

STRICTLY NOT FOR SALE

January 2022
ISSUE

Pinhi

SUNDAY GOSPEL REFLECTIONS
& CATECHESSES



DOMINICAN NOVITIATE OF THE ANNUNCIATION
Manaoag, Pangasinan

What's on

January 2022

ISSUE

CATECHISM OF THE MONTH	
“God’s Mother, Our Mother”	1
REFLECTION	
To God and Back	3
CATECHESIS	
St. Raymond of Peñafort.....	4
REFLECTION	
God with Us	5
Love that Seeks the Lost.....	7
CATECHESIS	
St. Anthony the Great	8
REFLECTION	
The Inspiration of the Holy Spirit in Our Study ...	9
CATECHESIS	
St. Francis de Sales	11
Conversion of St. Paul	13
Sts. Timothy and Titus	14
St. Thomas Aquinas	15

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 of the Church.

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

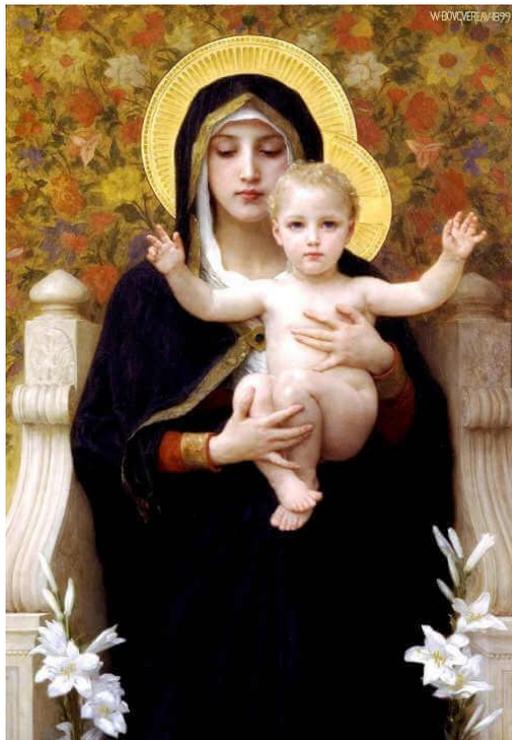
“God’s Mother, Our Mother”

A Catechism on the Divine Motherhood of Mary

CATECHISM OF THE MONTH by Br. John Michael M. Veneracion

Every year, as the whole world celebrates the start of a new year, we Catholics enjoy one more celebration that has always been very dear to our hearts: the Solemnity of Mary, the Mother of God, or also known as the Divine Motherhood of Mary.

Contrary to what some non-Catholics may think we believe, this celebration, or the title Mother of God, does not mean that we think God originated from Mary. Instead, we are simply affirming that Mary, the Virgin from Nazareth, gave



birth to, raised, took care of, and taught – “mothered” – Jesus Christ who is God. Therefore, since Mary is the mother of Jesus and Jesus is truly God, then it follows that Mary is the mother of God. Even the Greek title “Theotokos” simply translates to “God-bearer”, which states that Mary bore God in her womb; she did not generate Him.

This title and role of Mary’s Motherhood to God has been believed since the very early years of Christianity. The Church in Egypt, judging from the oldest recorded prayer to Mary recovered, have been praying to her since as early as the 3rd century (and probably earlier) with the words, “We fly to your patronage, O Holy Mother of God...” Even the early Church Fathers like St. Clement of Alexandria, Origen, St. Alexander and others called Mary as “Mother of God” or its equivalent “Mother of the Lord”. And

is it not even recorded in Scriptures from St. Elizabeth's greeting to Mary, "And why is this granted me, that the mother of my Lord should come to me?" (Lk. 1:43)

Given these facts, the title of Mary as "Mother of God" remained uncontested for the first few hundreds of years of Christianity. The first time people started denying this title of Mary was in the fifth century when some theologians, led by a man named Nestorius, started teaching that this title may imply that Mary preceded God or somehow is the "origin" of God. They could accept the title "Mother of Christ", they said, but not "Mother of God", stating that Mary gave birth only to Jesus' *human* nature, and not to His *divine* nature. The problem with this argument is that Mary gave birth to a *Person*, not simply a *nature*. And this Person named Jesus is both truly human and truly God at every moment of His life, even from when He was conceived in the womb of the Virgin Mary.

