


We dedicate this website to the Generous Heart of Mother Mary



**MISSION OF JESUS.COM**

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.

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


Volume 136, Monday, February 22, 2021.

Feast of the Chair of Saint Peter, Apostle

**Today's Bible Readings**  
1 PT 5:1-4 Responsorial 23:1-3a, 4, 5, 6  
Latin Rite 1st Reading 23:1-3a, 4, 5, 6  
2nd Reading MT 16:13-19  
Gospel MK 7:14-23  
Syro-Malabar Rite 1st Reading TITUS 3:1-7  
Gospel MT 24:45-51  
Syro-Malankara Rite 1st Reading HEB 13:7-16  
Gospel

Go, and Do Not Sin Again

**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  
Email:  
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**Today's Saints**

**St. Margaret of Cortona**



**Bl. Richard Henkes**



**Bl. Émilie d'Oultremont d'Hoogvorst**



**Meditation:** When accusations are brought against you, how do you respond and where do you turn for help? The Book of Daniel tells the story of Susanna, a godly woman who loved God and his word. She was unjustly accused of adultery by two elder judges who had tried to seduce her. Since adultery was a serious offense punishable by stoning to death, the law of Moses required at least two witnesses, rather than one to convict a person. Susanna knew she had no hope of clearing her good reputation and escaping death apart from God's merciful intervention. Daniel tells us that she looked up to heaven and cried out to the Lord for his help (Daniel 13:35). The two elders who wanted to sin with her had done just the opposite - they hid themselves from God's sight and they kept their secret sin hidden from the people as well. They brought false charges against her in revenge for her refusal to sin with them. God in his mercy heard the plea of Susanna and he punished the two elders for giving false witness.

Unjust accusations against Jesus

The Gospel accounts frequently describe how Jesus had to face unjust accusations made by the Pharisees, the ruling elders of Israel. They were upset with Jesus' teaching and they wanted to discredit him in any way they could. They wanted to not only silence him, but to get rid of him because of his claim to speak with God's authority. When a moral dilemma or difficult legal question arose, it was typical for the Jews to take the matter to a rabbi for a decision. The scribes and the Pharisees brought to Jesus a woman who had been caught in the act of adultery. John writes that they wanted to "test" Jesus on the issue of retribution so " they might have some charge to bring against him" (John 8:6).

Jewish law treated adultery as a serious crime since it violated God's ordinance and wreaked havoc on the stability of marriage and family life. It was one of the three gravest sins punishable by death. If Jesus said the woman must be pardoned, he would be accused of breaking the law of Moses. If he said the woman must be stoned, he would lose his reputation for being the merciful friend of sinners.

Jesus then does something quite unexpected - he begins to write in the sand. The word for "writing" which is used here in the Gospel text has a literal meaning "to write down a record against someone" (for another example see Job 13:26). Perhaps Jesus was writing down a list of the sins of the accusers standing before him. Jesus now turns the challenge towards his accusers. In effect he says: Go ahead and stone her! But let the man who is without sin be the first to cast a stone. The Lord leaves the matter to their own consciences.

Pardon, restoration, and new life

When the adulterous woman is left alone with Jesus, he both expresses mercy and he strongly exhorts her to not sin again. The scribes wished to condemn, Jesus wished to forgive and to restore the sinner to health. His challenge involved a choice - either to go back to her former way of sin and death or to reach out to God's offer of forgiveness, restoration, and new life in his kingdom of peace and righteousness. Jesus gave her pardon and a new start on life. God's grace enables us to confront our sin for what it is - unfaithfulness to God, and to turn back to God with a repentant heart and a thankful spirit for God's mercy and forgiveness. Do you know the joy of repentance and a clean conscience?

God our Father, we find it difficult to come to you, because our knowledge of you is imperfect. In our ignorance we have imagined you to be our enemy: we have wrongly thought that you take pleasure in punishing our sins; and we have foolishly conceived you to be a tyrant over human life. But since Jesus came among us, he has shown that you are loving, that you are on our side against all that stunts life, and that our resentment against you was groundless. So we come to you, asking you to forgive our past ignorance, and wanting to know more and more of you and your forgiving love, through Jesus Christ our Lord. (Prayer of Saint Augustine)

**Reading 1** 1 PT 5:1-4

Beloved:  
I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed.  
  
