

OCTOBER 2026

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Pinhi

SUNDAY GOSPEL REFLECTIONS
& CATECHESSES



DOMINICAN NOVITIATE OF THE ANNUNCIATION
Manaoag, Pangasinan

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BINHI is the official monthly publication of the Novices of the Dominican Province of the Philippines, formed at the Dominican Novitiate of the Annunciation in the Minor Basilica of Our Lady of the Rosary of Manaoag. Faithful to its name, Binhi ("seed") seeks to sow the seeds of faith, truth, and contemplation in the hearts of its readers.

Rooted in the Dominican pillars of prayer, study, community, and preaching, BINHI invites every reader to encounter Christ more deeply, embrace the wisdom of the Church, and grow in holiness. Through its reflections, articles, and catechetical content, it hopes to cultivate hearts that bear lasting fruit for the glory of God and the service of His people.

CATECHISM OF THE MONTH

OCTOBER 05: MEMORIAL OF ST. BARTOLO LONGO

FROM
SATANIST
TO *Saint*



"No matter how far away from the faith one is, there is always HOPE."

BR. ALEXANDER BRYAN LOARDY

St. Bartolo Longo was born to a devout Catholic family on February 10, 1841, in Latiano, Italy. He was a brilliant, though mischievous kid who began to lose his way at the age of ten after his mother died. While he was an adolescent, General Giuseppe Garibaldi was seeking to eliminate the papal city-states and unite Italy. By the time Bartolo entered the University of Naples law school, many of his professors were ex-priests preaching nationalist venom against the Church. He was quickly caught up in their fervor. "I, too, grew to hate monks, priests, and the Pope," he wrote.



Bartolo Longo all'età di 22 anni

In his confusion and emptiness, without God to turn to, he began to visit some of Naples' infamous mediums. That was his introduction into the occult. Soon, his thirst for the supernatural led him into outright Satanism, where, after a period of intense study and such rigorous fasting that he was reduced to skin and bones, he was consecrated a satanic priest and promised his soul to a demon. For the next year, he began to preside over satanic services and to preach more boldly and blasphemously against God and the Church, treating them as the real evils.

His family back home tried to talk to him about the path he had chosen, but to no avail. They began to pray and to ask for help from whoever might lend a hand. Professor Vincenzo Pepe, a solidly Catholic professor at the university, responded. He began to meet with Bartolo, accosting him, "Do you want to die in an insane asylum and be damned forever?" Bartolo couldn't ignore the psychological and physiological state he was in. Professor Pepe eventually convinced him to see a Dominican priest named Father Alberto Radente, OP, who, after three weeks of lengthy conversations, on the feast of the Sacred Heart in 1865, was able to welcome him back into the Church and

give him absolution. The words of Father Alberto Radente, OP, that he always held dear are: "One who propagates my Rosary shall be saved."

He spent the rest of his life propagating the Rosary and imitating the mysteries it contained. With the financial support of the Countess, he built



The Shrine of Our Lady of the Rosary, Pompeii, Italy



Pompeii's famous Basilica of Our Lady of the Most Holy Rosary, founded elementary schools and orphanages, and inaugurated a print shop and technical school to give the children of convicted criminals the chance for a better life. He wrote books on the

Rosary, composed novenas and prayer manuals. His massive social and charitable works earned him a nomination for the Nobel Peace Prize in 1902 and 1903. The former Satanist eventually became a friend of Pope Leo XIII, who had a great devotion to the Rosary. From Pompeii, he also began the popular movement that led to the solemn dogmatic proclamation of the Assumption in 1950.

Perhaps his most lasting contribution of all will prove to be the Luminous Mysteries of the Rosary. It was from St. Bartolo's writings that Pope John Paul II found not only the idea of mysteries covering the time of Jesus' public ministry, but also what the individual mysteries should be and what all five as a whole should be called. When he proposed the new Mysteries of Light in his encyclical "The Rosary of the Blessed Virgin Mary" in 2002, Pope John Paul II did not hesitate to show his admiration for this holy man whose conversion and subsequent holy life demonstrate that no matter how far away from the faith one is, there is always hope.



An image of Our Lady of the Rosary which is similar to the one venerated in her shrine at Pompeii

(Photo Credits: Wikipedia)

St. Bartolo Longo died peacefully on October 5, 1926. He was beatified by Pope St. John Paul II on October 26, 1980, and was canonized by Pope Leo XIV on October 19, 2025. We celebrate his feast day every October 5.



Photos from the canonization of St. Bartolo Longo, together with six other new saints of the Catholic Church, attended by thousands of the faithful
(Photo Credits: Jaime C. Patias through cssr.news)

OCTOBER

04

“Slow Down”

A REFLECTION on the GOSPEL for the 25th Sunday in Ordinary Time
by *Br. Elijah D. Gonzales*

When someone is trying to win your heart, they seem to have all the time in the world. Every night, they send sweet messages; every day, they show effort and affection.

Even when they are busy, they find a way to make you feel important. But sometimes, after the “yes” is given, things slowly change. The messages become fewer, the sweetness becomes ordinary, and the effort fades. Perhaps this is where we need to learn to slow down before the things we once valued become things we take for granted. To slow down before the people we love become people we only make time for when it is convenient. And most of all, to slow down enough to recognize God, who has been present all along.



tenants. We become so busy managing our lives, chasing dreams, and building our future that we forget to appreciate the life already entrusted to us.