In our time, such arguments may seem very academic and unimportant, but in the early years, this issue was so important that it consumed the attention of even the ordinary Christians. In fact, history tells us that when the Pope Celestine convoked the Council of Ephesus on 431 A.D. to definitively settle the issue of Mary's relationship to Jesus, the Christian people flocked the city and waited until the Council gave its verdict. When the bishops finally gave their ruling that Mary is indeed rightfully to be called, venerated, and loved as the "Mother of God", the people could not contain their joy and celebrated by carrying the bishops – all two hundred of them – through the streets in a torchlit procession. Let us think for a moment on the love the people must have had for the Virgin Mary for them to be filled with so much joy at her being given her due honor. The Dogma of Mary's Divine Motherhood, proclaimed in the Council of Ephesus, was the first of the four Marian Dogmas proclaimed by the Church.

Now, in our times, many people have again started denying Mary's title as the Mother of God. Without knowing it, in doing so, they are basically testifying against the full Godhood of Jesus, and therefore undermining the amount of His love for us which made Him decide to assume our full humanity just to save us, even going so far as reducing the value of Jesus Christ's sacrifices during His human life.

To us who believe and love Mary as rightfully the Mother of God, however, this fact gives us a lot of reason to hope and a lot of consolation. If Mary is indeed the Mother of God, and Jesus Himself gave her to us to be our very own Mother, then we, who have Mary as our Mother, are basically

– and quite literally – the brothers and sisters of Jesus Christ, and therefore, the children of God the Father. We are literally the family of God. I cannot think of any status we can have that can be more special than that. And I cannot think of a relationship more special than being the beloved children of the Mother of God.

JANUARY

02

To God and Back

REFLECTION on the Solemnity of the Epiphany (Mt 2:1-12)
by Br. Dionisius Christ Widiawan

This Feast of Epiphany, we hear from the Gospel of Matthew the story of the Wise Men who came from the east, also known as the Magi. These Magi were not born and raised within the traditions and beliefs of Israel, which means they are not part of God’s “chosen people”. However, they responded to the sign in the heavens marking the birth of the Great King and came to do Him homage. Filled with delight upon seeing Him, they fell to their knees and offered their gifts of gold, frankincense and myrrh, which are symbols of Jesus’ being born to be a king, prophet, and priest unto death. And though He plays no active part in this story, at the centre of all these lies a Child who makes God known to the world. Finally, the wise men humbly and obediently responded to the Lord’s warning received in a dream about Herod, and return to their own country by a different way.

Today, the Church proclaims the revelation of God to the whole world. The Magi, the first-fruits of the Gentile world, have been admitted into the courts of the Great King whom they have been seeking. And we have followed them in their journey. The Child has smiled upon us, as He

did upon them. All the fatigues of the long journey, which man must take to reach his God, all are over and forgotten. Our Emmanuel is with us, and we are with Him. Bethlehem has received us, and we will not leave her again, for in Bethlehem, we have the Child, and Mary His Mother. Where else could we find riches like these that Bethlehem gives us?

Let us beseech this incomparable Mother to give us Her Child, who is our light, our love, and our bread of life. Let us, in this



glorious Day, make our offering to God, after the example of the Magi. But the offering which God asks of us, is not anything material or lifeless like gold, frankincense, and myrrh. He that is Life gives His whole self to us, so let us in return present Him our hearts, that is a living sacrifice, holy, and pleasing to God.

And after offering our hearts, like the Magi, when we have to return to our duties and responsibilities, we will leave our hearts (our will, our gratitude, and our faith) with our Jesus, and it shall be by *another way*, meaning by a new manner of life, we should transform ourselves better. Let us not adopt the ideas of this world, for the world is the covert enemy of our beloved King. Let us reform our worldly prudence according to His divine wisdom. And let us understand that no man can be wise without faith, which reveals to us that we must all be united by love, so as to form one body in Christ, partaking of His life, His wisdom, His Light, and His Kingly character.

