



Penki

SUNDAY GOSPEL REFLECTIONS
& CATECHESSES



DOMINICAN NOVITIATE OF THE ANNUNCIATION
Manaoag, Pangasinan

What's on

FEBRUARY 2026

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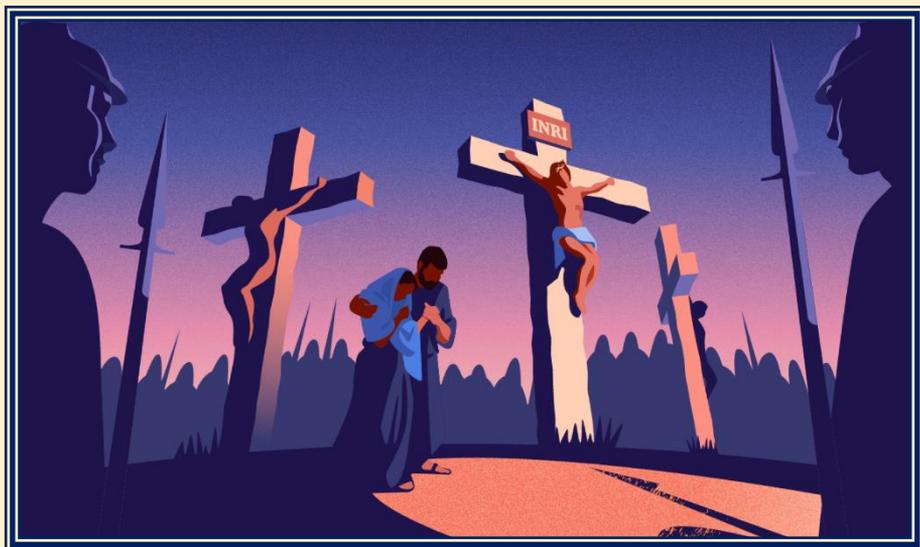
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BINHI is the official monthly publication of the novices of the Dominican Novitiate of the Annunciation at the Minor Basilica of Our Lady of the Rosary of Manaoag. Featured in it are the reflections of the novices on the Sunday Gospels of the current month, short catechesis regarding our faith and the lives of saints.

Catechism of the Month



Ash Wednesday and the Lenten Season

FEBRUARY 18, 2026

“Lent is for REPENTANCE—
a preparation of Easter.”

By: Br. Lawrence J. Pacatang

It has been more than a month now since Christmas. Tapos na rin ang Traslasyon sa Quiapo at Sinulog sa Cebu. Para sa ating mga Katoliko, ano na ang susunod? For most of us, Catholics, the next big thing would be the season of LENT or KWARESMA.

Marami ang dahilan kung bakit mahalaga sa ating mga Pilipinong Katoliko ang panahon ng kwaresma. Una na riyan ay ang mahabang bakasyon. Nakakauwi ang marami sa kani-kanilang mga probinsya, at nagkakasama-samang muli ang mga magpamilya. Another reason would also be the traditions associated with this season, dear to us Filipinos, such as Visita Iglesia, Pabasa ng Pasyon, Senakulo, Via Crucis, and Salubong. Then,



there would still be the various food delicacies such as Binignit and Puto that have already become staples for this season. While all these are good, but as Catholics, our idea of Lent should not be limited to these things. We have to remember the very purpose of this season in the first place - **REPENTANCE**.

If we look back in history, the Season of Lent has already been observed by ancient Christians as early as the 2nd-3rd centuries, although not as formal and organized as we have them now). It was not until the 4th century when it was formalized as a 40-day season of preparation for **EASTER**. Their motivation for doing so? Basically—**repentance, self-denial, and spiritual renewal**, modeled from and inspired by Jesus Christ's **40 DAYS OF FASTING IN THE DESERT (Matthew 4:1-11)**. But still, it was not yet practiced by the whole Church at that time until its standardization by the Council of Nicaea in 325 AD.

