






We dedicate this website to the Generous Heart of Mother Mary



DAILY HIGHLIGHTS, MASS READING,DAILY SAINTS, PRAYERS...

Volume 114, Sunday, March 3, 2019.

Eighth Sunday in Ordinary Time

Today's Bible Readings

Latin Rite

1st ReadingSIR 27:4-7

2nd Reading1 COR 15:54-58

Syro-Malabar Rite1st ReadingEPH 4:17-24

Syro-Malankara Rite1st ReadingCOL 3:5-17

Responsorial Psalm92:2-3, 13-14, 15-16


GospelLK 6:39-45

GospelMT 4:1-11

GospelJN 2:1-11

"Do you not see the log in your own eye?"

Prayer for All Souls



Prayer of St. Gertrude the great dictated by Our Lady to release 1,000 Souls from Purgatory each time it is said. The prayer was extend to include living sinners which would alleviate the indebtedness accrued to them during their lives.

“Eternal Father, I offer Thee the Most precious Blood of Thy Divine Son, Jesus in union with the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home and within my family. Amen.”

St. Gertrude the Great was born in Germany in 1263. She was a Benedictine Nun, and meditated on the Passion of Christ, which many times brought floods of tears to her eyes. She did many penances, and Our Lady appeared to her many times. Her holy Soul passed away in 1334. November 16 is her Feast Day.



Human rights are not only violated by terrorism, repression or assassination, but also by unfair economic structures that creates huge inequalities.

Pope Francis

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(+918281778684)

Prayer requests to


Email: mojcounselor@gmail.com

Today's


St. Marinus of Caesarea



St. Katharine Drexel



St. Cunegundes



Meditation:

Are you clear-sighted, especially in your perception of sin and the need for each of one of us to see ourselves correctly as God sees us - with our faults, weaknesses, and strengths? Jesus' two parables about poor vision allude to the proverb: Without vision the people perish! (Proverbs 29:18) What can we learn from the illustration of a blind guide and a bad eye (the log in the eye)? A bad eye left untreated and a blind guide can cause a lot of trouble that will only end in misery and disaster for us! We can only help and teach others what we have learned and received from wise teachers and guides. And how can we help others overcome their faults if we are blinded by our own faults and misperceptions? We are all in need of a physician who can help us overcome the blind spots and failing of own sins, weaknesses, and ignorance.

Overcoming blind spots in our own lives

The Gospel of Luke was written by a disciple who was trained as a physician. Luke, with keen insight, portrays Jesus as the good physician and shepherd of souls who seeks out those who desire healing, pardon, and restoration of body, mind, and spirit. Jesus came to free us from the worst oppression possible - slavery to sin, fear, and condemnation. Like a gentle and skillful doctor, the Lord Jesus exposes the cancer of sin, evil, and oppression in our lives so we can be set free and restored to wholeness. A key step to healing and restoration requires that we first submit to the physician who can heal us. The Lord Jesus is our great Physician because he heals the whole person - soul and body, mind and heart - and restores us to abundant life both now and for the age to come in his everlasting kingdom.

Thinking the best of others

The Lord Jesus wants to heal and restore us to wholeness, not only for our own sake alone. He also wants us to be his instruments of healing, pardon, and restoration for others as well. What can hinder us from helping others draw near to Jesus the divine Physician? The Rabbis taught: "He who judges his neighbor favorably will be judged favorably by God." How easy it is to misjudge others and how difficult it is to be impartial in giving good judgment. Our judgment of others is usually "off the mark" because we can't see inside the other person, or we don't have access to all the facts, or we are swayed by instinct and unreasoning reactions to people. It is easier to find fault in others than in oneself. A critical and judgmental spirit crushes rather than heals, oppresses rather than restores, repels rather than attracts. "Thinking the best of other people" is necessary if we wish to grow in love. And kindness in judgment is nothing less than a sacred duty.

What you give to others will return to you

Jesus states a heavenly principle we can stake our lives on: what you give to others (and how you treat others) will return to you (Mark 4:24). The Lord knows our faults and he sees all, even the imperfections and sins of the heart which we cannot recognize in ourselves. Like a gentle father and a skillful doctor he patiently draws us to his seat of mercy and removes the cancer of sin which inhabits our hearts. Do you trust in God's mercy and grace? Ask the Lord to flood your heart with his loving-kindness and mercy that you may only have room for charity, forbearance, and kindness towards your neighbor.

