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AT ANGELA MERICI PARISH,
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**SUNDAY BULLETIN: 21ST SUNDAY
SUNDAY, AUGUST 24, 2025**

HYMNS :



ENTRANCE :	ZUKOBANU UMU CHUKWU
OFFERTORY :	CHIZARA M
CONSECRATION:	JESU AGBADATAGO N'ALTAR
COMMUNION:	AGA M EJE N'ALTAR
POST COMMUNION:	CARRIBEAN MEDLEY
DISMISSAL:	VIRGIN NNE DI NSO

U, WE, IBA, A

Dinwenu, chee nti n'olu m. Chineke m, zoputa nwodibo Gi, onye tukwasara nchekwube ya na Gi. Dinwenu, meere m ebere, maka na ana m akpoku Gi, bido n'ututu ruo n'anyasi. Otito.....

EKPERE MMEGHE

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

IHE OGUGU NKE MBU AIZAYA 66:18-21



Isi Okwu: *Ha ga-esite na mba nile kpochighata umu nne unu nile.*

Onyenweanyi kwuru nke a: "Ana M abia ikpokota mba nile di n'asusu nile. Ha ga-abia wee huru ebube M. Aga M enye ha ihe iriba ama, biakwa si na ndi a zoputara n'ime ha zipu ndi ga-aga na mba nile: na Tarshish, Put, Lud, Moshech, Rosh, Tubal, na Javan, na mba mmiri ndi di anya, ndi na-anubeghi ihe banyere M, na ndi na-ahubeghi ebube M. Ha ga-ekwusa otito M na mba nile. Ha ga-esi na mba nile duru umunne unu nile, dika onyinye ha buteere Onyenweanyi. Ha ga-eduru ha n'elu inyinya, na n'ugbo e ji inyinya adokpu, n'elu akwa, n'elu nwa inyinya, na n'elu enyi ozara were dute ha n'ugwu nso M bu Jerusalem; o bu Onyenweanyi kwuru nke a. O ga-adi ka otu umu Izrel si ejiri efere di ocha, buru onyinye ha na-ebutere Onyenweanyi n'ulo nso Ya." Onyenweanyi kwuru si: "Aga M esi n'etiti ha horo ndi M ga-enye ukochukwu na ndi na-ejere M ozi n'ebe nchua M".

Okwu nke Oseburuwa

Ekele diri Chukwu.

ABUOMA NA AZIZA YA 116:1.2 Az. Mk.16:15

Aziza: *Gaanu na mba nile, kwusawanu Ozioma.*

1. Mba nile, tobenu Onyenweanyi, mmadu nile, jikotanu onu nye Ya otito. **AZ**
2. N'ih na ihunanya Ya siri ike n'ebe anyi no. Ikwudosi ike nke Onyenweanyi di ebighi ebi. **AZ**

IHE OGUGU NKE ABUO HIBRU 12:5-7, 11-13



Isi Okwu: *Onyenweanyi na-apia ndi O huru n'anya utali.*

Unu echefuole okwu agbamume ahu e dere, n'ebe Chineke gwara unu okwu dika umu Ya si?: "Nwa M, e ledala anya n'ozuzu Onyenweanyi na-azu gi site n'innye gi ahuhu. Obi adakwala gi mba mgbe O na-abara gi mba. N'ih na onye Onyenweanyi huru n'anya ka O na-enye ozuzu. Onye o bula O kporo nwa Ya ka O na-apia utali." Ahuhu so n'ihe e ji enye ozuzu. Chineke na-emere unu ihe nna na-emere umu ya. O nwere nwa nna ya hapuru izu azu? O bu ezie na o na-ewute mmadu n'obi, oge a na-enye ya ahuhu. O naghi ato obi uto, ma oli. Ma e mesia, o na-amita mkpuru nke udo na idimma ebe ahu a kunyere ya. Ya mere setipunu aka unu ahu ike gwuru. Guzosienu ike n'ukwu unu ahu na-ama jijiji. Debe ukwu unu n'uzo ziri ezi. Ka ndi na-adighi ike hu unu. O buru na ha esoro unu ha ga-adi ike.

Okwu nke Oseburuwa.

