


We dedicate this website to the Generous Heart of Mother Mary



**MISSION OF JESUS.COM**

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

Volume 136, Sunday, February 21, 2021.

First Sunday of Lent

**Today's Bible Readings**

Latin Rite	1st Reading	Gn 9:8-15	Responsorial	86: 1-2, 3-4, 5-6
	2nd Reading		Gospel	LK 5:27-32
Syro-Malabar Rite	1st Reading	ROM 6:15-23	Gospel	MT 7:21-27
Syro-Malankara Rite	1st Reading	ROM 3:27-4:3	Gospel	LK 5:12-16


When I Am Lifted up - I Will Draw All People to Myself

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 **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.


**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

Visit Our Website

[www.missionofjesus.com](http://www.missionofjesus.com)

Face book

[Mission of Jesus](#)

WhatsApp group

Mission Prayer

(+918281778684)

Prayer requests to

Email: [mojcounselor@gmail.com](mailto:mojcounselor@gmail.com)

**Meditation:**

How does God bring us into an inseparable bond of love and unity with himself? God is a covenant-maker who draws men and women to himself in a bond of peace and friendship. God established a covenant with his people when he freed them from slavery in Egypt and brought them to his holy mountain at Sinai. "I will be your God, and you will be my people" (Exodus 6:7; Leviticus 26:12). But his people time and again broke covenant with him and did not follow his ways (Jeremiah 31:32) - "each did what was right in his or her own eyes" (Judges 17:26 and 21:25). God, nonetheless, continued to send his prophets to draw his people back.

A new and everlasting covenant

When the prophet Jeremiah was sent to the exiles to offer them a message of hope and restoration, he spoke of a new covenant that would surpass the previous covenant which God had made. God intended to establish a new and everlasting covenant that would wipe away the sins of his people and open the way to God's throne of mercy and grace (his undeserved favor and blessing). This new covenant would be sealed with the blood of the perfect sacrifice that Jesus would offer to the Father when he died upon the cross to atone for our sins. At the beginning of Jesus' ministry John the Baptist prophetically pointed to Jesus as the "Lamb of God who takes away the sin of the world" (John 1:29). Jesus, the only begotten Son of God, was sent from the Father in heaven to become a man for our sake so he could as man offer the one perfect sacrifice that would unite us with God and give us everlasting life.

Jesus' hour of glory

Shortly before the Jewish feast of Passover, Jesus announced to his disciples that the "hour has come for the Son of man to be glorified" (John 12:23). The Son of Man is a prophetic title for the Messiah recorded in the prophecy of Daniel (see the Book of Daniel 7:13-14). In Jesus' time the Jewish people were looking for a Messiah who would set them free from the oppressive rule of Rome. Jesus came to set people free from the worst oppression of all - the tyranny of endless slavery to sin, Satan, and death. Jesus came to bring us into a new covenant relationship with God that would not end with death but lead to eternal life.

Jesus announced to his followers that when "he would be lifted up from the earth, he would draw all people to himself" (John 12:32). What did Jesus mean by the expression of being "lifted up" and "drawing people to himself"? When a great leader won a complete and decisive conquest over his enemies and brought freedom and peace to his people, he was crowned and given a new title, as Victor, Savior, and Deliverer of the people. A conquering ruler was robed in royal splendor and raised up and enthroned on high in the sight of his people.

Victory through suffering and the cross

How did Jesus fulfill his mission as the Anointed (Messiah) King who came to bring victory and freedom for his people? Jesus knew that the only way to decisive victory for God's kingdom on the earth would be through his voluntary suffering and death on the cross. Jesus described his willingness to go to the cross as his "hour of glory" (John 12:23) when he would fulfill his Father's will and accomplish the mission entrusted to him. Jesus saw his death on the cross as triumph over the powers of sin and Satan's forces of darkness. The great enemy that Jesus came to overcome was Satan who tempts the human race to rebel against God and his commands in order to create their own destiny through sinful pride and disobedience. Jesus took our sins upon himself and nailed them to the cross to set us free from condemnation to death and destruction, and the eternal consequence of separation from God.