Producing good fruit versus bad fruit in our lives

Why does Jesus set figs and grapes over against thorns and brambles (Luke 6:33-35)? The fig tree was the favorite of all trees for the people of Palestine. It symbolized fertility, peace, and prosperity. Grapes, likewise, produced wine, the symbol of joy. Thorns and brambles were only good for burning as fuel for the fire. There's a proverbial saying that you know a tree by its fruit. Likewise a person will produce good or bad fruit depending on what is sown in the heart. Charles Read said: "Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny." Character, like fruit, doesn't grow overnight. It takes a lifetime.

Jesus connects soundness with good fruit. Something is sound when it is free from defect, decay, or disease and is healthy. Good fruit is the result of sound living - living according to moral truth and upright character. The prophet Isaiah warned against the dangers of falsehood: Woe to those who call evil good and good evil, who put darkness for light and light for darkness (Isaiah 5:20). The fruits of falsehood produce an easy religion which takes the iron out of religion, the cross out of Christianity, and any teaching which eliminates the hard sayings of Jesus, and which push the judgments of God into the background and makes us think lightly of sin.

How do we avoid falsehood and bad fruit in our lives? By being true - true to God, his word, and the grace and help he gives us so we can turn away from evil and wrongdoing. And that takes character! Those who are true to God know that their strength lies not in themselves but in God who supplies everything we need to live as his disciples. The Lord strengthens us with the fruits and gifts of the Holy Spirit - with faith, hope and love, justice, prudence, fortitude and temperance. And we grow in godly character through exercising the gifts and strength which God supplies. Do you want to bear good fruit in your daily life? Allow the Holy Spirit to train you in godliness and the wisdom to distinguish good fruit from bad fruit (1 Timothy 4:7-8, Hebrews 5:14).

"O Father, give us the humility which realizes its ignorance, admits its mistakes, recognizes its need, welcomes advice, accepts rebuke. Help us always to praise rather than to criticize, to sympathize rather than to discourage, to build rather than to destroy, and to think of people at their best rather than at their worst. This we ask for your name's sake." (Prayer of William Barclay, 1907-1978)

Reading 1

SIR 27:4-7

When a sieve is shaken, the husks appear; so do one's faults when one speaks. As the test of what the potter molds is in the furnace, so in tribulation is the test of the just. The fruit of a tree shows the care it has had: so too does one's speech disclose the bent of one's mind. Praise no one before he speaks, for it is then that people are tested.

Responsorial Psalm

92:2-3, 13-14, 15-16

R. (cf. 2a) Lord, it is good to give thanks to you. It is good to give thanks to the LORD, to sing praise to your name, Most High, To proclaim your kindness at dawn and your faithfulness throughout the night. R. Lord, it is good to give thanks to you. The just one shall flourish like the palm tree, like a cedar of Lebanon shall he grow. They that are planted in the house of the LORD shall flourish in the courts of our God. R. Lord, it is good to give thanks to you. They shall bear fruit even in old age; vigorous and sturdy shall they be, Declaring how just is the LORD. My rock, in whom there is no wrong. R. Lord, it is good to give thanks to you.

Reading 2

1 COR 15:54-58

Brothers and sisters: When this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brothers and sisters, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain. Alleluia PHIL 2: 15D, 16A R. Alleluia, alleluia. Shine like lights in the world as you hold on to the word of life. R. Alleluia, alleluia.

Gospel

LK 6:39-45

Jesus told his disciples a parable, "Can a blind person guide a blind person? Will not both fall into a pit? No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own? How can you say to your brother, 'Brother, let me remove that splinter in your eye,' when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first: then you will see clearly to remove the splinter in your brother's eye.

"A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. For every tree is known by its own fruit. For people do not pick figs from thornbushes, nor do they gather grapes from brambles. A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks."

