



We dedicate this website to the Generous Heart of Mother Mary



Mission of Jesus.com



About Us

Mission of Jesus, is a Non profit, 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, Tuesday, June 2, 2020.

Tuesday of the Ninth Week in Ordinary Time

Latin Rite	1st Reading	2 PT 3:12-15A, 17-18	Responsorial Psalm	90:2, 3-4, 10, 14, 16
	2nd Reading		Gospel	MK 12:13-17
Syro-Malabar Rite	1st Reading	2 THESS 1:3-12	Gospel	MT 20:29-34
Syro-Malankara Rite	1st Reading	GAL 4:1-7	Gospel	JN 5:1-18

"Give to God what belongs to God"

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:

What do we owe God and what's our obligation towards others? Paul the Apostle tells us that we must give each what is their due (Romans 13:6-8).

The Jewish authorities sought to trap Jesus in a religious-state dispute over the issue of taxes. The Jews resented their foreign rulers and despised paying taxes to Caesar. They posed a dilemma to test Jesus to see if he would make a statement they could use against him. If Jesus answered that it was lawful to pay taxes to a pagan ruler, then he would lose credibility with the Jewish populace who would regard him as a coward and a friend of Caesar. If he said it was not lawful, then the Pharisees would have grounds to report him to the Roman authorities as a political trouble-maker and have him arrested.

Jesus avoided their trap by confronting them with the image of a coin. Coinage in the ancient world had significant political power. Rulers issued coins with their own image and inscription on them.

In a certain sense the coin was regarded as the personal property of the ruler. Where the coin was valid the ruler held political sway over the people. Since the Jews used the Roman currency, Jesus explained that what belonged to Caesar must be given to Caesar.

We belong to God and not to ourselves

This story has another deeper meaning as well. We, too, have been stamped with God's image since we are created in his own likeness (Genesis 1:26-27).

We rightfully belong, not to ourselves, but to God who created us and redeemed us in the precious blood of his Son, our Lord Jesus Christ (see 1 Corinthians 6:19-20). Paul the Apostle says that we are to present our bodies as a living sacrifice to God (Romans 12:1).

Do you acknowledge that your life belongs to God and not to yourself? And do you give to God what rightfully belongs to Him?

"Lord, because you have made me, I owe you the whole of my love; because you have redeemed me, I owe you the whole of myself; because you have promised so much, I owe you all my being. Moreover, I owe you as much more love than myself as you are greater than I, for whom you gave yourself and to whom you promised yourself.

I pray you, Lord, make me taste by love what I taste by knowledge; let me know by love what I know by understanding. I owe you more than my whole self, but I have no more, and by myself I cannot render the whole of it to you. Draw me to you, Lord, in the fullness of love. I am wholly yours by creation; make me all yours, too, in love." (prayer of Anselm, 1033-1109)

Reading 1 2 PT 3:12-15A, 17-18

Beloved: Wait for and hasten the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells.

Therefore, beloved, since you await these things, be eager to be found without spot or blemish before him, at peace. And consider the patience of our Lord as salvation.

Therefore, beloved, since you are forewarned, be on your guard not to be led into the error of the unprincipled and to fall from your own stability. But grow in grace and in the knowledge of our Lord and savior Jesus Christ. To him be glory now and to the day of eternity. Amen.

Responsorial Psalm 90:2, 3-4, 10, 14 AND 16

R. (1) In every age, O Lord, you have been our refuge. Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting you are God. R. In every age, O Lord, you have been our refuge.

You turn man back to dust, saying, "Return, O children of men." For a thousand years in your sight are as yesterday, now that it is past, or as a watch of the night. R. In every age, O Lord, you have been our refuge.

Seventy is the sum of our years, or eighty, if we are strong. And most of them are fruitless toil, for they pass quickly and we drift away. R. In every age, O Lord, you have been our refuge.

Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days. Let your work be seen by your servants and your glory by their children. R. In every age, O Lord, you have been our refuge.

Alleluia EPHESIANS 1:17-18 R. Alleluia, alleluia. May the Father of our Lord Jesus Christ enlighten the eyes of our hearts, that we may know what is the hope that belongs to his call. R. Alleluia, alleluia.

Gospel MK 12:13-17

Some Pharisees and Herodians were sent to Jesus to ensnare him in his speech. They came and said to him,

"Teacher, we know that you are a truthful man and that you are not concerned with anyone's opinion. You do not regard a person's status but teach the way of God in accordance with the truth.

Is it lawful to pay the census tax to Caesar or not? Should we pay or should we not pay?" Knowing their hypocrisy he said to them, "Why are you testing me? Bring me a denarius to look at."

They brought one to him and he said to them, "Whose image and inscription is this?" They replied to him, "Caesar's." So Jesus said to them, "Repay to Caesar what belongs to Caesar and to God what belongs to God."

They were utterly amazed at him.