"Unless the grain of wheat dies..."

How can suffering and death bring life and freedom? Jesus used the illustration of the "grain of wheat" to show how God brings life from death and good fruit through patience and suffering. Seeds by themselves are worthless and lifeless. Only when the seed is destroyed by burying it in the ground, can it rise to new life and bear fruit.

What is the analogy which Jesus alludes to in the image of the grain of wheat that must first die in order to rise to new life and bear good fruit? Is this simply a veiled reference to his own impending death on the cross and to his resurrection? Or does Jesus have another kind of "death and rebirth" in mind for his disciples as well? Jesus, no doubt, had both meanings in mind. Jesus' obedience and death on the cross obtain for us freedom and new life in the Holy Spirit. His cross frees us from the tyranny of sin and death and shows us the way of perfect love and readiness to lay down our lives in sacrificial service for the good of others.

A new "creation" in Christ

If we want to receive the abundant new life and the fruit of the Spirit which the Lord Jesus freely offers us, then the "outer shell" of our fallen sinful nature must first be broken and be put to death. In baptism our "old nature" which was enslaved by sin is buried with Christ so we may rise to new life with Christ through the cleansing waters of baptism. Paul the Apostle describes this death and rebirth in Christ as a "new creation" which Christ accomplishes in us through the power of his saving death and resurrection (2 Corinthians 5:17).

This process of death to the "old fallen self" is both a one-time event which occurs in our baptism, and it is also a daily, on-going cycle of growth in which the Holy Spirit buries us more deeply into Jesus' death to sin so we might rise anew in the power of God's love, righteousness (moral goodness), and holiness. There is a great paradox here. Death leads to life. When we "die" to our selves - to our rebellious sinful nature and willful rejection of God's commandments - we receive God's forgiveness and the life-changing power of the Holy Spirit which frees us to love and serve others, and follow God faithfully. It is God's free gift of grace (his blessing and favor towards us) and the transforming power of the Holy Spirit that enables us to live and serve joyfully as sons and daughters of God.

Pruning and bearing good fruit in Christ

How can I practically "die" to myself so that the Lord Jesus can live in me and transform me into his likeness and holiness? It certainly means that what is contrary to God's will must be "put to death" within me. God gives us grace to say "yes" to his will and the strength we need to reject whatever is contrary to his commands and plan for our lives. The Lord Jesus promises that we will bear much "fruit" for him, if we choose to deny ourselves for his sake and embrace his will for our lives.

Jesus used strong language to describe the kind of self-denial he had in mind for his disciples. "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life" (John 12:25). What did Jesus mean when he said that a follower of Christ must hate himself or herself? The expression to hate something often meant to prefer less. Jesus says that nothing should get in the way of our preferring him and the will of our heavenly Father above all else. Paul the Apostle reminds us that "what is sown in the earth is subject to decay, what rises is incorruptible" (1 Corinthians 15:42). Do you believe in the power and victory of Christ's saving cross and resurrection? And are you ready to reject whatever is contrary to God's commands and to trust him for the strength and joy to embrace his will for your life?

Lord Jesus, let me be wheat sown in the earth, to be harvested for you. I want to follow wherever you lead me. Give me fresh hope and joy in serving you all the days of my life.

**Reading 1**

GN 9:8-15

God said to Noah and to his sons with him:

**"See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth."**

God added: "This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings."

**Responsorial Psalm**

25: 4-5, 6-7, 8-9

R. (cf. 10) Your ways, O Lord, are love and truth to those who keep your covenant. Your ways, O LORD, make known to me; teach me your paths, Guide me in your truth and teach me, for you are God my savior. R. Your ways, O Lord, are love and truth to those who keep your covenant. Remember that your compassion, O LORD, and your love are from of old. In your kindness remember me, because of your goodness, O LORD. R. Your ways, O Lord, are love and truth to those who keep your covenant. Good and upright is the LORD, thus he shows sinners the way. He guides the humble to justice, and he teaches the humble his way. R. Your ways, O Lord, are love and truth to those who keep your covenant.

