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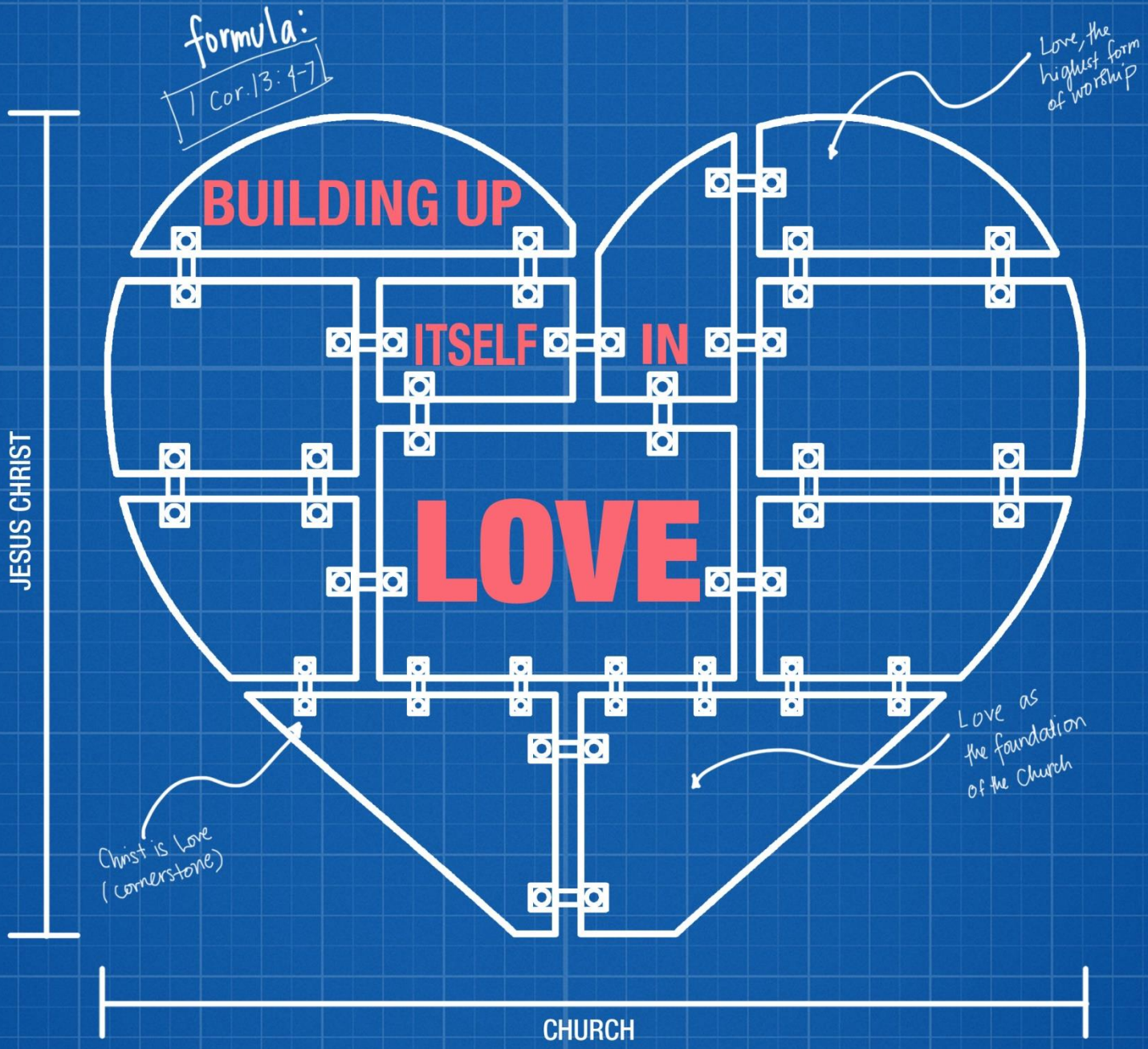

JOURNEYS

EDITORIAL

The season of Lent has seen the church in a journey. As God's people, we have gone "around the Word in 40 Days." We have seen that Lent was not a season of drudgery, nor a time of self-flagellation. The forty days of Lent was meant to awaken in God's people the desire to do His will, the desire to let the image and likeness of God be manifested in each one.

Everyone takes journeys daily. Journeys can be as personal as a trip to the grocery store, to the office, or a short walk to school. Journeys can be the move of a family to their new home. It also be corporate, as our Church's journey from Emram to Sampaguita. For many, a journey could be a metaphor for changes in life—graduation from college, completion of junior high school, becoming a grandparent, getting married, or getting a promotion at work .
Journeys are very vital in life. We cannot stay where we are forever. God has placed in our hearts that desire to walk, and that walk is with Him. It is a natural instinct for the creatures to long for and desire to be with their Creator. He is the Way, the Truth, and the Life.

