



1ST SATURDAY DEVOTION NEWSLETTER

FEBRUARY 2012

In this Issue

The Innocence of Faith	1
Overview for the Month	
Feasts for February	
Highlights of the Month	2
Knowing Our Saints	6
God Touched Me	
Reminders Suggested Activities	7
Meditation & Commentary	8
Thank You	9
Examination of Conscience	10
Devotion Schedule	

THE EDITORS OF THE SPIRITUAL ARMY OF GOD THE FATHER'S 1ST SATURDAY NEWSLETTER ARE RESPONSIBLE FOR MAINTAINING THE CONSISTENT QUALITY AND ACCURACY OF THE SPIRITUAL ARMY OF GOD THE FATHER'S 1ST SATURDAY NEWSLETTER AND AS SUCH RESERVE THE RIGHT TO REJECT OR EDIT THE CONTENT OF ALL SUBMISSIONS FOR PUBLICATION. EDITING MAY INCLUDE, BUT IS NOT LIMITED TO, CHANGES TO GRAMMAR, SYNTAX AND STYLES, REMOVAL OF OFFENSIVE CONTENT AND REMOVAL OF PERSONAL NON-PUBLIC INFORMATION. SUBMISSION OF YOUR ARTICLE SIGNIFIES YOUR AGREEMENT TO THE TERMS AFOREMENTIONED.

THE INNOCENCE OF FAITH – ST. BERNADETTE SOUBIROUS

By: Patricia Mitchell

The modern tendency to enshrine the human intellect -- to the exclusion of the spiritual -- was well underway in mid-nineteenth century Europe.

Rationalism had become entrenched among the educated elite, many of whom regarded the church and its beliefs as relics of the past. For them, religion was for the poor masses who didn't know better.

Into this secular age the supernatural burst in a spectacular way. Mary, the mother of Jesus, appeared to a poor, illiterate 14-year-old peasant girl in a small French town near the Pyrenees. Even though Bernadette Soubirous was the only one to have seen the Virgin, her visions renewed the faith of the French people and of Catholics all over the world.



The events at Lourdes were a stark rebuttal to the notion that there is no reality beyond the earthly plane. When men and women of the Enlightenment era had begun to exalt themselves and not the Almighty, the Lord worked through a young girl to demonstrate that his mercy is available to all people. He chose an effective witness: Bernadette's humility and utter simplicity disarmed the skeptics. At each turn, the walls of resistance and disbelief that faced the young girl crumbled.

Bernadette was the first child of Francois and Louise Soubirous, who had operated a mill until they were overcome by financial troubles. By the time Bernadette was 14, the family -- there were now four children -- lived in a single dark room that had once been a jail. The odd jobs her parents found provided barely enough to feed the family. Bernadette went to school only irregularly; she didn't even attend enough catechism classes to make her First Communion. Plagued with asthma, Bernadette spent most of her time taking care of her younger siblings. But this was the person the Lord chose to do his work.

The First Vision. On Thursday, February 11, 1858, Bernadette went with her sister and a friend to gather firewood. The two other girls ran ahead of her toward Massabielle, outside Lourdes, and waded through a cold, shallow stream. As Bernadette was sitting down to remove her shoes before crossing the stream, she heard a rustling of trees near a grotto. Glancing over, she saw nothing. Again she heard the noise. This time, she saw a beautiful woman, dressed in a white veil and gown, with a blue sash at her waist. A large rosary was draped over her arm, and on each bare foot was a yellow rose. Bernadette instinctively reached into her pocket for her rosary. As she prayed, the lady moved her own beads through her fingers; then she disappeared.

Continued on Page 11

OVERVIEW FOR THE MONTH

www.CatholicCulture.org

The month of February is traditionally dedicated to the Holy Family. Between the events which marked Christmas and the beginning of Christ's public life the Church has seen fit to recall the example of the Holy Family for the emulation of the Christian family.

Though the shortest month of the year, February is rich in Liturgical activity, for it typically begins in one Liturgical Season (Ordinary Time), ends in another (Lent), and contains a feast (Presentation of our Lord) that bridges two other seasons (Christmas and Easter)! In addition, the faithful may receive in February three of the four major public sacramentals that the Church confers during the liturgical year: blessed candles, the blessing of throats and blessed ashes.

The Solemnity of the Presentation of the Lord on February 2 harkens back to the Christmas mystery of Light except that now, Christ, the helpless babe, is "the Light of Revelation to the Gentiles who will save his people from their sins." Candles, symbolizing Christ our Light, will be carried in procession this day, as will be the Paschal candle during the Easter Vigil Liturgy.

"The Light of Revelation" shines more brightly with each successive Sunday of Ordinary Time, until its magnificence – exposing our sinfulness and need for conversion – propels us into the penitential Season of Lent. We accept the cross of blessed ashes on Ash Wednesday (February 22) and plunge ourselves into the major exercises of Lent – fasting, prayer, almsgiving – laying our thoughts and prayers on the heart of our Mother Mary. She, who offered her Son in the temple and on the Cross, will teach us how to deny ourselves, take up our cross daily, and follow after her Son. ☐

FEASTS FOR FEBRUARY

The feasts on the General Roman Calendar celebrated during the month of February are:

- 2 Presentation of the Lord, Feast
- 3 Blaise; Ansgar, Opt. Mem.
- 6 Paul Miki and Companions, Memorial
- 8 Jerome Emiliani; Josephine Bakhita, Opt. Mem.
- 10 Scholastica, Memorial
- 11 Our Lady of Lourdes, Opt. Mem.
- 14 Cyril and Methodius, Memorial
- 17 Seven Founders of the Orders of Servites, Opt. Mem.
- 21 Peter Damian; Fat Tuesday, Opt. Mem.
- 23 Polycarp of Smyrna, Memorial

The feast of St. Agatha (February 5), will not be celebrated this year because it is superseded by Sunday. The Chair of St. Peter (February 22) falls on Ash Wednesday this year. ☐

HIGHLIGHTS OF THE MONTH

I GIVE MY WHOLE SELF TO YOU THE PROMISE OF THE PRESENTATION

By: Joe Difato

Every year on February 2, as we celebrate the Presentation of the Lord, we remember the devout Jewish man who entered the Temple and saw the final chapter of his life unfold.

In response, this elderly man spoke a prophetic message that has endured through successive generations and that continues to challenge all of us.

