



NIGERIAN IGBO CATHOLIC COMMUNITY OF SANJOSE DIOCESE (NICCSJ)

Monthly Bulletin

SEPTEMBER 2026



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

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

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

SEPTEMBER NOVENA

Novena to Our Lady of Sorrows

(Monday September 7th to Tuesday September 15, 2026)

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

Visit our website for details!

www.niccsanjose.org

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WEEK 22 IN ORDINARY TIME (A)

1 September 2026 [Eke] Tuesday (Green)

Office:
Week 2

Entry Antiphon

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

Collect

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

First Reading

A reading from the 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.

This is 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)

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

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

Mmuo Nso ahụ 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 ahụ nke di n'ime ya? Otu aka ahụ, o dighi onye mazuru echiche nke Chineke ma o bughị mmuo nke Chineke. Ma anyi onwe anyi anataghị ụdi 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'amamihe 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 ruru 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 na-erute

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)

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

In the synagogue there was a man who was possessed by the spirit of an unclean devil, and it shouted at the top of its voice, 'Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesús 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.

This is 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,

ihé niile o kere. (Az.)

2. Onyenweanyi, ihé 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 ebeebe, ochichi gi na-adi na ndudugandu niile, Onyenweanyi di ntukwasio bi n'okwu ya niile, omume ya niile juputara n'obi ebere Onyenweanyi na-azo ndi na-ada ada, O nakulite ndi a kudara n'ala. (Az.)

Alleluia, alleluia! Lk. 7:16

Nnukwu onye amuma ebilitela n'etiti anyi. Alleluia!

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

N'ime ulonzuko ahụ e nwere otu nwoke mmuo ojoo ji nke jiri oluiké 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 ahu 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-emerughi 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 Kapanaum gburugburu.

Ozioma nke Oseburuwa.

Ekpere Nhunye

Dinwenu, site n'onyinye nke a di nso anyi na-ehunyeré 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'ebé 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

that being the food of charity, it may confirm our hearts, and stir us to serve you in our neighbour. Through Christ our Lord.

Achicha ahụ n'agba obi anyị ume n'ihunaanya, k'anyị site n'umunne anyị na-agbara gị odibo n'uzọ kwesiri ekwesị. Site na Kristi Onyenweanyị.

2 September [Orie] Wednesday 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 (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? 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.

This is the word of the Lord.

The Ogugu Nke Mbu

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

Mu onwe m, umunna m agaghi agwa unu 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 ugbo 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?

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-arụ orụ nke Onyenweanyị tinyere ya n'aka. Mụ onwe m kurū mkpuru, Apolos gbara ya mmiri, ma o bu Chineke mere ka o too. Ma onye kurū mkpuru, ma onye gbara ya mmiri adighi oke mkpa. Kama onye kachasi bu Chineke onye na-eme ka ihe niile too. O nweghi ihe di iche n'etiti onye kurū mkpuru na onye gbara ya mmiri. Chineke ga-akwu onye obula n'ime ha dika oru ya si di. N'ihina anyi bu ndi ha na Chineke na-aruko oru; unu bu ala ubi nke Chineke, na ulo ya.

Okwu nke Oseburuwa.

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)

Abụoma na Aziza: Abụ. 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 eledata anya, O na-ahụ umu mmadu niile. (Az.)

2. O si n'ebe O no na-ele anya, na-ele ndi niile bi n'uwa anya. Onye nke mere obi mimadu niile, na-agbakokwa ihe niile ha na-eme. (Az.)

3. Mkpuruobi anyi na-eche Onyenweanyị; Ya bu onye enyemaka anyi na onye ogbugbo anyi. Mkpuruobi anyi na-añuri n'Onyenweanyị, n'ihina anyi tukwasiriobi n'aha ya di nso. (Az.)

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 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 Judea.

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 2 & 3)

Alleluia, alleluia Lk. 4:18

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

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 ahụ nọ, baara ahuko ahụ mba, o wee hapu ya. Ngwa ngwa nwaanyi ahụ biliri, lee ha obia.

Mgbe anyanwu na-ada, ndi niile nwere ndi oria na udi oria di icheiche kpokotaara ha ya, O bikwasa ha aka n'isi n'otu n'otu, ahụ wee di ha mma. Otutu mmuo ojoo sikwara n'ime otutu ndi mmadu puta, na-eti mkpu nashi, "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 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'ulonzuko niile na Judia.

Ozioma nke Oseburuwa.

3 September [Afo] Thursday of Ordinary Time - 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.

Ukwe Mbata

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

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.

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. This is 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!

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

Ekpere Mmeghe

O Chineke, onye ji nwayo akpachapururu ndi nke ya anya were ihunaanya achi ha, site n'ariri 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 n'iche aturu ga. Site na Dinwenụ anyi.

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwoozu 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 nzuzu 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 aghugho 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'ime mmadu puru ime. N'ihina n'ezikwu ihe niile bu nke unu: Mbụ Pol, mbụ Apolos, mbụ Pita; mbụ uwa, mbụ ndu, mbụ onwu, mbụ ihe di ugbo a, mbụ 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 ochi, 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 Jekobi. (Az.)

Aleluia, aleluia Lk. 4:18

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

Ozioma

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

Ka Jesu guzo n'odommiri Genesaret, oke Kigwe mmadu zukoro na-adagide ya ka ha

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.

This is 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.

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

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.

nuru okwu Chineke. O huru ugbo mmiri 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 ugbo mmiri ya ntakiri. O wee nodu ala, si n'ugbo mmiri ahụ na-akuziri ndi mmadu ihe.

Mgbe Jesu kwubiri okwu, O gwara Saimon si, "Nupu ugbo gi n'ogbo mmiri wunye ugbo gi maka igbu azu." Ma Saimon zara si, "Nna anyi ukwu, anyi doliri abali niile n'enwetaghị 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'ugbo mmiri nke ozo ka ha bia nyere ha aka. Ha biara gbujuo ugbo abuo ahụ azu, nke mere na ugbo ha malitere imikpu.

Ma mgbe Saimon Pita huru nke a, o dara n'ukwu Jesu na-ekwu si, "Si n'ebe m no puo, n'ihina abụ m onye njo, O Dinwenu m. N'ihina o juru Pita na ndi ya na ha so anya ihu otutu azu ndi a ha gbute. Otu a ka o mekwa Jemis na Jon, umu Zebedi ndi ha na Saimon bu ndi nnwoko. 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.

Ekpere Nhunye

Nuru aririo anyi, anyi na-ario, O Dinwenu, ka aja nke a anyi na-ebute n'oriri nke Grigori di aso buro maka odimma anyi, n'ihina na site n'oninye 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 ezinulo ya, ka onyendi nke ya nri mgbe ha choro ya.

Ekpere A Natachaa Oriri Nso

Site na Kristi onye nkuzi, O Dinwenu, Skuziere 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.

4 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

Ihe Ogugu Nke Mbu

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

Okwesiri ka ndi mmadu na-ahu anyi dika ndi na-ejere Kristi ozi, na ndi nlekota ihe

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 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. This is 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

omimi nke Chineke. Otu o di, ihe a choro n'aka umuodibo bu ka ha kwesi ntukwasio bi. 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 obibia nke Onyenweanyi. Mgbe Dinwenụ 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. Tukwasio bi gi n'Onyenweanyi ka I wee biri na-ala ebe obibi gi ma nwee udo. Nwebe anuri 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 ehie. (Az.)
3. Zere njo, ma mebe mma, ka i wee nweta ulo di ebebe. N'ihina Onyenweanyi huru ihe ziri ezi n'anya. O naghi 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 Dinwenụ 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 uto Jon na-ebu onu otutu mgbe na-ekpe ekpere, otu a ka ndi na-eso uto ndi Farisii na-emekwa, ma ndi nke gi no na-eri na-anu." 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

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 who has been drinking old wine wants new. ‘The old is good’ he says.’

This is the Gospel of the Lord.

(For Prayer Over The Offerings, Communion Antiphon, and Prayer After Communion, see pages 2 & 3)

5 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

nwunye oḥurū, mgbe ahụ ka ha ga-ebube onụ.” Jesu tūkwaara ha ilu si, “O nweghi onye na-adokara iberibe akwa oḥurū dukwasa ya na nke ochie; e mee nke a, a ga-adoka nke oḥurū, iberibe akwa oḥurū ahụ agaghị amako n’akwa ochie. O nweghi onye na-agbanye immanya oḥurū 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 immanya oḥurū n’ime udu oḥurū. O nweghi onye obula nuchara mmanya ochie na-enwe mmasi inu nke oḥurū, n’ihina o na-asi, ‘Nke ochie di mma.’

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.

The Ogugu Nke Mbu

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

Nihi odimma unu, umunna m, ka m ji were ndu mu na Apolōs 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’Akukwu Nso.” Ya mere unu afulile onwe unu elu. Unu asopurula otu onye leda onyeozo anyi. Onye gwara gi na i puru iche na mmadu ndiozo? O di ihe obula i nwere abughi ihe a natara anata? O bu ru na ihe niile i nwere bu ihe a natara anata, gini mere i ji anyi 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’ezikwu, ka anyi wee sonye n’ochichi unu! N’ihina ana m echè 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’ihi Kristi, ma unu bu ndi maara ihe n’ime Kristi. Anyi adighi ike, ma unu di ike! Ndi mmadu na-

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 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.

eme anyi akaja, ma ha na-asopuru unu! O buladi ugbu a, anyi no n'akpiri ikponku; anyi gba otò 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. Ana-emeso anyi dika ndi uwa juru aju na dika ndi meruru ala, n'etiti umu miniadu, o buladi ruo taa. Anaghi m ede ihe ndi a iji menye unu ihere, kama o bu ka m duo unu odu dika umu m, m huru n'anya. O bu eziokwu na unu niwere otutu ndi nche, ma unu enweghi karia otu nna, n'ihina o bu m bu nna unu n'ime Jesu Kristi, site n'ozio ma ahụ m wetaara unu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 145:17-21. (Az.18)

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

1. Onyenweanyi di mma n'uzo ya niile, oruaka ya niile na-egosi ihunaanya. Onyenweanyi no ndi niile na-akpoku ya nso, ndi ji ezi obi na-akpoku 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. Mo dighi onye obula ga-abiakwute Nna ma o bughị site na m.

Ozioma

Ihe 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, niworo 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 agu 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 bughị onye ukochukwu. Jesu wee si ha, "Nwa nke mmaadu 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
9 Kristi Onyenweanyi.

Communion Antiphon

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

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.

Ukwe Oriri Nso

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

Ekpere ANatachaa Oriri Nso

Ka emerela ka anyi keta oke na mgbaputa di okpu, anyi na-ario, 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 (A) 6 September 2026 [Ori] (Green)

Office: Week 3

Today's underline the mission of God's messenger for justice, reconciliation and peace. In the First Reading, Prophet Ezekiel is appointed as watchman - prototype of the mission of every baptized - to warn Israel against wickedness. With regard to the mission, St Paul in the Second Reading establishes love as basic criteria for decision-making and actions. Deepening the meaning of love, Jesus in the Gospel calls for patience, forbearance, and reconciliation, while carefronting difficult community members, up to going extra mile with them. For peace and coexistence, the Responsorial Psalm invites all not to harden the heart, but to hearken to God's voice that speaks of peace.

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

First Reading

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

Responsorial Psalm: Ps. 94:1-2,6-9. (R.v.7-8)

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

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

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

Ihe Ogugu Nke Mbu

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

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

Abuoma na Aziza: Abu. 95:1-2,6-9. (Az.7-8)

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

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

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

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

Second Reading

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

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

Alleluia, alleluia! 2 Cor. 5:19

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

Gospel

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

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

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

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

The Gospel of the Lord.

Prayer Over The Offerings

O God, who give us the gift of true prayer and of peace, graciously grant that through

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

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

The Ogugu Nke Abuo

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

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

Okwu nke Oseburuwa.

Aleluya, aleluya! 2 Kor. 5:19

Chineke sitere na Kristi na-eme ka ya na uwa di na mma, o tinyela n'aka anyi ozi banyere uzo o si eme ka ya na umu mmadu dikwa na mma ozo. Aleluya!

Ozioma

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

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

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

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

Ozioma nke Oseburuwa.

Ekpere Nhunye

O Chineke, Onye Ntoala ndi ji obi ocha na udo efe Gi; site n'oke anyi na-eketa

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.

Holy Hour: Worship In Spirit And Truth (cf. page 61)

7 September [Afo] Monday of Ordinary Time - Week 23 (Green)

(For Entry Antiphon and Collect, see page 10)

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 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.

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 cele, 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 mezu emume aja Nwa Gi I huru n'anya, sikwa otu a mee ka anyi rife uru isonye na ndu Ya mgbe niile. Site na Kristi Dinwenu anyi.

Ihe Ogugu Nke Mbụ

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

Anuru m na e nwere otutu ikwaiko n'etiti ndi na-eфе arusi. Anuru m na otu onye n'ime unu kpooro nwunye nina 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 osiso! O bu eziokwu na anoghi m n'etiti unu ugbu a, ma ano m n'etiti unu na mimuo. Amala m onye ahu mere ihe di otu a ikpe dika m ga-eme mgbe m no ya. Eji m aha Dinwenu Jesu ma ya ikpe. Mgbe unu zukoro, aga m anonyere unu na mimuo. N'oge ahu, sitenu n'ike nke Onyenweanyi Jesu; raranu onye di otu a nye ekwensu, ka o laa anuahụ ya n'iyi, ka e wee zoputa mimuo 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 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 ochia na eziokwu.

