


MISSION OF JESUS.COM



We dedicate this website to the Generous Heart of Mother Mary

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

Volume 133, Tuesday, November 17, 2020.

Memorial of Saint Elizabeth of Hungary, Religious

Today's Bible Readings


Latin Rite	1st Reading RV 3:1-6, 14-22	Responsorial Psalm 15:2-3A, 3BC-4AB, 5
Syro-Malabar Rite	2nd Reading JUDE 17-25	Gospel LK 19:1-10
Syro-Malankara Rite	1st Reading 2 TIM 4:1-5	Gospel LK 8:1-3 MT 5:13-16

Zacchaeus Received Jesus Joyfully

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.

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:

Have What would you do if Jesus knocked on your door and said, "I must stay at your home today"? Would you be excited or embarrassed? Jesus often "dropped-in" at unexpected times and he often visited the "uninvited" - the poor, the lame, and even public sinners like Zacchaeus, the tax collector! Tax collectors were despised and treated as outcasts, no doubt because they over-charged people and accumulated great wealth at the expense of others.

Zacchaeus was a chief tax collector and was much hated by all the people. Why would Jesus single him out for the honor of staying at his home? Zacchaeus needed God's merciful love and forgiveness. In his encounter with Jesus he found more than he imagined possible. He shows the depth of his repentance by deciding to give half of his goods to the poor and to use the other half for making restitution for fraud. Zacchaeus' testimony included more than words. His change of heart resulted in a change of life, a change that the whole community could experience as genuine.

Faith welcomes Christ in our heart and home

Saint Augustine of Hippo (354-430 AD) urges us to climb the sycamore tree like Zacchaeus that we might see Jesus and embrace his cross for our lives:

Zacchaeus climbed away from the crowd and saw Jesus without the crowd getting in his way. The crowd laughs at the lowly, to people walking the way of humility, who leave the wrongs they suffer in God's hands and do not insist on getting back at their enemies. The crowd laughs at the lowly and says, "You helpless, miserable clod, you cannot even stick up for yourself and get back what is your own." The crowd gets in the way and prevents Jesus from being seen. The crowd boasts and crows when it is able to get back what it owns. It blocks the sight of the one who said as he hung on the cross, 'Father, forgive them, because they do not know what they are doing... He ignored the crowd that was getting in his way. He instead climbed a sycamore tree, a tree of 'silly fruit.' As the apostle says, 'We preach Christ crucified, a stumbling block indeed to the Jews, [now notice the sycamore] but folly to the Gentiles.' Finally, the wise people of this world laugh at us about the cross of Christ and say, 'What sort of minds do you people have, who worship a crucified God?' What sort of minds do we have? They are certainly not your kind of mind. 'The wisdom of this world is folly with God.' No, we do not have your kind of mind. You call our minds foolish. Say what you like, but for our part, let us climb the sycamore tree and see Jesus. The reason you cannot see Jesus is that you are ashamed to climb the sycamore tree.

Let Zacchaeus grasp the sycamore tree, and let the humble person climb the cross. That is little enough, merely to climb it. We must not be ashamed of the cross of Christ, but we must fix it on our foreheads, where the seat of shame is. Above where all our blushes show is the place we must firmly fix that for which we should never blush. As for you, I rather think you make fun of the sycamore, and yet that is what has enabled me to see Jesus. You make fun of the sycamore, because you are just a person, but 'the foolishness of God is wiser than men.' [Sermon 174.3.]

The Lord Jesus is always ready to make his home with each one of us. Do you make room for him in your heart and in every area of your life?

Lord Jesus, come and stay with me. Fill my life with your peace, my home with your presence, and my heart with your praise. Help me to show kindness, mercy, and goodness to all, even to those who cause me ill-will or harm.

Reading 1

RV 3:1-6, 14-22

I, John, heard the Lord saying to me:
"To the angel of the Church in Sardis, write this: "The one who has the seven spirits of God and the seven stars says this: "I know your works, that you have the reputation of being alive, but you are dead. Be watchful and strengthen what is left, which is going to die, for I have not found your works complete in the sight of my God. Remember then how you accepted and heard; keep it, and repent. If you are not watchful, I will come like a thief, and you will never know at what hour I will come upon you. However, you have a few people in Sardis who have not soiled their garments: they will walk with me dressed in white, because they are worthy."

The victor will thus be dressed in white, and I will never erase his name from the book of life but will acknowledge his name in the presence of my Father and of his angels.

