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Mission of Jesus.com



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

Volume 113, Sunday, February 24, 2019.

Seventh Sunday in Ordinary Time

Today's Bible Readings

Latin Rite
12-13

Syro-Malabar Rite

Syro-Malankara Rite

1st Reading
2nd Reading

1st Reading

1st Reading

1 SM 26: 2, 7-9, 12-13, 22-23

1 COR 15:45-49

EPH 1:15-23

1 THESS 4:13-18

Responsorial Psalm 103: 1-2, 3-4, 8, 10,


Gospel LK 6:27-38

Gospel MK 1:7-11

Gospel5 JN 5:19-29

"Do good to those who hate you"

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.



Human rights are not only violated by terrorism, repression or assassination, but also by unfair economic structures that creates huge inequalities.

Pope Francis

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Today's


Bl. Robert of Arbrissel



St. Ethelbert of Kent



Bl. Tommaso Maria Fusco



Meditation:

What makes Christians different and what makes Christianity distinct from any other religion? It is grace - treating others, not as they deserve, but as God wishes them to be treated - with loving-kindness and mercy. God is good to the unjust as well as the just. His love embraces saint and sinner alike. God seeks our highest good and teaches us to seek the greatest good of others, even those who hate and abuse us. Our love for others, even those who are ungrateful and selfish towards us, must be marked by the same kindness and mercy which God has shown to us. It is easier to show kindness and mercy when we can expect to benefit from doing so. How much harder when we can expect nothing in return.

Give and forgive - the two wings of prayer

Augustine of Hippo (354-430 AD) describes Jesus double precept to give and forgive as two essential wings of prayer:

“Forgive and you will be forgiven. Give, and it will be given you. These are the two wings of prayer on which it flies to God. Pardon the offender what has been committed, and give to the person in need” (Sermon 205.3). “Let us graciously and fervently perform these two types of almsgiving, that is, giving and forgiving, for we in turn pray the Lord to give us things and not to repay our evil deeds” (Sermon 206.2).

Bless and do not curse

Our prayer for those who do us ill both breaks the power of revenge and releases the power of love to do good in the face of evil. How can we possibly love those who cause us harm or ill-will? With God all things are possible. He gives power and grace to those who believe in and accept the gift of the Holy Spirit. His love conquers all, even our hurts, fears, prejudices and griefs. Only the cross of Jesus Christ can free us from the tyranny of malice, hatred, revenge, and resentment and gives us the courage to return evil with good. Such love and grace has power to heal and to save from destruction. That is why Paul the Apostle tells those who know the love and mercy of Jesus Christ to “bless and not curse.. nor take revenge.. and to overcome evil with good” (Romans 12:14,17,21). Do you know the power of God's love, mercy, and righteousness (moral goodness) for overcoming evil with good?

“Lord Jesus, your love brings freedom and pardon. Fill me with your Holy Spirit and set my heart free with your merciful love that nothing may make me lose my temper, ruffle my peace, take away my joy, nor make me bitter towards anyone.”

Reading 1

-13, 22-23

1 SM 26: 2, 7-9, 12

In those days, Saul went down to the desert of Ziph with three thousand picked men of Israel, to search for David in the desert of Ziph. **So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.** Abishai whispered to David: **"God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!" But David said to Abishai, "Do not harm him, for who can lay hands on the LORD's anointed and remain unpunished?"** So David took the spear and the water jug from their place at Saul's head, and they got away without anyone's seeing or knowing or awakening. All remained asleep, because the LORD had put them into a deep slumber. Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops. **He said: "Here is the king's spear.** Let an attendant come over to get it. The LORD will reward each man for his justice and faithfulness. Today, though the LORD delivered you into my grasp, **I would not harm the LORD's anointed."**

Responsorial Psalm

103: 1-2, 3-4, 8, 10, 12-13

R. (8a) The Lord is kind and merciful. 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. 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. Merciful and gracious is the LORD, slow to anger and abounding in kindness. 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. As far as the east is from the west, so far has he put our transgressions from us. As a father has compassion on his children, so the LORD has compassion on those who fear him. R. The Lord is kind and merciful.

Reading 2

1 COR 15:45-49

Brothers and sisters: It is written, The first man, Adam, became a living being, the last Adam a life-giving spirit. But the spiritual was not first: rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one. Alleluia JN 13: 34. R. Alleluia, alleluia. I give you a new commandment, says the Lord: love one another as I have loved you. R. Alleluia, alleluia.

