



**3 O' Clock Prayer**  
The Hour of Great Mercy  
Prayers from the diary of  
Saint Faustina

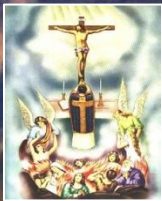
You died, Jesus, but the source of life gushed forth for souls and the ocean of mercy opened up for the whole world.

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 CCC, Mass Readings, Daily Saints...

Saturday of the Third Week of Lent, March 29, 2025, Volume 186.

**Today's Bible Readings**

**Latin Rite**  
**1<sup>st</sup> Reading:** Hosea 6:1-6  
**Responsorial Psalm:** Psalm 51:3-4, 18-19, 20-21ab  
**Gospel:** Luke 18:9-14

**Syro-Malabar Rite**  
**1<sup>st</sup> Reading:** [Rom 13:1-7](#)  
**Gospel:** [Jn 7:45-53](#)

**Syro-Malankara Rite**  
**Readings:** [Gen 9:1-7](#); [Tit 2:1-4](#); [Mk 13:9-13](#)

**Catechism of the Catholic Church**

**SECTION TWO I. THE CREEDS**

**CHAPTER TWO BELIEVE IN JESUS CHRIST, THE ONLY SON OF GOD**  
**Article 7"FROM THENCE HE WILL COME AGAIN TO JUDGE THE LIVING AND THE DEAD"**

I. 671 Though already present in his Church, Christ's reign is nevertheless yet to be fulfilled "with power and great glory" by the King's return to earth.556 This reign is still under attack by the evil powers, even though they have been defeated definitively by Christ's Passover.557 Until everything is subject to him, "until there be realized new heavens and a new earth in which justice dwells, the pilgrim Church, in her sacraments and institutions, which belong to this present age, carries the mark of this world which will pass, and she herself takes her place among the creatures which groan and travail yet and await the revelation of the sons of God."558 That is why Christians pray, above all in the Eucharist, to hasten Christ's return by saying to him:559 Maranatha! "Our Lord, come!"560672 Before his Ascension Christ affirmed that the hour had not yet come for the glorious establishment of the messianic kingdom awaited by Israel561 which, according to the prophets, was to bring all men the definitive order of justice, love and peace.562 According to the Lord, the present time is the time of the Spirit and of witness, but also a time still marked by "distress" and the trial of evil which does not spare the Church563 and ushers in the struggles of the last days. It is a time of waiting and watching.564The glorious advent of Christ, the hope of Israel673 Since the Ascension Christ's coming in glory has been imminent,565 even though "it is not for you to know times or seasons which the Father has fixed by his own authority."566. This eschatological coming could be accomplished at any moment, even if both it and the final trial that will precede it are "delayed".567674 The glorious Messiah's coming is suspended at every moment of history until his recognition by "all Israel", for "a hardening has come upon part of Israel" in their "unbelief" toward Jesus.568 St. Peter says to the Jews of Jerusalem after Pentecost: "Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old."569 St. Paul echoes him: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?"570 The "full inclusion" of the Jews in the Messiah's salvation, in the wake of "the full number of the Gentiles",571 will enable the People of God to achieve "the measure of the stature of the fullness of Christ", in which "God may be all in all".572

556 Lk 21:27; cf. Mt 25:31.557 Cf. 2 Th 2:7.558 LG 48 # 3; cf. 2 Pt 3:13; Rom 8:19-22; I Cor 15:28.559 Cf. I Cor 11:26; 2 Pt 3:11-12.560 1 Cor 16:22; Rev 22:17, 20.561 Cf. Acts 1:6-7.562 Cf. Is 11:1-9.563 Cf. Acts 1:8; I Cor 7:26; Eph 5:16; I Pt 4:17.564 Cf. Mt 25:1, 13; Mk 13:33-37; I Jn 2:18; 4:3; I Tim 4:1.565 Cf. Rev 22:20.566 Acts 1:7; Cf. Mk 13:32.567 Cf. Mt 24:44; I Th 5:2; 2 Th 2:3-12.568 Rom I 1:20-26; cf. Mt 23:39.569 Acts 3:19-21.570 Rom 11:15.571 Rom 11:12, 25; cf. Lk 21:24.572 Eph 4:13; I Cor 15:28...continued.