The old man's name was Simeon, and what he saw in the Temple was the baby Jesus, whom God had promised he would see before he died.

When Simeon took the baby and held him in his arms, he told Mary and Joseph: "This child is destined for the falling and the rising of many" (Luke 2:34). With this one statement, Simeon expressed the core truth of



what would happen some thirty years later, when Jesus offered his life for us on the cross.

If we were to take a moment to reflect on Simeon's words, we might be struck by the spiritual realities that lie behind them: "Here in my arms is Israel's Messiah, the Savior of the world. He will move everyone to face the sin in their lives. Some will feel compelled to repent, and they will rise. Others will harden themselves against him, and they will fall."

While words like rising and falling can sound dire, we should look at Simeon's prophecy as a message of encouragement and hope rather than one of doom. Why? Because Jesus came to redeem us, not condemn us; because Jesus is always with us, guiding us and protecting us. He is in charge of the world no matter how much doubt we have, no matter how much we have sinned. Jesus is on our side, always working on our behalf. He will never abandon us.

Just as Mary and Joseph freely presented Jesus to God at the Temple that day, Jesus freely presented himself to God on the cross and won the victory over sin and death. And likewise, he presents himself to us every day, asking us to open the door to him so that we can know his victory as well.

For our part, the Feast of the Presentation calls us -- and the whole church -- to never give up meeting together.

Coming together as one body in worship and adoration is one of the best ways we can present ourselves to Jesus. Nothing pleases him more than seeing all of us gathered together as one body -- and nothing cements our commitment to Christ more than joining with our brothers and sisters in prayer.

So don't worry about your destiny. Know that you are in good hands. Only seek the Lord and you will find him. And when he presents himself to you, he will ask a simple question: "Here I am standing before you. Will you welcome me with open arms, just as Simeon did?" May we all answer with a heartfelt "yes!" ☐

Joe Difato is publisher of The Word Among Us

MESSAGE FOR WORLD DAY OF THE SICK

by Pope Benedict XVI, -- Year 2011

Dear Brothers and Sisters!

Every year, on the day of the memorial of the Blessed Virgin of Lourdes, which is celebrated on 11 February, the Church proposes the World Day of the Sick. This event, as the venerable John Paul II wanted, becomes a propitious occasion to reflect upon the mystery of suffering and above all to make our communities and civil society more sensitive to our sick brothers and sisters. If every man is our brother, much more must the sick, the suffering and those in need of care be, at the centre of our attention, so that none of them feels forgotten or emarginated; indeed, 'the true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society. A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through "com-passion" is a cruel and inhuman society' (Encyclical letter *Spe salvi*, n. 38). The initiatives that will be organized in each diocese on the occasion of this Day should be a stimulus to make care for the suffering increasingly effective, also in view of the solemn celebration that will take place in 2013 at the Marian sanctuary of Altötting in Germany.

I still have in my heart the moment when, during the course of the pastoral visit to Turin, I was able to pause in reflection and prayer before the Holy Shroud, before that suffering face, which invites us to reflect on He who took upon himself the passion of man, of every time and place, even our sufferings, our difficulties, our sins. How many faithful, during the course of history, have passed in front of that burial cloth, which enveloped the body of a crucified man, and which completely corresponds to what the Gospels hand down to us about the passion and death of Jesus! To contemplate it is an invitation to reflect upon what St. Peter writes: 'By his wounds you have been healed' (1 Pt 2:24). The Son of God suffered, died, but rose again, and precisely because of this those wounds become the sign of our redemption, of forgiveness and reconciliation with the Father; however they also become

a test for the faith of the disciples and our faith: every time that the Lord speaks about his passion and death, they do not understand, they reject it, they oppose it. For them, as for us, suffering is always charged with mystery, difficult to accept and to bear. The two disciples of Emmaus walk sadly because of the events that had taken place in those days in Jerusalem, and only when the Risen One walks along the road with them do they open up to a new vision (cf. Lk 24:13-31). Even the apostle Thomas manifests the difficulty of believing in the way of redemptive passion: "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and put my hand into his side, I will not believe" (Jn 20:25). But before Christ who shows his wounds, his response is transformed into a moving profession of faith: "My Lord and my God!" (Jn 20:28). What was at first an insurmountable obstacle, because it was a sign of Jesus' apparent failure, becomes, in the encounter with the Risen One, proof of a victorious love: 'Only a God who loves us to the extent of taking upon himself our wounds and our pain, especially innocent suffering, is worthy of faith.' (Urbi et Orbi Message, Easter 2007).

Dear sick and suffering, it is precisely through the wounds of Christ that we are able to see, with eyes of hope, all the evils that afflict humanity. In rising again, the Lord did not remove suffering and evil from the world, but he defeated them at their root. He opposed the arrogance of Evil with the omnipotence of his Love. He has shown us, therefore, that the way of peace and joy is Love: "Just as I have loved you, you also should love one another" (Jn 13:34). Christ, victor over death, is alive in our midst. And while with St. Thomas we also say "My Lord and my God!", let us follow our Master in readiness to spend our lives for our brothers and sisters (cf. 1 Jn 3:16), becoming messengers of a joy that does not fear pain, the joy of the Resurrection.

St. Bernard observed: 'God cannot suffer but He can suffer with'. God, who is Truth and Love in person, wanted to suffer for us and with us; He became man so that He could suffer with man, in a real way, in flesh and blood. To every human suffering, therefore, there has entered One who shares suffering and endurance; in all suffering con-solatio is diffused, the consolation of God's participating love so as to make the star of hope rise (cf. Encyclical letter *Spe salvi*, n. 39).

Looking forward to the appointment of Madrid, in August 2011, for the World Youth Day, I would also like to address a special thought to young people, especially those who live the experience of illness. Often the Passion, the Cross of Jesus, generate fear because they seem to be the negation of life. In reality, it is exactly the contrary! The Cross is God's 'yes' to mankind, the highest and most intense expression of his love and the source from which flows eternal life. From the pierced heart of Jesus this divine life flowed. He alone is capable of liberating the world from evil and making his Kingdom of justice, peace and love, to which we all aspire, grow

(cf. Message for the World Youth Day 2011, n. 3). Dear young people, learn to 'see' and to 'meet' Jesus in the Eucharist, where he is present in a real way for us, to the point of making himself food for our journey, but know how to recognize and serve him also in the poor, in the sick, in our brothers and sisters who are suffering and in difficulty, who need your help (cf. *ibid.*, n. 4). To all you young people, both sick and healthy, I repeat my invitation to create bridges of love and solidarity so that nobody feels alone but near to God and part of the great family of his children (cf. General Audience, 15 November 2006).

