



**DOMINICAN NOVITIATE OF THE ANNUNCIATION**  
Manaoag, Pangasinan

# *Birhi*

**SUNDAY GOSPEL REFLECTIONS  
AND CATECHESIS**

*by the Dominican Novices*  
**FROM THE MINOR BASILICA OF  
OUR LADY OF THE ROSARY OF MANAOAG**

**APRIL 2021**

**STRICTLY NOT  
FOR SALE**



## **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 the work of God with,  
feet to walk with and a mouth to preach  
the word of salvation with,  
and the angel of peace to watch over us  
and lead us at last  
by our Lord's gift to the kingdom.  
Amen.*

### **Ano ang BINHI?**

**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 of the Dominican Order. BINHI aims to aid the faithful nurture the seed of the Word of God by providing practical and relevant points to reflect on.

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# Sunday Gospel Reflections

04 APRIL 2021

Easter Sunday

Jn 19:1-11

## Mabait yan, promise!

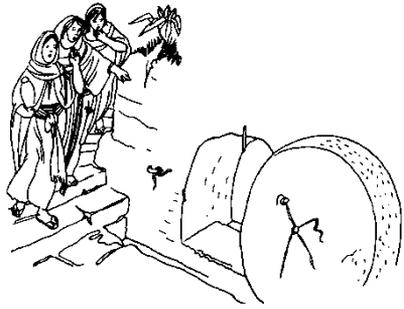
Bahagi na ng buhay natin ang kamatayan. Pero para sa ating mga Pilipino, *interesting* ang yugtong ito kasi hindi mawawala yung kwentuhan sa burol na, “Ay! Si (pangalan ng namatay), mabait yan!” Napapag-usapan yung buhay ng namatay, pangit man ito o maganda, pero madalas ay umaangat yung pagiging mabait ng tao.

Noong namatay si Kristo, naging usap-usapan Siya sa buong Judea. Ang Kaniya namang mga alagad, nagsitago dahil sa takot na sila’y hulihin ng mga Sundalo. Nang mga panahong si Kristo’y hinuli, pinagpasakit, ipinako at namatay, wala man lang nag-*testify* sa kabaitan at sa buhay na ibinahagi Niya sa lahat. Pero alam nating hindi natapos ang kuwento sa kamatayan. Sa ebanghelyo, dinatnan ni Maria Magdalena na walang laman ang libingan ni Kristo. Tanging mga telang nakatupi lamang ang naroon. Tinawag niya sina Pedro at ang alagad na minahal ni Kristo. Hindi pumasok si Pedro sa libingan, samantalang yung alagad ay pumasok at pagdaka’y nanampalataya. Hindi pa nila nauunawaan ang nakasulat noon na si Kristo’y muling mabubuhay.

Ang pagkabuhay na mag-muli ni Kristo ay *testimony*, hindi lang ng mga Apostol sa kanya kundi pati na rin ni Kristo sa Kaniyang mga Apostol at sa atin! Ang libingang walang laman ay patunay ng tagumpay ni Kristo sa kamatayan at kaganapan ng lahat ng propesiya sa mga kasulatan, na Siya namang naging *testimony* din ng mga Apostol upang ipangaral ang mabuting balita sa buong mundo. Ang pagpapatunay ng mga Apostol sa pagkabuhay ni Kristo ay makikita natin sa lakas ng loob nilang harapin ang kanilang *martyrdom* dahil sa paniniwalang sila ri’y mabubuhay na mag-uli.

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Gayundin naman, ang pagkabuhay ni Kristo ay *testimony* Niya tungkol sa atin – sa kung gaano Niya tayo kamahal. Patunay nito na sa ebanghelyo ni San Juan ay paulit-ulit na binanggit ang isang apostol bilang “*the disciple whom Jesus loved*”. Hindi pinangalanan yung disipulo sapagkat



nais ni San Juan na ma-*realize* natin na pwede palang tayo yung maging “*disciple whom Jesus loved.*” Kung binabanggit natin lagi ang “ay, si ano, mabait yan!” upang itaguyod ang kabutihan ng sumakabilambuhay, si Kristo naman ay bumangon mula sa kamatayan upang sabihin sa lahat na “Ay, si (*insert your name*), mahal na mahal ko yan!” Ang Kaniyang muling pagkabuhay ay *testimony* ng pagmamahal Niya sa atin sapagkat hindi lang siya nabuhay na mag-uli upang tuparin ang nasusulat, kundi upang buhayin tayong muli pagkatapos nating mamatay sa kasalanan. Ang pagiging Kristiyano natin ay ang pakikiisa sa kamatayan at muling pagkabuhay ni Kristo, at si Kristo nama’y binibigyan tayo ng pag-asa na kaya nating bumangon muli mula sa pagkakasadlak natin sa kasalanan.

