



1ST SATURDAY DEVOTION NEWSLETTER

August 2014

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THE NEW WORSHIP OF THE FATHER

By P. Jean Galot, S.J.

Taken from: *Mother of God, December 1999*

www.armatabianca.org

In John's Gospel, Jesus, in His conversation with the Samaritan woman, announces a new devotion: *"The hour is coming and now is, when the true adorers shall adore the Father in spirit and in truth for the Father also seeks such to adore him"* (Jn 4,23). From that moment on adoration takes on a new aspect: in the Judaic religion, in fact, it required a detachment, with sentiments of fear, whereas Jesus emphasizes that the Father is very close to us; he who is adored is a Father, who desires to be very close to His own children and wants them to trust in Him. For this reason Jesus, who could have spoken of the adoration of the true God, prefers to describe the new worship as adoration of the Father.

Adoration of the Father. Adoration must be inspired by a filial affection. Therefore it is adoration in spirit and in truth. Jesus explains that it is not connected with a national shrine: *"Woman, believe me that the hour is coming when you shall neither on this mountain, nor in Jerusalem, adore the Father"* (Jn 4,21). Therefore this new worship will not find its meaning in exterior buildings, but in a spiritual attitude which will express the person's sincere commitment. The Father does not want exterior and superficial offerings, but the gift of one's heart and one's spirit. Since the worship is no longer confined to a local shrine, it will thus be able to be manifested in a more universal way. The Father is the Father of all men; therefore it is all humanity who is called not only to adore God, but to give itself to the one whom it acknowledges as Father and who sees His children united in love. The same filial love which inspires adoration is thus inseparable from a fraternal love which surpasses every distance and every boundary. Following this general statement on the new adoration, the Samaritan woman is invited to offer a new worship which on her behalf requires a conduct which is more consistent with the divine precepts. She can no longer merely participate in an outward worship without a commitment from the heart: only her conversion can allow her to truly adore the Father. According to the Gospel passage, it seems as though this conversion has taken place and that the woman has left, along with the pitcher of water with which she went to the well, all of her past life in order to receive this living water.

Adoration in Spirit and in Truth. Adoration in spirit and in truth means, therefore, acceptance of the Father's will, with an obedience that strives to imitate Jesus' obedience: *"My food is to do the will of him that sent me, that I may perfect his work"* (Jn 4,34). Moreover, this adoration can only be manifested in a total trust in the Father's love. It is the most sincere response to the infinite kindness which distinguishes the Father's behaviour.

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OVERVIEW FOR THE MONTH

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The month of August is dedicated to The Immaculate Heart of Mary. The entire month falls within the liturgical season of Ordinary Time, which is represented by the liturgical color green. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time. The last portion of the liturgical year represents the time of our pilgrimage to heaven during which we hope for reward.

The Church offers us in the plethora of August feasts vivid examples of the virtue of perseverance: six martyrs — two who are named in Canon I of the Mass and two who were martyred during World War II; seven founders of religious congregations, as well as three popes and two kings; the apostle, St. Bartholomew; the great Doctor of the Church, St. Augustine and St. Monica, his mother; the humble patron saint of parish priests, St. John Vianney, and the patron of deacons, St. Lawrence, who joked with his executioners while being roasted alive.

It is never too late to begin — as the life of the reformed sinner, St. Augustine teaches us — nor too difficult to begin again, as demonstrated by the conversion of the martyr, St. Teresa Benedicta (Edith Stein). We present-day members of the Mystical Body are certain of the reward to which we are called, for Christ's Transfigured body (August 6) is a preview of that glory. Moreover, in the Assumption of his Mother (August 15), Our Lord has demonstrated his fidelity to his promise. Her privilege is "the highest fruit of the Redemption" and "our consoling assurance of the coming of our final hope — the glorification which is Christ's" (Enchiridion on Indulgences).

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FEASTS FOR AUGUST

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

- 1 Alphonsus Liguori, Memorial
- 2 Eusebius of Vercelli; Peter Julian Eymard, Opt. Mem.
- 3 Eighteenth Sunday in Ordinary Time, Sunday
- 4 John Vianney, Memorial
- 5 Dedication of St. Mary Major, Opt. Mem.
- 6 Transfiguration, Feast
- 7 Sixtus II and companions; Cajetan, Opt. Mem.
- 8 Dominic, Memorial
- 9 Teresa Benedicta of the Cross, Opt. Mem.
- 10 Nineteenth Sunday in Ordinary Time, Sunday
- 11 Clare, Memorial
- 13 Pontian and Hippolytus, Opt. Mem.

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OUR CENACLE CORNER

*Seeking a deeper relationship with God
through meditation of passages from Holy
Scriptures*

Is God Almighty a Figure of Strictness and Sternness of a Father?

2 Samuel 24:14

David said to Gad, 'I am very apprehensive . . . Better to fall into Yahweh's hands, since his mercies are great, than to fall into the hands of men!'

Psalms 86:5

You are forgiving and good, O Lord, abounding in love to all who call you.

Psalms 145:9

Yahweh is generous to all, his tenderness embraces all his creatures.

Luke 6:36

Be merciful,
just as your Father is merciful.

Ephesians 2:4

But God, being rich in faithful love, through the great love with which he loved us,

Hebrews 4:16

Let us approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

1 Peter 1:3

Praise be to God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.

HIGHLIGHTS OF THE MONTH

FEAST OF THE TRANSFIGURATION: A REFLECTION ON THE HOLY MASS

By F. K. Bartels

www.catholic.org

Jesus "took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, 'Master, it is good that we are here; . . .'" (Lk 9:28-33).

