



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.

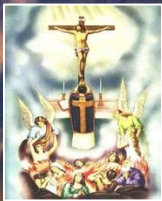
O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

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...

Saturday of the Third Week in Ordinary Time, Feb 01, 2025, Volume 185.

Today's Bible Readings

Latin Rite

1st Reading: Hebrews 11:1-2, 8-19

Responsorial Psalm: Luke 1:69-70, 71-72, 73-75

Gospel: Mark 4:35-41

Syro-Malabar Rite

1st Reading: [1 Kgs 21:1-21](#)

2nd Reading: [Acts 7:54-60](#)

3rd Reading: [2 Cor 4:8-18](#)

Gospel: [Mt 23:34-39](#)

Syro-Malankara Rite Readings:

[2 Tim 2:14-19](#); [Lk 21:34-36](#)

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

A hard battle. . .407 The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man's situation and activity in the world. By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails "captivity under the power of him who thenceforth had the power of death, that is, the devil".298 Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action299 and morals.408 The consequences of original sin and of all men's personal sins put the world as a whole in the sinful condition aptly described in St. John's expression, "the sin of the world".300 This expression can also refer to the negative influence exerted on people by communal situations and social structures that are the fruit of men's sins.301409 This dramatic situation of "the whole world [which] is in the power of the evil one"302 makes man's life a battle:The whole of man's history has been the story of our combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day. Finding himself in the midst of the battlefield man has to struggle to do what is right, and it is at great cost to himself, and aided by God's grace, that he succeeds in achieving his own inner integrity.303IV. "YOU DID NOT ABANDON HIM TO THE POWER OF DEATH"410 After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall.304 This passage in Genesis is called the Protoevangelium ("first gospel"): the first announcement of the Messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers.411 The Christian tradition sees in this passage an announcement of the "New Adam" who, because he "became obedient unto death, even death on a cross", makes amends superabundantly for the disobedience, of Adam.305 Furthermore many Fathers and Doctors of the Church have seen the woman announced in the "Proto-evangelium" as Mary, the mother of Christ, the "new Eve". Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life.306412 But why did God not prevent the first man from sinning? St. Leo the Great responds, "Christ's inexpressible grace gave us blessings better than those the demon's envy had taken away."307 and St. Thomas Aquinas wrote, "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good. Thus St. Paul says, 'Where sin increased, grace abounded all the more'; and the Exsultet sings, 'O happy fault,. . . which gained for us so great a Redeemer!'"308

298 Council of Trent (1546): DS 1511; cf. Heb 2:14. 299 Cf. John Paul II, CA 25. 300 Jn 1:29. 301 Cf. John Paul II, RP 16. 302 I Jn 5:19; cf. I Pt 5:8. 303 GS 37 3 2. 304 Cf. Gen 3:9, 15. 305 Cf. I Cor 15:21-22, 45; Phil 2:8; Rom 5:19-20. 306 Cf. Pius IX's Ineffabilis Deus: DS 2803; Council of Trent: DS 1573. 307 St. Leo the Great, Sermo 73, 4: PL 54, 396. 308 St. Thomas Aquinas, STh III, I, 3, ad 3; cf. Rom 5:20..continued.

1st Reading: Hebrews 11:1-2, 8-19

Brothers and sisters: Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age and Sarah herself was sterile for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore. All these

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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:

February

- 01 Gen 50, Isa 33, Matt 21:1ñ16, Ps 18:26ñ32
- 02 Exod 1ñ3, Isa 34, Matt 21:17ñ46, Ps 18:33ñ39
- 03 Exod 4ñ5, Isa 35, Matt 22:1ñ13, Ps 18:40ñ46
- 04 Exod 6, Isa 36, Matt 22:14ñ35, Ps 18:47ñ50
- 05 Exod 7ñ8, Isa 37:1ñ27, Matt 22:36ñ23:11, Ps 19:titleñ9
- 06 Exod 9ñ10, Isa 37:28ñ38, Matt 24:38ñ51, Ps 19:10ñ14
- 07 Exod 11:1ñ12:25, Isa 38ñ39, Matt 24:1ñ15, Ps 20
- 08 Exod 12:26ñ13:22, Isa 40:1ñ20, Matt 24:16ñ37, Ps 21:titleñ5
- 09 Exod 14ñ15, Isa 40:21ñ31, Matt 24:38ñ51, Ps 21:6ñ13
- 10 Exod 16, Isa 41, Matt 25:1ñ30, Ps 22:titleñ5
- 11 Exod 17ñ18, Isa 42, Matt 25:31ñ46, Ps 22:6ñ13
- 12 Exod 19ñ20, Isa 43:1ñ15, Matt 26:1ñ27, Ps 22:14ñ20
- 13 Exod 21:1ñ22:1, Exod 22:4, Exod 22:2ñ31, Isa 43:16ñ28, Matt 26:28ñ49, Ps 22:21ñ27
- 14 Exod 23, Isa 44, Matt 26:50ñ75, Ps 22:28ñ31
- 15 Exod 24ñ25, Isa 45, Matt 27:1ñ18, Ps 23
- 16 Exod 26, Isa 46, Matt 27:19ñ40, Ps 24
- 17 Exod 27ñ28, Isa 47, Matt 27:41ñ66, Ps 25:titleñ5
- 18 Exod 29, Isa 48, Matt 28, Ps 25:6ñ12
- 19 Exod 30, Isa 49, Mark 1:1ñ19, Ps 25:13ñ22
- 20 Exod 31ñ32, Isa 50, Mark 1:20ñ45, Ps 26:titleñ3
- 21 Exod 33ñ34, Isa 51, Mark 2, Ps 26:4ñ12
- 22 Exod 35, Isa 52ñ53, Mark 3:1ñ11, Ps 27:titleñ4
- 23 Exod 36, Isa 54, Mark 3:12ñ35, Ps 27:5ñ14
- 24 Exod 37ñ38, Isa 55ñ56, Mark 4:1ñ20, Ps 28:titleñ3
- 25 Exod 39, Isa 57, Mark 4:21ñ41, Ps 28:4ñ9
- 26 Exod 40, Isa 58, Mark 5:1ñ23, Ps 29:titleñ7
- 27 Lev 1ñ3, Isa 59, Mark 5:24ñ43, Ps 29:8ñ11
- 28 Lev 4ñ5, Isa 60, Mark 6:1ñ23, Ps 30

Resources

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

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died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, Through Isaac descendants shall bear your name. He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.

Responsorial Psalm: Luke 1:69-70, 71-72, 73-75

R. (see 68) Blessed be the Lord the God of Israel; he has come to his people.

He has raised up for us a mighty savior, born of the house of his servant David.

R. Blessed be the Lord the God of Israel; he has come to his people.

Through his holy prophets he promised of old, that he would save us from our sins from the hands of all who hate us. He promised to show mercy to our fathers and to remember his holy covenant.

R. Blessed be the Lord the God of Israel; he has come to his people.

This was the oath he swore to our father Abraham: to set us free from the bonds of our enemies, free to worship him without fear, holy and righteous in his sight all the days of our life.

R. Blessed be the Lord the God of Israel; he has come to his people.

Alleluia

R. Alleluia, alleluia. God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might have eternal life. R. Alleluia, alleluia.

Gospel: Mark 4:35-41

On that day, as evening drew on, Jesus said to his disciples: "Let us cross to the other side." Leaving the crowd, they took Jesus with them in the boat just as he was. And other boats were with him. A violent squall came up and waves were breaking over the boat, so that it was already filling up. Jesus was in the stern, asleep on a cushion. They woke him and said to him, "Teacher, do you not care that we are perishing?" He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!" The wind ceased and there was great calm. Then he asked them, "Why are you terrified? Do you not yet have faith?" They were filled with great awe and said to one another, "Who then is this whom even wind and sea obey?"

