slavery. For we are slaves: but God has not forgotten us in our slavery; he has shown us kindness in the eyes of the kings of Persia, obtaining permission for us to rebuild the Temple of our God and restore its ruins, and he has found us safety and shelter in Judah and in Jerusalem.'

The word of the Lord.

Responsorial Psalm: Tob.13:2.4.6-8 (R.v.1)

Response: **Blessed be God, who lives for ever.**

1. God punishes, he also has mercy, he leads men to the depths of the grave, he restores them from the great destruction. No man can escape his hand. (R.)

2. It is he who scattered us among them. Among them must we show forth his greatness and exalt him in the presence of all living; for he is our Lord and our God, our Father and our God for ever. (R.)

3. Now think what he has done for you, give thanks to him with all your voice. Give praise to the Lord for his justice and exalt the king of all ages. (R.)

4. In this land of exile I will thank him, and show forth his greatness and might to the race of sinful men. (R.)

5. Sinners, come back to him, do what is right before him. Who knows but he will receive you with pity? (R.)

Alleluia, alleluia! Mk. 1:15

The time has come and the kingdom of God is close at hand, Repent, and believe the Good News. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:1-6)

na o kweghi m lelie anya elu ebe i no n'ihina mmehie anyi ehiela nne karia, oke ihe ojoo anyi, ikpe omuma anyi dikwa ukwu nke na ha eruola eluigwe. Site n'ubochi nnanna anyi ha ruo taa, anyi juputara na mmehie. N'ihina mmehie, anyi na ndieze anyi na ndi ukochukwu anyi adabaala n'aka ndieze na-amaghi Chineke. Ha egbuo anyi, doro anyi n'agha, bukoru ihe anyi niile, mee anyi ihe ihere di icheiche nke mere ka anyi nodu otu anyi no taa. Ma ugbu a Chineke egosila anyi obioma, mee ka olemaole n'ime anyi fodu, meekwa ka ufodu n'ime anyi lota bia norokwa n'ime ulonso ya. Chineke mere nke a jji mee ka anyi nwee ihu ochi meekwa ka anyi si n'ibu ahuhu anyi nwetatu onwe anyi. N'ihina ndi e nwe enwe ka anyi bu, ma Chineke ahapughi anyi n'ibu ohu nke anyi bu, kama o meela ka ihunaanya ya na-enweghi njedebe ruo anyi aka, n'ihu ndieze Peshia site n'ime ka ha nyetu anyi ndu ohuru, ka anyi nwee ike iruchapu ulonso Chineke ma meziekwa akuku ya niile dakporo adakpo wee chekwaa anyi n'ime Judia na Jerusalem.

Okwu nke Oseburuwa.

Abuoma na Aziza: Tob. 13:2.4.6.(Az.1)

Aziza: **Ngodzi diri Chineke onye di ebeebe.**

1. N'ihina o na-enye ntaramahuhu, na-egosikwa ebere; O na-eduba mmadu n'ala mmuo, na-akpoputakwa ya, O nweghi onye obula nwere ike igbanahu ya. (Az.)

2. N'ihina o kposala anyi n'etiti ha. Meenu ka a mata idi ukwu ya ebe ahụ; ma buliekwanu ya elu n'ihu ihe niile di ndu; maka na o bu Onyenweanyi na Chineke anyi. O bu ya bu nna anyi ruo mgbe ebighiebi. (Az.)

3. Chetanu ihe oma Chineke meere unu, ma jirinu obi unu niile nye ya ekele. Toonu Oseburuwa nke eziumume, bulienu eze di uwatuwa elu. (Az.)

