



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.

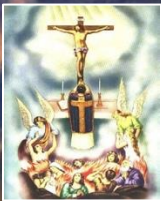
O Fountain of Life,
unfathomable Divine
Mercy, envelop the whole
world and empty Yourself
out upon us.

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...

Twenty-Second Sunday in Ordinary Time (Year B), September 01, 2024, Volume 178.

Today's Bible Readings

Latin Rite

1st Reading:

Dt 4:1-2, 6-8

Responsorial Psalm:

Ps 15:2-3, 3-4, 4-5

2nd Reading: Jas 1:17-
18, 21b-22, 27

Gospel: Mk 7:1-8, 14-
15, 21-23

Syro-Malabar Rite

1st Reading:

[Deut 18:14-22](#)

2nd Reading:

[Sir 48:1-11](#)

3rd Reading:

[Heb 11:23-29](#)

Gospel: [Mt 17:9-13](#)

Syro-Malankara Rite

[Mt 20:20-28; Deut](#)

[18:1-8; 2 Chr 19:8-11;](#)

[Ps 119:1-8; Eze 47:1-](#)

[12; 1 Pet 4:1-11; Phil](#)

[2:1-11; Mk 10:35-45](#)

Meditation: Rejecting False Accusations

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. Mark 7:1-2 What a foolish thing for these Pharisees and scribes to be concerned about! They were in the presence of the Son of God, the Savior of the World, a man of perfect virtue and pure goodness, and all they could do was to observe that some of Jesus' disciples failed to follow the scrupulous teaching on how they should wash their hands before a meal. The reason for this was their pride. These teachers of Israel had devised a large body of detailed, unwritten, human laws that they treated with the same binding force as the Law of Moses that they received from God. But the scribes' and Pharisees' human traditions were not from God; they were a body of regulations flowing from their own self-righteous need to act as interpreters of the Law. Therefore, whenever someone failed to follow the traditions the Pharisees and scribes taught as binding, they took it personally and reacted with judgment. One lesson we can learn from these religious leaders is that we should never take things personally. Allowing ourselves to become personally offended at anything at all is, in fact, an act of our own pride. We do need to have sorrow for the sin we see, but that is different than allowing ourselves to become personally offended. For example, even if we were to teach the very Law of God and someone rejects that teaching, our response must be sorrow for them as we reject their error. Jesus went on to respond to the Pharisees and scribes by quoting to them the Prophet Isaiah: "This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts" (See Isaiah 29:13). What's interesting is that Jesus didn't really engage them in conversation about this, defending Himself or His disciples in their eyes. Instead, He rebuked the Pharisees and scribes in a general way so as to dismiss their criticism as false, and then turned away from them and addressed the crowds. We will all experience unjust condemnation at times. If we are in the wrong, then we must receive the condemnation as if it were from God and repent. But if the condemnation flows from someone's wounded pride or error, then Jesus set the example on how we ought to respond. The best response is to reject their error and then refuse to become engaged in the conversation further. Too often when we are criticized unjustly, we also take it personally. We tend to fight back and justify ourselves, trying to prove that the other person is wrong. But when we do that, we are most likely acting out of our own wounded pride. This will result in angry sulking feelings and the experience of oppression that the evil one inflicts upon us. Jesus' model is to reject the lie and then refuse to engage it further. The reason for this is that the unjust condemnation is actually the seed of the evil one. The person delivering it is only the instrument. So we rebuke the lie of the evil one and refuse to get into a personal battle with the person delivering the lie. Doing so brings freedom from oppression and allows our hearts to remain at peace, no matter what we endure. Reflect, today, upon any ways that you have taken some conversation personally, allowing it to oppress you with anger, becoming defensive or argumentative. Know that whenever that happens, this is an attack from the evil one as he seeks to oppress you. Do not accept that abuse. The guide for each of us is the peace and joy that comes from the Holy Spirit. Even the greatest martyrs remained at peace and felt joy in the midst of their persecution. Reflect upon any ways that you have allowed the evil one to agitate you and leave you upset with your wounded pride. Do not fall into his trap. Hold on to the truth and remain at peace, and that will be all the defense you need to make.

My persecuted Lord, You endured much criticism in life, but You never allowed it to steal Your peace. You remained perfectly strong, rejecting the lies and turning from them. Please give me the grace I need to always turn away from the lies of the evil one and to listen only to Your clear and gentle voice. Jesus, I trust in You.

