



DOMINICAN NOVITIATE OF THE ANNUNCIATION
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BINHI is the official monthly publication of the novices of the Dominican Novitiate of the Annunciation at the Minor Basilica of Our Lady of the Rosary of Manaoag. Featured in it are the reflections of the novices on the Sunday Gospels Of the current month, short catechesis regarding our faith.

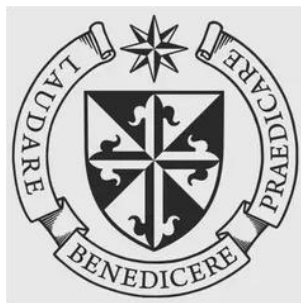
Catechism of the Month



**August 8, 2025:
Solemnity of St. Dominic de Guzman,
Founder of the Order of Preachers**

Catechism of the Month by Br. Jim Mark G. Orlan

“Arm yourself with prayer, rather than a sword; wear humility rather than fine clothes.”



St. Dominic de Guzman (1170-1221) was a Spanish priest and the founder of the Dominican Order, known for his commitment to preaching and combating heresy.

Around 1170, St. Dominic was born into a wealthy family in Caleruega, Spain. His mother, Juana de Aza, was well-known for her religiosity, while his father, Felix de Guzman, was a lord. His mother's dream of a dog holding

a flaming torch, representing his eventual duty to share the light of Christ, is a prominent tale surrounding his birth. Dominic studied theology at the University of Palencia. Around 1191, he was appointed a regular canon at the Cathedral of Osma. He was exposed to the Albigensian heresy during his early life, especially when traveling to southern France with his bishop, Diego de Acebo, which had a significant impact on his subsequent writing.

After years of preaching and seeing the necessity for a methodical strategy to fight heresy, Dominic established the Order of Friars Preachers, or Dominicans, in 1216. Preaching, education, and communal life were prioritized in this sequence. On December 22, 1216, Pope Honorius III formally recognized the order, which paved the way



for its expansion across Europe. Dominic devoted his life to teaching and preaching, making numerous trips around Europe to oppose heresy and advance Catholicism. He frequently sold his belongings to support the underprivileged and was well-known for his strong spiritual beliefs and dedication to poverty. The Church's fight to the Albigensian heresy, which endangered the religion in southern France, was greatly aided by his efforts.



On August 6, 1221, St. Dominic passed away in Bologna, Italy. On July 3, 1234, Pope Gregory IX declared him a saint. On August 8, people commemorate his feast day. His legacy is upheld by the Dominican Order, which is still involved in preaching and teaching today.



confraternities devoted to a life of prayer, preaching, community, and apostolic activities.

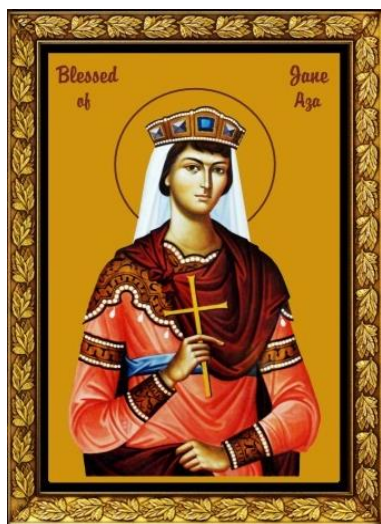
St. Dominic is an important character in the history of the Catholic Church because of his life, which demonstrates a strong dedication to religion, education, and service.

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2

So Noble and Great a Mother

CATECHISM on the **Memorial of Bl. Jane of Aza, Mother of St. Dominic & Bl. Manes, OP**
by **Br. Francis Hyle M. De Leon**



There is no greater mother indeed like the Blessed Mother of Our Lord Jesus Christ, whose Assumption we celebrate in this month of August. Like the Blessed Virgin Mary, there is another mother so noble and great that we also celebrate this month. This mother is no other than the Blessed Jane of Aza, the great mother of St. Dominic de Guzman.

Blessed Jane of Aza was married to a noble of medieval Spain named Felix de Guzman. Aside from St. Dominic, she was also mother to two holy figures Anthony, and Blessed Mannes, where in the latter is another blessed of the Order of Preachers. Blessed Jane, herself, was born of a noble family, living a life with material stability and comfort. However, this state of life didn't hinder her from doing good deeds to others. In fact, she was indeed generous to the poor and has compassion to them. She will feed the poor, and visit the monastery to acquire some herbs for the sick. Her unwavering concern to

the poor did touch the hearts of his sons and made them follow a life of charity.

