



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.

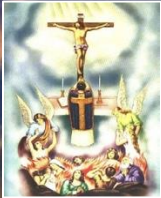
O Fountain of Life,
unfathomable Divine
Mercy, envelop the whole
world and empty Yourself
out upon us.

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 CCC, Mass Readings, Daily Saints...

Good Friday of the Lord's Passion, April 18, 2025, Volume 187.

Today's Bible Readings

Latin Rite

1st Reading:

Isaiah 52:13—53:12

Responsorial Psalm:

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

2nd Reading:

Hebrews

4:14-16; 5:7-9

Gospel:

John 18:1—19:42

Syro-Malabar Rite

1st Reading:

Gen 22:1-19

2nd Reading:

Is 52:13

- 53:9

3rd Reading:

Rom

5:6-16

Gospel:

Part 1 - Lk

22:63 - 23:12 + Mt

27:19 + Lk 23:13-23

+ Mt 27:24-25 + Lk

23:24-45 + Mt 27:51-

54 + Jn 19:23-30 |

Part 2 - Jn 19:31-42

Syro-Malankara Rite

Readings:

(The collection of Good
Friday, as per the
direction of the Holy
Father, is for the Holy
Land. It shall be sent to
the Eparchial Curia to be
sent to the Holy Father)

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

CHAPTER THREE I BELIEVE IN THE HOLY SPIRIT

Article 9 "I BELIEVE IN THE HOLY CATHOLIC CHURCH"

Paragraph 1. THE CHURCH IN GOD'S PLAN. NAMES AND IMAGES OF THE CHURCH

Symbols of the Church753 In Scripture, we find a host of interrelated
images and figures through which Revelation speaks of the inexhaustible
mystery of the Church. the images taken from the Old Testament are
variations on a profound theme: the People of God. In the New Testament,
all these images find a new center because Christ has become the head of
this people, which henceforth is his Body.144 Around this center are
grouped images taken "from the life of the shepherd or from cultivation of
the land, from the art of building or from family life and marriage."145754
"The Church is, accordingly, a sheepfold, the sole and necessary gateway
to which is Christ. It is also the flock of which God himself foretold that he
would be the shepherd, and whose sheep, even though governed by
human shepherds, are unfailingly nourished and led by Christ himself, the
Good Shepherd and Prince of Shepherds, who gave his life for his
sheep.146755 "The Church is a cultivated field, the tillage of God. On that
land the ancient olive tree grows whose holy roots were the prophets and
in which the reconciliation of Jews and Gentiles has been brought about
and will be brought about again. That land, like a choice vineyard, has been
planted by the heavenly cultivator. Yet the true vine is Christ who gives life
and fruitfulness to the branches, that is, to us, who through the Church
remain in Christ, without whom we can do nothing.147756 "Often, too, the
Church is called the building of God. the Lord compared himself to the
stone which the builders rejected, but which was made into the corner-
stone. On this foundation the Church is built by the apostles and from it the
Church receives solidity and unity. This edifice has many names to describe
it: the house of God in which his family dwells; the household of God in the
Spirit; the dwelling-place of God among men; and, especially, the holy
temple. This temple, symbolized in places of worship built out of stone, is
praised by the Fathers and, not without reason, is compared in the liturgy
to the Holy City, the New Jerusalem. As living stones we here on earth are
built into it. It is this holy city that is seen by John as it comes down out of
heaven from God when the world is made anew, prepared like a bride
adorned for her husband.148757 "The Church, further, which is called 'that
Jerusalem which is above' and 'our mother', is described as the spotless
spouse of the spotless lamb. It is she whom Christ 'loved and for whom he
delivered himself up that he might sanctify her.' It is she whom he unites
to himself by an unbreakable alliance, and whom he constantly 'nourishes
and cherishes.'"149

144 Cf. Eph 1:22; Col 1:18; LG 9. 145 LG 6. 146 LG 6; Cf. Jn 10:1-10;
Isa 40:11; Ezek 34:11-31; Jn 10:11; 1 Pet 5:4; Jn 10:11-16. 147 LG 6;
Cf. 1 Cor 39; Rom 11:13-26; Mt 21:32-43 and parallels; Isa 51-7; Jn 15:1-
5. 148 LG 6; Cf. 1 Cor 3:9; Mt 21:42 and parallels; Acts 4:11; 1 Pet 2:7;
PS 118:22; 1 Cor 3:11; 1 Tim 3:15; Eph 2:19-22; Rev 21:3; 1 Pet 2:5;
Rev 21:1-2. 149 LG 6; Cf. Gal 4:26; Rev 12:17; 19:7; 21:2, 9; 22:17;
Eph 5:25-26, 29....continued.

1st Reading: Isaiah 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

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:

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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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: 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 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.

2nd Reading: Hebrews 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

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: John 18:1–19:42

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM, " they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?" So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone, " in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar." When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for

it to see whose it will be, " in order that the passage of Scripture might be fulfilled that says: They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit. Here all kneel and pause for a short time. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: Not a bone of it will be broken. And again another passage says: They will look upon him whom they have pierced. After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Today's Saints



Saint Eleutherius of Illyria

Also known as Eleftherios, Eleuterio, Eleuterus, Eleutherus, Liberalis, Liberator, Liberatore

Son of Saint Anthia of Illyria; his father died when the boy was very young. Educated by Bishop Dynamius. Bishop of Illyria, Dalmatia (in modern Croatia) at age 20. Arrested for bringing an imperial Roman official to Christianity. Martyred in the persecutions of Hadrian along with his mother and eleven other Christians whose names have not come down to us.

Born: c.100, possibly in or near Messina, Italy

Died: beaten to death c.138, relics enshrined in Rieti, Troia and Velletri in Italy

Patronage: diocese of Ariano Irpino-Lacedonia, Italy, Civitacampomariano, Italy.



Saint Perfecto of Córdoba

Also known as Perfectus

Priest. Accosted on the street one day by Moors who asked his opinion of Jesus and Mohammed, promising no harm to him no matter the answer. Perfecto explained the Jesus was the Son of God and our Savior, while Mohammed was a false prophet. When his questioners felt that enough time had passed that their promise has dissipated, they had Perfecto arrested, tried, and executed by a Muslim court for blasphemy. Martyr.

Born: at Córdoba, Spain

Died: 850 at Cordova, Spain.



Saint Agia of Hainault

Also known as Agia of Mons, Aia, Austregildis, Aya, Aye

Wife of Saint Hidulphus of Hainault. They separated to enter religious life, Agia becoming a Benedictine nun at the abbey at Mons, Belgium. Widow. Legend says that she managed to avert an injustice by speaking from the tomb.

Died: c.711 of natural causes Patronage lawsuits.