4. Ana m enye ya ekele n'ala a, ebe m bu ohu, ana m egosiputakwa ike na ebube ya n'ala ndi ome njo. (Az.)

5. Chegharianu unu ndi ome njo, ma mebenu eziumume n'ihu ya. Ikekwe o ganabata unu, ma meere unu ebere. (Az.)

Alaluya, alaluya! Mak 1:15

Oge ezuela, alaeze Chineke abiala nso, Chegharianu ma kwere n'Ozioma. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:1-6)

Jesus called the Twelve together and gave them power and authority over all devils and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. He said to them, 'Take nothing for the journey: neither staff, nor haversack, nor bread, nor money; and let none of you take a spare tunic. Whatever house you enter, stay there; and when you leave, let it be from there. As for those who do not welcome you, when you leave their town shake the dust from your feet as a sign to them.' So they set out and went from village to village proclaiming the Good News and healing everywhere. The Gospel of the Lord.

Prayer Over The Offerings

God, who enabled Saint Vincent to imitate what he celebrated in the divine mysteries, grant that by the power of this sacrifice, we, too, may be transformed into an oblation acceptable to you. Through Christ our Lord.

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

Communion Antiphon

Let them thank the Lord for his mercy, his wonders for the children of men, for he has satisfied the thirsty soul, and the hungry he has filled with good things.

Prayer After Communion

Renewed by this heavenly Sacrament, O Lord, we implore, that just as we are prompted by Saint Vincent's example to imitate your Son in his preaching of the Gospel to the poor, so, too, we may be sustained by his prayers. Through Christ our Lord.

Jesu wee kpokota ndiozi iri na abuo ahụ, nye ha ike na ochichi n'ebe ndi mmuo ojoo niile no, na ike igwo oria di ichieiche. O wee zipu ha ikwusa Alaeze Chineke, na igwo oria di ichieiche. O wee si ha, "Unu ejila ihe obula maka ije unu. Unu ejila mkpo, mobu akpa, mobu ogbe achicha, mobu ego. Unu achikwala uwe abuo. Ulo obula unu banyere, nogidenu ebe ahụ, ruo mgbe unu ga-apu n'obodo ahụ. Ma ebe obula anabataghi unu, mgbe unu na-apu n'obodo ahụ, tichapunu aja di n'obuukwu unu, ka o buru ihe akaebe megide ha." Umuazu ahụ wee puo, gazuo obodo nta niile, na-ekwusa ozioma, na-agwokwa ndi mmadu nri nri na ebe niile. Ozioma nke Oseburuwa.

Ukwe Oriri Nso

Chineke, onye mere ka Vinsent di aso n'omime mmemme o merela n'ieomimi di ngozi ga, mee ka site n'ike nke aja a, ka anyi onwe anyi gbanwo were ghoro ajaonyinye ga-amasi gi inara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Na ha kelee Onyenweanyi n'ihie ebere ya, na n'ihie oru ebube o ruuru maka umu mmadu, n'ihie na o meela ndi obi ha na-akpo nku obi uto, ma were ezi ihe ga nye ndi aguu ji.

Ekpere Anatachaa Oriri Nso

Ka anyi nwetara mgbanwo site na Sakramenti eluigwe a, O Dinwenu, anyi na-ario, ka dika o siri kpalite anyi bu ukpuru nke Vinsent di aso toro inomi Nwa gi n'iwetara ndi ogbenye Ozioma, ka anyi onwe anyi nwetaazi nchedo site na ekpere ya. Site na Kristi Onyenweanyi.

28 September [Nkwo] Thursday of Ordinary Time - Week 25 (Green)

(For Entry Antiphon and Collect, see page ?)

First Reading

A reading from the prophet Haggai (1:1-8)

In the second year of King Darius, on the first day of the sixth month, the word of the Lord was addressed through the prophet Haggai to Zerubbabel son of Shealtiel, high commissioner of Judah, and to Joshua son of Jehozadak, the high priest, as follows, 'The Lord of hosts says: The time has not yet come to rebuild the Temple of the Lord. (And the word of the Lord was addressed through the prophet Haggai, as follows:) Is this a time for

The Ogugu Nke Mbu

The ogugu e wetara n'onye amuma Hagai (1:1-8)

