



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

September 2012

## In this Issue

	1
Overview of the Month	
Feasts for September	2
Highlights of the Month	3
God Touched Me	6
Knowing Our Saints	7
Meditation and Commentary	8
Reminders   Suggested Activities	
Thank You	10
Devotion Schedule	

## COME AND SEE THE DIVINE LOGIC BEHIND EUCHARISTIC ADORATION

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Human reason and logic are wonderful gifts from God. Without them, we wouldn't be able to survive. And like all the other gifts he has given, God wants to see us develop these as well. He loves watching us apply clear thinking to all aspects of our lives: our families, our work, even our faith. He wants us to learn how to "reason in faith" by taking the truths he has revealed to us and applying them to our own philosophy of life and to the decisions we face every day.

Yet even as God wants us to use our reasoning skills, he also knows that logic alone can be quite limiting. He knows that it defies human logic to believe that simple bread and wine can be transformed into the body and blood of Christ. He knows that it is illogical to hold that the consecrated host remains forever transformed into Christ, even if it is sitting unattended in a tabernacle or is placed in a monstrance for adoration.

It is in situations like these that God asks us to submit our logic, as good as it is, to the revealed truths of faith. And that's just what we want to do. We want to ask the Holy Spirit to help us believe more strongly in Jesus' presence in the Blessed Sacrament. We want to ask him to fill us with the blessings, the joy, and the grace that are waiting for us as we spend time with Jesus in Eucharistic adoration.



**Miracles Can Help.** Around the year 700, there was a priest in Lanciano, Italy, who was struggling with his faith in the presence of Christ in the Eucharist. One morning, while celebrating Mass, he was astonished to see the host change into real flesh and the wine into real blood. His initial shock gave way to joy as he proclaimed to those near him: "Behold the flesh and the blood of our most beloved Christ!"

After repeated and thorough investigations, scientists have concluded that the flesh and blood actually do belong to the human species. More specifically, the flesh consists of myocardial tissue (the muscular tissue of the heart wall), and the blood contains just the right proteins in the same proportions as normal human blood. Even though this miracle occurred thirteen centuries ago, both the flesh and blood remain intact and are on display in the Church of St. Francis in Lanciano.

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*Continued on Page 5*

# OVERVIEW FOR THE MONTH

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The month of September is dedicated to Our Lady of Sorrows, whose memorial the Church celebrates on September 15. September falls during the liturgical season known as Ordinary Time, which is represented by the liturgical color green.

## MONTH OF THE HARVEST

*By Jennifer Gregory Miller, 2003*

During September, 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 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.

Since man is both a spiritual and physical being, the Church provides for the needs of man in his everyday life. The Church's liturgy and feasts in many areas reflect the four seasons of the year (spring, summer, fall and winter). The months of August, September, October and November are part of the harvest season, and as Christians we recall God's constant protection over his people and give thanksgiving for the year's harvest.

The September Ember Days were particularly focused on the end of the harvest season and thanksgiving to God for the season. Ember Days were three days (Wednesday, Friday and Saturday) set aside by the Church for prayer, fasting and almsgiving at the beginning of each of the four seasons of the year. The ember days fell after December 13, the feast of St. Lucy (winter), after the First Sunday of Lent (spring), after Pentecost Sunday (summer), and after September 14, the feast of the Exaltation of the Holy Cross (fall). These weeks were known as the *quattor tempora*, the "four seasons."

Since the late 5th century, the Ember Days were also the preferred dates for ordination of priests. So during these times the Church had a threefold focus: (1) sanctifying each new season by turning to God through prayer, fasting and almsgiving; (2) giving thanks to God for the various harvests of each season; and (3) praying for the newly ordained and for future vocations to the priesthood and religious life.