Blessed Jane's generous heart didn't stop from feeding the poor and healing them, in fact a miracle is attributed to her because of her generosity. One day, when she was feeding the poor and letting them have a drink, water supply ran short all of a sudden, and the only drink she has at that moment was her husband's wine collection in the cellar. Moved with compassion she asked her servants to serve the wine, running the barrel empty. Felix de Guzman was also on his way home, and heard what Blessed Jane did so he asked her to serve him wine. Jane was filled with confusion. In answer to her prayers, the barrel of wine was once more found full.

Before the time she conceived St. Dominic, she had a vision through a dream that a dog was leaping from her womb bearing a flaming torch which the dog used to set the whole room and this fire scattered throughout the whole world and set it aflame. As it turned out, this dog was his son St. Dominic, preaching the flame of the Good News throughout the world. On Blessed Jane's part, it was her duty to take care of this flame until it grew strong, and ready to set the world on fire. Her example of virtue, chastity, prudence, and compassion became an example of St. Dominic for a mother to the point that he developed love to the Blessed Mother herself, who embodies all the best qualities of a mother.

Blessed Jane's influence to the Order of Preachers is great that without her, St. Dominic, the founder of the Order, will not grow as a virtuous and compassionate man. Blessed Jane rather inspired her sons to be charitable and live the life of the Gospel, having concern to the poor amidst their great status in life.

AUGUST

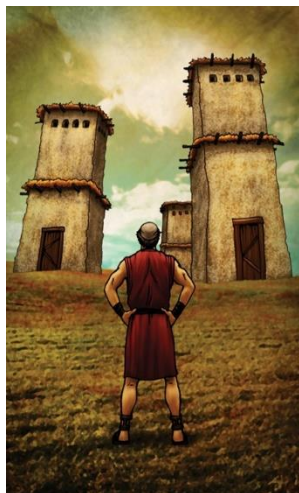
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Abundance of the Heart

REFLECTION on the 18th Sunday in Ordinary Time (Luke 12:13-21)
by Br. Mark Jammie V. Gotengco

Imagine a man so obsessed with his achievements, he builds massive barns just to store his wealth—then proudly tells himself he can finally take it easy, eat, drink, and be merry. It sounds almost like a scene from a modern social media reel: hustle hard, reach the top, and flaunt it. But just when the story seems to peak, there's an unexpected twist—God calls him that very night, and all his stored-up treasures are suddenly gone. Talk about a plot twist worthy of a Netflix drama! And yes, this ancient parable from Luke 12:13-21 still packs a punch in today's highlight-reel culture.

This Sunday's Gospel throws a spotlight on the dangers of greed and misplaced priorities. A man asks Jesus to settle a family inheritance squabble, and instead of getting involved, Jesus warns everyone to guard against covetousness. He follows with a parable about a rich man who mistakenly builds his identity around material abundance, only to lose everything in a single night. The message is striking: life's meaning doesn't reside in possessions, but in relationship with God and others. Jesus urges us to focus not on what we can accumulate, but on what we can share and who we will become.



In a time when many of us are hustling, comparing, and worrying about the future, this Gospel invites a much-needed pause. It challenges us to reconsider where our security lies and what kind of legacy we're building. Are we stacking up wealth and achievements that fade—or are we cultivating compassion, faith, and purpose that endure? The lesson is crystal clear: true abundance isn't found in bigger barns, but in a fuller heart.

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Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.