N'afu abuo nke onyeeze Derius, n'ubochi mbu nke onwa isii, okwu nke Onyenweanyi sitere n'onu onye amuma Hagai biakwutere Zerubabel nwa nke Shialtiel onyeisi ochichi nke Juda, ya na Joshua nwa nke Jehozadak onyeisi ukochukwu. Oseburuwa nke igwe ndiagha kwuru nke a: "Ndi a na-ekwu na oge erubeghi iji rugcharia ulonso nke Oseburuwa." Mgbe ahụ okwu nke Oseburuwa sitere n'onu onye amuma Hagai kwuru si, "Ugbu a o bu oge unu ga-ebiiri n'ulo unu ruzichara nke

you to live in your panelled houses, when this House lies in ruins? So now, the Lord of hosts says this: Reflect carefully how things have gone for you. You have sown much and harvested little; you eat but never have enough, drink but never have your fill, put on clothes but do not feel warm. The wage earner gets his wages only to put them in a purse riddled with holes. Reflect carefully how things have gone for you. So go to the hill country, fetch wood, and rebuild the House: I shall then take pleasure in it, and be glorified there, says the Lord.”

The word of the Lord.

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

Response: The Lord takes delight in his people.

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

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

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

Alleluia, alleluia! Jn. 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 (9:7-9)

Herod the tetrarch had heard about all that was being done by Jesus; and he was puzzled, because some people were saying that John had risen from the dead, others that Elijah had reappeared, still others that one of the ancient prophets had come back to life. But Herod said, 'John? I beheaded him. So who is this I hear such reports about?' And he was anxious to see Jesus.

The Gospel of the Lord.

oma ebe ulo nke Oseburuwa na-adakposi? Ya bu ugbo a, Oseburuwa nke igwe ndiagha kwuru nke a: Cheenu nke oma banyere agwa unu. Unu akuola nke ukwu mana unu aghoola ntakiri, unu na-eri mana unu anaghi eriju afo, unu na-anu ma unu anaghi anuju, unu na-ekpuchi akwa oyi, mana unu anaghi enweta ekpomoku. Onye na-arụ orụ na-anata ugwo ya, ma o na-etinye ya n'akpa puru epu: "Oseburuwa nke igwe ndiagha kwuru nke a: Cheenu nke oma banyere agwa unu. Gaanu n'elu ugwu, butenu osisi were rugharịa ulo ahụ; aga m enwe onu na nke a, werekwa gosi ebube m n'ebe ahụ, o bu Oseburuwa na-ekwu.

Okwu nke Oseburuwa.

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

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

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

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

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

Aleluya, aleluya! Jon. 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". Aleluya!

Ozioma

The ogugu nke a si n'Ozioma di aso nke Luk dere (9:7-9)

Mgbe Herod onye na-achi Galili nuru akuko maka ihe niile Jesu na-eme, o wee gbagwojuo ya anya, n'ihina ufodu mmadu na-ekwu na e sila n'onwu kulie Jon onye na-eme mmirichukwu, ma ufodu na-asi na Elaija apatakwa ozo, ndiozo wee si na otu n'ime ndi amuma mgbe ochie ebiliela. Herod wee si, "Jon ka m mere ka e bepụ isi, ma onye bu onye a, m na-anu ihe ndi a banyere ya?" O wee na-acho uzo o ga-esi bu Jesu.

Ozioma nke Oseburuwa.

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

29 September [Eke] Friday of Ordinary Time - Week 25 (White)

Ss. Michael, Gabriel and Raphael, Archangels (Feast)



The three archangels, Michael, Gabriel and Raphael are specifically mentioned in the Bible.

Michael (meaning Who is like God?) was the archangel who led the heavenly host in the fight against Satan and its cohorts, to defend God's sovereign rule. His name was mentioned four times, twice in the Book of Daniel, and once each in the Epistle of St. Jude and the Book of Revelation. He is known to defend and protect humanity from the snares of the infernal foe. Gabriel (meaning God anoints) appears in the Book of Daniel to explain some prophetic visions. He was sent to announce to Zachariah the birth of John the Baptist, and to Mary the birth of Jesus.

Raphael (meaning God heals) was the archangel who took care of Tobias on his journey, to heal his blindness. He is revered as companion to travellers. His healing touch is invoked at critical moments of life.

