



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.

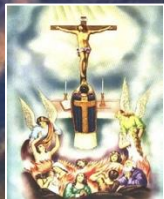
O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

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...

Tuesday of the Third Week in Ordinary Time, Jan 28, 2025, Volume 184.

Today's Bible Readings

Latin Rite
1st Reading: Hebrews 10:1-10

Responsorial Psalm: Psalm 40:2, 4ab, 7-8a, 10, 11
Gospel: Mark 3:22-30

Syro-Malabar Rite
1st Reading: Heb 4:1-7

Gospel: Lk 4: 22-30

Syro-Malankara Rite
Readings: Phil 1:12-14; Mt 6:9-15

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 7. THE FALL

385 God is infinitely good and all his works are good. Yet no one can escape the experience of suffering or the evils in nature which seem to be linked to the limitations proper to creatures; and above all to the question of moral evil. Where does evil come from? "I sought whence evil comes and there was no solution", said St. Augustine,²⁵⁷ and his own painful quest would only be resolved by his conversion to the living God. For "the mystery of lawlessness" is clarified only in the light of the "mystery of our religion".²⁵⁸ The revelation of divine love in Christ manifested at the same time the extent of evil and the superabundance of grace.²⁵⁹ We must therefore approach the question of the origin of evil by fixing the eyes of our faith on him who alone is its conqueror.²⁶⁰ I. WHERE SIN ABOUNDED, GRACE ABOUNDED ALL THE MORE The reality of sin³⁸⁶ Sin is present in human history; any attempt to ignore it or to give this dark reality other names would be futile. To try to understand what sin is, one must first recognize the profound relation of man to God, for only in this relationship is the evil of sin unmasked in its true identity as humanity's rejection of God and opposition to him, even as it continues to weigh heavy on human life and history.³⁸⁷ Only the light of divine Revelation clarifies the reality of sin and particularly of the sin committed at mankind's origins. Without the knowledge Revelation gives of God we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake, or the necessary consequence of an inadequate social structure, etc. Only in the knowledge of God's plan for man can we grasp that sin is an abuse of the freedom that God gives to created persons so that they are capable of loving him and loving one another. Original sin - an essential truth of the faith³⁸⁸ With the progress of Revelation, the reality of sin is also illuminated. Although to some extent the People of God in the Old Testament had tried to understand the pathos of the human condition in the light of the history of the fall narrated in Genesis, they could not grasp this story's ultimate meaning, which is revealed only in the light of the death and Resurrection of Jesus Christ.²⁶¹ We must know Christ as the source of grace in order to know Adam as the source of sin. the Spirit-Paraclete, sent by the risen Christ, came to "convict the world concerning sin",²⁶² by revealing him who is its Redeemer.³⁸⁹ The doctrine of original sin is, so to speak, the "reverse side" of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ. the Church, which has the mind of Christ,²⁶³ knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ. How to read the account of the fall³⁹⁰ The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man.²⁶⁴ Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents.²⁶⁵

²⁵⁷ St. Augustine, Conf. 7, 7, 11: PL 32, 739. ²⁵⁸ 2 Th 2:7; I Tim 3:16. ²⁵⁹ Cf. Rom 5:20. ²⁶⁰ Cf. Lk 11:21-22; Jn 16:11; I Jn 3:8. ²⁶¹ Cf. Rom 5:12-21. ²⁶² Jn 16:8. ²⁶³ Cf. I Cor 2:16. ²⁶⁴ Cf. GS 13 # 1. ²⁶⁵ Cf. Council of Trent: DS 1513; Pius XII: DS 3897; Paul VI: AAS 78 (1966), 654.

1st Reading: Hebrews 10:1-10

Brothers and sisters: Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year. Otherwise, would not the sacrifices have ceased to be offered, since the worshipers, once cleansed, would no longer have had any consciousness of sins? But in those sacrifices there is only a yearly remembrance of sins, for it is impossible that the blood of bulls and goats take away sins. For this reason, when he came into the world, he said: Sacrifice and offering you did not desire, but a body you prepared for me; in burnt offerings and sin offerings you took no delight. Then I said, As is written of me in the scroll, Behold, I come to do your will, O God. First he says, Sacrifices and

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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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offerings, burnt offerings and sin offerings, you neither desired nor delighted in. These are offered according to the law. Then he says, Behold, I come to do your will. He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the Body of Jesus Christ once for all.

Responsorial Psalm: Psalm 40:2, 4ab, 7-8a, 10, 11

R. (8a and 9a) Here am I Lord; I come to do your will.

I have waited, waited for the LORD, and he stooped toward me. And he put a new song into my mouth, a hymn to our God.

R. Here am I Lord; I come to do your will.

Sacrifice or oblation you wished not, but ears open to obedience you gave me. Burnt offerings or sin-offerings you sought not; then said I, "Behold I come."