Resources

- ♦ Importance of the Mass
- ♦ Mystical Stigmata
- ♦ What is Charismatic Renewal
- ♦ The Real Meaning of Christmas
- ♦ Why should I Confess?
- ♦ History & Devotion- Sacred Heart

Prayers ♦ Prayer

- ♦ Novena
- ♦ Holy Rosary
- ♦ Way of the Cross
- ♦ Holy Mass
- ♦ Bible
- ♦ Intercession Prayers & Other Prayers

Downloads

- ♦ Divine Songs - Malayalam
- ♦ Divine Songs - English
- ♦ Divine Songs - Tamil
- ♦ Divine Songs - Telugu
- ♦ Other Downloads
- ♦ Holy Picture Gallery
- ♦ Wallpapers

The Bible in one year: MARCH

01 Lev 6-7, Isa 61-62, Mark 6:24-45, Ps 31:title-4

02 Lev 8, Isa 63, Mark 6:46-7:11, Ps 31:5-11

03 Lev 9-10, Isa 64, Mark 7:12-37, Ps 31:12-18

04 Lev 11-12, Isa 65, Mark 8:1-17, Ps 31:19-24

05 Lev 13, Isa 66, Mark 8:18-38, Ps 32:title-7

06 Lev 14, Jer 1, Mark 9:1-23, Ps 32:8-11

07 Lev 15, Jer 2:1-19, Mark 9:24-50, Ps 33:1-10

08 Lev 16-17, Jer 2:20-37, Mark 10:1-17, Ps 33:11-17

09 Lev 18, Jer 3, Mark 10:18-38, Ps 33:18-22

10 Lev 19-20, Jer 4:1-17, Mark 10:39-52, Ps 34:title-8

11 Lev 21-22, Jer 4:18-31, Mark 11, Ps 34:9-15

12 Lev 23, Jer 5, Mark 12:1-19, Ps 34:16-22

13 Lev 24, Jer 6:1-16, Mark 12:20-44, Ps 35:title-6

14 Lev 25, Jer 6:17-30, Mark 13:1-18, Ps 35:7-13

15 Lev 26-27, Jer 7, Mark 13:19-37, Ps 35:14-20

16 Num 1, Jer 8, Mark 14:1-25, Ps 35:21-28

17 Num 2, Jer 9:1-10, Mark 14:26-47, Ps 36:title-6

18 Num 3, Jer 9:11-26, Mark 14:48-72, Ps 36:7-12

19 Num 4, Jer 10, Mark 15:1-18, Ps 37:title-7

20 Num 5, Jer 11, Mark 15:19-47, Ps 37:8-14

21 Num 6:1-7:26, Jer 12, Mark 16, Ps 37:15-21

22 Num 7:27-89, Jer 13, Luke 1:1-17, Ps 37:22-28

23 Num 8, Jer 14, Luke 1:18-39, Ps 37:29-35

24 Num 9-10, Jer 15, Luke 1:40-60, Ps 37:36-40

25 Num 11-12, Jer 16, Luke 1:61-80, Ps 38:title-8

26 Num 13, Jer 17:1-10, Luke 2:1-24, Ps 38:9-15

27 Num 14, Jer 17:11-27, Luke 2:25-52, Ps 38:16-22

28 Num 15, Jer 18, Luke 3:1-16, Ps 39:title-6

29 Num 16-17, Jer 19, Luke 3:17-38, Ps 39:7-13

30 Num 18-19, Jer 20, Luke 4:1-21, Ps 40:title-6

31 Num 20-21, Jer 21:1-22:14, Luke 4:22-44, Ps 40:7-13



St. Marinus of Caesarea

Soldier in the Roman army, and a closet Christian. When a centurian's post fell open, he and another soldier applied. Marinus was the first choice, but his rival cited an ancient law that required a centurian to offer sacrifice to the emperor. Marinus confessed his Christianity, and claimed he could not offer the sacrifice. He was given three hours to change his mind, and spent the time in church with the bishop Theotecnus, meditating on a sword and scroll of the gospels. And the end of his three hours he again refused to make the sacrifice, and was executed for his faith.

Died

- beheaded c.262 at Caesarea, Palestine
- buried by the Senator Saint Asterius of Caesarea

St. Katharine Drexel

Daughter of the extremely wealthy railroad entrepreneurs and philanthropists Francis Anthony and Emma (Bouvier) Drexel. She was taught from an early age to use her wealth for the benefit of others: her parents even opened their home to the poor several days each week. Katharine's older sister Elizabeth founded a Pennsylvania trade school for orphans; her younger sister founded a liberal arts and vocational school for poor blacks in Virginia. Katharine nursed her mother through a fatal three-year illness before setting out on her own; Emma died in 1883.

