



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.

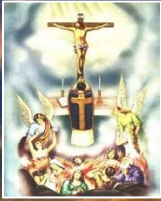
O Fountain of Life,
unfathomable Divine
Mercy, envelop the whole
world and empty Yourself
out upon us.

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 Sou
ls 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 CCC, Mass Readings, Daily Saints...

Fifth Sunday of the Lent, April 06, 2025, Volume 187.

Today's Bible Readings

Latin Rite

1st Reading:

Isaiah 43:16-21

Responsorial Psalm:

Psalm 126:1-2, 2-3, 4-5,
6.

2nd Reading: Philippians
3:8-14

Gospel: John 8:1-11

Syro-Malabar Rite

1st Reading:

[Gen 19:15-26](#)

2nd Reading: [Josh
21:43 - 22:5](#)

3rd Reading: [Rom
14:13-23](#)

Gospel: [Jn 10:11-18](#)

Syro-Malankara Rite

Readings:

[Jn 9:1-41; Deut 25:13-
19; Job 42:1-9; 1 Kings
3:4-15; Jer 51:10-19; 1
Pet 4:12-19; Rom
14:10-23; Mk 9:46-52](#)

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

CHAPTER THREE I BELIEVE IN THE HOLY SPIRIT

ARTICLE 8

"I BELIEVE IN THE HOLY SPIRIT"

II. Symbols of the Holy Spirit

697 Cloud and light. These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory - with Moses on Mount Sinai,43 at the tent of meeting,44 and during the wandering in the desert,45 and with Solomon at the dedication of the Temple.46 In the Holy Spirit, Christ fulfills these figures. the Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus.47 On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"48 Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.49698 The seal is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him.50 Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.699 The hand. Jesus heals the sick and blesses little children by laying hands on them.51 In his name the apostles will do the same.52 Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given.53 The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching.54 The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.700 The finger. "It is by the finger of God that [Jesus] cast out demons."55 If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."56 The hymn Veni Creator Spiritus invokes the Holy Spirit as the "finger of the Father's right hand."57701 The dove. At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable.58 When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him.59 The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (columbarium) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit.

43 Cf. Ex 24:15-18.44 Cf. Ex 33:9-10.45 Cf. Ex 40:36-38; 1 Cor 10:1-2.46 Cf. 1 Kings 8:10-12.47 Lk 1:35.48 Lk 9:34-35.49 Cf. Acts 1:9; cf. Lk 21:27.50 Jn 6:27; cf. 2 Cor 1:22; Eph 1:13; 4:30.51 Cf. Mk 6:5; 8:23; 10:16.52 Cf. Mk 16:18; Acts 5:12; 14:3.53 Cf. Acts 8:17-19; 13:3; 19:6.54 Cf. Heb 6:2.55 Lk 11:20.56 Ex 31:18; 2 Cor 3:3.57 LH, Easter Season after Ascension, Hymn at Vespers: digitus paternae dexterae.58 Cf. Gen 8:8-12.59 Cf. Mt 3:16 and parallels.

1st Reading: Isaiah 43:16-21

Thus says the LORD, who opens a way in the sea and a path in the mighty waters, who leads out chariots and horsemen, a powerful army, till they lie prostrate together, never to rise, snuffed out and quenched like a wick. Remember not the events of the past, the things of long ago consider not; see, I am doing something new! Now it springs forth, do you not perceive it? In the desert I make a way, in the wasteland, rivers. Wild beasts honor me, jackals and ostriches, for I put water in the desert and rivers in the wasteland for my chosen people to drink, the people whom I formed for myself, that they might announce my praise.

Responsorial Psalm: Psalm 126:1-2, 2-3, 4-5, 6.

