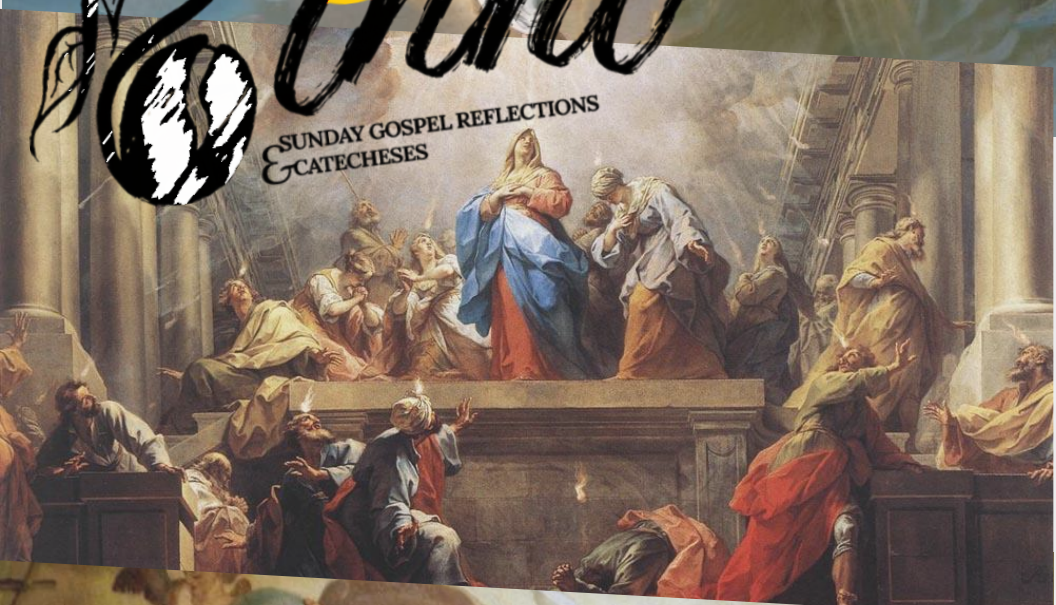




Sunhi

SUNDAY GOSPEL REFLECTIONS
& CATECHESSES



DOMINICAN NOVITIATE OF THE ANNUNCIATION
Manoag, Pangasinan

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MAY 2026

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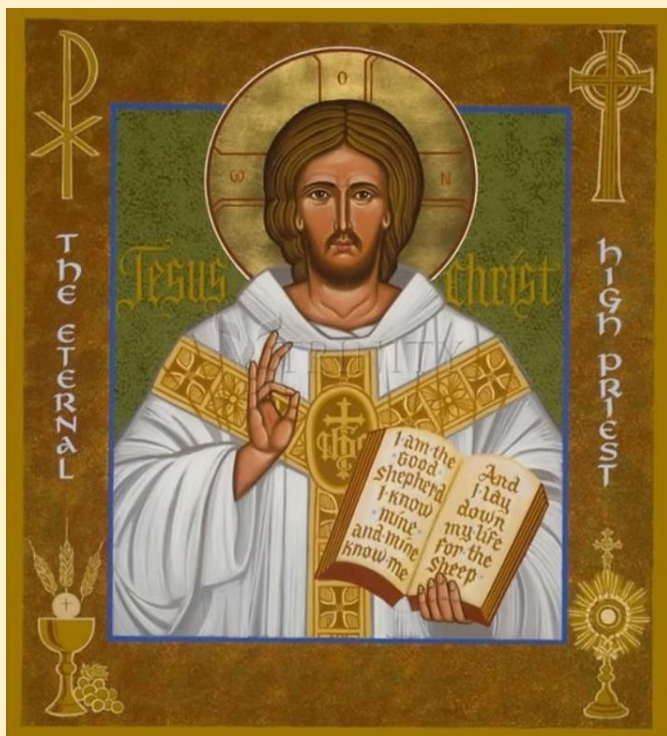
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BINHI is the official monthly publication of the novices of the Dominican Novitiate of the Annunciation at the Minor Basilica of Our Lady of the Rosary of Manaoag. Featured in it are the reflections of the novices on the Sunday Gospels of the current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

