



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...

Tuesday of the Seventeenth Week in Ordinary Time, Volume 166, August 01, 2023.

Today's Bible Readings

Latin Rite

1st Reading:

Ex 33:7-11; 34:5b-9,
28

Responsorial Psalm:

Ps 103:6-7, 8-9, 10-11,
12-13

Gospel: Mt 13:36-43

Syro-Malabar Rite

1st Reading:

[Romans 8:1-11](#)

Gospel:

[Mark 12:28-33](#)

Syro-Malankara Rite

1st Reading:

[Romans 6:1-5](#)

Gospel:

[Matthew 10:26-33](#)

Meditation: Our Final Destiny

"Then the righteous will shine like the sun in the Kingdom of their Father.
Whoever has ears ought to hear." Matthew 13:43

This passage concludes Jesus' explanation of the Parable of the Weeds in the Field. Recall that in this parable there were good seeds sown in a field. The Sower is the Son of Man, Jesus, and the seed He sows are the children of the Kingdom, which includes all those who are in a state of grace. The field is the whole world. Thus, Jesus is saying that He has sent His followers, each one of us, into the world to build His Kingdom. But the evil one also sows his "children," which refers to all of those who live evil lives that are contrary to the will of God. The passage above refers to the reward that the children of the Kingdom receive, whereas the passage just prior to this points out that at the end of the age, the children of the evil one will be condemned and sent "into the fiery furnace, where there will be wailing and grinding of teeth." The end result of being the children of the Kingdom is quite hopeful. "Then the righteous will shine like the sun in the Kingdom of their Father." This promise from our Lord should be pondered, believed and become the driving force of our hope in life. Hope is an essential virtue that we often do not speak of enough. The gift of hope is not simply wishful thinking, such as when one hopes they win the lotto. The theological virtue of hope is a gift from God that is based on truth. The truth that it is based on is the promise of eternal life in Heaven if we accept all that God speaks to us and if we fulfill His glorious will in our lives.

By analogy, say that you have a large mortgage on your home. And say that the bank was doing a promotion in which they were going to pay off the mortgage for one lucky family. And that family was yours. They contacted you and let you know that all you need to do is fill out an application for this grant and that it would then be given to you. What would you do? Of course you would go and fill out the application. The bank is trustworthy, and you are confident that if you do what they ask, a small task of filling out the application, then they will follow through with the promise they made of paying off your mortgage. In a sense, there is hope established within you once you learn of this offer; and that hope, which is based on a true promise, is what drives you to do the small task of filling out the application.

So it is with God. The "mortgage" that He promises to pay is the debt of all our sin. And the requirement to receive this promise is fidelity to all He commands of us for our good. The problem is that we often do not fully understand the reward we are promised. That is: to "shine like the sun" in the Kingdom of our Father in Heaven. Having your mortgage paid off by the bank is something concrete and clear and very desirable. But the reward of shining like the sun in the Kingdom is of infinitely greater value. Do you believe that?

The best way to strengthen the virtue of theological hope in our lives is to become more and more certain of the truthful promise of our Lord. We need to understand Heaven and the infinite value we receive by obtaining it. If we truly understood what Jesus was promising us, we would become so intensely driven to do all that He commands us to do that this would become the single focus of our life. The hope would become a strength so strong that we would become consumed with doing anything and everything necessary to obtain such a reward.

Reflect, today, upon the depth of hope you have in your life. How driven are you by the promises made by our Lord? How clearly do you understand those promises? If you struggle with hope, then spend more time on the end reward that is promised to you by Jesus. Believe what He says and make that end goal the central focus of your life.

My glorious King, You invite all people to share in the glories of Heaven. You promise us that if we are faithful, we will shine like the sun for all eternity. Help me to understand this glorious gift so that it becomes the single object of my hope and the drive of all that I do in life. Jesus, I trust in You.

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profitable, service oriented
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each and every Christian who
view this website. This is our
23rd Year of Service on the
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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:

