



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.**

Mission of Jesus



Daily CCC, Mass Readings, Daily Saints...

Saturday of the Second Week in Ordinary Time, Jan 25, 2025, Volume 184.

Today's Bible Readings

Latin Rite

1st Reading: Nehemiah
8:2-4a, 5-6, 8-10

Responsorial Psalm:
Psalm 19:8, 9, 10, 15

2nd Reading:
1 Corinthians 12:12-30

Gospel: Luke 1:1-4; 4:14-
21

Syro-Malabar Rite

1st Reading:
[Num 11:23-35](#)

2nd Reading:
[Is 46:5-13](#)

3rd Reading:
[Heb 7:23-28](#)

Gospel: [Jn 2:1-11](#)

Syro-Malankara Rite

Readings:
[Jn 3:22-4:3](#); [Ex 32:30-35](#); [2 Kings 2:13-25](#);
[Jl 2:21-32](#); [Isa 34:8-17](#); [Acts 17:16-21](#);
[1Cor 3:16-4:5](#); [Jn 3:1-12](#)

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

ARTICLE 1 "I BELIEVE IN GOD THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH"

II. "BODY AND SOUL BUT TRULY ONE"

362 The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms that "then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."229 Man, whole and entire, is therefore willed by God.363 In Sacred Scripture the term "soul" often refers to human life or the entire human person.230 But "soul" also refers to the innermost aspect of man, that which is of greatest value in him,231 that by which he is most especially in God's image: "soul" signifies the spiritual principle in man.364 The human body shares in the dignity of "the image of God": it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit:232Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honour since God has created it and will raise it up on the last day 233365 The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body:234 i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.366 The Church teaches that every spiritual soul is created immediately by God - it is not "produced" by the parents - and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.235367 Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people "wholly", with "spirit and soul and body" kept sound and blameless at the Lord's coming.236 The Church teaches that this distinction does not introduce a duality into the soul.237 "Spirit" signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God.238368 The spiritual tradition of the Church also emphasizes the heart, in the biblical sense of the depths of one's being, where the person decides for or against God.239

240 Cf. Gen 2:7, 22. 241 Cf. Is 49:14-15; 66: 13; Ps 131:2-3; Hos 11:1-4; Jer 3:4- 19. 242 Gen 2:18. 243 Gen 2:19-20. 244 Gen 2:23 245 Gen 2:24 246 Gen 1:28. 247 Cf. GS 50 # 1. 248 Gen 1:28. 249 Wis 11:24....continued.

1st Reading: Nehemiah 8:2-4a, 5-6, 8-10

Ezra the priest brought the law before the assembly, which consisted of men, women, and those children old enough to understand. Standing at one end of the open place that was before the Water Gate, he read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively to the book of the law. Ezra the scribe stood on a wooden platform that had been made for the occasion. He opened the scroll so that all the people might see it — for he was standing higher up than any of the people —; and, as he opened it, all the people rose. Ezra blessed the LORD, the great God, and all the people, their hands raised high, answered, "Amen, amen!" Then they bowed down and prostrated themselves before the LORD, their faces to the ground. Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read. Then Nehemiah, that is, His Excellency, and Ezra the priest-scribe and the Levites who were instructing the people said to all the people: "Today is holy to the LORD your God. Do not be sad, and do not weep"— for all the people were weeping as they heard the words of the law. He said further: "Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our LORD. Do not be saddened this day, for rejoicing in the LORD must be your strength!"

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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:

January

01 Gen 1-2, Isa 1:1-20, Matt 1, Ps 1 02 Gen 3-4, Isa 1:21-31, Matt 2, Ps 2:1-8 03 Gen 5, Isa 2, Matt 3, Ps 2:9-12 04 Gen 6-7, Isa 3, Matt 4, Ps 3 05 Gen 8-9, Isa 4:1-5:16, Matt 5:1-19, Ps 4 06 Gen 10-11, Isa 5:17-30, Matt 5:20-48, Ps 5:title-5 07 Gen 12-13, Isa 6:1-7:13, Matt 6:1-15, Ps 5:6-12 08 Gen 14-15, Isa 7:14-25, Matt 6:16-34, Ps 6:title-6 09 Gen 16-17, Isa 8, Matt 7, Ps 6:7-7:3 10 Gen 18-19, Isa 9, Matt 8:1-17, Ps 7:4-10 11 Gen 20-21, Isa 10, Matt 8:18-34, Ps 7:11-17 12 Gen 22, Isa 11, Matt 9:1-27, Ps 8 13 Gen 23:1-24:38, Isa 12, Matt 9:28-38, Ps 9:title-3 14 Gen 24:39-25:34, Isa 13, Matt 10, Ps 9:4-10 15 Gen 26, Isa 14, Matt 11:1-12, Ps 9:11-20 16 Gen 27, Isa 15, Matt 11:13-30, Ps 10:1-4 17 Gen 28-29, Isa 16-17, Matt 12:1-26, Ps 10:5-11 18 Gen 30, Isa 18:1-19:13, Matt 12:27-50, Ps 10:12-18 19 Gen 31, Isa 19:14-20:6, Matt 13:1-19, Ps 11 20 Gen 32, Isa 21, Matt 13:20-41, Ps 12 21 Gen 33-34, Isa 22, Matt 13:42-58, Ps 13 22 Gen 35-36, Isa 23, Matt 14, Ps 14:title-3 23 Gen 37, Isa 24, Matt 15:1-12, Ps 14:4-7 24 Gen 38-39, Isa 25, Matt 15:13-39, Ps 15:title-16:3 25 Gen 40, Isa 26-27, Matt 16:1-17, Ps 16:4-11 26 Gen 41, Isa 28:1-14, Matt 16:18-17:11, Ps 17:title-6 27 Gen 42-43, Isa 28:15-29, Matt 17:12-27, Ps 17:7-15 28 Gen 44, Isa 29, Matt 18, Ps 18:title-4 29 Gen 45-46, Isa 30:1-21, Matt 19:1-14, Ps 18:5-11 30 Gen 47, Isa 30:22-31:9, Matt 19:15-30, Ps 18:12-18 31 Gen 48-49, Isa 32, Matt 20, Ps 18:19-25

