

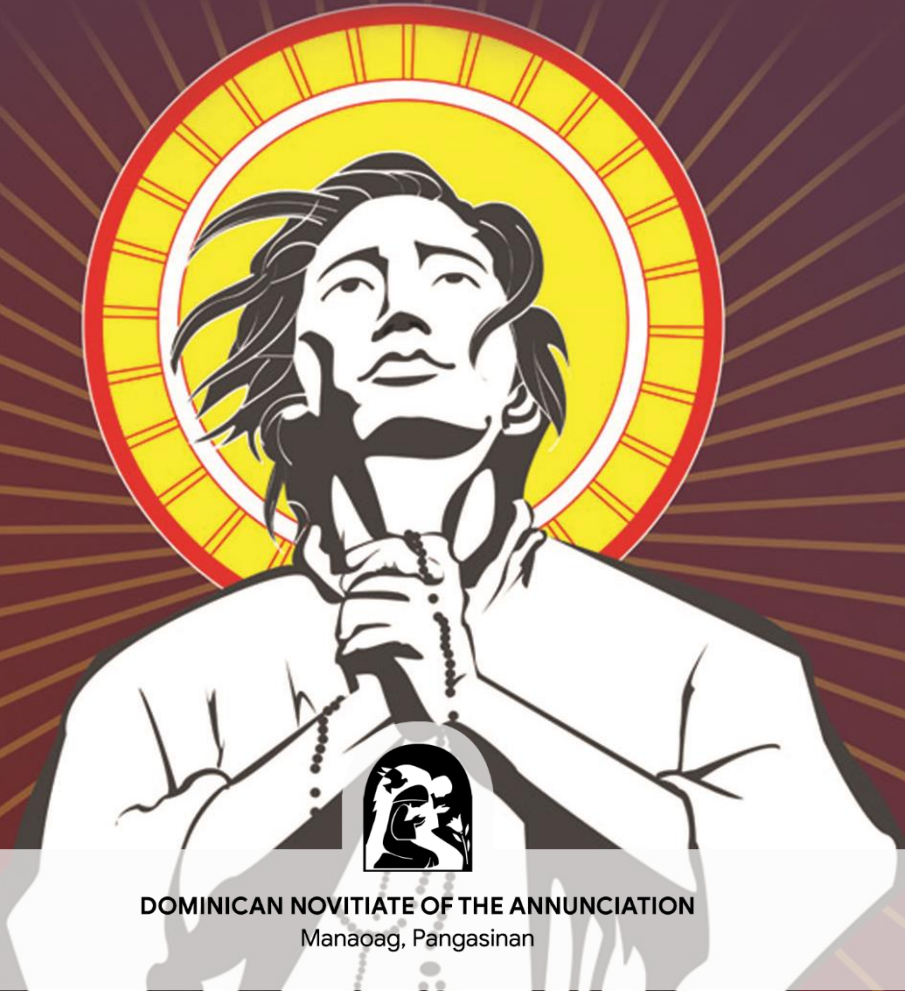
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September 2022
ISSUE



Sunhi

SUNDAY GOSPEL REFLECTIONS
& CATECHESSES



DOMINICAN NOVITIATE OF THE ANNUNCIATION
Manaoag, Pangasinan

September 2022

ISSUE

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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

“St. Lorenzo Ruiz and Comp.”

CATECHISM OF THE MONTH by Br. Jhim E. Sambrano

Sa araw na ito ipinagdiriwang natin ang pag-alala sa mga nagbuwis ng buhay sa Japan dahil sa kanilang pananampalataya at misyon, at isa na dito si San Lorenzo Ruiz na pinakaunang naitalang santo ng ating bansang Pilipinas at kauna-unahang Filipinong martir. Si San Lorenzo ay kabilang sa labing-anim na nagpagal para maitatag ang Simbahan sa Nagasaki, Japan. Sa kabilang banda, ang labing-anim na nabanggit ay pawang nakaranas ng pagpapakasakit at pang-uusig mula sa mga awtoridad na Hapones. Masaklap pa, silang lahat ay dumanas ng kahindik-hindik na pagpapahirap o torture at isa sa mga halimbawa nito ang tinatawag na gallows and pit.

