



3 O' Clock Prayer
The Hour of Great Mercy
Prayers from the diary of
Saint Faustina

You died, Jesus, but the source of life gushed forth for souls and the ocean of mercy opened up for the whole world.

O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of mercy for us, I trust in You.

Holy God, Holy Mighty One, Holy Immortal One, Have mercy on us and on the whole world. (3 times)

JESUS, King of mercy, I trust in You!

Amen.



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 16th 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.**

Mission of Jesus



Daily Highlights, Mass Readings, Daily Saints, Prayers...

January 2, when before Epiphany, 2024, Volume 171.

Today's Bible Readings

Latin Rite

1st Reading:

1 JN 2:22-28

Responsorial Psalm:

98:1, 2-3AB, 3CD-4

Gospel: Jn 1:19-28

Syro-Malabar Rite

1st Reading:

[Hebrews 3:1-6](#)

Gospel:

[John 1:19-28](#)

Syro-Malankara Rite

1st Reading:

[2 Timothy 2:21-26](#)

Gospel:

[John 3:1-14](#)

Meditation: The Greatness of Humility

"I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie." John 1:26-27

Now that our Christmas Octave is completed, we immediately begin to look toward the future ministry of our Lord. In our Gospel today, Saint John the Baptist is the one who points us to that future ministry of Jesus. He acknowledges his mission to baptize with water is one that is temporary and only a preparation for the One Who is coming after him.

As we saw in several of our Advent readings, Saint John the Baptist is a man of great humility. His admission that he is not worthy to untie even Jesus' sandal straps is proof of this fact. But ironically, it is this humble admission that makes him so great!

Do you want to be great? Deep down we all do. This desire goes hand in hand with our innate desire for happiness. We want our lives to have meaning and purpose, and we want to make a difference. The question is "How?" How do you do this? How do you achieve true greatness?

From a worldly perspective, greatness can often become synonymous with success, riches, power, admiration from others, etc. But from a divine perspective, greatness is achieved by humbly giving God the greatest glory we can with our lives.

Giving God all the glory has a double effect upon our lives. First, doing so allows us to live in accord with the truth of life. The truth is that God and God alone deserves all our praise and glory. All good things come from God and God alone. Second, humbly giving God all the glory and pointing to the fact that we are unworthy of Him has the reciprocal effect of God reaching down and elevating us to share in His life and His glory.

Reflect, today, upon your calling to imitate the humility of Saint John the Baptist. Never shy away from humbling yourself before the greatness and glory of God. Doing so will not demean you or hamper your greatness. Rather, only in the deepest humility before the glory of God is God able to draw you into the greatness of His very life and mission.

Lord, I give all glory and praise to You and You alone. You are the source of all good; without You I am nothing. Help me to continually humble myself before You so that I may share in the glory and greatness of Your life of grace. Jesus, I trust in You.

1st Reading: 1 JN 2:22-28

Beloved: Who is the liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist. Anyone who denies the Son does not have the Father, but whoever confesses the Son has the Father as well. Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father. And this is the promise that he made us: eternal life. I write you these things about those who would deceive you. As for you, the anointing that you received from him remains in you, so that you do not need anyone to teach you. But his anointing teaches you about everything and is true and not false; just as it taught you, remain in him. And now, children, remain in him, so that when he appears we may have confidence and not be put to shame by him at his coming.

Responsorial Psalm: 98:1, 2-3AB, 3CD-4

R. (3cd) All the ends of the earth have seen the saving power of God.

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. All the ends of the earth have seen the saving power of God.

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. All the ends of the earth have seen the saving power of God.

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 24th 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.

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:title-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:title-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:title-3 14 Gen 24:39-25:34, Isa 13, 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:title-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:title-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:title-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:title-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

Resources

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Online Counseling

Live Channels

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. All the ends of the earth have seen the saving power of God.

Alleluia

R. Alleluia, alleluia. In times, past, God spoke to our ancestors through the prophets: in these last days, he has spoken to us through his Son. R. Alleluia, alleluia.

