

We dedicate this website to the Generous Heart of Mother Mary

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

Purgatory, for sinners

everywhere, for sinners

in the Universal Church,

those in my own home

and within my family.

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

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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is her Feast Day

Souls

holy

Amen."





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

Volume 122, Saturday, November 2, 2019.

The Commemoration of All the Faithful Departed (All Souls)







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.

About Us

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.

"Rejoice and be glad, for your reward is great in heaven"

2nd Reading ROM 5:5-11

Today's Bible Readings

1st Reading WIS 3:1-9

Latin Rite Syro-Malabar Rite

1st Reading

1st Reading <u>1 COR 15:51-58</u>

Gospel Gospel Gospel

Reading 1

But they are in peace.

because God tried them

Responsorial Psalm 23:1-3A, 3B-4, 5, 6 JN 6:37-40 JN 11:17-27

The souls of the just are in the hand of God,

They seemed, in the view of the foolish, to be dead;

and their passing away was thought an affliction

and their going forth from us, utter destruction.

For if before men, indeed, they be punished,

chastised a little, they shall be greatly blessed,

In the time of their visitation they shall shine,

and shall dart about as sparks through stubble;

they shall judge nations and rule over peoples,

Those who trust in him shall understand truth,

and the faithful shall abide with him in love:

and as sacrificial offerings he took them to himself.

and no torment shall touch them.

yet is their hope full of immortality;

and found them worthy of himself.

As gold in the furnace, he proved them,

and the LORD shall be their King forever.

WIS 3:1-9

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

• Divine Songs -

• Divine Songs - English

• Divine Songs - Tamil

◆ Other Downloads

Wallpapers

Downloads

23:1-3A,

Malayalam

• Divine Songs - Telugu

• Holy Picture Gallery

Meditation:

Syro-Malankara Rite

Is your hope in this present life only? What about the life to come after our physical death? God puts in the heart of every living person the desire for unending life and happiness. While physical death claims each of us at the appointed time, God gives us something which death cannot touch - his own divine life and sustaining power.

God does not abandon us to the realm of the dead

One of the greatest examples of faith and hope in the promise of everlasting life with God is the testimony of Job in the Old Testament. God allowed Job to be tested through great trial, suffering, and the loss of everything he had. In the midst of his sufferings Job did not waver in trusting God. In chapter 19 of the Book of Job, he exclaims:

"For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another" (Job 19:25-27).

Through testing and purification God strengthened Job in faith and abundantly rewarded him for his trust and hope in God's promises.

King David also expressed his unwavering hope in

the promise of everlasting life with God. In Psalm 16 David prays, Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the realm of the dead, nor will you

let your faithful one see decay. You make known to

me the path of life; you will fill me with joy in your

presence, with eternal pleasures at your right hand

(Psalm 16:9-11 NIV translation).

We wait with hope for the Lord to raise us up to everlasting life

Jesus made an incredible promise to his disciples and a claim which only God can make and deliver: Whoever sees and believes in Jesus, the Son of God, shall have everlasting life and be raised up at the last day (John 6:40)! How can we see Jesus? The Lord makes his presence known to us in the reading of his word (John 14:23), in the breaking of the bread, and in his church, the body of Christ.

The Lord Jesus reveals himself in many countless ways to those who seek him with eyes of faith (Hebrews 12:2, 11:27). When we read the word of God in the Bible the Lord Jesus - who is the Word of God - speaks to us and reveals to us the mind and heart of our heavenly Father. When we approach was and I shall dwell in the house of the LORD the table of the Lord, Jesus offers himself as spiritual food which produces the very life of God within us (I am the bread of life, John 6:35). He promises unbroken fellowship and freedom from the fear of being forsaken or cut off from everlasting life with God. And he offers us the hope of sharing in his resurrection - being raised again with him to abundant life that will never end. Do you recognize the Lord's presence in your life and do you long for the day when you will see him face to face?

