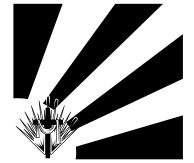




BLD PHOENIX

# VALLEY OF THE SON



COMMUNITY NEWSLETTER

Volume 6, Issue 8

Year A

Aug 2011

## Month of August

**WORD:** *Jesus saves all who have faith in Him.*

### READINGS

**Aug 7** 1Kgs 19: 9,11-13  
Ps 85: 9-14  
Rom 9: 1-5  
Mt 14: 22-23

**Aug 14** Is 56: 1,6-7  
Ps 67: 2-3,5,6,8  
Rom 11: 13-15,29-32  
Mt 15: 21-28

**Aug 21** Is 22: 15,19-23  
Ps 138: 1-3,2-3,6,8  
Rom 11:33-36  
Mt 16: 13-20

**Aug 28** Jer 20:7-9  
Ps 63: 2,3-6,8-9  
Rom 12: 1-2  
Mt 16: 21-27

### BIRTHDAYS

2 - Eve Parian  
3 - Lydia Bauer  
4 - Brian Bautista  
5 - Christine Minch  
7 - Art Crisostomo  
7 - Ramon Querol  
7 - Russel Bolosan  
8 - Carl Javier  
14 - Ariel Bautista  
22 - Lina Saguid  
23 - Ben Tejada

### ANNIVERSARIES

7- Ramon & Ludy Cuasay  
13 - Phogs & Bheng Gana

### THE LORD'S PROVISIONS

Cash flow as of July 2011

<i>Receipts</i>	\$2,394.00
<i>Disbursements</i>	\$1,631.28
<i>Surplus (Deficit)</i>	\$ 762.72

Website: [www.BLDPhoenix.com](http://www.BLDPhoenix.com)  
Group E-mail: [BLDPhoenix@yahoo.com](mailto:BLDPhoenix@yahoo.com)

## MONTHLY COUNSELS

### August 7 19<sup>th</sup> Sunday in Ordinary Time (Mt 14: 22-23)

**Theme:** We have faith in Jesus when we remain focused on him.

**Promise:** *"The Lord himself will give his benefits; our land shall yield its increase. Justice shall walk before him, and salvation, along the ways of his steps." (Ps 85: 13-14)*

**Reflection:** Peter and the other disciples, fishermen and bold men long seasoned by the furies of sun, winds and storms are now tormented on their boat by the rage of waves raised by strong head winds. They are in fear of their lives, tossed about by contrary winds and the storm rips at their faith and trust. Because they did not recognize Jesus **walking on the sea they were terrified.** **"Take courage, it is I; do not be afraid."** Peter says, **"Lord, if it is you, command me to come to you on the water."** What is Peter after? Is he looking for a sign? Is he making his own test of faith, creating his own crisis? Peter is like most of us. Do we trust God to take a risk or do we take a risk because we trust God? We never cease putting God to the test. Like the disciples who have seen what the power of Jesus can do and what that same power has made them do for others, we panic and doubt that his power could help us. Jesus says to us, **"Come."** We go out of our boat, we step on the water and like Peter we fail our own test of faith. Do we not see some design why God places us in dilemmas and storms, in winds and waves, in faults and failings so that by his benevolence we may be delivered? It is God's stretched hand that always delivers us. We are not immune to tempests and storms. We have no shield but Jesus against this world's capricious events and elements and so he rightfully rebukes us, **"O you of little faith, why did you doubt?"** Without Jesus we cry to him, **"Why do you turn away your face?"** With Jesus right before us, we look elsewhere and we hardly meet his eyes. Impatient, we ceaselessly turn to the left or to the right. Why don't we trust him? Before the Son of God himself why do we fall back to our own frail and human expectations? Why do we challenge God in such petty ways? In times of crisis and in the moments we have to make difficult choices let us ask God to help us stay put and do battle against falsehoods, ethical compromises, challenges and consequences. In every human chaos there will always be calm. It is God's outstretched hand that always delivers us.

**Prayer:** Dear Jesus, help our faith remain focused on you. In suffering and trial and in the turmoil of our souls, help us hold fast to you. Help us not to lose heart. Amen.