Ngayong araw ay ang pinakarurok ng ating kaligtasan at pananampalataya, ang Linggo ng Muling Pagkabuhay o *Easter Sunday*. Tinatawag tayo ni Kristo upang lumabas at ipahayag ang Kaniyang tagumpay mula sa kasalanan at kamatayan, at tinatawag rin ni Kristo ang buong mundo upang mag-*testify* na tayo yung dahilan Kaya niya pinagtagumpayan ang kamatayan... “Kasi yan, si (*insert your name*), mahal ko yan eh!”

Si Kristo’y Muling Nabuhay! Siya’y ating Kaliwanagan! Isang mapagpalang Linggo ng Muling Pagkabuhay sa ating Lahat!

(br. Bernard Opinaldo)

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**11 APRIL 2021**

*2<sup>nd</sup> Sunday of Easter |*

*Divine Mercy Sunday*

Jn 20:19-31

# Miraculous Faith

Do you believe in God? Have you perhaps doubted that God is good and true to His promise? We have different experiences of life, and experiences such as sadness and pain are not uncommon and cannot be avoided. These experiences, understandably, can cause us to doubt God in one way or another. We cannot avoid problems, that's for sure, and because of this we sometimes doubted God's plan for us. And yet God's plan is really not something we can fully understand. What we can understand (although sometimes hard to accept), is that 1) God loves us, 2) God is merciful, and 3) God cares for us.

God loves us. Why? Simply because it is in His nature to love us, even if we committed many sins, and more than that, He created us so that He can share His goodness to His creation. He doesn't need anything from us, that's for sure, and yet He invites us to trust Him and to love Him (and others) just as He loves us. What does it mean to love God as we're supposed to, though? Let's just say that it is comparable to loving our friends or parents but in a more perfect way, meaning it is unselfish and morally right in the best way possible.

God is merciful. In what way does He show His mercy toward us? Let's go back to the time when Jesus was born. As we can well see, the Son of God turned into a baby; He turned into a Son of Man. And what does that tell us? It tells us about how God's mercy came into action—a revelation—at the start of His journey here on earth. He turned into flesh because He wanted to sympathize with us, to experience what we humans have experienced ourselves, to mourn with us whenever we mourn. He came so as to satisfy our central, something that not even we are aware we're yearning for.

God cares for us. How? Well, He cares for us oftentimes in mysterious ways and (surprising enough) oftentimes in plain sight. Now, some of us might think that a lot of things occurred naturally, and I agree. Actually, things should occur naturally as God intended things to be (and sometimes miraculously just like the miracles of Jesus), but this doesn't erase the fact that He's present in every place and in every event of our lives. We might not have seen something that came out of a magical world, but at least we have seen and even felt His presence, even just a bit, in our friends, colleagues, brothers, sisters, people from a local

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church, and even in simple objects such as a letter of encouragement or gratitude.

We are told by some people that it's always bad to doubt. But doubt isn't actually bad in itself; it benefits us in some situations. Rather than destroying our faith in God, it could even strengthen our faith in Him if we are careful enough. Sometimes we have a lot of insecurities when we have a conflict in our faith. Remember what the Apostle Thomas did? We read that he doubted that Jesus rose from the dead to the point that he even demanded for a sign—a miracle, and he was in an uncomfortable position; sometimes we do demand for a sign just as he did since we also feel uncomfortable. I tended to believe that Thomas was full of doubt up until I realized something before or when I read Fyodor Dostoevsky's take on faith and miracles in his popular novel *The Brothers Karamazov*; he wrote: "[...] it is not miracles that generate faith, but faith that generates miracles. [...] The apostle Thomas said he would not believe until he saw, and when he saw, he said, 'My Lord and my God!' Was it a miracle that made him believe? Most likely not. He believed only because he wanted to believe, and possibly he already believed in the secret recesses of his being while he was saying, 'Except I shall see, I will not believe.'" In this sense, our doubts are not really the complete lack of belief: they are expectations for a confirmation to the beliefs.



In the secret of our hearts we have always wanted to believe in something that gives us great happiness. Ultimately, whatever we do because of Jesus is already a miracle in itself: a miracle since He moved us to do works of love, mercy, and faith, a greater miracle than mere healing. And so we don't need to demand for it; it's already there and there is no need for more doubt. If we still doubt, just know that we should be open to the truth whenever it shows up. We should be willing to accept and experience God whenever He reveals Himself. Remember, He is loving and merciful, and He cares for us. Remember Jesus' time on earth: His birth and His suffering; remember how He works in mysterious but visible ways; remember how He revealed Himself to Thomas. Thomas felt anxious because of His doubt, but because Jesus was merciful, He showed Himself to him so that Thomas may once again experience peace.

*(br. Von Chaerou Gabay)*

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**18 APRIL 2021**

*3<sup>RD</sup> Sunday of Easter*  
Lk 24:35-48

## Hero too!

What does it mean or entail to be a hero? What is a hero? A hero is someone who rescues the ones in danger, someone who makes the people feel safe, and someone charismatic and is good at motivating and uplifting the peoples' spirit.

There's this song from an animated series that was released last year that can be related to this Sunday's Gospel, and I would like to share the entirety of the song to you. The title of the song is "Hero Too" by Yuki Hayashi.

