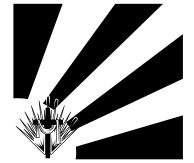




BLD PHOENIX

# VALLEY OF THE SON



COMMUNITY NEWSLETTER

Volume 6, Issue 5

Year A

May 2011

## Month of May

**WORD:** *A Christian community is united in faith in Christ Jesus.*

### READINGS

- May 1** Acts 2:42-47  
Ps 118:2-4,13-15,22-24  
1Pt 1:3-9  
Jn 20:19-31
- May 8** Acts 2:14, 22-33  
Ps 16:1-2,5,7-11  
1Pt 1:17-21  
Lk 24:13-35
- May 15** Acts 2:14, 36-41  
Ps 23:1-6  
1Pt 2:20-25  
Jn 10:1-10
- May 22** Act 6:1-7  
Ps 33:1-2,4-5,18-19  
1 Pt 2:4-9/ Jn 14:1-12
- May 29** Acts 8:5-8,14-17  
Ps 66:1-7,16,20  
1Pt 3:15-18  
Jn 14:15-21

### 2011 ENCOUNTERS AND SEMINARS

**June 17-19:** Life In The Spirit Seminar #10

**July 29-31** - Youth Encounter #7

**October 8-9:** Marriage Encounter #12

**November 11-13:** Youth Life In The Spirit Seminar #5

### ANNIVERSARIES

- 2 - Richard & Lydia Bauer
- 7 - Evan & Joie Pangilinan
- 8 - Pete & Eve Parian
- 9 - Nelson and Malou Reyes
- 12 - John & Christine Minch
- 13 - Malie & Jong Gabriel
- 19 - Steve & Dory Hey
- 27 - John & Joyce Clark
- 28 - Joseph & Milrose Kodumal

### THE LORD'S PROVISIONS

Cash flow as of April 2011  
*Receipts* \$1,609.00  
*Disbursements* \$1,308.10  
*Surplus (Deficit)* \$ 300.90

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

## MONTHLY COUNSELS

### May 1 2nd Sunday of Easter or Divine Mercy Sunday

**Theme:** We are united in faith when we believe in the living God.

**Promise:** *"Blessed are those who have not seen and have believed."* (Jn 20: 29)

**Reflection:** **"Peace be with you."** Jesus said to his disciples as he came and stood in their midst. Peace is a fruit of faith. **"Peace be with you,"** he said again as if to confirm the first. **The disciples rejoiced when they saw the Lord.** Joy is another fruit of faith. **He showed them his hands and his side.** Then he breathed on them and said to them, **"Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."** All these he did in one sweeping moment. Jesus made two distinct movements and achieved three goals. He infused the Holy Spirit into them, he gave them a mission and he empowered them to forgive sins from the depths of the heart of him who is an authentic wounded healer.

There we are weeping, here we are crying  
 Here we are learning, there we are hearing  
 From him whom eyes turn to, to cry  
 For whom all hearts now yearn to die.

As he showed them his hands and his side so must we show one another our wounds, not to probe them to inflict pain and to afflict one another again, but we touch each other's wounds in the sweet healing gesture of caring sharers though instantly we learn from touching that touch is barely enough. We must genuinely be in one another's pain and faith to understand the depths from which we have drawn who we are now and what we have become. Faith is not simply to believe that Christ rose from the dead but that he rose for your sake as much as for mine. He rose for the salvation of your body and mine, and for the glory of your soul and mine, and, for all humanity whom he loves. Nor is Jesus **rising from the dead** simply that Jesus comes and stands in the midst of us but there is more. Jesus is inside of us as when he came to the disciples when the doors were locked and he stood in the midst of them. Jesus enters closed doors that open to him on their own accord. He enters as through walls and hearts that are paths to him who believe. Every believer receives the power to forgive and to retain, though our theology teaches us that this is the basis of the priest's power to forgive at the confessional. Individually though, it may seem that through our conscience we each have the power to forgive and to retain our own sins. We need to forgive ourselves before we go to the confessional as by our free and self-command we sin or sin not. **Thomas called Didymus was not with the disciples when Jesus came.** When Jesus comes to us, when our faith is put to the test, Thomas is not with us either. Like the rest of the disciples we hope, believe and pass God's test, but even if like Thomas, we say, **"Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe,"** like Thomas too, we should not fear our genuine doubts. Like Thomas who saw and touched the man Jesus, like Thomas we must also say, **"My Lord and my God,"** not to the man Thomas saw or touched but to the God he and we could not see or touch but now believe. Thomas teaches us to probe our doubts and ultimately trust in him by whose grace we believe.