Sa grupong ito, 9 sa kanila ay katutubo mula sa Japan, 4 ay mga Kastila, 1 sa Pransya, 1 sa Italya at 1 rin na mula sa Pilipinas na walang iba kundi si San Lorenzo Ruiz. Si San Lorenzo ay kilala sa pagiging tapat na asawa at ama ng kanyang tatlong anak noong ika-16 na siglo. Sa kasamaang-palad, siya ay inakusahan ng pagpatay o murder na pawang walang katotohanan. Ito ang dahilan ng kanyang pagtakas at sumama sa mga misyonero patungong Japan, isang desisyon para na rin sa ikabubuti ng kanyang pamilya. Hindi naging madali ang buhay ni Lorenzo sa kabilang ibayo at patunay dito ang pagpapahirap sa kanya ng mga Hapones. Kung may isang bagay tayong dapat na hangaan sa kanya ito ay kung mayroon man siyang isang libong buhay, lahat ng ito ay iaalay niya sa Diyos. Ang katagang ito ay kahuli-hulihang mensahe na iniwan niya sa mga Filipino sa panahon ngayon. Ang mamatay para sa pag-ibig sa Diyos!



SEPTEMBER

3

St. Gregory the Great

CATECHISM by Br. Augusto B. Cuaño III

St. Gregory brought to papacy an unusual combination of administrative intellect and personal sanctity. While the once-glorious Roman empire fell into decay and ruin, he navigated the church with a wise and steady hand, concerning himself

with all matters large and small. Thus, establishing the church as the great stable institution of the Middle Ages. In a sense, St. Gregory was born for this role. He came from a patrician Roman family that had provided two great popes to the church. After an excellent classical education, he boarded on a career in the civil service. Upon reaching the age of thirty, he took the office of prefect of Rome. When his father died in 575 St. Gregory seized the opportunity to put aside “worldly “concerns. He turned his family home into a monastery and used his patrimony to establish six other monasteries. The next years were the happiest of his life. But in 579 he was called to serve the church in a number of delicate positions, including papal ambassador to the imperial court in Constantinople. In 590 Pope Pelagius II succumbed to an outbreak of plague, and St. Gregory, who was warmly remembered by the people of Rome, was chosen as his successor. St. Gregory established his leadership over the local and universal church. As the first monk to become pope, he used his office to encourage and regularize the development of monasticism. At the same time, he left his mark on the spiritual life of the church through his regulation of the liturgy and his promotion of plainsong choral music (later known as Gregorian chant). Probably his greatest legacies, were the flowering of monasticism and the successful Christian mission to England. In the light of St. Gregory’s many accomplishments, the church later appended the honorific title “Magnus”-the Great- to his name. St. Gregory the Great died on 604. Every September 3 the church commemorates the translation of St. Gregory’s relics.



SEPTEMBER
4

Summons To Sufferings

REFLECTION on 23rd Sunday in Ordinary Time (Lk 14:25-33)
 by Br. Warnakulasuriya Kavin Senesh Fernando

“Whoever does not follow me, carrying his own cross, cannot be my disciple.”

Jesus once again was on the road with his disciples and a great crowd were following Him. At that point, He turned to the crowd, addressing whoever does not carry His cross cannot be His disciple. In this situation, Jesus reminds us to give up the things we have and follow His ways.

The person who bears cross on his shoulders makes himself be burdened by the unbearable weight because the cross is defined as a symbol of suffering. Nevertheless, for Jesus, it is a sign of obedience on which he may suffer and takes it up to his shoulders; sacrificing His body for the redemption of souls. Therefore, Jesus tells us “Unless we take up our cross” we cannot walk with Him. Do we view the mandate of the cross as a burden or a privilege? St. Peter thought it is a privilege. Why? When he was nailed on the cross, the cross he was nailed to was upside down. Peter thought, He was not worthy to be crucified on the cross as how Jesus was crucified but thinking of the privilege to be hung on it to be able to feel the same suffering Jesus went through.

