



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 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 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.**

Mission of Jesus



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

Monday of the Eleventh Week in Ordinary Time, June 17, 2024, Volume 176.

Today's Bible Readings

Latin Rite

1st Reading:

1 Kgs 21:1-16

Responsorial Psalm:

Ps 5:2-3ab, 4b-6a, 6b-7

Gospel: Mt 5:38-42

Syro-Malabar Rite

1st Reading:

[1 Pt 2:18-25](#)

Gospel: [Jn 15:18-27](#)

Syro-Malankara Rite

[1 Cor 4:1-5; Mt 10:1-8](#)

Meditation: Do Not Return Evil for Evil

If someone insults you or tries to take advantage of you, how do you respond? Do you repay in kind? Jesus approached the question of just retribution with a surprising revelation of God's intention for how we should treat others, especially those who mistreat us. When Jesus spoke about God's law, he did something no one had done before. He gave a new standard based not just on the requirements of justice - giving each their due - but based on the law of grace, love, and freedom. Law of grace and love Jesus knew the moral law and its intention better than any jurist or legal expert could imagine. He quoted from the oldest recorded law in the world: If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (Exodus 21:23-25). Such a law today seems cruel, but it was meant to limit vengeance as a first step towards mercy. This law was not normally taken literally but served as a guide for a judge in a law court for assessing punishment and penalty (see Deuteronomy 19:18). The Old Testament is full of references to the command that we must be merciful: You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD (Leviticus 19:18). If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink (Proverbs 25:21). Do not say, "I will do to him as he has done to me; I will pay the man back for what he has done" (Proverbs 24:29). Let him give his cheek to the smiter, and be filled with insults (Lamentations 3:30). Jesus does something quite remarkable and unheard of. He transforms the law of mercy with grace, forbearance, and loving-kindness. Jesus also makes clear that there is no room for retaliation. We must not only avoid returning evil for evil, but we must seek the good of those who wish us ill. Do you accept insults, as Jesus did, with no resentment or malice? When you are compelled by others to do more than you think you deserve, do you insist on your rights, or do you respond with grace and cheerfulness? Grace of the Holy Spirit What makes a disciple of Jesus Christ different from everyone else? What makes Christianity distinct from any other religion? It is grace - treating others, not as they deserve, but as God wishes them to be treated - with loving-kindness and mercy. Only the cross of Jesus Christ can free us from the tyranny of malice, hatred, revenge, and resentment and gives us the courage to return evil with good. Such love and grace has power to heal and to save from destruction. The Lord Jesus suffered insult, abuse, injustice, and death on a cross for our sake. Scripture tells us that the blood of Jesus Christ cleanses us from all sin and guilt (Matthew 26:28; Ephesians 1:7, 1 John 1:7, Revelation 1:5). Since God has been merciful towards us through the offering of his Son, Jesus Christ, we in turn are called to be merciful towards our neighbor, even those who cause us grief and harm. Do you know the power and freedom of Christ's redeeming love and mercy?

O merciful God, fill our hearts, we pray, with the graces of your Holy Spirit; with love, joy, peace, patience, gentleness, goodness, faithfulness, humility, and self-control. Teach us to love those who hate us; to pray for those who despitefully use us; that we may be the children of your love, our Father, who makes the sun to rise on the evil and the good, and sends rain on the just and on the unjust. In adversity grant us grace to be patient; in prosperity keep us humble; may we guard the door of our lips; may we lightly esteem the pleasures of this world, and thirst after heavenly things; through Jesus Christ our Lord. (Prayer of Anselm, 1033-1109 AD)