**Reading 2**

1 PT 3:18-22

Beloved:

Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit. In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

Verse Before the Gospel

Mt 4: 4b

One does not live on bread alone, but on every word that comes forth from the mouth of God.

**Gospel**

MK 1:12-15

The Spirit drove Jesus out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

**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, Matt 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 27:1–14


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

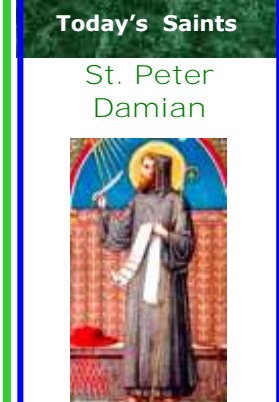
27 Lev 1–3, Isa 59, Mark 5:24–43, Ps 29:8–11

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

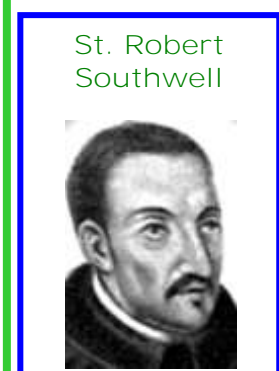


**Today's Saints**


St. Peter Damian



St. Robert Southwell



Bl. Noël Pinot



**St. Peter Damian**

Youngest child in a large but impoverished family of local nobility. Orphaned young, Peter was sent to live with a brother who mistreated him and forced him to work as a swine-herd. A pious boy, Peter was eventually sent to live with another brother, Damian, a priest in Ravenna, Italy: Peter was so grateful that he took the name Damian. Well educated in Ravenna, in Faenza and in Parma Italy. Professor. He was known for his life of strict austerity.

Around 1035, Peter gave up teaching to retire from the world and become a Benedictine monk. His health suffered, especially when he tried to replace sleep with prayer. He was forced to spend time in recovery: he used it to study Scripture, and when he was healthy, he was assigned to teach his brother monks and then the public. Ecomonus of Fonte-Avellana: prior of the house in 1043, a post in which he served for the rest of his life. He expanded the monastery, greatly improved its library, and founded sister hermitages in San Severino, Gamugno, Acerata, Murciana, San Salvatore, Sittia, and Ocrl. Friend of the future Pope Saint Gregory VII. Attended a synod in Rome in 1047, and encouraged Pope Gregory VI to support a revitalization of Church zeal and clerical discipline. Wrote Liber Gomorrhianus, which described the vices of priests, mainly in their concern with worldly matters, with money, and the evil of simony. Created cardinal-bishop of Ostia on 30 November 1057. Fought simony. Tried to restore primitive discipline among priests and religious who were becoming more and more worldly. Strongly opposed anti-pope Benedict X. Legate to Milan for Pope Nicholas II in 1059: worked there with Saint Arialdo the Deacon and Saint Anselm of Lucca. Supported Pope Alexander II.

A prolific correspondent, he also wrote dozens of sermons, seven biographies (including a one of Saint Romuald), and poetry, including some of the best Latin of the time. He tried to retire to live as a simple monk, but was routinely recalled as papal legate, called upon to make peace between arguing monastic houses, clergymen, and government officials, etc. Declared a Doctor of the Church in 1828.

