


We dedicate this website to the Generous Heart of Mother Mary



**MISSION OF JESUS.COM**

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

Volume 114, Saturday, March 30, 2019.

**Saturday of the Third Week of Lent**

Latin Rite	1st Reading 2nd Reading	<b>Today's Bible Readings</b> HOS 6:1-6 Responsorial Psalm 51:3-4, 18-19, 20-21AB	Gospel LK 18:9-14
Syro-Malabar Rite	1st Reading	ROM 13:1-7	Gospel JN 7:45-53
Syro-Malankara Rite	1st Reading	1 TIM 6:11-16	Gospel MT 5:38-42


"God, be merciful to me a sinner!"

**About Us**

Mission of Jesus, is a Non profitable, service oriented website, This site belongs to each and every Christian who view this website. This is our **18th** Year of Service on the Web.

This site is been developed with the help of many of the Christian Brothers around the world, we do even invite you Brothers and Sisters in Christ to send us related information about your Testimonials and News letters so that we could add them into our website.


**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.



Abortion isn't a lesser evil, it's a crime. Taking one life to save another, that's what the Mafia does. It's a crime. It's an absolute evil.

Pope Francis

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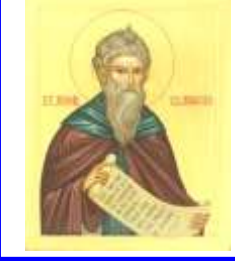
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**Today's**


**St. John Climacus**




**St. Marie-Nicolas-Antoine Daveluy**



**St. Pierre Aumaitre**



**Bl. Mary Restituta Kafka**



**Meditation:**

How can we know if our prayer is pleasing to God or not? The prophet Hosea, who spoke in God's name, said: "I desire steadfast love and not sacrifice" (Hosea 6:6). The prayers and sacrifices we make to God mean nothing to him if they do not spring from a heart of love for God and for one's neighbor. How can we expect God to hear our prayers if we do not approach him with humility and with a contrite heart that seeks mercy and forgiveness? We stand in constant need of God's grace and help. That is why Scripture tells us that "God opposes the proud, but gives grace to the humble" (James 4:6; Proverbs 3:34).

God hears the prayer of the humble

Jesus reinforced this warning with a vivid story of two people at prayer. Why did the Lord accept one person's prayer and reject the other's prayer? Luke gives us a hint: despising one's neighbor closes the door to God's heart. Expressing disdain and contempt for others is more than being mean-minded. It springs from the assumption that one is qualified to sit in the seat of judgment and to publicly shame those who do not conform to our standards and religious practices. Jesus' story caused offense to the religious-minded Pharisees who regarded "tax collectors" as unworthy of God's grace and favor. How could Jesus put down a "religious person" and raise up a "public sinner"?

Jesus' parable speaks about the nature of prayer and our relationship with God. It does this by contrasting two very different attitudes towards prayer. The Pharisee, who represented those who take pride in their religious practices, exalted himself at the expense of others. Absorbed with his own sense of self-satisfaction and self-congratulation, his boastful prayer was centered on his good religious practices rather than on God's goodness, grace, and pardon. Rather than humbling himself before God and asking for God's mercy and help, this man praised himself while despising those he thought less worthy. The Pharisee tried to justify himself before God and before those he despised; but only God can justify us. The tax collector, who represented those despised by religious-minded people, humbled himself before God and begged for mercy. His prayer was heard by God because he had true sorrow for his sins. He sought God with humility rather than with pride.

The humble recognize their need for God's mercy and help

This parable presents both an opportunity and a warning. Pride leads to self-deception and spiritual blindness. True humility helps us to see ourselves as we really are in God's eyes and it inclines us to seek God's help and mercy. God dwells with the humble of heart who recognize their own sinfulness and who acknowledge God's mercy and saving grace. I dwell in the high and holy place, and also with him who is of a contrite and humble spirit (Isaiah 57:15). God cannot hear us if we boast in ourselves and despise others. Do you humbly seek God's mercy and do you show mercy to others, especially those you find difficult to love and to forgive?

"Lord Jesus, may your love and truth transform my life - my inner thoughts, intentions, and attitudes, and my outward behavior, speech, and actions. Where I lack charity, kindness, and forbearance, help me to embrace your merciful love and to seek the good of my neighbor, even those who cause me ill-favor or offense. May I always love as you have loved and forgive others as you have forgiven."