R. (3) The Lord has done great things for us; we are filled with joy.

When the LORD brought back the captives of Zion, we were like men

About Us

Mission of Jesus, is a Non
profitable, service oriented
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each and every Christian who
view this website. This is our
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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:

April

01 Num 22, Jer 22:15ñ30,
Luke 5:1ñ21, Ps 40:14ñ17
02 Num 23, Jer 23:1ñ24, Luke
5:22ñ39, Ps 41
03 Num 24ñ25, Jer 23:25ñ40,
Luke 6:1ñ25, Ps 42:titleñ3
04 Num 26, Jer 24:1ñ25:14,
Luke 6:26ñ49, Ps 42:4ñ11
05 Num 27ñ28, Jer 25:15ñ38,
Luke 7:1ñ20, Ps 43
06 Num 29, Jer 26, Luke
7:21ñ50, Ps 44:titleñ7
07 Num 30ñ31, Jer 27, Luke
8:1ñ14, Ps 44:8ñ14
08 Num 32, Jer 28, Luke
8:15ñ35, Ps 44:15ñ21
09 Num 33, Jer 29:1ñ14, Luke
8:36ñ56, Ps 44:22ñ26
10 Num 34, Jer 29:15ñ32,
Luke 9:1ñ23, Ps 45:titleñ8
11 Num 35ñ36, Jer 30, Luke
9:24ñ45, Ps 45:9ñ17
12 Deut 1, Jer 31:1ñ18, Luke
9:46ñ62, Ps 46:titleñ4
13 Deut 2ñ3, Jer 31:19ñ40,
Luke 10:1ñ26, Ps 46:5ñ11
14 Deut 4, Jer 32:1ñ19, Luke
10:27ñ42, Ps 47
15 Deut 5, Jer 32:20ñ44, Luke
11:1ñ28, Ps 48:titleñ3
16 Deut 6ñ7, Jer 33:1ñ15,
Luke 11:29ñ54, Ps 48:4ñ10
17 Deut 8ñ9, Jer 33:16ñ26,
Luke 12:1ñ18, Ps 48:11ñ14
18 Deut 10ñ11, Jer 34, Luke
12:19ñ39, Ps 49:titleñ10
19 Deut 12ñ13, Jer 35, Luke
12:40ñ59, Ps 49:11ñ20
20 Deut 14, Jer 36, Luke
13:1ñ24, Ps 50:titleñ3
21 Deut 15ñ17, Jer 37, Luke
13:25ñ14:11, Ps 50:4ñ10
22 Deut 18ñ19, Jer 38:1ñ16,
Luke 14:12ñ35, Ps 50:11ñ17
23 Deut 20ñ21, Jer 38:17ñ28,
Luke 15:1ñ19, Ps 50:18ñ23
24 Deut 22ñ23, Jer 39ñ40,
Luke 15:20ñ32, Ps 51:titleñ7
25 Deut 24ñ25, Jer 41, Luke
16, Ps 51:8ñ14
26 Deut 26ñ27, Jer 42, Luke
17:1ñ22, Ps 51:15ñ19
27 Deut 28, Jer 43, Luke
17:23ñ37, Ps 52
28 Deut 29, Jer 44, Luke
18:1ñ28, Ps 53
29 Deut 30ñ31, Jer 45, Luke
18:29ñ43, Ps 54
30 Deut 32, Jer 46, Luke
19:1ñ29, Ps 55:titleñ4

Resources

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dreaming. Then our mouth was filled with laughter, and our tongue with rejoicing.
R. The Lord has done great things for us; we are filled with joy.
Then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us; we are glad indeed.
R. The Lord has done great things for us; we are filled with joy.
Restore our fortunes, O LORD, like the torrents in the southern desert. Those that sow in tears shall reap rejoicing.
R. The Lord has done great things for us; we are filled with joy.
Although they go forth weeping, carrying the seed to be sown, They shall come back rejoicing, carrying their sheaves.
R. The Lord has done great things for us; we are filled with joy.

2nd Reading: Philippians 3:8-14

Brothers and sisters: I consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord. For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ and be found in him, not having any righteousness of my own based on the law but that which comes through faith in Christ, the righteousness from God, depending on faith to know him and the power of his resurrection and the sharing of his sufferings by being conformed to his death, if somehow I may attain the resurrection from the dead. It is not that I have already taken hold of it or have already attained perfect maturity, but I continue my pursuit in hope that I may possess it, since I have indeed been taken possession of by Christ Jesus. Brothers and sisters, I for my part do not consider myself to have taken possession. Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus.

