






We dedicate this website to the Generous Heart of Mother Mary



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

Volume 122, Wednesday, November 20, 2019.

Wednesday of the Thirty-third Week in Ordinary Time

Latin Rite	1st Reading	2 MC 7:1, 20-31	Responsorial Psalm	17:1BCD, 5-6, 8B AND 15
Syro-Malabar Rite	2nd Reading		Gospel	LK 19:11-28
Syro-Malankara Rite	1st Reading	COL 3:22-25	Gospel	MT 16:21-28
	1st Reading		Gospel	

"They did not want me to reign over them"

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.

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:

How does God establish his kingdom here on the earth? The Jews in Jesus' time had a heightened sense that the Messiah would appear soon to usher in the kingdom of God's justice, love, and peace on the earth (Isaiah 11:1-9). Jesus, in fact, spoke in messianic terms of the coming reign of God. Perhaps his entry into Jerusalem would bring about such a change and overthrow of Roman domination.

Parable of the talents

Jesus speaks to their longing for a new kingdom in the parable of a nobleman who went away to receive a kingdom. The parable reveals something important about how God works his plan and purpose with his people. The parable speaks first of the king's trust in his subjects. While he goes away he leaves them with his money to use as they think best. While there were no strings attached, this was obviously a test to see if the Master's workers would be industrious and reliable in their use of the money entrusted to them. The master rewards those who are industrious and faithful and he punishes those who sit by idly and who do nothing with his money.

The essence of the parable seems to lie in the servants' conception of responsibility. Each servant entrusted with the master's money was faithful up to a certain point. The servant who buried the master's money was irresponsible. One can bury seeds in the ground and expect them to become productive because they obey natural laws. Coins, however, do not obey natural laws. They obey economic laws and become productive in circulation. The master expected his servants to be productive in the use of his money.

The Lord rewards those who faithfully use their gifts and talents for doing good by giving them more

What do coins and the law of economics have to do with the kingdom of God? The Lord entrusts the subjects of his kingdom with gifts and graces and he gives his subjects the freedom to use them as they think best. With each gift and talent, God gives sufficient means (grace and wisdom) for using them in a fitting way. As the parable of the talents shows, God abhors indifference and an attitude that says it's not worth trying. God honors those who use their talents and gifts for doing good. Those who are faithful with even a little are entrusted with more! But those who neglect or squander what God has entrusted to them will lose what they have.

The Lord expects us to be good stewards of the gifts and graces he gives us

There is an important lesson here for us. No one can stand still for long in the Christian life. We either get more or we lose what we have. We either advance towards God or we slip back. Do you seek to serve God with the gifts, talents, and graces he has given to you?

The Lord Jesus offers us a kingdom of justice, love, and peace and he calls us to live as citizens of this kingdom where he rules as Lord and Master. Through his atoning death on the cross and through his resurrection victory, Jesus frees us from a kingdom of darkness where sin and Satan reign. Through the power of the Holy Spirit the Lord gives us freedom to live as his servants and to lay down our lives in loving service of our neighbors (Galatians 5:1,13). Do you trust in God's grace to make good use of the gifts and talents he has given you?

"Lord Jesus, be the ruler of my heart and mind and the master of my home and goods. Fill me with a generous and wise spirit that I may use the gifts, talents, time, and resources you give me for your glory and your kingdom."

