

We dedicate this website to the Generous Heart of Mother Mary



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.



Daily Highlights, Mass Readings, Daily Saints, Prayers...

Thursday of the Fourth Week of Lent, Volume 161, March 23, 2023.

Today's Bible Readings

Latin Rite
1st Reading: Wis 2:1a, 12-22
Responsorial Psalm:
Ps 34:17-18, 19-20, 21 and 23
Gospel: Jn 5:17-30

Syro-Malabar Rite
1st Reading:
[Romans 13:8-14](#)
Gospel:
[John 8:49-59](#)

Syro-Malankara Rite
1st Reading:
[1 Timothy 1:3-11](#)
Gospel: [Mark 10:13-16](#)

Meditation: The New Moses

Jesus moved about within Galilee; he did not wish to travel in Judea, because the Jews were trying to kill him. But the Jewish feast of Tabernacles was near. But when his brothers had gone up to the feast, he himself also went up, not openly but as it were in secret. John 7:1-2; 10

The Jewish Feast of Tabernacles was one of three great feasts during which the people made a pilgrimage to the Temple in Jerusalem to commemorate God's saving action in their lives. This particular feast was to commemorate the 40 years that the Israelites traveled through the desert and dwelt in tents, or booths, as they wandered and were led by Moses. Therefore, the feast is also referred to as the "Feast of Booths." During the seven days of this feast, people would set up tents (booths) around the Temple area and live in them to commemorate the journey of their ancestors.

In the Gospel passage quoted above, we read that Jesus went up to the feast secretly. Saint Augustine explains that this means that though Jesus was present, the full revelation of His divine identity was hidden from many. He was physically there, but many did not know Who He was.

That particular year, when the feast was half over, Jesus appeared in the Temple area and began to teach. Many were amazed at His words, and others thought He was possessed. After teaching the people, there was much disagreement among them about our Lord's identity. Jesus said to them, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me." In that statement, Jesus essentially was saying that among those listening to Him, some had come to faith in Him and discovered His true identity as the Messiah, while others lacked the gift of faith and remained blind to Him. To them, His divine essence remained a secret.

In a symbolic way, Jesus' presence at the Feast of Tabernacles reveals Him as the new Moses. It was Moses who led the people through the desert for 40 years toward the promised land while they dwelt in tents. Our Lord now took on that role of leading the people who were commemorating this 40-year journey by appearing in the Temple and pointing the people to Heaven, the true Promised Land.

Today, our Lord continues to lead His people through the journey of life by coming to each of us to teach us and to reveal His divine presence. Some listen and believe and continue on the journey. To them, the secrets of our Lord are revealed. Others do not believe and, as a result of their lack of faith, fail to discover the hidden presence of our Lord all around them.

Reflect, today, upon the image of Jesus coming to you during your long journey through the desert of this life. He initially comes to you in secret, veiled in His true essence. As He teaches you, He desires to lift that veil and reveal to You His true glory. He desires that you dwell with Him through prayer and remain attentive to His Word. As you gaze upon our Lord, reflect upon the question of how clearly you hear Him speak each day. He is here, with you always. But are you with Him? Do you hear Him, believe in Him, follow Him and serve Him? Do you allow Him to lead you every day toward His promises of new life? Allow our Lord to pitch His tent next to yours so that You will daily be attentive to His teaching and be led by Him to the glories of Heaven.

My hidden Lord, You came to reveal to all people Your burning love and invitation to eternal life. Please come and dwell with me during my journey through life, and open my mind and heart to all that You wish to reveal. May I know You fully and follow You to the Promised Land of Heaven. Jesus, I trust in You.

1st Reading: Wis 2:1a, 12-22

The wicked said among themselves, thinking not aright: "Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, Reproaches us for transgressions of the law and charges us with violations of our training. He professes to have knowledge of God and styles himself a child of the LORD. To us he is the censure of our thoughts; merely to see him is a hardship for us, Because his life is not like that of others, and different are his ways. He judges us debased; he

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 23rd 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: March