The Holy Spirit is the key to growth in faith

What is the source of faith and how can we grow in it? Faith is an entirely free gift which God offers us through his Son Jesus Christ. We could not approach God if he did not first approach us and draw us to himself. The Lord Jesus gives us his Holy Spirit who works in us to open our ears to hear God's word and but God proves his love for us in that while we were Spirit is the key to our growing in faith. The Holy Spirit is our teacher and guide who makes our faith come alive as we cooperate with his help and and to his wisdom and instruction.

To live, grow, and persevere in faith to the end we must nourish it with the word of God. Augustine of Hippo (354-430 AD) said: I believe, in order to understand; and I understand, the better to believe. Jesus promises that those who accept him as their Lord and Savior and submit to his word will be raised up to everlasting life with him when he comes again at the close of this age. Is your life securely anchored to the promises of Christ and his kingdom of everlasting peace, joy, and righteousness?

"Lord Jesus Christ, your death and resurrection brought life and hope where there was once only despair and defeat. Give me unwavering faith, that I should not lose anything of what he gave me, your and the fire of unshakeable hope, unquenchable love that I may know you fully and serve you joyfully now and for ever in your everlasting kingdom."

because grace and mercy are with his holy ones, and his care is with his elect.

3B-4, 5, 6

Responsorial Psalm

R.(1) The Lord is my shepherd; there is nothing I

R. Though I walk in the valley of darkness, I fear no

evil, for you are with me. The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul.

R. The Lord is my shepherd; there is nothing I shall R. Though I walk in the valley of darkness, I fear no

evil, for you are with me. He guides me in right paths ் for his name's sake. Even though I walk in the dark valley I fear no evil; for you are at my side

with your rod and your staff that give me courage. R. The Lord is my shepherd; there is nothing I shall

R. Though I walk in the valley of darkness, I fear no evil, for you are with me. You spread the table before me in the sight of my foes;

my cup overflows R. The Lord is my shepherd; there is nothing I shall

You anoint my head with oil;

R. Though I walk in the valley of darkness, I fear no

evil, for you are with me. Only goodness and kindness follow me

for years to come. R. The Lord is my shepherd; there is nothing I shall

R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

Reading 2 ROM 5:5-11

Brothers and sisters:

Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly.

person, though perhaps for a good person one might even find courage to die. still sinners Christ died for us. How much more then, since we are now justified by his Blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our

Lord Jesus Christ, through whom we have now

JN 6:37-40 Gospel

Jesus said to the crowds:

received reconciliation.

"Everything that the Father gives me will come to

and I will not reject anyone who comes to me, because I came down from heaven not to do my but the will of the one who sent me.

but that I should raise it on the last day. For this is the will of my Father,

that everyone who sees the Son and believes in him may have eternal life,

and I shall raise him on the last day."

NOVEMBER 01 Prov 5-6, 1 Macc 5:1-15, 1 Tim 5, Ps 119:95-101 02 Prov 7, 1 Macc 5:16-35, 1 Tim 6, Ps 119:102-108

The Bible in one year:

03 Prov 8–9, 1 Macc 5:36–55, 2 Tim 1, Ps 119:109–116 04 Prov 10, 1 Macc 5:56-68, 2 Tim 2, Ps 119:117-123 05 Prov 11–12, 1 Macc 6:1–28, 2

06 Prov 13-14, 1 Macc 6:29-48, 2 Tim 4, Ps 119:131-137 07 Prov 15, 1 Macc 6:49-63, Titus 1–2, Ps 119:138–144 08 Prov 16-17, 1 Macc 7:1-25, Titus 3, Ps 119:145-151 09 Prov 18-19, 1 Macc 7:26-50,

Tim 3, Ps 119:124-130

Philem, Ps 119:152-158 10 Prov 20, 1 Macc 8:1-15, Heb 1-2, Ps 119:159-165 Prov 21–22, 1 Macc 8:16–32 Heb 3, Ps 119:166–172 12 Prov 23, 1 Macc 9:1-24, Heb

4, Ps 119:173–176 13 Prov 24-25, 1 Macc 9:25-44, Heb 5-6, Ps 120 14 Prov 26-27, 1 Macc 9:45-73, Heb 7:1–12, Ps 121 15 Prov 28, 1 Macc 10:1–11,

