



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

Saturday of the Fifth Week of Lent, March 23, 2024, Volume 173.

**Today's Bible Readings**

**Latin Rite**  
**1st Reading:**

Ez 37:21-28

**Responsorial Psalm:**

Jeremiah 31:10, 11-12abcd, 13

**Gospel:** Jn 11:45-56

**Syro-Malabar Rite**  
**1st Reading:**

[2 Corinthians 2:14-17](#)

**Gospel:**

[John 12:1-11](#)

**Syro-Malankara Rite**  
**1st Reading:**

[Wisdom 11:22-12:15](#)

**Gospel:**

[1 Corinthians 15:20-28](#)

**Meditation: The Effects of Jesus' Ministry**

So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation." John 11:47-48 Jesus' public ministry had two primary effects upon the people. For many, they were coming to believe in Him and were hanging on His every word. They sought Him out and began to understand that He was the promised Messiah. This was the response of faith. But the reaction of the chief priests and the Pharisees was far more worldly. In the passage above, we see a group of religious leaders who are completely consumed with worldly concerns to the point that these concerns drown out all matters of faith. As the Sanhedrin convened and discussed what they should do, Caiaphas, the high priest that year, spoke up and gave advice that perfectly depicts this worldly vision. He said, "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." Caiaphas and many other religious leaders at the time appeared to be far more concerned with their worldly status and power than they were with matters of true faith and eternal salvation. If they were men who deeply loved God and sought only His holy will, then they would have rejoiced that Jesus' ministry was so fruitful in the lives of the people. They would have offered thanks to God, day and night, for the privilege of seeing the prophecies of old about the Messiah come to fruition before their own eyes. They should have had joy and gratitude, and they should have allowed those spiritual blessings to grow within them and give them the courage they needed to go forth and die with our Lord if necessary. But instead, they chose their comfortable lives and worldly status above the truth, and they decided that Jesus needed to die. One beautiful truth to reflect upon within this context is that God uses all things for His glory and for the salvation of those who believe. With this meeting of the Sanhedrin, these men began to plot the death of Jesus. Eventually they used deceit, manipulation, intimidation and fear to accomplish their goal. But even though from a worldly perspective these misguided religious leaders "won," from a divine perspective, God used their evil to bring about the greatest good the world had ever known. Through their malice, Jesus' passion and death gave way to the new life of the Resurrection. Reflect, today, upon the fact that God is able to use all things for our good. Be it in the midst of corruption, persecution, discord, sin, illness or any other evil in life, when we turn to God in faith and surrender, He is able to transform all things and bring forth an abundance of good fruit through them if we only let Him and trust in faith. Prayerfully surrender over to God, today, any of the above concerns that have affected you, and allow yourself to believe the simple truth that nothing can keep you from the glorious fulfillment of the will of God. All things can help toward the salvation of your soul and end in God's eternal glory.

My glorious Lord, You were loved by many but also hated by some. Those with power and authority could not see beyond their worldly ambitions, so they began to plot against You. Give me the grace, dear Lord, to see every act of evil inflicted upon me as an opportunity for You to bring forth good. You are glorious, dear Lord. May You be glorified in all things. Jesus, I trust in You.

**1st Reading: Ez 37:21-28**

Thus says the Lord GOD: I will take the children of Israel from among the nations to which they have come, and gather them from all sides to bring them back to their land. I will make them one nation upon the land, in the mountains of Israel, and there shall be one prince for them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms. No longer shall they defile themselves with their idols, their abominations, and all their transgressions. I will deliver them from all their sins of apostasy, and cleanse them so that they may be my people and I may be their God. My servant David shall be prince over them, and there shall be one shepherd for them all; they shall live by my statutes and carefully observe my decrees. They shall live on the land that I gave to my servant Jacob, the land where their fathers lived; they shall live on it forever, they, and their children, and their children's children, with my servant David their prince forever. I will make with them a covenant of

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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:**

**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?](#)

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peace; it shall be an everlasting covenant with them, and I will multiply them, and put my sanctuary among them forever. My dwelling shall be with them; I will be their God, and they shall be my people. Thus the nations shall know that it is I, the LORD, who make Israel holy, when my sanctuary shall be set up among them forever.

**Responsorial Psalm: Jeremiah 31:10, 11-12abcd, 13**

**R. (see 10d) The Lord will guard us, as a shepherd guards his flock.**

Hear the word of the LORD, O nations, proclaim it on distant isles, and say: He who scattered Israel, now gathers them together, he guards them as a shepherd his flock.

**R. The Lord will guard us, as a shepherd guards his flock.**

The LORD shall ransom Jacob, he shall redeem him from the hand of his conqueror. Shouting, they shall mount the heights of Zion, they shall come streaming to the LORD's blessings: The grain, the wine, and the oil, the sheep and the oxen.

**R. The Lord will guard us, as a shepherd guards his flock.**

Then the virgins shall make merry and dance, and young men and old as well. I will turn their mourning into joy, I will console and gladden them after their sorrows.

**R. The Lord will guard us, as a shepherd guards his flock.**

**Verse Before the Gospel**

Cast away from you all the crimes you have committed, says the LORD, and make for yourselves a new heart and a new spirit.

**Gospel: Jn 11:45-56**

Many of the Jews who had come to Mary and seen what Jesus had done began to believe in him. But some of them went to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So from that day on they planned to kill him. So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim, and there he remained with his disciples. Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify themselves. They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?"

**Today's Saints**



**Saint Rafqa**

Also known as Boutrossieh Ar-Rayes Lily of Himlaya, 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 Rafka 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 J ly 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 Himlaya, 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 time 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.





### Saint Ottone Frangipane

Also known as Oddone, Oto, Otto

Born to the Italian nobility, he became a knight and fought in defense of the pope in the area of Frascati, Italy. Captured on the field, he was imprisoned in a tower until he prayed for the intercession of Saint Leonard of Noblac and received miraculous assistance in escape. Pilgrim to the Benedictine abbey of the Holy Trinity of Cava dei Tirreni; he did not become a monk, but lived there, spending his days in prayer and work. From there he moved to the monastery of Montevergine and became a spiritual student of Saint William of Vercelli. Moved to Ariano Irpino, Italy in 1117, and devoted himself to care for the pilgrims that came through the city en route to the Holy Lands. He began living nearby as a hermit in 1120; Ottone even dug a grave next to his cell as a reminder that death was always near. His reputation for holiness, wisdom and miracles soon spread and drew many would-be students.

**Born:** 1040 in Rome, Italy

**Died:** 23 March 1127 in Ariano Irpino, Italy of natural causes, buried in the cathedral of Ariano Irpino, during a siege of Ariano Irpino by Saracens, the locals prayed for Ottone's intercession; a shower of stones from the clouds chased off the besiegers, relics transferred to Benevento, Italy in 1220 ahead of Saracen invasion so, some relics at the church of Saint Peter in Montemiletto, Italy

**Patronage:** Ariano Irpino, Italy, city of Ariano Irpino-Lacedonia, Italy, diocese of Castelbottaccio, Italy.