The song's first verse goes: *"What am I to be? What is my calling? I gave up giving up, I'm ready to go. The future's left unseen, it all depends on me. Put it on the line to follow my dreams"*. Are we answering our calling? Do we know what our calling truly is? Do not worry, because eventually everyone gets lost at some point but even then, we just need to pray to the Lord and He will give us the courage to continue in our journey and to trust in the plans or rather the dream He has for us.

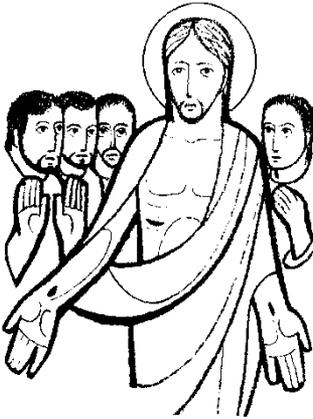
The second verse goes: *"What do they think of me? Who do they think I'll be? I cannot care less, I don't wanna know. Am I doing right? Am I satisfied? I wanna live my life like it's meant to be"*. In our modern world, our lives are often influenced by so many things that are either distant or near. In what way does it affect us? Is everything we do right or wrong? And are we satisfied with it? If not, then maybe we're still not living our life like it's meant to be; to preach God's love to the world.

The Pre-Chorus goes: *"Tried all my life, I've tried to find something that makes me hold on and never let go"*. This is true for all of us. Why? Because in our frailty we will always need the providence of someone greater than all of us. It was great joy that filled the Apostles when Jesus journeyed with them, but fear overcame that joy when Jesus died. That is why they panicked when they saw Jesus again, for when Jesus died their faith wavered and they were on the verge of letting go after just realizing the danger they were in. But Jesus came back to reassure them that He is alive by humbly eating with them, for them to never let go, for there is no place safer than the loving hands of the Lord.

The chorus goes: *"Hero too, I am a hero too. My heart is set and I won't back down. Hero too, strength doesn't make a hero, true heroes stand up for what they believe. So wait and see"*. There is no greater hero than Jesus Christ our Saviour but He left

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us His teachings so that we may also be heroes and save the souls of our fellow brothers and sisters. And we can best fulfill this mission of Jesus for us by setting our hearts and standing up for what we believe; the mercy and love that God has for all of us.



The bridge of the song goes: *“People will judge for no reason at all. They might try to say your dream is dumb; don’t listen. They may look down on me and count me out, I’m going my own way. They may look down on me and count me out, I’m a hero, I got music”*. The reality of life is that not everyone will accept us for who we are and what we do, Jesus himself experienced this! But do we accept everything that follows upon answering our calling? If so, then we will see that in follow the calling of

Jesus for us to be heroes, we will never be alone! Jesus will always be there to accompany us wherever we may go, even if everyone leaves us; Jesus never will!

Then the coda of the song goes: *“I have met so many heroes in my life, gave me the strength and courage to survive, gave me the power to smile every day. Now is my turn to be the one to make you smile”*. The Lord truly is the greatest for even when He died and while we await for His return, He left us with so many role models, dead or alive, that guide us to the path that God has set for us. They may be the saints, or our parents, brothers and sisters, elders, co-workers, superiors, teachers, strangers, and other people who preach God’s love through words and action. Whoever they are, we are very much thankful for the courage and strength they give us to continue living our lives to the fullest that we may also share what we received to everyone. So that even when Jesus has died, he resurrects in each one of us through the presence of His followers. And we are even more grateful to the Great One that sent them to us!

This Easter, may Jesus be resurrected in all of us! May we set our hearts and stand up for the love that Christ has for all of us! Be the heroes that God wanted us to be! And may we find time also to thank and pray for those people – and God as well – who gave us the strength and courage to survive. And may it be our daily goal to make others smile, that like Jesus we may bring peace and good news to their lives!

*(br. Kenn Gabriel Onod)*

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**25 APRIL 2021**

*4<sup>th</sup> Sunday of Easter |  
Good Shepherd Sunday*  
Jn 10:11-18

# Love that embraces pain is sacrifice



Sino ba sa inyo ang nagmahal pero hindi nasaktan? At sino rin sa inyo ang niluko, ginamit at iniwang sugatan. Sa pagmamahal hindi maiiwasang masaktan pero sana'y hindi iniwang luhaan at sugatan. Sa pag-ibig dapat sama-samang hinaharap ang mga pagsubok, dahil sa pagsama-sama ay nakakahugot tayo ng lakas sa

isa't- isa. Kaya ngayong linggong ito ay matamis nating inaalala ang taong nagmahal, sinaktan pero hindi kailanmang nang iwan, ang ating pastol. Dumaan siya sa hirap ng buhay bilang isang tao: lumuha, tumawa, nag-aral, pinahiya, nasaktan at higit sa lahat ay nagmahal.