Lent has taught us His people to awaken that desire continually. We embrace and face our own journeys. We are confident that He is with us always. We may sin or fall short many times, but our Father makes us experience His love and forgiveness. He leads us to see that the challenges, the mistakes, the shortfalls, and failures are actually our stepping stones to triumphs and victories. Someone once said that He even takes us and helps us through deep waters, because there our enemies can't swim!

The Lenten journey is far from over. It continues through the Easter season, and it gets better every time! As we glory at Eastertime, we look forward to worshipping together in the LFMA grounds along Sampaguita Street, from where we will be able to see our very own church building rise. As we do this, we will continue with our work in the Church. We will hear plenty of good news and praise reports of healings, miracles, blessings, and growth. The young will begin to see visions and prophesy. The old will see their dreams come to pass. The Church will continue to know God and make Him known.
This is the essence of Easter: Resurrection life. Active, purposeful, meaningful life, not because of our own doing, but because of what He has done.

Happy Easter, everyone!

The Most Reverend Ariel Cornelio P. Santos
Bishop, Cathedral of the King

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WE WALK THE ROAD, LORD JESUS, THAT YOU TROD

by Bishop Ariel Santos

Several of those who joined the ICCEC pilgrimage in Israel last month say the Patriarch emphasized that they were on a pilgrimage, not a tour; that they were there as pilgrims progressing toward a goal, not as tourists trying to have a swell time and crossing an item off their bucket lists.

This is precisely what our Christian life is. It is a journey we embark on with the hope of getting to our destination. Our Helper and Guide is One who was made to be like us and finished the course, and calls us to follow Him. He, both at the same time, is the way and shows it to us, as He teaches us to be led by God's pillar of cloud by day and pillar of fire by night. He invites us to learn from Him to be moved by His love and toward His presence bent.

This journey has been given different, sometimes fancy, names - theosis, deification, divinization - to describe what we desire and aim: to be like Jesus. According to Ephesians 4:13, the saints do the work of service "for the building up of the body of Christ, until we all come to ..... the measure of the stature of the fullness of Christ." We are partakers of the divine nature and are pilgrims on the way to attaining to its fullness which dwells in Him. As both the Lenten hymn and St. Paul say, we do that through dying daily to the way self and living daily to our Lord's way of love. No wonder it is called a walk, not a sprint. And God knows the right pace (Deuteronomy 7:22).

We are in a process, then, of conversion, of a decreasing of self and an increasing of Christ, of a transformation from the old to the new, of the restoration and making new of all things. We are on a journey from error to truth, from sin to righteousness, from death to life, from bitterness to forgiveness, from hatred to love; and we progress from Lent to Easter.

As we walk the road that our Lord Jesus trod, we become united with Him in the likeness of His death so that we may also be in the likeness of His resurrection.

John says in his first epistle that when Jesus appears, we will see Him and we will be like Him, indicating that our journey will have come to its completion then. I believe we will see Him not because He will come and appear as if He was previously not in our physical location, but because we, freed from the corruption of sin and death which blinds us, will be able to enter into the heavenly dimension where He had always been, and thus experience the joy of the beatific vision. It will be like the vision God, by grace, granted the disciples on the mount of transfiguration. It wasn't that Jesus had a temporary Shekinah experience there. He was, is and will always be in the Godhead's resplendent glory. But it was the disciples who entered into that glory to see it, albeit momentarily. In other words, we will see Him when we become like Him, when we reach His full stature. It is us going to Him, not Him coming to us - "that where I am (note the present tense), there you may be also."

I know we call this the "pilgrim way of Lent" but I believe we will do well to make it a pilgrimage for the rest of our days. Why? Because that's the way it is in the kingdom of God.

BLACK & WHITE

by Isabella Thurman

The Black and White Benefit Concert, a project of The Cathedral of the King's Holy Society of King David - Choir, was held at the Emram Building in Bicutan on the 5th of February of 2017. The proceeds of concert were aimed at helping in the construction of the Cathedral of the King church building in Marimar Village. Produced and directed by Francis Jorvina, the program was filled with repertoires of well-loved Broadway musical songs.