*Continued on Page 5*

# FEASTS FOR SEPTEMBER

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

- 3 Gregory the Great, Memorial
- 8 Birth of Mary, Feast
- 12 Most Holy Name of Mary, Opt. Mem.
- 13 John Chrysostom, Memorial
- 14 Exaltation of the Holy Cross, Feast
- 15 Our Lady of Sorrows, Memorial
- 17 Robert Bellarmine, Opt. Mem.
- 19 Januarius, Opt. Mem.
- 20 Andrew Kim Taegon, Paul Chong Hasang and Companions, Memorial
- 21 Matthew, Feast
- 26 Cosmas and Damian, Opt. Mem.
- 27 Vincent de Paul, Memorial
- 28 Wenceslaus; Lawrence Ruiz and Companions, Opt. Mem.
- 29 Michael, Gabriel and Raphael, Feast

The feasts of St. Peter Claver (September 9), Sts. Cornelius and Cyprian (September 16), St. Pio (September 23) and St. Jerome (September 30) fall on a Sunday this year so they are suppressed. □

## TWO ON TEMPTATION

### *Quiet Moments with Padre Pio*

*Compiled by Patricia Treece – Servant Publications*

*I understand that temptations seem to stain rather than purify the soul, but this is not really the case. Let us hear what the saints have to say about it. For you it suffices to know what the great St. Francis de Sales says – namely that temptations are like the soap which when spread on the laundry seem to soil, but in reality cleanses it.*

*- April 11, 1914 letter to Raffaolina Cerase*

*You must turn to God when [tempted]; you must hope in him and expect everything that is good from him. Don't voluntarily dwell on what the enemy presents to you. Remember that he who flees wins, and the first sign of aversion for those [particular] people, you must stop thinking of it and turn to God. Bend your knee before him and with the greatest humility say this short prayer: "Have mercy on me, a poor weakling." Then get up and with holy indifference go about your business.*

*- March 2, 1917 letter to Assunta Di Tomaso*

# HIGHLIGHTS OF THE MONTH

## THE BIRTH OF MARY – SEPTEMBER 8

Excerpted from *The Holyday Book*  
by Fr. Francis Weiser, S.J.

On Our Lady's birthday the Church celebrates the first dawning of redemption with the appearance in the world of the Savior's mother, Mary. The Blessed Virgin occupies a unique place in the history of salvation, and she has the highest mission ever commended to any creature. We rejoice that the Mother of God is our Mother, too. Let us often call upon the Blessed Virgin as "Cause of our joy", one of the most beautiful titles in her litany.



Since September 8 marks the end of summer and beginning of fall, this day has many thanksgiving celebrations and customs attached to it. In the Old Roman Ritual there is a blessing of the summer harvest and fall planting seeds for this day.

The winegrowers in France called this feast "Our Lady of the Grape Harvest". The best grapes are brought to the local church to be blessed and then some bunches are attached to hands of the statue of Mary. A festive meal which includes the new grapes is part of this day.

In the Alps section of Austria this day is "Drive-Down Day" during which the cattle and sheep are led from their summer pastures in the slopes and brought to their winter quarters in the valleys. This was usually a large caravan, with all the finery, decorations, and festivity. In some parts of Austria, milk from this day and all the leftover food are given to the poor in honor of Our Lady's Nativity. □

## THE EXALTATION OF THE HOLY CROSS SEPTEMBER 14

*Women For Faith & Family*

On the Feast of the Exaltation of the Cross (or Triumph of the Cross) we honor the Holy Cross by which Christ redeemed the world. The public veneration of the Cross of Christ originated in the fourth century, according to early accounts. The miraculous discovery of the cross on September 14, 326, by Saint Helen, mother of Constantine, while she was on a pilgrimage to Jerusalem, is the origin of the tradition of celebrating the Feast of the Exaltation of the Cross on this date. Constantine later built the Church of the Holy Sepulchre on the site of her

discovery of the cross. On this same pilgrimage she ordered two other churches built: one in Bethlehem near the Grotto of the Nativity, the other on the Mount of the Ascension, near Jerusalem.

In the Western Church the feast came into prominence in the seventh century — after 629, when the Byzantine emperor Heraclitus restored the Holy Cross to Jerusalem, after defeating the Persians who had stolen it.

