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March 2022
ISSUE

Pinhi

SUNDAY GOSPEL REFLECTIONS
& CATECHESSES



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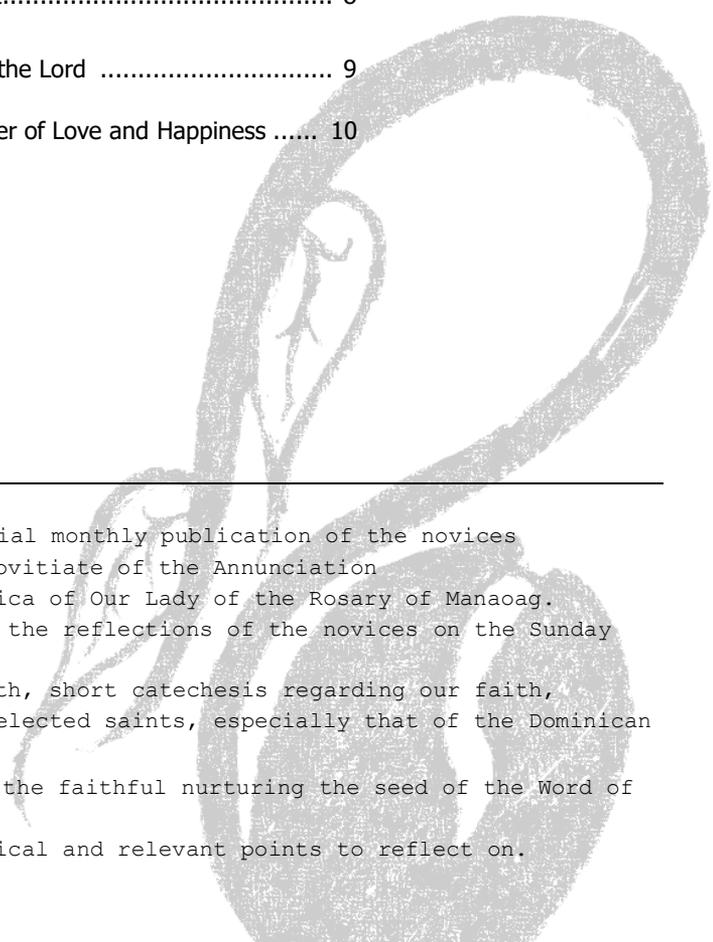
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BINHI is the official monthly publication of the novices of the Dominican Novitiate of the Annunciation at the Minor Basilica of Our Lady of the Rosary of Manaoag. Featured in it are the reflections of the novices on the Sunday Gospels of the current 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 *The* **Grace of Reconciliation** Month

CATECHISM OF THE MONTH by **Br. Michael Satria Dileyon**

On Ash Wednesday, we receive a sign of cross in our forehead as a visible mark of the beginning of Lenten Season. The season of Lent lasts for about forty days and ends on Holy Thursday. It is characterized by penance for our sins, works of mercy, and personal preparation before we celebrate the Easter Triduum, a beautiful season to commemorate the paschal mystery of our redemption. Repentance is the special message of this season. The whole church rejoices in the forgiveness of sins.

"You are dust, and to dust you shall return" (cf. Gn 3:19). The ashes imposed on us on Ash Wednesday remind us about our origins. We are merely dust. We are nothing but the fruit of God's mercy. Therefore, our entire lives should be reflected on His generosity. "Be merciful even as your Father is merciful" (cf. Lk 6:36). We must imitate God's mercy. It is an instrument of reconciliation for each one of us.

In this Lenten season, we are summoned to prepare ourselves for the purification of hearts. The traditional observance of Lent brings about this purification through faithful prayer, reading the words of God, fasting on Ash Wednesday and Good Friday, abstinence from meat on Friday, and works of mercy. We observe these statues with greater care and devotion, not simply by abstaining from food or other indulgences, but above all, by self-denial and the renunciation of sin.

Through prayer, we open our heart to God's grace. We allow Him to permeate and renew our mortal nature. Initially, we are made new by the rebirth of baptism. Yet, we still need daily renewal to repair the damage of our weaknesses. The season of Lent is a precious time for us to hear God's voice which is often being silenced by our ego and ignorance. We let God to bring about our internal conversion. Especially by the sacrament of reconciliation. God in His merciful love provides a prodigal remedy for our sins.