Hence, the Gospel reading leads us to reflect the sufferings of Jesus as both a necessity and a privilege. We need to ponder on the purpose and meaning of suffering. No human being can escape it, because it is an essential part of our life. To suffer with Him is an enabling and rewarding privilege, and a necessity. To see it more clearly, we tend to begin with the necessity of avoiding sins and rather to suffer with him. For example, those who are married, parenting and in religious life, who dare to confront every trial, work through every hardship, endure failure and tolerating all the burdens, knowing that God will help them to bear it. Therefore, all of us bear the cross of sickness and failure. We can turn bitterness into joy with love if we put ourselves in the hands of Divine providence, then there will be no suffering.



Hence, today in this passage, we are invited to be steady in enduring all the burdens while carrying our own crosses with Jesus. If we keep our eyes on Him, He will always be behind us and will help us in carrying it throughout our life journey.

SEPTEMBER

8

Emmanuel: God is With Us

REFLECTION on the **Feast of the Nativity of Mary (Mt 1:18-23)**
by **Br. Vincentius Teguh Samudra**

We all know the most famous sentence uttered by Mary when the Angel Gabriel announced to her that she would conceive a son. Mary said, “Be it done unto me according to your

word.” Because of this yes by Mary, from that moment, the Savior was incarnate in Mary’s womb. However, today we are celebrating the feast of the nativity of the Blessed Virgin Mary, not the nativity of Jesus. So, what is the correlation between Mary’s utterance and her birth?

Joachim and Anne were like Abraham and Sarah or Zechariah and Elizabeth when they were told about the nativity of their daughter, Mary. According to an apocryphal text, the parents of Mary were already in their late age when an angel came to each of them. Without their yes to bear that mission, the mother of our Savior would have never been born. Moreover, today’s Gospel mentions about the genealogy of Jesus. These are the list of men and women who said yes to God’s will. They indeed did not literally bear Jesus, yet because of their faith, God’s will was done. By these real examples, we can correlate the yes of Mary with the yes of her predecessors. Because of the yes of the parents of Jesus, what the Lord had said through the prophet was fulfilled: a virgin will conceive and bear a son.

Because of the yes of Joachim and Anne, Mary was born. Because of the yes of the ancestors of Jesus, God’s plan was accomplished. Therefore, it should be done by us also. How?

By saying yes to His will for us. One concrete example is by saying “Amen” every time we receive communion. Each time we receive it, we, in fact, are conceiving Christ in our womb; we are carrying Jesus in our life. The question is, do we remember that the sacred host is truly Jesus or do we simply neglect it, thinking that it is only plain bread? Brothers and sisters, we should bear in mind that God is present in the sacred host that we receive. By putting it to our conscience, we may be able to say to everyone that we met, “Emmanuel”.



SEPTEMBER

10

Bl. Alphonsus Navarrete and Comp.

CATECHISM by Br. Jhim E. Sambrano

Kung si Saint Francis Xavier ang nauna sa pagtapak sa lupain ng Japan sa kauna-unahang misyon nito, si Blessed Alphonsus Navarrete naman ang kauna-unahang

Dominikano na nakaabot sa pampang ng Japan. Hindi lamang sa mga maralita at kapus-palad niya inialay ang kanyang buhay bagkus ay maging sa pananampalataya. Si Blessed Alphonsus ay tubong Espanya na ipinanganak sa Old Castile noong 1571. Sa kanyang murang edad naipamalas niya ang kanyang natatanging kabutihan ng tinalikdan niya ang kanyang yamang-mana alang-alang sa pagpasok nito sa Orden ng mga Dominikano sa Valladolid. Alam niyo ba sa kanyang misyon sa Japan, tinagurian siyang “Vincent de Paul of Japan” na gaya naman ni Saint Vincent at dahil na rin sa masigasig na pag-aaruga nito sa mga



