

STRICTLY NOT FOR SALE

March 2023
ISSUE

Pinkie

SUNDAY GOSPEL REFLECTIONS
& CATECHESIS



DOMINICAN NOVITIATE OF THE ANNUNCIATION
Manaoag, Pangasinan

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MARCH 2023

ISSUE

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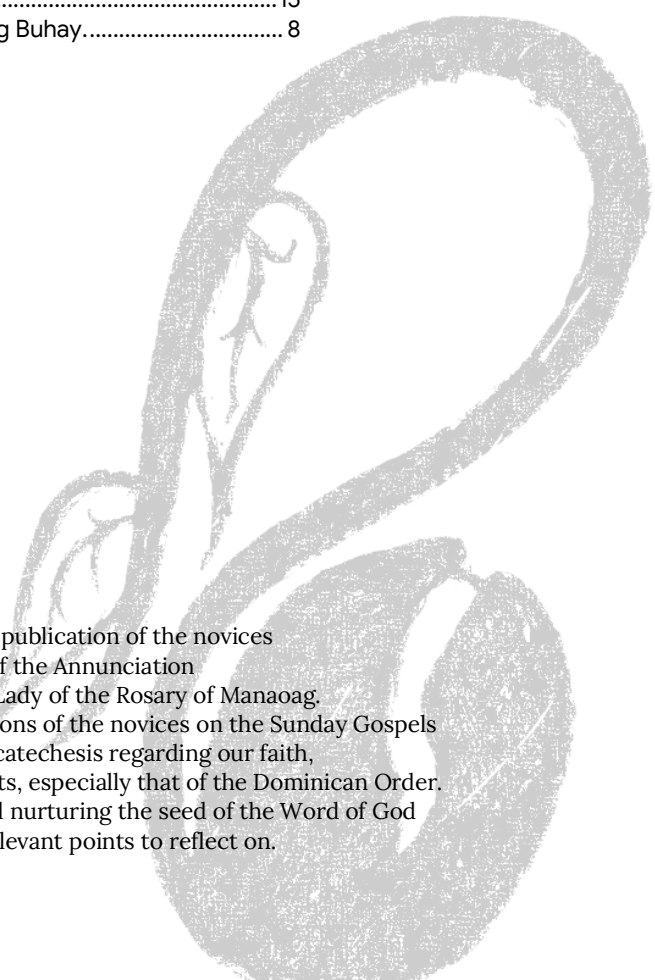
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BINHI is the official monthly publication of the novices of the Dominican Novitiate of the Annunciation at the Minor Basilica of Our Lady of the Rosary of Manaoag. Featured in it are the reflections of the novices on the Sunday Gospels of the current month, short catechesis regarding our faith, and the lives of selected saints, especially that of the Dominican Order. **BINHI** aims to aid the faithful nurturing the seed of the Word of God by providing practical and relevant points to reflect on.

Catechism of the Month

“Solemnity of St. Joseph, Husband of Mary”

CATECHISM OF THE MONTH by Br. Ari Rufinus Tlonaen

Joseph was born in the 1st century BC, in Nazareth, Galilee, in Palestine. He was a scion of the house of King David. He was the husband of the Blessed Virgin Mary and Jesus' earthly father. He is also called a Godly man, most often descriptive both righteous and compassionate.

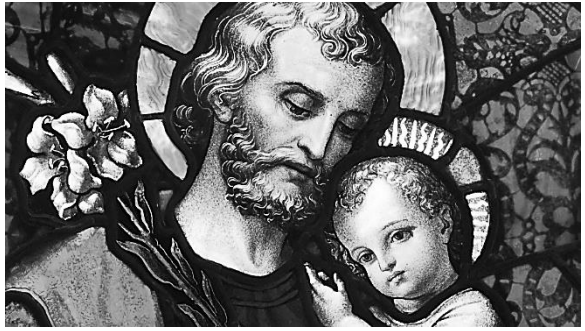
As we know, in the sacred scriptures, two famous dreamers became the model both in Old Testament and New Testament. He was Joseph, Jacob's son, and St. Joseph, David's scion. In the Old Testament, Joseph was called a man of interpreting dreams, but in the New