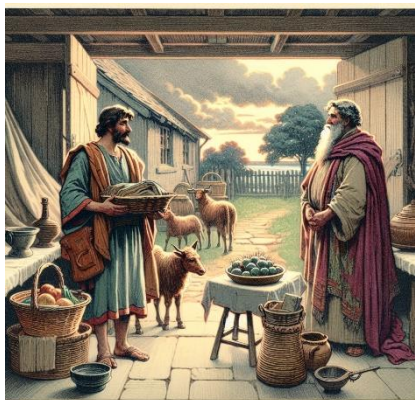
REFLECTION on the 19th Sunday in Ordinary Time (Lk 12:32 -48)

by Br. Kodikara Arachige Tehan Sampath Sri Dalas Perera

In this Gospel, Jesus offers a comforting and encouraging words: “Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom”. The words remind us of God's deep love for us and his desire to give us the kingdom of heaven. Despite the challenges and fears we face, Jesus assures us that God is not distant, but rather is actively offering us His kingdom- a gift of grace, mercy, and peace. This is a beautiful reminder that we do not need to worry, for God has already promised us what we need most: His presence.

Jesus calls us to live with open hearts and a sense of readiness. He teaches us to be watchful and prepared, for we do not know the day or hour of His return. This teaches us to live each day as though we are ready for His

coming, serving Him with joy and faithfulness. Our actions, choices, and how we live our lives matter, as we are called to be faithful steward of the gifts God has entrusted to us, whether big or small.



In the parable of the faithful servant, Jesus speaks about the importance of being vigilant and responsible. When we are given tasks, it is our duty to fulfill them with sincerity and love, as though we are working directly for God. This serves as a reminder that our work whether in prayer, service, or daily tasks is a way to prepare for the kingdom. We are called to be trustworthy and responsible in everything we do, knowing that God is

pleased when we live with integrity and faithfulness.

As we reflect on this Gospel, we are reminded that God's kingdom is not only a future hope but a present reality. We are invited to live in His Kingdom now, serving Him with all our hearts. This means embracing His love, living justly, and being generous with what we have. Our preparation for His return is not just about waiting, it is about actively living as His faithful disciples.

Prayer:

Lord thank You for Your promise to give us the Kingdom. Help me to live each day with readiness and faithfulness, Serving You with all my heart. Give me the strength to fulfill Your will in my life, and may my actions reflect Your love and truth. Amen.

AUGUST

15

The Assumption of Mary: A Promise of Heaven

CATECHISM on the Solemnity of the Assumption of the Blessed Virgin Mary
by Br. Yoga Dwi Kaswara

The **Assumption of Mary** is a joyful truth in the Catholic faith. It means that when Mary's life on earth was finished, God took her **body and soul into heaven**. This demonstrates how much God honored her for saying "yes" to His plan and living a life filled with faith and love.

As the **Catechism of the Catholic Church (CCC 966)** teaches, “The Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians.



Mary's Assumption reminds us that **heaven is real**, and that our bodies and souls are meant for eternal life. Blessed Virgin Mary already shares in the glory of Jesus' Resurrection, showing us what we can look forward to if we follow Christ. Mary is called the “**model of faith and charity**”, and she continues to pray for us from heaven, helping us grow closer to God.

This teaching is not just about Mary—it's about **God's love for us**. It tells us that death is not the end, and that we are made for something greater. Mary's Assumption invites us to live with faith, to trust in God's promises, and to remember that we are never alone. Her journey is a light for our path, leading us toward the joy of heaven.

AUGUST

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Flame of Faith

REFLECTION on the 20th Sunday in Ordinary Time (Luke 12: 49-53)
by Br. Rassched Chevy U. Avilla

Imagine a dinner table suddenly split down in the middle—not from argument, but from conviction. Picture fireworks not in the sky, but in the heart: a divine fire flaring within someone ready to set the world ablaze. That's the energy the gospel today gives off—Jesus speaking not as a peaceful passerby but as a radical igniter of truth. It's dramatic, unsettling,

and refreshingly unapologetic. And if you think that's intense, wait until you hear about the dream of St. Dominic's mother, who saw her unborn child holding a torch destined to set the world alight with divine wisdom. Coincidence? Not quite.



In Luke 12:49–53, Jesus declares, “I came to bring fire to the earth, and how I wish it were already kindled!” It’s a raw declaration of His mission—not to comfort but to confront. He speaks of division, even among families, as the inevitable result

of the Gospel’s challenge. True discipleship stirs hearts and disrupts complacency. This fiery imagery parallels the vision of St. Dominic’s mother, who dreamed of her child holding a torch illuminating the world. Just like Jesus’ fire, Dominic would be a bearer of truth—a catalyst for spiritual awakening through the founding of the Dominican Order, promoting the power of preaching and study. His life wasn’t about smoothing over differences but about inspiring transformation, even if it caused division.

