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# 1<sup>ST</sup> SATURDAY DEVOTION NEWSLETTER

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April 2014

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## In this Issue

Led by the Spirit Into the Desert: God Does Not Need Lent, We Do	1
Overview for the Month	
Feasts for April	2
Highlights of the Month	3
Knowing Our Saints	6
God Touched Me	7
Spiritual Enrichment Recommended	
Thank You	12
Spiritual Army News Dispatch	13

### Devotion Schedule

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### LED BY THE SPIRIT INTO THE DESERT: GOD DOES NOT NEED LENT, WE DO

*By Deacon Keith Fournier*

*Lent is a gift given to us by the Lord, but we have to unwrap it and apply its remedial and healing prescriptions.*

*This ancient practice of setting aside 40 days in order to enter - in Jesus - into the desert places in our own daily lives and confront the temptations and struggles we face - is a gift. It comes from the Lord and is offered through the Church who is our mother. The Church as mother and teacher knows just what we need. We all know the truth and need to be honest, particularly so during Lent. We all struggle with disordered appetites and unconverted ways of thinking and living. We also demonstrate in our daily lives a lack of charity in our relationships with others. We have developed unhealthy habits which cause us untold sadness and impede our progress in virtue. None of these set us free or help us to flourish as human persons. They are the bad fruit of sin. The Desert of Lent is where we learn to conquer in the One who both shows us the Way and is Himself the Way.*

The Gospel for this First Sunday of Lent (Matt. 4:1-11) begins with this statement by St. Matthew, "At that time Jesus was led by the Spirit into the desert to be tempted by the devil." Jesus was led by the Spirit into the desert. There He will overcome temptation and resist the devil - for you and for me! There He will show us the way. Now, He invites us into that desert with Him.

Our first reading from Genesis presented another account of temptation, with a very different outcome. Our first parents succumbed to the tempter and fell. Now, Jesus, the New Adam, the One in and through whom the New Creation has begun (Col. 1:15), equips us to overcome. In Him, we see the Way - and find the Way. As the Fathers of the Second Vatican Council reminded us, "The truth is that only in the mystery of the incarnate Word does the mystery of man take on light." (Gaudium et Spes, #22)

When I was a young man in College I had a priest friend who I now recall every time we begin the Forty Day Observance of Lent. About a week before Ash Wednesday he would say, "I am looking forward to Lent." The comment would perplex me greatly. In fact, I was dreading Lent, thinking it to be an onerous time with a lot of external practices which I did not really understand.

*Continued on Page 8*

# OVERVIEW FOR THE MONTH

[www.catholicculture.org](http://www.catholicculture.org)

The month of April is dedicated to The Holy Spirit. The first nineteen days of the month fall during the season of Lent which is represented by the liturgical color purple — a symbol of penance, mortification and the sorrow of a contrite heart. The rest of April falls in the Easter season in which white, the color of light, a symbol of joy, purity, and innocence, is the liturgical color.

As our Lenten journey comes to a close we prepare to follow Christ all the way to the cross and to witness His

glorious Resurrection. Hopefully we have sacrificed and prayed so that we are now able to more fully reap the fruits of a well-spent Lent. After our solemn commemoration of the last days and death of Our Lord we will spend the remainder of the month of April celebrating. As Spring breaks forth even nature will join us as buds and blooms begin to surface and we spend this month basking in the joy of the Resurrection. We continue throughout the entire month our cry, "Christ is risen, Christ is truly risen." ☐

## FEASTS FOR APRIL

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

- 2 Francis of Paola, Opt. Mem.
- 4 Isidore of Seville, Opt. Mem.
- 5 Vincent Ferrer, Opt. Mem.
- 6 Fifth Sunday of Lent, Sunday
- 7 John Baptist de la Salle, Opt. Mem.
- 11 Stanislaus of Cracow, Opt. Mem.
- 13 Palm Sunday, Sunday
- 17 Holy Thursday, Triduum
- 18 Good Friday, Triduum
- 19 Holy Saturday, Triduum
- 20 Easter Sunday, Solemnity
- 21 Easter Monday, Solemnity
- 22 Easter Tuesday, Solemnity
- 23 Easter Wednesday, Solemnity
- 24 Easter Thursday, Solemnity

- 25 Easter Friday, Solemnity
- 26 Easter Saturday, Solemnity
- 27 Divine Mercy Sunday, Solemnity
- 28 Peter Chanel (NZ, Feast); Louis Mary de Montfort; Gianna Molla, mother (Italy), Opt. Mem.
- 29 Catherine of Siena, Memorial
- 30 Pius V; Bl. Marie de l'Incarnacion (Can), Memorial

The feasts of St. Bernadette (April 16), St. Anselm (April 21), St. George and St. Adalbert (April 23), St. Fidelis of Sigmaringen (April 24), St. Mark (April 25) and Our Lady of Good Counsel (April 26), fall during Holy Week and Easter Week and are superseded by the Holy Days. The feast of St. Martin I (April 13) falls on Sunday so is superseded the Sunday liturgy. ☐

***I am your Mother Mary.***

***Extend all your help to people whose needs are faced with sickness in the mind. My children, in the days ahead prepare yourselves to new task of collaboration with others whose love for others is their greatest handicap. The best gift to God is your offering of one's self to the betterment of others and expect nothing less in return.***

***I will always be there with you, my children.***

***- Mary, Your Lady of the Rosary***

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# HIGHLIGHTS OF THE MONTH

## THE HOLY SPIRIT

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The month of April is dedicated to the Holy Spirit. To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the Son: "with the Father and the Son he is worshipped and glorified." (Catechism of the Catholic Church)

The Holy Spirit is the Person of Love in the life of God. He is also like a breath, an aspiration of infinite Love, from which we draw the breath of life.

On the day of Pentecost the Divine Spirit communicated such an abundance of life to the whole Church that to symbolize it "there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they (the Apostles) were sitting."