Tend the flock of God in your midst, overseeing not by constraint but willingly, as God would have it, not for shameful profit but eagerly.  
  
Do not lord it over those assigned to you, but be examples to the flock.  
And when the chief Shepherd is revealed, you will receive the unfading crown of glory.

**Responsorial Psalm** 23:1-3a, 4, 5, 6

R. (1) The Lord is my shepherd; there is nothing I shall want.  
The LORD is my shepherd; I shall not want.  
In verdant pastures he gives me repose;  
Beside restful waters he leads me; he refreshes my soul.  
R. The Lord is my shepherd; there is nothing I shall want.  
Even though I walk in the dark valley I fear no evil; for you are at my side  
With your rod and your staff that give me courage.  
R. The Lord is my shepherd; there is nothing I shall want.  
You spread the table before me in the sight of my foes;  
You anoint my head with oil; my cup overflows.  
R. The Lord is my shepherd; there is nothing I shall want.  
Only goodness and kindness follow me all the days of my life;  
And I shall dwell in the house of the LORD for years to come.  
R. The Lord is my shepherd; there is nothing I shall want.

Verse before the Gospel  
Mt 16:18  
You are Peter, and upon this rock I will build my Church;  
the gates of the netherworld shall not prevail against it.

**Gospel** MT 16:13-19

When Jesus went into the region of Caesarea Philippi he asked his disciples,  
"Who do people say that the Son of Man is?"  
They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets."  
He said to them, "But who do you say that I am?"  
Simon Peter said in reply,  
"You are the Christ, the Son of the living God."

Jesus said to him in reply, "Blessed are you, Simon son of Jonah.  
For flesh and blood has not revealed this to you, but my heavenly Father.

And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it.

I will give you the keys to the Kingdom of heaven.  
  
Whatever you bind on earth shall be bound in heaven;  
and whatever you loose on earth shall be loosed in heaven."

**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



**St. Margaret of Cortona**  
Farmer's daughter. Her mother died when Margaret was seven years old, and her step-mother considered the girl a nuisance. Margaret eloped with a young nobleman from Montepulciano, bore him a son, and lived as his mistress for nine years. In 1274 he was murdered by brigands, and his body dumped in a shallow grave.  
  
Margaret saw the incident as a sign from God. She publicly confessed to the affair, and tried to return to her father's house: he would not accept her. She and her son took shelter with the Friars Minor at Cortona. Still young and attractive, Margaret sometimes had trouble resisting temptation, but each incident was followed by periods of deep self-loathing. To make herself unappealing to local young men, she once tried to mutilate herself, but was stopped by a friar named Giunta. She earned her keep by tending to sick women. She later began caring for the sick poor, living on alms, asking nothing for her services. She became a Franciscan tertiary in 1277. Margaret developed an deep and intense prayer life, and was given to ecstasies during which she received messages from heaven.  
  
In 1286 Margaret received a charter to work with the sick poor. She gathered others of like mind, and formed them into a community of tertiaries. They were later given the status of a congregation, and called the Poverelle (Poor Ones). With them she founded a hospital at Cortona. Margaret preached against vice of all sorts to any who would listen. She developed a great devotion to the Eucharist and Passion, and prophesied the date of her own death. Though she worked for those in need, and though the poor sought her help and advice, the calumny of her earlier life followed her the rest of her days, and she was forever the target of local gossips.  
  
