

STRICTLY NOT FOR SALE

May 2021  
ISSUE

# Pinhi

SUNDAY GOSPEL REFLECTIONS  
& CATECHESSES



DOMINICAN NOVITIATE OF THE ANNUNCIATION  
Manaoag, Pangasinan

# What's on

May 2021

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 catecheses 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.



## Flores de Mayo

Flores de Mayo (Spanish for “flowers of May”) is a month-long festival held in the Philippines. It occurs in May and is one of the Marian devotions being held in that month. This tradition can be seen in many parts of the Philippines, but the way this tradition is being held differs slightly from place to place. One of the common ways of venerating the Virgin Mary during May, however, would be the offering of flowers to the image of Mary by devotees (more often by children) which is usually followed by treating the children with snacks. This festival highlights the Catholic Catechism about Mary, Christian doctrines, values, virtues, and other life’s teachings. The forms of prayer offered to Mary also vary for this occasion: singing songs specially made for Flores de Mayo, reciting the *Salve Regina* (Hail Holy Queen) in Spanish, reciting the rosary, reciting the Litany of Loreto, and many others. When it comes to other things, there is also the procession and the *Santacruzán* (a ritual pageant held on the last day of the month which honors the finding of the True Cross by Helena of Constantinople or *Reyna Helena*).

This tradition shows that, in the Philippines, Mary is being honored in a really special way, and for a good reason. The flowers of the *Flores de Mayo* signify the great love for Mary still present in the hearts of Catholic Filipinos, as the other names of Flores de Mayo tell us so: *Flores de Maria* (Flowers of Mary) and *Alay* (offering). Flores de Mayo is one of the Catholic devotions that are continuously sustaining the faith of ordinary Filipinos amidst hardships of life, inspiring them to persevere and to increase in love for the Blessed Mother and, ultimately, for her beloved Son, Jesus Christ.

BR. VON CHAEROU D. GABAY, O.P.



## San Jose

### *Uliran ng Manggagawa*

Kilala nating lahat si San Jose bilang isang masunurin at tapat na lingkod ng Panginoon. Siya ay uliran sa pagiging ama ng banal na Pamilya, at mabuting tagapangalaga at tagapagbantay sa bugtong na Anak ng Diyos. Bilang isang mabuting asawa at ama, itinataguyod niya ang kanilang pamilya sa pamamagitan ng kanyang pagiging masipag, masikap at matiyaga, kaya siya ay naging uliran ng mga manggagawa. Sa banal na Kasulatan, noong nag-uumpisa pa' lamang ang Panginoong Hesus sa kanyang pampublikong buhay, sinabi sa kanya ng mga tao na siya ay “anak ng karpentero.” At dahil dito, pinatutunayan na si San Jose nga ay isang manggagawa. Ang ating Panginoon ay naturuan din niyang gumawa ng mga iba't-ibang bagay.

Dahil sa katangiang taglay ni San Jose na asawa ni Maria at naging tagapangalaga sa ating Panginoon, bagamat siya'y payak, siya rin ay punong puno ng pag-ibig, pagkukusa, at sigasig para sa ikabubuti ng kanyang magina. At dahil sa kanyang mga gawa, siya ay naging huwaran sa paggawa ng mga manggagawa.

Ngayong araw na ito, ipinagdiriwang natin ang “Labor Day” o “Araw ng Paggawa” at sa araw na ito ay ginugunita natin si San Jose bilang ating ehemplo sa paggawa. Bilang paalala sa atin, noong taong 1955 ay ipinahayag ni Papa Pio XII ang kapistahan ni San Jose Manggagawa. Ipinapapaalala sa ating lahat na kahit anong payak ang ating gawain, kung ito'y nagdudulot ng kabutihan sa atin at naghahatid sa atin tungo sa kabanalan ito'y nagpapakita na atin siyang tinutularan. Sa bawat paggawa natin ng ating mga trabaho na



may pag-ibig, pagkukusa at kababaang loob, ating ipanahahayag na tayo ay sumusunod sa kagustuhan ng Panginoon. Tulad ni San Jose, matularan nawa natin ang kanyang halimbawa at kabanalan sa pamamagitan ng ating paggawa.

San Jose, uliran ng mga manggagawa, ipanalangin mo kami!

BR. MELVIN C. PERU, O.P.



MAY

02

Reflection

## Grown Up?

5<sup>th</sup> Sunday of Easter (John 15:1-8)

*“As long as you remain in me and I in you, you bear much fruit; but apart from me you can do nothing.”*

Do you still remember when you were a toddler? How was your first experience when you learned to walk? You may have forgotten about it, but you will never forget the lesson; about what happened when you walked too fast on a slippery floor or when you ran in a rocky path. Most likely you fell and got hurt, but you knew whom you can ask for help, didn't you?

A baby will cling to his mother. Whenever the baby needs something, he will cry and his mother will understand it. His mother will understand whether he is hungry, thirsty, or needs a new diaper. This clinginess makes the bond between them.

In today's gospel reading, Jesus reminds us to live in Him. What does he mean when he said: "to live in Him"? To live in Jesus means to be dependent on Him. Sometimes, it means to communicate with Him. But, sometimes, it only means to be present before Him.

As Christian, we have to cultivate our faith so that it will grow. But, its growth doesn't mean only for ourselves. Jesus invites us to share the fruit of our Christian lives with others: to our friends, family, or our neighbors. But, how is our Christian life? At what stage are we now? Are we still crawling, learning to walk, running, or still lying in bed? Whatever it is, either crawling, running, or still lying, today Jesus invites us to remain in Him.

In our journey in this world, sometimes, we fall, we get hurt, and get wounded. But, are we willing to go to God and show our wounds? Are we too shy to show it because we think that we have grown up? Since we think that growing up means you can carry all things by yourself. God sees us as His children and only in Him does our Christian life will grow. Sometimes we feel that we are capable enough to walk by ourselves. We even dare not only to walk but also to run. The spirit of mission is blazing within us. But, we forget Him who we are preaching about.

A baby who is learning to walk sometimes gets excited about what is in front of him. He runs to catch the object, but he falls because he removes his hands from his mother's. If we realize, sometimes we do the same thing. We know that we cannot live without God but sometimes, out of excitement, we remove our hands from God's loving hands.

So, brothers and sisters, today Jesus invites us to be like the child who always holds his mother's hand, to put our hope in God. We should not be shy to show ourselves to God despite our woundedness. If we acknowledge this and ask for God's help, surely He will help us. Only by our openness to God, our Christian life will grow and bear fruit, not only for us but also for our neighbors.

BR. MARCO SILAEN, O.P.



