



**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 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<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.**

**Mission of Jesus**



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

Friday of the Twenty-sixth week in Ordinary Time, Volume 168, October 06, 2023.

**Today's Bible Readings**

**Latin Rite**  
**1st Reading:**  
Bar 1:15-22

**Responsorial Psalm:**  
Ps 79:1b-2, 3-5, 8, 9

**Gospel:** Lk 10:13-16

**Syro-Malabar Rite**  
**1st Reading:**  
[Titus 2:6-10](#)

**Gospel:**  
[Luke 11:5-13](#)

**Syro-Malankara Rite**  
**1st Reading:**  
[Hebrews 9:1-11](#)

**Gospel:**  
[Luke 1:46-56](#)

**Meditation: Public Repentance**

Friday of the Twenty-Sixth Week in Ordinary Time Jesus said to them, "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes." Luke 10:13

Have you ever sat in sackcloth and ashes? In the Gospel passage above, Jesus gives clear indication that doing so is a holy sign of responding to His preaching. He states that the pagan towns of Tyre and Sidon would have certainly sat in sackcloth and ashes if they would have been privileged to witness the mighty deeds done in the Jewish towns of Chorazin and Bethsaida.

"Sackcloth and ashes" were a common sign used to indicate interior repentance and sorrow for sin. There are many times throughout the Old Testament when this happened. Recall, for example, that when Jonah preached to the people of Nineveh, everyone from the king down to the common citizen responded by expressing their repentance in this way (Jonah 3:5-7). Sackcloth was a rough and uncomfortable material usually made out of black goats hair, symbolizing the rejection of the false consolation of sin. Ashes symbolized desolation and destruction resulting from purifying fire. Of course, all of us do sit in ashes every Ash Wednesday as an external manifestation of our desire to repent. And though putting on actual sackcloth for clothing today may not be our literal practice, it is good to see the spiritual fruitfulness of these actions and to consider ways in which these actions can still be performed in our day and age. How might you sit in sackcloth and ashes today? What practical action can you take to publicly manifest your desire to turn from sin and toward the Gospel?

First of all, to properly answer this question, it's important to recognize the fact that turning from sin should not only be a personal and interior act, it must also be exterior and manifest for others to see. Sin not only does harm to us individually, but it also damages others in varying degrees. Therefore, if your sin has done clear harm to others, it's important to realize that you not only need to repent to God but that you must also repent in such a way that others see your repentance and sorrow.

So how might you repent in sackcloth and ashes today? There are many ways to do this. The essential quality present in such an act will be that it is clear to others that you are sorry for your sin and that you are attempting to change. If the sin you have committed toward another is grave, then your interior repentance must match the seriousness of your sin, and the exterior manifestation of that repentance must also measure up.

Reflect, today, upon some practical ways in which God is calling you to publicly manifest your "sitting in sackcloth and ashes" as a sign of your sorrow toward those against whom you have sinned. For example, if your sin is that of anger and you have regularly harmed another by that sin, then don't only repent to God, look also for external ways to manifest your sorrow to them. Perhaps do some form of manifest service for them. Or engage in a public act of penance, such as fasting, as a way of showing them you are sorry. Manifest charitable good works, service, prayer, public penance and the like are all ways that you can spiritually and practically sit "in sackcloth and ashes" today.

My merciful Lord, You call me to daily repent of my sin and to do so through the manifest signs of sitting "in sackcloth and ashes." Give me the grace of true sorrow for my sins and help me to sincerely repent as I trust in Your mercy. As I do, please also guide me so that I may humble myself and express my sorrow in manifest ways toward those against whom I have sinned. May this humble act bring healing and unity in You. Jesus, I trust in You.

**1st Reading: Bar 1:15-22**

During the Babylonian captivity, the exiles prayed: "Justice is with the Lord, our God; and we today are flushed with shame, we men of Judah and citizens of Jerusalem, that we, with our kings and rulers and priests and

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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:**

**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

**Resources**

- [Importance of the Mass](#)
- [Mystical Stigmata](#)
- [What is Charismatic Renewal?](#)
- [The Real Meaning of Christmas](#)
- [Why should I Confess?](#)

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prophets, and with our ancestors, have sinned in the Lord's sight and disobeyed him. We have neither heeded the voice of the Lord, our God, nor followed the precepts which the Lord set before us. From the time the Lord led our ancestors out of the land of Egypt until the present day, we have been disobedient to the Lord, our God, and only too ready to disregard his voice. And the evils and the curse that the Lord enjoined upon Moses, his servant, at the time he led our ancestors forth from the land of Egypt to give us the land flowing with milk and honey, cling to us even today. For we did not heed the voice of the Lord, our God, in all the words of the prophets whom he sent us, but each one of us went off after the devices of his own wicked heart, served other gods, and did evil in the sight of the Lord, our God."

