



1ST SATURDAY DEVOTION NEWSLETTER

October 2012

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WHY YOU SHOULD PRAY THE ROSARY -- WHAT'S IN IT FOR ME?

An excerpt from The Rosary Handbook

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I remember well the years immediately after the Second Vatican Council. The second half of the 1960's was an interesting time to be a Catholic -- to say the least. One never knew what to expect next.

Practically overnight the Mass became, in its appearance at least, remarkably different from what it had been for as long as anyone alive -- not to mention the grandparents and great-grandparents of anyone alive -- could remember. The baccalaureate Mass for my 1964 Catholic high school graduation was the standard, pre-Vatican II Mass, in which priest and congregation faced in the same direction, and all the prayers were said in Latin. Within a few short years, however, priest and assembly faced each other, and the prayers of the Mass were being said in the language of the people. Most important, the emphasis of the activity of the Mass shifted, so that the people in the pews were no longer mere spectators or observers of what the presider was doing at the altar, but were now full and conscious participants in the liturgy.



During the decades prior to Vatican II, it was not uncommon for people to pray the Rosary during Mass. Everyone was encouraged to follow the prayers that were being said in the Mass in a personal missal, and many did so. But it wasn't unusual to see someone with beads in hand, silently praying the Rosary as the priest said Mass in Latin and the altar boys (never girls!) responded in Latin on behalf of the congregation. Once the "aftershocks" of Vatican II hit, however, Catholics got the message -- either directly or indirectly -- that praying the Rosary during Mass was definitely not okay. And for a good many years after Vatican II, the idea of praying the Rosary at any time at all fell into disfavor among many Catholics. Thinking back, I doubt that I held a rosary in my hands from about 1970 until 1985. That excellent old rosary I bought at the Abbey of Gethsemane lay neglected in the back of a drawer for all those years. Then, for mysterious reasons of the heart and the movement of divine grace, I returned to the Rosary.

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OVERVIEW FOR THE MONTH

www.catholicculture.org

The month of October is dedicated to the Holy Rosary. The Memorial of Our Lady of the Rosary is celebrated on October 7. October falls during the liturgical season known as Ordinary Time, which is represented by the liturgical color green.

During October, as in all of Ordinary Time (formerly known as Time After Pentecost), the Liturgy does not focus on one particular mystery of Christ, but views the mystery of Christ in all its aspects. We follow the life of Christ through the Gospels, and focus on the teachings and parables of Jesus and what it means for each of us to be a follower of Christ. During Ordinary Time we can concentrate more on the saints and imitate their holiness as Christ's followers.

The feasts in October also include two of the most popular, time-honored devotions of Catholics, the devotion to the Holy Rosary (October 7) and the Guardian Angels (October 2). In October 2002 our Holy Father John Paul II wrote the Apostolic Letter *Rosarium Virginis Mariae* (the Rosary of the Virgin Mary). This letter introduced five new mysteries, called the Luminous or Mysteries of Light. Try to make a more concerted effort to pray the Rosary together as a family during the month of October, read the Apostolic Letter to understand the beauty of this devotion more deeply, and pray the new Luminous mysteries. October 16 is known as "Pope Day" on which we celebrate the gift of the papacy and our current pope.

Every person has a guardian angel assigned to them, and on October 2 the Church celebrates the role of these guardian angels. We should show devout gratitude to God for placing these angels at our service. Having a guardian angel should give us confidence during all of life's difficulties. Every Catholic should know the *Angele Dei* (Angel of God) prayer and pray it often. The Directory on Popular Piety suggests that families pray it at morning and evening prayers or after the Angelus.

FEASTS FOR OCTOBER

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

- 1 Therese of the Child Jesus, Memorial
- 2 Guardian Angels, Memorial
- 4 Francis of Assisi, Memorial
- 5 Faustina Kowalska, virgin, Opt. Mem.
- 6 Bruno; Bl. Marie Rose Durocher (USA), Opt. Mem.
- 15 Teresa of Jesus, Memorial
- 16 Hedwig; Margaret Mary Alacoque, Opt. Mem.
- 17 Ignatius of Antioch, Memorial
- 18 Luke, Feast
- 19 Isaac Jogues, John de Brébeuf and companions (USA), Memorial
- 20 Paul of the Cross, Opt. Mem.
- 23 John of Capistrano, Opt. Mem.
- 24 Anthony Claret, Opt. Mem.

The feasts of Our Lady of the Rosary (October 7) and Sts. Simon and Jude (October 28) are superseded by the Sunday liturgy. □

OUR CENACLE CORNER

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

PRAYER, GUIDANCE AND ANOINTING

Prayer

Daniel 4: 34 | Matthew 6: 6

Guidance

Proverbs 16:9 | Jeremiah 29:11

Anointing

Acts 1; 8: 9 | Ephesians 4: 7-16

HIGHLIGHTS OF THE MONTH

SACRIFICE BEADS OF SAINT THERESE

*Resource from the Intercessors of the Lamb,
a Public Association of the Christian Faithful,
located in Omaha, Nebraska*

As a child, St. Therese had "sacrifice beads," which was a small string of beads to help her count the "presents" she offered to God. Each time she would make a sacrifice such as letting someone else have their way, St. Therese would secretly reach into her pocket and "pull a bead" to Jesus on the Crucifix. Like St. Therese, these sacrifice beads in our pocket can help us to become more aware of offering "presents" to God all day long. Make St. Therese's sacrifice beads for the children to count their "presents" or sacrifices for God as St. Therese did.

St. Therese, a Doctor of the Church, has shown the world how to do little things in a grand way. All day long, she did little things to show Jesus how much she loved Him. Therese knew that even the smallest thing in the world, if done for the love of God, is beautiful in God's eyes. She has taught the whole Church that in all our actions, it's the intent of our heart that matters the most. Therese offered prayers and sacrifices to Jesus constantly.

So often we are afraid to suffer. We are afraid of the cross. But Jesus tells us, "I am the way, I am the truth, I am the life." Jesus suffered much throughout His life, and if we are to follow in His footsteps, we will also run into sorrow and pain. The difference is that with Jesus, pain can be transformed into peace and joy. Jesus suffered for a purpose -- to open up the gates of Heaven for us. If we stay by Jesus' side, we, too, will be able to turn pain and suffering into joy for ourselves and others.