In today's Gospel, Jesus speaks of a vineyard its owner carefully prepared. He planted it, protected it, and provided everything the tenants needed. Yet when it was time to bear fruit, they forgot that the vineyard was never truly theirs. They became so focused on possessing it that they forgot its owner. We can be like those

We live in a world that constantly tells us to hurry. Hurry to succeed. Hurry to earn. Hurry to achieve. Hurry to become more. And so we rush from one responsibility to another, always thinking about what comes next. We chase tomorrow and miss today. We look at what we still lack instead of appreciating what we already have. We are busy, but sometimes we are not present. Slow down. Not everything needs to be rushed. Some things need to be noticed, cherished, and simply enjoyed.



The servants sent by the owner remind us that God often speaks through ordinary moments. He may speak through a person who needs our

time, a family member who needs forgiveness, a friend who needs our presence, or a quiet moment that invites us to pray. But if we are always rushing, we may never hear Him. Slow down so that we can listen. Perhaps God has been speaking all along, but the noise of our lives has become louder than His voice.

So let this Gospel be a reminder to slow down. In the midst of our busy days, let us pause and fix our eyes on Jesus. When we are overwhelmed, look to Him. When we are uncertain, listen to Him. When we are tempted to chase what the world tells us is important, remember what truly matters. Let us not become so distracted by the things around us that we lose sight of the One who walks with us. Slow down, fix your



eyes on Jesus, and allow Him to remind you where your heart truly belongs.

May we learn to slow down and value what needs to be valued. May we have eyes that recognize God's presence, hearts that discern His voice, and courage to follow wherever He calls. And when life becomes too loud and too fast, may we remember: Slow down. Look around. Be present. Hold close what matters. Listen for God. For life is not a race to finish, but a gift to cherish. Slow down—before what matters most becomes what we only wish we had slowed down for.

OCTOBER

07

“Ang Rosaryo ng Isang Ina: Ang Gabay Patungo sa Isang Anak”

A CATECHISM for the Feast of Our Lady of the Rosary

by **Br. Jaderick Kheen A. Bautista**

Noong ikalawang dekada ng ika-12 siglo sa bansang

Pransya, sa panahon kung saan lumalaganap ang mga maling katuruan ng mga Cathars at Albigensians, si Santo Domingo de Guzman ay namahinga sa isang malalim na bahagi ng kagubatan kung saan nagdasal siya ng tatlong araw at gabi. Sa kabila ng bigat ng damdamin, hindi siya nawalan ng loob na ipagpatuloy ang misyon ng kaligtasan. Sa kanyang matinding panalangin at mga pagpepenitensiya, siya ay nawalan ng malay.

Nagpakita ang Mahal na Birheng Maria sa kanya at sinabi sa kanya na ninanais ng Diyos ang



Mary giving St. Dominic the Rosary

(Photo Courtesy: Seattle Art Museum)

kaligtasan ng mga makasalanan at erehe sa pamamagitan ng pagdarasal ng *Psalter* ng Mahal na Ina. Itong *Psalter* na ito ay mas kilala na nating *Rosary* o *Rosarium* sa wikang Latin. Binubuo ito ng isang daan at limampung Aba Ginoong Maria na nahahati sa labinlimang misteryo, na nakaayos sa tig-lilimang mga Misteryo ng Tuwa, Hapis, at Luwalhati. Bawat misteryo ay pumpapatungkol sa buhay, kamatayan, at muling pagkabuhay ng ating Panginoong Hesukristo.

Nang makabangon si Santo Domingo, tumungo siya sa Katedral ng Toulouse upang ipangaral ito. Nagbunga ito ng malawakang pagbabalik-loob ng mga tao at nakita nila ang katotohanan na ipinapahayag niya. Sa pamamagitan ng rosaryo na ipinagkaloob ng Diyos kay Santo Domingo sa pamamagitan ni Maria, hindi lamang ito nagdulot ng pagtatama ng sa mga pagkakamali ng mga erehe kundi mas napalapit pa sa Diyos ang mga Kristyanong lumilihis na mula sa kanilang pananampalataya.



The image of Our Lady of the Rosary, La Naval de Manila in procession (Photo Credits: The Varsitarian)

Pagkatapos ng halos tatlong-daan at limampung taon, sinimulan ng mga Dominikano (Order of Preachers) ang kanilang misyon dito sa Pilipinas. Kasama ng pagpapahayag ng Mabuting Balita ay ang pagpapalaganap sa debosyon kay Maria at ng kanyang rosaryo. Marami nang naipamalas na milagro ang Mahal na Birhen at magpahanggang ngayon, marami ang sumasamo rito. Sa katunayan, ang imahen ng Mahal na Birhen (ng Rosaryo) ng La Naval de Manila sa Santo Domingo, Quezon City ang pinaka-unang imahen ni Maria na nakoronahan sa antas Pontipikal sa buong Pilipinas.

Ang Rosaryo ay hindi lamang bilog na mga kahoy na nakalagay sa isang tali. Ito ay isang instrumento kung saan sa pamamagitan ng pagninilay sa buhay ng ating Panginoon, mas malalaman at mapalapit pa tayo sa Diyos. Hinihingi natin ang gabay ng Mahal na Birhen, na siyang nagsilang kay Kristo at sumama sa kanya, hanggang sa kanyang kamatayan at sa kanyang muling pagkabuhay. Sa pamamagitan nito, ipinapakita sa atin ni Maria ang landas patungo sa kanyang Anak “upang makita ang Kanyang mukha at madama ang lalim ng Kanyang pag-ibig.”