Heb 7:13-28, Ps 122 16 Prov 29-30, 1 Macc 10:12-31, Heb 8:1–9:15, Ps 123 17 Prov 31, 1 Macc 10:32-51,

Heb 9:16-28, Ps 124 18 Eccles 1-3, 1 Macc 10:52-72, Heb 10, Ps 125 19 Eccles 4-6, 1 Macc 10:73-89,

Heb 11:1-13, Ps 126 Indeed, only with difficulty does one die for a just 20 Eccles 7-8, 1 Macc 11:1-23, Heb 11:14-40, Ps 127 21 Eccles 9-12, 1 Macc 11:24-43, Heb 12:1–17, Ps 128

> 22 Song 1-2, 1 Macc 11:44-63, Heb 12:18-29, Ps 129 23 Song 3-6, 1 Macc 11:64-74, Heb 13, Ps 130:title-4 24 Song 7–8, 1 Macc 12:1–29,

James 1, Ps 130:5–131:3

25 Wisd of Sol 1-3, 1 Macc

12:30-53, James 2, Ps 132:title-26 Wisd of Sol 4-6, 1 Macc 13:1 -17, James 3, Ps 132:6-12 27 Wisd of Sol 7, 1 Macc 13:18-37, James 4, Ps 132:13–18 28 Wisd of Sol 8-10, 1 Macc 13:38-53, James 5, Ps 133-134 29 Wisd of Sol 11-12, 1 Macc

14:1-24, 1 Pet 1, Ps 135:1-7

30 Wisd of Sol 13-14, 1 Macc



Today's Saints All Souls Day



Commemoration of the Faithful Departed (All Souls Day)

The Church teaches us that the souls of the just who have left this world with traces of venial sin remain for a time in a place of expiation, where they suffer whatever punishment may be due to their offenses. Even if pardon has been obtained for our sins, satisfaction must be made to God, our Creator, in this world or in the next; for His sanctity has been, as it were, insulted by the self-will of one of His ignoble creatures. The more noble the person offended, the more serious the offense, even according to human laws. It is a dogma of our faith that the suffering souls are relieved by the intercession of the Saints in heaven and by the prayers of the faithful upon earth. To pray for the dead is therefore an act of charity and of piety certainly obligatory for a Christian who professes to have charity in his heart. We read in Holy Scripture: It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. (II Maccabees 12:46)

expiate for them. By showing this mercy to the suffering souls in purgatory, we gain for ourselves very devoted friends, who will in their turn pray for us. We shall then be entitled to be treated with mercy at our departure from this world, and to share more abundantly in the suffrages of the Church, continually offered for all who have fallen asleep in Christ. Reflection: When we offer satisfaction to God in this life for our offenses, there is merit attached to our penances. There is no longer any merit in

When towards the close of the tenth century, Our Lord inspired Saint Odilon, Abbot of Cluny, to establish in his Benedictine Order a general commemoration of all the faithful departed, the practice was soon afterwards adopted by the entire Western Church and has been continued unceasingly to our day. Let us always bear in mind the departed who have died in the love of God, and offer up our prayers and sacrifices to help

purgatory; others must provide. Let us reflect well that if we do not ourselves repair our sins and faults, we place our burden on others; is that what we want?

St. Malachy d'Armagh



St. Malachy d'Armagh

Born in the late eleventh century of a princely family, in the archiepiscopal city of Armagh, Saint Malachy was raised in the fear and love of God. He seemed to have the virtues of maturity hidden under the appearances of childhood. Praises did not inflate him, and reproaches did not sadden him. He had a horror of idleness, and a command from his preceptors was always like a law for him. He would often separate from his companions to converse in prayer with God. When he was still a young man, he made himself the disciple of a holy hermit who had established a little cell near the cathedral church of Armagh. The archbishop of Armagh made him a deacon of his church, and when at the age of twenty-five he was ordained a priest, commanded him to preach the Gospel and catechize his people. He uprooted vices and corrected abuses, and the archdiocese derived great profit from his ministry.