With the Family

Discuss sacrifice. Can there be anything good about sacrifices and people "offering things up" for another?

Briefly talk about St. Therese and her Little Way.

- Who she was: At 15, Therese Martin entered a Carmelite monastery and remained there praying and sacrificing for souls until she died of tuberculosis at the age of 24. Therese especially enjoyed praying for priests and for lost souls. While she was alive, very few knew how holy she was. This is because she followed "the Little Way." Some of the sisters in the cloister wondered what good thing they could mention about St. Therese in her funeral Mass because they thought she had not done anything worthy of note in her life!

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SERMON ON THE HOLY GUARDIAN ANGEL

By Saint Bernard Clairvaux

"He hath given his angels charge over thee." O wonderful bounty and truly great love of charity! Who? For whom? Wherefore? What has He commanded? Let us study closely, brethren, and let us diligently commit to our memory this great mandate. Who is it that commands? Whose angels are they? Whose mandates do they fulfill? Whose will do they obey? In answer, "He hath given *his* angels charge over thee, to keep thee in all thy ways." And they do not hesitate even to lift thee up in their hands.

So the Supreme Majesty has given charge to the angels. Yes, He has given charge to His own angels. Think of it! To those sublime beings, who cling to Him so joyfully and intimately, to His very own He has given charge over you! Who are you? "What is man that thou art mindful of him? or the son of man that thou visitest him?" As if man were not rottenness, and the son of man a worm! Now why, do you think, he Has given them charge over thee? -- To guard thee!

With what great reverence should you treat this word! What devotion should you proffer it; what great confidence should you place in it. Reverence because of their presence; devotion because of their benevolence; confidence because of their solicitude. Walk carefully, in all thy ways, as one with whom the angels are present as He has given them charge. In every lodging, at every corner, have reverence for thy Angel. Do not dare to do in his presence what you would not dare to do if I were there. Or do you doubt that he is present whom you do not behold? What if you should hear him? What if you should touch him? What if you should scent him? Remember that the presence of something is not proven only by the sight of things.

In this, therefore, brethren, let us affectionately love His angels as one day our future coheirs; meanwhile, however, as counselors and defenders appointed by the Father and placed over us. Why should we fear under such guardians? Those who keep us in all our ways can neither be overcome nor be deceived, much less deceive. They are faithful; they are prudent; they are powerful; why do we tremble? Let us only follow them, let us remain close to them, and in the protection of the God of heaven let us abide. As often, therefore, as a most serious temptation is perceived to weigh upon you and an excessive trial is threatening, call to your guard, your leader, your helper in your needs, in your tribulation; cry to him and say: "Lord, save us; we perish!" ☐

GOD TOUCHED ME

A FOUNT OF BLESSING

What shall I render to the Lord for all His benefits toward me?

Psalms 116:12

By E. Pua

Pilgrimages and regular tours, for me, used to be the same "sightseeing" experience with a very slight difference -- that is the sites visited. Yes, I felt in awe at the Holy Sites visited and had spiritual experiences as I prayed at the different sites. However, after I left the place, my enthusiasm stayed there too -- another place of interest recorded in my memory. In fact, when I first saw the itinerary, I mentioned to Alice that we have already been to most of the places. And Alice's response was: "Yes, the same places, but we could have a different spiritual experience." I shrugged my shoulder to that response. However, after this pilgrimage, I realized she was right.

This time, the effect of the visits to the Holy Sites reinforced spiritual lessons already learned and the whole pilgrimage became a test -- like an actual driving test, only it was a test of my spiritual life. Sometimes or rather most of the times, I fully well knew I have flunked.

First lesson is about faith. Without faith, how could I have believed that the house of Mother Mary was transported to Loreto, Spain by the angels who made a heart-shaped hole as they carried it; that the painting of Jesus on the ceiling of the Holy Stairs inside the Holiest of Holies was painted by the angels; how could I have believed in the miracles of the Holy Infant Jesus of Prague; in the apparition of Jesus to St. Faustina; in the apparition of the Blessed Virgin Mary in Medjugorje; in the healing of my left shoulder bursitis as I touched the tomb of St. Pio of Pietrelcina; how could I continue to trust God through all the challenges I have encountered?

Second, "Be not afraid" of issues and challenges, of death, of anything because "the answer is in the Cross" (as mentioned by the nun at the Divine Mercy Shrine) and in our acceptance of God's will. In fact, when we have trials and tribulations, we should feel honored that Jesus has given us the privilege of sharing His passion, the "redemptive suffering." This lesson was constantly reinforced to me when we visited the museum of Blessed John Paul II where his first words as pope, "Be not afraid" was displayed on the wall; in the Gospel reading during the mass in Medjugorje; as I climbed Apparition Hill, and every time we prayed the Scriptural Rosary of the first Glorious Mystery.

Going up Apparition Hill (which I was privileged to do on the second day after I tried and failed to do on that first rainy day), I first noticed the rocks and the quite steep hill. As I was climbing, the rocks and hill became a blur. Instead, I saw life -- the rocks being our issues and

challenges as we journey to heaven, which was the top of the hill. The rocks prevented us from slipping down to where we started -- in much the same way that our trials and tribulations become our stairway to heaven. As I continued climbing with the help of Robert, my husband, we tried to look ahead to find an open trail only to find out that it was worst. It was less rocky but harder to walk on because of the mud. Yes, the rocks hurt our feet but those rocks broke our fall. Praying the rosary as we climbed the hill helped us in our determination to continue going up, in spite of our huffing and puffing. Here, I pondered: if healthy eating and constant exercise keep our bodies fit, then constant prayer and doing good deeds keep our souls fit.

As we got up closer, we had a view of the crucifix. Looking at the cross and straining as my eyes tried hard to embrace the cross, I regained more strength to keep on climbing. In front of the cross, we stopped and prayed the "Prayer Before the Crucifix." Then, to our right, we saw the statue of Mother Mary, the Queen of Peace. Since we were the last to get there, our group was already waiting for us in front of Mother Mary's statue and we all prayed together -- (we extend our appreciation and gratitude to them for waiting). In front of Mother Mary, I felt an indescribable joy, inner peace and serenity. I did not want to leave. I felt like I was "in heaven." Since we were still reeling from this wonderful feeling, it was Romy who reminded us to have our picture taken -- thank you, Romy.

