



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.

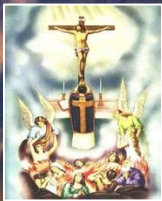
O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

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...

Seventh Sunday in Ordinary Time, Feb 23, 2025, Volume 185.

Today's Bible Readings

Latin Rite
1st Reading: 1 Samuel 26:2, 7-9, 12-13, 22-23
Responsorial Psalm: Psalm 103:1-2, 3-4, 8, 10, 12-13
2nd Reading: 1 Corinthians 15:45-49
Gospel: Luke 6:27-38

Syro-Malabar Rite
1st Reading: [Ex 15:22-26](#)
2nd Reading: [Is 44:23-28](#)
3rd Reading: [Eph 1:15-23](#)
Gospel: [Mk 1:7-11](#)

Syro-Malankara Rite Readings:
[Mt 25:31-46](#); [Gen 49:29-33](#); [2 Macc 12:38-45](#); [Sir 41:1-4](#); [Isa 38:9-22](#); [2 Pet 3:8-13](#); [1 Thes 4:13-18](#); [Jn 5:19-29](#)

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 3. THE MYSTERIES OF CHRIST'S LIFES

The mysteries of Jesus' infancy²⁰⁹ Jesus' circumcision, on the eighth day after his birth,²⁰⁹ is the sign of his incorporation into Abraham's descendants, into the people of the covenant. It is the sign of his submission to the Law²¹⁰ and his deputation to Israel's worship, in which he will participate throughout his life. This sign prefigures that "circumcision of Christ" which is Baptism.²¹¹²¹² The Epiphany is the manifestation of Jesus as Messiah of Israel, Son of God and Saviour of the world. the great feast of Epiphany celebrates the adoration of Jesus by the wise men (magi) from the East, together with his baptism in the Jordan and the wedding feast at Cana in Galilee.²¹² In the magi, representatives of the neighbouring pagan religions, the Gospel sees the first-fruits of the nations, who welcome the good news of salvation through the Incarnation. the magi's coming to Jerusalem in order to pay homage to the king of the Jews shows that they seek in Israel, in the messianic light of the star of David, the one who will be king of the nations.²¹³ Their coming means that pagans can discover Jesus and worship him as Son of God and Saviour of the world only by turning towards the Jews and receiving from them the messianic promise as contained in the Old Testament.²¹⁴ The Epiphany shows that "the full number of the nations" now takes its "place in the family of the patriarchs", and acquires Israelitica dignitas²¹⁵ (is made "worthy of the heritage of Israel").²¹⁶ The presentation of Jesus in the temple shows him to be the firstborn Son who belongs to the Lord.²¹⁶ With Simeon and Anna, all Israel awaits its encounter with the Saviour - the name given to this event in the Byzantine tradition. Jesus is recognized as the long-expected Messiah, the "light to the nations" and the "glory of Israel", but also "a sign that is spoken against". the sword of sorrow predicted for Mary announces Christ's perfect and unique oblation on the cross that will impart the salvation God had "prepared in the presence of all peoples".²¹⁷ The flight into Egypt and the massacre of the innocents²¹⁷ make manifest the opposition of darkness to the light: "He came to his own home, and his own people received him not."²¹⁸ Christ's whole life was lived under the sign of persecution. His own share it with him.²¹⁹ Jesus' departure from Egypt recalls the exodus and presents him as the definitive liberator of God's people.²²⁰

209 Cf. Lk 2:21. 210 Cf. Gal 4:4. 211 Cf. Col 2:11-13. 212 Mt 2:1; cf. LH, Epiphany, Evening Prayer II, Antiphon at the Canticle of Mary. 213 Cf Mt 2:2; Num 24:17-19; Rev 22:16. 214 Cf Jn 4 22; Mt 2:4-6. 215 St. Leo the Great, Sermo 3 in epiphania Domini 1-3, 5: PL 54, 242; LH, Epiphany, OR; Roman Missal, Easter Vigil 26, Prayer after the third reading. 216 Cf. Lk 2:22-39; EX 13:2, 12-13. 217 Cf. Mt 2:13-18. 218 Jn 1:11. 219 Cf. Jn 15:20. 220 Cf. Mt 2:15; Hos 11:1...continued.

1st Reading: 1 Samuel 26:2, 7-9, 12-13, 22-23

In those days, Saul went down to the desert of Ziph with three thousand picked men of Israel, to search for David in the desert of Ziph. So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him. Abishai whispered to David: "God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!" But David said to Abishai, "Do not harm him, for who can lay hands on the LORD's anointed and remain unpunished?" So David took the spear and the water jug from their place at Saul's head, and they got away without anyone's seeing or knowing or awakening. All remained asleep, because the LORD had put them into a deep slumber. Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops. He said: "Here is the king's spear. Let an attendant come over to get it. The LORD will reward each man for his justice and faithfulness. Today, though the LORD delivered you into my grasp, I would not harm the LORD's anointed."

