




We dedicate this website to the Generous Heart of Mother Mary



DAILY HIGHLIGHTS, MASS READING,DAILY SAINTS, PRAYERS...

Volume 127, Friday, April 10, 2020.

Good Friday of the Lord's Passion

Today's Bible Readings

Latin Rite

1st Reading
2nd Reading
1st Reading

IS 52:13—53:12
HEB 4:14-16: 5:7-9
ROM 5:6-16

Responsorial Psalm
Gospel
Gospel
Gospel

31:2, 6, 12-13, 15-16, 17, 25
JN 18:1—19:42
JN 19:31-42

"It is finished"

About Us

Mission of Jesus, is a Non profittable, service oriented website, This site belongs to each and every Christian who view this website. This is our 19th 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.

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 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

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Mission Prayer

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Prayer requests to

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Today's Saints

St. Michael de los Santos



Bl. Antoine Neyrot



Joined the Dominicans at the convent of San Marco in Florence, Italy as a young man. While travelling to preach in Naples, Italy, he was captured by Moorish pirates, he was taken to Tunis, Tunisia. He was initially treated pretty well, but his captors perceived him as arrogant for being sure of his faith and imprisoned him and gave him only bread and water. To escape, he renounced Christianity, began to study Islam, worked on a translation of the Koran, and even married. However, he apparently never completely lost his faith, was overcome with remorse, and after a few months he resumed his Dominican habit, found a priest, came back to the Church and publicly proclaimed himself a Christian. Martyr.

Born: c.1425 at Rivoli, diocese of Turin, Italy

Died: • stoned to death on 10 April 1460 in Tunis, Tunisia• body returned to Rivoli, Italy by merchants travelling through the region

Beatified: 22 February 1767 by Pope Clement XIII (cultus confirmation)

Bl. Mark Fantucci



Born wealthy and known as an excellent student. Lawyer. In his mid-20's he felt a call to religious life and gave up his career to enter the Franciscan in 1430, taking the name Marcus. Priests. Guardian of the monastery of Monte Colombo. Noted preacher in Italy, Istria, and Dalmatia. Provincial and then Vicar General of the Franciscans. A reformer who worked to take the Order back to the spirituality and observance of their roots. Worked with Saint Catherine of Bologna to set up a Poor Clare monastery in Bologna, Italy. When Pope Paul II said he wanted to elevate Marcus to Cardinal, he fled to Sicily to avoid it. Helped to set up the Monti di Pietà, charitable pawn shops to help the poor escape greedy money lenders. Helped defeat the plan of Pope Sixtus IV to unite all branches of the Franciscans.

Born: c.1405 at Bologna, Italy as Pace or Pasotto

Died: 10 April 1479 at Piacenza, Italy of natural causes

Beatified: 5 March 1868 by Pope Pius IX (cultus confirmed)

Meditation:

Who can bear to look upon the bloodied cross where Jesus hung without shame or sorrowful grief, disbelief or reverent awe? The cross brings us face to face with Jesus' suffering. He was alone - all his disciples had deserted him except for his mother and three women along with John, the beloved disciple. And his death was agonizing and humiliating. Normally a crucified man could last for several days on a cross. Jesus' had already been scourged, beaten with rods, and a crown of thorns pressed into his skull. It is no wonder that he died mid-afternoon. Pilate publicly heralded Jesus "The King of the Jews" as he died upon the cross, no doubt to irritate and annoy the chief priests and Pharisees (John 19:19).

The King who ransoms us with his own life

Jesus was crucified for his claim to be King. The Jews had understood that the Messiah would come as their king to establish God's reign for them. They wanted a king who would free them from tyranny and foreign domination. Many had high hopes that Jesus would be the Messianic king. Little did they understand what kind of kingship Jesus claimed to have. Jesus came to conquer hearts and souls for an imperishable kingdom, rather than to conquer perishable lands and entitlements.