R. Here am I Lord; I come to do your will.

I announced your justice in the vast assembly; I did not restrain my lips, as you, O LORD, know. R. Here am I Lord; I come to do your will. Your justice I kept not hid within my heart; your faithfulness and your salvation I have spoken of; I have made no secret of your kindness and your truth in the vast assembly.

R. Here am I Lord; I come to do your will.

Alleluia

R. Alleluia, alleluia. Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the Kingdom. R. Alleluia, alleluia.

Gospel: Mark 3:31-35

The mother of Jesus and his brothers arrived at the house. Standing outside, they sent word to Jesus and called him. A crowd seated around him told him, "Your mother and your brothers and your sisters are outside asking for you." But he said to them in reply, "Who are my mother and my brothers?" And looking around at those seated in the circle he said, "Here are my mother and my brothers. For whoever does the will of God is my brother and sister and mother."

Today's Saints



Saint Enric de Osso y Cervello

Also known as Enrique, Henry

The youngest of three children born to Jaime and Micaela de Osso y Cervello. Enric felt an early call to the priesthood, which his mother supported but his father opposed. At age 12 Enric was sent to Quinto de Ebro to learn the textile business from his uncle. There Henry became seriously ill, and upon his recovery, had to return home; he stopped first at Our Lady of the Pillar to give thanks for his health. His mother died in the cholera epidemic of 1854, and the boy was sent to Reus to apprentice in the textile business there. Enric sought refuge and a new home in the Montserrat monastery. His brother James took him home, and his father finally began to understand the boy's desire to follow his vocation. He relented, and Enric studied at Barcelona, Spain where he was a sub-deacon, and at Tortosa, Spain. Classmate with Blessed Emmanuel Domingo y Sol. Ordained on 21 September 1867, celebrating his first Mass at Montserrat, Spain. He taught mathematics at the Tortosa seminary. Had a great devotion to Saint Teresa of Avila, and sought to bring her reforming zeal to his preaching and parish missions. Founded the Association of Young Catholic Daughters of Mary and Saint Teresa of Jesus in 1873, the Institute of Josephine Brothers (Josephine Sisterhood) in 1876, and the Congregation of Saint Teresa (the Teresian Missionaries). This group received papal approval in 1877, and the sisters serve today in Europe, Africa and Mexico. Founded and wrote extensively for the publications El Hombre (The Man), El Amigo del Pueblo (The Friend of the People), and Revista Teresiana (The Teresian Review). He aimed much of his writings and teachings to women. He published works aimed at a female audience on prayer and living the spiritual life. Was working with Blessed Emmanuel Domingo y Sol to develop a Josephite order for men when he died.

Born: 16 October 1840 at Vinebre, Tarragona, Spain

Died: 27 January 1896 at Gilet, Valencia, Spain of a stroke , relics re-interred at the chapel at the Teresian Missionaries at Tortona in July 1908

Canonized: 16 June 1993 by Pope John Paul II at Madrid, Spain.



Saint Devota

Also known as D evote

Member of the household of the imperial Roman senator Eutychiu, Devota wanted to devote herself to a life of God, but was imprisoned, tortured and martyred in the persecutions of Diocletian by order of the prefect Barbarus. Tradition says that flowers bloom out of season on her feast day.

Born: Mariana, Corsica, France

Died: tortured to death on the rack c.303, prefect Barbarus ordered her body burned to prevent veneration, but it was stolen by Christians and put on a boat to Africa to receive Christian burial there; when a storm threatened the boat, a dove flew from Devote's mouth, the storm abated and the bird guided the boat to Les Gaumetes (in modern Monaco), she was buried near a shrine of Saint George, a chapel was soon built at her grave, which survives today, relics at Riviera de Porenta, Monaco

Patronage: Corsica, Monaco.



Pope Saint Vitalian

Also known as Vitalianus

Son of Anastasius; nothing else is known of Vitalian before his election to the papacy. Chosen 76th pope in 657. His pontificate was marked by constant conflict with the eastern patriarchs and leaders over their support of Monothelite heresy. Helped settle the conflict between English and Irish bishops over the date of Easter. Sent Saint Adrian of Canterbury and Saint Theodore of Tarsus to England, which strengthened the ties between the bishops there with Rome. Came into conflict with archbishop Maurus of Ravenna who declared his see independent from Vatican control; he and the pope excommunicated each other, and emperor Constans II intervened on the side of the archbishop, and it wasn't until 682 that the controversy ended.

Born: at Segni, Campania, Italy

Papal Ascension: elected on 2 June 657, enthroned on 30 July 657

Died: 27 January 672, interred in Saint Peter's Basilica, Rome, Italy.

