



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 CCC, Mass Readings, Daily Saints...

Second Sunday in Ordinary Time, Jan 19, 2025, Volume 184.

Today's Bible Readings

Latin Rite

1st Reading:

Isaiah 62:1-5

Responsorial Psalm:

Psalm 96:1-2, 2-3, 7-8, 9-10

2nd Reading:

Corinthians 12:4-11

Gospel:

John 2:1-11

Syro-Malabar Rite

1st Reading:

[Num 11:11-20](#)

2nd Reading:

[Is 45:18](#)

[- 46:4](#)

3rd Reading:

[Heb 4:1-10](#)

Gospel:

[Jn 1:29-34](#)

Syro-Malankara Rite

Readings:

[Lk 4:14-15](#); [Lev 22:26-](#)

[33](#); [Prov 8:22-36](#); [Mic](#)

[5:1-8](#); [Isa 51:1-8](#); [1](#)

[Pet 1:13-25](#); [Rom 3:1-](#)

[8](#); [Jn 1:43-51](#)

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

ARTICLE 1 "I BELIEVE IN GOD THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH"

Paragraph 4. THE CREATOR

Providence and the scandal of evil³⁰⁹ If God the Father almighty, the Creator of the ordered and good world, cares for all his creatures, why does evil exist? To this question, as pressing as it is unavoidable and as painful as it is mysterious, no quick answer will suffice. Only Christian faith as a whole constitutes the answer to this question: the goodness of creation, the drama of sin and the patient love of God who comes to meet man by his covenants, the redemptive Incarnation of his Son, his gift of the Spirit, his gathering of the Church, the power of the sacraments and his call to a blessed life to which free creatures are invited to consent in advance, but from which, by a terrible mystery, they can also turn away in advance. There is not a single aspect of the Christian message that is not in part an answer to the question of evil.³¹⁰ But why did God not create a world so perfect that no evil could exist in it? With infinite power God could always create something better.¹⁷⁴ But with infinite wisdom and goodness God freely willed to create a world "in a state of journeying" towards its ultimate perfection. In God's plan this process of becoming involves the appearance of certain beings and the disappearance of others, the existence of the more perfect alongside the less perfect, both constructive and destructive forces of nature. With physical good there exists also physical evil as long as creation has not reached perfection.¹⁷⁵³¹¹ Angels and men, as intelligent and free creatures, have to journey toward their ultimate destinies by their free choice and preferential love. They can therefore go astray. Indeed, they have sinned. Thus has moral evil, incommensurably more harmful than physical evil, entered the world. God is in no way, directly or indirectly, the cause of moral evil.¹⁷⁶ He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it: For almighty God. . . , because he is supremely good, would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself.¹⁷⁷³¹² In time we can discover that God in his almighty providence can bring a good from the consequences of an evil, even a moral evil, caused by his creatures: "It was not you", said Joseph to his brothers, "who sent me here, but God. . . . You meant evil against me; but God meant it for good, to bring it about that many people should be kept alive."¹⁷⁸ From the greatest moral evil ever committed - the rejection and murder of God's only Son, caused by the sins of all men - God, by his grace that "abounded all the more",¹⁷⁹ brought the greatest of goods: the glorification of Christ and our redemption. But for all that, evil never becomes a good.³¹³ "We know that in everything God works for good for those who love him."¹⁸⁰ The constant witness of the saints confirms this truth: St. Catherine of Siena said to "those who are scandalized and rebel against what happens to them": "Everything comes from love, all is ordained for the salvation of man, God does nothing without this goal in mind."¹⁸¹ St. Thomas More, shortly before his martyrdom, consoled his daughter: "Nothing can come but that that God wills. and I make me very sure that whatsoever that be, seem it never so bad in sight, it shall indeed be the best."¹⁸² Dame Julian of Norwich: "Here I was taught by the grace of God that I should steadfastly keep me in the faith... and that at the same time I should take my stand on and earnestly believe in what our Lord shewed in this time - that 'all manner (of) thing shall be well.'"¹⁸³³¹⁴ We firmly believe that God is master of the world and of its history. But the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, when we see God "face to face",¹⁸⁴ will we fully know the ways by which - even through the dramas of evil and sin - God has guided his creation to that definitive sabbath rest¹⁸⁵ for which he created heaven and earth.

174 Cf. St. Thomas Aquinas, STh I, 25, 6.175 Cf. St. Thomas Aquinas, SCG III, 71.176 Cf. St. Augustine, De libero arbitrio I, 1, 2: PL 32, 1221- 1223; St. Thomas Aquinas, STh I-II, 79, 1.177 St. Augustine, Enchiridion II, 3: PL 40, 236.178 Gen 45:8; 50:20; cf. Tob 2:12 (Vulgate).179 Cf. Rom 5:20.180 Rom 8:28.181 St. Catherine of Siena, Dialogue IV, 138 "On

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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

- [Importance of the Mass](#)
- [Mystical Stigmata](#)
- [What is Charismatic Renewal?](#)
- [The Real Meaning of Christmas](#)
- [Why should I Confess?](#)

Gallery

- [Articles](#)
- [Daily Reflections](#)
- [E-books](#)
- [Novena](#)
- [Prayers](#)
- [Saints](#)
- [Songs](#)
- [Testimonials](#)

Online Counseling

Live Channels

Divine Providence".182 The Correspondence of Sir Thomas More, ed. Elizabeth F. Rogers (Princeton: Princeton University Press, 1947), letter 206, lines 661-663.183 Julian of Norwich, the Revelations of Divine Love, tr. James Walshe SJ (London: 1961), ch. 32, 99-100.184 I Cor 13:12.185 Cf. Gen 2:2.

