



1ST SATURDAY DEVOTION NEWSLETTER

September 2014

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Devotion Schedule

THE EDITORS OF THE SPIRITUAL ARMY OF GOD THE FATHER'S 1ST SATURDAY NEWSLETTER ARE RESPONSIBLE FOR MAINTAINING THE CONSISTENT QUALITY AND ACCURACY OF THE SPIRITUAL ARMY OF GOD THE FATHER'S 1ST SATURDAY NEWSLETTER AND AS SUCH RESERVE THE RIGHT TO REJECT OR EDIT THE CONTENT OF ALL SUBMISSIONS FOR PUBLICATION. EDITING MAY INCLUDE, BUT IS NOT LIMITED TO, CHANGES TO GRAMMAR, SYNTAX AND STYLES, REMOVAL OF OFFENSIVE CONTENT AND REMOVAL OF PERSONAL NON-PUBLIC INFORMATION. SUBMISSION OF YOUR ARTICLE SIGNIFIES YOUR AGREEMENT TO THE TERMS AFOREMENTIONED.

THE SORROWFUL MOTHER HELPING MOTHERS

Fr. Dwight Longenecker

So often in counseling or the confessional I come across grieving mothers. Mothers who are so terribly concerned for their children who are straying – mothers upset about their children's loss of faith. Mothers worried about their children's choice of spouse, their grandchildren's religious education, their children's career choice. You name it.

The typical male response is, "Get over it." But I realize that the mother has a bond with the child that the father doesn't really understand. Mama finds it difficult – very difficult to let go.

There's a little line at the heart of Arthur Miller's play, *The Death of a Salesman* where Willy Loman's wife, Linda sits on the stage alone. Her sons have both turned out to be losers. One she hasn't heard of for years. The other one is a lay-about and a phony. Then her husband commits suicide. In her grief she says, "Life is a casting off."



So it is. Life is about letting go, not grabbing. We must, in the end, let go of all things and go out of this world naked and alone – just as we came into it. Life is a preparation for this final letting go, and therefore we should start practicing how. Throw the lumber overboard! Life is a casting off.

This is where the devotion of the Seven Sorrows of Mary can help women. In the seven sorrows the Blessed Mother struggles to cast off. Of all women she has an even closer bond to her child than others. Because she has the perfect bond with her son, the tearing away of motherhood is even more poignant and painful. Identifying with her sorrows through this devotion can help women make sense of their own suffering with their families.

How does this work?

Like this: First sorrow – the prophecy of Simeon that a sword would pierce her own heart also. Women who are suffering begin to realize that this special mother's suffering is a way to draw closer to Christ and through their suffering a sword will pierce their own heart, and that this is part of the mystery of being one with Christ.

Second sorrow is the flight into Egypt. We realize that life is a pilgrimage. It is a casting off. It means not putting our tent pegs in too deep. There's a part of the Christian life which is nomadic. In other words, build a wonderful home and family, but don't invest too much in it emotionally because even this good thing is not permanent. If you make your home and children and family your god, then you will be disappointed. Even our loved ones must be cast off to follow Christ. Our home and family and earthly loves are temporary. They are provisional. The flight into Egypt reminds us that we are all, spiritually speaking – refugees.

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OVERVIEW FOR THE MONTH

www.catholicculture.org

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.

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. ☐

FEASTS FOR SEPTEMBER

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

- 3 Gregory the Great, Memorial
- 7 Twenty-Third Sunday in Ordinary Time, Sunday
- 8 Birth of Mary, Feast
- 9 Peter Claver (USA), Memorial
- 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
- 16 Cornelius and Cyprian, Memorial
- 17 Robert Bellarmine, Opt. Mem.
- 19 Januarius, Opt. Mem.
- 20 Andrew Kim Taegon, Paul Chong Hasang and Companions, Memorial
- 21 Twenty-Fifth Sunday in Ordinary Time, Sunday
- 23 Pio of Pietrelcina, Memorial
- 26 Cosmas and Damian, Opt. Mem.
- 27 Vincent de Paul, Memorial
- 28 Twenty-Six Sunday in Ordinary Time, Sunday
- 29 Michael, Gabriel and Raphael, Feast
- 30 Jerome, Memorial

The feast of St. Matthew (September 21) is superseded by the Sunday liturgy. ☐

OUR CENACLE CORNER

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

Nurturing our Gifts from God's Spirit

"Each one of you has received a special grace, so, like good stewards responsible for all these different graces of God, put yourselves at the service of others. If you are a speaker, speak in words which seem to come from God; if you are a helper, help as though every action was done at God's orders; so that in everything God may receive the glory, through Jesus Christ, since to him alone belong all glory and power for ever and ever. Amen."

1 Peter 4:10-11

"But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law."

Galatians 5:22-23

HIGHLIGHTS OF THE MONTH

NATIVITY OF THE BLESSED VIRGIN MARY – SEPTEMBER 8

<http://msjnov.wordpress.com>

There are many Marian feast days celebrated in the Catholic Church, but the principal ones are the Solemnity of Mary the Mother of God, the Presentation of Our Lord in the Temple, the Annunciation, the Assumption, the Immaculate Conception and the Nativity of our Lady. The Feasts of our Lady are dear to us. Before we are born, our mothers are our entire world; they enfold, nourish, and protect us. When we are born they continue to care for us, by comforting, nursing, and teaching us as we grow. Mothers do not stop being mothers just because we are grown. Our mother will always be our mother. So it is with our Blessed Mother, the Virgin Mary. She will always be Jesus' Mother, and she will always be our Mother with Jesus our brother. And if, for whatever reason, our own birth mother is not quite all we would like her to be, our Blessed Mother stands ready, arms open to take us in. As our Mother, she will continue to nourish, protect, comfort, and teach us as we grow. Daily prayers that greet and thank her for her love and care, and intercessory prayers that ask for her aid, ensure her place in our families, our homes, and our hearts. She is the Mother of God, the Queen of the Saints, the humble spouse of the Church, and attentive patron of hundreds. It is not surprising that there are so many feast days dedicated, to Mary.

The feast of the Nativity of Mary celebrated on the 8th of September is closely connected with the Immaculate Conception of Mary. Mary who is prepared by Divine providence to be the Mother of Jesus the son of God, is conceived in the womb of her mother Anna, her father being Joachim, without the stain of sin and her birth is considered by the Church as a Solemn event. Our Lady's birthday has been described as "the hope of the entire world and the dawn of salvation". That is why the Liturgy of the day says: "Let us celebrate with joy the birth of the Virgin Mary, of who was born the Sun of Justice.... Her birth constitutes the hope and the light of salvation for the whole world.... Her image is light for the whole Christian people". St. Augustine connects Mary's birth with Jesus' saving work. He tells the earth to rejoice and shine forth in the light of her birth. "She is the flower of the field from whom bloomed the precious lily of the valley. Through her birth the nature inherited from our first parents is changed." The opening prayer at Mass

speaks of the birth of Mary's Son as the dawn of our salvation and asks for an increase of peace.

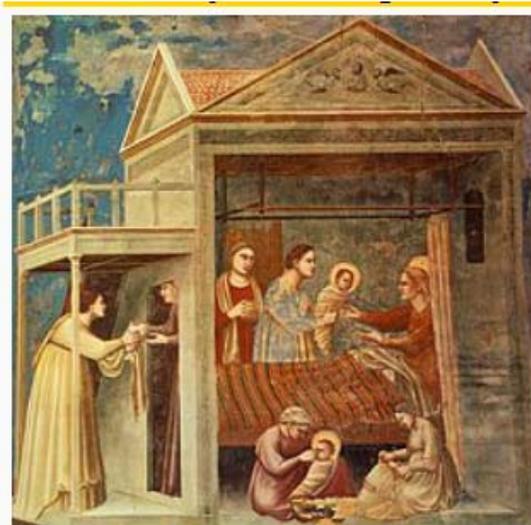
The origin of this Feast is sought in Syria or Palestine at the beginning of the 6th century. It goes back to the consecration of a church in Jerusalem, which tradition identifies as that of the present basilica of St. Ann. At Rome the Feast began to be kept toward the end of the 7th century, brought there by Eastern monks. Gradually and in varied ways it spread to the other parts of the West in the centuries that followed. From the 13th century on, the celebration assumed notable importance,

becoming a Solemnity with a major Octave and preceded by a Vigil calling for a fast. The Octave was reduced to a simple one during the reform of St. Pius X and was abolished altogether under the reform of Pius XII in 1955. The present Calendar characterizes the Birth of Mary as an important "Feast."

