



NIGERIAN IGBO CATHOLIC COMMUNITY OF SAN JOSE DIOCESE (NICCSJ)

Monthly Bulletin

SEPTEMBER 2024



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 Holy Mass and 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 Sorrow - Saturday September 7th to Sunday 15th, 2024. Join us to pray that daily through our community zoom at 8.00PM (PT)

Visit Our website for details-
<https://www.niccsanjose.org/index.php>

September Bulletin Sponsor:
The Family of Sir Eugene & Dr. Josephine Okafor

MARANATHA BULLETIN
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22ND SUNDAY IN ORDINARY TIME (B) 1 September 2024 [Afo] (Green)

**Office:
Week 2**

The three readings of today call for true worship, shown in concrete and daily life. In the First Reading, Moses invites the people of Israel to observe all God's ordinances without exception, as condition for meriting the fulness of His blessings, thus demonstrating their wisdom to other nations. The Responsorial Psalm portrays the virtues expected of God's people, such as justice, truthfulness, honesty, gentleness, and sense of honour. In the Second Reading, St James draws attention to God's unchanging nature in both His essence, actions and demands - a reason to hold on firmly to His commandments, especially with regard to justice and love. In the Gospel, Jesus denounces the hypocrisy of the Pharisees who place human regulations above God's laws inscribed in the depths of men's hearts or conscience.

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 book of Deuteronomy (4:1-2,6-8)

Moses said to the people: "Now, Israel, take notice of the laws and customs that I teach you today, and observe them, that you may have life and may enter and take possession of the land that the Lord the God of your fathers is giving you. You must add nothing to what I command you, and take nothing from it, but keep the commandments of the Lord your God just as I lay them down for you.

Keep them, observe them, and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim, 'No other people is as wise and prudent as this great nation.' And indeed, what great nation is there that has its gods so near as the Lord our God is to us whenever we call to him? And what great nation is there that has laws and customs to match this whole Law that I put before you today?"

The word of the Lord.

Responsorial Psalm: Ps. 14:2-5 (R.v. 1)

Response: **Lord, who shall be admitted to your tent?**

1. Lord, who shall dwell on your holy mountain? He who walks without fault; he

Ukwe Mbata

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

Ekpere Mmeghe

Chineke ji ike niile, Onye ihe niile kacha mma si n'aka Ya abia, munye 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 Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Diuteronomi (4:1-2,6-8)

Mosis gwara umu Izrel si, "Dobenu iwu niile m na-akuziri unu. Unu ga-adikwa ndu biri n'ala ahụ Oseburuwa, bu Chineke nanna unu ha, na-enye unu. Unu atukwasikwala ihe n'iwu ahụ niile m nyere unu. Unu ewepukwala ihe obula na ya. Dobezuonu iwu niile nke Oseburuwa bu Chineke unu, dika m siri nye ya unu.

Werenu i ntukwasiobi dobe ha. Nke a ga-egosi mba di ichéiche na unu ma ihe. Mgbe ha nuru ihe banyere iwu a niile, ha ga-si, 'Leekwanu udi amamihe na nghota mba ukwu nke a nwere! "N'eziokwu, o nweghi nnukwu mba ozo chi ha no nso dika Oseburuwa bu Chineke anyi si noro anyi nso mgbe obula anyi kpokuru ya. O nweghi nkwu nnukwu mba obula nke iwu niile na-achi ha ziri ezi, dika iwu ndi a m kuziiri unu taa!

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 15:1-5 (Az.1)

Aziza: **Onyenweanyi, onye nwere ikike ibata n'ulo gi.**

1. Onyenweanyi, onye ga-ebi n'ugwu nke gi di aso? O bu nwoke ahụ na-ebughi njo obula

who acts with justice and speaks the truth from his heart. (R.)

2. He who does no wrong to his brother, who casts no slur on his neighbour, who holds the godless in disdain, but honours those who fear the Lord. (R.)

3. He who keeps his pledge, come what may; who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm forever. (R.)

Second Reading

A reading from the letter of St. James (1:17-18,21-22,27)

It is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created.

Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you, and not just listen to it and deceive yourself.

Pure, unspoiled religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.

The word of the Lord.

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 Mark (7:1-8,14-15,21-23)

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been

na ndu ya, onye na-eme ihe di mma, onye ji obi ya niile ekwu eziokwu.. (Az.)

2. Onye na-anaghi ekwuto ndiozo, onye anaghi eme onye agbataobi ya ihe ojoo; mobu bo ya ebubo asi. Onye na-eleda ndi amaghi Chineke anya, ma na-enye ndi na-atu Oseburuwa egwu nsopuru. (Az.)

3. Onye na-emeju nkwa ya mgbe obula; Onye na-ebinye ego n'anaghi omuru nwa, onye anaghi eri ngari iji megide onye enweghi ihe ojoo o mere. O buru na mmadu e mee ihe ndi a o nweghi ihe obula ga-eme ka egwu tuo ya. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi nke Jemis di aso dere (1:17-18,21-22,27)

Onyinye obula di mma, na nke zuru oke na-esite n'eluigwe abia. Ha si n'aka Chineke, bu Nna nke ihe, onye na-adighi agbanwe agbanwe. O naghị ezonahụ umu mmadu ihu ya, ka ochichi gbachiere ha uzo. Site n'uche nke aka ya, o jiri okwu nke eziokwu ahụ mee ka anyị puta iche. Meekwa ka anyị buru ụdị mkpuru mbu nke ihe o kere eke.

Werenụ nwaayo nara okwu ahụ nke a kurula n'obi unu di ka mkpuru, nke puru izoputa mkpuruobi unu. Ma burunụ ndi na-eme okwu ahu eme. Unu abukwala ndi na-anu naani onunu. Ndi di otu a na-arafu onwe ha.

Okpukpe Chineke, nke di ocha, nke na-emerughi emeru n'anya Chineke Nna, bu nke a: ileta umu ogbenye, na umu nwaanyi di ha nwuru n'ime mkpagbu ha. O bukwaa mmadu idobe onwe ya n'enweghi ntupe site n'aka ndi uwa.

Okwu nke Oseburuwa.

Aléluya, aléluya! Jam. 1:18

Site n'uche nke aka ya, o jiri okwu nke eziokwu ahụ mee ka anyị puta iche. Meekwa ka anyị buru ụdị mkpuru mbu nke ihe o kere eke. Aléluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (7:1-8,14-15,21-23)

Mgbe ndi Farisii na ufodu ndi odeakwuukwo si na Jerusalem biakwutere Jesu, ha choputara na ufodu n'ime ndi na-eso uzo ya na-eri ihe n'aka ruru aru, ya bu, ha adighi akwo aka ha. N'ihina ndi Farisii na ndi Juu niile adighi eri ihe n'ebughi uzo kwoo aka ha dika omenaala ndi okenye ha si di. Ozo, o buru na ha alota ahia, ha adighi eri ihe n'ebughi uzo doo onwe ha ocha. O nwekwara omenaala ndiozo ha na-edebe, dika isa iko, na ite, na iko olanchara. Ya mere, ndi Farisii na ndi odeakwukwo juru Jesu si, "Gini mere ndi

handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, “Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?” He answered, “It was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture: This people honours me only with lip service, while their hearts are far from me. The worship they offer me is worthless, the doctrines they teach are only human regulations. You put aside the commandment of God to cling to human traditions.”

He called the people to him again and said, “Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean.

For it is from within, from men’s hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean.”

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.

na-eso ụzọ gị adighi eso omenaala ndi okenye, kama ha na-eri ihe n’akwoghi aka dika usoro si di?” Ma o siri ha, “Aizaya buziri amuma nke oma banyere unu ndi ihu abuo dika e dere ya n’akwukwo si, Ndi a na-asopuru m n’egbugbere onu ha, ma obi ha di anya n’ebe m no. N’efu ka ha na-akpo isiala enye m, na-akuzi nkuzi nke mmadu ka o bu iwu nke Chineke. Unu hapuru iwu nke Chineke jidesie aka ike n’omenaala nke mmadu.”

Jesu kporo igwe mmadu ahụ ozo ka ha biakwute ya. O siri ha, “Geenu m nti, unu niile, ghotakwanu ihe m ga-ekwu! Onweghi ihe obula si n’onu banye n’ime mmadu na-emeru ya. Kama o bu ihe si n’ime mmadu puta bu ihe na-emeru mmadu.

N’ihina site n’ime mmadu, ya bu site n’ime obi, ka echiche ojoo nke na-eduba mmadu n’omume ruru aru, si aputa, ya na ikwaiko na izu ohi niile na igbu mmadu na ikporo nwunye mmadu mobu di mmadu, obi ojoo na aruruala, nghogbu, asoghi anya na ikwaiko, anya ufu, nkwlulu, mpako, enweghi uche ime ihe ziri ezi na ighota ihe nke mmuo. Omume ojoo ndi a na-esi n’ime mmadu aputa. O bu ha na-emeru mmadu.” Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, site n’onyinye nke a di nsọ anyi na-chunyere 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.

HOLY HOUR: Worship in Spirit and in Truth

2 September [Nkwo] Monday of Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the first letter of St. Paul to the Corinthians (2:1-5)

Brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you, what God had

The Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwoozi nke mbu Pol di aso degaara ndi Korint (2:1-5)

Mgbem biakwutere unu na mbu, umunna m, ejighi m oke okwu mobu oke mimuta gwa unu ihe omimi niile nke

guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in a great 'fear and trembling' and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

The word of the Lord.

Responsorial Psalm: Ps. 118:97-102 (R.v.97)

Response: Lord, how I love your law!

1. Lord, how I love your law! It is ever in my mind. Your command makes me wiser than my foes; for it is mine forever. (R)
2. I have more insight than all who teach me for I ponder your will. I have more understanding than the old for I keep your precepts. (R)
3. I turn my feet from evil paths to obey your word. I have not turned away from your decrees; you yourself have taught me. (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 good news to the poor. Alleluia!

Gospel

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

Jesus came to Nazara, 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, to proclaim liberty to captives 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?' But he replied, 'No doubt you will quote me the

okwu Chineke. Kama, amamihe m gosiri na mụ nwere bụ banyere Jesu Kristi Onye ahụ a kpogburu n'obe. Abiakwutere m unu n'adighi ike, na oke egwu, na ima jijiji. Nkuzi na ozi m zisara abiaighikwa dika okwu ire uto na nke oke mmuta, ime ka ndi mmadu kwere, kama ha biara n'uzo igosi oru nke Mmuo Nso na nke ike Chineke; Ka okwukwe unu ghara idabere n'amamihe nke mmadu kama n'ike nke Chineke.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119:97-102.(Az.97)

Aziza: Onyenweanyi, lee ka m siri hu iwu gi n'anya.

1. Onyenweanyi, lee ka m siri hu iwu gi n'anya nke ukwu! Ana m achighari ya n'obi m ubochi niile. Iwu gi mere ka m mara ihe karja ndiro m n'ihina o nonyeere m mgbe niile. (Az.)
2. Enwere m nghota karja ndi nkuzi m, n'ihina ana m atughari uche n'iwu gi. Enwere m nghota karja ndi okenye, n'ihina ana m edobe iwu gi. (Az.)
3. Esepula m ukwu n'uzo ojoo niile, ka m wee nwee ike idobe okwu gi. Anaghi m agbakuta iwu gi azu, n'ihina gi onwe gi kuziere m ya! (Az.)

Aleluia, aleluia Lk. 4:18

Enyela m mmuo nke Onyenweanyi, En'ihina na o teela m mmanu izi ndi ogbenye Ozi Oma. 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'ulonzo, n'ubochi izuikwe dika o si eme. O wee bilie igu ihe; ha nyere ya akwukwo Aizaya onye amuma. O meghere 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 ahụ nyeghachi ya onye na-aga ozi, bia nodu ala. Mmadu niile no n'ulonzo 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 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

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 anyone 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 on 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 3)

3 September [Eke] Tuesday of Week 22 (White)

St Gregory the Great, Pope & Doctor (Memorial)

St. Gregory the Great was born c.540 at Rome. Son of a wealthy Roman senator and Great-grandson of Pope Saint Felix III, he was educated by the finest teachers in Rome. He became the Prefect of Rome for a year. At the age of 35, he sold his possessions and turned his home into a Benedictine monastery. He used his money to build six monasteries in Sicily and one in Rome. Upon seeing English children being sold in the Roman Forum, he became a missionary to England.

St. Gregory was elected 64th Pope in 590 and was the first monk to be chosen. He sent St. Augustine of Canterbury and a company of monks to evangelize England, and other missionaries to France, Spain, and Africa. He is known above all for his magnificent contributions to the Liturgy of the Mass and Office. He collected the melodies and plain chant so that they are now known as Gregorian Chants. He died in 604.

Entry Antiphon

Blessed Gregory, raised upon the throne of Peter, sought always the beauty of the Lord, and lived in celebration of that love.

Collect

O God, who care for your people with gentleness and rule them in love, through the intercession of Pope Saint Gregory, endow, we pray, with a spirit of wisdom those to whom you have given authority to govern, that the flourishing of a holy flock may become the eternal joy of the shepherds. Through our Lord.

gwoo onwe gi; unu ga-asikwa m, 'Mee ka anyi hu n'obodo a muru gi, udi ihe ahu anyi nuru na i mere na Kapanam.' 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 ato na onwa isii, mgbe oke ugani dara n'ala ahu dum; ma o nweghi onye n'ime ha e zigaara Elaija ma o bughi 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 bughi 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.



Ukwe Mbata

Grigori di ngozi, onye ebuliri n'ukpoeze Pita, choro mma nke Onyenweanyi mgbe niile, were biendu n'ime ngori ihunaanya ahu.

Ekpere Mmeghe

O Chineke, onye ji nwayo akpachapuru ndi nke ya anya were ihunaanya achi ha, site n'aririo nke Popu Grigori di aso, hujue, anyi na-ario, mmuo amamihe n'ime ndi i nyerela ike ochichi, ka oganiihu nke igweaturu di aso were buru anuri di okpu nke ndi nche aturu ga. Site na Dinwenu anyi.

First Reading

A reading from the first letter of St. Paul to the Corinthians (2:10-16)

The Spirit reaches the depths of everything, even the depths of God. After all, the depths of a man can only be known by his own spirit, not by any other man, and in the same way the depths of God can only be known by the Spirit of God. Now instead of the spirit of the world, we have received the Spirit that comes from God, to teach us to understand the gifts that he has given us. Therefore we teach, not in the way in which philosophy is taught, but in the way that the Spirit teaches us: we teach spiritual things spiritually. An unspiritual person is one who does not accept anything of the Spirit of God: he sees it all as nonsense; it is beyond his understanding because it can only be understood by means of the Spirit. A spiritual man, on the other hand is able to judge the value of everything, and his own value is not to be judged by other men. As scripture says: Who can know the mind of the Lord, so who can teach him? But we are those who have the mind of Christ.

The word of the Lord.

Responsorial Psalm: Ps. 144:8-14 (R.v.17)

Response: **The Lord is just in all his ways.**

1. 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)

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, to make known to men your mighty deeds and the glorious splendour of your reign. (R)

3. Yours is an everlasting kingdom; your rule lasts from age to age. The Lord is faithful in all his words and loving in all his deeds. The Lord supports all who fall and raises all who are bowed down. (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.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (2:10-16)

Mmuo Nso ahu n'onwe ya na-enyocha ihe niile, o buladi ihe omimi niile di na Chineke. Onye mazuru ihe di n'obi mmadu karia mmuo onye ahu nke di n'ime ya? Otu aka ahu, o dighi onye mazuru echiche nke Chineke ma o bughị mmuo nke Chineke. Ma anyi onwe anyi anataghi udi mmuo nke na-achi umu uwa, kama mmuo nke sitere na Chineke, ka anyi wee ghota ihe niile Chineke nyere anyi site n'amara ya. Anyi anaghi akuzi ihe ndi a n'okwu nke sitere n'amamihie mmadu, kama site n'okwu nke Mmuo Nso. Anyi na-akowa ihe nke Mmuo Nso n'ebe ndi nwere Mmuo Nso no. Ma onye enweghi Mmuo Nso adighi anabata onyinye amara nke mmuo Chineke. N'ihina ha bu ihe nzuzu n'anya ya. O pughikwa ighota ha, n'ihina a na-esite n'ike nke Mmuo Nso aghota ha. Ma onye obula nke Mmuo Nso na-achi nwere ike ikpebi uru ihe obula bara, ma o dighi onye ruu n'onodu inwe mkpebi gbasara ya. Dika Akwukwo Nso si kwu: "Onye mazuuru ihe di n'uche Onyenweanyi nke inye ya ndumodu? Ma otu o siri di, anyi onwe anyi nwere echiche nke dika nke Kristi.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:8-14 (Az.17)

Aziza: **Onyenweanyi di mma n'uzo ya niile.**

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

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

3. Alaeze gi ga-adi ebebe, ochichi gi na-adi na ndudugandu niile, Onyenweanyi di ntukwasiobi n'okwu ya niile, omume ya niile juputara n'obi ebere Onyenweanyi na-azo ndi na-ada ada, O na-ekulite ndi a kudara n'ala. (Az.)

Aleluya, aleluya! Lk.7:16

Nukwu onye amuma ebilitela n'etiti anyi. Aleluya!

Ozioma

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

Jesu gara Kapanaum, otu obodo di na Galili na-akuziri ha ihe n'ubochi izuike. Nkuzi

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.

Prayer Over The Offerings

Grant our supplication, we pray, O Lord, that this sacrifice we present in celebration of Saint Gregory may be for our good, since through its offering you have loosed the offences of all the world. Through Christ our Lord.

Communion Antiphon

This is the servant, faithful and wise, whom the Lord set over his household to give them their measure of wheat in due season.

Prayer After Communion

Through Christ the teacher, O Lord, instruct those you feed with Christ, the living Bread, that on the feast day of Saint Gregory they may learn your truth and express it in works of charity. Through Christ our Lord.

4 September [Orie] Wednesday in Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the first letter of St. Paul to the Corinthians (3:1-9)

Brothers, I myself was unable to speak to you as people of the Spirit: I treated you as sensual men, still infants in Christ. What I fed you with was milk, not solid food, for you were not ready for it; and indeed, you are still not ready for it since you are still unspiritual. Isn't that obvious from all the jealousy and wrangling that there is among you, from the way that you go on behaving like ordinary people? What could be more unspiritual than your slogans, 'I am for Paul' and 'I am for Apollos'?

After all, what is Apollos and what is Paul?

ya turu ha n'anya n'ihina o ji ikikere akuzi.

N'ime ulonzuko ahụ e nwere otu nwoke mmuo ojoo ji nke jiri oluike tie mkpu si, "Haa, gini ka anyi na gi nwekoro Jesu onye Nazaret? I biara ila anyi n'iyi? Ama m onye i bu, onye Nso ahụ nke Chineke." Jesu gbojara ya si, "Kpuchie onu gi, si n'ime ya puta!" Mgbe mmuo ojoo ahụ tudara ya n'ala n'etiti ogbako ahụ, o siri n'ime ya puta na-emerughị ya ahụ. Ihe a turu ogbako ahụ 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 Kapanauum gburugburu. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nuru aririọ anyi, anyi na-arịo, O Dinwenu, ka aja nke a anyi na-ebute n'oriri nke Grigori di aso buru maka odimma anyi, n'hi na site n'oniyinye ya i na-ekpochapu mmehie nke uwa niile. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Obu odibo maara ihe kwesiri ntukwasi obi onye Dinwenu mere onye nlekota eziniulo ya, ka o nye ndi nke ya nri mgbe ha chorọ ya.

Ekpere A Natachaa Oriri Nso

Site na Kristi onye nkuzi, O Dinwenu, kuziere ndi i ji Kristi zuo, Achicha di ndu, ka n'ubochi oriri nke Grigori di aso ka ha muta eziokwu gi ma gosiputakwa ya n'oru ihunaanya. Site na Kristi Onyenweanyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (3:1-9)

Mu onwe m, umunna m agaghi agwa unu okwu dika ndi Mmuo Nso na-achi kama dika ndi anuahụ na-achi, dika umuntakiri na Kristi. Ihe m jiri zuo unu bu mmiri ara ehi, o bughi nri siri ike, n'ihina unu etozubeghi maka ya; o buladi ugbu a, unu etozubeghi maka ya. N'ihina anuahụ ka na-achi unu. Ebe ekworo na esemokwu ka di n'etiti unu, o bu na unu abughi ndi anuahụ na-achi, ndi na-ebi ndu ka ndiozo? Mgbe otu onye n'ime unu na-asi, "Abu m nke Pol, "Onyeozo asi, "Abu m nke Apolos," omume unu na-eme o bughi dika nke mmadu nkiti ndiozo?

They are servants who brought the faith to you. Even the different ways in which they brought it were assigned to them by the Lord. I did the planting, Apollos did the watering, but God made things grow. Neither the planter nor the waterer matters: only God, who makes things grow. It is all one who does the planting and who does the watering, and each will duly be paid according to his share in the work. We are fellow workers with God; you are God's farm, God's building. The word of the Lord.

Responsorial Psalm: Ps.32:12-15.20-21 (R.v.12)

Response: They are happy, the people God has chosen as his own.

1. They are happy, whose God is the Lord, the people he has chosen as his own. From the heavens the Lord looks forth, He sees all the children of men. (R)
2. From the place where he dwells he gazes on all the dwellers on the earth, he who shapes the hearts of them all and considers all their deeds. (R)
3. Our soul is waiting for the Lord. The Lord is our help and our shield. In him do our hearts find joy. We trust in his holy name. (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 good news 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 made his way to a lonely place. The crowds went

Ma gini ka Apolos bu? Gini ka Pol bukwā? Anyi bu naani umuodibo Chineke ndi unu si n'aka ha kwere na Chineke. Onye obula n'ime anyi na-arū orū nke Onyenweanyi tinyere ya n'aka. Mụ onwe m'kurū mkpurū, Apolos gbara ya mmiri, ma o bu Chineke mere ka o too. Ma onye kurū mkpurū, ma onye gbara ya mmiri adighi oke mkpa. Kama onye kachasi bu Chineke onye na-eme ka ihe niile too. Onweghi ihe di iche n'etiti onye kurū mkpurū na onye gbara ya mmiri. Chineke ga-akwu onye obula n'ime ha dika orū ya si di. N'ihina anyi bu ndi ha na Chineke na-arūko orū; unu bu ala ubi nke Chineke, na ulō ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 33:12-15. 20-21. (Az.12)

Aziza: Añuri na Ngozi na-adiri mba Chineke hooro dika ndi nke ya.

