



We dedicate this website to the Generous Heart of Mother Mary



Mission of Jesus.com



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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 21st 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 146, Wednesday, December 8, 2021.

Solemnity of the Immaculate Conception of the Blessed Virgin Mary

Today's Bible Readings			
Latin Rite	1st Reading	Gn 3:9-15, 20	Responsorial 98:1, 2-3ab, 3cd-4
	2nd Reading	Eph 1:3-6, 11-12	Gospel Lk 1:26-38
Syro-Malabar Rite	1st Reading	HEB 1:1-3, 2:16-18	Gospel LK 1:46-55
Syro-Malankara Rite	1st Reading	GAL 4:1-7	Gospel LK 1:46-55

Come to Me and I Will Give You Rest

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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Prayer requests to

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Meditation: What kind of yoke does the Lord Jesus have in mind for each one of us? And how can it be good for us? The Jewish people used the image of a yoke to express their submission to God. They spoke of the yoke of the law, the yoke of the commandments, the yoke of the kingdom, the yoke of God. Jesus says his yoke is "easy". The Greek word for "easy" can also mean "well-fitting". Yokes were tailor-made to fit the oxen well for labor. We are commanded to put on the "sweet yoke of Jesus" and to live the "heavenly way of life and happiness". Oxen were yoked two by two. Jesus invites each one of us to be yoked with him, to unite our life with him, our will with his will, our heart with his heart.

Jesus carries our burdens with us

Jesus also says his "burden is light". There's a story of a man who once met a boy carrying a smaller crippled lad on his back. "That's a heavy load you are carrying there," exclaimed the man. "He ain't heavy; he's my brother!" responded the boy. No burden is too heavy when it's given in love and carried in love. When we yoke our lives with Jesus, he also carries our burdens with us and gives us his strength to follow in his way of love. Do you know the joy of resting in Jesus' presence and walking daily with him along the path he has for you?

In the Advent season we celebrate the coming of the Messiah King who ushers in the reign of God. The prophets foretold that the Messiah would establish God's kingdom of righteousness, peace, and joy. Those who put their trust in God and in the coming of his kingdom receive the blessings of that kingdom - peace with God and strength for living his way of love, truth, and holiness (Isaiah 40). Jesus fulfills all the Messianic hopes and promises of God's kingdom. That is why he taught his disciples to pray, "thy kingdom come, thy will be done, on earth as it is in heaven" (Matthew 6:10). In his kingdom sins are not only forgiven but removed, and eternal life is poured out for all its citizens. This is not a political kingdom, but a spiritual one.

Freed from the burden of sin and guilt

The yoke of Christ's kingdom, his kingly rule and way of life, liberates us from the burden of guilt and disobedience. Only the Lord Jesus can lift the burden of sin and the weight of hopelessness from us. Jesus used the analogy of a yoke to explain how we can exchange the burden of sin and despair for a yoke of glory, freedom, and joy with him. The yoke which the Lord Jesus invites us to embrace is his way of power and freedom to live in love, peace, and joy as God's sons and daughters. Do you trust in God's love and truth and submit to his will for your life?

Lord Jesus, inflame my heart with love for you and for your ways and help me to exchange the yoke of rebellion for the sweet yoke of submission to your holy and loving word. Set me free from the folly of my own sinful ignorance and rebellious pride that I may wholly desire what is good and in accord with your will.

Reading 1 Gn 3:9-15, 20

After the man, Adam, had eaten of the tree, the LORD God called to the man and asked him, "Where are you?" He answered, "I heard you in the garden: but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me she gave me fruit from the tree, and so I ate it." The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." Then the LORD God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures: on your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers: he will strike at your head, while you strike at his heel." The man called his wife Eve, because she became the mother of all the living.

Responsorial Psalm 98:1, 2-3ab, 3cd-4

R. (1) Sing to the Lord a new song, for he has done marvelous deeds. Sing to the LORD a new song, for he has done wondrous deeds: His right hand has won victory for him, his holy arm. R. Sing to the Lord a new song, for he has done marvelous deeds. The LORD has made his salvation known: in the sight of the nations he has revealed his justice. He has remembered his kindness and his faithfulness toward the house of Israel. R. Sing to the Lord a new song, for he has done marvelous deeds. All the ends of the earth have seen the salvation by our God. Sing joyfully to the LORD, all you lands: break into song; sing praise. R. Sing to the Lord a new song, for he has done marvelous deeds.

Reading 2 Eph 1:3-6, 11-12

Brothers and sisters: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ.

Alleluia

See Lk 1:28

R. Alleluia, alleluia.

Hail, Mary, full of grace, the Lord is with you; blessed are you among women.

