



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.

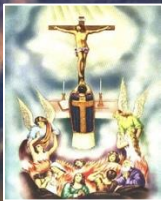
O Fountain of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

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...

Third Sunday of Lent Scrutiny Year A, March 23, 2025, Volume 186.

Today's Bible Readings

Latin Rite

1st Reading: Exodus 17:3-7

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

2nd Reading: Romans 5:1-2, 5-8

Gospel: John 4:5-42

Syro-Malabar Rite

1st Reading: Gen 11:1-9

2nd Reading: Josh 7:10-15

3rd Reading: Rom 8:12-17

Gospel: Mt 21:33-44

Syro-Malankara Rite Readings:

[Mk 7:24-30; Ex 16:1-12; 1 Sam 7:10-17; Sir 10:6-18; Isa 56:1-7; Acts 20:22-32; Rom 7:13-25; Mt 15:21-28](#)

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 condition of Christ's risen humanity

645 By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognize that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his Passion.⁵⁰⁸ Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he will; for Christ's humanity can no longer be confined to earth, and belongs henceforth only to the Father's divine realm.⁵⁰⁹ For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith.⁵¹⁰ Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven".⁵¹¹

The Resurrection as transcendent event

647 O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead!⁵¹² But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples, "to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people."⁵¹³

508 Cf. Lk 24:30, 39-40, 41-43; Jn 20:20, 27; 21:9, 13-15. 509 Cf. Mt 28:9, 16-17; Lk 24:15, 36; Jn 20:14, 17, 19, 26; 21:4. 510 Cf. Mk 16:12; Jn 20:14-16; 21:4, 7. 511 Cf. 1 Cor 15:35-50. 512 O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! 513 Acts 13:31; cf. Jn 14:22...continued.

1st Reading: Exodus 17:3-7

In those days, in their thirst for water, the people grumbled against Moses, saying, "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" So Moses cried out to the LORD, "What shall I do with this people? a little more and they will stone me!" The LORD answered Moses, "Go over there in front of the people, along with some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink." This Moses did, in the presence of the elders of Israel. The place was called Massah and Meribah, because the Israelites quarreled there and tested the LORD, saying, "Is the LORD in our midst or not?"

Responsorial Psalm: Psalm 95:1-2, 6-7, 8-9

R. (8) If today you hear his voice, harden not your hearts.

Come, let us sing joyfully to the LORD; let us acclaim the Rock of our salvation. Let us come into his presence with thanksgiving; let us joyfully sing psalms to him.

R. If today you hear his voice, harden not your hearts.

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 9:1-23, 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 34:1-8
- 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 35:1-6
- 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 36:1-6
- 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 18:1-9, Jer 20, Luke 4:1-21, Ps 40:1-6
- 31 Num 20:1-12, Jer 21:1-22:14, Luke 4:22-44, Ps 40:7-13

Resources

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- [Why should I Confess?](#)

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Online Counseling

Live Channels

Come, let us bow down in worship; let us kneel before the LORD who made us. For he is our God, and we are the people he shepherds, the flock he guides.

R. If today you hear his voice, harden not your hearts.

Oh, that today you would hear his voice: "Harden not your hearts as at Meribah, as in the day of Massah in the desert, Where your fathers tempted me; they tested me though they had seen my works."

R. If today you hear his voice, harden not your hearts.

2nd Reading: Romans 5:1-2, 5-8

Brothers and sisters: Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. And hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us.

Verse Before the Gospel

Lord, you are truly the Savior of the world; give me living water, that I may never thirst again.

Gospel: John 4:5-42

Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" —For Jews use nothing in common with Samaritans.— Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything." Jesus said to her, "I am he, the one speaking with you." At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?" The woman left her water jar and went into the town and said to the people, "Come see a man who told me everything I have done. Could he possibly be the Christ?" They went out of the town and came to him. Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work." Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done." When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."

Today's Saints



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.



Saint Turibius of Mogrovejo

Also known as Turibius of Lima, Toribio, Turribius Alphonsus, Turybiusz, Turibio de Mogrovejo

Born to the nobility. Lawyer. Professor of law at Salamanca, Spain. Ordained in 1578 at age 40. Judge of the Court of the Inquisition at Granada, Spain. Archbishop of Lima, Peru on 15 May 1579. Founded the first seminary in the Western hemisphere. Fought for the rights of the natives against the Spanish masters. Organized councils and synods in the New World.

Born: 1538 at Mayorga de Campos, Leon, Spain

Died: 23 May 1606 at Santa, Peru of natural causes

Canonized: 10 December 1726 by Pope Benedict XIII

Patronage: Latin American bishops, native rights, Lima, Peru, Peru.

Saint Ethelwald of Farne

Also known as Ethelwald the Hermit, Aethelwold, Edelwald, Oidilwald

Priest. Benedictine monk at the monastery of Ripon, England. Hermit on the island of Inner Farne, England in 687. A miracle worker, his prayers were known to stop storms that threatened visitors to his island.

Died: spring 699 of natural causes, interred at Lindisfarne next to Saint Cuthbert of Lindisfarne and Saint Edbert of Lindisfarne, relics moved from place to place with those of Saint Cuthbert, relics re-interred in Durham cathedral.

