



**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 16<sup>th</sup> 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...

Sixth Sunday in Ordinary Time, Feb 16, 2025, Volume 185.

**Today's Bible Readings**

**Latin Rite**

**1<sup>st</sup> Reading:** Jeremiah 17:5-8

**Responsorial Psalm:** Psalm 1:1-2, 3, 4 & 6

**2<sup>nd</sup> Reading:** 1 Corinthians 15:12, 16-20

**Gospel:** Luke 6:17, 20-26

**Syro-Malabar Rite**

**1<sup>st</sup> Reading:** Deut 14:22-15:4

**2<sup>nd</sup> Reading:** Is 42:5-9

**3<sup>rd</sup> Reading:** 1 Tim 6:17-21

**Gospel:** Mt 8:5-13

**Syro-Malankara Rite Readings:**

[Lk 19:11-27](#); [Num 33](#); [Sir 45:15-22](#); [Isa 65:13-16](#); [Acts 20:25-38](#); [Heb13:7-16](#); [Mt 24:45-51](#)

**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"**

**Paragraph 2.**

Mary's divine motherhood<sup>495</sup> Called in the Gospels "the mother of Jesus", Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as "the mother of my Lord".<sup>144</sup> In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence the Church confesses that Mary is truly "Mother of God" (Theotokos).<sup>145</sup>Mary's virginity<sup>496</sup> From the first formulations of her faith, the Church has confessed that Jesus was conceived solely by the power of the Holy Spirit in the womb of the Virgin Mary, affirming also the corporeal aspect of this event: Jesus was conceived "by the Holy Spirit without human seed".<sup>146</sup> The Fathers see in the virginal conception the sign that it truly was the Son of God who came in a humanity like our own. Thus St. Ignatius of Antioch at the beginning of the second century says:You are firmly convinced about our Lord, who is truly of the race of David according to the flesh, Son of God according to the will and power of God, truly born of a virgin, . . . he was truly nailed to a tree for us in his flesh under Pontius Pilate. . . he truly suffered, as he is also truly risen.<sup>147</sup>497 The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility:<sup>148</sup> "That which is conceived in her is of the Holy Spirit", said the angel to Joseph about Mary his fiancée.<sup>149</sup> The Church sees here the fulfilment of the divine promise given through the prophet Isaiah: "Behold, a virgin shall conceive and bear a son."<sup>150</sup>498 People are sometimes troubled by the silence of St. Mark's Gospel and the New Testament Epistles about Jesus' virginal conception. Some might wonder if we were merely dealing with legends or theological constructs not claiming to be history. To this we must respond: Faith in the virginal conception of Jesus met with the lively opposition, mockery or incomprehension of non-believers, Jews and pagans alike;<sup>151</sup> so it could hardly have been motivated by pagan mythology or by some adaptation to the ideas of the age. the meaning of this event is accessible only to faith, which understands in it the "connection of these mysteries with one another"<sup>152</sup> in the totality of Christ's mysteries, from his Incarnation to his Passover. St. Ignatius of Antioch already bears witness to this connection: "Mary's virginity and giving birth, and even the Lord's death escaped the notice of the prince of this world: these three mysteries worthy of proclamation were accomplished in God's silence."<sup>153</sup>

<sup>144</sup> Lk 1:43; Jn 2:1; 19:25; cf. Mt 13:55; et al.<sup>145</sup> Council of Ephesus (431): DS 251.<sup>146</sup> Council of the Lateran (649): DS 503; cf. DS 10-64.<sup>147</sup> St. Ignatius of Antioch, Ad Smyrn 1-2; Apostolic Fathers, ed. J. B. Lightfoot (London: Macmillan, 1889), 11/2, 289-293; SCh 10, 154-156; cf. Rom 1:3; Jn 1:13.<sup>148</sup> Mt 1 18-25; Lk 1:26-38.<sup>149</sup> Mt 1:20.<sup>150</sup> Is 7:14 (LXX), quoted in Mt 1:23 (Greek).<sup>151</sup> Cf. St. Justin, Dial. 99, 7: PG 6, 708-709; Origen, Contra Celsum 1, 32, 69; PG 11, 720-721; et al.<sup>152</sup> Dei Filius 4: DS 3016.<sup>153</sup> St. Ignatius of Antioch, Ad Eph. 19, 1: AF 11/2 76-80: cf. I Cor 2:8....continued.