Catechism of the Month

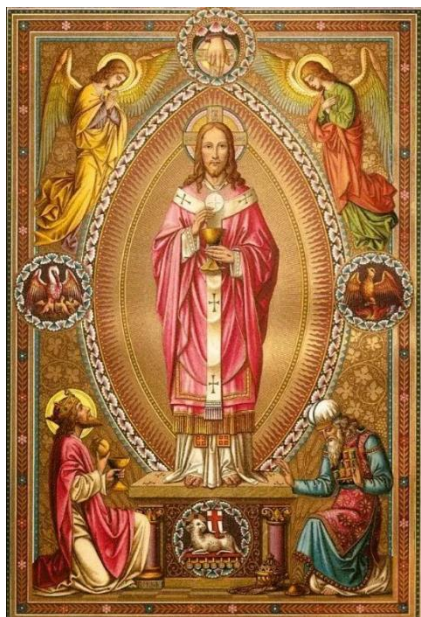


Our Lord Jesus Christ, the Eternal High Priest

MAY 28, 2026

“Jesus Christ is the Church’s eternal High Priest
of the new and eternal covenant”

By: Br. Jim Mark G. Orlan



Baptism is the sacrament that anchors and initiates our “common priesthood.” It incorporates us into Christ’s body—the Church—and gives us a share in Jesus’ priesthood. The ministerial (ordained) priesthood, conferred by Holy Orders, is distinct in essence and directed to serving and unfolding the common priesthood received in Baptism.

According to the Catechism of the Catholic Church (CCC 1272), Baptism incorporates the baptized into the Church, the Body of Christ, making the baptized a partaker in Christ’s priesthood. This participation is known as the “common priesthood

of the faithful.” Baptism is not merely an emblem but an actual involvement. All believers participate in Christ’s priesthood through baptism. This participation is empowered by a lasting spiritual mark that profusely sustains our daily Christian life. Offering spiritual sacrifices through the very life of our being Christians is demonstrated by worship as our way of enlivening our common priesthood. It commands individuals to worship God, whose name the minister pronounced at baptism, and to observe the life of the Gospel that he would eventually receive. A succinct way to say it is taught in our Catechism: “The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the ‘common priesthood of the faithful.’” (CCC 1591)

Holy Orders are not bestowed by baptism, even though the sacrament of Holy Orders graced a particular sacramental power and mission in the person of Christ, the Head. Baptism is necessary to understand how the ministerial priesthood operates because it serves the common priesthood obtained through baptism. According to the Catechism, the ministerial and common priesthoods are fundamentally different, “ordered one to another,” and part of Christ’s one priesthood. Additionally, it makes it very evident that the ministerial priesthood serves the common priesthood and is focused on “the unfolding of the baptismal grace of all Christians.”

The same relationship is described by the International Theological Commission: the ministerial priesthood (of the ordained) is for the benefit of the people, and the Church associates the common priesthood with baptism. Therefore, baptism bestows upon you the priestly identity and vocation of the baptized, while Holy Orders grant certain members of the Church a unique priestly function, enabling the baptized to more fully exercise their vocation.



Jesus Christ is the Church's **eternal High Priest of the new and eternal covenant**. The Catechism (CCC 662) teaches that He has "entered...into heaven itself... [and] permanently exercises his priesthood" because he "always lives to make intercession" for those who draw near to God through him. The liturgy

likewise revolves around this eternal priesthood. The bishop or priest presides because he represents Jesus operating in *persona Christi capitis* (in the person of Christ the Head), while Christ himself is at the head of the Eucharistic assembly as the major agent, subtly overseeing every celebration. Ultimately, every Old Covenant priesthood is fulfilled and surpassed by Christ's priesthood: "Everything that the priesthood of the Old Covenant prefigured finds its fulfillment in Christ Jesus," the One Mediator, "by the unique sacrifice of the cross." Christ alone is the true and only priest; his priestly works and sacrifices endure, and he never stops praying to the Father for our salvation.

