



We dedicate this website to the Generous Heart of Mother Mary



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 23rd 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 159, Monday, January 16, 2023.

Monday of the Second Week in Ordinary Time

Today's Bible Readings			
Latin Rite	1st Reading	Heb 5:1-10	Responsorial Psalm 110:1, 2, 3, 4
	2nd Reading		Gospel Mk 2:18-22
Syro-Malankara Rite	1st Reading	HEB 13:7-16	Gospel MT 24:45-51
Syro-Malabar Rite	1st Reading	1 COR 11:17-22	Gospel - JN 17:20-26

Fasting or Feasting?

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:

Which comes first, fasting or feasting? The disciples of John the Baptist were upset with Jesus' disciples because they did not fast (Mark 2:18). Fasting was one of the three most important religious duties, along with prayer and almsgiving. Jesus gave a simple explanation. There's a time for fasting and a time for feasting (or celebrating). To walk as a disciple with Jesus is to experience a whole new joy of relationship akin to the joy of the wedding party in celebrating with the groom and bride their wedding bliss. But there also comes a time when the Lord's disciples must bear the cross of affliction and purification. For the disciple there is both a time for rejoicing in the Lord's presence and celebrating his goodness and a time for seeking the Lord with humility and fasting and for mourning over sin. Do you take joy in the Lord's presence with you and do you express sorrow and contrition for your sins?

The closed mind that rejects all of God's Word

Jesus goes on to warn his disciples about the problem of the "closed mind" that refuses to learn new things. Jesus used an image familiar to his audience - new and old wine skins. In Jesus' times, wine was stored in wine skins, not bottles. New wine poured into skins was still fermenting. The gases exerted gave pressure. New wine skins were elastic enough to take the pressure, but old wine skins easily burst because they were hard. What did Jesus mean by this comparison? Are we to reject the old in place of the new? Just as there is a right place and a right time for fasting and for feasting, so there is a right place for the old as well as the new.

Jesus says the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old (Matthew 13:52). How impoverished we would be if we only had the Old Testament books of Scripture or the New Testament books of Scripture, rather than both. The Lord gives us wisdom so we can make the best use of both the old and the new. He doesn't want us to hold rigidly to the past and to be resistant to the new work of his Holy Spirit in our lives. He wants our minds and hearts to be like new wine skins - open and ready to receive the new wine of the Holy Spirit. Are you eager to grow in the knowledge and understanding of God's word and plan for your life?

Lord Jesus, fill me with your Holy Spirit, that I may grow in the knowledge of your great love and truth. Help me to seek you earnestly in prayer and fasting that I may turn away from sin and willfulness and conform my life more fully to your will. May I always find joy in knowing, loving, and serving You who are My All.

Reading 1

Heb 5:1-10

Brothers and sisters: Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason, must make sin offerings for himself as well as for the people. No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: You are my Son: this day I have begotten you; just as he says in another place, You are a priest forever according to the order of Melchizedek. In the days when he was in the Flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered: and when he was made perfect, he became the source of eternal salvation for all who obey him.

Responsorial Psalm

110:1, 2, 3, 4

R. (4b) You are a priest for ever, in the line of Melchizedek.  
The LORD said to my Lord: "Sit at my right hand till I make your enemies your footstool."  
R. You are a priest for ever, in the line of Melchizedek.  
The scepter of your power the LORD will stretch forth from Zion: "Rule in the midst of your enemies."  
R. You are a priest for ever, in the line of Melchizedek.  
"Yours is princely power in the day of your birth, in holy splendor; before the daystar, like the dew, I have begotten you."  
R. You are a priest for ever, in the line of Melchizedek.  
The LORD has sworn, and he will not repent: "You are a priest forever, according to the order of Melchizedek."  
R. You are a priest for ever, in the line of Melchizedek.  
Alleluia  
Heb 4: 12  
R. Alleluia, alleluia.  
The word of God is living and effective, able to discern reflections and thoughts of the heart.  
R. Alleluia, alleluia.

Gospel

Mk 2:18-22

The disciples of John and of the Pharisees were accustomed to fast. People came to Jesus and objected, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus answered them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day. No one sews a piece of unshrunk cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse. Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins."