1. Añuri na Ngozi na-adiri mba Chineke bu Chukwu ha, ndi nke o hooro dika ndi nke ya. Chineke si n'eluigwe eladata anya, O na-ahu umu mmadu niile. (Az.)
2. O si n'ebe O no na-ele anya, na-ele ndi niile bi n'awa anya. Onye nke mere obi mmadu niile, na-agbakokwa ihe niile ha na-eme. (Az.)
3. Mkpuruobi anyi na-eche Onyenweanyi; Ya bu onye enyemaka anyi na onye ogbugbo anyi. Mkpuruobi anyi na-añuri n'Onyenweanyi, n'ihina anyi tukwasiriobi n'aha ya di nso. (Az.)

Aleluia, aleluia Lk. 4:18

Enyela m mmuo nke Onyenweanyi, n'ihina na o teela m mmanu izi ndi ogbenye Ozi Oma. Aleluia!

Ozioma

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

Jesu hapuru ulonzuko banye n'ulo Saimon. Ugbu a oke ahuko jidesiri ogo nwaanyi Saimon ike, nke mere ha ji gwa Jesu maka ya. O guzooro ebe nwaanyi ahu no, baara ahuko ahu mba, o wee hapu ya. Ngwa ngwa nwaanyi ahu biliri, lee haobia.

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 na-asi, "I bu Nwa Chineke!" Ma O gbojara ha, O kweghikwa ka ha kwuo okwu, n'ihina ha matara na o bu Kristi ahụ.

Mgbe chi foro, Jesu siri n'obodo ahụ puo gaa noro naani ya n'ebe dara juu. Ndi mmadu choghariri ya, mgbe ha chotara ya, ha achoghi

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.

ka O si n'obodo ha puo. O 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." O gakwara n'ihu na-agbasa ozioma n'ulonzo niile no na Judia.
Ozioma nke Oseburuwa.

(For Prayer Over The Offerings, Communion Antiphon, and
Prayer After Communion, see page 3)

5 September [Afo] Thursday in Ordinary Time - Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the first letter of St. Paul to the Corinthians (3:18-23)

Make no mistake about it: if anyone of you thinks of himself as wise, in the ordinary sense of the word, then he must learn to be a fool before he really can be wise. Why? Because the wisdom of this world is foolishness to God. As scripture says: The Lord knows wise men's thoughts: he knows how useless they are: or again: God is not convinced by the arguments of the wise. So there is nothing to boast about in anything human: Paul, Apollos, Cephas, the world, life and death, the present and the future, are all your servants; but you belong to Christ and Christ belongs to God.
The word of the Lord.

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

Response: **The Lord's is the earth and its fullness.**

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

Alleluia, alleluia! Lk. 4:19

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

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbụ Pol di aso degaara ndi Korint (3:18-23)

Onye obula n'ime unu arafula onwe ya! O buru na onye obula n'etiti unu na-eche na ya maara ihe dika nghota nke oge a si di, ya mee onwe ya onye nizuza ka o wee buru onye maara ihe. N'ihina amamihe nke uwa nke a bu ihe nzuzu n'ebe Chineke no. N'ihina e dere ya n'Akwukwo nso si: "O na-enwude ndi oke amamihe n'ime aghughu ha niile." Ozokwa: "Onyenweanyi amarala na ihe ndi oke amamihe na-atule n'obi ha bu ihe efu." Ya mere, onye obula anyala isi n'ihe mmadu puru ime. N'ihina n'ezikwu ihe niile bu nke unu: Mobu Pol, mobu Apolos, mobu Pita; mobu uwa, mobu ndu, mobu onwu, mobu ihe di ugbo a, mobu nke gaje idi, ihe ndi a niile bu nke unu. Unu onwe unu bu nke Kristi, ma Kristi bu nke Chukwu.
Okwu nke Oseburuwa.

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

Aziza: **Chineke nwe uwa na ihe niile di na ya.**

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

Alleluia, alleluia Lk. 4:18

Sonu m!, Dinwenu na-ekwu, Aga m eme unu nui oku mmadu. Aleluya!

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 ugbonmmiri abuo n'uso odommiri ahụ; ma ndi okuazu esila n'ugbo ahụ 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 ugbonmmiri ya ntakiri. O wee nodu ala, si n'ugbonmmiri 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 oke igwe azu nke mere na o foduru ntakiri ka ugbo ha dokaa. Nke a mere ha ji kpoo ndi okuazu ibe ha no n'ugbonmmiri nke ozo ka ha bja 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 Dinwenu 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 nnweko. 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 3)

6 September [Nkwo] Friday of Week 22 (Green)

(For Entry Antiphon and Collect, see page 1)

First Reading

A reading from the first letter of St Paul to the Corinthians (4:1-5)

People must think of us as Christ's servants, stewards entrusted with the mysteries of God. What is expected of stewards is that each one should be found worthy of his trust. Not that it makes the slightest difference to me whether you, or indeed any human tribunal, find me worthy or not. I will not even pass judgement on myself. True, my conscience does not reproach me at all, but that does not prove that I am acquitted: the Lord alone is my judge. There must be no passing of premature

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (4:1-5)

Ondi na-egere Kristi ozi, na ndi nlekota ihe omimi nke Chineke. Otu o di, ihe a choro n'aka umuodibo bu ka ha kwesi ntukwasio. O nweghi ihe m ji ya kporo ma buru na unu, mobu uloikpe nke mmadu guzobere e kpee m ikpe. Adighi m ama onwe m ikpe. Mmuo m anaghi ata m uta, ma o gosighi na abu m onye ikpe amaghi. Kama onye nwe ikpe m ikpe bu Onyenweanyi. Ya bu, amala onye obula ikpe mgbe ubochi ikpe ahụ erubeghi mobu tupu

judgement. Leave that until the Lord comes: he will light up all that is hidden in the dark and reveal the secret intentions of men's hearts. Then will be the time for each one to have whatever praise he deserves, from God. The word of the Lord.

Responsorial Psalm: Ps. 36:3-6.27-28.39-40.(R.v.39)

Response: The salvation of the just comes from the Lord.

1. If you trust in the Lord and do good, then you will live in the land and be secure. If you find your delight in the Lord, he will grant your heart's desire. (R.)
2. Commit your life to the Lord, trust in him and he will act, so that your justice breaks forth like the light, your cause like the noon-day sun. (R.)
3. Then turn away from evil and do good and you shall have a home for ever; for the Lord loves justice and will never forsake his friends. (R.)
4. The salvation of the just comes from the Lord, their stronghold in time of distress. The Lord helps them and delivers them and saves them: for their refuge is in him. (R.)

Alleluia, alleluia! Jn. 8:12

I am the light of the world, says the Lord, anyone who follows me will have the light of life. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (5:33-39)

The Pharisees and the scribes said to Jesus, 'John's disciples are always fasting and saying prayers, and the disciples of the Pharisees too, but yours go on eating and drinking.' Jesus replied, 'Surely you cannot make the bridegroom's attendants fast while the bridegroom is still with them? But the time will come, the time for the bridegroom to be taken away from them; that will be the time when they will fast.'

He also told them this parable, 'No one tears a piece from a new cloak to put it on an old cloak; if he does, not only will he have torn the new one, but the piece taken from the new will not match the old.'

'And nobody puts new wine into old skins; if he does, the new wine will burst the skins and then run out, and the skins will be lost. No; new wine must be put into fresh skins. And nobody

obibia nke Onyenweanyi. Mgbe Dinwenu biara, o ga-ekpughe ihe niile ochichiri zoro, meekwa ka izu nzuzo di n'obi mmadu uta ihe. Mgbe ahụ ka onye obula ga-anata otito kwesiri ya n'aka Chineke. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 37:3-6.27-28.39-40 (Az.39)

Aziza: Nzoputa nke ndi eziumume na-esi n'aka Onyenweanyi abia.

1. Tukwasiobi gi n'Onyenweanyi ka I wee biri na-ala ebe obibi gi ma nwee udo. Nwebe ahuri n'ime Onyenweanyi ka O wee nye gi ihe obi gi na-achọ. (Az.)
2. Were ndu gi nye Onyenweanyi n'aka, tukwasa obi na ya, ka O nyere gi aka. O ga-eme ka eziumume gi na-amukesi dika ihe, mee kwa ka eziokwu gi na-acha dika ehilie. (Az.)
3. Zere njo, ma mebe mma, ka i wee nweta ulo di ebeebe. N'ihina Onyenweanyi huru ihe ziri ezi n'anya. O naghị ahapu ndi kwere na ya. (Az.)
4. Nzoputa nke ndi eziumume na-esi n'aka Onyenweanyi abia, O na-echekwaba ha n'oge nsogbu; Onyenweanyi na-enyere ha aka, na azoputakwa ha. O na-azoputa ha n'ihina o bu onye nchedo ha. (Az.)

Aleluya, aleluya! Jn.8:12

Abu m ihe nke uwa, O bu Dinwenu na Aekwu, onye obula na-eso m ga-enwe ihe nke ndu. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (5:33-39)

Ndi Farisii na ndi odeakwukwo ha siri Jesu, "Ndi na-eso uzo Jon na-ebu onu otutu mgbe na-ekpe ekpere, otu a ka ndi na-eso uzo ndi Farisii na-emekwa, ma ndi nke gi no na-eri na-afu." Jesu zara ha si, "Unu nwere ike ime ka ndi a kporo n'oriri olulu nwunye buo onu mgbe ha na onye na-alu nwaanyi ohuru no? Oge na-abia mgbe a ga-anapu ha onye na-alu nwunye ohuru, mgbe ahụ ka ha ga-ebube onu." Jesu tukwara ha ilu si, "O nweghi onye na-adokara iberibe akwa ohuru dukwasa ya na nke ochie; e mee nke a, a ga-adoka nke ohuru, iberibe akwa ohuru ahụ agaghị amako n'akwa ochie. O nweghi onye na-agbanye mmanya ohuru n'ime udu akpukpo ochie, o mee otu a, mmanya ahụ ga-agbawa udu akpukpo ahụ, ha abuo alaa n'iyi. Kama, a ga-etinye mmanya ohuru n'ime udu ohuru. O nweghi onye obula nuchara

who has been drinking old wine wants new.
 "The old is good" he says.
 The Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and
 Prayer After Communion, see page 3)

7 September [Eke] Saturday of Week 22 (Green/White)



Entry Antiphon

Blessed are you, O Virgin Mary, who bore the Creator of all things. You became the Mother of your Maker, and you remain for ever Virgin.

Collect

Grant us, O merciful God, protection in our weakness, that we who keep the Memorial of the holy Mother of God may, with the help of her intercession, rise up from our iniquities. Through our Lord.

First Reading

A reading from the first letter of St. Paul to the Corinthians (4:6-15)

Take Apollos and myself as an example and remember the maxim, 'Keep to what is written'; it is not for you, so full of your own importance, to go taking sides for one man against another. In any case, brother, has anybody given you some special right? What do you have that was not given to you? And if it was given, how can you boast as though it were not? Is it that you have everything that you want—that you are rich already, in possession of your kingdom, with us left outside? Indeed I wish you were really kings, and we could be kings with you! But instead, it seems to me, God has put us apostles at the end of his parade, with the men sentenced to death; it is true—we have been put on show in front of the whole universe, angels as well as men. Here we are, fools for the sake of Christ, while you are the learned men in Christ; we have no power, but you are influential; you are celebrities, we are nobodies. To this day, we go without food and drink and clothes; we are beaten and have no homes; we work for our living with our own hands. When we are cursed, we answer with a blessing; when we are hounded, we put up with it; we are insulted and we answer politely. We are treated as the offal of the world, still to this day, the scum of the earth.

I am saying all this not just to make you ashamed but to bring you, as my dearest children, to your senses. You might have

mmanya ochie na-enwe mmasi inu nke oħuru,
 n'ihina o na-asi, 'Nke ochie di mima.'
 Ozioma nke Oseburuwa.

Our Lady of Saturday

Ukwe Mbata

Idi ngozi, O Vejin Maria, onye muru Onye Okike nke ihe niile. I buuru Nne nke Onye kere gi, ma buru Vejin ebighiebi.

Ekpere Mmeghe

Nye anyi, O Chineke di ebere, nchedo n'adighi ike anyi, ka anyi bu ndi na-edobe Ncheta Nne nke Chukwu di aso, site n'enyemaka aririo ya, si na mmehie anyi kulite. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo ozi nke mbu Pol di aso degaara ndi Korint (4:6-15)

N'ihi odimma unu, umunna m, ka m ji were ndu mu na Apolos kuzie ihe ndi a niile; werekwa onwe anyi meere unu ihe atu, ka unu lere anyi anya muta isi okwu a, bu "Dobenu iwu niile e dere n'Akwukwo Nso." Ya mere unu afulile onwe unu elu. Unu asopurula otu onye leda onyeozo anya. Onye gwara gi na i puru iche na mmadu ndiozo? O di ihe obula i nwere abughi ihe a natara anata? O buru na ihe niile i nwere bu ihe a natara anata, gini mere i ji anya isi dika a ga-asi na abughi ihe e nyere gi enye? O buladi ugbu a unu enwetala otutu ihe niile na-akpa unu! Unu aburula ogaranya! Unu aburukwala ndieze, ebe anyi onwe anyi abughi! Ee, O ga-adi m noo mma ma a si na unu bu ndieze n'ezio kwu, ka anyi wee sonye n'ochichi unu! N'ihina ana m echu na Chineke egosila anyi bu ndiozi dika ndi kpe azu, na ndi a mara ikpe onwu. O meela ka anyi buru ihe nkiri n'ebe ndi mmadu na ndi mmuoma no. Anyi mere onwe anyi ndi nzuzu n'ihia Kristi, ma unu bu ndi maara ihe n'ime Kristi. Anyi adighi ike, ma unu di ike! Ndi mmadu name anyi akaja, ma ha na-asopuru unu! O buladi ugbu a, anyi no n'akpiri ikponku; anyi gba oto na-akpaghari, n'enweghi ebe obibi. Anyi ji aka anyi abuo aru oru ichota ihe anyi ga-eri. Mgbe a na-ekwuto anyi, anyi na-agozi, mgbe a na-esogbu anyi, anyi na-enwe ndidi. Mgbe a na-akpari anyi, anyi na-azaghachi n'okwu di nro. A na-emeso anyi dika ndi uwa juruaju na dika ndi meruru ala, n'etiti unu mmadu, o buladi ruo taa. Anaghi m ede ihe ndi a ji menye unu ihere, kama o bu ka m duu unu

thousands of guardians in Christ, but not more than one father and it was I who begot you in Christ Jesus by preaching the Good News.

The word of the Lord.

Responsorial Psalm: Ps. 144:17-21 (R.v. 18)

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

1. 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.)

2. He grants the desires of those who fear him, he hears their cry and he saves them. The Lord protects all who love him; but the wicked he will utterly destroy. (R.)

3. Let me speak the praise of the Lord let all mankind bless his holy name forever, for ages unending. (R.)

Alleluia, alleluia! Jn.14:6

I am the Way, the Truth and the Life. No one can come to the Father except through me.

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.

Prayer Over The Offerings

As we honour the memory of the Mother of your Son, we pray, O Lord, that the oblation of this sacrifice may, by your grace, make of us an eternal offering to you. Through Christ our Lord.

Communion Antiphon

He who is mighty has done great things for me, and holy is his name.

ọdụ dika ụmụ m, m hụrụ n'anya. O bụ eziokwu na ụmụ nwere otutu ndi nche, ma ụmụ enweghi karia otu nna, n'ihina o bu m bu nna ụmụ n'ime Jesu Kristi, site n'oziooma ahụ m wetaara ụmụ.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 145:17-21. (Az.18)

Aziza: **Onyenweanyi nọ ndi niile na-akpọku ya nso.**

1. Onyenweanyi di mma n'uzo ya niile, oruaka ya niile na-egosi ihunaanya. Onyenweanyi nọ ndi niile na-akpọku ya nso, ndi ji ezi obi na-akpọku ya. (Az.)

2. O na-emejuputa mkpa ndi niile na-aturu ya egwu, o na-anukwa mkpu akwa ha ma zoputakwa ha. Onyenweanyi na-echedo ndi niile huru ya n'anya O na-ekpochapu ndi ajoomume. (Az.)

3. Onu m ga-ekwuputa otito nke Onyenweanyi ka ihe niile o kere gozie aha nso ya, ebebe ebebe. (Az.)

Alaluya, alaluya! Jn 14:6

Mu onwe m bu uzo, eziokwu na ndu. O dighi onye obula ga-abiakwute Nna ma o bughi site na m.

Ozioma

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

N'otu ubochi Sabat, ka Jesu si n'ubi oka na-agafe, ndi na-eso uzo ya ghooro ogbe oka ufodu, nworu mkpuru ha na-ata. Ma ufodu ndi Farisii juru ha si, "Gini mere unu ji eme ihe megidere iwu n'ubochi izuikwe?" Jesu zara ha si, "O bu na unu agubeghi ihe Devid mere oge aguugu guru ya, ya na ndi ya na ha so. Otu o siri banye n'ulo Chineke, were ogbe achicha a na-eche 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.

Ekpere Nhunye

Ka anyi na-asopuru ncheta Nne nke Nwa gi, anyi na-ario, O Onyenweanyi, ka onyinye aja nke a, site n'amara gi, mee anyi onyinye okpu ehunyeere gi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onye ji ike niile arugooro m nnukwu ihaga, aha ya di aso.

Prayer After Communion

Having been made partakers of eternal redemption, we pray, O Lord, that we, who commemorate the Mother of your Son, may glory in the fullness of your grace and experience its continued increase for our salvation. Through Christ our Lord.

Ekpere A Natachaa Oriri Nso

Ka emerela ka anyi keta oke na mgbaputa di okpu, anyi na-ari, O Onyenweanyi, ka anyi bu ndi na-echeta Nne nke Nwa gi, nyaa isi n'uju nke amara gi were hu mbawanye uto ya maka nzoputa anyi. Site na Kristi Onyenweanyi.

23RD SUNDAY IN ORDINARY TIME (B) 8 September 2024 [Orie] (Green)

Office: Week 3

In the First Reading, God consoles and strengthens His people through the Prophet Isaiah, promising a dawn of salvation, against encircling doom, when the blind shall see, the deaf hear, and the lame walk again. The Responsorial Psalm praises God who with deeds of mercy and justice keeps faith in aid of the poor and the weak. In the Second Reading, St James calls for faith founded on justice and charity which do not discriminate between the rich and the poor. In the Gospel, the prophecy in the First Reading is fulfilled with the deaf-dumb hearing and speaking again, thus demonstrating the dawn of God's reign and saving power.

Entry Antiphon

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

Ukwe Mbata

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

Collect

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

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 oma lekwasanya bu umu I hotara ahota anya. Biko, mee ka ndi niile kwere na Kristi nweta ezigbo inwere onwe ha; wee nwetakwa anuri ebighi ebi. Site na Dinwenu anyi.

First Reading

A reading from the prophet Isaiah (35:4-7)
Say to all faint hearts "Courage! Do not be afraid. "Look, your God is coming, vengeance is coming, the retribution of God; he is coming to save you." Then the eyes of the blind shall be opened, the ears of the deaf unsealed, then the lame shall leap like a deer and the tongues of the dumb sing for joy; for water gushes in the desert, streams in the wasteland, the scorched earth becomes a lake, the parched land springs of water. The word of the Lord.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Aizaya (35:4-7)

Unu ga-agwa ndi niile egwu na-atu "Obi sie unu ike, unu atula egwu, lee, Chineke unu nabia iboro unu obo site n'ikwughachi ndi ro unu ugwo. O ga-abia zoputa unu." Mgbe ahu, anya ndi kpuru isi ga-emepe, ndi nti chiri ga-anu ihe. Mgbe ahu onye ngworo ga-awuli elu dika ele, ndi ogbi ga-ekwe ukwe anuri. Mmiri ga-esi n'ozara soputa, iyi ga-ejukwa n'ikpa. Ala okpoo ga-abu ebe odo mmiri, ala kpoo nku ga-abu isiiri. Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 145:7-10 (R.v.1)

Response: My soul, give praise to the Lord.

1. It is the Lord who keeps faith forever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)
2. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord who loves the just, the Lord, who protects the stranger. (R.)

Abuoma na Aziza: Abu. 146:6-10 (Az.1)

Aziza: Mkpuru obi m too Chineke.

1. Onyenweanyi kwesiri ntukwasio bi ebebe. O na-enye ndi a na-emegebu emegbu ikpe nkwmoto. O na-enye ndi agwu na-agu nri, o na-emekewa ka ndi eji eji nwere onwe ha. (Az.)
2. Onyenweanyi na-eme ka ndiisi hu uzo. O na-ebulite ndi ibu aro nyidara n'ala. Onyenweanyi huru ndi eziumume n'anya. Onyenweanyi na-echekwaba ndi obia. (Az.)
- 14 3. O na-echekwaba ndi na-enweghi nne na nna

3. The Lord upholds the widow and orphan, but thwarts the path of the wicked. The Lord will reign forever, Zion's God, from age to age. Alleluia! (R.)

Second Reading

A reading from the letter of St. James (2:1-5)

My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people. Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in a shabby clothes, and you take notice of the well-dressed man, and say, "Come this way to the best seats"; then you tell the poor man, "Stand over there" or "You can sit on the floor by my footrest." Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that?

Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.

The word of the Lord.

Alleluia, alleluia! Mt 4:23

Jesus proclaimed the Good News of the kingdom and cured all kinds of diseases among the people. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (7:31-37)

Returning from the district of Tyre, Jesus went by way of Sidon towards the Sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, "Ephphatha", that is, "Be opened." And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. "He has done all things well", they said "he makes the deaf hear and the dumb speak."

The Gospel of the Lord.

na ndi ajadu. Onyenweanyi na-eme ka ihe siere ndi obi ojoo ike. Onyenweanyi ga-achi eze ebebe, Chineke gi, O Zayon, ga-achi site na ndudugandu ruo na ndudugandu. Aleluya! (Az.)

The Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo ozi Jemis di aso dere (2:1-5)

Umunna m! Dika ndi kwere n'Onyenweanyi Jesu Kristi, bu onye nwe ebube niile, unu ejila ile mmadu anya n'ihu, na ikpa oke emeso onye obula. A si na otu ogaranya yi uwe mara mma nke ukwu, gbarakwa mgbaaka olaedo, abata n'ulo nzuko unu: a sikwa na otu ogbenye yi uwe ruru inyi abatakwa otu mgbe ahụ, ginị ka unu ga-eme? O buru na unu elee onye ogaranya ahụ anya si ya: "Bia nodu n'otu oche a e dobere ichi n'ihị gi," ma unu asị onye ogbenye ahụ: "Dị anyị, i nwere ike iguzo n'ebe ahụ," mobu "Bia nodu ala n'ebe a ukwu m di;" O bu na unu akpabeghi oke n'etiti onwe unu, burukwa ndi ji ile anya n'ihu na obi ojoo na-ekpe ikpe? Geenu nti, umunna m huru n'anya! O bu na Chineke ahorobeghi ndi bu ogbenye n'ihe nke uwa, ka ha buru ndi ogaranya n'okwukwe, burukwa ndi nketa nke alaeze ahụ nke o kwere nkwa inye ndi huru ya n'anya? Okwu nke Oseburuwa.