inabandonang mga bata at sa mga walang tirahan. Maikli lamang ang pamamalagi ni Blessed Alphonsus sapagkat sinapit niya ang mapait na katapusan kasama ang mga misyonerong Heswita, Pransiskano, at Dominikano, prayle at mga kasapi ng Third Order o sa modernong salin ay mga layko. Noong 1867, bineatified ni Papa Pio IX ang 205 na mga martir kung saan kabilang ang 59 na Dominikano (kasama si Blessed Alphonsus) at 58 na kasapi ng Rosary Confraternity. Bagamat hindi sila magkakapareho ng panahon at lugar ng kinamatayan ngunit naitala ang mga pangalan nila sa ilalim ni Alphonsus Navarrete, ang pinakaunang Dominikano na nagbuwis ng buhay dahil sa pag-ibig nito sa Panginoon.

SEPTEMBER

11

Repentance and Forgiveness

REFLECTION on the 24th Sunday in Ordinary Time (Lk 15:1-32)

by Br. Alexander Darren Everest Ang

There are 3 parables that Jesus used to describe of repentance and forgiveness. Let me talk about these parables in the view of the subject-object method. The first parable is about

the lost sheep. The subject is the shepherd who is looking for his lost sheep and the object is the sheep who was separated from the flock. The second parable is somehow similar. The subject is the woman, and the object is the silver coin. The last parable, which is the famous parable about this topic, has the father as a subject and the prodigal son as the object.

Many times, the commentaries we hear about these parables, place us as the object. On the other hand, we are the prodigal son which is being missed. It places also the Father in Heaven as the subject who actively searches and forgives us in order for us to come back to Him. On the contrary, have we placed ourselves as the subject who has to forgive our neighbors? As an example, in the case of two men who have a strong relationship, even a moment of miscommunication may destroy it. Now, in

the absence of the communication between them, they just pass by each other with empty expressions. Both of these guys become the object of their problem, and it is not unusual. We place ourselves as the object that is never wrong; that we are the victims of this problem. Yet, we forget that we must also be as the subject who is



missing something, the main character of a problem. If we have a problem, we should be the first one to open the door of forgiveness.

The three subjects in this gospel give us very meaningful examples. We need to seek our neighbor who is missing. In other words, we must forgive those who does wrong to us in order to make a harmonious and peaceful relationship. We open the door of forgiveness in our heart and be merciful with each other so as to repair the chains which were broken. As a result, we will be glad because the missing piece in our heart comes back and made it whole again just like the shepherd, the woman, and the father in this Gospel. They are happy because they got joy back in their lives. There is always happiness after forgiveness.

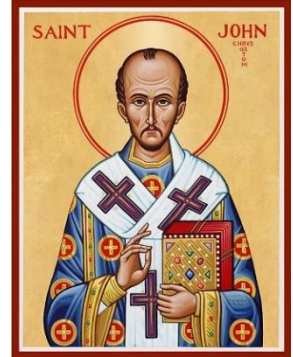
SEPTEMBER

13

St. John Chrysostom

CATECHISM by Br. Mark Jammie V. Gotengco

John was born of a noble family in Antioch between the years 344 and 354. After the death of his father, he was brought up by his devout mother, Anthusa. After being baptized as an adult, he lived for six years as an ascetic in the mountains of Antioch. However, due to health reasons, he returned to his main church in Antioch in the year 381 where he became deacon and in 386 was made presbyter and preacher. In this church he held his famous sermons on the “Statues” during the 387 rebellion against tax increases where the crowd overturned the statues of the emperors in protest. Thanks to the intervention of John and his bishop, an amnesty was granted. In the year 397, upon the order of the emperor Arcadius, he was abducted and brought to Constantinople where, against his will, he was made patriarch and later deposed the Simonist bishops. In the turmoil following the ousting of Eutropius the minister in 399 by the empress Eudoxia, together with the encouragement of the bishops opposed to John, he himself was deposed and exiled in the year 403. But in a sudden turn of fate, he was recalled the next day. But his persecution would not stop there. By an imperial decree on the 9th of June in the year 404, he was sent to Cucusus in Armenia. As he was later being brought to Pityus on the Black Sea, he died on the 14th of September in the year 407 in Comana in Pontus. On the 27th of January in the year 438, Empress Theodosius II had the body solemnly buried in the Church of the Apostles in Constantinople.