Okwu nke Oseburuwa.

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 bring 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 12)

Abuoma na Aziza: Abu. 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 aghughu 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 hụrụ 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'ulonzuko ikizu 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 bilee, guzoro ebe ahu. Jesu asi ha, "Ana m aju unu, o ziri ezi n'iwu ubochi Sabat ime ihe oma ka o bu ime ihe ojoo, izoputa ndu ka o bu imebi ya?" O lezururu ha niile anya, bia si nwoke ahu, "Gbatia aka gi." Omere nke a, aka ya wee dikwa mmia. Iwe na onuma juputara ha obi nke mere ha ji na-ekwukorita n'etiti onwe ha ihe ha ga-eme Jesu.

Ozioma nke Oseburuwa.

8 September [Nkwo] Tuesday of Week 23 (White)

The Birthday of the Blessed Virgin Mary (Feast)

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

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

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

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



Entry Antiphon

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

Collect

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

First Reading

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

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

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

Response: I exult for joy in the Lord.

1. As for me, I trust in your merciful love. Let my heart rejoice in your saving help. (R.)

2. Let me sing to the Lord for his goodness to me, to singing psalms to the name of the Lord, the Most High. (R.)

Alleuia, alleluia! Jn 10:27

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

Gospel

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

A genealogy of Jesus Christ, son of David, son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah was the father of Perez and Zerah, Tamar being their mother, Perez was the father of Hezron, Hezron the father of Ram, Ram was the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon was the father of Boaz, Rahab being his mother, Boaz was the father of Obed, Ruth being his mother, Obed was the father of Jesse; and Jesse was the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, Solomon was the Father of

Ukwe Mbata

Ka anyi werenu onu mee mmemme Omumu Vejin Maria di Ngozi, n'ih na site na ya ka anyanwu Ikpenkwumoto siri malite, Kristi Chineke anyi.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'onye amuma Maika (5:1-4)

Dinweni kwuru si, Mana gi, Bethlehem, Efreta, gi obodo kacha di nta na Juda, site na gi ka onye ochichi nke Izrel n'odinihu ga-esi puta, o bu onye diiri site na mgbe ochie, dirikwa site na mbu. 'Site ugbu a gaba, Chineke ga-ahapu ha ruo mgbe nwaanyi ahu nke ime na-eme ga-amu nwa ya. N'oge ahu ka ndi agburu ya ka di ndu, galalaghachikwute ndi Izrel. O ga-ewere onodu ya, ma jiri ike na-ebube aha nke Chineke zuo ha. Ha ga-ano n'udo, n'ihina ebube ya ga-agbasa ruo n'akuku obodo a niile site ugbu a gaba n'ihu. O ga-abu udo n'onwe ya.

Okwu nke Oseburuwa.

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

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

1. Mana mu onwe m nwere nchekwube n'ihunaanya gi, Onyenweanyi. Ka mkpuruobi m nuria n'enyemaka nzoputa gi. (Az.)

2. 'Aga m ekwere Onyenweanyi ukwe maka iheoma nke O meere m, buuru aha Onyenweanyi abuoma n'ihina o di ukwu. (Az.)

Aleluya, aleluya! Jon 10:27

Ngozi diiri gi, Vejin Maria di aso, onye kwesiri otuto niile, n'ih na i muuru anyi Anyanwu Ikpenkwumoto, Kristi Chineke anyi. Aleluya!

Ozioma

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

Nke a bu usoro agburu Jesu Kristi, nwa Devid onye si n'agburu Abraham. Abraham muru Aizik, Aizik amuta Jakob, Jakob wee muta Juda na umunne ya. Juda mutara Perez na Zera ndi nne ha bu Tama, Perez amuta Hezron; Hezron wee muta Ram, Ram mutara Aminadab, Aminadab amuta Nashon, Nashon wee muta Salmon. Salmon mutara Boaz onye nne ya bu Rahab, Boaz amuta Obed onye nne ya bu Rut, Obed wee muta Jese, Onye bu nna eze Devid. Devid mutara Solomon site n'aka nwunye Uria. Solomon mutara Rehoboam, Rehoboam amuta Abija, Abija wee muta Asa, Asa mutara Jehoshafat, Jehoshafat amuta Joram, Joram

Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Azariah, Azariah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah was the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah; and Josiah was the father of Jechoniah and his brothers. Then the deportation to Babylon took place. After the deportation to Babylon: Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel was the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor was the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud was the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob; and Jacob was the father of Joseph the husband of Mary; of her was born Jesus who is called Christ.

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

The Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

amuta Uziya, Uziya mutara Jotam, Jotam amuta Ahaz, Ahaz wee muta Hezekaya, Hezekaya mutara Manase, Manase amuta Emon, Emon wee muta Josaya, onye nke mutara Jekona ya na umunne ya, n'oge a dokpuuru umu Izrel n'agha jee Babilon. Mgbe a dotachara umu Izrel n'agha jee Babilon, Jekona ya mutara Shealtiel, Shealtiel, wee muta Zerubabel, Zerubabel mutara Abiud, Abiud amuta Eliakim, Eliakim wee muta Azo, Azo mutara Zadok, Zadok amuta Akim, Akim wee muta Eliud, Eliud mutara Elieza, Elieza amuta Matan, Matan wee muta Jakob. Jekob mutara Josef di Maria bu nne Jesu, onye a na-akpo Kristi.

Otu a ka e siri muo Jesu Kristi: Mgbe ndi ikwunibe kwekoritara na Josef ga-ahu Maria nne Jesu, a huiri na Maria di ime site na Mmuo Nso tupu ha ebikoo onu. Mana di ya bu Josef, bu onye ezionume, o choghi imenye ya ihere kama o kpebiru ichi ya na nzuzo. Mgbe o na-atule ihe ndi a n'obi ya, mmuooma nke Onyenweanyi biakwutere ya na iro, si ya, "Josef, nwa Devid, atula egwu ikporo Maria nwunye gi, n'ihina nwa o di ime ya siteri n'ike nke Mmuo Nso. O ga-amu nwa nwoke, i ga-agu ya Jesu, n'ihina o ga-azoputa ndi nke ya na njo ha niile." Ihe niile ndi a mere jiri mejuputa ihe Onyenweanyi kwuru site n'olu onye amuma si: "Lee, otu nwaagbogho na-amaghi nwoke ga-adime, muta nwa-nwoke." A ga-agu ya Imanuel (nke putara, Chineke nonyeere anyi).

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

Lee: Vegin ahu ga-amuta otu nwa nwoke Onye ga-azoputa ndi nke ya na njo.

Ekpere A Natachaa Oriri Nso

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

Solemn Blessing

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

Ngozi Puru Iche

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

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

R./ Amen.

9 September [Eke] Wednesday of Ordinary Time - Week 23 (Green/White)

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

(For Entry Antiphon and Collect, see page 10)

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.

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 ntukwasijobi. Ana m eche na o ka mma, n'ihu ahuhu ukwu ahu nke di nso ugbu 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 nwaagbogho na-enweghi di aluo di, o dighikwa 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 ugbu 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 akunuba na ihe uto nke uwa a, ha achofela ya oke. N'ihina odidi uwa nke a bu ihe na-agafe agafe.

Okwunke Oseburuwa.

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 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.'

This is the Gospel of the Lord.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 12)

10 September [Orie] Thursday of Week 23 (Green)

(For Entry Antiphon and Collect, see page 10)

First Reading

A reading from the first letter of St. Paul to the Corinthians (8:1-7, 11-13)

We all have knowledge'; yes, that is so, but knowledge gives self-

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

Aziza: **Gee ntị ada m, chee ntị n'okwu m ma nūru.**

1. Gee ntị ada m, chee ntị n'okwu m ma nūru, chefu ndi ala gi na ndi ulo nna gi. Mgbe ahū ka onyeeze ga-ahū gi na imma gi n'anya. O bu ya bu nna gi ukwu, so puru 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 ha ndi ochichi nke uwa niile. (Az.)

Alaluya, alaluya! Luk. 6:23

Nurianu onu mgbe nke a mere, nwulikwaanu 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-eso uzo ya anya si: 'Ngozi na-adiri unu bu ndi ogbenye, n'ihina alaeze Chineke bu nke unu.

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

Ngozi na-adiri unu ndi na-akwa akwa ugbo 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 eniwetala nkasiobi. Ahuhu ga-adiri unu ndi afo jurula ugbo a, n'ihina agu na-agu unu. Ahuhu ga-adiri unu ndi no n'ochi ugbo a, n'ihina unu ga-eru uju beekwa akwa.

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

Ozioma nke Oseburuwa.

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

importance-it is love that makes the building grow. A man may 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. This is 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.)

“anyi niile nwere mmuta.” Mmuta na-afuli mmaḍu elu, ebe ihunaanya na-azulite mmaḍu. 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 iche. Banyere okwu iri ihe a churu n'aja nye arusi, anyi maara nke oma na “o dighi arusi obula di ndu n'ezikwu.” Anyi makwa nke oma na o dighi Chineke ozo dinu, ma o bughi naani otu.” O bu eziokwu na otutu umu arusi di n'eluigwe na n'elu uwa, ndi bu chi” na otutu “ndi nwe mmaḍu” 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 bughi mmaḍu dum nwere udi nghota nke a. Ufodu ndi ihe gbasara arusi maara ahụ na-eri nri ndi a dika a churu ya arusi n'ezikwu; 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'ihe mmuta 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 gahie 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-ano ebe di anya mara ihe m bu n'uche. I mazuru omume m niile, mgbe m na-aruru m mbe mgbe m na-ezu ike. (Az.)
2. O bu gi kere mmuo m, O bukwa gi kpuru m n'afon 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 soru uzo ojoo, na-edu m n'uzo nke ndu ebeebe. (Az.)

Alleluia, alleluia! 1 Jn.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!

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.'

This is the Gospel of the Lord.

Aleluya, aleluya! 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 oke n'ime anyi. Aleluya!

Ozioma

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

Jesu gwara ndi na-eso uzo ya si: "Ma ana m agwa unu ndi na-anu okwu m, hunu ndiiro 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, oleee 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, oleee 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, oleee 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 ndiiro 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 udi akpa unu ji tunyere ndiozo ka a ga-eji tunyere unu."

Ozioma nke Oseburuwa.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 12)

(For Entry Antiphon and Collect, see page 10)

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 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

The Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozi 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 ọrụ e nyere m n'iwu ka m ruo. Ahuḥu diiri m ma ọ bụrụ na m ezisaghi ozioma. Ọ bụrụ na ọ bụ ọrụ m hooro n'onwe m, aga m enwe ugwo ọrụ; mana ọ bụrụ n'osighi n'uche aka m, unu amara na-ahanyere m ya n'aka. Gini buzi ugwo ọrụ m? Ọ bụ naanị nke a: Na nkuzi m, ana m ezi ndi mmadu ozioma ahụ n'efu, n'ejighi ike niile m nwere n'ọrụ m, na-anara ndi mmadu ihe.

Ọ bụ 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. Aghoolo 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'ozoma 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 makaiji nweta okpu mmeri puru imebi emebi. Ma anyi onwe anyi na-eme nke aiji 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 ọ ghara ibi m zichaara ndiozo ozioma, aburu 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 agu, 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

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.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 12)

12 September [Nkwo] Saturday of Week 23 (Green/White)

The Most Holy Name of Mary (Opt. Mem) Our Lady of Saturday

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the first letter of St. Paul to the Corinthians (10:14-22)

My dear brothers, you must keep clear of idolatry. I say to you as sensible people: judge for yourselves what I am saying. The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a loaf. Look at the other Israel, the race, where those who eat the sacrifices are in communion with the altar. Does this mean that the food sacrificed to idols has a real value, or that the idol itself is real? Not at all. It simply

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

Aléluya, aléluya! Jn 17:17

Were eziokwu gi doo ha nso, 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 kuziiri ihe nke oma, ga-adika onyenkuzi ya. "Ma gini mere iji hu irighiri ahia di n'anya nwanne gi ma i hughi ibe osisi di n'anya nke gi? Mobu, ole 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.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwoozi nke mbu Pol di aso degaara ndi Korint (10:14-22)

Ndi m huru n'anya, zerenu ikpere arusi. Ana m agwa unu okwu dika ndi nwere uche. Tuleenu n'onwe unu ihe m na-ekwu. Iko nke ngozi anyi na-agozi n'oriri Nso, o bughi inweko na inuko obara Kristi n'otu? N'ihina otu achicha di, o bu ezie na anyi di otutu, anyi bu otu ahu, n'ihina anyi niile na-eketa oke n'otu ogbe achicha ahu. Chetanu ka ndi Izrel mgbe ochie siri mee. O bu na ndi n-eri ihe e jiri chu aja abughi ndi nnweko n'ebe nchujaja? Ginikwanu bu isi okwu m? Ma arusi, mobu ihe a churu n'aja nye arusi, bu ihe

means that the sacrifices that they offer they sacrifice to demons who are not God. I have no desire to see you in communion with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot take your share at the table of the Lord and at the table of demons. Do we want to make the Lord angry; are we stronger than he is?

The word of the Lord.

Responsorial Psalm: Ps. 115:12-13.17-18 (R.v. 17)

Response: A thanksgiving sacrifice I make to you, O Lord.

