



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 indebted-
ness 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.**

We dedicate this website to the Generous Heart of Mother Mary

Mission of Jesus



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

Friday of the Second Week of Easter, Volume 162, April 21, 2023.

Today's Bible Readings

Latin Rite

1st Reading:

Acts 5:34-42

Responsorial Psalm:

Ps 27:1, 4, 13-14

Gospel: Jn 6:1-15

Syro-Malabar Rite

1st Reading:

[1 Corinthians 1:18-24](#)

Gospel:

[Mark 4:1-9](#)

Syro-Malankara Rite

1st Reading:

[Romans 8:18-25](#)

Gospel:

[Luke 13:18-21](#)

Meditation: The Miraculous Sign of Jesus

Can anything on this earth truly satisfy the deepest longing and hunger we experience for God? A great multitude had gathered to hear Jesus, no doubt because they were hungry for the word of life. Jesus' disciples wanted to send them away at the end of the day because they did not have the resources to feed them. They even complained how much money it would take to feed such a large crowd - at least six month's wages! Jesus, the Bread of Life, took the little they had - five loaves and two fish - and giving thanks to his heavenly Father, distributed to all until they were satisfied of their hunger.

Jesus is the true bread from heaven that gives us abundant life
The people of Israel had been waiting for the prophet whom Moses had promised: The Lord your God will raise up for you a prophet like me from among you, from your brethren - him shall you heed (Deuteronomy 18:15). The signs which Jesus did, including the miraculous feeding of the five thousand signified that God has indeed sent him as the anointed Prophet and King. Jesus' feeding of the five thousand is the only miracle that is repeated in all four Gospel accounts. What is the significance of this particular miracle? The miraculous feeding of such a great multitude pointed to God's provision of manna in the wilderness for the people of Israel under Moses' leadership (Exodus 16). This daily provision of food in the barren wilderness foreshadowed the true heavenly bread which Jesus would offer his followers.

The food that makes us live for ever in Jesus Christ
Jesus makes a claim which only God can make: He is the true bread of heaven that can satisfy the deepest hunger we experience. The sign of the multiplication of the loaves when the Lord says the blessing, breaks, and distributes through his disciples prefigures the superabundance of the unique bread of his Eucharist or Lord's Supper. When we receive from the Lord's table we unite ourselves to Jesus Christ, who makes us sharers in his body and blood. Ignatius of Antioch (35-107 A.D.) calls it the "one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ" (Ad Eph. 20,2). This supernatural food is healing for both body and soul and strength for our journey heavenward.

When you approach the Table of the Lord, what do you expect to receive? Healing, pardon, comfort, and rest for your soul? The Lord has much more for us, more than we can ask or imagine. The principal fruit of receiving the Eucharist at the Lord's Table is an intimate union with Jesus Christ, our Divine Healer and Savior. As bodily nourishment restores lost strength, so the Eucharist strengthens us in charity and enables us to break with disordered attachments to creatures and to be more firmly rooted in the love of Christ. Do you hunger for the "bread of life"?

The Lord alone can satisfy the deepest longing of our heart
The feeding of the five thousand shows the remarkable generosity of God and his great kindness towards us. When God gives, he gives abundantly. He gives more than we need for ourselves so that we may have something to share with others, especially those who lack what they need. God takes the little we have and multiplies it for the good of others. Do you trust in God's provision for you and do you share freely with others, especially those who are in need?
Lord Jesus, you satisfy the deepest longing of our heart and you feed us with the finest of wheat (Psalm 81:16). Fill me with gratitude and give me a generous heart that I may freely share with others what you have given to me.

1st Reading: Acts 5:34-42

A Pharisee in the Sanhedrin named Gamaliel, a teacher of the law, respected by all the people, stood up, ordered the Apostles to be put outside for a short time, and said to the Sanhedrin, "Fellow children of Israel, be careful what you are about to do to these men. Some time ago,

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each and every Christian who
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with the help of many of the
Christian Brothers around the
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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:

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

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Theudas appeared, claiming to be someone important, and about four hundred men joined him, but he was killed, and all those who were loyal to him were disbanded and came to nothing. After him came Judas the Galilean at the time of the census. He also drew people after him, but he too perished and all who were loyal to him were scattered. So now I tell you, have nothing to do with these men, and let them go. For if this endeavor or this activity is of human origin, it will destroy itself. But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God." They were persuaded by him. After recalling the Apostles, they had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them. So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name. And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Christ, Jesus.

Responsorial Psalm: Ps 27:1, 4, 13-14

R. (see 4abc) One thing I seek: to dwell in the house of the Lord. or: R. Alleluia.

The LORD is my light and my salvation; whom should I fear? The LORD is my life's refuge; of whom should I be afraid?

