



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.

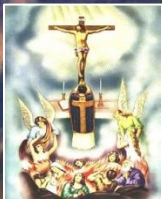
O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

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...

Friday of the Fourth Week in Ordinary Time, Feb 07, 2025, Volume 185.

Today's Bible Readings

Latin Rite
1st Reading: Hebrews 13:1-8

Responsorial Psalm: Psalm 27:1, 3, 5, 8b-9abc

Gospel: Mark 6:14-29

Syro-Malabar Rite
1st Reading: [1 Sam 22:11-21](#)
2nd Reading: [Acts 22:22b-29](#)
3rd Reading: [2 Tim 2:8-13](#)
Gospel: [Mt 5:1-12](#)

Syro-Malankara Rite Readings:
[Rom 11:1-6; Jn 12:1-11](#)

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

CHAPTER TWOI BELIEVE IN JESUS CHRIST, THE ONLY SON OF GOD

ARTICLE 2"AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD"

IV. Lord

446 In the Greek translation of the Old Testament, the ineffable Hebrew name YHWH, by which God revealed himself to Moses,⁵⁹ is rendered as Kyrios, "Lord". From then on, "Lord" becomes the more usual name by which to indicate the divinity of Israel's God. the New Testament uses this full sense of the title "Lord" both for the Father and - what is new - for Jesus, who is thereby recognized as God Himself.⁶⁰ Jesus ascribes this title to himself in a veiled way when he disputes with the Pharisees about the meaning of Psalm 110, but also in an explicit way when he addresses his apostles.⁶¹ Throughout his public life, he demonstrated his divine sovereignty by works of power over nature, illnesses, demons, death and sin.⁴⁴⁸ Very often in the Gospels people address Jesus as "Lord". This title testifies to the respect and trust of those who approach him for help and healing.⁶² At the prompting of the Holy Spirit, "Lord" expresses the recognition of the divine mystery of Jesus.⁶³ In the encounter with the risen Jesus, this title becomes adoration: "My Lord and my God!" It thus takes on a connotation of love and affection that remains proper to the Christian tradition: "It is the Lord!"⁶⁴ By attributing to Jesus the divine title "Lord", the first confessions of the Church's faith affirm from the beginning that the power, honour and glory due to God the Father are due also to Jesus, because "he was in the form of God",⁶⁵ and the Father manifested the sovereignty of Jesus by raising him from the dead and exalting him into his glory.⁶⁶ From the beginning of Christian history, the assertion of Christ's lordship over the world and over history has implicitly recognized that man should not submit his personal freedom in an absolute manner to any earthly power, but only to God the Father and the Lord Jesus Christ: Caesar is not "the Lord".⁶⁷ "The Church. . . believes that the key, the centre and the purpose of the whole of man's history is to be found in its Lord and Master."⁶⁸ Christian prayer is characterized by the title "Lord", whether in the invitation to prayer ("The Lord be with you"), its conclusion ("through Christ our Lord") or the exclamation full of trust and hope: Maranatha ("Our Lord, come!") or Maranatha ("Come, Lord!") - "Amen Come Lord Jesus!"⁶⁹

59 Cf. Ex 3:14.60 Cf. I Cor 2:8.61 Cf. Mt 22:41-46; cf. Acts 2:34-36; Heb 1:13; Jn 13:13.62 Cf Mt 8:2; 14:30; 15:22; et al.63 Cf. Lk 1:43; 2:11.64 Jn 20:28, 21:7.65 Cf. Acts 2:34 - 36; Rom 9:5; Titus 2:13; Rev 5:13; Phil 2:6.66 Cf. Rom 10:9; I Cor 12:3; Phil 2:9-11.67 Cf. Rev 11:15; Mk 12:17; Acts 5:29.68 GS 10 # 3; Cf. 45 # 2.69 I Cor 16:22; Rev 22:20.