Aleluya, aleluya! Mt. 4:23

Jesu na-agaghari na-ekwusakwa ozioma nke alaeze Chineke, O gwokara ndi mmadu oria na nri nria ha di ichieiche. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (7:31-37)

Jesu siri n'okeala Taya puo, gafee Sidon, si na mpaghara Dekapolis ruo osimiri Galili. Ha kpotaara ya otu nwoke nti chiri nke na-asukwa oke nsu. Ha rioro ya ka o bikwasa ya aka. Jesu siri n'igwe mmadu ahụ kpoo ya ichi, tinye mkpisiaka ya na nti abuo nke onye ahụ nti chiri, busa mkpisiaka ya asu, detu ya n'ire onye ogbi ahụ; O wee lelie anya n'eluigwe, suo ude, si nwoke ahụ, "Efeta!" Nke putara "Meghee." Nti nwoke ahụ mehere; ire ya toghepu kwa, o kwukwara okwu nke oma. Jesu nyere ndi no ebe ahụ iwu, ka ha ghara ikoro onye obula banyere oru ebube a. Ma ka o na-agwa ha ka ha ghara ikwu, ka ha gara n'ihu na-akosa oru ya karia. O turu ha n'anya nke ukwu, nke mere na ha na-asi, "O meela ihe niile nke oma. O na-eme o buladi ndi nti chiri ka ha ntu ihe, na-emekwa ndi ogbi ka ha kwuo okwu."

15 Ozioma nke Oseburuwa.

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 and ever.

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

Ekpere A Natachaa Oriri Nso

Onyenweanyi, Okwu Gi na oriri nso Gi na-enye ndi kwere na Gi nri, na-enyekwa ha ndu. Otu a anyi si mezuu emume aja Nwa Gi I huru n'anya, sikwa otu a mee ka anyi rite uru isonye na ndu Ya mgbe niile. Onye di ndu n'achi ebighiebi.

ROSARY PROCESSION IN HONOUR OF THE NATIVITY OF THE BLESSED VIRGIN MARY

9 September [Afo] Monday of Ordinary Time - Week 23 (Green/White)

St Peter Claver, Priest, (Opt. Mem.)

(For Entry Antiphon and Collect, see page 14)

First Reading

A reading from the first letter of St. Paul to the Corinthians (5:1-8)

I have been told as an undoubted fact that one of you is living with his father's wife. This is a case of sexual immorality among you that must be unparalleled even among pagans. How can you be so proud of yourselves? You should be in mourning. A man who does a thing like that ought to have been expelled from the community. Though I am far away in body, I am with you in spirit, and have already condemned the man who did this thing as if I were actually present. When you are assembled together in the name of the Lord Jesus, and I am spiritually present with you, then with the power of our Lord Jesus he is to be handed over to Satan so that his sensual body may be destroyed and his spirit saved on the day of the Lord.

The pride that you take in yourselves is hardly to your credit. You must know how even a small amount of yeast is enough to leaven all the dough, so get rid of all the old yeast, and make yourselves into a completely

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi mbu. Pol di aso degaara ndi Korint (5:1-8)

Anuru m na e nwere otutu ikwaiko n'etiti unu, nke udi ya n'adighi, o buladi n'etiti ndi na-eфе arusi. Anuru m na otu onye n'ime unu kpooro nwunye nna ya, ha abuo ebiri. Ebe o di otu a, olee isi nganga unu na-akpa? Gini mere unu erughi uju, kpuchie ihu unu n'ihere? Biko chupunu onye mere ihe di otu a osiiso! O bu eziokwu na anoghi m n'etiti unu ugbu a, ma ano m n'etiti unu na mmuo. Amala m onye ahu mere ihe di otu a ikpe dika m ga-eme mgbe m no ya. Eji m aha Dinwenụ Jesu ma ya ikpe. Mgbe unu zukoro, aga m anonyere unu na mmuo. N'oge ahu, sitenu n'ike nke Onyenweanyi Jesu; raranu onye di otu a nye ekwensu, ka o laa anuahu ya n'iyi, ka e wee zoputa mmuo ya n'ubochi nke Onyenweanyi Jesu.

Inya isi unu ezighi ezi. O bu na unu amaghi na nwantakiri ihe iko achicha na-eko nnukwu akpa ntu oka? Ya mere, sachapunu ihe iko achicha ochie ka unu buru ogbe achicha ohuru dika unu bu achicha ekoghi eko n'ezie. N'ihina Kristi onye bu nwa aturu nke oriri ngabiga anyi aburula ihe e jiri chuo aja. N'ihia ya ka anyi mee omume a

new batch of bread, unleavened as you are meant to be. Christ, our passover, has been sacrificed; let us celebrate the feast, then, by getting rid of all the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth. The word of the Lord.

Responsorial Psalm: Ps. 5:5-7.12 (R.v.9)

Response: **Lead me, Lord, in your justice.**

1. You are no God who loves evil; no sinner is your guest. The boastful shall not stand their ground before your face. (R.)
2. You hate all who do evil; you destroy all who lie. The deceitful and blood thirsty man the Lord detests. (R.)
3. All those you protect shall be glad and ring out their joy. You shelter them; in you they rejoice, those who love your name. (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, 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 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 16)

10 September [Nkwo] Tuesday of Week 23 (Green)

(For Entry Antiphon and Collect, see pages 14)

First Reading

A reading from the first letter of St. Paul to the Corinthians (6:1-11)

How dare one of your members take up a complaint against another in the lawcourts of the unjust instead of before the saints? As you

n'ejighi ihe na-eko achicha ochie nke bu ihe ojoo na obi ojoo, kama ka anyi jiri achicha na-ekoghi eko nke bu obi ochi na eziokwu.

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ.5:4-6.11 (Az.8)

Aziza: **Onyenweanyi, dube m n'uzo eziokwu gi.**

1. I bughị Chineke nke ajoomume na-amasi; I naghị anabata ndi ajo mmadu n'ulo gi. Ndi na-anya isi, anaghị akwudosi ike n'ihu gi. (Az.)
2. I na-akpo ndi ajo mmadu niile asi, I na-ekpochapu ndi ugha. Onyenweanyi na-akpo ndi na-egbu mmadu na ndi aghugho asi. (Az.)
3. Mana añuri na-adiri ndi niile ji gi mere ebe nchedo ha; añuri ha enweghi ogwugwu, ebe i na-echekwaba ha bu ndi na-añuri na gi, ndi huri aha gi n'anya. (Az.)

Aléluya, aléluya! Jón. 10:27

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

Ozioma

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

N'ubochi Sabat Jesu banyere n'unonzuko 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 hu ihe ha ga-eji bo ya ebubo. Ebe o bu na O maara echiche obi ha, Jesu gwara nwoke ahu aka ya kponwuru akponwu si, "Bia guzoro ebe a." O bilie, guzoro ebe ahu. Jesu asi ha, "Ana maju unu, o ziri ezi n'ihu ubochi Sabat ime ihe oma ka o bu ime ihe ojoo, izoputa ndu ka o bu imebi ya?" O lezuru ha niile anya, bia si nwoke ahu, "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'etiti onwe ha ihe ha ga-eme Jesu.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke mbu Pol di aso degaara ndi Korint (6:1-11)

Oburu na otu onye n'ime unu na onye otu Kristi ozo nwere okwu. gini ka o ga-eme? O kwesiri iburu okwu ha jee n'unloikpe ndi ogo

know, it is the saints who are to 'Judge the world'; and if the world is to be judged by you, how can you be unfit to judge trifling cases? Since we are also to judge angels, it follows that we can judge matters of everyday life; but when you have had cases of that kind, the people you appointed to try them were not even respected in the Church. You should be ashamed: is there really not one reliable man among you to settle differences between brothers and so one brother brings a court case against another in front of unbelievers? It is bad enough for you to have lawsuits at all against one another: oughtn't you to let yourselves be wronged, and let yourselves be cheated? But you are doing the wronging and the cheating, and to your own brothers.

You know perfectly well that people who do wrong will not inherit the kingdom of God: people of immoral lives, idolaters, adulterers, catamites, sodomites, thieves, usurers, drunkards, slanderers and swindlers will never inherit the kingdom of God. These are the sort of people some of you were once, but now you have been washed clean, and sanctified, and justified through the name of the Lord Jesus Christ and through the Spirit of our God.

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 15:16

I chose you from the world to go out and 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.

mmuo, ka o bu ibute ya n'ihu ndi nso? Unu amaghi na ndi nso ga-ekpe uwa ikpe? Ya bu, O buru na unu ga-ekpe uwa ikpe, gini mere unu apughi idozi umu irighiri okwu na uka n'ogbako unu? O bu na unu amaghi na anyi ga-ekpe ndi mmuo ozi ikpe? O buzi okwu na uka dikarisiri nta nke ndu a ka unu apughi idozi? Gini mere unu ga-eji nwee okwu nta ndi di otu a, buru ha togbo n'uche ikpe ndi enweghi onodu na nzuko Kristi? Ana m ekwu nke a ka ihere mee unu! O putara na o dighi otu onye maara ihe, nwere ike idozi okwu n'etiti umunna n'ime Kristi? Kama nwanne na-agba nwanne ya akwukwo n'uloikpe, O buladi n'ihu ndi ekweghi ekwe, ka ha kpee ha ikpe!

Inu na unu na-agbarita ibe unu akwukwo ewetuka. Gini mere unu adighi edi ihe mmadu mejoro unu? Gini mere unu adighi edi nrigbu? Kama, otu ihe si di, unu na-emejo, na-arugbu o buladi umunna unu n'ime Kristi. Unu amaghi na ndi ajo omume agaghi eketa Alaeze Chineke? Unu ekwela ka e duhie unu. Ndi na-eme omume ojoo, ndi na-eke arusi, ndi na-akwa iko, ndi na-enwe mmeko nwoke na nwaanyi n'uzo ruru aru; mobu ndi ohi, mobu ndi anya ukwu, mobu ndi nkwo, mobu ndi na-apunara mmadu ihe, ha agaghi eketa Alaeze Chineke. Ufodu n'ime unu di otu ahu na mbu, ma a sachaputala unu na njo. E doola unu nso nye Chineke. A guola unu na ndi ezionume site n'aha Dinwenu Jesu Kristi, na site n'ike nke Mmuo nke Chineke anyi. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 149:1-6.9 (Az.4)

Aziza: **Onyenweanyi nwere ihunaanya n'ebe ndi nke ya no.**

1. Alaluya! Kwerenu Onyenweanyi ukwe oheru, ka ogbako ndi kwere na ya kweere ya ukwe otito. Ka Izrel nrija onu n'ihu onye kere ya, ka umu Zayon nrija 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. Ka ndi nke ya nrija 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. Alaluya! (Az.)

Alaluya, alaluya! Jon. 15:16

Dinwenu kwuru si, a horo m unu weputakwa unu icha ka unu gaa mia otutu mkpuru; mkpuru ga-anogide. Alaluya!

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

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 16)

11 September [Eke] Wednesday of Week 23 (Green)

(For Entry Antiphon and Collect, see pages 14)

First Reading

A reading from the first letter of St. Paul to the Corinthians (7:25-31)

About remaining celibate, I have no directions from the Lord but give my own opinion as one who, by the Lord's mercy, has stayed faithful. Well then, I believe that in these present times of stress this is right: that it is good for a man to stay as he is. If you are tied to a wife, do not look for freedom; if you are free of a wife, then do not look for one. But if you marry, it is no sin, and it is not a sin for a young girl to get married. They will have their troubles, though, in their married life, and I should like to spare you that. Brothers, this is what I mean: our time is growing short. Those who have wives should live as though they had none, and those who mourn should live as though they had nothing to mourn for; those who are enjoying life should live as though there were nothing to laugh about; those whose life is buying things should live as though they had nothing of their own; and those who have to deal with the world should not become engrossed in it. I say this because the world as we know it is passing away.

The word of the Lord.

Responsorial Psalm: Ps. 44:11-12, 14-17 (R.v.11)

Response: Listen, O daughter, give ear to my words.

1. Listen, O daughter, give ear to my words: forget

chi boro, o kporo ndi na-eso uzo ya sikwa n'ime ha hoputa mimadu 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 biara 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.

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo ozi nke mbu Pol di aso degaara ndi Korint (7:25-31)

Enweghi m ihe obula Onyenweanyi nyere n'iwu banyere umuagboogho na-enweghi di mobu umuokorobia na-enweghi nwunye. Ma aga m ekwu uche nke aka m na nke a, dika onye kwesiri ntukwasiobi. Ana m eche na o ka mma, n'ihu ahuhu ukwu ahu nke di nso ugbo a, ka onye obula noduru onwe ya n'alughi di mobu nwunye. I luola nwaanyi? Achola nkewa. Ma o buru na i lubeghi, ejela icho onye i ga-alu. Ma o buru na i luo nwaanyi, o dighi njo. O burukwa na nwaagboogho na-enweghi di aluo di, o dighi kwa njo. Ma otu o di, ndi luru di na nwunye ga-enwe otutu nsogbu n'ime uwa. O ga-amasi m igbochiri unu nsogbu ndi ahu. Isi okwu m bu nke a, Umunna m: oge foduru anyi di nkenke. Bido ugbo a gaba, ndi ji nwaanyi biri ka ndi na-ejighi. Ndi na-eru uju nodu ka ndi ihe anaghi ewute; ndi ihe na-agaziri noro ka ndi anaghi afuru. Ndi na-azu ahia, ha biri ka o bughu ha nwe ihe ha zutara. Ndi na-agbaso akumuuba na ihe uto nke uwa a, ha achofela ya oke. N'ihina odidi uwa nke a bu ihe na-agafe agafe.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 45:10-11, 14-16. (Az.10)

Aziza: Gee nti ada m, chee nti n'okwu m ma nuru.

1. Gee nti ada m, chee nti n'okwu m ma nuru,

your own people and your father's house. He is your Lord, pay homage to him. (R)

2. The daughter of the king is clothed with splendour, her robes embroidered with pearls set in gold. She is led to the king with her maiden companions. (R)

3. They are escorted amid gladness and joy; they pass within the palace of the king. Sons shall be yours in place of your fathers: you will make them princes over all the earth. (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.

chefuo ndi ala gi na ndi ulo nna gi. Mgbe ahụ ka onyeeze ga-ahụ gi na nima gi n'anya. O bu ya bu nna gi ukwu, sopuru ya. (Az.)

2. Ada nke onyeeze yi uwe di oke onu, nke eji olaocha na olaedo wee mee, ya na ndi otu ya so na-abata n'ihu onyeeze. Umudibo ya ndi nwaanyi sokwa ya. (Az.)

3. Ha ji nnukwu anuri na-abata n'obi eze. I ga-amuta umu nke ga-anochi anya ndi nnanna gi, I ga-eme handi ochichi nke uwa niile. (Az.)

Alaluya, alaluya! Luk. 6:23

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

Ozioma

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

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

Ngozi na-adiri unu ndi aguu 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 aguu 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.

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

12 September [Orie] Thursday of Week 23 (Green/White)

The Most Holy Name of Mary (Opt Mem)

(For Entry Antiphon and Collect, see page 14)

First Reading

A reading from the first letter of St. Paul to the Corinthians (8:1-7.11-13)

Now about food sacrificed to idols, 'we all have knowledge'; yes, that is so, but knowledge gives self-importance-it is love that makes the building grow. A man may

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (8:1-7.11-13)

Ugbu a banyere ihe unu juru gbasara nri a chunyeere arusi: anyi ma nke oma na "anyi niile nwere mmuta." Mmuta na-afuli 20mmadu elu, ebe ihunaanya na-azulite mmadu.

imagine he understands something, but still not understand anything in the way that he ought to. But any man who loves God is known by him. Well then, about eating food sacrificed to idols: we know that idols do not really exist in the world and that there is no god but the One. And even if there were things called gods, either in the sky or on earth-where there certainly seem to be 'gods' and 'lords' in plenty-still for us there is one God, the Father, from whom all things come and for whom we exist; and there is one Lord, Jesus Christ, through whom all things come and through whom we exist.

Some people, however, do not have this knowledge. There are some who have been so long used to idols that they eat this food as though it really had been sacrificed to the idol, and their conscience, being weak, is defiled by it. In this way your knowledge could become the ruin of someone weak, of a brother for whom Christ died. By sinning in this way against your brother for whom Christ died. By sinning in this way against your brother, and injuring their weak consciences, it would be Christ against whom you sinned. That is why, since food can be the occasion of my brother's downfall, I shall never eat meat again in case I am the cause of a brother's downfall. The word of the Lord.

Responsorial Psalm: Ps. 138:1-3.13-14.23-24.(R.v.24)

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

1. O Lord, you search me and you know me, you know my resting and my rising, you discern my purpose from afar. You mark when I walk or lie down, all my ways lie open to you. (R.)
2. For it was you who created my being, knit me together in my mother's womb. I thank you for the wonder of my being, for the wonders of all your creation. (R.)
3. O search me, God, and know my heart. O test me and know my thoughts. See that I follow not the wrong path and lead me in the path of life eternal. (R.)

Alleluia, alleluia! 1Jn.4:12

No one has ever seen God; but as long as we love one another God will live in us and his love will be complete in us. Alleluia!

Ya bu, onye obula na-eche na ya maara ihe, amatabeghi dika o kwesiri ima. Ma o buru na onye obula ahụ Chineke n'anya, Chineke na-amata onye ahụ n'uzo di iché. Banyere okwu iri ihe a churu n'aja nye arusi, anyi maara nke oma na "o dighi arusi obula di ndu n'ezio kwu." Anyi makwa nke oma na o dighi Chineke ozo dinu, ma o bughị naani otu. "O bu ezio kwu na otutu umu arusi di n'eluigwe na n'elu uwa, ndi bu chi" na otutu "ndi nwe mmadu" dikwa. Ma n'ebe anyi no naani otu Chineke di, bu nna, onye ihe niile sitere n'aka ya; onye anyi onwe anyi na-adiri ndu. Otu Dinwenu anyi bu Jesu Kristi, dikwa, onye ihe niile sitere n'aka ya, onye anyi sitekwara na ya adi ndu.

Otu o di, o bughị mmadu dum nwere udi nghota nke a. Ufodu ndi ihe gbasara arusi maara ahụ na-eri nri ndi a dika a churu ya arusi n'ezio kwu; ma ebe o bu na akonuuche ha adighi ike, ha na-emerukwa ya. N'uzo di otu a, nwanna gi na-adighi ike, onye Kristi nwuru n'ihia ya, ewee site n'ihia mmata gi laa n'iyi. Mgbe obula unu na-emehie megide umunna unu, na-emeru akonuuche ha, unu na-emehie megide Kristi. N'ihia nke a, o buru na ihe oriri ga-eme ka nwanna m dahie n'okwukwe ya, agaghi m eri anu ozo, ka m ghara ime ka nwanna m dahie Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 139:1-3.13-14. 23-24.(Az.24)

Aziza: Na-edu m, Onyenweanyi n'uzo nke ndu ebeebe.

1. Onyenweanyi, i nyochaala m, marakwa m! I ma mgbe m noduru ala na mgbe m kwu oto; i na-anọ ebe di anya mara ihe m bu n'uche. I mazuru omume m niile, mgbe m na-arụ oru mọbu mgbe m na-ezu ike. (Az.)
2. O bu gi kere mmuo m, O bukwu gi kpuru m n'afọ nne m. Ana m ekele gi maka ihe omimi ndi a, maka ihe itunaanya di n'okike i kere m, nakwa ihe ebube di n'aka oru gi niile. (Az.)
3. Chineke nyochaa m, ka i mara obi m! Nyochaa m, ka i choputa echiche m na-eche! Ekwekwala ka m soro uzo ojoo, na-edu m n'uzo nke ndu ebeebe. (Az.)

Alaluya, alaluya! 1 Jon 4:12.

Onwebeghi onye hurula Chineke. O buru na anyi hurita onwe anyi n'anya, Chineke na-anogide n'ime anyi, ma na-emekwa ka ihunaanya ya zuo oken'ime anyi. Alaluya!

Gospel

A reading from the holy Gospel according to Luke (6:27-38)

Jesus said to his disciples: 'I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To the man who slaps you on one cheek, present the other cheek too; to the man who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you, and do not ask for your property back from the man who robs you. Treat others as you would like them to treat you. If you love those who love you, what thanks can you expect? Even sinners love those who love them. And if you do good to those who do good to you, what thanks can you expect? For even sinners do that much. And if you lend to those from whom you hope to receive, what thanks can you expect? Even sinners lend to sinners to get back the same amount. Instead, love your enemies and do good, and lend without any hope of return. You will have a great reward, and you will be sons of the Most High, for he himself is kind to the ungrateful and the wicked.'

'Be compassionate as your Father is compassionate. Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over, will be poured into your lap; because the amount you measure out is the amount you will be given back.'

The Gospel of the Lord.

(For Prayer Over the Offerings, Communion An2iphon, and Prayer After Communion, see page 16)

13 September [Afo] Friday of 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 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

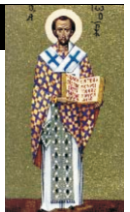
Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:27-38)

Jesu gwara ndi na-eso uto ya si: "Ma ana m agwa unu ndi na-anu okwu m, hunu ndiio unu n'anya, meerenu ndi kporo unu asi iheoma. Ma na-agozinu ndi na-abu unu onu, kpeerenu ndi na-akpari unu ekpere. O buru na onye obula amaa gi ura n'otu nti, tughariara ya ibe nti gi nke ozo. Ozokwa, o buru na onye obula azoro gi uwe i yi n'ime, hapukwara ya uwe mwuda gi. Nye onye obula na-ario ihe n'aka gi. O buru na onye obula ewere ihe gi ufodu n'aka ike, ajula maka ya ozo. Na-emesonu ndi mmadu omume, otu unu ga-acho ka ha meso unu. "O buru na ndi unu na-ahu n'anya bu naani ndi huru unu n'anya, oleo oke ihe otito unu nwere n'ime ya? N'ihina o buladi ndi omenjo nwere ihunaanya n'ebe ndi huru ha n'anya no. O buru na unu emee iheoma nye naani ndi meere unu iheoma, oleo oke ihe otito unu nwere n'ime ya? N'ihina o buladi ndi omenjo na-eme otu ahu. O buru na ndi unu na-ebinye ihe bu naani ndi unu nwere olileanya na unu ga-anata n'aka ha, oleo oke ihe otito unu nwere n'ime ya? O buladi ndi omenjo na-ebinye ndi omenjo ibe ha ihe, nwere olileanya na ha ga-anataghachi ihe ha binyere. Kama, hunu ndiio unu n'anya, mekwanu iheoma, binyekwanu mmadu ihe, na-achoghi omurunwa, ugwo oru unu ga-ebu ibu, unu ga-abu umu nke onye kacha di elu. N'ihina O nwere obioma n'ebe mmadu niile no, ma ndi nwere obi ekele ma ndi na-acho naani nke onwe ha.