1st Reading: 1 Kgs 21:1-16

Naboth the Jezreelite had a vineyard in Jezreel next to the palace of Ahab, king of Samaria. Ahab said to Naboth, "Give me your vineyard to be my vegetable garden, since it is close by, next to my house. I will give you a better vineyard in exchange, or, if you prefer, I will give you its value in money." Naboth answered him, "The LORD forbid that I should give you my ancestral heritage." Ahab went home disturbed and angry at the answer Naboth the Jezreelite had made to him: "I will not give you my ancestral heritage." Lying down on his bed, he turned away from food and would not eat. His wife Jezebel came to him and said to him, "Why are you so angry that you will not eat?" He answered her, "Because I spoke to Naboth the Jezreelite and said to him, 'Sell me your vineyard, or, if you prefer, I will

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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: June

- 01 1 Sam 5ñ7, Ezek 2, John 9:1ñ18, Ps 69:7ñ13
- 02 1 Sam 8ñ9, Ezek 3, John 9:19ñ41, Ps 69:14ñ20
- 03 1 Sam 10ñ11, Ezek 4, John 10:1ñ20, Ps 69:21ñ27
- 04 1 Sam 12ñ13, Ezek 5, John 10:21ñ42, Ps 69:28ñ36
- 05 1 Sam 14, Ezek 6, John 11:1ñ22, Ps 70
- 06 1 Sam 15ñ16, Ezek 7, John 11:23ñ44, Ps 71:1ñ6
- 07 1 Sam 17, Ezek 8, John 11:45ñ57, Ps 71:7ñ14
- 08 1 Sam 18, Ezek 9ñ10, John 12:1ñ30, Ps 71:15ñ24
- 09 1 Sam 19ñ20, Ezek 11:1ñ11, John 12:31ñ50, Ps 72:titleñ3
- 10 1 Sam 21ñ22, Ezek 11:12ñ25, John 13:1ñ24, Ps 72:4ñ10, 11 1 Sam 23ñ24, Ezek 12, John 13:25ñ38, Ps 72:11ñ20, 12 1 Sam 25, Ezek 13, John 14, Ps 73:titleñ3
- 13 1 Sam 26ñ27, Ezek 14, John 15, Ps 73:4ñ10
- 14 1 Sam 28ñ30, Ezek 15, John 16:1ñ15, Ps 73:11ñ17
- 15 1 Sam 31, Ezek 16:1ñ25, John 16:16ñ33, Ps 73:18ñ24
- 16 2 Sam 1ñ2, Ezek 16:26ñ45, John 17, Ps 73:25ñ28
- 17 2 Sam 3ñ4, Ezek 16:46ñ63, John 18:1ñ21, Ps 74:titleñ9
- 18 2 Sam 5ñ6, Ezek 17, John 18:22ñ40, Ps 74:10ñ16
- 19 2 Sam 7ñ9, Ezek 18:1ñ19, John 19:1ñ25, Ps 74:17ñ23
- 20 2 Sam 10ñ11, Ezek 18:20ñ32, John 19:26ñ42, Ps 75:titleñ6
- 21 2 Sam 12, Ezek 19:1ñ20:13, John 20, Ps 75:7ñ10
- 22 2 Sam 13ñ14, Ezek 20:14ñ33, John 21, Ps 76
- 23 2 Sam 15, Ezek 20:34ñ49, Acts 1:1ñ14, Ps 77:titleñ3
- 24 2 Sam 16ñ17, Ezek 21, Acts 1:15ñ26, Ps 77:4ñ11
- 25 2 Sam 18, Ezek 22:1ñ13, Acts 2:1ñ32, Ps 77:12ñ20
- 26 2 Sam 19ñ20, Ezek 22:14ñ31, Acts 2:33ñ47, Ps 78:titleñ4
- 27 2 Sam 21, Ezek 23:1ñ22, Acts 3, Ps 78:5ñ11
- 28 2 Sam 22ñ23, Ezek 23:23ñ49, Acts 4:1ñ24, Ps 78:12ñ18
- 29 2 Sam 24, Ezek 24:1ñ13, Acts 4:25ñ37, Ps 78:19ñ25
- 30 1 Kings 1, Ezek 24:14ñ27, Acts 5:1ñ31, Ps 78:26ñ32