How we long to be with Christ and, along with St. Peter, exclaim, "Master, it is good that we are here!" Yet this ardent longing which God has placed in the depths of our hearts can often be hampered by our contemporary culture's various deleterious influences. Consider a few effects of living in the twenty-first century West: we live in an age replete with technological "noise" and constant demands; a place where the drive for efficiency and productivity frequently undermine the true meaning and value of human labor; a culture in which there is a nearly constant pressure to discard the sacred with indifference, and follow a path which leads into parched and infertile lands.

It is therefore easy to be affected in a negative way, and become, for example, so immersed in the various daily activities and demands of life that we fail to notice the sacred Light which calls us. As a result, we might find ourselves bent by the weight of modern-day disorders, gazing downward rather than heavenward, oblivious to the Son who has risen in glorious light, transfiguring what was once a dark sky into brilliance beyond words.

Perhaps the most tragic example of unnoticed beauty is the failure to recognize the Mass for what it is. It is quite normal for us to look around at nature and notice beauty, whether it be wintery sunlit slopes or the blue-grey expanse of the sea, but there is a beauty far surpassing all these things which, beyond any strictly material creation, is sometimes slighted as if it were just one mundane event among others. But the Mass is not simply some thing, rather it is a supreme event of incomparable sacredness, one in which our Lord beckons us toward a unitive communion with himself, an intimate "joining" in which we are not only bathed in the light of his Transfiguration, as were Peter, James and John, but transformed through receiving his most precious body and blood.

It was our Lord himself who "eagerly desired to eat" the Passover with his apostles on that Holy Thursday before he suffered. (see Lk 22:15). And it was during this Passover meal that an event of profound magnificence

occurred: our Savior took the bread into his hands and broke it, saying "This is my body, which will be given for you; do this in memory of me" (Lk 22:19). It was a moment which dwarfed the cosmos; an event of inconceivable love revealed in the simplicity of a shared meal; a sacred evening in which Jesus Christ, the Incarnate Word, instituted the Holy Mass and the Eucharist.

It was God our Savior who said, "do this in memory of me." Twenty centuries ago our Lord was thinking of us, all of us, eagerly desiring that we come before the sacrificial altars placed in the thousands of Catholic churches around the world, calling us to receive something of unmatched greatness: his own body, blood, soul and divinity! Let us be as eager as was Christ, let us too thirst to join in Holy Communion with him at Mass in receiving Eucharist.

We Are Transfigured By The Most Holy Sacrifice Of The Mass

During his Angelus address on August 6, 2006, Pope Benedict XVI reminded us that "it is Christ who constitutes the full manifestation of God's light. His Resurrection defeated the power of the darkness of evil forever. With the Risen Christ, truth and love triumph over deceit and sin. In him, God's light henceforth illumines definitively human life and the course of history: 'I am the light of the world,' he says in the Gospel, 'he who follows me will not walk in darkness, but will have the light of life'" (see also Jn 8:12).

In his Bread of Life Discourse, our Lord admonishes us not to "work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you" (Jn 6:27). Christ desires that we seek spiritually proper food, that we may be transfigured in him and through him, that we may possess within us the Light of the world, and the "full manifestation of God's light." So important is receiving Christ in Eucharist at Mass that our Lord proclaimed, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you" (Jn 6:53).

In his 2003 message for World Mission Sunday, Pope John Paul II observed that on contemplating the Transfiguration, the "baptized person experiences the joy that awaits him." And what joy we experience, too, as we participate in the Holy Mass, as the sacrifice of the cross is perpetuated in an unbloody manner and offered to the Father, and in which we receive Christ himself under the signs of consecrated bread and wine, nourishing us with his body and blood.

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THE ASSUMPTION OF OUR LADY – AUGUST 15

*By Rev. James M. Keane, OSM
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Marytown Press, Libertyville, IL*

Protestants as well as Catholics believe that the Body of Jesus Christ is now in heaven.

This doctrine is called the Ascension and is explicitly revealed in the Bible. All Christians believe, too, that the bodies of the just will be united to their souls at the end of the world and be glorified in heaven after the manner of the Risen Body of Christ. This is also revealed explicitly in the New Testament. It follows, therefore, that the bodies and souls of the departed saints are now separated, that their souls are in heaven and their bodies in the grave. Christians of every conceivable denomination are agreed on these two dogmas.

After that, however, Protestants and Catholics part company, for Catholics believe that the body of the Blessed Virgin Mary is also in heaven. We call this doctrine the Assumption. By it we hold that the glorification of the flesh, which will take place for us only at the end of time, was granted to Mary at the end of her earthly life. We believe, therefore, that the bodies of both Jesus and Mary are now in heaven. There is, however, this difference: Jesus arose from the tomb and ascended into heaven by his own power, whereas Mary's body was taken up to heaven by the power of her Son. For that reason we use two different words: the Ascension of Christ and the Assumption of Mary.

Historical Data. There is no positive historical data in proof of the historical fact of the Assumption.

"It is impossible to accept the popular and late legend, according to which the Apostles, having been present at the Virgin's death, later found her tomb empty or saw her body wafted away by angels" (Jean Guittou).

There are however, negative historical conditions which are quite impressive. Among others are these:

1. At no time in history has Christendom venerated a grave or tomb of the Blessed Virgin.
2. Until the 5th century of Christianity there was not even a legend concerning her place of burial.
3. There is absolutely no relic of Our Lady's body in existence; nor has any person or city ever claimed possession of such a relic.

"From the earliest ages of the Church the faithful venerated the remains of the Saints, and in instances even strove for the honor of possessing them. Relics of the Apostles and of thousands of martyrs are preserved in richly adorned shrines and caskets. The sacred remains of Mary could not have been lost or neglected; that is a hypothesis which it would be impossible to entertain" (Father Canice, OFM Cap.).

4. In the first sixteen centuries of Christianity no reputable theologian or school of theology ever questioned the dogma of the Assumption. It is

notable how theologians have been more unanimous in accepting the Assumption than the Immaculate Conception.