Halina't pumunta sa piling ng Panginoong Hesukristo habang kasama natin si Maria.

OCTOBER

09

“Preaching Without Ceasing”

A CATECHISM for the Memorial of St. Louis Bertrand, Friar and Priest
by *Br. Christiano Bima Winata*

Saint Louis Bertrand (1526–1581) was a Spanish Dominican friar and missionary known as the "Apostle of South America" in the 16th century. From a young age, he showed a strong interest in religious life and joined the Dominican Order in Valencia. Before going on his mission, he was known for caring for plague victims in his hometown and becoming a powerful preacher.



Saint Louis Bertrand Baptizing an African Slave, *unknown Ecuadorian painter*

In 1562, he traveled to the New World and landed in Cartagena, Colombia. His main focus in South America was catechesis, teaching the Catholic faith, and baptizing local people. Through hard work, he successfully taught the Christian message and baptized thousands of native people in places like Panama, Tubará, Santa Marta, and the Caribbean.

In Christian art, St. Louis Bertrand is often shown holding a chalice with snakes coming out of it. In his other hand, he holds a crucifix with a pistol at its base. These two objects remind people of two traditional stories from his life, when God miraculously saved him from people who wanted to kill him. The first story happened when Brother Louis was preaching in South America. A local priest who was jealous of him gave him a chalice containing poison during Mass. Louis made the Sign of the Cross over the chalice, and suddenly snakes came out of it. This showed that the drink was poisoned and saved his life.

The second object, the crucifix and pistol, comes from another story about an attempt of a man to kill him. When a man tried to shoot St. Louis, he calmly made the Sign of the Cross. Miraculously, the barrel of the gun changed into a crucifix. These two stories became part of the traditional devotion and art surrounding St. Louis Bertrand. They represent his strong faith, courage, missionary work, and God's protection over his life.

After spending seven years sharing the faith in South America, he returned to Spain in 1569. He spent the rest of his life in Valencia as a spiritual



The image of St. Louis Bertrand used in the La Naval Festivities procession at Santo Domingo, Quezon City

guide, including Saint Teresa of Ávila as one of his counselees. Saint Louis Bertrand died on October 9, 1581, at the age of 55 after falling ill at the cathedral pulpit. Because of his holy life and dedication to teaching the faith, he was made a saint by Pope Clement X in 1671, and his feast day is celebrated on October 9 as the patron saint of Colombia and the town of Buñol in Spain.

OCTOBER

11

“Adorned As In A Wedding”

A REFLECTION on the GOSPEL for the 26th Sunday in Ordinary Time

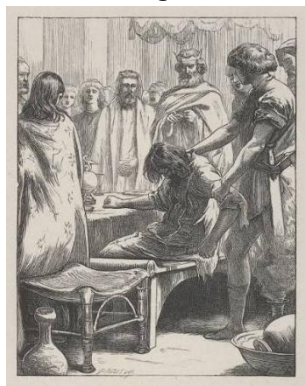
by Br. Josiah Tristan A. Dela Cruz

St. Therese of the Child Jesus was already about to make her profession as a Discalced Carmelite Nun in France when her superior told her that they would

postpone her profession for eight months. Therese became upset at the decision because she was already anticipating her profession for so long. She had no choice but to obey her superior. Throughout those eight months of waiting, she was able to realize the grace behind the decision. She was not yet fully prepared for her profession, so she spent the time in preparing herself spiritually. She compared herself to a bride who carefully and beautifully adorns herself with the finest jewels for her bridegroom.



A photo of St. Therese a few days after being clothed with the Carmelite habit, 1889 (Photo taken from littleflower.org)



Today's Gospel reminds me of this story as recounted by St. Therese herself in her autobiography. In the Gospel reading, the invited guests of the king refused to come to the wedding banquet of his son. So, the king ordered his servants to go out into the streets and invite to the banquet whoever they see. When the hall was already filled with guests, the king found someone not wearing a wedding attire. The king ordered him to be thrown out of the banquet into the darkness. We cannot help but ask, “Wasn't the

king a bit harsh in his order to throw that person out of the banquet? What if that person was poor and cannot provide for himself a wedding attire for the banquet?”



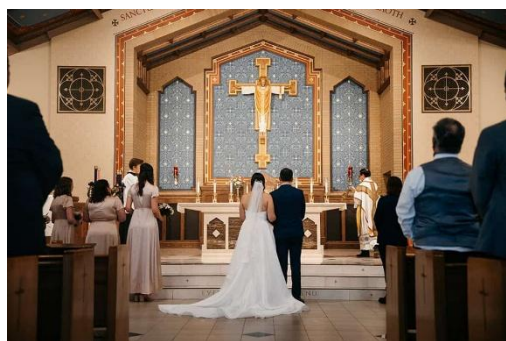
This Gospel passage is understood in the context of Israel at the time of Jesus. Those invited guests that refused to come were the chosen people from of old, who in their hardness of hearts, refused to listen to God's invitation for his heavenly banquet. Now, Jesus extends his invitation to everyone, and that includes us.

He invites us to share in the wedding feast prepared for us in heaven. But, are we prepared to enter into the wedding feast? Do we have our wedding attires prepared for that day? These are the questions on which we need to reflect.