Resources

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- [What is Charismatic Renewal?](#)
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give you a vineyard in exchange.' But he refused to let me have his vineyard." His wife Jezebel said to him, "A fine ruler over Israel you are indeed! Get up. Eat and be cheerful. I will obtain the vineyard of Naboth the Jezreelite for you." So she wrote letters in Ahab's name and, having sealed them with his seal, sent them to the elders and to the nobles who lived in the same city with Naboth. This is what she wrote in the letters: "Proclaim a fast and set Naboth at the head of the people. Next, get two scoundrels to face him and accuse him of having cursed God and king. Then take him out and stone him to death." His fellow citizens—the elders and nobles who dwelt in his city—did as Jezebel had ordered them in writing, through the letters she had sent them. They proclaimed a fast and placed Naboth at the head of the people. Two scoundrels came in and confronted him with the accusation, "Naboth has cursed God and king." And they led him out of the city and stoned him to death. Then they sent the information to Jezebel that Naboth had been stoned to death. When Jezebel learned that Naboth had been stoned to death, she said to Ahab, "Go on, take possession of the vineyard of Naboth the Jezreelite that he refused to sell you, because Naboth is not alive, but dead." On hearing that Naboth was dead, Ahab started off on his way down to the vineyard of Naboth the Jezreelite, to take possession of it.

Responsorial Psalm: Ps 5:2-3ab, 4b-6a, 6b-7

R. (2b) Lord, listen to my groaning.

Hearken to my words, O LORD, attend to my sighing. Heed my call for help, my king and my God!

R. Lord, listen to my groaning.

At dawn I bring my plea expectantly before you. For you, O God, delight not in wickedness; no evil man remains with you; the arrogant may not stand in your sight.

R. Lord, listen to my groaning.

You hate all evildoers. You destroy all who speak falsehood; The bloodthirsty and the deceitful the LORD abhors.

R. Lord, listen to my groaning.

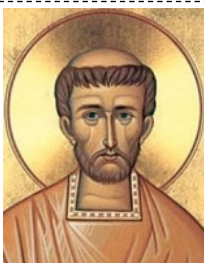
Alleluia

R. Alleluia, alleluia. A lamp to my feet is your word, a light to my path. R. Alleluia, alleluia.

Gospel: Mt 5:38-42

Jesus said to his disciples: "You have heard that it was said, An eye for an eye and a tooth for a tooth. But I say to you, offer no resistance to one who is evil. When someone strikes you on your right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow."

Today's Saints



Saint Botolph of Ikanhoe

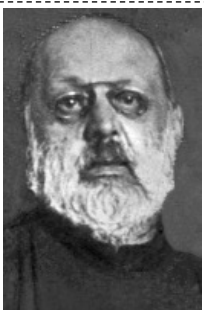
Also known as Botolph, Botulf, Botwulf

Born to a Christian Saxon noble family. Brother of Saint Adolph of Utrecht. Educated with his brother at the monastery of Cnobersburg (Burgh Castle), Suffolk under the direction of its founder, Saint Furse. When Mercian forces under King Penda invaded the region, the boys were sent to study at the monastery at Bosanham, Sussex. He became a Benedictine monk at Farmoutiere-en-Brie, Gaul (modern northeastern France), and was sent back to the British Isles in 647 to establish the Benedictine Order there. With the support of Saint Syre, Saint Aubierge, and their brother, King Anna of East Anglia, Botolph founded the monastery of Ikanhoe in East Anglia, declining the offer of a part of the royal estate, and settling for a wild, barren site that was removed from people, reported to be haunted by demons, and which would require endless work to sustain the monks. For many years it was believed that the area that grew up around it came to be called Botolph's Town, contracted to Botolphston, and later contracted to Boston in Lincolnshire, but recent research has shown that the original site is another location. The Saxon Chronicle indicates that by 654 Botolph had attracted enough brother monks and hermits that work began on the monastery. Through hard work and faith, the monastery grew in population; the monks built several structures, turned large areas of marsh and scrub into productive farming and grazing lands, and dispelled the people's fears of demons. Botolph served as spiritual director for Saint Ceolfrith, and worked as a travelling missionary through rough, bandit-plagued areas of East Anglia, Kent and Sussex. His legacy continued for centuries in the strength of the Benedictine movement in the Isles, and in the dozens of churches named for him, many of them built at city gates to serve as safe-haven for travellers in times when robbers roamed the roads, and many in port or river towns.