**Reading 1** HOS 6:1-6

"Come, let us return to the LORD, it is he who has rent, but he will heal us; he has struck us, but he will bind our wounds.

He will revive us after two days: on the third day he will raise us up, to live in his presence.

Let us know, let us strive to know the LORD: as certain as the dawn is his coming, and his judgment shines forth like the light of day! He will come to us like the rain, like spring rain that waters the earth."

What can I do with you, Ephraim? What can I do with you, Judah? Your piety is like a morning cloud, like the dew that early passes away.

For this reason I smote them through the prophets. I slew them by the words of my mouth: For it is love that I desire, not sacrifice, and knowledge of God rather than burnt offerings.

**Responsorial Psalm** 51:3-4, 18-19, 20-21AB

R. (see Hosea 6:6) It is mercy I desire, and not sacrifice.

Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me.

R. It is mercy I desire, and not sacrifice.

For you are not pleased with sacrifices: should I offer a burnt offering, you would not accept it. My sacrifice, O God, is a contrite spirit: a heart contrite and humbled, O God, you will not spurn.

R. It is mercy I desire, and not sacrifice.

Be bountiful, O LORD, to Zion in your kindness by rebuilding the walls of Jerusalem; Then shall you be pleased with due sacrifices, burnt offerings and holocausts.

R. It is mercy I desire, and not sacrifice.

Verse Before The Gospel PS 95:8  
If today you hear his voice, harden not your hearts.

**Gospel** LK 18:9-14

Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. "Two people went up to the temple area to pray: one was a Pharisee and the other was a tax collector.

The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity — greedy, dishonest, adulterous — or even like this tax collector.

I fast twice a week, and I pay tithes on my whole income.'

But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.'

I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

**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. John Climacus**

Saint John, whose national origin remains unknown, was called Climacus because of a treatise he wrote called The Ladder (Climax) of Paradise. He made such progress in learning as a disciple of Saint Gregory Nazianzen that while still young, he was called the Scholastic. At the age of sixteen he turned from the brilliant future which lay before him, and retired to Mount Sinai, where he was placed under the direction of a holy monk named Martyrius. Once that religious journeyed to Antioch and took the young John with him: they visited Saint Anastasius, a future Patriarch of Antioch, and the Saint asked Martyrius who it was who had given the habit to this novice? Hearing that it was Martyrius himself, he replied, And who would have said that you gave the habit to an Abbot of Mount Sinai? Another religious, a solitary, made the same prediction on a similar visit, and washed the feet of the one who would some day be Abbot of Mount Sinai. Never was there a novice more fervent, more unrelenting in his efforts for self-mastery. On the death of his director, when John was about thirty-five years old, he withdrew into a deeper solitude, where he studied the lives and writings of the Saints and was raised to an unusual height of contemplation. There he remained for forty years, making, however, a visit to the solitaries of Egypt for his instruction and inspiration. The fame of his holiness and practical wisdom drew crowds around him for advice and consolation.

In the year 600, when he had reached the age of seventy-five, he was chosen as Abbot of Mount Sinai by a unanimous vote of the Sinai religious, who said they had placed the light upon its lampstand. On the day of his installation, six hundred pilgrims came to Saint Catherine's Monastery, and he performed all the offices of an excellent hotel-master; but at the hour of dinner, he could not be found to share the meal with them. For four years, said his biographer, a monk of the monastery of Raithe, he dwelt on the mountain of God, and drew from the splendid treasure of his heart priceless riches of doctrine which he poured forth with wondrous abundance and benediction. He was induced by a brother abbot to write the rules by which he had guided his life: and the book which he had already begun, The Ladder, detailing thirty degrees of advancement in the pursuit of perfection, has been prized in all ages for its wisdom, clearness, and unction. At the end of that time, he retired again to his solitude, where he died the following year, as he had foretold.

Reflection: Cast not from thee, my brother, says the Imitation of Christ, the assured hope of attaining to the spiritual life: thou hast still the time and the means.

**St. Marie-Nicolas-Antoine Daveluy**

Born to a prominent and pious family, his father was a factory owner, city councilman, and government official: Antoine and two of his brothers became priests. He studied at the Saint Sulpice Seminary in Issy-les-Moulineaux, Paris, France in October 1834, and was ordained a priest on 18 December 1841. Assistant pastor in a parish in Roye, France. Joined La Société des Missions Étrangères (Paris Foreign Missions Society) on 4 October 1843, and left for missionary work on 6 February 1844, intending to work on the Japanese Ryuku Islands. However, in Macau he was convinced by Bishop Jean-Joseph-Jean-Baptiste Ferreol to go to Korea instead: he travelled there with Saint Andrew Kim Taegon, and arrived in October 1846.

