

**IGBO CATHOLIC COMMUNITY (ICC)
OF NEW YORK,
AT ANGELA MERICI PARISH,
BRONX, NEW YORK.**



**SUNDAY BULLETIN: 15TH SUNDAY IN
ORDINARY TIME (YEAR C)
SUNDAY, JULY 14, 2019**

HYMNS :



ENTRANCE :	K'ANYI KPOO ISI ALA
OFFERTORY :	WETANU IHE ONYINYE.../OKAKA IMEKA
CONSECRATION :	AJA DI NSO
COMMUNION :	AGA M EJE N'ALTAR
POST COMMUNION :	O SACRAMENT MOST HOLY
DISMISSAL :	TIENU MKPU OÑU

EKPERE MMEGHE

Chineke anyi, ihè ezi okwu Gi na-egosi ndi na-agaghie uzo ha nwere ike iso loghachie na Kristi. Biko mee ka ndi otu Kristi nile ju ihe nile megidere okwukwe ha, kama ka ha sowe ihe dum kwesiri Ya. Anyi na-ario site n'Onyenweanyi Jesu Kristi.

IHE OGUGU NKE MBU Diuteronomi 20:10-14



Isi Okwu: *Okwu ahu no unu nso, ka unu wee mezuo ya.*

Mosis gwara ndi mmadu si: “Nurunu okwu nke Dinwenu Chineke unu. Debenu iwu na atumatu Ya nile, nke e dere n’akwukwo iwu nke a: Werenu obi unu nile na mmuo unu nile wee laghachi azu n’ebe Dinwenu Chineke unu no. N’ihi na iwu nke a M na-enye unu taa abughi nke kariri ike unu ma o bu echiche unu. O dighi n’eluigwe nke na unu ga-asi: “Onye ga-arigo n’eluigwe wetara anyi iwu ahu, ka anyi wee nuru ya, were debekwa ya? O dighikwanu n’okpuru osimiri, nke na unu ga na-asi: “Onye ga-agafe osimiri wee wetara anyi iwu ahu, ka anyi wee nuru ya, wee debekwa ya?” Kama, okwu ahu no unu nso; o di n’egbugbere onu unu, na n’obi unu ka unu wee mezuo ya.”

Okwu nke Oseburuwa.

Ekele diri Chukwu.

ABUOMA NA AZIZA YA 68:14.17.30-31.33-34.36-37. Az. 33

Aziza: *Chowanu Dinwenu mgbe unu no na mkpa, ka unu wee di ndu.*

1. Nkea bu ekpere m; ekpere m ji anata ihe oma n’aka Gi. Chineke m, were nnukwu ihunanya Gi za m; Gosi m

enyemaka Gi na-enweghi ngwucha.

Onyenweanyi, na nnukwu ihunanya Gi za m oku, n’ihi na ihunanya Gi ebuka. Were nnukwu ebere Gi tugharia, lee m anya. Aziza.

2. Abu m onye e megburu emegbu nke nokwa na ahu mgbu. Chineke m, jiri enyemaka Gi kulite m. Aga m eji ukwe too aha Chineke, werekwa ekele nye aha Ya otito. Aziza.
3. Mgbe umu ogbenye huru ya, ha ga-enwe obi uto. Ndi obi ha na-acho Chineke ga-adi ndu ohuru; N’ihi na Chineke na-ege ndi no na mkpa nti. O naghị agbaketa umu odibo Ya azu na mkpa ha. Aziza.
4. N’ihi Chineke ga-eweta enyemaka na Zayon. O ga-ewughari obodo nile nke Juda. Agburu umu odibo Ya nile ga-eji ya mere ebe obibi. Ndi nile huru aha Ya n’anya ga-ebikwa na ya. Aziza.

IHE OGUGU NKE ABUO Kolosi 1:15-20



Isi Okwu: *E kere ihe nile site na Kristi na n’ime Kristi.*

Kristi bu onyinyo nke Chineke ahu a na-adighi ahu anya, burukwa onye e buru uzo muo, n’ihe nile e kere eke; ma ihe ndi a na-ahu anya ma ihe ndi a na-adighi ahu anya. E sitere na Ya mee ihe dum. O bukwa Ya ka emeere ihe nile, ma o bu ocheeze ma o bu ugweeze, ma o bu ike ochichi, ma o bu ike mmuo na nke mmadu. Ya buru ihe dum uzo diwa. O bukwa na Ya ka ihe dum si adi. Kristi bu isi nke ahu bu Nzuko. O bu Isi Mbido na onye mbu e siri na ndi nwuru anwu muo; ka o wee buru E Kwucha O Gwu di n’ihe dum. O masiri Chineke ime ka izuoke nile O jiri buru Chukwu zuo oke

n’ime Kristi, ka e wee mee udo n’agbata ihe dum n’ime Kristi; mgbe m kwuru ihe dum, ekwuputara m na esitere n’obara O gbara n’elu obe mee ka udo di n’agbata ihe nile di n’eluigwe na ihe nile di n’elu uwa.

Okwu nke Oseburuwa.

Ekele diri Chukwu.