R. One thing I seek: to dwell in the house of the Lord. or: R. Alleluia.

One thing I ask of the LORD this I seek: To dwell in the house of the LORD all the days of my life, That I may gaze on the loveliness of the LORD and contemplate his temple.

R. One thing I seek: to dwell in the house of the Lord. or: R. Alleluia.

I believe that I shall see the bounty of the LORD in the land of the living. Wait for the LORD with courage; be stouthearted, and wait for the LORD.

R. One thing I seek: to dwell in the house of the Lord. or: R. Alleluia.

Alleluia

R. Alleluia, alleluia. You believe in me, Thomas, because you have seen me, says the Lord; blessed are those who have not seen, but still believe! R. Alleluia, alleluia.

Gospel Jn 6:1-15

Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

Today's Saints



Saint Anselm of Canterbury

Also known as Anselm of Aosta, Anselmo d'Aosta, Anselmo of Canterbury, Doctor of Scholasticism

Born to the Italian nobility. After a childhood devoted to piety and study, at age 15 Anselm wanted to enter religious life, but his father Gondulf prevented it, and Anselm became rather worldly for several years. Upon the death of his mother, Ermenberge, Anselm argued with his father, fled to France in 1056, and became a Benedictine monk at Bec, Normandy in 1060. He studied under and succeeded Lanfranc as prior of the house in 1063. Abbot of the house in 1078. Because of the physical closeness and political connections, there was frequent travel and communication between Normandy and England, and Anselm was in repeated contact with Church officials in England. He was chosen as reluctant Archbishop of Canterbury, England in 1092; officials had to wait until he too sick to argue in order to get him to agree. As bishop he fought King William Rufus's encroachment on ecclesiastical rights and the independence of the Church, refused to pay bribes to take over as bishop, and was exiled for his efforts. He travelled to Rome, Italy and spent part of his exile as an advisor to Pope Blessed Urban II, obtaining the pope's support for returning to England and conducting Church business without the king's interference. He resolved theological doubts of the Italo-Greek bishops at Council of Bari in 1098. In 1100 King Henry II invited Anselm to return to England, but they disputed over lay investiture, and Anselm was exiled again only to return in 1106 when Henry agreed not to interfere with the selection of Church officials. Anselm opposed slavery, and obtained English legislation prohibiting the sale of men. He strongly supported celibate clergy, and approved the addition of several saints to the liturgical calendar of England. Anselm was one of the great philosophers and theologians of the middle ages, and a noted theological writer. He was far more at home in the monastery than in political circles, but still managed to improve the position of the Church in England. Counsellor to Pope Gregory VII. Chosen a Doctor of the Church in 1720 by Pope Clement XI.

Born: 1033 at Aosta, Piedmont, Italy

Died: Holy Wednesday 21 April 1109 at Canterbury, Kent, England, body believed to be in the cathedral church at Canterbury

Canonized: 1492 by Pope Alexander IV.



Saint Apollonius the Apologist

Also known as Apollonius the Martyr, Apollonius of Rome, Apollon

Imperial Roman senator and scholar. After studying pagan philosophy and the Scriptures, he converted to Christianity during a period the faith was banned, but little effort was put into persecution. Denounced to the authorities as a Christian by one of his slaves, Apollonius was ordered to renounced his faith. He refused. Delivered an eloquent defense of the faith before the Senate. Martyr.

Died: beheaded in c.190 in Rome, Italy.



Saint Conrad of Parzham

Also known as Conrad Birndorfer, Hansel Birndorfer, Johann Birndorfer, Johannes Birndorfer, John Birndorfer, Konrad, Corrado

Youngest of nine children born to a farming family in a region recovering from the Napoleonic wars. His mother died when he was 14. Devoted from an early age to solitary prayer and peacemaking, he was a familiar site at all the churches and shrines in his region, often waiting at the door at sunrise for first Mass. Capuchin tertiary at age 31; Capuchin novice at age 33, taking the name Conrad. Assigned to the shrine of Our Lady of Altötting. For more than 40 years Conrad was a porter, admitting people to the friary, obtaining supplies, dispensing alms, encouraging all to open themselves to God, and generally assisting the thousands who came to the friary on pilgrimages. Worked with local children, teaching them the faith and practices, and supported charities for them. Noted for the gifts of prophesy and of reading people's hearts. Three days before his death he realized he could no longer perform his duties, and relinquished the position; he then celebrated Mass, and took to his sick bed for the last time. Local children whom he had taught the rosary recited it outside his window until the end.

Born: 22 December 1818 at Parzham, Bavaria, Germany as Johann Birndorfer

Died: 21 April 1894 in Altötting, Bavaria, Germany of natural causes

Canonized: 20 May 1934 by Pope Pius XI

Patronage: Capuchin-Franciscan Province of Mid-America, Catholic Student Association, doorkeepers, Passau, Germany, diocese of (since 1984).



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