



We dedicate this website to the Generous Heart of Mother Mary



Mission of Jesus.com



About Us

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.

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

Volume 122, Tuesday, November 12, 2019.

Memorial of Saint Josaphat, Bishop and Martyr

Today's Bible Readings

Latin Rite	1st Reading	WIS 2:23-3:9	Responsorial Psalm	34:2-3, 16-17, 18-19
	2nd Reading		Gospel	LK 17:7-10
Syro-Malabar Rite	1st Reading	1 COR 4:1-5	Gospel	JN 6:47-53
Syro-Malankara Rite	1st Reading		Gospel	

"We have only done our duty"

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.

Meditation:

Are you ready to give the Lord your best, regardless of what it might cost you? Perhaps we are like the laborer in Jesus' parable who expected special favor and reward for going the extra mile? How unfair for the master to compel his servant to give more than what was expected! Don't we love to assert our rights: "I will give only what is required and no more!" But who can satisfy the claims of love?

We are called to serve God and neighbor selflessly and generously

Jesus used this parable of the dutiful servant to explain that we can never put God in our debt or make the claim that God owes us something. We must regard ourselves as God's servants, just as Jesus came "not to be served, but to serve" (Matthew 20:28). Service of God and of neighbor is both a voluntary or free act and a sacred duty. One can volunteer for service or be compelled to do service for one's country or one's family when special needs arise. Likewise, God expects us to give him the worship and praise which is his due. And he gladly accepts the free-will offering of our lives to him and to his service. What makes our offering pleasing to God is the love we express in the act of self-giving. True love is sacrificial, generous, and selfless.

The love of God compels us to give our best

How can we love others selflessly and unconditionally? Scripture tells us that God himself is love (1 John 4:16) - he is the author of life and the source of all true relationships of love and friendship. He created us in love for love, and he fills our hearts with the boundless love that gives whatever is good for the sake of another (Romans 5:5). *If we love one another, God abides in us and his love is perfected in us* (1 John 4:12).

God honors the faithful servant who loves and serves others generously. He is ever ready to work in and through us for his glory. We must remember, however, that God can never be indebted to us. We have no claim on him. His love compels us to give him our best! And when we have done our best, we have simply done our duty. We can never outmatch God in doing good and showing love. God loves us without measure. Does the love of God compel you to give your best?

"Lord Jesus, fill my heart with love, gratitude and generosity. Make me a faithful and zealous servant for you. May I generously pour out my life in loving service for you and for others, just as you have so generously poured yourself out in love for me."

Reading 1

WIS 2:23-3:9

God formed man to be imperishable; the image of his own nature he made them. But by the envy of the Devil, death entered the world, and they who are in his possession experience it.

But the souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction.

But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; Chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself.

In the time of their visitation they shall shine, and shall dart about as sparks through stubble: They shall judge nations and rule over peoples, and the Lord shall be their King forever.

Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his elect.

Responsorial Psalm 34:2-3, 16-17, 18-19

R. (2a) I will bless the Lord at all times. I will bless the LORD at all times; his praise shall be ever in my mouth. Let my soul glory in the LORD: the lowly will hear me and be glad. R. I will bless the Lord at all times. The LORD has eyes for the just, and ears for their cry. The LORD confronts the evildoers, to destroy remembrance of them from the earth. R. I will bless the Lord at all times. When the just cry out, the LORD hears them, and from all their distress he rescues them. The LORD is close to the brokenhearted: and those who are crushed in spirit he saves. R. I will bless the Lord at all times. Alleluia JN 14: 23 R. Alleluia, alleluia. Whoever loves me will keep my word, and my Father will love him, and we will come to him. R. Alleluia, alleluia.

Gospel

LK 17:7-10

Jesus said to the Apostles: "Who among you would say to your servant who has just come in from plowing or tending sheep in the field, 'Come here immediately and take your place at table?' Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink.

You may eat and drink when I am finished'? Is he grateful to that servant because he did what was commanded? So should it be with you.

When you have done all you have been commanded, say, 'We are unprofitable servants: we have done what we were obliged to do.'

Resources

- ♦ Importance of the Mass
- ♦ Mystical Stigmata
- ♦ What is Charismatic Renewal
- ♦ The Real Meaning of Christmas
- ♦ Why should I Confess?
- ♦ History & Devotion-Sacred Heart

Prayers ♦ Prayer

- ♦ Novena
- ♦ Holy Rosary
- ♦ Way of the Cross
- ♦ Holy Mass
- ♦ Bible
- ♦ Intercession Prayers & Other Prayers

Downloads

- ♦ Divine Songs - Malayalam
- ♦ Divine Songs - English
- ♦ Divine Songs - Tamil
- ♦ Divine Songs - Telugu
- ♦ Other Downloads
- ♦ Holy Picture Gallery
- ♦ Wallpapers

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 130:1-4
- 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 132:1-5
- 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



Today's Saints

St. Josaphat



St. Josaphat His father was a municipal counselor, and his mother known for her piety. Raised in the Orthodox Ruthenian Church which, on 23 November 1595 in the Union of Brest, united with the Church of Rome. Trained as a merchant's apprentice at Vilna, Lithuania, he was offered partnership in the business, and marriage to his partner's daughter; feeling the call to religious life, he declined both. Monk in the Ukrainian Order of Saint Basil (Basilians) in Vilna at age 20 in 1604, taking the name Brother Josaphat. Deacon. Ordained a Byzantine rite priest in 1609.