Entry Antiphon

Bless the Lord all his Angels! You are His powerful messengers, you pay heed to his commands.

Collect

O God, who dispose in marvellous order ministries both angelic and human, graciously grant, that our life on earth may be defended by those who watch over us as they minister perpetually to you in heaven. Through our Lord.

First Reading

A reading from the prophet Daniel (7:9-10.13-14)

As I watched: 'Thrones were set in place and one of great age took his seat. His robe was white as snow, the hair of his head as pure as wool. His throne was a blaze of flames, its wheels were a burning fire. A steam of fire poured out, issuing from his presence. A thousand thousand waited on him, ten thousand times ten thousand stood before him. A court was held and the books were opened. I gazed into the vision of the night. And I saw, coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all people, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.'

The word of the Lord.

Responsorial Psalm: Ps.137:1-5. (R.v.1)

Response: In the presence of the angels I

Ukwe Mbata

Ndi Mmuooma niile gozie Onyenweanyi, bu ndi di ebube n'ike, na-edobe okwu ya, ma na-anukwa olu ya.

Ekpere Mmeghe

O Chineke, onye na-ahazi n'uzo di itunaanya usoro ofufenhu nke ndi Mmuooma na ndi mmadu, were ebere mee, ka ndu anyi n'elu uwa nwee nichedo n'aka ndi ahụ na-eledo anyi anya ka ha guzokwara na-agbara gi odibo akwusi akwusi n'eluigwe. Site na Dinwenụ anyi.

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo onye amuma Daniel (7:9-10.13-14)

Ka m na-ele anya ahuru m ka e doziri ocheeze, onye ahụ dinu site na mbu weere oche ya, uwe ya na-acha ka akummiriigwe, ntutuisi ya na-achakwa ka owu ocha. Ocheeze ya bu ire oku, ukwu ya bu kwa oku na-enwu enwu. Nnukwu ire oku si n'ebe o no wee na-aputa, puku kwuru puku ndi mmuoozi no ya gburugburu imere ya ihe obula o choro. Otu a kwa ka nde kwuru nde mmadu siri kwuru ya n'ihu, na-eche ka o kpee ha ikpe. O dighi anya e bido ikpe ikpe wee meghee akwukwo ikpe. Ahukwara m na nro ahụ onye dika nwa nke mmadu ka o na-abia n'urukpu ojii. O biara n'ebe onye ahụ di na mbu no, e duga ya n'ihu ya. E nyere ya ike ochichi na otito na alaeze, ka mmadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochichi ya enweghi njedebe, o gaghi agafe agafe nke a ga-emebi ya emebi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 138:1-5. (Az.1)

Aziza: A ga m eto gi n'ihu ndi Mmuoozi,

will bless you, O Lord.

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. In the presence of the angels I will bless you. I will adore before your holy temple. (R.)
2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)
3. All the earth's kings shall thank you when they hear the words of your mouth. They shall sing of the Lord's ways: 'How great is the glory of the Lord!' (R.)

Alleluia, alleluia! Ps. 102:21

Give thanks to the Lord, all his hosts, his servants who do his will. Alleluia!

Gospel

A reading from the holy Gospel according to John (1:47-51)

When Jesus saw Nathanael coming he said of him, 'There is an Israelite who deserves the name, incapable of deceit.' 'How do you know me?' Said Nathanael. 'Before Philip came to call you,' said Jesus 'I saw you under the fig tree.' Nathanael answered, 'Rabbi, you are the Son of God, you are the King of Israel.' Jesus replied, 'You believe that just because I said: I saw you under the fig tree. You will see greater things than that. And then he added, 'I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending.'

The Gospel of the Lord.

Prayer Over The Offerings

Lord, we offer you our sacrifice of praise: may your Angels bring this offering before the sight of your divine majesty. We pray you to receive it, and grant that it may avail for our salvation. Through Christ our Lord.

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

Communion Antiphon

I will thank you, Lord, with all my heart; in the presence of the angels I will sing your praise.