The Feast of the Birth of Mary provides us with an occasion for praise and thanksgiving in honor of the personal sanctity and vocation of the Blessed Virgin Mary as the mother of the Lord Jesus. There is nothing contained in Scripture about the birth of Mary or her parentage, though Joseph's lineage is given in the first chapter of the Gospel of Matthew. The names of

Mary's parents, Joachim and Anna, appear in the apocryphal "Gospel of James", a book dating from the 2nd Century AD, not part of the authentic canon of Scripture. According to this account, Joachim and Anna were also beyond the years of child-bearing, but prayed and fasted that God would grant their desire for a child. God listened to their prayers and granted them the child. According to tradition, the house in which Mary was born in Nazareth is the same one in which the Annunciation took place. Then she was offered in God's holy temple and remained there, showing to all a great example of zeal and holiness, withdrawn from frivolous society. When, however, she reached full age and the law required that she should leave the temple, she was entrusted by the priests to Joseph, her bridegroom, as the guardian of her virginity, a steadfast observer of the law from his youth.

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The Birth of the Virgin Mary
by Giotto, in the Scrovegni Chapel, Padua,
Italy (circa 1305)

EXALTATION OF THE CROSS – SEPTEMBER 14

*A Homily by Fr. Charles Irvin – September 14, 2003
www.catholicweb.com*

We find the origins of today's Mass back in the year 335 A.D. when, on September 14th of that year, a basilica built by the Emperor Constantine was consecrated. The site was that of Calvary and the Holy Sepulchre. Earlier, the Roman Emperor Hadrian had leveled the site, covering it with earth and building a temple to the Roman goddess Venus along with a statue to Jupiter on top of Calvary's site. A few years later the Emperor Constantine encouraged Christianity to flourish in the Roman Empire. Constantine's mother, whom we know as St. Helen, subsequently searched for and found the remnants our Lord's Cross after excavating Hadrian's temple terrace to

get down to the site of Calvary. About three hundred years later the Persian King Chosroes captured Jerusalem and carried off the True Cross, taking it to Persia. Fourteen years later the Byzantine Emperor Heraclius defeated the Persian King Chosroes and brought the True Cross back to Jerusalem. With great ceremony, and wearing sumptuous and be-jeweled vestments, Hereclius in a grand procession carried the Cross on his shoulder back to Calvary, the site of Constantine's original basilica. When he arrived at the gate in Jerusalem's wall leading to Calvary he found that he couldn't move. Some invisible force had stopped him; he simply couldn't move forward. The Bishop of Jerusalem, a man named Zachary, addressed the Emperor in these words: "In all of this finery you are far from imitating Christ's poverty and the lowly state of our Savior when He carried the Cross." Thereupon the Byzantine Emperor Heraclius took off his finery and donned a simple cloak. It was then he found that he could move forward -- and so carried the Cross back to Calvary's site.

The lesson for us is obvious. We must ask ourselves what burdens us, what weighs us down, and keeps us from spiritually moving forward? The Cross is not so heavy that we cannot carry it or move under its weight. Christ, after all, said "Take my yoke upon you and learn from me..." If He is yoked with us then there is no burden too heavy that you and He cannot carry together. But if you are

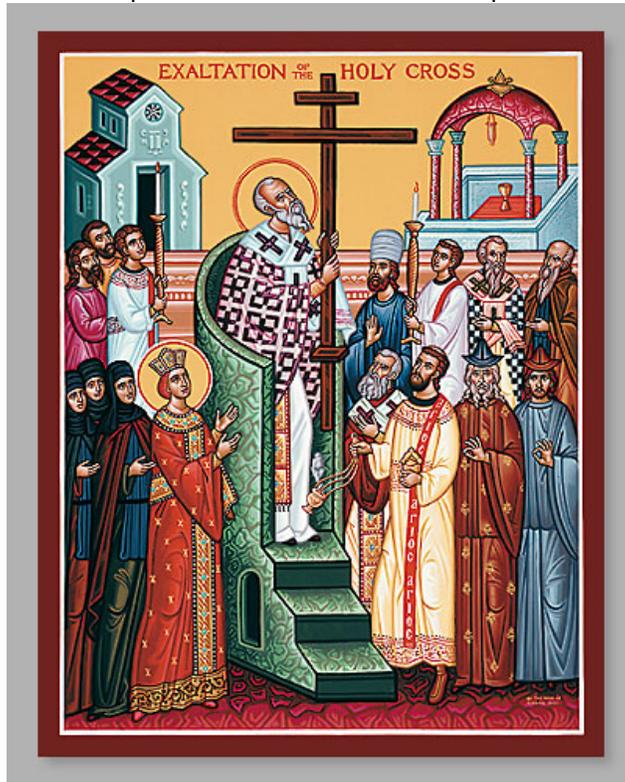
burdened by the weight of this world's glitter and gold, you will soon be immobilized by it. It will not only weigh you down, it will crush you. Moreover your heart will be crushed by the struggle against others who want to take it all away from you. You will be heart-broken by the family feuds over who will get your fortune when you die. So-called friends, while managing your money for you, will betray you and strip you of your money. Think of all of the heavyweight boxers who have died in poverty because their managers and agents behind their backs stripped them of their fortunes. Rock stars, Hollywood stars, and professional athletes have suffered the same

fate. So have corporate moguls. In all of their glitter and sumptuous life-styles they were crushed and buried. No Roman Emperor did this to them – their so-called friends and even family members did it to them. Even though we are not superstars and media giants we, too, know that we can be buried by this world's cares, allurements, glitz and glitter. We bury ourselves in outsized houses, cars, boats, computers, TV's, and all manner of other things that captivate and distract us. We are into them so deeply that we wonder what our lives are all about.

What's the meaning of my life, we ask? Why am I doing all this? Where am I going and in what direction am I going? God does not get any enjoyment out of seeing us suffer, especially

suffering just for the sake of suffering. But neither does God find any pleasure in watching us suffocate ourselves because we can no longer breathe any spiritual air. God does not want us to suffer for any reason. After all, didn't He create Adam and Eve to enjoy the Garden of Paradise, to enjoy the wonders of this world, to enjoy all of the animals, trees, stars in the sky, and the glories of this beautiful earth?

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KNOWING OUR SAINTS

THE LIFE OF ST. GREGORY THE GREAT

FEAST DAY: SEPTEMBER 3

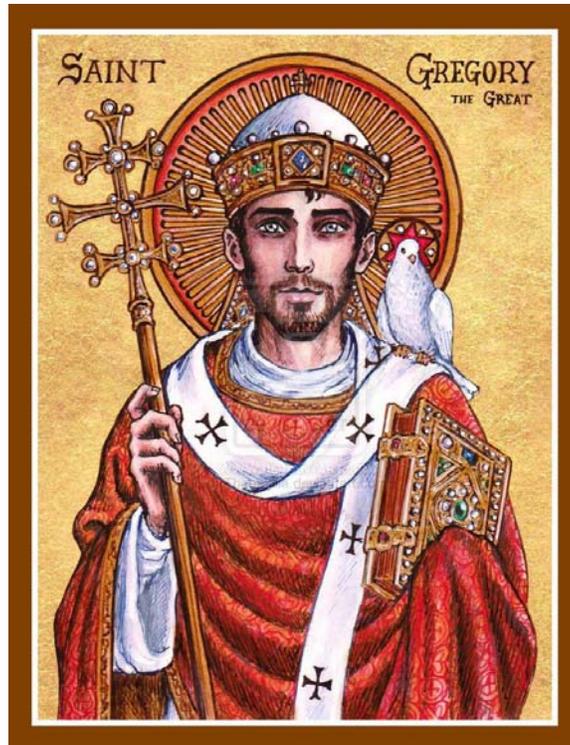
PART 1 OF 2

*Excerpted from the post by Sr. Catherine Goddard Clark, M.I.C.M.
on July 11, 2005 in Articles, Lives of the Saints
www.catholicism.org*