Implicit in Bible. The Bible nowhere mentions explicitly this glorification of Mary's Immaculate body. That it has been revealed by God is nevertheless certain; otherwise it could not have been defined as a dogma of faith. A public revelation of the Assumption must have been made to the Apostles, or at least to one of them, because public revelation closed with the death of the last Apostle. There are, however, several implicit revelations of the Assumption in the Bible. The most important texts are: Gen. 3:15; Lk. 1:28; Apoc. 12:1-2.

Reasons for the Assumption. Ancient belief in the Assumption was based on the Christian conviction that Christ willed his holy Mother to participate in all his prerogatives. Therefore he associated her in his own glorification by an anticipated resurrection.

The corruption of the grave is a punishment for sin (Gen. 3:19). Our flesh is a "flesh of sin" (Rom. 8:3). Through the desires of this flesh the majority of our sins are committed. In Mary, however, there is not the slightest stain of sin. By her Immaculate Conception and fullness of grace she was entitled to immunity from corruption in her body. The principle of corruption which we bear within us did not exist in her. "Flesh and blood," says the Bible, "cannot possess the kingdom of God" (I Cor. 15:15). Even the bodies of the saints do not deserve to enter the kingdom of God. They must first be renewed by the hand of God. But Mary's body — Immaculate, pure, sinless — is consequently incorruptible.

From the first moment of her conception the state of the Blessed Virgin Mary was analogous, but superior, to the state of Adam and Eve before the Fall. Had they not sinned they would not have heard the divine malediction: "Dust thou art, and unto dust thou shalt return" (Gen. 3,19). Doesn't justice therefore demand that Mary be preserved from a malediction never merited by her?

Mary's Immaculate Body was, in a sense, the origin of sanctification of all mankind. Her flesh was used to form the flesh of her Son; the flesh which he used on the Cross to destroy death and sin, and which he gave to us that we might rise from the dead. Was this flesh, Mary's flesh, Christ's flesh, the instrument of our redemption and resurrection, to be subject to the corruption of the grave?

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KNOWING OUR SAINTS

ST. EUSEBIUS OF VERCELLI FEAST DAY – AUGUST 2

Prof. Plinio Corrêa de Oliveira
www.traditioninaction.org

Eusebius (283-371) was a native of Sardinia, Italy. His father was said to have died a martyr. After that his mother moved to Rome where Eusebius spent his childhood and became a lector.

Later, he went to Vercelli, in the Piedmont, where he served the church so well that he was chosen to be the first Bishop of the city. He took part in a council in Milan in 355, convened by Emperor Constantius, who was at Arles in Gaul. Supported by the Emperor, the Arian bishops planned to condemn St. Athanasius as a heretic at this synod.

St. Eusebius, along with St. Dionysius, strongly opposed this unjust condemnation. The Emperor tried to oblige St. Eusebius to sign it, but he vehemently refused. As a result, he was sent into exile, first to Scythopolis in Palestine. There he was persecuted by the Arian bishop Patrophilus, who ordered St. Eusebius to be imprisoned and denied him food for some time. The Arians also dragged him half-naked through the streets, mocking and insulting him.

Later, he was exiled to Cappadocia and then, finally, to Thebaid in Upper Egypt. During all these trials he remained militant in defense of the true Faith, corresponding with other Bishops and exhorting them to be faithful.

When Constantius died in the year 361, the new Emperor Julian allowed all the exiled Prelates to return to their sees. St. Eusebius went to Alexandria to consult with St. Athanasius about convoking a synod, which in 362 was held there under their joint leadership.

At its close, he went to Antioch and Illyricum, confirming in the Faith those who were wavering and bringing back those who had gone astray. In 363 he returned to Italy, where he assisted the zealous champion of the fight against Arianism in the Western Church, St. Hilary of Poitiers. Finally he returned to Vercelli after a long absence, where he died on August 1, 371.

Because of the sufferings for the Faith he endured during his life, the Church honors him with the title of martyr.

Comments of Prof. Plinio:

The Church considered St. Eusebius a martyr even though he did not die as such. The selection mentions some of his sufferings. He endured moral and physical suffering of all kinds: pressure from the Emperor, insults from the Arian bishops, exile, and persecution. He was dragged through the streets, thrown in jail and left without food. He faced an organized campaign of calumnies and

persecutions that transformed his life into one of ignominy, a true martyrdom.

We see in his life the ferocity of the enemies of the Church against those who truly serve her. This gives us a criterion to discern who is a true son of the Church.

Unfortunately we do not always recognize who is a true son of the Church. Our Lord said in the Gospel that the sons of darkness

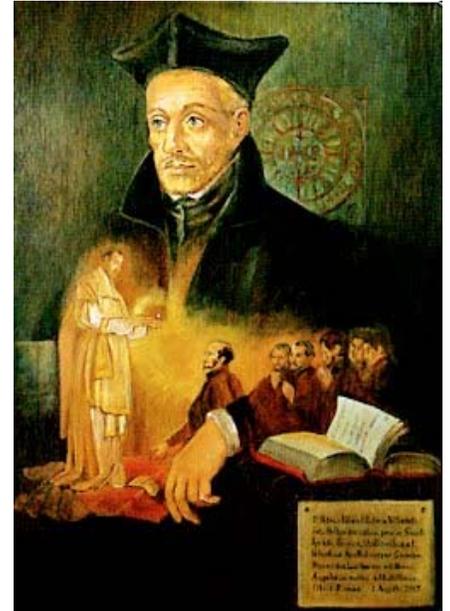
are shrewder and more astute than the sons of light. But there is a pattern that the sons of darkness always instinctively follow that we can discern.

- When they praise someone in the Catholic ranks, this person is not good.
- When they attack someone on the Catholic front, we have to distinguish if it is a tactic to give prestige to one of their allies, or if it is an attack to destroy. In the latter case, we can be sure that the assailed person is good.