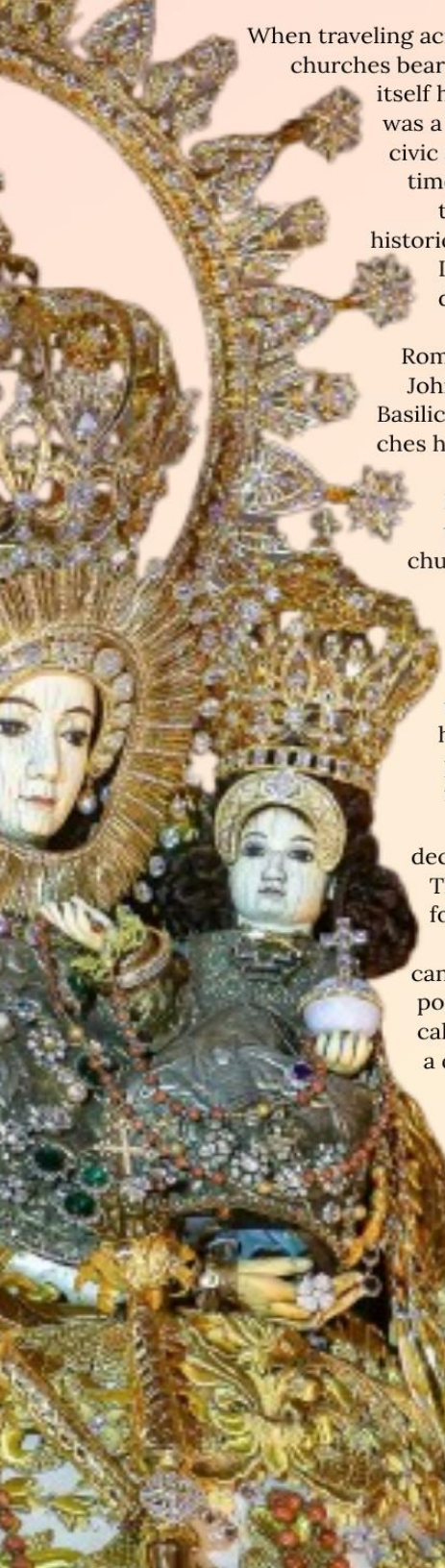
While we are living here on earth, we are given the chance to prepare our wedding attires. As St. Paul says in one of his letters, "clothe yourselves in the armor of light." The challenge for us is to adorn ourselves with virtues identified to those who follow Christ – charity, humility, faith, and courage. No one is too poor or too rich to adorn himself with heavenly virtues. No one can even say that he is too sinful that God may not grant him forgiveness, so one spends his life in sin without seeking reconciliation. God's mercy is boundless, and no matter how far we have fallen or strayed, if only we ask Him for forgiveness, He will surely seek us. If only we learn to ask the king to help us prepare ourselves with adorning our wedding attire for the banquet, he will surely send His grace to aid us in our striving. If, otherwise, we adorn ourselves with fame, vanity, material possessions, and sinfulness without striving to live a virtuous life, our attires will only be destroyed by the passage of time. The things of this world decay and pass away.



St. Therese knew that she herself was short-tempered, impatient, and proud. She could have responded in anger when she was told of the decision to postpone her profession. Yet, she saw God's grace behind it and strived to adorn herself with patience, kindness, and humility. Thus, she clothed herself with the finest wedding attire for her husband, Jesus Christ. We may follow



her example as we also live our life and strive to enter the heavenly kingdom. Let us not waste our life pursuing things that do not last, but seek to clothe ourselves, with God's help, for the time when we are to enter God's banquet that we might not be thrown out into the darkness.



When traveling across the world, one will often encounter historic churches bearing the distinguished title of “basilica.” The term itself has ancient Roman origins. In antiquity, a basilica was a large public building used for legal proceedings, civic assemblies, and other important functions. Over time, the Christian Church adopted the term, eventually using it to designate churches of particular historical, liturgical, pastoral, and spiritual significance. In the Catholic Church, basilicas are traditionally distinguished as either major or minor. There are four major basilicas in the world, all located in Rome: the Basilica of St. Peter, the Archbasilica of St. John Lateran, the Basilica of St. Mary Major, and the Basilica of St. Paul Outside the Walls. These four churches hold a unique status because of their particularly close association with the Bishop of Rome, the Pope, and are distinguished by their Holy Doors, which are opened during Jubilee Years. All other churches that have been granted the title of basilica are known as minor basilicas, which can be found throughout the world, from major cities to remote towns and historic pilgrimage centers. The designation does not necessarily refer to the size of a church; rather, it is an ecclesiastical honor recognizing a church for its particular importance to the life and devotion of the Catholic faithful.

A church does not become a basilica simply by declaring itself one, nor can the title be purchased. The designation is granted by the Holy See after a formal process of evaluation. Among the qualities considered are the church’s historical significance, artistic and architectural character, and importance to the spiritual and pastoral life of the local community. A candidate church should possess a distinguished history and demonstrate a significant connection to the religious heritage of its region. Its architecture and sacred art should likewise demonstrate artistic excellence, architectural dignity, and an environment appropriate for solemn Catholic worship.

Equally important is its liturgical and pastoral life, as a basilica is expected to function as an active center of worship, with a strong tradition of celebrating the Eucharist, promoting the sacraments, fostering devotion, and providing opportunities for prayer and preaching. The process begins at the diocesan level, with the diocesan bishop sub-

HISTORY, CRITERIA, AND THE LEGACY OF MANAOAG

A FEATURE ARTICLE BY BR. MICHAEL JIM SITCHON

mitting the necessary petition and documentation. The request must receive the appropriate ecclesiastical support before being forwarded to the Holy See for consideration, where the competent Vatican dicastery examines the merits of the petition before the title is ultimately granted by the Pope. The designation is therefore not merely an architectural distinction but an ecclesiastical honor that recognizes a church's particular importance within the spiritual life of the Catholic Church and establishes a special relationship with the Holy See.