This was the first trip that my husband and I were always together. Previously, we would make an agreement that wherever direction one of us would want to go, the other does not need to follow. At the outset of this pilgrimage, we had that same agreement again. However, the Lord willed us to be together most of the time.

Finally, my patience and humility were tested during the whole trip. On those days I flunked, I know I have emerged learning something new -- God's way of refining my heart through the Holy Spirit.

Overall, each day in every place we visited in this pilgrimage was equally incomparable. It was money well spent. I felt God's love for and through everybody in the group. After almost a year, I am still reeling from it and would not like to get out of that feeling. I thank God daily for giving me the privilege of joining and allowing me to experience His great love for us and for reinforcing my love for Mother Mary. I also thank God for allowing me to get acquainted and make friends with the other pilgrims, for giving me my prayer buddies (Loida whose name I picked and Ben who picked my name) and Robert's (Glenda whose name he picked and Frank Lim who picked his name) who we continue to pray for daily, for the generosity of MariPaz to all of us, for having Victor and Alice as our coordinators (they prepared the meditation booklets and planned activities for our trip),

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KNOWING OUR SAINTS

THREE STREAMS, ONE LOVE ST. MARGARET MARY ALACOQUE AND THE SACRED HEART OF JESUS

By Ann Bottenhorn

Sometimes, the voice of a saint echoes clearly to us down through the centuries. As a young adult, I found myself struggling, in the ordinary way of young people, with feeling alienated from God. In a fit of teenage rebellion, I had told God to get out of my life and leave me alone. Now, entangled in patterns of sin that I was powerless to unravel, I needed God's help but didn't know how to get it. I didn't even know if it was possible.

At this time, I was in the habit of running every evening. Night after night, as the miles slid by, I tried unsuccessfully to reason my way out of the guilt, sorrow, and hopelessness I felt. I would even imagine ways God could miraculously deliver me -- even though I was never really confident that he would.

One fragrant May evening as I ran, I passed a Visitation convent whose parking lot was unexpectedly full. Inside, the nuns and their guests were making a novena to the Sacred Heart. I tiptoed in, thinking I would pray briefly.

Something there touched my heart, and for the next three years, I attended that novena -- nine consecutive Friday evenings of prayer each May and June. Outwardly, I said the prayers; inwardly, I poured out my heart to the Lord. As I did, Jesus began to soften and heal my hard heart.

He also poured out his heart to me, revealing his inexpressibly tender love for me, a young woman who felt hopelessly bound up in sin. No longer did I merely want to resolve my difficulties, I began to have the wisdom and ability to do so. A desire grew in me to love and serve God, and he began to show me how.

Three Streams. I didn't know it then, but six hundred years earlier, a young Visitation nun had written some words that described my experience with the Sacred Heart almost exactly.

Three streams flow ceaselessly from Jesus' divine heart. The first is a stream of mercy for sinners, giving them a spirit of contrition and repentance. The second is a stream of charity, which brings help to all in need,

especially those who seek perfection and need help overcoming difficulties. The third is a stream of love and light, which flows into those with whom our Lord wants to share his knowledge and commandments so that they, each in their own way, may devote themselves wholly to promoting his glory.

My heart positively leapt when I first read those words -- some twenty-five years after my first novena!

The writer was Sister Margaret Mary Alacoque, a nun who lived in the Visitation convent at Paray-le-Monial, France. On the surface, Margaret Mary might strike us as a puzzling, unappealing choice for the mission of spreading the good news of God's great love. She suffered incredibly throughout her life, performed no miracles, and left no lengthy writings. In some ways, she wasn't even a model nun. Outwardly, her life offers little that one would want to imitate.

But Margaret Mary was the perfect vessel for the Lord. Her suffering taught her how to open herself to the three streams of God's love and channel that flow of love to others. As she opened her heart, God filled her with a love so compelling that she willingly embraced more suffering. Her burning desire was that people everywhere would be saved and that the whole world would respond to Jesus' love.

Countercultural Witness.

Margaret Mary Alacoque was born in France in 1647, when the monarchy, under Louis XIV, was on the verge of absolute power. She grew up during the age of Richelieu and Cromwell, of Newton and Galileo. It was an age of exploration and discovery: the Jamestown colony was formed, and The Mayflower landed at Plymouth Rock. The telescope and pocket watch were invented; champagne was created, and ice cream was served for the first time.

However, in this bold, exciting age, love for God -- and knowledge of his love -- had grown cold. A strong current of skepticism was at work in French society, undermining belief in God and loyalty to the Church. Many who did believe were influenced by the heresy of Jansenism, which taught that human nature is depraved and that Jesus died to save only a chosen few. The situation may have looked grim, but God's love never wanes. Out of this unpromising setting, he raised up a compelling, countercultural witness to his love and mercy.

Margaret Mary was a lively little girl who loved to play. She was also extraordinarily aware of God's presence and love and would frequently steal away to pray. Sometime



in early childhood, she made a vow of perpetual chastity. Commenting on this years later, she said that she had not understood what the words "vow" and "chastity" meant! She knew only that, in her awe for God, she felt "continually urged" to say those words to him.

Her father died when she was eight, and relatives promptly took over the estate. Margaret Mary was sent off to boarding school, where she contracted an illness that left her unable to walk for four years. All remedies having failed, Margaret Mary consecrated herself to the Virgin Mary, vowing that if she were cured, she would become one of Mary's "daughters" one day. Scarcely had she made the vow when she was healed.

Though Margaret Mary reveled in the pleasure of no longer being bedridden, life at home had become truly miserable. The relatives who had seized their home now tyrannized it, treating her and her mother as servants. Margaret Mary responded by immersing herself in prayer. "I spent the nights as I had spent the days, shedding tears at the foot of my crucifix," she said.