Gospel: Jn 1:19-28

This is the testimony of John. When the Jews from Jerusalem sent priests and Levites to him to ask him, "Who are you?" he admitted and did not deny it, but admitted, "I am not the Christ." So they asked him, "What are you then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" He answered, "No." So they said to him, "Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?" He said: "I am the voice of one crying out in the desert, 'Make straight the way of the Lord,' as Isaiah the prophet said." Some Pharisees were also sent. They asked him, "Why then do you baptize if you are not the Christ or Elijah or the Prophet?" John answered them, "I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie." This happened in Bethany across the Jordan, where John was baptizing.

Today's Saints



Saint Basil the Great

Also known as Basil of Caesarea, Father of Eastern Monasticism Memorials, 2 January (Roman Catholic; Anglican Church; Lutheran Church), 15 January (Coptic Orthodox Church; Ethiopian Orthodox), 30 January (Eastern Orthodox; Byzantine Rite as part of the Synaxis of the Three Holy Hierarchs, 14 June (Episcopal Church; Roman Catholic prior to 1969) Profile Born to the nobility, his was a pious family - his mother, father, and four of his nine siblings were canonized, including Saint Gregory of Nyssa. Grandson of Saint Macrina the Elder. As a youth Basil was noted for organizing famine relief, and for working in the kitchens himself, quite unusual for a young noble. He studied in Constantinople and Athens with his friend Saint Gregory Nazianus. Ran a school of oratory and law in Caesarea. Basil was so successful, so sought after as a speaker, that he was tempted by pride. Fearful that it would overtake his piety, he sold all that he had, gave away the money, and became a priest and monk. Founded monasteries and drew up rules for monks living in the desert; he is considered as key to the founding of eastern monasticism as Saint Benedict of Nursia was to the west. Bishop and Archbishop of Caesarea. Conducted Mass and preached to the crowds twice each day. Fought Arianism. Greek Doctor of the Church. Father of the Church.

Born: 329 at Caesarea, Asia Minor (modern Turkey)

Died: 1 January 379 at Caesarea, Asia Minor (modern Turkey) of natural causes

Patronage: Cappadocia, hospital administrators, monks, reformers, Russia.



Saint Gregory of Nazianzen

Also known as Gregory of Nazianzus, Grégoire de Nazianze, The Christian Demosthenes, The Theologian Memorials 2 January (Roman Catholic; Anglican), 25 January (optional memorial of his death; Orthodox; Armenian; Coptic; Syrian Orthodox), 3 January (Granada, Zaragoza and Jaca, Spain), 11 June (translation of relics to Rome, Italy), 30 January (translation of relics) Son of Saint Gregory of Nazianzen the Elder and Saint Nonna. Brother of Saint Caesar Nazianzen, and Saint Gorgonius. Spent an wandering youth in search of learning. Friend of and fellow student with Saint Basil the Great. Monk at Basil's desert monastery. Reluctant priest; he believed that he was unworthy, and that the responsibility would test his faith. He assisted his bishop father to prevent an Arian schism in the diocese. He opposed Arianism, and brought its heretical followers back to the fold. Bishop of Caesarea c.370, which put him in conflict with the Arian emperor Valens. The disputes led his friend Basil the Great, then archbishop, to reassign him to a small, out of the way posting at the edge of the archbishopric. Bishop of Constantinople from 381 to 390, following the death of Valens. He hated the city, despised the violence and slander involved in these disputes, and feared being drawn into politics and corruption, but he worked to bring the Arians back to the faith; for his trouble he was slandered, insulted, beaten up, and a rival "bishop" tried to take over his diocese. Noted preacher on the Trinity. When it seemed that orthodox Christianity had been restored in the city, Gregory retired to live the rest of his days as a hermit. He wrote theological discourses and poetry, some of it religious, some of it autobiographical. Father of the Church. Doctor of the Church.