Christians "exalt" (raise on high) the Cross of Christ as the instrument of our salvation. Adoration of the Cross is, thus, adoration of Jesus Christ, the God Man, who suffered and died on this Roman instrument of torture for our redemption from sin and death. The cross represents the One Sacrifice by which Jesus, obedient even unto death, accomplished our salvation. The cross is a symbolic summary of the Passion, Crucifixion and Resurrection of Christ -- all in one image.

The Cross -- because of what it represents -- is the most potent and universal symbol of the Christian faith. It has inspired both liturgical and private devotions: for example, the Sign of the Cross, which is an invocation of the Holy Trinity; the "little" Sign of the Cross on head, lips, and heart at the reading of the Gospel; praying the Stations (or Way) of the Cross; and the Veneration of the Cross by the faithful on Good Friday by kissing the feet of the image of Our Savior crucified.

Placing a crucifix (the cross with an image of Christ's body upon it) in churches and homes, in classrooms of Catholic schools and in other Catholic institutions, or wearing this image on our persons, is a constant reminder -- and witness -- of Christ's ultimate triumph, His victory over sin and death through His suffering and dying on the Cross.

We remember Our Lord's words, "He who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake shall find it" (Mt 10:38,39). Meditating on these words we unite ourselves -- our souls and bodies -- with His obedience and His sacrifice; and we rejoice in this inestimable gift through which we have the hope of salvation and the glory of everlasting life.

***Dying, you destroyed our death; rising you restored our life. Save us by your cross, Christ our Redeemer. □***

## THE SEVEN SORROWS OF MARY SEPTEMBER 15

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This feast is dedicated to the spiritual martyrdom of Mary, Mother of God, and her compassion with the sufferings of her Divine Son, Jesus. In her suffering as co-redeemer, she reminds us of the tremendous evil of sin and shows us the way of true repentance. May the numerous tears of the Mother of God be conducive to our salvation; with which tears Thou, O God, art able to wash away the sins of the whole world.

As Mary stood at the foot of the Cross on which Jesus hung, the sword of sorrow Simeon had foretold pierced her soul.



The Seven Sorrows of Our Lady are:

1. The Prophecy of Simeon
2. The Flight into Egypt
3. The Loss of Jesus in the Temple
4. The Meeting of Jesus and Mary on the Way of the Cross
5. The Crucifixion
6. The Taking Down of the Body of Jesus from the Cross
7. Jesus Laid in the Tomb

## SAINTS MICHAEL, GABRIEL & RAPHAEL, ARCHANGELS – SEPTEMBER 29

[www.catholicnewsagency.com](http://www.catholicnewsagency.com)

The three Archangels Michael, Gabriel and Raphael are the only angels named in Sacred Scripture and all three have important roles in the history of salvation.

Saint Michael is the "Prince of the Heavenly Host," the leader of all the angels. His name is Hebrew for "Who is like God?" and was the battle cry of the good angels against Lucifer and his followers when they rebelled against God. He is mentioned four times in the Bible, in Daniel 10 and 12, in the letter of Jude, and in Revelation.

Michael, whose forces cast down Lucifer and the evil spirits into Hell, is invoked for protection against Satan and all evil. Pope Leo XIII, in 1899, having had a prophetic vision of the evil that would be inflicted upon the Church and the world in the 20th century, instituted a

prayer asking for Saint Michael's protection to be said at the end of every Mass.

Christian tradition recognizes four offices of Saint Michael: (i) to fight against Satan (ii) to rescue the souls of the faithful from the power of the enemy, especially at the hour of death. (iii) to be the champion of God's people, (iv) to call away from earth and bring men's souls to judgment.

"I am Gabriel, who stand before God." (Luke 1, 19)

Saint Gabriel, whose name means "God's strength," is mentioned four times in the Bible. Most significant are Gabriel's two mentions in the New Testament: to announce the birth of John the Baptist to his father Zacharias, and at the Incarnation of the Word in the womb of Mary.

Christian tradition suggests that it is he who appeared to St. Joseph and to the shepherds, and also that it was he who "strengthened" Jesus during his agony in the garden of Gethsemane.

