


We dedicate this website to the Generous Heart of Mother Mary



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

Volume 121, Wednesday, October 9, 2019.

Wednesday of the Twenty-seventh Week in Ordinary Time

Latin Rite	1st Reading JON 4:1-11	Responsorial Psalm 86:3-4, 5-6, 9-10
Syro-Malabar Rite	1st Reading 1 COR 1:24-31	Gospel LK 11:1-4
Syro-Malankara Rite	1st Reading ROM 4:1-8	Gospel LK 11:24-26
		Gospel JN 8:39-47


"Lord, teach us to pray"

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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Meditation:

Do you pray with joy and confidence? The Jews were noted for their devotion to prayer. Formal prayer was prescribed for three set times a day. And the rabbis had a prayer for every occasion. It was also a custom for rabbis to teach their disciples a simple prayer they might use on a regular basis. Jesus' disciples ask him for such a prayer. When Jesus taught his disciples to pray he gave them the disciple's prayer, what we call the Our Father or Lord's Prayer. (See longer version in Matthew 6:9-13).

God treats us as his own sons and daughters

What does Jesus' prayer tell us about God and about ourselves? First, it tells us that God is both Father in being the Creator and Author of all that he has made, the first origin of everything and transcendent authority, and he is eternally Father by his relationship to his only Son who, reciprocally is Son only in relation to his Father (Matthew 11:27). All fatherhood and motherhood is derived from him (Ephesians 3:14-15). In Jesus Christ we are reborn and become the adopted children of God (John 1:12-13; 3:3).

We can approach God confidently as a Father who loves us

Jesus teaches us to address God as "our Father" and to confidently ask him for the things we need to live as his sons and daughters. We can approach God our Father with confidence and boldness because Jesus Christ has opened the way to heaven for us through his death and resurrection. When we ask God for help, he fortunately does not give us what we deserve. Instead, he responds with grace and mercy. He is kind and forgiving towards us and he expects us to treat our neighbor the same.

We can pray with expectant faith and trust in the Father's goodness

We can pray with expectant faith because our heavenly Father truly loves each one of us and he treats us as his beloved children. He delights to give us what is good. His love and grace transforms us and makes us like himself. Through his grace and power we can love and serve one another as Jesus taught - with grace, mercy, and loving-kindness.

Do you treat others as they deserve, or do you treat them as the Lord Jesus would with grace and mercy? Jesus' prayer includes an injunction (charge) that we must ask God to forgive us in proportion as we forgive those who have wronged us (Matthew 6:14-15). God's grace frees us from every form of anger, resentment, envy, and hatred. Are you ready to forgive others as the Lord Jesus forgives you?

"Father in heaven, you have given me a mind to know you, a will to serve you, and a heart to love you. Give me today the grace and strength to embrace your holy will and fill my heart with your love that all my intentions and actions may be pleasing to you. Help me to be kind and forgiving towards my neighbor as you have been towards me".

Reading 1 JON 4:1-11

Jonah was greatly displeased and became angry that God did not carry out the evil he threatened against Nineveh. He prayed, "I beseech you, LORD, is not this what I said while I was still in my own country? This is why I fled at first to Tarshish. I knew that you are a gracious and merciful God, slow to anger, rich in clemency, loath to punish. And now, LORD, please take my life from me: **for it is better for me to die than to live.**" But the LORD asked, "Have you reason to be angry?"

Jonah then left the city for a place to the east of it, where he built himself a hut and waited under it in the shade, to see what would happen to the city. And when the LORD God provided a gourd plant that grew up over Jonah's head, giving shade that relieved him of any discomfort, Jonah was very happy over the plant. But the next morning at dawn God sent a worm that attacked the plant, so that it withered. And when the sun arose, God sent a burning east wind; and the sun beat upon Jonah's head till he became faint. Then Jonah asked for death, saying, "I would be better off dead than alive."

But God said to Jonah, "Have you reason to be angry over the plant?" "I have reason to be angry," Jonah answered, "angry enough to die." Then the LORD said, "You are concerned over the plant which cost you no labor and which you did not raise: it came up in one night and in one night it perished. And should I not be concerned over Nineveh, the great city, in which there are more than a hundred and twenty thousand persons who cannot distinguish their right hand from their left, not to mention the many cattle?"