Reading 1

2 MC 7:1, 20-31

It happened that seven brothers with their mother were arrested and tortured with whips and scourges by the king, to force them to eat pork in violation of God's law. Most admirable and worthy of everlasting remembrance was the mother, who saw her seven sons perish in a single day, yet bore it courageously because of her hope in the Lord. Filled with a noble spirit that stirred her womanly heart with manly courage, she exhorted each of them in the language of their ancestors with these words: "I do not know how you came into existence in my womb: it was not I who gave you the breath of life, nor was it I who set in order the elements of which each of you is composed. Therefore, since it is the Creator of the universe who shapes each man's beginning, as he brings about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law." Antiochus, suspecting insult in her words, thought he was being ridiculed. As the youngest brother was still alive, the king appealed to him, not with mere words, but with promises on oath, to make him rich and happy if he would abandon his ancestral customs: he would make him his friend and entrust him with high office. When the youth paid no attention to him at all, the king appealed to the mother, urging her to advise her boy to save his life. After he had urged her for a long time, she went through the motions of persuading her son. In derision of the cruel tyrant, she leaned over close to her son and said in their native language: "Son, have pity on me, who carried you in my womb for nine months, nursed you for three years, brought you up, educated and supported you for your present age. I beg you, child, to look at the heavens and the earth and see all that is in them: then you will know that God did not make them out of existing things; and in the same way the human race came into existence. Do not be afraid of this executioner, but be worthy of your brothers and accept death, so that in the time of mercy I may receive you again with them." She had scarcely finished speaking when the youth said: "What are you waiting for? I will not obey the king's command. I obey the command of the law given to our fathers through Moses. But you, who have contrived every kind of affliction for the Hebrews, will not escape the hands of God."

Responsorial Psalm

17:1BCD, 5-6, 8B AND 15

R. (15b) LORD, when your glory appears, my joy will be full. Hear, O LORD, a just suit; attend to my outcry: hearken to my prayer from lips without deceit. R. LORD, when your glory appears, my joy will be full. My steps have been steadfast in your paths, my feet have not faltered. I call upon you, for you will answer me, O God: incline your ear to me; hear my word. R. LORD, when your glory appears, my joy will be full. Keep me as the apple of your eye: hide me in the shadow of your wings. But I in justice shall behold your face: on waking, I shall be content in your presence. R. LORD, when your glory appears, my joy will be full. AlleluiaSEE JN 15:16 R. Alleluia, alleluia. I chose you from the world, to go and bear fruit that will last, says the Lord. R. Alleluia, alleluia.

Gospel

LK 19:11-28

While people were listening to Jesus speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the Kingdom of God would appear there immediately. So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. He called ten of his servants and gave them ten gold coins and told them, 'Engage in trade with these until I return.' His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. The first came forward and said, 'Sir, your gold coin has earned ten additional ones.' He replied, 'Well done, good servant! You have been faithful in this very small matter: take charge of ten cities.' Then the second came and reported, 'Your gold coin, sir, has earned five more.' And to this servant too he said, 'You, take charge of five cities.' Then the other servant came and said, 'Sir, here is your gold coin: I kept it stored away in a handkerchief, for I was afraid of you, because you are a demanding man: you take up what you did not lay down and you harvest what you did not plant.' He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding man, taking up what I did not lay down and harvesting what I did not plant: why did you not put my money in a bank? Then on my return I would have collected it with interest.' And to those standing by he said, 'Take the gold coin from him and give it to the servant who has ten.' But they said to him, 'Sir, he has ten gold coins.' He replied, 'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" After he had said this, he proceeded on his journey up to Jerusalem.

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: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



Today's Saints

St. Edmund




Saint Edmund, Edmundus, or Edme, was born at Abingdon in England towards the end of the twelfth century, the son of very virtuous Christians. His father withdrew from the world before many years passed, and entered a monastery, where he later died: and his pious spouse raised her children in the love and fear of God, accustoming them to an austere life, and by means of little presents, encouraging them to practice mortification and penance.

Edmund, the oldest, with his brother Robert, left his home at Abingdon as a boy of twelve to study in Paris. There he protected himself against many grievous temptations by a vow of chastity, and by consecrating himself to the Blessed Virgin Mary for life. While he was still a schoolboy there, he one day saw the Child Jesus, who told him He was always at his side in school, and accompanied him everywhere he went. He said he should inscribe His Name deeply in his heart, and at night print it on his forehead, and it would preserve him and all who would do likewise, from a sudden death.

His mother fell seriously ill while he was still studying in Paris: he returned home for her final benediction, and she recommended that he provide for his brother and his sisters. When the latter were all received by the Superior of a nearby convent, Edmund was able to return to Paris to complete his studies. He began to profess the liberal arts there and acquired an excellent reputation, striving also to teach virtue to his students and to aid them in all their difficulties. After six years, he was advised by his mother in a dream to abandon the teaching of secular disciplines, and devote himself to learning to know God better. He then became a Doctor of sacred learning, and many who heard him teach left their former occupations to embrace religious life. When ordained a priest, he was the treasurer of the Church of the diocese of Salisbury. There he manifested such charity to the poor that the dean said he was rather the treasure than the treasurer of their church.