Nweenu obi ebere dika Nna unu nke eluigwe si nwee obi ebere. "Unu ekpela mmadu ibe unu ikpe ka a ghara ikpe unu ikpe, unu amakwala mmadu ibe unu ikpe ka a ghara ima unu ikpe, nweenu obi mgbaghara ka e wee gbaghara unu. Gbasapunu aka nye, Chineke ga-enyeghachikwa unu. O ga-ebunye unu iheoma n'akpa buru ibu, nke ayoghariri ihe di n'ime ya, sujue ya n'onu, nke iheoma juputara, na-awupu. Chineke ga-adoba iheoma n'apata ukwu unu abuo. N'ihina unu di akpa unu ji tunyere ndiozo ka a ga-eji tunyere unu.

Ozioma nke Oseburuwa.



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 first letter of St. Paul to the Corinthians (9:16-19.22-27)

I do not boast of preaching the gospel, since it is a duty which has been laid on me; I should be punished if I did not preach it! If I had chosen this work myself, I might have been paid for it, but as I have not, it is a responsibility which has been put into my hands. Do you know what my reward is? It is this: in my preaching, to be able to offer the Good News free, and not insist on the rights which the gospel gives me.

So though I am not a slave of any man I have made myself the slave of everyone so as to win as many as I could. I made myself all things to all men in order to save some at any cost; and I still do this, for the sake of the gospel, to have a share in its blessings.

All the runners at the stadium are trying to win, but only one of them gets the prize. You must run in the same way, meaning to win. All the fighters at the games go into strict training; they do this just to win a wreath that will wither away, but we do it for a wreath that will never wither. That is how I run, intent on winning; that is how I fight, not beating the air. I treat my body hard and make it obey me, for, having

Ukwe Mbata

Ndi ahụ maara ihe ga-egbukesị dika N'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 n'ari, 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 Mbụ

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (9:16-19.22-27)

Anaghi m anya isi n'ihina ana m ezisa ozioma, maka na nke ahụ bu oru e nyere m n'iwu ka m ruo. Ahuhu diiri m ma o buru na m ezisaghi ozioma. O buru na o bu oru m hooro n'onwe m, aga m enwe ugwo oru; mana o buru n'osighi n'uche aka m, unu amara na-ahanyere m ya n'aka. Gini buzi ugwo oru m? O bu naani nke a: Na nkuzi m, ana m ezi ndi mmadu ozioma ahụ n'efu, n'ejighi ike niile m nwere n'oru m, na-anara ndi mmadu ihe.

O bu eziokwu na m nwe onwe m, ma ana m eme onwe m ohu onye obula ka m wee toghatara Kristi otutu mmadu. N'ebe ndi adighi ike n'okwukwe no, ana m eme onwe m onye adighi ike ka m wee toghata ndi adighi ike n'okwukwe. Aghoola m ihe niile n'ebe mmadu niile no, ka m wee si n'uzo obula zoputa ufodu n'ime ha. Ma ana m eme ihe ndi a niile n'ozio ma ahụ, ka m wee keta oke n'otutu ngozi nke di n'ime ya.

Unu ma nke oma na n'ebe a na-agba oso, otutu mmadu na-agba oso otu mgbe, ma naani otu onye na-enweta ihe nrite nke mbu. Ya mere gbasienu oso ike otu a ka unu wee nweta ihe nrite nke mbu. Onye oso obula na-enye onwe ya ozuzu siri ike. Nke a bu maka iji nweta okpu mmeri puru imebi emebi. Ma anyi onwe anyi na-eme nke a iji nweta okpu mmeri apughi imebi emebi. N'ihia ya, adighi m agba oso n'enweghi olileanya na m ga-agbata oso. Dika onye na-eti okpo anaghi m eti okpo n'ikuku. Ana m ata anuahụ ahuhu, na-eme ka o hubere m isi, ka o ghara

been an announcer myself, I should not want to be disqualified.

The word of the Lord.

Responsorial Psalm: Ps.83:3-6.8.12.(R.v.2)

Response: **How lovely is your dwelling place, Lord, God of hosts.**

1. My soul is longing and yearning, is yearning for the courts of the Lord. My heart and my soul ring out their joy to God, the living God. (R.)

2. The sparrow herself finds a home and the swallow a nest for her brood; she lays her young by your altars, Lord of hosts, my king and my God. (R.)

3. They are happy, who dwell in your house, for ever singing your praise. They are happy, whose strength is in you, in whose hearts are the roads to Zion. They walk with ever growing strength, they will see the God of gods in Zion. (R.)

4. For the Lord God is a rampart, a shield; he will give us his favour and glory. The Lord will not refuse any good to those who walk without blame. (R.)

Alleluia, alleluia! Jn 17:17

Consecrate them in the truth; your word is truth.

Gospel

A reading from the holy Gospel according to Luke (6:39-42)

Jesus told a parable to the disciples, 'Can one blind man guide another? Surely both will fall into a pit? The disciple is not superior to his teacher; the fully trained disciple will always be like his teacher. Why do you observe the splinter in your brother's eye and never notice the plank in your own? How can you say to your brother. "Brother, let me take out the splinter that is in your eye", when you cannot see the plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother's eye.'

The Gospel of the Lord.

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

ibụ m zichaara ndiozọ ozioma, aburū m onye a juru aju.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu.84:2-5.7.11(Az.1)

Aziza: **Lee ka ulo obibi gi siri makarichaa mma, gi, Oseburuwa puru ime ihe niile.**

1. O na-agu m nnukwu aguu, ka m bata n'ogige Oseburuwa, ka mkpuruobi m na anuahụ m na-ekwere Chineke di ndu ukwe onu. (Az.)

2. Ka o si di, nnunu ebelebe na-achotara onwe ya ulo obibi, nnunu eleke achotara onwe ya akwu, ebe o ga-edote umu ya n'akuku ebe ichuaja gi, Onyenweanyi onye puru ime ihe niile, onye bu eze m na Chineke m. (Az.)

3. Ha bu ndi a goziri agozi, ndi bi n'ulo gi na-ekwere gi ukwe otito oge niile. Ndi ike ha si na gi bu ndi agoziri agozi, ndi bu n'obi ha uzo a na-esi eru Zayon. Ka ha na-aga, ike ha na-abawanye, ha na-ahu Chineke nke igwe ndiagha na Zayon. (Az.)

4. N'ihu Oseburuwa Chineke bu anyanwu na onye nchekwa anyi; O na-enye anyi iheoma na nsopuru Chineke anaghi egbochi iheoma obula n'ebe ndi na-eso uzo ya no. (Az.)

Aléluya, aléluya! Jn 17:17

Were eziokwu gi doo ha nsọ, n'ihina okwu gi bu eziokwu.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (6:39-42)

Jesu tukwara ha ilu si, "Onyeisi o nwere ike idu onye isi? O bu na ha mmadu abuo agaghi adaba n'olulu? Nwaazu anaghi aka onyenkuzi ya, ma onye obula a kuziri ihe nke oma, ga-adi ka onyenkuzi ya. "Ma gini mere i ji hu irighiri ahia di n'anya nwanne gi ma i hughi ibe osisi di n'anya nke gi? Mbu, olee otu i si nwe onu isi nwanne gi, 'Nwanne m, ka m tuchapu gi irighiri ahia di gi n'anya,' mgbe gi onwe gi na-achoputaghi ibe osisi di n'anya gi? Gi onye ihu abuo, buru uzo tuchapu ibe osisi di n'anya gi, mgbe ahu i ga-ahucha uzo nke oma ituchapu irighiri ahia di n'anya nwanne gi.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka aja anyi ji onu achu na ncheta nke Jon Krisostom di aso masi gi, O Chineke, n'ihu na site na nkuzi ya, anyi na-enyeazi gi onwe anyi kpam kpam n'otito. Site na Kristi Onyenweanyi.

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.



14 September [Nkwo] Saturday 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 commemorates 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 precious relics had fallen into the hands of Chosroas, King of the Persians, and was recovered and returned to Jerusalem.

Why exaltation? The Cross, an instrument of torture, is transformed into an 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 the triumph, the Church proclaims the new meaning Christ our Redeemer introduces into history and human condition. Salvation is never 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 men 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.

First Reading

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

On the way through the wilderness 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 25

Ukwe Oriri Nso

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

Ekpere Anatachaa Oriri Nso

Mee, O Chineke dị ebere, ka Miheomimi ndị a anyị natarala na ncheta nke Jón Krisostom dị asọ doo anyị ike n'ihunaanya gị, were mee anyị ndị akaebe kwudosiri ike n'eziokwu gị. Site na Kristi Onyenweanyi.

Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye o masiri ka Otu Nwa Gị I Mụrụ Naanị Ya hu ahụhụ nke Obe, iji zoputa agburu mmadu, mee, anyị na-ario, ka anyị bụ ndị matarala iheomimi ya n'elu uwa, kwesi amara mgbaputa ya n'eluigwe. Site na Dinwenụ anyị.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n' Akwukwo Onuogugu (21:4-9)

Ma mgbe umu Izrel na-aga n'uzo, ha nwere 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 onunu adighikwa. Otu udi nri nke a na-atọ buriburi agbula anyi!" Ya mere Chineke

zitere n'etiti ha otutu agwo na-acha ka oku nke

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.)

Alleluia, alleluia!

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.

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. (Aza.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 kokwasa 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 edebeghi kwa 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.)

Alaluya, alaluya!

Anyị esekpuoro Gi Kristi, na-enye Gi ekele; maka obe Gi di aso I ji gbaputa uwa. Alaluya!

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 bughị 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 bughị ka o maa ya ikpe kama ka azoputa uwa site n'aka ya.

26 Ozioma nke Oseburuwa.

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 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.

Ekpere Nhunye

Ka aja onyinye nke a, anyị na-ariọ, O Dinwenu, nke kagburu mmehie uwa niile n'ekwuaja nke Obe, wuchapu anyị njo anyị niile. Site na Kristi Onyenweanyị.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka anyị nwetarala ozuzu sitere na nnukwu oriri nso gi, anyị na-ariọ, 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.

24TH SUNDAY IN ORDINARY TIME (B) 15 September 2024 [Eke] (Green)

**Office:
Week 4**

In the First Reading, Isaiah describes God's Servant as one who, while disposed to suffer for the truth, recognizes God as his just vindicator, expressing gratitude and heroic docility (open ear) to Him. The Psalmist praises God for giving ear to His servants - the simple and docile hearts. In the Second Reading, St James insists on genuine faith in Christ that saves, which concretely expresses in good works of justice and love, especially to the poor and needy. In the Gospel, Peter - rejecting the fate of Christ (the anointed) he confesses Jesus to be - is tagged Satan (the tempter) by Jesus who orders him to get behind, as Jesus, not Peter, is the teacher to guide and lead "the way".

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

A reading from the prophet Isaiah (50:5-9)

The Lord God has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord God comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be ashamed. My vindicator is here at hand. Does anyone start proceedings against me? Then let us go to court together. Who thinks he has a

Ukwe Mbata

Onyenweanyị, 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 mata mgbaghara Gi n'ime ndu anyi. Mee ka anyi were obi anyi niile na-eke Gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Aizaya (50:5-9)

Oseburuwa Chineke emegheela nti m, enupughi m isi, alaghi m azu. Enyere m ndi na-aku m ihe azu m, nye ndi na-ado m aka n'ahuonu, agba m. Ezoghi m ihu m maka mkpari na aso ha na abu m. Maka na Oseburuwa Chineke na-enyere m aka, ya mere, na adaghi m mba. Edotere m ihu m ka okwute, ama m na ihere agaghi eme m. Onye na-agbara m akabebe no nso. Kedu onye mu na ya ga-ana aka? Ya puta ka anyi kwuru. Kedu onye bu onyeiro m? Ya kpudebe

case against me? Let him approach me. The Lord God is coming to my help, who dare condemn me? The word of the Lord.

Responsorial Psalm: Ps. 114:1-6.8-9(R.v.9)

Response: **I will walk in the presence of the Lord in the land of the living.**

1. Alleluia! I love the Lord for he has heard the cry of my appeal; for he turned his ear to me in the day when I called him. (R.)

2. They surrounded me, the snares of death, with the anguish of the tomb; they caught me, sorrow and distress, I called on the Lord's name. O Lord my God, deliver me! (R.)

3. How gracious is the Lord, and just; our God has compassion. The Lord protects the simple hearts; I was helpless so he saved me. (R.)

4. He has kept my soul from death, my eyes from tears and my feet from stumbling. I will walk in the presence of the Lord in the land of the living. (R)

Second Reading

A reading from the letter of St. James (2:14-18)

Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, "I wish you well; keep yourself warm and eat plenty", without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead.

This is the way to talk to people of that kind: "You say you have faith and I have good deeds; I will prove to you that I have faith by showing you my good deeds - now you prove to me that you have faith without any good deeds to show.

The word of the Lord.

Alleluia, alleluia! Gal 6:14

The only thing I can boast about is the Cross of our Lord, through whom the world is crucified to me, and I to the world. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (8:27-35)

Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put

nso. Lee, Oseburuwa Chineke m na-enyere m aka, onye ga-ama m ikpe?

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 116:1-6.8-9. (Az.9)

Aziza: **Aga m aga n'ihu nke Onyenweanyi, n'ala ndi di ndu.**

1. Aleluya! Ahuru m Oseburuwa n'anya, n'ihina o nula ariri o m. N'ihina o gere m nti, ya meré, aga m akpokwu ya, oge niile na ndu m. (Az.)

2. Eriri nke onwu ekedola m, ufu ala mmuo, mgbakasi na ahuhu jidere m, m wee'kpokuo aha nke Onyenweanyi. "O Chineke, ana m ariri gi, zoputa m." (Az.)

3. Onyenweanyi kwu oto n'omume, di ebere, Chineke anyi di obi ebere. Onyenweanyi na-echedo ndi umeala, o zoputala m mgbe m dara. (Az.)

4. O sila n'onwu zoputa m gbochie anya mmiri m, meekwa ka m ghara ida. Aga m aga n'ihu nke Onyenweanyi, n'ala ndi di ndu. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo Jemis di aso dere (2:14-18)

Umunna m! Uru gini ka o baara mmadu isi: "Enwere m okwukwe!", "Ma okwukwe ahụ aputaghi ihe n'oru ya? Okwukwe di otu a, o puru izoputa ya? Mba! O buru na otu nwanne anyi nwoke mabu nwanne anyi nwaanyi yi nkirinka akwa, o burukwa na o nweghi ihe oriri ga-ezuru ya n'ubochi, otu onye n'ime unu asi ya: "Gaa nke oma! Kpuchikwaa onwe gi ofuma! Rijukwaa afo!", n'enyeghi ya ihe di mkpa maka ahụ ya, uru gini ka o bara? N'otu aka ahụ, okwukwe na-enweghi ezi oru nwuru anwu n'onwe ya.

E leghi anya, otu onye ga-asi: "Gi onwe gi nwere okwukwe, mu onwe m nwere oru." Osiha m bu nke a: "Gosi m ihe bu okwukwe gi, ma e wepu oru gi? Aga m egosi gi okwukwe m site n'oru m!"

Okwu nke Oseburuwa.

Alleluia, alleluia! Gal 6:14

Agam anya isi naani na Obe nke Dinwenu anyi Jeso Kristi. Site na ya ka eji kpogbuo uwa n'obe n'ebe m no. O sikwara na ya mee ka m nwuo n'ebe uwa di. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (8:27-35)

Jesu na ndi na-eso uzo ya puru gagharja n'obodo nta di icheiche nke obodo Sizerja

this question to his disciples, “Who do people say I am?” And they told him. “John the Baptist”, they said “others Elijah; others again, one of the prophets. But you”, he asked “who do you say I am?” Peter spoke up and said to him, “You are the Christ.” And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; and he said all this quite openly. Then, taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, “Get behind me, Satan! Because the way you think is not God’s way but man’s.”

He called the people and his disciples to him and said, “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, and for the sake of the gospel, will save it.”

The Gospel of the Lord.

Prayer Over The Offerings

Look with favour on our supplications, O Lord, and in your kindness accept these, your servants’ offerings, that what each has offered to the honour of your name may serve the salvation of all. Through Christ our Lord.

Communion Antiphon

How precious is your mercy, O God! The children of men seek shelter in the shadow of your wings.

Prayer After Communion

May the working of this heavenly gift, O Lord, we pray, take possession of our minds and bodies, so that its effects, and not our own desires, may always prevail in us. Through Christ our Lord.



Theme: Qualities of God’s Servants
See Sunday Evening Instruction on page 59

Monday of Week 24 [Orie] 16 September (Red)

Ss Cornelius (Pope) & Cyprian (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

Filipi. Ka ha na-aga n’uzo, Jesu juru ndi na-eso uzo ya si, “Onye ka ndi mmadu na-asi na mu onwe m bu?” Ha siri ya, “Ufodu na-ekwu na i bu Jon, onye na-eme mmirichukwu, ndi ozo na-ekwu na i bu Elaija; ndi ozokwa na-asi na i bu otu onye n’ime ndi amuma.” O juru ha si, “Onye ka unu onwe unu na-asi na m bu?” Pita zara ya si, “Gi onwe gi bu Kristi ahu!” O doro ha aka na nti ka ha ghara igwa onye obula banyere ya.

Jesu bidoro ikuziri ndi na-eso uzo ya na Nwa nke Mmadu ga-ata otutu ahuhu; ndi okenye na ndiisi nchuaa na ndi odeakwukwo ga-ajukwa ya, a ga-egbu ya. Ma mgbe ubochi ato gachara, o gabilitekwa n’onwu. O kooro ha ihe a n’ezoghi onu. Pita kpooro ya gaa n’akuku malite ibara ya mba. Ma Jesu tughariri, lee ndi na-eso uzo ya anya, wee baara Pita mba, si, “Gafee m n’azu, Ekwensu! N’ihina uche gi abughi uche nke Chineke kama o bu uche nke mmadu!”

Jesu kpokotara igwe mmadu ahu na ndi na-eso uzo ya, si ha, “O buru na onye obula na-acho iso m, ya ju onwe ya, buru obe ya sobe m n’azu. N’ihina onye obula nke na-acho ichekwaba ndu ya ga-atufu ya; ma onye obula nke ga-atufu ndu ya n’ihi m na n’ihi ozioma, ga-azoputa ya. 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.



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 the Corinthians (11:17-26:33)

On the subject of instructions, I cannot say that you have done well in holding meetings that do you more harm than good. In the first place, I hear that when you all come together as a community, there are separate factions among you, and I half believe it—since there must no doubt be separate groups among you, to distinguish those who are to be trusted. The point is, when you hold these meetings, it is not the Lord's Supper that you are eating, since when the time comes to eat, everyone is in such a hurry to start his own supper that one person goes hungry while another is getting drunk. Surely you have homes for eating and drinking in? Surely you have enough respect for the community of God not to make poor people embarrassed? What am I to say to you? Congratulate you? I cannot congratulate you on this.

For this is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is

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, ugbo 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 nkwudosike, ma ruo onwe anyi uka eleghi anya n'azu maka idikonotu nke Nzuko. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo mbu Pol di aso degaara ndi Korint (11:17-26:33)

Na nkuzi ndi a, etoghi m omume unu. N'ihina mgbe unu na-ezuko, unu anaghi eme ka unu di mma karia, kama ka unu di njo karia. Nke mbu, anuru m na mgbe obula unu zukoro dika nzuko Kristi, na nkewa di ichieiche na-adaputa n'etiti unu. Ekwenyere m nwa ntinti na o bu eziokwu. N'ihina nkewa otu di ichieiche aghaghi idi n'etiti unu ka e wee mata ndi bu ezigbo ndi otu Kristi n'etiti unu. Mgbe unu na-ezuko n'otu ebe, o bughi nri anyasi nke Onyenweanyi ka unu na-eri. N'ihina mgbe unu na-eri, onye obula na-eburu ndiozo uzo richapu ihe oriri nke o wetara, nke mere na ufodu na-anodu n'aguu, ebe ndiozo na-ahubiga mmanya oke. Gini kpata nke a? O bu na unu enweghi ulo ebe unu ga-anọ rjuo afo njujukwaa afo? Gini ka m ga-agwa unu? Aga m eto unu na nke a? Mba! Agaghi m eto unu maka nke a!

N'ihina anata m n'aka Onyenweanyi nkuzi ahu nke m nyekwara unu n'aka idobe; Na Dinwenụ Jesu, n'abali ahu a raara ya nye n'aka ndi na weere achicha mgbe O nyechara Chineke ekele, O nyawaa ya si, "Nke a bu ahu m nke a na-enye maka unu, na-emenu nke a na ncheta nke m." N'otu aka ahu, mgbe ha richara nri anyasi, o buuru iko mmanya si, "Nke a bu iko

the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

So to sum up, my dear brothers, when you meet for the Meal, wait for one another.

The word of the Lord.

Responsorial Psalm Ps 39:7-10.17 (R.1 Cor 11:26)

Response: Proclaim the death of the Lord until he comes.

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

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

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

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

Alleluia, alleluia! Ps.118:27

Make me grasp the way of your precepts, and I will muse on your wonders. 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 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

nke ogbugbandu ohuru nke obara m, oge obula unu na anu ya na-emenu nke a na ncheta nke m. N'ihina mgbe obula unu na-eri achicha ahu, na-anukwa iko nke a, unu na-ekwusa onwu Onyenweanyi ruo mgbe o ga-abia ozo.

Ya bu Umunna m, mgbe unu zukoro iri nri nke Dinwenu, chere nu ibe unu.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 40:6-9.16 (Az.1Kor 11:26)

Aziza: Na-ekwusa onwu Onyenweanyi ruo mgbe o ga-abia ozo.

1. I naghị achọ ichu aja mobu ihe nrunye kama ntị ghe oghe. I naghị achọ aja nsureoku mobu aja maka njo. Kama ekwuru m si, "Anọ m ebe a. (Az.)

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

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

4. Ka ha juputa na-anuri bu ndi niile na-achọ gi. Ka ha na-ekwu oge niile si, Onyenweanyi di ukwu! Onye nzoputa m. (Az.)

Aleluya, aleluya! Abu.119:27

Mee ka m ghotu ihe iso uzo gi putara, ka m wee nwee ike ichighari onu itunaanya gi n'obi m. Aleluya!