But it is also for us that the Holy Spirit has come, for the group in the Cenacle represented the whole Church. The Holy Spirit came to remain with the Church forever. This is the promise of Jesus Himself. He dwells in the Church permanently and unfailingly, performing in it without ceasing His action of life-giving and sanctification. He establishes the Church infallibly in the truth. It is He Who makes the Church blossom forth with a marvelous supernatural fruitfulness, for He brings to life and full fruition in Virgins, Martyrs, and Confessors those heroic virtues which are one of the marks of true sanctity.

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(The Mysteries of the Rosary, Dom Columba Marmion, O.S.B.)

### Name and Titles of the Holy Spirit

#### The Proper Name of the Holy Spirit

"Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. The Church has received this name from the Lord and professes it in the Baptism of her new children.

The term "Spirit" translates the Hebrew word "*ruah*", which in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit. On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."

#### Titles of the Holy Spirit

When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," ad-vocatus. "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler. The Lord also called the Holy Spirit "the Spirit of truth."

Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise, the Spirit of adoption, the Spirit of Christ, the Spirit of the Lord, and the Spirit of God — and, in St. Peter, the Spirit of glory.

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Excerpted from the Catechism of the Catholic Church

#### Symbols of the Holy Spirit

**Water.** The symbolism of water signifies the Holy Spirit's action in Baptism.

Anointing. The symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit.

**Fire.** While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions.

**Cloud and light.** These two images occur together in the manifestations of the Holy Spirit.

The seal is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him.

**The Hand.** Jesus heals the sick and blesses little children by laying hands on them. In his name the apostles will do the same. Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given.

**The Finger.** "It is by the finger of God that [Jesus] cast out demons." If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." The hymn *Veni Creator Spiritus* invokes the Holy Spirit as the "finger of the Father's right hand."

**The Dove.** At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable. When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him. The Spirit comes down and remains in the purified hearts of the baptized.

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Excerpted from the Catechism of the Catholic Church

## The Holy Spirit and Our Spiritual Life

Everything depends on the Holy Spirit's operation in us. The more fully we allow ourselves to be drawn and guided by the Holy Spirit, the closer we shall come to Jesus and His mysteries and graces. The Holy Spirit must draw us to every good thought, word and deed. Every act of faith, of hope and of love for God requires the inspiration and help of the Holy Spirit. If our virtues and our deeds are to be truly perfect and worthy of God, they need the special and continual touch of the Holy Spirit. Even though we are endowed with all the supernatural virtues, we still remain mere apprentices in the spiritual life. We know what we must do; and yet lack the virtue and the faculty to perform these things with ease. The Holy Spirit must guide us. He must seize our intellect and our wills and guide us in prayer, in work, in the decisions

we have to make, and in the difficulties we encounter every day. He must share with us His manner of seeing, of loving, of thinking, and of working.

Our works and our conduct will be perfect only when the Holy Spirit has taken complete possession of us. Therefore, in addition to the supernatural virtues of faith, hope, charity, justice, fortitude, temperance and wisdom, He gives us also His seven gifts. Thus He equips the tiny boat of our soul with sails upon which He Himself, the Spirit of God, blows. Our progress across the sea of life is then no longer slow and painful. We are propelled and guided by the Spirit. If the Spirit of God breathes upon the sails of our boat, then our journey will be a happy one. Then through the work and the help of the Holy Spirit, who lives in our soul, we shall come to the Father. □

## HOLY WEEK HOLY THURSDAY, GOOD FRIDAY, EASTER SUNDAY

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On Palm Sunday, we celebrate the first joy of the season, as we celebrate Our Lord's triumphant entrance into Jerusalem where he was welcomed by crowds worshipping him and laying down palm leaves before him. It also marks the beginning of Holy Week, with the greatest tragedy and sorrow of the year.

Jesus' triumphant return to Jerusalem is only one side of the story.

By now many of the Jews are filled with hate for Our Lord. They want to see him stoned, calling Him a blasphemer, especially after offering proof of His Divinity during a winter visit to Jerusalem for the Feast of the Dedication.

After this, Jesus went to Perea, where he was summoned to Bethany. There he raised Lazarus from the dead, a miracle which wins Him such renown among certain Pharisees that they decided finally to end His life.

Jesus took refuge at Ephrem returning six days before Passover to Bethany, triumphantly entering Jerusalem. That evening, He leaves Jerusalem and returns Monday. He spent time with Gentiles in the Temple, and on Wednesday left for the Mount of Olives. Here he foretold the apostles the events of the next several days, including His impending death.

He returned to Jerusalem on Thursday, to share the Last Supper with His apostles. He was subsequently arrested and tried. He was crucified at Calvary on Friday, outside the gates of Jerusalem.

He was buried the same day, and arose three days later, on Easter Sunday.

All of this is done by our Lord for forgiveness of our sins, and for life everlasting with Him.

God so loved us, that He sent His only begotten Son to die for us, so that our sins maybe forgiven.

## THE PRACTICAL PRACTICE OF FASTING

*By Fr. Dwight Longenecker*

When Dr. Eben Alexander was in a coma for seven days he went through a dramatic near death experience. In his book, *Proof of Heaven*, he explains how he believes our brains interact with our consciousness. Rather than the brain producing consciousness he suggests the brain functions like a filter for our consciousness. As such he says the brain is usually so busy with all our mundane tasks that it has little time to contemplate the spiritual dimension. We are so caught up in the physical realm that we have little time or energy to concentrate on the spiritual.

Suddenly I understood why the monastic tradition in every religion insists on asceticism. To concentrate on the spiritual, the monks and nuns strictly discipline their

physical lives. They narrow their lives down by staying in one place. They take vows of poverty so they are unconcerned about the accumulation of wealth. They take vows of obedience so they can be unworried about personal choices. They discipline their bodies through fasting so their minds can open up the realities of the spiritual realm.

This is the main reason why we are expected to fast: to discipline our physical appetites in order to concentrate on the spiritual realm. Rather than being satiated and dull as the result of too much food and drink, fasting makes our senses sharper and we become more aware of the spiritual realm.

We fast during Lent, but every Friday in the year is also a day of fasting. Why keep Friday as a fast day? Through this self-denial we identify with the death of the Lord. However, there are some other good reasons for keeping Friday as a fast day. We function best when we are observing a regular routine. We keep Sundays special through the celebration of Mass, and making it a special day of relaxation.