From a Family of Saints. Pope Saint Gregory — who would not only bring order out of all this, but would, as well, lay the foundation for the great Middle Ages — was born around the year 540 of the last of the old Roman families illustrious for generations of noble achievement. His was, an even more lasting conquest, a family of saints. Pope Saint Felix III was his ancestor, and both Gregory's parents, renouncing their immense fortunes and vast estates, consecrated themselves to God, to spend their last years in the service of His Church. Pope Gregory's father, Gordianus, was a Roman senator and at the height of his renown when he retired to enter religion, and to become eventually one of the seven cardinal-deacons in charge of the poor and the suffering in the hospitals of Rome. Gregory's mother, Sylvia, left him to enter a small oratory near Saint Paul's in Rome, where she led a life of such austerity and holiness that she was a constant edification to the Catholics of Rome during her lifetime, and was canonized by the church after her death. The feast of Saint Sylvia is celebrated every year on November 3. And that is not all. Besides his mother, two of Saint Gregory's aunts were canonized. They are his father's sisters, Saints Tarsilla and Aemiliana, of whom Pope Gregory often speaks in his writings.

Massacre of the Lombards. Gregory's youth, however, was a sad one. He tells us himself that for all of his boyhood Rome was under siege by one barbarian conqueror after another. Within a period of less than twenty years, the suffering city was taken and retaken six times. Roman senators and people alike were massacred. The terrible Lombard nation, which for over two hundred years would plague the Church, surpassed in cruelty all the conquerors who had come before it. The Lombards laid waste the cities, despoiled the towns and villages, burned the churches, tore down the monasteries,

desolated the farms and left the entire countryside destitute of inhabitants, with none to till the soil, care for the starving animals, or work upon the land. Nowhere any longer, over the once gay and happy Italian countryside, could there be heard the cry of a child; nowhere any longer could there be seen the bent forms of the aged praying in their chairs in the sun.



Saint Gregory writes of the terrible massacre by the Lombards of the forty Christian prisoners who refused to adore a goat's head which had been consecrated to the devil. He tells of the sacrifice to the Lombard gods of steadfast Italian peasants who refused to eat the food which had been the previous sacrifice, and which was set before the poor Catholics in sheer mockery of their own adorable Blessed Sacrament. And all the while, as the barbarians ravaged even the great Monastery of Monte Cassino, which Saint Benedict had built and in which he had lived, as plagues devastated the people and the peasants died of hunger in their huts, and wild animals came down from the hills to devour the unburied dead, the agents of the Greek Emperor in

the East — supposed, since Justinian's defeat of the Goths in 553, to be the protectors of the city — conducted a "black market" in food and supplies. They had seized the food solely for the purpose of forcing from the famished people impossible prices for barely enough to keep life in their bodies.

It is not surprising, therefore, with these sad memories never far from his mind that Saint Gregory should, at the age of thirty, after the completion of his law studies, accept the Prefecture of Rome, the highest civil dignity in the city. From this vantage point, he reasoned, he could himself protect the people, and himself administer the seven sovereign hills, as his ancestors had done before

him. The people came eventually to know and to love him, and to depend on him for their safety.

But even the consciousness of great public service performed after the manner of noble family tradition did not satisfy Gregory's soul. His must be a complete giving, a full surrender, and charity to his neighbor was not enough. Such a pouring out of oneself upon one's fellow man can only be spiritually effective, he had come to learn, when it is done from a heart utterly given first to God, and when the love expended is Jesus' love, coming from the mortified, consecrated hands of his religious. And so the day came when, after much prayer and inward struggle, he "who had been wont to go about the city clad in the trabea and aglow with silk and jewels, now clad in a worthless garment served the altar of the Lord."

In the Service of the Lord. The Prefect Gregory, like his parents, disposed of his goods and dedicated himself to the service of his Lord in poverty, chastity and obedience. He became a Benedictine monk. His place on the Caelian Hill he turned into the Monastery of Saint Andrew. His large estates in Sicily he gave as sites for six other monasteries, each of which he carefully endowed before he turned over the remainder of his fortune for the care of the poor. He entered Saint Andrew's Monastery, and for three years lived a life of retirement. He spoke later of these years as "the happiest portion of my life." He counted as nothing his severe austerities, his many enforced hours without sleep, and his long fasts, although these have been said to have been the cause of the great physical infirmities he endured for all the rest of his life. He was obliged often, when he was Pope, to spend parts of each day in bed; sometimes he was not able to rise for several days.

Once, when Saint Gregory was at Saint Andrew's, the news of his illness reached the ears of his mother, Sylvia, in her convent close by. That practical and holy woman immediately betook herself to the convent garden, where she gathered some tender young vegetables, which she washed and prepared for him, herself. When they were cooked, as a final token of her love, she placed them in the silver dish which was the very last of all her tremendous possessions, and thus she sent them off to him. Years later, this dish was to figure in one of the many miraculous happenings which filled the life of Pope Gregory, purchased not only by his heroic sufferings, but also by his mother's sacrifices, constant and unending, for the love of Jesus Christ. However, the thought of becoming Pope was farthest from Saint Gregory's mind at this time. He asked for nothing more than to be allowed to spend the rest of his life in the monastery on the Caelian Hill, "in contemplation above all changeable and decaying things, and think of nothing but the things of Heaven," as he later wrote in his Dialogues. "How my soul, though pent within the body, soared beyond its fleshly prison and looked with longing upon death itself as the means of entering into life!"

But our ways are not God's ways, and it soon became clear, after his third year at Saint Andrew's, that days of quiet prayer and contemplative work were not to be Gregory's portion for much longer. In 578, quite against his will, Pope Benedict I made him one of the seven deacons of Rome. And a little later on, when word was received that the Lombards were again advancing on the city and the only chance of possible help against them lay with the Emperor of the East, Pope Pelagius II sent Deacon Gregory far away from Rome. He sent him as his permanent ambassador to the Byzantine court, at Constantinople.

Saint Gregory remained at Constantinople for six years. And nothing could be less to his liking than the brilliant, protocol-heavy, worldly court of the Emperor Tiberius; and no post was more important. During the tedious time of his nunciature, Saint Gregory came by a knowledge of the situation in the East which stood him in good stead years later in the papacy, and solved for him many a problem which otherwise might have been a serious stumbling block to him. He was unable, during these years, to obtain help for Rome, but he learned the lesson that never could help be expected from Constantinople as long as it remained as it was, and he saw no hope of its changing.

Saint Gregory found the subservience of the bishops — and in particular of the Patriarch of Constantinople — to the person of the Emperor, begun in the days of Constantine, grown until, under Tiberius and Maurice it reached a point of servility which offered a serious indignity to God. It could truthfully be said that the Emperor drew the Patriarch of Constantinople in his train, the Patriarch drew all the bishops of the East in his train, and the whole episcopal body came justly by its sad title of "the Emperor's Episcopate." Saint Gregory, as nuncio, was obliged to live in the Emperor's palace. He had there ever before him the sickening spectacle of the Patriarch and the bishops perpetually bowing to the wishes of the Emperor, or of the Empress, and fulfilling to the letter everything they asked of them. He saw with his own eyes, too, how deeply the heresies fostered within the Eastern Church had wounded the Faith and sapped the once vigorous life of the Church. And he was filled with alarm at the stubborn straining of each succeeding Patriarch to be independent of the Bishop of Rome.