Jesus' death on the cross defeated sin and death for us

We can find no greater proof of God's love for us than the willing sacrifice of his Son on the cross. Jesus' parting words, "It is finished!" express triumph rather than defeat. Jesus bowed his head and gave up his spirit knowing that the strife was now over and the battle was won. Even on the cross Jesus knew the joy of victory. What the Father sent him into the world to do has now been accomplished. Christ offered himself without blemish to God and he put away sin by the sacrifice of himself (see Hebrews 9:24-26).

As we gaze on his wounds - we touch the scars of his resurrection

While the close company of Jesus' disciples - his apostles - had deserted him and hid out of fear from the Jewish authorities, Jesus' mother and some of the women who were close to Jesus stood close to him while he hung upon the cross. Augustine of Hippo (354-430 A.D.) in his sermon on John's passion account focuses on the gaze of the women who witnessed the shedding of his blood and the offering of his life as the atoning sacrifice for the sin of the world.

"As they were looking on, so we too gaze on his wounds as he hangs. We see his blood as he dies. We see the price offered by the redeemer, touch the scars of his resurrection. He bows his head, as if to kiss you. His heart is made bare open, as it were, in love to you. His arms are extended that he may embrace you. His whole body is displayed for your redemption. Ponder how great these things are. Let all this be rightly weighed in your mind: as he was once fixed to the cross in every part of his body for you, so he may now be fixed in every part of your soul." (GMI 248)

Augustine invites us to present ourselves before Jesus crucified who took our sins upon himself and nailed them to the cross. Through the eyes of faith we, too, gaze upon the bloodied body of our Redeemer who paid the price for our sins - and we touch the scars of his resurrection who defeated death for our sake so that we may know the victory of his cross and resurrection and receive the promise of everlasting life and glory with him in his kingdom.

The miracle of my salvation

In the cross of Christ we see the triumph of Jesus over his enemies - sin, Satan, and death. Many Christians down through the centuries have sung the praises of the Cross of Christ. Paul the Apostle exclaimed, "But far be it from me to glory except in the cross of our Lord Jesus Christ" (Galatians 6:14).

Hear what Gregory Nazianzen (329-389 AD), an early church father and bishop of Constantinople, wrote about the triumph of Christ's exaltation on the cross:

"Many indeed are the wondrous happenings of that time: God hanging from a cross, the sun made dark and again flaming out (Luke 23:44, Mark 15:33); for it was fitting that creation should mourn with its creator. The temple veil rent (Matthew 27:51), blood and water flowing from his side (John 19:34); the one as from a man, the other as from what was above man; the earth shaken, the rocks shattered because of the rock (Matthew 27:51); the dead risen to bear witness to the final and universal resurrection of the dead (Matthew 27:52). The happenings at the sepulcher and after the sepulcher, who can fittingly recount them? Yet no one of them can be compared to the miracle of my salvation. A few drops of blood renew the whole world, and do for all men what the rennet does for the milk: joining us and binding us together. (On the Holy Pasch, Oration 45.1)

Rupert of Deutz (1075-1129), a Benedictine abbot and theologian, wrote:

"The cross of Christ is the door to heaven, the key to paradise, the downfall of the devil, the uplifting of mankind, the consolation of our imprisonment, the prize for our freedom."

The throne of love and sign of God's mercy

The Cross of Christ is the safeguard of our faith, the assurance of our hope, and the throne of love. It is also the sign of God's mercy and the proof of forgiveness. By his cross Jesus Christ has pardoned us and set us free from the tyranny of sin. He paid the price for us when he made atonement for our sins. The way to peace, joy, and righteousness in the kingdom of God and the way to victory over sin and corruption, fear and defeat, despair and death is through the cross of Jesus Christ. Do you follow the Lord Jesus in his way of the cross with joy, hope, and confidence?

"Lord Jesus Christ, by your death on the cross you have won pardon for us and freedom from the tyranny of sin and death. May I live in the joy and freedom of your victory over sin and death."

Reading 1

IS 52:13—53:12

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him-- so marred was his look beyond human semblance and his appearance beyond that of the sons of man--so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted.