As we know, the season of Lent starts with **ASH WEDNESDAY**. **Ash**



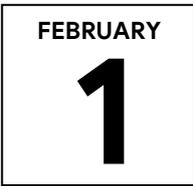
is used instead of anything else because of two (2) reasons. First, in the Old Testament, ash had long symbolized **sorrow for sin** that the Israelites would

use, along with sackcloth to convey a visible sign of their repentance for the sins they had committed. The second reason is that ash is an effective reminder for us to be humble because it represents our **mortality** as humans—that we do not live forever. This is why when the priest imposes ashes on our foreheads, he says, “Remember you are dust, and to dust you shall return” (Genesis 3:19) or its alternative “Repent and Believe in the Gospel” (Mark 1:15).

On the days following Ash Wednesday until Easter, Catholics aged 18-59 are obliged to fast on Good Friday (including Ash Wednesday as well), while the Catholic youth aged 14+ are obliged to abstain from meat on all Fridays of Lent (including Ash Wednesday and Good Friday). Hindi po ba pareho lang yang fasting at abstinence? HINDI PO! **Fasting or Pag-aayuno** is basically **limiting the amount of food eaten to one full meal a day**. **Abstinence** is basically **avoiding certain types of food**, such as meat for instance. Maaaring tanungin: kasalanan po ba ang paglabag sa mga obligasyong ito? OPO! At sa katunayan ay maaring maging “Mortal Sin” ang pagsuwat sa mga ito, kapag nilabag ito ng may buong kaalaman o “full knowledge” at kusang loob o “consent”.

In addition to that, we are also encouraged to observe the three pillars of Lent, namely, PRAYER, ALMSGIVING, & FASTING. We pray to strengthen our connection with God. We give alms to share that connection with God to others; and lastly, we fast as a way of self-control and discipline. While these three pillars are not considered by the Church as obligations, one should bear in mind that they are essential to our Christian life.

In conclusion, while Lent might bring about happy and nostalgic times, we need to remember always that Lent is for REPENTANCE—a preparation of Easter.



Living the Beatitudes

REFLECTION on the Fourth Sunday in Ordinary Time
(Matthew 5:1-12)

by Br. Michael S. Pepania, Jr.

When Jesus sat on the hillside and shared what we now call the Beatitudes, He was giving us more than just words of comfort. He was showing us the roadmap toward God’s Kingdom, a path that does not look like what the world usually sees. It is not about money, fame, or power. Instead,



Jesus lifts up the humble, the gentle, the merciful, and those who stand firm in doing what is right, even when it costs them. They remind us that true blessing is not about wealth, fame, or comfort, but about living faithfully with humility, compassion, and courage. Today, these words speak directly to us as we also mark Pro-Life Sunday, join together for the National Day of Prayer, and raise our voices against the injustice of human trafficking. Following Christ in reflection of today's gospel means **valuing life, seeking God's guidance, and defending the dignity of every person.**

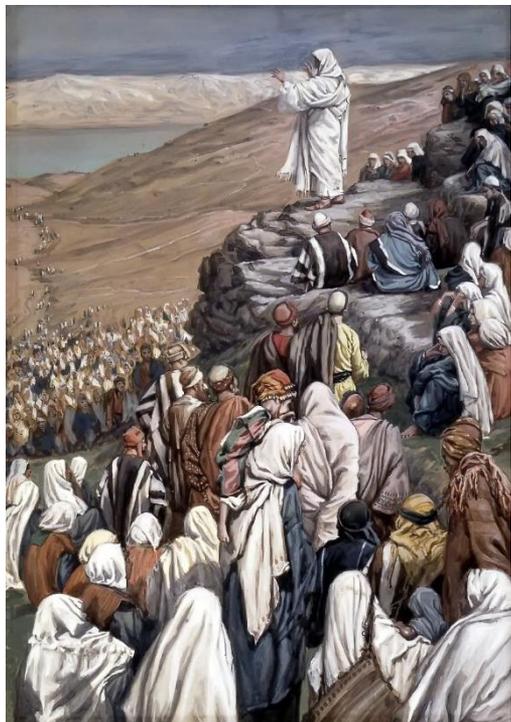
The Beatitudes are not just abstract ideals; they are deeply practical and relevant, even up to this day. "Blessed are the merciful," calls us to defend life. Mercy means seeing the unborn child, the elderly, the sick, and the vulnerable as gifts from God, worthy of love and protection. In a culture that sometimes treats life as disposable, Jesus reminds us that every person is in the image of God.

