

We dedicate this website to the Generous Heart of Mother Mary

About Us

Mission of Jesus, is a Non profittable, service oriented website, This site belongs to each and every Christian who view this website. This is our 20th 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 136, Wednesday, February 17, 2021.


Ash Wednesday

Today's Bible Readings

Latin Rite	1st Reading	Jl 2:12-18	Responsorial	29:1a and 2, 3ac-4, 3b and 9c-10
	2nd Reading		Gospel	MK 8:14-21
Syro-Malabar Rite	1st Reading	ROM 2:12-24	Gospel	MT 6:5-8
Syro-Malankara Rite	1st Reading	ROM 2:7-16	Gospel	MT 7:13-20

My Father Is Working Still, and I Am Working

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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Mission Prayer

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Prayer requests to

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Today's Saints

Bl. Edvige Carboni



St. Alexis Falconieri



The Seven Holy Servite Founders



Meditation:

Who can claim authority and power over life and death itself? Jesus not only made such a claim, he showed God's power to heal and restore people to wholeness of life. He also showed the mercy of God by releasing people from their burden of sin and guilt. He even claimed to have the power to raise the dead to life and to execute judgment on all the living and dead. The Jewish authorities were troubled with Jesus' claims and looked for a way to get rid of him. He either had to be a mad man and an imposter or who he claimed to be - God's divine son. Unfortunately, they could not accept Jesus' claim to be the Messiah, the anointed one sent by the Father to redeem his people. They sought to kill him because he claimed an authority and equality with God which they could not accept. They failed to recognize that this was God's answer to the long-awaited prayers of his people: "In a time of favor I have answered you, in a day of salvation I have helped you" (Isaiah 49:8).

A "covenant" to the people

Jesus was sent by the Father as "a covenant to the people" to reconcile them with God and restore to them the promise of paradise and everlasting life. Jesus' words and actions reveal God's mercy and justice. Jesus fulfills the prophecy of Isaiah when he brings healing, restoration, and forgiveness to those who accept his divine message.

The religious authorities charged Jesus as a Sabbath-breaker and a blasphemer. They wanted to kill Jesus because he claimed equality with God - something they thought no mortal could say without blaspheming. Little did they understand that Jesus was both human and divine - the eternal Son with the Father and the human son, conceived by the Holy Spirit in the womb of Mary. Jesus answered their charge of breaking the Sabbath law by demonstrating God's purpose for creation and redemption - to save and restore life. God's love and mercy never ceases for a moment. Jesus continues to show the Father's mercy by healing and restoring people, even on the Sabbath day of rest. When the religious leaders charged that Jesus was making himself equal with God, Jesus replied that he was not acting independently of God because his relationship is a close personal Father-Son relationship. He and the Father are united in heart, mind, and will. The mind of Jesus is the mind of God, and the words of Jesus are the words of God.

The unity of love and obedience

Jesus also states that his identity with the Father is based on complete trust and obedience. Jesus always did what his Father wanted him to do. His obedience was not just based on submission, but on love. He obeyed because he loved his Father. The unity between Jesus and the Father is a unity of love - a total giving of oneself for the sake of another. That is why their mutual love for each other is perfect and complete. The Son loves the Father and gives himself in total obedience to the Father's will. The Father loves the Son and shares with him all that he is and has. We are called to submit our lives to God with the same love, trust, and obedience which Jesus demonstrated for his Father.

If we wish to understand how God deals with sin and how he responds to our sinful condition, then we must look to Jesus. Jesus took our sins upon himself and nailed them to the cross. He, who is equal in dignity and stature with the Father, became a servant for our sake to ransom us from slavery to sin. He has the power to forgive us and to restore our relationship with God because he paid the price for our sins.

Jesus offers us abundant, life, peace, and joy

Jesus states that to accept him is life - a life of abundant peace and joy with God. But if we reject him, then we freely choose for death - an endless separation with an all-loving and merciful God. Do you want the abundant life which Jesus offers? Believe in him, the living Word of God, who became a man for our sake and our salvation, and reject whatever is false and contrary to the Gospel - the good news he came to give us.

Lord Jesus, increase my love for you and unite my heart and will with yours, that I may only seek and desire what is pleasing to you.