Testament, St. Joseph was a man of dreams and did what is told in his dream, and it was linked with the way of salvation. These three stereotypical formulas and one of the condensed forms all center on Joseph and regard, respectively: first, taking Mary as his wife and naming the child "Jesus". Second, fleeing to Egypt to rescue the child and his mother. Third, returning from Egypt to Israel with the child and his mother. Fourth, withdrawing to Galilee and settling in Nazareth. The cited fulfillment of predictions concerning the child's titles of "Jesus" (Mt 1:25), "Son [of God]" (Mt 2:15), and "Nazarene" (Mt 2:15) is consistent with Joseph's collaboration with these heavenly revelations (Mt 2:23).

St. Joseph is called a patron for many causes. He is the patron of the Universal Church. He is the patron of the dying because Jesus and Mary were on his deathbed. He is also the patron of fathers, carpenters, and social justice. Many religious orders and communities are placed under his patronage. By the nineteenth century, devotion to St Joseph had become very widespread in Catholic circles, to the extent that, in 1847, Pope Pius IX,

who was personally very devoted to this saint, extended the feast of his patronage to the whole Church. In 1870, he declared St. Joseph, the Patron, and Guardian of the Universal Church. Furthermore, raised the status of his feast day. Pope Leo XIII also strongly supported this devotion, and ended his encyclical on devotion to St Joseph, *Quamquam pluries*,



issuSo nearly approaches that place of dignity which in the mother of God is far above all created natures.” The Pope associated a special indulgenced prayer to St Joseph with this encyclical and ordered that it be added to the public recitation of the rosary during October. He also praised the practice of dedicating the month of March to St Joseph.

MARCH
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Sts. Perpetua and Felicity

CATECHISM by: Br. Henry Saw Mhin Khaung Htet

Sts. Perpetua and Felicity were Christian martyrs

who lived during the early persecution of the Church in Africa. In the year 203, Vivia Perpetua, a well-educated noblewoman, decided to become a Christian, although she knew it could mean her death during the persecutions ordered by Emperor Severus. Her pagan father was frantic with worry and tried to talk her out of her decision. Perpetua's answer was simple and clear. She responded, "Neither can I call myself by any other name than what I am -- a Christian."

This answer upset her father and he attacked her. She was arrested and imprisoned with four other catechumens, including Felicity. Perpetua was baptized before being taken to prison. The



judge, out of pity, also tried to get Perpetua to change her mind, but when she stood fast, she was sentenced with the others to be thrown to the wild beasts in the arena.

The young slave, Felicity was being eight months pregnant. She was also in torment. Two days before the execution, Felicity went into a painful labor. She gave birth to a healthy girl who was adopted and raised by one of the Christian women of Carthage.

Perpetua and Felicity stood side by side and were killed by the sword at Carthage in the Roman province of Africa. Sts. Perpetua and Felicity are the patron saints of mothers, expectant mothers, ranchers, and butchers.

MARCH

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St. John of God

CATECHISM by Br. Vincentius Teguh Samudra

John was born in Portugal on Montemor-o-Novo in 1495. He was raised in a happy and loving family. But, at the age of eight, he disappeared from his family and somehow turned up in Spain as a homeless child. Whether he was kidnapped or intended to run away, there were various interpretations. He survived his youth by whatever means that he could find. And at the age of twenty-two, he joined the army of Portugal. He became a soldier for eighteen years. He partook in many battles and even once got captured and spent some time as a prisoner.