"Blessed are those who hunger and thirst for righteousness" teaches us the significance of prayer in our lives. Prayer is not just words—it is a cry of the heart. When we pray together as a nation, we acknowledge our dependence on God and ask Him to guide our leaders, heal divisions, and strengthen communities. Prayer fuels action, and action rooted in prayer becomes powerful.

"Blessed are the peacemakers" speaks directly to the fight against human trafficking. Trafficking is modern-day slavery, stripping people of dignity and freedom. Being a peacemaker means standing against

exploitation, working for justice, and offering hope to survivors. It means refusing to be silent in the face of suffering and committing ourselves to building a world where every person is free and valued.

The Beatitudes teach us that following Jesus is not just about comfort but about courage. They challenge us to live differently: to be humble in a proud world, merciful in a harsh world, and faithful in a world that often rewards compromise. They remind us that holiness is found in everyday choices. They call us to see suffering not as defeat but as a place where God's blessing can shine. Most of all,



they show us that when we live with compassion and integrity, we become living witnesses of God's Kingdom here on earth.

The Gospel is about living closely with Christ, who showed humility, mercy, and peace. In Him, we learn to value every life as sacred, which reflects God's love. In Him, we find strength to pray together, trusting that God hears our cries for justice and healing. In Him, we gain courage to face darkness, defending dignity and bringing hope to those who suffer. **To live the Beatitudes is to follow Christ Himself, letting His light guide our steps, and His Kingdom take root in our hearts.**

FEBRUARY

2

The Presentation of the Lord: Jesus, the Light We Offer to God

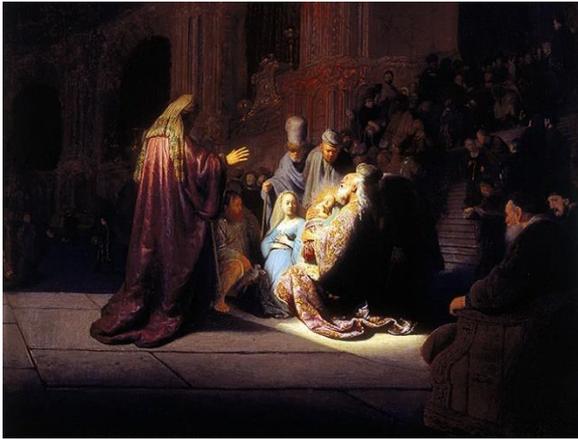
CATECHISM on the Feast of the Presentation of the Lord
by Br. Khen Airon A. Yonzon

Every year on February 2, the Church celebrates the Feast of the Presentation of the Lord, also known as Candlemas. This feast helps us understand who Jesus is and what it means to offer our lives to God truly. It is not just a story from the past—it is a lesson for our Christian life today.



Forty days after His birth, Jesus was brought by Mary and Joseph to the Temple in Jerusalem. They obeyed the Law of Moses, which required that every firstborn son be presented to the Lord. The mother also offered a sacrifice after childbirth. Because Mary and Joseph were poor, they offered two birds. This shows us something important: **Si Jesus ay Diyos, pero pinili Niyang magpakumbaba.** He did not need to be presented, yet He submitted to God's law to teach us obedience and humility.

During this moment in the Temple, two faithful servants of God recognized Jesus: Simeon and Anna. Guided by the Holy Spirit, Simeon proclaimed Jesus as **“a light for revelation to the Gentiles and glory for Israel.”** This is why we bless and light candles on this feast. The candle represents Jesus as the Light of the world—**ang ilaw na nagtataboy sa dilim ng kasalanan at kawalan ng pag-asa.** As baptized Christians, we are also called to reflect this light in our daily lives.



