



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 CCC, Mass Readings, Daily Saints...

Fifth Monday in Ordinary Time, Feb 10, 2025, Volume 185.

Today's Bible Readings

Latin Rite
1st Reading: Genesis 1:1-19

Responsorial Psalm: Psalm 104:1-2a, 5-6, 10, 12, 24, 35c

Gospel: Mark 6:53-56

Syro-Malabar Rite
1st Reading: [1 Jn 5:6-12](#)

Gospel: [Mk 3:13-19](#)

Syro-Malankara Rite
Readings: [Jon 1:1-7: Phil 2:1-11; Mt 12:38-42](#)

Catechism of the Catholic Church

SECTION TWO I. THE CREEDS

CHAPTER TWO I BELIEVE IN JESUS CHRIST, THE ONLY SON OF GOD

Article 3

"HE WAS CONCEIVED BY THE POWER OF THE HOLY SPIRIT, AND WAS BORN OF THE VIRGIN MARY"

III. TRUE GOD AND TRUE MAN

464 The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man. During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it. 465 The first heresies denied not so much Christ's divinity as his true humanity (Gnostic Docetism). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh". 87 But already in the third century, the Church in a council at Antioch had to affirm against Paul of Samosata that Jesus Christ is Son of God by nature and not by adoption. the first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (homoousios) as the Father", and condemned Arius, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father. 88 466 The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man." 89 Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the Mother of God by the human conception of the Son of God in her womb: "Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh." 90 467 The Monophysites affirmed that the human nature had ceased to exist as such in Christ when the divine person of God's Son assumed it. Faced with this heresy, the fourth ecumenical council, at Chalcedon in 451, confessed: Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things but sin". He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the virgin Mary, the Mother of God. 91

87 Cf. I Jn 4:2-3; 2 Jn 7. 88 Council of Nicaea I (325): DS 130, 126. 89 Council of Ephesus (431): DS 250. 90 Council of Ephesus: DS 251. 91 Council of Chalcedon (451): DS 301; cf. Heb 4:15. ...continued.

1st Reading: Genesis 1:1-19

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day. Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed—the second day. Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth

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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: February

- 01 Gen 50, Isa 33, Matt 21:1ñ16, Ps 18:26ñ32
- 02 Exod 1ñ3, Isa 34, Matt 21:17ñ46, Ps 18:33ñ39
- 03 Exod 4ñ5, Isa 35, Matt 22:1ñ13, Ps 18:40ñ46
- 04 Exod 6, Isa 36, Matt 22:14ñ35, Ps 18:47ñ50
- 05 Exod 7ñ8, Isa 37:1ñ27, Matt 22:36ñ23:11, Ps 19:titleñ9
- 06 Exod 9ñ10, Isa 37:28ñ38, Matt 23:12ñ39, Ps 19:10ñ14
- 07 Exod 11:1ñ12:25, Isa 38ñ39, Matt 24:1ñ15, Ps 20
- 08 Exod 12:26ñ13:22, Isa 40:1ñ20, Matt 24:16ñ37, Ps 21:titleñ5
- 09 Exod 14ñ15, Isa 40:21ñ31, Matt 24:38ñ51, Ps 21:6ñ13
- 10 Exod 16, Isa 41, Matt 25:1ñ30, Ps 22:titleñ5
- 11 Exod 17ñ18, Isa 42, Matt 25:31ñ46, Ps 22:6ñ13
- 12 Exod 19ñ20, Isa 43:1ñ15, Matt 26:1ñ27, Ps 22:14ñ20
- 13 Exod 21:1ñ22:1, Exod 22:4, Exod 22:2ñ31, Isa 43:16ñ28, Matt 26:28ñ49, Ps 22:21ñ27
- 14 Exod 23, Isa 44, Matt 26:50ñ75, Ps 22:28ñ31
- 15 Exod 24ñ25, Isa 45, Matt 27:1ñ18, Ps 23
- 16 Exod 26, Isa 46, Matt 27:19ñ40, Ps 24
- 17 Exod 27ñ28, Isa 47, Matt 27:41ñ66, Ps 25:titleñ5
- 18 Exod 29, Isa 48, Matt 28, Ps 25:6ñ12
- 19 Exod 30, Isa 49, Mark 1:1ñ19, Ps 25:13ñ22
- 20 Exod 31ñ32, Isa 50, Mark 1:20ñ45, Ps 26:titleñ3
- 21 Exod 33ñ34, Isa 51, Mark 2, Ps 26:4ñ12
- 22 Exod 35, Isa 52ñ53, Mark 3:1ñ11, Ps 27:titleñ4
- 23 Exod 36, Isa 54, Mark 3:12ñ35, Ps 27:5ñ14
- 24 Exod 37ñ38, Isa 55ñ56, Mark 4:1ñ20, Ps 28:titleñ3
- 25 Exod 39, Isa 57, Mark 4:21ñ41, Ps 28:4ñ9
- 26 Exod 40, Isa 58, Mark 5:1ñ23, Ps 29:titleñ7
- 27 Lev 1ñ3, Isa 59, Mark 5:24ñ43, Ps 29:8ñ11
- 28 Lev 4ñ5, Isa 60, Mark 6:1ñ23, Ps 30