The claims of the Bishop of "New Rome" — Constantinople — to the honors of the Bishop of ancient Rome scandalized Gregory, especially since the Patriarchs based their claims not upon Jesus Christ nor Saint Peter, but upon the residence of the Emperors in their city. It may be that Gregory foresaw the great schism of Patriarch Photius, still three hundred years away. He certainly clearly discerned the danger to the Church, and there is no doubt but that the foreboding was heavy upon him that one day the teeming center of Christian life would pass from the proud Emperor-worshipping, fawning East. That he himself would unwittingly be the one forced

to inaugurate it, he had no way then of knowing. In the hope of preserving as much of his monastic life as possible, in the midst of the clamor of the Greek court, Saint Gregory had brought with him from Saint Andrew's a little band of monks. As often as he could, he withdrew with them and with his friend, Leander of Spain, to pray and meditate upon the Holy Scriptures. From the conferences which he gave in these peaceful hours came the indescribably beautiful Book of Morals on Job, Saint Gregory's first book, dedicated to Leander, Archbishop of Seville, who was to work so closely with when he became Pope and whom the Church honors on her altars as Saint Leander, of Seville.

The Heresy of Eutychius. It was while he was in Constantinople that Saint Gregory came to grips with the heresy of Eutychius (not to be confused with Eutyches, the father of the Monophysite heresy, who held that there is but one nature in Jesus). Eutychius was, as might be expected, the Patriarch of Constantinople. His heresy, and he had even gone so far as to write a book setting forth his views, concerned the resurrection of our bodies on the last day of the world — their appearance and the powers which glorified bodies will have. After the resurrection he said, our restored bodies will be "impalpable, more light than air." They will, he explained, be intangible; barely able to be seen, much less touched. They will be visible as air is visible, nothing more. Saint Gregory tried to reason with Eutychius, but it was of no use. Vainly, he pointed out to him the Church's dogma of the resurrection of the flesh; that Jesus Himself had made the doctrine perfectly clear when He said to His Apostles, after His Resurrection: "See My hands and My feet, that it is I Myself. See that I am He. Touch and see (palpate et videte) because a spirit flesh and bones does not have, as you see Me to have." (Luke 24:39) So long did the controversy rage, and so bitter did it become, that the Emperor finally intervened. He decided that Gregory was right, and Eutychius wrong, and he ordered Eutychius to burn his book. However, the strain had so worn out the combatants that both fell ill, and Eutychius died. On his deathbed, the Patriarch became contrite. He took hold of the skin of one of his arms and in a voice that all could hear, he cried, "I profess that we will all rise in this flesh!" It is true Catholic doctrine, of course, that our glorified bodies shall have astounding qualities of agility and clarity that will make them, for any needs, lighter than air or swifter than light.

The Saint's Accomplishments

1. Saint Gregory was recalled to Rome in 586. Greatly rejoicing, he returned to his monastery, to be acclaimed its abbot. He found Rome again beset with calamities. The hand of God still lay heavy upon it. Floods and tempests battered it, and earthquakes rocked it. But worst of all, to Gregory, the spirit of the world had crept, in his absence, into his monastery. He took sad note, not of any scandalous irregularities, but of a general relaxing of the holy detachment from the goods of the world

which had been a pledge, in the early days, of the continued holiness of Saint Andrew's. Finally, to his relief, it all came to a head. One of the monks confessed to his assembled brothers, as he lay dying, that he had concealed in his bed three gold coins. This violation of holy poverty so shocked and so grieved Gregory that he decided to punish the erring monk in such a way that the rest of the monastery would not soon forget "the heinousness of a sin that recalled that of Judas." And so he ordered that when Brother Justus was dead, his body should lie, not in the little cemetery of Saint Andrew's, but "should be put in a dunghill together with the three crowns," and all the monks were to cry with one voice as it was being let down to the earth, "Thy money be with thee unto perdition!"

Now, Saint Gregory tells us in his Dialogues that the monk died contrite and penitent and he, out of compassion for his soul, offered up thirty consecutive Masses. On the thirtieth day, Brother Justus appeared to one of his brothers and told him that he was delivered from Purgatory. The joy of the chastened monastery knew no bounds. And God was so pleased with the discipline and charity of his servant Gregory that we find the story preserved down to our own time in the well-known "Gregorian Masses," said on thirty consecutive days for the repose of the souls of the loved ones for whom we continue, to this day, to request them.

2. It was while he was at Saint Andrew's for the second time that Saint Gregory's famous meeting with the English slaves took place, in the Roman Forum. He came upon the tall, blond youths as they were being sold, and he asked from whence they had come.

"They are Angles," he was told.

"Angles?" he exclaimed. "Say rather they are angels! What a pity that God's grace does not dwell within those beautiful brows!"

He purchased all of the handsome slaves, brought them back with him to the monastery, cared for them, and instructed and baptized them. He was, finally, so taken with them that he burned to be off on a mission to convert their whole country. And he actually was able to win the permission of Pope Pelagius II to set out with some of his monks for England, and this in spite of the fact that he was of invaluable service to the Pope, having been for some time Pelagius' chief adviser and, for all practical purposes, his secretary.

When the people of Rome, however, learned that Gregory had left them, they were both inconsolable for his loss and angry with the Pope for allowing him to go. They indignantly demanded that he be recalled, and they would not rest until they were assured that messengers had been sent to bring him back, by force if necessary. The papal messengers overtook the little party when they were three days out on the road, and they not only persuaded Gregory to return, but bore him back to Rome in triumph. It would, alas, be necessary for Saint Gregory

to think of another way to evangelize the Angles and Saxons and induce them to substitute for their pagan gods the one true Faith of Jesus Christ, which they had all but wiped out in England during their invasion of it. But to those who love God, all things conspire to the good. Saint Gregory never forgot his young English sons, and one of the most notable acts of his pontificate was the sending, in 596, of the prior Augustine and forty of his monks from Saint Andrew's to preach the Faith to the English. The enormous success of this mission earned for England, in the long Catholic centuries before the Protestant revolt, the exquisite honor of being called the land which was "Our Lady's Dowry." It earned for Gregory the title of Apostle to the English!

3. In 589, the rains and the floods which deluged Italy threatened once and for all to submerge the peninsula. Homes, farms, government houses were carried off in the raging waters, to be dashed to pieces in the headlong rush and float as driftwood out into the sea. The Tiber River next overflowed its banks, and in the twinkling of an eye, the great Church granaries bulging with corn were filled with water, and the precious food hopelessly destroyed. Pestilence then stalked the streets of Rome, and the corpses of the dead piled up in the silent thoroughfares, to await common burial in the pits outside the walls. When things were at their darkest, at the very height of the misery, a blow more devastating than all the rest descended upon the prostrate Romans. Word came that Pope Pelagius had fallen victim of the dread plague. The Church was left without a head, and Rome without a protector. After the first shock of the Pope's death, the eyes of the Romans turned to Gregory. At that time it was within the power of the clergy, the senate, and the people to elect a new Pope. And this they did without any hesitation. They chose Gregory — much to his consternation.

Saint Gregory strove to escape the honors and the burdens of the papacy not from any lack of supreme reverence for the holy office of Christ's Vicar, but undoubtedly because he felt his own inadequacy for the sublime mission, and because he believed that the surest way to obtain help and healing for the sick and shaken world around him was by prayer and mortification. He was first of all a monk, and his was a monk's reaction to the glare of the world and the undertaking of immense burdens which would consume precious hours hitherto spent in prayer and union with God. Under his inspiration and guidance, the monks of Saint Andrew's had become renowned for holiness, learning, and untiring charity, and he knew that it is by such means that mountains are moved and empires turned to love of God.

4. Saint Gregory's letters, of which we have, fortunately, eight hundred and fifty preserved for us in fourteen books, give, of course, the best possible account of his thoughts. He poured his heart out to Saint Leander on the subject of his leaving his monastery. "Following the way of my Head," he wrote, "I had resolved to be the scorn of

men, the outcast of the people. But the burden of this honor weighs me down; innumerable cares pierce me like swords. There is no rest of the heart. I was tranquil in my monastery. The tempest arose; I am in the waves, suffering with the loss of quiet a shipwreck of mind. The gout oppresses you; I also am terribly pained by it. It will be well if, under the strokes of the scourge, we perceive them to be gifts, by which the sense of the flesh may atone for sins which delights of the flesh may have led us to commit. . . The shortness of my letter will show how weak and occupied I am, who say so little to one I love so much." Saint Gregory wrote to the Emperor Maurice, begging him not to confirm his election. The Prefect of the city intercepted the letter and substituted for it one of his own, in which he, in his turn, begged Maurice to confirm the election at once. In the meantime, the clergy and the people prevailed upon Gregory to take charge of the affairs of the Holy See until the traditional formality of asking the Emperor's confirmation was complied with, and word received in reply from Maurice.