The Pope, having heard of his sanctity and his zeal, charged him to preach the Crusade against the Saracens. He was raised in 1234 to the archiepiscopal see of Canterbury. There he fearlessly defended the rights of Church and State against the avarice and greed of Henry III. The complacent ecclesiastics and lords persecuted him in various ways, but could not alter his patience. Finding himself unable, however, to force the monarch to relinquish the benefices which he kept vacant on behalf of the royal coffers, Edmund retired into exile at the Cistercian monastery of Pontigny, rather than appear as an accomplice to so flagrant a wrong. After two years spent in solitude and prayer, he went to his reward. The miracles wrought at his tomb at Pontigny were so numerous that he was canonized in 1247, only a few years after his death. His body was found incorrupt in that year, when it was translated in the presence of Saint Louis IX and his court to Pontigny, from its former resting place in the church of Soisy.

St. Felix of Valois



Saint Felix was the son of the Count of Valois. His mother carried him to Saint Bernard at his monastery of Clairvaux, to offer him there to God, when he was three years old: she kept him, however, under her own care and took particular care of him, permitting him, still young, to distribute the alms she was pleased to give to the poor. When the exiled Pope Innocent II sought refuge in France, the Count of Valois, father of Felix, offered his castle of Crepy to the Pontiff, who often blessed the young child whom he saw being trained in virtue. One day when Felix gave away his own habits to a poor beggar, he found them that evening neatly laid on his bed: and he thanked God for this sign of His divine goodness, proving that one loses nothing when one gives to the poor.


When he was ten years old he obtained grace for a prisoner condemned to death, by means of his prayer and his pleadings with his uncle, a lord of whom the man was the subject. Felix had a presentiment that this man would become a saint: and in fact, he retired into a deep solitude where he undertook severe penance and died the death of the just.

The unfortunate divorce of the parents of Felix, and the excommunication of his father, who had remarried and whose condemnation raised serious troubles on his domains, caused to mature in the young man a long-formed resolution to leave the world. Confiding his mother to her pious brother, Thibault, Count of Champagne, Felix took the Cistercian habit at Clairvaux. His rare virtues drew on him an admiration such that, with Saint Bernard's consent, he fled from it to Italy, where he began to live an austere life with an aged hermit in the Alps. For this purpose he had departed secretly, and the servants his uncle sent believed him dead, being unable to trace him: they published the rumor of his death. About this time the old hermit decreed the ordination of his disciple as a priest.

After his elderly counselor died in his arms, Saint Felix returned to France. He built a cell in the diocese of Meaux in an uninhabited forest: this place was later named Cerfroide. Amid savage beasts he led an angelic life of perpetual fasting. Here God inspired him with the desire of founding an Order for the redemption of Christian captives. The Lord also moved Saint John of Matha, a young nobleman of Provence, to seek out the hermit and join him. The two applied themselves to the practice of all virtues. It was John who overtly proposed to Saint Felix the project of an Order for the redemption of captives; when his preceptor was already seventy years old. The latter gladly offered himself to God for that purpose, and after praying for three days the two solitaries made a pilgrimage to Rome in the middle of winter. They were kindly received by the Pope, after he read the recommendation which the Bishop of Paris had given them. He too prayed and became convinced that the two Saints were inspired by the Holy Spirit, and he gave his approbation to the Trinitarian Order

Within forty years the Order would have six hundred monasteries. Saint John, who was Superior General, left to Saint Felix the direction of the convents in France, exercised from the monastery which the founders had built at Cerfroide. There Saint Felix died in November of 1212, at the age of eighty-five, only about six weeks before his younger co-founder. It is a constant tradition in the Trinitarian Order that Saint Felix and Saint John were canonized by Urban IV in 1260, though no bull has ever been found. In 1219 already the feast of Saint Felix was kept in the entire diocese of Meaux. In 1666 Alexander VI declared that veneration of the servant of God was immemorial.

St. Cyprian of Calamizzi



Born to the 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

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