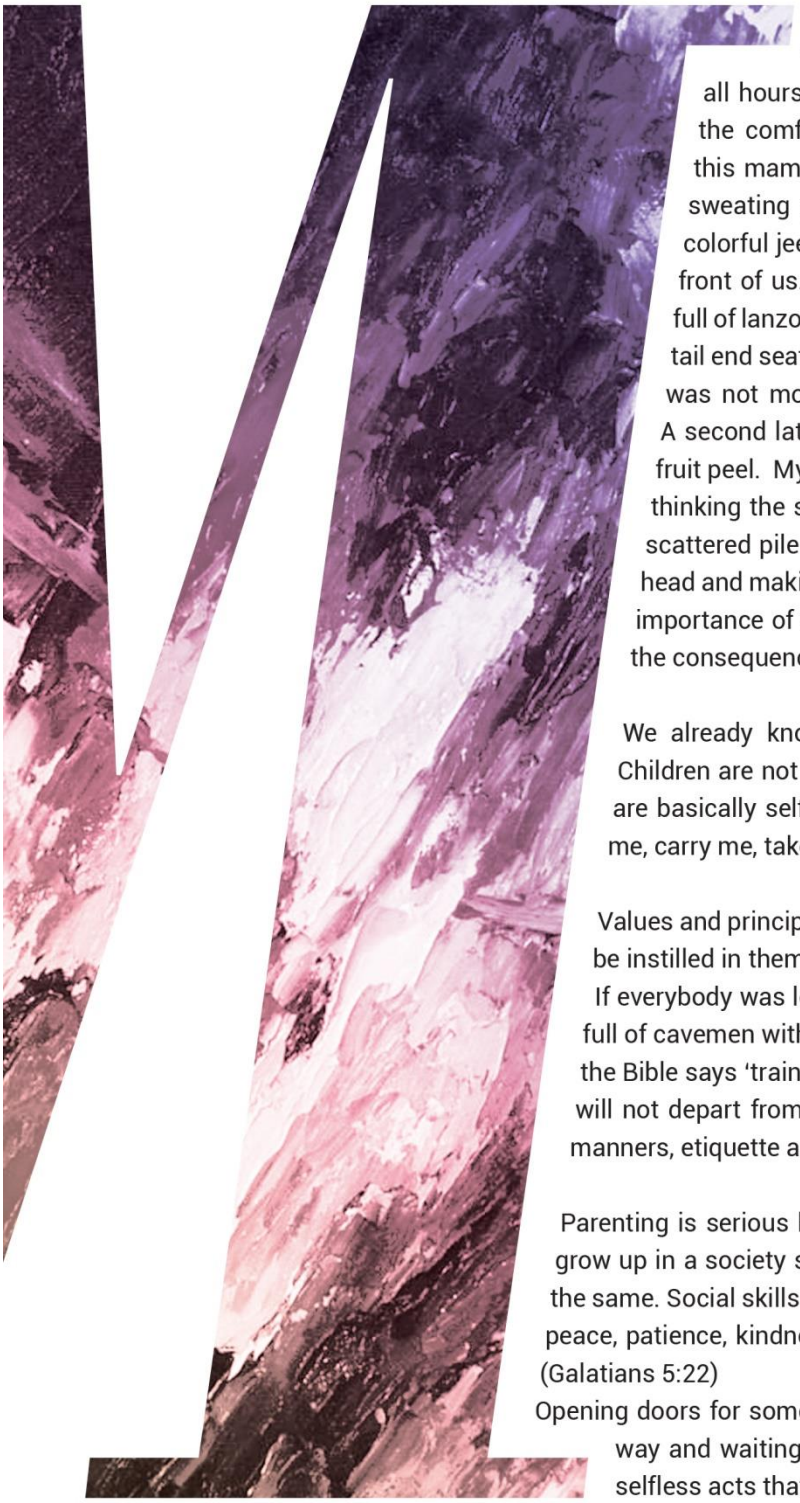
The theme of the concert centred on prayer and God's answers to them. The songs performed during the first act of the concert were compiled as "prayers" and cries for help, which all together represented black. The songs performed during the second act was compiled of "answers" and cries of hope, which represented white. The message the COTK Holy Society of King David - Choir aimed to convey was that hope can never be defeated by darkness.

Black – darkness– can sometimes seem to infuse every season of our lives, but that is an illusion.
Faith in tomorrow can bring light into the darkest dark, and white into the blackest black. While some look ahead and see hopelessness, others look at the same future and see light awaiting them.

Black absorbs, but for those who passionately seek their place in God, white reflects.
This was the essence of the concert: the difference between black and white is faith.

Manners Matter

by Mia Santos



One blazing hot afternoon found me and my kids inside our vehicle, stuck in so slow a traffic which is basically existent all hours of the day everyday nowadays, thankful nonetheless for the comfort the cool blast that the aircon provided. It prompted this mama to remind the kids of how grateful they should be, how sweating pedestrians and vendors in the streets or commuters in colorful jeepneys ought to be admired.One such jeepney was right in front of us. A woman in her mid-thirties carrying a clear plastic bag full of lanzones entered the ride and perched herself comfortably at the tail end seat which placed her just a few feet from us. Now since traffic was not moving, she decided to open her bag and started nibbling. A second later, a quick flick of her wrist and out the window went the fruit peel. My daughter and I looked at each other wide eyed in disbelief thinking the same thing, "No, she did not!" But she did. Til there was a scattered pile on the street. Picking up my jaw off the floor, shaking my head and making a few tsk's, I ranted a short sermon to my kids about the importance of manners and conduct, basically our everyday actions and the consequences thereof.