1. How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name. (R.)

2. A thanksgiving sacrifice I make: I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. (R.)

Alleluia, alleluia! Jn. 14:23

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

Gospel

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

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

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

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

The Gospel of the Lord.

obula, mọbu na o bughị ihe? Mba! Kama ihe m na-ekwu bu nke a: Na ihe ndi na-ekpere arusi na-achụ n'aja bu ndi mmuo ojoo ka ha na-achunyere, o bughị Chineke. Achoghi m ka unu na ndi mmuo ojoo nwee meeko. Unu ekwesighi inu iko Dinwenu ma na-añukwa nke ndi Mmuo ojoo. Anyi ga-akpasu Dinwenu iwe? Ike anyi o kariri nke ya?

Okwu nke Oseburuwa.

Abụoma na Aziza: Abụ. 116:12-13.17-18 (Az.17)
Aziza: Aga m achuru gi aja ekele, O Onyenweanyi.

1. Kedu ihe m ga-enye Onyenweanyi? Maka iheoma niile o meere m. Aga m ebuli iko nzoputa, wee kpokue aha nke Onyenweanyi. (Az.)

2. Aga m achuru gi aja ekele wee kpokue aha nke Onyenweanyi. Aga m emejuputa nkwa m kwere Onyenweanyi, n'ihu ndi nke ya niile. (Az.)

Aleluya, aleluya! Jn. 14:23

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

Ozioma

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

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

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

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

Ozioma nke Oseburuwa.

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

WEEK 24 IN ORDINARY TIME (A)

Sunday 13 September 2026 [Eke] (Green)

Office:
Week 4

Today's Sunday Readings focus on forgiveness. The First Reading declares the sin of anger, wrath, and vengeance as abominable, stating that forgiveness and mercy should be given as they are received or expected. The Responsorial Psalm reminds everyone of God's compassion who, instead of treating us according to our sins, forgives, heals and restores. Jesus in his Gospel parable of the unforgiving debtor teaches that the way we treat others determines the manner we shall be treated by God the Father. The Second Reading in this respect calls for forbearance and solidarity with everyone.

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

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

Resentment and anger, these are foul things too, and both are found with the sinner. He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbour the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and live by the commandments. Remember the commandments, and do not bear your neighbour ill-will; remember the covenant of the Most High, and overlook the offence. The word of the Lord.

Responsorial Psalm: Ps. 102:1-4.9-12. (R.v.8)

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

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

2. It is he who forgives all your guilt, who heals every one of your ills, who redeems

Ukwe Mbata

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

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

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

Iwe na onuma bu aru; onye njo ga-enwe ha Labuo. Onye na-abo obo, obo ga-adakwasi ya site n'aka Onyenweanyi, bu Onye nanyocha njo niile. Gbaghara onyeozo mmehie o mehiere gi; I mee otu a, aga-agbagharagi mmehie gi oge i rioro aririo. Mmadu o ga-eburu onyeozo iwe n'obi, bia na-achio mgbaghara n'aka Chineke? O nweghi obi ebere n'ebe mmadu ibe ya no wee bia na-ario ebere maka njo nke ya. O buru na ya onwe ya bu so mmadu nkiti na-ebu iwe n'obi, onye ga-agbaghara ya njo nke ya? Cheta isi njedebere nke ndu gi, ma kwusi ikpo asi, cheta mmebi na onwu, kwusie ike n'idobe iwu. Cheta iwuga, ma ewekwarala mmadu iwe; cheta igbandu nke Onyekachaelu, leghara mmehie mmadu anya. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 103:1-4.9-12. (Az. 8)

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

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

2. Nke o ji gbaghara njo gi niile; nke o ji si

your life from the grave, who crowns you with love and compassion. (R.)

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

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

Second Reading

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

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

Alleluia, alleluia! Jn.13:34

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

Gospel

A reading from the holy Gospel according to Matthew (18:21-35)

Peter went up to Jesus and said, "Lord, how often must I forgive my brother if he wrongs me? As often as seven times?" Jesus answered, "Not seven, I tell you, but seventy seven times. "And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master give orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. 'Give me time' he said 'and I will pay the whole sum.' And the servants master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. 'Pay what you owe me' he said. His fellow servant

n'olulu zoputa ndu gi, nke o ji were ihunaanya na obi ebere kpube gi okpueze. (Az.)

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

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

The Ogugu Nke Abuo

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

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

Aléluya, aléluya! Jon 13:34

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

Ozioma

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

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

Ya mere a ga-eji alaeze nke eluigwe tunyere otu onyeeze choro ka ya na umuodibo ya piazie akunuuba ya. Mgbe o malitere ntule ya, a kpotaara ya otu nwodibo nke ji ya puku talent iri. Ma ebe nwodibo ahụ na-enweghi ike ikwughachi ugwo ahụ, nna ya ukwu nyere iwu ka e ree ya na nwunye ya na umu ya na ihe niile o nwere, ka e wee kwughachi ugwo o ji. Nke a mere odibo ahu ji daa n'ala na-ariyo ya si, 'Nnamukwu, biko nwee ndidi n'ebe m no, aga m akwughachi gi ihe niile!' N'ihl obi ebere o nwere n'ebe nwodibo ya no, nna ya ukwu hapuru ya, kagbukwaa ugwo niile o ji. Ma ka nwodibo ahụ n'onwe ya pūbara, o huru otu nwodibo ibe ya nke ji ya otu nari dinari, o togoro ya n'akpiri si ya, "Kwughachi m ugwo i ji m." Nke a mere nwodibo ibe ya ahụ ji daa

fell at his feet and implored him, saying, 'Give me time and I will pay you'. But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant. ' he said' I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart."

The Gospel of the Lord.

Prayer Over The Offerings

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

Communion Antiphon

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

Post-Communion

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



Divine Mercy and Human Forgiveness
Matthew 6:14-15; Luke 6:36; Luke 23:34;
Colossians 3:13; Isaiah 1:18
CCC: 2840, 2842, 2845.

n'ala rio rio ya si, "Nweere m ndidi, aga m akwughachi gi ugwo gi." Ma o kweghi. Kama o gara tuba ya n'ulomkporo ruo mgbe o kwughachiri ya ugwo o ji ya. Mgbe ndi odibo ibe ya huru ihe merenu, o wutere ha nke ukwu. Ha wee gaa kooro nna ha ukwu ihe niile ndi a. N'ih nke a nna ya ukwu kporo nwodibo ahụ si ya, "Odibo obi ojoo! Agbaghaara m gi ugwo niile i ji m, n'ihina i rioro m aririo. I cheghi na o kwesiri ka i meere nwodibo ibe gi ebere dika m siriri mere gi? N'iwe, nna ya ukwu nyefere ya ndi nche ndi no n'ulomkporo ka ha taa ya ahuhu ruo mgbe o kwuchara ugwo niile o ji. Otu a ka Nna m nke bi n'eluigwe ga-esi meso onye obula n'ime unu ma o buru na unu esighi n'ala obi unu gbaghara umunne unu mmehie niile ha mehiere unu.

Ozioma nke Oseburuwa

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

14 September [Orie] Monday of Week 24 (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

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

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

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

The word of the Lord.

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

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

1. Give heed, my people, to my teaching; turn your ear to the words of my mouth. I will open my mouth in a parable and reveal hidden lessons of the past. (R.)

2. When he slew them then they would seek

Ukwe Mbata

Anyi ga-egori n'Obe nke Onyenweanyi Jesu Kristi, onye n'ime ya ka nzoputa anyi, ndu na m'itolenonwu di; site na ya ka e siri zoputa ma tobapụ anyi.

Ekpere Mmeghe

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

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'Ijpt, ka anyi nwuchaa n'ikpa ebe a? Ihe oriri adighi na ya. Ihe onuṅu 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 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 ahu tara lere anya na ya wee di ndu. Ya mere, Mosis kpuru agwo olaoku kokwasa ya n'okporo osisi okoloto. Onye obula agwo ahu tara, legidekwara agwo olaoku ahu anya, nwetakwara ahu ike. Okwu nke Oseburuwa.

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

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

1. Geenu nti n'iwu nke a ndi nke m, Geenu nti n'ihe m na-ekwu; aga m agwa unu okwu n'ilu were kwaputa ihe omimi nke ndu unu gara aga. (Az.)

2. Mgbe obula o gbuwere ha, ha na-acho

him, return and seek him in earnest. They would remember that God was their rock, God the Most High their redeemer. (R.)

3. But the words they spoke were mere flattery; they lied to him with their lips. For their hearts were not truly with him; they were not faithful to his covenant. (R.)

4. Yet he who is full of compassion forgave their sin and spared them. So often he held back his anger when he might have stirred up his rage. (R.)

Second Reading

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

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

The word of the Lord.

Alleluia, 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.

ya; ha na-echeghari were obi ha niile chọba Chineke. Ha chetara na Chineke bu okwute ji ndu ha, Chineke kacha elu, onye nzoputa ha. (Az.)

3. Mana ha ji egbugbere onu ha efe ya; okwu ha niile bu okwu asi. Obi ha akwusighi ike n'ebe o no; ha edebeghikwa ogbugbandu ya. (Az.)

4. N'agbanyeghi nke a, n'ihina o di obi ebere o gbaghaara ha mmehie ha niile, were ghara ila ha n'iyi; otutu oge ka o na-ejide iwe ya n'ekweghi ka o di oku. (Az.)

Ihe Ogugu Nke Abuo

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

Jesu agbanyeghi na o di n'udi Chukwu, mana o weghi onwe ya na ya na Chukwu ha dika ihe a ga-ejide aka. O buturu onwe ya ala, were onwe ya n'onodu odibo, a muo ya n'udi mmadu. A huru ya n'udi nke mmadu, o buturu onwe ya ala wee rube isi ruo n'onwu, onwu n'elu obe. N'ihina nke a, Chineke buliri ya elu, nye ya aha kacha aha niile, ka o wee buru na n'aha Jesu ka ikpere niile ga-egbu n'ala, ma n'eluigwe, ma n'uwa ma n'okpuru uwa, ire niile ga-ekwuputa na Jesu Kristi bu Dinweni maka otito nke Chukwu Nna.

Okwu nke Oseburuwa.

Aleluya, aleluya!

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

Ozioma

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

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

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.



15 September [Afo] Tuesday of Week 24 (White) Our Lady of Sorrows (Memorial)

Devotion to the Seven Sorrows of the Blessed Virgin Mary has its roots in Sacred Scripture and in Christian piety, which always associates the Our Lady with her suffering Son and our Saviour Jesus Christ. The title "Our Lady of Sorrows" focuses on her intense suffering, especially during the passion and death of Christ. As Mary stood at the foot of the Cross gazing at her dying Son, the sword of sorrow foretold by Simeon (cf. Luke 2:35) pierced her soul.

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

Today's celebration was introduced by the Servites in the 12th century. Pope Benedict XIII added it to the Roman Calendar in 1727. In 1817 Pope Pius VII extended it to the universal Church. In 1913, Pope Pius X fixed the date on September 15 - an octave from the birthday of Our Lady on September 8th and a day after the Exaltation of the Cross.

Mary in her suffering as co-redeemer stands out as Refuge of sinners and Consoler of the afflicted. She reminds us her children of the reality of sin and evil that continually oppose God's truth and goodness. Her maternal tears and solicitude invite us to repentance and to reparation, in order to be totally inflamed by the fire of her Son's love, to let our hearts also be pierced because of him and for the salvation of the world.

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

Collect

O God, who willed that when your Son was lifted high on the Cross, his Mother should stand close by and share his suffering, grant that

Ekpere Nhunye

Ka aja onyinye nke a, anyị na-ario, O Dinwenu, nke kagburu mmehie uwa niile n'ekwuaja nke Obe, wuchapu anyị njo anyịniile. 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-ario, Dinwenu Jesu Kristi, ka i dute ndi i zoputarala site n'okwu nke Obe gi na-enye ndu n'otito nke mbilite n'onwu. Onye di ndu na-achi ebighiebi ebighiebi.

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Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye o soro ka mgbe Nwa gi koro n'elu Obe, Nne ya ga-anodebe ya nso were keta oke n'ahuhu ya, mee ka

your Church, participating with the Virgin Mary in the Passion of Christ, may merit a share in his Resurrection. Who lives and reigns with you.

First Reading

A reading from the first letter of St. Paul to 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 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.

Alleluia, alleluia!

Happy is the Virgin Mary, who, without dying, won the palm of martyrdom beneath the cross of the Lord. Alleluia!

Nzuko gi, ka o na-eso Vejin Maria n'Ahuhu Kristi, kwesi iketa oke na Mbilitenonwu ya. Onye di ndu na-achi.

Ihe Ogugu Nke Mbu

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

Nihina dika ahụ anyị si dị otu, ma nweekwa otutu akuku di icheiche, 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 Mmụo 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 nuo obara ya, n'ime njiko nke otu Mmụo Nso ahụ.

Otu o di, o bughị naanị otu ihe di n'ahụ anyi, kama ihe di n'ahụ anyi di otutu. Ugbo a unu bu ahụ Kristi, burukwa n'otu n'otu ihe di n'ahụ ya. Chineke achoputala n'ime Nzuko ya, ndi oru di icheiche: 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 icheiche igwo ndi oria, na ndi nwere 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.

Okwunke Oseburuwa.

Abuoma na Aziza Abu 100. (Az.3)

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

1. Uwa niile tijerenu 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'onuzo 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-adị ebebe, ntukwasio bi ya na-adigide bido na-ndudugandu ruo na ndudugandu. (Az.)

Aleluia, aleluia!