At the age of forty, he regretted what his life had become. He left the army. A pilgrimage on foot he made from Portugal to Spain, more specifically to the shrine of Santiago de Compostela. There he made his confession and resolved to live a life of penitence. As a penance, he made the



idea of traveling to North Africa to offer himself as a substitute for Christian slaves held by the Moors. However, a confessor asked him to abandon that kind of sacrifice. He ended up in Granada, Spain, and it was there that he met John of Avila. Previously, John chose cruel treatment as a form of

mortification, but John of Avila urged him to express his love for God in a more useful way to his neighbors.

John began to offer shelter and hospitality to the poor, the sick, and the homeless. With income from a small shop of religious books and devotional articles, he rented a small house in Granada. Later, he transformed this house



into a hospital where anyone could come and ask for help. John died on March 18, 1550, at the age of 55. Many of the men John had rescued followed his work to help the needy. They named themselves Brothers Hospitallers, with their motto “Caritas”, meaning “charity”. Pope Pius V officially approved this religious congregation in 1571. Its founder, John of God, was canonized in 1690.

FEBRUARY
12

The Life-Giving Water that Quenches the Unquenchable Thirst

REFLECTION on the 3rd Sunday of Lent (Jn 4:5-42) by Br. Michael Dominic B. Vasco

No matter how much we accumulate or how many accomplishments we attain, there will always be that emptiness in man’s heart. We think that this material wealth can quench those longings, but it turns out to be another burden in our lives once we discover that it all fades to nothing. It is a pain that aches continuously and it drives us to find a cure for it. However, the cure cannot be found anywhere in this world or in any other place where you can think of it. It is found not in a place but in a person, and that is only Jesus Christ.

The inexpressible joy and happiness of the Samaritan woman in today’s Sunday’s Gospel show us how Jesus is indeed the true happiness that



man seeks. The continuation of the encounter tells how the Samaritan woman left her a jar of water and went back to town to tell everyone. The presence of Jesus radiates the love of God and is shed abroad in our hearts by the Holy Spirit which is given unto us. People like Mary, Martha, Lazarus, Mary Magdalene, the Apostles, and St. Paul who used to persecute Christians, who became God's preacher to the Gentiles, found the longing they've been striving for in Jesus, in his words and presence. The deep and empty wells in their hearts were filled with the water of everlasting life. The unquenchable thirst that they carry was now quenched with water from the fountain of eternal life.

Learn to seek higher things for happiness that lasts cannot be found in temporal things. The thirst of the heart cannot be satisfied with the water of the world. Only in Jesus, we can find all that we have been longing for. Only through him, we can discover what life truly means. Once you have found it, share it. For truly, it is grace and a blessing to find true happiness. And now, it is time for you to become a blessing to others as well. God blessed us abundantly that we may abound in every good work.

MARCH

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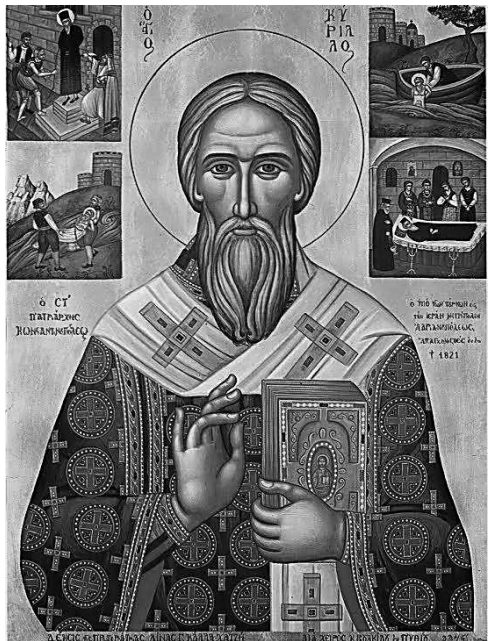
St. Cyril of Jerusalem

CATECHISM by Br. Kavin Senesh

Cyril was born in or near the city of Jerusalem around the year 315

A.D. Little is

known about his early life, other than that he was well-educated in the Scriptures and philosophy. It is believed that he was ordained a deacon for the Church of Jerusalem around the age of twenty by Saint Macarius, Bishop of Jerusalem, who was a staunch opponent of the Arian Heresy. After Macarius died, Saint Maximus, another opponent of Arianism, became Bishop of Jerusalem and ordained Cyril a priest when Cyril was about twenty-eight years old.