At the end of this Message for the next World Day of the Sick, I would like to express my affection to each and everyone, feeling myself a participant in the sufferings and hopes that you live every day in union with the crucified and risen Christ, so that he gives you peace and healing of heart. Together with him may the Virgin Mary, whom we invoke with trust as Health of the Sick and Consoler of the Suffering, keep watch at your side! At the foot of the Cross the prophecy of Simon was fulfilled for her: her heart as a Mother was pierced (cf. Lk 2:35). From the depths of her pain, a participation in that of her Son, Mary is made capable of accepting the new mission: to become the Mother of Christ in his members. At the hour of the Cross, Jesus presents to her each of his disciples, saying: "Behold your son" (cf. Jn 19:26-27). Her maternal compassion for the Son becomes maternal compassion for each one of us in our daily sufferings (cf. Homily at Lourdes, 15 September 2008).

Dear brothers and sisters, on this World Day of the Sick, I also invite the authorities to invest more and more in health-care structures that provide help and support to the suffering, above all the poorest and most in need, and addressing my thoughts to all dioceses I send an affectionate greeting to bishops, priests, consecrated people, seminarians, health-care workers, volunteers and all those who dedicate themselves with love to treating and relieving the wounds of every sick brother and sister in hospitals or nursing homes and in families: in the faces of the sick you should know how to see always the Face of faces: that of Christ.

I assure you all that I will remember you in my prayers, as I bestow upon you my Apostolic Blessing. ☐

From the Vatican, 21 November 2010, the feast of Christ the King of the Universe. © Copyright 2011 - Libreria Editrice Vaticana

WE PILGRIMS TO LOURDES

Mgr. Luciano Alimandi

Anyone who has made a pilgrimage to the Shrine of Lourdes will not have missed the opportunity to pray at the Grotto where the Blessed Virgin Mary appeared on the 11th of February 1858. A mystical place, similar to the welcoming "bosom" of a mother, almost a baptismal font, in which to immerse ourselves and rediscover the

unrivalled beauty of being Christians: having God as our Father and Mary as our Mother!

Lourdes is one of the most important "places of grace" known to the Church. It is like a vast basin of purity where countless souls have removed the clothes of sin and put on the snow white garments of spiritual rebirth! Some, like the author, found the light necessary to embrace the call to the priesthood, others, the strength to remain faithful to this commitment.

How can we deny that the Mother is the one who knows the Will of the Son better than anyone else and that turning to Her we understand better the mysterious plan God has for each one of us? No one better than Mary can convince us to "do whatever he tells you"!

In Lourdes, like the servants at Cana, we too sincerely open our hearts to the presence of the Mother and, attentive to her words, we are captivated by the mystery of the Son. Then we see His Will for what it truly is: our path to happiness!

Bernadette actually saw the Lady dressed in white, whereas we see her not with our eyes but with our heart, which is aware in faith of her presence on our journey. In front of the Grotto of Massabielle the pilgrim's interior vision is illuminated with a light typical of that place of grace: the light of the spiritual motherhood of Mary who gives Jesus to us as at Christmas, again and again.

Those apparitions have sustained countless souls, encouraging them on the path of conversion and personal sanctification. And their change has helped improve the world because the whole world benefits from the conversion of even one heart.

For us, pilgrims to Lourdes, Mary's universal motherhood is a mystery to discover again and again, so she may accompany us all through life. In Lourdes this Marian light is present everywhere: when we bathe in the waters, in the evening when we mingle with thousands of others to pray the rosary at the torchlight procession; in the afternoon when we join crowds of sick persons taking part in the Blessed Sacrament Procession

Her presence is a mystery to savor in our soul and to learn, with Mary, to honor her Son, especially in the Holy Sacrifice of the Mass and the Sacrament of Reconciliation.

The first to witness Our Lady's presence at Lourdes was little Bernadette Soubirous, who became her intrepid messenger. Although she is buried far away in Nevers in the north of France, her body totally incorrupt, as if she were asleep, you can "meet" Saint Bernadette everywhere in Lourdes.

It is sweet to remember her and read the humble words she addressed to Our Lady: "Yes, gentle Mother, you lowered yourself, you came down to earth to appear to a helpless little girl You, the Queen of Heaven and earth, deigned to make use of what was most humble for the world" (from her Journal dedicated to the Queen of Heaven, 1866).

The Holy Father Pope Benedict XVI, recalling that "this year (2008) the beginning of Lent coincides providentially with the 150th anniversary of the first apparition of Our Lady at Lourdes", said in his Angelus reflection on the 1st Sunday of Lent "the message which Our Lady still offers at Lourdes recalls the words Jesus said at the beginning of his public mission and that we hear so often in these first days of Lent: 'Convert and believe in the Gospel, pray and do penance. Let us respond to the call of Mary who echoes that of Christ and let us ask Her to help us 'enter' Lent with faith and live this season of grace with deep joy and generous commitment" (Benedict XVI, Angelus 10 February 2008). (Agenzia Fides 13/2/2008; righe 47, parole 662) □

ASH WEDNESDAY

[THIS YEAR, 2012, ASH WEDNESDAY FALLS ON FEBRUARY 22.]

A REFLECTION ON THE SACRAMENTAL OF ASHES THAT WE RECEIVE ON ASH WEDNESDAY

Even the darkest moments of the liturgy are filled with joy. And Ash Wednesday, the beginning of the Lent fast, is a day of happiness, a Christian feast. It cannot be otherwise, as it forms part of the great Easter cycle (Thomas Merton).

On Ash Wednesday small children are thrilled to receive ashes. We can tell them simply that ashes are placed on our foreheads to remind us that someday we will die and go home to heaven. For older children we need to go more deeply into the origin and significance of the day.

The season of holy Lent begins with Ash Wednesday, a solemn day of fast and abstinence. The day receives its special name from the blessing and imposition of ashes in the form of a cross on our foreheads. "Remember man that you are dust, and to dust you shall return."

Ashes, made by burning palms blessed the previous Palm Sunday, symbolize the transience of our earthly status. The body must fall temporarily into dust. This fact should serve as a challenge to spiritual accomplishments. Through grace we were "buried" in Christ that we may rise with him and "live unto God." We explain ashes with the "seed" idea. "They are not a sign of death," Fr. Merton says, "but a promise of life."

