



**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.**

**We dedicate this website to the Generous Heart of Mother Mary**

# Mission of Jesus



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

**Saturday of the Second Week of Lent, March 02, 2024, Volume 173.**

**Today's Bible Readings**

**Latin Rite**

**1<sup>st</sup> Reading:**

Mi 7:14-15, 18-20

**Responsorial Psalm:**

Ps 103:1-2, 3-4, 9-10, 11-12

**Gospel:** Lk 15:1-3, 11-32

**Syro-Malabar Rite**

**1<sup>st</sup> Reading:**

[2 Corinthians 6:14 - 7:1](#)

**Gospel:**

[Luke 8:42b-48](#)

**Syro-Malankara Rite**

**1<sup>st</sup> Reading:**

[2 Kings 4:38-44](#)

**Gospel:**

[Mark 8:11-13](#)

**Meditation: Father, I Have Sinned against Heaven and You**

How can you love someone who turns their back on you and still forgive them from the heart? The prophets remind us that God does not abandon us, even if we turn our backs on him (Micah 7:18). He calls us back to himself - over and over and over again. Jesus' story of the father and his two sons (sometimes called the parable of the prodigal son) is the longest parable in the Gospels. What is the main point or focus of the story? Is it the contrast between an obedient and a disobedient son or is it between the warm reception given to a spendthrift son by his father and the cold reception given by the eldest son? Jesus contrasts the father's merciful love with the eldest son's somewhat harsh reaction to his errant brother and to the lavish party his joyful father throws for his repentant son. While the errant son had wasted his father's money, his father, nonetheless, maintained unbroken love for his son. The son, while he was away, learned a lot about himself. And he realized that his father had given him love which he had not returned. He had yet to learn about the depth of his father's love for him. His deep humiliation at finding himself obliged to feed on the husks of pigs and his reflection on all he had lost, led to his repentance and decision to declare himself guilty before his father. While he hoped for reconciliation with his father, he could not have imagined a full restoration of relationship. The father did not need to speak words of forgiveness to his son; his actions spoke more loudly and clearly! The beautiful robe, the ring, and the festive banquet symbolize the new life - pure, worthy, and joyful - of anyone who returns to God. The prodigal could not return to the garden of innocence, but he was welcomed and reinstated as a son. The errant son's dramatic change from grief and guilt to forgiveness and restoration express in picture-language the resurrection from the dead, a rebirth to new life from spiritual death. The parable also contrasts mercy and its opposite - unforgiveness. The father who had been wronged, was forgiving. But the eldest son, who had not been wronged, was unforgiving. His unforgiveness turns into contempt and pride. And his resentment leads to his isolation and estrangement from the community of forgiven sinners.

In this parable Jesus gives a vivid picture of God and what God is like. God is truly kinder than us. He does not lose hope or give up when we stray. He rejoices in finding the lost and in welcoming them home. Do you know the joy of repentance and the restoration of relationship as a son or daughter of your heavenly Father?

Lord Jesus, may I never doubt your love nor take for granted the mercy you have shown to me. Fill me with your transforming love that I may be merciful as you are merciful.

**1<sup>st</sup> Reading: Mi 7:14-15, 18-20**

Shepherd your people with your staff, the flock of your inheritance, That dwells apart in a woodland, in the midst of Carmel. Let them feed in Bashan and Gilead, as in the days of old; As in the days when you came from the land of Egypt, show us wonderful signs. Who is there like you, the God who removes guilt and pardons sin for the remnant of his inheritance; Who does not persist in anger forever, but delights rather in clemency, And will again have compassion on us, treading underfoot our guilt? You will cast into the depths of the sea all our sins; You will show faithfulness to Jacob, and grace to Abraham, As you have sworn to our fathers from days of old.

**Responsorial Psalm: Ps 103:1-2, 3-4, 9-10, 11-12**

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

**R. The Lord is kind and merciful.**

He will not always chide, nor does he keep his wrath forever. 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.**

For as the heavens are high above the earth, so surpassing is his kindness toward those who fear him. As far as the east is from the west, so far has he put our transgressions from us.

