



3 O' Clock Prayer  
The Hour of Great Mercy  
Prayers from the diary of  
Saint Faustina

You died, Jesus, but the  
source of life gushed forth  
for souls and the ocean of  
mercy opened up for the  
whole world.

O Fountain of Life,  
unfathomable Divine  
Mercy, envelop the whole  
world and empty Yourself  
out upon us.

O Blood and Water, which  
gushed forth from the  
Heart of Jesus as a  
fountain of mercy for us, I  
trust in You.

Holy God, Holy Mighty One,  
Holy Immortal One,  
Have mercy on us and on  
the whole world. (3 times)

JESUS, King of mercy, I  
trust in You!  
Amen.



#### 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 indebted-  
ness 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<sup>th</sup> 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.**

We dedicate this website to the Generous Heart of Mother Mary

## Mission of Jesus



Daily Highlights, Mass Readings, Daily Saints, Prayers...

Sunday, Twenty-fourth Sunday in Ordinary Time, Volume 167, September 17, 2023.

Today's Bible Readings

Latin Rite

1<sup>st</sup> Reading:

Sir 27:30—28:7

Responsorial Psalm:

Ps 103:1-2, 3-4, 9-10,  
11-12

2<sup>nd</sup> Reading: Rom  
14:7-9

Gospel: Mt 18:21-35

Syro-Malabar Rite

1<sup>st</sup> Reading:

[Deuteronomy 8:11-20](#)

2<sup>nd</sup> Reading:

[Isaiah 33:13-24](#)

3<sup>rd</sup> Reading:

[Philippians 2:1-11](#)

Gospel:

[Matthew 4:12-17](#)

Syro-Malankara Rite

1<sup>st</sup> Reading:

[Luke 17:20-35](#)

Gospel:

[Mark 13:28-37](#)

**Meditation: Lord, How Often Shall I Forgive My Brother?**

Does mercy overlook justice? Justice demands that everyone be given their due. So when is it right to show mercy and pardon to those who have acted unjustly or wrongly? The prophet Amos speaks of God forgiving transgression three times, but warns that God may not revoke punishment for the fourth (see Amos 1:3-13; 2:1-6). When Peter posed the question of forgiveness, he characteristically offered an answer he thought Jesus would be pleased with. Why not forgive seven times! How unthinkable for Jesus to counter with the proposition that one must forgive seventy times that. No limit to granting forgiveness and pardon Jesus makes it clear that there is no limit to giving and receiving forgiveness. He drove the lesson home with a parable about two very different kinds of debts. The first man owed an enormous sum of money - millions in our currency. In Jesus' time this amount was greater than the total revenue of a province - more than it would cost to ransom a king! The man who was forgiven such an incredible debt could not, however, bring himself to forgive his neighbor a very small debt which was about one-hundred-thousandth of his own debt. The contrast could not have been greater! Jesus paid our ransom to set us free from the debt of sin. No offense our neighbor can do to us can compare with our own personal debt to God for offending him! We have been forgiven an enormous debt we could not repay on our own. That is why the Father in heaven sent his only begotten Son, the Lord Jesus Christ, who freely and willingly gave up his life for our sake to ransom us from slavery to sin, Satan, and death. Paul the Apostle states, "you were bought with a price" (1 Corinthians 7:23) and that price was Jesus' death on the cross. Through the shedding of his blood on the cross, Jesus not only brought forgiveness and pardon for our offenses, but release from our captivity to Satan and bondage to sin. Set free from futile thinking and sinful living The Lord Jesus sets us free from a futile mind and way of living in sin and spiritual darkness. "You were ransomed from the futile ways inherited from your fathers ...with the precious blood of Christ" (1 Peter 1:18). Christ "gave himself to redeem us from all iniquity" (Titus 2:14). Iniquity describes the futile ways of wrong thinking, sinful attitudes and wrong behavior, and disregarding or treating God's commandments lightly. We have been forgiven an enormous debt which we could never possibly repay. We owe God a debt of gratitude for the mercy and grace he has given us in his Son, Jesus Christ. Forgiving others is a sacred duty. If God has shown mercy to us in granting us pardon for our sins, then we, in turn, must show mercy and forgiveness towards every person who has offended us. The willingness to forgive those who offend us is a sacred duty. If we expect God to pardon us and show us his mercy when we sin and disobey his commandments, then we must be willing to let go of any resentment, grievance, or ill-will we feel towards our neighbor. Jesus teaches us to pray daily for the grace and strength to forgive others in the same measure in which God has forgiven us (Matthew 6:12,14-15). If we do not show mercy and forgiveness to our fellow human beings, how can we expect God to forgive us in turn? The Apostle James says that "judgment is without mercy to one who has shown no mercy" (James 2:13). Mercy seasons justice and perfects it. Mercy is the flip-side of God's justice. Without mercy justice is cold, calculating, and even cruel. Mercy seasons justice, assails seasons meat and gives it flavor. Mercy follows justice and perfects it. Justice demands that the wrong be addressed. To show mercy without addressing the wrong and to pardon the unrepentant is not true mercy but license. C.S. Lewis, a 20th century Christian author wrote: "Mercy will flower only when it grows in the crannies of the rock of Justice: transplanted to the marshlands of mere Humanitarianism, it becomes a man-eating weed, all the more dangerous because it is still called by the same name as the mountain variety." If we want mercy shown to us we must be ready to forgive others from the heart as God has forgiven us. Do you hold any grudge or resentment towards anyone? Ask the Lord to purify your heart that you may show mercy and loving-kindness to all - and especially to those who cause you grief and ill-will.