Interested in the condition of Native Americans, during an audience in 1887, Katharine asked Pope Leo XIII to send more missionaries to Wyoming for her friend, Bishop James O'Connor. The pope replied, "Why don't you become a missionary?"

She visited the Dakotas, met the Sioux chief, and began her systematic aid to Indian missions, eventually spending millions of the family fortune. Entered the novitiate of the Sisters of Mercy. Founded the Sisters of the Blessed Sacrament for Indians and Colored, now known simply as the Sisters of the Blessed Sacrament in Santa Fe, New Mexico, USA in 1891. Advised by Mother Frances Cabrini on getting the Order's rule approved in Rome. She received the approval in 1913.

By 1942 she had a system of black Catholic schools in 13 states, 40 mission centers, 23 rural schools, 50 Indian missions, and Xavier University in New Orleans, Louisiana, the first United States university for blacks. Segregationists harassed her work. Following a heart attack, she spent her last twenty years in prayer and meditation. Her shrine at the mother-house was declared a National Shrine in 2008.

Born: 26 November 1858 at Philadelphia, Pennsylvania, USA

Died: 3 March 1955 of natural causes at the mother-house of the Sisters of the Blessed Sacrament, 1663 Bristol Pike, Bensalem, Pennsylvania, USA 19020-8502

Canonized: 1 October 2000 at Rome, Italy by Pope John Paul II

St. Cunegundes

Saint Cunegundes was the daughter of Siegfried, the first Count of Luxemburg, and Hadeswige, his pious wife. From her cradle her virtuous parents instilled into their daughter the most tender sentiments of piety. When she was of an age to marry, they chose for her spouse Saint Henry, Duke of Bavaria, who at the death of the Emperor Otto III was named King of the Romans and crowned on the 6th of June, 1002. Queen Cunegundes was crowned at Paderborn on Saint Laurence's day.

In the year 1014 she went with her husband to Rome and received the imperial crown with him from the hands of Pope Benedict VIII. With Saint Henry's consent, before their marriage she had made a vow of perpetual virginity. Calumniators afterwards made vile accusations against her, and the holy Empress, to remove the scandal of such a slander, trusting in God to prove her innocence, walked over red-hot ploughshares without being hurt. The Emperor renounced and condemned his own too scrupulous fears and credulity, and from that time on they lived in the strictest union of heart, working together to promote piety and God's honor in every sphere.

Going once to make a retreat in Hesse, Saint Cunegundes fell dangerously ill, and she made a vow to found a monastery at Kaffungen, in the diocese of Paderborn, if she recovered. This she executed in a stately manner, and gave it to nuns of the Order of Saint Benedict. Before it was finished, Saint Henry died in 1024. She earnestly recommended his soul to the prayers of the empire, and especially to her dear nuns, and expressed her longing desire to join the Sisters. She had already exhausted her treasures in founding bishoprics and monasteries and in relieving the poor, and she had therefore little left to give. But intending to embrace perfect evangelical poverty, to renounce all things in order to serve God without obstacle, she assembled a great number of prelates at the dedication of her church of Kaffungen, on the anniversary day of her husband's death, 1025. After the Gospel was sung at Mass she offered on the altar a relic of the true cross, and then, putting off her imperial robes, clothed herself with a poor habit. Her hair was cut off, and the bishop gave her the veil and a ring as a pledge of her fidelity to her heavenly Spouse.

After she was consecrated to God in religion, she seemed to forget entirely that she had been an empress, and served as the last in the house, being persuaded that she was such, before God. She prayed and read a great deal, worked with her hands, and took singular pleasure in visiting and comforting the sick. In this way she passed the last fifteen years of her life.

When her last hour was drawing near, perceiving that they were preparing a cloth fringed with gold to cover her corpse after her death, she ordered it to be taken away; and she could not rest until the promise was given that she would be buried as a poor religious in her habit. She died on the 3rd of March, 1040. Her body was carried to Bamberg and buried near that of her husband. She was solemnly canonized by Innocent III, in 1200.

Reflection. Detachment of the spirit at least, is necessary for those who cannot undertake to enter religion. Every one of you, says Jesus Christ, who does not renounce all that he possesses, cannot be My disciple. (Luke 14:33)

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Email: mojcounselor@gmail.com