Ngozi diiri Vejin Maria, onye, n'agbanyeghi na onwughị anwu, ritere elele ndi egburu maka okwukwe n'okpuru Obe nke Onyenweanyi. Aleluia!

Gospel

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

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

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer after Communion

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

Solemn Blessing

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

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

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

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

Ozioma

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

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

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere Anatachaa Oriri Nso

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

Ngozi Puru Iche

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

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

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

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

Qha/ Amen.

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 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 (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

Ukwe Mbata

Mkpuruobi Ndi Nsoga na-añuri oñu N'èluigwe, Ndi Nso sooro mmakwu Kristi; n'ihì ihunaanya 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 Cornelius na Siprian ka ha buru ndi nche aturu anya ruru ala na ndi e gburu maka gi dikwa ike, mee ka site n'ariri ha, ka anyi guzosie ike n'okwukwe na nkwardosiike, 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 ozi nke mbu Pol di aso degaara ndi Korint (12:31-13:13)

Werenụ obi na-anụ oku choo onyinye amara ndi di elu kara ndi a. Ma ugbo a aga m egosikwa unu uzo nke kacha mma.

O buru na m na-asu n'olu di ichieiche nke ndi mmadu na nke ndi mmuoma, 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 ahụ 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 ahụ m nye ka a kpoo oku, ka e wee too m, ma enweghi m ihunaanya o baghiri m uru

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.

This is the word of the Lord.

Responsorial Psalm Ps32:2-5.12.22 (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)

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)

ọbula.

Ihunaanya nwere ndidi na obioma. Ihunaanya adighi ekwo ekworo, mọbu na-anya isi. O naghị afuli onwe ya elu, mọbu akpa agwa onye a zughị azu. O naghị acho naani uche ya. O naghị enwe mgbakasi ahụ mọbu 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, isi n'olu ga-akwusi. Ihe mmuta niile ga-agafekwa. N'ihina omuma ihe anyi ezughị oke, ibu amuma anyi ezughikwa oke. Ma mgbe ihe zuru oke biara, ihe ezughị 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-ahụ ihe niile n'onyinyo ma mgbe ahụ anyi ga-ahụ ihe niile n'ihu n'ihu. Ugbo a ama m na mpekere, ma mgbe ahụ 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: Anuri 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 mmeri. (Az.)

2. N'ihina okwu nke Onyenweanyi bu eziokwu, O na-akwudosiike n'oru ya niile. O huru eziomume na ikpe nkumoto 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.)

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)

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

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

Prayer Over The Offerings

Recieve, 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.

Aleluya, aleluya! Jn. 6:63.68

Okwu gi bu mmuo, Onyenweanyi ha bu ndu? I nwere ozi nke ndu ebighiebi. Aleluya!

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-jeji 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 aughikwa mmanya, unu wee si, “O nwere mmuo ojoo!” Nwa nke mmadu ahụ abiakwala, na-eri ihe oriri, na-añukwa ihe oñuñu, unu si, “Leenu, onye oke afọ na onye añuruma; enyi ndi onautu na ndi omenjo! Ma amamihe ziri ezi di n’ebe umu ya no.” Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, anyi na-ario, O Onyenweanyi, onyinye ndi nke gi iji asopuru ahuhu nke Ndi Nso gi egburu egbu bu Konelius na Siprian di aso, ka onyinye ndi a nke gbara ha ume n’ime mkpagbu ha wetekwuaziri anyi nkwudosike 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’oche nri n’alaeze m.

Ekpere A Natachaa Oriri Nso

Site n’iheomimi ndi aga anyi natarala, Sanyị 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 [Eke] Thursday of Week 24 (Green/White)
St Robert Bellarmine, Bishop & Doctor (Opt. Mem.)

(For Entry Antiphon and Collect, see page 24)

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 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

This is 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.)

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwozi mbụ. Pol di aso degaara ndi Korint (15:1-11)

Ma ugbo a, umunna m, achoro m ichetara unu maka ozioma ahụ nke m ziri unu na mbụ, nke unu natakwa, nke okwukwe unu nakwudosikwa ike na ya. Ya bu okwu nke ozioma ahụ, nke m kwusaara unu jisienụ ya ike. Ma o bughị otu a okwukwe unu bu ihe efu. Ahanyere m n'aka unu na mbụ ozi ahụ m natara idobe, ozi nke di oké mkpa: Na Kristi nwurụ n'ihu mmehie anyi niile, dika Akwukwo nso si kwuo; na e liri ya, ma Chineke mere ka O si 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 imadu ise ndi umunne anyi hu ya anya n'otu mgbe. Otutu n'ime ha ka di ndu, mana ufodu n'ime ha anwuola. E mechaa o biakwutere Jemis, biakwutekwa ndi umuazu niile. N'ikpeazu, dika nwa a mukworo amukwo, Omekwara 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 bughị n'ike aka m kama site n'amara nke Chineke nyere m, Mbu m, mbu ndiozo, otu a ka anyi siri kwusaa, otu a ka unu sikwara kwere.

Okwu nke Oseburuwa.

Abuomana Aziza: Abu. 118:1-2.16-17.28. (Az.1)

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 bu kwa onye nzoputa. (Az.)

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.

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."

This is the Gospel of the Lord.

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 ahu, nodu ala n'ochere nri. Ma lee, otu nwaanyi nke bi n'obodo ahu, bu onye omenjo; mgbe o matara na Jesu no n'ochere nri n'ulo onye Farisii ahu, 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, suta ha onu, werekwa mmanu otite tee ha.

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-ebineye 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 ikwuli ugwo ha ji, nwoke ahu gbagharala ha. N'ime mmadu abuo a olee nke ga-ahu nwoke ahu n'anya karia?" 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'ochere nri malitere ikwu n'etiti onwe ha si, onye bu onye a nke na-agbaghara njo? Ma Jesu siri nwaanyi ahu, "Okwukwe gi azoola gi; laa n'udo."

Ozioma nke Oseburuwa.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 26)

(For Entry Antiphon and Collect, see page 24)

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.

This is 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.)

Alleluia, alleluia! Mt 11:25

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

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'akwukwoozu mbụ 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 bukwa ihe efu. O buru na o bu eziokwu na Chineke adighi eme ndi nwuru anwu ka ha si n'onwu bilie, ndi mmadu ga-abu anyi dika ndiamuma ugha megide Chineke, n'ihina anyi gbara akaebe na O mere ka Kristi ahụ 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 ga-anwu na mmehie unu. Mgbe ahụ 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 meela 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 mejuputa n'añuri i hu ihu gi.**

1. Onyenweanyi, nuru ariri o m na ari o 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 eziomume m ga-abu i hu ihu gi; aga m ejuputa n'añuri i hu ihu gi. (Az.)

Alaluya, alaluya! Mt. 11:25

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

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.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 26)

19 September [Afo] Saturday of Ordinary Time - Week 24 (Green/Red/White)

St Januarius, Bishop & Martyr (Opt. Mem)

Our Lady of Saturday

(For Entry Antiphon and Collect, see page 8)

First Reading

A reading from the first letter of St. Paul to the Corinthians (15:35-37.42-49)

Someone may ask, 'How are dead people raised, and what sort of body do they have when they come back?' They are stupid questions. Whatever you sow in the ground has to die before it is given a new life and the thing that you sow is not what is going to come; you sow a bare grain, say of wheat or something like that. It is the same with resurrection of the dead: the thing that is sown is perishable but what is raised is imperishable; the thing that is sown is contemptible but what is raised is glorious; the thing that is sown is weak but what is raised is powerful; when it is sown it embodies the soul, when it is raised it embodies the spirit.

If the soul has its own embodiment, so does the spirit have its own embodiment. The first man, Adam, as scripture says, became a living soul; but the last Adam has become a life-giving spirit. That is, first the one with the soul, not the spirit, and after, the one with the spirit. The first man, being from the earth, is earthly by nature; the second man is

Ozioma

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

Jesu gaghariri n'obodo ukwu na onumara di ichieiche, na-ekwusa ozioma nke alaeze Chineke. Mmadu iri na abuo ndi na-eso uzo ya sokwa ya, na umunwaanyi ufodu ndi a chupuru mmuo ojo n'ime ha, na ndi O gworo nrianria 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'ime ha nwere na-enyere Jesu na ndi na-eso uzo ya aka.

Ozioma nke Oseburuwa.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 26)

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwozi nke mbu Pol di aso degaara ndi Korint (15:35-37.42-49)

Otu onye nwere ike iju si, "Olee otu e si eme ka ndi nwuru anwu si n'onwu bilie? Olee udi ahụ ha ga-iji aputa." Gi onye enweghi uche! Mkpuru i kuru n'ubi adighi epuputa ome ohuru ma o buru na o bughị uzo nwuo. Ihe i kuru abughi ahụ nke ga-aputa, kama naani mkpuru nkiti, eleghi anya mkpuru oka, mobu mkpuru ozo, ma ahụ o ji epuputa abughi ahụ ahụ i ji kuo ya. Otu a ka o di n'ebe mbilite n'onwu ndi nwuru anwu di. A na-eli ahụ onye nwuru anwu dika ihe puru ire ure, ma a na-eme ka o bilite n'onwu n'ereghi ure. A na-eli ahụ onye nwuru anwu dika ihe enweghi ugwu. Ma a na-eme ka o si n'onwu bilie n'ebube. A na-eli onye nwuru anwu n'adighi ike, ma a na-eme ka o si n'onwu bile n'isiike. A na-eli onye nwuru anwu dika ahụ nkiti, ma a na-eme ka o jiri ahụ nke mmuo kulite."

O buru na e nwere ahụ nkiti, e nwekwara ahụ nke mmuo. E dere ya n'Akwukwo nso si, "Mmadu mbu, bu Adam, ghoro mkpuruobi di ndu." Adam nke ikpeazu wee ghoo Mmuo nke na-enye ndu. Ma ihe bu uzo bu ahụ nkiti, o bughị ahụ nke mmuo, nke biara n'ikpeazu. Otu o di, Adam nke mbu si n'ala puta, e jikwara aja kpuo ya, ma Adam nke abuo si n'eluigwe bia. Otu mimadu mbu ahụ e jiri

from heaven. As this earthly man was, so are we on earth; and as the heavenly man is, so are we in heaven. And we, who have been modelled on the earthly man, will be modelled on the heavenly man.

The word of the Lord.

Responsorial Psalm: Ps. 55:10-14 (R.v. 14)

Response: **I shall walk in the presence of God in the land of the living.**

1. My foes will be put to flight on the day that I call to you. This I know, that God is on my side. (R.)

2. In God, whose word I praise, in the Lord, whose word I praise, in God I trust; I shall not fear: what can mortal man do to me? (R.)

3. I am bound by the vows I have made you. O God, I will offer you praise for you rescued my soul from death, you kept my feet from stumbling that I may walk in the presence of God in the light of the living. (R.)

Alleluia, alleluia! Lk.8:15

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

Gospel

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

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

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

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

‘This, then, is what the parable means: the seed is the word of God. Those on the edge of the path are people who have heard it, and

aja kpoo di, ka ndi niile si n’aja puta dikwa. Otu onye nke eluigwe ahụ di, ka ndi niile bu umu eluigwe dikwa. Dika anyi yikwasara onyinyo nke mmadu e jiri aja kpoo, otu ahukwa ka anyi ga-esi yikwasa onyinyo nke mmadu nke eluigwe. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 56:9-13 (Az.13)

Aziza: **Aga m eje n’ihu nke Onyenweanyi n’ala ndi di ndu.**

1. Ndiro m ga-alaghachi azu, ozigbo m rioro enyemaka. Amaara m nke a: Chineke nonyere m. (Az.)

2. Na Chineke onye m na-eto okwu ya, na Oseburuwa onye m na-eto okwu ya, Na Chineke ka m tukwasaraobi m, anaghi m atu egwu obula. Gini ka mmadu nwere ike ime m? (Az.)

3. Aga m emejuputa nkwa niile m kwere gi Chineke, aga m enye gi onyinye ekele m, n’ihina i zoputala m n’onwu ka m wee gaa ije n’ihu nke Onyenweanyi n’ala ndi di ndu. (Az.)

Aleluya, aleluya! Lk 8:15

Ngozi na-adiri ndi kwesiri ntukwasiobi were obi di mma jidesie okwu Chineke ike, werekwa ndidi miputa mkpuru. Aleluya!

Ozioma

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

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

Mgbe ndi na-eso uzo ya juru ya ihe ukabuilu a putara, O zara ha si, “O bu unu ka e nyere amara ihe omimi nke alaeze Chineke ma a na-agwa ndi ozo okwu site n’ukabuilu, ka o wee buru na ha ga-ahu, ghara ighota, na ha ga-anu ghara ighota. Ugbo a ihe ukabuilu ahụ putara bu nke a: mkpuru ahụ a ghara bu okwu Chineke. Mkpuru ndi dara n’okporo uzo bu ndi nuru

then the devil comes and carries away the word from their hearts in case they should believe and be saved. Those on the rock are people who, when they first hear it, welcome the word with joy. But these have no root; they believe for a while, and in time of trial they give up. As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life and do not reach maturity. As for the part in the rich soil, this is people with a noble and generous heart who have heard the word and take it to themselves and yield a harvest through their perseverance.'