**Responsorial Psalm: Ps 79:1b-2, 3-5, 8, 9**

**R. (9) For the glory of your name, O Lord, deliver us.**

O God, the nations have come into your inheritance; they have defiled your holy temple, they have laid Jerusalem in ruins. They have given the corpses of your servants as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth.

**R. For the glory of your name, O Lord, deliver us.**

They have poured out their blood like water round about Jerusalem, and there is no one to bury them. We have become the reproach of our neighbors, the scorn and derision of those around us. O LORD, how long? Will you be angry forever? Will your jealousy burn like fire?

**R. For the glory of your name, O Lord, deliver us.**

Remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low.

**R. For the glory of your name, O Lord, deliver us.**

Help us, O God our savior, because of the glory of your name; Deliver us and pardon our sins for your name's sake.

**R. For the glory of your name, O Lord, deliver us.**

**Alleluia**

R. Alleluia, alleluia. If today you hear his voice, harden not your hearts. R. Alleluia, alleluia.

**Gospel: Lk 10:13-16**

Jesus said to them, "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you. And as for you, Capernaum, 'Will you be exalted to heaven? You will go down to the netherworld.' Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me."

**Today's Saints**



**Saint Bruno**

Educated in Paris and Rheims, France. Ordained c.1055. Taught theology; one of his students later became Pope Blessed Urban II. Presided over the cathedral school at Rheims from 1057 to 1075. Criticized the worldliness he saw in his fellow clergy. He opposed Manasses, Archbishop of Rheims, because of his laxity and mismanagement. Chancellor of the archdiocese of Rheims. Following a vision he received of a secluded hermitage where he could spend his life becoming closer to God, he retired to a mountain near Chartreuse in Dauphiny in 1084 and with the help of Saint Hugh of Grenoble, he founded what became the first house of the Carthusian Order; he and his brothers supported themselves as manuscript copyists. Assistant to Pope Urban II in 1090, and supported his efforts at reform. Retiring from public life, he and his companions built a hermitage at Torre, where, 1095, the monastery of Saint Stephen was built. Bruno combined in the religious life the eremetical and the cenobitic; his learning is apparent from his scriptural commentaries.

**Born:** 1030 at Cologne, Germany

**Died:** 1101 at Torre, Calabria, Italy of natural causes, buried in the church of Saint Stephen at Torre

**Canonized:** 1623

**Patronage:** possessed people, Ruthenia.



**Saint Faith**

Also known as Fides, Foi, Foy

Reported to have been an exquisitely beautiful woman, utterly indifferent to the world who had dedicated herself to God. Arrested for her faith and tried by Dacian, procurator at Agen, France in the persecutions of Diocletian. Martyred with Saint Alberta. When some of the spectators expressed sympathy for the girl, Dacian had them beheaded.

**Born:** at Agen, Aquitaine, (modern France)

**Died:** cooked on a brazier, then beheaded, relics translated to a church in Agen in the 5th century, relics moved to the abbey of Conques in Rouergue in 886, relics moved to a new church there in 1050, part of the relics moved to the monastery of Cucufat, Catalonia, Spain in 1365

**Patronage:** pilgrims, prisoners, soldiers.



**Saint Mary Frances of the Five Wounds of Jesus**

Also known as Anna Maria Gallo

Saint John Joseph of the Cross and Saint Francis de Geronimo both predicted Mary France's sanctity even before she was born. Daughter of Francesco Gallo, a greedy and angry man, and Barbara Basinsin, a pious and patient woman who put up with her husband's abuse of herself, and his ill-treatment of Mary Frances, who was often worked nearly to death. The girl made her first Communion at age 7, and went to Mass nearly every day of her life there after. When she was 16, her father tried to force her into marriage with a rich young man; she refused, and became a Franciscan tertiary on 8 September 1731. Stigmatist whose outward signs disappeared when she prayed. Suffered assorted bodily ills and severe penances given by her family, her sisters, even her confessors. She eventually became known as a counsellor to priests, sisters, and pious laymen. She spent her last 38 years as a recluse in the home of Father Giovanni Pessiri.

**Born:** 25 March 1715 at Naples, Italy

**Died:** 6 October 1791 at Naples, Italy of natural causes, buried in the church of the Alcantarines, Saint Lucia del Monte, Naples, Italy near the tomb of Saint John Joseph of the Cross

**Canonized:** 29 June 1867 by Pope Blessed Pius IX.