Responsorial Psalm 86:3-4, 5-6, 9-10

R. (15) Lord, you are merciful and gracious. Have mercy on me, O Lord, for to you I call all the day. Gladden the soul of your servant, for to you, O Lord, I lift up my soul. R. Lord, you are merciful and gracious. For you, O Lord, are good and forgiving, abounding in kindness to all who call upon you. Hearken, O LORD, to my prayer and attend to the sound of my pleading. R. Lord, you are merciful and gracious. All the nations you have made shall come and worship you, O Lord, and glorify your name. For you are great, and you do wondrous deeds: you alone are God. R. Lord, you are merciful and gracious. AlleluiaROM 8: 15BC R. Alleluia, alleluia. You have received a spirit of adoption as sons through which we cry: Abba! Father! R. Alleluia, alleluia.

Gospel LK 11:1-4

Jesus was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." He said to them, "When you pray, say:

Father, hallowed be your name, your Kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test."

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: OCTOBER

01 Jdth 14–16, Hab 3, Gal 3:1–15, Ps 109:20–27
02 Esther 11:2–12:6, Esther 1, Zeph 1, Gal 3:16–29, Ps 109:28–31
03 Esther 2:1–3:13, Esther 13:1–7, Esther 3:14–15, Zeph 2–3, Gal 4, Ps 110
04 Esther 4, Esther 13:8–15:16, Haggai 1, Gal 5, Ps 111
05 Esther 5–7, Haggai 2, Gal 6, Ps 112:1–6
06 Esther 8:1–12, Esther 16, Esther 8:13–17, Zech 1, Eph 1, Ps 112:7–10
07 Esther 9:1–11:1, Zech 2, Eph 2, Ps 113
08 Job 1–3, Zech 3–4, Eph 3, Ps 114
09 Job 4–5, Zech 5, Eph 4:1–20, Ps 115:1–7
10 Job 6–7, Zech 6–7, Eph 4:21–32, Ps 115:8–14
11 Job 8–9, Zech 8, Eph 5, Ps 115:15–18
12 Job 10–11, Zech 9, Eph 6, Ps 116:1–10
13 Job 12–13, Zech 10, Phil 1:1–18, Ps 116:11–19
14 Job 14–15, Zech 11, Phil 1:19–30, Ps 117
15 Job 16–17, Zech 12–13, Phil 2, Ps 118:1–10
16 Job 18–19, Zech 14, Phil 3, Ps 118:11–17
17 Job 20, Mal 1–2, Phil 4, Ps 118:18–24
18 Job 21–22, Mal 3, Col 1, Ps 118:25–29
19 Job 23–25, Mal 4, Col 2, Ps 119:1–10
20 Job 26–27, 1 Macc 1:1–28, Col 3:1–14, Ps 119:11–17
21 Job 28–29, 1 Macc 1:29–48, Col 3:15–4:18, Ps 119:18–24
22 Job 30–31, 1 Macc 1:49–64, 1 Thess 1, Ps 119:25–31
23 Job 32, 1 Macc 2:1–25, 1 Thess 2–3, Ps 119:32–38
24 Job 33–34, 1 Macc 2:26–45, 1 Thess 4, Ps 119:39–45
25 Job 35–36, 1 Macc 2:46–70, 1 Thess 5, Ps 119:46–52
26 Job 37, 1 Macc 3:1–15, 2 Thess 1, Ps 119:53–59
27 Job 38–39, 1 Macc 3:16–35, 2 Thess 2, Ps 119:60–66
28 Job 40, 1 Macc 3:36–60, 2 Thess 3, Ps 119:67–73
30 Prov 1–2, 1 Macc 4:17–36, 1 Tim 3, Ps 119:81–87
31 Prov 3–4, 1 Macc 4:37–61, 1 Tim 4, Ps 119:88–94



Today's Saints


St. John Leonardi



Born : 1541 at Diecimo, Lucca, Italy Died : • 8 October 1609 at Rome, Italy of natural causes• buried in Santa Maria in Portico

