



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

July 2017

## CATHOLIC AND PATRIOTIC

by Brother Andre Marie  
[www.catholicism.org](http://www.catholicism.org)

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Patriotism is a great virtue. To be a patriot is to love one's fatherland. This means that it is to love the land of the people that sired you. Patriotism is a natural overflow of the virtue of piety — that is, the virtue of the home. As piety would have us rendering what is due in justice to parents and other family members, patriotism would have us render the same to our nation, its government, and our fellow citizens. Both of these are a matter of justice, for the virtues of piety and patriotism are parts of that cardinal virtue. Over and above justice is the theological virtue of charity, which also enters into a consideration of Catholic piety and patriotism. After God, we love our neighbors, that is, those who are "nigh" to us, meaning near us. Those most near to us are our parents and our siblings.



Our charity, as well as the just demands of piety and patriotism, spread out in broadening concentric circles from the family home to the neighborhood, to the town or city, to the state, to the region, to the nation (or empire), of which we are a resident, citizen, or subject. If we see our country as "our people" — something much more possible in homogeneous, non-pluralistic societies — it is much easier to see how piety quite naturally becomes patriotism. In such societies, people are not only united by a common culture; they are also closer to each other in the gene pool.

Thus patriotism is a rootedness in the land and its people.

Many Americans, I believe, lack this Catholic and "organic" notion of patriotism. For them, patriotism is the love of loosely comprehended abstractions — "freedom," "pluralism," "democracy," "our way of life," "national greatness," etc. Or it may be a love of a document — the Constitution. None of these are worthy of true patriotism. They are not persons, or groups of persons. And as ideas, many of them are unworthy. Pluralism in religious matters, for instance, is the equating of God's truth with Satan's lie and man's distortion. It is not our national strength; it is our

*Continued on Page 8*

# OVERVIEW FOR THE MONTH

*www.catholicculture.org*

The month of July is dedicated to The Precious Blood of Jesus. 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.

July is usually hot and a time for relaxing. It is also the time when crops planted in the Spring are maturing and growing. Just as the crops are dependent upon summer rains not only to grow but to survive so our spiritual development is dependent upon our frequenting the sacraments and receiving the Blood of Christ. May the Precious Blood of Jesus sustain us as we journey to our true home, with Mary and the angels as our companions on the way. ☐

## FEASTS FOR JULY

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

- |  |  |
|--|--|
| 1 St. Junipero Serra (USA); St. Oliver Plunket, Opt. Mem.    | 22 Mary Magdalene, Memorial              |
| 3 Thomas the Apostle, Feast                                  | 24 Sharbel (Charbel) Makhloof, Opt. Mem. |
| 4 Independence Day (USA), Opt. Mem.                          | 25 James, Feast                          |
| 5 Anthony Mary of Zaccaria; Elizabeth of Portugal, Opt. Mem. | 26 Joachim and Anne, Memorial            |
| 6 Maria Goretti, Opt. Mem.                                   | 29 Martha, Memorial                      |
| 11 Benedict, Memorial  | 31 Ignatius of Loyola, Memorial          |
| 13 Henry, Opt. Mem.  |  |
| 14 St. Kateri Tekakwitha (USA), Memorial                     |  |
| 15 Bonaventure, Memorial                                     |  |
| 18 Camillus de Lellis (USA), Opt. Mem.                       |  |
| 20 Apollinaris, Opt. Mem.                                    |  |
| 21 Lawrence of Brindisi, Opt. Mem.                           |  |

The feasts of St. Augustine Zhao Rong (July 9), Our Lady of Mt. Carmel (July 16), St. Bridget (July 23) and St. Peter Chrysologus (July 30) are superseded by the Sunday liturgy. ☐

### OUR CENACLE CORNER

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

#### I AM THE ENEMY

**LEARNING THE ACTUAL ENEMY BEFORE THE END TIMES**

# HIGHLIGHT OF THE MONTH

## DOUBTING THOMAS? COURAGEOUS THOMAS!

FEAST DAY – JULY 3

Thomas W. Peters  
[www.stpeterscheshire.org](http://www.stpeterscheshire.org)

*May the words of my mouth and the meditations of our hearts  
be ever acceptable in your sight, O Lord.*

There are really two mysteries of Easter. One, of course, is the resurrection of Jesus from the dead after his Crucifixion. The other is how people can believe the first. This observation by a minister recently reflecting on <sup>1</sup> today's lesson is why the story of Thomas is so important. This is why in each of the three different yearly cycles of readings in the Common Lectionary, this story is repeated. At least once in each of our journeys to understand God, we are Thomas, struggling to believe that Christ is real, struggling to believe that death is no longer the final word, hoping for some sign, some tangible reassurance, that our faith and our belief are not in vain.