1st Reading: Hebrews 13:1-8

Let brotherly love continue. Do not neglect hospitality, for through it some have unknowingly entertained angels. Be mindful of prisoners as if sharing their imprisonment, and of the ill-treated as of yourselves, for you also are in the body. Let marriage be honored among all and the marriage bed be kept undefiled, for God will judge the immoral and adulterers. Let your life be free from love of money but be content with what you have, for he has said, I will never forsake you or abandon you. Thus we may say with confidence: The Lord is my helper, and I will not be afraid. What can anyone do to me? Remember your leaders who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday, today, and forever.

Responsorial Psalm: Psalm 27:1, 3, 5, 8b-9abc

R. (1a) The Lord is my light and my salvation.

The LORD is my light and my salvation; whom should I fear? The LORD is my life's refuge; of whom should I be afraid?

R. The Lord is my light and my salvation.

Though an army encamp against me, my heart will not fear; Though war be waged upon me, even then will I trust.

R. The Lord is my light and my salvation.

For he will hide me in his abode in the day of trouble; He will conceal me in the shelter of his tent, he will set me high upon a rock.

R. The Lord is my light and my salvation.

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:

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 19:1ñ9
- 06 Exod 9ñ10, Isa 37:28ñ38, Matt 23:12ñ39, 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 21:1ñ5
- 09 Exod 14ñ15, Isa 40:21ñ31, Matt 24:38ñ51, Ps 21:6ñ13
- 10 Exod 16, Isa 41, Matt 25:1ñ30, Ps 22:1ñ5
- 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 25:1ñ5
- 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 26:1ñ3
- 21 Exod 33ñ34, Isa 51, Mark 2, Ps 26:4ñ12
- 22 Exod 35, Isa 52ñ53, Mark 3:1ñ11, Ps 27:1ñ4
- 23 Exod 36, Isa 54, Mark 3:12ñ35, Ps 27:5ñ14
- 24 Exod 37ñ38, Isa 55ñ56, Mark 4:1ñ20, Ps 28:1ñ3
- 25 Exod 39, Isa 57, Mark 4:21ñ41, Ps 28:4ñ9
- 26 Exod 40, Isa 58, Mark 5:1ñ23, Ps 29:1ñ7
- 27 Lev 1ñ3, Isa 59, Mark 5:24ñ43, Ps 29:8ñ11
- 28 Lev 4ñ5, Isa 60, Mark 6:1ñ23, Ps 30

Resources

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

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Online Counseling

Live Channels

Your presence, O LORD, I seek. Hide not your face from me; do not in anger repel your servant. You are my helper: cast me not off.

R. The Lord is my light and my salvation.

Alleluia

R. Alleluia, alleluia. Blessed are they who have kept the word with a generous heart, and yield a harvest through perseverance. R. Alleluia, alleluia.

Gospel: Mark 6:14-29

King Herod heard about Jesus, for his fame had become widespread, and people were saying, "John the Baptist has been raised from the dead; That is why mighty powers are at work in him." Others were saying, "He is Elijah"; still others, "He is a prophet like any of the prophets." But when Herod learned of it, he said, "It is John whom I beheaded. He has been raised up." Herod was the one who had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, whom he had married. John had said to Herod, "It is not lawful for you to have your brother's wife." Herodias harbored a grudge against him and wanted to kill him but was unable to do so. Herod feared John, knowing him to be a righteous and holy man, and kept him in custody. When he heard him speak he was very much perplexed, yet he liked to listen to him. Herodias had an opportunity one day when Herod, on his birthday, gave a banquet for his courtiers, his military officers, and the leading men of Galilee. His own daughter came in and performed a dance that delighted Herod and his guests. The king said to the girl, "Ask of me whatever you wish and I will grant it to you." He even swore many things to her, "I will grant you whatever you ask of me, even to half of my kingdom." She went out and said to her mother, "What shall I ask for?" Her mother replied, "The head of John the Baptist." The girl hurried back to the king's presence and made her request, "I want you to give me at once on a platter the head of John the Baptist." The king was deeply distressed, but because of his oaths and the guests he did not wish to break his word to her. So he promptly dispatched an executioner with orders to bring back his head. He went off and beheaded him in the prison. He brought in the head on a platter and gave it to the girl. The girl in turn gave it to her mother. When his disciples heard about it, they came and took his body and laid it in a tomb.