If we make these distinctions carefully, we can discern who is good or bad. But generally speaking, when a person is attacked by the sons of darkness, it is because he is good.

The life of St. Eusebius is a clear example of this rule. He was a man with many qualities and virtues that deserved all praise. Instead, after the first phase of his life in Vercelli, he was hated with ferocity because he was a true son of the Church.

His life also shows us that the enemies do not hate us for our defects. They don't care about defects. They hate us because we represent the light, and they hate light, truth, virtue, and goodness. They do not admire any of our qualities or virtues. They hate them insofar as they serve the good cause. They only make eulogies of us when they want to buy us.



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GOD TOUCHED ME

BOMBARDING HEAVEN WITH PRAYERS

By Fe Muego, a devotee

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

James 5:14-15

I was raised a Roman Catholic and have been taught by my parents, teachers, and the religious, that as believers, our lives are directed by God. Without Divine guidance, our activities and decisions are limited to our human thinking and creativity. Therefore, many times, we become frustrated and depressed. We must build our relationship with God to allow Him to guide and guard us day after day. With that concept reiterated to me during my growing up years, it has become my guidance in everything I do and have done. I constantly ask God to guide me in making decisions, whether big or small, simple or complicated, and He has always done so, sometimes in an instant, sometimes in years to come, and other times, He never gives what I ask for but He gives me something better beyond my expectations.

When my husband, Ron, proposed to me, I was not very sure if he would be the man God has chosen for me. I prayed over it and asked God, through the intercession of Mother Mary to guide me. So one day, I invited him to go with me to Baclaran church and attend the Mother of Perpetual Help novena. After the novena, I said to him, "in front of Mother Mary, make your promise that you will be a good husband to me." Ron's eyes were wide in astonishment and he was sweating profusely but he did what I asked him to do. That's how I accepted his proposal and we got married. God has indeed guided us because we are now approaching our 51st wedding anniversary and are blessed with three God given children in our golden years.

All through our married life, we have had trials and tribulations but we always get through with God's help. Ron would even amuse our friends by telling them that if he wants to ask God for something, he will ask me to help him pray because God, he says, always listens to my prayers. (I really think that God listens to his prayers, too.)

During the times when Ron is in a bad mood, I try to reason out with him but if he is still mad, I stay out of his way. Then, when he is asleep, I sprinkle Holy Water on Him and around the room. Sometimes he wakes up thinking it is raining and other times he just sleeps through it.

The biggest tribulation that I have gone through was when Ron had a heart attack. In mid-November, 2013, Ron went to Manila alone. Our children and I stayed behind in Las Vegas. Monday before Thanksgiving Day, I

received several calls from Manila that Ron had a heart attack and was brought to Makati Medical Center. They told me that the doctors would have to do a quadruple bypass. Immediately, I prepared to leave and be with him. I left the children with a dear friend who volunteered to stay with them. I could not find my US passport so I called the office and was told that they will issue a new passport but I needed to pick it up from the Los Angeles office. So I went to L.A. to pick it up and took the plane to Manila from there.

Upon my arrival at the Ninoy Aquino International Airport, I was greeted with a thumbs up, one after another, and the words, "Ron's going to be okay!" Ron's cousin who picked me up, asked, "Do you know them?" I answered, "No."

At that time, the premier heart surgeon of the world, Dr. Jorge Garcia, was also visiting Manila. This doctor had told his friends, "I don't know why I am here since I have an important patient in Washington, DC. It must be to enjoy the holidays and to visit my family." His friends answered him, "No, you are here in Manila so you can operate on Ron." The doctor replied, "Maybe so. OK, call Dr. Lim, call Dr. Anonuevo, etc." They all came to assist.

Meanwhile, lots of prayers were offered for Ron and I know God has sent these people to us.

As I boarded the airplane from Los Angeles to Manila, I have mentioned that I was traveling to be with my husband who would be having a quadruple heart bypass. A note was passed around with this news, and all the other passengers prayed. This explained the thumbs up greetings from strangers at the airport.

On a layover, a nun approached me. She asked, "Are you traveling to enjoy the holidays with your family?" I answered, "My husband must undergo heart surgery, and I am traveling to be with him." The Columbian sister said, "The Lord sent me to you." She joined hands with me and we prayed together.

The news was delivered to friends and relatives in Las Vegas, Laughlin, Los Angeles and Oklahoma, "Ron had a massive heart attack and is in critical condition. Pray!" The Spiritual Army of God the Father in Las Vegas immediately entered his name in the Prayer Request List and all the prayer warriors in both Los Angeles and Las Vegas prayed for him. Parishioners of St. Elizabeth Ann Seton Catholic church where I am a lector and a

Eucharistic minister, prayed for Ron. The 3rd Order Carmelite group of St. Bridget of which I am a member also prayed for Ron.

At the churches in Manila, Ron's name was announced from the pulpit at masses for all to pray for him and to specifically mention his name.

Heaven was bombarded with prayers for Ron and a priest went to his hospital room to give him the anointing of the sick.

It is unfathomable how the power of prayer can help somebody in need because Ron had a speedy and successful recovery in spite of the complications he had due to emphysema. By December 24, 2013, barely a month since his surgery, he was back in Las Vegas celebrating Christmas Eve with our children and me.

Comment from Ron: "When I was at the hospital recovering from my surgery, I could hear Fe pray, asking God to spare my life even for just two months. Imagine that! It is now more than two months since that time and I am still alive and doing well. Thank God that this time, God did not answer the second part of her prayers!!!" □

Editor's Note: When Fe was asked recently how Ron is doing now; what his goals are; how shall we continue our prayers? Fe answered, "First of all, we thank everyone who prayed for Ron and we thank God for listening to all the prayers. Then, we would like to ask God to guide us in raising our three children according to His will. We always teach our three children to take care of the church, the poor and those in need; and to constantly pray to God and build a relationship with Him."