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 onye ochiagha onye nwere ohu nke o huru n'anya, ohu ahu riana 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 risiri 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, "Dinwenu 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,

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.

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.

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.

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 na-esoy ya, "Agwa m unu, ahubeghi m udi okwukwe di otu a, o buladi n'Izrel." Ma mgbe ndi ochiagha ahụ o zitere loghachiri n'ulo ya, ha choputara na ahụ adila ohu ahụ mma.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, anyi na-ario, O Onyenweanyi, Nonyinye 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.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Site n'iheomimi ndi aga anyi natarala, Sanyi ji umeala ario gi, O Dinwenu, ka, site n'ukpuru nke ndi e gburu maka gi bu Konelius na Siprian di aso, ka anyi nweta agbamume site n'ike nke Muo gi igba akaebe eziokwu nke Ozioma. Site na Kristi Onyenweanyi.

17 September [Afo] Tuesday of Ordinary Time - Week 24 (Green/White)

St. Robert Bellarmine, Bishop & Doctor (Opt. Mem)

(For Entry Antiphon and Collect, see page 27)

First Reading

A reading from the first letter of St. Paul to the Corinthians (12:12-14.27-31)

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'akwukwo ozi nke mbu Pol di aso degaara ndi Korint (12:12-14.27-31)

Nihina dika ahụ anyi si di otu, ma nweekwa otutu akuku di ichieiche, ma akuku ahụ niile, o bu ezie na ha di otutu, ha bu otu. Otu a ka o di n'ime Kristi. Site n'otu Mmuo Nso ahụ ka e mere anyi niile baptizim n'otu ahụ Kristi, ma ndi Juu ma ndi Grik, ma ndi ohu ma ndi nwe onwe ha. E meela ka anyi niile nyo obara ya, n'ime njiko nke otu Mmuo Nso ahụ.

Otu o di, o bughị naani otu ihe di n'ahụ anyi, kama ihe di n'ahụ anyi di otutu. Ugbu a unu bu ahụ Kristi, burukwa n'otu n'otu ihe di n'ahụ ya. Chineke achoputala n'ime Nzuko ya, ndi oru di ichieiche: Nke mbu ndi ozi, nke abuo ndiamuma, nke ato ndi nkuzi. Ndiozo so ha bu ndi na-arụ oru ebube, na ndi e nyere onyinye amara di ichieiche igwo ndi oru, na ndi nwere

them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them? Be ambitious for the higher gifts. The word of the Lord.

Responsorial Psalm Ps 99. (Rv.2)

Response: We are his people, the sheep of his flock.

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.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 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.

onyinye inyere ndiozo aka n'uzo di icheiche, na ndi nwere onyinye ochichi, na ndi nwere ike isu asusu di icheiche. Ha niile, ha bu ndiozi? Ha niile, ha bu ndiamuma? Ha niile, ha bu ndi nkuzi? Ha niile ha bu ndi oru ebube? Ha niile, ha nwere onyinye nke igwo oria? Ha niile, ha na-asu n'olu di icheiche? Ha niile, ha nwere onyinye nke ikowa asusu di icheiche? Ya mere, werenu obi na-anu oku choo onyinye amara ndi di elu kara ndi a. Okwu nke Oseburuwa.

Abuoma na Aziza Abu 100. (Az.3)

Aziza: Anyi bu ndi nke ya, anyi bukwu igwe aturu ya.

1. Uwa niile tizerenu Onyenweanyi mkpu onu. Werenu iti mkpu onu 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; kelenu ya, goziekwanu aha ya. (Az.)
4. N'ihina Onyenweanyi di mma, Ihunaanya ya na-adi ebebe, ntukwasio bi ya na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

Aleluia, aleluia! Lk. 7:16

Nukwu onye amuma ebilitela n'etiti anyi. Aleluia!

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 ahu, e nwere otu nwoke nwurulari nke a na-ebupu, otu nwa nke nne ya muru; nne ya ahu bu nwaanyi ajadu, oke igwe mmadu si n'obodo ahu sonyekwara nwaanyi ahu. Mgbe Onyenweanyi huru ya, O meere ya ebere wee si ya, "Ebela akwa." Ya biaru nso, metu igbe ozu ahu aka, ndi bu ozu ahu wee guzo; Jesu wee si, "Nwaakorobia! Ana m asi gi 'Bilie!'" Nwaakorobia ahu nwuru anwu nolitere, ma bidokwa ikwu okwu; Jesu kporo ya nye nne ya. Ujo jidere ha niile; nke mere ha ji too Chineke na-asi, "Nukwu onye amuma ebilitela n'etiti anyi!" Ozo, "Chineke abiala ileta ndi nke ya!" Akuko a gbasara Jesu gazuru n'ala Judia na obodo niile gbara ya gburugburu.

Ozioma nke Oseburuwa.

(For Prayer Over the Offerings, Communion Anthiphon, and Prayer After Communion, see page 29)

(For Entry Antiphon and Collect, see page 27)**First Reading**

A reading from the first letter of St. Paul to the Corinthians (12:31-13:13)

Be ambitious for the higher gifts. And I am going to show you a way that is better than any of them.

If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, and knowing everything, and if I have faith in all its fulness, to move mountains, but without love, then I am nothing at all. If I gave away all I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever.

Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes.

Love does not come to an end. But if there are gifts of prophecy, the time will come when they must fail; or the gift of languages, it will not continue for ever; and knowledge-for this, too, the time will come when it must fail. For our knowledge is imperfect and our prophesying is imperfect; but once perfection comes, all imperfect things will disappear. When I was a child, I used to talk like a child, and think like a child, and argue like a child, but now I am a man, all childish ways are put behind me. Now we are seeing a dim reflection in a mirror; but then we shall be seeing face to face. The knowledge that I have now is imperfect; but then I shall know as fully as I am known.

In short, there are three things that last: faith, hope and love; and the greatest of these is love. The word of the Lord.

Responsorial Psalm Ps 32:2-5.12.22 (R.v.12)

Response: **They are happy, the people whom the Lord has chosen as his own.**

1. Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. O sing him a song that is new, play loudly, with all your skill. (R)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetaara n'akwukwo ozi nke mbu Pol di aso degaara ndi Korint (12:31-13:13)

Werenụ obi na-anu oku choo onyinye amara ndi di elu karija ndi a. Ma ugbu a aga m egosikwa unu uzo nke kacha mma.

O buru na m na-asu n'olu di icheiche nke ndi mmadu na nke ndi mimuoma, ma enweghi m ihunaanya, abu m ogene na-eme naani mkpotu, mobu mbadamba efere egwu na-ada uda. A sikwa na m nwere onyinye ibu amuma, matakwa ihe omimi niile na ihe omuma niile, a sikwa na enwere m udi okwukwe ahu nke puru ibupu ugwu, ma enweghi m ihunaanya, abughi m ihe obula. O buru na m enye ihe niile m nwere, a sikwa na m weere ahu m nye ka a kpoo oku, ka e wee too m, ma enweghi m ihunaanya o baghiri m uru obula.

Ihunaanya nwere ndidi na obioma. Ihunaanya adighi ekwo ekworo, mobu na-anya isi. O naghị afuli onwe ya elu, mobu akpa agwa onye a zughị azu. O naghị acho naani uche ya. O naghị enwe mgbakasi ahu mobu ewe oke iwe. Ihunaanya na-edi ihe niile, na-ekwe ihe niile, na-echekwube ihe niile, na-enwe ogologo ntachiobi n' ihe niile.

Ihunaanya enweghi njedebe. Ibu amuma ga-agafe, isu n'olu ga-akwusi. Ihe mmuta niile ga-agafekwa. N'ihina omuma ihe anyi ezughi oke, ibu amuma anyi ezughikwa oke. Ma mgbe ihe zuru oke biara, ihe ezughi oke ga-ala. Mgbe m bu nwata, ana m ekwu okwu ka nwata, ana m eche echiche ka nwata na-atugharikwa uche ka nwata, ma oge m buuru okenye, ahapuru m omume umuaka. Ugbo a, anyi na-ahu ihe niile n'onyinyo ma mgbe ahu anyi ga-ahu ihe niile n'ihu n'ihu. Ugbo a ama m na mpekere, ma mgbe ahu aga m aghota n'uju dika Chineke mazuru ihe banyere m.

Ihe ato ndi a na-anogide: okwukwe, nchekwube na ihunaanya, ma nke kachasi n' ihe ndi a bu ihunaanya.

Okwu nke Oseburuwa.

Abuoma na Aziza Abu 33:2-5.12.22 (Az.12)

Aziza: **Añuri na ngozi na-adiri mba Chineke hooro dika ndi nke ya.**

1. Werenu ubo akwara too Chineke; werenu une kuoro ya egwu. Kweerenu Chineke ukwe ohuru, werenu ike unu niile kweere Onyenweanyi ukwe immeri. (Az.)

2. For the word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. (R)

3. They are happy, whose God is the Lord, the people he has chosen as his own. May your love be upon us, O Lord, as we place all our hope in you. (R)

Alleluia, alleluia! Jn.6:63.68

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

Gospel

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

Jesu 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.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 29)

19 September [Eke] Thursday of Week 24 (Green/Red)

St. Januarius, Bishop, Martyr (Opt. Mem)

(For Entry Antiphon and Collect, see page 27)

First Reading

A reading from the first letter of St. Paul to the Corinthians (15:1-11)

Brothers, I want to remind you of the gospel I preached to you, the gospel that you received and in which you are firmly established; because the gospel will save you only if you keep believing exactly what I preached to you - believing anything else will not lead to anything.

Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the

2. N’ihina okwu nke Onyenweanyi bu eziokwu, O na-akwudosiike n’oru ya niile. O huru eziomume na ikpe nkwmoto n’anya, ihunaanya ya juputara n’uwa. (Az.)

3. Anuri na ngozi na-adiri mba Chineke bu Chukwu ha, ndi nke o hooro dika ndi nke ya. Ka ihunaanya gi di n’ebe anyi no, O Chineke, ebe nchekwube anyi di na gi. (Az.)

Aléluya, aléluya! Jn. 6:63.68

Okwu gi bu mmuo, Onyenweanyi ha bu ndu’ I nwere ozi nke ndu ebighiebi. Aléluya!

Ozioma

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

Jesu gwara ndi mmadu 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’ihina Jon onye na-eme mmirichukwu biara n’erighi ihe ndi ozo na-eri na anughikwa mmanya, unu wee si, “O nwere mmuo ojoo!” Nwa nke mmadu ahu abiakwala, na-eri ihe oriri, na-anukwa ihe onunu, unu si, “Leenu, onye oke afo na onye anuruma; enyi ndi onautu na ndi omenjo! Ma amamihe ziri ezi di n’ebe umu ya no.”

Oziomanke Oseburuwa.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n’akwukwozi mbu Pol di aso degaara ndi Korint (15:1-11)

Ma ugbo a, umunna m, achoro m ichetara unu maka ozioma ahu nke m ziri unu na mbu, nke unu natakwara, nke okwukwe unu na-akwudosiikwa ike na ya. Ya bu okwu nke ozioma ahu, nke m kwusaara unu jisienya ike. Ma o bughu otu a okwukwe unu bu ihe efu. Ahanyere m n’aka unu na mbu ozi ahu m natara idobe, ozi nke di oke mkpa: Na Kristi nwuru n’ihi mmehie anyi niile, dika Akwukwo nso si kwuo; na e liri ya, ma Chineke mere ka O si

scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I was born when no one expected it.

I am the least of the apostles; in fact, since I persecuted the Church of God, I hardly deserve the name apostle; but by God's grace that is what I am, and the grace that he gave me has not been fruitless. On the contrary, I, or rather the grace of God that is with me, have worked harder than any of the others; but what matters is that I preach what they preach, and this is what you all believed

The word of the Lord.

Responsorial Psalm: Ps. 117:1-2.15-17.28 (R.v. 1)

Response: Give thanks to the Lord for he is good.

1. Alleluia! Give thanks to the Lord for he is good, for his love has no end. Let the sons of Israel say: 'His love has no end.' (R.)

2. The Lord's right hand has triumphed; his right hand raised me up. I shall not die, I shall live and recount his deeds. (R.)

3. You are my God, I thank you. My God, I praise you. I will thank you for you have given answer and you are my saviour. (R.)

Alleluia, alleluia! Mt 11:28

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

Gospel

A reading from the holy Gospel according to Luke (7:36-50)

One of the Pharisees invited Jesus to a meal. When he arrived at the Pharisee's house and took his place at table, a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

n'onwu bilie n'ubochi nke ato, dika Akwukwo nso si kwuo; na O mere ka Sefas (ya bu Pita) hu ya anya; O mekwara ka ndiozi iri na abuo ahụ hu ya anya. E mechaa, O mere ka ihe kariri nari mmadu ise ndi umunne anyi hu ya anya n'otu mgbe. Otutu n'ime ha ka di ndu, mana ufofu n'ime ha anwuola. E mechaa o biakwutere Jemis, biakwutekwa ndi umuazu niile. N'ikpeazu, dika nwa a mukworo amukwo, O mekwara ka mu onwe m hu ya anya.

Mu onwe m dikarichara nta n'etiti umuazu, ekwesighi m ka a kpoo m nwaazu, n'ihina esogburu m nzuko Chineke. Ma site n'amara ya putakwa ihe n'oru m na amara ya nke O nyere m abughi n'efu. Kama arusiri m oru ike karichaa umuazu ndiozo. O bu ezie na o bughi n'ike aka m kama site n'amara nke Chineke nyere m, Moby m, mobu ndiozo, otu a ka anyi siri kwusaa, otu a ka unu sikwara kwere.

Okwu nke Oseburuwa.

AbuomanaAziza: Abu. 118:1-2.16-17.28. (Az1)

Aziza: Nye Onyenweanyi ekele, n'ihina o di mma.

1. Aleluya! Nye Onyenweanyi ekele, n'ihina o di mma, ihunaanya ya enweghi njedebe. Ka umu Izrel kwuo si, "Ihunaanya ya enweghi njedebe." (Az.)

2. Aka nri Onyenweanyi na-enwe mmeri, aka nri Onyenweanyi ekulitele m. Mba, agaghi m anwu, aga m adi ndu, iguputa aka oru niile nke Onyenweanyi. (Az.)

3. I bu Chineke m, ana m ekele gi, ana m eto gi Chineke m. Ana m ekele gi maka na i nuru olu m, i bukwa onye nzoputa. (Az.)

Aleluya, aleluya! Mt. 11:28

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (7:36-50)

Otu onye Farisii kporo Jesu oriri; O wee gaa n'ulo onye Farisii ahụ, nodu ala n'uche nri. Ma lee, otu nwaanyi nke bi n'obodo ahụ, bu onye omenjo; mgbe o matara na Jesu no n'uche nri n'ulo onye Farisii ahụ, wetara otu ite e jiri nkume alabasta mee, nke mmanu otite juru n'ime ya. Ka o guzoro n'ukwu Jesu na-ebe akwa, o na-ebesa anyammiri n'ukwu ya, werekwa ntutuisi ya na-ehicha ha, suti ha onu, werekwa mmanu otite tee ha.

When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who this woman is that is touching him and what a bad name she has." Then Jesus took him up and said, "Simon, I have something to say to you." Speak Master" was the reply. "There was once a creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. They were unable to pay, so he pardoned them both. Which of them will love him more?" "The one who was pardoned more, I suppose" answered Simon. Jesus said, "You are right."

Then he turned to the woman. "Simon, he said "you see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. You gave me no kiss, but she has been covering my feet with kisses ever since I came in. You did not anoint my head with oil, but she has anointed my feet with ointment. For this reason I tell you that her sins, her many sins, must have been forgiven her, or she would not have shown such great love. It is the man who is forgiven little who shows little love." Then he said to her, "Your sins are forgiven." Those who were with him at table began to say to themselves, "Who is this man, that he even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace."

The Gospel of the Lord.

(For Prayer Over the Offerings, Communion Anthiphon, and Prayer After Communion, see page 29)

20 September [Orie] Friday of Week 24 (Red)

Sts Andrew Kim Taegon & Companions, Martyrs (Mem)

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 1984.³⁷

Ma mgbe onye Farisii ahu kporo Jesu oriri huru nke a, o kwuru n'obi ya si, "A si na nwoke a bu onyeamuma, O gaara amata onye nwaanyi a na-akpatu ya aka bu, n'ihina o bu onyenjo." N'iza nke a, Jesu siri ya, "Saimon, o nwere ihe m ga-agwa gi." Saimon azaa si, "Onye nkuzi, olee ihe o bu?" "Otu onye na-ebinye ndi mmadu ego nwere mmadu abuo ji ya ugwo. Otu onye ji ya nari ego ise, onye ozo ji ya iri ego ise. Mgbe ha na-enweghi ike ikwu ugwo ha ji, nwoke ahu gbagharala ha. N'ime mmadu abuo a olee nke ga-ahu nwoke ahu n'anya kara." Saimon zara si, "Eche m na o bu onye ahu o gbagharala nke ukwu." Jesu asi ya, "I zara nke oma." O wee tugharia n'ebe nwaanyi ahu no, bia si Saimon, "I hula nwaanyi a? Abatara m n'ulo gi, ma i nyeghi m mmiri maka ukwu m; ma nwaanyi a ejirila anyammiri ya saa ukwu m; ma werekwa ntutuisi ya hichaa ha. I sutughi m onu obula, ma site na mgbe m batara n'ebe a, o kwusibeghi isutu ukwu m onu. I teghi m mmanu n'isi; ma o werela mmanu isioma tee m n'ukwu. Ya bu, ana m agwa gi, a gbagharala ya otutu mmehie ya n'ihina o nwere ihunaanya di ukwu; ma onye obula nwetara mgbaghara di nta, na-enwe ihunaanya di nta. Jesu siri nwaanyi ahu, "A gbagharala gi njo gi niile." Mgbe ahu ka ndi ya na ha no n'uche nri malitere ikwu n'etiti onwe ha si, onye bu onye a nke na-agbaghara njo? Ma Jesu siri nwaanyi ahu, "Okwukwe gi azoala gi; laa n'udo."

Ozioma nke Oseburuwa.



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 the Corinthians (15:12-20)

If Christ raised from the dead is what has been preached, how can some of you be saying that there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself cannot have been raised and if Christ has not been raised then our preaching is useless and your believing it is useless; indeed, we are shown up as witnesses who have committed perjury before God, because we swore in evidence before God that he had raised Christ to life. For if the dead are not raised, Christ has not been raised, and if Christ has not been raised, you are still in your sins. And what is more serious, all who have died in Christ have perished. If our hope in Christ has been for this life only, we are the most unfortunate of all people.

But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep.

The word of the Lord.

Responsorial Psalm: Ps. 16:1.6-8.15 (R.v. 15)

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

1. Lord, hear a cause that is just, pay heed to my cry. Turn your ear to my prayer: no deceit is on my lips. (R.)
2. I am here and I call, you will hear me, O God. Turn your ear to me: hear my words. Display your great love, you whose right hand saves your friends from those who rebel against them. (R.)
3. Hide me in the shadow of your wings. As for me, in my justice I shall see your face and be filled, when I awake, with the sight of your glory. (R.)

Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye o soro ibawanye ndi agagunya n'umu ya n'awa 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'ezu ukpuru ha. Site na Dinwenyi anyi.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi mbu Pol di aso degaara ndi Korint (15:12-20)

Ma o buru na a na-ekwusa na Chineke mere ka Kristi si n'onwu bilie, gini mere ufodu n'ime unu ji ekwu na mbilite n'onwu nke ndi nwuru anwu adighi? O buru na mbilite n'onwu nke ndi nwuru anwu adighi, o putara na Chineke emebeghi ka Kristi si n'onwu bilie. O buru na Chineke emeghi ka Kristi si n'onwu bilie, ihe anyi na-ekwusa bu ihe efu; okwukwe unu bukwu ihe efu. O buru na o bu eziokwu na Chineke adighi eme ndi nwuru anwu ka ha si n'onwu bilie, ndi mmadu ga-ahu anyi dika ndiamuma ugha megide Chineke, n'ihina anyi gara akaebe na O mere ka Kristi ahu si n'onwu bilie. N'ihina o buru na e meghe ka ndi nwuru anwu si n'onwu bilie, Chineke emebeghi ka Kristi si n'onwu bilie. O buru na Chineke emeghi ka Kristi si n'onwu bilie, okwukwe unu na Kristi bu ihe efu, unu ka ganwu na mmehie unu. Mgbe ahu ndi nwuru anwu n'ime Kristi lara n'iyi. O buru na olileanya anyi nwere n'ime Kristi bu naani na ndu a, anyi kwesiri imere ebere karichaa n'etiti umu mmadu.

Ma otu o di, Chineke meeela ka Kristi si na ndi nwuru anwu bilie, buru onye mbu sirila n'onwu bilie. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 17:1.6-8.15 (Az.15)

Aziza: **Aga m ejuputa n'añuri i hu ebube gi.**

1. Onyenweanyi, nuru ariri o m na ario maka ikpe ziri ezi; gee nti n'ariri o m, chee nti nuru ekpere m n'ihina o nweghi asi obula di n'onu m. (Az.)
2. Ana m akpoku gi, Chineke, ma i na-azakwa m, chee nti nuru ihe m na-ekwu. Gosiputa nnukwu oru ihunaanya gi, gi onye nzoputa ndi gbapuru n'ala ha! (Az.)
3. Chekwaba m dika okuko si echekwa umu ya. Ma mu onwe m ugwo oru ezionume m ga-abu i hu ihu gi; aga m ejuputa n'añuri i hu ihu gi. (Az.)

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.

This is 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 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.

Aleluya, aleluya! Mt. 11:25

Na m ekele gi Nna Dinwenụ nke eluigwe na ụwa, n'ihina i kpugheere umuntakiri ihe ndi a I zonahuru ndi amamihe na ndi okemmuta. Aleluya!

Ozioma

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

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

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 ndu anyi onwe anyi buru aja ga-amasi gi inara maka nzoputa nke ụwa 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 arijo gi, O Dinwenụ, 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 [Afo] Saturday (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 others 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 shown 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, 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.

Ukwe Mbata

Gawanu ka unu mee mba niile ndi na-esozo 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 ekwesị ekwesị ikwuru chim n'iso gi. Site na Dinwenu anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi 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 niile, idi nwayo na ndidi na-anaranu ibe unu n'ihunaanya. Nwekwaaobi 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 onyine nke Kristi si di. Onyine 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.)

Alaluya, alaluya!

Anyị etoo gi, O Chineke, na-ekwuputa na I bu Onyenweanyi.

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.'

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.

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 ahu, o huru otu nwoke ka na-akpo Matiu, ka o no n'uloutu. Jesu siri ya, "Sobe m!" O wee bilie sobe ya.