Think a little bit about the risk Thomas was taking. What if he issued his challenge to not believe unless he saw Jesus and touched his wounds and Jesus did NOT reappear. Where would Thomas be? Forced to admit that all he had lived for was meaningless. That was certainly daunting. But now think about the risk he was taking by issuing his challenge to not believe unless he saw Jesus and touched his wounds, and Jesus DID reappear! Then he must admit that his understanding of the world and of God would have to radically change. He would have to accept that the radical claims that Jesus and God could make on his life were to be accepted and even embraced. That he would have to live the life of a man who had to admit as true that which

the world regarded as foolishness and folly. Thomas, the so-called "doubter" could equally be regarded as Thomas the Courageous, courageous enough to admit his doubt and make such a challenge. <sup>2</sup> Thomas took that step of courage: "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."<sup>3</sup> Thomas had missed the first opportunity to see Jesus appear before the disciples. When his friends tell him the story of Jesus' reappearance,

Thomas issues his challenge of not believing unless he himself sees Jesus and touches Jesus. Seems kind of whiny and petulant, doesn't it? But Jesus responds in what some would rightly describe as an act of compassion. Usually <sup>4</sup> Jesus did not have kind words for those who had come to him seeking signs in order that they might believe. And here was Thomas, Thomas who had

been with Jesus through much of his ministry and should have known, had already seen many signs, demanding yet another sign. But Thomas was a devoted follower of Jesus, from very early on. When Jesus received news that his friend Lazarus was dead and he wanted to return to Judea to heal him, his disciples tried to discourage him. They said, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" When he insists he is, it is Thomas who says, "Let us also go, that we may die with him." Thomas was nothing if not loyal.<sup>5</sup> Maybe



<sup>2</sup> Shawnthea Monroe, "Reflections on the Lectionary," Christian Century, March 15, 2016, 23.

<sup>3</sup> John 20:25

<sup>4</sup> Monroe, 23

<sup>5</sup> John 11:716

<sup>1</sup> Joyce Salisbury, Doubting Thomas, book review in The Catholic Historical Review, Vol. 92, No. 1 (January 2006), 95.

Jesus remembers this loyalty and devotion, and so he decides to respond to Thomas' challenge. Jesus calls Thomas' bluff so to speak, and John's gospel tells us that a week later, Jesus shows up again to the disciples. He greets them as he had before, saying, "Peace be with you." Then he turns to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." You laid out the challenge, Thomas, <sup>6</sup> now here it is. Here I am. Come on, reach out and touch me. I DARE you.

Some of you may be familiar with the painting by the Italian Renaissance artist Caravaggio who depicted this scene with his characteristic use of light and shadow. In it, a man stooping down slightly, dressed in humble, somewhat tattered clothes, reaches out with a long finger INTO the wound of Jesus who has pulled aside his cloak to reveal the wound. Not just toward it, not just getting ready to, a good two knuckles INTO it. Jesus has grasped the wrist of Thomas to guide him to the wound. Over the shoulder of Thomas are two other individuals, presumably disciples who are also fascinated. And the expression of Thomas is priceless. His eyes are wide, his eyebrows raised, his forehead furrowed. It is almost comical. If Caravaggio were a director, he might have cast Marty Feldman or Jim Carrey for the part. There is for this viewer the temptation to say to Thomas, "OK, NOW what are you going to do? Now what are you going to say? Are you ready to admit the new reality? You've painted yourself into quite a corner."

While often I like to think that Thomas actually did reach out and touch the wounds, the Scripture itself is not so clear. The gospel account says only that after Jesus invited Thomas to touch him, Thomas answered him, "My Lord and my God." Well, did he or didn't he reach out and touch Jesus? John doesn't say. The ambiguity leads us toward the next question, "Well, what would I have done?" Would I have been struck by awe simply at the sight and sound of Jesus? Or would I insist on the visceral, tactile evidence of physically touching Jesus? My response varies from day to day, reflecting my own current state of belief and confidence in my faith.