Keeping Friday as a fast day balances the feast day of Sunday. Within the cycle of the week, if we keep Friday as a fast day, something mysterious starts to happen. As Sunday is a special day, Friday becomes a serious day. We remember the Lord's death on Friday and so Friday can become a day when we work through the darker side of our lives, a day when we allow the Holy Spirit to take us into the shadow areas and allow Christ's healing light to do its work.

There are other notable benefits to fasting. The first is that through fasting we gain self-mastery. Limiting our intake of food means we are more self-controlled in other areas of our life. You can't take fasting seriously and be enslaved to other addictions for long. Self-control in one area helps with self-control in other excessive behaviors.

Fasting also brings real physical benefits. Fasting one day a week de-toxifies the body and helps it re-adjust. A day on just water or pure fruit or vegetable juice cleanses and renews our whole system, and after just a few weeks the body adapts. The hunger pangs on Fridays disappear and on that day the body kicks into high gear--almost as if it is ready and enthusiastic about its weekly de-tox. As part of this benefit our appetites are cleansed. Food and drink taste better. Complex and rich foods do not appeal, and we appreciate simple and whole foods more.

The third practical benefit of fasting is that we re-assess our attachment to physical pleasures of all kinds. Not only does it help us control other addictive or excessive behaviors, but an amazing side effect is that it also changes our mind about other worldly aspects of our lives. I've known people overcome extreme materialism and vanity by regular fasting. Others have overcome worries about money and status. Others have overcome self-image obsessions or sexual obsessions while others have been able to take control of bad personal relationships, insecurities and fears.

Fasting combined with prayer is a powerful force in our lives because through it we combine physical discipline with spiritual discipline. God made us to be physical-spiritual hybrids, and we combine the spiritual and the physical--as we do in the sacraments and in prayer and fasting it means we are operating at full capacity.

What's the best way to fast? A full day fast means nothing to eat from Thursday after supper until Friday evening. It is difficult to begin with a full day fast. Better to break yourself in gradually. Start by skipping lunch on Friday, then after a week or two, skip breakfast as well. Start at

first on just bread and water. After a few weeks of bread and water, shift to just water and fruit or vegetable juice or light broth. Then eventually fast on just water for that full day.

Remember fasting is for those who are basically well and physically fit. People with eating disorders or physical or emotional conditions should only fast under supervision from their doctors. Also, while fasting is healthy and good for you, it should be done in a balanced and thoughtful way. It's not a bad idea to read up on the subject. The New Life Fasting Guide by Helmutt Luetzner and The Beginner's Guide to Fasting by Elmer Towns are good practical guides.

Put very simply--Jesus commands us to fast and pray. The saints take fasting seriously and the church commands us to make fasting part of our life. Why not take up this discipline with a new intention. The amazing thing you will discover is not only does it help you physically, mentally and spiritually, but eventually it will bring you added vigor and real spiritual joy. □

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Fr. Dwight Longenecker is the parish priest of Our Lady of the Rosary church in Greenville, South Carolina. Visit his blog, listen to his radio show, subscribe to his weekly newsletter and be in touch at [www.dwightlongenecker.com](http://www.dwightlongenecker.com). Join Fr. Longenecker during Lent for a Blobble Study. That is a Bible study on a blog. On his blog, Standing on My Head, he will lead readers through a study of Mark's gospel. There will be a reading from the gospel each day with a short reflection. Then the combox is open for comment and discussion.

## "EVERYWHERE BUT HOME"

*By Phil Ware*

One of the hardest heartbreaks occurs when we can reach strangers with the Gospel of Jesus while those we know and love most don't share our faith. Lest we think we are alone in this heartbreak, we need to remember that Jesus suffered this same rejection. He knows the weight of this specific sorrow. We can share this personal grief with him. It was his resurrection that changed many of their hearts. That's probably why Peter reminds us that to influence our family members, we have to "win them without a word" through the changes they see in our lives because of Jesus (1 Peter 3:1-2). In our frustration and heartbreak, let's go to God our Savior and ask for his comfort. Let's pray that his power will transform us so that our loved ones will come to see Jesus as Lord and Savior through us.

***Holy and mighty God, Father of compassion and grace, my heart is broken because of several in my family who do not know your Son as their Savior and Lord. Transform me to be more like Jesus by the power of your Holy Spirit. Give me wisdom to know when and what to say. Give me discernment to know when to be silent and to simply demonstrate the character and compassion of Jesus. In the name of your Son, I pray. Amen.***

# KNOWING OUR SAINTS

ST. VINCENT FERRER  
BISHOP OF LUCERA – VALENCIA, SPAIN  
23<sup>RD</sup> JANUARY A.D. 1350 – 5<sup>TH</sup> APRIL A.D. 1419

Another of the great thaumaturgies of history was the Dominican St. Vincent Ferrer. He moved in the limelight before both ordinary people and the great of the world. He once converted 10,000 Jews at one time by marching right into their synagogue and preaching to them; the Jews turned their synagogue into a Catholic Church.

When St. Vincent Ferrer was 46 years old, suffering from a grievous illness, Our Lord appeared to him, accompanied by St. Francis and St. Dominic; Our Lord said to Vincent, among other things, "Arise, then, and go to preach against vice; for this have I specially chosen thee, Exhort sinners to repentance, for My judgment is at hand." Our Lord told St. Vincent that his preaching before the coming of Antichrist would be for mankind a merciful occasion of repentance and conversion.

During this vision St. Vincent was immediately cured. Two years later, in 1398, he was given permission to begin his apostolate of preaching. St. Vincent traveled all over Western Europe preaching penance, attracting enormous crowds, and followed by thousands of disciples. He converted St. Bernadine of Siena and Blessed Margaret of Savoy. Vincent had the gift of languages; preaching in his Valencian idiom, he was understood wherever he went; and in conversation he spoke French, Italian, German or English as fluently as his native tongue.