During his priestly ministry, Cyril became a true shepherd of souls. He was entrusted by Bishop Maximus with the responsibility of assisting him as a preacher and catechist. Cyril preached every Sunday and catechized those preparing for the Sacraments of Initiation. A set of twenty-four of his catechetical instructions have been preserved and are remarkable for their content and clarity. The lectures begin with a prologue, followed by eighteen lessons that were taught to the catechumens before they were baptized. The lessons explained what they needed to know about baptism, how to change from pagan morals, the meaning of the Creed, and the errors of Arianism. Once baptized, Cyril's last six lessons led the neophytes through a period of mystagogs in which they were taught how to live the new life they received from the Sacraments of Baptism, Confirmation, and the Most Holy Eucharist, as well as lessons on prayer, especially found in the Lord's Prayer.

Bishop Maximus either died or was deposed around the year 348, and Cyril was chosen to succeed him. He was ordained as bishop. Soon after becoming the Bishop of Jerusalem, a miraculous sign, visible to all, appeared over the holy site of Jesus' crucifixion. A large cross of light, surrounded by a rainbow, appeared in the sky and stretched for about two miles over the city. This sign was initially perceived as God's affirmation of Bishop Cyril but might have also been a sign of the sufferings Cyril would soon endure. As a result, he was persecuted and deposed, and exiled from Jerusalem three times during his almost forty years as a bishop.



Despite the suffering, Bishop Cyril was a true shepherd of his flock, preaching and catechizing just as he had done as a priest. Eleven years later, Cyril was allowed to go back to find a Jerusalem destroyed by heresy and strife. He was never able to put things completely right. He did attend the Council at Constantinople in 381 where the Nicene Creed and orthodoxy triumphed, and Arianism was finally condemned. Cyril received justice at

the same Council which cleared him of all previous rumors and commended him for fighting "a good fight in various places against the Arians." Then after a couple of years passed by, he died in 386. Hence the Holy Catholic church venerated him as a Doctor and Bishop of the Church.

MARCH

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Who Is Blind Now?

REFLECTION on the 4th Sunday of Lent (Jn 9:1-14) by Br. Dilan Fernando

People love to linger more in the past than to celebrate their new life. But for God who created man according

to his own image and likeness, he is not a God in the past, He does not perpetuate the past. God is in the present. He gives hope for the future. God does not ask us; "How were you?" rather he asks us "How are you?". The God who accompanied people from Genesis to Revelation did not look



behind (past) and did not wave his hand for the future. He lives at that right moment (present) and gives hope for the future.

In today's gospel, people were not able to celebrate the healing event of their fellow brothers who had been blind from birth. Now he could able to identify the colors of the world. They were busy with one another by arguing about the past life of the blind man; "Is not this the beggar who used to sit here?". People know who he is, where he is coming from, to which social strata he belongs, and even they know where he was sitting. However, people did not see the new life of the blind person. Who is now the blind? As the gospel says: Those who do not see shall see, those who shall see become blind".

Who is the now blind? It is one of the questions I am being reminded of, especially during my novitiate life. Now that most of the time, I tend to put people into boxes. I judge people by their appearances. But when I realized my blindness, I feel the presence at this right moment. Be present at this

right moment in order to celebrate our new life with our brothers and sisters.

