



**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 16<sup>th</sup> 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...

Friday of the Fifteenth Week in Ordinary Time, July 19, 2024, Volume 177.

**Today's Bible Readings**

**Latin Rite**

**1<sup>st</sup> Reading:**

Is 38:1-6, 21-22, 7-8

**Responsorial Psalm:**

Isaiah 38:10, 11, 12abcd, 16

**Gospel:** Mt 12:1-8

**Syro-Malabar Rite**

**1<sup>st</sup> Reading:**

[Ex 29:38-46](#)

**2<sup>nd</sup> Reading:**

[Acts 2:37-42](#)

**3<sup>rd</sup> Reading:**

[1 Cor 3:5-11](#)

**Gospel:** [Jn 14:1-14](#)

**Syro-Malankara Rite**

[Rom 15:1-6; Mt 25:1-13](#)

**Meditation: Freedom From Condemnation**

Jesus was going through a field of grain on the sabbath. His disciples were hungry and began to pick the heads of grain and eat them. When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the sabbath." Matthew 12:1-2 When Moses gave the Ten Commandments to the people, there was a prohibition against working on the Sabbath. The Third Commandment said, in part, that "you shall not do any work" on the Sabbath (Exodus 20:10). By the time of Jesus, the Pharisees had added much commentary to this law and expanded it to include as many as 39 different forms of work that they believed was forbidden. Included in their list were the practices of harvesting and milling of grain. For that reason, when the Pharisees saw that the disciples were picking heads of grain and rubbing the grain off the husks so that they could eat it, the Pharisees condemned them for violating what they interpreted to be an offense against the Third Commandment. The first thing we can note from this passage is that the disciples were hungry. They were exceptionally devoted to Jesus and had been traveling with Him from town to town so that He could preach the Gospel. They had given up occupation, home, family and income so as to be singly devoted to Jesus and His mission. And as a result of this, they were living in poverty and relying upon the generosity of others. It is in this context that they chose to eat the most humble of foods: grain that they picked as they walked. They didn't complain that there wasn't a hot meal waiting for them at their destination. They were accepting of the many long journeys by foot that they made. They were okay with the fact that they did not get to sleep in their own bed every night. But they did have the basic human need for food, so they picked this grain as they walked to fulfill this basic need of hunger. Though there are many lessons we can learn from this passage, one clear lesson is that of the temptation to judge and condemn others. When we fall into the trap of judging others, there are a few things that are common. First, judging and condemning often is based on perceived wrongs that are inflated and exaggerated. The Pharisees clearly inflated and exaggerated this "sin" of the disciples. In our lives, judgmentalness almost always makes the perceived sin of another far more serious than it is, if it is sin at all. Another common temptation that flows from a judgmental and condemning heart is the failure to even understand the condemned party. In this case above, the Pharisees did not even inquire into the reason the disciples were picking and eating grain. They didn't ask if they had been without food for some time or how long they had been traveling. It didn't matter to them that they were hungry, and most likely, very hungry. So also with us, it is common that when we judge and condemn another, we arrive at our verdict without even seeking to understand the situation. Lastly, it needs to be said that judging others is not our right. Doing so is usually reckless and caused by our own self-centeredness. God did not give the Pharisees the authority to expand the Third Commandment into 39 forbidden practices, nor did He give them the authority to apply those interpretations to the perceived actions of the disciples. And God does not give us the authority to judge others either. If another is clearly caught in a cycle of objectively grave sin, we must do all we can to help draw them out of that sin. But even in that case, we have no right to judge or condemn. Reflect, today, upon any tendency you have toward being judgmental and condemning of others. If you see this tendency within yourself, spend time thinking about the Pharisees. Their self-righteousness was ugly and damaging. The negative example they set should inspire us to turn away from such acts of condemnation and to reject those temptations the moment they come.

My divine Judge of All, You and You alone know the heart, and You and You alone are capable of acting as Judge. Please exercise Your authority in my life so that I can perceive my own sin. As You do, please also free me from the tendency to judge and condemn. Fill me, instead, with a heart full of mercy and truth toward all. Jesus, I trust in You.

**1<sup>st</sup> Reading: Is 38:1-6, 21-22, 7-8**

When Hezekiah was mortally ill, the prophet Isaiah, son of Amoz, came and said to him: "Thus says the LORD: Put your house in order, for you are about to die; you shall not recover." Then Hezekiah turned his face to 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: July**