Verse Before the Gospel

Even now, says the Lord, return to me with your whole heart; for I am gracious and merciful.

Gospel: John 8:1-11

Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?" They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, and from now on do not sin any more."

Today's Saints



Saint Eutychius of Constantinople
Also known as Eutichio

The son of Alexander, a general in the imperial Byzantine army of Belisarius. Monk at Amasea in Pontus (in modern Turkey) at age 30. Archimandrite of a monastery in Constantinople (modern Istanbul, Turkey). Patriarch of Constantinople from 552, nominated by Justinian the Great and confirmed by Pope Vigilius. With Apollinarius of Alexandria and Domnus III of Antioch, he called and led a council from 5 May to 2 June 553 to deal with the Three-Chapter Controversy, and Eutychius composed the decree against the Chapters. He consecrated the re-building of the Hagia Sophia church in 562. Beginning in 564, Eutychius came into theological conflict with emperor Justinian who began to believe the Aphthartodocetae who taught that Jesus's body was incorrupt, not subject to pain, and thus that he was not fully human as well as fully God. Bishop Eutychius began to speak and write against this heresy, which led to his arrest, while celebrating Mass, on 22 January 565. Justinian tried to have a show trial, but Eutychius refused to cooperate, which led to him being exiled for over 12 years. In October 577, with the support of emperor Justin II, Eutychius was recalled and resumed his seat as patriarch of Constantinople. He was welcomed back to the city by Christians who were so happy to see him that there was a festival and banquets; the Communion line at his first Mass lasted six hours. Toward the end of his life, Eutychius got it into his head that the return of Christ would be spiritual, with no physical return, which is heretical, but he later returned to orthodox thinking on the matter. A surviving biography of his life was written by his chaplain, Eustathius of Constantinople.

Born: c.512 in Theion, Phrygia
Died: 6 April 582 in Constantinople (modern Istanbul, Turkey) of natural causes.



Saint William of Eskilsoe

Also known as William of Aebelhold, William of Aebelholt, William of Ebelholt, William of Eskhill, William of Eskyll, William of Ise Fjord, William of Paris, William of the Paraclete

Born to the Gallic upper class. Educated at the cathedral school of Saint Germain. Priest. Canon at the church of Saint Genevieve in Paris, France until c.1170. Widespread reputation for holiness and austerity; his life was so austere that his brother priests harassed him into leaving the city. When Pope Eugene III implemented stricter discipline in 1148, William returned and became sub-prior. When there was a need for some one to help reform the discipline and liturgical devotion of the Danish monasteries, the bishop sent William. While working at Eskilsoe, he became its abbot, and stayed for 30 years. Faced opposition from lax brothers and local nobles, but never flinched. Founded the abbey of Saint Thomas in Aebelholt, Zeeland. His extensive correspondence has survived, and is a valued source for Danish history of the period.

Born: 1125 at Paris, France
Died: Easter Sunday, 6 April 1203 in Denmark of natural causes, buried at Aebelholt, Denmark
Canonized: 21 January 1224 by Pope Honorius III.



Saint Galla of Rome

Born to the Roman nobility, the daughter Symmachus the Younger who served as consul in 485; sister-in-law of Boethius. Lay woman, marrying soon after her father's murder, but widowed after a year of marriage; legend says she grew a beard to avoid further offers of marriage. She became a wealthy and pious recluse on Vatican Hill, joining with a community of women near Saint Peter's Basilica, caring for the poor and sick, she founded a convent and hospital. Reputed to have once healed a young deaf and mute girl by blessing some water, and having the girl drink from it. A brief biography of her was written by Saint Gregory the Great in his Dialogues. Believed to have been the inspiration for Concerning the State of Widowhood written by Saint Fulgentius of Ruspe. An image now above the altar of Santa Maria in Campitelli, Italy and formally housed in a church dedicated to Galla, is thought to have been based on a vision Galla received of Our Lady.

Died: c.550 of breast cancer.