The grace of reconciliation from God, should empower us to bring out His love to others, especially to those who have less in life. Saint Leo the Great said that there is no more profitable practice as a companion to holy and spiritual fasting than the almsgiving. This embrace many excellent works of devotion under the name of mercy, so that the good intentions of all the faithful may be in equal value. The works of mercy are innumerable. These varieties bring many advantages to all. In the matter of almsgiving, not only the wealthy and affluent, but also those of average means and the underprivileged are able to play their part.

We can give to others our Lenten observances as a concrete act of love. It is not limited by material things. Rather, every simple act of love is significant in God's wisdom. We must give our best to other, so that at the end of time, Jesus will say to us "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me" (cf. Mt 25:35).

As we imbibe God's grace in Lenten season, let us fill our hearts with His mercy and generosity. Let every single action we do brings about the spirit of reconciliation to all. So that our deeds may take along some roles for a synodal Church.



MARCH

Jesus is My

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Bread

REFLECTION on 1st Sunday of
Lent (Luke 4:1-13)

by Br. Geoffrey Roderic Evan Kaba



“Scripture says: People cannot live on bread alone”. In order to survive, we need food and drink. So, when our hunger and thirst come, the things that we have to do is to seek foods or drinks. It is a natural movement that occurs every day in our daily lives. However, the question is “Do we only need food or drink to live?

According to Abraham Maslow, eating and drinking is only the fulfillment of our basic needs. Therefore, we need to meet or fulfill our other’s needs, such as, emotional needs, compassion, security, and feeling loved. Besides that, we also need to express ourselves and be who we want to be. And according to Maslow this is the highest need, namely self-actualization.

So, is it only up to here? Of course not...!! Why? It is because we also need to feed our spiritual body, or in other words, we need the love of God in our lives. Without the love of God and provision, we will find it difficult to live our lives. And as Christians, we should be grateful because Jesus is very Kind and Loving. He is willing to be feed our souls in the Eucharist. He is truly the Bread of life, the Eternal Bread, and the Bread who saves and leads the eternal life. Therefore, let us always yearn for the presence of God in our lives, especially in this Lenten season.



MARCH

Sts. Perpetua and Felicity

07

CATECHISM by Br. John Michael M. Veneracion

The records of the martyrdom of Sts. Perpetua, Felicity and their companions are some of the most precious treasures that we were able to inherit from the period of the ancient, persecuted Church under the Roman Empire during the second century. In fact, the stories of these martyrs once used to be so popular that in the fourth century, St. Augustine publicly protested that their stories are sometimes read more than the Gospels themselves.

On the year 203 A.D., five catechumens, Revocatus, Saturninus, Secundulus, Vivia Perpetua, twenty-two years-old at that time, a woman of good birth, and a mother of a young child, and Felicity, her slave, were arrested under Emperor Severus for the crime of converting to Christianity. The five were later sentenced to be killed by being ravaged by beasts in the arena in front of spectators, the three men being killed in such manner. The women, however, who were sent to the arena together, and who were put in front of a "savage cow", survived the beast after being tossed around by its horns. This resulted in gladiators being sent in the arena to dispatch them instead.

It is especially noteworthy that the two women, who were formerly mistress and slave, have come to treat each other at their last moment as nothing less than sisters in Christ. They exchanged the kiss of peace in front of the people before going to meet the gladiators. Also noteworthy is that the gladiator who was to execute Perpetua being a beginner, he failed to kill her



at the first blow. At the next blow then, Perpetua herself guided the sword to her own neck. The saints have been venerated by the Church since the fourth century at the earliest (and probably earlier).

MARCH

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A Tiring Process

**REFLECTION on 2nd Sunday of
Lent (Luke 9:28b-36)**



by **Br. Hengky Padaunan**

Brothers and sisters in Jesus Christ, we are now in the second week of the Lenten season, and the Church offers us a beautiful Gospel: the story of the Transfiguration. Our journey towards Easter is like climbing a mountain - a journey that proceeds by processes, efforts and struggles. In the Gospel today, Jesus was on Mount Tabor together with Peter, James, and John. If we look at the physical aspect, we can see that these three disciples were very tired after a long journey and that's why they fell asleep. One thing that caught my attention is that the mystery of the Transfiguration - where Jesus showed His divinity - occurred when the disciples were sleeping. We can see that they just woke up after Jesus talked to Moses and Elijah. Yes! The disciples did not see the entire mystery that occurred in that mountain.