JANUARY

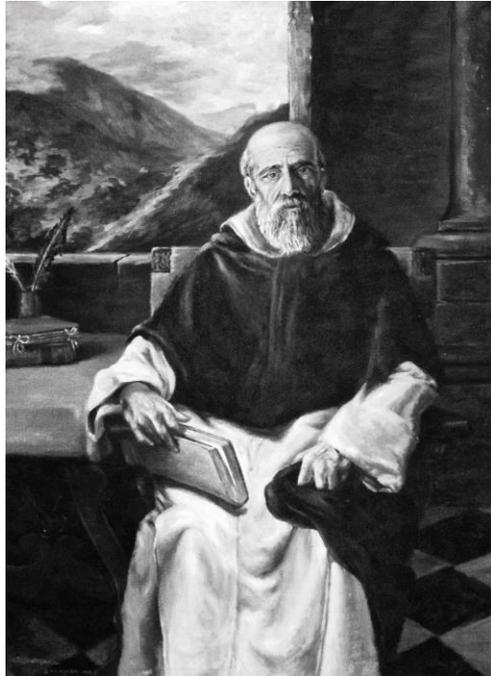
07

St. Raymond of Peñafort

CATECHISM by Br. Hengky Padaunan

St. Raymond was a lawyer, priest, and preacher. Descended from a noble family with ties to the royal

house of Aragon, Raymond of Peñafort was born during 1175 in the Catalonian region of modern-day Spain near Barcelona. He advanced quickly in his studies, showing such a gift for philosophy that he was appointed to teach the subject in Barcelona by age 20. Around age 30 Raymond went to study Canon Law at Bologna, which became the best university in canon law at that time. He earned his doctorate and taught there until 1219, three years after the Order of Friars Preachers officially founded by Pope Honorius III.



Then, the Bishop of Barcelona gave him an official position in the diocese. During 1222, at the age of 47, Raymond joined the Dominican order. He was asked to write a manual of moral theology for use by confessors. The resulting “Summa Casuum” was the first of his pioneering contributions to the Church. In 1230, Pope Gregory IX brought Raymond to Rome as his confessor. There Raymond collected all the decrees of popes and councils since 1150. He was elected as the third Master of the Order of Preachers by the General Chapter of 1238 to replace Blessed Jordan Saxony who died a year before. He also encouraged Thomas Aquinas to write his work “Against the Gentiles”.

One of his famous Iconography is him sailing in his Dominican cappa after a famous story about him. When he and King James of Aragon went to the island of Majorca to preach, the king let himself be ruled by his improper passions for a woman. The Saint commanded him to send the woman away. The King said he would, but he did not keep his promise. So, St. Raymond decided to leave the Island. The King declared he would punish any ship captain who brought the Saint back to Barcelona. Because of this, whenever St. Raymond wanted to cross the sea, he spread his cappa upon the water, tied up one corner of it to a stick for a sail, made the Sign of the Cross, stepped onto the cappa, and sailed along for six hours until he reached Barcelona.

St. Raymond died in 1275 at 100 years old. He was canonized by Pope Clement VIII in the year 1601. He was buried in the Cathedral of Santa Eulalia in Barcelona. Like many other Dominican saints, Saint Raymond is widely known for his learning as well as for his sanctity.

JANUARY

09

God with Us

REFLECTION on the **Feast of the Baptism of the Lord (Lk 3:15-16, 21-22)**

by **Br. Geoffrey Roderic Evan Kaba**

Today, the universal Church celebrates the Feast of the Baptism of the Lord Jesus. This Feast closes the Christmas Season as well as begins the Ordinary Time in the year.

This baptism was an important event in the life of Jesus because it initiated His public ministry. At first, we know that John the Baptist refused Jesus' request to baptize Him. He felt unworthy because he should have been baptized by Jesus. John humbly realized that he was only a forerunner/precursor to the coming of Jesus and his baptism was just a sign

of repentance, which would be completed by the baptism of the Holy Spirit by Him who is more powerful than himself, namely Jesus Christ.

The attitude of Jesus who gave Himself to be baptized by John the Baptist is a humble attitude that shows His solidarity and love for us. As we know, Jesus is Immanuel, "God with us". He is a God who always walks with us, a God who struggles with us, a God who is present in our joys and sorrows, and for sure, He is a faithful God, so He will never leave us. And that is why, He willingly came to this world to save and redeem us from our sins. But the question is, do we want to walk with Him? Do we want to struggle with Him? And do we want to be faithful to Him?