Known as one of the few Doctors of the Church, John Chrysostom advocates faith in two distinct natures found in Christ: human and divine. Since 1908, he was known to be the patron saint of preachers. His feast-day is celebrated every 13th of September in the Roman feast calendar.

SEPTEMBER

14

The Glorious Triumphant of the Cross

REFLECTION on the Feast of Exaltation of the Cross (Jn 3:13-17)
by Br. Joefel T. Daraug

For us Catholics, the cross symbolizes the sufferings and the glory of our Saviour Jesus Christ. The great love of Jesus to us is

truly manifested in the DIVINE CROSS. Today, as we celebrate the Feast of the Cross, the cross which brought us to salvation, we are being reminded of the following symbolisms embodied to the cross of Jesus:

First, the wood that was used to build a cross was from a tree that brought fruits for us. These fruits made the human life be filled with the love which Jesus Christ unselfishly offered. Second, the nails used to tack Jesus on the said wood has something to do with our attachment to Him. These nails served as our bond to Christ. Our ultimate union to Jesus is not like walking in the park, there are many adversities, sacrifices, judgements, and prejudices. We



need to give up everything in order to achieve that unification with Jesus. Third, is the spear that was used by the Roman soldier to finally end the life of Jesus. This spear is somehow the modern-day people who criticized and prejudiced others. These are the people who think only for themselves and are willing to put others down for their own benefits. Fourth, is the blood and water which poured out from Christ's body which also somehow cleanses us from our sins. This blood and water saved the world and the entire humanity from sins. INRI (IESUS NAZARENUS REX IUDEORUM) or Jesus of Nazareth King of the Jews, these are the words we find on top of Jesus' cross which tells us nowadays that we should also put Jesus on top of every other thing. He is the true King who humbled himself, our yesterday's King, our today's King, and our King forever.

The crucifixion of Jesus Christ on the cross and his death is a vivid indication of how *“God so loved the world that he gave his only Son”* (John 3:16) which is described by John in today's gospel narrative. The death which Jesus obediently accepted. The death of Jesus on a cross is also our death; our spiritual death. However, just like Him after his death, we are also being resurrected and saved. Therefore, Philippians 2:9-11 says, *“God greatly exalted him and bestowed on him the name that is above every other name, that at the name of Jesus, every knee must bend of those in heaven and on the earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father.”*

SEPTEMBER

15

The Eighth Sword

REFLECTION on the **Our Lady of Sorrows** (Lk 2:33-35)

by **Br. Henry Saw Min Khaung Htet**

What are the most memorable moments in my life? I can only recall moments of happiness, sadness, and pain. But when I think of someone, my happiness and sadness are nothing to compare with her. Who is she? She is my blessed Mother, Mary the Mother of Jesus Christ.

Many titles are attributed to her. Of all these, the title, Our Lady of Sorrows is something unique to me because of the plural form, sorrows. My sorrow, your sorrow and their sorrows! Her earthly life was full of sorrow more than happiness. Simeon foretold, "This child is destined to be the down-fall and the rise of many in Israel, a sign that will be opposed and you yourself shall be pierced with a sword so that the thoughts of many hearts may be laid bare. (Luke 2:34-35). Focusing on her intense suffering and grief during the passion and death of her son, this title is well fitted to her. Traditionally, her sorrows are comprised with seven events which can be found in the Gospels. The seven sorrows are the Prophecy of Simeon as found in Luke 2; the Flight into Egypt from Matthew 2; the Loss of the Child Jesus in the Temple of Jerusalem, also in Luke 2; Mary's meeting Jesus on the Via Dolorosa, the Fourth station of the Cross; the Crucifixion of Jesus on Mount Calvary; Jesus is Taken Down from the Cross; the Burial of Jesus by Joseph of Arimathea.