**Prayer:** Thank you Lord that you are patient with the slowness of my growth in faith. I do trust you. I do believe. Help me sort out my doubts and my certainties. Let your Spirit light my way. Amen.

**Order:** **"Receive the Holy Spirit."** (Jn 20: 22b)

*Continued next page...*

*Counsels continued from page 1...*

**Direction:** Do not be unbelieving but believe. Live your faith. Help others trust and believe in God.

**May 8 3<sup>rd</sup> Sunday of Easter**

**Theme:** We are united in faith when we recognize the presence of Jesus in the Eucharist.

**Promise:** *“You will show me the path to life, fullness of joys in your presence, the delights at your right hand forever.”*

**(Ps 16: 11)**

**Reflection:** **Two of Jesus’ disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that have occurred.** Many times we give little thought to our little talks. It is in small conversation, not gossip or chatter, when we are able to consult with one another and we are able to improve on the memory of our affection for others or for ourselves. There is value in intimate conference such as in this case of the two disciples. Those who seek Christ, they inquire and talk about him. Those who seek Christ will find him. Those who inquire about him do learn more. When we share and compare little talk we may not notice how it unburdens us. When we weigh brief news of family and ourselves we are really sharing wounds and comparing hearts. Christian fellowship needs both visual and tactile expressions of mutual affection for free and lively discourse. **Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.** Jesus asked them, **“What are you discussing as you walk along?”** How easily do we welcome strangers? How do we respond to their innocent impositions on us? Cleopas obliges when he is imposed upon, welcomes the stranger and says to him in good will, **“Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?”** The reply was, **“What sort of things?”** Diligent scrutiny examines how much we know and how much more we have yet to learn. How well versed and ready are we to talk about what we really know? Do we make effort to have the eloquence and joy to articulate it? Remember what we are exhorted, *“Always be ready to give an explanation to anyone who asks you for a reason for your hope.”* **(1 Pt 3:15)** Then they summarized what they knew with the earnest grasp we ought to have of our faith and our life to anyone who might inquire. They told him about **Jesus the Nazarene who was a prophet mighty in deed and word before God and all the people but their priests and rulers sentenced him to death and crucified him.** They had hoped **that he would be the one to redeem Israel.** They confessed to their confusion of what to make of him who was buried in the tomb, but none could find his body. He said to them, **“Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!”** He chided them for their weakness and slowness to believe. **“Was it not necessary that the Christ should suffer these things and enter into this glory?”** Suffering is to Christ as life’s hardship is to us. Suffering is to Christ as it is the bread of our hope. To suffer for him is to enter into his glory. For us, it is the way to our salvation. His suffering was what they thought had dashed their hopes when suffering was what truly confirmed them. **Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures.** Because it was nearly evening, they urged him, **“Stay with us.”** He stayed with them and while he was with them at table, he took the bread, blessed it, broke it and gave it to them.

**With that their eyes were opened and they recognized him, but he vanished from their sight.** Jesus vanishes from our sight that we may learn to savor and seek his company.

**Prayer:** When we sit down to eat, dear Lord, may we remember that you are always the Master of our Banquet. We give you thanks. What is there at our table comes from you and it is already blessed. Repentant sinners, we are. We beg, constrain and invite you, Lord, to stay with us always. Amen.

