



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...

Fifth Wednesday in Ordinary Time, Feb 12, 2025, Volume 185.

Today's Bible Readings

Latin Rite

1st Reading: Genesis 2:4b-9, 15-17

Responsorial Psalm: Psalm 104:1-2a, 27-28, 29bc-30

Gospel: Mark 7:14-23

Syro-Malabar Rite

1st Reading: Rom 14:1-6

Gospel: Jn 8:31-38

Syro-Malankara Rite

Readings: Jon 2:1-10; 1Thess 5:1-11; Lk 13:1-5

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

CHAPTER TWO I BELIEVE IN JESUS CHRIST, THE ONLY SON OF GOD

Article 3

"HE WAS CONCEIVED BY THE POWER OF THE HOLY SPIRIT, AND WAS BORN OF THE VIRGIN MARY"

IV. HOW IS THE SON OF GOD MAN?

470 Because "human nature was assumed, not absorbed",97 in the mysterious union of the Incarnation, the Church was led over the course of centuries to confess the full reality of Christ's human soul, with its operations of intellect and will, and of his human body. In parallel fashion, she had to recall on each occasion that Christ's human nature belongs, as his own, to the divine person of the Son of God, who assumed it. Everything that Christ is and does in this nature derives from "one of the Trinity".The Son of God therefore communicates to his humanity his own personal mode of existence in the Trinity. In his soul as in his body, Christ thus expresses humanly the divine ways of the Trinity:98The Son of God. . . worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin.99Christ's soul and his human knowledge471 Apollinaris of Laodicea asserted that in Christ the divine Word had replaced the soul or spirit. Against this error the Church confessed that the eternal Son also assumed a rational, human soul.100472 This human soul that the Son of God assumed is endowed with a true human knowledge. As such, this knowledge could not in itself be unlimited: it was exercised in the historical conditions of his existence in space and time. This is why the Son of God could, when he became man, "increase in wisdom and in stature, and in favour with God and man",101 and would even have to inquire for himself about what one in the human condition can learn only from experience.102 This corresponded to the reality of his voluntary emptying of himself, taking "the form of a slave".103473 But at the same time, this truly human knowledge of God's Son expressed the divine life of his person.104 "The human nature of God's Son, not by itself but by its union with the Word, knew and showed forth in itself everything that pertains to God."105 Such is first of all the case with the intimate and immediate knowledge that the Son of God made man has of his Father.106 The Son in his human knowledge also showed the divine penetration he had into the secret thoughts of human hearts.107474 By its union to the divine wisdom in the person of the Word incarnate, Christ enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal.108 What he admitted to not knowing in this area, he elsewhere declared himself not sent to reveal.109

97 GS 22 # 2. 98 Cf. Jn 14:9-10. 99 GS 22 # 2. 100 Cf. Damasus 1: DS 149. 101 Lk 2:52. 102 Cf. Mk 6 38; 8 27; Jn 11:34; etc. 103 Phil 2:7. 104 Cf. St. Gregory the Great, "Sicut aqua" ad Eulogium, Epist. Lib. 10, 39 PL 77, 1097 Aff.; DS 475. 105 St. Maximus the Confessor, Qu. et dub. 66 PG 90, 840A. 106 Cf. Mk 14:36; Mt 11:27; Jn 1:18; 8:55; etc. 107 Cf. Mk 2:8; Jn 2 25; 6:61; etc. 108 Cf. Mk 8:31; 9:31; 10:33-34; 14:18-20, 26-30. 109 Cf. Mk 13:32, Acts 1:7. ...continued.

1st Reading: Genesis 2:4b-9, 15-17

At the time when the LORD God made the earth and the heavens -- while as yet there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the soil, but a stream was welling up out of the earth and was watering all the surface of the ground -- the LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the LORD God planted a garden in Eden, in the east, and he placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it. The LORD God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and evil. From that tree you shall not eat; the moment you eat from it you are surely doomed to die."

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:titleñ9
- 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: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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Online Counseling

Live Channels

Responsorial Psalm: Psalm 104:1-2a, 27-28, 29bc-30**R. (1a) O bless the Lord, my soul!**

Bless the LORD, O my soul! O LORD, my God, you are great indeed! You are clothed with majesty and glory, robed in light as with a cloak.

R. O bless the Lord, my soul!

All creatures look to you to give them food in due time. When you give it to them, they gather it; when you open your hand, they are filled with good things.

R. O bless the Lord, my soul!

If you take away their breath, they perish and return to their dust. When you send forth your spirit, they are created, and you renew the face of the earth.

R. O bless the Lord, my soul!**Alleluia**

R. Alleluia, alleluia. Your word, O Lord, is truth: consecrate us in the truth. R. Alleluia, alleluia.

Gospel: Mark 7:14-23

Jesus summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." When he got home away from the crowd his disciples questioned him about the parable. He said to them, "Are even you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, since it enters not the heart but the stomach and passes out into the latrine?" (Thus he declared all foods clean.) "But what comes out of the man, that is what defiles him. From within the man, from his heart, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile."