Ashes are a sacramental. Their reception with humility is a sign of penance. We wear them publicly to acknowledge our need to atone for our sins. "God desires not the death of the sinner." He is moved by our humiliation, and his justice is appeased by satisfaction.

The rite for the blessing and imposition of ashes on Ash Wednesday follows the homily at Mass. It begins with an invitation to prayer, whereupon the priest continues with the Blessing of Ashes in which he asks God in his mercy to hear us because of his love for us; to bless the ashes which will mark our foreheads to remind us that we are only dust and will someday return to dust. He asks that

we be faithful to the Lenten observance and thus be able to celebrate with clean hearts the paschal mystery.

The priest sprinkles the ashes with holy water in silence. He then imposes the ashes on those who come forward and stand in front of him. To each he says:

"Turn away from sin and be faithful to the gospel." (Mark 1:15)

or

"Remember, man, that you are dust, and unto dust you shall return." (Cf. Gen. 3:19)

This solemn blessing and sprinkling with holy water obviously is more than a reminder of death — it is rather a pledge and reminder of resurrection. The whole rite would be sheer nonsense if dust and ashes were our final lot.

You may bring home from church ashes for baby and grandparents. If this is not customary or if you live too far from church or the children have colds, try burning the piece of palm remaining on your crucifix. Children are always willing to help burn things! An odd acrid smell, burnt palm soon fills a room with faint smoke — another sign for Ash Wednesday.

The keynote of the Lenten forty day renewal is given by the divine Retreat Master in Ash Wednesday's Gospel:

When you fast, do not put on a gloomy look, like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you, that is all the reward they will get.

But when you fast, perfume your hair and wash your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward you.

Do not store up riches on earth, where moths and rust destroy them, and where thieves break in and steal them, but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal them. For wherever your treasure is, your heart will be also" (Matthew 6:16-21). □

Source: Holy Lent by Eileen O'Callaghan, The Liturgical Press, Collegeville, Minnesota, 1975

KNOWING OUR SAINTS

THE SEVEN HOLY FOUNDERS OF THE SERVITE ORDER, (13TH CENTURY)

FEAST: FEBRUARY 24

Between the years 1225 and 1227 seven young Florentines joined the Confraternity of the Blessed Virgin -- popularly known as the 'Laudesi' or Praisers. It was a period when the prosperous city of Florence was being rent by political factions and distracted by the heresy of the Cathari: it was also a time of general relaxation of morals even where devotional practices were retained. These young men were members of the most prominent families of the city. Whether they were all friends before they joined the Laudesi is not clear, but in that confraternity they became closely allied.

The eldest was Buonfiglio Monaldo, who became their leader. The others were Alexis Falconieri, Benedict dell' Antella, Bartholomew Amidei, Ricovero Uguccione, Gerardino Sostegni, and John Buonagiunta. They had as their spiritual director James of Poggibonsi, who was chaplain of the Laudesi, a man of great holiness and spiritual insight. All of them came to realize the call to a life of renunciation, and they determined to have



recourse to our Lady in their perplexity. On the feast of the Assumption, as they were absorbed in prayer, they saw her in a vision, and were inspired by her to withdraw from the world into a solitary place and to live for God alone. There were difficulties, because, though three of them were celibates, four had been married and had ties, although two had become widowers. Suitable provision for their dependents was arranged, and with the approval of the bishop they withdrew from the world and betook themselves to a house called La Carmarzia, outside the gates of Florence, twenty-three days after they had received their call. Before long they found themselves so much disturbed by constant visitors from Florence that they decided to withdraw to the wild and deserted slopes of Monte Senario, where they built a simple church and hermitage and lived a life of almost incredible austerity.

In spite of difficulties, visitors sometimes found their way to the hermits and many wished to join them, but they refused to accept recruits. So they continued to live for several years, -- until they were visited by their bishop, Ardingo, and Cardinal Castiglione, who had heard about their sanctity. He was greatly edified, but made one

adverse criticism: 'You treat yourselves in a manner bordering on barbarity: and you seem more desirous of dying to time than of living for eternity. Take heed: the enemy of souls often hides himself under the appearance of an angel of light . . . Hearken to the counsels of your superiors.'

Again the solitaries gave themselves up to prayer for light, and again they had a vision of our Lady, who bore in her hand a black habit while an angel held a scroll inscribed with the title of Servants of Mary. She told them she -- had chosen them to be her servants, that she wished them to wear the black habit, and to follow the Rule of St. Augustine. From that date, April 13, 1240, they were known as the Servants of Mary, or Servites.

They were clothed by the bishop himself, Buonfiglio being elected their superior. According to custom they selected names by which they should thenceforth be known, and became Brothers Bonfillius, Alexis, Amadeus, Hugh, Sostenes, Manettus and Buonagiunta. By the wish of the bishop, all except St. Alexis, who in his humility begged to be excused, prepared to receive holy orders, and in due time they were fully professed and ordained priests. The new order, which took a form more like that of the mendicant friars than that of the monastic orders, increased amazingly, and it soon became necessary to form fresh houses. Siena, Pistoia and Arezzo were the first places chosen, and afterwards the houses at Carfaggio, the convent and church of the Santissima Annunziata in Florence, and the convent at Lucca were established. Meanwhile, although the Servites had the approval of their immediate superiors, they had not been recognized by the Holy See. It was only in 1259 that the order was practically recognized by Alexander IV, and not until 1304 over sixty years after its foundation -- that it received the explicit and formal approbation of Bd. Benedict XI. St. Bonfillius had remained as prior general until 1256, when he begged to be relieved owing to old age. He died on new year's night, 1261.

St. Buonagiunta, the youngest of the seven, was the second prior general, but not long after his election he breathed his last in chapel while the gospel of the Passion was being read. St. Amadeus ruled over the important convent of Carfaggio, but returned to Monte Senario to end his days. St. Manettus became fourth prior general and sent missionaries to Asia, but he retired to make way for St. Philip Benizi, upon whose breast he died. St. Hugh and St. Sostenes went abroad -- Sostenes to Paris and Hugh to found convents in Germany. They were recalled in 1276, and, being attacked by illness, they passed away side by side the same night. St. Alexis, the humble lay-brother outlived them all, and he was the only one who survived to see the order fully and finally recognized. He is reported to have died at the age one hundred and ten. □

Taken from "Butler's Lives of the Saints" Concise Edition, edited by Michael Walsh, Harper & Row, Publishers, (c) copyright Burns and Oates 1956, 1985.