**1<sup>st</sup> Reading: Hosea 6:1-6**

"Come, let us return to the LORD, it is he who has rent, but he will heal us; he has struck us, but he will bind our wounds. He will revive us after two days; on the third day he will raise us up, to live in his presence. Let us know, let us strive to know the LORD; as certain as the dawn is his coming, and his judgment shines forth like the light of day! He will come to us like the rain, like spring rain that waters the earth." What can I do with you, Ephraim? What can I do with you, Judah? Your piety is like a morning cloud, like the dew that early passes away. For this reason I smote them through the prophets, I slew them by the words of my mouth; For it is love that I desire, not sacrifice, and knowledge of God rather than burnt offerings.

**Responsorial Psalm: Psalm 51:3-4, 18-19, 20-21ab**  
**R. (see Hosea 6:6) It is mercy I desire, and not sacrifice.**

Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of

**About Us**

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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 6ñ7, Isa 61ñ62, Mark 6:24ñ45, Ps 31:titleñ4
- 02 Lev 8, Isa 63, Mark 6:46ñ7:11, Ps 31:5ñ11
- 03 Lev 9ñ10, Isa 64, Mark 7:12ñ37, Ps 31:12ñ18
- 04 Lev 11ñ12, Isa 65, Mark 8:1ñ17, Ps 31:19ñ24
- 05 Lev 13, Isa 66, Mark 8:18ñ38, Ps 32:titleñ7
- 06 Lev 14, Jer 1, Mark 9:1ñ23, Ps 32:8ñ11
- 07 Lev 15, Jer 2:1ñ19, Mark 9:24ñ50, Ps 33:1ñ10
- 08 Lev 16ñ17, Jer 2:20ñ37, Mark 10:1ñ17, Ps 33:1ñ17
- 09 Lev 18, Jer 3, Mark 10:18ñ38, Ps 33:18ñ22
- 10 Lev 19ñ20, Jer 4:1ñ17, Mark 10:39ñ52, Ps 34:titleñ8
- 11 Lev 21ñ22, Jer 4:18ñ31, Mark 11, Ps 34:9ñ15
- 12 Lev 23, Jer 5, Mark 12:1ñ19, Ps 34:16ñ22
- 13 Lev 24, Jer 6:1ñ16, Mark 12:20ñ44, Ps 35:titleñ6
- 14 Lev 25, Jer 6:17ñ30, Mark 13:1ñ18, Ps 35:7ñ13
- 15 Lev 26ñ27, Jer 7, Mark 13:19ñ37, Ps 35:14ñ20
- 16 Num 1, Jer 8, Mark 14:1ñ25, Ps 35:21ñ28
- 17 Num 2, Jer 9:1ñ10, Mark 14:26ñ47, Ps 36:titleñ6
- 18 Num 3, Jer 9:11ñ26, Mark 14:48ñ72, Ps 36:7ñ12
- 19 Num 4, Jer 10, Mark 15:1ñ18, Ps 37:titleñ7
- 20 Num 5, Jer 11, Mark 15:19ñ47, Ps 37:8ñ14
- 21 Num 6:1ñ7:26, Jer 12, Mark 16, Ps 37:15ñ21
- 22 Num 7:27ñ89, Jer 13, Luke 1:1ñ17, Ps 37:22ñ28
- 23 Num 8, Jer 14, Luke 1:18ñ39, Ps 37:29ñ35
- 24 Num 9ñ10, Jer 15, Luke 1:40ñ60, Ps 37:36ñ40
- 25 Num 11ñ12, Jer 16, Luke 1:61ñ80, Ps 38:titleñ8
- 26 Num 13, Jer 17:1ñ10, Luke 2:1ñ24, Ps 38:9ñ15
- 27 Num 14, Jer 17:11ñ27, Luke 2:25ñ52, Ps 38:16ñ22
- 28 Num 15, Jer 18, Luke 3:1ñ16, Ps 39:titleñ6
- 29 Num 16ñ17, Jer 19, Luke 3:17ñ38, Ps 39:7ñ13
- 30 Num 18ñ19, Jer 20, Luke 4:1ñ21, Ps 40:titleñ6
- 31 Num 20ñ21, Jer 21:1ñ22:14, Luke 4:22ñ44, Ps 40:7ñ13