St. Vincent Ferrer identified himself as "The Angel of the Judgment" and preached as if the end of the world were near. Some would say that since it did not end, Vincent, at least in that respect, failed as a prophet. It would seem there is a simple answer: All such prophecies or predictions by individuals are contingent upon reform and penance. Through Vincent's thunderous words and the results of his preaching, the end of the world was simply delayed again. Many who are informed in the ways of God, of prophecy and reparation, believe this has probably happened more than once in the history of the world. To cite a lesser example: Jerusalem was spared again and again before its final destruction by the Romans.

Some would consider it a conservative estimate that St. Vincent Ferrer converted 25,000 Jews and 8,000 Moors; his total number of conversions was around 200,000 souls, among them Moors, Jews, heretics, and apostate Catholics. At Toulouse he spoke on the Passion for six hours without a break before a crowd of 30,000 at the packed Place St. Etienne. When he cried out, "Arise ye

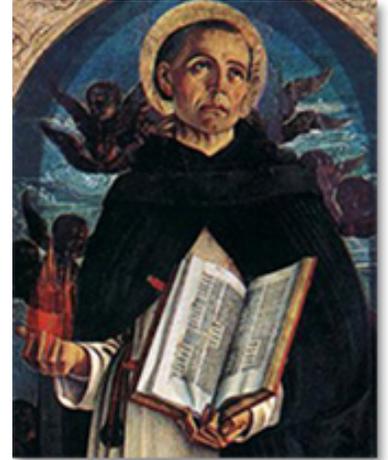
dead, and come to Judgment!" the whole crowd fell on their faces begging for mercy.

Learning about the many other wonders of St. Vincent makes it easier to accept the accounts of his death-to-life miracles. The Acta Sanctorum records 873 miracles performed by the saint, but there were actually many more. In 1412 Vincent himself told a crowd, "God has wrought in His mercy, through me

a miserable sinner, three thousand miracles." After that Vincent lived seven more years, which was a period of even greater miracles.

The Bollandist hagiographers tell of 70 persons who were delivered from diabolical possession by St. Vincent Ferrer. He had such a power over devils that it was often enough for him to touch a possessed person for him to be freed; at other times, a possessed person would be freed from the devil merely upon going to the same region where Vincent was, or even simply when Vincent's name was pronounced.

St. Antonius (Antoninus), Archbishop of Florence, another learned Dominican about 30 years old when Vincent died, stated that St. Vincent had raised 28 persons from the dead. But others claimed that St. Antonius' estimate fell far short of the actual number raised. Perhaps there is some confusion in distinguishing those Vincent personally raised during his life and those raised through his intercession after his death. The author Fr. Andrew Pradel states that St. Vincent Ferrer "resuscitated more than 30 persons during his lifetime."



*Continued on Page 10*

# GOD TOUCHED ME

## HE FULFILLS OUR EVERY NEED

*My God shall supply all your need  
according to His riches in glory by Christ Jesus.*

*Philippians 4:19*

*By Mila Lumba, a devotee*

In 2008, my story regarding the circumstances that led to my kidney transplant was the featured article for this newsletter's God Touched Me column's December issue. I thought my healing journey had ended then, but God had other plans for me.

For several years, my health was doing well except for a few blocks brought about by the side effects of my anti-rejection pills. It wasn't that bad; and it could have been worst without God's grace. We were going to Laughlin to bring the 1<sup>st</sup> Saturday Devotion every month and I was also helping in the various activities of The Spiritual Army of God the Father in Las Vegas, NV.

Then, last year a sudden turn came about. It started with a simple boil, a localized infection around the skin that begins as a reddened, tender area. One of the side effects of my anti-rejection pills was diabetes, in addition to a suppressed immune system. Because of these, my body is not strong enough to fight infection and has a slow response to healing. I was hospitalized on Wednesday night and due to my very high temperature of 104, I had to be admitted and observed there. Daisy, a CNA who worked with me at the Nurse's station I managed, took care of me during her days-off. She did this either on her way to or from work. Meanwhile, the complications have set in worsening the adjacent areas of my skin and spreading the infection through my bloodstream.

On Saturday, our group was praying the 2000 Hail Mary and through Daisy, sent me Mother Mary's mantle. So on that Saturday night, I put the mantle beside the boil, not on the boil, for fear that it might get dirty. The next morning, when I woke up, I asked the hospital nurse where it was, she told me she threw it away because it was soaking wet from blood and pus! I asked her to give it back to me and I did see the soaked mantle. What a miracle!

Daisy took and washed it clean -- and it was white again! That morning, I was wheeled into the operating room for the boil surgery. I was back to my room around 1:00 PM. The wait at the operating room took longer than the actual surgery. The hospital also had a nephrologist to check my transplanted kidney and as God had communicated to "the locutionist" a while back, my kidney was functioning very well. I stayed at the hospital for a few days and was transferred to a long term care facility. My Eucharistic Minister friend brought me Holy

Communion every day and my visitors came and prayed with me. Some nights, Daisy would stay with me at the facility. She also prayed the rosary with me every day. Everyone at my work thought I would not be able to go back to work because my condition seemed to go toward permanent disability. But I never thought of that. I clung on to God through Mother Mary and had high hopes for a full recovery.

After a month and a half, I was released. Unfortunately, I was not fully well. Four days from my release date, I fell and collapsed and was rushed to the hospital again. I had another infection and was delirious. They checked everything; found I have ulcers and more infections. When I was no longer delirious, Daisy asked me if I remember talking to friends she named. Up to this day, I could not remember who visited or called me, nor do I remember what I said. After a week, I was transferred to another long term care facility and was placed in the Isolation Room to avert further infection. My visitors were required to wear the gown, gloves and procedure mask. Daisy continued to take care of me without expecting any pay. She bathed me and changed my sheets, fed me and took care of me more than a daughter would do for her mother. We always prayed and sometimes, she would just stay there and keep me company. My husband and children were also with me, supporting me, cheering me up, encouraging me and looking after my needs.