We already know that parents are the primary educators of children. Children are not born knowing about manners, courtesy or etiquette. They are basically selfish creatures whose primary language is "feed me, clean me, carry me, take care of me".

Values and principles like sharing, giving, loving and common courtesy are to be instilled in them early on.

If everybody was left alone without training, God help us, the world would be full of cavemen with their bludgeons ready to bash anyone on the head. When the Bible says 'train up a child in the way he should go, even when he is old he will not depart from it'(Proverbs 22:6) it involves every facet of life including manners, etiquette and courtesy.

Parenting is serious business. It is discipleship. It is making sure our children grow up in a society showing love and respect even if they are not shown back the same. Social skills learned at home can produce fruits of the Spirit '...love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Galatians 5:22)

Opening doors for someone, standing on the right and walking on the left, giving way and waiting on the side of the elevator may seem trivial but they are selfless acts that convey a "you first" character.

We cannot solve all the world's problems but we can help, a little here and a little there. We make the world a little more beautiful with "please, thank you, excuse me and you're welcome." Courtesy and good manners show love to others. But what if we are not shown back the same? If the person before you did not flush? If one would not stand aside as you alight from a full-packed LRT ride? If someone is too crass? Or too vulgar? If a jeepney or bus driver suddenly cuts you? (I know you're thinking, "ahh ibang usapan na yan")

It is easy to be annoyed, even angry at someone's lack of manners but how do we react? Do we look down our noses and feel bigger making them feel smaller? Do we feel classy making them feel trashy? Do we retaliate? Do we use sarcasm? Hurtful words? If we do, what does it say about our so called 'good manners'?

Maybe we can view their lack of manners and courtesy as weaknesses. Weaknesses we can forgive. Weaknesses we can help them with if they are our friends or acquiantances. If they are strangers, I am sure there is a nicer and kinder way to confront them.

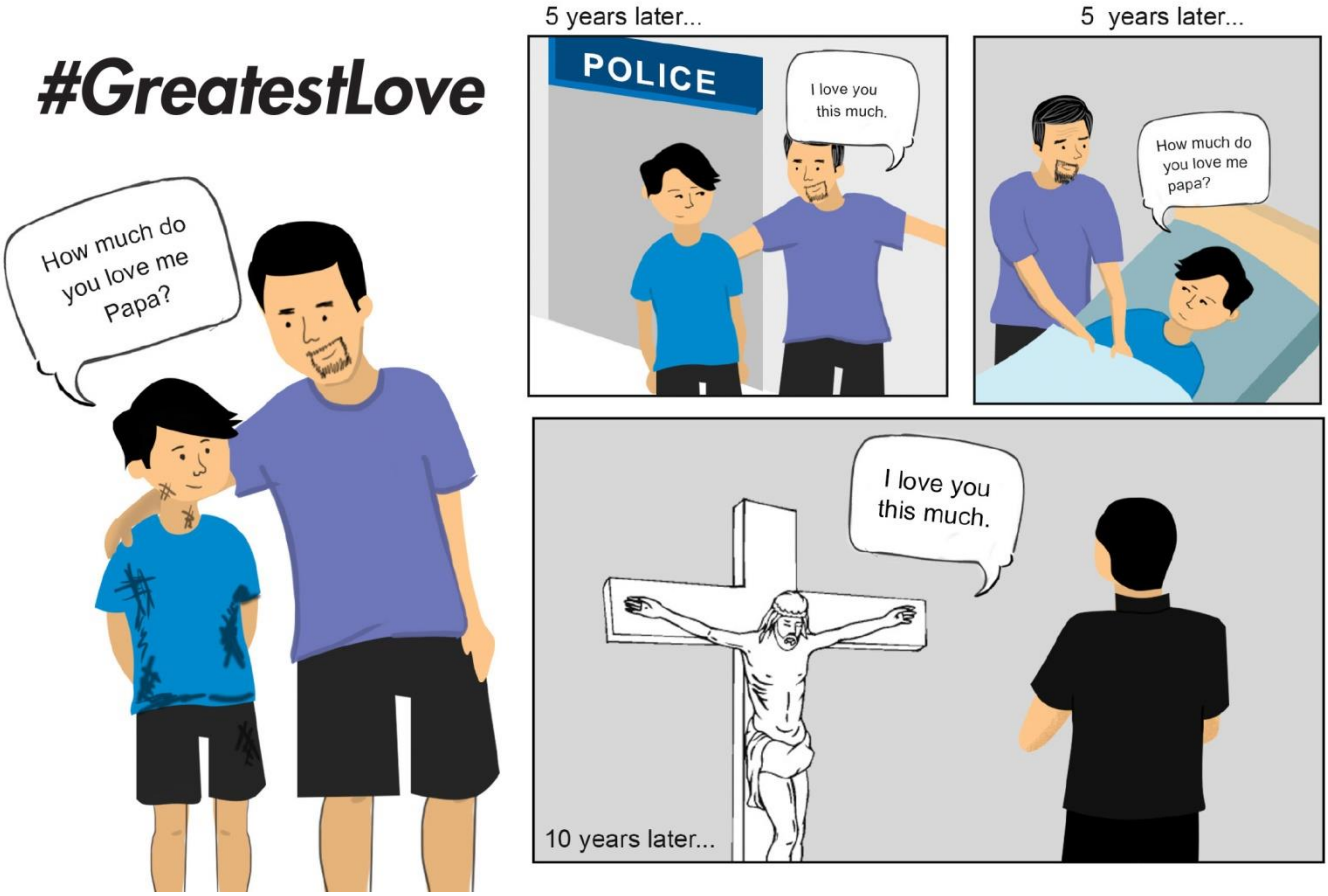
Sometimes the best training for the big things is just the everyday things.

