



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...

Eleventh Sunday in Ordinary Time (Year B), June 16, 2024, Volume 176.

Today's Bible Readings

Latin Rite

1st Reading:

Ez 17:22-24

Responsorial Psalm:

Ps 92:2-3, 13-14, 15-16

2nd Reading: 2 Cor 5:6-10

Gospel: Mk 4:26-34

Syro-Malabar Rite

1st Reading:

Ex 7:1-6

2nd Reading:

Jer 11:18-23

3rd Reading:

2 Cor 4:7-18

Gospel:

Mt 10:16-33

Syro-Malankara Rite

[Lk 10:1-16; Deut](#)

[33:23-29; Josh 6:14-](#)

[18; Ps 15:1-5; Isa](#)

[65:8-12; Acts 6:1-7; 1](#)

[Cor 10:14-22; Lk](#)

[10:17-20](#)

Meditation: The Mysteries of the Kingdom

With many such parables he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private. Mark 4:33-34 The deepest mysteries of our faith can only be understood by someone who has deep faith. Understanding requires much more than just a keen intellect; it also requires an interior attentiveness to and familiarity with the voice of God. For that reason, as Jesus spoke to the crowds, He used parables and figures of speech rather than speaking directly about the mysteries of Heaven. By analogy, if you were to attend a very special feast and you had well-formed taste buds, you might enjoy being served the best cut of meat cooked to perfection with a fine glass of wine. But to a small child, such a meal might not be that appealing. The same is true with music. If you were a musician who studied and played music throughout life, then you might have a greater appreciation for certain types of music. Others might simply be drawn to a certain type of music by the beat or because it has catchy lyrics. In a similar way, a person who has only a little faith might not be immediately drawn into the deepest mystical truths of God when they are explained directly and clearly. Instead, they might find that a simplified Gospel message that uses familiar imagery or stories is better able to catch their attention and communicate the message. This is good to understand because it's good for us to turn to the means of communication with God most suited for our depth of faith and understanding. For most people, it will be very useful to see themselves as one of those people in the crowds to whom Jesus spoke His parables. We should especially see ourselves as a part of the crowds as we begin our journey of faith. However, when a person has spent much time in prayer and meditation over the years and their faith begins to deepen, they may find that parables and stories are not as inspiring as they once were. They need more. They long for God to speak to them more clearly and deeply. Practically speaking, as your faith grows, it is good to look for the deeper ways that God speaks to you. How does He come to you and explain His will and the truths of faith more directly as Jesus did to the Apostles? Perhaps reading the lives of the saints, the Catechism of the Catholic Church, or some other spiritual book will engage you more deeply. Also, some Scripture passages may feed you more as you grow in faith, such as the passages where Jesus speaks more directly to His disciples. Reflect, today, upon the way that you are most fully fed by God's holy Word at this point in your life. The best way to identify this is to consider what it is that has given you the most consolation and inspiration as of late. How has God's Word most powerfully resonated within you over this past year? Identifying the way that God has spoken to you recently is the best way to decide how to continue to receive from Him all that He wants to teach you and reveal to you at this point of your journey of faith. Continue to seek out God's voice, and be open to letting Him draw you ever more deeply into the beautiful depths of the mysteries of His Kingdom.

Glorious Word of God, You choose to speak to Your people in varied ways. To some, You speak through parables and figures of speech. To others, You speak more directly and intimately, revealing the depths of Your Heart. Please speak to me in the ways that will deepen my faith so that I can continue my journey into the many mysteries You wish to reveal. Jesus, I trust in You.

1st Reading: Ez 17:22-24

Thus says the Lord GOD: I, too, will take from the crest of the cedar, from its topmost branches tear off a tender shoot, and plant it on a high and lofty mountain; on the mountain heights of Israel I will plant it. It shall put forth branches and bear fruit, and become a majestic cedar. Birds of every kind shall dwell beneath it, every winged thing in the shade of its boughs. And all the trees of the field shall know that I, the LORD, bring low the high tree, lift high the lowly tree, wither up the green tree, and make the withered tree bloom. As I, the LORD, have spoken, so will I do.