Gospel

LK 6:27-38

Jesus said to his disciples: **"To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.** To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back: then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. **"Stop judging and you will not be judged.** Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give, and gifts will be given to you: a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."

Bl. Robert of Arbrissel

Blessed Robert, one of the principal historical figures of his time and one of the most astonishing Saints of the Church, was born at Arbrissel, now Arbressec, a short distance from Rennes, in about 1045. He studied in Paris, sustained in his poverty by the assistance of charitable benefactors, and became there a celebrated doctor in the sacred sciences. His remarkable gifts were everywhere appreciated. It is supposed that he was ordained a priest in Paris, before the bishop of his native diocese of Rennes recalled him in 1085 to assist him in reforming his flock. There in Brittany, as archpriest, Robert devoted himself to the healing of feuds, the suppression of simony, lay investiture, clerical concubinage and irregular marriages. He was compelled, by the hostility his reforming zeal had caused, to leave the diocese when his bishop died in 1093.

After teaching theology for a time in Angers, in 1095 he became a hermit near Laval with several others, two of whom later founded monasteries, as he himself did in 1096, at the site where they were then dwelling in the forest of Craon near Roe. The reputation of the solitaries had attracted many to visit them, and the piety, kindness, eloquence and strong personality of Robert in particular drew many followers; it is said that the forest of Craon became the dwelling-place of a multitude of anchorites, as once the deserts of Egypt were.

Blessed Robert was summoned by Pope Urban II to go to Angers to preach for the dedication of a church; the Pope sent him out from there as apostolic missionary, on a preaching tour of the various provinces. He left his abbacy in the region of Roe and taught abandonment of the world and evangelical poverty all over western France.

His gifts of grace and nature attracted crowds and effected countless conversions. His disciples were of all ages and conditions, including lepers: even whole families followed him everywhere. Thus was founded his famous monastery of Fontevrault, not far from Cannes, to lodge these flocks of determined followers of the Gospel. The men dwelt in a separate region from the women; each group had its chapel, and the lepers their quarters apart. Charity, silence, modesty and meekness characterized these establishments, which were sustained by the products of the earth and the alms offered by the neighboring populations.

Until the death of the holy patriarch in 1117, he continued to preach everywhere in western France. The enemy of souls could not remain indifferent to all of this Christian sanctity. Persecuted by certain heretics and others during his life, Blessed Robert was accused of exaggeration and calumniated after his death, but the accusatory writings were eventually declared to be forgeries. A calumnatory letter, attributed falsely to an abbot of western France, who had in other situations shown a vindictive spirit, was definitely proved not to be from his hand, but written by the heretic Roscelin and containing pure fabrications.

Blessed Robert is remembered for his ideal of perfect poverty, both exterior and interior, according to the words of Our Lord, His first beatitude: Blessed are the poor in spirit. He was buried at Fontevrault, as he had desired to be, but his remains were later transferred to a house of the Order, restored in 1806 after the revolution, at Chemillé in the diocese of Angers.

The first biography of Blessed Robert was written by Baudri, Archbishop of Dol in Brittany, his intimate friend, at the request of Venerable Petronilla of Chemillé, widow, and first Abbess of this immense and celebrated monastery, who was named by Blessed Robert to replace him at his death as **Superior General of the Order of Fontevrault. The feast of Venerable Petronilla (†1149) was celebrated by the Order of Fontevrault on April 24th.** The Bollandists remark: Her existence was marked by many contradictions, but she had the courage to pass beyond the judgment of human beings and to walk without deviating on the path to heaven.

St. Ethelbert of Kent

Son of Eormenric: great-grandson of Hengist, Saxon conqueror of Britain. Raised as a pagan worshipper of Odin. King of Kent in 560. Defeated by Ceawlin of Wessex at the battle of Wimbledon in 568, ending his attempt to rule all of Britain. Married the Christian Bertha, daughter of Charibert, King of the Franks: they had three children, including Saint Ethelburgh of Kent. Convert to Christianity, baptized by Saint Augustine of Canterbury in 597: his example led to the baptism of 10,000 of his countrymen within a few months, and he supported Augustine in his missionary work with land, finances and influence. Issued the first written laws to the English people in 604.

Born: 552 Died: • 24 February 616 at Canterbury, England of natural causes• buried in the side chapel of Saint Martin in the abbey church of Saints Peter and Paul• relics later translated to Canterbury

Bl. Tommaso Maria Fusco

Son of Dr Antonio Fusco, a pharmacist, and Stella Giordano, an Italian noble: seventh of eight children in a pious family. His mother died of cholera in 1837 when Tommaso was six, his father in 1841 when the boy was ten, and he was educated by his fraternal uncle Giuseppe, a priest and school teacher. Entered the seminary at Nocera, Italy in 1847, the same year his uncle Giuseppe died. Ordained on 22 December 1855.