1st Reading: Isaiah 62:1-5

For Zion's sake I will not be silent, for Jerusalem's sake I will not be quiet, until her vindication shines forth like the dawn and her victory like a burning torch. Nations shall behold your vindication, and all the kings your glory; you shall be called by a new name pronounced by the mouth of the LORD. You shall be a glorious crown in the hand of the LORD, a royal diadem held by your God. No more shall people call you "Forsaken," or your land "Desolate," but you shall be called "My Delight," and your land "Espoused." For the LORD delights in you and makes your land his spouse. As a young man marries a virgin, your Builder shall marry you; and as a bridegroom rejoices in his bride so shall your God rejoice in you.

Responsorial Psalm: Psalm 96:1-2, 2-3, 7-8, 9-10

R. (3) Proclaim his marvelous deeds to all the nations.

Sing to the LORD a new song; sing to the LORD, all you lands. Sing to the LORD; bless his name.

R. Proclaim his marvelous deeds to all the nations.

Announce his salvation, day after day. Tell his glory among the nations; among all peoples, his wondrous deeds.

R. Proclaim his marvelous deeds to all the nations.

Give to the LORD, you families of nations, give to the LORD glory and praise; give to the LORD the glory due his name!

R. Proclaim his marvelous deeds to all the nations.

Worship the LORD in holy attire. Tremble before him, all the earth; Say among the nations: The LORD is king. He governs the peoples with equity.

R. Proclaim his marvelous deeds to all the nations.

2nd Reading: 1 Corinthians 12:4-11

Brothers and sisters: There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another, the expression of knowledge according to the same Spirit; to another, faith by the same Spirit; to another, gifts of healing by the one Spirit; to another, mighty deeds; to another, prophecy; to another, discernment of spirits; to another, varieties of tongues; to another, interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

Alleluia

R. Alleluia, alleluia. God has called us through the Gospel to possess the glory of our Lord Jesus Christ. R. Alleluia, alleluia.

Gospel: John 2:1-11

There was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from — although the servers who had drawn the water knew —, the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs at Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

Today's Saints



Saint Liberata of Como

Born to the wealthy, Italian nobility; sister of Saint Faustina of Como. Their mother died when the girls were very small, and they were raised by a guardian. Their father tried to arrange marriages for them, but both girls were drawn to religious life and fled their homes for Como, Italy, where they became Benedictine nuns. They founded the Santa Margarita convent in Como; it lasted over 1,000 years. In Como the sisters came across a woman dying on a cross, having been crucified by her husband for unknown reasons; Liberata took her down from the cross and miraculously healed her wounds by praying over her.

Born: Rocca d'Olgisio, Italy

Died: 580 of natural causes, buried at the cemetery of the convent of Santa Margarita at Como, Italy, relics in the cathedral of Como

Patronage: babies.



Saint Lomer of Corbion

Also known as Laumer, Laudomarus, Launomar, Launomaro

Born to a poor family, as a boy he worked as a shepherd near Chartres, France. Priest. Treasurer of the cathedral chapter of Chartres, France. Hermit near Chartres in the forest of Perche, France. His reputation for holiness spread, disciples gathers, and Lomer founded the monastery of Corbion to house them, and served as its first abbot. He lived to be over a hundred.

Born: Neuville-la-Mare, Diocese of Chartres, France

Died: January 593 of natural causes, buried in the church of Saint-Martin-du-Val, re-interred at Corbion Abbey in 595, some relics transferred to Avranches, France, some relics transferred to Le Mans, France, some relics transferred to Moissac, France in 912, relics at Corbion Abbey burned by Huguenots in 1567.



Saint Ponziano of Spoleto

Also known as Pontian, Pontianus

Additional Memorial 14 January (Spoleto, Italy)

Beaten and executed in the persecutions of Emperor Marcus Aurelius. Martyr.

Died: stabbed with a sword or beheaded (sources vary) in 169 - 175 (sources vary) at Spoleto, Italy, legend says that a healing spring emerged where his head landed, buried outside the city walls of Spoleto, a church and monastery was later built over his tomb, some relics taken to Utrecht, Netherlands in 968, all relics re-gathered at the monastery at Spoleto, Italy in 1994, Pontian is one of the saints on the colonades in Saint Peter's Square in the Vatican

Patronage: against earthquakes, Spoleto, Italy, Utrecht, Netherlands.