Responsorial Psalm: Ps 92:2-3, 13-14, 15-16

R. (cf. 2a) Lord, it is good to give thanks to you.

It is good to give thanks to the LORD, to sing praise to your name, Most High, To proclaim your kindness at dawn and your faithfulness throughout

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: June

01 1 Sam 5th7, Ezek 2, John 9:1st18, Ps 69:7th13
02 1 Sam 8th9, Ezek 3, John 9:19th41, Ps 69:14th20
03 1 Sam 10th11, Ezek 4, John 10:1st20, Ps 69:21st27
04 1 Sam 12th13, Ezek 5, John 10:21st42, Ps 69:28th36
05 1 Sam 14, Ezek 6, John 11:1st22, Ps 70
06 1 Sam 15th16, Ezek 7, John 11:23rd44, Ps 71:1st6
07 1 Sam 17, Ezek 8, John 11:45th57, Ps 71:7th14
08 1 Sam 18, Ezek 9th10, John 12:1st30, Ps 71:15th24
09 1 Sam 19th20, Ezek 11:1st11, John 12:31st50, Ps 72:1st6
10 1 Sam 21st22, Ezek 11:12th25, John 13:1st24, Ps 72:4th10, 11 1 Sam 23rd24, Ezek 12, John 13:25th38, Ps 72:11th20, 12 1 Sam 25, Ezek 13, John 14, Ps 73:1st6
13 1 Sam 26th27, Ezek 14, John 15, Ps 73:4th10
14 1 Sam 28th30, Ezek 15, John 16:1st15, Ps 73:11th17
15 1 Sam 31, Ezek 16:1st25, John 16:16th33, Ps 73:18th24
16 2 Sam 1st2, Ezek 16:26th45, John 17, Ps 73:25th28
17 2 Sam 3rd4, Ezek 16:46th63, John 18:1st21, Ps 74:1st6
18 2 Sam 5th6, Ezek 17, John 18:22nd40, Ps 74:10th16
19 2 Sam 7th9, Ezek 18:1st19, John 19:1st25, Ps 74:17th23
20 2 Sam 10th11, Ezek 18:20th32, John 19:26th42, Ps 75:1st6
21 2 Sam 12, Ezek 19:1st20:13, John 20, Ps 75:7th10
22 2 Sam 13th14, Ezek 20:14th33, John 21, Ps 76
23 2 Sam 15th9, Ezek 20:34th49, Acts 1:1st14, Ps 77:1st6
24 2 Sam 16th17, Ezek 21, Acts 1:15th26, Ps 77:4th11
25 2 Sam 18, Ezek 22:1st13, Acts 2:1st32, Ps 77:12th20
26 2 Sam 19th20, Ezek 22:14th31, Acts 2:33rd47, Ps 78:1st6
27 2 Sam 21, Ezek 23:1st22, Acts 3, Ps 78:5th11
28 2 Sam 22nd23, Ezek 23:23rd49, Acts 4:1st24, Ps 78:12th18
29 2 Sam 24, Ezek 24:1st13, Acts 4:25th37, Ps 78:19th25
30 1 Kings 1, Ezek 24:14th27, Acts 5:1st31, Ps 78:26th32

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the night.

R. Lord, it is good to give thanks to you.
The just one shall flourish like the palm tree, like a cedar of Lebanon shall he grow. They that are planted in the house of the LORD shall flourish in the courts of our God.

R. Lord, it is good to give thanks to you.
They shall bear fruit even in old age; vigorous and sturdy shall they be, Declaring how just is the LORD, my rock, in whom there is no wrong.

R. Lord, it is good to give thanks to you.

2nd Reading: 2 Cor 5:6-10

Brothers and sisters: We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.

Alleluia
R. Alleluia, alleluia. The seed is the word of God, Christ is the sower. All who come to him will live forever. R. Alleluia, alleluia.

Gospel: Mk 4:26-34

Jesus said to the crowds: "This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and through it all the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come." He said, "To what shall we compare the kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade." With many such parables he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private.