Simeon also told Mary that sorrow would come—parang espada na tatagos sa kanyang puso. This reminds us that following God does not mean a life without suffering. But like Mary, **we are called to trust God completely—buong-buong “oo” sa Kanyang kalooban.**

The Presentation points forward to the Cross, where Jesus would offer His entire life for our salvation. In this way, the feast teaches us self-offering. Hindi lang ito para sa mga pari o madre—this call is for everyone. **We offer our work, our family life, our struggles, and our dreams to God.**

In the liturgy, we process with candles, symbolizing our journey to meet the Lord. Many families bring blessed candles home and light them during prayer. These simple practices remind us that Christ is present in our homes and hearts.

The Presentation of the Lord teaches us three key lessons: Obedience to God – tulad nina Maria at Jose, Faithful waiting and prayer – tulad nina Simeon at Anna, and Becoming light for others – tulad ni Kristo. As we celebrate this feast, let us ask ourselves: Paano ko inihahandog ang aking buhay sa Diyos? May the light of Christ guide us, strengthen us, and help us shine for others. Tunay ngang si Jesus ang ating Liwanag at Kaligtasan.

FEBRUARY

4

St. Catherine: Rich in Kindness and Love

CATECHISM on the Memorial of St. Catherine de Ricci
by Br. Francis Hyle M. De Leon

Name a saint that is born into a noble family, and destined to enter the monastery. There are many; one of whom is St. Catherine de Ricci, whose memorial we celebrate today. She was born to a noble family in Prato, Florence. Her mother died early during her infancy, leaving her father all the work to be done in the house. At a young age, St. Catherine was sent to the monastery to study, and guess what - her aunt was the abbess there. There, she developed a devotion to Christ's Passion, through the crucifix.



Due to the siege in Florence, St. Catherine was forced to leave the monastery, and was sent back home. However, at age of 13 she entered a Dominican convent where his uncle was a confessor. There she took her religious name, Catherine, in honor of St. Catherine of Siena. There she became a novice mistress, then its perpetual prioress, which lasted until the day of her death.

Her holiness was evident throughout her life. Blessed with mystical experiences with the Lord, she was said to have miraculously experienced the ecstasy of the Passion every Thursday from noon until four in the afternoon on Friday.

She felt the extreme suffering of Christ during His last hours. Eventually, she received the stigmata. This experience eventually put a stir in her religious life and common observances. Due to its intensity, the sisters could discern well the course of the Passion, depending on the look on the face of St. Catherine. They even prayed to God to lessen the pain of St. Catherine's ecstasy so that she could go back to her daily observances, which the Lord granted.

St. Catherine teaches us about spiritual life in three points: Detach, Direct, and Accomplish. First, we must force ourselves to **DETACH** the heart and the will from all earthly love. Second, we must **DIRECT** all our thoughts, words, and actions to his honor. This second point is more pleasing to God because it better fulfils His will. Lastly, we **ACCOMPLISH** the Divine Will, **keeping ourselves always at God's disposal**.

Her holiness reminds us that nothing is impossible with a heart that is ready to think and to love God. Even those temptations of Satan, will be faced with victory if we fully submit to the power of God, and trust in Him with our whole being. St.



Catherine de Ricci showed us what the love of God can do in our lives. She was married to her Spouse, our Lord Jesus Christ, and received a mystical gold ring signifying their marriage. Just like her, **it is possible for us to be united with the Lord**, we only need to detach ourselves from worldly things, direct our thoughts, words, and deeds to God, and in the end accomplish our mission here on Earth according to God's Will.

FEBRUARY
6

The Martyrs of Japan

CATECHISM on the Memorial of Sts. Pedro Bautista, Paul Miki, and Companions

by Br. Yoga Dwi Kaswara

Long ago, in the late 1500s, Christianity was spreading across Japan. Missionaries from faraway lands came to share the Good News of Jesus, and many Japanese people welcomed the faith with joy. Among those missionaries was **Pedro Bautista**, a Franciscan priest from Spain. He worked with kindness, helping the poor and teaching about God's love. At the same time, a young Japanese Jesuit named **Paul Miki** was preparing to be a priest. He was full of courage and spoke with great wisdom, inspiring many to follow Christ.



