



We dedicate this website to the Generous Heart of Mother Mary



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 18th 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.

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| Latin Rite | 1st Reading | JGS 6:11-24A | Responsorial Psalm | 85:9, 11-12, 13-14 | Gospel | MT 19:23-30 |
| Syro-Malabar Rite | 1st Reading | JAS 5:7-12 | Gospel | MK 13:24-31 | Gospel | MK 6:7-13 |
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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.



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

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Meditation:

Was Jesus really against wealth (Matthew 19:23)? And why did he issue such a strong warning to the rich (as well as to the rest of us who desire to be rich)? We know that Jesus was not opposed to wealth per se, nor was he opposed to the wealthy. He had many friends who were well-to-do, including some notorious tax collectors! One even became an apostle! Jesus' warning reiterated the wisdom of the Old Testament: "Better is a poor man who walks in his integrity than a rich man who is perverse in his ways" (Proverbs 28:6; see also Psalm 37:16). "Do not wear yourself out to get rich; be wise enough to desist" (Proverbs 23:4).

We are all poor beggars in need of God

Jesus seems to say that it is nearly impossible for the rich to live as citizens of God's kingdom. The camel was regarded as the largest animal known by the Jews where Jesus lived and taught. The "eye of the needle" could be interpreted quite literally or it could figuratively describe the narrow and low gate of the city walls which was used by travelers when the larger public gate was locked at night. Normal sized people had to "lower" themselves to enter that gate. A camel would literally have to kneel and crawl through it. Until we humbly kneel before the Lord and acknowledge our total need and dependence on him, we will not find true peace, security, and happiness that can sustain us now and forever. Only God alone can satisfy our deepest need and longing.

Augustine of Hippo reminds us that we are all poor beggars of God.

"Even though you possess plenty, you are still poor. You abound in temporal possessions, but you need things eternal. You listen to the needs of a human beggar, yet you yourself are a beggar of God. What you do with those who beg from you is what God will do with his beggar. You are filled and you are empty. Fill your empty neighbor from your fullness, so that your emptiness may be filled with God's fullness." (Sermon 56,9)

Possessions can create false security and independence

Why is Jesus so cautious about wealth? Wealth can make us falsely independent. The church at Laodicea was warned about their attitude towards wealth and a false sense of security: "For you say, I am rich, I have prospered, and I need nothing" (Revelations 3:17). Wealth can also lead us into hurtful desires and selfishness (see 1 Timothy 6:9-10). Look at the lesson Jesus gave about the rich man and his sons who refused to aid the poor man Lazarus (see Luke 16:19ff). They neglected to serve God. Only those who put their trust in God and who depend on him, and who share what they have with those in need, will find true peace, security, and happiness which lead to everlasting life and joy in God's kingdom.

Where is your treasure?

The Scriptures give us a paradox - we lose what we keep and we gain what we give away. Generosity will be amply repaid, both in this life and in the age to come (Proverbs 3:9-10, Luke 6:38). Jesus offers us an incomparable treasure which no money can buy and no thief can steal. The thing we most set our heart on is our highest treasure. Material wealth will shackle us, like a bound slave, to this earth unless we guard our heart and set our treasure in God and his kingdom of everlasting life and joy. Where is your treasure?

"Lord Jesus, you have captured our hearts and opened to us the treasures of heaven. May you always be my treasure and delight and may nothing else keep me from giving you my all."

Reading 1

JGS 6:11-24A

The angel of the LORD came and sat under the terebinth in Ophrah that belonged to Joash the Abiezrite. While his son Gideon was beating out wheat in the wine press to save it from the Midianites, the angel of the LORD appeared to him and said, "The LORD is with you, O champion!" Gideon said to him, "My Lord, if the LORD is with us, why has all this happened to us? Where are his wondrous deeds of which our fathers told us when they said, 'Did not the LORD bring us up from Egypt?' For now the LORD has abandoned us and has delivered us into the power of Midian." The LORD turned to him and said, "Go with the strength you have and save Israel from the power of Midian. It is I who send you."

But Gideon answered him, "Please, my lord, how can I save Israel? My family is the lowliest in Manasseh, and I am the most insignificant in my father's house."