"I am the angel Raphael, one of the seven, who stand before the Lord" (Tob 12:15)

Saint Raphael, whose name means "God has healed"



because of his healing of Tobias' blindness in the Book of Tobit. Tobit is the only book in which he is mentioned. His office is generally accepted by tradition to be that

of healing and acts of mercy.

Raphael is also identified with the angel in John 5:1-4 who descended upon the pond and bestowed healing powers upon it so that the first to enter it after it moved would be healed of whatever infirmity he was suffering. □

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## **Month of the Harvest**

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Since the reorganization of the Roman calendar in 1969 after the Second Vatican Council, Ember Days are still retained in principle, but how and when they are to be observed is at the discretion of each country's Episcopal Conference. There is no longer set Mass readings for the Ember Days in the Ordinary Rite.

Another harvest feast is September 29, the Feast of the Archangels Michael, Gabriel and Raphael. Before the revision of the calendar, this used to be only the feast of St. Michael. In many countries this day was referred to as "Michaelmas" and is celebrated with traditional foods and customs. ☐

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## **Come and See**

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More than five hundred years later, in 1263, a German priest, Peter of Prague, decided to take a pilgrimage to Rome - again, to ask God to deepen his faith. On the way, he stopped in the town of Boslena, Italy, where he celebrated Mass. What began as a normal liturgy, however, took a miraculous turn when Fr. Peter raised the host he had just consecrated. Real blood began to trickle from the host, over his hands, and onto the altar cloth.

After nearly a year of investigation and authentication, the miracle was confirmed, and the bloodstained corporal was brought to the church at Orvieto, where Pope Urban IV was living at the time. The corporal is still on display there and attracts thousands of worshippers each year. It has been said that this miracle is what prompted Urban to institute the feast of the Body and Blood of Jesus, or Corpus Christi, a year after the miracle occurred.

Sometimes God gives us miracles like these to help strengthen our faith in his promises. When he walked among us, Jesus said that he would give us his flesh to eat and his blood to drink. What's more, he promised that those who ate his flesh and drank his blood would have eternal life. So these miracles, and others like them, exist to spur us on and to help convince us that the Eucharist really is Jesus feeding us and helping us to live holy and pleasing lives. It really is Jesus strengthening us and renewing us in his love, his joy, and his peace. It really is Jesus empowering us to bear fruit for him.

**Why Eucharistic Adoration.** The basilica at Orvieto and the church in Lanciano are popular places of pilgrimage. At both spots, the miraculous elements are on display, and believers come from all over the world to pray before them. They come because they want to be close to Jesus and taste his unconditional love. They want to be reminded of what he did for us on the cross. They want to be healed and to have their prayers answered. They

want to hear what the Holy Spirit might have to say to them.

But we don't have to go to Italy or other places where similar miracles have occurred -- at least not if we just want to be in Jesus' presence. He is present in our own churches. And what's even better, he who is present wants to make himself known to us!

These miracles -- and the devotions that have sprung up around them -- show us that we don't have to limit ourselves to the Mass if we want to experience Jesus in this most intimate way. Pope John Paul II urged that the "worship given to the Trinity ... must fill our churches outside of the timetable of Masses." He went on to say that "adoration of Christ in this sacrament of love must find expression in the various forms of Eucharistic devotion... . Let us be generous with our time in going to meet him in adoration and in contemplation that is full of faith" (Dominicae Cenae, 3).

Likewise, St. Alphonsus Liguori conveyed his own experience of Eucharistic adoration when he wrote: "It is sweet to everyone to be in the company of a dear friend. Shall we not find it sweet, in this valley of tears, to remain in the company of the best friend we have, who can do us every kind of good, who loves us with the most tender affection and therefore dwells always with us? Behold, in the Blessed Sacrament we can converse at pleasure with Jesus, we can open our hearts to him, we can lay our wants before him, and we can ask him for his graces. In a word, in this sacrament we can treat with the king of heaven, in all confidence and without restraint" (Visits to the Blessed Sacrament, 19).

**"Come and See."** When Philip invited Nathanael to come meet Jesus with him, he told his friend: "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." When Nathanael scoffed and asked, "Can anything good come out of Nazareth?" Philip replied simply, "Come and see." Nathanael did just that, and within the first few moments of his conversation with Jesus, he declared, "Rabbi, you are the Son of God! You are the King of Israel!" (John 1:45-46,49).