Today's Saints



Saint Brigid of Ireland

Also known as Brigid of Kildare, Brigid of Cell Dara, Brigid of the Isles, Mary of the Gael, Bride, Bridget, Brigit, Ffraid

Additional Memorial 10 June (translation of relics)

Daughter of Dubtach, pagan Scottish king of Leinster, and Brocca, a Christian Pictish slave who had been baptized by Saint Patrick. Just before Brigid's birth, her mother was sold to a Druid landowner. Brigid remained with her mother till she was old enough to serve her legal owner Dubtach, her father. She grew up marked by her high spirits and tender heart, and as a child, she heard Saint Patrick preach, which she never forgot. She could not bear to see anyone hungry or cold, and to help them, often gave away things that were Dubtach's. When Dubtach protested, she replied that "Christ dwelt in every creature". Dubtach tried to sell her to the King of Leinster, and while they bargained, she gave a treasured sword of her father's to a leper. Dubtach was about to strike her when Brigid explained she had given the sword to God through the leper, because of its great value. The King, a Christian, forbade Dubtach to strike her, saying "Her merit before God is greater than ours". Dubtach solved this domestic problem by giving Brigid her freedom. Brigid's aged mother was in charge of her master's dairy. Brigid took charge, and often gave away the produce. But the dairy prospered under her (hence her patronage of milk maids, dairy workers, cattle, etc.), and the Druid freed Brigid's mother. Brigid returned to her father, who arranged a marriage for her with a young bard. Bride refused, and to keep her virginity, went to her Bishop, Saint Mel of Ardagh, and took her first vows. Legend says that she prayed that her beauty be taken from her so no one would seek her hand in marriage; her prayer was granted, and she regained her beauty only after making her vows. Another tale says that when Saint Patrick heard her final vows, he mistakenly used the form for ordaining priests. When told of it he replied, "So be it, my son, she is destined for great things." Her first convent started c.468 with seven nuns. At the invitation of bishops, she started convents all over Ireland. She was a great traveller, especially considering the conditions of the time, which led to her patronage of travellers, sailors, etc. Brigid invented the double monastery, the monastery of Kildara, which means Church of the Oak, that she ran on the Liffey river being for both monks and nuns. Saint Conleth became its first bishop; this connection and the installation of a bell that lasted over 1000 years apparently led to her patronage of blacksmiths and those in related fields.

Born: 453 at Faughart, County Louth, Ireland

Died: 1 February 523 at Kildare, Ireland of natural causes, interred in the Kildare cathedral, relics transferred to Downpatrick, Ireland in 878 where they were interred with those of Saint Patrick and Saint Columba of Iona, relics re-discovered on 9 June 1185, head removed to Jesuit church in Lisbon, Portugal Name Meaning fiery arrow (= brigid)

Patronage: Ireland, babies, blacksmiths, boatmen, cattle, chicken farmers children whose parents are not married, dairy workers, dairymaids, fugitives, infants, mariners, midwives, milk maids, newborn babies, nuns, poets, poultry, poultry farmers, poultry raisers, printing presses, sailors, scholars, travellers, watermen, Douglas, Lanarkshire, Scotland, Ivrea, Turin, Italy, Leinster, Ireland, diocese of Kildare, Ireland.



Saint Ursus of Aosta

Also known as Orso, Ours Profile Evangelized the area of Digne, France. Fought Arianism. Archdeacon under Bishop Jucundus of Aosta, Italy. When the Arian Ploziano became bishop of Aosta, Ursus and several other canons relocated to the church of Saint Peter just outside Aosta; the site is now known as Sant' Orso, the church is the collegiate church of Saint Peter and Saint Ursus.

Born: Ireland

Died: 6th century in Aosta, Italy of natural causes, relics in the collegiate church in Aosta

Patronage: against faintness, against kidney disease, against rheumatism, children who die before Baptism, invoked in childbirth Barcelonnette, France, Cogne, Italy, Ivrea, Turin, Italy.



Saint Henry Morse

Also known as Henry Mowse

Additional Memorial 25 October as one of the Forty Martyrs of England and Wales, 29 October as one of the Martyrs of Douai Profile Convert. Studied for the priesthood in Rome, Italy. Joined the Jesuits in 1626. Worked as a covert priest in London, England. Worked with plague victims in 1636, catching the plague himself – and recovering from it. Betrayed to the authorities by an informer, he was briefly imprisoned in 1638. He ministered to people around the countryside of southern England for years. Arrested and convicted of the crime of Catholicism in 1647. One of the Forty Martyrs of England and Wales.

Born: 1549 at Brome, Suffolk, England

Died: hanged, drawn, and quartered on 1 February 1645 at Tyburn, London, England

Canonized: 25 October 1970 by Pope Paul VI.