The Gospel of the Lord.

okwu ahụ. Ka e mechara ekwensu biara wepu ya n'obi ha, ka ha ghara ikwere ma nwetakwa nzoputa. Mkpuru ndi dara n'ala okwute bu ndi nuru okwu ahụ, were onu nara ya, ma n'ihina okwu ahụ agbaghi mgborogwu n'ime ha, ha kwenyere nwa oge, ma mgbe onwunwa biara, ha adapu. Mkpuru ndi dara n'etiti ogwu, bu ndi nuru okwu Chineke, ma mgbe ha na-aga n'uzo nchegbu na aku, na ihe uto nke ndu a kpagburu ha; ha amitaghi mkpuru. Ma maka mkpuru dara n'ala di mma, ha bu ndi nuru okwu Chineke, were ikwesi ntukwasioji na obi di mma jidesie ya ike, werekwa ndidi miputa mkpuru.

Ozioma nke Oseburuwa.

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

WEEK 25 IN ORDINARY TIME (A)

Sunday 20 September 2026 [Nkwo] (Green) **Office: Week 1**

In the First Reading, God directly summons all to make profitable use of present time to repent and be forgiven. Beyond man's standards, His thoughts and ways remain inscrutable and divine. Yet, He is kind and compassionate, says the Responsorial Psalm. St Paul had in the Second Reading, consequently, to abandon himself in life or death to Providence in Christ. The Gospel states a reason for this, that God alone will decide on man's ultimate worth, choosing appropriate reward and blessings for their labours, against any sense of entitlement or expectations.

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 prophet Isaiah (55:6-9)
Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my

Ukwe Mbata

O nyenweanyi kwuru si: "Abu m Onye Nzoputa nke mmadu. Na nsogbu ha niile, ha bekuo M, aga M anu olu ha. Aga M abu Dinwenu ha mgbe niile.

Ekpere Mmeghe

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

The Ogugu Nke Mbụ

Ihe ogugu e wetara n'onye amuma Aizaya (55:6-9)
Choo Chineke mgbe o ga-ekwe nchota, kpokuo ya oge o no nso; ka onye obi ojoo hapu uzo ya, onye ajoomume hapu echiche ojoo ya, ma loghachitekwa n'ebe Chineke no, ka o meere ya ebere ebe Chineke anyi no, onye ga-agbaghara ya. N'ihina otu m si eche

thoughts are not your thoughts, my ways not your ways - it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts.

The word of the Lord.

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

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

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

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

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

Second Reading

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

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

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

The word of the Lord.

Alleluia, alleluia! Acts 16:14

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

Gospel

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

Jesus said to his disciples: "The kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for

echiche abughị ka unu si eche; ụzọ unu abughikwa ụzọ m, Yahweh na-ekwu. Dika eluigwe siri di anya n'ebe ụwa di, otu a ka ụzọ m siri di anya n'ebe ụzọ unu di; echiche m karikwara nke unu.

Okwu nke Oseburuwa.

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

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

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

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

3. Onyenweanyi di mma n'uzo ya niile, oruka ya niile na-egosi ihunaanya. Onyenweanyi no ndi niile na-akpoku ya nso, ndi ji ezi obi na-akpoku ya. (Az.)

Ihe Ogugu Nke Abu

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

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

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

Okwu nke Oseburuwa.

Aleluia, aleluia! Acts 16:14

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

Ozioma

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

Jesu gwara ndi na-eso ụzọ ya si: N'ihina alaeze eluigwe dika otu nwoke nwere ezinulo nke puru n'isi ututu igote ndi oru o g-etinye n'ugbo vain ya. Mgbe ya na ndi oru ahụ

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

The Gospel of the Lord.

Prayer Over The Offerings

Recieve 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.

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.

kwubiri na o ga-akwu ha otu dinari n'ubochi, o zigara ha n'ubi ya. N'ihe dika elekere itoolu o pukwara hu ndi ozo ebe ha guzo nkiti n'oma ahia, O siri ha, "Gabakwuonu n'ugbo m, aga m akwu unu ihe obula ziri ezi." Ha wee gaba. O pukwara n'elekere nke iri na abuo na nke ato, mekwaa otu ihe ahu. N'ihe dika elekere nke ise, o pukwara hu ndi ozo ka ha guzo nkiti. O siri ha, "Gini mere unu ji noro nkiti n'ebe a ubochi niile." Ha siri ya, "O bu n'ihina o nweghi onye goro anyi oru." O wee si ha, "gabakwanu n'ubi m." Mgbe o ruru na mgbede, onye nwe ubi ahu gwara odibo na-elekotara ya ubi anya si, "Kpokota ndi oru kwuo ha ugwo bido na ndi ikpeazu ruo na ndi mbu." Mgbe ndi biara oru n'elekere nke ise putara, a kwuru onye obula n'ime ha otu dinari. Mgbe ndi buru uzo bido oru biara, ha chere na a ga-akwu ha kari. Ma onye obula n'ime ha natara otu dinari dika ndi ozo. Mgbe ha natara ego ha, ha tamuru ntamu megide onye ahu nwe ubi, na-asi, "Ndi biara n'ikpeazu ruru oru naani otu elekere ma i meela ka anyi na ha hara. Anyi bu ndi ji ututu buru mgbu oru na anwu chara n'ubochi taa." Onye nwe ubi zara otu n'ime ha si, "Enyi m, o dighi ihe ojoo m mere gi, o bu na mu na gi ekwughu na m ga-akwu gi otu dinari n'ubochi. Nara nke ruru gi laba. N'ihina achoro m ikwu ndi a biara ikpeazu ugwo dika m si kwuo gi. O bu na agaghi m eji ihe m niwere mee otu o masiri m? Ka i na-aro m anya n'ihi obioma m?" Onye mbu ga-abu onye ikpeazu, onye ikpeazu aburu onye mbu." Ozioma nke Oseburuwa.

Ekpere Nhunye

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

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.

**SUNDAY
EVENING
CATHECHESIS**



Theme: Unconditional Generosity of God
Ephesians 2:4-8; Romans 5:8; Luke 15:11-32; James 1:17
CCC: 1996-1998; 2007-2008; 2010

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 shone by Jesus' contemporaries to see him a guest in this traitor's house. Jesus took the opportunity to explain his mission to call sinners, and not the just.



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

Entry Antiphon

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

Collect

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

First Reading

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

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

Ukwe Mbata

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

Ekpere Mmeghe

O Chineke, onye o masiri iji ebere onu apughi ikowatacha kporo Matiu di aso, onyeonautu, ka onye apostul, mee ka, o buru na eziukpu na aririo ya na-agba anyi umu, 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. Nwekwaanu obi inu oku iji kwado idiko n'otu nke Mmuo Nso na-enye na njikota nke udo. E nwere otu ahụ, otu Mmuo, dika e siri kpoo unu n'otu nchekwube nke diiri okpukpo a kporo unu. Otu Dinwenu di, otu okwukwe na otu mmirichukwu, otu Chineke na Nna nke anyi niile, onye kacha ihe niile, onye ihe niile sitere na ya na onye nokwa n'ime ihe niile. Ma e nyere onye obula amara dika oke onyinye nke Kristi si di. Onyinye ya bu na ufodu ga-abu umuazu, ufodu ndi amuma, ufodu ndi nkwaso 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 imadu zuru oke n'ime Kristi.

Okwu nke Oseburuwa.

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

Response: **Their word goes forth through all the earth.**

1. The heavens proclaim the glory of God and the firmament shows forth the work of his hands. Day unto day takes up the story and night unto night makes known the message. (R.)

2. No speech, no word, no voice is heard yet their span extends through all the earth, their words to the utmost bounds of the world. (R.)

Alleluia, alleluia!

We praise you, O God, we acknowledge you to be the Lord. The glorious company of the apostles praise you, O Lord. Alleluia!

Gospel

A reading from the holy Gospel according to Matthew (9:9-13)

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

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

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.

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

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

1. Ëluigwe na-ekwuputa ebube Chineke, ihe niile di na mbara Ëluigwe 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.)

Alেলাya, alেলাya!

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

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 a na-akpo Matiu, ka o no n'ulotu. Jesu siriyi 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-achọ dibia, kama o bu ndi ahu adighii. Gaanụ chọputa ihe nke a putara, ihe na-amasi m bu ebere, o bughị aja. N'hina abiaghi m ikpo ndi eziomume kama ndi omenjo.

Ozioma nke Oseburuwa.

Ekpere Nhunye

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

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Ka anyi ketara oke n'onu nzoputa ahu, O 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 obughi ndi eziomume, kama ndi njo maka nzoputa. Gi onye di ndu na-achi.

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

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

Alleluia, alleluia! Ps. 129:5**M**y soul is waiting for the Lord, I count on his word. Alleluia!**The Oḡugụ Nke Mbu**

Ihe oḡugụ 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 nkwmoto ka mma karia aja n'ihu Chineke. Anya mpako, obi ngala na oru ojoo bu njo. Izuzu onye ma ihe na-eduba n'inwe ihe n'uju mana onye obula o di osooso na-anọ n'uko ihe. Isi n'uzo asi nweta aku bu mmiri na-efesa n'ikuku burukwa onya nke onwu. Mkpuruobi ndi ojoo na-acho ihe ojoo; agbataobi ha anaghi ahụ ebere obula n'anya ha. Mgbe a tara onye na-akpari ibe ya ahuhu onye umeala amara ihe, e nye onye ma ihe ndumodu o muta. Onye eziumume na-eji anya ahụ ihe ojoo 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 ghota 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 ngkota ka m wee mata iwu gi, wee nwee ike iji obi m niile dobe iwu gi. (Az.)
3. Dube m n'uzo iwu gi, n'hina o bu ihe na-atọ obi m uto. Aga m na-edobe iwu gi, mgbe niile, ebeebe ebeebe. (Az.)

Aleluya, aleluya! Abu. 130:5**M**kpuruobi m na-eche Onyenweanyi, na nkwa ya ka m nwere nchekwube. Aleluya!

Gospel

A reading from the holy Gospel according to Luke (8:19-21)

His mother and his brothers came looking for Jesus, but they could not get to him because of the crowd. He was told, ‘Your mother and brothers are standing outside and want to see you.’ But he said in answer, ‘My mother and my brothers are those who hear the word of God and put it into practice.’ This is the Gospel of the Lord.

Ozioma

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

Nne Jesu na ụmụnne ya bịakwutere ya, ma ha enweghị ike ibiariute ya nso n'ihì igwe mmadụ ahụ. Ma a gwara ya sị, “Nne gị na ụmụnne gị guzo n'ezina-achọ ihu gị.” Ma Ọ zara ha sị, “Nne m na ụmụnne m bụ ndị na-anụ okwu Chineke na-eme ya eme.

Ozioma nke Oseburuwa.

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

23 September [Afo] Wednesday of Week 25 (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.

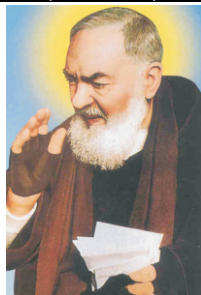
Padre Pio died in 1968 of natural causes. He was beatified in 1999 and canonized in 2002 by Pope John Paul II

Entry Antiphon

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

Collect

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.



Ukwe Mbata

Ndi ụkọchukwu gị, O Onyenweanyi, a ngà-eyibe ha ikpemkwumoto, ndi nsọ gị ga-etiku ngori ha.

Ekpere Mmeghe

Chineke ji ike niile di ebighiebi, onye sitere n'amara puru ichie kenye Uko-chukwu 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 Dinwenụ anyi.

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.

This is 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.**

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!

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

The Ogugu Nke Mbu

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 anwu. 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: Abu. 119:29.72. 89. 101. 104.163 (Az. 105)

Aziza: Okwu gi bu mpanaka burukwa ihe n'uzo m.

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

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 ojo 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

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. This is the Gospel of the Lord.

Prayer Over The Offerings

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

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

Communion Antiphon

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

Prayer After Communion

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

ahụ, tichapụnụ aja dị n'ọbụkụwụ unu, ka ọ buru ihe akaebe megide ha.” Ụmụazụ ahụ wee pụo, gazuo obodo nta niile, na-ekwusa ozioma, na-agwọkwa ndị mmadụ nri nri ebe niile. Ozioma nke Oseburuwa.

Ekpere Nhunye

Nara, O Onyenweanyi, anyị na-ariọ, Onyinye ndị e dosara n'ekwuaja gi na ncheta nke Paịos dị aso, ka dika i siri wetara ya otito, ka i sikwa n'ihe omimi ndị a dị aso wetara anyị ebere gi Site na Kristi Onyenweanyi.

Ukwé Oriri Nso

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

Ekpere A Natachaa Oriri Nso

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

24 September [Nkwo] Thursday of Week 25 (Green)

(For Entry Antiphon and Collect, see page 40)

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

The Ogugu Nke Mbu

Ihe ogugu e wetara 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. Kedụ uru mmadụ na-erite na ndogbu niile ọ na-adogbu onwe ya n'okpuru anyanwụ?

Ndudugandu gaa ndudugandu ozo abia, mana uwa di ebееbe. 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'inu ihe. Ihe dibu mbu bu ihe ga-adị n'odinihu, ihe e merela mbu

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.

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.

ka a ga-emekwa ozo, O nweghi ihe di ohuru n'okpuru anyanwu. O nwere ihe e nwere ike isi, "Lee, nke a bu ihe ohuru?" O diburiri adi na gboo, o dirila tupu oge nke anyi. A naghi echeta ihe ndi garala aga, nke agburu na-abianu ga-echeta ihe ndi ga-eme n'odinihu ma ha mechaa. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 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 ahilia na epulite n'ututu, mia ifuru ma kponwuo n'oge mgbede. (Az.)