Brothers and sisters, I want to invite you to see and reflect that sometimes we have the same experiences with the disciples, that some of the beauty of God's mystery happens when we are sleeping. Sleeping here is not in the same sense as the disciples' physical sleep. When we are sleeping, it seems that we lose the sense of awareness. In other words, the divine mystery can happen when we are not in self-awareness. We can also see that the three disciples were surprised by the mystery that they saw. We have to realize that God works in our life in invisible ways, and the effects of His works are really visible. But we need to be patient, because it needs process.

Just like the disciples in the Gospel today, before they saw this divine mystery, they first experienced a tiring process, climbing a mountain. We can see that they were encouraged to be tired first. This was not an instant

process. Jesus wants us to respect processes and to enjoy every struggle.

Lenten season is a journey that needs a process. We can make our Lenten season as a time of self-renewal. This is one of the characteristics of Lent that we go to confess our sins. It is really beautiful if the sacrament of confession accompanies our journey. It is because through the sacrament of penance, we can receive the forgiveness of God.



MARCH

St. Patrick

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CATECHISM by Br. Aloysius Gonzaga Alfiyando

St. Patrick was born in about the year 389 AD in the village near Dumbarton on the Clyde, or in other sources it is said| the he was born in Cumberland to the south of Hadrian's Wall, or at the mouth of the Severn. From these we may infer that he was a Romano-British origin. His father was a deacon and a municipal official named Calpurnius, and his grandfather was a priest. Don't be surprised, for in those days, there was no strict law of celibacy had yet been imposed on the Western Clergy. The saint's full name in the Roman style was Patricius Magonus Sucatus. Because of the influence of his Parents and surroundings, he grew piously and holily.

In about the year 403 AD, he was carried by raiders to become a slave among the still pagan inhabitants of Ireland. Amid the bodily hardships of this bondage, his soul grew marvelously in holiness. After six years of the slavery, he ran away from his master, returned to his home, and was educated and instructed as a priest. He decided to dedicate himself to the spread of Christianity in the places of his slavery, and in 432 he was sent to Ireland as a missionary bishop. In his apostolate of less than thirty years, Patrick had converted Ireland as a whole to Christianity.



St. Patrick died in about the year 461 AD and he became a patron of Ireland for all his works in it. He is depicted in bishop's clothes, sometimes with a clover as attribute. This clover is a symbol of the Holy Trinity. He is invoked for liberation from hell, for the souls in purgatory, and against rabies.

MARCH

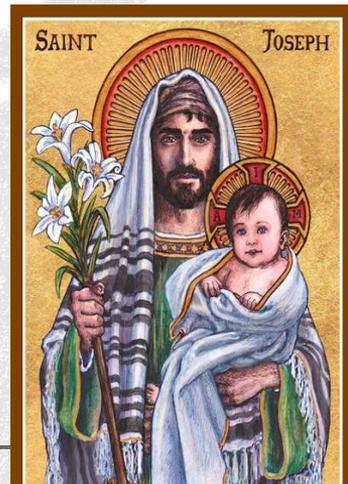
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St. Joseph Husband of Mary

CATECH

ISM by Br. Humphrey Francois N.
Astibe

St. Joseph is considered as the second greatest saint, next to the Blessed Virgin Mary, because of his humility and his closeness to Jesus as the foster father of our Lord. Scripture tells us that Joseph was just, pure, gentle, prudent, and unflinchingly obedient to the Divine Will. He died in the presence of Jesus and Mary. We



wish to imitate him by renewing our desire to be faithful. We know that the only meaning of our life is to be faithful to the Lord till the last day as Joseph was. Pope Pius IX named him Patron of the Universal Church and Pope John XXIII included his name in the Roman Canon.

MARCH

A Time to Repent

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REFLECTION on 3rd Sunday of Lent (Luke 13:1-9)

by Br. Dionisius Christ Widiawan

Lent is a time of repentance. And as we see in today's Gospel, the Lord tells the Jews that those fellowmen of theirs who were killed by Pilate's soldier and those who were killed by a falling tower at the spring of Siloam were not more guilty than any average person of his hearers. We are invited to do penance sincerely and not to have many excuses. For unless we do penance, we will all perish.