GOD TOUCHED ME

FOR I KNOW MY LORD WILL RISE UP
AND SHOW ME THE WAY

- Psalm 3

By MB

We all look back and think how God touches our lives. Many would look at the wall or even raise their eyes to heaven and quip how will God answer our prayers, how will he guide us, and even realize that we can indeed change our lives for the better! We go far and beyond searching him at our expense. Yes we find him at that instance, but as we contemplate deeply after our journey, we find our heart empty and wanting to know where the Lord is leading us.

I remember one of my favorite Dominican lecturers in the 20th century named, Father Jarrett, who wrote an anecdote about an old woman who was trying to drive out a herd of hens from the chicken den. She stood with her skirt held out, trying to get the herd of hens into the open door of the hen-house. But, for some reason, the hens did not notice the open door and they got terribly excited, all their feathers got ruffled and created a lot of dust and fuss, clacking away, with the old lady behind trying to show them out. They hopped up and down and beat themselves against the netting, and it never occurred to them to go through the wide-open door. Then, suddenly, they realized and saw the door. All their feathers settled down and they strutted out quietly, without another sound.

Well, God is rather like the old woman. He drives us. He blocks our way. We try one path, and then we come to stop, it is a cul-de-sac. God is blocking us, and we have either to go back, to the right or left, and find another path. We go down that way, and again God blocks it, until at last God gets us on our way. It may seem unnecessary, all these going backwards and forwards, but it isn't. It is God's way of showing His will for us. In the same way God allows our faults and temptations. We think that God surely does not want me to have such a weakness or temptation? Oh yes, He does! He has given these things to us to enable us to carry out His will. What seems to us as so unfortunate is in reality the best possible thing in God's plan, and so we must never look back. We must remember that circumstances are always favorable to God's plan,

always, and always to assure us that He really touches our hearts and our souls.

My heart is overwhelmed to see the presence of the Lord in each of us who offers a prayer of love for each one within reach. ☐

***If you have any personal articles
or God's miracle in your life
you want to share with the devotees,
we may be reached at
the following e-mail addresses
and phone numbers:
eablp@aol.com and/or ladipatsee@gmail.com
(702) 274-4315 and/or (213) 364-8235***

REMINDERS/ SUGGESTED ACTIVITIES

- You are enjoined to practice Eucharistic Adoration at least an hour a week. Let us render God adoration, thanksgiving, reparation and petition. Kindly check with your respective parishes for schedules. Some churches are open 24-hours for Eucharistic Adoration.
- Pray at least one rosary of the Blessed Virgin Mary daily.
- Pray the Chaplet of the Divine Mercy at 3:00 PM and at 9:00 PM daily.
- Pray the Angelus at 6:00 PM daily.
- Pray the Pro-Life Scriptural Rosary [www.rosaryoftheunborn.com] to make reparation for the crime of abortion.
- Ideally, the members of the domestic church should try to have the candles for their home altar blessed on Candlemas Day (February 2); and the next morning, on the Feast of St. Blaise, all might receive the blessing of the throats.
- Watch The Song of Bernadette, a masterpiece filmed in 1943.
- With the aid of the Gospels, meditate on the Seven Sorrows of Mary: the prophecy of Simeon; the flight into Egypt; the loss of the Child Jesus in the temple; the meeting of Jesus and Mary on the Way of the Cross; the Crucifixion; the taking down of the Body of Jesus from the Cross; the burial of Jesus.
- Go with your family to receive ashes at Mass on February 21. Leave them on your forehead as a witness to your faith.

Continued on Page 8

MEDITATION AND COMMENTARY

TRANSFORMED INTO CHRIST – THREE PRACTICAL STEPS

*Reprinted with Permission
The Word Among Us*

1. **Be filled by God.** There is a big difference between an empty gas tank and a full one. Likewise, God wants us to be regularly filling up on his grace, not running on empty.

There are many ways to fill ourselves up with God, including reading and meditating on Scripture, praying and singing to God, and asking the Holy Spirit to reveal the wisdom of God to us. Probably the best way to be filled up with Jesus is to receive the Eucharist with an open heart.

2. Listen for the Holy Spirit.

It's the Spirit's job to take our virtues such as kindness, love, and generosity and prune off any "dead branches" so that we will bear more fruit. He wants to make us more loving, more thoughtful, more generous, and more like Jesus -- and he does this by giving us divine grace. All he asks is that we listen for his promptings and learn to rely on his power.

As the Holy Spirit moves in us and opens up new desires in our hearts, we will begin to develop a new perspective. For instance, we might find ourselves wanting to relate to our spouse and our children in a new way. We might develop a new desire to reach out to the poor or the sick. We might begin to suffer more over the murders, the abortions, and the injustices in the world. More than anything else, we might find our hearts reaching out to Jesus and loving him in a new and more profound way.

3. Practice Repentance.

Sin is like a clogged drain. When a drain is clogged, water cannot flow freely. Sin is also like the static that we hear when our radio reception is poor. The static prevents us from hearing the music or the news clearly.

If you want to unclog the drain, you can. If you want to get rid of the static, you can. If you want to be transformed and have your mind renewed, you can -- through repentance. Repentance "unclogs the drain" so that the grace and love of God can flow freely into your

heart. Repentance "clears up the static" so that you can hear God's voice and speak to him more freely.

Before you go to bed each night, turn your heart to Jesus and ask him to forgive you your sins. At Mass, take a moment during the Penitential Rite to reflect on your sins and ask Jesus to forgive you and shower you with his grace. When you go to confession, ask Jesus to wipe away every sin.