MAY

3

Greater Good in Great Sufferings

REFLECTION on the Fifth Sunday of Easter

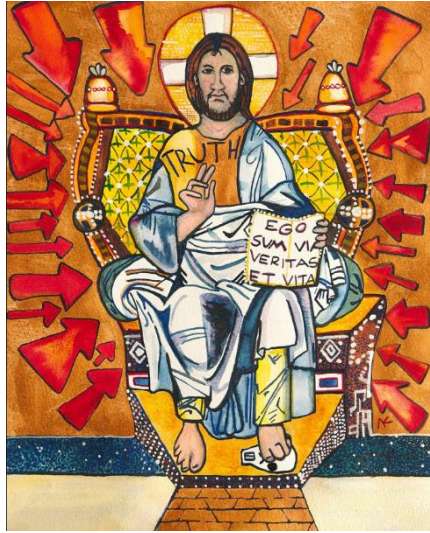
(John 14:1-12)

by Br. Rassched Chevy U. Avilla

I remember many years ago seeing a caricature of a man carrying a heavy cross over a great distance, with no end in sight. He was grumbling because of the weight of the cross on his shoulder. Thinking it was a good idea, he cut the cross into a smaller, more comfortable size. The big, heavy cross became a convenient one that he could carry with one hand. He was pleased with what he had done and continued his journey until he finally

caught sight of the end of the road. He walked with great confidence—until he saw a huge gap between where he was and the end of the road. The gap seemed endless; the only way forward was to cross it.

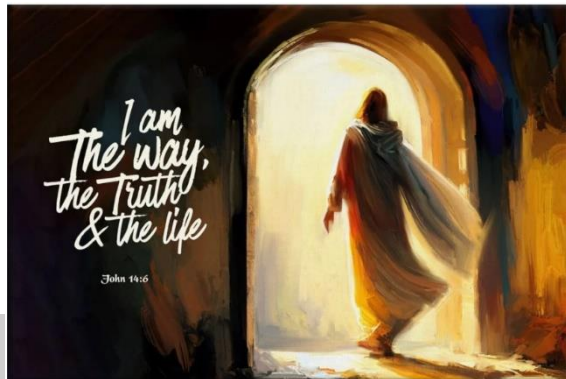
Perplexed by what he saw, he felt deep regret, because the long, heavy cross which he had cut for his convenience was meant to be the bridge that would connect gap in the road. The weight and discomfort of that heavy cross should have been the very burden which would have enabled him to reach the end.



I was still in my teens when I encountered that story. At first, I was inspired, but I could hardly make sense of it. I know for a fact **that God does not desire us to suffer, but He permits these evils, as consequences of sin, because He respects our free will so deeply. Likewise, He also knows with certainty that He can bring about a greater good through them.**

In today's Gospel, Jesus himself said to the apostles, "I am the way, the truth, and the life." Our faith in Christ will bring us to salvation. And because we follow in God's footsteps, to reach the Easter glory of His resurrection, we must also accompany Him on Mount Calvary. It was when God himself, in the person of Jesus Christ, suffered and endured all pain that He brought about the greatest good—our salvation. How much more, then, should we put our trust in Him? If through great suffering He was able to give life and hope, then we too must trust that our burdens have purpose.

So, what does the story of the man carrying the cross really convey?



In my reflection, I realized that suffering in this life is inevitable. **We will, in one way or another, always encounter challenges and problems. Yet we must remember that most of these do not end with pain alone, but with**

the lessons we need to become better people and better Christians. Suffering does not end with evil—it ends with God bringing forth a new life.

Let us therefore learn to **trust God with all our hearts**, even as we carry our own heavy crosses, for these very crosses will bridge the great gaps along our way.