Some days I need Jesus to be there in a real and tangible way. I need to know that he has suffered pain and hurt the way I have suffered pain and hurt. I need to eat the bread and drink the wine, not just listen to the prayer and watch the priest prepare the sacrament. I need the touch of a hand in prayer, not just the words of the prayer.

But the Scripture seems to imply that maybe Thomas didn't reach out. John is good about including so many other details in his accounts of Jesus in his Gospel, so it seems odd that he would have overlooked this detail.<sup>7</sup>

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<sup>6</sup> John 20:27

<sup>7</sup> Bruce Longenecker, G.W. Most, *Doubting Thomas*, book review in *The Journal of Roman Studies*, Vol. 96 (2006), 299.

Maybe for Thomas the willingness of Jesus to accept his challenge, to appear before him, was in fact sufficient. Thomas is awestruck simply by the realization that Jesus was alive. And sometimes that's how it is, isn't it? Aren't there times when we are simply overcome by the sight and sound of the marvels of creation around us. We are awestruck as we mentally consider the gifts of God, the lengths to which He has gone to draw us into his presence.

The Medieval Church preferred the interpretation that Thomas did touch the wounds, while the church of the Protestant Reformation, emphasizing faith over works, favored the interpretation that he did not touch the wounds. Fortunately our Anglican Episcopal Church is a part of both movements. We get to talk about both as possibilities. It is the combination of faith AND works, belief AND action that make this the place to which I return. Whether he touched the wounds or not, it is clear that Thomas is himself transformed. In Acts of the Apostles, the apostles are told they are to be "witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."<sup>8</sup> Paul is famous for travelling all around the Mediterranean, but Thomas is the one who goes to the ends of the earth. He goes beyond the bounds of the known world, beyond the Roman Empire, likely establishing churches as far away as India.

As one commentator points out, "Thomas is the patron saint of architects because he built so many churches. Not bad for a doubter."<sup>9</sup>

So don't be afraid to be like Thomas. Be courageous like Thomas. Don't be afraid to challenge your faith. Just be aware that Jesus may accept your challenge, and you may be drawn into a life far deeper and far richer than you imagined.

Imagine that moment when you say, "My Lord and my God!" □

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<sup>8</sup> Acts 1:8

<sup>9</sup> Monroe, 23.

# SPIRITUAL ENRICHMENT RECOMMENDED

## DISPOSING OF BLESSED OBJECTS

By Fr. William Saunders  
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[www.catholicherald.com](http://www.catholicherald.com)

***What should I do with my old blessed palm? I also have some broken statues and rosaries that were blessed? Since they are blessed, I am sure that I should not just throw these out. Are there any guidelines?***

As Catholics, we are accustomed to having religious objects "blessed." Here a bishop or a priest imparts a blessing which signifies the permanent sanctification and dedication of an object for some sacred purpose. This blessing is technically termed "a constitutive blessing." For example when a bishop dedicates, or classically speaking, consecrates, an altar, that altar must only be used for sacred purposes, particularly the offering of the Mass. Or, when a chalice is blessed, it becomes a sacred vessel dedicated solely to sacred usage. Once a religious object is blessed and dedicated for divine worship or veneration, it must be treated with reverence and not be used in either an improper or profane way (cf. Code of Canon Law, #1171).



However, blessed religious objects break or wear from use. The basic rule for the disposition of these items is to burn or to bury them. During the 1800's, both the Sacred Congregation for the Rites and the Holy Office (now known respectively as the Sacred Congregation for the Sacraments and Divine Worship and the Sacred Congregation for the Doctrine of the Faith) issued various determinations concerning this issue. Here are a few examples: A chalice which becomes "unserviceable" is not to be sold, but must be used for some other sacred purpose or melted. Vestments, altar cloths, and linens must be destroyed. Polluted or excess holy water must be poured into the ground. Palms are to be burned, and the ashes then used for distribution on Ash Wednesday or returned to the ground. A broken rosary or religious statue normally would be buried. In all, the underlying idea is that what has been dedicated to God should be

returned to God. Never should one just "throw out" what has been dedicated to God.