Opened a school for boys in his own home, and organized prayer groups at night in his parish. Joined the Congregation of the Missionaries of Nocera in 1857, and became a travelling missionary in southern Italy. Chaplain and spiritual director at the Shrine of Our Lady of Carmel (Our Lady of the Hens) in Pagani, Italy in 1860. Opened a school of moral theology in his home in 1862, and trained priests in the ministry of Confession. Founded the Priestly Society of the Catholic Apostolate to support missions, a congregation that received the approval of Pope Blessed Pius IX in 1874. Founded the Daughters of Charity of the Most Precious Blood on 6 January 1873, a congregation devoted to the care of orphans. Parish priest at San Felice e Corpo di Cristo at Pagani from 1874 to 1887. Confessor to cloistered nuns at Pagani and Nocera. Wrote on a number of topics including moral theology; his works always expressed his devotion to the Precious Blood.

Late in life he was the victim of slander when a brother priest became jealous of Tommaso's good works and consequent notoriety. But Father Fusco prayed his way through the matter, continued his work, and was vindicated in the end.

Born : 1 December 1831 at Pagani, Salerno, parish of San Felice e Corpo di Cristo, diocese of Nocera-Sarno, Italy

Died : 24 February 1891 of a chronic liver disease

Beatified: • 7 October 2001 by Pope John Paul II • the beatification miracles involved the healing of Mrs Maria Battaglia on 20 August 1964 in Sciacca, Agrigento, Sicily

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The Bible in one year: FEBRUARY

- 01 Gen 50, Isa 33, Matt 21:1–16, Ps 18:26–32
- 02 Exod 1–3, Isa 34, Matt 21:17–46, Ps 18:33–39
- 03 Exod 4–5, Isa 35, Matt 22:1–13, Ps 18:40–46
- 04 Exod 6, Isa 36, Matt 22:14–35, Ps 18:47–50
- 05 Exod 7–8, Isa 37:1–27, Matt 22:36–23:11, Ps 19:title–9
- 06 Exod 9–10, Isa 37:28–38, Matt 23:12–39, Ps 19:10–14
- 07 Exod 11:1–12:25, Isa 38–39, Matt 24:1–15, Ps 20
- 08 Exod 12:26–13:22, Isa 40:1–20, Matt 24:16–37, Ps 21:title–5
- 09 Exod 14–15, Isa 40:21–31, Matt 24:38–51, Ps 21:6–13
- 10 Exod 16, Isa 41, Matt 25:1–30, Ps 22:title–5
- 11 Exod 17–18, Isa 42, Matt 25:31–46, Ps 22:6–13
- 12 Exod 19–20, Isa 43:1–15, Matt 26:1–27, Ps 22:14–20
- 13 Exod 21:1–22:1, Exod 22:4, Exod 22:2–31, Isa 43:16–28, Matt 26:28–49, Ps 22:21–27
- 14 Exod 23, Isa 44, Matt 26:50–75, Ps 22:28–31
- 15 Exod 24–25, Isa 45, Matt 27:1–18, Ps 23
- 16 Exod 26, Isa 46, Matt 27:19–40, Ps 24
- 17 Exod 27–28, Isa 47, Matt 27:41–66, Ps 25:title–5
- 18 Exod 29, Isa 48, Matt 28, Ps 25:6–12
- 19 Exod 30, Isa 49, Mark 1:1–19, Ps 25:13–22
- 20 Exod 31–32, Isa 50, Mark 1:20–45, Ps 26:title–3
- 21 Exod 33–34, Isa 51, Mark 2, Ps 26:4–12
- 22 Exod 35, Isa 52–53, Mark 3:1–11, Ps 27:title–4
- 23 Exod 36, Isa 54, Mark 3:12–35, Ps 27:5–14
- 24 Exod 37–38, Isa 55–56, Mark 4:1–20, Ps 28:title–3
- 25 Exod 39, Isa 57, Mark 4:21–41, Ps 28:4–9
- 26 Exod 40, Isa 58, Mark 5:1–23, Ps 29:title–7
- 27 Lev 1–3, Isa 59, Mark 5:24–43, Ps 29:8–11
- 28 Lev 4–5, Isa 60, Mark 6:1–23, Ps 30