R. Alleluia, alleluia.

Gospel Lk 1:26-38

The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, full of grace! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his Kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

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: DECEMBER

- 01 Wisd of Sol 15-16, 1 Macc 15:1-15, 1 Pet 3, Ps 135:15-21
- 02 Wisd of Sol 17-18, 1 Macc 15:16-41, 1 Pet 4-5, Ps 136:1-7
- 03 Wisd of Sol 19, 1 Macc 16, 2 Pet 1, Ps 136:8-14
- 04 Sirach Pro-3, 2 Macc 1:11-11, 2 Pet 2, Ps 136:15-21
- 05 Sirach 4, 2 Macc 1:12-36, 2 Pet 3, Ps 136:22-26
- 06 Sirach 5-6, 2 Macc 2:1-15, 1 John 1, Ps 137
- 07 Sirach 7-8, 2 Macc 2:16-32, 1 John 2, Ps 138
- 08 Sirach 9-10, 2 Macc 3:1-24, 1 John 3, Ps 139:title-5
- 09 Sirach 11:1-14, Sirach 11:17-12:18, 2 Macc 3:25-40, 1 John 4, Ps 139:6-12
- 10 Sirach 13-14, 2 Macc 4:1-24, 1 John 5, Ps 139:13-19
- 11 Sirach 15:1-16:14, Sirach 16:17-30, 2 Macc 4:25-50, 2 John, 3 John, Ps 139:20-24
- 12 Sirach 17, 2 Macc 5:1-14, Jude, Ps 140:title-8
- 13 Sirach 18:1-19:17, Sirach 19:20-30, 2 Macc 5:15-27, Rev 1, Ps 140:9-13
- 14 Sirach 20, 2 Macc 6, Rev 2:1-13, Ps 141
- 15 Sirach 21:1-22:8, Sirach 22:11-27, 2 Macc 7:1-17, Rev 2:14-29, Ps 142
- 16 Sirach 23-24, 2 Macc 7:18-42, Rev 3-4, Ps 143:title-3
- 17 Sirach 25:1-26:18, Sirach 26:28-29, 2 Macc 8:1-15, Rev 5, Ps 143:4-12
- 18 Sirach 27, 2 Macc 8:16-36, Rev 6, Ps 144:title-4
- 19 Sirach 28-29, 2 Macc 9, Rev 7-8, Ps 144:5-11
- 20 Sirach 30-31, 2 Macc 10:1-10, Rev 9, Ps 144:12-15
- 21 Sirach 32-33, 2 Macc 10:11-38, Rev 10-11, Ps 145:title-9
- 22 Sirach 34-35, 2 Macc 11:1-13, Rev 12, Ps 145:10-16
- 23 Sirach 36-37, 2 Macc 11:14-38, Rev 13, Ps 145:17-21
- 24 Sirach 38, 2 Macc 12:1-15, Rev 14, Ps 146
- 25 Sirach 39, 2 Macc 12:16-45, Rev 15-16, Ps 147:1-7
- 26 Sirach 40-41, 2 Macc 13:1-10, Rev 17, Ps 147:8-14
- 27 Sirach 42-43, 2 Macc 13:11-26, Rev 18, Ps 147:15-20
- 28 Sirach 44-45, 2 Macc 14:1-25, Rev 19, Ps 148:1-8
- 29 Sirach 46-47, 2 Macc 14:26-46, Rev 20, Ps 148:9-14
- 30 Sirach 48-49, 2 Macc 15:1-19, Rev 21, Ps 149
- 31 Sirach 50-51, 2 Macc 15:20-39, Rev 22, Ps 150



Today's Saints

Feast of the Immaculate Conception



Feast of the Immaculate Conception

The Blessed Virgin Mary was preserved from the stain of original sin in the first instant of her conception in the womb of her mother. This was a singular privilege and grace of God, granted in view of the merits of Jesus Christ. By her conception is meant not the act or part of her parents in it, nor the formation of her body, nor the conception of Christ later in her own womb: from the moment her soul was created and infused into her body, it was free from original sin and filled with sanctifying grace. Her soul was never stained by original sin, nor by the depraved emotions, passions, and weaknesses consequent on that sin, but created in a state of original sanctity, innocence, and justice. She had at least the graces of the first Eve before the Fall and more. This privilege was befitting the one who was to be mother of the Redeemer.

The doctrine was defined by Blessed Pope Pius IX, 8 December 1854. It is in accord with the texts of Scripture (Genesis 3), "I will put enmities between thee [the serpent] and the woman, and thy seed and her seed"; (Luke 1), "Hail, full of grace." It is established by tradition, by the writings of the Fathers, by feasts observed in honor of this prerogative, by the general belief of the faithful. The very controversies over it among theologians brought about a clear understanding and acceptance of the doctrine long before it was declared by Blessed Pope Pius IX. After the declaration, some Protestant writers denounced what they styled Mariolatry (idolatry of Mary). However, there is a constantly-growing devotion among Catholics, and respect among some Protestant groups for the prerogatives of the Mother of Our Redeemer.

Among the many masters who have represented the Immaculate Conception in art are: Carducci, Carreno de Miranda, Falco, Holbein, Montanes, Muller, Murillo, Reni, Ribera, and Signorelli. It is the title she used when appearing at Lourdes.