Ang pagmamahal niya ay katulad ng bokasyon: pag-aasawa, pagpapari, relihiyoso at single blessedness. Ang pagiging tapat sa ating piniling bokasyon ay isa sa mga pagmamahal na gusto Niyang isakatuparan natin. Gusto Niyang ipaalala sa atin na huwag tayong matakot masaktan at dumaan sa hirap. Hindi solusyon ang pagsuko at paghihiwalay. Kung siya nga mismong nakatawang-tao na pag-ibig ay lumuha at nabalot ng sugat, paano mo nasasabing hindi kasali sa pag-ibig ang masaktan?

Lahat tayo ay may tawag na dapat sagutin. Ang tawag ng pag-ibig na si Kristo. Ang tawag na magmahal at lagi itong may kasamang sakripisyo. Ang pinakabuo at pinakamainam na pagpapakita at pagpapadama ng pag-ibig. Ito ay ipinakita Niya sa pagkamatay sa krus. Ang pinakamasakit na pagkamatay ay ang pagpapakita Niya ng tunay na pag-ibig. Bumalik Siya at hindi tayo iniwan kahit

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sinaktan natin Siya, trinaydor, niluko at ginawang pang-  
aliw ang pagpatay sa kanya.

(br. Ian Joseph Melendes)

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# HOLY FRIENDS

**Memorials, Feasts and Solemnities**  
*for the month of*  
**APRIL 2021**

APRIL 11		<b>Divine Mercy Sunday</b>
APRIL 13		<b>Bl. Margaret of Castelo</b> <i>Lay Dominican and Virgin</i>
APRIL 20		<b>St. Agnes of Montepulciano</b> <i>Nun and Virgin</i>
APRIL 21		<b>St. Anselm</b> <i>Bishop and Doctor of the Church</i>
APRIL 25		<b>St. Mark the Evangelist*</b> <i>Apostle</i>
APRIL 28		<b>St. Louis Mary Grignon de Montfort</b> <i>Priest</i>
APRIL 29		<b>St. Catherine of Siena</b> <i>Dominican, Virgin, and Doctor of the Church</i>
APRIL 30		<b>St. Pius V</b> <i>Pope</i>

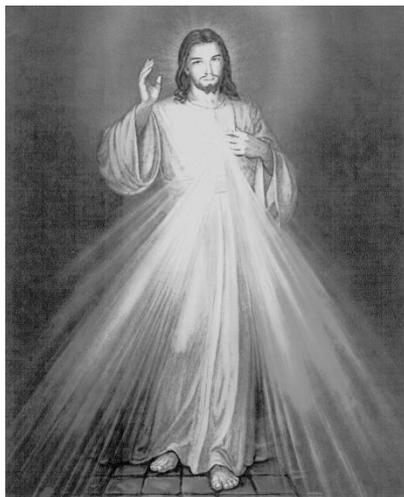
*\*Celebration is superceded by the Sunday in Ordinary Time.*

## **DIVINE MERCY |**

*(2<sup>nd</sup> Sunday of Easter)*

The Divine Mercy Devotion is one of the popular devotions to our Lord Jesus Christ. At three in the afternoon, the “Hour of Mercy” is observed by devotees who honor the hour of death of our Redeemer.

The “Apostle of The Divine Mercy” known the world today is Saint Maria Faustina Kowalska of Poland. She was the third of the ten



children born into a poor and pious peasant family in Glogowiec, a village in the heart of Poland and her name is Helen. She entered in the convent of the Congregation of Sisters of Our Lady of Mercy in 1925 at Warsaw, Poland. Upon entrance to the convent, she received the name Sr. Maria Faustina. Because of her pious devotion to Jesus, Our Lord appeared to her and He chose her as the “Apostle” and “Secretary” of His mercy so that she could tell the world about His great message. The Mission of Sr. Faustina consisted of three tasks: First, proclaiming and bringing closer to the world the truth of our faith about the merciful love of God for every human being as revealed in the Scriptures; Second, imploring God’s mercy for the entire world, and particularly for the sinners, among others, through the practice of the new forms of devotion to the Divine Mercy asked for by the Lord Jesus by the veneration of Image of the Merciful Christ with the signature “Jesus I Trust in You”, celebrating the Feast of the Divine Mercy,

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praying the Chaplet of the Divine Mercy and remembering the Lord's Passion and praying for sinners at 3 :00 PM; Third, the initiation of the apostolic movement of Divine Mercy, which undertakes the task of proclaiming and imploring God's mercy for the world and, at the same time, strives for Christian perfection following Sr. Faustina's sanctity. The precepts of this path require the faithful to have an attitude of childlike trust in God which expresses itself in fulfilling God's will and in exercising mercy towards one's neighbor with the performance of at least one act of mercy each day.

The image of the Merciful Jesus is often called the "Image of Divine Mercy", which is appropriate, since it is precisely in Christ's Paschal Mystery that God's love for human kind was most explicitly revealed. Its pattern was revealed in the vision of St. Faustina on February 1931.

The feast of the Divine Mercy is celebrated on the First Sunday after Easter, with the Novena beginning on Good Friday. The choice of the first Sunday after Easter for the feast of Mercy has a very deep theological significance, which points to the close relationship between Paschal Mystery of the Redemption and the mystery of Divine Mercy. This feast is not only a day in particular for worshiping God in his mystery of mercy, but also a time of grace for all the people.

