



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.

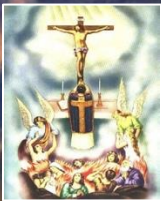
O Fountain of Life,
unfathomable Divine
Mercy, envelop the whole
world and empty Yourself
out upon us.

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 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.**

We dedicate this website to the Generous Heart of Mother Mary

Mission of Jesus



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

Tuesday of the Twenty-Fourth Week in Ordinary Time, September 17, 2024, Volume 178.

Today's Bible Readings

Latin Rite
1st Reading:

1 Cor 12:12-14, 27-31a

Responsorial Psalm:

Ps 100:1b-2, 3, 4, 5

Gospel: Lk 7:11-17

Syro-Malabar Rite
1st Reading:

[Col 2:6-15](#)

Gospel: [Jn 3:13-21](#)

Syro-Malankara Rite
[Rom 15:1-6; Jn 7:25-31](#)

Meditation: Compassion, Hope and Faith

Jesus journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. Luke 7:11-12 Try to imagine this mother. She had been married, she and her husband had a child, they raised their child, she and her son watched her husband die, and then she watched her son die and was participating in his funeral. Since he was her only son, she was now alone. When we think about this woman, it is easy to feel compassion for her. Her heart would have been filled with a sorrow that is tangible to anyone with empathy. Her heart might also have been filled with fear. At that time, a widow would have had a very difficult time taking care of herself in a rural village. With her husband gone, she would have had to rely upon her son to provide for her as she aged. But now that he was gone, her heart would have not only felt the pain of his loss, but also fear for her future. What would become of her? Who would provide food for her year after year? Would she be reduced to begging and poverty? It is in the context of this very real sorrow and fear that Jesus enters her life. We do not know if she knew anything about Jesus. It appears she was not one of His followers and might not have even heard about Jesus since He had not been ministering publicly for very long. Jesus' encounter with her and her dead son appears to be unplanned and unexpected. What is it that moves Jesus to raise this man from the dead? It does not appear to be a response to anyone's faith within the village. It is not even done at anyone's request. Instead, it appears to be done purely out of Jesus' compassion for this mother. At least that's how it seems at first read. And though Jesus clearly acted out of compassion for her, if we consider the entire context, there might also be a secondary motive. Jesus, his disciples and a large crowd were all walking together through this village. Since Jesus' miracles were normally performed in response to people's faith, it is most likely that faith was a contributing factor to this miracle. The faith that called forth this miracle, however, could only have come from the crowds of people who were walking with Jesus from Capernaum. The day prior, these same crowds witnessed Jesus heal the servant of a centurion. They clearly believed in Jesus. As they walked with Him and encountered this funeral procession, it was not only Jesus' heart that was moved with compassion, it was also the hearts of His followers. Therefore, as Jesus' followers witnessed this mother's sorrow and then witnessed Jesus' own human sorrow and compassion for her, they would have had hope that He would do something. Their hope would have been supernatural in origin, which means that it was also united with faith. By faith, they knew Jesus would act. Thus, in a very real way, the compassion, hope and faith of the people traveling with Jesus would have called forth His almighty power to heal, and Jesus responded. There are many ways to act as mediators of God's grace. One way to do so is by growing in compassion for others and hope in God. When we witness the sufferings of others, allow ourselves to feel compassion for them, manifest hope in the power of God to heal, and then stand there, in faith, waiting for God to act, God will be compelled to act. Our holy compassion, hope and faith act as a prayer to which God always responds. The crowds accompanying Jesus through the Village of Nain appear to have acted in this manner and, inspired by their witness, we, too, must act as intercessors for others in the same way. Reflect, today, upon anyone in your life who resembles this widow of Nain. Who is it that God wants you to notice and to feel compassion for? As your empathetic heart notices those who need your compassion, open yourself, also, to the supernatural gift of hope. Have divine hope that God will heal them. As you do, allow that hope to manifest faith in God and offer that compassion, hope and faith to God as your prayer for those who are in need. Most compassionate Lord, You are always attentive to our needs and our sorrows. Your Heart is filled with compassion for all. Please give me a truly empathetic heart so that I will see those in need. As I do, fill me with hope and faith that You will pour forth Your mercy upon them so that I will become an intercessor for all. Jesus, I trust in You.