Brothers and sisters, what happened to Nathanael can happen to us. When we "come and see" Jesus in the Blessed Sacrament, he will convince us that he is the Son of God, that he is our Savior, and that he is our Lord. The same Jesus who changed Nathanael can change our lives as we spend time in his presence.

# GOD TOUCHED ME

## THE REAL PRESENCE

By Robert Pua

*"Eat my flesh,' [Jesus] says, 'and drink my blood.' The Lord supplies us with these intimate nutrients, he delivers over his flesh and pours out his blood, and nothing is lacking for the growth of his children" (The Instructor of Children 1:6:43:3 [A.D. 191]).*

- Clement of Alexandria

Way back before the trip, remember the message, I will have more charism pictures. I have been anticipating our trip ever since. But I waited and waited until we were in Poland, and the message was "picture from heaven I will send you when your heart is pure".

The first thing I did when we reached Medjugorje was to go to confession at St. James church. Then came the picture of Vicka . That was the first one.

Afterward, we reached Lanciano, Italy. I remember that very day, it was cold and balmy that morning, we got off the coach at the parking lot and started trudging our way leisurely toward the church of St. Legontian and St. Domitian, I felt good, even lighthearted, enjoying the street scene, the cobblestone and of course, taking pictures. I was happy as we approached the church, it was so rustic, even medieval. I felt good all over even mixed with a little excitement.

When I entered the church, I saw the stone walls, the courtyard and the walkways, the first thing that crossed my mind was this remind me of a monastery. What's next I mused to myself.

I sat next to the back pew as we attended mass at the chapel. All throughout the service, my eyes kept riveting back to that alcove glass window where the reliquary (containing the monstrance and the chalice) of the Eucharistic Miracle was enclosed. I was restless almost to the point of anguish -- how come we can't go to the tabernacle in the adjacent chapel?

As soon as the Mass was ended, I approached the glass window determined to get the best shot I could under the circumstances. Then, out of the corner of my eye the side door opened, and the attendant beckoned us to go in. I will tell you that I was the first person to cross that door, and before I knew it I stood before the tabernacle and

took my first shot, excitement coursing through my veins. I went through all the angles, the front, the back, the side, it was my moment of fulfillment come true and how. Then I touched the glass enclosure and had my moment with the Lord.

In retrospect, the charism showed up after that day, I was back tracking the pictures on my camera when I saw it, I realized the significance of the moment. It was sent from heaven, and I was the first one to witness it. It was the most powerful charism I have had so far. The dramatic impact did not strike me until a few days ago, when I came to realize what the image meant for me. It was as if the Lord stood in front of me as I took the picture, resplendent in all His

glory (the lights the arcs ) and spoke to me , triumphant in His presence!

It has changed my life. From that day and forever on, the Eucharistic sacrifice at the mass will have a special meaning for me.



Continued on Page 7

# KNOWING OUR SAINTS

ST. ROBERT BELLARMIINE

SEPTEMBER 17

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

When Robert Bellarmine was ordained in 1570, the study of Church history and the fathers of the Church was in a sad state of neglect. A promising scholar from his youth in Tuscany, he devoted his energy to these two subjects, as well as to Scripture, in order to systematize Church doctrine against the attacks of the Protestant Reformers. He was the first Jesuit to become a professor at Louvain.

His most famous work is his three-volume *Disputations on the Controversies of the Christian Faith*. Particularly noteworthy are the sections on the temporal power of the



pope and the role of the laity. He incurred the anger of monarchists in England and France by showing the divine-right-of-kings theory untenable. He developed the theory of the indirect power of the pope in temporal affairs; although he was defending the pope against the Scottish philosopher Barclay,

he also incurred the ire of Pope Sixtus V.