**Order:** **"Take courage...do not be afraid." (Mt 14: 27b)**

**Directions:** Trust in the Lord to overcome fear.

### August 14 20<sup>th</sup> Sunday in Ordinary Time (Mt 15: 21-28)

**Theme:** We have faith in Jesus when we persist in our prayers.

**Promise:** *"...great is your faith! Let it be done for you as you wish." (Mt 15: 18)*

**Reflection:** The first time the Canaanite woman called to him, Jesus makes no reply. Then the disciples come to Jesus and ask him, **"Send her away."** Jesus says in reply, **"I was sent only to the lost sheep of the house of Israel."**

*Continued next page...*

*Counsels continued from page 1...*

Persistent, the woman comes to Jesus and does him homage. **“Lord, help me.”** Jesus says in reply, **“It is not right to take the food of the children and throw it to the dogs.”** Undaunted, the woman argues, **“Please, Lord, for even the dogs eat the scraps that fall from the table of their masters.”** Jesus is amazed, **“O woman, great is your faith! Let it be done for you as you wish.”** What defines the greatness of this woman’s faith? First she receives apathy getting no response from Jesus. Next she has peremptory indifference from the oblique response of Jesus to the disciples. Yet despite the pointed if not cruelly dismissive responses she met with, the woman comes and pays Jesus homage, **“Lord, help me.”** And finally the woman gets a direct reply, **“It is not right to take the food of the children and throw it to the dogs.”** This third rebuff, brutal and harsh, is perhaps what the woman expects even from Jesus who was a Jew speaking to her a Gentile. The woman presses her petition that she knows only Jesus could grant. Tearful, heartbroken, cruelly brushed off and rudely pushed away this honest hustler of a woman pleads the justice of her demand. What may Jesus do? His initial intentional insulting stance and rebuff of her have drawn out the greatness of faith that God desires, a faith that does not flounder, a faith that is true, a faith that begs to be reckoned with, a faith that triumphs. This is one instance that Jesus finds great faith. The other instance is when Jesus rewards the centurion’s faith when he said to Jesus, **“Lord I am not worthy to have you enter my roof; only say the word and my servant shall be healed.” (Mt 8: 8)** Jesus meets two persons of great faith both of whom were Gentiles. This is the kind of faith that Jesus honors. Living this kind of faith is for everyone, not just for Jews or Gentiles. Faith is for all who choose to follow the Lord.

**Prayer:** Dear Jesus, I tried to fathom your ways in my pride and disobedience. I have challenged your wisdom in my stubbornness and doubt. Why do I put you to the test? Forgive me Jesus. My perseverance is better focused on faith through persistent prayer and doing what is right and just by you. Jesus, help me. Amen.

**Order: “Observe what is right, do what is just.” (Is 56: 1)**

**Direction:** Achieve joy in serving your ministry and the community through persistent prayer and service. Amen.

### **August 21 21<sup>st</sup> Sunday in Ordinary Time (Mt 16: 13-20)**

**Theme:** We have faith in Jesus when we proclaim him Son of the Living God.

**Promise:** *“...upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.”*

**(Mt 16: 18)**

**Reflection:** Jesus and his disciples go on retreat into the region of Caesarea Philippi to be away from the crowds, to be free from the Pharisees and scribes, to be away from confrontations with the religious authorities and leaders of their day. Like Jesus and his disciples we too are in need of some respite away from the din and chaos of everyday living, to rest from pressure or routine, to snatch a period of quiet simply to get a good hold of ourselves once again. True to his vocation, Jesus has wanted his disciples to be with him that they may have a

deeper instruction and more serious preparation for his impending departure. That too should be our goal when we go on a retreat, to seek deeper study of self and others, to prepare and understand that our life is more than work and service. In and beyond work and service, there is joy, peace, fulfillment, spiritual satisfaction. **“Who do people say that the Son of Man is?”** Jesus asks his disciples. It is always a good beginning to know what others say or think of us which allows us to correct or improve on their assumptions and perceptions. Like Jesus when we ask people who do they say we are, we get answers that speak of people’s vague and ambiguous identification of us that in turn betrays ignorance, misinformation or doubt and distrust of what we represent and who we are in our world beset with contrary powers and authority with competing ends and goals. But who do we say we are really? If we do not have the fullness of the wealth and knowledge of ourselves how do we hope to inspire the zeal and commitment of friends and others to the reason for our being who we are? How do we get them interested in the tasks we do? We ask these questions not to raise doubts or to draw confessions but to obtain some affirmation and profession of the knowledge and experience of ourselves from others. **“But who do you say that I am?”** The answer to the question defines our friends’ state of faith in us. When we require of ourselves the discipline of answering the question first before we ask others to do the same then the question is first an honest identification of self and one’s personal consciousness not self elevation or calculated conceit. Self examination is a complex process that honestly puts our gifts and blessings and inadequacies and limitations on the scales of scrutiny. It inspires honesty and sincerity, after which we shall not then think of ourselves more highly or less unworthy than we ought. If indeed, Jesus Christ is Lord and Son of the living God, then henceforth what we think of ourselves and what we think of others will filter to us beyond mere human insight. **For flesh and blood has not revealed this to us, but my heavenly Father.** What we confess to be true of others and of ourselves is the Spirit’s revelation which is what God desires all our confessions and affirmations to be. Honesty and sincerity in relationships build stronger friendships and foster a greater reliance on God’s providence working in us. There is no stopping what we can build with God’s assistance whether they be homes, churches and cathedrals.