1st Reading: 1 Cor 12:12-14, 27-31a

Brothers and sisters: As a body is one though it has many parts, and all the

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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
24th 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 1 Chron 1, Ezek 48:13ñ35,
Acts 24, Ps 89:28ñ34
02 1 Chron 2, Dan 1, Acts
25:1ñ13, Ps 89:35ñ41
03 1 Chron 3ñ4, Dan 2:1ñ16,
Acts 25:14ñ27, Ps 89:42ñ48
04 1 Chron 5, Dan 2:17ñ37, Acts
26, Ps 89:49ñ52
05 1 Chron 6, Dan 2:38ñ49, Acts
27:1ñ20, Ps 90:1ñ19
06 1 Chron 7, Dan 3:1ñ23, Acts
27:21ñ44, Ps 90:10ñ17
07 1 Chron 8, Song of Three
1ñ25, Acts 28:1ñ19, Ps 91:1ñ6
08 1 Chron 9, Song of Three
26ñ45, Acts 28:20ñ31, Ps
91:7ñ16
09 1 Chron 10ñ11, Song of Three
46ñ68, Rom 1, Ps 92:1ñ13
10 1 Chron 12, Dan 3:24ñ30,
Rom 2, Ps 92:4ñ10
11 1 Chron 13ñ15, Dan 4, Rom
3:1ñ14, Ps 92:11ñ15
12 1 Chron 16, Dan 5:1ñ14, Rom
3:15ñ31, Ps 93:1ñ94:5
13 1 Chron 17ñ18, Dan 5:15ñ31,
Rom 4, Ps 94:6ñ12
14 1 Chron 19ñ21, Dan 6, Rom 5,
Ps 94:13ñ19
15 1 Chron 22ñ23, Dan 7:1ñ15,
Rom 6, Ps 94:20ñ23
16 1 Chron 24, Dan 7:16ñ28,
Rom 7, Ps 95
17 1 Chron 25ñ26, Dan 8, Rom
8:1ñ20, Ps 96:1ñ6
18 1 Chron 27, Dan 9, Rom
8:21ñ39, Ps 96:7ñ13
19 1 Chron 28ñ29, Dan 10, Rom
9, Ps 97:1ñ7
20 2 Chron 1ñ3, Dan 11:1ñ13,
Rom 10, Ps 97:8ñ12
21 2 Chron 4ñ5, Dan 11:14ñ33,
Rom 11:1ñ14, Ps 98
22 2 Chron 6ñ7, Dan
11:34ñ12:13, Rom 11:15ñ36, Ps
99
23 2 Chron 8ñ9, Dan 13:1ñ15,
Rom 12, Ps 100
24 2 Chron 10ñ11, Dan
13:16ñ36, Rom 13, Ps 101:1ñ14
25 2 Chron 12ñ14, Dan
13:37ñ64, Rom 14, Ps 101:5ñ8
26 2 Chron 15ñ17, Dan 14:1ñ12,
Rom 15, Ps 102:1ñ19
27 2 Chron 18ñ19, Dan
14:13ñ42, Rom 16, Ps 102:10ñ16
28 2 Chron 20, Hos 1, 1 Cor
1:1ñ13, Ps 102:17ñ23
29 2 Chron 21ñ23, Hos 2, 1 Cor
1:14ñ31, Ps 102:24ñ28
30 2 Chron 24ñ25, Hos 3ñ4, 1
Cor 2, Ps 103:1ñ19
31 2 Chron 26ñ27, Hos 5, 1 Cor
3, Ps 103:10ñ16

Resources

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

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parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one Body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. Now the body is not a single part, but many. Now you are Christ's Body, and individually parts of it. Some people God has designated in the Church to be, first, Apostles; second, prophets; third, teachers; then, mighty deeds; then gifts of healing, assistance, administration, and varieties of tongues. Are all Apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Strive eagerly for the greatest spiritual gifts.

Responsorial Psalm: Ps 100:1b-2, 3, 4, 5

R. (3) We are his people: the sheep of his flock.

Sing joyfully to the LORD, all you lands; serve the LORD with gladness; come before him with joyful song.

R. We are his people: the sheep of his flock.

Know that the LORD is God; he made us, his we are; his people, the flock he tends.

R. We are his people: the sheep of his flock.

Enter his gates with thanksgiving, his courts with praise; Give thanks to him; bless his name.

R. We are his people: the sheep of his flock.

For he is good, the LORD, whose kindness endures forever, and his faithfulness, to all generations.

R. We are his people: the sheep of his flock.

Alleluia

R. Alleluia, alleluia. A great prophet has arisen in our midst and God has visited his people. R. Alleluia, alleluia.

Gospel: Lk 7:11-17

Jesus journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.

Today's Saints



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.



Saint Peter Arbues

Also known as Peter of Arbues

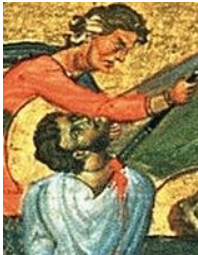
Born to the nobility, the son of Antonio Arbues and Sancia Ruiz. Studied philosophy at Huesca, Spain. Studied canon law at the University of Bologna. Augustinian canon at Saragossa, Spain in 1478. Inquisitor of the Aragonregion of Spain in 1484. Forcibly converted Jews and Marranos (converts to Judaism) to Catholicism, which was considered acceptable at the time. Murdered by a group of Marranos.

Born: 1442 at Aragon, Spain

Died: 17 September 1485 in the cathedral of Saragossa, Spain

Beatified: 20 April 1664 by Pope Alexander VII

Canonized: 29 June 1867 by Pope Pius IX.



Saint Satyrus of Milan

Older brother of Saint Ambrose of Milan and Saint Marcellina. Lawyer. Prefect of an imperial Roman province. Handled the administration of his brother's household and finances. Noted for his sense of justice, his integrity, and his generosity.

Born: Trier, Germany

Died: 376 in Milan, Italy of natural causes

Patronage: sacristans of the Archdiocese of Milan, Italy.