In addition, the baptism of Jesus that we celebrate today, reminds us of the meaning of the baptism that we have received. By baptism, we have been set free from sin, born again as children of God, and become members of the holy Church. And by baptism, we will unite with Christ and He will always abide in us.

And finally, the baptism of Jesus, invites us to reflect on our mission as disciples of Christ in this world. We must make



ourselves a "receptacle" for the Holy Spirit. And as we know, the baptism that we have received will make us live in the Holy Spirit. Therefore, we are invited to always live in the Holy Spirit, so that we produce the fruits of the Holy Spirit, namely love, joy, peace, patience, generosity, kindness, faithfulness, gentleness, self-control. And may the messages of love from the celebration of the baptism of the Lord move or make us to be a sign of the presence of God's love for our neighbors.

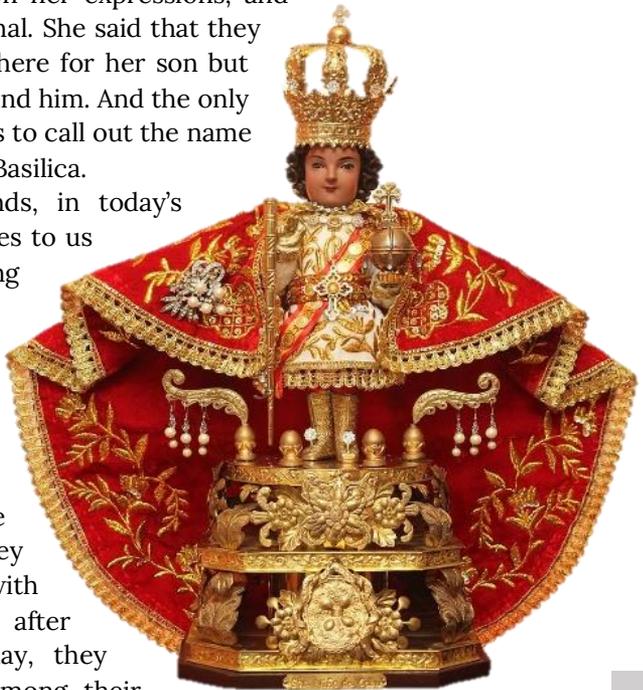
Love that Seeks the Lost

REFLECTION on the Feast of Santo Niño (Lk 2:41-52)
by Br. June Eduard D. Mercede

What would you feel if you lost something very important to you? Perhaps you will be sad, worried and in some cases, you'll get so uneasy. For parents, what would you feel if you lost your child? I am sure that you would also be worried, uneasy, emotional and sometimes you cannot even decide what to do first to find your son or daughter.

I remember my experience last January 1, 2022 here at the Minor Basilica of Our Lady of the Rosary of Manaoag. It was a day flooded with pilgrims and devotees of Apo Baket coming from different places in Luzon. It was the beginning of the year so it was expected that lot of people would visit the Basilica. One time after the 7:30 A.M. Mass, while we were assisting the priest in car blessing, someone approached the priest pleading to page her son who they lost in the middle of the large number of people going in and out of the Basilica. The boy was separated from them and they could not find him anywhere. At that time, I can see the deep worries and discomfort felt by the mother of the child. She was so troubled, panic beginning to appear on her expressions, and almost got too emotional. She said that they already looked everywhere for her son but they were not able to find him. And the only thing they thought of is to call out the name of the child within the Basilica.

My dear friends, in today's gospel, St. Luke narrates to us the Loss and the Finding of Jesus in the Temple. Mary and Joseph who had just presented him in the temple in Jerusalem found out that they had lost him while going home. They thought he was only with other travelers but after walking the whole day, they could not find him among their



relatives and friends. Since they could not find him, they returned to Jerusalem look for him and after three days, they found him in the Temple, sitting among the teachers, listening to them and asking questions.