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

Gallery

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Online Counseling

Live Channels

Responsorial Psalm: Psalm 103:1-2, 3-4, 8, 10, 12-13

R (8a) The Lord is kind and merciful.

Bless the LORD, O my soul; and all my being, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits.

R The Lord is kind and merciful.

He pardons all your iniquities, heals all your ills. He redeems your life from destruction, crowns you with kindness and compassion.

R The Lord is kind and merciful.

Merciful and gracious is the LORD, slow to anger and abounding in kindness. Not according to our sins does he deal with us, nor does he requite us according to our crimes.

R The Lord is kind and merciful.

As far as the east is from the west, so far has he put our transgressions from us. As a father has compassion on his children, so the LORD has compassion on those who fear him.

R The Lord is kind and merciful.

2nd Reading: 1 Corinthians 15:45-49

Brothers and sisters: It is written, The first man, Adam, became a living being, the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.

Alleluia

R. Alleluia, alleluia. I give you a new commandment, says the Lord: love one another as I have loved you. R. Alleluia, alleluia.

Gospel: Luke 6:27-38

Jesus said to his disciples: "To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give, and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."

Today's Saints



Saint Polycarp of Smyrna

Associate of, converted by, and disciple of Saint John the Apostle. Friend of Saint Ignatius of Antioch and Saint Papias; spiritual teacher of Saint Irenaeus of Lyon. Fought Gnosticism. Bishop of Smyrna (modern Izmir, Turkey). Revered Christian leader during the first half of the second century. The Asia Minor churches recognized Polycarp's leadership and chose him representative to Pope Anicetus on the question the date of the Easter celebration. Only one of the many letters written by Polycarp has survived, the one he wrote to the Church of Philippi, Macedonia. At 86, Polycarp was to be burned alive in a stadium in Smyrna; the flames did not harm him and he was finally killed by a dagger, and his body burned. The Acts of Polycarp's martyrdom are the earliest preserved reliable account of a Christian martyr's death. Apostolic Father.

Born: c.69

Died: stabbed to death c.155 at Smyrna, body burned

Patronage: against dysentery, against earache.



Saint Serenus the Gardener

Also known as Serenus of Billom, Serenus of Sirmio, Serenus of Sirmium, Cemeuf, Sereno, Serenus, Sireno, Sinero, Sirenatus

Additional Memorial 10 May (in Billum, France)

Serenus abandoned his home and people to live as a hermit in Sirmium, Pannonia (modern Hungary) where he directed his thought to prayer, his labour to working a garden of fruit and herbs. One day he found a woman and her daughters walking in the garden around noon. He recommended they withdraw, and return in the cool of the evening, but the way he said it led her to believe he was simply chasing them out. The woman's husband was an imperial guard, and he convinced Emperor Maximian to avenge this imagined insult. Serenus was arrested and brought to trial, but simply repeated what he had said, and was immediately acquitted. However, his demeanor led the judge to suspect that Serenus was a Christian, which was illegal. When questioned about it, Serenus admitted his faith. He was ordered to sacrifice to pagan gods; he refused, and was sentenced to death. His story was very popular in times past due to his being a simple man brought to ruin not through any fault of his own, but as a result of the arrogance of the ruling class, a theme which has resonated in many an age, and because many writers and preachers liked to use the metaphor of the garden as an example of a proper Christian life.

Born: Greece

Died: beheaded 23 February 303 at Sirmium, Pannonia (modern Hungary)

Patronage: bachelors, falsely accused people, gardeners.



Saint Willigis of Mainz

Also known as Villigiso, Willigiso

Son of a wheelwright. Well educated. Priest. Canon at Hildesheim, Germany. Noted speaker. Chaplain to Emperor Otto II. Chancellor of Germany in 971. Archbishop of Mainz, Germany in 973. Archchancellor of the Holy Roman Empire in 975. Vicar apostolic to Germany in 975, ordained by Pope Benedict VII. He crowned the infant Otto III as Holy Roman Emperor in 983, and served in the regencies of Empress Theophano and Empress Adelaide. Assisted at the consecration of Pope Gregory V in 996. Participated in the synod in 996, and spoke for the return of Saint Adalbert of Prague, whom he had consecrated as bishop, to his diocese. Worked to insure the choice of Emperor Henry II in 1002, and consecrated the emperor. Presided at the Synod of Frankfort in 1007. He sent missionaries to Scandinavia, founded churches, built roads and bridges, supported artists and monasteries, and rebuilt the cathedral of Mainz. Though he was known as a brilliant statesman and politician, he was a Church man first, and was also known for the care he took in educating priests, and choosing them for their assignments.

Born: at Schoningen, Germany

Died: 23 February 1011 of natural causes, interred in the Church of Saint Stephen.