Reading 1

Jl 2:12-18

Even now, says the LORD, return to me with your whole heart, with fasting, and weeping, and mourning; Rend your hearts, not your garments, and return to the LORD, your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment. Perhaps he will again relent and leave behind him a blessing. Offerings and libations for the LORD, your God.

Blow the trumpet in Zion! proclaim a fast, call an assembly; Gather the people, notify the congregation; Assemble the elders, gather the children and the infants at the breast: Let the bridegroom quit his room and the bride her chamber. Between the porch and the altar let the priests, the ministers of the LORD, weep, And say, "Spare, O LORD, your people, and make not your heritage a reproach, with the nations ruling over them! Why should they say among the peoples, 'Where is their God?'"Then the LORD was stirred to concern for his land and took pity on his people.

Responsorial Psalm

51:3-4, 5

-6ab, 12-13, 14 and 17

R. (see 3a) Be merciful, O Lord, for we have sinned. Have mercy on me, O God, in your goodness: in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me. R. Be merciful, O Lord, for we have sinned. For I acknowledge my offense, and my sin is before me always: "Against you only have I sinned, and done what is evil in your sight." R. Be merciful, O Lord, for we have sinned. A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me. R. Be merciful, O Lord, for we have sinned. Give me back the joy of your salvation, and a willing spirit sustain in me. O Lord, open my lips, and my mouth shall proclaim your praise. R. Be merciful, O Lord, for we have sinned.

Reading 2

2 COR 5:20—6:2

Brothers and sisters: We are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him. Working together, then, we appeal to you not to receive the grace of God in vain. For he says: In an acceptable time I heard you, and on the day of salvation I helped you. Behold, now is a very acceptable time: behold, now is the day of salvation. Verse Before the Gospel See Ps 95:8 If today you hear his voice, harden not your hearts.

Gospel

MT 6:1-6, 16-18

Jesus said to his disciples: "Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you. "When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. "When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you."