Definitely, Mary and Joseph had also felt the same feelings of discomfort and sadness like the mother in my story. They were also worried for the loss of their son. In fact, they even walked one whole day back to Jerusalem just to look for him. With that, we can say that the parental love present in their hearts for the child Jesus was truly authentic and great. Nothing can ever surpass its greatness and sincerity. It can never be denied that once you lost something important to you, especially if it's your child or loved one, you will really look for him wherever he may be even if it entails efforts and sacrifices. They are part of you, in your life, in your journey, and in your whole being. Perhaps if you would lose them, there is also a great part of you that will be hollow. You will find your life incomplete. Therefore, it will be so difficult to lose something you love and care for.

Hopefully, this becomes a lesson for all of us especially for us who are sons and daughters of our dear parents. May we never take them for granted as if we want to lose them. We are so precious to them for we are their own treasures. In the same way, may we also treat them the same way. Let us never allow for our relationship we have with them to be cut for, in the end, when the world tries to neglect and trample us down, no one will ever support and help us as much as our own family, especially our dear and beloved parents.

Let us continue to pray for our families, most specially our parents, that God may give them more years in life and fruitful journeys ahead. Let them be our greatest treasures in life for, through ups and downs, they will be with us until the end.

JANUARY

17

St. Anthony the Great

CATECHISM by Br. Cornelius Liewangsa Putra Herman

Saint Anthony the Abbot, or Saint Anthony the great was born at Qumans, a village on the left bank of the Nile, approximately 251 AD. He was raised in a rather wealthy family but showed little interest in debauchery and the profanity of the worldly life.

After his parents' untimely deaths, he renounced everything by giving all his wealth to the poor and chose to live in solitude as a desert hermit. He dedicated himself wholly to acts of mortification. He maintained a very strict ascetic diet. He ate only bread, salt and water and never meat

or wine. He ate at most only once a day and sometimes fasted through two or four days.

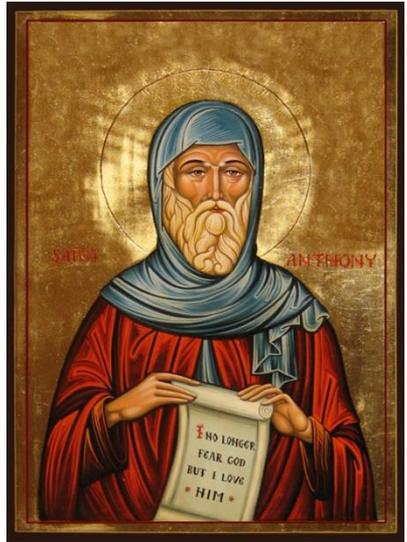
Some accounts said that Anthony had faced a recurring series of supernatural temptations by the devil which miserably failed due to his piety and extreme mortification.

At the age 54, his reputation rose and thus managed to attract more followers. Due to many popular requests, he then founded a sort of monastery of scattered cells; although, due to his fame he was reported to have

repeatedly forced to change his place of "residence" to escape the crowds of people who flocked to him from all over to get his advice and see him.

While he was 60-years-old he hoped to be a martyr in the renewed Roman persecution of 311, fearlessly exposing himself to danger while giving moral and material support to Christians imprisoned in Alexandria by Emperor Maximian. He then retired in his hermitage on Mount Qolzoum while later on the age of 88 fighting the Arian heresy. Anthony lived a very long life, he died at the age of 105, on the 17th of January 355 or 356), in his hermitage on Mount Qolzoum.

St. Anthony is the protector of cattle and crops. He is also venerated as the patron of bakers, farmers, swineherds, butchers and charcutiers. In iconography St. Anthony Abbot is represented next to a piglet, often with tongues of fire at his feet and in his hand a stick on whose top a bell is hung; on his robe there is a "tau", the T-shaped Egyptian cross, a symbol of life and victory against epidemics.



JANUARY

23

The Inspiration of the Holy Spirit in Our Study

REFLECTION on the 3RD Sunday in Ordinary Time (Lk 1:1-4 - 4:14-21)
by Br. Jovandro Alguter Triandi Putra

We read today the prologue of the Gospel of Luke, which is continued by the story of the beginning of Jesus' ministry in Galilee. Somehow, people might not notice the main purpose of Luke's writing. As we read the

prologue of his writing, we can already discover his purpose: to minimize the differences between the various sections of his account.