Born: 330 at Arianzus, Cappadocia, Asia Minor

Died: 25 January 390 of natural causes

Patronage: for harvests, poets.



Saint Odilo of Cluny

Also known as Macarius of Alexandria, Macarius the Alexandrian Memorials, 2 January (Roman Catholic), 19 January (Orthodox; Armenian), 1 May (Coptic calendar), 13 July (Syrian Orthodox)

Successful merchant in fruits, candies, and pastries in Alexandria, Egypt. Converting to Christianity, Macarius gave up his business in 335 to become a monk and hermit in the Thebaid, Upper Egypt. For a while he lived near and was a friend of Saint Anthony the Abbot. Macarius was a poet, healer, and friend to wild animals. He was exiled by heretic Arians with Saint Macarius the Elder and other monks to an island in the Nile because of his orthodoxy, but he was later allowed to return. In later life he travelled to Lower Egypt, and was ordained, and lived in a desert cell with other monks. He wrote a constitution for the monastery at Nitria named after him, and some of its rules were adopted by Saint Jerome for his monastery. Amazing stories grew up his practice of severe austerities, some of which reached the proportion of legend. For seven years he lived on raw vegetables dipped in water with a few crumbs of bread, moistened with drops of oil on feast days. He once spent 20 days and 20 nights without sleep, burnt by the sun in the day, frozen by bitter desert cold cold at night. "My mind dried up because of lack of sleep, and I had a kind of delirium," the hermit admitted. "So I gave in to nature and returned to my cell." Trying to get further from the world, and closer to God, Macarius moved to the desert of Nitria in Lower Egypt in 373. The journey was through a harsh land, at when Macarius was at the end of his strength, the devil appeared and asked, "Why not ask God for the food and strength to continue your journey?" Macarius answered, "The Lord is my strength and glory. Do not tempt a servant of God." The devil then gave him a vision of a camel laden with food. Macarius was about to eat, but suspected a trap, and so prayed over the camel; it vanished. He spent six months naked in the marshes, beset constantly by vicious blood-sucking flies and mosquitoes, in the hope of destroying his last bit of sexual desire. The terrible conditions and attacking insects left him so deformed that when he returned to the monks, they could recognize him only by his voice. A young brother once offered Macarius some very fine grapes. The old fruit dealer was about to eat when he decided to sent them to a brother who was ill. This brother passed them to one he considered more in need; that one did the same, and on and on until the grapes made the rounds of all the cells and returned to Macarius. Macarius returned to Skete and began to work on his worst vice - his love of travel. The devil appeared and suggested Macarius go to Rome and chase out the demons there. Torn between travelling for such a good cause, but wishing to fight his vice, Macarius filled a large basket with sand, put it on his back, and set out. When someone offered to help him, he said, "Leave me alone! I am punishing my tormenter. He wishes to lead me, old and weak as I am, on a distant and vain voyage." He then returned to his cell, body broken with fatigue, but cured of his temptation. In old age Macarius journeyed to a monastery where 1,400 hermits lived under the rigid rule of Saint Pachomius. Macarius was refused admittance. "You are too old to survive the great rigor we have here," Pachomius told him. "One should be trained in it from childhood, or else one cannot stand it. Your health would fail and you would curse us for harming you." Macarius then stood at the abbey gate for seven days and nights - without sleep, without food, without saying a word. Finally, the monks relented and he let him in. Macarius stood in a corner of the monastery in complete silence for all of Lent, living on a few cabbage leaves each Sunday "more to avoid ostentation, than from any real need." The monks became so jealous of this new brother that they took their complaint to Pachomius, who asked God for illumination. When he learned that the old man was Macarius, he went to him and said, "My brother, I thank you for the lesson you have given my sons. It will prevent their boasting about their modest mortifications. You have edified us sufficiently. Return to your own monastery, and pray for us each day."

Born: early 4th century at Alexandria, Egypt

Died: c.401 in Alexandria, Egypt of natural causes

Patronage: confectioners, cooks, pastry chefs.