Since I have been in and out of the hospital and the facilities for many weeks, there were times when I would feel spiritually low. I could not help but give up and say to myself, this is it. But Daisy would boost me up and say, "No Ma'am, you're not going to die. You will get better and will go back to work." With those words, the moment of loneliness turned into joy knowing that God is always there by my side. God's grace has helped me fight my anxiety and feelings of hopelessness, especially during the times when I see the varied tubes hooked up to my body. My faith increased my hope and I kept repeating, "Nothing is impossible with God."

I spent my birthday at the facility. My closest friends came and brought me flowers, fruits and gifts. Those who could not visit me sent balloons and fruits. My family came and celebrated my birthday there. All these people are certainly God's gifts to me. Thanksgiving Day was also spent at the facility -- Daisy had lunch with me; in

the afternoon, my family and friends came and stayed until it was time for the nurse to prepare me for the night. God is so good to give me my family and friends who loved and cared for me.

I was given physical therapy daily and when it seemed very difficult, I always called Mother Mary and asked her to help me call on Jesus to come. I kept praying while doing my exercises so I could finish them.

Christmas was approaching and I still did not have any idea if I would be released. On December 22, I was still given blood transfusion and continuous IV antibiotics. I kept praying and asking God that I would like to be home for Christmas. Finally, the doctors decided to release me the next day, December 23. I thank God and Mother Mary for letting me go home to my family for Christmas after two months of being confined!

At home, Daisy continued to visit me, take care of me and accompany me to my doctor's visits. As I was getting stronger and preparing myself to go back to work, another test of faith came. Daisy was brutally murdered by her husband. Her untimely death was a shock yet it gave me strength, physically and spiritually, for I know God will take care of Daisy wherever she is and that He is always here with me and for me. With God's grace, I am certain, that in my seasons of doubt and struggle -- past, present and future, I will continue to recover from this experience.

May my story inspire and strengthen the faith of all who are now reading this and to those in your circle of family and friends with whom you will share this yet another account of how GOD had TOUCHED ME – and continue to do so.

“ALL PRAISE AND GLORY BE TO YOU, O LORD, OUR GOD; NOW AND FOREVER. AMEN.”□

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*Continued from Page 1*

### **Led By the Spirit into the Desert: God Does Not Need Lent, We Do**

In my 20 year old mind, mistakenly thinking as most 20 year olds do, that I knew everything, I would dismiss the comment from my priest friend as some sort of "weird piety." Now, decades later, I find myself joined with my old friend, seeing the wisdom of his well-formed piety. I have only just begun to unpack the great potential of Lenten practice and observance as I welcome this remedial season of grace. God does not need Lent, we do.

This ancient practice of setting aside 40 days in order to enter - in Jesus - into the desert places in our own daily lives and confront the temptations and struggles we face - is a gift. It comes from the Lord and is offered through the Church who is our mother. The Church as mother and teacher knows just what we need. We all know the truth and need to be honest, particularly so during Lent. We all

struggle with disordered appetites and unconverted ways of thinking and living.

We also demonstrate in our daily lives a lack of charity in our relationships with others. We have developed unhealthy habits which cause us untold sadness and impede our progress in virtue. None of these set us free or help us to flourish as human persons. They are the bad fruit of sin. The Desert of Lent is where we learn to conquer in the One who both shows us the Way and is Himself the Way.

Lent is a gift given to us by the Lord, but we have to unwrap it and apply its remedial and healing prescriptions. The Lord in whom we now live through Baptism, has been Raised from the Dead. He is walking through time now, in his Body, the Church. He wants to save us and set us free as we live our lives in that new world which is the seed of the Kingdom to come. However, as another priest friend of recent acquaintance regularly reminds his parish, "Lent won't work unless you work it!"

On this First Sunday of Lent, our priests lead us at the Liturgy with this profoundly insightful opening prayer: "Father, through our observance of Lent, help us to understand the meaning of your Son's death and Resurrection, and teach us to reflect it in our lives."

That is what can happen during these 40 days. Lent invites us to journey in Jesus, into the Desert. It is there, in that pace of struggle, the field of engagement, where we can learn the root causes of our challenges and be equipped with the weapons of our warfare to fight what the Scriptures and Tradition refer to as the "world, the flesh and the devil."

The "world" in this meaning is NOT referring to the created order. Creation is good and given to us as a gift. Rather, the "world" refers to the system which has squeezed the primacy of the Creator out of daily life. When we succumb to its seduction we give ourselves over to the idolatry of self.

The "flesh" is not our body - which God fashioned and which will be raised from the dead, made glorious by the Resurrection. Remember, the Word became flesh and was raised BODILY from the grave. Jesus was the "first fruits" and we too will be raised in Him. Rather, the "flesh" refers to the disordered appetites which are one of the bad effects of sin at work within us.

The "devil" is not some figment of our imagination, but a malevolent fallen angel who, just as He tempted our first parents and tempted the Lord, now tempts us. These 40 Days of Lent are a classroom in which we learn to conquer the "world, the flesh and the devil" so as to live differently, beginning now.

The Author of the letter to the Hebrews reminds us, "we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin." (Heb. 4:15) Jesus,

the Word made flesh is our Model. The temptations He engages in the desert are the prototype of all of the challenges we face as we respond to the continuing call to conversion. After all, the Christian vocation is just that - a continuing call to conversion. We respond the Lord's invitation.

The first temptation Jesus faced was to His identity. After all, he IS the Son of God! We, through our Baptism, have also now become Sons (and daughters) of the Father in Him. The next temptation was to idolatry. We regularly commit the horrid sin of idolatry, succumbing to its lies almost on a daily basis.

Like the Christians in ancient Rome, we live in an age which has "exchanged the truth of God for a lie, worshipping created things rather than the Creator. (Rom. 1:25) Finally, there was the subtle but deadly temptation to violate integrity, to use the gifts and power of God improperly and put the Lord to the test. How clearly this poisonous serpent lurks in our daily life!

In each of these encounters with the Tempter, Jesus shows us the method by confronting the lies of the truth of God's Word. He is the Living Word, and we, through our Baptism, now live our lives in Him. That is why I say we enter the desert IN Him. We do this by living within the communion of the Church which is His Risen Body on earth. The Church is not some - thing but Some - One.