**Prayer: “...build my church.” (Mt 1’ 6: 18)**

**Directions:** Evangelize and witness the love of God through the teachings of the church. Son of the Living God, build each one of us that we may build your church, your community, your world.

### **August 28 22<sup>nd</sup> Sunday in Ordinary Time (Mt 16: 21-27)**

**Theme:** We have faith in Jesus when we deny ourselves, take up our cross and follow him.

**Promise:** *“...whoever loses his life for my sake will find it.”*

**(Mt 16: 24b)**

**Reflection:** Jesus reveals to his disciples that in Jerusalem he  
*Continued on pg 3...*

Continued from pg 2...

must suffer greatly, **and be killed, and on the third day be raised.** Peter rebukes Jesus, corrects his teacher, overplays his role and usurps God's will and prerogative. Jesus puts Peter on his rightful place, **"Get behind me."** Like Peter we may have good intentions in many things but an incorrect position and perspective. Our intentions are not God's intentions or purpose. We think not as God does, **but as human beings do.** Always must we be governed by the mind and purpose of God and the things of God not of men or the things of men. Like Peter, because we presume that we know the will of God so in one moment we may be in ecstasy and ready to die, and in the next, we are slow spirited and chastised. **"Whoever wishes to come after me must deny himself, take up his cross and follow me."** To take up the cross of Christ is the supreme example of self denial. If the spirit has revealed to us that Jesus Christ is Lord then at no time may we reject what has been revealed, not by our thought and manner and being. If Jesus is the Messiah, then he must have the cross and suffering and death. **"Was it not necessary that the Messiah should suffer these things and enter into his glory?" (Lk 24: 26) .**

To follow Jesus is our defining moment, the only perfecting purpose of our life. Only the supreme pursuit is God's purpose for us. We too must have the cross and suffering and death. To embrace the cross at every opportunity is to embrace Christ when he can still be found. To embrace Christ is to deny self, to be rid of selfishness and ego, to no longer be set on human things but to be reset to the things of Christ. If we follow Jesus in duty, we follow Jesus to glory. Live not to take and receive but to give and give and keep on giving. That is the concept of following the Messiah. Following the Messiah is the concept of true discipleship. In true discipleship the first priority is Christ at whatever cost, even if means to carry a cross, even if means to be a failure, even if it means to be a fool for Christ. To be a fool for Christ if that were my only chance to set foot on the path to heaven, shall I not seize it?

**Order: "Whoever wishes to come after me must deny himself, take up my cross and follow me." (Mt 16: 24b)**

**Directions:** Make Jesus Christ the first priority in life. –RSC

**!!! TEACHING MINISTRY UPDATE!!!**

**August 19: Rooms 2 and 3**

**Topic: Humility**

**SPEAKER: Cita Rivera**

**EVERYONE IS INVITED. COME ONE. COME ALL.**

**Topic: Called to Protect  
A DIOCESE OF PHOENIX REQUIREMENT  
FOR ALL WHO WORK WITH CHILDREN  
AND THE ELDERLY**

**Please be reminded that we all need certification.**

**Agony in the Garden:  
A Pre-Retreat Reflection**

**F**ifteen years ago both my parents died and left my sister, two brothers and me adult orphans. It is still an anguish to remember that year. The pain of loss has faded but the parental absence they left behind remains an unwanted scar. Love, respect for parents and honoring the memories of the dead, these, and other selected things we express in glorious symbols. Even God uses symbols to reveal his glory, majesty and splendor. We imitate God in our special regard for symbols. That is why in the glory of parades we have the beat of drums, the tumult of trumpets and the triumph of music as symbols of gratitude for heroes who have died that we may live, for noble men and women in uniform who have willingly shed their blood for love of country and family. There is glory too of another kind in solemn church ceremonies with bowed heads, in a sea of lit candles held by hands raised not in arms but in prayer, and in the waves of muted hymns that praise God who is present as a Black Nazarene or a Christ Child and whose heavy statue is borne by the puny shoulders of the faithful in procession in a tradition of love to honor one of God's sacred feast days. But is this all there is to glory? Is glory all in symbols? Maybe because glory is difficult to define it is also much more difficult to possess. It resists possession except for the heroic and the virtuous in unknown numbers who silently witness to Christ and his gospel and who come as close to glory in whatever manner and at whatever cost. It takes hard work and lifelong commitment to ignite the desire to follow the supreme example of him who shuns the applause and adulation of crowds in need of signs, this Christ whose most vivid selflessness in his pure humanity and divinity includes washing the feet of his disciples and suffering his agony in a forsaken garden where he was betrayed, rejected and abandoned, as a mere prelude to his passion and death for the cause of human salvation. – RSC