1st Reading: Dt 4:1-2, 6-8

Moses said to the people: "Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving

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each and every Christian who
view this website. This is our
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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:
September**

01 1 Chron 1, Ezek 48:13ñ35,
Acts 24, Ps 89:28ñ34
02 1 Chron 2, Dan 1, Acts
25:1ñ13, Ps 89:35ñ41
03 1 Chron 3ñ4, Dan 2:1ñ16,
Acts 25:14ñ27, Ps 89:42ñ48
04 1 Chron 5, Dan 2:17ñ37, Acts
26, Ps 89:49ñ52
05 1 Chron 6, Dan 2:38ñ49, Acts
27:1ñ20, Ps 90:titleñ9
06 1 Chron 7, Dan 3:1ñ23, Acts
27:21ñ44, Ps 90:10ñ17
07 1 Chron 8, Song of Three
1ñ25, Acts 28:1ñ19, Ps 91:1ñ6
08 1 Chron 9, Song of Three
26ñ45, Acts 28:20ñ31, Ps
91:7ñ16
09 1 Chron 10ñ11, Song of Three
46ñ68, Rom 1, Ps 92:titleñ3
10 1 Chron 12, Dan 3:24ñ30,
Rom 2, Ps 92:4ñ10
11 1 Chron 13ñ15, Dan 4, Rom
3:1ñ14, Ps 92:11ñ15
12 1 Chron 16, Dan 5:1ñ14, Rom
3:15ñ31, Ps 93:1ñ94:5
13 1 Chron 17ñ18, Dan 5:15ñ31,
Rom 4, Ps 94:6ñ12
14 1 Chron 19ñ21, Dan 6, Rom 5,
Ps 94:13ñ19
15 1 Chron 22ñ23, Dan 7:1ñ15,
Rom 6, Ps 94:20ñ23
16 1 Chron 24, Dan 7:16ñ28,
Rom 7, Ps 95
17 1 Chron 25ñ26, Dan 8, Rom
8:1ñ20, Ps 96:1ñ6
18 1 Chron 27, Dan 9, Rom
8:21ñ39, Ps 96:7ñ13
19 1 Chron 28ñ29, Dan 10, Rom
9, Ps 97:1ñ7
20 2 Chron 1ñ3, Dan 11:1ñ13,
Rom 10, Ps 97:8ñ12
21 2 Chron 4ñ5, Dan 11:14ñ33,
Rom 11:1ñ14, Ps 98
22 2 Chron 6ñ7, Dan
11:34ñ12:13, Rom 11:15ñ36, Ps
99
23 2 Chron 8ñ9, Dan 13:1ñ15,
Rom 12, Ps 100
24 2 Chron 10ñ11, Dan
13:16ñ36, Rom 13, Ps 101:titleñ4
25 2 Chron 12ñ14, Dan
13:37ñ64, Rom 14, Ps 101:5ñ8
26 2 Chron 15ñ17, Dan 14:1ñ12,
Rom 15, Ps 102:titleñ9
27 2 Chron 18ñ19, Dan
14:13ñ42, Rom 16, Ps 102:10ñ16
28 2 Chron 20, Hos 1, 1 Cor
1:1ñ13, Ps 102:17ñ23
29 2 Chron 21ñ23, Hos 2, 1 Cor
1:14ñ31, Ps 102:24ñ28
30 2 Chron 24ñ25, Hos 3ñ4, 1
Cor 2, Ps 103:titleñ9
31 2 Chron 26ñ27, Hos 5, 1 Cor
3, Ps 103:10ñ16

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you. In your observance of the commandments of the LORD, your God, which I enjoin upon you, you shall not add to what I command you nor subtract from it. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, 'This great nation is truly a wise and intelligent people.' For what great nation is there that has gods so close to it as the LORD, our God, is to us whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole law which I am setting before you today?"

Responsorial Psalm: Ps 15:2-3, 3-4, 4-5

R. (1a) The one who does justice will live in the presence of the Lord.

Whoever walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue.

R. The one who does justice will live in the presence of the Lord.

Who harms not his fellow man, nor takes up a reproach against his neighbor; by whom the reprobate is despised, while he honors those who fear the LORD.

R. The one who does justice will live in the presence of the Lord.

Who lends not his money at usury and accepts no bribe against the innocent. Whoever does these things shall never be disturbed.

R. The one who does justice will live in the presence of the Lord.

2nd Reading: Jas 1:17-18, 21b-22, 27

Dearest brothers and sisters: All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures. Humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

Alleluia

R. Alleluia, alleluia. The Father willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures. R. Alleluia, alleluia.

Gospel: Mk 7:1-8, 14-15, 21-23

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. —For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds. — So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?" He responded, "Well did Isaiah prophesy about you hypocrites, as it is written: This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts. You disregard God's commandment but cling to human tradition." He summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile. "From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile."

