



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.

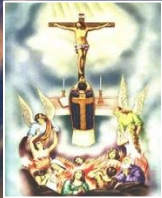
O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

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...

Saturday of the Second Week of Lent, March 22, 2025, Volume 186.

Today's Bible Readings

Latin Rite
1st Reading: Micah 7:14-15, 18-20

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

Gospel: Luke 15:1-3, 11-32

Syro-Malabar Rite
1st Reading:
[Eph 4:25-32](#)

Gospel: [Mt 21:28-32](#)

Syro-Malankara Rite
Readings:
[Gen 6:1-12; Heb 13:7-16; 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 5

"HE DESCENDED INTO HELL. ON THE THIRD DAY HE ROSE AGAIN"

Paragraph 2. ON THE THIRD DAY HE ROSE FROM THE DEAD

The appearances of the Risen One⁶⁴¹ Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One.⁴⁹⁷ Thus the women were the first messengers of Christ's Resurrection for the apostles themselves.⁴⁹⁸ They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers,⁴⁹⁹ and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: "The Lord has risen indeed, and has appeared to Simon!"⁵⁰⁰⁶⁴² Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. the faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.⁵⁰¹⁶⁴³ Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which he had foretold.⁵⁰² The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad"⁵⁰³) and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an "idle tale".⁵⁰⁴ When Jesus reveals himself to the Eleven on Easter evening, "he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen."⁵⁰⁵⁶⁴⁴ Even when faced with the reality of the risen Jesus the disciples are still doubtful, so impossible did the thing seem: they thought they were seeing a ghost. "In their joy they were still disbelieving and still wondering."⁵⁰⁶ Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee "some doubted."⁵⁰⁷ Therefore the hypothesis that the Resurrection was produced by the apostles' faith (or credulity) will not hold up. On the contrary their faith in the Resurrection was born, under the action of divine grace, from their direct experience of the reality of the risen Jesus.

497 Mk 16:1; Lk 24:1; Jn 19:31, 42. 498 Cf Lk 24:9-10; Mt 28:9-10; Jn 20:11-18. 499 Cf I Cor 15:5; Lk 22:31-32. 500 Lk 24:34, 36. 501 I Cor 15:4-8; cf. Acts 1:22. 502 Cf. Lk 22:31-32. 503 1 Lk 24:17; cf. Jn 20:19. 504 Lk 24:11; cf. Mk 16:11, 13. 505 Mk 16:14. 506 Lk 24:38-41. 507 Cf Jn 20:24-27; Mt 28:17...continued.

1st Reading: Micah 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: Psalm 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.

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:

March

- 01 Lev 6:7, Isa 61:62, Mark 6:24-45, Ps 31:1-11
- 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 32:1-7
- 06 Lev 14, Jer 1, Mark 9:1-13, Ps 32:8-11
- 07 Lev 15, Jer 2:1-19, Mark 9:14-50, Ps 33:1-10
- 08 Lev 16:1-7, 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 19:10, Jer 4:1-17, Mark 10:39-52, Ps 34:1-8
- 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 35:1-13
- 14 Lev 25, Jer 6:17-30, Mark 13:1-18, Ps 35:14-20
- 15 Lev 26:27, Jer 7, Mark 13:19-37, Ps 35:21-28
- 16 Num 1, Jer 8, Mark 14:1-25, Ps 35:29-37
- 17 Num 2, Jer 9:1-10, Mark 14:26-47, Ps 36:1-6
- 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 37:1-7
- 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 38:1-8
- 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 39:1-6
- 29 Num 16:1-7, Jer 19, Luke 3:17-38, Ps 39:7-13
- 30 Num 18:19, Jer 20, Luke 4:1-21, Ps 40:1-6
- 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

- [Articles](#)
- [Daily Reflections](#)
- [E-books](#)
- [Novena](#)
- [Prayers](#)
- [Saints](#)
- [Songs](#)
- [Testimonials](#)

Online Counseling

Live Channels

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.

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: Luke 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 Nicholas Owen

Also known as John Owen, Little John

Additional Memorial 25 October as one of the Forty Martyrs of England and Wales



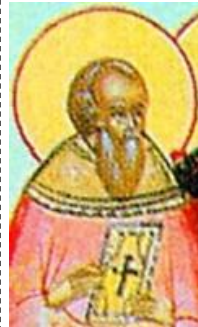
Son of a carpenter, Nicholas was raised in a family dedicated to the persecuted Church, and became a carpenter and mason. Two of his brothers became priests, another a printer of underground Catholic books, and Nicholas used his building skills to save the lives of priests and help the Church's covert work in England. Nicholas worked with Saint Edmund Campion, sometimes using the pseudonym John Owen; his short stature led to the nickname Little John. When Father Edmund was martyred, Nicholas spoke out against the atrocity. For his trouble, he was imprisoned. Father Henry Garnet, Superior of English Jesuits, employed Nicholas to construct hiding places and escape routes in the various mansions used as priest-centers throughout England. By day he worked at the mansion on regular wood- and stone-working jobs at the mansions so that no one would question his presence; by night he worked alone, digging tunnels, creating hidden passages and rooms in the house. Some of his rooms were large enough to hold cramped, secretive prayer services, but most were a way for single clerics to escape the priest-hunters. As there were no records of his work, there is no way of knowing how many of these hiding places he built, or how many hundreds of priests he saved. The anti-Catholic authorities eventually learned that the hiding places existed, but had no idea who was doing the work, or how many there were. Due to the work, the danger, and the periodic arrests of the Jesuits, Nicholas never had a formal novitiate, but he did receive instruction, and in 1577 became a Jesuit Brother. On 23 April 1594 he was arrested in London and lodged in the Tower of London for his association with Father John Gerard. Not knowing who they had, the authorities released Nicholas soon after, and he resumed his work. On 5 November 1605, Brother Nicholas and three other Jesuits were forced to hide in Hinlip Hall, a structure with at least 13 of his hiding places, to escape the priest-hunters. Owen spent four days in one of his secret rooms, but having no food or water, he finally surrendered and was taken to a London prison. There he was endlessly tortured for information on the underground network of priests and their hiding. He was abused so violently that on 1 March 1606, while suspended from a wall, chained by his wrists, with weights on his ankles, his stomach split open, spilling his intestines to the floor; he survived for hours before dying from the wound. Because he was under orders not to kill Nicholas, the torturer spread the lie that Owen had committed suicide. Martyr.

Born: 16th century Oxford, England

Died: tortured to death on 2 March 1606 in London, England

Canonized: 25 October 1970 by Pope Paul VI.

Saint Basil of Ancyra



Priest in Ancyra, Galatia (in Asia Minor). Fought against the Arian heretics in the reign of emperor Constantius, and against the iconoclast heretics in the persecutions of Julian the Apostate. His defense of orthodox Christianity led to his imprisonment, torture and execution. Martyr.

Died: mauled by wild beasts in 364 in the area at Caesarea, Palestine.

Saint Lea of Rome



Born to the wealthy nobility, she lived and was married in Rome, Italy. Widow. She supported the house run by Saint Marcella, working as a menial servants, and later served as the group's superior. Known for her austere lifestyle and extreme penances. Saint Jerome wrote a panegyric in her honor.

Died: 384 of natural causes

Patronage: widows.