## **St. Philip and St. James the Less**

St. Philip was from Bethsaida, Galilee, and a disciple of John the Baptist. He was one of the disciples who followed Christ after John the Baptist exclaimed “look the Lamb of God!” St. Philip was called by Christ after the day Jesus called the first disciples. He was also knowledgeable of the coming of the Messiah because he told Nathanael that they had found the Messiah. He was martyred and was believed that he preached while being crucified upside down. St. James the Less, also known as the son of Alphaeus, is a cousin of Christ. He became a bishop in the Church of Jerusalem and converted a lot of people. He suffered martyrdom on 62 AD, and it was believed that he died during the persecutions of Christians by Herod Agrippa.

BR. IAN JOSEPH G. MELENDRES, O.P.

## **Viva! Santa Cruz de Mayo**

Pagsapit ng buwan ng Mayo, kabi-kabalaan ang mga makukulay na pagdiriwang, at isa sa mga pinakakaabangang selebrasyon ay ang Santacruzang.

Ang Santacruzang ay ang pagdiriwang na may pagbubunyi at pagpupuri sa Diyos sapagkat ang Banal na Krus ng ating Panginoon at kasangkapan sa pagtubos sa ating kasalanan ay natagpuan.

Ang debosyon sa Banal na Krus at ang pagdiriwang sa kapistahang ito ay dala ng mga misyonerong Espanyol dito sa ating bansa. Ang pagdiriwang na ito



ay ang paggunita sa pagkakatatagpo ni Constantino at ng kanyang ina na si Santa Elena sa Banal na Krus noong ika-3 ng Mayo taong 326 AD.

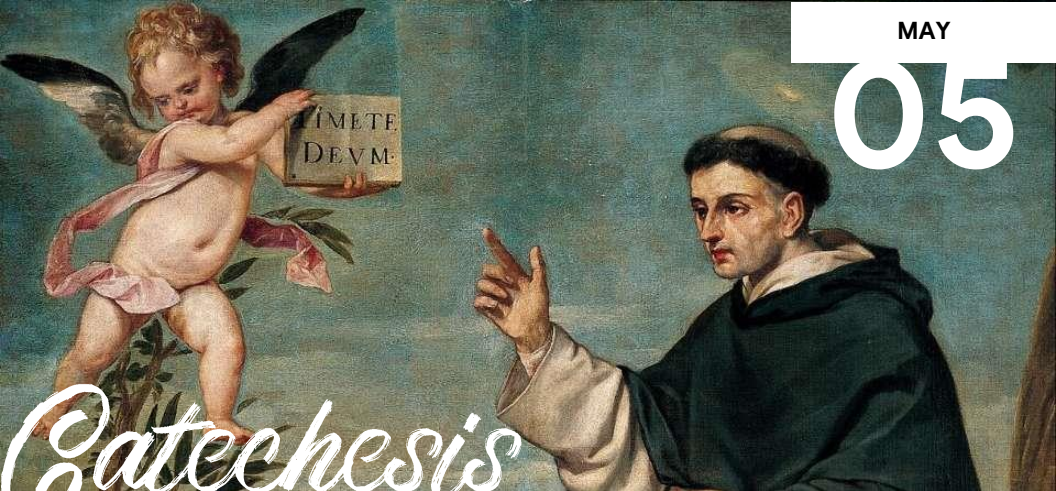
Ang tradisyong ito ay ipinagdiriwang sa pamamagitan ng pagdarasal ng Nobena at prusisyon ng Banal na Krus bilang pasasalamat sa Diyos. Sa ibang mga pook, baryo, at sa iba't-ibang bahagi ng bansa ay isinasagawa nila ang Santa Cruz de Mayo bilang pasasalamat sa Panginoon sa kanilang masaganang ani sa nakaraang taon at muling paghingi sa Diyos ng masaganang ani para sa susunod na pagtatanim ng kanilang mga produkto.

Makukulay, makasaysayan at maalab na debosyon sa poong Diyos ang mensahe ng pagdiriwang ng Santa Cruz de Mayo. Hindi lang ito simpleng tradisyon ngunit ito rin ay isang daan at kasangkapan upang tayo ay mapalapit sa Diyos at higit sa lahat ay mapatibay ang ating pananampalataya bilang isang Kristiyanong.

Viva! Santa Cruz de Mayo. Viva!

BR. MELVIN C. PERU, O.P.





## St. Vincent Ferrer

Vincent Ferrer was born on January 23, 1350, in Valencia, Spain. He was the third child of William Ferrer and Constance Miguel. During his baptism, his parents had confusion on what to name their child, and so the priest decided to name him "Vincent" which he coined from the name of the protomartyr of Spain, Vincent of Saragossa. At a young age, his parents taught him how to pray and trained him to become a very prayerful child. He learned from them the special devotion to the Lord and the Blessed Virgin Mary.

Saint Vincent was most famous for his "Miraculous Apostolate". This referred to his involvement in the worst Political Crisis of Western Christendom, "The Western Schism." Vincent contributed to the resolution of this political problem of the Church, afterwards he moved on to call back to the church the many faithful who were led astray by the said event. He did this by ardently preaching about sin, death, eternity, judgment day, and hell. St. Vincent to Europe was the "Angel of Judgement." In one of his preaching, he claimed himself to be the angel of Judgement foretold by St. John. As some of his hearers began to protest, he summoned the bearers who were carrying a dead woman to her burial and adjured the corpse to testify to the truth of his word. The body was seen to revive for a moment to give the confirmation required and then close its eyes once more in death.

St. Vincent passed away in Vannes in Brittany, France on a Wednesday of the Holy Week, April 5, 1419, and was canonized in 1455. He is a patron for builders because he helped rebuilt a divided Church. Fishermen also consider him a patron as he is depicted for putting his staff on the water and fishes would jump up for the poor to pick up. St. Vincent Ferrer, pray for us!

BR. KENN GABRIEL C. ONOD, O.P.

MAY

09

A photograph of a night sky with a full moon partially obscured by the dark silhouettes of trees. The word "Reflection" is written in a large, white, cursive script across the bottom right of the image.

Reflection

## It was Night

6<sup>th</sup> Sunday of Easter (John 15:9-17)

*"This I command you: love one another."*

Looking back on the situation in which Our Lord was when He told the disciples this precious command, one can't help but shudder. Imagine, Our Lord, the Light, was in darkness: "... it was night." (Jn. 13:30). This was so because on His vision was the cross. It was like one great dark cloud preceding a mighty storm, everything beneath it was covered, overshadowed by its gloom. It was the bitter cup He had to drink to its dregs. And one has to remember that everything He was to undergo, He was painfully aware of; every single bitter and painful detail of His holy agony He willfully accepted to experience for His love of His Father and his brothers, He knew beforehand. At this moment, He knew it, and He freely consented to all of it – all this bitterness, yet no bitterness at all from Him! Instead,

came this sweetest command ever issued from human mouth: love one another.