**Resources**

- [Importance of the Mass](#)
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- [What is Charismatic Renewal?](#)
- [The Real Meaning of Christmas](#)
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**Live Channels**

my sin cleanse me.

**R. It is mercy I desire, and not sacrifice.**

For you are not pleased with sacrifices; should I offer a burnt offering, you would not accept it. My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, you will not spurn.

**R. It is mercy I desire, and not sacrifice.**

Be bountiful, O LORD, to Zion in your kindness by rebuilding the walls of Jerusalem; Then shall you be pleased with due sacrifices, burnt offerings and holocausts.

**R. It is mercy I desire, and not sacrifice.**

#### Verse Before the Gospel

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

#### Gospel: Luke 18:9-14

Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity - greedy, dishonest, adulterous - or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.' But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

#### Today's Saints



#### Saint Ludolf of Ratzeburg

Also known as Ludolph

Praemonstratensian canon of the cathedral of Ratzeburg (modern Landkreis Herzogtum Lauenburg), Schleswig-Holstein, Germany. Priest. Noted preacher. Bishop of Ratzeburg in 1236. Imprisoned, severely beaten and exiled by Duke Albert Urso of Lauenburg, Saxony for defending the cathedra and preventing the Duke from confiscating its property. He was taken in by Duke John of Mecklenburg, but his injuries were so severe that he did not survive long. Martyr.

**Died:** 29 March 1255 in Wismar, Holstein, Germany from injuries received in prison, buried in the cathedral of Ratzeburg, Schleswig-Holstein, Germany, some relics at the Saint Johann Praemonstratensian abbey in Duisburg-Hamborn, Nordrhein-Westfalen, Germany

**Canonized:** 14th century.



#### Saint Jonas of Hubaham

Also known as Jonah of Hubaham Profile

Monk. Went with Saint Barachisius, his brother and fellow monk, to Hubaham, Persia, to minister to Christians imprisoned for their faith during the reign of King Sapor II. They were arrested, beaten, tortured, and martyred for this service, and for refusing to worship the sun, moon, fire and water. Eyewitness descriptions of their trial and execution have survived to today.

**Born:** at Beth-Asa, Persia

**Died:** martyred 24 December 327 by being beaten with clubs, a stake pushed into his abdomen, and left in a freezing pond; when he survived the night, his fingers and toes were cut off, and he was crushed to death in a wine press, his corpse was cut in two, thrown in a dry cistern, and guarded to keep other Christians from recovering relics.



#### Saint Gwynllyw

Also known as Gundleius, Gundleus, Winleus, Woollos, Woolo

Chieftain and layman. Proposed marriage to Saint Gladys, the daughter of Brychan of Brecknock. When Brychan refused, he kidnapped her, and the two started a violent life on the run. Father of Saint Cadoc of Llanancarvan who eventually convinced Gwynllyw and Gladys to give up their violent ways, and follow a religious calling. Monk at Newport, Monmouthshire, Wales. Late in life he became a hermit in rural Wales. An Anglican cathedral is dedicated to him in Newport, Gwent, Wales.

**Born:** 6th century Wales.