***Jesus, King of Mercy, we trust in You!***

Source: Diary of Divine Mercy

*(br. Melvin Peru)*

## **BL. MARGARET OF CASTELO**

*Lay Dominican and Virgin | (March 25)*

Blessed Margaret of Castello was born at Citta de Castello, Italy in 1287. Blind from birth and abandoned by her parents at early age, she faithfully



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placed her trust in God and lived under the Rule of Penance of the Order of St. Dominic. She had great compassion for the poor and especially cherished the mystery of the Incarnation. She died at the age of thirty-one on April 13, 1320.

***Bl. Margaret of Castelo, pray for us!***

Source: Supplement of the Liturgy of the Hours of the Order of Preachers

*(br. Melvin Peru)*

**ST. AGNES OF MONTEPULCIANO | *(April 20)***



St. Agnes was born in 1268 to a noble family in Montepulciano, Italy. At an early age she was desirous to enter the monastery, but at the age of four she was still too young to be accepted, thus her parents would only bring her there to visit. When she was nine years old she entered the Franciscan monastery known as the “Sisters of the Sack”, through the approval of the Pope. Through her contemplation she developed a deep devotion to the Blessed Sacrament and to prayer.

In 1288, at 20 years old, she became the abbess of the community and from then her reputation with miracles increased. She was known to heal people from mental and physical ailments and have multiplied loaves when the community was in need. She would also be favored with visions in her contemplations, one of the most notable was of St. Dominic which inspired her to leave her congregation and build the church and convent of Santa Maria Novella and embracing the rule of St. Augustine as a Dominican.

In 1317 her health rapidly declined, and on April 20 she died at the age of 49. When the friars attempted to embalm her with myrrh, her body was said to emit a

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fragrant smell on its own, and after some years it was found to be incorrupt. She was canonized by Pope Benedict XIII, and the Dominican order celebrates her feast on April 20.

***St. Agnes of Montepulciano, pray for us!***

*(br. Rae Aaron Aguilar)*

**ST. ANSELM** | *(April 21)*

Saint Anselm was born in a noble family at Aosta, Northern Italy on 1033. Being drawn to a life of solitude and prayer, he planned to enter the monastery. His plan, however, failed due to the interference and the uncompromising attitude



of his father which led him to drift apart by living a worldly life. After experiencing a radical change of life, he entered the Benedictine Monastery in Bec, France and became a monk. It was at this abbey that he was able to prove his intellectual prowess and his capability in administration, becoming its Abbot in 1078. During his time as abbot, he was able to transform the abbey as a center of theological and scholarly learning. He was a remarkable scholar, writing treatises on the existence of God and his attributes. Some of his notable works were the Proslogion (sometimes entitled “Faith seeking understanding”); the treatise on the existence of God and his attitudes, and the Monologion or A Monologue on the Reason for Faith.

He was named Archbishop of Canterbury in 1092. As Primate of all England, he was able to revitalize the faith of the various religious communities in the countries. He was seen defending the Church’s stance against lay investiture

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and simony done by the king of England, Henry II. He died in 1109, and was interred in the Canterbury Cathedral. He was canonized in 1494, and was declared Doctor of the Church in 1720, bearing the title *Doctor Magnificus* (*Magnificent Doctor*).

***St. Anselm, pray for us!***

(br. Glendale Ancheta)

## **ST. MARK, EVANGELIST | (April 25)**

Tradition identifies St. Mark as the “John surnamed Mark” mentioned along Barnabas and Saul in Acts of the Apostles (12:25) who helped the latter two in the apostolic mission in Cyprus. It is also believed that he was the son of a certain Mary, referred to as the mother of John surnamed Mark (Acts 12: 12), who was an influential and wealthy lady from Jerusalem who provided for the early ministry of the apostles. It was believed that her house became the meeting place where the apostles gathered during the early days of the Church. Paul mentions him in his letter to the Colossians (4:10) where it was supposed that he became Paul’s helper during his first imprisonment in Rome. He was also associated with Peter as his disciple, secretary, interpreter and mouthpiece in Rome (Pt. 5:13).

St. Mark is one of the four evangelists who wrote the second gospel which was named after him. His gospel is considered the oldest, shortest, and simplest among the four gospels. The miracles narrated in his gospel was apparently directed to prove the divinity of Jesus Christ to the pagans of Rome. His symbol as an evangelist is the winged lion alluding to how



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he began his gospel account with the preaching of John the Baptist whose voice “roared” and resounded in the desert proclaiming the coming of Lamb of God.

According to tradition, St. Mark became the first bishop of Alexandria, Egypt, and was martyred during the persecution of the Roman emperor Nero in 73 AD. His feast is celebrated on April 25.