August

01 1 Chron 1, Ezek 48:13-35,
Acts 24, Ps 89:28-34
02 1 Chron 2, Dan 1, Acts
25:1-13, Ps 89:35-41
03 1 Chron 3-4, Dan 2:1-16,
Acts 25:14-27, Ps 89:42-48
04 1 Chron 5, Dan 2:17-37,
Acts 26, Ps 89:49-52
05 1 Chron 6, Dan 2:38-49,
Acts 27:1-20, Ps 90:title-9 06
1 Chron 7, Dan 3:1-23, Acts
27:21-44, Ps 90:10-17 07 1
Chron 8, Song of Three 1-25,
Acts 28:1-19, Ps 91:1-6 08 1
Chron 9, Song of Three 26-45,
Acts 28:20-31, Ps 91:7-16 09
1 Chron 10-11, Song of Three
46-68, Rom 1, Ps 92:title-3
10 1 Chron 12, Dan 3:24-30,
Rom 2, Ps 92:4-10 11 1 Chron
13-15, Dan 4, Rom 3:1-14, Ps
92:11-15 12 1 Chron 16, Dan
5:1-14, Rom 3:15-31, Ps
93:1-94:5 13 1 Chron 17-18,
Dan 5:15-31, Rom 4, Ps
94:6-12 14 1 Chron 19-21,
Dan 6, Rom 5, Ps 94:13-19 15
1 Chron 22-23, Dan 7:1-15,
Rom 6, Ps 94:20-23 16 1
Chron 24, Dan 7:16-28, Rom
7, Ps 95 17 1 Chron 25-26,
Dan 8, Rom 8:1-20, Ps 96:1-
6 18 1 Chron 27, Dan 9, Rom
8:21-39, Ps 96:7-13 19 1
Chron 28-29, Dan 10, Rom 9,
Ps 97:1-7 20 2 Chron 1-3,
Dan 11:1-13, Rom 10, Ps
97:8-12 21 2 Chron 4-5, Dan
11:14-33, Rom 11:1-14, Ps
98 22 2 Chron 6-7, Dan
11:34-12:13, Rom 11:15-36,
Ps 99 23 2 Chron 8-9, Dan
13:1-15, Rom 12, Ps 100 24 2
Chron 10-11, Dan 13:16-36,
Rom 13, Ps 101:title-4 25 2
Chron 12-14, Dan 13:37-64,
Rom 14, Ps 101:5-8 26 2
Chron 15-17, Dan 14:1-12,
Rom 15, Ps 102:title-9 27 2
Chron 18-19, Dan 14:13-42,
Rom 16, Ps 102:10-16 28 2
Chron 20, Hos 1, 1 Cor 1:1-
13, Ps 102:17-23 29 2 Chron
21-23, Hos 2, 1 Cor 1:14-31,
Ps 102:24-28 30 2 Chron 24-
25, Hos 3-4, 1 Cor 2, Ps
103:title-9 31 2 Chron 26-27,
Hos 5, 1 Cor 3, Ps 103:10-16

Resources

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1st Reading: Ex 33:7-11; 34:5b-9, 28

The tent, which was called the meeting tent, Moses used to pitch at some distance away, outside the camp. Anyone who wished to consult the LORD would go to this meeting tent outside the camp. Whenever Moses went out to the tent, the people would all rise and stand at the entrance of their own tents, watching Moses until he entered the tent. As Moses entered the tent, the column of cloud would come down and stand at its entrance while the LORD spoke with Moses. On seeing the column of cloud stand at the entrance of the tent, all the people would rise and worship at the entrance of their own tents. The LORD used to speak to Moses face to face, as one man speaks to another. Moses would then return to the camp, but his young assistant, Joshua, son of Nun, would not move out of the tent. Moses stood there with the LORD and proclaimed his name, "LORD." Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity, continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers' wickedness!" Moses at once bowed down to the ground in worship. Then he said, "If I find favor with you, O LORD, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own." So Moses stayed there with the LORD for forty days and forty nights, without eating any food or drinking any water, and he wrote on the tablets the words of the covenant, the ten commandments.

Responsorial Psalm: Ps 103:6-7, 8-9, 10-11, 12-13

R. (8a) The Lord is kind and merciful.

The LORD secures justice and the rights of all the oppressed. He has made known his ways to Moses, and his deeds to the children of Israel.

R. The Lord is kind and merciful.

Merciful and gracious is the LORD, slow to anger and abounding in kindness. He will not always chide, nor does he keep his wrath forever.

R. The Lord is kind and merciful.

Not according to our sins does he deal with us, nor does he requite us according to our crimes. For as the heavens are high above the earth, so surpassing is his kindness toward those who fear him.

R. The Lord is kind and merciful.

As far as the east is from the west, so far has he put our transgressions from us. As a father has compassion on his children, so the LORD has compassion on those who fear him.

R. The Lord is kind and merciful.

Alleluia.

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

Gospel: Mt 13:36-43

Jesus dismissed the crowds and went into the house. His disciples approached him and said, "Explain to us the parable of the weeds in the field." He said in reply, "He who sows good seed is the Son of Man, the field is the world, the good seed the children of the Kingdom. The weeds are the children of the Evil One, and the enemy who sows them is the Devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his Kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the Kingdom of their Father. Whoever has ears ought to hear."