Today's Saints**Saint Benedict of Aniane**

Also known as Euticius, Witiza the Second Benedict

Born a Visigoth, the son of Aigul, Count of Maguelone. Educated at the court of Pepin. Courtier and cup-bearer to King Pepin and Blessed Charlemagne. Part of the 773 campaign of Charlemagne. Narrowly escaped drowning in the Tesin near Pavia, Italy while trying to save his brother. Benedictine monk at Saint Sequanus monastery where he took the name Benedict. Lived two and one half years on bread and water, sleeping on the bare ground, praying through the night, and going barefoot. In the Frankish empire, monasticism suffered lay ownership and the attacks of the Vikings. Monastic discipline decayed. In 779 Benedict founded the Aniane monastery on his own land; the monks did manual labor, copied manuscripts, lived on bread and water except on Sundays and great feast days when they added wine or milk, if they received any in alms. The results of his austere rule were disappointing, so he adopted the Benedictine Rule, and the monastery grew. He then reformed and inaugurated other houses; Saint Ardo travelled with him and served as his secretary. Bishop Felix of Urgel proposed that Christ was not the natural, but only the adoptive son of God (Adoptionism); Benedict opposed this heresy, wrote against it, and assisted in the Synod of Frankfurt in 794. Emperor Louis the Pious built the abbey of Maurmunster as a model abbey for Benedict in Alsace, France, and then Cornelimunster near Aachen, Germany, then made Benedict director of all the monasteries in the empire. The monk instituted widespread reforms, though because of opposition they were not as drastic as he had wanted. Participated in the synods in Aachen. Benedict was an advisor and supported of the emperor. Wrote the Capitulare monasticum, a systematization of the Benedictine Rule as the rule for all monks in the empire. Compiled the Codex regularum, a collection of all monastic regulations, and Concordia regularum, showing the resemblance of Benedict's rule to those of other monastic leaders. The rules stressed individual poverty and chastity with obedience to a properly constituted abbot, himself a monk. Benedict insisted upon the liturgical character of monastic life, including a daily Conventual Mass and additions to the Divine Office. He stressed the clerical element in monasticism which led to the development of teaching and writing as opposed to manual labor in the field. This direction lapsed some after Benedict's death, but had lasting effects on Western monasticism. Benedict is considered the restorer of Western monasticism and is often called "the second Benedict".

Born: c.747 at Languedoc, France as Witiza

Died: 11 February 821 at Cornelimunster, Aachen, Germany of natural causes, buried on 12 February 821.

**Saint Eulalia of Barcelona**

Also known as Aulaire, Aulazia, Aulazie, Auzalie, Elalia, Eulalie, Eulària, Occille, Olacie, Olaia, Olaille, Olaire, Olalla, Ollala

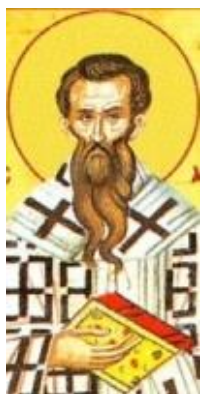
Sanctified virgin, the forerunner of professed nun. Martyred at age 13 or 14 in the persecutions of Diocletian. Often confused with Saint Eulalia of Merida. Several villages in Guienne and Languedoc are named for her.

Born: c.290 in Barcelona, Spain

Died: 12 February 304 at Barcelona, Spain, interred in the church of Santa Maria del Mar, Barcelona, relics translated to the Barcelona cathedral on 23 November 874

Canonized: 633

Patronage: against drought, against dysentery, boatmen, mariners, sailors, watermen, pregnant women, for rain, safe sailing, safe seafaring, travellers, Barcelona, Spain, Barcelona cathedral.

**Saint Meletius of Antioch**

Also known as Meletios, Melezio

Born to a wealthy and prominent family. Bishop of Sebaste, Armenia (modern Sivas, Turkey) in 358 following the deposing of an Arian bishop. The Arian priests revolted, and forced Meletius into exile. Chosen bishop of Antioch, Syria after that city's Arian bishop had re-located to Constantinople. The Arians in the diocese revolted, and Meletius was exiled three times, returning in 362, 367 and 378. Supported by Saint Basil of Caesarea while in exile. In 379 he called a council at Antioch to formally install orthodox Nicene Christianity as the proper profession of the faith. Baptized and ordained Saint John Chrysostom; consecrated Saint Gregory of Nazianus as bishop of Constantinople in 381.

Born: early 4th century Melitene, Lower Armenia (modern Malatya, Turkey)

Died: 381 at Constantinople (modern Istanbul, Turkey) of natural causes, the funeral oration was delivered by Saint Gregory of Nyssa, buried in Antioch beside Saint Babylas.