***St. Mark the Evangelist, pray for us!***

*(br. Rae Aaron Aguilar)*

### **ST. LOUIS MARY GRIGNON DE MONTFORT** | *(April 28)*



St. Louis Mary Grignon de Montfort was born in 1673 in Montfort, France. Early in his childhood, he organized Rosary societies in his neighborhood where he would lead the children in praying the rosary as well as telling them the lives of the saints and even preaching sermons. He was also greatly devoted to the Blessed Virgin. Because of this, Louis was seen to be inclined towards the vocation of the priesthood. True enough, he became a priest and even joined the Third Order of the Dominicans wherein he showed his dedication to the task of preaching in the parish missions across France. During these missions, he propagated the devotion to the Holy Rosary which became an instrument in reviving the Christian faith throughout France. All throughout his preaching ministry, Louis faced great criticisms, oppositions, and humiliations. He was even poisoned on one occasion but he managed to survive through the Blessed Virgin’s intercession.

He is widely known for his treatise on the “True Devotion to the Blessed Virgin.” He founded two religious congregations: the Missionaries of the Company of Mary for

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men and the Daughters of Divine Wisdom for women. He died in the year 1716 at the age of 43 while on a mission when he was struck with a fatal illness. He was beatified in 1888 and was canonized by Pope Pius XII in 1947. His feast is celebrated on April 28.

***St. Louis Mary Grignon De Montfort, pray for us!***

*(br. John Barry Nasayao)*

**ST. CATHERINE OF SIENA** | *(April 29)*

Si Sta. Catalina de Siena ay isinilang sa bayan ng Siena sa Italya noong ika 25 ng Marso, 1347 bilang ika-dalawampu't apat na anak ng may kayang



pamilya. Nang siya'y anim na taong gulang, nagkaroon siya ng pangitain ni Hesus at mula noon ay inialay na niya ang buhay niya sa pagmamahal kay Kristo. Nang siya'y magdalaga, pinilit siya ng kaniyang mga magulang na pakasalan ang asawa ng kaniyang pumanaw na kapatid, ngunit tinanggihan niya ito. Tinanggihan din niya ang pagpasok sa monastery bilang madre, bagkus ay naglingkod siya bilang isang *Dominican Tertiary* na nangangalaga sa mga may sakit at tumutulong sa mga mahihirap.

Kilala si Sta. Catalina sa kaniyang pagiging matulungin, madasalin, at paninindigan sa katotohanan ni Kristo, lalung-lalo na sa kaniyang panahon kung saan laganap ang katiwalian at imoralidad sa hanay ng mga pangkaraniwang tao, mga mahaharlika, at ng kaparian. Naipagkasundo niya ang mga nag-aaway na angkan, at nahikayat ang Santo Papa na si *Gregory XI* na ibalik ang *Papacy* sa Roma, na

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noo’y nasa *Avignon, France*. Kahit na walang pormal na edukasyon, naging ilaw siya ng katotohanan ng Simbahan sa pamamagitan ng kaniyang mga liham sa mga obispo’t mahaharlika upang sila’y magsisi sa mga kasalanan nila at ituwid ang kanilang mga pamumuhay, at sa pamamagitan ng kaniyang aklat na “*The Dialogue*” na isinulat ng kaniyang mga *secretaries* habang siya’y nakakaranas ng *ecstatic visions* kung saan ito ay naglalaman ng pag-uusap nila ng Diyos Ama tungkol sa kung paano mailalayo ang mga tao sa kasalanan patungo sa *perfection* ng kanilang pamumuhay sa pamamagitan ng pagtulad sa pamumuhay ni Kristo.

Si Sta. Catalina ay namatay noong ika-29 ng Abril, 1380 sa edad na 33. Gayunpaman, sa kabila ng kaniyang panandaliang buhay dito sa mundo, marami siyang naibalik sa pananampalataya kay Kristo at marami ang gumaya sa halimbawa ng kaniyang buhay kabanalan.

***Sta. Catalina de Siena, ipanalangin mo kami!***

*(br. Bernard Opinaldo)*

**ST. PIUS V | *(April 30)***

Antonio Ghislieri was born on January 17, 1504, in Bosco, Italy, to a poor family. He did not have formal education but he showed signs of great intellectual aptitude and devout faith even as a child. Both of these served as his pillar when he would become pope.



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He entered the Order of Preachers at the age of 14 through the commendation of a friar who was amazed by his great academic potential when they conversed while he was tending the sheep. He delved into intensive studies and was ordained at the age of 24. He was assigned as formator, prior, and inquisitor, all of which he served charitably. He became a bishop, then a cardinal, and then in 1566, when the papal chair was vacant, he was elected as Pope.

His reign as pope encountered massive problems in the Church such as; moral decline of the Church, heresies (Luther, Calvin, Lombards, etc.), political conflict among nations (England and Netherlands), the needs of the missions across the world, and the Turks ravaging Christian cities across the nations. But each of these he dealt with remarkably. He had a remarkable role in the implementation of the Council of Trent, a reformation that dealt with Church's moral decline and heresies; he encouraged the Jesuits for support in the missions which solved the main needs in the missions; he standardized the Roman rite within the Latin Church; and most notably, in 1571 he led and won the uphill "Battle of Lepanto" against the Turks which was attributed to the Lady. The victory was attributed to the Blessed Virgin Mary. He died on May 1, 1572, and was recognized by the Church among its saints on May 22, 1712, given the feast on April 30.