Presently, Mark is training to be an altar server. Maria Theresa is a member of the church choir and sings at the Liturgical celebrations of The Spiritual Army of God the Father in Las Vegas, while Angeline helps out Fe every Wednesday at the Mother of Perpetual Help novena at St. Elizabeth Ann Seton Catholic Church. All three children, together with their parents, regularly attend the 2000 Hail Mary devotional prayers of The Spiritual Army of God the Father in Las Vegas. Furthermore, Mark and Maria Theresa are still in high school and middle school respectively. During this 2014 school year end, they both have garnered top honors in school with straight A grades.

Praise God!!!

***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
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The New Worship of The Father

Such kindness excludes the anxieties which often increase in life. The Father's care will give us all that is necessary or useful for our daily lives. The Father knows our needs and He reveals Himself full of care in order to protect us from evil. Thus in this trust in His fatherly love, an atmosphere of peace and joy develops in our souls. The adoration of the Father in spirit and in truth is thus accomplished also as an act of thanksgiving. The Father's generosity, which is revealed with a multitude of benefits, must be acknowledged by our thanksgiving; instead, too often we do not give Him the thanksgiving He deserves! We know how Jesus was hurt when He saw only one of the ten lepers He healed come back to thank Him and give glory to God (Lk 17,15-19). The sons of the Father cannot ignore the gifts they receive every day; they must acknowledge the signs of the Father's kindness and give Him sincere praise for the extent of His love. By following the example of Christ, who in an act of thanksgiving offered the sacrifice of the Last Supper and shared its fruits in the Eucharist, Christians are invited to extend the act of thanksgiving by offering their own self and their own work to the Father for the growth of His kingdom.

Towards A Liturgical Feast? The absence of a feast dedicated to the Father in the liturgical calendar bears witness to the fact that the worship of the Father still hasn't reached its full development. During the year there are feasts dedicated to Christ in memory of numerous events of the work of salvation, the feast of the Holy Spirit at Pentecost, the feast of the Holy Trinity, the feasts dedicated to Our Lady and those dedicated to numerous saints. However, there is no particular feast dedicated to the Father: Unlike the other two divine persons, the Father isn't celebrated with a feast dedicated only to Him. People sometimes try to justify the absence of such a feast by saying that the Father is venerated during the whole year in the liturgy. But this statement is also true for Christ and the Holy Spirit, who nonetheless have their own feasts. Therefore we note this paradox: the Father, who is the origin of the whole work of salvation and has instituted the entire foundation of the liturgy, is not personally celebrated by this liturgy. He who has the right to be celebrated before the other persons is not honoured with a particular feast. The number of special feasts dedicated to the saints has continued to grow, but until now there is no feast day dedicated especially to the Father. We have observed that the new worship which Jesus began consists of adoring the Father: and yet there is no day in which this adoration is directed more particularly to the person of the Father. This observation is all the more surprising when we see in today's humanity a growing conviction of the importance of fatherhood. Father's day is celebrated in families: many feel the need to recognize the merits of fathers and to thank them. Even Christians, who value the importance of fatherhood along with motherhood, do not venerate with

a special feast, He who is the source of every fatherhood and every motherhood. Let us proclaim a feast day for the Father. In the past, there were attempts to introduce a feast of the Father. In the XVII century, for example, in 1684 the king of Spain, Charles II, started a petition in Rome in order to obtain, at least for Spain or for the whole Church, the institution of a special feast dedicated to the Father.

In 1694 about thirty bishops subscribed to this petition.

A certain number of Congregations of the Father were founded and they desired to celebrate this feast; the celebration had already been introduced in Tarazona, Spain and in Tours, France; however, the petition was not accepted by the Congregation of rites. When today we think about the objections made against this feast, we have difficulty understanding how it can be a serious obstacle. One of the objections was based on the novelty of the feast, a novelty which could bother people and therefore it had to be discarded: the wisdom of the elders was sufficient. Accepting this objection would mean prohibiting the introduction of any new development into the liturgy.

There was also the objection of the danger of recognizing a plurality of gods: a special feast dedicated to the Father could have created some confusion on the One and Triune God, giving the idea of a kind of other God, being a divine Person distinct from the others. Such an objection could be made against all the particular feasts of Christ and the Holy Spirit. In reality, the danger of polytheism doesn't exist, and the feasts of the Persons of the Trinity can be celebrated without this concern.

An argument against the feast also came from the principle that liturgical feasts had to be celebrated to commemorate a particular event of the work of salvation: in the case of the Father, there is no such event. It is easy to respond that the feast of the Holy Trinity is not connected to a particular event.

Moreover, the Father intervened with His supreme initiative in all the events of the saving work and He cannot be considered extraneous to the fulfilment of His divine plan of humanity's redemption. He is also the first promoter of the entire liturgy. Precisely, because He is the initiator of all the work of salvation and the ultimate end of the journey of redeemed humanity, the Father should be celebrated. The liturgy must follow the essential movement which characterizes the journey and the worship of Christ, which goes from the Father to the Father.

The Object of the Feast and the Choice of a Date.

The attempts to introduce a feast dedicated to the Father suggested a celebration dedicated to the eternal Father. There is no difficulty venerating the Father as eternal Father, but the title arouses some reservations. The eternal Father means: the Father considered in His eternal life, while the Father whom Jesus called "Abbà" was the one who from eternity drew closer to earthly life

by sending us His Son. This Father who is close to us is the one whom the risen Jesus proclaimed as "your Father" or the one whom we call "our Father" in our prayers, and whom we are called to celebrate. The desirable feast would be, instead: "feast of our Father", or "feast of the Father" intended in the meaning of our Father. It is not an abstract figure of the Father, but a concrete Father, as Jesus Himself revealed and professed Him. The choice of a date could give rise to various suggestions; this choice must take into account the whole liturgical cycle. We can recall the date chosen by the Congregations of the eternal Father, in Spain; the fifth Sunday after Easter. The fourth or fifth Sunday would in fact offer the possibility of establishing a Trinitarian development at the end of Easter time: after the feast of the Father, the feast of Christ in the Ascension, the feast of the Holy Spirit at Pentecost, and finally, the feast of the Holy Trinity.