Prayer After Communion

Having been nourished upon heavenly Bread, we beseech you humbly, O Lord, that, drawing from it new strength,

O Dinwenụ.

1. Eji m obi m niile na-ekele gi Onyenweanyi, n'ihina i nula ekpere m! N'ihu ndi mmuoozi niile aga m ekwere gi ukwe; aga m akpo isiala n'ulonso gi. (Az.)
2. Ana m ekele gi n'ihina ihunaanya na ikwudosiike gi; n'ihina aha gi na nkwa gi kacha di elu N'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)
3. Ndieze niile no n'owa na-ekele gi, n'ihina ha anula banyere nkwa gi niile. Ha na-ekwuputa aka oru nke Onyenweanyi, otito nke Onyenweanyi di ukwu. (Az.)

Aleluya, aleluya! Abu. 103:21

Gozienụ Onyenweanyi, ndiagha ya niile, unu ndiodibo ya, na ndi na-eme uche ya. Aleluya

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (1:47-51)

Mgbe Jesu huru Nataniel ka o na-abiakwute ya, okwuru maka ya si, "Lee ezigbo onye Izrel, onye aghugho obula na-adighi n'ime ya!" Nataniel juru ya si, "Olee ebe i no mara m?" Mgbe i no n'okpuru osisi fiig, ahuru m gi." Nataniel zara ya si, "Rabai (onyenkuzi), i bu nwa Chineke! I bukwaa eze nke Izrel. Jesu zara ya si, "O bu n'ihina m gwara gi na m huru gi n'okpuru osisi Fiig ka i ji kwere? I ga-ahụ ihe itunaanya kariri ndi a." O siri ya, "N'ezie, n'ezie, agwa m gi, i ga-ahụ eluigwe ka o meghere, hukwa ndi Mmuooma nke Chineke ka ha na-arigo na-aridatakwa n'ahụ nwa nke mmadu."

Ozioma nke Oseburuwa.

Ekpere Nhuny

Anyị ehunyere gi aja nke otito, O Dinwenụ, were umeala ariọ, etu e si ebute onyinye ndi a n'ihu ukpoeze gi site na ofufenhu ndi Mmuooma ga, ka I were mmasi nara ha were mee ka ha rite uru nzoputa anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Aga m eji obi m niile kelee gi, Dinwenụ; aga m ekwere gi ukwe otito.

Ekpere Anatachaa Oriri Nso

Ka anyi siterela na Achicha nke eluigwe nkweta ozuzu, anyi ji umeala ariọ, O Dinwenụ, anyi si na ya adota ike ohuru,

under the faithful protection of your Angels, we may advance boldly along the way of salvation. Through Christ our Lord.

n'okpuru nchedo kwesiri ntukwasiobi nke ndi Mmuooma gi, anyi ewere tachie obi aga njem n'uzo nke nzoputa. Site na Kristi Onyenweanyi.

30 September [Orie] Saturday of Ordinary Time - Week 25 (White)



St Jerome, Priest, Doctor (Memorial)

Saint Jerome, one of the greatest Biblical scholars, was born in Dalmatia around the year 345. He was baptized while a student of Classics in Rome. Attracted to ascetic life, he made a vow of celibacy and withdrew for four years to a hermitage in the Syrian desert where he got ordained a priest.

In 382, Jerome was invited to Rome by Pope Damasus to serve as his personal secretary. Commissioned by the Pope, Jerome began to revise the Latin version of the Psalms and the New Testament, with immense care and scholarship. He eventually translated the whole of the Bible into the Latin version known as the Vulgate, a work which took 30 years to complete. He also

wrote many other works, mostly commentaries on the books of the Bible.

At the death of Pope Damasus, Jerome's enemies forced him into exile to leave Rome to the Holy Land he had desired to stay close to, so as to experience more deeply the Bible he had studied all his life. He settled in a cave near Bethlehem for thirty-four years, until his death in 420.