How can a young woman bear all these kinds of sadness and tragedy?

She received and bore them with courage, love and trust. Pronouncing her total submission to God at the Annunciation, "Be it done according to Thy word" prepared



her to be ready to bear all these crosses. The veneration to Our Lady of Sorrows grew in popularity in the 12th century, although under various

titles. In 1482, the feast was officially placed in the Roman Missal under the title of Our Lady of Compassion. In 1727, Pope Benedict XIII placed the Feast of Our Lady of Compassion in the Roman Calendar on Friday before Palm Sunday. The feast was inserted into the Roman calendar in 1814, and Pope Pius X fixed the permanent date of September 15 for the Feast of the Seven Sorrows of the Blessed Virgin Mary (now simply called the Feast of Our Lady of Sorrows).

Mother of my Lord! “To you do we send up our sighs, mourning and weeping in this valley of tears.” And one more thing I also ask is to never be the cause of the eighth sword that will pierce your heart.

SEPTEMBER

16

Sts. Cornelius and Cyprian

CATECHISM by Br. Marco Alberto Damiano Untu

Having a terrible time under the tyranny of Decius, Cornelius, a Roman priest, was elected as a pope to succeed Fabian. The main issue of his pontificate is the way in which repentant apostates should be treated and the indulgent party that had risen and threatened both canonical discipline and episcopal authority. He condemned the confessors who were lax in not demanding penance from these Christians. Pope Cornelius also denounced the Rigorists by Novatus, the first antipope. He always proclaimed that the church had the authority to forgive the repentant lapsi, the lapsed Christians. In observing the stubbornness of Novatus, he then condemned Novatus teachings and excommunicated him with all his followers in the synod of Western Bishops in Rome in October 251. However, the persecution of the Christians happened again under Emperor Gallus. Cornelius was then exiled to Centum Cellae where he died as a martyr in 253.

Cyprian, on the other hand, was a bishop of Carthage, observing carefully the matter that the church was defending about. He gave his big support on Pope Cornelius' statement and action. He encouraged all the bishops of Africa to support the pope, especially in handling the case of the lapsed Christians and condemning the teaching of Novatus. He really denounced Novatus for his undue leniency and convened a council at Carthage at 251, which set forth the terms under which the lapsi could be received back in to the church, excommunicated the schismatic leaders, and asserted the supremacy of Pope Cornelius. “De unitate ecclesiae” became famous one during that council which he produced by concerning

the church. A few years after, he was faced with the great Valerian's persecution of the Christians. He was arrested, then in 258, he was put to death as a martyr under Galerius Maximus.

St. Cornelius and Cyprian defended the church by their works. Though separated, they were able to unite the church. The matter of penance for the lapsi showed their great power in keeping the holiness of the Catholic Church. The oneness of mind and soul perceived the light of the firmness of the church. At last, with great martyrdom, they were rewarded with glorious joy in Heaven.



SEPTEMBER

18

Cleverness for Future

REFLECTION on the 25th Sunday in Ordinary Time (Lk 16:1-13)
by Br. Wewalage Dilan Nimeshka Fernando

In today's gospel, Jesus is not concerned about condemning the improper actions of the administrator, but rather points out his cleverness in providing for his future; this man was able to discover in time that friends last longer than money. In the same way, in promoting a new way of living, the people of light must strip money of its halo as supreme good. It seems that putting money in a safe place is the best way to assure our existence and our future. On the contrary, Jesus tells us to use it and to exchange it without hesitation for something much more valuable such as bonds of mutual appreciation.

We are not owners but administrators of our wealth and we must administer it for the good of all. Money is not a bad thing as long as we use it as a means to facilitate exchanges.