"I shall be with you," the LORD said to him, "and you will cut down Midian to the last man." Gideon answered him, "If I find favor with you, give me a sign that you are speaking with me. Do not depart from here, I pray you, until I come back to you and bring out my offering and set it before you."

He answered, "I will await your return." So Gideon went off and prepared a kid and a measure of flour in the form of unleavened cakes. Putting the meat in a basket and the broth in a pot, he brought them out to him under the terebinth and presented them.

The angel of God said to him, "Take the meat and unleavened cakes and lay them on this rock: then pour out the broth."

When he had done so, the angel of the LORD stretched out the tip of the staff he held, and touched the meat and unleavened cakes. Thereupon a fire came up from the rock that consumed the meat and unleavened cakes, and the angel of the LORD disappeared from sight. Gideon, now aware that it had been the angel of the LORD, said, "Alas, Lord GOD, that I have seen the angel of the LORD face to face!" The LORD answered him, "Be calm, do not fear. You shall not die." So Gideon built there an altar to the LORD and called it Yahweh-shalom.

Responsorial Psalm 85:9, 11-12, 13-14

R. (see 9b) The Lord speaks of peace to his people. I will hear what God proclaims: the LORD—for he proclaims peace To his people, and to his faithful ones, and to those who put in him their hope. R. The Lord speaks of peace to his people. Kindness and truth shall meet: justice and peace shall kiss. Truth shall spring out of the earth, and justice shall look down from heaven. R. The Lord speaks of peace to his people. The LORD himself will give his benefits: our land shall yield its increase. Justice shall walk before him, and salvation, along the way of his steps. R. The Lord speaks of peace to his people. Alleluia 2 COR 8:9 R. Alleluia, alleluia. Jesus Christ became poor although he was rich so that by his poverty you might become rich. R. Alleluia, alleluia.

Gospel

MT 19:23-30

Jesus said to his disciples: "Amen, I say to you, it will be hard for one who is rich to enter the Kingdom of heaven. Again I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the Kingdom of God." When the disciples heard this, they were greatly astonished and said, "Who then can be saved?" Jesus looked at them and said, "For men this is impossible, but for God all things are possible." Then Peter said to him in reply, "We have given up everything and followed you. What will there be for us?" Jesus said to them, "Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life. But many who are first will be last, and the last will be first."



Today's

St. Bernard of Clairvaux



St. John Eudes

Born to the French nobility; brother of Saint Humbeline. At age 22, fearing the ways of the world, he, four of his brothers, and 25 friends joined the abbey of Citeaux; his father and another brother joined soon after. Benedictine. Founded and led the monastery of Clairvaux which soon had over 700 monks and eventually 160 daughter houses. Revised and reformed the Cistercians. Advisor to, and admonisher of, King Louis the Fat and King Louis the Young. Attended the Second Lateran Council. Fought Albigensianism. Helped end the schism of anti-Pope Anacletus II. Preached in France, Italy, and Germany. Helped organize the Second Crusade. Friend and biographer of Saint Malachy O'More. Spiritual advisor to Pope Eugene III, who had originally been one of his monks. First Cistercian monk placed on the calendar of saints. Proclaimed a Doctor of the Church by Pope Pius VIII.

Every morning Bernard would ask himself, "Why have I come here?"; and then remind himself of his main duty - to lead a holy life.

Born: 1090 at Fontaines-les-Dijon, Burgundy, France

Died: 20 August 1153 at Clairvaux Abbey, Ville-sous-la-Ferté, Aube, France

Canonized : 1170 by Pope Alexander III Patronage: • beekeepers• bees• Burgundy, France• candlemakers• chandlers• Cistercian Order• Cistercians• Gibraltar• Knights Templar• Queens College, Cambridge, England• Speyer Cathedral• wax-melters• wax refiners

St. Maria de Mattias



St. Maria de Mattias

Born to a pious and educated upper class family. Though women of her day were forbidden a formal education, she learned to read and write, and much about her faith at home from her father. Being an upper class girl of the time, she grew up isolated and self-involved, but in her mid-teens she felt the hollowness of her life, and began to search for more meaning. She prayed for enlightenment and received a mystical vision that led her to leave home and wander the roads, explaining the love of God to any who would listen.

