



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 19th 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 129, Monday, June 15, 2020.

Monday of the Eleventh Week in Ordinary Time

Today's Bible Readings

Table with columns for Rite (Latin, Syro-Malabar, Syro-Malankara), Readings (1st, 2nd), and Responsorial Psalm/Gospel with references (e.g., 1 KGS 21:1-16, MT 5:38-42).

Do not return evil for evil

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:

If someone insults you or tries to take advantage of you, how do you respond? Do you repay in kind? Jesus approached the question of just retribution with a surprising revelation of God's intention for how we should treat others, especially those who mistreat us. When Jesus spoke about God's law, he did something no one had done before. He gave a new standard based not just on the requirements of justice - giving each their due - but based on the law of grace, love, and freedom.

Law of grace and love

Jesus knew the moral law and its intention better than any jurist or legal expert could imagine. He quoted from the oldest recorded law in the world: If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (Exodus 21:23-25). Such a law today seems cruel, but it was meant to limit vengeance as a first step towards mercy. This law was not normally taken literally but served as a guide for a judge in a law court for assessing punishment and penalty (see Deuteronomy 19:18).

The Old Testament is full of references to the command that we must be merciful: You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD (Leviticus 19:18). If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink (Proverbs 25:21). Do not say, "I will do to him as he has done to me: I will pay the man back for what he has done" (Proverbs 24:29). Let him give his cheek to the smiter, and be filled with insults (Lamentations 3:30).

Jesus does something quite remarkable and unheard of. He transforms the law of mercy with grace, forbearance, and loving-kindness. Jesus also makes clear that there is no room for retaliation. We must not only avoid returning evil for evil, but we must seek the good of those who wish us ill. Do you accept insults, as Jesus did, with no resentment or malice? When you are compelled by others to do more than you think you deserve, do you insist on your rights, or do you respond with grace and cheerfulness?

Grace of the Holy Spirit

What makes a disciple of Jesus Christ different from everyone else? 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. 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. The Lord Jesus suffered insult, abuse, injustice, and death on a cross for our sake. Scripture tells us that the blood of Jesus Christ cleanses us from all sin and guilt (Matthew 26:28; Ephesians 1:7, 1 John 1:7, Revelation 1:5). Since God has been merciful towards us through the offering of his Son, Jesus Christ, we in turn are called to be merciful towards our neighbor, even those who cause us grief and harm. Do you know the power and freedom of Christ's redeeming love and mercy?

"O merciful God, fill our hearts, we pray, with the graces of your Holy Spirit: with love, joy, peace, patience, gentleness, goodness, faithfulness, humility, and self-control. Teach us to love those who hate us; to pray for those who spitefully use us; that we may be the children of your love, our Father, who makes the sun to rise on the evil and the good, and sends rain on the just and on the unjust. In adversity grant us grace to be patient; in prosperity keep us humble; may we guard the door of our lips; may we lightly esteem the pleasures of this world, and thirst after heavenly things; through Jesus Christ our Lord." (Prayer of Anselm, 1033-1109 AD)

Reading 1

1 KGS 21:1-16

Naboth the Jezreelite had a vineyard in Jezreel next to the palace of Ahab, king of Samaria. Ahab said to Naboth, "Give me your vineyard to be my vegetable garden, since it is close by, next to my house. I will give you a better vineyard in exchange, or, if you prefer, I will give you its value in money." Naboth answered him, "The LORD forbid that I should give you my ancestral heritage." Ahab went home disturbed and angry at the answer Naboth the Jezreelite had made to him: "I will not give you my ancestral heritage." Lying down on his bed, he turned away from food and would not eat.

His wife Jezebel came to him and said to him, "Why are you so angry that you will not eat?" He answered her, "Because I spoke to Naboth the Jezreelite and said to him, 'Sell me your vineyard, or, if you prefer, I will give you a vineyard in exchange.' But he refused to let me have his vineyard." His wife Jezebel said to him, "A fine ruler over Israel you are indeed! Get up. Eat and be cheerful. I will obtain the vineyard of Naboth the Jezreelite for you."

So she wrote letters in Ahab's name and, having sealed them with his seal, sent them to the elders and to the nobles who lived in the same city with Naboth. This is what she wrote in the letters: "Proclaim a fast and set Naboth at the head of the people. Next, get two scoundrels to face him and accuse him of having cursed God and king. Then take him out and stone him to death." His fellow citizens—the elders and nobles who dwelt in his city—did as Jezebel had ordered them in writing, through the letters she had sent them. They proclaimed a fast and placed Naboth at the head of the people. Two scoundrels came in and confronted him with the accusation. "Naboth has cursed God and king." And they led him out of the city and stoned him to death. Then they sent the information to Jezebel that Naboth had been stoned to death.

When Jezebel learned that Naboth had been stoned to death, she said to Ahab, "Go on, take possession of the vineyard of Naboth the Jezreelite that he refused to sell you, because Naboth is not alive, but dead."