***St. Pius V, pray for us!***

*(br. John Barry Nasayao)*

## **CATECHISM OF THE MONTH:**

### **TINATAWAG KA NIYA!**

(A Catechesis on Vocations)

**ANO ANG IYONG BOKASYON?** Bawat isa sa atin ay may iba't ibang estado sa buhay at misyon na inilalatag ang Diyos. Paano natin ngayon malalaman ang misyon na

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iniaatas sa atin ng Diyos? Ito ay nakasalalay at nakadepende sa ating bokasyon. Hep... pero una sa lahat, ano ang bokasyon?

Ang salitang bokasyon o *vocation* sa Ingles, ay nagmula sa salitang latin na *Vocare* na nangangahulugang “to call” o “upang tumawag”. Sa madaling salita, ang bokasyon ay isang tawag. Mula kanino? Mula sa Diyos na lumikha sa ating lahat. Sa bawat pagtawag, may pagtugon; ang Diyos ay tumatawag, at siya ay umaasang tayo ay tutugon sa kaniyang kalooban; ang tawag ay dapat may kalakip na pagtugon; at higit sa lahat, dapat ito ay may kalakip na pagkilos. At ano ito? Ang ating pagtalima sa kalooban ng Diyos na may pananampalatayang sa pagtugon ay mabibigyang karangalan natin ang Diyos.

Sino ngayon ang tinatawag ng Diyos? Ikaw, ako, tayong lahat ay tinatawag ng Diyos. Tinatawag Niya tayo upang makilala Siya, mahalina Siya, at mapaglingkuran Siya. Nagkakatalo nga lang sa papaanong paraan tayo tutugon.

**Ang bokasyon ay regalo ng Diyos.** Ang isang regalo, lalo na kung nakabalot ay punong-puno ng misteryo; at kadalasan, sa ganitong paraan tayo tinatawag ng Diyos. Tinatawag tayo ng Diyos sa kabila ng ating kahinaan, minsan nama’y sa gitna at habang nasa rurok na tayo ng ating ng ating kasaganahan.

Minsan akala nati’y pagpapari at pagmamadre lang ang bokasyon. Nagkakamali tayo roon. Sa ating Simbahan, ay mayroon tayong apat na klase ng bokasyon. Atin ngayong tignan isa-isa kung ano ang mga ito:

### **Pagpapari**



Ang bokasyon sa pagpapari ay isang tawag upang buong katapatang pagsilbihan ang Diyos at ang kawan ni Kristo: sila’y pinili at hinirang mula sa bayan ng Diyos, upang gumanap sa mga bagay na ukol sa Diyos sa pammagitan ng paglilingkod sa tao. Sa pamamagitan ng sakramento ng Ordinasyon, sila’y nakikibahagi sa

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pagkapari ni Kristo; ang katas-taasang Pari. Nagagawa nila ang kanilang tungkulin at nakatutugon sila sa tawag ng Diyos sa pamamagitan ng buo, husto, at lubos na pag-aalay ng buhay alang-alang sa kawang inilagay sa kanilang pangangalaga. Nakikita natin ito sa kanilang pagbibigay ng mga Sakramento, pangangaral ng salita ng Diyos (pagbibigay ng sermon, recollection, seminars), pangunguna sa mga gawain ng Simbahan, pagbisita at pagpapahid sa mga maysakit, pagbibigay ng absolusyon sa pamamagitan ng sakramento ng kumpisal, at higit sa lahat, sa pag-aalay ng banal na sakripisyo ng Misa.

### ***Buhay-konsagrado/Religious life***

Dito nabibilang sina *Fray, Sister, Mother, at Brother*. Ang buhay relihiyoso o consecrated life ay tawag tungo sa isang buhay ng buong pagsunod at pag-aalay ng sarili sa Diyos. Kahit ang ilan sa kanila'y nakakulong sa isang monasteryo at sa kabila ng kanilang lubos na natatanging estado ng buhay, patuloy silang namumuhay at nakikihalubilo sa mundo sa pamamagitan ng kanilang mga dasal at kawanggawa. Natutugunan ng mga nasa buhay relihiyoso o *consecrated/religious life* ang tawag sa kanila ng Diyos sa pamamagitan ng kanilang pagiging miyembro ng isang komunidad, pagiging misyonero/misyonera at sa kanilang pagganap sa iba't ibang katungkulan sa simbahan man o sa mundo. Ipinahahayag nila ang kanilang taimtim na pangako sa Panginoon sa pamamagitan ng *Religious profession*, kung saan ipinangangako nila ang kanilang pamumuhay ayon sa batas ng kanilang Orden at sa pamumuhay ng buong kalinisan, payak na pamumuhay at lubos na pagtalima (sa Ingles, *Evangelical counsels of Chastity, Poverty, and Obedience*). Ang ilan sa mga nabibilang sa ganityong bokasyon ay nagiging pari rin. Sa kabila nito, ang kanilang pangunahing gawain ay ang maging Kristo sa iba lalo na sa mga aba, mga naliligaw ng landas, at sa mga nangangailangan. Sila'y mga buhay na saksi sa ebanghelyo sa kanilang pag-aalay ng buhay, sa pagiging tagapagdala nila ng pag-ibig ng Diyos.