There, in the Lord, we find the resources we need to grow in holiness and struggle against the lingering effects of sin. There we embark on the journey of holiness, becoming what the Scriptures call "perfected or completed in Jesus Christ. His Divine Life (Grace) is mediated to us through the Sacraments, in the Living word and the communion of love in which we now live.

We are invited during these 40 days to take every gift, every grace, offered to us. We are invited to learn to wield the weapons of prayer, fasting and almsgiving. By these practices we grow in freedom by putting away the "old man/woman" and putting on the "new man/woman", created anew in Jesus.

It is Jesus in his Sacred Humanity who fully reveals that new man. He is the model, showing us the method. However, in His Divinity He is Himself the Means. In Him we are redeemed. We are also capacitated to grow in holiness and virtue by overcoming temptation. Through His Saving Life, Death and Resurrection, he makes it possible for us to live new lives, in Him - beginning now and leading into eternity.

Too often we forget that sin is a wrong choice, an "abuse of freedom" (See, Catechism of the Catholic Church # 1731- 1739, 386 - 402). We were created in the Image of God and at the very core; the heart of that Image is the capacity to freely choose to respond to his loving invitation to communion with Him.

From the first sin, the original sin, onwards, every sin is an abuse of that freedom and leads us into slavery.

However, as the Apostle Paul reminds the Galatians, "It was for freedom that Christ sets us free"! (Gal. 5:1) Our freedom has been fractured and the Cross is the splint which, when applied in our daily lives, restores our capacity to live freely!

In his homily on Ash Wednesday 2010, Pope Emeritus Benedict XVI sketched for the faithful the portrait of this Holy Season as he reflected on the 40 Days that Jesus spent in the desert on our behalf.

That long time of silence and fasting for him was a complete abandonment to the Father and to His plan of love. Going into the desert meant voluntarily exposing himself to the enemy's attacks, to temptation entering into battle with him on the open field, defying him without any weapon other than his infinite trust in the Father's omnipotent love.

Adam was expelled from the earthly paradise, the symbol of communion with God.... Now, in order to return to that communion and thus to eternal life we must pass through the desert, the test of faith. Not alone but with Jesus who proceeds us and who has already conquered in the fight against the spirit of evil. This is the meaning of Lent, the liturgical time that, each year, invites us to renew our decision to follow Christ on the path of humility in order to participate in his victory over sin and death.

Let us choose to enter into that open field. Let us enter into the desert, in Jesus and with Him. In Him we now live our lives. Let us welcome Lent by embracing its way of voluntary sacrifice, of fasting, prayer and alms-giving. In so doing, we will receive the much needed grace it offers and be made ready to celebrate in greater freedom the Victory Feast of the Resurrection. □

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Deacon Keith Fournier is the Editor in Chief at Catholic Online. He is a member of the Clergy of the Diocese of Richmond, Virginia. In his fifteenth year of service as a Deacon, he is currently assigned to St. Stephen Martyr Parish in Chesapeake, Virginia. He was also trained and approved to serve the Liturgy of the Greek Byzantine Melkite Catholic Church. He and his wife Laurine have been married for 34 years and have five grown children and six grandchildren.

## **St. Vincent Ferrer**

Near Palma of Majorca St. Vincent Ferrer stilled a storm in order to preach from a wharf. At Beziers he stopped a flood. At the gates of Vannes he cured a great number of the sick. At Guerande he delivered a man possessed by the devil and more dead than alive. In France he had the British victors at Caen praying together with the defeated French for a sick man, who was then cured and all of them, enemies or not, shouted for joy. At Leride he cured a cripple in the presence of the king.

St. Vincent Ferrer is often pictured with wings. Multitudes of people have witnessed him, in the middle of preaching, suddenly assume wings and fly off to help some suffering person; he would return in the same manner and continue preaching. On some occasions, when St. Vincent was exhausted, he would commission somebody else to go perform miracles instead; the helper would then do so.

Vincent once said to a novice, Alphonso Borgia, "You will become pope and will canonize me." And years later that novice, then Pope Callixtus III, did exactly that. Vincent also told St. Bernardine of Siena that he (Bernardine) would be canonized before himself and so it happened. Once a mute woman signed to him, and then she spoke, asking for speech and bread. He promised her bread, but took back her speech, saying that she would make ill use of it. He made beautiful an ugly woman who had been beaten by her husband for her looks.

One must never mock the gifts God has given to His saints. As has happened in similar cases, on one occasion a boy pretended to be dead, while his friends snickered. St. Vincent leaned over and shook a corpse! Vincent said; "He pretended to be dead to amuse you, but evil has come upon him; he is dead!" A cross was erected to commemorate the event. Happenings like that can save many souls by instilling in them a healthy fear of the Lord.

At Pampeluna an innocent man had just been condemned to death. St. Vincent knew of his innocence and pleaded for him, but in vain. As the grim procession led the poor man to the scaffold, they met another procession, that of a man already dead. The corpse was being borne on a stretcher to the burial place. Vincent seemed to have a sudden inspiration. He stopped suddenly and addressed the corpse:

"You no longer have anything to gain by lying. Is this man guilty? Answer me!"

The dead man sat up, then spoke the words: "He is not!" As the man began to settle down again on his stretcher, Vincent offered to reward him for his service. He gave him the opportunity of remaining alive on earth. But the man responded, "No, Father, for I am assured of salvation." With that he died again as if going to sleep, and they carried his body off to the cemetery.

In another miracle credited to Vincent, the Venerable Father Micon is reported as claiming that a number of witnesses, gathered at Lerida before the Church of St. Jean, saw Vincent encounter a corpse there. With the Sign of the Cross Vincent returned the corpse alive to its feet. The Fathers of the convent at Calabria gave guarantees of this miracle.

In another report a priest judged a child to be dead. The child's whole body was mangled and broken. A vow was made, and the child was restored to life. It is not known for certain whether this is the same child as that in the following miracle.

Fifty years after Vincent's death, young Jean de Zuniga, son of Don Alvar de Zuniga, Duke of Placencia and Arevola, and of his Duchess, Leonor de Pimentel, died at the age of 12. The Duchess' confessor, Jean Lopez de Salamanca, O.P., counseled the noble lady to invoke his fellow Dominican, the newly canonized Vincent Ferrer.