Josaphat's superior, Samuel, never accepted unity with Rome, and looked for a way to fight against Roman Catholicism and the Uniats, the name given those who brought about and accepted the union of the Churches. Learning of Samuel's work, and fearing the physical and spiritual damage it could cause, Josaphat brought it to the attention of his superiors. The archbishop of Kiev, Ukraine, removed Samuel from his post, replacing him with Josaphat.

He became a famous preacher. Worked to bring unity among the faithful, and bring strayed Christians back to the Church. Bishop of Vitebsk, Belarus. Most religious, fearing interference with the natively developed liturgy and customs, did not want union with Rome. Bishop Josaphat believed unity to be in the best interests of the Church, and by teaching, clerical reform, and personal example Josaphat won the greater part of the Orthodox in Lithuania to the union. Never completely suitable to either side, Roman authorities sometimes raised objection to Josaphat's Orthodox actions. Consecrated as Archbishop of Polotsk, Lithuania in 1617.

While Josaphat attended the Diet of Warsaw in 1620, a dissident group, supported by Cossacks, set up an anti-Uniat bishops for each Uniat one, spread the accusation that Josaphat had "gone Latin," and that his followers would be forced to do the same, and placed a usurper on the archbishop's chair. Despite warnings, John went to Vitebsk, a hotbed of trouble, to try to correct the misunderstandings, and settle disturbances. The army remained loyal to the king, who remained loyal to the Union, and so the army tried to protect Josaphat and his clergy.

Late in 1623 an anti-Uniat priest named Elias shouted insults at Josaphat from his own courtyard, and tried to force his way into the residence. When he was removed, a mob assembled and forced his release. Mob mentality took over, and they invaded the residence. Josaphat tried to insure the safety of his servants before fleeing himself, but did not get out in time, and was martyred by the mob. His death was a shock to both sides of the dispute, brought some sanity and a cooling off period to both sides of the conflict.

Born: 1580 at Volodymyr, Lithuania (modern Ukraine) as John Kunsevyc

Died: • struck in the head with a halberd, shot and beaten with staves on 12 November 1623 at Vitebsk, Belarus• body thrown into the Dvina River but later recovered• buried at Biala, Poland• body found incorrupt five years after death

Beatified: 16 May 1643 by Pope Urban VIII

Canonized: • 29 June 1867 by Pope Blessed Pius IX• first Eastern saint canonized by Rome

Patronage: • Edmonton, Alberta, eparchy of• Toronto, Ontario, eparchy of• Ukraine

St. Lebuin of Deventer



St. Lebuin of Deventer Educated in a monastery. Benedictine monk at Ripon, England. Priest. Missionary to the Netherlands, following in the path of Saint Boniface, beginning in Utrecht. He worked with Saint Marchelm and Saint Gregory of Utrecht. Preached in the districts along the Yssel River. Established the first church in Deventer, Netherlands and used it as a base for missionary work to the Saxons and Frisians.

His success caused great hostility among the non-converted pagans who burned his church and spread the rumour that his success was due to witchcraft. Lebuin took his message to the Saxon national assembly, preaching the Gospel during a sacrifice to one of the pagan gods, and prophesying the destruction of their nation if they did not convert. Many of the representatives wanted to kill him, but one spoke up to say that the assembly should treat him as an ambassador from God, and give him the same diplomatic protection. The Saxons agreed, and agreed to respect the rights of Christianity.

Born: in England Died: • c.773 at Deventer, Netherlands• relics at Deventer

Patronage: • Deventer, Netherlands• Zoeterwoude, Netherlands

St. Astricus of Esztergom



St. Astricus of Esztergom Monk in Rome, Italy, taking the name Astricus. Friend of Saint Adalbert of Prague, and assisted Adalbert on his missionary work in Bohemia. First abbot of Brevnov. Due to anti-Christian persecution in the region, he had to flee to Hungary. Worked as a missionary to the Magyars. Spiritual teacher to the wife of Duke Geza, the mother of Saint Stephen of Hungary, in 997. First abbot of Saint Martin's monastery in Pannonhalma, the first monastery in Hungary, a house founded by Duke Geza. When Saint Stephen succeeded his father Geza as duke, Anastasius renewed his evangelization work with the Magyars. First archbishop of the Hungarian Church with his see city probably at Kalocsa. He was sent as ambassador to Rome, and negotiated the recognition of the new kingdom of Hungary by Pope Sylvester II. He transported the crown that the pope gave for Stephen to be crowned as King of the Hungarians by Emperor Otto III in 1001. Advisor to Stephen on matters of spirit and state until Stephen's death. He outlived Stephen by two years, and spent those last days as a prayerful monk.

Born: in Bohemia as Radla Died: c.1035 of natural causes Patronage: Hungary

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