Minor basilicas have traditionally been associated with several distinctive symbols that express their connection with the Holy See. One is the Ombrellino, a ceremonial umbrella or canopy traditionally decorated in red and yellow and historically associated with the papal court. Another is the Tintinnabulum, a ceremonial bell mounted on a staff that may be carried in solemn processions, particularly on important liturgical occasions. The third is the Crossed Keys of St. Peter, representing the keys traditionally associated with the authority entrusted by Christ to St. Peter. These symbols may appear in a basilica's heraldic devices, banners, furnishings, seals, or other ceremonial elements, serving as visible reminders of its special ecclesiastical status and bond with the See of Rome.

One of the most significant examples of this tradition in the Philippines is the Minor Basilica of Our Lady of the Rosary of Manaoag in Manaoag, Pangasinan. Administered by the Order of Preachers, or the Dominicans, and situated within the Archdiocese of Lingayen-Dagupan, the shrine has become one of the country's most important Marian pilgrimage centers. For centuries, countless devotees have journeyed to Manaoag to seek the intercession of the Blessed Virgin Mary and to express their faith and gratitude. The spiritual identity of Manaoag is closely connected with the centuries-old tradition surrounding the apparition and veneration of Our Lady of the Rosary of Manaoag, whose revered image of the Madonna and Child has become one of the most recognizable Marian images in the Philippines. The shrine itself also reflects the artistic and architectural heritage of the region, with its majestic Neo-Romanesque character, elaborate woodwork, and sacred furnishings associated with the renowned Tampinco Atelier, contributing to its cultural and religious significance.

The elevation of the Manaoag shrine to the rank of minor basilica marked an important milestone in its long history. On October 11, 2014, Pope Francis granted the shrine the title of Minor Basilica of Our Lady of the Rosary of Manaoag, and the declaration was solemnly celebrated and inaugurated on February 17, 2015. The recognition affirmed Manaoag's exceptional importance in the spiritual and devotional life of the Catholic faithful and placed it among the distinguished basilicas of the Catholic world. The shrine also enjoys a special spiritual relationship with the Basilica of St. Mary Major in Rome, one of the four major basilicas of the Catholic Church. This bond of affinity reflects the deep Marian character shared by the two sanctuaries and allows certain spiritual privileges associated with St. Mary Major to be extended to the faithful under the conditions established by the Church. For pilgrims who journey to the Manaoag sanctuary, therefore, the experience is more than a visit to a beautiful historic church. It is an encounter with a living tradition of faith that has endured for centuries and continues to draw people from across the Philippines and beyond. To call a church a minor basilica is not simply to recognize its age, beauty, or architectural grandeur; it acknowledges its enduring significance in the worship, history, culture, and spiritual life of the Catholic faithful. In Manaoag, this distinction is particularly meaningful, as its centuries-old Marian devotion, remarkable artistic heritage, active liturgical life, and continuing importance as a pilgrimage destination have made it one of the Philippines' most treasured Catholic sanctuaries.

OCTOBER

18

“Whose Image?”

A REFLECTION on the GOSPEL for the 29th Sunday in Ordinary Time
by *Br. Benz Louise B. Genelazo*

When God created us, He already gave us the responsibility to govern all of His creation. This responsibility determines how we value and honor Him as our creator. As humanity evolves, there are additional roles that we need to fulfil. As sons or daughters, we have the responsibility to obey our parents. As students, we have the responsibility to study. As parents, we have the responsibility to take care of our families and provide for their daily needs. As employees, we have the responsibility to contribute to the goals of the company.



In today's Gospel, Jesus wisely responded to the disciples of the Pharisees and the Herodians who, in an attempt to entrap him, asked Him about paying taxes. Jesus told them, “Repay to Caesar what belongs to Caesar and to God what belongs to God.” In doing so, He reminded them of their responsibility as subjects under Roman Rule.

Reflecting on the Gospel, a memory flashed back to me when I was still in college. I was in a dilemma about whether I should study for our exam the following day or serve in the Church. I chose to serve in our Church instead and decided to go to class early so that I could have more time to study. When I arrived at school, I studied with my classmates, but because of the limited



time, I could not study everything. So, what I did was simply look up, close my eyes, and pray the “Hail Mary,” entrusting to God whatever would happen in the exam. When we started answering the questions, I found it hard to believe that only the things I had studied came out. I was able to answer all

the questions, and when the results came out, I topped the class. Truly, that was providential.

I realized then that in fulfilling our responsibilities, whatever they may be, prayer must never be neglected, especially the Blessed Virgin Mary's psalter and her rosary. When we are confused about what to do or must choose between different responsibilities, we should always prioritize the things that are for God, for He will surely help us accomplish the other things we need to do - often in ways beyond our imagination.



A *denarius* bearing the image of the Emperor Tiberius

Now, as we try to examine ourselves as Christians, just as Jesus asked whose image was on the Roman coin, we, too, ought to ask ourselves: In whose image are we created? The truth is, we are created in the image and likeness of God. Therefore, we are His and belong to Him, first and foremost. Our priority must be to fulfill the responsibilities He has entrusted to us by following His commandments and His will in our lives. However, as

Christians, we are not exempt from the responsibilities in our community, society, or country. Jesus clearly encourages us to fulfill our responsibilities as citizens by complying with the laws of the government while remaining good Christians.