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 ahu di ike na-acho dibia, kama o bu ndi ahu adighii. Gaanụ choputa ihe nke a putara, ihe na-amasi m bu ebere, o bughị aja. N'ihina abiaghị m ikpo ndi eziumume kama ndi omenjo."

Ozioma nke Oseburuwa.

Ekpere Nhunye

Ka anyi na-emenwo ncheta nke Matiu di aso, anyi ebutere gi aja na ekperega, O Dinwenu, were umeala ario gi ka i were obioma lekwaso Nzuko gi anya, nke i zuliterela n'okwukwe site na nkwasaozi nke ndi Apostul. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Abiaghị m ka m kpoo ndi eziumume, kama ndi mmehie, Onyenweanyi na-ekwu.

Ekpere A Natachaa Oriri Nso

Ka anyi ketara oke n'ofu nzoputa ahu, O Dinwenu, 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 obughị ndi eziumume, kama ndi njo maka nzoputa. Gi onye di ndu na-achi.

**25TH SUNDAY IN ORDINARY TIME (B)
22 September 2024 [Nkwo] (Green)**

**Office:
Week 1**

The Book of Wisdom presents the attitude of some godless towards the virtuous, who - guilty of their wickedness - set traps to torment the innocent. The Responsorial Psalm beckons on God's help against such arrogant and godless people. In the Second Reading, St James gets to the root of jealousy, hate, war and murder, in the human heart, and while contrasting it with wisdom from above that is pure, peace-loving and compassionate, recommends prayer as means to attaining wisdom and favour with God. The Gospel contrasts between Christ's deepest concern and earthly preoccupations of his disciples who, seemingly indifferent to announcement of his imminent passion and death, tear themselves apart about who among them is the greatest, inviting to his dramatic teaching that disciples should not just be like children, but become servants of all.

Entry Antiphon

I am 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.

First Reading

A reading from the book of Wisdom (2:12.17-20)

The godless say to themselves, "Let us lie in wait for the virtuous man, since he annoys us, and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing. Let us see if what he says is true, let us observe what kind of end he himself will have. If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof. Let us condemn him to a shameful death since he will be looked after - we have his word for it." The word of the Lord.

Responsorial Psalm: Ps. 53:3-6.8 (R.v. 6)

Response: **The Lord upholds my life.**

1. O God, save me by your name; by your power, uphold my cause. O God, hear my prayer; listen to the words of my mouth. (R.)
2. For proud men have risen against me, ruthless men seek my life. They have no regard for God. (R.)
3. 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.)

Second Reading

A reading from the letter of St. James (3:16-4:3)

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any

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 Dinwenụ 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 oké na ndu ebighi ebi. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Amamihe (2:12.17-20)
N'gwanu ka anyi cherenu ezigbo mmadu n'ihina o na-akpasu anyi iwe, na-emegide usoro anyi si ebi ndu, na-eche anyi mmehie anyi n'ihu, n'ihina anyi na-emebi iwu, na-ata anyi uta na anyi anaghi eso usoro ndu e jiri zuputa anyi. Ka anyi nwalekelenu ya mara ma ihe o na-ekwu o bu eziokwu. Ka anyi hu ka njedebé ndu ya ga-adi. O buru na onye ezionume bu nwa nke Chineke n'ezie, Chineke n'onwe ya ganyere ya aka, ma zoputa ya n'onya niile nke ndiiró ya. Ka anyi werenu imesi ike na ahuhu nwalee ya, ka anyi choputa nke oma udi uméala ya nke a, ka anyi tinyenu ndidi ya n'ime onwunwa. Ka anyi manu ya ikpe onwu ihere, ebe o bu na o kwuru na a ga-echekwaba ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu 54:1-4.6. (Az.4)

Aziza: **Onyenweanyi bu onye na-echekwaba ndu m.**

1. Chineke, zoputa m n'ihia aha gi; Si n'ike gi hu na e nyere m ikpe nkwmoto. Chineke, nuru ekpere m; gee nti n'ihe m na-ekwu! (Az.)
2. Ndi ngala na-ebuso m agha, ndi obi ojoo na-acho igbu m ndi na-ejighi Chineke kporo ihe. (Az.)
3. Ma ugbo a Chineke n'onwe ya na-abia izoputa m, Onyenweanyi bu onye na-echekwaba ndu m. Aga m eji obi anuri chuoro gi aja tookwa aha gi, nke juputara n'obioma. (Az.)

Ihe Ogugu Nke Abu

Ihe ogugu e wetara n'akwukwo Jemis di aso dere (3:16-4:3)

N'ihina ebe ekworo na oke ochicho nke Onwe di, n'ebe ahụ ka ogbaaghara na ajoomume niile na-adikwa. Ma amamihe nke si n'eluigwe bia bu nke di ocha. O juputakwara n'udo, obioma na idi nwayoo. O na-atule okwu nke oma. O juputara n'ebere, na-amiputakwa ezi mkpuru. Amamihe nke a anaghi eme

trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

The word of the Lord.

Alleluia, alleluia! 2Thess. 2:14

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

Gospel

A reading from the holy Gospel according to Mark (9:30-37)

After leaving the mountain Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, "The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again." But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, "What were you arguing about on the road?" They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, "If anyone wants to be first, he must make himself last of all and servant of all." He then took a little child, set him in front of them, put his arms round him, and said to them, "Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me."

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.

mmadu obi abuo. O nweghikwa ihu abuo. Idi nma na ezi oru ka ndi na-eme udo na-eweputa dika mkpuru ha ji anya udo kuo.

Olee ihe na-akpata ibu agha? Gini na-ewetakwa ilu ogu otutu mgbe n'etiti unu? Ihe na-eweta ha bu ochicho, anya ukwu na oke agu ihe uto nke na-agu unu, na-ebu agha n'ime ahụ unu. O buru na unu choo, ma unu achotaghi ya, unu egbuo mmadu. Unu na-enwe anya ukwu n'ime onyeozo nwere, ma o buru na unu enwetaghi ya, unu amalite ilu ogu na ibu agha. Unu enweghi maka na unu arioghi ya n'ekpere. Unu na-ario, ma unu adighi anata, n'ihina unu na-ario n'obi ojoo. Unu na-ario maka ihe unu ga-emefu n'ime uto nke uwa. Okwu nke Oseburuwa.

Alেলাya, alেলাya! 2Thess. 2:14

Site n'Ozioma, Chineke kporo unu ka unu wee nweta otito nke Dinwenụ anyị Jesu Kristi. Alেলাya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:30-37)

Ha si n'ebe ahụ puo, site n'obodo Galili gafee. Ma Jesu achoghi ka onye obula mara ebe o no. N'ihina o na-akuziri ndi na-eso uzo ya si, "A ga-arara Nwa nke Mmadu nye n'aka ndi mmadu. Ha ga-egbu ya. Ma mgbe ha gbuchara ya o ga-ebili mgbe ubochi ato gachara." Ndi na-eso uzo ya aghotaghi isi okwu a. Ma egwu ekweghi ha aju ya ajuju.

Ha biaruru Kapanaum. Mgbe Jesu banyere n'ime ulo, o juru ndi na-eso uzo ya, si, "Gini ka unu na-ekwurita n'uzo?" Ma ha gbara nkiti, n'ihina ha na-ekwurita n'uzo banyere onye kacha ibe ya n'etiti ha. Jesu noduru ala kpoo mmadu iri na abuo ahụ. O siri ha, "O buru na onye obula na-achọ ka o buru onye mbu, o ga-edebe onwe ya ka onye ikpeazu n'etiti unu, o ga-abukwa nwodibo unu niile." O kuru otu nwatakiri, guzobe ya n'etiti ha. O kukwaara ya ozo n'aka abuo, gwa ndi na-eso uzo ya, si, "Onye obula nke nabatara otu n'ime umuntakiri di otu a n'aha m, mu onwe m ka o nabatara, onye obula nke nabatara m, o bughi m ka o nabatara, kama o nabatara onye zitere m." Ozioma nke Oseburuwa.

Ekpere Nhunye

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

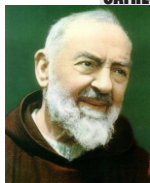
Graciously raise up, O Lord, those you renew with this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life. Through Christ our Lord.



Theme: The Ordeals of the Virtuous
See Sunday Evening Instruction on page 61

Monday of Week 25 [Eke] 23 September (White)

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 novitiate 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 book of Proverbs (3:27-34)

My son, do not refuse a kindness to anyone who begs it, if it is in your power to perform it. Do not say to your neighbour, 'Go away! Come another time! I will give it you tomorrow,' if you can do it now. Do not plot harm against your neighbour as he lives unsuspecting next door. Do not pick a groundless quarrel with a man who has done you no harm. Do not emulate the man of violence, never model your conduct on his; for the wilful wrong-doer is abhorrent to

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 na-enyere 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.

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ilu (3:27-34)

Nwa m, ajula imere ndi choro iheoma n'aka gi ogo mgbe i no n'onodu ime ya. Agwala onye agbataobi gi, "Gaba, bia ozo echi," ebe i nwere ike ime ya ugbo a. Echela ihe ojoo megide onye agbataobi gi, onye weere gi ka enyi ya. Gi na mmadu ibe gi esela okwu na nkiti, mgbe o meghi gi ihe ojoo obula. Enwekwala anya ukwu n'ebe onye ajoomume no, enomikwala ihe ojoo ya obula; n'ihina onye ihe ojoo bu aru n'ihu

the Lord, who confides only in honest men. The Lord's curse lies on the house of the wicked, but he blesses the home of the virtuous. He mocks those who mock, but accords his favour to the humble.

The word of the Lord.

Responsorial Psalm: Ps. 14:2-5 (R.v.1)

Response: **The just man shall dwell on your holy mountain, Lord.**

1. Lord, who shall dwell on your holy mountain? He who walks without fault; he who acts with justice and speaks the truth from his heart; he who does not slander with his tongue. (R.)

2. He who does no wrong to his brother, who casts no slur on his neighbour, who holds the godless in disdain, but honours those who fear the Lord. (R.)

3. He who keeps his pledge, come what may; who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm forever. (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.

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.

Chineke, ndi eziumume ka o na-achọ. Onyenweanyi na-abu ulo onye ajoomume onu, ma o na-agosi ebe obibi onye eziumume. O bu ndi na-akwa emu ka o na-akwa emu, o na-egosi ndi umeala amara ya.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 15:1-5. (Az.1)

Aziza: **Onye eziumume ga-ebi n'ugwu gi di nsọ, O Onyenweanyi.**

1. Onyenweanyi, onye nwere ikike ibata n'ulo gi, mobu biri n'ugwu nke gi di aso? O bu nwoke ahu na-ebughi njo obula na ndu ya, onye na-eme ihe di mma, onye ji obi ya niile ekwu eziokwu. (Az.)

2. Onye na-anaghi ekwuto ndiozo. Onye anaghi eme onye agbataobi ya ihe ojoo; mobu bo ya ebubo asi. Onye na-eleda ndi amaghi Chineke anya ma na-enye ndi na-atu Onyenweanyi egwu nsopuru. (Az.)

(3) Onye na-emeju nkwa ya mgbe obula; onye na-ebinye ego n'anaghi omuru nwa, onye anaghi eri ngari iji megide onye enweghi ihe ojoo o mere. O buru na mmadu e mee ihe ndi a, o nweghi ihe obula ga-eme ka egwu tuo ya. (Az.)

Alaluya, alaluya! Jem 1:18

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

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'okpu 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 ezo 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, lezienu anya 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.

Ekpere Nhunye

Nara, O Onyenweanyi, anyi na-ario, nonyinye ndi e dosara n'ekwuaja gi na ncheta nke Paio 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.

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.

Tuesday of Week 25 [Orie] 24 September (Green)

For Entry Antiphon and Collect, see page 41

First Reading

A reading from the book of Proverbs (21:1-6,10-13)

Like flowing water is the heart of the king in the hand of the Lord, who turns it where he pleases. A man's conduct may strike him as upright, the Lord, however, weighs the heart. To act virtuously and with justice is more pleasing to the Lord than sacrifice. Haughty eye, proud heart, lamp of the wicked, nothing but sin. The hardworking man is thoughtful, and all is gain; too much haste, and all that comes of it is want. To make a fortune with the help of a lying tongue, such the idle fantasy of those who look for death. The wicked man's soul is intent on evil, he looks on his neighbour with dislike. When a mocker is punished, the ignorant man grows wiser, when a wise man is instructed he acquires more knowledge. The Just One watches the house of the wicked: he hurls the wicked to destruction. He who shuts his ear to the poor man's cry shall himself plead and not be heard. The word of the Lord.

Responsorial Psalm: Ps. 118:1.27.30.34-35.44 (R.v.35)

Response: Guide me, Lord, in the path of your commands.

1. They are happy whose life is blameless, who follow God's law! Make me grasp the way of your precepts and I will muse on your wonders. (R.)
2. I have chosen the way of truth with your decrees before me. Train me to observe your law, to keep it with my heart. (R.)
3. Guide me in the path of your commands; 463.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka nketa oke n'ocheni nke eluigwe, Chineke ji ike niile, guzosie ike ma bawanyekwa ike si n'elu n'ime ndi niile na-eme mmemme oriri Paos 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.

The Ogugu Nke Mbu

The ogugu e wetara n'akwukwo Ilu (21:1-6,10-13)

Obi eze bu iyi n'aka Chineke o na-achighari ya ebe o soro ya. Uzo obula nke mmadu di ya mma, mana Chineke na-eleba anya n'echiche obi onye obula. Ime eziumume na ikpe ikpe nkwo mto ka mma karia aja n'ihu Chineke. Anya mpako, obi ngala na oru ojo bu njo. Izuzu onye ma ihe na-eduba n'inwe ihe n'uju mana onye obula o di osooso na-ano n'uko ihe. Isi n'uzo asi nweta akụ bu mmiri na-efesa n'ikuku burukwa onya nke onwu. Mkpuruobi ndi ojo na-acho ihe ojo; agbataobi ha anaghi ahụ ebere obula n'anya ha. Mgbe a tara onye na-akpari ibe ya ahụhu onye umeala amara ihe, e nye onye ma ihe ndumodu o mta. Onye eziumume na-eji anya ahụ ihe ojo na-emebi ndi ajoomume; a ga-eme ka ndi ajoomume laa n'iyi. Onye kpochiri nti ya ju inu akwa nwa ogbenye, o nweghi onye ga-ege ya nti ubochi o ga-ebe nke ya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 119:1.27. 30. 34-35.44 (Az.35)

Aziza: Dube m n'uzo iwu gi, O Onyenweanyi.

1. Ngozi diri ndi omume ha kwu oto, na-eso iwu nke Onyenweanyi. Mee ka m ghotu ihe iso uzo gi putara, ka m wee nwee ike ichighari oru itunaanya gi n'obi m. (Az.)
2. Ahorola m ikwudosiike, atukwasiri m obi n'iwu gi. Nye m nghota ka m wee mata iwu gi, wee nwee ike jji obi m niile dobe iwu gi. (Az.)
3. Dube m n'uzo iwu gi, n'ihina o bu ihe na-

for there is my delight. I shall always keep your law forever and ever. (R.)

Alleluia, alleluia! Ps. 129:5

My soul is waiting for the Lord, I count on his word. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 43 & 44)

25 September [Afo] Wednesday of Week 25 (Green)

(For Entry Antiphon and Collect, see page 41)

First Reading

A reading from the book of Proverbs (30:5-9)

Every word of God is unalloyed, he is the shield of those who take refuge in him. To his words make no addition, lest he reprove you and know you for a fraud. Two things I beg of you, do not grudge me them before I die: keep falsehood and lies far from me, give me neither poverty nor riches, grant me only my share of bread to eat, for fear that surrounded by plenty, I should fall away and say, 'The Lord-who is the Lord?' or else, in destitution, take to stealing and profane the name of my God.

The word of the Lord.

Responsorial Psalm: Ps. 118: 29. 72. 89. 101.104. 163 (R.v.105)

Response: **Your word is a lamp for my steps, O Lord.**

1. Keep me, Lord, from the way of error and teach me your law. The law from your mouth means more to me than silver and gold. (R.)
2. Your word, O Lord, forever stands firm in the heavens. I turn my feet from evil paths to obey your word. (R.)
3. I gain understanding from your precepts and so I hate false ways. Lies I hate and detest but your law is my love. (R)

Alleluia, alleluia! Col3:16.17

Let the message of Christ, in all its richness, find a home with you; through him give thanks to God the Father. Alleluia!

ato obi m uto. Aga m na-edobe iwu gi, mgbe niile, ebeeb ebeeb. (Az.)

Aleluya, aleluya! Abū. 130:5

Mkpuruobi m na-eche Onyenweanyi, na nkwa ya ka m nwere nchekwube. Aleluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (8:19-21)

Nne Jesu na umunne ya biakwutere ya, ma ha enweghi ike ibiarute ya nso n'ih i gwe mmadu ahụ. Ma a gwara ya si, "Nne gi na umunne gi guzo n'ezi na-achọ ihu gi." Ma O zara ha si, "Nne m na umunne m bu ndi na-anu okwu Chineke na-eme ya eme.

Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwo Ilu (30:5-9)

Okwu niile nke Chineke bu eziokwu. O bu ota n'ebe ndi niile gbakwutere ya no. Atukwasila ihe obula n'okwu ya ka o ghara ibara gi mba, i buru onye asi. Ihe abuo ka m na-ario gi; ajula inye m ha tupu m anwuo. Wepu asi na okwu ugha n'ebe m no; emela ka m buru ogbenye mobu ogaranya; kama nye m nri ga-ezuru m. Ka m ghara iriju afo cheere chi m aka mgba, na-asi, "Onye bu Chineke?" Ka m ghara ibu ogbenye nke ga-eme ka m zuo ohi metoo aha Chineke m.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abū. 119:29.72. 89. 101. 104.163 (Az. 105)

Aziza: **Okwu gi bu mpanaka burukwa ihe n'uzo m, O Onyenweanyi.**

1. Ekwela ka m soro uzo na-akwughi oto, ma nye m amara nke iwu gi. Iwu siri n'onu gi puta ka mma, karia puku kwuru puku olaocha na olaedo. (Az.)
2. Okwu gi kwu chim ebeeb n'eluigwe, O Onyenweanyi. Esepula m ukwu n'uzo ojoo niile, ka m wee nwee ike idobe okwu gi. (Az.)
3. Iwu gi niile enyela m nghota, ya mere, akporo m uzo aghugho niile asi. Akporo m okwu ugha asi, mana ahuru m iwu gi n'anya. (Az.)

Aleluya, aleluya! Kol 3:16.17

Ka okwu nke Kristi biri n'ime unu n'uju ya; site na ya were nye Chineke Nna ekele. Aleluya!

Gospel

A reading from the holy Gospel according to Luke (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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see page 45)

Thursday of Week 25 [Nkwo] 26 September (Green/Red)

Sts Cosmas and Damian, Martyrs (Opt. Mem.)

(For Entry Antiphon and Collect, see page 41)

First Reading

A reading from the book of Ecclesiastes (1:2-11)

Vanity of Vanities, the Preacher says. Vanity of vanities. All is vanity! For all his toil, his toil under the sun, what does a man gain by it?

A generation goes, a generation comes, yet the earth stands firm forever. The sun rises, the sun sets; then to its place it speeds and there it rises. Southward goes the wind, then turns to the north; it turns and turns again; back then to its circling goes the wind. Into the sea all the rivers go, and yet the sea is never filled, and still to their goal the rivers go. All things are wearisome. No man can say that eyes have not had enough of seeing, ears their fill of hearing. What was will be again; what has been done will be done again; and there is nothing new under the sun. Take anything of which it may be said, 'Look now, this is new.' Already, long before our time, it existed. Only no memory remains of earlier times, just as in times to come next year itself will not be remembered.

The word of the Lord.

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:1-6)

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 ichiche. O wee zipu ha ikwusa Alaeze Chineke, na igwo oria di ichiche. 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 a na-anabataghi unu, mgbe unu na-apu n'obodo ahụ, tichapunu aja di n'obuikwu unu, ka o buru ihe akaebe megide ha." Umuzi ahụ wee puo, gazuo obodo nta niile, na-ekwusa ozioma, na-agwokwa ndi mmadu nrianna ebe niile. Ozioma nke Oseburuwa.

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetaara n'akwukwo Ekeziastes (1:2-11)

Ihe efu ka ihe efu, onyenkuzi okwu Chineke na-ekwu ihe efu ka ihe efu, ihe niile bu ihe efu. Keduru mmadu na-erite na ndogbu niile o na-adogbu onwe ya n'okpuru anyanwu?

Ndudugandu gaa ndudugandu ozo abia, mana uwa di ebebe. Anwu na-awa, na-ada, were oso na-agaghachikwa ebe o si awalite. Ikuku na-esi na ndida kuru gaa na mgbago ugwu, okirikiri okirikiri ka o na-aga, si n'uzo o si bia na-alaghachikwa. Mmiri niile na-ehuba n'oke osimiri, ma oke osimiri anaghi eju eju. Ebe a mmiri ndi a na-ekwoga ebe ahụ ka ha na-ekwoga mgbe niile, osimiri anaghi eju eju. Ihe niile juputara na ndogbu na ndokasi ahụ, onu mmadu apughi iko ya; afo agaghi eju anya n'ihu ihe, nke o na-eju nti n'ihu ihe. Ihe dibu mbu bu ihe ga-adi n'odiniihu, ihe e merela mbu ka a ga-emekwa ozo, O nweghi ihe di ohuru n'okpuru anyanwu. Onwere ihe nwere ike isi, "Lee, nke a bu ihe ohuru?" O diburi adi na gboo, o dirila tupu oge nke anyi. Anaghi echeta ihe ndi garala aga, nke agburu na-abianu ga-echeta ihe ndi ga-eme n'odiniihu ma ha mechaa.

Okwu nke Oseburuwa.

Responsorial Psalm: Ps. 89:3-6.12-14.17 (R.v.1)

Response: O Lord, you have been our refuge from one generation to the next.

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)
2. You sweep men away like a dream, like a grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. (R.)
3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger forever? Show pity to your servants. (R.)
4. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. (R.)

Alleluia, alleluia! Ps.118:18

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

Gospel

A reading from the holy Gospel according to Luke (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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 43 & 44)



27 September [Eke] Friday 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

Abụoma na Aziza: Abụ. 90:3-6.12-14.17. (Az.1)

Aziza: Onyenweanyi, bido na ndudugandu ruo na ndudugandu i bu ebe nchedo anyi.

1. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu." N'anya gi puku afo dika otu ubochi, dika unyahu nke gaferelanu, mobu otu nche abali. (Az.)
2. I zachapula mmadu site na nro; Ha dika ahijia na epulite n'ututu, mia ifuru ma kponwuo n'oge mgbede. (Az.)
3. Kuziere anyi imata ka ndu anyi siriri nkenke, ka anyi were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adi okpu? Meere umuodibo gi ebere. (Az.)
4. Ka ihunaanya gi juputa n'ime anyi ututu obula, ka anyi were nwee ike ikwe ukwe ma nweekwa anuri ubochi niile nke ndu anyi. Mee ka idiuto gi nonyere anyi O Onyenweanyi, iji were kwado oru nke anyi ruru. (Az.)

Aleluya, aleluya! Abụ.119:18

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

Ozioma

Ihe 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-asị na Elaija apụtakwala 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-achọ uzo o ga-esi hu Jesu.

Ozioma nke Oseburuwa.

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 Ecclesiastes (3:1-11)

There is a season for everything, a time for every occupation under heaven: A time for giving birth, a time for dying; a time for planting, a time for uprooting what has been planted. A time for killing, a time for healing; a time for knocking down, a time for building. A time for tears, a time for laughter; a time for mourning, a time for dancing. A time for throwing stones away, a time for gathering them up; a time for embracing, a time to refrain from embracing. A time for searching, a time for losing; a time for keeping, a time for throwing away. A time for tearing, a time for sewing; a time for keeping silent, a time for speaking. A time for loving, a time for hating; a time for war, a time for peace.

What does a man gain for the efforts that he makes? I contemplate the task that God gives mankind to labour at. All that he does is apt for its time; but though he has permitted man to consider time in its wholeness, man cannot comprehend the work of God from beginning to end.

The word of the Lord.

Responsorial Psalm: Ps. 143:1-4 (R.v.1)

Response: **Blessed be the Lord, my rock.**

1. Blessed be the Lord, my rock. He is my love, my fortress; he is my stronghold, my saviour, my shield, my place of refuge. (R.)

2. Lord, what is man that you care for him, mortal man, that you keep him in mind; **50**

Ukwe Mbata

Mmuo nke Onyenweanyi dakwasara m doo m nsọ: O zigala m ka m kuziere ndi ogbenye ozioma, were gwọo ndi obi ha gbawara agbawa.

Ekpere Mmeghe

O Chineke, onye maka enyemaka umuogbenye na ozuzu ndi ukochukwu hukwasara Ukochukwu Vinsent de Pol di aso eziagwa ndi njeozu, mee, anyi na-arijo, ka otu mmuo ahụ nwube 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 Ekleziastes (3:1-11)

Ihe obula n'okpuru eluigwe nwere oge, e nwere oge maka oru obula, Oge omumu nwa na oge onwu; oge okuku ihe ubi na oge owuwe ya. Oge igbu egbu na oge ogwugwo, oge ntikpo na oge mwulite. Oge ibe akwa na oge ichi ochi; oge iru ujụ na oge igba egwu; oge itufu okwute na oge ntutukota okwute; mgbe e ji ebioma na mgbe e jighi ebioma. Mgbe e ji achọ ihe na mgbe e ji atufu; oge ndozi na oge ntuftu. Oge ndowa na oge ndukota; oge igba nkiti na oge ikwu okwu. Oge ihunaanya na oge ikpoasi; oge ogu na oge udo, kedụ uru onyeoru nwere na ndoli ya. Ahula m oru nke Chineke nyere umummadu ka ha na-arụ. O meela ihe obula ka o di mma n'oge ya. Nke ozo, o meela ka mmadu mata ihe bu ebighiebi ma nke a emeghi ka mmadu choputa ihe Chineke megorori site na mbido ruo na ngwucha. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 144:1-4 (Az.1)

Aziza: **Ngozi diri Oseburuwa, nkume m.**

1. Ngozi diri Oseburuwa, nkume m, O bu ya bu ihunaanya m, na onye nkwado m, ulo mgbaba m, na onye nzoputa m. (Az.)

2. O Oseburuwa, gini ka mmadu bu, i ji na-eleta ya anya? Nwa nke mmadu nke i ji na-elekota ya anya? Ndu mmadu dika otu

man, who is merely a breath whose life fades like a passing shadow. (R.)

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 Luke (9:18-22)

One day when Jesus was praying alone in the presence of his disciples he put this question to them, 'Who do the crowds say I am?' And they answered, 'John the Baptist; others Elijah; and others say one of the ancient prophets came back to life.' 'But you,' he said 'who do you say I am?' It was Peter who spoke up. 'The Christ of God' he said. But he gave them strict orders not to tell anyone anything about this.

'The Son of Man' he said 'is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day.'

The Gospel of the Lord.

Prayer Over The Offerings

O 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.

nkuume, ubochi ndu ya niile dikwa ka onyinyo. (Az.)

Alleluia, alleluia! Efes. 1:17.18

Ka Chineke nke Dinwenu anyi Jesu Kristi, Nna nke otito, meghee anya nke obi anyi, ka anyi wee mata ihe bu nchekwube nke okpukpo o kporo anyi. Alleluia!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:18-22)

Oruo mgbe Jesu no naani ya na-ekpe ekpere, ndi na-eso uzo ya biakwutere ya, Jesu juo ha si, "Onye ka ndi mmadu na-ekwu na m bu?" Ha zara si, "Ufodu na-ekwu na i bu Jon onye na-eme mmirichukwu. Ufodu na-asi na i bu Elaija, ufodu ndi ozo na-ekwukwa na otu n'ime ndi amuma mgbe ochie esila n'onwu bilie." O wee juo ha si, "Ma onye ka unu na-asi na m bu." Pita zara si, "I bu Kristi nke Chukwu."

Ma Jesu doru ndi na-eso uzo ya aka na nti, nyesie ha iwu ike, ka ha ghara ikoro onye obula ihe a, si, "Nwa nke mmaduahu ga-ata otutu ahuhu. Ndi okenye ndi Juu, na ndiisi nchujaja, na ndi odeakwukwo ga-aju ya. A ga-egbukwa ya, ma n'ubochi nke ato, a ga-eme ka o si n'onwu bilie."

Ozioma nke Oseburuwa.

Ukwe Oriri Nso

OChineke, onye mere ka Vinsent di aso nomie mmemme o merela n'iheomimi di ngozi ga, mee ka site n'ike nke aja a, ka anyi onwe anyi gbanwoo were ghoru ajaonyinye ga-amasi gi inara. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Ka 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 agwu ji.

Ekpere Anatachaa Oriri Nso

Ka anyi nwetara mgbanwo site na Sakramenti eluigwe a, O Dinwenu, anyi na-ario, ka dika o siri kpali 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.

Anyi ma na Chineke na-eme ihe niile maka odimma ndi niile huru ya n'anya bu ndi o kporo dika O si choo. (Ndi Rom 8:28)

BVM on Saturday, St Wenceslaus (Martyr), or St Laurence Ruiz and Companion (Martyrs) (Opt. Mem.)

(For Entry Antiphon and Collect, see page 41)

First Reading

A reading from the book of Ecclesiastes (11:9-12:8)

Rejoice in your youth, you who are young; let your heart give you joy in your young days. Follow the promptings of your heart and the desires of your eyes. But this you must know: for all these things God will bring you to judgement. Cast worry from your heart, shield your flesh from pain. Yet youth, the age of dark hair, is vanity. And remember your creator in the days of your youth, before evil days come and the years approach when you say, 'These give me no pleasure, before sun and light and moon and stars grow dark, and the clouds return after the rain; the day when those who keep the house tremble and strong men are bowed; when the women grind no longer at the mill, because day is darkening at the windows and the street doors are shut; when the sound of the mill is faint, when the voice of the bird is silenced, and song notes are stilled, when to go uphill is an ordeal and a walk is something to dread. Yet the almond tree is in flower, the grasshopper is heavy with food and the caper bush bears its fruit, while man goes to his everlasting home. And the mourners are already walking to and fro in the street before the silver cord has snapped, or the golden lamp been broken, or the pitcher shattered at the spring, or the pulley cracked at the well, or before the dust returns to the earth as it once came from it, and the breath to God who gave it. Vanity of vanities, the Preacher says. All is vanity. The word of the Lord.

Responsorial Psalm: Ps. 89:3-6.12-14.17. (R.v. 1)

Response: O Lord, you have been our refuge from one generation to the next.

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)

2. You sweep men away like a dream, like a grass which springs up in the morning. In the morning it springs up and flowers: by

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Ekleziastes (11:9-12:8)

Nwaokorobia, nwee onu mgbe i ka no n'okorobia, ka obi gi nye gi onu n'ubochi niile nke okorobia gi, soo uzo na-amasi gi n'anya gi, ma matakwa na ihe niile ndi a ka Chineke ga-eji kpee gi ikpe. Wepu iwe n'obi gi, wepukwa ihe mgbu n'ahu gi, n'ihina okorobia na chii obubo nke ndu bu ihe efu. Chetakwa onyeokike gi mgbe i di n'okorobia tupu ubochi ojoo ahu na afo ndi ahụ abia, mgbe i ga-ekwu si, "Ihe ndi a anaghikwa ato m uto, tupu anyanwu, ihe, onwa na kpakpando agbaa ochichiri urukpu aloghachi mgbe mmiri zochara. N'ubochi ahụ mgbe ndinche ulo ga-ama jijiji, mgbe ndi bu dimkpa ga-ehulata onwe ha, mgbe ndi na-egwe ihe ga-akwusi n'ihina ha dizi olemaole. Ndi si na mpioikuku elepu anya agaghizikwa ahụ uzo. Mgbe uzo niile e si abanye n'ogologo onuuzo ama ga-emechi. Mgbe uzo igwe e ji akwo ihe ga-adalata. Mgbe olu nnunu ga-akpolite ndi mmadu ma umuada na-ekwe ukwe ga-ada mba. Ihe di elu ga na-atuzi ndi mmadu egwu, ihe egwu ga-adikwa n'uzo; osisi almond ga-ama ifuru, ike ga-agwu ukpana, agu u ihe obula ga-akwusikwa n'ihina mmadu agawala n'ulo ebebe ya. Ndi naru uru na-agaghaziri n'ulo; cheta ya mgbe e gbubibeghi udo olaocha ahụ mọbu tiwaa oku olaedo, mgbe a kwuwabeghi ite n'isi iyi mọbu mgbe a dobibeghi udo e ji ese mmiri n'umi. Ntu alaghachi n'ala otu o di mbu, mmuo alaghachikwuru Chineke onye nyere ya. Ihe efu bu ihe efu, onyenkuzi okwu Chineke kwuru nke a, ihe niile bu ihe efu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 90:3-6.12-14. (Az.1)

Aziza: Onyenweanyi, bido na ndudugandu ruo na ndudugandu i bu ebe nchedo anyi.

1. I na-akpoghachi mmadu na ntu site n'igwa ya si, "Laghachinu ebe unu si, umu mmadu." N'anya gi puku afo dika otu ubochi, dika unyahu nke gaferelanu, mọbu otu nche abali. (Az.)

2. I zachapula mmadu site na nro; Ha dika ahihia na epulite n'ututu, mja ifuru ma kponwuo n'oge mgbede. (Az.)

3. Kuziere anyi imata ka ndu anyi siri di nkenke, ka

evening it withers and fades. (R.)

3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger forever? Show pity to your servants. (R.)

4. In the morning, fill us with your love; we shall exult and rejoice all our days. (R.)

5. Let the favour of the Lord be upon us: give success to the work of our hands. (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.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 43 & 44)

26TH SUNDAY IN ORDINARY TIME (B) 29 September 2024 [Afo] (Green)

Office: Week 2

The First Reading demonstrates the universal and unpredictable nature of God's free gift that extend the generosity of His love. The Psalmist extols the beauty of God's law, praying to be saved from presumption and pretense. St James in the Second Reading denounces oppression of the poor and the innocent by the corrupt rich and powerful, announcing God's vengeance for injustices. Echoing the First Reading, Jesus in the Gospel calls for solidarity with everyone who proclaims his saving power, going on to declare blessing upon all who welcome his disciples, instructing on radical self-renunciation, vigilance and custody against temptation.

Entry Antiphon

All that you have done to us, O Lord, you have done with true judgement, for we have sinned against you and not obeyed your commandments. But give glory to your name, and deal with us according to the bounty of your mercy.

Collect

O God, who manifest your almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us, and make those hastening to attain your promises heirs to the treasures of heaven. Through our Lord.

anyị were si otu a buru ndi maara ihe. Onyenweanyi medoo obi, iwe gi o ga-adị okpu? Meere umuodibo gi ebere. (Az.)

4. Ka ihunaanya gi juputa n'ime anyi ututu obula, ka anyi were nwee ike ikwe ukwe ma nweekwa anuri ubochi niile nke ndu anyi. (Az.)

5. Mee ka idiuto gi nonyere anyi O Onyenweanyi, iji were kwado oru nke anyi ruru. Ma meekwa ka anyi nwee oganiihu n'ihe niile anyi na-eme. (Az.)

Aléluya, aléluya! 2 Tim. 1:10

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:43-45)

Otu ndi mmadu n'anya bu ebube ukuwu nke Chineke. Ma ka ha niile no na-eche gbasara oru itunaanya O ruu, 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 ighotu ya; egwu jikwa ha iju ya maka okwu a.

Ozioma nke Oseburuwa.

Ukwe Mbata

Onyenweanyi, ihe niile ahu I meere anyi, I jiri ikpe mkwumoto mee anyi ha, n'ihina anyi emehiela Gi; biakwa nupu isi n'iwu Gi. Ma bia nye aha Gi otito, ka I meere anyi ebere dika nnukwu ebere Gi si di.

Ekpere Mmeghe

Chineke anyi, na nnukwu ebere na mgbaghara Gi ka I na-egosi ike Gi puru ime ihe niile. Biko hukwasa anyi amara Gi n'akwusighi akwusi. Nyere anyi aka ka anyi were oso na-agaba na nkwa I kwere anyi, wee bia keta oke n'anuri nke eluigwe. Site na Dinwenu anyi.

First Reading

A reading from the book of Numbers (11:25-29)

The Lord came down in the Cloud. He spoke with Moses, but took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them they prophesied, but not again.

Two men had stayed back in the camp; one was called Eldad and the other Medad. The spirit came down on them; though they had not gone to the Tent, their names were enrolled among the rest. These began to prophesy in the camp. The young man ran to tell this to Moses, "Look," he said "Eldad and Medad are prophesying in the camp." Then said Joshua the son of Nun, who had served Moses from his youth, "My Lord Moses, stop them!" Moses answered him, "Are you jealous on my account? If only the whole people of the Lord were prophets, and the Lord gave this Spirit to them all!" The word of the Lord.

Responsorial Psalm: Ps. 18:8.10.12-14 (R.v.9)

Response: The precepts of the Lord gladden the heart.

1. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple. (R.)
2. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth and all of them just. (R.)
3. So in them your servant finds instruction; great reward is in their keeping. But who can detect all his errors? From hidden faults acquit me. (R.)
4. From presumption restrain your servant and let it not rule me. Then shall I be blameless, clean from grave sin. (R.)

Second Reading

A reading from the letter of St. James (5:1-6)

An answer for the rich. Start crying, weep for the miseries that are coming to you. Your wealth is all rotting, your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Onuogugu (11:25-29)

Onyenweanyi ridatara n'igwe ojii ahụ, wee gwa Mosis okwu. O were ufodu n'ime ike nke mmuo o nyere Mosis, nyebinye ndi okenye iri asaa ahụ. Mgbe mmuo ahụ dakwasiri ha, ha malitere ibu amuma. Ma ha mere nke a naani nwa oge.

Mmadu abuo n'ime iri ndi okenye asaa ndi a e dere aha ha n'akwukwo Eldad na Medad, no n'uloikwu ha. Ha ejeghi n'uloikwu nso ahụ. Ma n'ebe ahụ ha no n'uloikwu ha, mmuo ahụ dakwasikwara ha, ha wee buo amuma ka ibe ha. Otu nwaokorobia gbara oso gaa koro Mosis na Eldad na Medad no n'ulo ha na-ebu amuma. Mgbe ahụ, Joshua nwa Non bu onye sitere n'okorobia ya na-enyere Mosis aka, otu onye n'ime ndi ahụ a hoputara, wee malite, si Mosis, "Nna anyi, kwusi ha!" Mosis wee si ya, "I na-atajiri ha anya n'ihim? O ga-amasi m ma a si na Onyenweanyi ga-enye ndi nke ya niile Mmuo ibu amuma!"

Okwu nke Oseburuwa.

Abuma na Aziza: Abụ. 19:7.9.11-13. (Az.8)

Aziza: Iwu nke Onyenweanyi kwuotọ; o na-enye obi anuri.

1. Iwu nke Onyenweanyi zuru oke, O na-enye mkpuruobi ndu ohuru; Atumaatu Onyenweanyi kwesiri ntukwasio, o na-enye ndi di umeala amamihe. (Az.)
2. Itu egwu Onyenweanyi bu ihe di mma: o na-adị ebeebe; Ikpe nke Onyenweanyi bu eziokwu; ha niile kwukwa oto. (Az.)
3. I na-eji ha azu nwodibo gi, I na-akwu ndi na-edobe ha nnukwu ugwo. Mana olee onye nwere ike ichoputa mmehie ya niile? Sachapu mmehie m ndi zoro ezo. (Az.)
4. Si na ngala na mpako zoputa nwodibo gi, Ekwekwala ka ha na-achi m. Ka m were buru onye zuru oke, na-enweghi nnukwu mmehie si n'ime m. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwo Jemis di aso dere (5:1-6)

Ugbu a geenu nti, unu ndi ogaranya! Kwaanu akwa, tikwaanu mkpu n'ihim ihe nhuju anya di ichiche nke ga-abiakwasa unu! Aku unu alaala n'iyi, uwe niile unu nwere aghookwala ihe akika ripiarala. Olaocha na olaedo unu agbaala nchara. Nchara ha gbara ga-abu ihe akaebe megide unu. O ga-eripiakwa

your fields, and you cheated them - listen to the wages that you kept back, calling out; realise that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance. The word of the Lord.

Alleluia, alleluia! Jn. 17:17

Consecrate them in the truth; your word is truth. Alleluia!

Gospel

A reading from the holy Gospel according to Mark (9:38-43,45,47-48)

John said to Jesus, "Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him." But Jesus said, "You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.

"If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.

"But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out.

The Gospel of the Lord.

Prayer Over The Offerings

Grant us, O merciful God, that this our offering may find acceptance with you and that through it the wellspring of all blessing may be laid open before us. Through Christ our Lord.

Communion Antiphon

Remember your word to your servant, O Lord, by which you have given me hope. This is my comfort when I am brought low. **55**

ahụ unu dika oku. Unu kpadoro akw uwa nke a maka ubochi ikpe azu. Lee, unu akwubeghi ndi oru biara oru n'ubi unu ugwo oru ha. Unu jidere ego ha na mmebu. Mmegbu unu na-emegbu ha na-eti mkpu. Iti mkpu akwa nke ndi na-ewetara unu ihe n'ubi, eruola Chineke nke igwe ndiagha nti. Unu na-ebi ndu mmefu, nke oke oriri na oke onu na ihe uto nke anu ahụ, n'elu uwa. Unu emeela ka obi na ahụ unu maa abuba maka ubochi mgburi. Unu mara ndi mmadu ikpe ugha, gbuo onye na-enweghi ihe o mere, o bu ezie na o gboghighi unu. Okwu nke Oseburuwa.

Alaluya, alaluya! Jon 17:17

Were eziokwu gi doo ha nsọ, n'ihina okwu gi bu eziokwu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Mak dere (9:38-43,45,47-48)

Jon siri ya, "Onyenkuzi, anyi huru otu nwoke onye na-achupu ndi mmuo ojuo n'aha gi, anyi gbochiri ya, n'ihina o bughị onye otu anyi." Ma Jesu zara si, "Unu egbochila ya, n'ihina o dighi onye obula ga-arụ oru ebube n'aha m nke puru ikwulu m osooso. N'ihina onye na-adighi emegide anyi nonyeere anyi.

N'ezie agwa m unu onye obula nke ga-ekunye unu otu iko mmiri ka unu nio n'ihina unu bu ndi nke Kristi, aghaghi inata ugwo oru ya.

"Onye obula ga-eme ka otu n'ime umuntakiri ndi a kwere na m daba na njo, o ga-akara onye ahụ mma ma a si na a nyabara ya nnukwu nkume e ji egwe oka n'olu, tuba ya n'ime osimiri. O buru na aka gi abuo ga-eme ka i dahie uzo bepụ ya; o ga-akara gi mma iburu orusi banye na ndu, karia inwe aka gi abuo wee baa n'okummuo, n'oku na-adighi anyuanwu. Ozo, o buru na ukwu gi ga-eme ka i dahie, gbupu ya; o ga-akara gi mma iba na ndu na ngworo, karia inwe ukwu abuo a tuba gi n'okummuo. O burukwa na anya gi ga-eme ka i dahie, ghupu ya; o ga-akara gi mma inwe otu anya ma banye n'Alaeze Chineke, karia inwe anya abuo a tuba gi n'okummuo, ebe ikpuru nata ha na-adighi anwu anwu. A dighi emenyukwa oku ya emenyu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Chineke Onye ebere, nara onyinye anyi na-ebutere Gi. Biko mee ka o megheere anyi uzo ebe ngozi Gi niile si abiaara anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Dinwenu, cheta okwu ahụ I gwara nwodibo Gi; nke m ji biri na nchekwube; wee nweta ntasi obi n'ahuhu na nsogbu m.

Prayer After Communion

May this heavenly mystery, O Lord, restore us in mind and body, that we may be co-heirs in glory with Christ, to whose suffering we are united whenever we proclaim his Death. Who lives and reigns for ever and ever.



Theme: Universality/Unpredictability of Salvation
See Sunday Evening Instruction on page 63

30 September [Nkwo] Thursday of Ordinary Time - Week 26 (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 book of Job (1:6-22)

One day the Sons of God came to attend on the Lord, and among them was Satan. So the Lord said to Satan, 'Where have you been?'

Ekpere A Natachaa Oriri Nso

Onyenweanyi, biko mee ka ahụ na ọbara Nwa Gị nke anyị ji akwụ ụgwọ maka n'jọ anyị buuru anyị ihe nzọpụta nke ahụ na mkpuruobi. Ka anyị soro keta oke n'otito ya, ebe anyị so na-ekwuputa onwu Ya n'ụwa a. Site na Kristi Onyenweanyi.

Ukwe Mbata

Ngozi diiri n'ezie onye ahu na-achighari iwu nke Onyenweanyi ehihie na abali: ọ ga-amiputa mkpuru ya n'oge ya.