MARCH
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Solemnity of the Annunciation of the Lord

CATECHISM by Br. Alexander Darren Everest Ang

In the fifth century, bishops engaged in a fierce theological debate over the unity of the divine and human natures of Christ referred to as the “hypostatic union.” Nestorius, the Archbishop of Constantinople, argued that there were two underlying hypostases, or substances, in Christ, one human and one divine. He believed that the humanity of Christ was born of the Virgin Mary, but not His divinity. Therefore, Nestorius believed Mary should only be called the “Christ-bearer” and not the “God-bearer” (Theotokos). Saint Cyril, the Archbishop of Alexandria, argued that the divine and human natures of Jesus were united in one hypostasis. Divinity and humanity were perfectly united and, therefore, Mary is properly called the Theotokos, or “Mother of God,” not just the “Mother of Christ.” God was born of her, not just His body. Mary conceived a Person in her womb, and that Person was both God and man, perfectly united as one. In 431 the Church held a council at Ephesus at which



Cyril’s position was adopted and Nestorius’ position was condemned. Nestorius was then removed as Archbishop of Constantinople. The Solemnity we celebrate came into practice around the

time of this controversy, possibly as a way of emphasizing the theological teaching that emerged from the Council of Ephesus. Throughout the Church history, when a theological truth is defined, that truth is then celebrated liturgically as a lived expression of the Church's faith. The date of this celebration is interesting. It is set nine months before Christmas, but most likely, the date of Christmas was set nine months after the Annunciation. Many early Christians believed that Jesus' death occurred on March 25, and, therefore, His Incarnation must have also taken place on this day. Interestingly, as early as the third century, it has been suggested that March 25 was also the date of the creation of Adam, the fall of Adam, the fall of the angels, the sacrifice of Isaac by Abraham, and the passing of the Israelites through the Red Sea.

Today's celebration of the Solemnity of the Annunciation of the Lord recalls the historical event of the Angel Gabriel appearing to the Virgin Mary, as found in Luke 1:26-38. It also celebrates the Church's faith in the underlying reality that took place at that moment in time. It celebrates the Incarnation, making this solemnity not only a Marian solemnity but first and foremost a Christological one. Though Christmas commemorates the birth of Christ, the Annunciation commemorates the Incarnation within the womb of the Blessed Virgin Mary. Most certainly, this solemnity is also a Marian celebration. We celebrate the Virgin Mary's perfect "Yes" to the plan of the Father. We celebrate her humility, obedience, docility, and especially her motherhood of God and man.

This solemnity is also a celebration of the Father in Heaven because it reveals the beginning of the pinnacle of His perfect plan of salvation. That



moment in time, the moment of the Incarnation holds significance beyond comprehension. This moment was in the mind of the Father in Heaven from all eternity and took place in a hidden way, known only to this lowly and humble virgin.



As we celebrate this glorious solemnity, ponder all these central mysteries of our faith. Faith must be celebrated, not only believed. It must be proclaimed, rejoiced in, loved, and lived. Profess your faith in the Incarnation and seek the intercession

of the Virgin Mary. Ask her to pray for you that you may imitate her “Yes” to the will of the Father in Heaven so that you can continue to bring forth His divine Son in your soul so that He will continue to be made manifest to the world through you.

MARCH

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Ang Realidad ng Ating Buhay

Pagninilay para sa Ika-Limang Linggo ng Kuwaresma
Ayon sa Ebanghelyo ni San Juan 11:1-45

May isang Pari ang nagtanong habang siya ay nagse-sermon: “Sino sa inyo ang gustong pumunta sa langit? Pakitaas ang kamay!” Lahat ng tao sa loob ng simbahan ay nagtaas ng kanilang mga kamay. Sunod na tanong ay “sino sa inyo ang nais ng mauna ngayon? Nagkaroon ng katahimikan sa loob ng simbahan sapagkat kailangan munang mamatay ng tao bago siya makapunta sa langit.