Bellarmino was made a cardinal by Pope Clement VIII on the grounds that "he had not his equal for learning." While he occupied apartments in the Vatican, Bellarmine relaxed none of his former austerities. He limited his household expenses to what was barely essential, eating only the food available to the poor. He was known to have ransomed a soldier who had deserted from the army and he used the hangings of his rooms to clothe poor people, remarking, "The walls won't catch cold."

Among many activities, he became theologian to Pope Clement VIII, preparing two catechisms which have had great influence in the Church.

The last major controversy of Bellarmine's life came in 1616 when he had to admonish his friend Galileo, whom he admired. Bellarmine delivered the admonition on behalf of the Holy Office, which had decided that the heliocentric theory of Copernicus (the sun as stationary) was contrary to Scripture. The admonition amounted to a caution against putting forward -- other than as a hypothesis -- theories not yet fully proved. This shows that saints are not infallible.

Bellarmino died on September 17, 1621. The process for his canonization was begun in 1627 but was delayed until

1930 for political reasons, stemming from his writings. In 1930, Pope Pius XI canonized him and the next year declared him a doctor of the Church. □

*Continued from Page 5*

## Come and See

But it won't happen as if by magic. Of course, God will bless us if we just show up and sit passively before him, but there is so much more available to us than a general blessing from God. As we said at the beginning of this article, God loves it when we use our intellect and logic. He loves it even more when we use our intellect in prayer, holding fast to the truths of Christ's presence and telling ourselves to expect Jesus to touch us and teach us. Jesus promised that "all who see the Son and believe in him may have eternal life" (John 6:40, emphasis ours). That active belief is what will bring us into contact with Jesus. It will open the floodgates of his blessing and his love for us.

So when you go to visit Jesus in the Blessed Sacrament, ask him to raise up your human logic and fill it with the logic of divine love. Ask him to reveal himself to you and listen for his still, small voice in your heart. After all, prayer is conversation with God -- conversation with a God who loves to talk with us and to embrace us with his love. □

*Continued from Page 6*

## God Touched Me

It will remind me of that fateful day when for a brief moment He has chosen to manifest Himself for all of us to see Him as the living flesh and blood present in the holy sacrifice at the consecration.

The charism I received has significantly impacted my spirituality. Lanciano will be etched in my being as a sojourn, a pilgrimage that brought me as close as I have never been to Jesus. I have no doubt that each one of us in this pilgrimage have had their personal epiphany. I have this one to keep forever. □

***If you have any personal articles  
or God's miracle in your life  
you want to share with the devotees,***

***we may be reached at***

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# MEDITATION AND COMMENTARY

## LOVE IS BLIND – HOW DOES JESUS SEE US?

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A recent study by scientists at University College in London gave proof to the saying that love is blind. Researchers studying the brain found that feelings of love can lead to a suppression of activity in the areas of the brain that control critical and judgmental thoughts.

The researchers monitored the brain activity of twenty young mothers as they were shown pictures of their children and of their loved ones. In both cases, the pictures produced increased positive feelings in the women, along with significantly reduced levels of activity in the part of the brain that controls negative judgments.

Commenting on their findings, lead scientist Dr. Andreas Bartels said, "Our research enables us to conclude that human attachment ... deactivates networks used for critical social assessment and negative emotions, while it bonds individuals through the involvement of the 'reward circuitry,' explaining the power of love to motivate and exhilarate."

**His Love Is Blind.** So what does all this scientific jargon have to do with Eucharistic adoration? Simply this: When we come before Jesus in the Blessed Sacrament, we are not the only ones doing the looking and gazing. Jesus himself fixes his gaze on us, and as he looks at us, he is filled with such love and passion that it is as if his love is just as "blind" as the love of the young mothers in the study. When he sees us, Jesus is filled with an overabundance of tenderness, mercy, love, and affection.

Of course, Jesus is not really blind. Naturally, he sees the anger, the jealousy, the lust, or the greed that is lurking in our hearts. But he also looks beyond these faults and failings. His vision penetrates deeper and it ranges wider than our sin. He also sees our deepest longings for love, our hidden desires for holiness, and even his own plans and intentions to transform us and fill us with his divine life and power.