Ekpere Mmeghe

O Chineke, onye nyere Uko-chukwu 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 isi iyi nke ndu. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Job (1:6-22)

Onwere otu ubochi mgbe umu nke Chineke biara igosi Dinwenụ onwe ha, Ekwensu abiakwa n'etiti ha. Dinwenụ wee juo Ekwensu

'Round the earth,' he answered 'roaming about.' So the Lord asked him, 'Did you notice my servant Job? There is no one like him on the earth: a sound and honest man who fears God and shuns evil.' 'Yes,' Satan said 'but Job is not God-fearing for nothing, is he? Have you not put a wall round him and his house and all his domain? You have blessed all he undertakes, and his flocks throng the countryside. But stretch out your hand and lay a finger on his possessions: I warrant you, he will curse you to your face.' 'Very well,' the Lord said to Satan 'all he has is in your power. But keep your hands off his person.' So Satan left the presence of the Lord.

On the day when Job's sons and daughters were at their meal and drinking wine at their eldest brother's house, a messenger came to Job. 'Your oxen' he said 'were at the plough, with the donkeys grazing at their side, when the Sabaeans swept down on them and carried them off. Your servants they put to the sword: I alone escaped to tell you.' He had not finished speaking when another messenger arrived. 'The fire of God' he said 'has fallen from the heavens and burnt up all your sheep, and your shepherds too: I alone escaped to tell you.' He had not finished speaking when another messenger arrived. 'The Chaldaeans,' he said 'three bands of them, have raided your camels and made off with them. Your servants they put to the sword: I alone escaped to tell you.' He had not finished speaking when another messenger arrived. 'Your sons and daughters' he said 'were at their meal and drinking wine at their eldest brother's house, when suddenly from the wilderness a gale sprang up, and it battered all four corners of the house which fell in on the young people. They are dead: I alone escaped to tell you.'

Job rose and tore his gown and shaved his head. Then falling to the ground he worshipped and said: 'Naked I came from my mother's womb, naked I shall return. The Lord gave, the Lord has taken back. Blessed be the name of the Lord!' In all this misfortune Job committed no sin nor offered any insult to God.

The word of the Lord.

Responsorial Psalm: Ps. 16:1-3. 6-7. (R.v.6)

Response: Turn your ear to me, O Lord; hear my words.

1. Lord, hear a cause that is just, pay heed to my cry. Turn your ear to my prayer: no deceit is on my lips. (R.)

2. From you may my judgement come

si: "Ebee ka i si bia?" Ekwensu wee zaa si; "Ana m aga n'ihu na azu ma na-akpagharikwa n'elu uwa." Dinwenu wee juo Ekwensu si: I tuleela nwodibo m Job; na o nweghi onye obula dika ya n'elu uwa. Nwoke enweghi uta obula ma na-ebi ndu kwu oto, onye na-aturu Chineke egwu ma na-ezere ihe ojoo?" Ekwensu wee zaa Chineke si: "Job o na-atu Chineke egwu na nkiti? O bu na o bughu gi kwaneeere ya nchedo, ya na ezinulo ya na ihe niile o nwere? I goziela aka oru ya niile nke mekwara ka akunuba ya bawanye n'awa. Ma ugwu a, setipu aka gi metu ihe niile o nwere ka i hu na o ga-akpo gi iyi n'ihu gi." Ma Chineke gwara Ekwensu si: "Lee, ihe niile o nwere di gi n'aka ma emetukwala ndu ya aka". Ekwensu wee si n'ebe Chineke no puo.

Otu ubochi mgbe umu ya ndi nwoke na ndi nwaanyi no na-eri ma na anukwa n'ulo nke diokpara; otu onyeozu biakwutere Job si ya, "Lee, ehiugbo gi niile na-aruru n'ugbo ma inyinyai bu gi na-atakwa nri n'akuku ebe ahụ; ndi Sabea dakwasiri ha wee bukoru ha, ma were mmaagha gbuokwa umuodibo gi, o bu naani m bu onye gbalahuru ha wee bia ka m koro gi". Ka o na-ekwu nke a onyeozo biakwara si ya: "Oku nke Chineke si n'eluigwe daa wee gbapiasia aturu na umuodibo gi niile, o bu naani m di ndu bia ka m koro gi." Ka o na-ekwu nke a onyeozo biakwara si ya: "Ndi obodo Kaldia di otu ato biara bukoru inyinya gi niile, were mmaagha gbuokwa umuodibo gi, o bu naani m bu onye gbalahuru ha wee bia ka m koro gi." Ka o na-ekwu a, onyeozo biakwara si ya: "Umu gi ndi nwoke na ndi nwaanyi no na-eri na anukwa n'ulo nke di okpara; ma oke ikuku si n'ozara bia kwatuo ulo ahụ, o wee dagbuo umu gi ahụ niile, o bu naani m putanwuru wee bia ka m koro gi". Job kuliri dokasia uwe ya, kpuchapu ntutisi ya, daa n'ala sekpuoro Chineke. O kwuo si: Agba m oto puta n'afọ nne m, aga m agbakwa oto laghachi; Chineke wetere Chineke weere; ngozi diri aha Chineke. N'ihu ndi a niile, Job emehiegbi mabu kwutoo Chineke.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 17:1-3.6-7 (Az.6)

Aziza: Chee nti nuru ihe m na-ekwu, O Onyenweanyi.

1. Onyenweanyi, nuru ariri m na ariọ maka ikpe ziri ezi; gee nti n'ariri m, chee nti nuru ekpere m n'ihina o nweghi asi obula di n'onu m. (Az.)

572. O bu gi ga-egosiputa eziokwu m; gi onye na-

forth. Your eyes discern the truth. You search my heart, you visit me by night. You test me and you find in me no wrong. (R.)

3. I am here and I call, you will hear me, O God. Turn your ear to me; hear my words. Display your great love, you whose right hand saves your friends from those who rebel against them. (R.)

Alleluia, alleluia! Mk. 10:45

The Son of Man came to serve and to give his life as a ransom for many. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:46-50)

An argument started between the disciples about which of them was the greatest. Jesus knew what thoughts were going through their minds, and he took a little child and set him by his side and then said to them, 'Anyone who welcomes this little child in my name welcomes the one who sent me. For the least among you all, that is the one who is great.'

John spoke up. 'Master,' he said 'we saw a man casting out devils in your name, and because he is not with us we tried to stop him.' But Jesus said to him, 'You must not stop him: anyone who is not against you is for you.'

The Gospel of the Lord.

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.

ahụ ihe ziri ezi! I na-enyocha mkpụrụobi m n'anyasi, I na-anwale mana o nweghi ihe ojoo obula i huru. (Az.)

3. Ana m akpoku gi, Chineke, ma i na-azakwa m, chee nti nuru ihe m na-ekwu. Gosiputa nnukwu oru ihunaanya gi, gi onye nzoputa ndi gbapuru n'ala ha!. (Az.)

Alaluya, alaluya! Mak. 10:45

Nwa nke mmadu biara, o bughị ka a gbaara ya odibo, kama ka o buru odibo, werekwa ndu ya nye maka mgbaputa otutu mmadu. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:51-56)

Iruka daputara n'eititi ndi na-eso uzo Jesu, Imaka onye ka ibe ya ukwu n'eititi ha. Ma mgbe Jesu matara ihe ha na-eche n'obi ha O kuuru nwatakiri, guzobe ya n'akuku ya. O siri ha, "Onye obula nke ga-anara nwatakiri a n'aha m naara m. Onye obula nke naara m narakwara onye ahụ zitere m. N'ihina onye dikarisiri nta n'etiti unu niile bu onye kacha ukwu."

Jon azaa si, "Onye nkuzi, anyi huru otu nwoke na-achupu ajo mmuo n'aha gi, anyi wee gbochie ya n'ihina o bughị onye otu anyi." Ma Jesu siri ha, "Unu egbochila ya, n'ihina onye na-adighi emegide unu nonyere unu Ozioma nke Oseburuwa.

Ekpere Nhune

Mee anyi, O Dinwenụ, ka anyi chigharila Okwu gi n'ime mmuo, n'usoro ukpuru nke Jerom di aso, ka anyi were inuoku akpudebe nso ichunyere ebube gi aja nke nzoputa. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Onyenweanyi Chineke, mgbe okwu gi biara, e jiri m obi inu oku nabata ya, okwu gi bu mmasi m na anuri nke obi m.

Ekpere A Natachaa Oriri Nso

Ka onyinye nso ndi a anyi natarala, O Dinwenụ, ka anyi 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 Onyenweanyi.

If any man is thirsty, let him come to me! (Jn 7:38)

SUNDAY EVENING INSTRUCTION

24th SUNDAY IN ORDINARY TIME (B)

15 September 2024 [Eke]

Qualities of God's Servants

The Son of God humbled himself to be vulnerably human in total obedience to God the Father and in a selfless life of service. His model of servant leadership outlines the qualities of any genuine servant of the Gospel. He himself invited his disciples to imitation in his simplicity, meekness, self-denial, compassion, and above all self-giving love he made to be hallmark of discipleship. Given the so-called ubiquitous men of God who deny the place of suffering and the Cross in Christianity, propagating the prosperity gospel, faithfulness and perseverance are increasingly called for.

THE HOLY SCRIPTURES

Jesus describes himself as God's servant anointed for mission of love and liberation:

Isaiah 61:1-2; cf. Luke 4:18-19 The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor.

God's servant is to be interiorly free, to be instrument of liberation:

Galatians 5:13 For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.

1 Corinthians 9:19; 22b-23 For though I am free from all, I have made myself a servant to all, that I might win more of them. . . I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.

God's servant is to be prayerful:

John 15:5 I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.

He is daily invited to life of self-renunciation:

1 Corinthians 9:27 I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

He is to be humble:

Mark 10:44-45 Whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

John 13:12-14 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" ... "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

Shunning selfish ambition or vain glory:

1 Philipians 2:3-7 Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.

He is to be sincere in speech and action

1 John 3:18 Dear children, let us not love with words or speech but with actions and in truth.

God's servant is to be marked by generosity of spirit and selfless service:

Acts 20:35 In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'

1 Peter 4:10-11 Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ.

Perseverance is needed:

Luke 12:35-37a; 38 Stay dressed for action and keep your lamps burning, and be like men

who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes ...

THE FATHERS OF THE CHURCH

St Augustine (354-430) underlies the need of God's servant to be wholly attentive to God:

Your best servant is the person who does not attend so much to hearing what he himself wants as to willing what he has heard from you.

With a life grounded in humility:

Do you wish to rise? Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility.

Seeking to be totally transformed in Christ, so as to reflect his love:

A Christian is: a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, and a hand through which Christ helps.

St Ignatius of Antioch (35-117), beyond activism, calls for intimacy of God's servant with Christ:

Christianity is not a matter of persuading people of particular ideas, but of inviting them to share in the greatness of Christ. So, pray that I may never fall into the trap of impressing people with clever speech, but instead I may learn to speak with humility, desiring only to impress people with Christ himself.

St Thomas Aquinas (c. 1225-1274) speaks of charity as hallmark of apostolate, which included proclaiming the truth and denouncing error:

The duty of a good shepherd is charity; therefore Christ said: The good shepherd gives his life for his sheep. Know the difference between a good and a bad shepherd: the good shepherd cares for the welfare of the flock, but the bad shepherd cares only for his own welfare.

The greatest kindness one can render to any man consists in leading him from error to truth.

THE CATECHISM OF THE CATHOLIC CHURCH

God's servant is to constantly pray for the grace of faith for obedience of faith:

CCC 153 When St. Peter confessed that Jesus is the Christ, the Son of the living God, Jesus declared to him that this revelation did not come "from flesh and blood", but from "my Father who is in heaven" (Mt 16:17; cf. Gal 1:15; Mt 11:25). Faith is a gift of God, a supernatural virtue infused by him. Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and 'makes it easy for all to accept and believe the truth.

God's servant is to imitate Jesus, his Lord and Master, following his servant-leadership model:

CCC 786 Christ, King and Lord of the universe, made himself the servant of all, for he came "not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:28). For the Christian, "to reign is to serve him," particularly when serving "the poor and the suffering, in whom the Church recognizes the image of her poor and suffering founder." The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ.

His life is to be marked by interior freedom and intimacy with Christ in love and service:

CCC 1972 The New Law is called a *law of love* because it makes us act out of the love infused by the Holy Spirit, rather than from fear; a *law of grace*, because it confers the strength of grace to act, by means of faith and the sacraments; a *law of freedom*, because it sets us free from the ritual and juridical observances of the Old Law, inclines us to act spontaneously by the prompting of charity and, finally, lets us pass from the condition of a servant who "does not know what his master is doing" to that of a friend of Christ — "For all that I have heard from my Father I have made known to you" — or even to the status of son and heir (John 15:15; cf. James 1:25; 2:12; Galatians 4:1-7, 21-31; Romans 8:15).

DISCUSS:

1. Men of God are everywhere, sadly greedy and avaricious business men who roam about seeking exploits. What criteria have you learnt today to discern the true servant of God?
2. We are all called by baptism to be servants of God to follow the servant-leadership model of our Lord and Master Jesus Christ in relating to people. Discuss?

SUNDAY EVENING INSTRUCTION

25th SUNDAY IN ORDINARY TIME (B)

22 September 2024 [Nkwo]

The Ordeals of the Virtuous

The way of perfection passes by way of the Cross, so that there is no holiness without renunciation and spiritual battle. Not only that the flesh since the Fall holds the human spirit captive in sin and evil, the wicked world opposes the way of the virtuous. In His wisdom and love, however, God shields and strengthens His beloved, enabling them to triumph. It is to ultimately defeat the evil One and liberate humanity that Jesus, the Son of God, undertook his passion and Cross, so that the wound of suffering might become wisdom, the pain the power to save, and the shame of the Cross everlasting glory.

THE HOLY SCRIPTURES

The Scriptures reveal suffering that await God's servants:

Sirach 2:1 My son, if you come forward to serve the Lord, prepare yourself for temptation.

Luke 17:1 And Jesus said to his disciples, "Temptations to sin are sure to come; but woe to him by whom they come!

John 16:33 In the world you have tribulation; but be of good cheer, I have overcome the world.

1 Peter 1:6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

Trust steadfastly in God is offered as way to perseverance:

Proverbs 3:5-6 Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.

1 Corinthians 10:13 No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

In suffering, Christians are called to the joy of beatitude:

Matthew 5:10-12 Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.

James 1:2-4 Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance.

Jesus invites to trust and to be deeply rooted in his word:

John 16:33 I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.

Mark 4:17 But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.

Grace of Christ reveals the value of suffering and hope of everlasting life:

Romans 5:3-5 We glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.

Romans 8:18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

James 1:12 Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.

Faith in Christ dispels fear, instilling hope and nourishing our union in Christ:

Romans 8:35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

1 Peter 5:10 And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.

Through our suffering, we become Christ's ambassadors to spread his compassionate love:

2 Corinthians 1:3-4 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.

THE FATHERS OF THE CHURCH

St. Ignatius of Antioch (35-117) passionately seeks union with Christ's suffering and death:

Let me become the food of the beasts, through whom it will be given me to reach God."

St Cyprian (ca. 210-258) calls for patient endurance in bearing the Cross of daily life:

It is patience that both commends us to God, and saves us for God. It is that same patience which tempers anger, bridles the tongue, governs the mind, guards peace, rules discipline, breaks the onslaught of lust, suppresses the violence of pride, extinguishes the fire of dissension, restrains the power of the wealthy, renews the endurance of the poor in bearing their lot, guards the blessed integrity of virgins, the difficult chastity of widows, and the indivisible love of husbands and wives. It makes men humble in prosperity, brave in adversity, meek in the face of injuries and insults. It teaches us to pardon our offenders quickly; if you yourself should offend, it teaches you to ask pardon often and with perseverance. It vanquishes temptations, sustains persecutions, endures sufferings and martyrdoms to the end. ...It ensures our perseverance as sons of God while we imitate the patience of the Father.

St Basil the Great (329-379) again calls for patience in trials:

And so let us be glad and bear with patience everything the world throws at us, secure in the knowledge that it is then that we are most in the mind of God.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism clearly acknowledges the indispensable role of suffering in Christian pilgrimage:

CCC 769 "The Church ... will receive its perfection only in the glory of heaven," at the time of Christ's glorious return. Until that day, "the Church progresses on her pilgrimage amidst this world's persecutions and God's consolations." Here below she knows that she is in exile far from the Lord, and longs for the full coming of the Kingdom, when she will "be united in glory with her king" (Cf. 2 Corinthians 5:6). The Church, and through her the world, will not be perfected in glory without great trials. Only then will "all the just from the time of Adam, 'from Abel, the just one, to the last of the elect,' ... be gathered together in the universal Church in the Father's presence."

Divine providence or grace calls for human cooperation and growth through suffering:

CCC 1742 The grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, the more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials, such as those we face in the pressures and constraints of the outer world. By the working of grace the Holy Spirit educates us in spiritual freedom in order to make us free collaborators in his work in the Church and in the world.

God gives helps to strengthen His people:

CCC 1808 *Fortitude* is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. It disposes one even to renounce and sacrifice his life in defense of a just cause.

The Holy Spirit leads the way through trials, providing deep insights to guarantee victory:

CCC 2847 The Holy Spirit makes us *discern* between trials, which are necessary for the growth of the inner man, (cf. Luke 8:13-15; Acts 14:22; Romans 5:3-5; 2 Timothy 3:12) and temptation, which leads to sin and death (cf. James 1:14-15). We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable, (cf. Genesis 3:6). when in reality its fruit is death. God does not want to impose the good, but wants free beings. ... There is a certain usefulness to temptation. No one but God knows what our soul has received from him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us.

Meanwhile Christians walk by faith, to work out their salvation in fear and trembling:

CCC 164 Now, however, "we walk by faith, not by sight"; (2 Corinthians 5:7) we perceive God as "in a mirror, dimly" and only "in part" (1 Corinthians 13:12). Even though enlightened by him in whom it believes, faith is often lived in darkness and can be put to the test. The world we live in often seems very far from the one promised us by faith. Our experiences of evil and suffering, injustice and death, seem to contradict the Good News; they can shake our faith and become a temptation against it.

DISCUSSIONS:

1. Pentecostalism robs Christianity of the truth and love revealed on the Cross by Christ the Saviour. What measures should be put in place for the recovery of authenticity and integrity of faith?
2. The saints are clouds of witnesses with regard to Christian endurance. Discuss?

SUNDAY EVENING INSTRUCTION
26th SUNDAY IN ORDINARY TIME (B)
29 September 2024 [Afo]

Universality/Unpredictability of Salvation

In God, creation was salvation. God desires that everyone to come to knowledge of His wisdom and love and be saved. He makes the sun to shine and the rain to benefit both the good and bad. In His solicitude to restore the fallen humanity back to original goodness, He sent His Son Jesus Christ who died to save the world. Jesus instructed that the wheat and the cockle should be left to grow side by side until harvest. He denounced presumption and self-righteousness, predicting great surprise at judgement day that would upturn existing order of things.

THE HOLY SCRIPTURES

God is a mystery that goes beyond human understanding:

Isaiah 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Isaiah 40:13-14 Who has directed the Spirit of the Lord, or as his counselor has instructed him? Whom did he consult for his enlightenment, and who taught him the path of justice, and taught him knowledge, and showed him the way of understanding?

Matthew 20:15-16 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" So the last will be first, and the first last.

He punishes and acquits, according to divine justice:

Ezekiel 18:25-27 Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? When a righteous man turns away from his righteousness and commits iniquity, he shall die for it; for the iniquity which he has committed he shall die. Again, when a wicked man turns away from the wickedness he has committed and does what is lawful and right, he shall save his life.

Isaiah 44:22 I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you.

Our compassionate God gratuitously and unconditionally welcomes everyone:

Isaiah 56:7 For my house shall be called a house of prayer for all peoples.

2 Peter 3:9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

Revelation 7:9 Behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues.

He sends His Son, Jesus Christ, to pay our ransom for redemption:

Isaiah 53:5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.

Ephesians 2:8-9 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast.

Titus 3:5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.

His ways are not predictable and His mercy and love immeasurable:

John 3:16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

2 Corinthians 5:19 In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

Romans 5:7-8 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us.

Matthew 19:25-26 When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?" Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

THE FATHERS OF THE CHURCH

St Irenaeus of Lyons (c. 130–c. 202) affirms God's ineffable essence known to man by grace: No man can know God unless God has taught him; that is to say, that without God, God cannot be known.

St Clement of Alexandria (c. 150 – c. 215) underlines God's ways are beyond human calculations:

We can set no limits to the agency of the Redeemer to redeem, to rescue, to discipline in his work, and so will he continue to operate after this life.

THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism affirms the universality of salvation which the Church is the sign and instrument:

CCC 301 With creation, God does not abandon his creatures to themselves. He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end. Recognizing this utter dependence with respect to the Creator is a source of wisdom and freedom, of joy and confidence:

For you love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it. How would anything have endured, if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, you who love the living.

CCC 759 The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe and chose to raise up men to share in his own divine life, to which he calls all men in his Son.

God's purpose of salvation in Christ is realized in the Church, his mystical Body:

CCC 772 It is in the Church that Christ fulfills and reveals his own mystery as the purpose of God's plan: "to unite all things in him" (Ephesians 1:10). St. Paul calls the nuptial union of Christ and the Church "a great mystery." Because she is united to Christ as to her bridegroom, she becomes a mystery in her turn (Ephesians 5:32; 3:9-11; 5:25-27). Contemplating this mystery in her, Paul exclaims: "Christ in you, the hope of glory" (Colossians 1:27).

CCC 775 The Church, in Christ, is like a sacrament - a sign and instrument, that is, of communion with God and of unity among all men." The Church's first purpose is to be the sacrament of the *inner union of men with God*. Because men's communion with one another is rooted in that union with God, the Church is also the sacrament of the *unity of the human race*. In her, this unity is already begun, since she gathers men "from every nation, from all tribes and peoples and tongues"; (Revelation 7:9) at the same time, the Church is the "sign and instrument" of the full realization of the unity yet to come.

CCC 776 As sacrament, the Church is Christ's instrument. "She is taken up by him also as the instrument for the salvation of all," "the universal sacrament of salvation," by which Christ is "at once manifesting and actualizing the mystery of God's love for men." The Church "is the visible plan of God's love for humanity," because God desires "that the whole human race may become one People of God, form one Body of Christ, and be built up into one temple of the Holy Spirit."

Grace is an unmerited gift of God, not an entitlement, which God disposes as He wills:

CCC 1996 Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.

DISCUSSIONS:

1. The notion of God is localized, even privatized for magical purpose, which are attitudes from pagan past. People expect God to adapt to their whims and caprices and to punish their enemies. How does this conflict with the image of God the Father of our Lord Jesus Christ?
2. Self-righteousness and presumption are two vices accosting many devout Christians today which call for conversion and humility. Discuss?



PICTURES from
2024 NICCSJ August Igbo Mass
(Youth & Children Sunday)

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