



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 16th 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...

Monday of the Thirty-Third Week in Ordinary Time, Volume 169, November 20, 2023.

Today's Bible Readings

Latin Rite
1st Reading:

1 Mc 1:10-15, 41-43, 54-57, 62-63

Responsorial Psalm:

Ps 119:53, 61, 134, 150, 155, 158

Gospel: Lk 18:35-43

Syro-Malabar Rite
1st Reading:

[Hebrews 13:9-16](#)

Gospel:

[Luke 11:1-4](#)

Syro-Malankara Rite
1st Reading:

[Ephesians 6:1-4](#)

Gospel:

[Matthew 23:23-26](#)

Meditation: A Model for Prayer

As Jesus approached Jericho a blind man was sitting by the roadside begging, and hearing a crowd going by, he inquired what was happening. They told him, "Jesus of Nazareth is passing by." He shouted, "Jesus, Son of David, have pity on me!" The people walking in front rebuked him, telling him to be silent, but he kept calling out all the more, "Son of David, have pity on me!" Luke 18:35-39 This beautiful story of the healing of this blind man, named Bartimaeus in the Gospel of Mark, sets for us a model of how we must come to Jesus in prayer. Bartimaeus and his encounter with Christ is an icon upon which we must meditate so as to imitate him in his weakness, openness, confidence and perseverance. To begin, this "blind man was sitting by the roadside begging." We must see this as an ideal image of how to begin our prayer. When we start to pray, we must see our littleness, weakness and extreme poverty in our spiritual life. We come to God with nothing. Unable to see. A beggar. And one who is incapable of meeting our own spiritual needs. This is Bartimaeus, and this must be the way we come to our Lord in prayer. Sometimes we can fall into the illusion that our prayers are so elevated and pious that God must be very impressed. If that's your struggle, then you are more like the Pharisees. This blind man, however, is the ideal to aim for. So when you begin your prayer, come to our Lord as a spiritually poor and needy beggar. In this state of humility, just as it happened in this Gospel story, you can be certain that "Jesus of Nazareth is passing by." So as you sit in your humble and needy state, wait and be attentive to Jesus passing by. Wait upon His gentle voice, His quiet inspiration, His calming and unmistakable presence. If you can humble yourself this way and then sense our Lord's divine presence touching you in some way, then further imitate Bartimaeus by calling out interiorly, "Jesus, Son of David, have pity on me!" The cry from the depths of your heart in prayer must come as a result of Jesus "passing by." It must be a response to Him coming to you on His own. As Jesus passes by, spiritually speaking, He waits for you to call to Him. He desires that you call to Him. And He desires that you do it with firm confidence and perseverance. Notice that as this blind beggar cried out, there were obstacles put in his way. The people "rebuked him, telling him to be silent." But even this was a gift, because it enabled Bartimaeus to cry out all the more. So also with us, when obstacles arise in our prayer, such as distractions, temptations, a lack of consolation, or any other challenge to our prayer, we must see these obstacles as hurdles that must be overcome. Doing so will deepen our union with Jesus, turning that apparent obstacle into a source of blessing. Reflect, today, upon these four aspects of a deep prayer life that are presented to us through the witness of this blind beggar. First, ponder your weakness and poverty as you turn to God in prayer. Second, be attentive to the presence of God as He passes by, waiting for you to call to Him. Third, cry out to Him and beg Him to come closer. And fourth, work to overcome every obstacle to prayer and see those obstacles as opportunities to call out to God all the more.

My compassionate Lord, I come to You in my weakness and poverty, I come in need of Your divine touch and healing. As You do pass by, I acknowledge Your presence and call to You. Jesus, please do come to me, have pity on me. Help me to overcome every obstacle to Your love and to trust in You always, never wavering from my commitment to You. Jesus, I trust in You.

1st Reading: 1 Mc 1:10-15, 41-43, 54-57, 62-63

[From the descendants of Alexander's officers] there sprang a sinful offshoot, Antiochus Epiphanes, son of King Antiochus, once a hostage at Rome. He became king in the year one hundred and thirty seven of the kingdom of the Greeks. In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: "Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us." The proposal was agreeable; some from among the people promptly went to the king, and he authorized them to introduce the way of living of the Gentiles. Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing. Then the king wrote to his whole kingdom that all should be one people, each abandoning his particular customs. All the Gentiles conformed to the

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The Bible in one year: 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 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 Tim 3, Ps 119:124-130 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, Philem, Ps 119:152-158 10 Prov 20, 1 Macc 8:1-15, Heb 1-2, Ps 119:159-165 11 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 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-5 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 14:25-49, 1 Pet 2, Ps 135:8-14

Resources

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command of the king, and many children of Israel were in favor of his religion; they sacrificed to idols and profaned the sabbath. On the fifteenth day of the month Chisleu, in the year one hundred and forty-five, the king erected the horrible abomination upon the altar of burnt offerings and in the surrounding cities of Judah they built pagan altars. They also burned incense at the doors of the houses and in the streets. Any scrolls of the law which they found they tore up and burnt. Whoever was found with a scroll of the covenant, and whoever observed the law, was condemned to death by royal decree. But many in Israel were determined and resolved in their hearts not to eat anything unclean; they preferred to die rather than to be defiled with unclean food or to profane the holy covenant; and they did die. Terrible affliction was upon Israel.