**Order: “Conduct yourselves with reverence.” (1 Pt 1: 17)**

**Direction:** Always say grace before we eat and drink. Believe the presence of Jesus in the Eucharist. Receive him that we may live and thrive. Deny him and we perish. Revere the Lord and delight in his fullness forever.

**May 15 4<sup>th</sup> Sunday of Easter**

**Theme:** We are united in faith when we follow Christ, our Good Shepherd.

**Promise:** *“Whoever enters through me will be saved, and will come in and go out and find pasture.”* **(Jn 10: 9)**

**Reflection:** The Pharisees who believed themselves the inviolable pastoral chiefs of the temple, did not commission Jesus and therefore to them Jesus was an intruder, impostor and pretender. In reply to their thoughts Jesus talks in parables about false shepherds, thieves, bandits and plunderers. A thief has only the mind to do mischief to the flock. He does not enter by the door but through deceitful, unlawful and inventive ways that certainly make those who call themselves true servants examine their stale, unimaginative and slothful ways of service. The Good Shepherd has the welfare of the flock in his heart. He enters by the door and receives access from the doorkeeper. The sheep know his voice and follow him but not the stranger. In figurative and elegant metaphor, Jesus claims himself to be both the gate and the gatekeeper. He is the gate that closes. The gate excludes intruders. He is the same gate that opens to give safe passage to the elect and chosen. He is also the gatekeeper with the power to receive or to reject. He is also the Good Shepherd in the manner of a brother’s keeper not a brother’s lord. The brother’s keeper watches for his brother’s goods and possessions and makes them as his own. The brother’s lord is like the hireling who does not protect the sheep but seeks only privilege and gain. The Good Shepherd safeguards and provides for his flock. He is ready to give even his life for the sake of his followers and disciples who are his beloved flock. The flock responds to his voice and knows it. His flock loves him and follows him to abundance and green pastures. That in colorful language is the imagery of Christ and his church. We are his church. We are the community of God’s people, set apart, washed and cleansed by his grace and flocked together as a witness to love because we were first loved.

**Prayer:** A sinner, I kneel, confessed before you, my Lord. I have strayed like a sheep, stubborn, willful and lost. O Good Shepherd, touch me with your mercy and love. I had been in dark, uncertain, dangerous and forbidden places. Please lead me home to you. Amen.

**Order: “Repent and be baptized, every one of you in the name of Jesus Christ.” (Acts 2 38a)**

**Direction:** Repent. Confess your sins. Prepare yourself to receive the Holy Spirit in the name of Jesus Christ, our savior and king. Prepare for the gift of a new life. *Continued on pg. 4...*

## The Via Crucis

During Lent the Church encourages the faithful to do the traditional Way of The Cross devotion by meditating on already printed prayers on booklets. BLD Phoenix invited fourteen members of our community to prepare 2 minute reflections to say, "This is what this station means in my life right now."

Such deeper meditation evokes images that draw the soul to Christ's passion in a more personal and disarming way. The audience is caught in the speaker's experience and in turn is captive to the question and answers it in his own heart, "What does this station mean in my life right now?"

We had fourteen participants and what follows are excerpts of the reflections of those who sent us copies of their personal meditations.

"The Via Crucis" was well received in St Bernadette, April 15, in lieu of our usual Friday Praise and Worship.