**1<sup>st</sup> Reading: Jeremiah 17:5-8**

Thus says the LORD: Cursed is the one who trusts in human beings, who seeks his strength in flesh, whose heart turns away from the LORD. He is like a barren bush in the desert that enjoys no change of season, but stands in a lava waste, a salt and empty earth. Blessed is the one who trusts in the LORD, whose hope is the LORD. He is like a tree planted beside the waters that stretches out its roots to the stream: it fears not the heat when it comes; its leaves stay green; in the year of drought it shows no distress, but still bears fruit.

**Responsorial Psalm: Psalm 1:1-2, 3, 4 & 6**

**R (40:5a) Blessed are they who hope in the Lord.**

Blessed the man who follows not the counsel of the wicked, nor walks in the

**About Us**

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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 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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**Live Channels**

way of sinners, nor sits in the company of the insolent, but delights in the law of the LORD and meditates on his law day and night.

**R Blessed are they who hope in the Lord.**

He is like a tree planted near running water, that yields its fruit in due season, and whose leaves never fade. Whatever he does, prospers.

**R Blessed are they who hope in the Lord.**

Not so the wicked, not so; they are like chaff which the wind drives away. For the LORD watches over the way of the just, but the way of the wicked vanishes.

**R Blessed are they who hope in the Lord.**

**2<sup>nd</sup> Reading: 1 Corinthians 15:12, 16-20**

Brothers and sisters: If Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all. But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

**Alleluia**

R. Alleluia, alleluia. Rejoice and be glad; your reward will be great in heaven. R. Alleluia, alleluia.

**Gospel: Luke 6:17, 20-26**

Jesus came down with the Twelve and stood on a stretch of level ground with a great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon. And raising his eyes toward his disciples he said: "Blessed are you who are poor, for the kingdom of God is yours. Blessed are you who are now hungry, for you will be satisfied. Blessed are you who are now weeping, for you will laugh. Blessed are you when people hate you, and when they exclude and insult you, and denounce your name as evil on account of the Son of Man. Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way. But woe to you who are rich, for you have received your consolation. Woe to you who are filled now, for you will be hungry. Woe to you who laugh now, for you will grieve and weep. Woe to you when all speak well of you, for their ancestors treated the false prophets in this way."

**Today's Saints**



**Saint Juliana of Nicomedia**

Also known as Juliana of Cumae

Daughter of a pagan named Africanus who promised the girl to a young noble named Evilase. Juliana put him off, first insisting that he become prefect of Nicomedia. When he became prefect, she insisted he become a Christian before they could marry, a condition he would never meet. Her father, who hated Christians himself, abused Juliana fearfully to get her to change her mind, but she held fast; ancient manuscripts describing these horrors put them in terms of her fighting a dragon, and she is often depicted that way in art. Evilase called her before the tribunal during the persecutions of Maximianus, denounced her as a Christian, and she was martyred. Hers was a favourite story, for telling and creation of stained glass and other art objects, during the Middle Ages.

**Died:** burned, boiled in oil, and beheaded c.305, relics at Cumae, Naples, Italy

**Patronage:** against bodily ills or sickness, sick people Representation, young woman battling a winged devil, young woman being boiled, young woman chaining up a dragon, young woman chaining up and/or scourging the Devil, young woman in a cauldron, young woman leading a chained devil, young woman standing or sitting on a dragon, young woman wearing a crown on her head and a cross on her breast, naked young woman hanging by her hair.



**Saint Maruta**

Bishop of Mayferkqat, Syria, part of the kingdom of Persia, in the late 4th and early 5th centuries. Presided over the Council of Seleucia. Worked to build and repair churches that had been lost during the persecutions of King Sapor, and collected so many of the relics that had been scattered during that time that his see city became known as Martyropolis. He composed a number of hymns in honor of the martyrs, and wrote "Acts" of as many as he could research. Because of the wealth of his theological writings, he is honored as the chief Doctor of the Syrian Church. Maruta once went to the court of King Yazdigerd to seek an end to persecution of Christians. While there, he was able to cure the king of a series of violently painful headaches. The Zoroastrian priests, afraid that the king might convert to Christianity, rigged up a hiding place in the floor of their temple. There a priest waited, and when the king came into the temple, the priest shouted that the Christian should be sent away from such a holy place. The king was ready to obey the mystical voice until Maruta pointed out the trap door and the hidden priest was dragged out. The king did not convert, but grudgingly agreed to tolerate Christians.

**Died:** c.415 of natural causes.

**Saint Simeon of Metz**

Additional Memorial 25 October (translation of relics)

Fourth century bishop of Metz, France.

**Died:** buried in the church San Clément aux Arènes, relics transferred to the Benedictine of Saint Peter in Senones c.770



+918281778684 (Mission Prayer Whatsapp group)



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