**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 **24<sup>th</sup>** 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**

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

**Gallery**

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**Online Counseling**

**Live Channels**



R. The Lord is kind and merciful.

**Verse Before the Gospel**

I will get up and go to my father and shall say to him, Father, I have sinned against heaven and against you.

**Gospel: Lk 15:1-3, 11-32**

Tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them Jesus addressed this parable. "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly, bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"

**Today's Saints**



**Saint Angela of the Cross Guerrero**

Also known as Angela de la Cruz, Angela Guerrero Gonzalez, Angela of the Cross Guerrero y González, Angelita (family nickname), Maria of the Angels, María de los Ángeles, Mother Angela of the Cross, Mother of the Poor

One of fourteen children born to a poor but pious family; only five of her siblings survived to adulthood. Her father worked as a cook and her mother a laundress in a Trinitarian Fathers convent, and Angela had to quit school at age twelve to work in a shoe factory to help support her family. She made her First Communion at age eight, Confirmation at nine; she prayed the rosary daily, and had a great devotion as a youth to Christ Crucified. Her piety was so obvious that her employer, Antonia Maldonado, brought her to the attention of Father José Torres Padilla. He became her spiritual director when she was 16, and helped discern if Angela had a call to religious life. She first tried to join the Carmelites, was refused, and when she was finally accepted at age 19, became so sick that she was forced to return to her family. When she recovered, she began caring for cholera victims, and those even poorer than herself. In 1868 she entered the convent of the Daughters of Charity of Seville, Spain, but again her health failed, and she was forced to return to her parents and the shoeshop. In 1871, with Father Padilla's blessing, she started a plan whereby she lived at home under a particular Rule, yearly renewing her vows. While in prayer in 1873 Angela received a vision that she understood was calling her to a mission to the poor, and she began keeping a spiritual diary to record what she understood of the life to which God was calling her. Others were attracted to her life, and on 2 August 1875 the Congregation of the Cross was born. The Congregation works with the sick, the poor, orphans, the homeless, finding them food, medicine, housing, and other needs, living solely on alms, and keeping only enough for themselves to continue their work. Though they started with only Mother Angela and three sisters, they had grown to 23 convents during her life, and continue their good works today.

**Born:** 30 January 1846 at Seville, Spain as Maria of the Angels Guerrero Gonzalez

**Died:** 2 March 1932 in Seville, Spain of natural causes

**Canonized:** 4 May 2003 by Pope John Paul II at Plaza de Colón, Madrid, Spain.



**Saint Luke Casali**

Also known as Luke Casalius, Luca Casali, Luca of Nicosia

Educated by the abbot of the monastery of Saint Philip at Agira, Sicily, Italy. Monk at Agira. Priest. Reluctant abbot of his house. Lucas eventually, for unknown reasons, went blind. One day while they were travelling to Nicosia, one his monks tried to play a trick on the blind abbot by telling him that some towns-people were following them in hope of hearing him preach. Lucas stopped, turned to where he was told the people were standing, and began to preach to the empty field. When he finished, the stones along the road all shouted "Amen", confounding the practical joker. A church dedicated to Lucas was later built on the spot.

**Born:** Nicosia, Sicily, Italy

**Died:** c.800 at the monastery of Saint Philip in Agira, Sicily, Italy of natural causes, most relics still in Agira, some relics in Nicosia, Sicily, Italy

**Patronage:** Nicosia, Sicily, Italy (his intervention ended a plague there in 1575).



**Saint Quintus the Thaumaturge**

Also known as Quintus the Confessor, Quintus of Phrygia, Quinto

Raised a Christian. Immigrated to Aeolis in Asia Minor, and developed a ministry of serving the poor. Arrested and tortured for refusing to made sacrifice to pagan idols during the persecutions of Marcus Aurelius; his ability to work miracles had drawn the attention of the anti-Christian authorities. When he was released, his wounds were instantly healed and he immediately returned to caring for the local poor.

**Born:** Phrygia (in modern Turkey)

**Died:** c.283 of natural causes.