ALELUYA Jon 6, 63, 68

Aleluya, aleluya! Onyenweanyi, okwu Gi bu mmuo, ha bukwa ndu. O bu Gi ji okwu ndu ebighi ebi. Aleluya!

OZIOMA Luk 10:25-37



Isi Okwu: Onye bu onye agbata obi m?

Ma lee, otu onye oka-iwu biliri cho uzo inwude Jesu site n’ajuju. O wee juo Ya si: “Onye Nkuzi, gini ka m ga-eme ka m wee keta ndu ebighi ebi?” Jesu wee jughachi ya si: “Gini ka e dere n’Iwu n’ime Akwukwo Nso? Olee otu i si agu ya?” Onye oka-iwu ahu wee za si: “I ga-eji obi gi nile, na mmuo gi nile, na ike gi nile na uche gi nile hu Onyenweanyi bu Chineke gi n’anya. I ga-ahukwa onye agbata obi gi n’anya otu i si hu onwe gi n’anya”. Jesu wee za ya si: “I zara nke oma. Mee otu a. I ga-eketakwa ndu ebighi ebi.” Ma ebe onye oka-iwu ahu na-acho igu onwe ya n’onye ezi omume, o juru Jesu si: “Onye bukwana onye agbata obi m?” Jesu wee zaghachi ya si: “Otu nwoke si Jerusalem na-agbada iga Jeriko. O wee daba n’aka ndi abalidiegwu, ndi gbara ya oto, tie ya ihe, hapu ya odi ndu onwu ka mma, wee gbalaga. Ma di ka ihe si eme, otu onye nchu aja si uzo ahu agafe. O huru nwoke ahu, wee gafere. Otu aka ahu, otu

onye Levai sikwara uzo ahu agafe. O hukwara nwoke ahu, biakwa site n’akuku uzo ahu gafeekwa. Ma otu onye Sameria, no na njem biaruru ebe nwoke ahu togboro. Ebere juru ya obi mgbe o huru ya. O wee biakwute ya, wukwasi ya mmanu nke igbochi ihe mgbu, na mmanya oku igbasi onya, wee kechie onya ya. O kukwasi ya n’inyinya ibu nke aka ya, kpobata ya n’ulo ndi ije, ebe o noro lekota ya anya nke oma. N’echi ya, onye Sameria ahu foputara naira abuo, nye onye na-elekota ulo ndi ije ahu wee rio ya: “Biko, lezie nwoke a anya nke oma. Ihe o bula i mefuru n’elu ihe a m nyere gi, mgbe m biaghachiri, aga m akwughachi gi.” Jesu wee juo onye oka-iwu ahu si: “N’ime mmadu ato ndi a, onye ka ichere gosiri na ya bu onye agbata obi nwoke ahu nke dabara n’aka ndi abalidiegwu?” Onye oka-iwu ahu wee za si: “Onye ahu meere ya ebere.” Jesu siri ya, “Gaa, gi onwe gi, meekwa otu ahu.”

Okwu nke Oseburuwa.

Otito diri Gi Kristi.

EKPERE NHUNYE

Onyenweanyi, were afoma lekwasi anya n’onyinye nke nzuko Gi na-ebunye Gi. Biko mee k’anyi site na-iketa oke n’ime ha na-adiwanye aso. Site na Kristi Dinwenu anyi.

EKPERE A NATACHAA ORIRI NSO

Onyenweanyi, site n’iketa oke n’ihe omimi nke ahu na obara Kristi nke a, biko mee ka amara nke nzoputa Gi na-ebuwanye n’ime anyi, oge o bula anyi natara ihe ogbugba ndu nke a. Site na Kristi Onyenweanyi.

[15TH SUNDAY IN ORDINARY TIME REFLECTION]

WHO IS MY NEIGHBOR?



When Jesus was asked the question: Who is my neighbor? He did not attempt any simple and direct answer but used parabolic and vivid images in his illustration and powerful story telling that lives forever in the memories of his listeners. Each time one retells the story, there floods back images and pictures and meanings that make one think deeply about our relationships with one another. The publicly acclaimed and respected figures [caregivers] crossed the other side of the road in order to avoid any contact or contamination or even be forced to help the wounded person. The victim was one of their own and by right expected them to help him out. Low and behold, it was a social outcast, a Nobody, who took the risk to cross the line in order to help the victim. It was a radical decision that could spell doom for him yet he was not thinking about himself but about the fate of the victim. 'The first question which the priest and the Levite asked was: If I stop to help this man, what will happen to me? But the Good Samaritan reversed the question: If I do not stop to help this man, what will happen to him' Martin Luther King Jr. It was a selfless service, borne out of love for any human being not just our own kind. 'Love is sacrifice. Love sacrifice itself for its neighbor' Elder Thaddeus of Vitovnica. 'Men think that it is impossible for a human being to love his enemies; for enemies are hardly able to endure the sight of one another. Well, then shut your eyes, and your enemy looks just like your neighbor' Soren Kierkegaard. Don't see your neighbor as just your kinsman, tribal man, village man, a guy from the same State, town or city with you or even one who goes to the same Church with you. We have to dismantle those barricades, barriers, walls of separation and reach out to the other person on the other side. We can make the world a better place.



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