Love one another, when the one you love betrayed you? Love one another, when you were sold for the price of a slave? Love one another, when your own people, whom you loved so dearly, condemned you to death for a crime you never did? Love one another, when the flagella were separating your flesh from your bones? Love one another, when you died the death of a criminal?

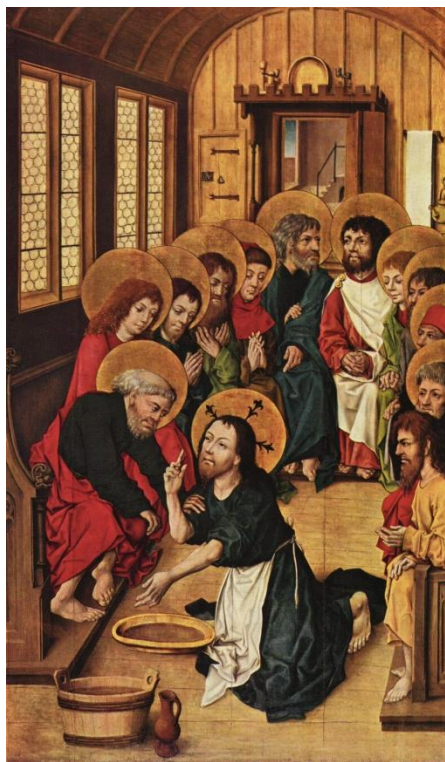
Love one another, when you were gloriously raised from the dead?

That's exactly what Our Lord did. In whatever situation, He loves – yesterday, today, tomorrow, without end. The fact that He was able to love even when the cross loomed over Him proves to us that Love is always a relevant answer, even when one is on the lowest and darkest point of his existence, facing the biggest question mark of his being. And even more

than an answer, Love is a meaning; it gives one a reason, it provides one a drive to transcend himself – very clear in the case of Our Lord: Our Lord, God, who is Life, through Love, was dead; He becomes that which is not Himself, by and through Love.

But again, as we know, death is not the end for Our Lord. He is risen, alive; because that's how Love always is: giving life – “No one has greater love than this: to lay down one's life for one's friends” (Jn. 15:13). It is, as Our Lord showed us, only by giving our lives in Love shall we be given life and glorified.

So, love one another: give meaning to one another in crises, give life to one another in glory.



BR. ANTONIUS WIDHI PRAMUDIANTO, O.P.





# Catechesis

## St. Antoninus of Florence

His birth name was Antonino Fierozzi. He was born in 1389 in Florence. When he was fourteen years old after meeting and hearing Blessed John Dominic preached, he begged to enter the Order. He was accepted and was under the guidance of Blessed John Dominic during the time of reform for the Church especially because of the effects of the Renaissance and the Great Schism. St. Antoninus, despite those times, lived an austere life. He became the prior of the newly built convent of San Marco. While he was the prior, the famous artist Fra Angelico was assigned in his care who painted the walls and cells of the convent. Fra Angelico supported him in becoming the archbishop of Florence. Fra Angelico realized that his superior is much more fitting as the archbishop when the Pope asked him who's the most suitable for that position. Fra Angelico saw in St. Antoninus' great apostolic zeal and his love in serving the poor. His last words speak his life of service, the words "to serve God is to reign."

BR. IAN JOSEPH G. MELENDRES, O.P.





# Catechesis

## Our Lady of Fatima

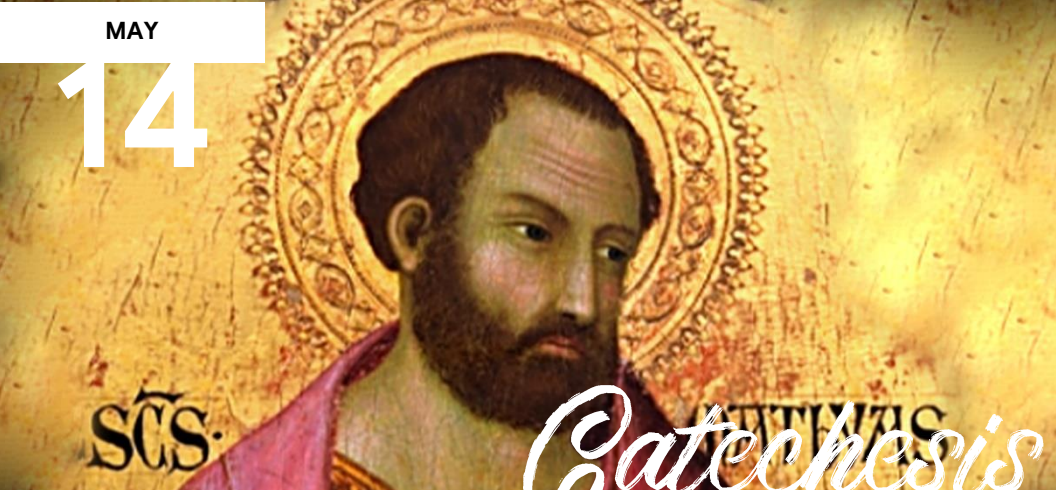
Ang mahal na Birheng Maria ay kinikilala sa titulong “Our Lady of Fatima” nang siya ay nagpakita sa tatlong batang pastol sa bawat ika-13 ng buwan mula mayo hanggang Oktubre, 1917. Ang mensahe ng Mahal na Birhen ay patungkol sa *conversion* ng ating mga puso, pagsisisi sa ating mga kasalanan, at pagkakaroon ng dedikasyon at debosyon sa Inang Maria lalo na sa pagdarasal ng Santo Rosaryo. Noong 1930, idineklara ng Simbahan na ang

aparisyong ng Mahal na Ina sa Portugal ay “*worth of belief*” at noong ika-13 ng Mayo 1946, binigyan ng *Canonical Coronation* ang imahe ng Our Lady of Fatima sa Portugal. Ipinapakita lamang nito, higit ngayong panahon ng pandemya, na tulad din sa naranasan ng mga taga Fatima, Portugal noong 1917, tayo’y magtiwala sa Diyos at hingiin ang gabay at maka-inang proteksyon ng ating Mahal na Birhen Maria sa pamamagitan ng pagkakaroon ng debosyon sa kanya lalo na sa pamamagitan ng mataimtim na pagdarasal ng Santo Rosaryo.

Our Lady of Fatima, Pray for us!

BR. BERNARD L. OPINALDO, O.P.