3. Kuziere anyi imata ka ndu anyi siri di 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 afuru ubochi niile nke ndu anyi. Mee ka idiuto gi nonyere anyi O Onyenweanyi, jii were kwado oru nke anyi ruru. (Az.)

Alaluya, alaluya! Abu.119:18

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:7-9)

Mgbe Herod onye na-achi Galili nuru makuko 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 aputakwala 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.

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

(For Entry Antiphon and Collect, see page 40)

First Reading

A reading from the 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; 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

The 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 uju na oge igba egwu; oge itufu okwute na oge ntutukota okwute; mgbe e ji ebioma na mgbe e jighi ebioma. Mgbe e ji achio ihe na mgbe e ji atufu; oge ndozi na oge ntufu. Oge ndowa na oge ndukota; oge igba nkiti na oge ikwu okwu. Oge ihunaanya na oge ikpoasi; oge ogu na oge udo, kedu uru onyeoru nwere na ndoli ya. Ahula m oru nke Chineke nyere umummadu ka ha na-aru. 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: **Ngosi diri Oseburuwa, nkume m.**

1. Ngosi diri Oseburuwa, nkume m, O bu ya bu ihunaanya m, na onye nkwaado 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 nkuume, ubochi ndu ya niile dikwa ka onyinyo. (Az.)

Aleluya, aleluya! Efes. 1:17.18

Ka Chineke nke Dinwenụ anyi Jesu Kristi, Nna nke otito, meghee anya nke obi anyi, ka anyi wee mata ihe bu nchekwube nke okpukpo okporo anyi. Aleluya!

Ozioma

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

Ruo 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

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.

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

mmirichukwu. Ufodu na-asị 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-asị na m bu." Pita zara si, "I bu Kristi nke Chukwu."

Ma Jesu doro ndi na-eso uzo ya aka na nti, nyesie ha iwu ike, ka ha ghara ikoro onye obula ihe a, si, "Nwa nke mmadu ahu 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.

26 September [Orie] Saturday of Week 25 (Green/Red/White)

Sts Cosmas & Damian (Martyrs) (Opt. Mem.)

Our Lady of Saturday

(For Entry Antiphon and Collect, see page 8)

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

Ihe Ogugu Nke Mbu

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

Nwaakorobia, nwee onu mgbe i ka no n'okorobia, ka obi gi nye gi onu n'ubochi niile nke okorobia gi, soo uzo na-amasị 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 chi obubo nke ndu bu ihe efu. Chetakwa onyeokike gi mgbe i di n'okorobia tupu ubochi ojoo ahu na afo ndi ahu 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 ahu 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 ahu uzo. Mgbe uzo niile e si abanye n'ogologo onuuzo ama ga-emechi. Mgbe uzu igwe e ji akwo ihe ga-adalata. Mgbe olu nnuu ga-akpolite ndi mmadu ma unuada 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 ihe obula ga-akwusikwa n'ihina mmadu agawala n'ulo ebebe ya. Ndi na-eru uru na-agagarizi n'ulo; cheta ya mgbe e gbubibeghi udo olaocha ahu mabu tiwaa oku olaedo, mgbe a kwuwabeghi

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 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 page 10)

ite n'isi iyi mobu 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, mobu otu nche abali. (Az.)
2. I zachapula mmadu site na nro; Ha dika ahijia na epulite n'ututu, mia ifuru ma kponwu n'oge mgbede. (Az.)
3. Kuziere anyi imata ka ndu anyi siri di 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 niilenkendu anyi. (Az.)
5. Mee ka idiuto gi nonyere anyi O Onyenweanyi, iji were kwado oru nke anyi ruru. Ma meekwa ka anyi nwee oganihu n'ihe niile anyi na-eme. (Az.)

Aleluya, aleluya! 2 Tim. 1:10

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

Ozioma

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

Oturu ndi mmadu n'anya bu ebube ukwu nke Chineke. Ma ka ha niile no na-eche gbasara oru itunaanya O ruru, Jesu gwara ndi na-eso uzo ya si, "Ka okwu ndi a baa unu n'ime nti. N'ihina a ga-arara Nwa nke mmadu nye n'aka ndi mmadu." Ma ndi na-eso uzo ya aghotaghi okwu a, e zonariri ha ya, ka ha ghara ighota ya; egwu jikwa ha iju ya maka okwu a.

Ozioma nke Oseburuwa.

WEEK 26 IN ORDINARY TIME (A)

Sunday 27 September 2026 [Afo] (Green)

Office:
Week 2

Two ways are today presented in the First Reading in accord with divine justice, namely, the way of the wicked that leads to death and the way of the just man that leads to life. Jesus similarly presents two sons in the Gospel, sent to work in the vineyard. The first initially refuses, but later repents and does what he is asked. The second who agrees to work absconds and does nothing. Jesus likens the first to the tax collectors and harlots being admitted into God's kingdom, because they repent and believe. Praising God's right judgment, the Responsorial Psalm beckons on His compassion and instruction. In the Second Reading, St. Paul challenges all to strive at all times to have the same mind as in Jesus Christ who though was divine humbled himself to be obedient unto death on a cross, so as to avail of his inspiration and solace in being faithful, kind and considerate.

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.

First Reading

A reading from the prophet Ezekiel (18:25-28)

The word of the Lord was addressed to me as follows: "You object, 'What the Lord does is unjust'. Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins; he shall certainly live; he shall not die."

This is the word of the Lord.

Responsorial Psalm: Ps. 24:4-9. (R.v.6)

Response: **Remember your mercy, Lord.**

1. Lord, make me know your ways. Lord, teach me your paths. Make me walk in your truth and teach me: for you are God my saviour. (R.)

Ukwe Mbata

Onyenweanyi, ihe niile ahụ I meere anyi, I jiri ike mkwumoto mee anyi ha, n' ihi na anyi emehi Gị; biakwa nupu isi n' iwu Gị. Ma bia nye aha Gị otito, ka I meere anyi ebere dika nnukwu ebere Gị si dị.

Ekpere Mmeghe

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

Ihe Ogugu Nke Mbụ

Ihe ogugu e wetara n' akwukwo onye amuma Izikel (18:25-28)

Okwu nke Dinwenu biakwutere m si, "Ma unu na-asị 'Uzo nke Yahweh ezighi ezi! Geenu nti ugbo a, ulo Izrel: O bu na uzo m ezighi ezi? O bu na o bughi uzo unu bu nke na-ezighi ezi?' Mgbe onye eziumume si n' eziumume ya chegharia, mebe ihe ojoo, o ga-anwu maka ya; o ga-anwu maka ihe ojoo nke o mere. Ma mgbe ajo mmadu si n' ajoomume niile o mere chegharia bia mee ihe ziri ezi, a ga-azoputa ndu ya. N' ihina o chere echiche wee si na mmehie niile nke o mere chigharia, o ga-adiri ndu, o gaghi anwu. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 25:4-9. (Az.6)

Aziza: **Cheta ebere gi, O Onyenweanyi.**

1. Mee ka m mata uzo gi, O Onyenweanyi, Kuziere m uzo gi. Dube m n' uzo eziokwu gi, ma kuzibere m, n' ihina o bu gi bu Chineke onye nzoputa m. (Az.)

2. Cheta ebere gi, O Onyenweanyi,

2. Remember your mercy, Lord, and the love you have shown from of old. Do not remember the sins of my youth. In your love remember me because of your goodness, O Lord. (R.)

3. The Lord is good and upright. He shows the path to those who stray, He guides the humble in the right path; he teaches his way to the poor. (R.)

Second Reading

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

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus. His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

This is the word of the Lord.

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 Matthew (21:28-32)

Jesus said to the chief priests and the elders of the people:

"What is your opinion? A man had two sons. He went and said to the first, 'My boy, you go and work in the vineyard today'. He

Chetakakwa ihunaanya gi na-enweghi ube nke i gosiri site na mgbe ochie. Echetakwala mmehie niile m mere mgbe m di na nwata, kama cheta m n'ihunaanya gi, n'ih i di mma gi, O Onyenweanyi. (Az.)

3. Onyenweanyi di mma, burukwa onye eziomume, O na-akuziri ndi mmehie uzo; O na-eduzi ndi umeala n'ihie niile kwuoto, O na-akuziri ndi ogbenye uzo ya. (Az.)

Ihe Ogugu Nke Abuo

Ihe ogugu e wetara n'akwukwozi Pol di aso degaara Ndi Filipi (2:1-11)

Oburu na e nwere agbamume n'ime Kristi, ihe na-akpalite ihunaanya, mmekekorita n'ime mmuo, obi ihunaanya na ime ebere, mejuputanu onu m site n'inwe otu obi, inwe otu ihunaanya, idiko n'otu obi, inwe otu obi. Unu emela ihe obula n'uzo icho odimma naani unu, mobu n'uzo icho otito n'efu. Ma n'obi umeala, hunu ndiozo ka ha ka unu mma. Ka onye obula n'ime unu ghararidi na-achoso odimma nke ya. Kama na-achokwanu odimma nke ndi ozo. Nweenu udi obi ahudi n'ime Jesu Kristi n'etiti unu. Onye agbanyeghi na o di n'udi Chukwu, mana o weghi onwe ya na ya na Chukwu ha dika ihe a ga-ejide aka. O buturu onwe ya ala, were onwe ya n'onodu odibo, a muo ya n'udi mmadu. A huru ya n'udi nke mmadu, o buturu onwe ya ala wee rube isi ruo n'onwu, onwu n'elu obe. N'ihie nke a, Chineke buliri ya elu, nye ya aha kacha aha niile, ka o wee buru na n'aha Jesu ka ikpere niile ga-egbu n'ala, ma n'eluigwe, ma n'uwa ma n'okpuru uwa, ire niile ga-ekwuputa na Jesu Kristi bu Dinwenu maka otito nke Chukwu Nna.

Okwu nke Oseburuwa.

Alleluia, alleluia! Jn. 10:27

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

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Matiu dere (21:28-32)

Jesu gwara ndi isi-ukochukwu na ndi okenyen ndi Juu: Gini ka unu chere maka otu nwoke mutara umu abuo. O gwara nke mbu si, "Nwa m, gaa oru n'ugbo vain m taa." Ma o zara ya si, "Agaghi m aga." E mechaa o

answered, 'I will not go', but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, 'Certainly, sir', but did not go. Which of the two did the father's will?" "The first" they said. Jesus said to them, "I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him."

This is 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.

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.

chegharĩa gaa ọrụ ahụ. Nwoke ahụ gakuwuru nwa ya nke abuo gwakwa ya otu ihe ahụ, ma o zara ya si, "Nna m aga m aga." Mana ọ gaghi. N'ime umu abuo ndi a, ole onye mere uche nke nna Ya? Ha zara ya si, "O bu nke mbu." Jesu asi ha, "N'igwa unu eziokwu, ndi onautu na ndi akwuna ga-ebu unu uto banye n'alaeze Chineke. Jon onye na-eme mmirichukwu biara igosi unu uto eziumume. Unu ekwenyeghi na ya ma ndi onautu na ndi akwuna kwenyere na ya. O buladi mgbe unu huru nke a, unu emechaghi chegharĩa kwere na ya."

Ozioma nke Oseburuwa.

Ekpere Nhu nye

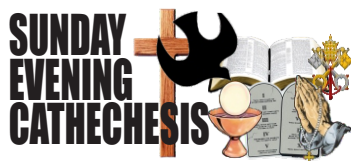
Chineke Onye ebere, nara onyinye anyi na-ebutere Gi. Biko mee ka o megheere anyi uto ebe ngozi Gi niile si abiaara anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

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

Ekpere A Natachaa Oriri Nso

Onyenweanyi, biko mee ka ahụ na ọbara Nwa Gi nke anyi ji akwụ ugwo maka njo anyi buuru anyi ihe nzoputa nke ahụ na mkpuruobi. Ka anyi soro keta oke n'otito ya, ebe anyi so na-ekwuputa onwu Ya n'ụwa a. Site na Kristi Onyenweanyi.



Theme: Jesus the Incarnate Son of God as Model of Life

John 13:15; 1 Peter 2:21; Romans 15: 5

C CC: 459; 520; 2053.

28 September [Nkwo] Monday of Week 26 (Green/Red)

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

(For Entry Antiphon and Collect, see page 52)

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?' '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

Ihe Ogugu Nke Mbu

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

Onwere otu ubochi mgbe umu nke Chineke biara igosi Dinwenu onwe ha, Ekwensu abiakwa n'etiti ha. Dinwenu wee juo Ekwensu si: "Ebee ka i si bia?" Ekwensu wee zaa si; "Ana m aga n'ihu na azu ma na-akpagharikwa n'elu ụwa." Dinwenu wee juo

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 Chaldeans,' 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.

This is the word of the Lord.

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

Response: **Turn your ear to me; 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 forth.

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 za Chineke si: "Job o na-atu Chineke egwu na nkiti? O bu na o bughị gi kwanyere ya nchedo, ya na ezinụlọ ya na ihe niile o nwere? I goziela aka oru ya niile nke mekwara ka akunuba ya bawanye n'uwa. Ma ugbu 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, chiugbo gi niile na-arụ n'ugbo ma inyinyaibu gi na-atakwa nri n'akuku ebe ahu; 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 ahu, o wee dagbuo umu gi ahu niile, o bu naani m putanwuru wee bia ka m koro gi". Job kuliri dokasia uwe ya, kpuchapu ntutuisi ya, daa n'ala sekpuoro Chineke. O kwuo si: Agba m oto puta n'afu nne m, aga m agbakwa oto laghachi; Chineke wetere Chineke weere; ngozi diri aha Chineke. N'ihe ndi a niile, Job emehieghi mobu kwutoo Chineke.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 17:1-3. 6-7 (Az. 6)

Aziza: **Chee nti nuru ihe m na-ekwu.**

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

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! Jn. 14:23

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

Gospel

A reading from the holy Gospel according to Luke (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.'