Luke’s Gospel reminds us that faith isn’t a passive comfort blanket, but a dynamic force that reshapes everything it touches. And like the flame seen in Dominic’s mother’s dream, we too are called to be sparks—small yet powerful agents of truth and light. So the question isn’t whether we feel the heat; it’s whether we’ll dare to carry the torch.

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St. Rose of Lima: First American Saint

CATECHISM on the Memorial of St. Rose of Lima, OP, Lay Dominican & Virgin

by Br. Khen Airon A. Yonzon

St. Rose of Lima, born *Isabel Flores de Oliva* on April 20, 1586, in Lima, Peru, was the first person born in the Americas to be canonized by the Catholic Church. From childhood, she pursued a deep spiritual life, fasting often and cultivating a mystical love for the Infant Jesus and Our Lady. At her confirmation in 1597, she took the name “Rose,” inspired by a servant’s vision that her infant face bloomed like a rose. Despite her renowned beauty, she vowed perpetual virginity and resisted marriage, modeling herself after St. Catherine of Siena. Her parents initially opposed her

religious aspirations, seeking a noble match for her, which sparked a decade of familial tension.

In 1606, Rose was finally allowed to join the Dominican Third Order, though still living at home. She constructed a small hermitage in her family's garden and devoted herself to contemplative prayer and severe penances. To deter suitors and diminish vanity, she cut her hair, blistered her skin with hot peppers, and wore a heavy crown of thorns—often described as a circlet lined with spikes—beneath her veil. She fasted rigorously, abstaining from meat entirely, slept only two to three hours on a bed of potsherds, and practiced self-flagellation. Despite the extremes of her asceticism, her confessor and church authorities affirmed that her penances were borne of deep spiritual conviction rather than mental instability.



Although largely enclosed in solitude, Rose's greatest devotion was toward the sick, poor, and homeless. She converted a room in her home into an infirmary where she personally cared for the indigent, reflecting an early form of organized social service in colonial Lima. To support her family and charitable endeavors, she sold embroidered lace and flowers from her garden. She lived by her maxim: ***“When we serve the poor and the sick, we serve Jesus,”*** embodying a spirituality that wove together mysticism and practical compassion. Her acts of charity have earned her recognition as the pioneer of social ministry in Peru.

Rose died on August 24, 1617, after a long illness, having accurately predicted the date of her own death. Her funeral was attended by Lima's highest civic and religious authorities, and numerous miracles were reported at her tomb. She was beatified by Pope Clement IX in 1667 (or 1668) and canonized on April 12, 1671, by Pope Clement X, making her the first canonized saint born in the Western Hemisphere. Her feast is celebrated on August 23, and she remains the patroness of Peru, Latin America, the Philippines, florists, gardeners, and embroiderers.

AUGUST

24

Do we truly know Jesus or merely know about Him?

REFLECTION on the 21st Sunday in Ordinary Time (Luke 13:22-30)
by Br. Cherwi Jonatan

In an increasingly busy and instant world, many people begin to live out their faith automatically: going to church out of habit, attending Mass out of obligation, or serving others due to social pressure. Spiritual life is often limited to ritual, not relationship. Today's Gospel gives us a serious warning: not everyone who appears close to Jesus will be saved. These people ate and drank with Him, heard His teachings, but were ultimately rejected because they did not live according to God's will. This becomes a mirror for us: **do we truly know Jesus or merely know about Him?**

This issue is very relevant to the phenomenon of "Nominal Catholics" today. Many people claim to be Catholic because they were baptized, yet do not show a life that bears fruit or impacts those around them. Even within families and workplaces, certain groups often overlook Gospel values for the sake of comfort or moral compromise. We may be structurally active in the Church, but spiritually passive. In the document *Lumen Gentium* (no. 14), the Second Vatican Council firmly states that only those who, by the grace of God, persevere in true faith and love will be saved, not merely those who are outward members of the Church.

However, today's Gospel is not only a warning, but also a hope for all of us



in this world. Jesus said that people will come from the east, west, north, and south to enter the **Kingdom of God**. This means salvation is not exclusive, but universal—open to anyone who seeks

God with a sincere and wise heart. In Catholic Church documents, it is also explained that those who do not yet know Christ but live according to the voice of conscience and seek truth are not excluded from the grace of salvation. This breaks down the narrow boundaries we often create, that only certain groups or methods are “most correct.”