But not everyone was happy about this new faith. The rulers of

Japan feared that Christianity would weaken their power. They began to see the missionaries and their followers as a threat. In 1597, twenty-six Christians—including Pedro Bautista, Paul Miki, and men, women, and even children—were arrested. They were forced to march through the streets of Kyoto and then to Nagasaki, so that everyone could see their



punishment. Yet, instead of despair, the martyrs sang hymns and prayed along the way. Their joy and peace amazed the crowds.

On a hill in Nagasaki, the martyrs were crucified. Paul Miki preached from the cross, forgiving his enemies and declaring his happiness to die for Christ. Pedro Bautista and the others also offered their lives with faith and love. Though their bodies suffered, their spirits were strong. Their witness showed that nothing—not even death—could separate them from Jesus. Today, we honor them as saints, remembering their courage and their deep love for God. Their story teaches us that **true faith means trusting Jesus completely, forgiving others, and living with hope even in the face of suffering.**

FEBRUARY

8

Christian Life: A Reflection of Jesus' Love

REFLECTION on the Fifth Sunday in Ordinary Time (Matthew 5:13-16)
by Br. Kodikara Arachchige Tehan Sampath Sri Dalas Perera

In today's Gospel, Jesus invites us to be an example to others through our words and actions. Often, our actions speak louder than our words; they create a living image of Jesus Christ, whom we follow as Christians. **By living this way, we convey the meaning and beauty of a Christian life to those who do not yet understand His love.** The human mind is designed to easily notice and remember what the eye sees. Because of this, our deeds are the best medium to teach others about the tremendous beauty found in the Christian life. This is why Jesus asks us to be the "Salt of the Earth" and the "Light of the World." But what does it mean to stay 'salty' in a world that has lost its flavor, and how do we keep our light burning when things get dark?

When Jesus says, "You are the salt of the earth," He is sharing a profound truth with us. In the ancient world, salt was essential because it was used to preserve food and to add flavor. As Christians, we are invited to be a "preservative" in our society; to stand for the truth and to prevent the

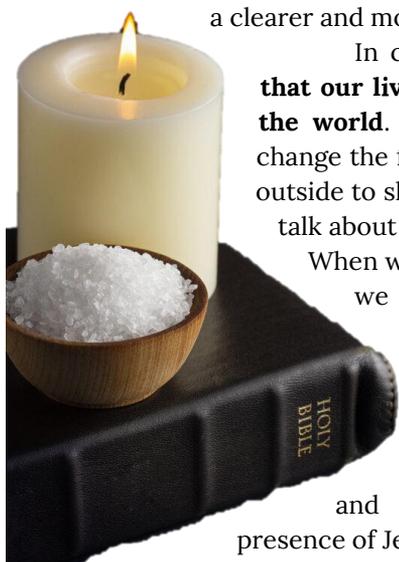


decay of moral values through our actions. Just as a small amount of salt changes the taste of an entire meal, our small acts of kindness, honesty, humility, and love can change the "flavor" of our environment. However, if we live selfishly and do not care for our neighbors, we lose our saltiness. When that happens, the world would not be able to see the uniqueness of Christian life, and we lose our ability to help others. Remember, while salt becomes invisible once it is mixed with food, yet we always taste its effect. In the same way, the goodness of our hearts is hidden within us; no one can see it just by looking at us. But people will notice it when they live with us and witness our actions. **Through our deeds, they will see Jesus in us and feel His love.** Therefore, by bringing Christ into their lives through our actions, we allow His grace to work wonderfully within them, potentially changing their lives forever.