## St. Matthias

There was little to no information about St. Matthias outside the New Testament. He was known to be chosen to become an apostle as can be read in the first chapter of the Acts of the Apostles. He, instead of Joseph Barsabbas, was chosen through casting lots. Before being chosen to become one among the Twelve, he was said to have accompanied Jesus ever since the baptism in the Jordan River. After being chosen as one of the Twelve, it was said that he went preaching in Judea, Cappadocia, and on the coast of the Caspian Sea and that he suffered many persecutions and was martyred either in Colchis (an ancient Georgian kingdom) or Jerusalem. His alleged relics are in the Abbey of St. Matthias in Trier, Germany, and was said that these were brought there through the empress St. Helena of Constantinople's endeavor. He is the patron saint of builders, blacksmiths, tailors, butchers, confectioners, smallpox, hope, and perseverance.

BR. VON CHAEROU D. GABAY, O.P.





# Reflection

## Healed and Sent

Ascension of the Lord (Mark 16:15-20)

Wounds do not get healed easily. Maybe we can accept that our loved one died, but we cannot deny the fact that such loss wounds us. Maybe we can get a new thing as a replacement for something lost, but the loss is not easy to get over with, especially if it has sentimental value for us. Whenever we lost someone or something, we need time to heal and even assistance to cope with it.

Looking back to Good Friday, Jesus was not the only one who was wounded and died. His followers were wounded too. They lost their Lord and Master. They could not accept that the Anointed One of God did not claim his Davidic throne and bring the promised liberation to Israel. They could not swallow the bitter pill that the Man they were following up until then has to undergo such death. They could not fathom why the life of the Man who has cured many and taught them to love ended so miserably. They were wounded; they died inside.

Wounded as they were, they went their ways. Some mourned and wept. Some fell into despair. Some doubted. Some went back to their former occupations and daily routines. They stayed with the Lord no longer.

We do not see those followers of him who previously appeared out of nowhere when he did the multiplication of bread. It is painful when we notice that the gospel even recorded the word “Eleven” instead of “Twelve”. We can only find an apostle with the Blessed Mother at the foot of the cross. Nevertheless, we find them wounded as well there.





The Ascension takes place forty days after the Resurrection, a period during which Jesus appeared continually to his followers. During this period, Jesus comes and heals. Yes, he comes to heal the wounds of his disciples.

After the Resurrection, they were healed one by one. Mary of Magdala was healed of her sorrows. Simon Peter and the other eight were healed when they heard and saw that Christ has risen. Thomas was healed the instant he touched the Lord's wounds. The two disciples who have met Jesus on the road to Emmaus were healed after they heard him explain things and break the bread. Matthias replaced Judas as the twelfth apostle. Paul

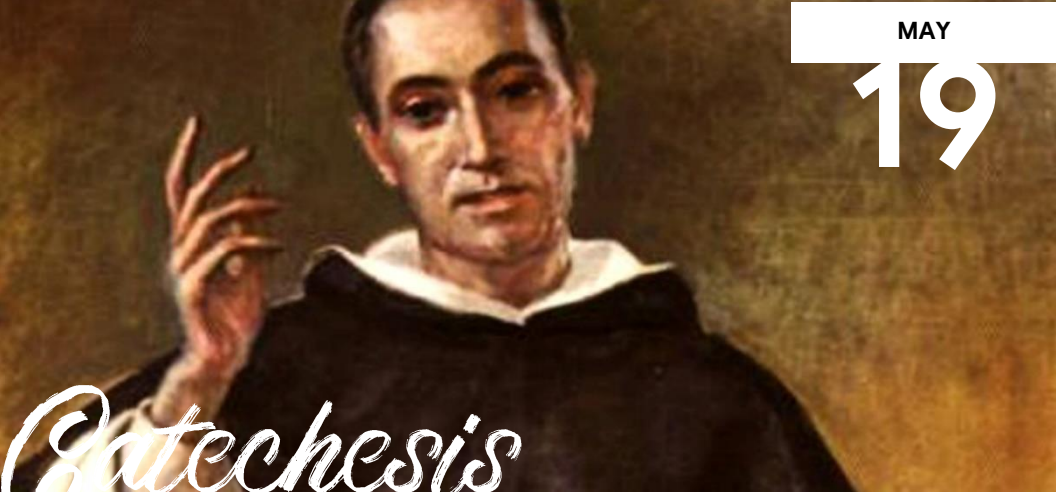
converted and was chosen to be the apostle to the Gentiles. Soon after that, more and more people asked to be baptized, thus the commissioning of the disciples. He sent them so that many would be healed and saved.

Dear friends, the Lord invites us to rise with him in the Resurrection. He invites us to be healed of our wounds. But, he does not just stop right there. He sends us also to others so that they would experience the same resurrection and be healed of their wounds. Jesus wants us all to share in his Resurrection and be united through him, with him, and in him.

This is the culmination of Jesus' earthly mission. His going up to heaven completes his coming down to earth. After embracing our sufferings and pains, he heals and sends us. Now, dear friends, this is the Lord's invitation for us: Are we willing to be healed by him? Are we willing to be sent by him to heal others? Let us respond to his tender and loving care of our wounds with a "yes" to be sent.

BR. HARRY PURNOMO SURYADARMINTA, O.P.