Quite understandably, Margaret Mary's mother reacted by begging her daughter to find a husband. That way, she reasoned, she herself would have a place to live and escape the relatives. In fact, Margaret Mary was attractive enough to have had several suitors, despite having no dowry or inheritance. She struggled intensely between wanting to please her mother and wanting to live up to her earlier vows.

Heart Speaks to Heart. While Margaret Mary agonized over the choice, she came to know, without entirely understanding it, that God wanted to be the "absolute Master" of her heart. She experienced his love as a "powerful goad" prompting her to become his alone. "I therefore asked him to teach me and to show me what he wanted me to do in order to please him."

God did show her, inspiring her to take care of the poor and infirm, to dress their wounds, and to give away what food and possessions she had. Just as her self-denial and suffering at home taught her obedience, the love she experienced from God aroused an "ardent desire" to respond in kind. God was faithful and gentle with Margaret Mary, frequently consoling and encouraging her when she struggled against self-will. Eventually, she found the peace to follow his voice -- and the real desire of her heart -- into the convent at Paray-le-Monial.

Margaret Mary was not beloved there. The other sisters viewed her as clumsy, stubborn, self-aggrandizing, and too absent-minded to be any practical good. She found it difficult to pray according to the order's established format. At the same time, she spent all her leisure moments before the Blessed Sacrament in the intimate conversation with the Lord that she had always practiced.

There, in December 1673, she experienced Jesus opening his heart and telling her of his love: "My heart is so inflamed with love for human beings, and for you in

particular, that it must spread that love by means of you." Three similar revelations followed over the next two years. Again, the message focused on Jesus' love: "Behold the heart that has so loved!"

These extraordinary revelations left Margaret Mary "on fire and inebriated" with divine love to such an extent that she was unable to speak or sleep. But the more she experienced God's awesome fullness, it seems, the more scorn and contempt she experienced from the sisters in her convent.

Patiently, always encouraging obedience to her superiors, Jesus led Margaret Mary to revive and promote devotion to his love. This she did by urging the other sisters to ponder the love in Jesus' heart. Whenever her strength or wisdom flagged, Jesus reminded her, "I am a wise and learned director who knows how to lead souls safely when they abandon themselves to me and forget themselves."

The Fire of God's Love. All that the Lord showed Margaret Mary about his heart might never have become known had it not been for a priest who spent a year in Paray as her director. Father Claude de la Columbière recognized the work of God in Margaret Mary and encouraged her to write down everything she thought the Lord was telling her.

Fr. de la Columbière died in 1684. Two years later, a book of his sermons was published, in which he mentioned Margaret Mary's revelations without specifically naming her. When these sermons on the Sacred Heart were read in the convent, the nuns got the message. The deceased priest's authoritative backing brought an end to their opposition, and very quickly, Paray-le-Monial became the hub of a devotion that spread rapidly to other Visitation convents and then to the world.

Even as the devotion to the Sacred Heart spread, Margaret Mary herself remained relatively unknown. Never vibrantly healthy, she died in 1690 at forty-three, and wasn't canonized until 1920. Undoubtedly, she would have preferred to disappear completely in the radiance of God's love.

By her humble, hidden life, Margaret Mary delivered an invitation from God to a world that desperately needed to hear it -- an invitation to know his love in a new and dynamic way. This invitation is also for us, because in every century, the human heart thirsts for God's love. Devotion to the Sacred Heart brings us face to face with the truth that God loves us and delights in showering us with forgiveness and mercy. Like any loving father, he will help us when we struggle; he wants us for friends with whom he can share his heart. All he asks is that we share our hearts with him.

As we do, the fire of his love is kindled in us. We experience forgiveness and mercy, deliverance from difficulties, new knowledge of God. We find ourselves, as I did years ago, with a burning desire to love and serve him. □

MEDITATION AND COMMENTARY

SEEK TO BE LIKE GOD QUOTES FROM THE EARLY CHURCH FATHERS

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Growing up in the Word

"Could not God make people perfect right at the beginning?" someone may ask.

Take the example of a very small child. The mother can give her baby grown-up food, but the baby is still unable to take adult nourishment. Similarly, God could have given humanity perfection right at the beginning, but humanity could not have received it because it was only a child.

For that reason Our Lord, who sums up all things in himself, when he came on earth in these last days, came not in the full glory which he could have done, but in a form we could see. Certainly, he could have come in his imperishable glory, but we should not have been able to bear the greatness of his majesty.

Therefore, like giving milk to infants, the perfect Bread of the Father revealed himself to us on earth in human form, so that we might be nourished by his Word like babes at the breast and so by degrees become strong enough to digest the whole Word of God.

Irenaeus (died 202 AD)

Against Heresies, 4, 62 (Harvey, P. 292)

In God's likeness

The main aim of all rational creatures, defined by many philosophers as the greatest good, is to become like God. Actually this is not so much a discovery of the philosophers as something derived from Holy Scripture. The book of Genesis illustrates it when it describes the original creation of the human race in the words: 'God said, "Let us make human beings in our image and likeness." So God created human beings in his own image, in the image of God he created them; male and female he created them.'

Notice that it says: 'God created human beings in his image' and says nothing about likeness.

This means that the human race received the dignity of God's image at the beginning of its creation, whereas the perfection of God's likeness is reserved for the end. Human beings must achieve it by imitating God in his works. The possibility of perfection is there right at the beginning by virtue of the image. In the end, human beings will reach perfect likeness by means of their works.

This idea has been put forward in a clearer form by the Apostle John. 'Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.' [1 John 3:2] He refers to the end of all

things and, while simply admitting that the end is as yet unknown, he expresses the hope that we shall be made like God by virtue of our good deeds. Thanks to his intercession for us, we shall proceed from likeness to unity, since in the end 'God will be all in all'. [1 Corinthians 15:28]

Origen (185-254 AD),
Principles, 3, 6 (PGII, 333)

How Scripture can teach us to imitate the good deeds of the saints

Holy Scripture is presented to the mind's eye like a mirror in which the appearance of our inner being can be seen.

In this mirror we can see both the ugliness and the beauty of our soul. We can tell what progress we are making or whether we are making any progress at all.