Think of some famous sinners in the Bible who allowed God's loving gaze to pierce their hearts. There was the "sinful woman" in Luke 7:36-50, who anointed Jesus' feet and wiped them with her hair. There was the prodigal son, who was reinstated to sonship with no strings attached (15:11-32). There was Matthew, the tax collector, who left his livelihood to follow Jesus (Matthew 9:9-13). Even Peter, at one point filled with guilt over having denied knowing Jesus, was reinstated—no questions asked—when Jesus fixed his loving gaze on him (21:15-17). Over and over again, Jesus' look of love simply melted away the sin and filled people with the hope of a new beginning.

When you come to Jesus in Eucharistic adoration, remember one thing: His loving gaze is already fixed on you. Yes, you may need to repent for your sins. Yes, you may need to fix some broken or divided relationships. Yes, you may need inner healing over past hurts. But whether you are perfectly right with Jesus or not -- and being right is, of course, a better position -- he sees and dwells on all that is good and beautiful and commendable in you.

**We Bring Jesus Joy.** So this is what Jesus sees. But what does he think or feel when he sees us this way? Joy. Happiness. Love.

It has always been this way. Centuries before Christ, when God was confronting the people of Israel with numerous infidelities, he spoke a surprising word through the prophet Hosea. Rather than pledges of judgment, punishment, and wrath, God asked:

"How can I give you up, Ephraim? How can I hand you over, O Israel? My heart recoils within me; my compassion grows warm and tender. I will not execute my fierce anger; I will not again destroy Ephraim. For I am God and no mortal, the Holy One in your midst, and I will not come in wrath." (Hosea 11:8-9)

If a sinful nation can still move God to tenderness and compassion, and if little children can fill Jesus' heart with love and joy, imagine how much happiness we bring to Jesus! We are trying to do what is right. We want to be pleasing to the Lord -- even if we are not always successful. Simply to come to him during a time of adoration must bring a smile to his face!

Again, when little children wanted to be with Jesus, he happily welcomed them and blessed them. He even told his disciples that the kingdom of heaven belongs to those who come to him like little children (Mark 10:13-15).

Finally, let's take a look at another woman who poured perfume over Jesus. In this story, Jesus was eating dinner at a friend's house when a woman came in with an alabaster jar of very expensive perfume. She broke the jar and poured the perfume on Jesus' head, letting the ointment run down his hair. Some who saw this extravagant act became indignant and rebuked her. "Why was the ointment wasted in this way?" they asked. "It could have been sold for more than three hundred denarii, and the money given to the poor." But Jesus told them to leave her alone. "She has performed a good service for me" (Mark 14:3-7).

Our lives are like that expensive perfume. It pleases the Lord when we pour out our lives in service to the poor, the sick, and the hurting. But at the same time, Jesus also loves it when we pour out our lives on him in love and worship. He is so happy when we come to him in adoration and "waste" our time, our attention, and our lives gazing upon him and letting him gaze upon us.

**Taking the Long View.** So far, we've spoken about how Jesus sees beyond our sin to who he created and intends us to be. We've also spoken about how much joy we bring to his heart when we spend time adoring him in the Blessed Sacrament. Now let's look at one final point. When we visit Jesus, he rejoices over all that we are doing for him. He never says, "It's not enough. You need to serve me more." He never says, "You're not faithful enough to me. You need to work harder." Rather, he blesses us and pours out his love on us, knowing that this is enough to compel us. He tells us how pleased he is with us, and that experience of God's pleasure motivates us to lay down even more of our lives. To put it more simply, his love for us calls more love out of us.

Jesus sees how we will be over time. He sees our potential. He knows all of our talents. And when we open ourselves to his loving gaze, he gives us a taste of who we can become in him. He gives us a glimpse of what life will be like when we are finally united with him forever. And in that glimpse, he tells us, "I can't wait for the day when you will be with me in heaven. I can't wait for the day when you will share fully in my love and goodness." It may be hard to believe, but Jesus is even more eager to be with us than we are to be with him!