At age 17 she attended a mission preached by Saint Gaspare de Bufalo, and saw the obvious changes to people who attended. She wanted to have the same effect, and with the aid of Venerable Giovanni Merlini she founded the Congregation of the Sisters Adorers of the Blood of Christ in Acuto, Italy on 4 March 1834, a woman's congregation for teaching girls. She expanded their work to teaching and catechizing women and boys. Though, due to the social mores of the time she was not allowed to speak to men, they would often gather on their own, sometimes in hiding, to listen to her teaching. Pope Pius IX assigned her to running the San Luigi Hospice in Rome, and from there she worked to expand the Adorers. The congregation experienced occasional opposition from the clergy, but always support from the laity: they ran 70 schools by Mary's death, most in small isolated towns, and over 400 by her beatification.

Born: 4 February 1805 at Vallecorsa, Frosinone, Papal States (modern Italy) Died: • 20 August 1866 in Rome, Italy of natural causes• buried in the Verano cemetery, Rome• relics venerated in Rome at the Church of the Precious Blood

Canonized : 18 May 2003 by Pope John Paul II at Vatican Basilica

Bl. Teofilus Matulionis



Bl. Teofilus Matulionis

The middle of three brothers born to the peasant family of Jurgis Matulionis and Ona Juocepyte: after his mother died, his father re-married, and the couple then had seven more children. Teofilus studied at Antalieptis, Lithuania from 1887 to 1892, then Dvinsk (modern Daugpils, Latvia) from 1892 to 1900, and then at the seminary in Saint Petersburg, Russia; he could speak Russian, Latvian and Polish. At one point he questioned his vocation, left seminary, and supported himself by teaching, but later returned to seminary. Ordained a priest of the diocese of Mohilev, Belarus on 17 March 1900.

He assisted briefly in several parishes in Latvia, and on 26 June 1900 was assigned to Latgalia, Latvia. From 1910 to 1929 he was assigned to the parish of the Sacred Heart of Jesus in Saint Petersburg, an area where Catholics were a distinct minority, and where they came under increased persecution following the Communist takeover of Russia. The Bolsheviks confiscated all churches in 1922. Father Teofilus was imprisoned from 1923 to 1925 for failure to cooperate with the Soviets in the persecution of Archbishop Jan Cieplak.

Chosen Auxiliary Bishop of Mohilev, Belarus and Titular Bishop of Matrega by Pope Pius XI on 8 December 1928, he was consecrated in secret on 7 February 1929. On 24 November 1929 he was arrested and sentenced to hard labour in a prison camp north of Arctate Circle for the crime of having had contact with people outside the Soviet Union. In prison he would often get up in the middle of the night to celebrate Mass in secret, distributing the Eucharist to other prisoners when possible. The privations of the prison broke his health: Father Teofilus was re-located to solitary confinement in a prison in Saint Petersburg and finally turned over to Lithuania as part of a prisoner exchange.

Chosen Archbishop of Kaisiadorys, Lithuania on 9 January 1943 by Pope Pius XII. In 1946 he released a pastoral letter to his diocese: the Soviet authorities imprisoned him for ten years for actively practising his vocation. Released in 1956, he was placed under house arrest in Birstoneas, Lithuania to prevent his returning to active work as a bishop. On 25 December 1957 Matulionis consecrated Vincentas Sladkevicius a bishop without the consent of the Communists. The authorities mocked him for celebrating the consecration in his kitchen; Matulionis shamed them for forcing him to such a reduced state. For his disobedience, the Communists exiled him to Seduva, Lithuania for the rest of his life. Martyr.

Born: 22 June 1873 in Alantos, Moletai, Russian Empire (in modern Lithuania)

Died: • during a routine search of his apartment by Soviet authorities, he was given an injection by a KGB nurse and dropped dead on 20 August 1962 in Seduva, Radviliškis, Lithuania • his body was exhumed and autopsied in 1999; tests indicated that he had been poisoned • interred in the crypt of the Transfiguration Cathedral of Kaisiadorys, Kaisiadorys, Kaisiadorys District Municipality, Kaunas, Lithuania

Beatified : • 25 June 2017 by Pope Francis • beatification celebrated at the square of the Cathedral Basilica of Sventasis Stanislovas ir Sventasis Vladislovas, Vilnius, Lithuania • his body was exhumed and autopsied in 1999; tests indicated that he had been poisoned • it was the first beatification of a Lithuanian martyred by Communists