The pestilence increased in intensity. When the people seemed unable to bear it any longer, Saint Gregory mounted the pulpit of Saint Peter's, and despite an almost overpowering illness and his inability to ever raise his poor, weak voice above a certain pitch, he preached a sermon so comforting and so reassuring that the hearts of the people were raised to hope. He promised that the whole stricken city would so bombard heaven with prayers that God and His Mother would find it impossible to resist them. To this end, he asked that the people join in a huge procession, to set out from each of the seven regions of Rome and all to come together at the Basilica of the Blessed Virgin Mary. They were to storm Heaven with their prayers on the way, to entreat God to lift from their afflicted city the terrible plague which He had allowed to come upon it, and to ask Him to forgive them their sins. The great procession set out, each of the seven divisions from its appointed place. There marched: the clergy of Rome, the monks, the nuns, the children, the laymen, the widows, the married women, each group led by a priest from one of the seven areas of the city. And as they wended their dolorous way, eighty of the marchers fell dead of the plague. It must have been a moving sight even for the august court of Heaven, to look down upon this slow advance of desperately praying people, holding lighted tapers and chanting with feverish voices the Kyrie eleison. It must have looked, from Heaven, as if a great seven-branched candlestick were ablaze upon one whole corner of the earth. And the ancient cry of the Kyrie eleison — "Lord have mercy" — which had so often assailed the ears of Jesus as He passed healing down the streets of Palestine, must still have had the power to move His Sacred Heart to pity.

St. Gregory the Great's Accomplishments

[Part 2 of 2]

will be continued in the October 2014 issue
of this 1st Saturday Newsletter.

GOD TOUCHED ME

WHY DO I THINK THE LORD IS CALLING ME TO THE PRIESTHOOD?

The testing of our faith produces patience. --James 1:3-4

By Petrus-Lucas

Why do I think the Lord is calling me to the priesthood? There are at least two ways in which to respond to this question, perhaps more. The first would be: Why me? The second would entail exploring the history of my process of discernment.

1. **Why me?** Why is it that I am called to the priesthood rather than my elder brother who is much taller, brainier, and funnier? This question I do not believe I can sincerely answer, but the second one I will try to share my take on it.

2. **My history of discernment:** By the time I entered college I had been a Roman Catholic for a couple of years. Since I didn't know what I wanted to do with my life, I took classes in almost every field of study offered at Fullerton College. This was my practical attempt to try to orient myself. During this time our youth group still met even though we had completed our official CCD program a couple years previous. We continued to gather each week and often went to special functions that were being held throughout the Diocese. Several times during those years we had home Masses at Dorothy Clay's house (who had been our St Boniface catechist and was my Godmother). One of the priests who often celebrated Mass, I became friends with. His name is Fr. Mike Manning, a Divine Word Missionary priest. He is a very kind, honest, down to earth man who has a great sense of humor and a deep love for people. In getting to know him, something finally clicked. I sensed I wanted be like this person. Through his assistance, I began studies at Divine Word College in Epworth, Iowa. During my final year of philosophy there was a major twist in my vocational road. Although, there was still the desire to be a priest, the awakening of a call to serve Christ in the poor overshadowed everything else, it was profound, it was big. I had a longing to serve God in the Anawim, (means the poor in spirit who seeks The Lord for deliverance.) the widow, the orphan and the downtrodden. I joined Mother Teresa's only community for men (at that time), the Missionary of Charity Brothers. They did not have formation for the priesthood. I stayed with them for many years and helped them develop their formation program. After many years I took time out from the context of religious life.

Some years later I re-entered the religious community. Mother Teresa had co-founded another branch, the Contemplative brothers. They had priests, and had priestly formation. It took me a few years before I realized that studying for the priesthood was not up to us brothers, but it was dependent upon the discernment of the General Superior. It seemed that his overall focus

was on staffing our houses. Brothers such as myself, had to just sit tight and wait, and wait....

During Lent of 2011, I was working in Albania at our home for disabled men and boys. Over a period of several months there was a shift in my spiritual life, a deepening. The awareness of the call to the priesthood resurfaced but now, it was with a sense of urgency. I questioned our Lord, "Why now? Why at this age?!" I began to reflect on Father Abraham and his waiting, his questions. It was during this time I began to correspond with our General Superior and his Council regarding my situation, asking them to consider sending me to finish my studies. I attained permission to correspond with the Dean of Theology at Angelicum in Rome. In time we formulated what would hopefully be my future curriculum. I was then sent to Nazareth to prepare for final vows. I was informed that there was to be no seminary studies for me until my final vows were completed. I remained in Nazareth for 9 months and gratefully discovered that I have a God given gift for ministering to sick patients and their families in the hospital. During this time I also had the opportunity to be a Eucharistic minister for shut-ins throughout Nazareth and on Sundays I distributed Holy Communion at the Basilica of the Annunciation. My desire to serve as a priest became greater and greater. Also, while in Nazareth, I corresponded to a seminary in Jerusalem. They reviewed my transcripts and were willing to accept me for studies. I wrote to our General Superior to inform him of my desire to attend there. He wrote back and told me to prepare for my final vows wholeheartedly and let go of the thought of the seminary for now. I made my final vows on July 15, 2013 and was sent to Rome. Once in Rome the General Superior (GS) informed me that I was to be his full-time secretary. I reminded him of my call to the priesthood, of our dialogue all this time regarding this. He informed me it was for him to discern this, not myself. I attempted to convey to him that sincere discernment is not like that, it is between two people, it is a process. Eventually he relented, PRAISE BE TO GOD, and through God's providence, I enrolled in Beda Seminary. It has been a wonderful experience. I never thought it possible for a person to learn so much in a year's time. In June, before finishing the school year I informed the GS that I would need to arrange my apostolic project for the summer. He told to me speak with our house superior as he was the one who would supervise it. I did so and believed everything was arranged. Once summer vacation commenced, I told my superior that it was time for me to begin the ministry, at which he firmly replied: "GO ASK FATHER!" My only guess was that something had

changed. When the superior and the GS were together in the office I asked the GS if we could discuss my apostolic project. He responded "I don't have time." Once again, I waited. In the following paragraph, I am changing the script for a while, because a painful yet Providential event occurred.

Something unexpected has happened. One of the brothers in our community (Br. X) completed his studies in Theology for the priesthood here in Rome this past June. Of all the brothers here, I am perhaps the closest to him. On the 9th of July he was being sent to India to work in one of our houses for a year or two. The brothers dropped him off at the airport and then returned home. The next day we heard that Br. X had never gotten on that flight, and he emailed the GS that he was fine, but had left the Society. I could understand why he "escaped" as he did. Everyone in our Society (as far as I know) is afraid of GS, including his own General Council. (That is another chapter that I do not need to delve into here) Br. X is young, in his mid-thirties...he didn't have the guts to be forthright with the GS, nobody here (but me) does. Because of my friendship with Br X, there were immediate suspicions that I was an accomplice in Br. X's escape. (In reality, it came as a complete surprise to me as it did everyone else.) Yet to be honest, within me I rejoiced, and experienced nothing but joy for Br. X, who escaped our oppressive situation. (That is a whole other story too!)

Back to the other story: a few days later I mentioned to GS my need to fulfill my apostolic project for Beda and he met with me. We discussed many things but the reason we met, which was the subject of the apostolic project, never came up. He discussed Br. X at depth. Then he said that he was convinced that evil runs in pairs. My ears perked up, as I realized that he was now referring to me. At the end of the meeting he asked me if I thought our Missionary of Contemplative Society was a good fit for me. I responded honestly, that I did not think it was a good fit for me at all. He then asked me if I thought Diocesan priesthood would be a better fit for me. I stated that I thought that it would be. He encouraged me to explore this, to see if I could find a Bishop to take me into his Diocese. I let him know that I would do so. What I did not tell the GS was that I had discussed the possibility of a change to Diocesan priesthood on occasion with my spiritual director.