Holy Scripture recounts the good deeds of the saints and encourages the hearts of the weak to imitate them. In recording the prowess of the saints, Scripture also underlines our weakness in the face of the onslaught of the vices. But its words ensure that the more the soul sees of the triumphs of so many heroes of the faith, the less it is alarmed in the midst of its own battle.

Sometimes, however, Holy Scripture does not only record the victories of the saints but also mentions their defeats, so that we may see from their failures what we ought to be afraid of, besides learning from their triumphs what we ought to aim at. For example, Job is described in the Bible as being exalted by temptation, whereas David is represented as humiliated by it.

By this means, our hopes may be nourished by the valor of people in the past, while because of their weakness we may gird on the protection of humility.

The victories of the saints give our spirits wings through the joy they cause; their failures give us pause through fear.

From Scripture the soul of the reader learns the confidence of hope and the humility of fear. Thanks to the weight of the fear, it does not have the temerity to be proud; but this fear does not cast it into utter despair, because the soul is fortified in the strength of hope by the examples of valor. □

Gregory the Great (540-604 AD)

Commentary on the Book of Job, 2, r (SC3Z, p.r8o)

[translation by Thomas Spidlik, Drinking from the Hidden Fountain: A Patristic Breviary, Cistercian Publications, Kalamazoo, Michigan - Spencer, Massachusetts, 1994]

Sacrifice Beads of St. Therese

- What the Little Way is: Therese did not feel that she could do big, grand things for the Lord, but she knew that she could offer up little things for Him all day long. Even something little like picking up a piece of string off the floor, Therese knew that if she did it for the love of God, it was beautiful in God's eyes. She has taught us in all our actions, it's the intent of our heart that matters the most.
- St. Therese offered up everything for graces for others
- St. Therese also teaches us about humility -- we don't get any thanks or recognition from others because the acts are so small and so hidden but our heavenly Father, who sees all things, will repay us.
- St. Therese experienced transferences. She said she didn't mind being in a dark tunnel because she knew someone somewhere was getting light.
- Read Mt 6:1-7. Emphasize that our heavenly Father sees all things.

Together say a prayer to St. Therese and ask for her help and intercession as you embark upon this little way of doing little things for God because you love Him.

Throughout the week

Encourage your family to put their sacrifice beads in their pockets each day, so they can "pull a bead" secretly whenever they make a little sacrifice, offering, or prayer to the Lord. When saying good night to each child, it will be helpful to share with them how you are doing with your sacrifice beads and encourage them to share some of their "presents" with you. ☐

A Fount of Blessing

for our Spiritual Director, Fr. Sabino, who helped us get tickets to attend the midnight mass officiated by Pope Benedict XVI inside St. Peter's Basilica, for our tour guides, and for directing our coordinators to 206 Tours. Sounds like an Oscar awardee? Yes, my heart oozes with thanksgiving to God for this spiritual privilege of great magnitude.

And the test of my spiritual life continues . . . ☐

*If you have any personal articles
or God's miracle in your life
you want to share with the devotees,
we may be reached at
the following e-mail addresses
and phone numbers:*

*eablp@aol.com and/or ladipatsee@gmail.com
(702) 274-4315 and/or (213) 364-8235*

I am your Mother Mary. My children offer more sacrifices to those who are victims of persecution through their religious beliefs and their love for my son Jesus. Their hearts burning for the fulfillment of their desire for the Eucharist but suppressed by fellow human beings. My love for them becomes even more intense when their lives are given up before our God.

Pray more intently before the Eucharist as the danger of disasters becomes more glaring in the days ahead as more victims of water and movements of earth will be claimed. Offer penance of love and prayer coming from your hearts for these souls.

My children the beads that you pray are important as more are saved and taken from purgatory to the place of Eternal Salvation.

I am asking you today to renew your commitment to pray my beads everyday not only in the days to come but continuing as far as your heart can fulfill.

I love you my children and I thank you for listening to my call."

- Mary, Your Lady of the Rosary

090112

I am your Mother Mary.

Many come to open their hearts to offer their petitions before my image. I listen to you my children but sincerity of hearts is measured on the purpose by which these petitions are made, all for the good of everyone's soul not just one but those around you.

As you light the candle of hope, pray for those who have lost hope for one true purpose of your existence, our God. The meaning of life is given to each one of you, if we desire the presence of God who will provide the fulfillment of your spiritual and physical desires. Hold on to that hope because it's your close path to God's graces and blessings.

Thank you my children for listening to me."

- Mary, your Lady of the Rosary

091412

Prepare to defend your faith. Tribulations will happen much earlier than you expect.

- Mary, Your Lady of the Rosary

091512

Why You Should Pray the Rosary What's in It for Me?

The Rosary Is a Balanced Prayer

During the fifteen years that I wasn't praying the Rosary, I was active in my faith -- studying theology and writing books and articles on popular theological topics. But I began to sense that my faith, although intellectually vibrant, was lacking an affective, devotional component. Believing that it was time for me to reintegrate my feelings into my spirituality and include a devotional component in my prayer, I returned to the Rosary. And as it turned out, I couldn't have been happier with the results. A faith with an active affective component is a balanced, healthy faith. Without it, faith may become little more than a "head trip."

The last thing I would want to do here is to denigrate the place of the intellect in faith. There are far too many great saints who were intellectuals to do that. Authentic faith should never lead us to stop thinking or to neglect the critical intellectual faculties God gave us. At the same time, faith includes an affective, or feeling, dimension. Our emotions belong in our faith and spirituality, too. That's why devotional practices belong in the everyday life of faith -- and one of the best and most time-honored of these, for Catholics especially, is the Rosary.

The Rosary Is a Comprehensive Prayer

Not only is the Rosary an excellent way to give faith a healthy affective component, it is also a theologically comprehensive prayer. Apart from the Mass, the Rosary is the most fully Christian devotional prayer available to us. In a very real sense, it has everything that is most basic to a Christian outlook on life and the world: a prayerful gesture invoking and placing ourselves in the presence of the triune God (Sign of the Cross); the most ancient creed, or statement of Christian faith, that we have (Apostles' Creed); the prayer that Jesus himself gives us in the gospels of Matthew and Luke (Our Father); prayerful reminders of the key events in the life, death, and resurrection of Jesus (mysteries); petitionary prayers to Mary (Hail Mary); prayers of praise to the God who is Father, Son, and Holy Spirit (Glory Be/Doxology); and a prayer invoking, praising, and petitioning the prayers of the Blessed Virgin Mary (Hail, Holy Queen/Salve Regina).