As part of his work, Father Antoine became fluent in Korean, and wrote a French-Korean dictionary, a history of Catholicism in Korea, revised material intended for new converts, and translated a number of works to Korean. Seminary rector in 1848. Appointed co-adjutor bishop of Korea and titular bishop of Akka by Pope Pius IX on 13 November 1855. In the late 1850's he researched and wrote biographies of the martyrs and confessors of Korea. His missionary work in the Haut Nai-hpo region in 1865 and Keu-to-ri region in the spring of 1866 brought many converts to the faith. He became Apostolic Vicar of Korea on 8 March 1866 following the martyrdom of his predecessor, Saint Siméon-François Berneux. Bishop Antoine was arrested three days later on 11 March 1866: he was imprisoned and tortured for his faith and his work. He was given a chance in court to denounce Christianity, but instead he explained it to the judges in simple terms. Martyr.

Born: 16 March 1818 in the parish of Saint-Leu, Amlens, Somme, France

Died : • beheaded on Good Friday, 30 March 1866 at the Galmaemot naval base, Boryeong, Chungcheong-do, South Korea• the executioner took three blows to kill him, with long pauses to argue over what he was being paid for the job• buried in the sand at the execution site• body exhumed in 1866 and re-buried in the district of Hong-san, Korea• body exhumed in March 1882 and sent to Nagasaki, Japan to prevent desecration in a renewed persecution• relics enshrined in the cathedral in Seoul, South Korea in 1900

Canonized : 6 May 1984 by Pope John Paul II

**St. Pierre Aumaitre**

Eldest of five children in a peasant family: his father was a farmer, his mother a seamstress. Pierre was baptized in Verteuil, France on 26 May 1837, confirmed in Aizcq, France on 21 May 1844, and made his first Communion on 2 May 1847. He early felt a call to the priesthood, walked seven miles a day to take Latin lessons, and entered the Petit Séminaire de Richemont near Cognac, France in 1852, then the Société des Missions Étrangères (Paris Foreign Missions Society) seminary in Paris, France in 1857. Ordained a priest on 14 June 1862. He left for missionary work in Korea on 18 August 1862, arriving in June 1863: he studied the language and customs in Seoul and Saemgol, and then began working in the Naep'o region. Worked with Saint Marie-Nicolas-Antoine Daveluy and his bishop, Saint Siméon-François Berneux. To prevent his parishioners in Saemgol from being interrogated and abused by government authorities, he surrendered in March 1866: he was taken to Seoul, imprisoned, tortured, and finally executed for his faith and his work. Martyr.

Born: 8 April 1837 in Aizcq, Charente, France

Died : • beheaded on 30 March 1866 in Galmaemot, Boryeong, Chungcheong-do, South Korea• buried in the sand at the execution site• remains later recovered and buried in the cathedral in Seoul, South Korea• some relics in the Salle des Martyrs des Missions Étrangères in Paris, France

Canonized : 6 May 1984 by Pope John Paul II

**Bl. Mary Restituta Kafka**

Sixth daughter of a shoemaker. Grew up in Vienna, Austria. Worked as a sales clerk. Nurse. Joined the Franciscan Sisters of Christian Charity (Hartmannschwester) in 1914, taking the name Restituta after an early Church martyr. Worked for twenty years as a surgical nurse, beginning in 1919. Known as a protector of the poor and oppressed. Vocal opponent of the Nazis after Anschluss, the German take over of Austria. Sister Restituta hung a crucifix in every room of a new hospital wing. The Nazis ordered them removed; Restituta refused. She was arrested by the Gestapo in 1942. Sentenced to death on 28 October 1942 for "aiding and abetting the enemy in the betrayal of the fatherland and for plotting high treason"; Martin Bormann decided that her execution would provide "effective intimidation" for other opponents of the Nazis. She spent her remaining time in prison caring for other prisoners; even the Communist prisoners spoke well of her. She was offered her freedom if she would abandon her religious community: she declined. Martyr.

Born: 1 May 1894 in Brno, Czechoslovakia (modern Czech Republic) as Helena Kafka

Died: beheaded on 30 March 1943 at Vienna, Austria      Beatified : 21 June 1998 by Pope John Paul II

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