Interestingly, this same reasoning governs the disposition of the Holy Eucharist. In each sacristy, there is a sacrarium, which is a sink which does not drain into the sewer system, but directly into the ground. If, for some reason, the priest had to dispose of a Sacred Host, he would rinse it down the sacrarium with water. [*Ed. note: This statement is inadvertently imprecise: The host must be first dissolved completely in water and then rinsed down the sacrarium's drain.*] For instance, once when I was distributing Holy Communion at the nursing home, one of the elderly patients wanted to receive Holy Communion as usual but for some reason on this occasion could not swallow. She proceeded to expectorate the Sacred Host onto a linen purificator. When I returned to the Church, I rinsed the [dissolved] Sacred Host down the sacrarium with water.

Living in a society where things have become so disposable, we must not forget those religious objects that have been blessed and dedicated to God and for sacred use. My heart breaks every time I enter an antique store and I see a chalice, a reliquary (sometimes still containing a relic), vestments, and other sacred objects that were one time used for the Holy Mass. I have to wonder, "what was someone thinking to just dispose of these items in this way?" They should have tried to find these religious objects a new home in a mission Church or have disposed of them in the proper way. Please be sure to always cherish the blessed religious objects at home, venerate them with piety, and when necessary, dispose of them properly. □

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# GOD TOUCHED ME

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

- Psalm 3

By MB

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

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



Well, God is rather like the old woman. He drives us. He blocks our way. We try one path, and then we come to stop, it is a cul-de-sac. God is blocking us, and we have either to go back, to the right or left, and find another path. We go down that way, and again God blocks it, until at last God gets us on our way. It may seem unnecessary, all these going backwards and forwards, but it isn't. It is God's

way of showing His will for us. In the same way God allows our faults and temptations. We think that God surely does not want me to have such a weakness or temptation? Oh yes, He does! He has given these things to us to enable us to carry out His will. What seems to us as so unfortunate is in reality the best possible thing in God's plan, and so we must never look back. We must remember

that circumstances are always favorable to God's plan, always, and always to assure us that He really touches our hearts and our souls.

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

# SPIRITUAL ARMY NEWS DISPATCH

## THE ARMY CELEBRATES FEAST DAY OF OUR MOTHER OF PERPETUAL HELP

The Spiritual Army of God the Father, Las Vegas chapter, sponsored the Feast Day celebration of Our Mother of Perpetual Help on June 17, 2017 at St. Francis de Sales Catholic Church. Devotees of Our Mother of Perpetual Help from St. Francis de Sales Parish and other parishes in Las Vegas attended the celebration.

At 1:00 PM, the celebration started with a solemn and heartwarming procession of the icon of Our Mother of Perpetual Help, while the people stood up and raised their statues, icons and images of Mother Mary under different titles. This was followed by hymns, recitation of prayers, crowning of the icon, and floral offering.



The Liturgy of the Mass followed and was officiated by Fr. Bruno Mauricci assisted by Deacon Felipe Rivas. After the mass, the priest blessed all the statues/images/icons of our Blessed Mother. A procession to the Monsignor LaVoy Hall followed. A potluck reception was shared by everyone after Fr. Bruno did the invocation and blessing of the food.

This celebration is the people's way of giving thanksgiving for answered prayers, asking for the Blessed Mother's powerful intercession, or simply, paying homage to Our Lady under the special title of Mother of Perpetual Help.

In 1866, our Lady's icon was entrusted by Pope Pius IX to the Redemptorist Fathers. It was at this time when he told the Redemptorist Superior General: "Make Her known throughout the world!"