If love defines our relationship with God, love should also define our relationship with everyone else.

Knowledge puffs up, but love builds up. If anyone thinks he knows anything, he has not yet known as it is necessary to know" (1 Cor 8:1–2).

Love and forgiveness. They are like hands held together, like a Christian with his prayer.

Waiting in line at the supermarket cashier, the woman in front of us emptied her cart on the conveyor belt leaving it in our way. It looked like she had no intention of putting it away so my daughter smilingly told her "here Ma'm, let me put this away for you". " Oh, thank you!" she replied with a smile. My day just got brighter.



The Father's Journey to *Love & Forgiveness*

by Fr. Gary Thurman

When we think of God the Father, we don't picture Him as a traveling kind of guy. We see Him sitting on the throne, and if something needs to be done somewhere, such as on planet earth, He sends the Son; as when He sent the Son to become incarnate and save the world. Or maybe the Holy Spirit proceeds from Him, as the original writers of the Nicene Creed put it, to speak into our hearts the Words of Christ and be our guarantor of eternal life. But the Father doesn't get around too much, in our view of Him. In fact, when Elijah was making fun of the prophets of Baal on Mount Carmel, he chided them with the words, "Why can't your god hear you? Perhaps he is on a journey." The insinuation was that no respectable god would ever have to do such a thing. Certainly Jehovah Elohim had no traveling bug. He never got out much, because He didn't need to. He could handle everything without ever leaving Home.

Maybe that is why, when the topic was assigned to me, "The Father's Journey of Love and Forgiveness", I confess: I chaffed a bit. No, I confess truthfully, I thought it was downright silly. What, God travel? Who does He fly with, PAL? No, certainly He must fly El Al. Yeah, right. We all know that God doesn't do journeys; He's already arrived. So after I impudently remarked (hey, I said I was confessing) that this was not an appropriate title, or even topic, the editorial team graciously acceded to let me tweak it, just as long as it was on Jesus' parable in Luke 15: 11-32. You know the one, it's what is usually called the Parable of the Prodigal Son.

These days many have already come to the realization that this title is not accurate. In the parable's first verse Jesus says, "A certain man had two sons." If the parable was about the son, He would have said, "A certain man had a father and an older brother." So, let's get that straight right away. Also, let's concede the point that the "certain man" represents God the Father, as many (but not all) characters of authority in the parables of Christ do. (For instance, the rich man of Luke chapter 16 who had a problem with an unjust steward does not represent God the Father, because God, under no circumstances, condones or praises unrighteousness.

The rich man represents an authority figure in worldly society. In that parable, the character of God does not appear.) But wait, this is supposed to be about Luke 15, not Luke 16. Where were we? Oh yes, God and journeys. And the Parable of the Journeying Father.

What? Yes, that's what I said. Because when I studied this parable with fresh eyes, I saw that was exactly that the Father does in this parable. We all know about the son's journey, to a "far country." (But not so far that his older brother couldn't hear reports of how he squandered all his inheritance on loose living. He must have had Facebook.)

But the Father also made a journey: from His front porch, where He had been looking for the boy ever since he left home, to where the returning son was, way down the long, dusty road. And not only did the Father take this journey, he actually ran on it. As Benny Hester put it in his classic and anointed song from the '80's, "It was the only time I ever say Him run". Talk about surprised!

And that wasn't the only journey the Father took in this story. After the older brother decided he wasn't as enthusiastic over his brother's return as Dad was, and stayed outside to sulk and throw his own party - a pity party, which isn't nearly as much fun as the kind that was going on in the house - the Father made another journey, His second one that day, mind you, from inside the house to outside, where the older boy was.

That's right, two journeys in one day. Wow, I guess I was really wrong on this one, wasn't I?

Then I remembered another journey God the Father had taken: one of somewhat longer duration.
It lasted for forty years, and while He spent the whole time being carried around in a box by four Levites, it was still no picnic. It was through the wilderness of Sin, and at first He had refused to go. As he told Moses in Exodus 33: 3, "Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, lest I destroy you on the way." And if He seems a little testy there, remember, this is just after the people of Israel had made and worshipped the golden calf. What changed God's mind, so that in Exodus 33: 17, after Moses pleads, "If Your presence does not go with us, do not lead us up from here," He says, "I will also do this thing of which you have spoken." Gas up the chariots, Mo, let's head for Canaan!

