

We dedicate this website to the Generous Heart of Mother Mary

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


Volume 126, Monday, March 30, 2020.

Monday of the Fifth Week of Lent

Latin Rite	1st Reading	DN 13:41C-62	Responsorial Psalm	23:1-3A, 3B-4, 5, 6
Syro-Malabar Rite	2nd Reading		Gospel	JN 8:1-11
Syro-Malankara Rite	1st Reading	1 THES 3:6-13	Gospel	JN 12:44-50
	1st Reading	ROM 1:1-7	Gospel	MT 8:14-17

"Go, and do not sin again"

**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.

**Meditation:**

When accusations are brought against you, how do you respond and where do you turn for help? The Book of Daniel tells the story of Susanna, a godly woman who loved God and his word. She was unjustly accused of adultery by two elder judges who had tried to seduce her. Since adultery was a serious offense punishable by stoning to death, the law of Moses required at least two witnesses, rather than one, to convict a person. Susanna knew she had no hope of clearing her good reputation and escaping death apart from God's merciful intervention. Daniel tells us that she looked up to heaven and cried out to the Lord for his help (Daniel 13:35). The two elders who wanted to sin with her had done just the opposite - they hid themselves from God's sight and they kept their secret sin hidden from the people as well. They brought false charges against her in revenge for her refusal to sin with them. God in his mercy heard the plea of Susanna and he punished the two elders for giving false witness.

Unjust accusations against Jesus

The Gospel accounts frequently describe how Jesus had to face unjust accusations made by the Pharisees, the ruling elders of Israel. They were upset with Jesus' teaching and they wanted to discredit him in any way they could. They wanted to not only silence him, but to get rid of him because of his claim to speak with God's authority. When a moral dilemma or difficult legal question arose, it was typical for the Jews to take the matter to a rabbi for a decision. The scribes and the Pharisees brought to Jesus a woman who had been caught in the act of adultery. John writes that they wanted to "test" Jesus on the issue of retribution so " they might have some charge to bring against him" (John 8:6).

Jewish law treated adultery as a serious crime since it violated God's ordinance and wreaked havoc on the stability of marriage and family life. It was one of the three gravest sins punishable by death. If Jesus said the woman must be pardoned, he would be accused of breaking the law of Moses. If he said the woman must be stoned, he would lose his reputation for being the merciful friend of sinners.

Jesus then does something quite unexpected - he begins to write in the sand. The word for "writing" which is used here in the Gospel text has a literal meaning "to write down a record against someone" (for another example see Job 13:26). Perhaps Jesus was writing down a list of the sins of the accusers standing before him. Jesus now turns the challenge towards his accusers. In effect he says: Go ahead and stone her! But let the man who is without sin be the first to cast a stone. The Lord leaves the matter to their own consciences.

Pardon, restoration, and new life

When the adulterous woman is left alone with Jesus, he both expresses mercy and he strongly exhorts her to not sin again. The scribes wished to condemn, Jesus wished to forgive and to restore the sinner to health. His challenge involved a choice - either to go back to her former way of sin and death or to reach out to God's offer of forgiveness, restoration, and new life in his kingdom of peace and righteousness. Jesus gave her pardon and a new start on life. God's grace enables us to confront our sin for what it is - unfaithfulness to God, and to turn back to God with a repentant heart and a thankful spirit for God's mercy and forgiveness. Do you know the joy of repentance and a clean conscience?

**Reading 1** DN 13:41C-62

The assembly condemned Susanna to death. **But Susanna cried aloud: "O eternal God, you know what is hidden and are aware of all things before they come to be: you know that they have testified falsely against me. Here I am about to die, though I have done none of the things with which these wicked men have charged me."** The Lord heard her prayer. As she was being led to execution, God stirred up the holy spirit of a young boy named Daniel, and he cried aloud: **"I will have no part in the death of this woman."** All the people turned and asked him, **"What is this you are saying?"** He stood in their midst and continued, **"Are you such fools, O children of Israel! To condemn a woman of Israel without examination and without clear evidence? Return to court, for they have testified falsely against her."** Then all the people returned in haste. **To Daniel the elders said, "Come, sit with us and inform us, since God has given you the prestige of old age."** But he replied, **"Separate these two far from each other that I may examine them."** After they were separated one from the other, he called one of them and said: **"How you have grown evil with age!** Now have your past sins come to term: passing unjust sentences, condemning the innocent, and freeing the guilty, although the Lord says, **"The innocent and the just you shall not put to death."** Now, then, if you were a witness, tell me under what tree you saw them together."

**"Under an oak," he said.** **Daniel replied, "Your fine lie has cost you your head, for the angel of God shall receive the sentence from him and split you in two."** Putting him to one side, he ordered the other one to be brought. **Daniel said to him, "Offspring of Canaan, not of Judah, beauty has seduced you, lust has subverted your conscience. This is how you acted with the daughters of Israel, and in their fear they yielded to you: but a daughter of Judah did not tolerate your wickedness. Now, then, tell me under what tree you surprised them together."**

**"Under an oak," he said.** **Daniel replied, "Your fine lie has cost you also your head," for the angel of God waits with a sword to cut you in two so as to make an end of you both."**

The whole assembly cried aloud, blessing God who saves those who hope in him. They rose up against the two elders, for by their own words Daniel had convicted them of perjury. According to the law of Moses, they inflicted on them the penalty they had plotted to impose on their neighbor: they put them to death. Thus was innocent blood spared that day.

**Responsorial Psalm** 23:1-3A, 3B-4, 5, 6

R. (4ab) Even though I walk in the dark valley I fear no evil: for you are at my side.  
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. Even though I walk in the dark valley I fear no evil: for you are at my side.  
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. Even though I walk in the dark valley I fear no evil: for you are at my side.  
You spread the table before me in the sight of my foes:  
You anoint my head with oil: my cup overflows.  
R. Even though I walk in the dark valley I fear no evil: for you are at my side.  
Only goodness and kindness follow me all the days of my life:  
And I shall dwell in the house of the LORD for years to come.  
R. Even though I walk in the dark valley I fear no evil: for you are at my side.

Verse Before The Gospel EZ 33:11  
I take no pleasure in the death of the wicked man, says the Lord, but rather in his conversion, that he may live.

**Gospel** JN 8:1-11

Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, **"Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?"** They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, **"Let the one among you who is without sin be the first to throw a stone at her."** Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, **"Woman, where are they? Has no one condemned you?"** She replied, **"No one, sir."** Then Jesus said, **"Neither do I condemn you. Go, and from now on do not sin any more."**

**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 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

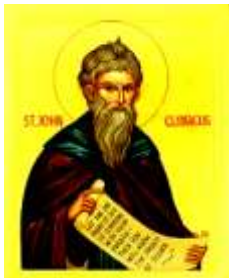
30 Num 18-19, Jer 20, Luke 4:1-21, Ps 40:title-6

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



**Today's Saints**

St. John Climacus



**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 Etrangères (Paris Foreign Missions Society) on 4 October 1843, and left for missionary work on 6 February 1844, intending to work on the Japanese Ryukyu Islands. However, in Macau he was convinced by Bishop Jean-Joseph-Jean-Baptiste Ferrière 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, Amiens, 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 June 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

**Bl. Mary Restituta Kafka**



**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 (Hartmannschwesteren) 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 Bornmann 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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