On June 23, 1867, the image was granted a Canonical Coronation ("crowning" of the image) by the Holy See as well as official recognition under its present title. The Redemptorist priests are the only

religious order entrusted by the Vatican to protect and propagate a Marian religious work of art. The weekly novena masses observed in different parishes are an old tradition rooted from the Wednesday public novena established by the Redemptorist Fathers in 1948 at the church in Baclaran in the Philippines. •□

## UPCOMING EVENTS

### TOY DRIVE FOR THE LOS ANGELES CHILDREN'S HOSPITAL

PLEASE DROP OFF  
YOUR NEW UNWRAPPED TOYS  
EVERY 1<sup>ST</sup> AND 3<sup>RD</sup> SATURDAYS AT  
THE CONVENT OF THE SISTER  
DISCIPLES OF THE DIVINE MASTER

### FEAST DAY OF GOD THE FATHER AUGUST 6, 2017

MONASTERY OF THE ANGELS  
1977 CARMEN AVENUE ON  
GOWER, LOS ANGELES, CA  
[DETAILS TO FOLLOW]

AND

ST BRIDGET'S  
220 N 14TH ST  
LAS VEGAS, NV 89101  
11:30 AM  
MASS AT 12 NOON

### PILGRIMAGE TO OUR LADY OF GUADALUPE, MEXICO DECEMBER 9-13, 2017

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

### INFANT JESUS CELEBRATION JANUARY 19-21, 2018 SAINT FRANCIS DESALES LAS VEGAS, NV

## Catholic and Patriotic

bane. As for freedom, the greatest freedom is “the liberty of the glory of the children of God” (Rom. 8:21) that we each receive by grace, and that broader “freedom and exultation of Holy Mother Church” that we daily pray for after every Low Mass in the traditional liturgy. As often as not, the “freedom” extolled in the civic religion of America may be reduced to freedom for sin, which is a nonsensical concept, an oxymoron in Catholic terms, since sin enslaves us. (The “ordered liberty” spoken of by many constitutionalist conservatives could be a good thing, depending on what it is ordered to. To the degree that it is ordered to God’s Eternal Law, it is good; to the degree that it is not, it is evil.)

Patriotism is not a lot of things that are passed off under its name:

- It is not love of the government that rules you, though it does demand respect for that government and obedience to its just laws.
- It is not an ideological commitment to the founding principles of the nation in which you were born, especially if your nation was born of a revolution. A Catholic can be — and must be — a patriot whether he were an American, a Russian enslaved by Soviet rule, a Chinese under Mao, a German under Nazi tyranny, a Frenchman under the anti-Catholic Revolution, etc. Within the proper parameters of a just war, genuine patriots may fight the tyrannical governments that oppress their fatherlands. In such cases, they are counterrevolutionaries. With varying degrees of success, Germans rose against Hitler, Spaniards against the vicious Masonic-Communist “Republic” in Spain, Vendéens and Chouans against the French Revolution, Mexicans against the Masonic tyrant, Calles, etc.)
- It is not a feeling or conviction of the absolute superiority of your nation. (As in “American Exceptionalism” or the type of British jingoism that Gilbert and Sullivan lampooned in “He is An Englishman.”)
- It is not the nationalism that would pursue the good of one’s country at the expense of others. (It is Saint Joan of Arc, not Cardinal Richelieu.)
- It is not a detestation or contempt for other nations.
- It is not an agreement with your nation’s foreign policy, or even a particular domestic policy.

For patriotism to be genuine in a nation as large as the United States — which is a good size for an empire — we have to recover the value of the family, the local and regional, of the intermediate institutions that stand

between the individual and the State, and that common thread running throughout all these, the principle of subsidiarity. These are the wholesome organic ingredients of a true patriotism.

What I said in Tradition is an Affirmation about the character of Catholic tradition may also be said of patriotism:

We receive the Faith locally. We live it in our families. We utter it in our own tongues. We practice it in this church building, with people from this community. (The Italian notion of *campanilismo* and the [Spanish] Carlist conception of *fueros* are cultural and political expressions of this.) The living out of the true Faith is what produces a Catholic culture, and that culture is what ought to impress itself on our young, forming their convictions, eliciting their actions, commanding their reactions. An identity — a genuine one, anyway — is forged in this organic fashion. We don’t put them on and take them off as an indecisive college student does his major. That is what the rootless, restless modern man does, and this is one cause of his insanity.

The patriot loves his family, his neighbors, his backyard, those local institutions that nurtured and formed him, which he visits if he has moved abroad, and whose memory he cherishes. And he detests the petty politicians, oligarchs, commercialists, and aggressive ideologues who would destroy these precious things. Love of these things justifies his going to war when his country and its people are attacked. Big government, monied interests, vague notions of “progress,” “spreading our way of life,” or “making the world safe for democracy,” are causes utterly unworthy of the blood of an American warrior — of any warrior.