The feast originated in the East about the 8th century where it was celebrated on 9 December. In the Western Church it appeared first in England in the 11th century and was included in the calendar of the universal Church in the 14th century. It has a vigil and an octave, and is a holy day of obligation in the United States, Ireland, and Scotland.

Patronage: • barrel makers, coopers• cloth makers• cloth workers• soldiers of the United States• Spanish infantry• tapestry workers• upholsterers• Argentina• Brazil• Congo• Equatorial Guinea• Guam• Nicaragua• Panama• Portugal• Tanzania• Tunisia• United States• 68 dioceses• 8 cities

St. Godfrey or Geoffroy



St. Godfrey or Geoffroy

Saint Godfrey was born about 1066 at Molincourt in France of a distinguished Christian family. He arrived late in the lives of his parents, who had begged the prayers of the holy abbot of Mount Saint Quentin, desiring to have a child they could consecrate to God. Their prayers and those of the religious of the monastery of Mount Saint Quentin were answered in the same year. The child was baptized by the Abbot and later confided to him to be educated. Eventually Godfrey's father entered a monastery of Our Lady which he had enriched by his alms: and his mother spent her declining years in various good works.

Godfrey was given the charge of taking care of the sick, and exercised it with such great charity that he was also named hospitalier, to receive the poor at the gate. For assistance in that second duty he had his older brother Odon, who after many years in the military career had come to join him in the religious life. His brother would later die a holy death in the same abbey of Mount Saint Quentin.

When Saint Godfrey was 25 years old his abbot told him to prepare for the priesthood. He received the Sacrament of Holy Orders from the bishop of Noyon, in which diocese the abbey of Mount Saint Quentin is situated. Not long afterwards, the abbey of Our Lady of Nogent, whose abbot was incapacitated by illness, voted to obtain Godfrey in that office, and the abbot of Mount Saint Quentin consented to the sacrifice of his dear spiritual son for that purpose. The pleas of the disciple based on his youth and inexperience were not heeded, and in 1095 he became Abbot of Nogent, where the buildings were crumbling and only six monks and two young novices remained. He renovated the edifices and built a hostelry for pilgrims and the sick poor; and in this hostelry he himself continued to labor on their behalf. Soon the monastery filled up with vocations, drawing even two illustrious abbots from elsewhere, who desired to serve under this master.

When a severe drought was devastating the fields and flocks of the region, the bishop of Soissons, Hugh de Pierrefonds, went to Godfrey to ask his counsel: the holy abbot prescribed a fast in the manner of Ninevah — even the animals were to participate. On the first day of the fast, when the abbot rose to preach in the vast Church of Saint Steven, before the assembled people, the sky suddenly darkened, and so heavy a rain fell that the people were not a little inconvenienced on returning home.

When the aged bishop of Amiens died soon afterwards, his residents chose Godfrey to be their bishop, and went to a legate of the Holy See to ask him to intercede with the abbot to obtain his consent. When this decision was related to Godfrey he would have fled, but the order of the legate prevented his flight. Moreover, he had already had a vision of Saint Firmin, first Bishop of Amiens and martyr, advising him of this forthcoming new responsibility. He therefore submitted to the clear designs of Providence. After Saint Godfrey obtained a beautiful new reliquary for the relics of Amiens' first bishop, the confidence of the people in their patron Saint, Saint Firmin, redoubled. A prayer to him by Saint Godfrey, asking for sunshine on the day of the translation of the relics, was the occasion: a fog so heavy one could scarcely see, lifted, and the sun at once shone brilliantly in the sanctuary.

As bishop he did not cease to take care of the poor and the sick. When some lepers came to him he commanded his cook to prepare food for them: four hours later nothing had yet been done, and he himself went to the kitchen and found a large, prepared salmon which he took to the famished lepers. The cook reconcurred with him, and the Saint told him that it was injustice to allow the poor to die of hunger while unworthy bishops enjoyed food that was too succulent.

When troubles occasioned by the contemporary quarrel over investitures devastated the city of Amiens, the holy bishop thought it well to resign his office and retire to the Grand Chartreuse, and did so. The archbishop of Rheims, however, could not approve such an action, and reproached the residents of Amiens when they brought up the question of a successor. The affair was referred to a Council to be held at Soissons in January of 1115. A letter was sent by the Council to the religious of Saint Bruno, begging them not to retain the bishop of Amiens, but to send him back to his see: and Godfrey with tears resigned himself to obeying the orders of the king and the Council. His declining years were not exempt from sufferings: the city of Amiens was decimated by a fire which spared only the church of Saint Firmin, the episcopal palace and a few houses of the poor. The people had not listened to the exhortations of their bishop when their prevarications enkindled the wrath of God. He died on November 8, 1115, in perfect serenity, having given his farewell blessing to the religious of the monastery of the Soissons, where he had been taken, after falling ill during a journey there. His tomb was illustrated by many miracles.

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