Born: 1247 at Liviano, Tuscany, Italy Died: 22 February 1297 at Cortona, Italy of natural causes  
  
Canonized: 16 May 1728 by Pope Benedict XIII  
  
Patronage: • against insanity or mental illness• against sexual temptation• against temptations• falsely accused people• hoboes, tramps• homeless people• against the death of parents• mentally ill people• midwives• penitent women• people ridiculed for their piety• reformed prostitutes• single laywomen• tertiaries• Arezzo-Cortona-Sansepolcro, Italy, diocese of• Cortona, Italy, diocese of• Cortona, Italy

**Bl. Richard Henkes**  
One of eight children in the family of a stone mason. His mother taught the children religion, and would sprinkle them with holy water each night before bed. Attracted to the idea of mission work, Richard joined the Pallotines in 1919. Spiritual student of the Servant of God Joseph Kenterich. Ordained to the priesthood on 6 June 1925 in the diocese of Limburg, Germany. Teacher in several Pallottine and Schoenstatt schools beginning in 1926. In 1927 he diagnosed with tuberculosis, and collapsed from exhaustion; there was thought to transfer him to South Africa for his health, but he was considered too sick to survive such a trip. By 1928 he was somewhat recovered, and insisted on resuming teaching. In 1931 he was assigned to schools in Upper Silesia.  
  
A skilled and popular preacher and retreat leader, Richard was known for condemning the ideology and actions of the Nazis, especially the murder of disabled people and others considered an unproductive burden on society. He was arrested for this on 7 March 1937 in Roppach, Germany, but was warned and released. Father Richard became an indirect collaborator with the Resistance, and spoke so forcefully and so often against the Nazis that his superiors began to worry that the Nazis would retaliate against the school where Richard taught. He was arrested again on 8 April 1943 in Branitz, Germany for making political statements, and was imprisoned first at Ratibor, Germany, and then in the Dachau concentration camp where he was forced to do manual labour for the SS, and where he would remain the rest of his life. He became friends with fellow prisoner and future Cardinal, Josef Beran, who taught Father Richard the Czech language so he could help minister to imprisoned Czechs. When typhoid broke out in the camp, Father Richard volunteer to minister to the sick until he contracted the illness himself. Martyr.  
  
Born: 26 May 1900 in Ruppach, diocese of Limburg, Westerwald, Germany  
  
Died: • 22 February 1945 in cell block 17 of the Dachau concentration camp, Germany of typhoid he had contracted while caring for fellow prisoners• body cremated• ashes smuggled out of the camp and given Christian burial in Limburg, Germany on 7 June 1945• ashes re-interred in Limburg in 1990  
  
Venerated: 21 December 2018 by Pope Francis (decree of martyrdom)  
  
Beatified: • 15 September 2019 by Pope Francis• the beatification recognition was celebrated at the Cathedral of Sankt-Georg in Limburg, Germany with Cardinal Kurt Koch as chief celebrant

**Bl. Émilie d'Oultremont d'Hoogvorst**  
Born to the nobility, the daughter of Count d'Emile Oultremont de Wégimont a de Warfusée, a diplomat who represented King Leopold I to the Vatican. From childhood émilie had a great devotion to the Eucharist and the Sacred Heart of Jesus; she later developed a great admiration of Saint Ignatius of Loyola. Married to Victor van der Linden, Baron d'Hoogvorst in 1837. Mother of two boys and two girls. She sought out Jesuits for spiritual guidance. Widowed in 1847. When her sons entered college in France, she decided to move, too.  
  
On 8 December 1854, the day the dogma of Mary's Immaculate Conception was proclaimed, émilie experienced a profound spiritual experience and announced she was going into religious life. With a small group of young women, she founded the Institutum a Maria Reparatrice (Sisters of Mary Reparatrix) on 1 May 1857 in Strasbourg, France. On 2 May 1858 Emilie made her vows, taking the name Mary of Jesus. Soon after her daughters joined the Sisters, which caused even more turmoil in her family: few had supported her entering religious life, and many complained that the girls had followed only for her mother's sake.  
  
In 1859 Mother Marie received a request for help from Jesuit missionaries in Madras, India. The Sisters expanded to India in 1860, England in 1862, Belgium in 1863, Mauritius in 1866, France, Italy, Ireland, Spain, and then Jerusalem in 1888. The mother house was relocated from Strasbourg to Rome, Italy.  
  
Born: 11 October 1818 in Wégimont near Liège, Belgium Died: • 22 February 1878 at the home of her son Adrien in Florence, Italy of natural causes• buried in the church of Saint Bonaventure in Rome, Italy  
  
Beatified12 October 1997 by Pope John Paul II