Lord Jesus, you have been kind and forgiving towards me. May I be merciful as you are merciful. Free me from all bitterness and resentment that I may truly forgive from the heart those who have caused me injury or grief.

#### 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  
**23<sup>rd</sup>** 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.

The Bible in one year:

September

01 2 Chron 28–29, Hos 6, 1  
Cor 4–5, Ps 103:17–22 02 2  
Chron 30–31, Hos 7–8, 1 Cor  
6, Ps 104:1–8 03 2 Chron  
32–33, Hos 9, 1 Cor 7:1–20,  
Ps 104:9–15 04 2 Chron 34,  
Hos 10, 1 Cor 7:21–40, Ps  
104:30–35 05 2 Chron 35–  
36, Hos 11–12, 1 Cor 8, Ps  
104:23–29 06 Ezra 1:1–  
2:41, Hos 13–14, 1 Cor 9, Ps  
104:30–35 07 Ezra 2:42–  
3:13, Joel 1, 1 Cor 10, Ps  
105:1–8 08 Ezra 4–6, Joel  
2:1–15, 1 Cor 11:1–16, Ps  
105:9–15 09 Ezra 7, Joel  
2:16–32, 1 Cor 11:17–34, Ps  
105:16–22 10 Ezra 8–9, Joel  
3, 1 Cor 12, Ps 105:23–29  
11 Ezra 10, Amos 1, 1 Cor  
13, Ps 105:30–36 12 Neh 1–  
3, Amos 2–3, 1 Cor 14:1–25,  
Ps 105:37–45 13 Neh 4–5,  
Amos 4, 1 Cor 15:1–29, Ps  
106:1–5 14 Neh 6:1–7:36,  
Amos 5, 1 Cor 15:1–29, Ps  
106:6–12 15 Neh 7:37–8:18,  
Amos 6, 1 Cor 15:30–58, Ps  
106:13–20 16 Neh 9, Amos  
7, 1 Cor 16, Ps 106:21–27  
17 Neh 10, Amos 8–9, 2 Cor  
1:1–12, Ps 106:28–34 18  
Neh 11–12, Obad, 2 Cor  
1:13–2:17, Ps 106:35–41 19  
Neh 13, Jonah 1, 2 Cor 3, Ps  
106:42–48 20 Tobit 1–3,  
Jonah 2–3, 2 Cor 4, Ps  
107:1–7 21 Tobit 4–5, Jonah  
4, 2 Cor 5, Ps 107:8–14 22  
Tobit 6–8, Micah 1–2, 2 Cor  
6, Ps 107:15–21 23 Tobit 9–  
11, Micah 3–4, 2 Cor 7:1–  
8:11, Ps 107:22–28 24 Tobit  
12–14, Micah 5, 2 Cor 8:12–  
9:15, Ps 107:29–35 25 Jdth  
1–2, Micah 6, 2 Cor 10, Ps  
107:36–43 26 Jdth 3–5,  
Micah 7, 2 Cor 11:1–19, Ps  
108:title–5 27 Jdth 6–7, Nah  
1–2, 2 Cor 11:20–33, Ps  
108:6–13 28 Jdth 8, Nah 3,  
2 Cor 12–13, Ps 109:title–5  
29 Jdth 9–11, Hab 1, Gal 1,  
Ps 109:6–12 30 Jdth 12–13,  
Hab 2, Gal 2, Ps 109:13–19