**2011 ENCOUNTERS AND SEMINARS**

**August 13**

**AGONY IN THE GARDEN/  
WASHING OF THE FEET RETREAT**

**St Steven Catholic Church, S. Dobson Road, Sun Lakes**

**August 27 and 28**

**COMMUNITY RETREAT AND WORKSHOP**

**August 15: The Feast of the Assumption of the Blessed Virgin Mary**



The Feast of the Assumption is also known as the Feast of the Dormition (falling asleep) of Mary. The feast commemorates Mary's assumption into heaven.

We pronounce, declare and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary having completed the course of her earthly life, was assumed body and soul to heavenly glory." With these words,

Pope Pius XII officially and infallibly declared the Assumption of Mary, the Mother of God (theotokos), to be dogma in 1950. In this pronouncement, Pope Pius was simply stating dogmatically what the Church, East and West, had believed for many years. The Catholic Catechism further explains:

*The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians (966).*

The Catechism then quotes from the Troparion of the Feast of the Dormition from the Byzantine Liturgy:

*In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death. (966)*

Thus, the Assumption of Mary is not only a participation in her Son's resurrection, but a preview of our future resurrections. As such, the dogma of Mary's Assumption is firmly rooted in the actions and person of Christ, and in the virtue of Christian hope.

Protestants have generally rejected the Assumption of Mary theologically and devotionally, probably because it is not explicitly biblical. Many Reformation denominations (like Anglicanism and Lutheranism) have set aside August 15th as a day commemorating the Blessed Virgin Mary, although without the explicit context of the Assumption. However, the Assumption of Mary is an ancient belief certainly fitting the honor of the one chosen to bear the Son of God. This dogma is solidly within the biblical tradition of holy and unique individuals being taken bodily to heaven (like Elijah and Enoch). She who is "Mother of the Lord," "full of grace," and whom "all generations shall call blessed" is certainly worthy of this honor.

**Catholic Collect for the Feast of the Assumption**

Almighty and everlasting God,  
 You have taken up body and soul  
 into the heavenly glory the Immaculate Virgin Mary,  
 Mother of Your Son: Grant, we beseech You,  
 that, ever intent upon heavenly things,  
 we may be worthy to be partakers of her glory.  
 Through Jesus Christ Your Son, our Lord,  
 who lives and reigns with You and the Holy Spirit,  
 One God, forever and ever. Amen.  
 From the Roman Missal



**POPE BENEDICT XVI  
 INTENTIONS  
 FOR THE MONTH OF AUGUST**



**General Intention:** World Youth Day.

That World Youth Day in Madrid may encourage young people throughout the world to have their lives rooted and built up in Christ.

**Missionary Intention:** Western Christians.

That Western Christians may be open to the action of the Holy Spirit and rediscover the freshness and enthusiasm of their faith.

**ONE... HOLY... CATHOLIC... APOSTOLIC**

**We believe in One, Holy, Catholic, and Apostolic Church**

The Church is **One**, united around the Eucharist and the Vicar of Christ, the Pope.

The Church is **Holy**, made holy by the Holy One, Jesus Christ, who remains with us in a special way in the Holy Sacrifice of the Mass.

The Church is **Catholic**, gathered from every continent and speaking so many different languages.

The Church is **Apostolic**, professing the faith of the Apostles and carrying out the Church's mission in the world.

**CYCLES: A Brief Essay for Reflection**

There go our children, uncontained and free, daring the elements. We too longed for such freedom.

Carving their own names, exploring the firmaments, how far can they go? Should we worry they have walked away? Our parents too, worried for us.

Lost keys, torn kites, broken promises, and wounded egos. There are many losses and deaths in our children's unfolding. Did they know those losses and deaths were also ours?

But come one autumn when the sun turns home, with the lanterns of our lives, and theirs, we shall be gathered again in the Father's house. **-RSC**