01 Lev 6-7, Isa 61-62, Mark 6:24-45, Ps 31:title-4 02 Lev 8, Isa 63, Mark 6:46-7:11, Ps 31:5-11 03 Lev 9-10, Isa 64, Mark 7:12-37, Ps 31:12-18 04 Lev 11-12, Isa 65, Mark 8:1-17, Ps 31:19-24 05 Lev 13, Isa 66, Mark 8:18-38, Ps 32:title-7 06 Lev 14, Jer 1, Mark 9:1-23, Ps 32:8-11 07 Lev 15, Jer 2:1-19, Mark 9:24-50, Ps 33:1-10 08 Lev 16-17, Jer 2:20-37, Mark 10:1-17, Ps 33:11-17 09 Lev 18, Jer 3, Mark 10:18-38, Ps 33:18-22 10 Lev 19-20, Jer 4:1-17, Mark 10:39-52, Ps 34:title-8 11 Lev 21-22, Jer 4:18-31, Mark 11, Ps 34:9-15 12 Lev 23, Jer 5, Mark 12:1-19, Ps 34:16-22 13 Lev 24, Jer 6:1-16, Mark 12:20-44, Ps 35:title-6 14 Lev 25, Jer 6:17-30, Mark 13:1-18, Ps 35:7-13 15 Lev 26-27, Jer 7, Mark 13:19-37, Ps 35:14-20 16 Num 1, Jer 8, Mark 14:1-25, Ps 35:21-28 17 Num 2, Jer 9:1-10, Mark 14:26-47, Ps 36:title-6 18 Num 3, Jer 9:11-26, Mark 14:48-72, Ps 36:7-12 19 Num 4, Jer 10, Mark 15:1-18, Ps 37:title-7 20 Num 5, Jer 11, Mark 15:19-47, Ps 37:8-14 21 Num 6:1-7:26, Jer 12, Mark 16, Ps 37:15-21 22 Num 7:27-89, Jer 13, Luke 1:1-17, Ps 37:22-28 23 Num 8, Jer 14, Luke 1:18-39, Ps 37:29-35 24 Num 9-10, Jer 15, Luke 1:40-60, Ps 37:36-40 25 Num 11-12, Jer 16, Luke 1:61-80, Ps 38:title-8 26 Num 13, Jer 17:1-10, Luke 2:1-24, Ps 38:9-15 27 Num 14, Jer 17:11-27, Luke 2:25-52, Ps 38:16-22 28 Num 15, Jer 18, Luke 3:1-16, Ps 39:title-6 29 Num 16-17, Jer 19, Luke 3:17-38, Ps 39:7-13 30 Num 18-19, Jer 20, Luke 4:1-21, Ps 40:title-6 31 Num 20-21, Jer 21:1-22:14, Luke 4:22-44, Ps 40:7-13

Resources

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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

holds aloof from our paths as from things impure. He calls blest the destiny of the just and boasts that God is his Father. Let us see whether his words be true; let us find out what will happen to him. For if the just one be the son of God, he will defend him and deliver him from the hand of his foes. With revilement and torture let us put him to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, God will take care of him." These were their thoughts, but they erred; for their wickedness blinded them, and they knew not the hidden counsels of God; neither did they count on a recompense of holiness nor discern the innocent souls' reward.

Responsorial Psalm: Ps 34:17-18, 19-20, 21 and 23

R. (19a) The Lord is close to the broken hearted.

The LORD confronts the evildoers, to destroy remembrance of them from the earth. When the just cry out, the LORD hears them, and from all their distress he rescues them.

R. The Lord is close to the broken hearted.

The LORD is close to the broken hearted; and those who are crushed in spirit he saves. Many are the troubles of the just man, but out of them all the LORD delivers him.

R. The Lord is close to the broken hearted.

He watches over all his bones; not one of them shall be broken. The LORD redeems the lives of his servants; no one incurs guilt who takes refuge in him.

R. The Lord is close to the broken hearted.

Verse Before the Gospel

One does not live on bread alone, but on every word that comes forth from the mouth of God.

Gospel Jn 7:1-2, 10, 25-30

Jesus moved about within Galilee; he did not wish to travel in Judea, because the Jews were trying to kill him. But the Jewish feast of Tabernacles was near. But when his brothers had gone up to the feast, he himself also went up, not openly but as it were in secret. Some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill? And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Christ? But we know where he is from. When the Christ comes, no one will know where he is from." So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me." So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.

Today's Saints



Saint Aldemar

Abbot and miracle worker, called "the Wise." Born in Capua, Italy, he became a monk in Monte Cassino and was called to the attention of a Princess Aloara of the region. When she built a new convent in Capua, Aldemar became the director of the religious in the established house. He performed many miracles in this capacity. Aldemar was reassigned by his abbot to Monte Cassino, a move that angered the princess. As a result, Aldemar went to Boiana, Italy, where a companion involved in the dispute tried to kill him. Aldemar fled into the region of Bocchignano, Abruzzi, where he founded several more religious houses.