#### Resources

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1st Reading: Sir 27:30—28:7

Wrath and anger are hateful things, yet the sinner hugs them tight. The vengeful will suffer the LORD's vengeance, for he remembers their sins in detail. Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven. Could anyone nourish anger against another and expect healing from the LORD? Could anyone refuse mercy to another like himself, can he seek pardon for his own sins? If one who is but flesh cherishes wrath, who will forgive his sins? Remember your last days, set enmity aside; remember death and decay, and cease from sin! Think of the commandments, hate not your neighbor; remember the Most High's covenant, and overlook faults.

Responsorial Psalm: Ps 103:1-2, 3-4, 9-10, 11-12

R. (8) The Lord is kind and merciful, slow to anger, and rich in compassion.

Bless the LORD, O my soul; and all my being, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits.

R. The Lord is kind and merciful, slow to anger, and rich in compassion.

He pardons all your iniquities, heals all your ills. He redeems your life from destruction, crowns you with kindness and compassion.

R. The Lord is kind and merciful, slow to anger, and rich in compassion.

He will not always chide, nor does he keep his wrath forever. Not according to our sins does he deal with us, nor does he requite us according to our crimes.

R. The Lord is kind and merciful, slow to anger, and rich in compassion.

For as the heavens are high above the earth, so surpassing is his kindness toward those who fear him. As far as the east is from the west, so far has he put our transgressions from us.

R. The Lord is kind and merciful, slow to anger, and rich in compassion.

2nd Reading: Rom 14:7-9

Brothers and sisters: None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living.

Alleluia

R. Alleluia, alleluia. I give you a new commandment, says the Lord; love one another as I have loved you. R. Alleluia, alleluia.

Gospel: Mt 18:21-35

Peter approached Jesus and asked him, "Lord, if my brother sins against me, how often must I forgive? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.' Moved with compassion the master of that servant let him go and forgave him the loan. When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.' Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he had the fellow servant put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?' Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives your brother from your heart."

Today's Saints



Saint Robert Bellarmine

Also known as Robert Francis Romulus Bellarmine, Roberto Bellarmino, Roberto Francesco Romolo Cardinale Bellarmino