In our increasingly plural and diverse society, this becomes a call not to judge anyone, but to live as witnesses of Christ's love who invite all people to salvation. Many people outside the Church thirst for truth and justice; they are the “people from the east and west” who are drawing near to God.

Meanwhile, we who feel already inside may be left behind if we do not truly repent and live in truth.

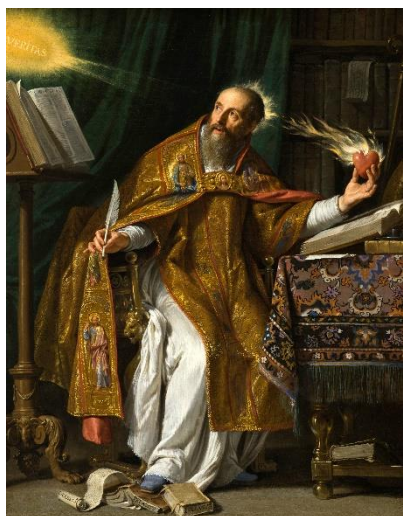
Therefore, today we are asked to re-examine our hearts and lives: is our relationship with God real or merely a formality? Does our life become a path for others to know God's love, or instead a stumbling block? Let us not find ourselves outside the door that has been closed, simply because we felt too safe within the framework of religion without true repentance. While the door is still open, let us enter—with humility, with love, and with living faith.

AUGUST

28

Lust? Nah! I WANNA BE HOLY!!!

CATECHISM on the Feast of St. Augustine of Hippo
by Br. Lawrence J. Pacatang



“LORD GRANT ME CHASTITY JUST NOT YET”. St. Augustine—the famous author of this punchline—was born on November 13, 354 AD, in the town of Thagaste (Modern-Day Souk-Ahras Algeria). He was born into a family of Berber descent, an ancient indigenous tribe who occupied almost all of northern Africa from 10,000 BC until around 8th century AD. His Father was a pagan, and at the same time a Decurion—a minor official of some sort in the army of the Roman Empire. Meanwhile, Augustine’s mother—St. Monica—was a devout Christian. St.

Monica’s devout life would later prove to be of great factor to Augustine’s conversion; having prayed for her son’s conversion for 17 long years. St. Augustine also had a brother and a sister; St. Navigius and St. Perpetua. Both of them, including their Mother St. Monica—though saints, did not really get canonized and were part of what the Church refers to at present as pre-canonization saints.

He was a fortunate child during his time having access to education. At a young age of about 6 years old—in the year 360 AD—he started his studies in classical education, which is basically equivalent to elementary level

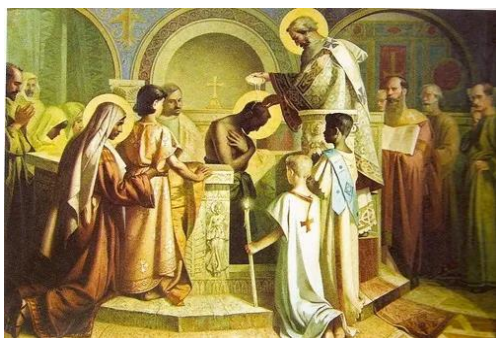
today, just in their hometown, in Thagaste, Algeria. Afterwards, he proceeded in what we can consider today as High school studies, in Madaura (present-day M'Daourouch), Algeria where he took intensified Classical education. Classical education during his time basically included grammar, rhetoric, logic (The Trivium) and arithmetic, geometry, music, astronomy (The Quadrivium) and he also studied Latin Literature. Now, in the year 371 AD, he turned 17 years old and finished all of his studies in classical education. He then went on to take what we can consider nowadays as his college studies, in Carthage, Tunisia. It was there and then that St. Augustine's entry to the "sinful life" all started.