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

Sts. Marcellinus and Peter



Sts. Marcellinus and Peter

Though we know very little about these two martyrs under Diocletian, there is no question that the early church venerated them. Evidence of the respect in which they were held are the basilica Constantine built over their tombs and the presence of their names in the first eucharistic prayer.

Pope St. Damasus says that he heard the story of these two martyrs from their executioner who became a Christian after their deaths. Marcellinus, a priest, and Peter, an exorcist, died in the year 304.

According to a legendary account of their martyrdom, the two Romans saw their imprisonment as just one more opportunity to evangelize and managed to convert their jailer and his family.

The legend also says that they were beheaded in the forest so that other Christians wouldn't have a chance to bury and venerate their bodies. Two women found the bodies, however, and had them properly buried.

St. Pothinus, Sanctus, Attalus, Blandina



St. Pothinus, Sanctus, Attalus, Blandina

After a miraculous victory obtained by the prayers of a Christian legion under Marcus Aurelius in 174, the Church was enjoying a kind of peace, which was nonetheless often disturbed in various places by popular commotions, or by the superstitious fury of pagan governors. These factors become evident in the persecution which was raised at Vienne and Lyons in 177, three years after the victory of the legion. Saint Pothinus was then Bishop of Lyons, and Saint Irenaeus, still a young priest, had recently come to Lyons with several other Christians, sent from Asia Minor by Saint Polycarp: soon Irenaeus would replace Saint Pothinus.

The Christians of the region were forbidden to frequent the baths and the forum, and they were tracked everywhere, becoming the subject of popular uprisings, stonings, outrages and imprisonments. A justly famous letter attributed to Saint Irenaeus, addressed by the churches of Lyons and Vienne to their mother-church in Asia, narrates in detail the martyrdom of these heroic Christians. The citations which follow are from that letter.

Many of the principal Christians were brought before the Roman governor. Saint Pothinus himself was ninety years old, weak and infirm: in fact he could scarcely talk, but his zeal and desire for martyrdom sustained him. He was taken, or rather carried, to the tribunal amidst insults. The governor asked him who the god of the Christians was: You will know Him if you are worthy of it, he replied. The multitude became furious: those around him struck him with their hands and feet, showing no respect for his age: those farther away threw at him everything they could find, imagining they were avenging their gods. The holy bishop scarcely had a breath of life left when he was thrown into prison, where he expired soon afterwards.

With Attalus, a deacon who was always the pillar and support of our church, three martyrs were subjected to cruel torture for two days in the amphitheatre, as a diversion for the people. One was a young slave, Blandina; her mistress, also a Christian, feared she would lack strength to brave the torture. But when she was tormented, suspended from a cross, tossed about by a bull, she bore it all with joy, until the executioners gave up, confessing themselves outdone. She was the last one to die after a glorious combat. The letter says: Like a generous mother who, having inspired her children during the combat, has sent them victorious ahead of her to the King of Glory, she was rejoicing at being about to join them in the heavens. She bore the series of tortures with so radiant a joy, that one would have said she was invited to a wedding feast rather than condemned to the lions...

Human language could not describe the tortures that the Saints were made to endure, in the hope of making them admit the impious things we were charged with. They had been accused of eating human flesh. Red-hot plates were held to the sides of Sanctus, a deacon of Vienne, until his body became one great sore, and he no longer looked like a man; but amidst his tortures he said to his tormentors that it was such torments which consumed human flesh, whereas Christians did no harm to their fellow men. The letter says he was strengthened by the stream of heavenly water which flows from the side of Christ.

In the meantime, many confessors were kept in prison, and among them were some who had been terrified into apostasy. Even the pagans could perceive in the Christians the joy of martyrdom, contrasting with the misery of the apostates. But the faithful confessors brought back all but one of those who had fallen, and the Church rejoiced when she saw her children live again in Christ. Some died in prison, the rest were martyred one by one, giving their God their blood in loving exchange for His.

St. Nicephorus of Constantinople



St. Nicephorus of Constantinople

Son of the secretary to Emperor Constantine Copronymus, a man tortured and exiled for refusing to accept iconoclasm. Nicephorus was known as a scholar and eloquent speaker, and served as an imperial commissioner. Built a monastery near the Black Sea. A layman, he was chosen patriarch of Constantinople in 806. When he gave absolution to the priest who had illicitly married Emperor Constantine VI and Theodota while Constantine's wife Mary was still alive, Nicephorus fell into conflict with Saint Theodore Studites, but the two later reconciled. Nicephorus worked for a return to monastic discipline, reform of the administration of the diocese, and evangelization of the lay people. Brought Saint Methodius of Constantinople from his monastery on Chios to help. Opposed Emperor Leo the Armenian's attempt to return to iconoclasm, and was deposed by a synod of iconoclastic bishops. Several attempts were made his life, and he was exiled to the monastery he had built on the Black Sea. He spent his final 15 years there, praying and writing history and treatises against iconoclasm.

Born: 758 in Constantinople

Died: 2 June 828 of natural causes

www.missionofjesus.com

Email: mojcounselor@gmail.com