Today's Saints



Saint Benno of Meissen
Also known as Benedict

Born to the Saxon nobility, the son of Blessed Bezela of Goda; as an adult he was heavily involved in the power politics of his day. Educated in the abbey of Saint Michael, Hildesheim, Germany. Priest. Canon at the imperial chapel at Gozlar, Hanover. Chaplain to Emperor Henry III. Bishop of Meissen in 1066. Participated in the synod of Forchheim, Germany in 1078. He spent a year in prison for backing the nobility and Pope Saint Gregory VII against Emperor Henry IV over lay investiture and the control of the Church by the State. At one point he was summoned to Rome, Italy; he ordered the canons to lock the cathedral while he was gone in case emperor Henry tried to occupy it. Henry did, and threw the keys of the cathedral into the river as a symbol to show no one could lock the church against him. When Benno returned, he went to the river and found the key; legend says it was protected by a fish. Following the death of Pope Gregory VII, Benno pledged his allegiance to the anti-pope Guibert, but in 1097 he returned to support of the lawful Pope Urban II. Even with all the political involvement and turmoil, Benno never lost sight of his calling as a diocesan bishop. He visited parishes, preached and conducted Mass, enforced discipline among his clergy, and fought simony any place he found it. He was an accomplished musician, supported music and chant in the churches and monasteries, and wrote on the Gospels. In his later years he served a missionary to the Wends. Benno continued to be an involved and controversial figure in politics even after his death. His biographer, Jerome Emser, worked a lot of Church versus State material into the book. Martin Luther wrote a furious diatribe against Benno's canonization.

Born: 1010 at Hildesheim, Germany
Died: 16 June 1106 of natural causes, buried in the cathedral of Meissen, Germany, when the cathedral was rebuilt in 1285, his relics were translated to the new structure, with many miraculous cures accompanying the move, relics translated to the bishop's castle at Stolp when Saxony became Protestant, relics translated to Munich, Germany in 1580

Canonized: 1523 by Pope Adrian VI
Patronage: anglers, fishermen, weavers, diocese of Dresden-Meissen, Germany, Munich, Germany.



Saint Lutgardis
Also known as Lutgardis of the Sacred Heart, Lutgardis of Tongres, Lutgardis of Aywieres, Ludgard, Ludgardis, Luitgard, Lutgard, Lutgarde, Lutgart, Luthgard, Lutgarda

A pretty girl with a fondness for clothes and no apparent religious vocation, Lutgardis was sent to the Black Benedictine convent near Saint Trond at age 12 because her dowry had been lost in a failed business venture, and there was thus little chance for a life as a normal, married lay woman. In her late teens Lutgardis received a vision of Christ showing her His wounds, and in 1194 at age 20 she became a Benedictine nun with a true vocation. She had visions of Christ while in prayer, experienced ecstasies, levitated, and dripped blood from forehead and hair when enraptured by the Passion. Chosen as prioress of her community in 1205, she repeatedly refused to be abbess. The Benedictine order was not strict enough for Lutgardis, and on the advice of her friend Saint Christina the Astonishing, in 1208 she joined the Cistercians at Aywieres (near Brussels in modern Belgium) where she lived for her remaining 30 years. She displayed the gifts of healing, prophecy, spiritual wisdom, and was an inspired teacher on the Gospels. Blind for the last eleven years of her life, she treated the affliction as a gift - it reduced the distraction of the outside world. In one of her last visions, Christ told her when she was to die; she spent the time remaining in prayer for the conversion of sinners.

Born: 1182 at Tongres, Limburg, Belgium
Died: 16 June 1246 at Aywieres (modern Awirs), Belgium of natural causes, just as night office began on the Saturday night following Feast of the Holy Trinity, relics transferred to Ittre, Belgium on 4 December 1796 to avoid destruction in the French Revolution

Patronage: birth, childbirth, blind people, againts blindness, disabled, handicapped of physically challenged people, Belgium, Flanders, Belgium.



Saint Julitta of Iconium
Also known as Juliot

Mother of Saint Cyriacus of Iconium. Widow. Moved from Iconium to Isauria to avoid persecution as a Christian. Tortured and martyred during the persecutions of Diocletian. Legend says that from the site of her burial there erupted a miraculous spring of water that cured the sick and improved the health of those who immersed in it. Some scholars claim that the entire story is fiction, and there is no question that earlier writers hugely embellished this popular and frequently retold story.

Died: c.304, sources describe several methods, all horribly painful
Patronage: against death of children, single laywomen, torture victims, widows.