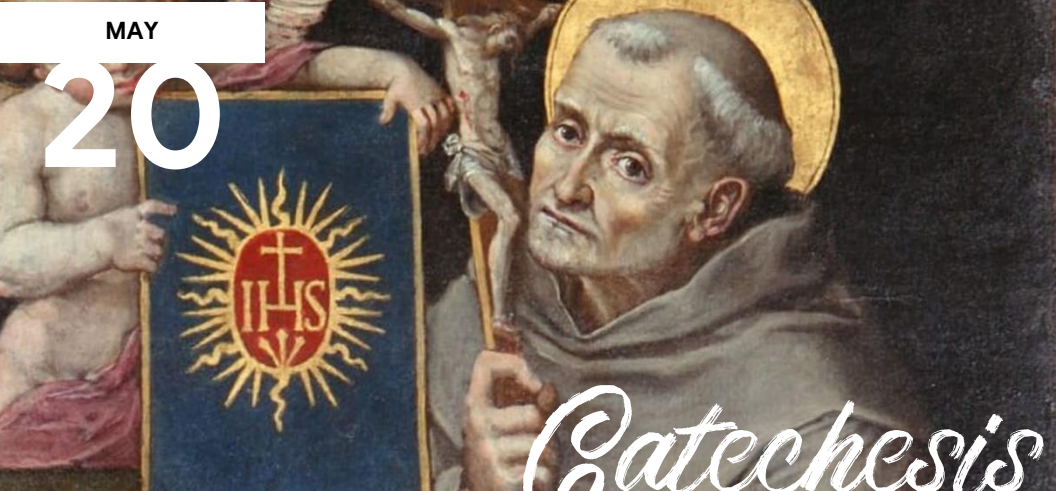


## St. Francis Coll Guitart

He was born in Gombren, in the Province of Gerona on May 18, 1812. Noticing his unusual deep piety and showing early signs of sanctity prompted his mother to send him to the seminary in Vic at the age of ten. Burning with a desire to preach the word of God with zeal, he entered the Dominican Order in 1830. The political turmoil that embroils Spain led to the dissolution of convents and exclaustation of many religious. Francisco was one of those affected by it, with his ordination put on hold. However, he was ordained on May 28, 1836, in Solsona. As a Dominican priest, he preached the Word of God with burning zeal and fervor, being an itinerant preacher and living to the ideals of Saint Dominic. The Holy See appointed him as Apostolic Missionary, traveling throughout the Catalanian Region effectively preaching and drawing many people to the faith through his extraordinary witnessing. As Director of the Dominican Tertiaries, he sought new ways to evangelize the people and draw them to a life of holiness and missionary work. This prompted him to establish the Congregation of the Dominican Sisters of the Anunciata in 1857, dedicated to the religious education of the children in the villages where he preached. After a numerous battle with stroke which left him completely blind, he breathed his last on April 2, 1875, at the age of 62. He was beatified on April 29, 1979, and was canonized in 2008.

St. Francis Coll Guitart, pray for us!

BR. GLENDALE P. ANCHETA, O.P.



## St. Bernardine of Siena

St. Bernardine of Siena was born on September 8, 1380, in Massa Marittima, Italy. He was of a rich political family, but his parents died at a young age. For this reason, his maternal aunt took him in and raised him disposed closely to the faith and the Church. He became pious in his prayer and fasting which lead him to enter the Franciscan Order in 1403. He became an effective preacher and reformer in the Order. Considered one of the



greatest preachers of his time, Bernardine preached themes that related to the ordinary lives of his audiences, a style far from his contemporaries. He also reformed the Franciscan Order emphasizing the rule of St. Francis and the importance of study to combat ignorance for their way of life. He was also notably known for proposing and actively promoting the devotion to the Most Holy Name of Jesus. Bernardine died on May 20, 1444, at the age of 63. His death was followed by numerous miracles attributed to him and, therefore, was canonized saint in 1450, only six years after his death. His feast is celebrated on May 20 and is considered one of the patrons of Franciscans and patron against chest pains.

BR. RAE AARON A. AGUILAR, O.P.



# Reflection

## Authority

Pentecost Sunday (Matthew 28:16–20)

What comes into your mind when you hear the word “Pentecost”? One thing that should come to our mind is the Holy Spirit. The Holy Spirit holds a very important role in Pentecost because His coming is the fulfillment of Jesus’ promise to the disciples. But then, who exactly is the Holy Spirit? The Acts of the Apostles describes the presence of the Holy Spirit in the form of tongues of fire who gives them the ability to speak in many languages. Many stories in the Old Testament also tell us about His presence. For example, let us take a look at 1 Kings 19:12 in which Elijah encountered many signs from God and one of them was the wind, just like the one experienced by the disciples. See also Exodus 19:18 where we can find the fire which symbolizes the presence of God, initiating the covenant in Mount Sinai. The Holy Spirit, though, is more than all of that — He is God, who with the Father and the Son, exists before all ages. In other words, the existence of the Holy Spirit isn’t something invented by the Church.

Pentecost is also important for the Church because it signifies her birth into the world to do her mission. On Pentecost, it is made clear that the Church has a definitive mission to proclaim the Gospel to all nations. The gift of tongues which is received by the disciples is an unmistakable evidence to it. It is given by the Holy Spirit to aid the members of the Church in fulfilling this mission.

Beside of the mission, on Pentecost, the disciples are entrusted to hold authority in the Church. In the Gospel today, we see a specific and special authority given to the disciples. The authority that is received by the

disciples comes from Jesus who breathes on them the Holy Spirit himself. It is a very impactful and strong authority. Take a look at the words of Jesus, “Those whose sins you forgive, they are forgiven; those whose sins you retain, they are retained”. How great is the power bestowed by Jesus to his disciples! Remember the story in Luke 5:24 in which Jesus said that the Son of Man has authority to forgive sins. The disciples are given the same authority, the power to forgive and to retain someone else’s sins. The authority is not taken away when the disciples died, but it continues to exist in the Church. The disciples, like Jesus, passed on the same authority to their successors, the bishops and the priests, those who are ordained to the Holy Office of the Church. A clear evidence of this can be seen in the Sacrament of Reconciliation

BR. SALVATORE WIDATON PURNAYAMA, O.P.

MAY

30

*Reflection*

## Where is God?

Solemnity of the Most Holy Trinity (Matthew 28:16-20)

More than a year has passed since the Covid-19 pandemic broke out. We all got caught off-guard because of the fast-paced events. Safety measures and restrictions were needed to be enforced to safeguard us from the deadly threat of the pandemic. Life was put on a stand still. The world was seemingly put on hold from its usual cycle. Everything changed in an instant. We all got confused of what was really happening around us because of the many pieces of information, both reliable and dubious,



circulating in the air. We did not know which to believe and what to do exactly. We then developed fear and anxiety because of the rising count of Covid-19 related deaths reported as each day passes. What made it even worse for many was the emotional damage caused by being away from their families because of the lockdowns in each area. How can we console and comfort each other if we are isolated from our loved ones? This greatly affected our faith and hope which made us question, *where is God in the midst of this immense suffering?* Now, we are almost halfway through the current year and yet things have not seemingly changed and improved. A remedy has emerged already but there is still no assurance when will things get better. And then we question all the more, *where is God?*

Our gospel on this solemnity of the Most Holy Trinity answers our question. After commissioning his disciples to go out to the whole world preaching the good news and baptizing them in the name of the Father, Son, and Spirit, Jesus assures his disciples, "I am with you always until the end of the world." Bingo! That is the answer we all have been waiting for. Where is God? He has always been with us ever since the world began, continues to be with us every day, and assures us that he will be with us until the end of time. Our faith tells us that he manifested himself to us in his threefold personhood as the Father, the Son, and the Holy Spirit. This explains a very important aspect of our faith. Our God, who is one in three persons, has been with us since the beginning and even manifested himself in each person of the Trinity throughout the course of time to show more fully his love for us.