I never would have foreseen that being labeled as evil could be in my favor, or be the work of God. Yet I believe it is and I could not be more grateful. I have a hunch that GS was never planning to permit me to finish my studies for the priesthood anyway, thus the delay in beginning my apostolic project. I am grateful; I am at peace and have been working really hard on the application process for the priesthood at my own Diocese of Orange, which is my first choice. In filling out the application and writing all the essays, there has been much joy, clarity, grieving and other experiences.

Please keep me and this process in prayers. I need you. ☐

*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:
evelyn.pua@spiritualarmyofgod.org
alice.a@spiritualarmyofgod.org
(702) 274-4315 and/or (213) 385-7798*

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The Sorrowful Mother Helping Mothers

Third sorrow is losing the Christ child in the temple. At the age of puberty the child is starting to leave you. Don't cling to him or her. Parenting for teenagers is a different task than parenting children. Once they start to become adults the parents' job is to enable and empower their transition to independence. When your teens seek independence and privilege grant them responsibility with it. Help them transition into the independence they need. It hurts because many mothers want to keep their kids in that earlier child-like stage. It doesn't work. You've got to let them go, and help them fly the nest.

Fourth sorrow is meeting Christ on the way of the Cross. When kids suffer mothers suffer. When kids go wrong. Mothers suffer. Mary walks in the way of the cross with her son. Often when kids get into trouble the best thing for Mama to do is to simply be there – to go through the problem with them and suffer with them. When Mothers step in to make things better and solve all the problems very often they make them worse. Instead, we sometimes have to simply go with the problems and accept the suffering and bear the burden with the child and let them work it out – even when we see them messing up more.

Fifth sorrow is the death of her son. There are all sorts of 'death' besides physical death, and all Mary can do is watch and grieve and give it to God. So with irrevocable bad choices which our children make which we feel are a kind of death – maybe they marry the wrong person or they commit some terrible crime or leave the faith altogether – all we can do is observe. We can do nothing about. They have free will. They must choose. All we can do is offer it up and give it to God and hope somehow, some way in his wonderful and loving providence he will turn it around to the good and bring salvation and redemption out of the tragedy.

Sixth sorrow is the Blessed Mother taking down the body of her son from the cross. This is the pieta. Once again, all Mary can do is accept and grieve and give it to God. Here in the depth of sorrow she is one with her son. This is why the pieta – with the sorrowful mother cradling her dead son is so poignant and powerful. A sword has pierced her own heart also. Simeon's prophecy is fulfilled

and she suffers a kind of death in his death. Likewise, when our children 'die' either literally or spiritually and socially, we die with them and can only accept it and make sense of it inasmuch as it takes us more intimately into the death of Christ our Redeemer.

Finally, Mary helps to lay her son to rest. This is the final 'casting off'. She has handed him back to God who gave him to her in the first place. So with our children. They belong to God. He gave them to us to be stewards of his children of light. They were given to us as our most precious gifts and at the heart of our devotion to him we will have to hand them back. But in this exchange God returns them to us in a greater and more cosmic union – the union and re-union we all have within the mystical body of his Son.

The practical way to connect with the seven sorrows of Mary is through the devotion of the Seven Sorrows (aka the Seven Dolors). It consists in saying a chaplet like a rosary with particular prayers. Using the rosary in this way to connect with the events of our ordinary lives and bring Christ's healing into our lives is also the subject of my book *Praying the Rosary for Inner Healing*.

What intrigues me is that the Catholic Church has a powerful healing ministry. Through the traditional devotions the Holy Spirit can work to touch the deepest areas of our lives and transform us into the whole and complete saints God wants us to be.

Fr. Dwight Longenecker is an American who has spent most of his life living and working in England. Fr Longenecker was brought up in an Evangelical home in Pennsylvania. After graduating from the fundamentalist Bob Jones University with a degree in Speech and English, he went to study theology at Oxford University. He was eventually ordained as an Anglican priest and served as a curate, a school chaplain in Cambridge and a country parson on the Isle of Wight. Realizing that he and the Anglican Church were on divergent paths, in 1995 Fr. Dwight and his family were received into the Catholic Church. Fr Dwight spent the next ten years working as a freelance Catholic writer, contributing to over twenty-five magazines, papers and journals in Britain, Ireland and the USA.

The Exaltation of the Cross

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The Cross teaches us another lesson. Not only did Christ die in order that we might be freed from this world's bondage, His death also reveals to us the length and depth to which God has gone to give Himself to us. We've all heard the words of love songs: "I will do anything for you." Well, so it is with God -- He has done everything for us. The remedy for suffering is to be self-giving. Are not people who are self-giving among the happiest people we know? Think of those you know who are happy and ask yourself if they are not self-giving. One of the greatest paradoxes of life is that the more we give, the more we get. Those who love the most are those who are loved the most. Self-giving can be buried underneath the temples of this world's false gods and goddesses. The secular world's religion is one of getting, acquiring, buying, and filling one's life with more and more things,

loading us down with gadgets, glitz and glitter. Competition is valued more than community. Being Number One, on top of the heap, and the top of this world, seduces us away from the sort of life than Jesus calls us to live. For those who lust for power, God is thought of more as All Powerful than He is as Self-Giving. The fact that we see a human body nailed on the Cross calls us to look into our own humanity.

The Cross is more than a symbol, more than a sign. It is a summons to us to live our lives in sacrificial self-giving, in self-emptying love just as did the One who hangs there nailed on the Cross. No wonder, then, that we want to bury it under our own modern statues to Venus and Jupiter. Now wonder that Madonna is our own goddess. Jesus on the Cross is a sign of contradiction, a sign that contradicts the message of the world that surrounds us. It is also a sign of liberation, of freedom. The Cross tells us that if we live life as Jesus did, if we live in His way, His truth and His life we will find a freedom that this world cannot give. For God has called us to "live in the glorious freedom of the sons and daughters of God", to live a life high exalted, a life above and beyond anything this world's gods and goddesses can ever hope to offer us. □

"Fr. Charlie," as he is known, was born in Ann Arbor, Michigan, on January 6, 1933. He was raised and educated there, graduating from the University of Michigan's Law School. After a brief career as an attorney he entered the seminary and was ordained a priest in 1967. Shortly thereafter he began an eleven-year ministry at St. Mary's Student Chapel in Ann Arbor. A rich variety of ministries followed including appointments to many advisory positions in the Church and three other pastorates. In the early 1970s he began writing columns for several Catholic newspapers in Michigan. In 1999 he was appointed founding editor of Faith magazine, published by the Diocese of Lansing, Michigan. Today the magazine serves twenty six dioceses reaching 1,400,000 homes. Fr. Charlie lives in "active retirement" in DeWitt, Michigan, on the grounds of St. Francis Retreat Center and has traveled extensively, including five pilgrimages in Europe and the Holy Land and writes Sunday homilies for Catholic Web.com.

Nativity of the Blessed Virgin Mary

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In celebrating the nativity of Mary, Christians anticipate the Incarnation and the birth of her Divine Son, and give honor to the mother of Our Lord and Savior. This Feast provides us with an occasion for praise and thanksgiving in honor of the personal sanctity and vocation of the Blessed Virgin Mary as the mother of Jesus. The Church's calendar observes the birthdays of only three persons: St. John the Baptist and Mary, Mother of Jesus, and Jesus, Son of God. John the Baptist was sanctified even before his birth. Luke tells us that Elizabeth felt the infant John "leap in her womb" when Mary approached her soon after the Annunciation. Mary was preserved sinless in anticipation with the privilege of being the Mother of God from the moment of her conception.