His intention at the first section was to give a clear account of Jesus' life to his friend, named Theophilus. He said in the prologue, "I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus." His effort in educating people was comprehensive and all of it he produced through his investigation and his learning.

Furthermore, the Gospel is continued with the story of the beginning of Jesus' ministry in Galilee. We read, "Jesus returned to Galilee in the power of the Spirit". I would like to enlighten the phrase "returned in the power of the Spirit." Let me quote the Catechism of the Catholic Church. CCC 689 says, "Consubstantial with the Father and the Son, the Spirit is inseparable from them." Indeed, in the Gospel itself, we found that Jesus returned to Galilee with the power of the Spirit to start His ministry. We cannot separate these two because the CCC continues, "In their joint mission, the Son and the Holy Spirit are distinct but inseparable."

In my reflection, I would like to connect these two elements which are education of the faithful and the role of the Holy Spirit. These two have a strong connection in order to unveil the Truth itself. St. Luke in his writing would like to unveil the Truth, which is the life of Jesus. He did his study and investigation in order to make an orderly sequence about Jesus' life. He did it under the inspiration of the Holy Spirit. CCC 105 says, "God is the author



of Sacred Scripture and has been written down under the inspiration of the Holy Spirit." Again, Jesus also did His teaching with the Spirit. The Holy Spirit took a significant part in revealing Truth. It is because of the Holy Spirit that we can understand God's word.

Have you ever heard about the prayer of St. Thomas before study? Some of us might be familiar with it. In that prayer, we ask God, the Creator of all things, to bestow upon us His light to penetrate the double darkness of our understanding (of understanding and ignorance). It is significant to acknowledge our shortcomings before Him so that we can clear ourselves of pride and anything that hinders us to unveil the Truth. Let God fill us with True Knowledge. He is the true knowledge and the supreme of knowledge belongs to Him alone.

Thus, it is important to pray before we study or give lectures. Let us not disregard the prayer before we study and invoke the Holy Spirit to enlighten our darkness so that we could receive inspiration in our studies. For it is the Holy Spirit that gives us gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

JANUARY

24

St. Francis de Sales

CATECHISM by Br. Febian Martinus Malage

Francis, the eldest of 13 children, was born into a family of nobility in France in 1567. Common of well-off families with gifted children during those times, Francis' father sent him to study at the University of Paris. After six years, Francis has become intellectually competent in many areas. Francis was also a skilled swordsman who enjoyed fencing, an expert horseman, and a superb dancer.

Afterwards, Francis studied at the University of Padua and received a doctorate in civil and canon law. His father wanted him to marry, but Francis desired to be a priest. Francis was ordained to the priesthood in 1593.

Francis and his cousin Louis, who was also a priest, volunteered to work in Chablais, where religious wars were taking place. After four months, Louis became discouraged and left. Then, Francis began to write and distribute a weekly essay, explaining some doctrines of the Faith, which were printed and distributed by him and his friends for two years.

Francis preached with power and charm in simple, clear language. His gentleness and love drew many hearts to God. When Francis was

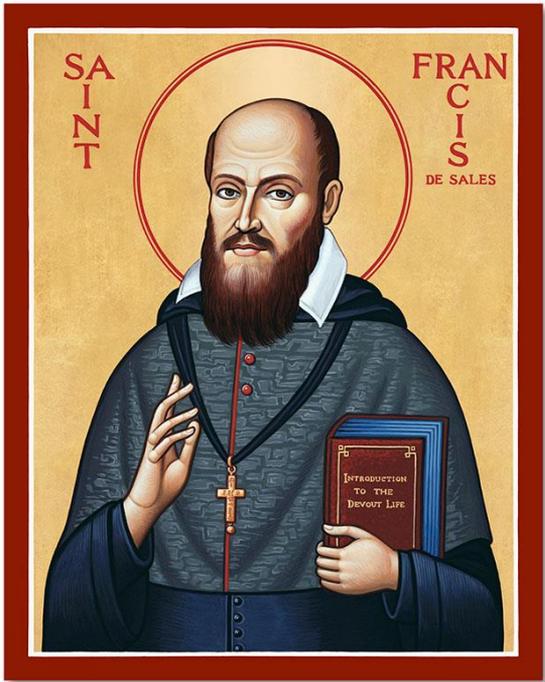
appointed bishop of Geneva, he not only wrote for and encouraged priests, but also took an interest in the candidates for priesthood. Francis even conducted the examinations to see if the candidates were fit for this vocation.