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: FEBRUARY

01 Gen 50, Isa 33, Matt 21:1–16, Ps 18:26–32

02 Exod 1–3, Isa 34, Matt 21:17–46, Ps 18:33–39

03 Exod 4–5, Isa 35, Matt 22:1–13, Ps 18:40–46

04 Exod 6, Isa 36, Matt 22:14–35, Ps 18:47–50

05 Exod 7–8, Isa 37:1–27, Matt 22:36–23:11, Ps 19:title–9

06 Exod 9–10, Isa 37:28–38, Matt 23:12–39, Ps 19:10–14

07 Exod 11:1–12:25, Isa 38–39, Matt 24:1–15, Ps 20

08 Exod 12:26–13:22, Isa 40:1–20, Matt 24:16–37, Ps 21:title–5

09 Exod 14–15, Isa 40:21–31, Matt 24:38–51, Ps 21:6–13

10 Exod 16, Isa 41, Matt 25:1–30, Ps 22:title–5

11 Exod 17–18, Isa 42, Matt 25:31–46, Ps 22:6–13

12 Exod 19–20, Isa 43:1–15, Matt 26:1–27, Ps 22:14–20

13 Exod 21:1–22:1, Exod 22:4, Exod 22:2–31, Isa 43:16–28, Matt 26:28–49, Ps 22:21–27

14 Exod 23, Isa 44, Matt 26:50–75, Ps 22:28–31

15 Exod 24–25, Isa 45, Matt 27:1–18, Ps 23

16 Exod 26, Isa 46, Matt 27:19–40, Ps 24

17 Exod 27–28, Isa 47, Matt 27:41–66, Ps 25:title–5

18 Exod 29, Isa 48, Matt 28, Ps 25:6–12

19 Exod 30, Isa 49, Mark 1:1–19, Ps 25:13–22

20 Exod 31–32, Isa 50, Mark 1:20–45, Ps 26:title–3

21 Exod 33–34, Isa 51, Mark 2, Ps 26:4–12

22 Exod 35, Isa 52–53, Mark 3:1–11, Ps 27:title–4

23 Exod 36, Isa 54, Mark 3:12–35, Ps 27:5–14

24 Exod 37–38, Isa 55–56, Mark 4:1–20, Ps 28:title–3

25 Exod 39, Isa 57, Mark 4:21–41, Ps 28:4–9

26 Exod 40, Isa 58, Mark 5:1–23, Ps 29:title–7

27 Lev 1–3, Isa 59, Mark 5:24–43, Ps 29:8–11

28 Lev 4–5, Isa 60, Mark 6:1–23, Ps 30



Bl. Edvige Carboni

The second child of Giovanni Battista Carboni and Maria Domenica Pinna, Edvige had to leave school at the 4th grade. She felt drawn to the religious life, but stayed at her parents' home to care for her chronically ill mother; she spent all her free time there in prayer. On 14 July 1911 she received the signs of the stigmata: she tried to hide it and the blood stains that resulted, but it soon became obvious. She moved to Rome, Italy just prior to the outbreak of World War II; she spent the war years working with charities and praying for all the dead. She reported apparitions of Jesus Christ, Saint Anne, Saint Catherine of Siena, Saint Dominic Savio, Saint Francis of Assisi, Saint Gemma Galgani, Saint Genaro of Naples, Saint John Bosco, Saint Paul the Apostle, Saint Rita of Cascia, Saint Sebastian, Saint Thérèse of Lisieux, and attacks by demons.

Born: late night of 2 May 1880 in Pozzomaggiore, Sassari, Italy

Died: • 17 February 1952 in Rome, Italy of angina pectoris• re-interred at the Sanctuary of Santa Maria Goretti in Nettuno, Italy in 2015

Venerated: 4 May 2017 by Pope Francis (decree of heroic virtues)

Beatified: • on 7 November 2018, Pope Francis promulgated a decree of a miracle obtained through the intercession of Venerable Edvige• beatification recognition scheduled for 16 June 2019 in Sardinia, Italy

St. Alexis Falconieri

One of the Seven Founders of the Servants of Mary: uncle of Saint Juliana Falconieri. Son of Bernard Falconieri, a wealthy Florentine merchant and a Guelph. Joined the Laudesi, also known as the Praisers of Mary, a confraternity of the Blessed Virgin in Florence, Italy c.1225, and in this group met the others who would be the Servite Founders. Received the vision of Mary on 15 August 1233. The other members of the Laudesi were ordained, but Alexis felt himself unworthy, remained a lay-brother, and worked to insure the material and financial requirements of the community, often begging in the street when he had no other resources. Helped build the Servite church at Cafaggio. He was the only one of the seven founders still alive when the Order was approved by Pope Benedict XI in 1304.

Born: 13th century at Florence, Italy

Died: 17 February 1310 at Monte Sennario, Italy

Canonized: 15 January 1887 by Pope Leo XIII

Patronage: Orvieto, Italy

The Seven Holy Servite Founders

Can you imagine seven prominent men of any large modern city banding together, leaving their homes and profession, and going into solitude for a life directly given to God? That is what happened in the cultured and prosperous city of Florence in the middle of the 13th century. At this time, the city was torn with political strife as well as by the heresy of the Cathari; morals were low and religion neglected.

On the feast of the Assumption in 1233, seven of the members of a Florentine Confraternity devoted to the Holy Mother of God were gathered in prayer under the presidency of Alessio Falconieri. The Blessed Virgin appeared to the young men and exhorted them to devote themselves to Her service, in retirement from the world. It was in 1240 that they decided to withdraw together from the city to a solitary place for prayer and the service of God. The eldest was Buonfiglio Monaldo, who became their leader. The others were Alexis Falconieri, Benedict dell'Antella, Bartholomew Amidei, Ricovero Uguccione, Gerardino Sostegni, and John Buonagiunta. Their aim was to lead a life of penance and prayer, but they soon found themselves disturbed by increasing numbers of visitors. They next retired to the deserted slopes of Monte Senario near Florence, where the Blessed Virgin appeared to them again. There the nucleus of a new Order was formed, called Servants of Mary, or Servites, in recognition of their special manner of venerating the Seven Sorrows of Our Lady.

In 1244, under the direction of Saint Peter of Verona, O.P., this small group adopted a religious habit similar to the Dominican habit, choosing to live under the rule of Saint Augustine. The new Order took a form resembling more the mendicant friars than the older monastic orders. One of the most remarkable features of the new foundation was its wonderful growth. Even in the fourteenth century, the Order had more than one hundred convents in several nations of Europe, as well as in India and on the Island of Crete. The Rosary of the Seven Sorrows is one of their regular devotions, as is also the Via Matris, or Way of the Cross of Mary.