**1<sup>st</sup> Station** – Instead of being grateful and having childlike eagerness to reciprocate your love dear Jesus, we condemn you again and again in our daily life. We do this when we fail to recognize you in the people we meet, when we do unkind acts and say unkind words to one another. It is like reliving the sad scene with you and Pilate. –EG and RG

**3<sup>rd</sup> Station** – Exhausted and weak, your knees buckled Jesus, and the weight of the cross and our sins pushed you down to the ground. As true God you had the almighty strength to carry the cross without falling, but also as true man, in your humanity you allowed yourself to fall. It made me realize that at times I am too proud to fall, to make mistakes or to have failures in my life. – CTM

**5<sup>th</sup> Station** –The thought of you Jesus, walking next to Simon of Cyrene as he helped you carry the cross touches me and reminds me that you were always there with me when I carried the various crosses of my life. You knew my pain. You carried my pain. – ET

**6<sup>th</sup> Station** – Lord, in your great compassion, wipe out my offense. I humbly offer my heart to you just as Veronica offered her veil to you. Imprint your image upon my heart. –ETW

**9<sup>th</sup> Station** –Your third fall, Jesus, cuts straight into my heart. Were you telling me that there may be times in my life that I will fall again and again despite that I am surrounded by friends and loved ones? This humiliation of the third fall gives me the courage to persevere. –IS

**10<sup>th</sup> Station** – My Jesus, what humiliation it was that you were stripped of your garments, yet I confess that I too am guilty of having stripped you of love and respect in my selfishness and pride and in so many other ways. Forgive me for the many ways I have sinned against you. – ML

**11<sup>th</sup> Station** – Jesus is nailed to the cross. I thought of what to give up, what to sacrifice for love of him. Giving up a "thing" wasn't going to compare to the pain Jesus has gone through for me on that cross. I decided to rid myself of resentment, judgment, bitterness, anger – anything that wasn't of my Lord. Lord, help me to be strong like you. – LL

**13<sup>th</sup> Station** – I ask that as your precious body is brought down from the cross Jesus, give me the courage to face whatever the challenges and crosses that come down upon me in my life. May my life always be a reflection of the love and sacrifice you made most especially for me. – CDK

**14<sup>th</sup> Station** – You are laid in the tomb, O Lord, which reminds us that life here on earth is just temporary. You conquered death. The empty tomb means that the tomb is not the end of life. It is a new beginning, a new life, a new everything just as you promised. – EL and CL

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

**May 13: BLD Teaching, AFTER Praise and Worship**  
**Topic: Response to the Word of God**  
**Speaker: Simon Lam**  
**EVERYONE IS INVITED. COME ONE. COME ALL.**

**May 21, Room 1, AFTER the Via Lucis**  
**Youth Ministry Teaching**  
**Topic: Matrimony and Wounds of Humanity**  
**Open Forum After Two 15 Minute Videos**

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**A SPECIAL EVANGELIZATION MINISTRY ANNOUNCEMENT:**  
**May 21, Saturday, in lieu of Friday Praise and Worship**  
**THE VIA LUCIS, A BLD PHOENIX INTERPRETATION**  
**OF THE FOURTEEN STATIONS OF THE**  
**PASCHAL WAY OF LIGHT**  
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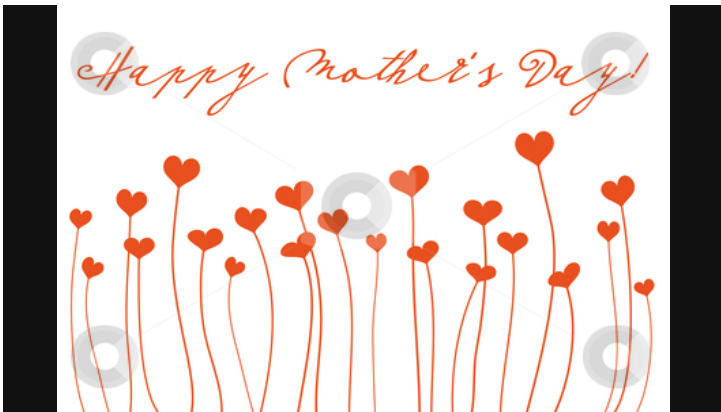


VATICAN CITY, MAY 11, 2011 - Benedict XVI is encouraging all to "intensify" the practice of praying the rosary during May, the month the Church dedicates to the Mother of God.