May we be good Christians by setting a good example of law-abiding and responsible citizens in our country. May we never forget to make prayer our companion, especially the Holy Rosary, as we strive to fulfill each of our responsibilities. By doing this, we will surely be guided in accomplishing all our responsibilities without compromising one for the sake of another. Amen.



OCTOBER

21

“A Young Filipino Saint”

A CATECHISM for the Feast of St. Pedro Calungsod, Martyr
by **Br. Michael Horas Korompis**

Saint Pedro Calungsod is a migrant, missionary catechist, sacristan, and a Roman Catholic young Filipino Saint. He was born on July 21, 1654 in the Visayas, part of the Philippines controlled by the Spanish empire. In 1688, Pedro Calungsod, then around age 14, was amongst the exemplary young catechists chosen to accompany other lay volunteers and Spanish Jesuit missionaries on a missionary trip to Guam in the Marianas Islands.

One of the Spanish Jesuit missionaries was Diego Luis de San Vitores, a Jesuit priest who is credited with having established the first Catholic Church on the Marianas Islands. Pedro Calungsod and Diego Luis de San Vitores catechized the native Chamorros. Shortly after their arrival, a Chinese man named Choco, a criminal from Manila who was exiled in Guam, began spreading rumors that the baptismal water used by missionaries was

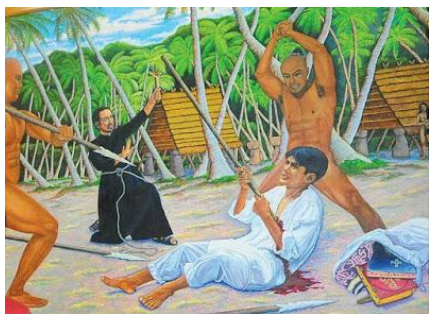
poisonous. As some sickly Chamorro infants who were baptized died, many believed the story and held the missionaries responsible.

Pedro Calungsod and Diego Luis de San Vitores went to the village of Tumon, Guam on April 2, 1672. They offered the village ruler, Chief Matapang, an invitation to join the Christian faith. However, influenced by Choco, Chief Matapang refused the invitation and was determined to kill the missionaries. Chief Matapang searched for an accomplice and found another villager, a pagan named Hirao, who eventually acceded when Chief Matapang branded him a coward.

While Chief Matapang was away from his home, Pedro Calungsod and Diego Luis de San Vitores baptized his baby daughters with the permission of his wife, who was already a Christian. When Matapang learned what had happened, he became extremely angry. His anger eventually led him and Hirao to attack and kill the two missionaries.



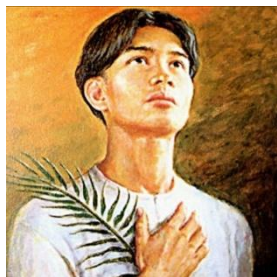
A young Pedro Calungsod is depicted holding a guitar with Bl. Diego Luis de San Vitores in this portrayal by the artist Daryll Tudela



Matapang and Hirao attacked Pedro Calungsod first. They threw spears and darts at him until one of the spears struck him in the chest. When Diego Luis de San Vitores saw Pedro fall, he immediately ran toward him. He spoke a few words to the dying Pedro and blessed him with his crucifix. Diego Luis de San Vitores then turned toward Matapang and Hirao. Holding the crucifix before them, he urged them to surrender themselves to Christ, who had died for them on the Cross. But instead of listening, the attackers struck him with a spear in the chest. As Diego Luis de San Vitores struggled to remain standing, the two killers moved closer, and he eventually fell beside Pedro Calungsod's bloodied body. After killing them, Matapang and Hirao tied the two bodies together and attached a heavy rock to their feet. They placed the bodies in a banca, rowed out into the sea, and threw them into the deep waters.

Pope John Paul II formally beatified Pedro Calungsod on March 5, 2000. On December 19, 2011, the Holy See officially approved the miracle

qualifying Pedro Calungsod for sainthood by the Roman Catholic Church. Pedro Calungsod was declared a saint by Pope Benedict XVI. The feast day of Saint Pedro Calungsod is celebrated on October 21. He was designated as the patron of Filipino youth. After Saint Lorenzo Ruiz, Saint Pedro Calungsod is the second Filipino to be declared saint by the Roman Catholic Church.



OCTOBER

25

“Dalawang Utos, Isang Pusong Nagmamahal”

A REFLECTION on the GOSPEL for the 30th Sunday in Ordinary Time
by Br. Michael Jim L. Sitchon

Sinabi ni Hesus na ang pinakamahalagang utos ay ang mahalin ang Diyos nang buong puso, buong kaluluwa, at buong isipan. Agad niyang idinagdag ang isa pang utos: “Mahalin mo ang iyong kapwa tulad ng iyong sarili.” Magkaugnay ang dalawang utos na ito sapagkat ang tunay na pagmamahal sa Diyos ay nakikita kung paano tayo makipagtungo sa mga taong ibinigay Niya sa ating buhay.

Minsan, sinasabi nating mahal natin ang Diyos dahil tayo ay nananalangin, nagsisimba, tumatanggap ng mga sakramento, at sumusunod sa mga gawain ng simbahan. Mahalaga ang lahat ng ito, ngunit pinapaalalahanan tayo ni Jesus na ang ating pananampalataya ay hindi lamang dapat manatili sa loob ng simbahan. Ang tunay na pagmamahal sa Diyos ay kailangang makita sa ating pang-araw-araw na buhay. Ano ang halaga ng ating panalangin kung pagkatapos nito ay nakapagsasalita naman tayo ng masama tungkol sa iba? Ang tunay na panalangin ay nagdadala ng pagbabago sa ating mga buhay, nagtuturo sa ating mga puso na lalong maging mapag-unawa, mapagpatawad, at mapagmahal.