Third of ten children of Vincenzo Bellarmine and Cinzia Cervini, a family of impoverished nobles. His mother, a niece of Pope Marcellus II, was dedicated to almsgiving, prayer, meditation, fasting, and mortification. Robert suffered assorted health problems all his life. Educated by Jesuits as a boy. Joined the Jesuits on 20 September 1560 over the opposition of his father who wanted Robert to enter politics. Studied at the Collegio Romano from 1560 to 1563, Jesuit centers in Florence, Italy in 1563, then in Mondovi, Piedmont, the University of Padua in 1567 and 1568, and the University of Louvain, Flanders in 1569. Ordained on Palm Sunday, 1570 in Ghent, Belgium. Professor of theology at the University of Louvain from 1570 to 1576. A the request of Pope Gregory XIII, he taught polemical theology at the Collegio Romano from 1576 to 1587. While there he wrote Disputationes de Controversiis Christianae Fidei adversus hujus temporis hereticos, the most complete work of the day to defend Catholicism against Protestant attack. Spiritual director of the Roman College from 1588. Taught Jesuit students and other children; wrote a children's catechism, Dottrina cristiana breve. Wrote a catechism for teachers, Dichiarazione piu copiosa della dottrina cristiana. Confessor of Saint Aloysius Gonzaga until his death, and then worked for the boy's canonization. In 1590 he worked in France to defend the interests of the Church during a period of turmoil and conflict. Member of the commission for the 1592 revision of the Vulgate Bible. Rector of the Collegio Romano from 1592 to 1594. Jesuit provincial in Naples, Italy from 1594 to 1597. Theologian to Pope Clement VIII from 1597 to 1599. Examiner of bishops and consulor of the Supreme Sacred Congregation of the Roman and Universal Inquisition in 1597; strongly concerned with discipline among the bishops. Created Cardinal-priest on 3 March 1598 by Pope Clement VIII; he lived an austere life in Rome, giving most of his money to the poor. At one point he used the tapestries in his living quarters to clothe the poor, saying that "the walls won't catch cold." Defended the Apostolic See against anti-clericals in Venice, Italy, and the political tenets of King James I of England. Wrote exhaustive works against heresies of the day. Took a fundamentally democratic position - authority originates with God, is vested in the people, who entrust it to fit rulers, a concept which brought him trouble with the kings of both England and France. Spiritual father of Saint Aloysius Gonzaga. Helped Saint Francis de Sales obtain formal approval of the Visitation Order. Noted preacher. Archbishop of Capua, Italy on 18 March 1602. Part of the two conclaves of 1605. Involved in disputes between the Republic of Venice and the Vatican in 1606 and 1607 concerning clerical discipline and Vatican authority. Involved in the controversy between King James I and the Vatican in 1607 and 1609 concerning control of the Church in England. Wrote Tractatus de potestate Summi Pontificis in rebus temporalibus adversus Gulielmum Barclaeum in opposition to Gallicanism. Opposed action against Galileo Galilei in 1615, and established a friendly correspondence with him, but was forced to deliver the order for the scientist to submit to the Church. Part of the conclave of 1621, and was considered for Pope. Theological advisor to Pope Paul V. Head of the Vatican library. Prefect of the Sacred Congregation of the Rites. Prefect of the Sacred Congregation of the Index. Proclaimed a Doctor of the Church on 17 September 1931.

**Born:** 4 October 1542 at Montepulciano, Tuscany, Italy as Roberto Francesco Romolo

**Died:** in the morning of 17 September 1621 at Rome, Italy of natural causes, buried in Rome, relics translated to the church of Saint Ignatius, Rome on 21 June 1923

**Canonized:** 29 June 1930 by Pope Pius XI

**Patronage:** canon lawyers; canonists, catechists, catechumens, Cincinnati, Ohio.



### Saint Hildegard von Bingen

Also known as Hildegard Eibingen, Hildegard of Bingen, Hildegardis Bingensis, Sybil of the Rhine