Ang ating ebanghelyo ngayong ika-limang Linggo ng Kuweresma, ay patungkol sa muling pagkabuhay, na ayon sa sabi ng ating Panginoon, “Ako ang muling pagkabuhay at ang buhay. Ang sinumang sumasampalataya sa



akin, kahit mamatay ay muling mabubuhay.” Sa labingdalawang artikulo ng ating pananampalatayang Kristyano ay ipinahahayag sa atin ang paniniwala

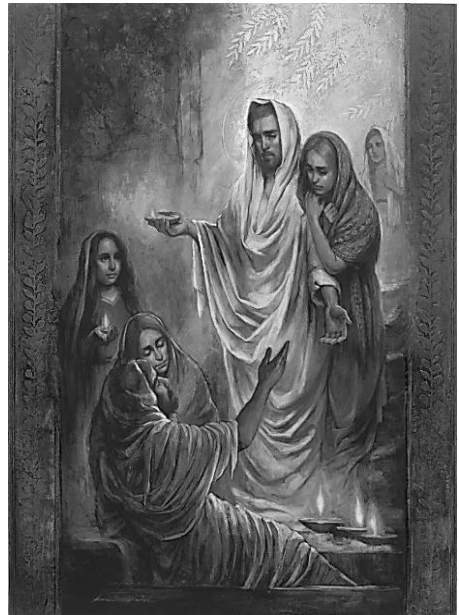
sa pagkabuhay ng mga nangamatay na tao at maging sa buhay na walang



hanggan. Hindi natin mapag-uusapan ang patungkol sa muling pagkabuhay kung walang kamatayan, sapagkat bago tayo mabuhay na mag-uli ay kailangan muna nating mamatay. Ang kamatayan ay isang realidad at bahagi ng ating buhay. Sa katuruan ng ating Simbahan mayroon tayong tinatawag na "apat na

huling bagay": Kamatayan, Paghuhukom, Langit, at Impiyerno, ang mga ito ay tumutukoy sa katapusan, at di-mababagong katotohanan sa ating buhay at sa sanlibutan. Lahat ng tao ay hahantong sa kamatayan, dito natatapos ang ating buhay sa mundo, ang pagpili sa pagitan ng mabuti o masama, ang pagtalikod o pagpili sa grasya ng Diyos.

Kaya habang tayo ay nabubuhay pa dito sa mundo, piliin natin kung ano ang mabuti, kung nais nating mabuhay na magmuli at makapunta sa langit. Sumampalataya tayo sa itinaturo ng ating Banal na Simbahan sapagkat ang mga aral ng ating pananampalataya ang siyang gabay at daan patungo sa buhay na walang hanggan. Saan nga ba ako tutungo pagkatapos ng aking huling hininga? Pagnilayan natin ang ating kamatayan, sabi sa aklat ng Ecclesiastico 7:36 "Anuman ang gawin mo, alalahanin mo ang iyong huling hantungan, at hindi ka magkakasala." Kaya't ngayong panahon ng Kuweresma ay inihahanda natin ang sarili patungo sa ating huling wakas. Tinatawag tayo ng Diyos na magsisi sa ating mga kasalanan at sundan ang yapak ng ating Panginoong Hesus na nagpakasakit at namatay sa krus; sa ating mga pagsasakripisyo, pagbibigay limos at pag-aayuno, ipagdasal natin ang ating mga kapatid na naliligaw ng



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landas at hindi sumasampalataya, pagsumikapan nating iligtas ang ating mga kaluluwa habang tayo ay may panahon pa, sapagkat ang buhay ay maikli lamang at ang kamatayan ay sigurado, life is short and death is sure. Ngunit kung tayo ay sumasampalataya sa ating Panginoong Hesukristo, kung tayo ay kabilang sa kanyang Simbahan at kung magsusumikap tayo na sundin ang kanyang mga aral, siguradong tayo ay magkakamit ng buhay na walang hanggan.



13th Century

Dominican Blessing

May God the Father bless us,
may God the Son heal us,
may God the Holy Spirit enlighten us
and give us eyes to see with,
ears to hear with,
hands to do God's work with,
feet to walk with,
and mouth to preach the word of salvation with,
and the angel of peace,
to watch over us and lead us
at last, by the Lord's gift, to the kingdom.
Amen.

Grow

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