At the end of today's general audience, the Pope urged the youth present "to value this traditional Marian prayer, which helps to understand better and to assimilate the central moments of the salvation realized by Christ."

To the sick, he exhorted them to "to turn with confidence to the Virgin Mary through this pious exercise, entrusting all your needs to her."

Finally, to the newlyweds, he invited them to "make the praying of the rosary in the family, a moment of spiritual growth under the gaze of the Virgin Mary." ([Zenit.org](http://Zenit.org))



**BIRTHDAYS**

- |                     |                     |
|---------------------|---------------------|
| 1 - Joie Pangilinan | 16 - Lina Alba      |
| 3 - Mary Ann Korte  | 18 - Ning Laforteza |
| 3 - John Clark      | 19 - Michael Querol |
| 7 - Paz Esteban     | 19 - Chita Dilema   |
| 13 - Cecille Lockey | 23 - Jun Saguid     |
| 15 - Eden Sebial    | 30 - Jess Laforteza |
| 15 - Erlinda Clarin |                     |

*Counsels continued from page 2...*

**May 22 5<sup>th</sup> Sunday of Easter**

**Theme:** We are united in faith when we devote ourselves to prayer and the ministry of the word.

**Promise:** "The eyes of the Lord are upon those who fear him, upon those who hope for his kindness." (Ps 33:18)

**Reflection:** "**Do not let yourselves be troubled.**" Sad and disturbed, we have the disquiet of heart that causes confusion, haste and restlessness. Keep calm. Remain composed. Peace is what Jesus desires of us. He wants us to have serenity of faith that gives us hope for his kindness, devotion to prayer and absolute trust in his word. The joy of faith is the remedy to the troubles of the world. "**You have faith in God; have faith also in me.**" God the Father and the Son of God are one. God the Son is one God with the Father. If we have faith in the Father, we must also have faith in the Son. In the troubles of our lives, in the times that test and try us we need a devotion to God for the hope of heaven and happiness. "**In my Father's house there are many dwelling places.**" In heaven, Jesus assures us by his own testimony,

**in my Father's house,** there is no diversity of reward. The poor, the weak, the strong and the wise will each have his dwelling place. Each individual will remain himself but rich in God's company. There was no room in the inn for the parents of Jesus before his birth. When he was a grown man, nor was there a place to rest his head, but **in my Father's house there are many dwelling places.** There is a house for all, a place for each one. All is welcome. **In my Father's house,** as **in the vineyard,** there is no distinction between those who came in the vineyard early to bear the whole day's burden and those who came in late who **worked only one hour.** (Mt 20)

No one is cut off or cast out. There is no grumbling. There is no envy. What is possessed by one is precious possession of all. All who are drawn to Jesus are drawn off from themselves and from the world. Every son is worthy of God's favor. Every daughter is worthy of her own dwelling place. Our encounters with Jesus here on earth reveal that our relationship with him alone determines **the way, the truth and the life.** It is so. It is God who decrees it so. God reconciles us to Jesus and Jesus reconciles us to himself for he holds everything in himself. The primacy is his in everything in order for the Father to welcome us in Jesus into his own presence. We pray to Jesus and we pray in the name of Jesus Christ, Jesus the Savior, and Christ the King. There lies the power of the ministry of the word. We always pray in the name of our savior king.

**Prayer:** Dear Jesus, in faith, I trust you. In prayer, I implore you that to your will, I submit, to your authority, I yield, in your service, I stay and in your love, I live, in word and in deed, forever and ever. Amen.

**Order:** "Do not let your hearts be troubled....have faith in God." (Jn 14: 1)

**Direction:** Put your trust in God. In word and work, we must be present to all as faithfully as God is present in us. As Jesus spreads the table of his body and his word to all so too must we pray for each other and watch each other's **needs.**— RSC