Was it Moses' prayer? You might say that, but the Father had an even deeper motivation, one which intercession must always endeavor to tap into. He took this journey because of the love and forgiveness which is the very bedrock of His Nature. It was, as the Koinonos editorial team tried to tell me on assignment day, a journey of love and forgiveness. (Sorry guys, I'll listen next time.)

Exactly like the two journeys the Father took in the parable that bears His Name, or should, anyway.
After all, what motivated those two journeys? Was it the twin actions of confession and repentance of the younger brother?

Many would say that this kind of action of man must come first, before God will ever make even the shortest of road trips, but I don't think so. Remember, the older son made no move toward reconciliation (or even anger management) at all, and the Father still made a journey out towards him. You can't put God in a box, as I hope I have learned through the whole experience of writing this article. The Lord will do it the way He pleases. That's why He's called the Lord. He does, indeed, have a way of taking us by surprise.

No, it wasn't intercession, or man's move toward God, that stirred the Father into action. It was love and forgiveness that caused him to emulate Husain Bolt as He went down that long and winding road, love and forgiveness that caused Him to seek union with that older brother who, as it seems in the story, had no particular kind thoughts toward His Father at all. It was all about love and forgiveness; maybe because God the Father Himself is all about love and forgiveness.

And that is as it should be, because there is one journey that our gracious Father will never take.

While the younger brother was busy roaming around from one identity to another - from provincial landowner's beloved son, to international playboy, to slave of the Father, and the older brother had gone from provincial landowner's beloved son to misunderstood, mistreated, and deprived, slavedriven peon, worthy of all the pity he could heap upon himself, the Father never once strayed from His true, divine Identity: that of heavenly Father. Loving, forgiving, heavenly Father. That's Who He is. He never forgets that, and He needs no voyage of "self-discovery" to remind Himself of that glorious, wonderful fact.

Aren't you glad? It makes our own Lenten journey of love and forgiveness a lot easier.

ANGER and HEALTH

HEALTH NEWS
by Dr. Maribel Develos

Oo, alam ko na nakaka-beast mode talaga ang traffic sa Metro Manila. But wait –before you unleash you rage and wreak havoc upon the inhabitants of the Earth, take a few seconds and do the SBNRR. SBNRR is an acronym for ***"Stop, Breathe, Notice, Reflect, and Respond."*** This is a technique that's often recommended by neurolinguistic experts when dealing with strong negative emotions such as anger.

St. Paul reminds us in Ephesians 4:26-27, "In your anger do not sin. Do not let the sun go down while you are still angry." Follow these instructions and you will have a sound mind and body.

S

Thinking about switching from "silent mode" to "beast mode"? Stop! Don't let your negative emotions carry you away.

B

Close your eyes and take a deep breath... inhale...exhale.

Scientific researches have shown that long-standing anger or resentment make people sick. Resentment is a prolonged feeling of bitterness that results from a person's inability to properly deal with annoyance, irritation, frustration, anger, or rage. In Tagalog, we often refer to resentment as sama ng loob, tanim na galit, or poot. Some of the damaging effects of sama ng loob include headache, skin disease, stomach upset, fatigue, chronic pain, and even alcohol and substance abuse.

Do the SBNRR
Stop
Breathe
Notice
Reflect
Respond

Unresolved resentment brought about by one's unwillingness to forgive can hover over a person's life and damage his health. Research shows that people with high levels of anger have twice the risk of coronary artery disease and three times the risk of heart attack as compared to people with low levels of anger. Long-standing resentment, suppressed anger and unforgiveness may also be precursors for cancer. These negative emotions likewise make cancer worse.

Just like physical disorders, emotional wounds also need to be treated.

Studies have shown that among all cancer patients tested, 61% have issues with unforgiveness.

The scientific explanation for this is that long-standing resentment creates a state of chronic anxiety that results in the overproduction of adrenaline and cortisol, which in turn weakens the immune system.

So, the next time you feel the urge to change your "status," try to replace your "beast mode" with "peace mode," because just like physical disorders, emotional wounds also need to be treated. The most important step towards healing is to realize how much our Father has forgiven our trespasses. Then, we too must forgive those who trespass against us.

N

Notice yourself, your facial expression and your posture. If you see your hands clenched, your lips puckered, and your slanting eyebrows squeezed, your body must be very tense. Accepting these bodily alterations for an extended period will wear you out.

R

R

Reflect – even a short prayer can do wonders and change the way you react and respond to the situation.