Resources

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vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day. Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

Responsorial Psalm: Psalm 104:1-2a, 5-6, 10, 12, 24, 35c

R. (31b) May the Lord be glad in his works.

Bless the LORD, O my soul! O LORD, my God, you are great indeed! You are clothed with majesty and glory, robed in light as with a cloak.

R. May the Lord be glad in his works.

You fixed the earth upon its foundation, not to be moved forever; With the ocean, as with a garment, you covered it; above the mountains the waters stood.

R. May the Lord be glad in his works.

You send forth springs into the watercourses that wind among the mountains. Beside them the birds of heaven dwell; from among the branches they send forth their song.

R. May the Lord be glad in his works.

How manifold are your works, O LORD! In wisdom you have wrought them all— the earth is full of your creatures; Bless the LORD, O my soul! Alleluia.

R. May the Lord be glad in his works.

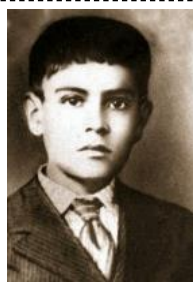
Alleluia

R. Alleluia, alleluia. Jesus preached the Gospel of the Kingdom and cured every disease among the people. R. Alleluia, alleluia.

Gospel: Mark 6:53-56

After making the crossing to the other side of the sea, Jesus and his disciples came to land at Gennesaret and tied up there. As they were leaving the boat, people immediately recognized him. They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

Today's Saints



Saint José Sánchez del Río

Childhood friend of Father Marcial Maciel who founded the Legionnaires of Christ and who witnessed José's death. At age 13 the boy became a flag-bearer in the Cristero army who were fighting to remain Catholic in the face of anti-religious government decrees; his two older brothers, Macario and Miguel, were soldiers, but no one would let José become a front-line soldier as he wanted. Captured by government troops, he was imprisoned, abused, mutilated, and ordered to renounce Christianity; José refused. Martyr.

Born: 28 March 1913 in Sahuayo, Michoacán de Ocampo, Mexico

Died: hacked with machetes, stabbed with bayonets and finally shot on 10 February 1928 in Sahuayo, Michoacán de Ocampo, Mexico, interred in the Church of the Sacred Heart of Jesus, Sahuayo, a bone fragment relic enshrined in the church of the Immaculate Conception, Taft, Texas

Canonized: on 21 January 2016, Pope Francis promulgated a decree of a miracle received through the intercession of Blessed José.



Saint Scholastica

Twin sister of Saint Benedict of Nursia. Born to the Italian nobility. Her mother died in childbirth. Nun. She led a community of women at Plombariola near Montecassino. See the Readings section below for Pope Saint Gregory the Great's telling of some of the stories of her life.

Born 480 in Italy

Died: 543 of natural causes, from his cell, Saint Benedict had a vision in which he saw her soul flying to heaven in the form of a dove

Patronage: against lightning, against rain, against storms, Benedictines, convulsive children, nuns, Le Mans, France, Monte Cassino Abbey.



Saint Austrebertha of Pavilly

Also known as Austreberta, Eustreberta, Eustreverte

Daughter of Saint Framchildis and the Count Badefrid. Her parents arranged a marriage for her for political reasons, but Austrebertha was drawn to religious life. Benedictine nun, receiving the veil from Saint Omer at Abbeville, France. Abbess at Jumieges, and at Pavilly. Miracle worker and visionary; at one point in her early life she got a foreshadow of her life - she looked at her reflection in a river and saw a veil over her head.

Born: 630 at Therouanne, Artois, France

Died: 704 at Pavilly, Normandy, France, relics transferred to Montreuil-sur-Mer, France to keep them safe during the Norman invasion, relics burned in the French Revolution

Patronage: Barentin, France.