God wants us to turn to him so that our sins might be wiped away and so that we might experience times of refreshment from the Lord (Acts 3:19-20). God loves us so much that he will always forgive us. He welcomes every one of us home with open arms, just as the father welcomed the prodigal son. He is always ready to give us his love and his refreshment. □

Continued from Page 7

Reminders/Suggested Activities

- Parents should encourage their children to reflect upon what regular penances they will perform throughout this season of Lent. Ideally, each member of the family should choose his own personal penance as well as some good act that he will perform (daily spiritual reading, daily Mass, extra prayers, almsgiving, volunteer work, housecleaning, etc.), and the whole family may wish to give up one thing together (TV, movies, desserts) or do something extra (family rosary, Holy Hour, Lenten Alms Jar).
- Give extra care to the sick in your community — cook dinner for a sick mother's family, bring your children to the local nursing home (the elderly love to see children), send flowers to a member of your parish community who is ill.
- Think of ways to make reparation to Mary for the sins committed against Jesus and Mary. A very good one is to join the **First Saturday devotion**; another is the **2000 Hail Mary devotion**.
- If you have any personal articles or God's miracle in your life you want to share with the devotees, we will gladly add it on those months when the article is relevant. Please submit your article by the second week of the present month so that it can be included in the next month's release. Write what's in your mind and heart and not worry about grammar, syntax, spelling or style. Our guardian angels in heaven and on earth will help us edit the article. □

THANK YOU

... a small and simple phrase that comes from a grateful heart!

Psalm 106:2

FOR PRAYERS HEARD AND PETITIONS GRANTED

Thank you, Eternal Father, for Your Will that transformed our sorrow into joy, our tears of anguish into tears of thanksgiving. Our physical and spiritual re-creation, through Your Healing Hands, kept us enclosed and revived in our hope for renewed lives as we look up to the heavens praising You, in Jesus' most Holy Name, through the intercession of Mary, our Blessed Mother, and of the angels and saints.

MARIE Z. IS GETTING BETTER – HER INSURANCE FINALLY AUTHORIZED THE PRESCRIPTION TARCEVA – AN EXPENSIVE DRUG WHICH HELPS SLOW OR STOP THE SPREAD OF CANCER CELLS.!

SUE R.'S CANCER, AFTER EIGHT WEEKS OF CHEMOTHERAPY AND RADIATION TREATMENT, IS NOW GONE! SUE WILL TURN 87 THIS MONTH. WITH PRAISES AND THANKSGIVING TO GOD, HER DAUGHTER-IN-LAW, **LOETT**, THANKS EVERYONE FOR THEIR PRAYERS AND REQUESTS THAT WE CONTINUE SENDING UP PRAYERS AS SUE ALSO SUFFERS THE ONSET OF ALZHEIMER'S.

SEAN AND ANTHONY G. HAVE KEPT THEIR JOBS DESPITE THREATS OF LAY-OFFS!

MARLEN C., AFTER SIX-MONTHS OF LAY-OFF, IS NOW BACK WORKING! HER SISTER **EVELYN**, ALSO LANDED A JOB!

ANGIE. S., VIRGINIA M. AND GEMMA A. ARE NOW GAINFULLY EMPLOYED!

FROM **GEMMA A.**, WHOSE FAMILY AND NEIGHBORS IN THE PHILIPPINES LOST EVERYTHING TO TYPHOON SENDONG: **THANK YOU VERY, VERY, VERY MUCH TO YOU AND TO ALL OF OUR FRIENDS WHO HELPED. THIS IS SUCH A HUGE HELP, I DON'T KNOW HOW TO THANK YOU ENOUGH. THANK YOU SO MUCH LORD!**

OUR INTERCESSORY PRAYERS FOR **VIRGINIA M.** HAVE BEEN ANSWERED. GOD'S TIMING IS ALWAYS PERFECT!

Let us continue to thank God for their healing and for giving them the strength of faith to go through this spiritual process; and may their hearts be ever closer to Jesus' Sacred Heart through the intercession of the Blessed Mother in the Glory of Eternal Father. Amen.

2000 HAIL MARY DEVOTION

The Spiritual Army of God the Father and the 2000 Hail Mary Group of Northern California acknowledge with thanks our generous February sponsors of the 2000 Hail Mary Devotion. We are grateful that we have merited their partnership and support in providing a venue of spirituality and fellowship for the devotees of our Blessed Mother. The devotion continues to be a constant success.

Las Vegas, Nevada

Vic & Cora Batu

Los Angeles, California

Dorie Cortes | Frank & Beth Lim | Alice Ng

Ben & Vincie Ong | Marlyn Soraya

Loida Mance & Jim Wayda

Our Coordinators in the Philippines

Letty Rollan – Metro Manila

Beth T. Reyes – Cebu City

INFANT JESUS CELEBRATION



REITERATING THANKS TO THE SPONSORS/DONORS OF THE CELEBRATION!

SPECIAL ACKNOWLEDGMENTS GO TO BELMA ASPIRAS, OUR INTERIOR DECORATOR, AND

CORA AGUDO, OUR TEAM LEADER

FOR THE IMPLEMENTATION OF THE EVENTS.

BOTH OF THEM HELPED US NON-STOP THE WHOLE DAY ON FRIDAY AND SATURDAY!

EXAMINATION OF CONSCIENCE

Here is a helpful examination of conscience, based on the Ten Commandments. Perform a brief examination every night, but go through a more thorough examination before confessing your sins to the priest.

The Commandments of God

① Have I doubted in matters of faith? Murmured against God because of adversity? Despaired of His mercy? Have I believed in or consulted fortune tellers? Have I taken part in non-Catholic worship?

Have I recommended myself regularly to God? Neglected my morning or evening prayers? Omitted my religious obligations because of human respect? Presumed upon God's mercy in committing sin?

Have I read books or papers opposed to the Church and her teachings? Did I make use of superstitious practices, such as believing in dreams, and charms, and the like? Have I spoken irreverently of persons (priests or religious), places (e.g, the Church), or things (the sacred vessels) which especially represent God?

② Have I used the name of God or the saints with irreverence? Have I sworn (which means calling upon God to witness the truth of what I say) without a good reason, or falsely? Have I cursed (the calling down of some evil on a person, place, or thing)? Blasphemed (used insulting language to express contempt for God), the saints, or holy things?

③ Did I miss Mass on Sunday or a Holy Day of Obligation? Have I done unnecessary servile work or been responsible for others doing it on these days?

④ Have I been obedient to my parents and lawful superiors? Have I shown disrespect toward their God-given authority? Have I deceived them? Have I been a good citizen by voting? Have I shown respect toward aged parents?

Have I used my authority over inferiors properly? As a parent, by good example in the home and by sending the children to a Catholic school? As a person in public office, by promoting the common welfare? As an employer, by being considerate of the employees?

⑤ Have I been the occasion of another's sin through my bad example in word or deed? Have I been guilty of fighting, anger, hatred, revenge, or drunkenness? Did I refuse to speak to others? to forgive them? Did I use provoking language?