This is the Gospel of the Lord.

(For Prayer Over the Offerings, Communion Antiphon, and Prayer After Communion, see page 55)



29 September [Eke] Tuesday (White) Sts Michael, Gabriel and Raphael, Archangels (Feast)

The three archangels, Michael, Gabriel and Raphael are specifically mentioned in the Bible.

Michael (meaning Who is like God?) was the archangel who led the heavenly host in the fight against Satan and its cohorts, to defend God's sovereign rule. His name was mentioned four times, twice in the Book of Daniel, and once each in the Epistle of St. Jude and the Book of Revelation. He is known to defend and protect humanity from the snares of the infernal foe.

Gabriel (meaning God anoints) appears in the Book of Daniel to explain some prophetic visions. He was sent to announce to Zachariah the birth of John the Baptist, and to Mary, the birth of Jesus. Raphael (meaning God heals) was the archangel who took care of Tobias on his journey, to heal his blindness. He is revered as companion to travelers. His healing touch is invoked at critical moments.

Entry Antiphon

Bless the Lord all his Angels! You are his powerful messengers, you pay heed to his commands.

2. O bu gi ga-egosiputa eziokwu m; gi onye na-ahụ ihe ziri ezi! I na-enyocha mkpuruobi 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! Jn. 14:23

Oburu na mmadu ahụ m n'anya, o ga-edobe okwu m. Nna ga-ahukwa ya n'anya. Anyi ga-abiakwute ya, biri n'ime ya. 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.

Ukwe Mbata

Ndi Mmuoma niile gozie Onyenweanyi, bu ndi di ebube n'ike, na-edobe okwu ya, ma na-anukwa olu ya.

Collect

O God, who dispose in marvellous order ministries both angelic and human, graciously grant, that our life on earth may be defended by those who watch over us as they minister perpetually to you in heaven. Through our Lord.

First Reading

A reading from the prophet Daniel (7:9-10:13-14)

As I watched: 'Thrones were set in place and one of great age took his seat. His robe was white as snow, the hair of his head as pure as wool. His throne was a blaze of flames, its wheels were a burning fire. A steam of fire poured out, issuing from his presence. A thousand thousand waited on him, ten thousand times ten thousand stood before him. A court was held and the books were opened. I gazed into the vision of the night. And I saw, coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all people, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.'

The word of the Lord.

Responsorial Psalm: Ps.137:1-5. (R.v.1)

Response: **In the presence of the angels I will bless you, O Lord.**

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. In the presence of the angels I will bless you. I will adore before your holy temple. (R.)
2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)
3. All the earth's kings shall thank you when they hear the words of your mouth. They shall sing of the Lord's ways: 'How great is the glory of the Lord!' (R.)

Alleluia, alleluia! Ps. 102:21

Give thanks to the Lord, all his hosts, his servants who do his will. Alleluia!

Gospel

A reading from the holy Gospel according to John (1:47-51)

When Jesus saw Nathanael coming he said of him, 'There is an Israelite who deserves the name, incapable of deceit.' 'How do you know me?' Said Nathanael.

Ekpere Mmeghe

O Chineke, onye na-ahazi n'uzo di itunaanya usoro ofufenhu nke ndi Mmụọọma na ndi mmadu, were ebere mee, ka ndu anyi n'elu uwa nwee nchedo n'aka ndi ahu na-eledo anyi anya ka ha guzokwara na-agbara gi odibo akwusi akwusi n'eluigwe. Site na Dinwenụ anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo onye amuma Daniel (7:9-10:13-14)

Ka m na-ele anya ahuru m ka e doziri Ocheeze, onye ahu dinu site na mbu weere oche ya, uwe ya na-acha ka akummirigwe, ntutuisi ya na-achakwa ka owu ocha. Ocheeze ya bu ire oku, ukwu ya bukwu oku na-enwu enwu. Nnukwu ire oku si n'ebe o no wee na-puta, puku kwuru puku ndi mmuoozi no ya gburugburu imere ya ihe obula o choro. Otu a kwa ka nde kwuru nde mmiadu siri kwuru ya n'ihu, na-eche ka o kpee ha ikpe. O dighi anya e bido ikpe ikpe wee meghee akwukwo ikpe. Ahukwara m na nro ahu onye dika nwa nke mmiadu ka o na-abia n'urukpu ojii. O biara n'ebe onye ahu di na mbu no, e duga ya n'ihu ya. E nyere ya ike ochichi na otito na alaeze, ka mmiadu niile, mba niile na asusu niile wee gbaara ya odibo. Ochichi ya enweghi njedebere, o gaghi agafe agafe nke a ga-emebi ya emebi. Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 138:1-5. (Az.1)

Aziza: **A ga m eto gi n'ihu ndi Mmụọọzi, O Dinwenụ.**

1. Eji m obi m niile na-ekele gi Onyenweanyi, n'ihina i nula ekpere m! N'ihu ndi mmuoozi niile aga m ekwere gi ukwe; aga m akpo isiala n'ulonso gi. (Az.)
2. Ana m ekele gi n'ihu ihunaanya na ikwudosike gi; n'ihina aha gi na nkwa gi kacha di elu. N'ubochi m kpokuru gi, i zara m mekwaa ka ike m bawanye. (Az.)
3. Ndieze niile no n'uwa na-ekele gi, n'ihina ha anula banyere nkwa gi niile. Ha na-ekwuputa aka oru nke Onyenweanyi, otito nke Onyenweanyi di ukwu. (Az.)

Aleluia, aleluia! Abu. 103:21

Gozienu Onyenweanyi, ndiagha ya niile, unu ndiodibo ya, na ndi na-eme uche ya. Aleluia! Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Jon dere (1:47-51)

Mgbe Jesu huru Nataniel ka o na-abiakwute ya, okwuru maka ya si, "Lee ezigbo onye Izrel, onye aghugho obula na-adighi n'ime ya!" Nataniel juru ya si, "Olee

'Before Philip came to call you,' said Jesus 'I saw you under the fig tree.' Nathanael answered, 'Rabbi, you are the Son of God, you are the King of Israel.' Jesus replied, 'You believe that just because I said: I saw you under the fig tree. You will see greater things than that.' And then he added, 'I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending.'

The Gospel of the Lord.

Prayer Over The Offerings

Lord, we offer you our sacrifice of praise: may your Angels bring this offering before the sight of your divine majesty. We pray you to receive it, and grant that it may avail for our salvation. Through Christ our Lord.

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

Communion Antiphon

I will thank you, Lord, with all my heart; in the presence of the angels I will sing your praise.

Prayer After Communion

Having been nourished upon heavenly Bread, we beseech you humbly, O Lord, that, drawing from it new strength, under the faithful protection of your Angels, we may advance boldly along the way of salvation. Through Christ our Lord.

ebe i nọ mara m?" Mgbe i nọ n'okpuru osisi fiig, ahuru m gi." Nataniel zara ya si, "Rabai (onyenkuzi), i bu nwa Chineke! I bukwa eze nke Izrel. Jesu zara ya si, "O bu n'ihina m gwara gi na m huru gi n'okpuru osisi Fiig ka i ji kwere? I ga-ahụ ihe itunaanya kariri ndi a." O siri ya, "N'ezie, n'ezie, agwa m gi, i ga-ahụ eluigwe ka o meghere, hukwa ndi Mmuooma nke Chineke ka ha na-arigo na-aridatakwa n'ahụ nwa nke mmadu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

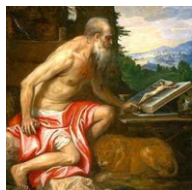
Anyi ehunyere gi aja nke otito, O Dinwenu, were umeala ario, etu e si ebute onyinye ndi a n'ihu ukpoeze gi site na ofufenhu ndi Mmuooma ga, ka i were mmasi nara ha were mee ka ha rite uru nzoputa anyi. Site na Kristi Onyenweanyi.

Ukwe Oriri Nso

Aga meji obi m niile kelee gi, Dinwenu; aga mekwere gi ukwe otito.

Ekpere Anatachaa Oriri Nso

Ka anyi siterela na Achicha nke eluigwe nweta ozuzu, anyi ji umeala ario, O Dinwenu, anyi si na ya adota ike ohuru, n'okpuru nchedo kwesiri ntukwasobi nke ndi Mmuooma gi, anyi ewere tachie obi aga njem n'uzo nke nzoputa. Site na Kristi Onyenweanyi.



30 September [Orie] Wednesday of 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 in 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 became 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 which is 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 to leave Rome to take to the East. There he lived for thirty-four years till his death in 420, building a monastery, with the aid of his benefactresses, St Paula, a wealthy woman and her daughter Eustochium, along with another wealthy woman named Marcella - all of whom he had guided spiritually - who followed him to Bethlehem, his destination. Near Bethlehem in 386, Paula erected a monastery for men under Jerome's direction, three cloisters for women under her own supervision, and a hostel or hospice for pilgrims. Jerome settled down in a cave near Bethlehem to write important commentaries on the Holy Scripture and letters of great ascetic significance. He immensely assisted Christian pilgrims who flee from the onslaught of barbarian invasions and the church's internal dissension.

Jerome died in 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 as 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 (9:1-12.14-16)

Job spoke to his friends: Indeed, I know it is as you say: how can man be in the right against God? If any were so rash as to challenge him for reasons, one in thousand would be more than they could answer. His heart is wise, and his strength is great: who then can successfully defy him? He moves the mountains, though they do not know it; he throws them down when he is angry. He shakes the earth, and moves it from its place, making all its pillars tremble. The sun, at his command, forbears to rise, and on the stars he sets a seal. He and no other stretched out the skies, and trampled the Sea's tall waves. The Bear, Orion too, are of his making, the Pleiades and the Mansions of the South. His works are great, beyond all reckoning, his marvels, past all counting. Were he to pass me, I should not see him, nor detect his stealthy movement. Were he to snatch a prize, who could prevent him, or dare to say, 'What are you doing?' How dare I plead my cause, then, or choose arguments against him? Suppose I am in the right, what use is my defence? For he whom I must sue is judge as well. If he deigned to answer my citation, could I be sure that he would listen to my voice?

This is the word of the Lord.

Responsorial Psalm: Ps. 87:10-15(R.v.3)

Response: Let my prayer come into your presence, O Lord.

1. I call to you, Lord, all the day long; to you I stretch out my hands. Will you work your wonders for the dead? Will the shades stand and praise you? (R.)

2. Will your love be told in the grave or your faithfulness among the dead? Will

Ukwe Mbata

Ngozi diiri n'ezie onye ahu na-achighari iwu nkè Onyenweanyi ehie na abali: o 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 isiinyi nke ndu. Site na Dinweni anyi.

Ihe Ogugu Nke Mbu

Ihe ogugu e wetara n'akwukwo Job (9:1-12.14-16)

Job zara si: N'ezio kwu ama m na o di otu a; ma olee otu mmadu ga-esi dizu mma n'ihu Chineke? O buru na mmadu achoo ka ya na ya gbaghaa okwu, onye ahu apughi iza ya otu ugboro n'ime otu puku. O maara ihe, ike ya di ebube, olee onye kpochiri obi n'ebe o no, ma nwee mmeri? Onye nke na-ekposa uguwu, ma ha amataghi mgbe o ji iwe ya akwatu ha. Onye nke na-akwaghari uwa n'onodu ya, ma mee ka ide ya niile ma jijiji. Onye na-etiri anyanwu iwu, o hapu iwa, onye nke kpuchiri kpakpando ga. Onye o bu naani ya setipuru eluigwe ma zogidekwa ebilimmiri ukwu. Onye nke mebere Bea na Orion, Plaides na ulo ogbako nke ndida. Onye na-eme nnukwu ihe nke kariri nghota na ihe di itunaanya enweghi iguta onu. Lee, o na-esi n'ebe m no agafe, ma anaghi m ahu ya. O nari agakwa ma amataghi m ya. Lee, o na-apunari ihe n'ike, onye puru igbochi ya? Onye ga-aju ya: "Gini ka i na-eme ihe a?" Kedu ka m ga-esi zaghachi ya, ma kpachapukwa anya n'okwu m? O bu ezie na aka m di ocha, ma apughi m iza ya okwu. Aga m ario ebere n'aka onye na-ebo m ebubo. O buru na m kpokuo ya o za m, agaghi m ekwere na o na-ege m nti n'olu.

Okwu nke Oseburuwa.

Abuoma na Aziza: Abu. 88:9-14 (Az.2)

Aziza: Ka ekpere m ruo gi nti, O Onyenweanyi.

1. Ana m akpoku gi ubochi niile O Onyenweanyi, agbasapurula m gi aka m. Oru ebube gi niile, o bu maka ndi nwuru anwu? Mmuo ha o ga-esi n'ili kulie too gi? (Az.)

2. Onye na-ekwuputa ihunaanya gi n'ime ili,

your wonders be known in the dark or your justice in the land of oblivion? (R.)

3. As for me, Lord, I call to you for help: in the morning my prayer comes before you. Lord, why do you reject me? Why do you hide your face? (R.)