Francis also trained lay people to teach catechism. In 1610, Francis helped Jane Frances de Chantal found the Visitation convent. He wrote the book called

“Introduction to the Devout Life” from the collection of his correspondence to her.

Francis was overworked and often ill because of his constant load of preaching, visiting, and instruction, even catechizing a deaf man so he could take First Communion. For him, active work did not weaken his spiritual inner peace but strengthened it. He gave spiritual direction to most people through letters, which attested to his remarkable patience. In 1622 he was obliged to undertake another painful journey: to go to Avignon to the members of the royal family of France, and accompany them to Lyons. He was a guest at the Bellecour convent of the Visitation Sisters at Lyons and there met the Reverend Mother Jane de Chantal for the last time.

Francis died of a stroke on 28 December 1622. His funeral was solemnised at Annecy on 24 January, and his remains transferred to the Visitation Convent afterwards. Francis was canonised on 19 April 1665 by Alexander VII; many years later in 1877, Pius IX declared him a Doctor of the Church.



JANUARY

25

Conversion of St. Paul

CATECHISM by Br. Humphrey Francois N. Astibe

The Roman Catholic Church celebrates every 25th of January the Feast of the Conversion of Saint Paul.

While Saul of Tarsus was on his way to Damascus to persecute more Christians, a bright light appeared to him and a voice called out, “Saul, Saul, why do you persecute me?” “Who are you, Lord”



Saul asked, and the voice answered, “I am Jesus, and you are persecuting me.” From that time on, the great and know persecutor of Christ’s Church, became an apostle, who proclaimed that “Jesus is the Son of God” to both the Jews and the gentiles. (see Acts 9:1-22)

His conversion is one of the most touching miracles in the history of the early Church. It shows us how faith comes from grace and from man’s free cooperation.

The doctrine of the Mystical Body of Christ receives proof and clear illustration when Christ says, “Saul, Saul, why do you persecute me?”, we should realize that the best way to hasten the unity of all Christians is to foster our own daily personal conversion.

JANUARY

26

Sts. Timothy & Titus

CATECHISM by Br. Br. Michael S. A. Dileyon

On January 26, we celebrate the liturgical memorial of Saints Timothy and Titus, close companions of Saint Paul and bishops of the Church in its earliest days. Both men received letters from Saint Paul, which later became included in the New Testament.

Timothy came from Lystra, in present-day Turkey. He was born to a Jewish mother and a non-Jewish father and was often portrayed as a student of Sacred Scripture from his youth. After Paul visited his home, around the year 51, Timothy joined the apostle and accompanied him in his travels.

Like Paul, Timothy endured a period of imprisonment in the course of his missionary work. His release is mentioned in the New Testament Epistle to the Hebrews. Around the year 64, Timothy became the first bishop of Ephesus. Ancient sources state that Timothy followed his mentor in dying as a martyr. In the year 93, during his leadership of the Church in Ephesus, he took a stand against the worship of idols and was consequently killed by a mob.

In contrast to Timothy's partial Jewish descent and early Scriptural studies, Titus was born to a pagan family. According to tradition, Titus journeyed to Jerusalem and witnessed the preaching of our Lord during His ministry on earth. He received baptism from Paul, his spiritual father. Then, he accompanied him to the Apostolic Council of Jerusalem during the year 51 and was later sent to the Corinthian Church. After the end of Paul's first imprisonment in Rome, he ordained Titus as the Bishop of Crete.

Titus is credited with leading the Church of Crete well into his 90s, overturning paganism and promoting the faith through his prayers and preaching. Unlike Timothy, Titus was not martyred but died peacefully in old age.