- 01 1 Kings 2, Ezek 25, Acts 5:32ñ6:15, Ps 78:33ñ39
- 02 1 Kings 3ñ4, Ezek 26, Acts 7:1ñ17, Ps 78:40ñ46
- 03 1 Kings 5ñ6, Ezek 27, Acts 7:18ñ39, Ps 78:47ñ53
- 04 1 Kings 7, Ezek 28:1ñ13, Acts 7:40ñ60, Ps 78:54ñ60
- 05 1 Kings 8:1ñ29, Ezek 28:14ñ26, Acts 8:1ñ23, Ps 78:61ñ67
- 06 1 Kings 8:30ñ66, Ezek 29, Acts 8:24ñ40, Ps 78:68ñ72
- 07 1 Kings 9ñ10, Ezek 30, Acts 9:1ñ26, Ps 79:titleñ8
- 08 1 Kings 11, Ezek 31, Acts 9:27ñ43, Ps 79:9ñ13
- 09 1 Kings 12ñ13, Ezek 32, Acts 10:1ñ27, Ps 80:titleñ8
- 10 1 Kings 14, Ezek 33:1ñ11, Acts 10:28ñ48, Ps 80:9ñ19
- 11 1 Kings 15ñ16, Ezek 33:12ñ33, Acts 11, Ps 81:titleñ3
- 12 1 Kings 17, Ezek 34:1ñ18, Acts 12:1ñ14, Ps 81:4ñ10
- 13 1 Kings 18ñ19, Ezek 34:19ñ31, Acts 12:15ñ13:11, Ps 81:11ñ16
- 14 1 Kings 20, Ezek 35:1ñ36:12, Acts 13:12ñ33, Ps 82
- 15 1 Kings 21, Ezek 36:13ñ38, Acts 13:34ñ52, Ps 83:titleñ5
- 16 1 Kings 22, Ezek 37:1ñ15, Acts 14, Ps 83:6ñ12
- 17 2 Kings 1ñ3, Ezek 37:16ñ28, Acts 15:1ñ18, Ps 83:13ñ18
- 18 2 Kings 4, Ezek 38, Acts 15:19ñ41, Ps 84:titleñ7
- 19 2 Kings 5ñ6, Ezek 39, Acts 16:1ñ21, Ps 84:8ñ12
- 20 2 Kings 7, Ezek 40:1ñ15, Acts 16:22ñ40, Ps 85:titleñ8
- 21 2 Kings 8ñ9, Ezek 40:16ñ35, Acts 17, Ps 85:9ñ13
- 22 2 Kings 10, Ezek 40:36ñ49, Acts 18:1ñ12, Ps 86:titleñ8
- 23 2 Kings 11ñ13, Ezek 41, Acts 18:13ñ28, Ps 86:9ñ17
- 24 2 Kings 14, Ezek 42, Acts 19:1ñ28, Ps 87
- 25 2 Kings 15ñ16, Ezek 43, Acts 19:29ñ41, Ps 88:titleñ3
- 26 2 Kings 17, Ezek 44:1ñ14, Acts 20, Ps 88:4ñ10
- 27 2 Kings 18ñ19, Ezek 44:15ñ31, Acts 21:1ñ14, Ps 88:11ñ18
- 28 2 Kings 20, Ezek 45, Acts 21:15ñ40, Ps 89:titleñ6
- 29 2 Kings 21ñ22, Ezek 46, Acts 22:1ñ18, Ps 89:7ñ13
- 30 2 Kings 23ñ24, Ezek 47, Acts 22:19ñ30, Ps 89:14ñ20
- 31 2 Kings 25, Ezek 48:1ñ12, Acts 23, Ps 89:21ñ27

**Resources**

- [Importance of the Mass](#)
- [Mystical Stigmata](#)
- [What is Charismatic Renewal?](#)
- [The Real Meaning of Christmas](#)
- [Why should I Confess?](#)

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wall and prayed to the LORD: "O LORD, remember how faithfully and wholeheartedly I conducted myself in your presence, doing what was pleasing to you!" And Hezekiah wept bitterly. Then the word of the LORD came to Isaiah: "Go, tell Hezekiah: Thus says the LORD, the God of your father David: I have heard your prayer and seen your tears. I will heal you: in three days you shall go up to the LORD's temple; I will add fifteen years to your life. I will rescue you and this city from the hand of the king of Assyria; I will be a shield to this city." Isaiah then ordered a poultice of figs to be taken and applied to the boil, that he might recover. Then Hezekiah asked, "What is the sign that I shall go up to the temple of the LORD?" Isaiah answered: "This will be the sign for you from the LORD that he will do what he has promised: See, I will make the shadow cast by the sun on the stairway to the terrace of Ahaz go back the ten steps it has advanced." So the sun came back the ten steps it had advanced.

**Responsorial Psalm: Isaiah 38:10, 11, 12abcd, 16**

**R. (see 17b) You saved my life, O Lord; I shall not die.**

Once I said, "In the noontime of life I must depart! To the gates of the nether world I shall be consigned for the rest of my years."

**R. You saved my life, O Lord; I shall not die.**

I said, "I shall see the LORD no more in the land of the living. No longer shall I behold my fellow men among those who dwell in the world."

**R. You saved my life, O Lord; I shall not die.**

My dwelling, like a shepherd's tent, is struck down and borne away from me; You have folded up my life, like a weaver who severs the last thread.

**R. You saved my life, O Lord; I shall not die.**

Those live whom the LORD protects; yours is the life of my spirit. You have given me health and life.