The mother made a vow to build a church and convent in St. Vincent's honor. As soon as she had formulated her vow, the boy came back to life. This boy became the Grand Master of Alcantara, the Archbishop of Seville, and a Cardinal. The Duchess became very devoted to Vincent and fervently desired that his life, virtues, and miracles be written about. When a grand ceremony was held at the newly finished cathedral, the Duke and Duchess presented their son, and the raised boy then understood all about his resuscitation.

On the feast day of St. Vincent Ferrer at that same cathedral, the scheduled preacher became ill and did not appear. But a wonderful, charming, unknown preacher appeared from nowhere-and mysteriously disappeared after giving his sermon. Many believed it was Vincent repaying the honors given him.

There are two different accounts of either the same or very similar miracles. In one account Vincent summoned a dead man on the way to burial to attest that Vincent was the "Angel of the Judgment." In another account, it was a woman who was summoned. (Since Vincent performed a great number of miracles of many kinds, it is possible, even if unlikely, that he performed this action on more than one occasion.)

On an occasion when St. Vincent was preaching to thousands at Salamanca, he suddenly stopped and said: "I am the Angel of the Apocalypse and am preaching Judgment!" Then he directed: "Some of you go near St. Paul's Gate, and you will find a dead person borne on men's shoulders on the way to the grave. Bring the corpse hither, and you shall hear the proof of what I tell you."

The men went on their errand, the multitude waited, and soon the bier was brought with a dead woman upon it. They raised the litter and set it up so all could see. St. Vincent bade her return to life, and the dead woman sat up.

"Who am I?" Vincent asked her. She answered: "You, Father Vincent, are the Angel of the Apocalypse, as you have already told this vast assembly."

In the case of the woman, after her testimony she died again. In the almost identical account of the man, Vincent asked him which was his preference, to live or to die again. The man asked to live, and St. Vincent responded, "Then be it so!" The man is reported as having lived for many more years.

Another miracle seems to involve either a Jew or Jewess. (Recall that Vincent converted 25-30,000 Jews. It is reported that at a church in Vera Cruz a host of little white crosses once fell upon the Jews in the congregation.)

There was a rich Jew of Andalusia, named Abraham, who began to leave a church in anger while Vincent was preaching. The Jew did not like what he was hearing. As some people at the door opposed his passing through, St. Vincent cried out: "Let him go! Come away all of you at once, and leave the passage free!" The people did as he ordered, and at the instant the Jew left, part of the porch structure fell on him and crushed him to death.

Then the saint rose from his chair and went to the body. He knelt there in prayer. Abraham came to life, and his first words were: "The religion of the Jews is not the true faith. The true Faith is that of the Christians."

In memory of this event the Jew was baptized Elias (in honor of the prophet who had raised the boy from the dead). The new convert established a pious foundation in the church of the "accident" and the miracle. Bishop Peter Ranzano's account was used for this version of the miracle.

In the other version, the person involved was a wealthy Jewess, and the place is given as the church in Ecija, Palm Sunday, 1407. As in the miracle of the dead man or woman who declared Vincent to be the Angel of the Judgment, it is of little consequence which of the two accounts is the more accurate; the basic story should be accepted as authentic.

The father of the certain child had given Vincent lodging while he was on a missionary journey. His Wife, a virtuous woman, suffered from bad attacks of nerves, and at times was close to madness. Upon his return from hearing one of Vincent's sermons, the father came upon a terrible tragedy. His wife had gone mad, cut their small son's throat, then chopped up the boy's body and roasted a portion of it, which she then attempted to serve her husband.

When he realized what had happened, the man fled in horror and disgust to St. Vincent Ferrer. Vincent told him that - as in the case of the crushed Jew - the tragedy would be for the glory of God. St. Vincent went with the father back to the home and prayed as he gathered the bloody pieces together. He said to the father: "If you

have faith, God, who created this little soul from nothing, can bring him back to life."

Vincent knelt and prayed. He made the Sign of the Cross over the reassembled body. The pieces became united together, the body came to life again, and Vincent handed over to the father a living child. This event is depicted in a painting by Francesco del Cossa in the New Picture Gallery in the Vatican.

Of course, one cannot be credulous and believe everything one hears, but Christ did tell us to expect great wonders to be worked through faith, especially by His missionary saints. One should note, too, that none of these miracles was performed for mere sensationalism, which the saints evoked. They were worked for various good purposes, including the strengthening of faith. As St. Vincent told the bereaved father, miracles are worked for the glory of God. This was also stated by Christ at the grave of Lazarus, and to His Apostles. The saints' powers are of course limited by God, to whom all power belongs. Otherwise, with unrestricted powers, the saints could be "as gods".

The hagiographer Henri Gheon relates that Pere Fages, a patient researcher, found and visited the house of the last related miracle of Vincent. He described the room, the placement of the oven, and the lower room, where a part of the child was served at table. The place had not changed since the fifteenth century. A chapel stands there now and two inscriptions, one inside and one out, attest to the truth of the miracle.

St. Vincent Ferrer died at Vannes, Brittany, France in 1419, and the canonical process at Vannes brought to light an incredible number of wonders including a surprising number of resurrections from the dead. In the French work, *Histoire de St. Vincent Ferrier* by Pere Fages, O.P., are a number of accounts of the dead raised through St. Vincent. Recall, too, that St. Antonius, O.P., contemporary of Vincent, said he raised 28 from the dead, and that others claimed this count fell far short of the real number.