Canonized : 17 April 1938 by Pope Pius XI


St. Louis Bertrand



In 1560, when the plague broke out in Valencia, his Superiors, not wanting to lose him, sent him elsewhere for a time; he preached with great success and was endowed with the spirit of prophecy. He continued his preaching when recalled to Valencia. In 1562 he obtained leave to embark for Carthage in the American mission, and there converted vast multitudes to the Faith. He hoped to obtain the grace of martyrdom there, but God conserved his life. He was favored with the gift of miracles, and, after praying for the gift to be understood without an interpreter, since one of those had disappointed him seriously, he preached in his mother tongue, Spanish, but was understood by all the natives of various tribes. In his mission at Tubera he himself baptized 10,500 Indians, without counting those his companions baptized, and obliged them to burn their idols and the sites of their detestable sacrifices. Often his gentleness charmed his worst enemies. He preached also at Capicoa and Paluato, having established missions there. He refused all remuneration; he brought down rain after a drought. He was poisoned by some pagans who had suffered a reproach, but the poison did not harm him, and the barbarians were converted by the miracle. He went to many other places, preaching and healing the sick; again he was poisoned without effect. There was no one who did not consider him a Saint, sent for the benefit of the new continent.

After seven years he returned to Spain to plead the cause of the Indians, oppressed and given bad example by his own countrymen. He was not permitted, however, to return and labor among them. He spent his remaining days preaching, laboring for the conversion of different cities, and again forming the novices of the Order at Valencia. He was elected Prior of that convent, and never had a more charitable or more zealous Superior been seen there. At length, after suffering from a long and painful illness, he was carried from the pulpit in the Cathedral at Valencia to the bed from which he never rose. He died on the day he had foretold, October 9, 1581, at the age of 55 years.

St. Dionysius the Areopagite



Of all the Roman missionaries sent into Gaul, Saint Dionysius or Denys the Areopagite, converted by Saint Paul in Athens, carried the Faith farthest into the west, fixing his see at Paris. France claims him as one of her greatest glories. He was a highly educated philosopher of Greece, and one of the nine archontes or leaders of the city of Athens, a counselor, as some say, if not the Head of the Athenian senate. He was born in the year 9 of the Christian era, and had traveled to Heliopolis in Egypt to learn mathematics and astrology. There he saw for himself, in his early twenties, the eclipse of the sun contrary to all the laws of nature, which occurred at the death of the Son of God. His teachers could not explain it to him otherwise than as a sign of changes in divine matters. In his letters to Saint Polycarp he says himself that the astrologer he questioned had answered him rather by divine inspiration than by any natural knowledge. And he himself had cried out: Either the God of nature is suffering, or the entire mechanism of the world is going to be destroyed to return to its ancient state of chaos! Already he was being prepared for his conversion twenty years later, which is related by Saint Luke in the Acts of the Apostles, chapter seven.

Through Saint Paul, the see of Athens was established with Saint Denys as its first bishop, and this flock, which he extended through the entire region, became one of the most considerable of Greece. He made a number of journeys outside Greece and was present when the Apostles were assembled at the Dormition and glorious Assumption of the Mother of God. He wrote of Her, and he became a friend of Saint John, Her guardian. He corresponded with Saint Timothy, Saint Titus, Saint Polycarp and others of the Apostles' successors. It appears that it was after a conversation with Saint John the Apostle that Saint Denys, already in his late sixties, determined to go to the Occident to preach to the idolaters of that region. He left Saint Publius as his successor in Athens, and departed for Rome with Eleutherius and Rusticus. Pope Saint Clement of Rome confirmed this enterprise, and added to the group at least ten more priests, all of whom are now listed among the Saints. The authors of the oriental church are steadfast in asserting, with Roman tradition, that it was Saint Denys the Areopagite, converted by Saint Paul, who was sent to Gaul. Others have thought Saint Denys was a fourth century missionary, but this theory cannot be credited, as the Bollandists explain at length. (Vol. 14)

Through him and his disciples, whom he sent to evangelize various districts, the sees of Rouen, Chartres, Evreux, Verdun, and Beauvais were established. With his two original companions, Eleutherius and Rusticus, Saint Denis went to Paris, where he built four oratories. The first baptized Christian, who received them into his house, was decapitated, denounced to a Roman official by his own pagan wife, as an accomplice of their three guests. The three missionaries were imprisoned and chained in such a way as to suffer torture, then flogged while they blessed God. Other tortments were devised, but God preserved the bishop, at this time nearly 100 years old. They were finally beheaded on Montmartre: a large group of Christians, who wept on this occasion, as well as others of the city and the entire region, were also massacred. The wife of the first Parisian Christian and martyr was converted and died with the others. Their joint martyrdom occurred about the year 117.

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