Today's Saints



Saint Giovanni of Triora

Also known as Francesco Maria Lantrua, Giovanni da Triora, Jean de Triora, Johannes Lantaru Triora, John of Triora, John Lantrua of Triora

Additional Memorial 28 September as one of the Martyrs of China

The son of Antonio Maria Lantrua and Maria Pasqua Ferraironi, Francesco was educated in Barnabite schools. He joined the Franciscan Friars Minor in Rome, Italy on 9 March 1777, just a few days before he turned 17, taking the name Giovanni. Ordained a priest in 1784, he taught theology in Tivoli and Tarquinia, Italy. Superior of Franciscan convents in Tarquinia, Velletri and Montecelio, Italy. In 1799 Giovanni joined the missions and was sent to China. In Macau he learned the language, learned the culture, dressed like the locals, and began his work. In the summer of 1815 the Chinese authorities began a concerted effort to persecute and suppress Christianity. Father Giovanni was imprisoned on 26 July 1815 with several of his parishioners just after Mass. He was repeatedly tortured for several months, and repeatedly ordered to renounce his faith; he refused. Martyr.

Born: 15 March 1760 at Triora, Imperia, Italy as Francesco Maria Lantrua

Died: tied to a cross and then strangled to death on 7 February 1816 at Ch'angsha Fu, Hunan, China, buried in the cathedral of San Paolo in Macao, China, re-interred in the Basilica of Santa Maria in Ara Coeli, Rome, Italy

Canonized: 1 October 2000 by Pope John Paul II.



Saint Luke the Younger

Also known as Luke of Aegina, Luke of Mount Joannitsa, Luke of the Soterion, Luke the Thaumaturgus, Luke the Wonder-Worker

Third of seven children born to Stephen and Euphrosyne, small land-owning farmers; the family was forced to flee to Thessaly ahead of Saracen raids on their home island. In his youth Luke worked the fields and tended sheep to help support his family, but when his father died, the young man followed a call to religious life, gave away all his property to the poor (which put him in conflict with his relatives) and left home to pursue his calling. Settling as a monk in the area of modern Hungary and Bulgaria, he was mistaken for a runaway slave and imprisoned for a while. Eventually released, he found that his family refused to have anything else to do with him. He briefly joined a monastery in Athens, Greece, but the superior there received a dream in which Luke's mother was calling for help, so he sent the young man home. His mother finally accepted Luke's call to religious life, and he became a hermit on Mount Joannitsa near Corinth, Greece. He healed so many people by prayer that his hermitage became known as the Soterion (the place of healing; place of safety), and Luke as Thaumaturgus (Wonder worker).

Born: c.920 on Aegina, Greece

Died: c.950 near Corinth, Greece of natural causes, upon his death, his hermitage was turned into a chapel.



Saint Chrysolius of Armenia

Also known as Chryseuil, Chrysole, Crisole, Crisolio

Raised in a Christian family, Chrysolius fled Armenia to north-east France in order to escape the persecutions of Diocletian. There he was ordained a priest, consecrated a travelling bishop, and became an evangelist in the area of modern northern France and Flanders, Belgium. He was beaten and murdered in the street by imperial Romans for preaching against the worship of pagan idols. Martyr.

Born: Armenia

Died: top of his head cut off and left to bleed to death in the street in Flanders, Belgium in 303, several legends say that he got up, picked up his severed head, and walked off, a spring of water was reported to have sprung up from the place of his death; the waters were reported to heal sore throats, headaches, eye problems, and fevers, relics enshrined in Bruges, Belgium.