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## **Bokasyon sa Pag-aasawa**



Bokasyon rin ang ba pag-aasawa? Oo naman! Sa katunayan, ito ang bokasyon ng karamihan sa ating mga Katoliko sa buong mundo. Ang pag-aasawa ay isang bokasyon sapagkat sa pamamagitan ng Sakramento ng kasal, kung saan ang lalaki at babae ay pinag-iisa ng Diyos sa pamamagitan ng Pari, nagiging katuwang ng Diyos ang mga mag-asawa sa kaniyang gawaing paglikha (*procreation/pangananak*). Bilang *domestic church* at *smallest unit* ng lipunan, tumutugon sila sa tawag ng Diyos sa pamamagitan ng kanilang hustong paghubog sa kanilang mga anak at tahanan upang maging mabuting tao at Kristiyanong may matibay na pananampalataya. Salamin nila ang Banal na Pamilya ni Jesus, Maria, at Jose sa kanilang pagsisikap na gawin ang kanilang tahanan na isang komunidad ng mananampalataya, kung saan namamayani ang pag-ibig ng Diyos.

### **Single-blessedness**

Single ka ba? Naghihintay sa iyong *forever*? Iniwan ng akala mo forever mo na? Umiiwas sa *forever* (sana di naman)? O baka di na umaasa na darating si *forever*? Basta single ka, pasok ka rito! Ang bokasyon na *single-blessedness* ay isang pagtugon sa tawag ng Diyos sa pamamagitan ng pagsisilbi sa kapwa sa trabaho man o sa simbahan, at sa pagiging responsable at mabuting tao na may takot at bukas sa kalooban ng Diyos. Di nila alintana kung hindi pa man dumarating o di na darating ang kanilang forever, dahil si Lord ang kanilang forever; itinuturng nila itong isa ring biyayang kaloob, at kumbinsido silang mas nakagagawa sila ng mga gawaing nakalulugod sa Diyos sa klase ng buhay na ito. Ika nga sa Ingles, *they avoid getting bitter by becoming better*. (Yieeeee!)

### **Huwag kang matakot!**

Minsan, kaya tayo naguguluhan sa kung ano ang klase ng buhay na tatahakin natin ay dahil sa ating inisyal

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na takot. Ngunit sa kabila noon, paalala sa atin ng Panginoong Diyos *“Do not be afraid, I am with you. I have called you by your name. You are mine.”* (Isa. 43:1). Pinapaalalahanan tayo ng Diyos na huwag matakot, dahil Siya na tumawag sa atin ay sumasaatin at tayo ay lubos Niyang minamahal at inaari; sa ating pagtahak sa ating bokasyon, nangangako ang Diyos na gagabayan tayo ay tutulongan tayo sa ating pagtugon. Dahil rito hindi ba nararapat lamang na suklian natin ito sa pamamagitan ng ating pagganap sa ating parte, sa ating kooperasyon at taimtim na pagdarasal?

Magkakaiba man sa estado ng buhay, tayong lahat ay may iisang pagtawag at iisang bokasyon na kailangang tugunan. Noong tayo’y nabinyagan, tayo ay inaasahang tumalima sa iisang pagtawag: ang maging banal. At makakapagtalima lamang tayo sa pagtawag na ito sa pagtugon natin sa iisang bokasyon kung saan tayo tinatawag. At ano iyon? Wika ni St. Therese of Lisieux, ito ay ang MAGMAHAL. Pinapatunayan ito ni Papa San Juan Pablo II sa kaniyang *encyclical* na *Familiaris Consortio* kung saan isinaad niya *“Love is the fundamental and innate vocation of every human being.”* (FC, 11) Makikita natin na kahit na magkakaiba sa pamamaraan ng pamumuhay, bawat bokasyon ay nakikibahagi sa iisang sumpang magmahal. Anuman ang ating bokasyon, tinatawag tayo na ipakita at ipadama sa ating mga salita at gawa ang di nagmamaliw at taos na pag-ibig ng Diyos. Paano natin ipapakita ang ating pagmamahal sa pamamagitan ng ating mga bokasyon? Tularan ang dakilang halimbawa ni Jesus, ang mabuting pastol, na handing ibigay ang kaniyang buhay alang-alang sa ating mga tupa niya. Hamon at wika niya, *“Iniibig mo ba ako? Pangalagaan... at pakanin mo ang aking mga tupa.”* (Juan 21:16, 17). Hinihimok niya tayo ngayon na maging Pastol sa isa’t isa; na bantayan at alagaan ang isa’t isa sa ating pagsisikap na baguhin ang lipunan tungo sa pagiging isang kabihasanan ng pag-ibig, isang lipunang sinasalamin ang pag-ibig ng Diyos.

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