Today's Saints



Saint Giles

Also known as Aegidius, Aegidus, Aigeides, Aigigios, Egidio, Egidius, Egydius, Gil, Gilg, Gilgen, Gilgian, Gilles, Ilg, Ilgen, Jilg


Born to a wealthy noble family, when his parents died, Giles gave his fortune to help the poor. Known as a miracle worker. To avoid followers and adulation, he left Greece c.683 for France where he lived as a hermit in a cave in the diocese of Nîmes, a cave whose mouth was guarded by a thick thorn bush, and a lifestyle so impoverished that, legend says, God sent a deer to Giles to nourish him with her milk. One day after he had lived there for several years in meditation, a royal hunting party chased the hind into Giles' cave. One hunter shot an arrow into the thorn bush, hoping to hit the deer, but instead hit Giles in the leg, crippling him. The king sent doctors to care for hermit's wound, and though Giles begged to be left alone, the king came often to see him. From this, Giles' fame as sage and miracle worker spread, and would-be followers gathered near the cave. The French king, because of his admiration, built the monastery of Saint Gilles du Gard for these followers, and Giles became its first abbot, establishing his own discipline there. A small town grew up around the monastery, and upon Giles' death, his grave became a shrine and place of pilgrimage; the monastery later became a Benedictine house. The combination of the town, monastery, shrine and pilgrims led to many handicapped beggars hoping for alms; this and Giles' insistence that he wished to live outside the walls of the city, and his own damaged leg, led to his patronage of beggars, and to cripples since begging was the only source of income for many. Hospitals and safe houses for the poor, crippled, and leprous were constructed in England and Scotland, and were built so cripples could reach them easily. On their passage to Tyburn for execution, convicts were allowed to stop at Saint Giles' Hospital where they were presented with a bowl of ale called Saint Giles' Bowl, "thereof to drink at their pleasure, as their last refreshing in this life." In Spain, shepherds consider Giles the protector of rams. It was formerly the custom to wash the rams and colour their wool a bright shade on Giles' feast day, tie lighted candles to their horns, and bring the animals down the mountain paths to the chapels and churches to have them blessed. Among the Basques, the shepherds come down from the Pyrenees on 1 September, attired in full costume, sheepskin coats, staves, and crooks, to attend Mass with their best rams, an event that marks the beginning of autumn festivals, marked by processions and dancing in the fields. One of the Fourteen Holy Helpers, the only one not to die as a martyr.

Born: at Athens, Greece


Died: between 710 and 724 in France of natural causes, legend says that those who attended his funeral heard choirs of angels singing and then fading away as they carried his soul to heaven, his tomb is in the crypt of the abbey church of Saint-Gilles in Gard, France, in 1562, Huguenots burned the abbey, murdered the monks, looted the church, and vandalized the tomb; the surviving relics of Saint Giles were distributed to other churches, in Scotland in the seventeenth century, his relics were stolen from a church which triggered a great riot

Patronage: abandoned people, against abandonment, against breast cancer, against epilepsy, against fear of night, against insanity, against leprosy, against mental illness, against noctiphobia, against sterility, beggars, blacksmiths, breast feeding, cancer patients, disabled people, epileptics, forests, handicapped people, hermits, horses, lepers, mentally ill people, noctiphobics, physically challenged people, paupers, poor people, rams, spur makers, woods, Graz, Austria, Klagenfurt, Austria, Altavilla Silentina, Italy, Camerata Nuova, Italy, Caprarola, Italy, Cavezzo, Italy, Latronico, Italy, Monte San Savino, Italy, Tolfa, Italy, Edinburgh, Scotland.





Saint Lupus of Sens
Also known as Leu, Loup, Lowe, Lupo, Wolf Profile Born to the Burgundian nobility, he was early noted to have a love to Christ and the Church. Nephew of Saint Austremius of Orleans, and Saint Aunarius of Auxerre who both saw to his education. Noted for his love of music and his generosity to the poor. Monk at Lérins. Priest. Archbishop of Sens, Burgundy (in modern France) in 609. When Lupus hesitated to acknowledge Clotaire II as the rightful ruler of Burgundy, and insisted that the will of God trumps the will of rulers, Clotaire used the excuse of slander about Lupo and a woman to exile him to Ansenne, a predominantly pagan area. Lupus evangelized the people of the area, converting many, including the region's governor. When Lupus' replacement in Burgundy, the politically ambitious monk Monegisil, was killed during a riot, the people demanded the return of their rightful bishop. Clotaire recalled Lupus, and punished those who had spoken against him. Legend says that once when celebrating Mass, a jewel descended from heaven into the elevated chalice.
Born: near Orleans, Gaul (in modern France) as Wolf
Died: 623 in Brienon-sur-Armançon, Yonne, France of natural causes, buried under the gutter of Saint Columba's basilica, Sens, France, relics transferred to the new cathedral on 23 July 853
Patronage: against epilepsy of epileptics.



Saint Nivard of Rheims
Also known as Nivardo, Nivo
Born to the wealthy Gallic nobility, a member of the ruling Merovingians. He served in the imperial court, and was the brother-in-law of King Childeric II of Austria. Priest. Archbishop of Reims, France in 657; he served there for over 20 years. Helped found the abbey of San Pietro di Hautvillers in 662, supported houses in Corbie, Soissons, Fontenelle, and financed the construction of several churches. He finally retired, and spent his final years at the abbey of Hautvillers.
Born: early 7th century near Reims, Gaul (modern France)
Died: 1 September 673 at the abbey of San Pietro di Hautvillers of natural causes, and was buried there.