One last thing: the Catholic patriot desires his fatherland to come under the Rule of Christ the King. Here in the USA, it means he wants a Catholic America. □

*“ . . . the deepest love I receive from my creation is the love and offering of thyself to others. Love of God and no other strange gods and masters before me. Object of desire that calls your attention every day that becomes the focus of your love may not be hardly noticed by anyone but not GOD! AVOID THAT THIS (desire) WILL TAKE THE PLACE OF GODLIKE WORSHIP IN YOUR HEARTS.*

*Focus on the love for God and for others, the commandment I ask you to hold dear in your hearts my children.”*

*- Jesus of Nazareth, Your loving God*  
06272017



# THANK YOU

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

*Psalm 106:2*

## THE 800 OUR FATHER DEVOTION

The Spiritual Army of God the Father acknowledges with thanks our generous July sponsors of the 800 Our Father Devotion. We are grateful that we have merited their partnership and support in providing a venue of spirituality and fellowship for the devotees of God the Father.

### Las Vegas, Nevada

Robert & Evelyn Pua

### Los Angeles, California

Tessie Almero | Frank & Lorma Batino  
Dorothy Ikeri | Carmen Mora  
Mariana Magdaleno | Marie Nguyen

## FOR PRAYERS HEARD AND PETITIONS GRANTED

HOW DO WE RESPOND WHEN OUR CRY FOR MERCY RECEIVES ITS LOVING ANSWER FROM OUR MASTER?

WE NEED TO PRAISE AND THANK JESUS FOR HIS HEALING POWER, MERCY, AND GRACE.

WHEN WAS THE LAST TIME YOU FELL FACE DOWN AND PRAISED JESUS?

WHEN WAS THE LAST TIME YOU PRAISED AND THANKED THE LORD

FOR ALL THAT HE HAS DONE FOR YOU

WITH A GENUINE HEART AND A PROSTRATE POSTURE?

*We thank all those who have shared their time, talent and treasure during the Mother of Perpetual Help celebration on June 17 at St. Francis de Sales Church. May God bless you always!*

*- The Spiritual Army of God the Father*

*Thank you, my Lord and my God, for your spiritual guidance and for your love and merciful heart.*

*- A devotee*

# DEVOTION SCHEDULE



## THE SPIRITUAL ARMY OF GOD THE FATHER

cordially invites you to the following devotions:

### IN LOS ANGELES:

#### 1st Saturday Devotion

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

#### Devotion to God the Father

Every 1st Sunday of the Month | The Monastery of the Angels | 1977 Carmen Avenue on Gower | (323) 466-2186  
12:30 P.M. - Rosary to the Father | 1:15 P.M. - Holy Mass  
2:00 P.M. - Exposition of the Blessed Sacrament

#### 800 Our Father Devotion – July 15, 2017

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 CHINO HILLS:

#### Sacred Heart Devotional Group for Departed Souls

Every 1<sup>st</sup> Friday of the Month | 16657 Tourmaline Street | Chino Hills, CA 91709  
Devotional Prayers start at 8:30 P.M.

### IN LAS VEGAS:

#### Sacred Heart and Precious Blood of Jesus Devotion for Departed Souls

Every 1st Friday of the Month  
at The Cenacle House in The Enclave 8455 W. Sahara Avenue #172 | Las Vegas, NV 89117  
Devotional Prayers start at 2:30 P.M.

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

at Saint Frances de Sales Parish | 1111 Michael Way | Las Vegas, NV 89108 at 8:00 AM  
Devotional Prayers follow.

and

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

#### Devotion to God the Father

Every 1<sup>st</sup> Sunday of the month from 2:00 to 3:30 P.M.  
at The Cenacle House in The Enclave | 8455 West Sahara Avenue #172, | Las Vegas, NV 89117

#### 800 Our Father Devotion – July 22, 2017

*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.*

#### Mother of Perpetual Help Novena & Rosary Prayers

Every Wednesday of the month after the 7:30 AM Mass (*except during the Holy Week*)  
St. Francis de Sales Parish | 1111 Michael Way | Las Vegas, NV 89108

### 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.