JANUARY

28

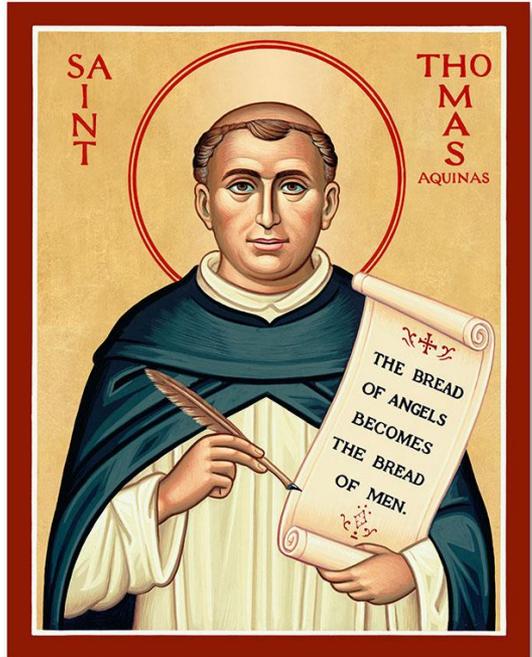
St. Thomas Aquinas

CATECHISM by Br. Aloysius Gonzaga Alfiyando Syahnafi

Thomas Aquinas was a Dominican priest who is also well-known as a famous Christian philosopher and theologian. Thomas Aquinas was most likely born in Roccasecca, near Aquino, Italy, around 1225 to devout Catholic parents. That is why Thomas, at the age of five, was handed over to the Benedictine monastery at Monte Cassino to be nurtured to become a monk. However, along the way, Thomas Aquinas became more interested in the newly-formed Dominican Order so, despite opposition from his parents, he decided to become a member of the Order of Preachers in 1245.

As a member of the Dominican Order, Thomas was sent to study at the University of Paris, and it was there that he became acquainted with Albertus Magnus and became his student. Albertus taught him the philosophy of Aristotle so that he was very proficient in it. The views of Aristotle's philosophy were harmonized with the views of the Bible so that Aristotelian philosophy did not become a dangerous element for the Christian faith.

His best-known works are the Disputed Questions on Truth (1256–1259), the Summa contra Gentiles (1259–1265), and the unfinished but massively influential Summa Theologica, or Summa Theologiae (1265–1274). His commentaries on Scripture and Aristotle also form an important part of his body of work. Furthermore, Thomas is distinguished for his eucharistic hymns, which form a part of the Church's liturgy. The Catholic Church



honors Thomas Aquinas as a saint and regards him as the model teacher for those studying for the priesthood, and indeed the highest expression of both natural reason and speculative theology. In modern times, under papal directives, the study of his works was long used as a core of the required program of study for those seeking ordination as priests or deacons, as well as for those in religious formation and other students of the sacred disciplines (philosophy, Catholic theology, church history, liturgy, and canon law).

Thomas died on March 7, 1274, and was canonized by Pope John XXII in 1323. Thomas Aquinas is considered one of the Catholic Church's greatest theologians and philosophers.



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 Your BINHI

Do you know that **BINHI** is also available in digital version?
Go green and click www.manaoagminorbasilica.org/binhi-reflections
to get the latest issue!

Always on the move? Don't worry, we've got you covered!
Stay tuned to 102.7 FM Manaoag Dominican Radio
for **BINHI** reflections and catecheses!

We are open for comments and suggestions
for the improvement of the **BINHI** publication.
Drop a message and let us know!

Disclaimer Credits

The pictures used in this publication were taken
from Unsplash, textweek.com, and various websites.
The Catechisms were written with the help
of various sources from the internet and books.
Credits go to the owners of the pictures & sources used in this publication.



COME, JOIN US!



Be a Dominican Priest or Cooperator-Brother

FOR INQUIRIES, PLEASE CONTACT:

THE PROMOTER OF VOCATIONS

Email: dppvocation.promoter.ph@gmail.com

Phone +63 928 326 6215



BAHAY DOMINIKO
8 BIAK NA BATO ST.,
STA. MESA HEIGHTS,
1114 QUEZON CITY



**DOMINICAN NOVITIATE
OF THE ANNUNCIATION**
2430 MANADAG, PANGASINAN



PAGTUGON SA TAWAG
DOMINICAN STUDENTATE, STO. DOMINGO CONVENT,
537 QUEZON AVE., 1114 QUEZON CITY
TEL. NO.: (02) 712-6275
E-MAIL: OPVOCATIONSPHILIPPINES@GMAIL.COM
WEBSITE: PAGTUGONSATAWAG.ORG