The Rosary is also particularly Catholic -- and not just because it's mostly Catholics who pray it. (The occasional Protestant Christian prays the Rosary, it's true, but this is a relatively rare occurrence. If anything is likely to identify you to others as a Catholic it will be to have a rosary in your possession.) The Rosary is especially Catholic because it draws upon what Catholics consider the two inseparable sources of divine revelation, Scripture and sacred Tradition -- another sign of the Rosary's

theological balance. All but two of the twenty mysteries, or sacred events, on which the prayers of the Rosary focus come directly from the gospels, and the other two (the fourth and fifth glorious mysteries) come from sacred Tradition.

In order to better understand the interdependence of Scripture and Tradition, we first need to grasp the nature and importance of the latter. Sacred Tradition is the term we use to refer to the living transmission of all the beliefs, doctrines, rituals, Scriptures, and life of the church. The Catechism of the Catholic Church (CCC) writes that "through Tradition, 'the Church, in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes'" (78). We usually distinguish between sacred Tradition (capital "T") and individual traditions (lowercase "t"), which are the various customary practices "adapted to different places and times, in which the great Tradition is expressed" (CCC 83).

Sacred Tradition is the life of the church -- meaning all of us -- from the beginning right down to the present day. It is the Christian community's ongoing experience and understanding of the risen Christ throughout the centuries. More, it is all the true and authentic consequences of that experience. As our definition above notes, one of the first and most basic expressions of Tradition is Scripture itself. For it was the early church's experience of and reflection on the church's foundational events -- in particular, the conception, birth, life, teachings, death, and resurrection of Jesus -- that resulted in or gave birth to the New Testament. Indeed, it is part of sacred Tradition that the Bible as we know it includes the documents that it does, and no others. Hence, all who accept the Christian Bible, whether they realize it or not, accept sacred Tradition, too.

In a weekly general audience in April 2006, Pope Benedict XVI explained,

Tradition is the communion of the faithful gathered round the legitimate shepherds throughout history, a communion which the Holy Spirit nourishes, guaranteeing a connection between the experience of apostolic faith lived by the original community of disciples and the present experience of Christ in his church. (Catholic News Service, April 26, 2006)

Beautifully illustrating that connection, the pope went on to say that "Tradition is a living river" connecting the faithful to Christ.

In other words, sacred Tradition did not cease once the canon of Scripture had been established, roughly speaking, in the late fourth century. The "communion of the faithful" with the risen Lord, "gathered around the legitimate shepherds," continued and continues today, and development of the church's understanding of that experience has gone hand-in-hand with it. Through its basis in Scripture and Tradition, the Rosary is a living

prayer that nourishes our intimacy with the living, risen Christ, who is continually revealed to us through Scripture, the Mass, and the sacraments.

The Rosary Is a Christ-centered Prayer in the Context of the Communion of Saints

Part of the church's ongoing reflection on its faith experience relates to the place of Mary, the mother of Jesus, in the life of the church. The Rosary is sometimes used as evidence that Catholics are guilty of giving to a mere human being the adoration appropriate to God alone. Of course, most Catholics know better. Authentic Catholicism venerates Mary; we do not worship or adore her. God alone is worthy of worship and adoration. Moreover, the Rosary -- although it is set in a Marian context -- is actually a Christ-centered prayer. The Rosary focuses on what theologians call "the Christ event," that is, the life, ministry, death, and resurrection of Jesus. It is a devotional prayer designed to bring these events to our attention, time and again, because they are key moments in the history of salvation and, for Christians, the foundational events in the history of the Christian community. What better form of prayer for anyone who calls himself or herself a disciple of the risen Lord?

As the mother of our Lord and, in fact, his first disciple, Mary has played an important part in the development of the church, and veneration of her has been part of the sacred Tradition of the church that has been handed down to us from the apostles. Essentially, the veneration of Mary belongs in the context of the Catholic doctrine of the communion of saints. In a nutshell, this doctrine simply says that the community of faith that is the church transcends space and time. Therefore, we belong to a community that exists in both this world and the next, a community made up of all those who strive, by God's grace, to live as disciples of Christ in this world plus the countless imperfect but faithful disciples of Christ who have gone before us into eternity. Some hold a special place of honor in the public life of the church, beginning with the Blessed Virgin Mary, the mother of Jesus.

Just as we ask for one another's prayers in this world, so we can and should petition the saints in heaven to pray for us, as well -- and logically enough, the first among the saints, the Blessed Virgin Mary, holds a special place among those whose prayers we request. Thus, our prayer for Mother Mary's intercession is, in its nature, no different from our requests for one another's prayers. The only unique characteristic of prayer to Mary, or to any of the saints, is who we are asking to pray for us. Just as we place a special value on the prayers of an especially holy person in this life, so we place an even greater value on the prayers of the saints -- and first among them is the mother of the risen Lord.

When we pray the Rosary, we explicitly locate ourselves in the midst of this vast eternal community, and we petition our Blessed Mother for her prayers on our behalf and on behalf of all those we pray for. In this sense, to

pray the Rosary is to pray with and in the whole church, the church in this world and in eternity, the earthly church and the heavenly church. Theologically, one of the activities we engage in when we pray the Rosary is to celebrate the reality to which the church's doctrine of the communion of saints refers.

The context of the Rosary, therefore, is the community of the church existing in time and space and eternity. But the focus and center of the Rosary is Christ Jesus, the Lord of time and space and the Lord of eternity. It is to him that the Rosary directs us, and in his presence that the Rosary places us -- in the company of his, and our, Blessed Mother.