"Whoever has ears ought to hear what the Spirit says to the churches.""

"To the angel of the Church in Laodicea, write this: "The Amen, the faithful and true witness, the source of God's creation, says this: "I know your works: I know that you are neither cold nor hot. I wish you were either cold or hot. So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. For you say, 'I am rich and affluent and have no need of anything,' and yet do not realize that you are wretched, pitiable, poor, blind, and naked. I advise you to buy from me gold refined by fire so that you may be rich, and white garments to put on so that your shameful nakedness may not be exposed, and buy ointment to smear on your eyes so that you may see. Those whom I love, I reprove and chastise. Be earnest, therefore, and repent.

"Behold, I stand at the door and knock. If anyone hears as I myself first won the victory and sit with my Father on his throne.

"Whoever has ears ought to hear what the Spirit says to the churches.""

Responsorial Psalm

15:2-3A, 3BC-4AB, 5

R. (Rev. 3: 21) I will seat the victor beside me on my throne.
He who walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue.
R. I will seat the victor beside me on my throne.
Who harms not his fellow man, nor takes up a reproach against his neighbor: By whom the reprobate is despised, while he honors those who fear the LORD.
R. I will seat the victor beside me on my throne.
Who lends not his money at usury and accepts no bribe against the innocent. He who does these things shall never be disturbed.
R. I will seat the victor beside me on my throne.

Alleluia
1 JN 4:10B
R. Alleluia, alleluia.
God loved us, and send his Son as expiation for our sins.
R. Alleluia, alleluia.

Gospel

LK 19:1-10

At that time Jesus came to Jericho and intended to pass through the town.
Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature.
So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way.
When he reached the place, Jesus looked up and said, "Zacchaeus, come down quickly, for today I must stay at your house."
And he came down quickly and received him with joy.
When they saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner."
But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over."
And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost."

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 Mac 5:1-15, 1 Tim 5, Ps 119:95-101
02	Prov 7, 1 Mac 5:16-35, 1 Tim 6, Ps 119:102-108
03	Prov 8-9, 1 Mac 5:36-55, 2 Tim 1, Ps 119:109-116
04	Prov 10, 1 Mac 5:56-68, 2 Tim 2, Ps 119:117-123
05	Prov 11-12, 1 Mac 6:1-28, 2 Tim 3, Ps 119:124-130
06	Prov 13-14, 1 Mac 6:29-48, 2 Tim 4, Ps 119:131-137
07	Prov 15, 1 Mac 6:49-63, Titus 1-2, Ps 119:138-144
08	Prov 16-17, 1 Mac 7:1-25, Titus 3, Ps 119:145-151
09	Prov 18-19, 1 Mac 7:26-50, Philen, Ps 119:152-158
10	Prov 20, 1 Mac 8:1-15, Heb 1-2, Ps 119:159-165
11	Prov 21-22, 1 Mac 8:16-32, Heb 3, Ps 119:166-172
12	Prov 23, 1 Mac 9:1-24, Heb 4, Ps 119:173-176
13	Prov 24-25, 1 Mac 9:25-44, Heb 5-6, Ps 120
14	Prov 26-27, 1 Mac 9:45-73, Heb 7:1-12, Ps 121
15	Prov 28, 1 Mac 10:1-11, Heb 7:13-28, Ps 122
16	Prov 29-30, 1 Mac 10:12-31, Heb 8:1-9:15, Ps 123
17	Prov 31, 1 Mac 10:32-51, Heb 9:16-28, Ps 124
18	Eccles 1-3, 1 Mac 10:52-72, Heb 10, Ps 125
19	Eccles 4-6, 1 Mac 10:73-89, Heb 11:1-13, Ps 126
20	Eccles 7-8, 1 Mac 11:1-23, Heb 11:14-40, Ps 127
21	Eccles 9-12, 1 Mac 11:24-43, Heb 12:1-17, Ps 128
22	Song 1-2, 1 Mac 11:44-63, Heb 12:18-29, Ps 129
23	Song 3-6, 1 Mac 11:64-74, Heb 13, Ps 130:title-4
24	Song 7-8, 1 Mac 12:1-29, James 1, Ps 130:5-131:3
25	Wisd of Sol 1-3, 1 Mac 12:30-53, James 2, Ps 132:title-5
26	Wisd of Sol 4-6, 1 Mac 13:1-17, James 3, Ps 132:6-12
27	Wisd of Sol 7, 1 Mac 13:18-37, James 4, Ps 132:13-18
28	Wisd of Sol 8-10, 1 Mac 13:38-53, James 5, Ps 133-134
29	Wisd of Sol 11-12, 1 Mac 14:1-24, 1 Pet 1, Ps 135:1-7
30	Wisd of Sol 13-14, 1 Mac 14:25-49, 1 Pet 2, Ps 135:8-14