Jesus however, calls it "unjust" because money is not absolute and because it is impossible to accumulate money without failing in trust in the father and without hurting our



neighbors. Money is something that people acquire and lose; it does not

make any greater. Therefore, money is not part of the goods that are our own.

SEPTEMBER
20

St. Andrew Kim Taegon and Comp.

CATECHISM by Br. Francis Louie M. Cruz

The first native Korean priest, Andrew Kim Taegon was the son of Christian converts. He was born on August 21, 1821. Following his baptism at the age of 15, Andrew studied at a seminary in Macao, a former Portuguese colony. He also spent time in study at Lolomboy, Bocaue, Bulacan, Philippines, where today he is also venerated. He was ordained a priest in Shanghai after nine years (1844). He then returned to Korea to preach and evangelize.

During the Joseon Dynasty, Christianity was suppressed and many Christians were persecuted and executed. He was arrested, tortured, and finally beheaded at the Han River near Seoul, the capital, on September 16, 1846 at the age of 25.

Paul Chong Hasang was also the son of converts to Christianity—he was born in 1795 and though several members of his family were also martyred. He took a job serving a government interpreter, which allowed him to travel to Beijing. There, he asked the bishop to establish a diocese in Korea and send priests. As a lay leader and married man, Paul was a unifying figure for



Christians and advocated for them to the Korean government. When another persecution broke out, he was arrested and tried. He was tortured, then placed on a cross and died on September 22, 1839 at the age of 45.

The feast day of Andrew Kim Taegon, Paul Chong Hasang and companions is celebrated on September 20. Besides Andrew and Paul, Pope John Paul II canonized 98 Koreans and three French missionaries who had been martyred between 1839 and 1867, when he visited South Korea on May 6, 1984.

SEPTEMBER

21

St. Matthew

CATECHISM by Br. Michael Dominic B. Vasco

Matthew was a Jew who worked for the Romans as a tax collector and, as such, was disliked by the population. Jesus saw him while he was seated in the customs house and called out to him to follow Him, and from that time, Matthew gave up everything he had, even his work and followed Jesus. He wrote his Gospel during the 2nd half of the 1st century, probably during his time in Syria, where he went to evangelize the local population. Matthew was martyred in Ethiopia. From being a person who takes accounts of the debts of the people, he was converted and started taking accounts of all that had happened in the lives of Jesus and His Apostles.



St. Matthew is depicted while writing his Gospel, inspired by an angel. His attributes are the book and the Halberd, which was the weapon that was used for his martyrdom. He is the patron of bankers, tax collectors, accountants, and bookkeepers. His feast falls on the 21st of September. The life of St. Matthew is an example that exhibits how everyone has a chance to be a better person. A sinner can change and do what is right, like St. Matthew and many more. All you need to do is follow the voice of Christ calling you.

SEPTEMBER

25

Richer Than Rich

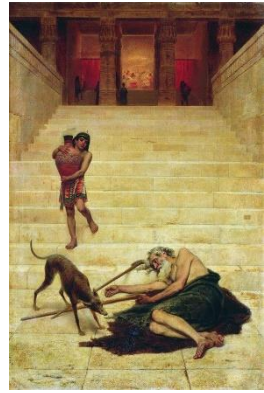
REFLECTION on the 26th Sunday in Ordinary Time (Lk 16:19-31)
by Br. Piter Robertus Bellarmino Simamora

“Not all of us can do great things, but we can do small things with great love” -Mother Teresa

Have you dreamt to be a doctor to cure the sick? Or to become a teacher to teach uneducated people? or to be rich to help the poor? However, not all doctors give chance to the sick to be cured, not all teachers have a time to teach the uneducated people, and not all the rich have hands to help the poor. It's not about becoming something, but what kind of heart that you have formed in helping one another.