The Feast of the Nativity of Mary has two aspects: first, the Heaven's view that enables us to enter into God's plan for the salvation of the world; and the second, what

happens on earth has the freshness of dawn and of a first morning. As seen from Heaven it is a Trinitarian Feast. On the other hand the Feast of the Nativity of Mary affects our Christian life and family. Her Birth is an event which belongs at the very heart of the History of Salvation. She is the symbol of the hope and expectation of God's faithful people and at the same time she is the beginning of a new hope, the beginning of the dawn of that newness which her Son would bring for all creation. With Mary's birth, sorrow and darkness begin to be dispersed. Each of us comes here with our hopes and aspirations, with our problems, concerns and anxieties which trouble our hearts. As we begin our pilgrimage we must allow Mary to change our hearts. We ask Mary for the gift of that freedom which she would show in her willingness to accept the word of the Angel.

Mary's birth is the fulfillment of the faith of the Church. Faith is the gift that comes from God. One of the favorite stories in the Gospels is the story told in the Gospel of Saint Mark chapter 5, is the visit of Jesus to his home town and his own people do not accept him. They knew him too well and could not expect great things from so familiar a person. Jesus "was amazed at their lack of faith" and that therefore "he could work no miracle there". But we have the response of Jesus when Mary and his cousins visit him and he says his family is the one which hears the word of God and keeps it. This applies to Mary who always listened to the word and meditated in her heart and is reflected in her nativity. Her total faith fulfills the faith of the Church

St Paul speaking to the Romans tells us that Jesus descended from David according to the flesh that is he became a human person, and was declared to be Son of God by the Spirit. This summarizes the Feast of the Birth

of Mary as predestined by the Lord God who called her to be the Mother of Jesus, God incarnated. Created as a new creation, the Second Eve, Mary was immaculate in nature from the moment of her conception. Mary was created holy, gave birth to the Son of God in holiness, lived a holy life in the Presence of the Lord God and was taken to Heaven in the fullness of her holiness. Truly, she shall be blessed every generation. That message of faith given to us on the nativity of Mary challenges all of us. There are times when our self-sufficient society would willingly banish the sight of suffering. In Lourdes, Mary has created a city where the sick and the weak are the privileged partners of our care and concern. That is a sign from Mary also of the type of society we should be building. May we experience the presence and the faith of Mary in our lives in these days.

September 8 is specially remembered for social celebrations. It 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. □

I am your Mother Mary.

In the days ahead your focus must be to serve others, be childlike in the light of your relationship with God. This is the time to release yourselves from the bondage of selfishness and worldly desires of the flesh. Extend your help to individuals physically and spiritually. As my Immaculate Heart be the center of your love, God is the ultimate focus of one's worship represented by my Son's Sacred Heart. Your daily devotion to my beads of rosary is the way to get you closer and closer to God's throne. My beads are Words of the Gospel intact in series of love, truth and words of the Holy Scriptures. Be peaceful and loving, the need to be one becomes even stronger my children. Pray, pray, pray my children as more tribulations will face humanity. I am with you always.

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

***- Mary, Your Lady of the Rosary
081614***

I am your Mother Mary.

In your relationship with God, you must be one who is constantly in commune with The Lord.

My children it is best that this communication be opened through prayers. My beads of Rosary I ask you to pray daily. As you repeat those words you actually utter constant praises before God. My beads represent the whole history of man's salvation. The time that you always commune with God is a sign of your love for Him. My 1st Saturdays I ask you to fulfill your devotion as your commitment to pray these beads for world peace. Today more than ever is the time to seek God's love. Mankind is now in the midst of great trials. As I have said in the past, cleansing will come your midst my children. Embrace your faith and be firm in your love and faith in God.

I am always with you my children. I love you.

***- Mary, Your Lady of Peace
080114***

SPIRITUAL ENRICHMENT RECOMMENDED

- You are enjoined to practice Eucharistic Adoration at least an hour a week. Let us render God adoration, thanksgiving, reparation and petition. Kindly check with your respective parishes for schedules. Some churches are open 24-hours for Eucharistic Adoration.
- Pray at least one rosary of the Blessed Virgin Mary daily.
- Pray the Chaplet of the Divine Mercy at 3:00 PM and at 9:00 PM daily.
- Pray the Angelus at 6:00 PM daily.
- Pray the Pro-Life Scriptural Rosary [www.rosaryoftheunborn.com] to make reparation for the crime of abortion.
- Think of ways to make reparation to Mary for the sins committed against Jesus and Mary. A very good one is to join the **First Saturday devotion**; another is the **2000 Hail Mary devotion**. □

THANK YOU

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

Psalm 106:2

FOR PRAYERS HEARD AND PETITIONS GRANTED

Thank you, Eternal Father, for Your Will that transformed our sorrow into joy, our tears of anguish into tears of thanksgiving. Our physical and spiritual re-creation, through Your Healing Hands, kept us enclosed and revived in our hope for renewed lives as we look up to the heavens praising You, in Jesus' most Holy Name, through the intercession of Mary, our Blessed Mother, and of the angels and saints.

My mother, Rosalind, and I would like to let you all know that she has recovered from her fall. We thank God for listening to our prayers and to all who have prayed for her recovery. We also thank those who have visited her and those who have called to cheer her up while she was at the hospital. Please continue praying for her. We would also like to extend our gratitude to those who have joined us for my stepfather's in-urnment and have prayed for the eternal repose of his soul.

- Debbie Lorenzo

2000 HAIL MARY DEVOTION

The Spiritual Army of God the Father acknowledges 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

Mercedes Holzinger | Regina Lim

Dely Martinez | Loreto Melo

Alice Ng | Mayette Schluchter

*The Spiritual Army of God the Father,
thanks all the devotees together with their respective patron saints and guardian angels
for their concerted effort, cooperation and prayers in making
our God the Father celebration an overwhelming success.*

*The Los Angeles and Las Vegas celebrations from beginning to end was seamless!
Not to be missed are the descendants of Serapio and Cresencia Berdin
for the likewise successful celebration in Canjulao, Lapu Lapu City in the Philippines.*

SPIRITUAL ARMY NEWS DISPATCH

FEAST OF GOD THE FATHER -- THE CELEBRATION AND CONSECRATION

The Feast of the Father of All Mankind culminated on 1st Sunday of August, the 3rd of the said month, at the Monastery of Angels in Los Angeles and at St. Bridget Catholic Church in Las Vegas.

The celebration was also an occasion of consecration to Him. It's our promise to keep His commandments; and ourselves as offering to the Highest God in heaven.

In Los Angeles, the feast was well attended by devotees from different parishes of Los Angeles. The gathering was very successful as evidenced by the turnout of devotees numbering around 250. The mass was celebrated by Fr. Vincent Hughes of St. Francis Parish. The celebration opened with the 8th day Consecration Prayer, procession and personal petition through flower offering.

In Las Vegas, two God the Father prayer groups have bonded together with the parishioners to celebrate His feast day as one, not divided but in unity. The celebration started at 11:00 AM with a procession of the Eternal Father's picture, followed by some prayers and then the floral offering of golden yellow roses. The Liturgical celebration followed at 11:30 AM celebrated by Rev. Fr. Frank Ynciento and then the 8th day Holy Octave of Consecration was prayed after the Mass. The prayers before and after the mass were led by Joyce Ulmer; music and hymns were provided by Amen Choir.

In the Philippines, the feast was celebrated at the Chapel of the Eternal Father [Altar of the Black Nazarene] in Canjulao, Lapu Lapu City. The descendants of Serapio and Cresencia Berdin had been spearheading the celebration and consecration for three consecutive years now.

Continued on next page

THE ORDINATION, GOD'S FULFILLMENT

The Catholic Church has added four more young priests to her canonical list on August 5, 2014 when THE INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST ordained them. One of their deacons (Abbes) was supported by THE SPIRITUAL ARMY OF GOD THE FATHER MINISTRY.

In a beautiful four-hour Latin mass ordination, Reverend Canon Joel Joseph Estrada, together with four other priests of the Institute of Christ the King Sovereign Priest (Canon Francis Altieri, Canon Benjamin Coggeshall and Canon Andress Todd), was ordained for Holy Mother Church by none other than His Eminence, Raymond Leo Cardinal Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura in Rome and Archbishop Emeritus of St. Louis, on August 5 at St. Francis de Sales Oratory in St. Louis, Missouri.