On hearing that Naboth was dead, Ahab started off on his way down to the vineyard of Naboth the Jezreelite, to take possession of it.

Responsorial Psalm 5:2-3AB, 4B-6A, 6B-7

R. (2b) Lord, listen to my groaning. Hearken to my words, O LORD, attend to my sighing. Heed my call for help, my king and my God! R. Lord, listen to my groaning. At dawn I bring my plea expectantly before you. For you, O God, delight not in wickedness; no evil man remains with you: the arrogant may not stand in your sight. R. Lord, listen to my groaning. You hate all evildoers. You destroy all who speak falsehood: The bloodthirsty and the deceitful the LORD abhors. R. Lord, listen to my groaning.

Alleluia PS 119:105 R. Alleluia, alleluia. A lamp to my feet is your word, a light to my path. R. Alleluia, alleluia.

Gospel MT 5:38-42

Jesus said to his disciples: "You have heard that it was said, An eye for an eye and a tooth for a tooth. But I say to you, offer no resistance to one who is evil. When someone strikes you on your right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow."

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: JUNE

- 01 1 Sam 5-7, Ezek 2, John 9:1-18, Ps 69:7-13
02 1 Sam 8-9, Ezek 3, John 9:19-41, Ps 69:14-20
03 1 Sam 10-11, Ezek 4, John 10:1-20, Ps 69:21-27
04 1 Sam 12-13, Ezek 5, John 10:21-42, Ps 69:28-36
05 1 Sam 14, Ezek 6, John 11:1-22, Ps 70
06 1 Sam 15-16, Ezek 7, John 11:23-44, Ps 71:1-6
07 1 Sam 17, Ezek 8, John 11:45-57, Ps 71:7-14
08 1 Sam 18, Ezek 9-10, John 12:1-30, Ps 71:15-24
09 1 Sam 19-20, Ezek 11:1-11, John 12:31-50, Ps 72:title-3
10 1 Sam 21-22, Ezek 11:12-25, John 13:1-24, Ps 72:4-10
11 1 Sam 23-24, Ezek 12, John 13:25-38, Ps 72:11-20
12 1 Sam 25, Ezek 13, John 14, Ps 73:title-3
13 1 Sam 26-27, Ezek 14, John 15, Ps 73:4-10
14 1 Sam 28-30, Ezek 15, John 16:1-15, Ps 73:11-17
15 1 Sam 31, Ezek 16:1-25, John 16:16-33, Ps 73:18-24
16 2 Sam 1-2, Ezek 16:26-45, John 17, Ps 73:25-28
17 2 Sam 3-4, Ezek 16:46-63, John 18:1-21, Ps 74:title-9
18 2 Sam 5-6, Ezek 17, John 18:22-40, Ps 74:10-16
19 2 Sam 7-9, Ezek 18:1-19, John 19:1-25, Ps 74:17-23
20 2 Sam 10-11, Ezek 18:20-32, John 19:26-42, Ps 75:title-6
21 2 Sam 12, Ezek 19:1-20:13, John 20, Ps 75:7-10
22 2 Sam 13-14, Ezek 20:14-33, John 21, Ps 76
23 2 Sam 15, Ezek 20:34-49, Acts 1:1-14, Ps 77:title-3
24 2 Sam 16-17, Ezek 21, Acts 1:15-26, Ps 77:4-11
25 2 Sam 18, Ezek 22:1-13, Acts 2:1-32, Ps 77:12-20
26 2 Sam 19-20, Ezek 22:14-31, Acts 2:33-47, Ps 78:title-4
27 2 Sam 21, Ezek 23:1-22, Acts 3, Ps 78:5-11
28 2 Sam 22-23, Ezek 23:23-49, Acts 4:1-24, Ps 78:12-18
29 2 Sam 24, Ezek 24:1-13, Acts 4:25-37, Ps 78:19-25
30 1 Kings 1, Ezek 24:14-27, Acts 5:1-31, Ps 78:26-32



Today's Saints

St. Germaine Cousin



St. Germaine Cousin

Daughter of Laurent Cousin, a farm worker, and Marie Laroche. Her mother died while Germaine was an infant. A sickly child, Germaine suffered from scrofula, and her right hand was deformed. Ignored by her father and abused by her step-family, she was often forced to sleep in the stable or in a cupboard under the stairs, was fed on scraps, beaten or scalded with hot water for misdeeds, real or imagined. At age nine Germaine was put to work as a shepherdess, where she spent much time praying, sometimes using a rosary she made from a knotted string. She refused to miss Mass, and if she heard the bell announcing services, she set her crook and her distaff in the ground, declared her flock to be under the care of her guardian angel, and went to church; her sheep were unharmed during her absences. It is reported that once she crossed the raging Courbet River by walking over the waters so she could get to church. Germaine was so poor it is hard to imagine she would be able to help others, but she was always ready to try, especially children whom she gathered in the fields to teach a simple catechism and share the little food she had. The locals laughed at her religious devotion, and called her 'the little bigot'.