**R. You saved my life, O Lord; I shall not die.**

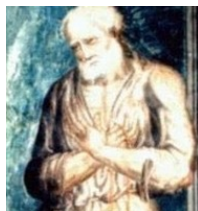
**Alleluia**

R. Alleluia, alleluia. My sheep hear my voice, says the Lord; I know them, and they follow me. R. Alleluia, alleluia..

**Gospel: Mt 12:1-8**

Jesus was going through a field of grain on the sabbath. His disciples were hungry and began to pick the heads of grain and eat them. When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the sabbath." He said to the them, "Have you not read what David did when he and his companions were hungry, how he went into the house of God and ate the bread of offering, which neither he nor his companions but only the priests could lawfully eat? Or have you not read in the law that on the sabbath the priests serving in the temple violate the sabbath and are innocent? I say to you, something greater than the temple is here. If you knew what this meant, I desire mercy, not sacrifice, you would not have condemned these innocent men. For the Son of Man is Lord of the sabbath."

**Today's Saints**



**Saint Peter Crisci of Foligno**

Also known as Pietrillo

As a young man, Peter lived a wild, profane, and dissolute life. Around the age of thirty his parents died, he came into his inheritance, contemplated his parents' deaths, and came to understand the emptiness of his life; Peter had a conversion experience, sold all that he had, gave it away to the poor. He even sold himself into slavery as an act of penance and to get more to give away, but his "owner" freed him. He became a penitent beggar, an urban hermit who devoted himself to the care and cleanliness of the cathedral in Foligno, Italy; he wore sack cloth, lived in its bell tower, and slept on the steps, open to the elements. He had a great dedication to the spirituality of Blessed Angela of Foligno and Saint Chiara of Montefalco. Made several barefoot pilgrimages to Rome and Assisi, Italy. He was so odd, so open about his penance, and attracted so much attention from the faithful that the Inquisition investigated him; they were particularly concerned with his habit of praying while staring at the sun; but they determined that his was an orthodox faith, just extreme in its penance. He is considered one of the "mad saints" or "holy idiots" or "fools for Christ".

**Born:** 1243

**Died:** 19 July 1323 in the cathedral of Foligno, Umbria, Italy of natural causes, buried in the cathedral of San Feliciano in Foligno, a chapel was built in his honour in the cathedral in 1385, chapel restored and relics enshrined in a wooden reliquary in 1870

**Beatified:** local devotion developed soon after his death, and by the late 14th-century there was a fair that grew up around devotions to him on 19 July, on 11 May 1400 Pope Boniface IX granted indulgences to those visited the cathedral of San Feliciano from 19 to 22 July.



**Saint John Plessington**

Also known as John Plesington, William Scarisbrick, William Pleasington

Additional Memorial 25 October as one of the Forty Martyrs of England and Wales

Son of Robert Plessington, a royalist Catholic, and Alice Rawstone. His family was persecuted for both their religious and political beliefs. John was educated by Jesuits at Scarisbrick Hall, then at the Royal College of Saint Alban at Valladolid, Spain, and then Saint Omer's monastery in France. Ordained in Segovia, Spain on 25 March 1662. He returned to England in 1663 to minister to covert Catholics in the areas of Holywell and Cheshire, often hiding under the name William Scarisbrick. Tutor at Puddington Hall near Chester, England. Imprisoned for two months, and executed for the crime of priesthood. Martyr.

**Born:** c.1637 at Dimples Hall, Lancashire, England

**Died:** hanged, drawn, and quartered on 19 July 1679 at Barrows Hill, Boughton, England, buried in the local cemetery of Burton, England

**Canonized:** 25 October 1970 by Pope Paul VI.



**Pope Saint Symmachus**

Also known as Simmaco

The son of Fortunatus. Baptized in Rome, Italy. Archdeacon under Pope Anastasius II. Chosen 51st pope in 498. An anti-pope, Laurentius, was elected the same day by a minority with Byzantine sympathies and with the support of Emperor Anastasius; King Theodoric the Great supported Symmachus who ascended to the throne. Any sort of campaigning for the papacy during the life of a sitting pope was outlawed by canon law. In 501, Senator Festus, a supporter of Laurentius, accused Symmachus of assorted crimes; the pope refused to answer the charges, claimed that secular rulers had no jurisdiction over a pope, and the Synodus Palmaris of 23 October 502 confirmed this decision. The schism with Laurentius continued for years, and at one point Theodoric installed the anti-pope in the Lateran Palace and proclaimed him the legal pontiff; Theodoric later decided that Laurentius was too Byzantine, and had him removed. During all the turmoil, Symmachus spent largely to support bishops of Africa who were persecuted by the Arian Vandals. He also gave aid to northern Italians who suffered from the invasions of barbarians.

**Born:** in Sardinia, Kingdom of Odoacer (part of modern Italy)

**Papal Ascension:** 22 November 498

**Died:** 19 July 514 in Rome, Ostrogothic Kingdom (in modern Italy) of natural causes.