St. Francis de Sales Oratory, with its towering altars and beautiful statues, its multi-colored glass-stained windows, its pillars, its high decorative vaulted ceilings, and the congruous movements of the ministers clad in decorated antique vestments was a sight to behold – it was the perfect setting for a glorious ordination event!

The ordination took center stage throughout the mass with The Cardinal officiating in his ecclesiastical, ceremonial, liturgic regalia of Cappa Magna (literally, great cape, a form of mantle, which is a voluminous ecclesiastical vestment with a long train, proper to cardinals, bishops, and other honorary prelates) and his Red Galero following, displayed on a red-cushioned pillow. The entrance of Cardinal Burke was a special moment for the faithful as they respectfully knelt in succession row by row, to receive his paternal blessing as he

Continued on next page

UPCOMING EVENTS

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

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

DECEMBER 4-21, 2014

DAILY ACTIVITIES AND OTHER
INFORMATION ARE AVAILABLE AT
WWW.SPIRITUALARMYOFGOD.ORG

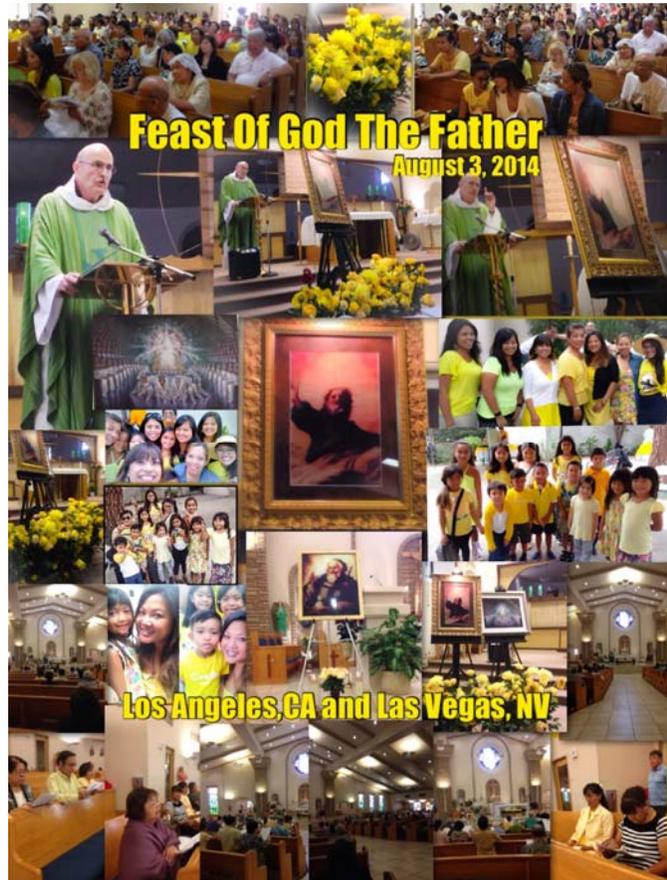
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TO PAY PILGRIMAGE COST**

Feast of God the Father

As early as the year 2000, Fr. James L. Swenson (deceased) who was parish priest of St. Bridget at that time, had dedicated the 11:30 AM Mass as well as the Adoration Chapel to the Eternal Father. Since 2005, The Spiritual Army of God the Father, Las Vegas Chapter, has coordinated annually with the said church in the celebration of this very important Feast Day.

In Los Angeles, the Feast has been celebrated every year for the past twelve years under the cudgels of The Spiritual Army of God the Father and each year more and more devotees find their way to the Monastery of Angels every 8th month of the year.

In closing, we would like to offer our prayers to the original inceptors of this devotion who passed on this year. Their efforts provided us with this devotion and Ministry. Our hearts and prayers go to Jean Tubb and Ate Girlie Felix, who unselfishly opened this devotion at the Monastery of the Angels sometime in the year 2000. To both of them our thanks and good journey into the Kingdom of God the Father. □

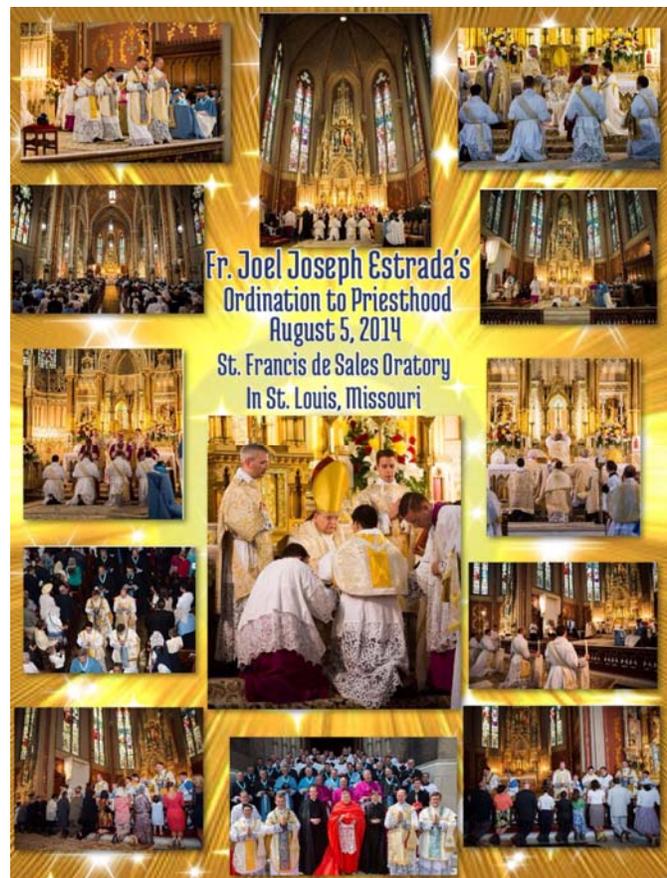


The Ordination, God's Fulfillment

walked down to the Altar. The Ecclesiastical equipment (Cappa Magna and Red Galero) added distinction to the Catholic Church's Holy ritual tradition, dating several hundred years back, especially conducted in a backdrop of Latin vulgate liturgical ceremony. Liturgical music provided by The Oratory Choir, accompanied by a full orchestra, was likewise divine!

The consecration was in the traditional Roman Liturgy of Ordination. The faithful was provided with booklets to explain the traditional ritual to appreciate the full meaning of the ceremony. Cardinal Burke's inspirational homily on the nature of the priesthood was an informative lesson to the faithful who were present and a call to the Ordinands to model their lives on the Good Shepherd.

Although the ordination was in St. Louis, Missouri, Rev. Cannon Estrada's family, relatives and friends in California, Michigan and as far as the Philippines, were in attendance. Four of The Spiritual Army of God the Father devotees took this chance to witness this liturgical event which is an achievement that God has planned and executed through His own Divine Providence and Benevolence. □



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 – September 20, 2014

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

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

IN LAS VEGAS:

1st Saturday Devotion

at The Cenacle House in The Enclave | 8455 West Sahara Avenue #172, | Las Vegas, NV 89117 at 1:00 PM
Cenacle will be at 10:00 AM before the devotional prayers.

Please call Evelyn at (702)274-4315 for entry to The Enclave or for more information.

Devotion to God the Father

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

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

2000 Hail Mary Devotion – September 13, 2014

Please call (702) 255-9616 or (702) 274-4315 for

dates and venues for the coming months or for more information or if you wish to Sponsor the Devotion.

IN LAUGHLIN, NEVADA:

1st Saturday Devotion

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

IN SAN DIEGO

Rosary to the Father

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

IN THE PHILIPPINES

2000 Hail Mary Devotion - Metro Manila Area

Letty Rollan has organized the 2000 Hail Mary Devotion in various areas of Metro Manila through the members of the "Mother Butler." Please call her U.S. Vonage phone (510) 779-6652, text her at Manila #916-384-9300, and/or call her Manila landline 939-4677. Mention Mila Lumba's name to be recognized