God, the Father, first made His presence felt at the beginning when he created the world. Despite the fall of man into sin, he continued manifesting himself through the patriarchs making a covenant with Noah and Abraham, sustaining this to Isaac and Jacob. He himself led his people out of slavery from Egypt through Moses and brought them to the Promised Land despite the stubbornness of our ancestors in the desert. He then gradually revealed his plan of salvation by speaking through the prophets like Isaiah when he promised Israel a Savior to redeem them from the oppression of sin and gaining them back to communion with Him. From there we come to know the second person of the Trinity, Jesus Christ. God manifested himself as the obedient Son who fulfilled the redemptive plan of the Father. When the fullness of time came, He took our lowly human form to make us realize His great desire to bring us back to communion with Him. He became the

suffering servant as foretold by Isaiah who bore on Himself the sins of mankind. The Son came down as the longed-for Redeemer who triumphed over sin and death by his own death on the cross gaining for us the prize of salvation. When his time was fulfilled, He promised to us the third person of the Trinity, the Holy Spirit. Jesus sent the Holy Spirit to the Church as the assurance of his presence even after returning to heaven. God manifested himself as the Spirit who will constantly guide the Church he founded until he returns in glory. He breathed on the apostles the Spirit making them zealous and courageous to preach the gospel amidst persecution. It is through the Spirit that the gospel spread like fire reaching the farthest corners of the world. The Spirit's promptings in our daily life and struggles lead us to following and recognizing the Father's will for us. It is through the Spirit that we receive the graces made available for us through the sacraments Christ instituted. It is the uniting force of the Spirit who will continually bind us as a community of believers and children of God.



God manifested himself in each of the persons of the Trinity. But that does not mean they are considered as three Gods and one is considered greater than the other. Rather, the Church teaches us that God is a communion of persons sharing the same divinity but having distinct roles. They share in common the oneness of being God sharing in the work of each person. For example, when God manifested himself as the Father, the Son was present in every Word and command that the Father spoke and the Spirit was present as the guiding presence that was seen just like in the column

of cloud and pillar of fire that guided the Israelites and in the calmness and silence of the wind the prophets felt when God spoke to them. God manifested himself at a particular time so that the role of each person of the Trinity may be given focus and fulfillment.

The mystery of the Trinity is something that cannot be simply grasped without looking deeply into the teachings of the Church. But looking at it in

the context of faith, we can easily say that when God manifested himself in each person of the Trinity, he simply gives his assurance that he is a God who continues to dwell with his people as they walk in each period of history. God sustains that intimate relationship we have with him despite the sinfulness and hardness of our hearts. He is always there for us for he always considers what is best for us. God did not leave Israel in the desert despite their stubbornness. He waived his anger upon them after they repented from their sins and delivered them to the land he had promised. In our modern context, he will also do what he did to our forefathers: he will bring us out of this pandemic. God will restore the imbalance so that goodness might manifest again. We simply need to turn to him and be disposed to accept whatever he wills because he will always desire what is good for us. Where is God? He is there, he is everywhere, he is ever present among us. He will be with us until the end of time. He will lead us through this unfortunate time we are in, out of his great love for us and his desire for our well-being.

BR. JOHN BARRY M. NASAYAO, O.P.





# Catechesis

## Feast of the Visitation

Today we commemorate an extraordinary meeting between two pregnant saints: Mary, the mother of Jesus, and her kinswoman Elizabeth, the mother of John the Baptist.

As recounted in Luke's Gospel it was Mary who took the initiative for this "visitation," a journey of some distance from Nazareth. From the angel who had announced her miraculous conception, Mary had learned that Elizabeth – "she who was called barren" – had also conceived a son "in her old age." The story suggests that Elizabeth's miraculous conception was a kind of guarantee of the promises made to Mary: "For with God nothing will be impossible." That might explain why Mary's first impulse was to visit Elizabeth, to see for herself the woman to whom she was strangely linked in God's mysterious plan.

When Elizabeth hears Mary's greeting she feels the babe in her womb leap for joy. "Blessed are you among women," she exclaims, "and blessed is the fruit of your womb."

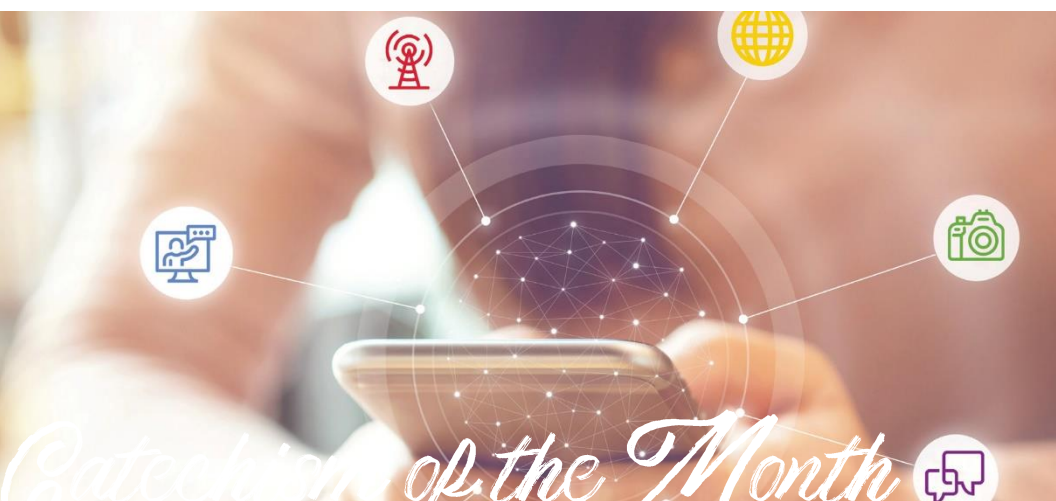
Upon receiving this blessing Mary suddenly experiences an insight into her part in the unfolding and realization of all God's promises, especially as these relate to the poor and the oppressed. She responds with an extraordinary prayer, the "Magnificat."

It is a remarkable and subversive vision in which the favor of God to two humble women is seen to presage a thorough process of social reversal: victory to the poor! defeat to their enemies!



The joy of the encounter is unclouded by any foreshadowing of the price to be paid. There's no hint that the kind of vision evinced in Mary's prayer will one day lead to the death of these two leaping babes. But that day will be a long way off. For now, the feast of the Visitation remembers only the joy and celebrates the sisterhood of two women joined by their faith in the God of the Impossible.

BR. KENN GABRIEL C. ONOD, O.P.



## Kerygma!

Ngayong taon ay ipinagdiriwang natin ang ika-500 na anibersaryo ng pagsibol ng pananampalatayang Katoliko dito sa Pilipinas. Nakakatuwang isipin na sa buong Silangan at Timog-Silangang Asya ay tayo lang ang bansang pinaka-prominente ang populasyong Kristiyano, at hatid nito ang mensahe na tayo ang nagsisilbing ilaw ng Kristiyanismo para sa mga ating karatig-bansa. Pero tunay nga bang nagiging liwanag tayo ng ating pananampalataya sa iba? Lalo na ngayong panahon ng pandemya, naibabahagi ba natin ang ating pananampalatayang Katoliko sa paraang maka-Kristiyano?