Alleluia, alleluia! Ps. 118:105

Your word is a lamp for my steps and a light for my path. Alleluia!

Gospel

A reading from the holy Gospel according to Luke (9:57-62)

As Jesus and his disciples travelled along they met a man on the road who said to him, 'I will follow you wherever you go.' Jesus answered, 'Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.'

Another to whom he said, 'Follow me', replied, 'Let me go and bury my father first.' But he answered, 'Leave the dead to bury their dead; your duty is to go and spread the news of the kingdom of God.'

Another said, 'I will follow you, sir, but first let me go and say good-bye to my people at home.' Jesus said to him, 'Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.'

This is 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.

mọbụ ntụkwasiobi gi n'ala mmuo? Ndi no n'ime ili ha na-anu maka oru ebube gi niile, ndi e chezo echezo, hana-anu maka eziumume? (Az.)

3. Mana anọ m ebe a na-ariọ enyemaka gi O Onyenweanyi, na-ekpere gi ututu niile! Gini mere i jiri zonahu m ihu gi? (Az.)

Alaluya, alaluya! Abụ. 119:105

Okwu gi bu mpanaka na-edu m, burukwa ihe n'uzo m. Alaluya!

Ozioma

Ihe ogugu nke a si n'Ozioma di aso nke Luk dere (9:57-62)

Mgbe Jesu na ndi na-eso uzo ya na-aga n'uzo, otu nwoke siri ya, "Aga m eso gi ebe obula i na-eje." Jesu asi ya, "Nkita ohia nwere onu ebe ha na-edina, umununu nke igwe nwekwara akwu, ma Nwa nke mmadu enweghi ebe o ga-edobe isi."

O gwara onyeozo si, "So m." Ma onye ahụ siri, "Dinwenụ m, kwee ka m buru uzo gaa, lie nna m." Jesu siri ya, "Hapu ndi nwuru anwu ka ha lie onwe ha. Ma gi onwe gi, gaa ka i kwusaa Alaeze Chineke."

Onyeozo gwakwara ya si, "Aga m eso gi Dinwenụ m, ma kwee ka m buru uzo gaa si ndi no n'ulo m nodu mma." Jesu siri ya, "Onye obula nke jidere ugu eji ako ubi ma anya ato ya n'azu ekwesighi Alaeze nke chukwu."

Ozioma nke Oseburuwa.

Ekpere Nhunye

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-aghotu uzo ha ga-eso, ma sitekwa n'iso ya, were nweta ndu ebighiebi. Site na Kristi Onyenweanyi.

Holy Hour: Worship in Spirit and Truth



Exposition of the Blessed Sacrament PROGRAM (with Hymns on page 64)

First Reading: **AMOS 5:21-24**

5 Minutes for Reflection

Responsorial Scriptural Verses [Ekwee Azaa] (See Page 62)

Second Reading: **JAMES 1:22-27**

5 Minutes for Reflection

The Gospel: **JOHN 4:21-24**

5 Minutes Silence

Homily

10 Minutes Silence

Intercessions (See Page 62)

Litany of the HOLY SPIRIT (See Page 63)

Conclusion with Benediction

RESPONSORIAL SCRIPTURAL VERSES

The following should not be rushed, but meditatively recited, with 10 seconds silence observed after each verse for reflection!

AZIZA: Onyenweanyi! Kenye obi di ọcha n'ime m, ka ire m were kwuputa ikwuba aka ọtọ gi!

1. Ndi a na-asopuru m n'egburigbe onu ha, ma obi ha di anya n'ebe m no, N'efu ka ha na-akpo isiala enye m, na-akuzi iwu nke mmadu dika o bu nkuzi nke Chineke (Matiu 15:8).
2. Osisi oma obula na-amita mkpuru oma, ma osisi ojojo na-amita mkpuru ojojo. O bughi onye obula nke na-akpo m 'Dinwenu, Dinwenu ga-aba n'alaeze eluigwe, kama o bu onye na-eme uche nke Nna m bi n'eluigwe (Matiu 17,21).
3. I maara na a muru m n'ime njo, abu m onye njo site na mgbe a turu ime m. Ma ebe i na-hu eziokwu n'anya, kuziere m ihe nzuzo amamihe.... Tinye n'ime m mmuo ohuru na nke siri ike. Achupukwala m n'ihu gi. Anapukwala m mmuo nsog gi (Abuoma 51:5-6,10-11)
4. O buru na unu anogide n'okwu m, unu bu ndi na-eso uzog m n'eziokwu. Unu ga-amatakwa eziokwu, eziokwu ahug ga-eme ka unu nwere onwe unu (Jon 8:31-32)
5. N'ihina, o buru na i ga-ewere onu gi kwuputa na Jesu bu Onyenweanyi, oburukwa na i ga-ewere obi gi kwere na Chineke mere ka O si n'onwu bilie, a ga-azoputa gi, o bu site n'iji obi anyi kwere ka Chineke ji gunye anyi na ndi eziomume sitekwa n'iji onu anyi kwuputa Kristi, ka e ji zoputa anyi (Ndi Rom 10:9-10).

INTERCESSIONS

AZIZA: Onyenweanyi, mee ka ofufe anyi na-efe Gi buru n'ime mmuo na eziokwu!

1. Onyenweanyi, anyi emeruala ulonso gi were ya mere agba ndi ohi. N'egbugbere onu ka anyi n'ekpere gi aburu gi abu, eweta iheaja, ebe aja na-asog gi bu obi loghara elogha, obi gbawara agbowa. Mee ka anyi dokaa obi anyi, chegharia na mmehie anyi, iji nabata Mmuo Nso gi, malitezie n'ezie ikwusa nzoputa gi. *Aziza.*
2. Onyenweanyi Jesu, I nwere onu mgbe Nataneal na-abiakwute gi, were kwuo banyere ya: Lee ezigbo onye Izrel, onye aghughu obula na-adighi n'ime ya! i na-akpo okwu na agwa ugha asi, nke i kwuputara n'o bu Ajoonye bu nna ha. Sitena ndu I biri na oru Nzoputa gi, I iwetara ofufe ohuru n'ime uwa, ikpere Chineke n'ime mmuo na eziokwu. Mee ka anyi kwusi ndu ihu abuo, ka ihe ndi anyi na-egosu n'omume anyi buru n'ezie ihe ndi anyi kweere. *Aziza.*
3. Onye Nzoputa uwa, Pita gonahuru gi, Judas were isusuonu ree gi n'aka ndi iro, oge i na-achog ndi enyi ga-anonyere gi n'ahuhuronwu i gabigara. Mee ka anyi nabata mmuo ohuru i na-akpalite n'ime anyi, ikwa akwa maka mmehie na iso ngongo anyi jiaju Munsog gi mgbe niile. *Aziza.*
4. Onyenweanyi Jesu, O na-ewute gi - o kacha n'oge nke anyi a - n'o bu ihi agwaojo ndi otu gi ka ndi ogommuo ji ekwuto aha gi na Nzuko gi. Ekwela ka obi anyi kpochiee ibi na njo maobu daa mba, ihe ndi na-eme ka amara gi na Okwu gi ghara iba n'ihe iloghachikwute gi were nweta ogwugwo, kama ka anyi gbanwoo, mata adimike gi n'adighiike anyi. *Aziza.*
5. Dinwenu Onye ebere, anyi na-ekwuputa na anyi adighi oku nke anyi ji adi oyi. Anyi dika ndi di ndu mana n'ezie buru ndi nwuru anwu n'ihe nke mmuo. Mee ka anyi si n'ura bilie, ka ihe gi chakwasu anyi, ka anyi nuria were nye gi nsopuru na otito kwesiri gi. *Aziza.*

LITANI NKE MMUỌ NSỌ

Onyenweanyi, mee ebere

Kristi, mee ebere

Onyenweanyi, mee ebere

Chukwu Nna nke eluigwe, **Meere anyi ebere**

Chukwu Nwa Onye mgbaputa nke uwa.

Chukwu Mmuọ Nso

Ato n'ime Otu di ngozi soo otu Chukwu

Ihe ha jiri buru Chukwu, Otu ezi Chineke.

Mmuọ nke eziokwu na amamihe.

Mmuọ nke idiaso na ikwubaakaoto

Mmuọ nke nghota na alo.

Mmuọ nke ihunanya na onu.

Mmuọ nke udo na ndidi.

Mmuọ nke ntachite obi na idi nwayo.

Mmuọ nke afooma na agwa di mma.

Ihunaanya njirimara nke Nna na Nwa

Ihunaanya na ndu nke ndi obi ha di aso.

Oku na-enwu okputorokpu.

Mmiri ndu na-egbo aguụ mmiri obi mmadu.

Site n'ajo ihe niile,

Site na mmeto mkpuruobi na ahu.

Site n'oke erimeri na onu nu na ihe uto anuahu.

Site n'igudosi ihe nke uwa aka ike.

Site n'ime iru abuo.

Site n'ezughi oke na mmehie ndi e hiri aka n'anya eme.

Site n'ime uche anyi.

Site na mkwuto niile.

Site n'ilafu mmadu ibe anyi.

Site na mkpalite aguụ ihe ojuo na oririwalawala niile.

Site n'agbanyere anyi n'obi.

Site n'ileda ihe di nta anya.

Site n'ibi ndu mmefu na inwe ajaobi.

Site n'icho ihe uto na ihe ukwu.

Site n'ochicho inweta ihe ndi ozo kara Gi onwe gi.

Site n'ime niile na-emegide Gi.

V. Nna huru anyi n'anya,

V. Okwu Chineke

V. Mmuọ Nso nke Chineke

R. Gbaghara anyi mmehie anyi,

R. Meere anyi ebere.

R. Ahapukwala anyi, ganye n'anyị eketa oke
n'udi gi ka Chineke nke elu kasi elu.

V. Nwaturu nke Chukwu, Onye na-ekpochapu njo nke uwa

R. Zitere anyi Mmuọ nkasobi.

V. Nwaturu nke Chukwu, Onye na-ekpochapu njo nke uwa

R. Hujuo n'ime anyi onyinye nke Mmuọ Gi.

V. Nwaturu nke Chukwu, Onye na-enye na-ekpochapu njo nke uwa

R. Mee ka ukpuru nke Mmuọ Nso na-etowanye n'ime anyi.

Meere anyi ebere

Zoputa anyi, Mmuọ Nso

Zoputa anyi, Mmuọ Nso.

Ebe Chineke Nna hujuputarala n'ime obi anyị mmuo nke ịbụ ụmụ - ndị ga na-efe Ya n'ime mmuo na eziokwu, ka anyị were ekperenụ Onye Nzọpụta anyị Jesu kuziere anyị kpọkuo Chukwu Nna:

Nna anyị nọ n'eluigwe....

Ka anyị rịọ arịrịọ

Chineke ji ike niile dị ebighiebi, Onye O masiri ka amugharia anyị site na mmiri na Mmuo Nso, were sitena Nwa Ya Jesu nye anyị mgbaghara nke njo na ngozi niile nke aluigwe. Zidata mmuo Gi ka e kezie ha, nke ga na-enye Gi otito ma meekwa ihu uwa ka o di ohuru. Mee ka eziokwu Gi biri n'ime anyị iji mee ka anyị nwere onwe anyị, were mata idjuto Gi n'ime Sakramenti nke Yuharistia di ngozi. Amen.

HYMNS

Chọọ Chineke Mgbe ọ ka Ga-ekwe Nchọta

Korọs: Chọọ Chineke mgbe ọ ka ga-ekwe nchọta
kpọkuo ya oge ọ ka nọ nso.

Chọọ Chineke ugbu a, nwanne m chegharia,

Biakwute Chineke n'ime mmuo na eziokwu, ọ ga-enye gi ndụ.

1. Onu Chineke na-akpo gi, ọ na-asị gi chegharia.
Biakwute m, biakwute m, biakwute m, nwa m,
O bughị uche m ka ifuo n'ime njo
Biakwute m ugbu a, m ga-enye gi ndụ.
2. Matakwa na ụbọchị nke Dinwenụ na-abịa
dika onye ori ka ọ ga-abịa, mgbe i na-eneghi anya ka ọ ga-abịa,
Ma ngozi ga-adiri nwaodibo ahi mu anya na-eche nche
mgbe Nna ya ukwu natara.
3. Gekwaa ntị gi onye nke na-adighi oku a ighi oyi,
Chineke na-agwa gi si:
Ma ọ buru n'idighi oku ma idighi oyi,
Oge na-abia mgbe m ga-esi n'onu m gbuputa gi.

Sacha m dika Akwa

Sacha m dika akwa ka mmehie si n'ime m puo (D.C.)

Ekwere m Nkwa n'Ubochị Baptizma

Refrain: Nyere m aka, O Maria,

Ka m wee dobe ihe m kwere na nkwa (2ice)

1. Ekwere m nkwa n'ubochi Baptizma
na aga m efe Chukwu n'eluwa,
Na aga m ege ntị n'okwu nke Nzuko,
Na aga m ajụ otito nke ajọ mmuo, **R./**
2. Maka onwe ya ka Chukwu ji kee anyị
Ka anyị mara ya, we hụ ya n'anya,
K'anyị were obi fee ya n'eluwa
Iji binyere ya n'ụwa ọzọ. **R./**
3. Onye Okike kechara anyị yie ya,
Na mkpuruobi anyị yiri Chukwu
Ma site na mmiri nke Baptizma,
A muru anyị ka ụmụ nke Chukwu. **R./**



PICTURES
from
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(Young Adult & Young
Professional Day)

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