Next, Jesus calls us and says we are the light of the world. Light dispels the darkness and shows everything around us. When a room is dark, we cannot see where we are going, but a small light can change everything. As Christians, our life should be like that light. **We are called to show the path to people who are lost in the darkness of sin or sadness.** Jesus says a city on a hill cannot be hidden, and no one puts a lamp under a bowl. This means our faith should be visible to everyone. If we say we follow Jesus but we don't show it through our deeds, we are like a lamp that is turned off. But when we live with courage and love, our light shines brightly. Just like the salt, the purpose of the light is not to illuminate itself, but to show the way. When people see our good works, they don't just see us; they see the light of God reflecting through us. This gives them hope and helps them find their way back to our Heavenly Father. By being the light, we make the world a clearer and more beautiful place for everyone.

In conclusion, **being salt and light means that our lives should make a visible difference in the world.** Salt works quietly from the inside to change the flavor, while light shines boldly from the outside to show the way. Jesus did not ask us to just talk about His love; He asked us to demonstrate it.

When we live with integrity, kindness, and faith, we become the medium through which others can see the "tremendous beauty" of Christian life. Let us go forth and remember that **our actions are the strongest sermon we can ever preach.** By being the salt that preserves and the light that guides, we bring the presence of Jesus into every heart we touch.



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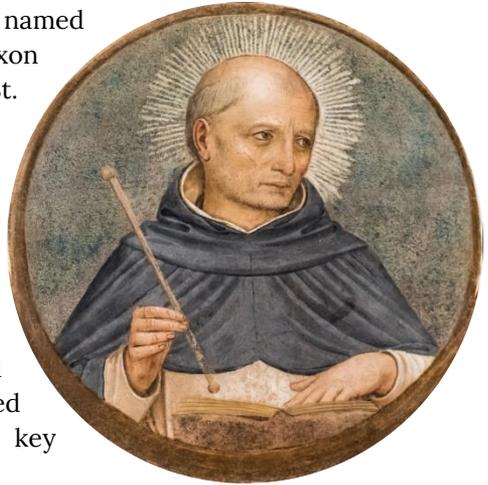
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UPRIGHT PREACHING, UPRIGHT LIVING: *Blessed Jordan's Way*

CATECHISM on the Memorial of Blessed Jordan of Saxony
by Br. Jim Mark G. Orlan

Blessed Jordan of Saxony, O.P., the immediate successor to St. Dominic, was a Bachelor of Divinity in Paris. He joined the Dominicans in 1220, and was renowned for his extraordinary eloquence that drew crowds of students and novices into the Order. As second Master General from 1222, he expanded Dominican friaries across Europe, fostered theological studies, and emphasized preaching, upright living, learning, and teaching as the Order's vocation. His practical wisdom, preserved in sayings and letters, guided religious formation until he died in a shipwreck *en route* to the Holy Land.

Blessed Jordan, originally named Gordanus or Giordanus, was a Saxon by birth. He was accepted by St. Dominic, who sent Fr. Reginald, who inspired him to enter the Order. On Ash Wednesday in the year 1220, he and his friend Henry received the Dominican habit. Even as a novice, his eloquence shone, leading to his summons to the first general chapter at Bologna. He chronicled St. Dominic's life, providing key insights into the founder's career.



He was elected second Master General in 1222 after St. Dominic's death. Jordan founded numerous friaries (e.g., Regensburg, Constance, Strasbourg) and extended the Order to Denmark, recruiting students through his eloquent preaching—earning him the title "first university chaplain." **He valued all vocations, defending unlettered novices as future preachers, and offered wise counsel**, such as equating prayer and study or affirming that a layman's Pater Noster (Our Father) is equal in value to a cleric's. His letters encouraged perseverance through prayer and the sacraments.

Jordan drowned in 1237 off Syria en route to the Holy Land. His body was buried at Akka. He appeared in a vision post-mortem, aiding a troubled Carmelite. He defined the Order's aim as "*honeste vivere, discere et docere*" (upright living, learning, teaching), influencing its scholastic system. His life and works are recorded in primary sources, including his letters, *Vitae Fratrum*, and chronicles.