Responsorial Psalm: Ps 119:53, 61, 134, 150, 155, 158

R. (see 88) Give me life, O Lord, and I will do your commands.

Indignation seizes me because of the wicked who forsake your law. R. Give me life, O Lord, and I will do your commands. Though the snares of the wicked are twined about me, your law I have not forgotten.

R. Give me life, O Lord, and I will do your commands.

Redeem me from the oppression of men, that I may keep your precepts.

R. Give me life, O Lord, and I will do your commands.

I am attacked by malicious persecutors who are far from your law.

R. Give me life, O Lord, and I will do your commands.

Far from sinners is salvation, because they seek not your statutes.

R. Give me life, O Lord, and I will do your commands.

I beheld the apostates with loathing, because they kept not to your promise.

R. Give me life, O Lord, and I will do your commands.

Alleluia

R. Alleluia, alleluia. I am the light of the world, says the Lord; whoever follows me will have the light of life. R. Alleluia, alleluia.

Gospel: Lk 18:35-43

As Jesus approached Jericho a blind man was sitting by the roadside begging, and hearing a crowd going by, he inquired what was happening. They told him, "Jesus of Nazareth is passing by." He shouted, "Jesus, Son of David, have pity on me!" The people walking in front rebuked him, telling him to be silent, but he kept calling out all the more, "Son of David, have pity on me!" Then Jesus stopped and ordered that he be brought to him; and when he came near, Jesus asked him, "What do you want me to do for you?" He replied, "Lord, please let me see." Jesus told him, "Have sight; your faith has saved you." He immediately received his sight and followed him, giving glory to God. When they saw this, all the people gave praise to God.

Today's Saints



Saint Edmund of East Anglia

Also known as Edmund the Martyr, King of the East Angles

Additional Memorial 29 April (translation of relics) Profile King of East Anglia at age 14, crowned on Christmas Day 855 by Bishop Saint Humbert of Elmham. Edmund was a model ruler, concerned with justice for his people and his own spirituality; he spent a year sequestered at Hunstanton learning the Psalter by heart. Following one of a series of armed engagement with invading Danes, he was captured. He was ordered to give his Christian people to the pagan invaders; he refused. Martyr.

Born: c.841 probably at Nuremburg, Germany

Died: beaten, whipped, shot with arrows "until he bristled with them like a hedgehog", and beheaded at Hoxne, Suffolk, England 20 November 870, buried at Hoxne, relics moved to Beodricsworth, England (modern Bury Saint Edmunds (Borough of Saint Edmunds)) in the 915, relics moved to the Cathedral of Saint Paul in London, England in 1010 ahead of an invading Viking force, relics returned to Bury Saint Edmunds in 1113, relics re-enshrined in a new church in a Benedictine monastery built by King Canute in 1020, relics re-enshrined in a new Norman church in Bury Saint Edmunds in 1095, following a fire, the relics re-enshrined in a new church in 1198, following a battle in Lincoln, England in 1217, French troops claim to have taken the relics, but modern testing has disproved this; the real relics may have been hidden, destroyed, looted - we just don't know, and no authentic relics exist today

Patronage: against plague, diocese of East Anglia, England, kings, torture victims, wolves.



Saint Cyprian of Calamizzi

Also known as Cipriano Profile Born to the to wealthy nobility; his father was a physician, and Cyprian studied medicine himself. Monk at Holy Saviour monastery in Calanna, Italy at age 25. Hermit on family lands in Pavigliana, Italy, spending 20 years in prayer, meditation and growing his own food. Word of his learning and holiness spread, and people came to him for medical help and spiritual advice; some tried to stay as spiritual students, but Cyprian sent them away. Abbot of the San Nicolas monastery in Calamizzi at age 60 at the request of the monks. There Cyprian became known for his austerity, adherence to the rule of his Order, his charity to poor, and his wise counsel to anyone who approached him. He rebuilt the monastery, restored its church, built a bell tower, expanded the library, worked to increase the education and spirituality of his monks, and worked during the day as a free physician to all comers. He once fell from a wagon and broke his leg, which was badly set and left him with a lifelong limp.

Born: c.1125 in Reggio di Calabria, Italy

Died: 20 November 1190 at the monastery of San Nicola, Calamizzi, Italy of natural causes, buried in the church of the monastery, the monastery was destroyed by an earthquake in 1783.



Saint Bernerio of Eboli

Also known as Berniero

Pilgrim to all the major shrines in Spain and then in Rome, Italy. Cave hermit in Eboli, Salerno, Italy.

Born: c.1100 in Spain

Died: late 12th century of natural causes, buried at the church of the Benedictine monastery of San Pietro in Eboli, Italy, relics re-discovered on 16 October 1554, relics enshrined under the altar of the crypt of the church of San Pietro in Eboli on 25 July 1930

Canonized: Congregation of Rites approved an Office for the clergy of Eboli, Italy on 18 May 1602

Patronage: Eboli, Italy.