An episode from the life of Saint Malachy teaches us several truths concerning purgatory. He had a sister who was very worldly, and whom he found indifferent to his efforts to lead her to reflect on the reason for her existence and her last ends. He learned one day that she had died after having manifested regret for her sins, and he offered a Mass for her soul; but he did not think of continuing this practice. After thirty days he heard in a dream that she was standing outside the church and had not eaten for one month. He began again to pray for her, and then in a dream beheld her clothed in a black robe, near the door of the church but unable to enter. He continued his suffrages, and on a third occasion saw her in a robe which was more or less white, having entered the church but unable to approach the altar. The last time he saw her she was within the church, clothed in white and near the altar, in the company of the just. We learn from this how serious our indifference and lack of love for God are; that our prayers are efficacious in relieving our dear ones; and that it is ordinarily a little at a time that souls are delivered from the bonds of their sins and negligence.

Saint Malachy brought about several miracles, and manifested great devotion and zeal in the reconstruction and re-establishment of a monastery whose nine hundred religious had been massacred by pirates; these facts led to his being consecrated Bishop of Connor, a small see whose inhabitants were Christian in name but pagan in practice. The venerable pastor taught the people with patience and warned them with gentleness. He endured many insults and outrages, but finally the hardened hearts were softened and began to listen to his voice and instructions. He remained in this see until a hostile king and his army decimated the city of Connor. At that time, the Archbishop of Armagh was nearing death and named him to succeed him in this metropolitan see, overriding his humility and protestations of insufficient virtue and competence.

Again he had a great deal to suffer in the exercise of his new charge. The see of Armagh, by a longstanding abuse, had been held somewhat like a throne by one single family, and it required on the part of the Saint no little tact and firmness to calm the dissensions caused by his election Ecclesiastical discipline had been forgotten, and depraved morals everywhere had virtually annihilated faith and piety. The good bishop who had named Saint Malachy had labored to correct the abuses, and hoped his virtuous successor might better succeed in the same post. Nonetheless, two years passed before Malachy could even enter into the city as its archbishop; troops were levied against his entry by the pretender to the same title. Saint Malachy had accepted the office on the condition that he assume the charge only after the death or flight of the false bishop, for he did not want to cause a war and the death of those whose salvation he desired to procure. The pretender and his cousin, with several others of the same lineage, were struck down soon afterwards by the hand of God, and their exemplary chastisements gave great credit to the Saint, and enabled him to make ordinances to countermand the disorders. He divided the diocese and left the larger portion, that of Connor, to a colleague, a very holy man worthy of the charge. He retired to the other part, the new see of Down. There he convoked synods, renewed ancient ordinances and made appropriate ones; everywhere he intimidated sinners and implanted religion and piety.

We must not neglect to mention the famous prophecy of Saint Malachy, in which he assigns to every Pope of the future a motto describing each pontificate, from his own day until the last Pope he mentions, whom he calls Petrus Romanus — Peter the Roman. After the motto attributed to the present Vicar of Jesus Christ (in the year 2000), De Labore Solis, only one, De Gloria Olivae - From the glory of the Olive Tree - separates us from Peter II. The prophecy, which begins with Celestine II (1143-1144), was discovered in 1590 and includes one hundred and eleven mottos. Many a motto has been shown to have a striking exactitude in the description of its subject and his pontificate. Many interpreters have labored to prove the prophecy's accuracy.

Saint Malachy twice made a pilgrimage to Rome to consult Christ's Vicar, the first time returning as a Papal Legate for all of Ireland, amid the joy of his people. The second time, however, he was bound for a happier home; he was taken ill in France at the monastery of Clairvaux, where his great friend and biographer, Saint Bernard, was Abbot. He died there in the monastery where he would gladly have lived, at the age of fifty-four, on the 2nd of November, 1148. Saint Bernard, in his Life of Saint Malachy, narrates many of his miracles, one of which he himself brought about, when he touched the paralyzed arm of a young boy to that of the mortal remains of the bishop, while he was laid out in his coffin at Clairvaux. It was instantly cured.

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