Born: 1007 at Ravenna, Italy

Died: • 22 February 1072 of fever at Ravenna, Italy while surrounded by brother monks reciting the Divine Office• immediately buried in the in the monastery church; there were concerns that others would try to obtain his relics• cultus developed almost immediately after his death• relics moved several times, and since 1898 has been in the Chapel of Saint Peter Damian in the cathedral of Faenza, Italy

Canonized: 1823 by Pope Leo XII (cultus confirmation) Patronage: Faenza, Italy

**St. Robert Southwell**

Second of five children born to Michael Rodzinska and Marianna (née Sekuly). Michael was the church organist, led the parish choir and worked at a local bank. They were a poor but pious family, and though Marianna's family was wealthy, they refused to help. Marianna died when Stanisława was eight years old, and the family fortunes deteriorated further as Michael had trouble working and caring for the children: he died of pneumonia when Stanisława was ten. From that point, she and her sister grew up in a Dominican orphanage.

Stanisława loved the Dominican Sisters so much that she joined them in 1916 in Tarnobrzegu-Wielowski, Poland, taking the name Sister Maria Juliana and made her profession on 5 August 1924. She served as an exceptional and much loved teacher at Dominican orphanages for 22 years. Superior of the Dominican house in Vilnius, Lithuania in 1934, and ran the orphanage: she became known as the Mother of Orphans for her tireless care of the children, and as an Apostle of the Rosary. She was awarded by the secular government of Vilnius for her work. However, the government seized the school and orphanage, took over running both, and dissolved the monastery: the now homeless and unemployed Dominican sisters where taken in by some local Vincentian sisters. Mother Maria Julia and her sisters tried to support themselves doing odd jobs, but the Nazis invaded, the economy tanked, and the Church effectively went into hiding. Clergy, monks and sisters were arrested, imprisoned or executed, teaching Polish culture was made illegal, so everything about Mother Julia was now against the laws of the invaders. She continued to covertly teach children catechism and regular school studies, and worked to keep elderly priests from starving after they were kicked out into the streets by the Nazis.

Mother Julia was arrested by the Gestapo on 12 July 1943 for her work, and was imprisoned for a year in solitary confinement in a cement cell in the Łukiškes Prison in central Vilnius: it was too small and cramped for her to stretch out. She did not break, however, and continued doing her spiritual exercises. In July 1944 she was loaded into a cattle car and shipped to the Stutthof concentration camp where she was tortured, starved and abused: she responded by forming prayer groups and shared what food she received. She contracted a fatal case of typhus while nursing infected Jewish female prisoners. Martyr.

Born: 16 March 1899 in Nawojowa, Malopolskie, Poland Died: 20 February 1945 in a Nazi prison camp in Sztutowo (a.k.a. Stutthof), Pomorskie, occupied Poland of typhus

Beatified: • 13 June 1999 by Pope John Paul II• she was the only Dominican women included in the 108 Martyrs of World War II

**Bl. Noël Pinot**

Ordained in 1771, he served for several years as assistant pastor at different parishes. Parish priest at Saint Aubin, Louroux-Beconnais, France in 1788, with a special ministry with the sick. In the French Revolution, he was required to take an oath of loyalty to the new government, an oath that was opposed to Church principles. Noël refused, and was ordered to abandon his parish, to come no closer to it than eight miles for at least two years. He left, then returned in secret, and ministered clandestinely to his flock. Some of his brother priests took the civil oath, but Noël convinced several of them to renounce it, and return their loyalty to the Church.

In 1793, a counter-revolution began in western France: when these forces won some victories, Pinot returned to openly ministering to his flock. However, the forces of the Revolution began to win again, and Pinot became a wanted man. Captured by government soldiers while preparing for Mass, he was imprisoned for twelve days: sentenced to death for refusing to take the oath, and encouraging others to do so.

Born: 19 December 1747 at Angers, Maine-et-Loire, France

Died: • guillotined on 21 February 1794 at Angers, Maine-et-Loire, France• he wore his Mass vestments to execution, and died reciting the opening words of the Mass

Beatified: 21 October 1926 by Pope Pius XI

[www.missionofjesus.com](http://www.missionofjesus.com)

Email: [mojcounselor@gmail.com](mailto:mojcounselor@gmail.com)