In Carthage, while studying, Augustine also partied. And it was there that he met this concubine—whose name he did not reveal in his work; "The Confessions"—who caught his heart. They lived together for nearly a decade and begot a son whose name was Adeodatus—who would later die at a very young age of 17. Unfortunately for the concubine, St. Monica was able to persuade Augustine to send her back to North Africa and put an end to their scandalous relationship. Now, while all of these are happening, Augustine also made himself busy exploring Manichaeism; a gnostic religion founded in the 3rd Century BC by the Persian Prophet Mani. This faith back then basically held that the universe is a battle between light and darkness—good and evil; and that human souls are fragments of the divine light trapped in the material world. Augustine, already searching for truth and meaning with his life then, favoured this religion rather than Christianity at first because of two reasons. First, Augustine was somehow scandalized with how God was depicted in the Old Testament. And second, with its dualistic principles; Augustine was consoled to think that the existence of evil in the world despite the omnipotence of God; and all the sins and mistakes he had done in past, might have been caused by a powerful evil as well and that it was not entirely all by his will alone (not having understood yet or contemplated at that—the existence of concupiscence).

Fortunately, it was not long after that he will learn the flaws of Manichaeism. In the year 384, he finished his studies in Carthage at the age of 30 and got appointed as professor of Rhetoric in Milan by Symmachus under the Imperial Court. There he met the then-Bishop **St. Ambrose** who was the one who—by the grace of the Holy Spirit—enlightened Augustine. Having been trained with Rhetoric and as well as Philosophy, he proved to be the match of Augustine. He introduced Augustine to Neoplatonism which offered new ways not only in reconciling the



issue of the existence of evil in world despite the existence of God at the



same time, but also in resolving his intrapersonal issues, i.e., his guilt at that time. Augustine eventually got converted and had himself, along with his son Adeodatus and friend Alypius, baptized by St. Ambrose himself. Despite that, Augustine was still not fully free from his sinful past that

was particularly sexual in nature and was still experiencing triggers”, thus urging him to coin the saying; “O God, *grant me chastity just not yet*”. Anyway afterwards, he surrendered his career, fame, and security in Milan, wanting to live a semi-contemplative life back in his hometown, Thagaste. However, at one time, there came a need for Priests there and Augustine got dragged by the people to the Bishop, recommending him. Thus he technically became a priest “by force”.

Augustine was only a priest for 5 years, from 391 – 395 AD for he got appointed as Bishop of Hippo Regius (modern-day Annaba, Algeria) soon after, succeeding Valerius. It was during his Episcopate that he did the remarkable things he is known for today. He wrote various works, from books to treatises and on different fields too including Philosophy, Theology, Biblical Exegesis, Sermons, Letters, and Spiritual Reflections. All in all, he was able to write 130 Treatises and several Books, summing up to more or less 5 million words, later becoming the reason for him to be the patron saint of Printers. Some of his major works were; Confessions, The City of God, and On the Trinity. He also defended the Faith by countering various emerging heresies during his time namely; Manichaeism, Donatism, and Pelagianism.

On the process, he was able to develop the doctrine of Original Sin, Divine Grace, and Free Will; contending that the effectivity of the sacraments is not affected by the minister’s purity or spiritual state, for God’s power is entirely independent from human intervention—in contrast to Donatism—and that our salvation comes from God and are not achievable by human agency alone—in contrast to Pelagianism. All of these earned him now the titles; “The doctor of Grace” and a “Doctor of the Church”. St. Augustine later also became one of the four Latin Fathers of the Church and the Father of Western of Christianity. And he is not only recognized in the Catholic Church today but by many Protestant churches as well. Though, centuries old already, Augustine’s works still remains to be one of the most valued

assets of our Faith. It continues to inspire, guide, and keep the Church grounded despite the great changes it now faces in this generation.

AUGUST

31

A Heart for the Forgotten

Reflection on the 22nd Sunday in Ordinary Time (Luke 14:1. 7-14)

by Br. Michael S. Pepania Jr.