Prayer & Fasting

(Prayer, fasting, and almsgiving or mercy, the key penitential sacrifices of Lent, are here explained by one of the greatest preachers of the early Church. Saint Peter Chrysologus declares that to pray is to knock at the door, to fast is to obtain, and by almsgiving, we receive. He shows how these three exercises are one, and they give life to each other.)

There are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are one, and they give life to each other.

Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others you open God's ear to yourself.

When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. If you hope for mercy, show mercy.

If you look for kindness, show kindness. If you want to receive, give. If you ask for yourself what you deny to others, your asking is a mockery.

Let this be the pattern for all men when they practice mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you.
Therefore, let prayer, mercy and fasting be one single plea to God on our behalf, one speech in our defence, a threefold united prayer in our favor.

Let us use fasting to make up for what we have lost by despising others. Let us offer our souls in sacrifice by means of fasting. There is nothing more pleasing that we can offer to God, as the psalmist said in prophecy: A sacrifice to God is a broken spirit; God does not despise a bruised and humbled heart.

Offer your soul to God, make him an oblation of your fasting, so that your soul may be a pure offering, a holy sacrifice, a living victim, remaining your own and at the same time made over to God. Whoever fails to give this to God will not be excused, for if you are to give him yourself you are never without the means of giving.

To make these acceptable, mercy must be added. Fasting bears no fruit unless it is watered by mercy. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues, if you do not release the springs of mercy, your fasting will bear no fruit.

When you fast, if your mercy is thin your harvest will be thin; when you fast, what you pour out in mercy overflows into your barn. Therefore, do not lose by saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others.

This reading on almsgiving and its accompanying Lenten sacrifices is by St. Peter Chrysologus. It is used by the Roman Catholic Church for the Office of Readings for Tuesday of the 3rd week of Lent and is excerpted from his Sermo 43: PL 52, 320, 322.

REAL-LIFE HEROES

by Dcn Garry Salguero

From Denial King to a Humble Apostle

It was late on Thursday night in Jerusalem. Jesus had just been arrested and taken away to the house of the high priest. Most of the disciples were gone, scattered, drifted off into the darkness, too shocked and too angry over the actions of Judas to do anything else.

When the crowd of soldiers led Jesus away, Peter decided to follow them. After all, he had promised never to desert Jesus. It was easy to tag along behind the crowd. No one seemed to notice him and no one recognized him as one of Jesus' disciples. He followed them to the high priest's house, but by the time he arrived the soldiers had taken Jesus inside to face his accuser. Some people were warming themselves by a fire in the courtyard. There were soldiers milling about and servant girls running errands.

In the darkness Peter came to the gate and waited to be admitted. No one there knew who he was (or so he thought), so he figured it would be perfectly safe for him to go in. He thought that nobody would suspect that he would be there.

He brushed past the servant girl on his way to stand by the fire in the courtyard. The servant girl spoke up and said, "You were with that Nazarene, Jesus from Galilee."

The words hit Peter like an electric shock. Somehow she had recognized him. How did she know him? It really didn't matter. She didn't know his name. But she had connected him with Jesus. Peter had to think fast. Instinctively, he shouted out the oldest dodge in the world: "I don't know what you are talking about!" He acted like he didn't know what she was talking about. It worked. Or did it? As Peter stood around the fire talking to the soldiers, he noticed two or three people looking at him closely, one or two nodding in his direction and whispering.

Minutes passed and Peter turned to walk out of the courtyard. As he did, a second servant girl suddenly spoke up: "This fellow is one of them." He tried to act calmly, but he felt his heart pounding in his chest. He blurted, "I don't know the man." But when he said it, his face was flushed and he could tell the girl didn't believe him. Peter knew that he was in real trouble. Talk about being in the wrong place at the wrong time! If he tried to leave immediately, that would arouse even more suspicion. But if he stayed, they might find him out. More time passed, more looks and whispers directed at him.

After about an hour, it appeared that Jesus' interview with the high priest was over. Peter breathed a sigh of relief. Maybe he would get out of this after all. But just at that moment a man spoke up from the other side of the fire.

He sounded sure of himself and definitely more hostile than the servant girls. "Didn't I see you with Him in the olive grove?" Peter looked up at him and tried to play dumb. This time it didn't work. Evidently this fellow had gone with the crowd to arrest Jesus. Worse, he was a relative of Malchus, the man whose ear Peter had impulsively cut off in the confusion as they arrested Jesus in the Garden! At the very instant the words flew from the man's mouth, Peter began to swear, "I don't know him. I have never heard about this man!"

Luke 22:61 says that when the rooster crowed, "The Lord turned and looked straight at Peter." Since it was the middle of the night, it must have happened just as the guards were taking Jesus from his interview with Caiaphas to his trial before the Sanhedrin, leading Him through the courtyard at that moment when Peter was denying Christ for the third time, and the rooster crowed. Peter looked up and saw Jesus gazing directly at him. Jesus' face was black and blue, His eyes almost swollen shut, His cheeks bruised and covered with spittle. A trace of blood trickled from His lips.