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: JANUARY

- 01 Gen 1–2, Isa 1:1–20, Matt 1, Ps 1
- 02 Gen 3–4, Isa 1:21–31, Matt 2, Ps 2:1–8
- 03 Gen 5, Isa 2, Matt 3, Ps 2:9–12
- 04 Gen 6–7, Isa 3, Matt 4, Ps 3
- 05 Gen 8–9, Isa 4:1–5:16, Matt 5:1–19, Ps 4
- 06 Gen 10–11, Isa 5:17–30, Matt 5:20–48, Ps 5:1–5
- 07 Gen 12–13, Isa 6:1–7:13, Matt 6:1–15, Ps 5:6–12
- 08 Gen 14–15, Isa 7:14–25, Matt 6:16–34, Ps 6:1–6
- 09 Gen 16–17, Isa 8, Matt 7, Ps 6:7–7:3
- 10 Gen 18–19, Isa 9, Matt 8:1–17, Ps 7:4–10
- 11 Gen 20–21, Isa 10, Matt 8:18–34, Ps 7:11–17
- 12 Gen 22, Isa 11, Matt 9:1–27, Ps 8
- 13 Gen 23:1–24:38, Isa 12, Matt 9:28–38, Ps 9:1–13
- 14 Gen 24:39–25:34, Isa 3, Matt 10, Ps 9:4–10
- 15 Gen 26, Isa 14, Matt 11:1–12, Ps 9:11–20
- 16 Gen 27, Isa 15, Matt 11:13–30, Ps 10:1–4
- 17 Gen 28–29, Isa 16–17, Matt 12:1–26, Ps 10:5–11
- 18 Gen 30, Isa 18:1–19:13, Matt 12:27–50, Ps 10:12–18
- 19 Gen 31, Isa 19:14–20:6, Matt 13:1–19, Ps 11
- 20 Gen 32, Isa 21, Matt 13:20–41, Ps 12
- 21 Gen 33–34, Isa 22, Matt 13:42–58, Ps 13
- 22 Gen 35–36, Isa 23, Matt 14, Ps 14:1–3
- 23 Gen 37, Isa 24, Matt 15:1–12, Ps 14:4–7
- 24 Gen 38–39, Isa 25, Matt 15:13–39, Ps 15:1–16:3
- 25 Gen 40, Isa 26–27, Matt 16:1–17, Ps 16:4–11
- 26 Gen 41, Isa 28:1–14, Matt 16:18–17:11, Ps 17:1–6
- 27 Gen 42–43, Isa 28:15–29, Matt 17:12–27, Ps 17:7–15
- 28 Gen 44, Isa 29, Matt 18, Ps 18:1–4
- 29 Gen 45–46, Isa 30:1–21, Matt 19:1–14, Ps 18:5–11
- 30 Gen 47, Isa 30:22–31:9, Matt 19:15–30, Ps 18:12–18
- 31 Gen 48–49, Isa 32, Matt 20, Ps 18:19–25



Today's Saints

St. Honoratus



St. Honoratus

Saint Honoratus was of a consular Roman family that had settled in Gaul. In his youth he renounced the worship of idols and gained his elder brother, Venantius, to Christ. The two brothers, convinced of the hollowness of the things of this world, desired to renounce it with all its pleasures, but a fond pagan father put continual obstacles in their way. At length, taking with them for their director Saint Caprais, a holy hermit, they sailed from Marseilles to Greece, intending to live there unknown in a desert. Venantius soon died happily at Methone, and Honoratus, who was ill, was obliged to return to Gaul with his guide.

He first led the life of a hermit in the mountains near Frejus. Two small islands lie in the sea near that coast: on the smaller, now known as Saint Honoré, the Saint settled, and when others came to him there, he founded the famous monastery of Lerins, about the year 400. Some of his followers he appointed to live in community: others, who seemed more perfect, in separated cells as anchorites. His rule was borrowed in large part from that of Saint Pachomius.