⑥ & ⑨ Did I take pleasure in impure thoughts or desires? Say impure things? Listen to impure conversations? Did I touch others or let others touch me in an impure manner? Commit an impure act alone or with others? Want to look at impure things or pictures? Go to bad places? movies that were bad? Read bad

books? Go with impure companions? Teach others to commit sins of impurity?

⑦ & ⑩ Have I stolen anything? If so, of what value, and did I return the stolen goods? Have I been unjust in buying or selling? Have I damaged the property of others? Accepted or kept stolen goods? Paid my just debts as soon as possible? Has my daily work merited its pay check? Have I desired to steal anything or to damage my neighbor's property?

⑧ Did I tell lies? Have I been guilty of rash judgment (believing something harmful to another's character without sufficient reason)? detraction (without a good reason, making known the hidden faults of another)? calumny (by lying, injuring the good name of another)?

The Precepts of the Church

- Have I confessed my sins once a year? If not, how long is it since my last worthy confession? Have I received Holy Communion during Easter time?
- Have I fasted according to my ability when obliged to do so by the Church?
- Have I abstained from flesh-meat on the appointed days?
- Have I contributed as well as I can to the support of the Church?
- Have I attempted to contract marriage without the presence of a priest?
- If there anything else of which my conscience feels guilty?

Sins Against the Holy Spirit

1. Presuming to gain salvation without meriting it.
2. Despair of salvation.
3. Resisting truths which have been made known to us.
4. Envy of another's spiritual good.
5. Stubbornness in sin.
6. Final obstinacy in one's sins.

Seven Deadly Sins

1. Pride: An unrestrained appreciation of our own worth.
2. Avarice or Greed: An immoderate desire for earthly goods.
3. Lust: A hankering after impure pleasures.
4. Anger: An inordinate desire for revenge.
5. Gluttony: An unrestrained use of food and drink.
6. Envy: Sorrow over the good fortune of our neighbor.
7. Sloth: Laziness to do right, or carelessness to do right and to practice virtue because of the trouble attached to it.

Sins Crying to Heaven for Vengeance

- Willful murder.
- Sodomy.
- Oppression of the poor.
- Cheating laborers of their just wages.

Nine Ways of Aiding Another in Sin

1. Counseling or advising another to sin.
2. Commanding another to sin.
3. Provoking another to sin.
4. Consenting to another's sin.
5. Showing another how to sin.
6. Praising another's sin.
7. Concealing, remaining silent about, doing nothing to prevent another's sin.
8. Taking part in, or enjoying the results of another's sin.
9. Defending another's sin. □

Source: Our Christian Home by Rev. Joseph A. Fischer,
Seraphic Press, Milwaukee, Wisconsin, 1954

A PRAYER FOR LIFE BY JOHN PAUL II ON THIS 39TH ANNIVERSARY OF ROE V. WADE

Taken from Pope John Paul II's 1995 encyclical, "The Gospel of Life"
(www.vatican.va)

O Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life. Look down, O Mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy.



Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time.

Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life. □

Continued from Page 1

The Innocence of Faith

Bernadette's parents were religious, but they were alarmed at the story of her vision and banned future visits to the grotto. Bernadette, however, was drawn to Massabielle "by an irresistible force," as she later explained. Several days afterward, she returned with some friends, and went into ecstasy when she saw the woman again. During a third apparition, Bernadette asked the lady to write down her name. The lady only smiled and asked Bernadette: "Will you do me the favor of coming here for a fortnight?" She then said: "I do not promise to make you happy in this world, but in the next."

For the next two weeks, Bernadette went regularly to the grotto; she saw the lady on all but two occasions. Several times, she climbed up toward the grotto on her knees and wept -- which she said later was done as penance for sinners. During this time, the lady in the vision revealed three secrets to Bernadette and gave her a prayer to say every day. Bernadette never told anyone what these secrets were or what she prayed.

As news of the apparitions spread, crowds began to gather, drawn by a palpable sense of the divine. There was no shortage of skeptics, however, including the civil authorities, who feared public unrest. Bernadette was ordered to see the Police Superintendent, who grilled her about her visions. She remained undaunted. "You can do what you want, sir," she told him when he threatened her with jail.

Finding the Spring. On Thursday, February 25, many of those watching Bernadette thought she had gone mad. They saw her look for something, first in the grotto and then toward the Gave River. The lady had told her to wash in the spring, but she could find no spring. Bernadette later explained: "She pointed with her finger to (the place of) the spring. I went there. I saw merely a bit of dirty water; I put my hand in it, but I could not get hold of any. I scratched and the water came, but muddy. Three times I threw it away; the fourth time I was able to drink some." The next day, people found, at the spot where Bernadette had muddied her face, a spring flowing with clear water.

The lady in the apparition had a specific mission for Bernadette: She was to ask the priests to build a chapel at Massabielle and to allow the faithful to come to the grotto in procession. Obedient to her instructions, Bernadette approached the parish priest of Lourdes. When she told Abbé Dominique Peyramale of the lady's request, he retorted: "What! A lady who goes and perches on a rock! A lady you do not know! A lady who is perhaps as lunatic as you!" Bernadette would at least have to find out the lady's name, the priest said.

The clergy's "wait and see" attitude, however, did not stem the fervor that was growing over the apparitions. On March 4 -- the last day of the fortnight -- there were 20,000 people present and police were stationed along the way to supervise the crowds.

The Immaculate Conception. For two weeks, Bernadette felt no pull toward the grotto. Then on March 25, the Feast of the Annunciation, she felt called to return. This time, she was determined to find out the lady's name. On the first two attempts, the lady only smiled, but when Bernadette persisted, she said: "I am the Immaculate Conception." All the way back to town, Bernadette repeated these words to herself so she would not forget them. She had no idea what they meant, but three years earlier Pope Pius IX had defined this term as an article of faith: Mary was, from the first instant of her conception, preserved from the stain of original sin.

Determined to put a stop to the whole business, the civil authorities conspired to have Bernadette hospitalized. Three doctors who examined her, however, were unable to diagnose mental instability; they found the young girl to be pleasant and intelligent. Since science precluded a supernatural explanation, they decided that a "brain lesion" must have caused the visions. By now, however, Abbé Peyramale had come to believe in Bernadette's apparitions. The proof was in the faith of the people, who were crowding his church for the sacraments. He warned the mayor not to touch a hair on the child's head.