The Importance of the Feast of the Father. The feast of the Father must be accepted as a very important feast for fatherhood and motherhood. We have already pointed out the connections between Mary's motherhood and the Father's fatherhood: Mary's motherhood is the most similar and most moving image of the fatherly love of the Father. We can add that every human motherhood, as every fatherhood, is made in the likeness of the supreme fatherhood of the Father.

Every fatherhood comes from the Father: every father is called to reproduce the face of the heavenly Father. From the Father comes every motherhood as well.

We cannot forget that the most sublime manifestations of maternal love mysteriously descend from the fatherly and motherly heart of the Father. In this way we can understand that the feast of the Father gives father's day and mother's day their most authentic value.

Moreover, this feast could have a very vast propagation because it has ecumenical value. It is the feast of a Father who extends His love to all men. The prayer of the "Our Father" is the prayer par excellence of ecumenical meetings and it can be adopted by all: the feast of the Father would therefore have a universal propagation. □

Overview of the Month

The Blessed Virgin Mary is the most perfect example of Christian perseverance, but she is also our advocate in heaven where she is crowned Queen of Heaven and Earth (August 22). Mary is the "Mother of Perpetual Help", the patroness of the Congregation founded by St. Alphonsus Ligouri (August 1). "No one who has fled to her protection is left unaided" is the claim of the Memorare of St. Bernard (August 20). Heretics have returned to the faith by the prayers of her Rosary, first preached by St. Dominic (August 8) in the twelfth Century, and hearts have been converted by the graces received while wearing her Miraculous Medal, promoted by St. Maximilian Kolbe (August 14) and adopted as the "badge" for the Pious Union he founded. Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope! • □

Feasts for August

- 14 Maximilian Kolbe, Memorial
- 15 Assumption, Solemnity
- 16 Stephen of Hungary, Opt. Mem.
- 17 Twentieth Sunday in Ordinary Time, Sunday
- 19 John Eudes; St. Bernard Tolomei, Opt. Mem.
- 20 Bernard, Memorial
- 21 Pius X, Sunday
- 22 Queenship of Mary, Memorial
- 23 Rose of Lima, Opt. Mem.
- 24 Twenty-First Sunday in Ordinary Time, Sunday
- 25 Louis of France; Joseph Calasanz, Opt. Mem.
- 27 Monica, Memorial
- 28 Augustine, Memorial
- 29 Passion of Saint John the Baptist, Memorial
- 31 Twenty-Second Sunday in Ordinary Time, Sunday

The feasts of St. Lawrence (August 10) and St. Bartholomew (August 24) fall on a Sunday so they are superseded by the Sunday Liturgy. □

The Transfiguration

It is at Mass that we receive the Living Water which quenches our thirst for eternity; it is at the Holy Sacrifice that we eat of the bread of heaven from paradise, and in which we are drawn through God's light into the totality of what it means to be truly human. Thus we can proclaim that in the existential reality of the Mass we are taken beyond what is strictly natural to man, and granted a foretaste of the heights of heaven, as we actively participate -- in fact immerse ourselves -- in the highest form of Christian prayer. In this way we are indeed transfigured with the light of Christ, though it is hidden within us, that we may one day be fully enveloped in the joy of the face to face vision of God.

It is through a love for the Mass that the soul is suffused with gratitude, and thus echoes the words of the

Psalmist: "My soul yearns and pines for the courts of the Lord. My heart and flesh cry out for the living God. As the sparrow finds a home and the swallow a nest to settle her young, my home is by your altars, Lord of hosts, my king and my God!" (Ps 84:3-4).

During his sermon on the Transfiguration of the Lord, bishop Anastasius of Sinai reminds us that "Jesus goes before us to show us the way, both up the mountain and into heaven, and -- I speak boldly -- it is for us now to follow him with all speed, . . .

"Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the Creator, to whom Peter in ecstasy exclaimed: 'Lord, it is good for us to be here.'"

Pope Paul VI once said in a homily that Christ "is necessary, and we cannot do without him; he is our fortune, joy and happiness, our promise and hope; our way, our truth and our life" (Insegnamenti, III [1965], 1192).

Yes, let us fly to Mass and adore our God; let us be transfigured by the body and blood of Christ; let us taste of heaven and immerse ourselves in Christ's light; let us bathe in the Love that first loved us. Let us ascend upon the mountain, and exclaim along with St. Peter, "Lord, it is good for us to be here!"

F. K. Bartels is a Catholic writer who knows his Catholic faith is one of the greatest gifts a man could ever have. He is managing editor of catholicpathways.com, and a contributing writer for Catholic Online.

The Assumption

"The womb that bore Jesus Christ, the hands that caressed him, the arms that embraced him, the breasts that nourished him, the heart that so loved him — it is impossible to think that these crumbled into dust" (Father Canice, OFM Cap.).

Christ's perfect victory over Satan included victory over sin and death. But Mary, the Mother of God, was most intimately associated with Jesus in his victory over Satan. She not only furnished the flesh which Christ sacrificed for our Redemption, but she also had a definite role of cooperation in this Redemption. She was associated with him in the different parts of his triumph. Hence she was associated with him in his victory over death by her anticipated resurrection and Assumption. This argument is used by Pope Pius IX in the Bull *Ineffabilis Deus*.