But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear.

Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

Responsorial Psalm

31:2, 6, 12-13, 15-16, 17, 25

R. (Lk 23:46) Father, into your hands I commend my spirit.
In you, O LORD, I take refuge; let me never be put to shame.
In your justice rescue me.
Into your hands I commend my spirit: you will redeem me, O LORD, O faithful God.
R. Father, into your hands I commend my spirit.
For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends: they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken.
R. Father, into your hands I commend my spirit.
But my trust is in you, O LORD: I say, "You are my God.
In your hands is my destiny: rescue me from the clutches of my enemies and my persecutors."
R. Father, into your hands I commend my spirit.
Let your face shine upon your servant: save me in your kindness.
Take courage and be stouthearted, all you who hope in the LORD.
R. Father, into your hands I commend my spirit.

Reading 2

HEB 4:14-16: 5:7-9

Brothers and sisters:
Since we have a great high priest who has passed through the heavens,
Jesus, the Son of God,
let us hold fast to our confession.
For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.
So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

Verse Before The Gospel PHIL 2:8-9
Christ became obedient to the point of death, even death on a cross.
Because of this, God greatly exalted him and bestowed on him the name which is above every other name.

Gospel

JN 18:1—19:42

The Bible in one year: APRIL

01 Num 22, Jer 22:15–30, Luke 5:1–21, Ps 40:14–17
02 Num 23, Jer 23:1–24, Luke 5:22–39, Ps 41
03 Num 24–25, Jer 23:25–40, Luke 6:1–25, Ps 42:title–3
04 Num 26, Jer 24:1–25:14, Luke 6:26–49, Ps 42:4–11
05 Num 27–28, Jer 25:15–38, Luke 7:1–20, Ps 43
06 Num 29, Jer 26, Luke 7:21–50, Ps 44:title–7
07 Num 30–31, Jer 27, Luke 8:1–14, Ps 44:8–14
08 Num 32, Jer 28, Luke 8:15–35, Ps 44:15–21
09 Num 33, Jer 29:1–14, Luke 8:36–56, Ps 44:22–26
10 Num 34, Jer 29:15–32, Luke 9:1–23, Ps 45:title–8
11 Num 35–36, Jer 30, Luke 9:24–45, Ps 45:9–17
12 Deut 1, Jer 31:1–18, Luke 9:46–62, Ps 46:title–4
13 Deut 2–3, Jer 31:19–40, Luke 10:1–26, Ps 46:5–11
14 Deut 4, Jer 32:1–19, Luke 10:27–42, Ps 47
15 Deut 5, Jer 32:20–44, Luke 11:1–28, Ps 48:title–3
16 Deut 6–7, Jer 33:1–15, Luke 11:29–54, Ps 48:4–10
17 Deut 8–9, Jer 33:16–26, Luke 12:1–18, Ps 48:11–14
18 Deut 10–11, Jer 34, Luke 12:19–39, Ps 49:title–10
19 Deut 12–13, Jer 35, Luke 12:40–59, Ps 49:11–20
20 Deut 14, Jer 36, Luke 13:1–24, Ps 50:title–3
21 Deut 15–17, Jer 37, Luke 13:25–14:11, Ps 50:4–10
22 Deut 18–19, Jer 38:1–16, Luke 14:12–35, Ps 50:11–17
23 Deut 20–21, Jer 38:17–28, Luke 15:1–19, Ps 50:18–23
24 Deut 22–23, Jer 39–40, Luke 15:20–32, Ps 51:title–7
25 Deut 24–25, Jer 41, Luke 16, Ps 51:8–14
26 Deut 26–27, Jer 42, Luke 17:1–22, Ps 51:15–19
27 Deut 28, Jer 43, Luke 17:23–37, Ps 52
28 Deut 29, Jer 44, Luke 18:1–28, Ps 53
29 Deut 30–31, Jer 45, Luke 18:29–43, Ps 54
30 Deut 32, Jer 46, Luke 19:1–29, Ps 55:title–4