Ang ating kapwa ay hindi lamang mga taong gusto natin, mababait sa atin, o madaling pakisamahan. Maaari rin silang maging mga taong nakakasakit sa atin, mahirap intindihin, may ibang pananaw, o hindi natin kasundo. Madaling mahalin ang taong nagmamahal sa atin, ngunit mas mahirap mahalin ang taong nananakit sa atin. Gayunman, ang pagmamahal na



Photo courtesy the Minor Basilica of Our Lady of the Rosary of Manaoag



itinuturo ni Hesus ay hindi nangangahulugang kailangan nating magustuhan o sang-ayunan ang lahat ng ginagawa ng iba. Ito ay pagpili na igalang ang kanilang dignidad at tratuhin sila nang may kabaitan, pasensya, at pag-unawa.



Minsan, dala natin ang galit, sama ng loob, at mga sugat dahil sa ginawa ng ibang tao. Hindi madaling magpatawad, at ang pagpapatawad ay hindi nangangahulugang tama ang maling ginawa sa atin o kailangan nating hayaan silang patuloy tayong

saktan. Ang pagpapatawad ay ang unti-unting pagpapalaya sa ating puso mula sa galit at paghihiganti at paglalagay ng ating sugat sa kamay ng Diyos. Kung tayo ay patuloy na minamahal at pinatatawad ng Diyos sa kabila ng ating sariling mga kahinaan at pagkakamali, tinatawagan din tayong matutong magbigay ng awa at habag sa iba.

Kaya tayo ay hinahamon ng Ebanghelyo ngayon sa isang simpleng tanong: Paano natin masasabi na mahal natin ang Diyos na hindi natin nakikita kung hindi tayo marunong magmahal sa ating kapwa na nasa harapan natin at nakikita natin araw-araw? Hindi naman kailangang maging dakila agad ang ating mga ginagawa. Ang pagmamahal ay maaaring makita sa simpleng pakikinig sa isang taong nangangailangan, pag-intindi sa isang kapamilyang may pinagdaraan, paghingi ng tawad kapag tayo ang nagkamali, pagtulong sa nangangailangan, o pagpili na magsalita nang mahinahon kahit tayo ay galit.

Mahalaga ring tandaan na ang pagmamahal sa kapwa ay nagsisimula sa mga taong pinakamalapit sa atin, sa ating pamilya, kaibigan, katrabaho, at mga taong araw-araw nating nakakasalamuha. Maaaring hindi natin mabago ang ibang tao, ngunit maaari nating piliin kung paano tayo tutugon sa kanila. Maaari nating piliin ang kabaitan kaysa sa galit, pagpapatawad kaysa sa paghihiganti, pag-unawa kaysa sa panghuhusga, at kapayapaan kaysa sa alitan. Sa bawat pagkakataong pinipili nating magmahal kahit mahirap, nagiging buhay na saksi tayo sa pagmamahal ng Diyos.

Sa huli, ang pagmamahal sa Diyos at pagmamahal sa kapwa ay hindi dapat paghiwalayin. Ang ating pananampalataya ay hindi lamang nasusukat sa ating mga panalangin at pagsisimba, kundi sa pagmamahal na naipapakita ng ating mga gawa. Kaya sa bawat araw, maaari nating itanong sa ating sarili: “Sa pamamagitan ba ng



aking mga salita at gawa, nararanasan ba ng mga taong nakapaligid sa akin ang pagmamahal ng Diyos?” Nawa’y turuan tayo ng Panginoon na magmahal hindi lamang sa salita at panalangin kundi sa gawa, upang sa pamamagitan ng ating buhay, makita at maranasan ng ating kapwa ang isang Diyos na tunay na nagmamahal, nagpapatawad, at hindi nagsasawang tumanggap sa atin.

OCTOBER

28

“The Preaching Duo”

A CATECHISM for the Feast of Sts. Simon and Jude, Apostles
by **Br. Robert Jairus B. Murillo**

Every 28th of October, we celebrate the Feast of Sts. Simon and Jude, Apostles of our Lord. Many throughout the globe, especially Filipinos, are devotees of the latter, who is regarded as the patron saint of impossible cases (The 4 Patron Saints of Impossible Causes - Good Catholic, 2021), which may be the reason why St. Simon is often overshadowed on their feast day. In spite of St. Jude's fame, little is known about the lives of both these apostles; Sacred Scripture mentions them briefly, but beyond that, all we know is based on early Christian tradition and some apocryphal sources.



The National Shrine of St. Jude Thaddeus in Manila, the nation's center of devotion to the saint flocked by thousands of students yearly

Among the names of the twelve disciples of Christ mentioned in the Gospels, St. Simon is placed tenth, followed by St. Jude (Sts. Simon And Jude (Taddeo), Apostles - Information on The Saint of The Day - Vatican News, n.d.). In the Gospels of Mark and Matthew, St. Simon is given the epithet "the Cananaean"; in the Gospel of Luke, he is called "the Zealot". Both of these titles mean the same thing, for the Greek word Kananaaios, used by Mark and Matthew, is a transliteration of the Aramaic word for Zealot ("Saint Simon the Apostle | Christian Apostle | Britannica," 2020). This title distinguishes him from the Simon whom Christ later names Peter. It is uncertain whether St. Simon was actually just a zealous man or a former member of the Jewish nationalistic party called the Zealots, which relatively resembled modern-day rebels and terrorists ("Saint Simon the Apostle | Christian Apostle | Britannica," 2020). Most Catholics agree with the latter, since it gives him an interesting past and speaks to Jesus' desire that his disciples be men of diverse backgrounds—a reflection of how God calls all men from all sorts of places and dispositions into a new life in the Church. Other than St. Simon's rebellious past, we are totally in the dark.