In the virginal conception and birth of his Son, God performed an absolutely unique miracle. This miracle was an act of divine respect for the flesh of the Mother of God. Against all the laws of nature he preserved the

corporal integrity of his Mother. Would he later allow that Immaculate flesh to suffer the immeasurably greater lesion of the corruption of the grave?

It is a basic principle of Catholic teaching that all the prerogatives and glories of Mary are because of Jesus Christ. His divine dignity presupposes and demands such perfection in his Mother. The flesh of Mary was the Flesh of Christ; and Christ owed it to himself to preserve from dissolution the body that had served to form his own Body. Mary's body, like her soul, had to be sinless and undefiled. The humiliation of the Mother would have been the humiliation of the Son.

Silence of Early Centuries. The first person known to have asked what happened to Mary's body was St. Epiphanius. He was a 4th century Bishop, close to the scene of events, who had devoted himself seriously to the study of Mary's death. On the occasion of the controversy against the Antidico-marianites, opponents of Mary's virginity, he apparently had no knowledge of even the existence of a tradition concerning the end of Mary's life. In fact, he seemed to be of the opinion as are many mariologists today, that Our Lady did not die. Here are his exact words:

"The Sacred Scriptures do not say that Mary remained in the house of St. John, and the probable reason for the silence of Holy Writ concerning Mary's later life may be found in the fact that her life was so completely heavenly and wonderful that mankind could not possibly have borne the spectacle. Perhaps the Apocalypse (12,13) would show by the woman who was snatched from the dragon, that Mary escaped death. If she did die, her death was kept hidden, that people might not think too carnally about Mary."

Origin of Feast. From the middle of the 5th century a feast called "Commemoration of the Mother of God" was celebrated on August 15th in a shrine located near Jerusalem. Near the end of the 6th century this became a feast commemorating the end of Mary's sojourn on earth and was called the "Dormition of Our Lady." In the beginning of the 8th century Pope Sergius introduced the feast into Rome together with three other feasts of the Blessed Virgin. From Rome it spread rapidly throughout western Europe. It was Pope Hadrian who, at the end of the 8th century, gave it the name of the "Assumption of St. Mary." The Greek Church became interested in this question long before the Latin Church did. Both Greek and Latin writers, however, readily acknowledged their ignorance of the way in which the Blessed Virgin Mary had left this world.

Development and Definition. When Pope Pius IX defined the dogma of the Immaculate Conception in 1854, it drew attention to the possibility of a dogmatic definition of the Assumption. Both are truths not found explicitly in the Bible. Many began to petition the Apostolic See for its immediate definition. Between 1849 and 1940 more than 2,500 such petitions were received from bishops and superiors of religious orders. These

represented 73% of the Catholic hierarchy. On May 1st, 1946, Pope Pius XII sent an Encyclical Letter ("Deiparae Virginis") to all the bishops of the world asking them to make known to him the belief and devotion of themselves, their clergy, and their people regarding the Assumption. 1185 bishops answered that the dogma could safely be defined, and only 16 questioned the advisability of the proclamation at that time. It was therefore a quasi-unanimity. On November 1st of the Holy Year, 1950, the day after the closing of the 8th International Marian Congress, held that year in Rome, Pius XII solemnly defined the dogma of the Assumption of the Blessed Virgin Mary into heaven. This great event took place in the Piazza of St. Peter's in the presence of 40 Cardinals, 500 bishops, thousands of priests, and close to one million lay persons. The exact words of the dogma of faith definition, extracted from the Bull "Munificentissimus Deus," were:

"Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

Just as Mary received Christ on earth, so Christ in turn received Mary in heaven. Having deigned to descend to her, it was fitting that he should raise her to himself in his glory. The place of the Mother of God is in the splendors of eternal glory and not in the gloom of the sepulcher.

"The Virgin, who gave history its impetus, was herself soon detached from it, to become instead an emblem of history's goal." — Jean Guitton •

Prayer of Pope Pius XII

"O Immaculate Virgin, Mother of God and Mother of Men, — we believe with all the fervor of our Faith in your triumphal Assumption, both in body and soul, into heaven where you are acclaimed as Queen of all the choirs of angels and all the legions of the Saints; and we unite with them to praise and bless the Lord Who has exalted you above all other pure creatures, and to offer you the tribute of our devotion and our love." (from the Assumption Prayer of Pope Pius XII) □

Continued from Page 5

St. Eusebius Vercelli

I remember a very good Catholic whose spiritual life began to decline. When he would meet some enemy of the Church, he would receive eulogies. After many such praises from different persons, he - who knew this rule well - commented to me: "I must be in a bad state, because I am receiving eulogies from the sons of darkness." He realized his misstep and returned to the good path.

Another lesson we can take from the life and death of St. Eusebius is how the Church recognizes that moral sufferings can be equal or superior to martyrdom. In the history of the martyrs, we are rightfully impressed reading about such terrible sufferings as being dilacerated and devoured by a lion, tiger or panther.

When I visited the Coliseum I was shown the small prison where martyrs spent their last night before entering the arena. They spent the night there praying and waiting for morning when they would be a spectacle for the populace. The prison was near the cages of the beasts, so that all night the famished animals could smell the human flesh and snarl in anticipation of eating them. It was a terrible suffering.

In the day-to-day life, however, there are tragic and most difficult sufferings that can be compared to those of the martyrs in the Coliseum. Indeed, for one to be ridiculed by his own family and friends because he is a Catholic who does not compromise, to be criticized by the clergy as unfaithful when he is fighting against Progressivism to save the Church, to be despised by his supervisors and set aside in his career because he is a counter-revolutionary – these are some of the moral sufferings we are called to support. To bear this day after day, year after year, without making concessions to error and the Revolution, can be compared to martyrdom.

We have to endure many of these sufferings during our lives. We should remember that it is proper for an apostle to undergo torments comparable to what the martyrs suffered in the Coliseum. To be an apostle of the Counter-Revolution implies torments that can be compared to those of martyrdom. We should love this martyrdom and

value it as the greatest honor of our lives. Because it is through suffering that our blood can be mixed with the infinitely precious Blood of Our Lord to assist in the salvation of souls.