Jerome was followed into exile by three wealthy women he had for long in Rome directed spiritually, who had become his benefactresses, namely St Paula and her daughter, Eustochium, and Marcella. Paula erected a monastery for the men near Bethlehem in 386, which she placed under Jerome's direction, three cloisters for women which she supervised, and a hostel or hospice for pilgrims.

Jerome wrote many commentaries on the Holy Scriptures and letters of great ascetic significance. He immensely assisted Christian pilgrims who fled from the onslaughts of barbarian invasion and or were victims of the Church's internal division.

Jerome died on September 30, 420, and was after many centuries beatified 1747 and canonized 1767. Due to the fact that he is the second most voluminous writer in ancient Latin Christianity after St Augustine of Hippo, he is recognized the patron saint of translators, librarians and encyclopedists.

Entry Antiphon

Blessed indeed is the man who ponders the law of the Lord day and night: he will yield his fruit in due season.

Collect

O God, who gave the Priest Saint Jerome a living and tender love for Sacred Scripture, grant that your people may be ever more fruitfully nourished by your Word and find in it the fount of life. Through our Lord.

First Reading

A reading from the prophet Zechariah (2:5-9.14-15)

Raising my eyes, I saw a vision. It was this: there was a man with a measuring line in his hand. I asked him, 'Where are you going?' He said, 'To measure Jerusalem, to find out

Ukwe Mbata

Ngozi diiri n'ezie onye ahụ na-achighari iwu nke Onyenweanyi ehihie na abali: o ga-amiputa mkpuru ya n'oge ya.

Ekpere Mmeghe

O Chineke, onye nyere Ukochukwu Jerom di aso ihunaanya di ndu ma na-anu oku maka Akwukwo Nso, mee ka ndi nke gi site n'Okwu gi na-enwetawanye ozuzu na-amita mkpuru were hukwa n'ime ya isiiri nke ndu. Site na Dinweni anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Zekaraya (2:5-9.14-15)

Ka m weliri anya m elu, ahuru m nwoke ji keriri e ji atu ihe n'aka ya. Ajuru m ya si, "Kedu ebe i na-aga?" O zara m si: Ana m aga itu Jerusalem mara ka ogologo ya na uhie ya

her breadth and her length.' And then while the angel who was talking to me stood still, another angel came forward to meet him. He said to him, 'Run, and tell that young man this, "Jerusalem is to remain unwalld, because of the great number of men and cattle that will be in her. But I - it is the Lord who speaks - I will be a wall of fire for her all round her, and I will be her glory in the midst of her."' Sing, rejoice, daughter of Zion; for I am coming to dwell in the middle of you - it is the Lord who speaks. Many nations will join the Lord, on that day; they will become his people.

The word of the Lord.

Responsorial Psalm: Jer.31:10-13.(R.v.10)

Response: The Lord will guard us, as a shepherd guards his flock.

1. O nations, hear the word of the Lord, proclaim it to the far off coasts. Say: 'He who scattered Israel will gather him and guard him as a shepherd guards his flock.' (R.)
2. For the Lord has ransomed Jacob, has saved him from an overpowering hand. They will come and shout for joy on Mount Zion, they will stream to the blessings of the Lord. (R.)
3. Then the young girls will rejoice and will dance, the men, young and old, will be glad. I will turn their mourning into joy, I will console them, give gladness for grief. (R.)

Alleluia, alleluia! 2 Tim 1:10

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

Gospel

A reading from the holy Gospel according to Luke (9:43-45)

At a time when everyone was full of admiration for all he did, Jesus said to his disciples, 'For your part, you must have these words constantly in your mind: The Son of Man is going to be handed over into the power of men.' But they did not understand him when he said this; it was hidden from them so that they should not see the meaning of it, and they were afraid to ask him about what he had just said.