FEBRUARY
15

Isang Oo sa Gitna ng Sanlibong

Hindi

ISANG PAGNINILAY para sa Ika-Anim na Linggo sa Karaniwang Panahon (Mateo 5:17-37)
ni Br. Rassed Chevy U. Avilla

Sa panahon ngayon marami sa atin ang maihalintulad sa kasabihang “tulak ng bibig, kabig ng dibdib”. Hindi lamang sa romantic context, kundi sa maraming bagay. Mangangako ng isang bagay ngunit wala naman talagang plano o intensyon na gawin ito. O di kaya naman ay hindi nga nangangako ngunit hindi rin tumutupad sa mga usapan na para bang walang pagpapahalaga sa katapatan ng kanyang mga salita. Sa ebanghelyo ngayong araw mababasa natin ang mga salitang “Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No.’” Pinaaalalahanan tayo ng Panginoon na magkaroon ng isang salita, at maging tapat sa mga dito.

Sa panahon ngayon sa ating bayan mayroong mga mambabatas na sinusubukang isulong ang “Divorce”. Isa ito sa mga kontrobersyal na mga usapin sa ating lipunan ngayon. Hati ang panig ng mga pabor at laban dito. Isa sa mga iminumungkahing dahilan para sa divorce bill sa ating kongreso ay ang tinatawag na “Irreconcilable Difference”. Nag-didivorce sila dahil mayroon silang pagkakaiba at hindi magkasundo. Bukod sa napakaraming



negatibong epekto ng divorce sa isang pamilya lalo na sa mga anak na tila naiwan sa ere, ito ay isang malinaw na testamento ng kawalan ng katapatan ng ating mga salita hindi lamang sa tao,

kundi maging sa mga salitang ating ipinangako sa harap ng Diyos. Siguro ay ilang daang beses na antin narinig ang kasabihang “Ang kasal ay hindi parang kanin na isusubo at kapag napaso ay maaring iluwa”, pero sa oras na maipasa ang divorce sa ating bayan maging ang kasabihang ito ay hindi na magiging totoo dahil sa pagkakataon na mangyari yon, tulad ng pagluwa ng kanin, ay magiging tila ganon na lamang din kadali ang pag papawalang bisa sa napakahalagang pag-iisang-dibdib.

Ang dalawang taong ikinakasal ay sumusumpa rin sa isa't isa, sa harap ng Diyos at ng bayan. Kadalasan ang mga pangakong sinasambit ay **“araw araw kitang mamahalin, sa hirap at ginhawa, sa kasiyahan, at kalungkutan, hanggang sa dulo ng ating buhay.”** Ito ang kanilang pangako sa isa't isa. Magmamahalan sila hindi lamang kapag madali, hindi lamang kapag masaya, at hindi lamang kapag simpleng intidihin ang isa't isa. Dahil ang tunay na pagmamahalan ay nasusukat sa katatagan nito sa gitna ng mga bagyo at unos ng pagsasama. Sabi ni St. Thomas Aquinas “to love is to will the good of the other”. Ang paghahangad ng kabutihan ng minamahal, hindi lamang kapag kahali-halina pa ang mga pangyayari. It is, rather, to will the good even when you have to go through hardships ... because love requires sacrifice. Katulad ng Pag-ibig ng Diyos sa atin **“that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life”**.

Mga minamahal, ang katapatan sa salita ay bunsod ng malalim at tunay na pag-ibig. Sa ngalan ng katapatan ito ay handang magsabi ng sanlibong “hindi” para maibigay ang tunay, taos-puso, matapat at nag-iisang “Oo”.