The Rosary Is a Spiritually Nourishing Prayer

The fact that the Rosary directs our prayer to Christ in the company of his mother is healthy for the spirituality of men and the spirituality of women -- for different but complementary reasons. The Rosary nourishes in the spirituality of both men and women a healthy feminine dimension, because it is a Christ-centered prayer in a Marian, and thus feminine, context. That is, the focus of the Rosary is on Christ, but the primary prayer of the Rosary -- the Hail Mary -- praises the Blessed Virgin and petitions her for prayers on our behalf.

For men, praying the Rosary cultivates a deeper appreciation and respect for all things feminine. Through each Hail Mary, the Rosary places a man in the spiritual and very real presence of the woman who became, and remains, the mother of Christ -- in the original Greek of the fourth-century Nicene Creed, the *theotokos* or mother of God. A particular young woman became critically important in the working out of our salvation precisely because she was and remains a woman. Thus, all women -- because they are women -- share in the honor and dignity of that one young woman. It was a young woman that the Creator of the universe chose, and upon whose word he waited, before the course of salvation could continue.

For a man to pray the Rosary is to expose himself, body and soul, to the woman Mary. And because all women share in the dignity of Mary's womanhood, the man who prays the Rosary -- if he truly understands what he is doing, and remains open to the truth of what he is doing -- cannot help but grow in sensitivity to the dignity of all women, in particular the women with whom he lives and works. Such a man gradually deepens his ability to love and respect his wife, if he is married; his sisters, if he has any; and the women with whom he works -- indeed all women who cross his path each day. They express the same feminine qualities as the mother of the Son of God himself. Thus, for a man who prays the Rosary and truly understands what he is doing, it would be impossible to disrespect or denigrate women in any way or to think of them as in any way inferior to himself.

If the Rosary leads the male heart to honor, welcome, and respect women as equal and complementary beings,

the Rosary leads women -- for the same reasons -- to respect and honor themselves precisely because they are women. For a woman to pray the Rosary is to place herself in the spiritual and very real presence of the woman whose profoundly simple -- yet far from simple-minded-faith made possible God's plan for the salvation of the world. The God of Israel beckoned her but left her free to choose as she would. Her yes to God is a model for all of us -- women and men -- to say yes to whatever God's plan is for our lives. When a woman consciously places herself in the presence of this strong, gentle, no-nonsense, delightfully surprising woman, she opens herself to the influence and guidance of this woman who so bravely cooperated with the will and plan of God.

A woman who prays the Rosary is a woman who sees no reason to think of herself as inferior to anyone, regardless of gender. At the same time, she treasures the gift of her feminine nature as equal in dignity and complementary to the masculine nature of men. The last thing a woman who prays the Rosary is likely to do -- if she understands fully what she is doing -- is to become a doormat for any man, no matter what assumptions some men carry around in their heads about women.

In an era when violence against women -- physical and otherwise -- is not uncommon, the Rosary can and should be for women a source of strength and of the power to embrace and nourish their God-given dignity. Women can pray the Rosary knowing that the woman interceding for them understands precisely what it means to be a woman. In other words -- astonishing as it may be to some -- the Rosary is a feminist prayer, and women and men who pray and live it are feminists in the best and truest sense of the word.

"Feminism" means taking for granted that woman and man are meant to complement each other while sharing equal dignity, equal rights, and equal humanity -- nothing more and nothing less. And "feminists" are men and women who are ready to stand up and work in practical, adult, no-nonsense ways to bring about acknowledgment of this equality in places and situations where it is ignored, denied, or overlooked, no matter by whom. Of course, "feminist" does not refer here to anyone who thinks of women as superior to men, any more than one should think of men as superior to women.

To say that the Rosary is a feminist prayer means that those who pray the Rosary acknowledge the equality and complementarity of women and men and are prepared to live out and work with that equality and complementarity. It does not mean, however, that those who pray the Rosary know the solutions or answers to the practical theological questions and issues that relate to gender roles in a given society and culture, or even in the church.

Indeed, those who pray the Rosary are perhaps more likely than others to be willing to eschew dogmatism, whether from the left or from the right, because to pray the Rosary is to open oneself to the ultimate mystery of

the incarnation -- the entering into human nature and human history of the divine mystery that we call God, and that the First Letter of John (4:8) identifies as love itself. To open oneself to this mystery is to know a love that fills the deepest recesses of the human heart precisely because it far transcends the human intellect. Therefore, dogmatism -- in effect, an implicit, arrogant claim to personal infallibility -- is no longer an option. Only humble adoration and a silent tongue constitute an appropriate response to this love and this mystery.

Praying the Rosary, therefore, is spiritually and psychologically healthy for both men and women. It is so for men because the Rosary steeps a man's heart and soul in the feminine dignity and presence of the woman Mary. It is so for women because the Rosary steeps a woman's heart and soul in the feminine dignity and presence of the woman Mary. Thus, men who pray the Rosary with understanding grow to respect and honor all women more. And thus, women who pray the Rosary with understanding grow to respect and honor themselves more.

The Rosary Is a Human, Sensual Prayer

But there is still more to be said about the value of praying the Rosary. Another important reason to pray the Rosary is its incarnational nature. Because by custom the Rosary almost always includes the use of rosary beads, or some substitute for rosary beads, the Rosary is a remarkably sensual way to pray. To pray with a rosary is to have something to grab on to. Thus, prayer becomes more than a matter of thought, words, and bodily posture; it becomes a physical activity. You hold the circlet of beads, you feel the beads with your fingers, and you move the beads through your hands, from one to the next. Your hands pray as much as your mind, your words, and the rest of your body. So the Rosary is an embodied form of prayer because it involves your sense of touch.

At times of particular sadness or anxiety, or moments of special happiness or rejoicing, it can be comforting to have the prayer beads of a rosary to cling to, to hang on to, to help you focus. That's one reason, no doubt, that the Rosary remains so popular after so many centuries, with so many people of faith.

It's also true that the Rosary falls into the rhythmic, repetitive kind of prayer that eastern religions refer to as "mantric." That is, it utilizes the repetition of a single prayer in order to help the person praying to both focus his or her attention and go deeper. The "over-and-overness" of the Hail Mary, especially, gives the mind -- and when prayed aloud, the tongue -- something to do. Our mind tends to be like a popcorn popper: pop-pop-pop-pop, thoughts, ideas, and nonsense going off randomly in all directions, often uncontrollably, when the intention is to pray. While the conscious mind is occupying itself with the repetition of the Hail Mary, the heart, one's deeper center, can slip into the presence of our source and ultimate goal: the triune God, Father, Son,

and Holy Spirit, who is love, compassion, mercy, forgiveness, and healing peace.