In the Gospel of Luke, Jesus uses the setting of a banquet to teach a profound truth about humility. He observes how guests look for the most



prestigious seats, revealing a human tendency to seek recognition and honor. But Jesus flips this logic, saying that those who humble themselves will be exalted, and those who exalt themselves will be humbled. He

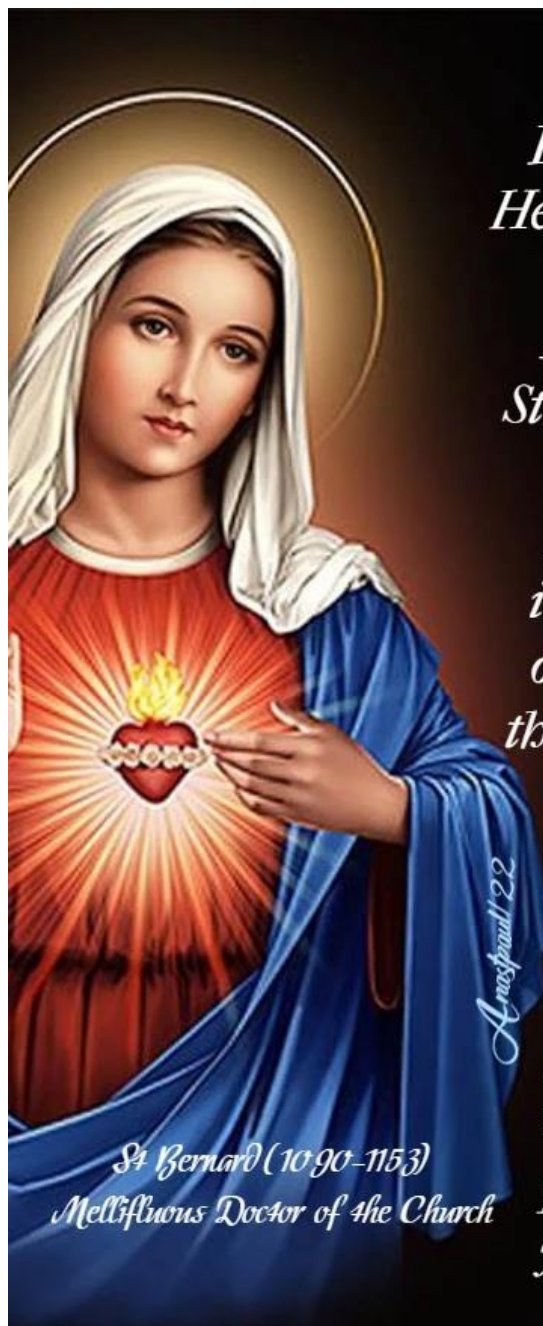
does not merely critique the behavior—He offers a new way to live, rooted in quiet service and sincere self-awareness. True greatness, in God's eyes, is found not in status but in the willingness to take the lowly place.

Jesus goes even further by urging His host to invite the poor, the crippled, the lame, and the blind—those who are often ignored or marginalized. This is not just about hospitality; it is a radical call to embody divine love. He challenges us to step outside transactional relationships where generosity expects a return. Welcoming those who cannot repay us mirrors the very grace we receive from God—freely given, undeserved, and abundant. When we include the overlooked, we begin to see with God's eyes and feel with His heart.

This passage invites us to reevaluate our priorities. Are we chasing applause, or are we building tables where all are welcome? Choosing the humble seat is more than a symbolic act—it is a daily decision to serve, to listen, and to love. When we embrace humility and compassion, we create space for God to work in and through us. Let us look for opportunities to lift up someone who usually sits in the background. In doing so, we may just find ourselves closer to the heart of Christ.

Prayer of Reflection: Lord Jesus, teach me to seek humility not for reward, but as a way of life. Help me let go of my need for recognition and instead be present to those in need. May I see every person—especially the forgotten—as Your beloved. Make my heart a place of welcome, my hands ready to serve, and my life a reflection of Your grace. Lead me in choosing the lowly place, where love abounds and You are found. Amen.





*St Bernard (1090-1153)
Mellifluous Doctor of the Church*

*In the
Immaculate
Heart of Mary,
I trust.
Look to the
Star, call upon
Mary!
In danger,
in difficulty
or in doubt,
think of Mary,
call upon
Mary.
Keep her
name on
your lips,
never let it
pass out of
your heart.*

13th Century

Dominican Blessing

May God the Father bless us,
may God the Son heal us,
may God the Holy Spirit enlighten us
and give us eyes to see with,
ears to hear with,
hands to do God's work with,
feet to walk with,
and mouth to preach the word of salvation with,
and the angel of peace,
to watch over us and lead us
at last, by the Lord's gift, to the kingdom.
Amen.

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