Therefore, we should understand that it is normal for Our Lady to send us sufferings. It is also understandable that these sufferings at times be terrible. When they come, we should have prepared our souls so that we are not shocked or surprised. We should be ready to accept the great moral sufferings to be faithful to Our Lady.

Let us ask St. Eusebius to give us the grace to understand the value of this moral martyrdom and to give us an enthusiasm for it. Except for prayer, there is nothing more valuable in life than suffering. □

The Saint of the Day features highlights from the lives of saints based on comments made by the late Prof. Plinio Corrêa de Oliveira. Following the example of St. John Bosco who used to make similar talks for the boys of his College, each evening it was Prof. Plinio's custom to make a short commentary on the lives of the next day's saint in a meeting for youth in order to encourage them in the practice of virtue and love for the Catholic Church. TIA thought that its readers could profit from these valuable commentaries.

The texts of both the biographical data and the comments come from personal notes taken by Atila S. Guimarães from 1964 to 1995. Given the fact that the source is a personal notebook, it is possible that at times the biographic notes transcribed here will not rigorously follow the original text read by Prof. Plinio. The commentaries have also been adapted and translated for TIA's site.

I am your Mother Mary.

Your day dedicated to my Immaculate Heart must be the start of changes by the way you conduct your lives. I have asked that people be more concerned about their own relationship with God and how they're going to face HIM on the day of judgment. Focus my children on your lives based on love for others, honesty, humility and love away from earthly possessions. Detach from these attractions of worldly desires and face your ways to your Eternal Life.

My beads of prayers will help extensively to face your spiritual life. This life the evil one will prevent from happening. So, stay alert my children. Prepare like you will be in flight. Ask my children for my continuous intercession.

Thank you for listening to my call. I love you my children.

- Mary, Your Lady of the Rosary

070514

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] 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 the Feast of the Father of All Mankind, August 3, honor our Eternal Father and dedicate that day to him by: (1) Praying the last day of the Octave Novena; (2) offering yellow flowers to Him; (3) Attending mass and receiving Communion; and (4) If you know of a church who is celebrating the Feast of the Father of All Mankind, join them.
- Remember to go to Mass on August 15 – it is a holy day of obligation.
- In the month of August we celebrate two martyrs of Auschwitz, St. Maximilian Kolbe and St. Teresa Benedicta. We need to pray, hard and often that our world does not return to the inhumanity to man. The acceptance of euthanasia and abortion, stem cell research, IVF, are the first steps to deciding who can live or who can die. Offer a Mass, say a rosary, offer sacrifices, etc. to end abortion and other sins against mankind. Read about Auschwitz and ponder the modern gas chambers in every state of our Union and resolve to do all that you can to end the killing. ☐

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.

Thank you, my Lord and my God for another year of life! Still many dreams, desires You are always faithful! So please lead me to trust in You and to follow Your will.

- Fed

Thank you, God, for getting me through the ordeal I just went through. You and you alone, O God, have given me the strength to live through it all.

- Anonymous

Thank you God for your Divine Mercy, your gift of peace of heart and strength of faith!

- A Devotee

2000 HAIL MARY DEVOTION

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

Lucien & Mila Lumba

Los Angeles, California

Carmi Caro | Key Ebarle
Andresa Johnson | Marie Nguyen
Marivic Punzalan | Susan Villamil

SPIRITUAL ARMY NEWS DISPATCH

CONGRATULATIONS AND GODSPEED LILIA TUAZON

In her retirement last Friday, July 25, 2014, she considered this her last day of office.

Ms. Tuazon served the LA County Department of Public Social Services with dedication and concern for 25 years. The last 10 years, she served as Chief Clerk overseeing a staff of 80 people arranging for services and benefits designed to both alleviate hardship and promote health, personal responsibility, and economic independence for low income residents of Los Angeles County.

Moving forward Lilia has not made retirement plans but is unceasingly praying that she be guided by the invisible hands of God to a mission that explores the many opportunities for spiritual growth in retirement.

Let us pray for Lilia's good journey towards a more meaningful retirement from her earthly endeavors towards a dedicated work of spirituality and discipleship in Jesus' most Holy Name.



On Sunday, July 27, Lilia quietly but joyfully celebrated her 63rd birthday with her son, DI.

Many happy returns and peace to your Heart! ☐

TOY DRIVE



The Spiritual Army of God the Father collected a generous number of toys for its Toy Drive for the Los Angeles Children's Hospital.

Thank you Sister Joanne for the clever idea of raffling a leather toiletry bag — proceeds of which added a few more toys to the donations of the devotees!

UPCOMING EVENTS

TOY DRIVE FOR THE CHILDREN'S HOSPITAL
[ONGOING]

FEAST OF THE FATHER OF ALL MANKIND

SUNDAY, AUGUST 3, 2014
MONASTERY OF THE ANGELS
1977 CARMEN AVENUE
ON GOWER
LOS ANGELES, CA 90068
STARTING AT 11:30 AM

AND

ST. BRIDGET CATHOLIC CHURCH
220 N. 14TH STREET
LAS VEGAS NV 89101.

CELEBRATION STARTS
AT 11:00 AM

MASS AT 11:30 AM

AND HOLY OCTAVE PRAYERS TO FOLLOW AFTER THE LITURGICAL CELEBRATION.

ORDINATION OF

ABBE' JOEL JOSEPH ESTRADA

TUESDAY, AUGUST 5, 2014

ST. FRANCIS DE SALES ORATORY

2653 OHIO AVENUE

SAINT LOUIS, MO 63118

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

\$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. | 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 – August 16, 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:

1st 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 1st 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 – August 16, 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:

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 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