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This article on St. Vincent Ferrer is a chapter from "Raised from the Dead", *True Stories of 400 Resurrection Miracles*, by Fr. Albert J. Hebert, S. M. □

## SPIRITUAL ENRICHMENT RECOMMENDED

- 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](http://www.rosaryoftheunborn.com)] to make reparation for the crime of abortion.
- 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**.
- On Good Friday, during the three hours of Christ's suffering on the Cross, it would be appropriate to observe a period of silence at home, for devotional reading and private prayer (e.g., no radio, television, etc.), especially between the hours of noon and 3 o'clock in the afternoon.
- You might want to choose a particularly unpleasant job which you have been putting off for a long time - like cleaning the garage or a closet, or scrubbing the bathrooms (we're sure you can think of something!) - to emphasize the dreariness appropriate to the day. □

## 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.

#### *Ron Muego*

*Ron Muego and his family thank God for the miracle of life He has given Ron. The doctors thought he would not survive his quadruple bypass because of his COPD condition (chronic smoking). They also thank the prayer warriors for their intercessory prayers.*

#### *Nona*

*March 22, 2014 – the 2<sup>nd</sup> Year anniversary of my new transplanted liver. I continue to remain strong, feel great and very busy more than ever, serving in God's ministries. DEO GRATIAS!*

*I also thank our Blessed Mother for interceding a continuous healing for me.*

### 2000 HAIL MARY DEVOTION

The Spiritual Army of God the Father acknowledges with thanks our generous April 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

Isabelita Adina

for her mother's 80th birthday celebration

#### Los Angeles, California

In lieu of the 2000 Hail Mary Devotion, Los Angeles devotees are celebrating Divine Mercy Sunday on April 27, 2014.

# SPIRITUAL ARMY NEWS DISPATCH

## THE ORDINATION

Now it can be told -- the ordination of Abbe' Joel Estrada (our Lord God permits) will be this August in Missouri. The ordination will be the first for The Spiritual Army of God the Father, where the Ministry supported him financially and followed through his ordination.

Details of the ordination will be given when the date gets near to the actual schedule. Plans are underway since quite a handful of devotees have expressed interest in attending the ordination in Missouri come August of this year.

## DIVINE MERCY SUNDAY

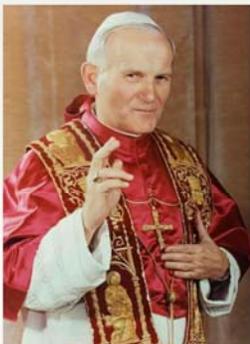
The Divine Mercy novena starts on Good Friday, April 18. Our celebration of the Divine Mercy Sunday, April 27 in Los Angeles will be at the Monastery of the Angels starting at 2:00 PM followed by the Liturgy of the Mass at 3:00 P.M.; and at St. Bridget's Catholic Church, in Las Vegas, Nevada starting at 11:00 A.M. with Holy Mass and Divine Mercy Prayers at 11:30 and 3:00 PM, respectively. We must reiterate the importance of going to confession during the Lenten season, thus bringing ourselves back to God's loving heart and spiritual embrace. According to St. Faustina (Diary 456) anyone who receives the sacrament of reconciliation during the celebration will wipe away all sins, confessed and unrecalled, that stay within the heart of humankind. Contrition and a sincere heart are prerequisite for God's unfathomable ocean of mercy.

Furthermore, on this day Pope Francis will canonize two popes:

Pope John XXIII (Vatican II forerunner during his papacy) and John Paul II (Divine Mercy pope) who will join the list of Roman Catholic sainthood. It is a first in the history of the Roman Catholic Church that two popes will be canonized together in one canonical celebration by a concurrent Pope. ☐



BLESSED JOHN XXIII



BLESSED JOHN PAUL II

## UPCOMING EVENTS

### TOY DRIVE FOR THE CHILDREN'S HOSPITAL [ONGOING]

#### FEAST OF THE DIVINE MERCY

SUNDAY, APRIL 27, 2014

THE MONASTERY OF THE ANGELS  
1977 CARMEN AVENUE ON GOWER  
LOS ANGELES, CA 90068

STARTING AT 2:00 PM

ALSO

AT ST. BRIDGET CATHOLIC CHURCH

STARTING AT 11:00 AM

HOLY MASS AT 11:30 PM

DIVINE MERCY PRAYERS AT 3:00 PM

#### MOTHER MARY'S CROWNING

SATURDAY, MAY 3, 2014

CONVENT OF THE SISTER DISCIPLES  
OF THE DIVINE MASTER  
501 N. BEAUDRY AVENUE  
LOS ANGELES, CA 90027

STARTING AT 8:30 AM

ALSO

AT THE CENACLE HOUSE

IN THE ENCLAVE

8455 W. SAHARA AVENUE #172  
LAS VEGAS, NV 89117

STARTING AT 1:00 PM

#### PILGRIMAGE TO MOTHER MARY'S APPARITION SHRINES PORTUGAL | SPAIN | FRANCE

DECEMBER 4-21, 2014

DAILY ACTIVITIES AND OTHER INFORMATION ARE AVAILABLE AT [WWW.SPIRITUALARMYOFGOD.ORG](http://WWW.SPIRITUALARMYOFGOD.ORG)

\$400 GUARANTEES YOUR RESERVATION AND YOU HAVE UNTIL OCTOBER 3, 2014 TO PAY PILGRIMAGE COST

# 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. | 1<sup>st</sup> 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 – May 17, 2014

at the Convent of the Sister Disciples of the Divine Master | starting at 8:30 a.m.

*Please call Victor at (213) 385-7798 if you wish to become a Sponsor of the 2000 Hail Mary Devotion.*

### IN LAS VEGAS:

#### 1<sup>st</sup> Saturday Devotion

at The Cenacle House in The Enclave | 8455 West Sahara Avenue #172, | Las Vegas, NV 89117 at 1:00 PM  
Cenacle will be at 10:00 AM before the devotional prayers.  
*Please call Evelyn at (702)274-4315 for entry to The Enclave or for more information.*

#### Devotion to God the Father

Every 1<sup>st</sup> Sunday of the month from 2:00 to 3:30 P.M.

at The Cenacle House in The Enclave | 8455 West Sahara Avenue #172, | Las Vegas, NV 89117

#### 2000 Hail Mary Devotion – April 26, 2014

*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:

#### 1<sup>st</sup> 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 the coming months or for more 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 call her U.S. Vonage phone (510) 779-6652, text her at Manila #916-384-9300, and/or call her Manila landline 939-4677. Mention Mila Lumba's name to be recognized