Ayon sa ating *Catechism of the Catholic Church* (CCC), ang pangunahing layunin nating mga bininyagan ay ang maging “saksi sa katotohanan” at “hindi tayo dapat mahiya na ipangaral at ipahayag ang ating Panginoon.” Tungkulin natin na ipangaral ang Ebanghelyo sa pamamagitan ng ating pamumuhay, sa ating mga salita at gawa (CCC, 2471-2472). Maaaring

maitanong natin, “Hindi ba nangangaral naman si *Father* sa sermon niya tuwing may misa?” Well, totoo nga naman. Pero isa lang ito sa mga napakaraming paraan upang maipahayag ang Mabuting Balita. Hindi lang iyan, nailalaman din natin ang Mabuting Balita sa pamamagitan ng pagiging saksi natin sa Katotohanan na nangyayari sa ating kapaligiran, sa pamamagitan ng ating mga natural at teknolohikal na pamamaraan.

### **Church-Based Communications**

Bukod sa *Homily* ni *Father* tuwing Misa, mayroon ding ibang mga paraan ang Simbahan upang maipangalat ang Ebanghelyo. Halimbawa na lang, mayroon tayong mga katekista na masisipag magsipagturo ng Katesismong Katoliko sa mga paaralan. Pero dahil wala tayong *face-to-face classroom set-up* dahil sa pandemya, ang mga katekista natin ay pumupunta sa ating mga kapilya sa iba’t ibang mga barrio at doon sila nagtuturo sa mga kabataan. Siyempre, binibigyan pa rin ng mahigpit na konsiderasyon ang pagsunod sa *physical distancing* at pagsuot ng mga *personal protective equipment* upang mapanatiling ligtas ang mga tao mula sa sakit na dulot ng pandemya.

Isa pang paraan ay ang paggamit ng Simbahan ng social media tulad ng *Facebook* at *Youtube* upang mai-livestream ang mga Misa at iba pang mga kaganapan sa simbahan. Sa Minor Basilica of Our Lady of the Rosary of Manaoag, mayroon tayong mga *livestream Masses* upang mabigyan ng pagkakataon na makapag-*participate* ang mga mananampalataya nating hindi pa maaaring lumabas upang magsimba. Bukod pa rito, kamakailan ay pinasinayaan din ang bagong *website* ng basilica ([www.manaoagminorbasilica.org](http://www.manaoagminorbasilica.org)) upang bigyang *access* ang mga tao sa anumang kaganapan sa Simbahan.



MINOR BASILICA OF OUR LADY OF THE ROSARY OF MANAOAG

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THE MINOR BASILICA OF  
OUR LADY OF THE ROSARY OF  
*Manaoag*

TULOY ANG PANATA NA TULAY NG PAG-IBIG

Isa rin sa mga paraan na ginagamit ng Simbahan upang makapag-*evangelize* ay ang *Radio Communications* kung saan ay ibinabahagi natin sa pamamagitan ng radyo ang mga aral katesismo at iba pang mga balita patungkol sa Simbahan.

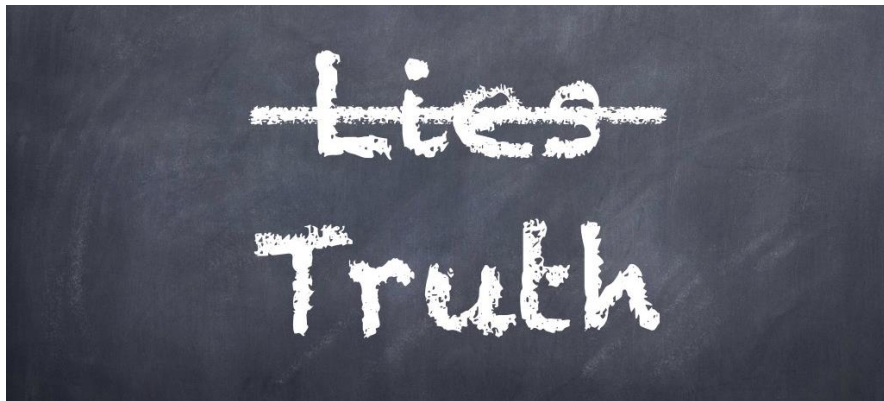
### ***Interpersonal and Public Communications and the Right to Privacy***

Maaaring batid natin na ang tungkulin sa pangangaral ng Mabuting Balita ay gawaing Simbahan lamang. Pero hindi natin alam na ang may pinakamalaking tungkulin sa gawaing ito ay TAYO mismo. Yup! Sa papaanong paraan? Sa pamamagitan ng paninindigan sa katotohanan at sa pag-iwas sa *Fake News!* (Insert kid's voice: "Kailangan pa bang i-*memorize* yan?")

Ayon sa ika-walong utos ng Diyos, "Huwag kang sasaksi sa bagay na hindi totoo tungkol sa iyong kapwa" (Exo. 20:16; Dt. 5:20; Mt. 5:33; cf CCC 2464). Mula sa puntong ito ay pinapaalalahanan tayo ng Diyos na maging tapat at manatiling tapat sa katotohanan. Hindi lang iyan, hinihimok din tayo upang alamin at ipangalap ang katotohanan, tungkol man ito sa ating pananampalataya o para sa *common good* o kabutihan ng nakararami. Ang mga pinakamabuting halimbawa nito ay ang mga Martir ng ating pananampalatayang Kristiyano na kung saan ay nanatili silang saksi sa ating pananampalataya hanggang sa katapusan ng kanilang mga buhay.