St. Jude (*left*) and St. Simon (*right*)
depicted together

St. Jude is mentioned in all four Gospels and in the Acts of the Apostles. He is referred to as Judas Thaddeus (My Catholic Life!, 2024)—yes, St. Jude shares the same name as the traitor, but he is not the same person (St. Jude Thaddeus Symbols – The National Shrine of Saint Jude, n.d.). Thaddeus means "Courageous" or "Heart" (General Biblical Studies et al., n.d.). Tradition gives us a little bit more about St. Jude's background. Some traditions identify him as a cousin of our Lord, basing this on the fact that his father, Alpheus, who is also known as Cleophas, is said to be the brother of St. Joseph. In connection with this, some speculate that his mother, Mary

Cleophas, was a cousin of the Blessed Mother (Sts. Simon And Jude (Taddeo), Apostles - Information on The Saint of The Day - Vatican News, n.d.). Another identification relates to St. Jude's association with the Epistle of Jude in the New Testament, but most scholars would say it is unlikely that St. Jude is the same person as the author of the epistle (My Catholic Life!, 2024).

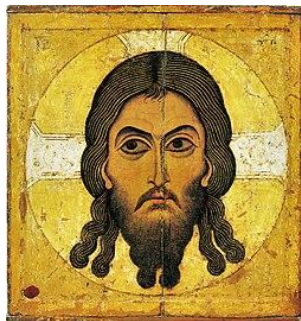
Beyond Scripture, in the apocryphal book of the Passion of Simon and Jude and other sources, the apostles are said to have undertaken a joint mission in Persia —after doing years of ministry separately in different places— where they were granted the glorious crown of martyrdom: St. Simon was sawed in half and St. Jude was beaten to death with a club in 65 AD (My Catholic Life!, 2024). Perhaps this joint martyrdom and mission to convert pagans is the reason for Church tradition celebrating these two saints in one feast; however, this is only a conjecture. Still, some may contest the veracity of the manner of death these holy men underwent; there are some, like St. Basil the Great, who say St. Simon died peacefully ("Saint Simon the Apostle | Christian Apostle | Britannica," 2020).



The Martyrdom of Saint Simon Zelotes and Saint Judas Thaddeus, oil on canvas by
Martin Johann Schmidt (1796)

St. Simon is honored in devotion as the patron saint of saw workers, tanners, and woodworkers. But St. Jude Thaddeus takes the spotlight for

many of the Church's faithful. Devotion to St. Jude started to grow when St. Bernard of Clairvaux had a vision of Jesus telling him to "accept Saint Jude as 'The Patron Saint of the Impossible'" (Burkepile, 2025). St. Jude gained even more traction when St. Bridget of Sweden also had visions of our Lord telling her to ask for the intercession of St. Jude. Our Lord told the saint, "In accordance with his surname, Thaddeus, the amiable or loving, he will show himself most willing to give help" (St. Jude Thaddeus Symbols – The National Shrine of Saint Jude, n.d.) —a saint with a big heart.



The Image of Edessa

St. Jude is often depicted with a medallion of the face of Christ on his chest and a club. The latter is the instrument of his martyrdom (My Catholic Life!, 2024). The medallion is known as "The Image of Edessa". It is said that the King of Edessa, King Abgar, was suffering from a serious illness when St. Jude gave him a piece of cloth with the imprint of Christ's face, which completely healed him (St. Jude Thaddeus Symbols – The National Shrine of Saint Jude, n.d.).

These two Apostles gave their lives for preaching the Gospel, as all apostles have. Yet, what makes them distinct is that at the end of their lives, the two of them stuck together, just as the Lord had commanded the apostles when they were first sent to preach during his life on earth: "...he sent them ahead of him in pairs to every town and place he intended to visit" (Luke 10:1). Preaching is never an isolated endeavor; a preacher is not meant to be alone. As Dominicans, we are always to preach from the community, for it is with the brethren that we encounter the Truth that is Christ. The Common Life is what generates the preaching of the Dominican. Like Sts. Simon and Jude, may each of us learn to empower one another in spirit, so that by doing so, the Word of God is witnessed in us, and as baptized Christians, we can truly preach the Gospel as a community, as one Church.





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For inquiries, please contact

THE PROMOTER OF VOCATIONS

Email: dppvocation.promoter.ph@gmail.com

Phone: +63 928 326 6215

BAHAY DOMINIKO

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



**DOMINICAN NOVITIATE
OF THE ANNUNCIATION**

2430 MANAOAG, PANGASINAN



PAGTUGON SA TAWAG

DOMINICAN STUDENTATE, STO. DOMINGO CONVENT,
537 QUEZON AVE., 1114 QUEZON CITY

TEL. NO. : (02) 712-6275

EMAIL: OPVOCACTIONSPHILIPPINES@GMAIL.COM

WEBSITE: PAGTUGONSATAWAG.ORG