Died: 1080

Feast day: 23 March.



Saint Rafqa

Also known as Boutrossieh Ar-Rayes, Lily of Himlaja, Little Flower of Lebanon, Purple Rose, Rafka Al Rayes, Rafqa Shabaq al-Rayes, Rebecca Pierrette Ar-Rayes, Agnes, Anissa, Boutrosiya, Boutrossieh, Petra, Petronilla, Pierette, Rafka, Rebecca

Daughter and only child of Mourad Saber Shabaq al-Rayes and Rafqa Gemayel. Her mother died when Rafqa was six. She and her step-mother never got along. The girl worked as a maid from age 11 to 15, announcing at age 14 that she felt a call to religious life. Her father objected, but at 21 she became a nun in the Marian Order of the Immaculate Conception at Bikfaya, taking the religious name Anissa (= Agnes), and making her final vows in 1856. In 1871, her Order merged with the order of the Sacred Heart of Jesus. The sisters were given the choice of joining the new combined order, joining other orders, or being released from their vows. Following dreams in which Saint Anthony the Great appeared to her, she joined the Lebanese Order of Saint Anthony of the Maronites (Baladiya Order) on 12 July 1871, a novice at age 39, taking the new religious name of Rafqa (= Rebecca). On the feast of the Holy Rosary in 1885, Rafqa prayed that she might share Christ's sufferings. Her health began to deteriorate, and she was soon blind and crippled. She spent as much of her remaining 30 years in prayer as she could, but always insisted on working in the convent as well as she could with her disabilities, usually spinning wool and knitting. By 1907 she was completely blind and paralyzed. In a 1981 medical report based upon the evidence presented in the Canonization process, specialists in ophthalmology, neurology and orthopedics diagnosed the most likely cause as tuberculosis with ocular localization and multiple bony excrescences. This causes unbearable pain, but Rafqa was thankful for her special form of communion. Late in life her close friend and supporter, Mother Superior Ursula Doumit, ordered her to dictate her autobiography, and Rafqa complied. Near the time of her death, Rafqa asked that her sight be restored for a single hour so she could again see the face of Mother Ursula; the hour of sight was granted. Beginning four days after her death, miraculous cures were recorded at Rafka's grave, the first being Mother Doumit whose throat was slowly closing so there was fear she would starve to death. Elizabeth En-Nakhel from Tourza, northern Lebanon, was cured from uterine cancer, through Rafqa, in 1938, the miracle which permitted her beatification.

Born: 29 June 1832 at Himlaja, Lebanon as Boutrossieh Ar-Rayes

Died: 23 March 1914 at the Convent of Saint Joseph, Grabta, Lebanon of natural causes

Canonized: 10 June 2001 by Pope John Paul II

Patronage: against bodily ills or sickness, against loss of parents, sick people.



Saint Walter of Pontoise

Also known as Walter of Pontnoise, Gaucher, Gaultier, Gautier, Gualterio, Gualtiero
Additional Memorial 4 May (translation of relics)

Well educated in general, and a professor of philosophy and rhetoric. Joined the Benedictines at Rebais-en-Brie to escape the world and the temptations presented by success in his field. Against his will he was made abbot of Pontoise Abbey by King Philip I; Walter reminded the king that it was by God's will that he did such a thing, not the crown's. He fled the house several times to escape the position, the last time to Rome, Italy where he gave Pope Gregory VII his written resignation; the pope told him to return to his house, assume his responsibilities as abbot, and never leave again. He obeyed. Worked against simony, lax discipline, and dissolute lives of some of his clergy. He was opposed by the corrupt and the corrupters that he fought, and they finally resorted to imprisoning and beating him. On his release, he resumed his work, often spending the whole night in chapel, praying for strength and wisdom.

Born: c.1030 in Andainville, Picardy, France

Died: Good Friday, 8 April 1099 of natural causes, buried at Pontoise Abbey, miracles at his tomb and by his intervention approved almost immediately by bishops of Rouen, Paris and Senlis in France, relics re-translated in 1655, relics lost in the anti-Christian excesses of the French Revolution

Patronage: against job-related stress, prisoners, prisoners of war, vintners, Pontoise, France.