Ekele diri Chukwu.

ALELUYA.

Aleluya, aleluya!! Onyenweanyi kwuru si:
“Abu M Uzo, Eziokwu na Ndu. O nweghi
onye nwere ike ibiakwute Nna m beere so
ma ositere n’aka M”. Aleluya!!!

OZIOMA LUKE 13:22-30



***Isi Okwu: Ndi mmadu ga-esi n’owuwa
anyanwu na odida ya, bia were onodu ha
n’oriri nke alaeze Chineke.***

Jesu na-agaghari n’obodo ukwu na obodo
nta di iche iche, na-akuzi nkuzi. Oge nile
ahu, O nokwa n’uzo O si aga Jerusalem. Otu
onye juru Ya si: “Nna anyi, o bu so mmadu
olemole ka a ga-azoputa?” Jesu zara si:
“Gbaanu mbo isi n’onu uzo di warara banye.
N’ihi na ana M agbara unu ama, na otutu
mmadu ga-acho ka ha banye, ma ha agaghi
enwe ike. Oge na-abia mgbe Nna nwe ulo
ga-ebili gbachie onu uzo ulo Ya.
N’oge ahu, e legghi anya, unu guzoro n’ezi,
na-aku aka n’onu uzo na-asi: ‘Nna anyi,
meeghere anyi uzo!’ Ma O ga-aza unu si:
‘Amaghi M ebe unu si bia!’ N’oge ahu unu
amalite isi, “Anyi na Gi rikoro nukookwa;

O bukwa n’onu ama anyi ka I noro kuzie
nkuzi!” Mana ihe O ga-aza bu: “N’ezie,
amaghi M ebe unu si bia. Ngwa! Sinu n’ebe
a M no puo; unu bu ndi aruru ala!” Mgbe
ahu a ga-enwe oke ibe akwa na ita ikikere
eze, mgbe unu huru Ebrahim, na Aizik, na
Jekop, na ndi amuma nile, ka ha no n’Alaeze
Chineke ma unu onwe unu aburu ndi a
chupuru n’ezi. Umu mmadu ga-esikwa
n’owuwa anyanwu na odida anyanwu, sikwa
n’Ugwu na Ndida, bia were onodu n’oriri nke
alaeze Chineke. Ma ufodu ndi ikpeazu ga-
abu ndi bu uzo; ufodu ndu bu uzo ga-abu ndi
ikpeazu.”

Ozioma nke Oseburuwa.

Otito diri Gi Kristi.

EKPERE NHUNYE

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

EKPERE ANATACHAA ORIRI NSO

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

REFLECTION: 21ST SUNDAY IN ORDINARY TIME



God allowed Israelites, His Chosen people to go through crucible of sufferings in Egypt and also in Babylonian exile as part of the discipline for their growth and maturity in faith. Today's first reading is the Trito-Isaiah's post exilic writing [538BC] aimed to console the returnees who were depressed upon seeing the ruinous state of Jerusalem and the abject poverty surrounding the country. However, the prophet foretold the future glory and restoration of Israel and the hope of being the citadel of divine knowledge from where every other nation will be reached. It will become the **Sedes Sapientia** of the world at the time. There the pagans and hardened sinners will eventually come to accept the divine power of the Almighty God. The 2nd reading from letter to the Hebrews extorts that discipline is a sine qua non in Christian life. We are encouraged to endure hardship as part of Christian training thus we have to strive to enter by the narrow gate. It invariably means self-restraint and mortification and our victory and prize-winning is dependent on this training." All discipline for the moment seems not to be joyful, but sorrowful, yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness' Hebrew 12:11 Immanuel Kant the great rationalist philosopher says that 'man must be disciplined for he is by nature raw and wild'. 'Whoever loves discipline loves knowledge, but he who hates reproof is stupid' Prov12:1 Those who abhor discipline from God will end up saying 'We ate and drank in your presence'. They would be like those in Jeremiah7:3 who trusted in the word: **Hekel Yahweh, Hekel Yahweh Hekel Yahweh** [Temple of God, Temple of God..] which alone cannot save them unless they serve the Lord in Spirit and Truth.



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