We can do our penance in the way we believe the Gospel. We ought to realize that through the light of the Gospel, it is true that the most effective sacrifices are those which God sends us our way by circumstances and conditions. Sickness and disease, bodily defects, heat and cold, hunger and thirst, the strain and hardships connected with fulfillment of our duties. Charity and patience with members of the neighborhood and community, their faults and shortcomings, ready acceptance of appointments which imply changes of work, and of associates that may have become very dear to us.

Interior penances again are more important and more sanctifying than corporal penances. We must mortify our hot temper, curiosity, vanity, and uncharity. We must not shout at somebody or shame somebody in public. Yet it is also true that some freely chosen corporal penance is necessary too. No matter how little or how much it might be, it must at least be something. It will prove and foster our generosity. Only those who use force, will enter the kingdom of heaven.

MARCH

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Solemnity of the Annunciation of the Lord

CATECHISM by Br. Febrían Martinus



Malage

The Solemnity of Annunciation of the Lord was one of the ancient feast which was kept on 25 March and holds the rank of solemnity. It commemorates the incarnation of the Son of God. In honor of incarnation, the old custom of genuflecting during the Creed at the word "He became man" is retained to this very day, though suppressed for all other occasions.

The Annunciation was the moment when St. Gabriel the Archangel proclaimed to Mary that she was to be the Mother of the Son of God. Mary, then as the daughter of God, pronounced her "Fiat" (Be it done) in which she conceived the Savior by the power of the Holy Spirit. Christians can find the meaning of this dialogue in which our Lady appears so humble yet so great. Through her consent to God's plans, she took part in the whole redemptive work of her Son, Jesus. We venerate her as the Mother of Christ and our Mother.

Standing before Mary, the Archangel Gabriel exclaimed, "Hail Mary, full of grace the Lord is with you!" The Annunciation is undoubtedly one of the episodes in Mary's life that has enthralled most Christians from earliest times. In fact, it was one of the earliest episodes to have been represented in art. The interpretation of this event by early Christian artists were only symbolic, however, for they wanted express a transcendental sense of the divine, to render in a finite medium painting an infinite reality. Thus the narrative was restrained and consists of only two figures: the angel and the woman, Gabriel and Mary.

After the angel relays the message, Mary replies: "Behold, I am the handmaid of the Lord may it be done to me according to your word." This answer is the premier demonstration of the humble nature of the virgin, in whose pure womb the conception of human creature united with the Father's divine nature takes place. In the womb of the Daughter of Zion, God will be present among His people. The virgin became of God's presence at the instant of conception and, crossing her hands on her womb, manifested the eternal embrace between God and humankind.

MARCH

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Jesus the Teacher of Love and Happiness

REFLECTION on 4th Sunday of Lent

(Luke 15:1-3, 11-32)

by Br. Henry Eduardus Budiman

Today is the 4th Sunday of Lent, the Gospel shows us the parable of the prodigal son, in which we are shown how the father is so merciful to his sons. By listening to the Gospel, let me invite you to meditate the word of God in these two points:

The first one was about the tax collectors and sinners who were seeking the company of Jesus, and how all of them were eager to hear what He had to say. They wanted to hear the



message of wisdom which Jesus had for them. Now the question is, how about us? Do we let Jesus' words and messages get into our lives? Do we also want to hear some words from Jesus too?

The second point is for those who feel that they are just good or even very good. We are already close to God. We often pray, attend the Mass, and help a lot in the Church ministries. But as we participate in these activities, are we also made aware of the happiness of life because of God?

As the Gospel teaches us, happiness is one of the sign for someone who close to Jesus. So, if we are unhappy, isn't that a sign that we aren't really close to God? Are we telling ourselves that we are close to God even if, unfortunately, we are not?

One of the signs to know that we are really close to God is to be happy when God is happy. There is one passage from the Gospel of John that is really appropriate: "No one has greater love than this, to lay down one's life for one's friends."

This is what love looks like. The capacity to forgive and the capacity to sacrifice. And this love, when we have it, will surely make us happy.



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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