Ngayon, ang kabaliktaran naman ng pagsasaksi sa katotohanan ay ang pagiging saksi sa hindi totoo. Kapag ang pagsisinungaling ay ginawa sa paraang pampubliko, tulad nang sa Korte, ibang usapan na ito. Kilala ito sa tawag na *false witnessing* at kapag ang nanumpa sa korte ay nagsinungaling, ang tawag doon ay *perjury*. Ang dalawang ito ay nagiging dahilan kung bakit maraming inosente ang nakukulong at nabibitay at marami sa mga totoong nagkasala ang nakakalaya nang walang parusa. Gayundin ang paninira sa reputasyon ng ating kapwa sa pamamagitan ng *rash judgment* (panghuhusga agad sa kapwa nang walang matibay na patunay), *detractio*n (ang walang matibay na dahilang paglalantad ng mga mali at kasalanan ng kapwa na siya mismo ay hindi *aware*), at *calumny* (pagbibigay ng di makatotohanang pahayag tungkol sa iba para sa ikasisira ng kanilang reputasyon), kasama na rin pangungunsinti sa iba upang gumawa ng mali o mahulog sa kasalanan, pagyayabang, at ang mismong pagsisinungaling ay mga kasalanan din na siya nating dapat iwasan. Kung sakaling nagawa man ito, tayo ay hinihikayat sa Sakramento ng Kumpisal upang ilantad ang katotohanan sa harap ng

Diyos at upang pagsisihan ang ating mga kasalanan. Kalakip din nito ay ang pagsasabalik ng nasirang reputasyon ng ibang tao sa paraang pampubliko man o pribado. (cf. *Offense Against Truth*, CCC 2475-2487)



Bagamat karapatan ng bawat tao na magkaroon ng *access* sa impormasyon, lalo na sa katotohanan, meron rin itong limitasyon ayon na rin sa batas at moralidad ng tao. Halimbawa na lang, mayroong mga lihim na maaaring ikasira ng reputasyon ng isang tao. O di kaya naman ang isang nasa katungkulan, sa ilalim ng *oath of secrecy*, ay hindi maaaring maglantad ng mga piling impormasyon na maaaring magdulot ng pinsala sa mga tao. Sa ganitong paraan din pinapangalagaan ng Sakramento ng Kumpisal ang mga naikukumpisal na kasalanan. Ang pari mismo ay bawal maglantad ng kasalanan ng taong nangumpisal sa kanya. Higit sa lahat, ang bawat isa sa atin ay may karapatan sa pribadong buhay. (cf. *Respect for Truth*, CCC 2488-2492).

### **On Social Communications Media**

Dati, napapanood lang natin sa telebisyon, nababasa natin sa mga pahayagan, o naririnig lang natin sa radyo ang mga nangyayari. Pero ngayon, salamat sa *social media*, halos lahat tayo ay may access na sa impormasyon, dito man sa Pilipinas o saan mang panig ng mundo. ‘Yung iba sa atin, nakakatulong sa pamamagitan ng pag-rereport ng mga aksidente sa kalye, katiwalian ng mga nasa katungkulan, o nagiging tulay para sa kaliwanagan ng mga isyu at pampublikong opinyon. At dahil bahagi na tayo ng lipunan na may “say” sa lahat ng bagay, at dahil binibigyan tayo ng *social media* ng kapangyarihan upang magpost ng ating mga saloobin, hinihikayat tayo ng Simbahan na maging mapanuri at maging *moderate* sa paggamit ng mga *social media platforms* tulad ng *Facebook*, *Twitter*, *Instagram*, at iba pa. Ang



anumang sabihin natin ngayon ay dapat nakatuon sa ikabubuti ng nakararami. Para sa mga nasa gobyerno at mga *journalists*, ang lahat ng sasabihin nila ay dapat nakabatay lamang sa katotohanan at nakatuon sa pagpapanatili ng katarungan, kaayusan, at pagkakaisa (CCC 2494). Para naman sa ating mga gumagamit ng gadgets at *social media*, iwasan natin ang paggawa at pagpapakalat ng *fake news* lalo na kung ito ay para sa pansariling interes lamang (CCC 2493, 2495). Maging mapanuri sa mga nababasang posts sa *newsfeed*. Huwag agad maniniwala. Bagkus ay lalong magsiyasat ng katotohanan tungkol sa isyu.



Sa kabilang banda, pinapaalalahanan tayo na maging *moderate* sa paggamit sa ating mga *smartphones* at *laptop*. Maaaring alam na alam natin kung ano ang nangyayari sa atin lipunan pero hindi natin alam kung ano ang nangyayari sa ating mga asawa, anak, mga kaibigan, mga magulang, at iba pang mga mahal natin sa buhay. Ang masama pa nito, maaaring hindi na natin alam kung ano ang nangyayari sa sarili natin. Sa pagkakalulong sa *social media*, nawawalan na tayo ng sariling opinyon batay sa integridad natin, lalo pa ngayong nagiging lagapan na ang *Sex Trafficking*, *Drug Trafficking*, at kung anu-ano pa mang maaaring makasira sa ating moralidad at pagkatao. Hinihikayat tayo na limitahan ang sarili sa paggamit ng mga gadgets at *social media*, at magkaroon din ng *discipline* at *self-control* sa mga bagay na meron tayong *access*. Mainam din na maglaan ng maraming oras para sa pamilya at

alamin ang kanilang kasalukuyang estado. Bigyan din ng atensyon ang sarili sa pamamagitan ng paglalaan ng oras para sa *meditation* at panalangin. Kapag nararamdaman mong sumusobra ka na sa gamit mo ng gadget, huminto muna at dasalin ang Santo Rosaryo o pagnilayan ang Ebanghelyo sa araw na iyon. Ano pa ma't mas higit nating kailangan ng koneksyon sa Diyos lalo na ngayong panahon ng pandemya.

### **Kerygma!**

Ngayong katapusan ng Mayo ay ipagdiriwang ng ating Simbahan ang *Pentecost Sunday* kung saan tinanggap ng mga apostol at ng Inang Maria ang Espiritu Santo na animo'y mga dilang apoy at pagdaka'y sila'y nagpahayag ng mabuting balita ni Hesukristo sa iba't ibang mga wika. Makalipas ang dalawang libong taon, hindi pa rin natatapos ang misyon nating mga Kristiyano na ipangaral ang pag-ibig at kalligtasan mula Diyos. At ngayon, dahil sa *technology*, maaari na tayong mangaral sa iba't ibang paraan. Pinapaalalahanan tayo na bilang mga Katoliko ay dapat maging saksi tayo sa Ebanghelyo ni Kristo, sa pamamagitan ng ating mga kilos, salita, pati na rin sa mga posts natin sa *social media*. Kaya ganoon na lamang at ginawang *motto* ni Santo Domingo: ang salitang *Veritas*—salitang Latin na ang ibig sabihin ay katotohanan—sapagkat tayo ay tinatawag ni Kristo, ang Katotohanan, upang magpatotoo sa kanya at upang malayo tayo sa kasalanan. Nawa'y gawin din nating *motto* ang salitang *Veritas* sa pang-araw-araw nating buhay nang sa gayon ay manatili tayo sa landas ng kabanalan patungo kay Kristong ating Manunubos.



BR. BERNARD L. OPINALDO, O.P.

# 13<sup>th</sup> 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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Bahay Dominiko  
8 Biak-na-Bato Street, Sta. Mesa Heights  
1114 Quezon City, Philippines

**EMAIL** [dppvocation.promoter.ph@gmail.com](mailto:dppvocation.promoter.ph@gmail.com) **PHONE** +63 928 326 6215

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