Today's Saints

St. Elizabeth of Hungary

St. Gregory Thaumaturgus

St. Elizabeth of Hungary

Elizabeth was the daughter of the just and pious Andrew II, king of Hungary, the niece of Saint Hedwig, and the sister of the virtuous Bela IV, king of Hungary, who became the father of Saint Cunegundes and of Saint Margaret of Hungary, a Dominican nun. Another of her brothers was Coloman, King of Galicia and prince of Russia, who led an angelic life amid the multiple affairs of the world and the troubles of war. She was betrothed in infancy to Louis, Landgrave of Thuringia, and brought up from the age of four in his father's court. Never could she bear to adopt the ornaments of the court for her own usage, and she took pleasure only in prayer. She would remove her royal crown when she entered the church, saying she was in the presence of the Saviour who wore a crown of thorns. As she grew older, she employed the jewels offered her for the benefit of the poor. Not content with receiving numbers of them daily in her palace, and relieving all in distress, she built several hospitals, where she herself served the sick, bathing them, feeding them, dressing their wounds and ulcers. The relatives of her fiancé tried to prevent the marriage, saying she was fit only for a cloister; but the young prince said he would not accept gold in the quantity of a nearby mountain, if it were offered him to abandon his resolution to marry Elizabeth.

Once as she was carrying in the folds of her mantle some provisions for the poor, she met her husband returning from the hunt. Astonished to see her bending under the weight of her burden, he opened the mantle and found in it nothing but beautiful red and white roses, though it was not the season for flowers. He told her to continue on her way, and took one of the marvelous roses, which he conserved all his life. She never ceased to edify him in all of her works. One of her twelve excellent Christian maxims, by which she regulated all her conduct was, Often recall that you are the work of the hands of God and act accordingly, in such a way as to be eternally with Him. When her pious young husband died in Sicily on his way to a Crusade with the Emperor Frederick, she was cruelly driven from her palace by her brother-in-law. Those whom she had aided showed nothing but coldness for her; God was to purify His Saint by harsh tribulations. She was forced to wander through the streets with her little children, a prey to hunger and cold. The bishop of Bamberg, her maternal uncle, finally forced the cruel prince to ask pardon for his ill treatment of her, but she voluntarily renounced the grandeurs of the world, and went to live in a small house she had prepared in the city of Marburgh. There she practiced the greatest austerities. She welcomed all her sufferings, and continued to be the mother of the poor, distributing all of the heritage eventually conceded to her, and converting many by her holy life. She died in 1231, at the age of twenty-four.

Reflection: This young and delicate princess made herself the servant and nurse of the poor. Let her example teach us to disregard the opinions of the world and to overcome our natural hesitation, in order to serve Christ in the person of His poor.

Canonized : 27 May 1235 by Pope Gregory IX at Perugia, Italy

Patronage: ♦ against in-law problems ♦ against the death of children ♦ against toothache ♦ bakers ♦ beggars ♦ brides ♦ charitable societies ♦ charitable workers ♦ charities ♦ countesses ♦ exiles ♦ falsely accused people ♦ hoboes ♦ homeless people ♦ hospitals ♦ lacemakers ♦ lace workers ♦ nursing homes ♦ nursing services ♦ people ridiculed for their piety ♦ tertiaries ♦ tramps ♦ widows ♦ Sisters of Mercy ♦ Teutonic Knights ♦ diocese of Erfurt, Germany ♦ archdiocese of Jaro, Philippines ♦ Jalzabet, Croatia

St. Gregory Thaumaturgus

Born to a wealthy and distinguished pagan family. Trained in law and rhetoric in his youth. Brother-in-law to the Roman governor of Palestine. His father died when Theodore was age 14. The boy had originally planned to study at the law school in Beirut, but when he arrived at Caesarea with his brother-in-law's entourage, he encountered Origen, head of the catechetical school in Alexandria, Egypt. He and his brother Athenodorus each gave up the idea of law school, became students of Origen, and converted to Christianity: Theodore changed his name to Gregory. Studied philosophy and theology for seven years under Origen. Returned to Pontus c.238.