Once in winter, her stepmother, Hortense, accused her of stealing bread by hiding it in her apron, and threatened to beat her with a stick. Germaine opened her apron, and summer flowers tumbled out. Her parents and neighbors were awed by the obvious miracle, and began to treat her as a holy person. Her parents invited her to rejoin the household, but Germaine chose to live as she had. In 1601 she was found dead on her straw pallet under the stairs, and she was buried in the Church of Pibrac opposite the pulpit. When accidentally exhumed in 1644 during a renovation, her body was found incorrupt. In 1793 the casket was desecrated by an anti-Catholic tinsmith named Toulza, who with three accomplices took out the remains and buried them in the sacristy, throwing quick-lime and water on them. After the French Revolution, her body was found to be still intact save where the quick-lime had done its work. Documents attest to more than 400 miracles or extraordinary graces received through the intervention of Saint Germain. They include cures of every kind (of blindness, both congenital and resulting from disease, of hip and of spinal disease), and the multiplication of food for the distressed community of the Good Shepherd at Bourges, France in 1845.

Born: 1579 at Pibrac, France

Died: • 1601 in her parents' home in Pibrac, France, apparently of natural causes• relics interred in the church at Pibrac

Canonized: 29 June 1867 by Pope Blessed Pius IX

Patronage: • abandoned or neglected people• abuse victims, child abuse victims• against bodily ills, illness, sickness; sick people• against impoverishment, poverty; poor people• disabled, handicapped or physically challenged people• girls from rural areas; peasant girls; country girls• against the loss of parents• shepherdesses• unattractive people

Sts. Vitus, Modestus, and Crescentia



Sts. Vitus, Modestus, and Crescentia

Saint Vitus, sometimes called Guy, was a child nobly born, who had the happiness to be instructed in the Faith under the tutelage of his Christian nurse, Crescentia, and Modestus, his preceptor. His father was not aware of his baptism. The boy received the gift of miracles. Before he reached the age of twelve, Valerian came to Sicily representing Diocletian, less to be governor of that island than persecutor of Christians. Vitus was denounced to him as one of them, and Valerian sent for his father, telling him to use his paternal authority to bring his son into line, and have him practice the religion of the empire. Hylas promised to do so.

Finding Vitus unmoved by his tears and embraces, his warnings of what he would lose if he did not acquiesce to the emperor's wishes, and every persuasion based on the grief his son would cause him by continuing to adore a man who died on an ignominious cross, Hylas delivered Vitus up to Valerian. The governor in turn could not change this child's mind: when Valerian asked him why he resisted his father's will and did not submit to the emperor's laws, Vitus answered, I only disobey the emperors and my father to obey God, my sovereign Lord and first Father. He did not fear chastisement, he said, or death, and would gladly endure all things rather than adore demons, the sworn enemies of men.

Valerian ordered that he be scourged; but the arms of the executioners grew limp, and even the hand of Valerian, which he had raised to give the command, withered. They accused him of being a magician, but Saint Vitus cured them, to show them that the spirit of Jesus Christ is one of gentleness, and that His true disciples have only love for all their enemies. Hylas, his father, furious at his son's refusal to comply with all efforts to change him, resolved to put him to death. But Modestus, his tutor, was told by an Angel to flee with him and his nurse, Crescentia, to Italy.

There all three would win the crown of martyrdom. Diocletian himself, hearing of the miracles of Saint Vitus, sent for him but then imprisoned him, after Vitus had delivered the emperor's son from a demon, but had refused to deny Jesus Christ. A furious lion would not harm the young Christian, but lay down at his feet and licked them. When he and his two Christian preceptors were attached to racks and tortured, their protecting Angel released them, but not until after lightning had struck the idol temples and caused them to fall, amidst a terrible storm. Many idolater among the spectators were converted on this occasion. They were set free after this incident, but Saint Vitus prayed that their souls might finally be released also, and his prayer was answered. They were buried at the place to which they had first come in Italy, in the kingdom of Naples.

Bl. Albertina Berkenbrock



Bl. Albertina Berkenbrock

Lay person in the diocese of Tubarão, Brazil. Raised in a pious family who insured that Albertina had a strong foundation in the faith. Baptized on 25 May 1919. Confirmed on 9 March 1925, and made her First Communion on 16 August 1928. At age 12 she was attacked by one of her father's employees, who tried to rape her. She fought back; when he realized he would fail and she would identify him, the attacker killed Albertina: she is considered a martyr in the defense of chastity.

Born: 11 April 1919 in São Luis, Imaruí, Santa Catarina, Brazil

Died: stabbed in the heart with a pen knife during a rape attempt on 15 June 1931 in São Luis, Imaruí, Santa Catarina, Brazil

Beatified: • 20 October 2007 by Pope Benedict XVI• recognition celebrated by Cardinal José Saraiva Martins in the cathedral of Tubarão, Brazil

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