**Enjoy the Love of Jesus.** If you stand next to someone who has put on too much perfume, you'll find that some of the scent actually clings to you after that person has gone. That's one way of thinking about what happens when we are with Jesus in Eucharistic adoration. The aroma of his holiness rubs off on us. It lifts us up to heaven, even as it makes us more pleasing and attractive to the people around us.

So during eucharistic adoration, trust that Jesus loves you and that he is pleased with your coming to be with him. Trust that he dwells on who you are in him, and not as you typically think of yourself. See how he overlooks your failings and simply enjoys being near to you. Know that he has a super-abundance of love and peace to pour upon you. And finally, dare to believe that you bring joy to his heart simply by coming to sit at his feet and gaze upon him in love. ☐

***Everything that you do must be for the best of others - your brothers and sisters.***

***My heart waits every day for people to come and visit My Body and Blood. I am always waiting.***

***- Jesus of Nazareth, Your Merciful God***

**08042012**

***My children seek the true meaning of your devotion and open your hearts in the true essence of love for Me and most especially for our God. Remember the evil one will take any opportunity to snatch your heart and mind to distract the true purpose of your love and devotion. Remember my children, distraction through self-glorification is one of his instruments of deceit. I ask you my children, do not fall into this trap!***

***Prepare my children as more physical and spiritual tribulations and disasters are coming to test the endurance in your established relationship with God Almighty.***

***I am happy that you listen to my call.***

***My rosary I ask to pray every day so your way of communing with me becomes even stronger. The devotional instrument (Rosary) that makes Satan helpless.***

***I love you my children".***

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

**08182012**

## REMINDERS | SUGGESTED ACTIVITIES

- You are enjoined to practice Eucharistic Adoration at least an hour a week. Let us render God adoration, thanksgiving, reparation and petition. Kindly check with your respective parishes for schedules. Some churches are open 24-hours for Eucharistic Adoration.
- Pray at least one rosary of the Blessed Virgin Mary daily.
- Pray the Chaplet of the Divine Mercy at 3:00 PM and at 9:00 PM daily.
- Pray the Angelus at 6:00 PM daily.
- Pray the Pro-Life Scriptural Rosary [[www.rosaryoftheunborn.com](http://www.rosaryoftheunborn.com)] to make reparation for the crime of abortion.
- Think of ways to make reparation to Mary for the sins committed against Jesus and Mary. A very good one

is to join the **First Saturday devotion**; another is the **2000 Hail Mary devotion**.

- Contemplate on how all the feasts of Mary point to the mysteries of Christ and our salvation history. Biblical readings: Proverbs 8:22-35 and Matthew 1:1-16 (this points to the appreciation of the heritage and family of Jesus).
- 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!*

*Psalms 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.

*Clara landed a part-time job!*

*Jessica's tests show no bone marrow disorder!*

*We thank God for petitions answered according to His will for He knows what is best for us!*

*We thank God for the survivors of the recent calamities!*

*We thank God for spiritual lessons learned and for helping us enrich our spiritual life!*

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

### 2000 HAIL MARY DEVOTION

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

Abelardo & Nicet Santos

Los Angeles, California

Lucy Barrios | Aurora Coleman

Regina Lim | Silvia Melendez

Loreto Melo | Aydee Pineda

# DEVOTION SCHEDULE



## THE SPIRITUAL ARMY OF GOD THE FATHER

cordially invites you to the following devotions:

### In Los Angeles:

#### 1st Saturday Devotion

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

#### Devotion to God the Father

Every 1st Sunday of the Month

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

#### 2000 Hail Mary Devotion – September 15, 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 PM.  
Cenacle follows. 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 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 – September 8, 2012

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

### In Laughlin, Nevada:

#### 1st Saturday Devotion

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

### In Northern California:

#### 1st Saturday Devotion

#### 2000 Hail Mary Devotion

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

### In San Diego

#### Rosary to the Father

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

### In the Philippines

#### 2000 Hail Mary Devotion - Metro Manila Area

Letty Rollan has organized the 2000 Hail Mary Devotion in various areas of Metro Manila through the members of the "Mother Butler." Please text Mobile @ **(011 +63 +2)** 916- 384-9300 and/or | Landline 939-4677 to find the venue closest to you.