Bishop of Caesarea, a diocese with only 17 Christians when he arrived. Gregory converted most of his bishopric: tradition says there were only 17 pagans left at the time of his death. Instituted the celebration of martyrs, teachings about the saints, and celebration of saint feast days as a way to interest pagans in the Church. During the Decian persecutions c.250, he and his flock fled into the desert. Worked among the sick when the plague struck soon after, and with refugees during the invasion of Pontus by the Goths in 252. Attended the First Council of Antioch in 264 and 265. Opposed the heresies of Sabellianism and Trithemism. Used his legal training to help his parishioners, and settle disputes between them without taking their problems to the civil courts controlled by pagans. Oversaw the council that chose Saint Alexander the Charcoal Burner as the first bishop of Comana. Saint Macrina the Elder heard Gregory preach many times in her youth, and passed his wisdom onto her grandsons Saint Basil the Great and Saint Gregory of Nyssa. Noted theological writer.

As you might expect from some one surnamed the Wonder Worker, there were many miraculous events in Gregory's life.

♦ Saint Gregory of Nyssa writes that the Wonder-Worker was the first person known to receive a vision of the Theotokos. The Virgin and Saint John the Baptist appeared to him in a vision, and gave him what became a statement of doctrine on the Trinity. ♦ Gregory had the power of healing by laying on of his hands. Often the healing was so powerful that the patient was cured of his illness, and became a fervent convert on the spot. ♦ During the construction of a church for his growing flock, the builders ran into a problem with a huge buried boulder. Gregory ordered the rock to move out of the way of his church: it did. ♦ In order to stop the River Lycus from its frequent and damaging floods, Gregory planted his staff at a safe point near the river bank. He then prayed that the river would never rise past the staff. The staff took root, grew into a large tree, and the river never flooded past it again. This act led to his patronage against floods and flooding. ♦ Two local pagans, hearing that Gregory was a soft touch for money, decided to con the bishop. One lay beside the road where Gregory was travelling, and pretended to be dead. The other stopped the bishop, pleaded poverty, and asked for money to bury his dead friend. Gregory had no money with him, so he took off his cloak and threw it over the "dead" man, telling the "live" man to sell the cloak and use the funds. When Gregory had moved on, the "live" con-man found that his friend had died. ♦ Two brothers in Gregory's diocese had inherited a piece of land that contained a lake. Unable to decide how to divide the lake, the two settled on armed combat to settle the matter. On the night before the battle, Gregory prayed for a peaceful solution to the matter. The next morning the brothers found that the lake had dried up leaving easily dividable farm land. ♦ During Gregory's time in the desert during the Decian persecutions, an informer told the authorities where to find the bishop. Guards went to the site, but found nothing but two trees standing in isolation in the desert. The informer went back to the place and found that the soldiers had seen as trees were actually Gregory and a deacon in prayer. This convinced the informer of the reality of Gregory's God, and he converted. ♦ When returning from the wilderness, Gregory had to seek shelter from a sudden and violent storm. The only structure nearby was a pagan temple. Gregory made the sign of the cross to purify the place, then spent the night there in prayer, waiting out the storm. The next morning, the pagan priest arrived to receive his morning oracles. The demons who had been masquerading as pagan gods advised him that they could not stay in the purified temple or near the holy man. The priest threatened to summon the anti-Christian authorities to arrest Gregory. The bishop wrote out a note reading "Gregory to Satan: Enter". With this "permission slip" in hand, the pagan priest was able to summon his demons again. ♦ The same pagan priest, realizing that his gods unquestioningly obeyed Gregory's single God, found the bishop and asked how it was done. Gregory taught the priest the truth of Christianity. Lacking faith, the priest asked for a sign of God's power. Gregory ordered a large rock to move from one place to another: it did. The priest immediately abandoned his old life, and eventually became a deacon under bishop Gregory. This ordering about of boulders led to Gregory's patronage against earthquakes.

Born: c.213 at Pontus, Asia Minor (in modern Turkey) as Theodorus translated to Calabria, Italy

Died: ♦ c.270 at Pontus, Asia Minor (in modern Turkey) of natural causes♦ remains

Patronage: ♦ against earthquakes♦ against floods♦ desperate, forgotten, impossible or lost causes

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