Resources

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Online Counseling

Live Channels

Responsorial Psalm: Psalm 19:8, 9, 10, 15

R. (cf John 6:63c) Your words, Lord, are Spirit and life.

The law of the LORD is perfect, refreshing the soul; The decree of the LORD is trustworthy, giving wisdom to the simple.

R. Your words, Lord, are Spirit and life.

The precepts of the LORD are right, rejoicing the heart; The command of the LORD is clear, enlightening the eye.

R. Your words, Lord, are Spirit and life.

The fear of the LORD is pure, enduring forever; The ordinances of the LORD are true, all of them just.

R. Your words, Lord, are Spirit and life.

Let the words of my mouth and the thought of my heart find favor before you, O LORD, my rock and my redeemer.

R. Your words, Lord, are Spirit and life.

2nd Reading: 1 Corinthians 12:12-30

Brothers and sisters: As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. Now the body is not a single part, but many. If a foot should say, "Because I am not a hand I do not belong to the body," it does not for this reason belong any less to the body. Or if an ear should say, "Because I am not an eye I do not belong to the body," it does not for this reason belong any less to the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God placed the parts, each one of them, in the body as he intended. If they were all one part, where would the body be? But as it is, there are many parts, yet one body. The eye cannot say to the hand, "I do not need you," nor again the head to the feet, "I do not need you." Indeed, the parts of the body that seem to be weaker are all the more necessary, and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy. Now you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret?

Alleluia

R. Alleluia, alleluia. The Lord sent me to bring glad tidings to the poor, and to proclaim liberty to captives. R. Alleluia, alleluia.

Gospel: Luke 1:1-4; 4:14-21

Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received. Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all. He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord. Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this Scripture passage is fulfilled in your hearing."

Today's Saints



Saint Robert of Molesme

Also known as Robert of Cîteaux

Additional Memorial 26 January (Founders of the Cistercians)

Born to the French nobility. Benedictine monk in 1044. Prior of Moutiers-la-Celle Abbey. Abbot of Saint-Michel-de-Tonnerre, but considered it to have lax standards. Prior of Saint-Ayeul Abbey. In 1075, in an attempt to return to a simpler form of Benedictine life requested by a group of hermits from the forests around Colan, France, he helped found the monastery at Molesme, Burgundy. The group, especially Robert, gained a reputation for piety, which led to bequests of cash, which led to an increase in size of the monastery, which led to internal difficulties, and suddenly there were many brothers that objected to the severe life practised by the founders. Robert twice left to live on his own, but was ordered back to his position by the pope. In early 1098 Robert, Saint Stephen Harding, Saint Alberic of Cîteaux and 18 other monks left Molesme, and on 21 March they founded the monastery of Cîteaux near Dijon, France, with the goal of living strictly by the Benedictine Rule, strict vows of poverty, and frequent retreats; Robert served as the first abbot. However, with conditions deteriorating at the Molesme house he was re-assigned as abbot there in 1100 with a mandate to reform; he lived and worked there the rest of his life. Traditionally considered one of the founders of the Cistercians, the reform that developed at Cîteaux.

Born: 1027 near Troyes, Champagne (in modern France)

Died: 21 March 1110 of natural causes

Canonized: 1222 by Pope Honorius III.



Saint Timothy

Also known as Timotheus

Additional Memorial 9 May (translation of relics)

His father was a Greek gentile, his mother Eunice was Jewish. Converted to Christianity by Saint Paul the Apostle around the year 47, he became a partner, assistant and close friend of Paul. Missionary. Head of the Church in Ephesus. Recipient of two canonical letters from Saint Paul. Martyred for opposing the worship of Dionysius. Died stoned to death in 97

Patronage: against intestinal disorders, against stomach diseases, Termoli, Italy.



Saint Alberic of Cîteaux

Also known as Alberic of Aubrey

Hermit at Collan, Chatillon-sur-Seine, France. He, Saint Robert of Molesme, and several fellow hermits formed a monastery at Molesmes in 1075 with Alberic as prior. The group's reputation grew, and they attracted disciples, though some were not interested in living by the monastic rule. One of the house's co-founders, Robert, left, and when Alberic tried to enforce discipline, he was briefly imprisoned by his brothers; he finally gave up and left, as well. In 1098, Alberic and Robert joined with Saint Stephen Harding and about twenty of their disappointed brothers from Molesmes to found a new house at Cîteaux, France. This house became the foundation of the Cistercian Order, one of the greatest and most respected houses in the Church. Alberic served first as prior, and then abbot, requiring strict adherence to the Benedictine Rule. Established the lay-brother element of the monastery. Introduced the Romanesque art form that is characteristic of early Cistercian houses.

Died: 26 January 1109.