The parable of the rich man and Lazarus must always be present in our memory. The rich man is known for his possession. He has everything in the world, but how could he end up in torment? Did he do any wicked

acts? Or is it because of his treasures? No, he didn't do any acts of crime. His properties are not really the problem. However, there is no openness from this affluent person the disadvantaged. Lazarus was laying at his gates and covered with sores, but he didn't give a hand to him. He knew the presence of this poor man and even knew his name. In spite of that, it didn't move this affluent person's heart. At first, I wanted to say this rich man was really selfish, but if we look clearly, even in the suffering, he could remember his brothers.



Perhaps, this can be called exclusivity. His love was limited to specific people, and this limited love makes his heart poor.

Dear brothers and sisters, I know each of us has a good heart. You don't have to be someone great to help another, and in helping others, please don't limit your love. Through this parable, Jesus teaches us the work of charity that we should apply in our life. Christ doesn't have a body in the world now, but He has us. He has no feet and hands, but he has ours. Those feet don't need luxury shoes to walk and those hands don't need expensive gloves to hold others. We are the manifestation of God's love in this world. He just needs our great love.

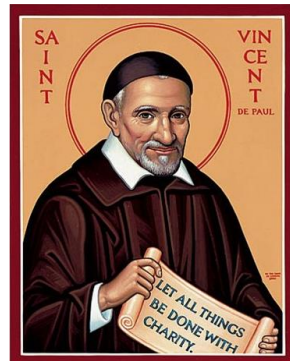
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St. Vincent de Paul

CATECHISM by Br. Francis Louie M. Cruz

Born on April 24, 1581 in France, Vincent de Paul became a priest at the early age of 19. He became famous for his kindness and generosity. He was ordained in 1600 and remained in Toulouse for a time. In 1605, Vincent was captured by Turkish pirates at sea and sold into slavery. He eventually escaped, along with his master, whom he had converted. He went to Avignon and later to Rome to continue his studies. And his appointment as chaplain to a poor parish, and to galley prisoners, inspired him to a vocation of working with those most marginalized and powerless.



Vincent went to many places to visit the sick, the elderly, and the poor. He spent time with them and did what he could to take care of them.

Vincent began to ask wealthy people to donate money that he distributed to the sick and the poor of his community. He established hospitals for them. This work became his passion. He later extended his concern and ministry to convicts. Vincent also gathered other men and women who were willing to dedicate their lives to God and help the poor. The men formed into the religious community of priests called the Congregation of the Mission, commonly referred to now as the “Vincentians”. The women became the Daughters of Charity. Vincent de Paul died in Paris on September 27, 1660 at the age of 79. He was canonized on June 16, 1737 by Pope Clement XII and, in 1883, the Church designated him as the special patron of all charitable associations because of all of his work raising money and helping the poor. Many parishes today have a St. Vincent de Paul Society which carries on Vincent's work with the poor.

SEPTEMBER

30

St. Jerome

CATECHISM by Br. Ari Rufinus Tlonaen

Saint Jerome was born at Stridon in Dalmatia around year 340. He received a classical education and went on to study in Rome. He was also baptized there. At that time, he wanted to experience the world. Thus, he travelled widely and actively sought out teachers and his Intellectual stimulation. He left the city of Rome and with two friends went to Eastern Europe. However, an event happened that changed his life. They fell dangerously ill with a severe fever. As a result, both of his friends died. Hence, he turned to the Christian faith.



However, his commitment to Christianity caused him great suffering. After that, he became fond of in reading pagan Greek texts. He believed that these joys would carry him away from God. Hence, he decided to abstain from them. He began to embrace life of asceticism and went to the East where he was ordained a priest. He chose that way, because the life of asceticism would allow him to think and pray without distraction.

In year 382, he returned to Rome, and became a secretary of the Pope Damasus. In the city of Rome, he began to translate the Holy Scriptures from Greek and Hebrew into Latin and to promote the monastic life. His version is known as the Vulgate or Authorized Bible. Eventually, he

settled to Bethlehem because of the needs of the church. He wrote many works, especially commentaries on the Holy Scripture. That's why, Saint Jerome became the patron of scholars, students, archaeologists, librarians, and translators. In the year 420, he died in Bethlehem. He was buried under the church of the Nativity.



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.

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