Even though it was the dead of night Peter saw Him perfectly in the firelight. And Jesus saw him.

A rooster was a common farm animal during that time. Peter knew all about roosters, having heard them crowing since he was young. The sound was as familiar to him as the sound of an alarm would be to us today. Over the years he had heard that sound countless times. But of all the times and of all the roosters, from then on he only remembered one time and one rooster and one sound.

After Peter's denial of Jesus, I'm sure it was like torture to Peter every time he heard the cock's daily crowing. But Peter did not stay discouraged. He overcame his fear and accepted his weakness. Peter was forgiven by Jesus. Every time the cock crowed it became a reminder that he was weak and needed God for strength. He relied on God's mercy and lovingkindness to sustain him all day long.
"Feed My sheep." Eventually, Peter, the one who denied Jesus three times, became a humble apostle who proclaimed the good news of His love and forgiveness.
For us, we hate to be reminded of our weakness or failure, especially when it is true. Most of the time, we deny that we have weaknesses. Pride creeps into our hearts. We think we alone can correct our faults. Yes, we have to take action, but we need to know that it's all about God's forgiveness, lovingkindness and mercy. Saint Paul reminded us that Jesus took the form of a man, but Jesus was without sin and weakness and failure. He humbled and emptied Himself, and took the form of a bond servant.

Humility gives us the ability to regard others as more important than ourselves. It doesn't hurt to accept corrections. Only our pride is offended. Just like Peter, we must be reminded about the cock crowing three times, not to condemn but to tell us that we are ever dependent on God's grace and care.

THE NEW CATHEDRAL OF THE KING

by Sis. Norma Lai

It was a privilege for me to have seen during my last visit the land on which the Cathedral of the King will rise. Having been a part of the Body that prayed earnestly for its fruition, seeing the precious piece of land gave me such gratitude to the Lord for a glimpse of His thoughts, His marvelous plans for His beloved people and the unmistakable mandate on how to accomplish these plans.

Questions may have been asked incessantly as to the future of the Church. But it is very clear that the Lord is taking her through a process – a way of love, arduous and painful though it may seem. This path entails forgiveness. The Cathedral of the King will not be able to move on as a corporate body while she is carrying the heavy load of bitterness and unforgiveness. The invitation is not to look at events and people with rose- gilded glasses, but to see through the mournful and compassionate eyes of the Lord as He gazed lovingly on the people who persecuted Him, and to emulate His tender look at His grieving mother, for a full comprehension of the "why's" of events heading toward a great and powerful end. Fulton Sheen captures this in his description of the "unmeasured compassion of God to sinners in His eyes." Love must therefore be the foundation of the new Cathedral of the King. Storms may come. Detractors may "huff and puff" against her efforts, but she will stand strong because of the assurance that love never fails.

Furthermore, I invite everyone – leaders, workers, men, women and children of the Church - to ponder on why God is allowing the rebuilding of the Cathedral "from the rubble" at such a time as this.

I quote St. Augustine: ***"What does love look like? It has the hands to help others. It has the feet to hasten to the poor and the needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men. That's what love looks like."***

This, I believe is the urgent call for the Cathedral of the King at this hour. Yes, beautiful liturgy and powerful teachings will come forth from the church. There will be glorious praise and worship from the ministers and the people. Significant projects will be meticulously planned and executed. But more than all these things, this new place of worship will be a strong edifice of love, a haven of rest for the weary; a committed source of help for the poor and the marginalized, the hungry, the sick and the unborn.

A Cathedral of God's love.

For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in... The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'

Matthew 25: 35,40

LFMA Festival of Music and Arts at SM Bicutan

Taguig Community Property Blessing

Easter Facts

Since time immemorial, the egg has been considered as the symbol of rebirth.

Easter always falls between March 22 and April 25.

The date of Passover is variable as it is dependent on the phases of the moon, and thus Easter is a movable feast.

Pysanka is the term used for the practice of Easter egg painting.

The white lily, the symbol of the resurrection, is the special Easter flower.

The first Easter baskets were designed as such so as to give it an appearance of a bird's nest.

CONGRATULATIONS GRADUATES!

How blessed is the man who finds wisdom
And the man who gains understanding.
Proverbs 3:13

TO GOD BE THE GLORY

Carlsberg
TO GOD BE THE GLORY!
Cathedral of the King
Wedding of
Aristotle Cabtingan
and
Ida Nueva
January 26, 2002 - 9AM
Cathedral of the King
833 Sheridan St. Mandaluyong City
Reception: The Legend Hotel
60 Pioneer cor. Madison St., Mandaluyong City
Happy 15th Anniversary

The sanctuary of the Cathedral of the King is now located at LFMA
4776 Sampaguita Street, Marimar 1, Parañaque City
Contact Number: 935 8253
Mass Schedule 7am 10am 1pm and 4pm Tagalog Mass