Nothing can be more amiable than the description Saint Hilary has given of the excellent virtues of this company of saints, especially of the charity, concord, humility, compunction, and devotion which reigned among them under the conduct of their holy Abbot. Saint Honoratus was, by compulsion, consecrated Archbishop of Arles in 426, and died, exhausted with austerities and apostolical labors, in 429.

Reflection. The soul cannot truly serve God while it is involved in the distractions and pleasures of the world. Saint Honoratus knew this, and chose to be a servant of Christ his Lord. Resolve, in whatever state you are, to live absolutely detached from the world in spirit, and to separate yourself corporeally as much as possible from it.

St. Marcellus, Pope & martyr



Bl. St. Marcellus, Pope & martyr

During the third century paganism and Christianity vied for supremacy in the Roman Empire. Hoping to stifle the Church completely, the emperor Diocletian in 303 began the last and fiercest of the persecutions. In time, Christian charity conquered pagan brutality, and as the Church attracted more and more members, the Roman government would be compelled to recognize its existence, but it was only after almost three hundred years, during which persecutions had forced Christian worship underground, that the Church would finally come out into the open after the Edict of Nantes in 313. It was still young and disorganized, vulnerable to heresy and apostasy, and needed a strong leader to settle questions of doctrine and discipline.

Such a leader came to the Chair of Peter in 304, when Saint Marcellus was elected pope. Saint Marcellinus, his predecessor, while being taken to torture, had exhorted him not to cede to the decrees of Diocletian, and it became evident that Marcellus did not intend to temporize. He established new catacombs and saw to it that the divine mysteries were continually celebrated there. Then three years of relative peace were given the church when Maxentius became emperor in 307, for he was too occupied with other difficulties to persecute the Christians.

After assessing the problems facing the Church, Saint Marcellus planned a strong program of reorganization. Rome then as now was the seat of Catholicism, and his program was initiated there. He divided the territorial administration of the Church into twenty-five districts or parishes, placing a priest over each one, thus restoring an earlier division which the turmoil of the persecutions had disrupted. This arrangement permitted more efficient care in instructing the faithful, in preparing candidates for baptism and penitents for reconciliation. With these measures in force, Church government took on a definite form.

Marcellus' biggest problem was dealing with the Christians who had apostatized during the persecution. Many of these were determined to be reconciled to the Church without performing the necessary penances. The Christians who had remained faithful demanded that the customary penitential discipline be maintained and enforced. Marcellus approached this problem with uncompromising justice: the apostates were in the wrong, and regardless of the consequences, were obliged to do penance. It was not long before the discord between the faithful and the apostates led to violence in the very streets of Rome.

An account of Marcellus' death, dating from the fifth century, relates that Maxentius, judging the pope responsible for the trouble between the Christian factions, condemned him to work as a slave on the public highway. After nine months of this hard labor, he was rescued by the clergy and taken to the home of a widow named Lucina: this woman welcomed him with every sign of respect and offered him her home for a church. When the emperor learned that Christian rites were being celebrated there, he profaned the church by turning it into a stable and forced the Holy Father to care for the animals quartered there. In these sad surroundings, Marcellus died on January 16, 310. He was buried in the catacombs of Priscilla, but later his remains were placed beneath the altar of the church in Rome which still bears his name.

St. Berardes of Morocco



St. Berardes of Morocco

Born to the Italian nobility, Franciscan monk accepted into the order by Saint Francis of Assisi himself in 1213. Priest. Preacher. Spoke Arabic. Leader of a party (with Peter, Otho, Accursius, and Adjutus) sent by Saint Francis to preach to Muslims in Morocco. Upon arrival, they began preaching in the market place. They were immediately arrested and ordered to stop. When the group continued to preach, they were beaten. When they refused to renounce Christ, the sultan beheaded them. They are believed to be the first Franciscan martyrs. Upon viewing their relics, young Anthony of Padua was moved to join the Franciscans and set off to preach in Morocco.

Born: at Carbio, Umbria, Italy

Died: • beheaded on 16 January 1220 in Morocco

• relics were ransomed, and are now in the monastery of the Holy Cross in Coimbra, Portugal

Canonized: 1481 by Pope Sixtus IV