At a time when few women wrote, Hildegard produced major works of theology and visionary writings. When few women were respected, she was consulted by and advised bishops, popes, and kings. She used the curative powers of natural objects for healing, and wrote treatises about natural history and the medicinal uses of plants, animals, trees and stones. She is the first musical composer whose biography is known. She founded a vibrant convent, where her musical plays were performed. Interest in this extraordinary woman was initiated by musicologists and historians of science and religion. Unfortunately, Hildegard's visions and music have been hijacked by the New Age movement; New Age music bears some resemblance to Hildegard's ethereal airs. Her story is important to students of medieval history and culture, and an inspirational account of an irresistible spirit and vibrant intellect overcoming social, physical, cultural, gender barriers to achieve timeless transcendence. Hildegard was the tenth child born to a noble family. As was customary with the tenth child, which the family could not count on feeding, and who could be considered a tithe, she was dedicated at birth to the Church. The girl started to have visions of luminous objects at the age of three, but soon realized she was unique in this ability and hid this gift for many years. At age eight her family sent Hildegard to an anchoress named Jutta to receive a religious education. Jutta was born into a wealthy and prominent family, and by all accounts was a young woman of great beauty who had spurned the world for a life decided to God as an anchoress. Hildegard's education was very rudimentary, and she never escaped feelings of inadequacy over her lack of schooling. She learned to read Psalter in Latin, but her grasp of Latin grammar was never complete (she had secretaries help her write down her visions), but she had a good intuitive feel for the intricacies of the language, constructing complicated sentences with meanings on many levels and which are still a challenge to students of her writing. The proximity of the Jutta's anchorage to the church of the Benedictine monastery at Disibodenberg exposed Hildegard to religious services which were the basis for her own musical compositions. After Jutta's death, when Hildegard was 38 years of age, she was elected the head of the budding convent that had grown up around the anchorage. During the years with Jutta, Hildegard confided of her visions only to Jutta and a monk named Volmar, who was to become her lifelong secretary. However, in 1141 a vision of God gave Hildegard instant understanding of the meaning of religious texts. He commanded her to write down everything she would observe in her visions. And it came to pass...when I was 42 years and 7 months old, that the heavens were opened and a blinding light of exceptional brilliance flowed through my entire brain. And so it kindled my whole heart and breast like a flame, not burning but warming...and suddenly I understood of the meaning of expositions of the books... Yet Hildegard was also overwhelmed by feelings of inadequacy and hesitated to act. But although I heard and saw these things, because of doubt and low opinion of myself and because of diverse sayings of men, I refused for a long time a call to write, not out of stubbornness but out of humility, until weighed down by a scourge of god, I fell onto a bed of sickness. Though she never doubted the divine origin of her visions, Hildegard wanted them to be approved by the Church. She wrote to Saint Bernard who took the matter to Pope Eugenius who exhorted Hildegard to finish her writings. With papal imprimatur, Hildegard finished her first visionary work Scivias ("Know the Ways of the Lord") and her fame began to spread through Germany and beyond. The 12th century was also the time of schisms and religious confusion when anyone preaching any outlandish doctrine could attract a large following. Hildegard was critical of schismatics, and preached against them her whole life, working especially against the Cathari. Declared a Doctor of the Church on 7 October 2012 by Pope Benedict XVI.

**Born:** 1098 at Bermersheim, Rhineland Palatinate (modern Germany)

**Died:** 17 September 1179 at Bingen, Rhineland Palatinate (modern Germany) of natural causes

**Beatified:** 26 August 1326 by Pope John XXII

**Canonized:** 10 May 2012 by Pope Benedict XVI (equipollent canonization).



### Saint Lambert of Maastricht

Also known as Lambert of Liege, Lamberto, Lambertus, Landebertus

Born to the nobility, the son of Aper and Herisplindis, he received a good, religious oriented education. Student of Saint Landoaldus and Saint Theodardus. Priest. Bishop of Maastricht, Netherlands in 670. Forced for political reasons into exile from Maastricht from 674 to 681. Missionary in Toxandria (modern Brabant) with Saint Willibrord of Echternach in the late 7th century. Apparently worked with Saint Wito, Saint Plechelm of Guelderland, and Saint Otger of Utrecht. With Saint Landrada, he founded the abbey of Munsterbilsen. Murdered for defending the sanctity of marriage, which was very politically inconvenient for several powerful people of the day. Martyr.

**Born:** c.635 at Maastricht, Netherlands

**Died:** stabbed through the heart by a javelin c.700 at the chapel of Saint Cosmas and Saint Damian, Liège, Belgium while celebrating Mass, buried in his family's vault in the cemetery of Saint Peter, Maastricht, Netherlands, remains exhumed and translated to Liège c.720 by Saint Hubert of Liege

**Patronage:** Liège, Belgium, diocese of Middelhaar, Netherlands.