Two more times, Bernadette saw Mary -- the last occasion on July 16. Then the apparitions ceased. Four years later, a bishop's commission declared that the Mother of God had truly appeared to the girl, and work on a chapel was begun. Regular processions were held, and streams of visitors made their way to the miraculous spring for spiritual and physical healing. It seemed that Bernadette had accomplished her mission.

Through it all, Bernadette remained humble and unaffected. The constant parade of visitors must have been exhausting, but Bernadette patiently answered their questions. She and her family refused the many offers of money and gifts. When she discovered that photographs of herself were being sold for ten centimes, she observed: "That's more than I'm worth."

Bernadette was now faced with the decision about how to live the rest of her life. Abbé Peyramale had arranged for her to become a boarder at a school in Lourdes run by the Sisters of Nevers, a diocesan community which -- despite her poor health -- the local bishop eventually invited her to join. Even though she found it difficult to say goodbye to family and friends, Bernadette was overjoyed at the prospect of living a quiet, prayerful life. At 22 years of age, she traveled to the Motherhouse in Nevers to begin her novitiate.

The Religious Life. The Virgin's prophecy must have echoed in her mind many times as continual bouts of painful illnesses clouded her joy. What Bernadette did not expect was the harsh treatment she received from her religious superiors. They had decided in advance that she

needed stinging rebukes and a cold shoulder to prevent her from becoming spiritually prideful.

Bernadette's novice-mistress, Mother Marie-Therese Vauzou, seemed to be bothered by the fact that the Lord had chosen a country girl from the lower classes to be his instrument. Perhaps she had expected Bernadette to divulge the secrets she had received from Mary.

Bernadette, however, continued to withhold this information, which probably irked the novice-mistress even more. Bernadette was continually told that she was "good for nothing."

After her profession, Bernadette was assigned to the infirmary, where for five years she nursed her sick sisters until her own failing health forced her to become a patient. Another burden was the stream of visitors: Even though the bishop had promised to allow but a few, there were more than enough to try Bernadette's patience.

As her bodily suffering increased -- a painful tumor on her knee eventually kept her bedridden -- Bernadette worried that she had not profited enough from the graces she had received in her lifetime. She seemed to be experiencing a spiritual darkness. In one letter to her cousin in 1875, she wrote, "Ask our Lord to be so kind as to give me a tiny spark of His love. If only you knew how much I need it!"

Her pain was excruciating in the months before she died, and sleepless nights left her exhausted. Finally, on April 16, 1879, at the age of thirty-five, Bernadette died. Years later, during the canonization process, Bernadette's remains were exhumed and were found to be perfectly preserved. Even in death, the Lord used Bernadette to show his power and glory.

The little town of Lourdes has become synonymous with God's gift of healing; a wall covered with crutches and wheelchairs attests to this. Nearly 150 years later, millions of pilgrims still come to this small corner of the earth to bathe in the "living waters" discovered by Bernadette. □

*"... I am your Mother Mary.
As you witness this place of serenity
and the place of apparition of my
presence, feel the love and strength
of hope and trust of each soul.
This place of healing not only of the
flesh but most important of all the
healing of the soul.
Open your heart as you touch my
image and son's image of the most
Sacred Heart.
Petition of love you bring to me
I will receive not from anyone's heart
but from your own hearts,
my children.
Open wide your hearts and feel my
presence and the healing place of the
soul and spirit I call the rock of faith.
I love you my children.
I touch you, my son helper
of God the Father."

Mary,
Your Lady of Medjugorje and Peace*

DEVOTION SCHEDULE



THE SPIRITUAL ARMY OF GOD THE FATHER

cordially invites you to the following devotions:

In Los Angeles:

1st Saturday Devotion

The Convent of the Sister Disciples of the Divine Master | 501 N. Beaudry Avenue | (213) 250-7962
Holy Mass starts at 8:30 A.M. | 1st Saturday Devotional Prayers follow.

Devotion to God the Father

Every 1st Sunday of the Month

The Monastery of the Angels | 1977 Carmen Avenue on Gower | (323) 466-2186
11:20 A.M. - Rosary to the Father | 11:50 A.M. - Holy Mass
1:00 P.M. - Exposition of the Blessed Sacrament
Confession ongoing from 11:20 A.M. to 11:45 P.M.

2000 Hail Mary Devotion – February 25, 2012

at the Convent of the Sister Disciples of the Divine Master | starting at 8:30 a.m.
*Please call Mrs. Nory Jose at (310) 367-6557 if you wish to become a Sponsor
of the 2000 Hail Mary Devotion.*

In Las Vegas:

1st Saturday Devotion

1st Saturday Devotional Prayers start at 1:00 P.M. | a Cenacle follows.

Devotion to God the Father

2:30 to 3:30 P.M.

at The Cenacle House in The Enclave | 8455 West Sahara Avenue #172, | Las Vegas, NV 89117.
Please call Evelyn at (702) 274-4315 for entry to The Enclave or for more information.

2000 Hail Mary Devotion – February 18, 2012

*Please call (702) 255-9616 or (702) 274-4315 for
dates and venues for the coming months or for more information or if you wish to Sponsor the Devotion.*

In Laughlin, Nevada:

1st Saturday Devotion

St. John the Baptist Catholic Church | 3055 El Mirage Way
Holy Mass starts at 8:00 A.M. Devotional prayers follow.

In Northern California:

1st Saturday Devotion

2000 Hail Mary Devotion

Please call (650) 766-2071 for dates and venues for information.

For Sacramento, please call Precy Rieta (916) 564-3733; Caring Sturgill (916) 897-3194; Maria Rosario (916) 230-7756.

In San Diego

Rosary to the Father

Monday – Saturday after the 8:00 A.M. Mass [Look for Iris Haj]
St. Mary's Church | 1160 S. Broadway | Escondido, CA 92025

In the Philippines

2000 Hail Mary Devotion - Metro Manila Area

Letty Rollan has organized the 2000 Hail Mary Devotion in various areas of Metro Manila through the members of the
"Mother Butler."

Please text Mobile @ **(011 +63 +2)** 916- 384-9300 and/or | Landline 939-4677 to find the venue closest to you.

Cebu City

Please call Beth T. Reyes @ Landline **(011 + 63 +32)** 318-2074; 412-5900 | Fax 254-5434; 254-0275
Mobile @ **(011 +63 + 917)** 702-0807 for dates and venues.