Born: c.610 in East Anglia (part of modern England)

Died: 17 June 680 of natural causes following a lengthy illness, he died while being carried to chapel for compline services, buried at Ikanhoe, relics moved in 870 to keep them from being destroyed by invading Danes, relics transferred to Grundisburgh in 983, relics later distributed to monasteries at Thornery, Westminster, and Edmundsbury, Suffolk, tradition says that for safety the cask of relics destined for Edmundsbury were taken there in the middle of the night, but the travellers were guided by a light that hovered above the relics' new shrine, processions of the relics through Edmundsbury has ended droughts there

Patronage: agricultural workers, farm workers, farmers, sailors, mariners, watermen, travellers, 7 cities.



Saint Albert Chmielowski

Also known as Adam Chmielowski, Adam Hilary Bernard Chmielowski, Brat Albert, Brother Albert, Brother of Our Lord, Brother of Our God, Our God's Brother

Born to a wealthy aristocratic family, he initially studied agriculture in order to manage the family estate. Involved in politics from his youth, he lost a leg at age 17 when injured while fighting in an insurrection. In Krakow, he became a popular, well-known and well-liked artist. His interest in politics and art made him keenly aware of the human misery around him. A gentle and compassionate soul, he felt called to help those in need. After years of reflection, he understood that this desire was how God was calling him to service and Himself. Franciscan tertiary, taking the name Albert. He abandoned painting, and began a life of working with and for the poorest of Krakow. In 1887 he founded the Brothers of the Third Order of Saint Francis, Servants of the Poor, known as the Albertines (named for him) or the Gray Brothers (after their rough gray habits). In 1891 he founded the women's congregation of the Order (Gray Sisters). The Albertines organized food and shelter for the poor and homeless. Albert preached that the great calamity of our time was that so many refused to see and voluntarily relieve the suffering of their miserable brothers and sisters. The "haves" lived away from the "have-nots" in order to ignore them and leave their care to others. In 1949, Pope John Paul II wrote a well-received play about Albert; the work was filmed in 1997, released as Brother of Our God. Albert was the spiritual teacher of Blessed Maria Bernardina Jablonska.

Born: 20 August 1845 at Igoalomia (Aigolonija), Poland as Adam Hilary Bernard Chmielowski

Died: 25 December 1916 at Krakow, Poland, of natural causes

Canonized: 12 November 1989 by Pope John Paul II at Saint Peter's Square, Rome.



Saint Theresa of Portugal

Also known as Tarasia, Teresa

Born a princess, the oldest daughter of King Sancho I. Married to King Alfonso IX of Leon, Spain; northern Portugal formed part of her dowry. Mother of three children. Several years into the marriage it was dissolved by the Vatican upon the revelation that Theresa and Alfonso were cousins. Single again, Theresa returned to Portugal where she converted the Benedictine monastery at Lórvão into a convent for 300 Cistercian nuns. Theresa then moved into the convent, though she did not take vows. In 1231 she left to settle a bitter succession dispute between her children over the throne of Leon. With peace between them, she returned to the convent, took vows, and remained there as a nun for the rest of her life.

Born: 4 October 1178 in Coimbra, Portugal

Died: 18 June 1250 at Lórvão Abbey, Portugal of natural causes

Canonized: 20 May 1705 by Pope Clement XI (cultus confirmed).



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