Today's Saints



Saint Alphonsus Maria de Liguori

Also known as Alfonso, Alfons, Alfontso, Alphonse, Alfonsu, Afonso

Born to the nobility, Alphonsus was a child prodigy; he became extremely well-educated, and received his doctorate in law from the University of Naples at age 16. He had his own legal practice by age 21, and was soon one of the leading lawyers in Naples, though he never attended court without having attended Mass first. He loved music, could play the harpsichord, and often attended the opera, though he frequently listened without bothering to watch the over-done staging. As he matured and learned more and more of the world, he liked it less and less, and finally felt a call to religious life. He declined an arranged marriage, studied theology, and was ordained at age 29. Preacher and home missionary around Naples. Noted for his simple, clear, direct style of preaching, and his gentle, understanding way in the confessional. Writer on asceticism, theology, and history; master theologian. He was often opposed by Church officials for a perceived laxity toward sinners, and by government officials who opposed anything religious. Founded the Redemptoristines women's order in Scala in 1730. Founded the Congregation of the Most Holy Redeemer (Liguorians; Redemptorists) at Scala, Italy in 1732. Appointed bishop of the diocese of Sant'Agata de' Goti, Italy by Pope Clement XIII in 1762. Worked to reform the clergy and revitalize the faithful in a diocese with a bad reputation. He was afflicted with severe rheumatism, and often could barely move or raise his chin from his chest. In 1775 he resigned his see due to ill health, and went into what he thought would be a prayerful retirement. In 1777 the royal government threatened to disband his Redemptorists, claiming that they were covertly carrying on the work of the Jesuits, who had been suppressed in 1773. Calling on his knowledge of the Congregation, his background in thelogy, and his skills as a lawyer, Alphonsus defended the Redemptorists so well that they obtained the king's approval. However, by this point Alphonsus was nearly blind, and was tricked into giving his approval to a revised Rule for the Congregation, one that suited the king and the anti-clerical government. When Pope Pius VI saw the changes, he condemned it, and removed Alphonsus from his position as leader of the Order. This caused Alphonsus a crisis in confidence and faith that took years to overcome. However, by the time of his death he had returned to faith and peace. Alphonsus vowed early to never to waste a moment of his life, and he lived that way for over 90 years. Declared a Doctor of the Church by Pope Pius IX in 1871. When he was bishop, one of Alphonsus's priests led a worldly life, and resisted all attempts to change. He was summoned to Alphonsus, and at the entrance to the bishop's study he found a large crucifix laid on the threshold. When the priest hesitated to step in, Alphonsus quietly said, "Come along, and be sure to trample it underfoot. It would not be the first time you have placed Our Lord beneath your feet."

Born: 27 September 1696 at Marianelli near Naples, Italy

Died: 1 August 1787 at Nocera, Italy of natural causes

Canonized: 26 May 1839 by Pope Gregory XVI

Patronage: against arthritis, against scrupulosity, confessors (given on 26 February 1950 by Pope Pius XII), final perseverance, moral theologians, moralists (1950 by Pope Pius XII), scrupulous people, theologians, vocations, Sisters of the Holy Redeemer, diocese of Acerra, Italy, diocese of, Agrigento, Italy, Pagani, Italy, Sant'Agata de' Goti, Italy.



Saint Peter Faber

Also known as, Peter Favre, Peter Lefevre, Petrus, Pierre, Apostle of Germany

Born to a farm family, he was a shepherd in his youth. Taught catechism to other children. Entered Saint-Barbe College, Paris, France in 1525. Friend of Saint Francis Xavier and Saint Ignatius Loyola. Ordained in 1534. Joined Ignatius' early band of Jesuits on 15 August 1534. Assisted at the Diet of Worms in 1540. Assisted at the Diet of Ratisbon in 1541. Preached in Parma, Speyer, Mainz, Cologne, Savoy, Portugal, Lisbon and Valladolid, revitalizing the laity, reforming the clergy and opposing Lutheranism. Helped Saint Peter Canisius realize his vocation. Worked with Saint Francis Borgia. The pope planned to send him to the Council of Trent as theologian of the Holy See, and Pope John III wanted him to be the Patriarch of Ethiopia, but his health failed and he could not take either of these responsibilities. Had a great devotion to the angels. The diary of his travels and work has survived.

Born: 13 April 1506 at Villaret, Savoy

Died: 1 August 1546 at Rome, Italy of natural causes

Canonized: 17 December 2013 by Pope Francis.



Saint Ethelwold of Winchester

Also known as Adeluoldus, Aethelwald, Aethelwold, Etelvoldo, Etelwold, Ethelwald, Father of Monks

He grew up in the court of King Athelstan. Studied under and was ordained by his relative, Saint Alphege of Winchester. Ordained with Saint Dunstan of Canterbury. Benedictine dean at Glastonbury Abbey after Dunstan restored the Rule. Abbot of Abingdon, England in 954. Bishop of Winchester, England on 29 November 963. Built abbeys in his diocese, restored the monasteries of Newminster, Milton Abbas, Chertsey, Peterborough, Thorney and Ely, enforced discipline, and was one of the leaders of the 10th century monastic revival. Scholar, teacher, prelate, and royal counsellor. Supported the liturgical arts including music and manuscript illumination. Wrote Regularis Concordia, a monastic decree based on the Benedictine Rule.

Born: c.912 at Winchester, England

Died: 1 August 984 of natural causes, buried at cathedral of Winchester, England.



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