But, you might ask, in using repetitive prayer aren't we guilty of violating the words of Jesus in the Gospel of Matthew: "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words" (6:7)? Fortunately, because of the teachings of the church as well as the insights of Scripture scholarship, we know that the answer to that question is no. The point of Jesus' words in the gospel is to remind us that we don't need to repeat our requests to God over and over again out of a concern that God might not hear us. That is not the purpose of the repetitive prayers of the Rosary. The repetition is for our sake, not God's. We repeat the Hail Mary simply as a way to maintain some focus during our prayer and to nourish what we might call a "state of prayerfulness." It has nothing to do with thinking that if we repeat the prayers of the Rosary, God will hear us because of our "many words."

Finally, some may remind us that we should pray the Rosary because the Blessed Virgin Mary herself, in various apparitions, instructed us to do so. This is a reason not without value and importance, to be sure. At the same time, we must remember that the Catholic Church has never required that we accept or believe in apparitions validated by church authorities. For those of us who accept with gratitude and joy the authenticity of the Marian apparitions at, for example, Fatima and Lourdes, the Blessed Mother's admonitions to pray the Rosary are welcome. But we must keep in mind that, even based on these apparitions, we never have a right to get pushy about the Rosary with anyone, not even Catholics.

Pray the Rosary for any or all of the reasons discussed in this chapter. To put it simply, we can say that praying the Rosary is a good idea because it is such a balanced, comprehensive, Christ-centered, spiritually nourishing, thoroughly human way to pray. In a nutshell, that's pretty much it! ☐

REMINDERS | SUGGESTED ACTIVITIES

- You are enjoined to practice Eucharistic Adoration at least an hour a week. Let us render God adoration, thanksgiving, reparation and petition. Kindly check with your respective parishes for schedules. Some churches are open 24-hours for Eucharistic Adoration.
- Pray at least one rosary of the Blessed Virgin Mary daily. This month of October is especially dedicated to the Family Rosary.
- 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**.
- Remember to pray for the dead (a spiritual work of mercy), particularly those who have no one to pray for them.
- Read the Autobiography of St. Teresa. See how human her writing is. Her other books Interior Castle and Way of Perfection are more difficult and lofty to read, but are spiritual classics. The books may also be downloaded online: The Life of St. Teresa of Jesus, Interior Castle and Way of Perfection.
- Read the Twelve Promises of the Sacred Heart of Jesus; Strive to fulfill the obligation for the Nine First Fridays.
- Pray for doctors and those who care for the sick through the intercession of St. Luke, patron of physicians.
- Think about how you can develop a greater devotion and depend on your Guardian Angel every day.
- If you have any personal articles or God's miracle in your life you want to share with the devotees, we will gladly add it on those months when the article is relevant. Please submit your article by the second week of the present month so that it can be included in the next month's release. Write what's in your mind and heart and not worry about grammar, syntax, spelling or style. Our guardian angels in heaven and on earth will help us edit the article. ☐

THANK YOU

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

Psalm 106:2

FOR PRAYERS HEARD AND PETITIONS GRANTED

Thank you, Eternal Father, for Your Will that transformed our sorrow into joy, our tears of anguish into tears of thanksgiving. Our physical and spiritual recreation, 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.

***Kristen, is once again,
a living testimonial of God's existence!***

[an Update from Mom Aida]

The Turbulence. The surgery itself on Friday took five hours, the third one on her left lung. Lots of scarring was expected – deep, so big wedge resection. She bled while she was in Recovery, and immediately back to Operating Room – she was re-opened, re-intubated – tons of blood products!

The Amazing Turnaround. She was out of Intensive Care the following day, Saturday -- eating, talking [not even a hoarse voice!], out of bed for her physical therapy – going on even with two chest tubes with some air leaks! By Wednesday, her chest tubes were taken out – and improvement continues. She was home Friday night!

Whewwwww, what happened there? All we remember is that God was with us – feeling Him, Mother Mary, all the Angels and Saints – through the whole ordeal, keeping us calm and just trusting Him!

Please continue to remember Kristen in your prayers. Many thanks and love to all!

John & Long Nguyen are now cancer free!

Their friends who requested prayers for them extend their gratitude for everybody's prayers.

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

2000 HAIL MARY DEVOTION

The Spiritual Army of God the Father and the 2000 Hail Mary Group of Northern California acknowledge with thanks our generous September 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

Robert & Evelyn Pua | Lucien & Mila Lumba

Los Angeles, California

Lorma & Frank Batino | Linda Fajardo

Florita Gajito | Mercedes Holzinger

Nory & Armando Jose | Aida Tuazon

"DON'T WORRY WHAT TO SAY"

www.wjd.com

You will be arrested and judged. But don't worry about what you should say. Say the things God gives you to say at that time. It will not really be you speaking. It will be the Holy Spirit speaking.

— Mark 13:11

Key Thought:

Our witness will not be our wisdom, but our courage. Our ultimate testimony will not be of our own making, but from the Spirit's inspiration.

Prayer:

O Father, please make me courageously bold by the power of your Holy Spirit. In Jesus' name I

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 – October 20, 2012

at the Convent of the Sister Disciples of the Divine Master| starting at 8:30 a.m.
Please see Victor 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 P.M.
Cenacle will be at 10:00 A.M. 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 at 2:00-3:30 P.M.

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

2000 Hail Mary Devotion – October 13, 2012

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

In Laughlin, Nevada:

1st Saturday Devotion

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

In Northern California:

1st Saturday Devotion

2000 Hail Mary Devotion

*Please call (650) 766-2071 for dates and venues for information.
For Sacramento, please call Precy Rieta (916) 564-3733; Caring Sturgill (916) 897-3194;
Maria Rosario (916) 230-7756.*

In San Diego

Rosary to the Father

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

In the Philippines

2000 Hail Mary Devotion - Metro Manila Area

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