FEBRUARY

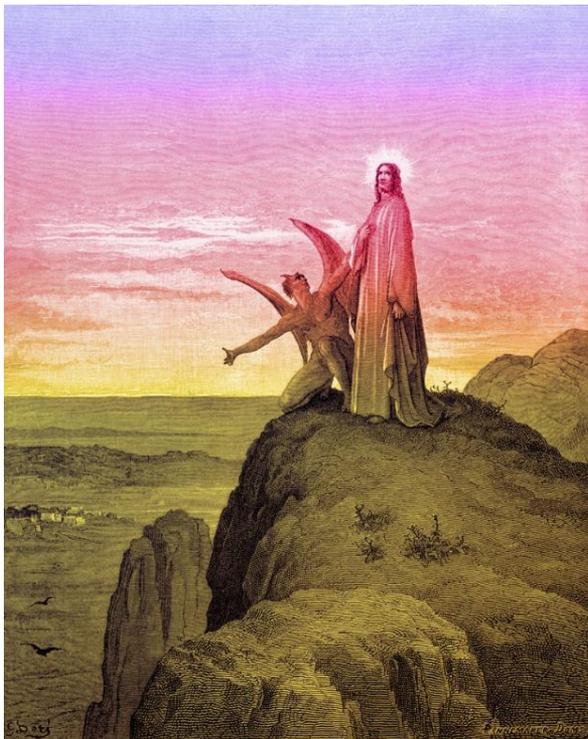
22

THREE TEMPTATIONS IN PARADISE

REFLECTION on the First Sunday of Lent (Matthew 4:1-11)

by Br. Cherwi Jonatan

Satan immediately tackles and probes that weak spot. If Christ is the Son of God, he should be able to free himself with a divine gesture from prosaic nuisances of gastronomical origin as hunger pains. “If you are the Son of God, say that these stones turn into loaves of bread”. Christ’s answer to that temptation accordingly is “Man does not live on bread alone but on every word that comes from the mouth of God”. The word of God is light in darkness, is life in death, is sound in the silence of expectation, is a road sign on the way, is nourishment for hungry souls, and is true transformation not from stones into loaves of bread but from earthly man into a heavenly creation. In time, the Word of God incarnate will be closely associated with bread when it is turned into Eucharistic bread.



The second temptation intends to make Christ who has repudiated the tempter himself a tempter. He should use his miraculous power merely to create a spectacular sensation. Our Lord is going to work many miracles but never to show off. A miracle will always be an objective confirmation of the truth of his word and his mission. The people should believe not see; they should listen to the word of God and not chase after sensation and miracles. Certainly, we should trust in God’s help in times of need, in his protection in moments of danger, but we cannot expect God to step in every time with his miraculous interventions. Therefore, our Lord replies, “You

shall not tempt the Lord your God". God is the Lord, not the servant of men: therefore, man must follow God's will, not God man's will. Christ did not come to change this relation between God and man. He came to restore it in all its grandeur and holiness and to bring order into the chaos and confusion created by the devil.

The third temptation appeals to man's greed for power. According to God's plan, Christ was to redeem us, being stripped of all his power and strength on the cross, and precisely in this condition he would destroy the power of sin. Satan endeavors to urge Christ to yield to the human craving for power. It was a veritable satanic intrigue. If he succeeded during that time, God would receive no credit and man's salvation would be a man-made affair. It was like the temptation in paradise, the aim of which was that men should not recognize their limitations but give way to the ambition to be like God so that they would crave for ever more power till they would pride themselves in the imaginary possession of God's omnipotence. They would exercise this power independently of God, taking no orders from him. God would not be acknowledged as source and beginning of all power and authority, and man in admiration of his own power would idolize it and turn into God's rival (Michael, P., n.d.).



Reference:
Michael, P. (n.d.) *Traveling Along the Gospel Trail*. 104-105.

ASH WEDNESDAY

LENT BEGINS

What is Lent?

The 40-day period from Ash Wednesday and before Easter Sunday. It is marked by praying, fasting, abstinence, and other acts of penance.

PRAYING ||||| FASTING ||||| ABSTINENCE



What is fasting?



One meal a day, and two smaller meals which if added together would not exceed one full meal

What is abstinence?



Abstinence is refraining from eating meat. Meat is considered to be the flesh and organs of mammals and fowl.

Days of fast?

Ash
Wednesday

Good Friday

Days of abstinence?

Ash
Wednesday

All Fridays
of Lent

Good
Friday

Who are required?

Catholics from age
< 18 to 59 >



The sick are excused
from fasting

Who are required?

Mandatory for everyone



Source: Code of Canon Law

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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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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: OPVOICATIONSPHILIPPINES@GMAIL.COM

WEBSITE: PAGTUGONSATAWAG.ORG