The Gospel of the Lord.

ha. Mgbe ahụ, ka mmuṅoma nke na-agwa m okwu p̄bara, mmuṅoma ọzọ zutere ya. O siri ya, "Gbaa oso ka i gwa nwokorobia ahụ nke a, 'Agaghị ejikwa mgbidi gbaa Jerusalem gburugburu n'ihina uba mmadu na ehi nke no n'ime ya." N'ihina mu onwe m bu Onyenweanyi na-ekwu, aga m abụ mgbidi nke oku gbaa ya gburugburu, ebube m ga-adikwa n'ime ya." Kwee ukwe ọñu, nwaada Zayon, n'ihina ugbo a ana m abia ibinyere unu." O bu Onyenweanyi na-ekwu. N'ubochi ahụ otutu mba ga-echehari, biakwute Onyenweanyi. Ee, ha ga-abu ndi nke ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Jer. 31:10-13.(Az. 10)

Aziza: Onyenweanyi ga-echekwaba anyi dika onye ncheaturu si echekwaba igwe aturu ya.

1. Geenụ nti n'okwu nke Onyenweanyi, unu mba niile, meenu ka a nu ya n'uwu niile, kwuonu si na onye nke kposara Izrel, ga-ekpokotakwa ya onu ozo, o ga-echekwaba ya dika onye ncheaturu si echekwaba igwe aturu ya." (Az.)
2. Maka na Onyenweanyi agbaputala Jakob, mee ka onwere onwe ya n'aka ndi na-akpagbu ya. Ha ga-abia buo abu na-adasi uda ike n'elu Zayon. Ha ga na-egbuke site n'afoma na imamma Chineke. (Az.)
3. Mgbe ahụ umuagboghọ ga-agba egwu ọñu, umuokorobia na ndi okenye ga-ejuputakwa n'anuri. Aga m agbanwe iru uju ha ma mee ka ha nwée anuri, aga m atasi ha obi were obi anuri gbanwee ahuhu ha. (Az.)

Alaluya, alaluya! 2 Tim. 1:10

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

Ozioma

The ogugu nke a si n'Ozioma di aso nke Luk dere (9:43-45)

Ouru ndi mmadu n'anya bu ebube ukwu nke Chineke. Ma ka ha niile no na-eche gbasara oru itunaanya O ruru, Jesu gwara ndi na-eso uzo ya si, "Ka okwu ndi a baa unu n'ime nti. N'ihina a ga-arara Nwa nke Mmadu nye n'aka ndi mmadu." Ma ndi na-eso uzo ya aghotaghi okwu a, e zonariri ha ya, ka ha ghara ighota ya; egwu jikwa ha iju ya maka okwu a.

Ozioma nke Oseburuwa.

Prayer Over The Offerings

Grant us, O Lord, that having meditated on your Word, following the example of Saint Jerome, we may more eagerly draw near to offer your majesty the sacrifice of salvation. Through Christ our Lord.

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

Communion Antiphon

Lord God, your words were found and I consumed them; your word became the joy and the happiness of my heart.

Prayer After Communion

May these holy gifts we have received, O Lord, as we rejoice in celebrating Saint Jerome, stir up the hearts of your faithful so that, attentive to sacred teachings, they may understand the path they are to follow and, by following it, obtain life everlasting. Through Christ our Lord.

Ekpere Nhunye

Mee anyị, O Dinwenụ, ka anyị chigharịla Okwu gi n'ime mmuo, n'usoro ukpuru nke Jerom di aso, ka anyị were inuoku akpudebe nso ichunyere ebube gi aja nke nzoputa. Site na Kristi Onyenweanyị.

Ukwe Oriri Nso

Onyenweanyị Chineke, mgbe okwu gi biara, e jiri m obi inu oku nabata ya, okwu gi bu mmasi m na añuri nke obi m.

Ekpere A Natachaa Oriri Nso

Ka onyinye nso ndi a anyị natarala, O Dinwenụ, ka anyị na-egori na mmemme Jerom di aso, kpalite obi ndi nke gi kwerenuga, ka o ga-abu ha na-ege nti na nkuzi nso, ha ana-aghota uzo ha ga-eso, ma sitekwa n'iso ya, were nweta ndu ebighiebi. Site na Kristi Onyenweanyị.



PICTURES from

NICCSJ August Igbo Mass & Reception August 13, 2023

NICCSJ - Children & Youth Sunday
Academic Recognition &
Community Service Awards

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