MAY

5

The Angel of the Apocalypse

CATECHISM on the Memorial of St. Vincent Ferrer

by Br. Cherwi Jonatan

St Vincent Ferrer was a Dominican friar and an extraordinary missionary preacher whose life became a living call to penance and conversion. Born in Valencia (about 1350) and dying at Vannes (in 1419). Vincent's strength was never outwardly displayed, but was formed in the quiet discipline of his inner life. From childhood, his parents nurtured in him a deep devotion to Christ, a love for the Blessed Virgin, and a generous heart toward the poor. He embraced fasting with rigor—especially on Wednesdays and Saturdays and combined this ascetic spirit with an insatiable hunger for study. In 1367, he entered the Dominican Order, and though still young, he quickly distinguished himself as a teacher, first in Philosophy and later in Theology.



His ascetic discipline was matched by humility. Butler notes that even when many sought him out, Vincent “shrank from marks of respect”—covering his face while traveling so as not to be recognized—and he continued the austerities of his earlier “hermit days.” He also taught a sober, practical mortification: the best kind which is not merely deprivation, but the discipline of desisting after eating a little, while still accepting food given in charity with gratitude.

At the center of his preaching was the preparation of the soul. Vincent “awakened the dormant consciences” of sinners by speaking with energy about sin, death, hell, eternity, and particularly the speedy approach of the day of judgment. This fits perfectly with the Catholic spiritual tradition of being ready for death: **we must not postpone repentance,**

because we cannot promise ourselves “one day,” and we should “labor now” so that at death we may “rejoice rather than fear.” Liguori similarly presses the same urgency: since eternity is at stake, it is madness to live in sin while hoping to change later—delay is precisely what makes a “reckoning” unsafe.

Vincent also worked during a particularly painful moment in Church history—the Great Western Schism, when rival claimants divided loyalties. Butler presents him as strongly attached to Benedict XIII, yet deeply troubled by Benedict’s refusal to promote unity; in time, Vincent even supported political steps that withdrew states from Avignon in order to restore peace to the Church. His life therefore teaches that **zeal for souls is not only emotional preaching—it can include difficult, conscience forming decisions aimed at Church unity and the common good.** The Dominican Order celebrates the memorial of St. Vincent Ferrer on May 5th, rather than his death date of April 5th, to avoid conflicts with Holy Week or the Easter Octave, when his feast frequently falls within the most solemn, restricted liturgical periods of the year.



When we had the Visita Iglesia, one of the most memorable stops was the Archdiocesan Shrine and Parish of Saint Vincent Ferrer in Bayambang, Pangasinan. Standing before the church, I felt the weight of

centuries of devotion. It was clear that the Filipino faithful hold St. Vincent close to their hearts, not only through prayers but also through stories of miracles that continue to be told across the islands. In Pitalo, Cebu, during the dark years of the Japanese occupation, people witnessed what they called the Miracle of Light. The statue of St. Vincent Ferrer, against all expectation, seemed to power a generator, flooding the chapel with light.

Thousands stood in awe, and to this day, the event is remembered every July 26.

Years later, in Maribojoc, Bohol, after the devastating earthquake of 2013, a woman claimed to see St. Vincent in a vision. He pointed her to the place where his image lay hidden beneath the rubble. When the people searched, they found it exactly where she said. For them, it was a sign of his enduring presence even in disaster.

And in Leganes, Iloilo, the devotion takes on a more intimate form through the “palapak” tradition, where the image of the saint is pressed onto the faithful, a gesture believed to bring healing and strength.

These stories are not just about miracles; they are about what St. Vincent Ferrer’s life continues to teach. His message is simple yet demanding: **Turn away from self and turn fully to Christ.** Pope Pius XII once reflected that Vincent’s strength came from prayer and action, lived with urgency. That urgency is something we can carry into our own lives—examining our conscience each day, repenting without delay, and practicing mortification not with harshness but with charity. In this way, devotion to St. Vincent is not only about remembering miracles of the past, but about shaping our lives so that we, too, are ready for the judgment that he preached with such conviction.

MAY

8

The Model of Dominican Preaching

CATECHISM on the **Memorial of the Patronage of the Blessed Virgin Mary over the Entire Order of Preachers**

by **Br. Michael S. Pepania, Jr.**

The Order of Preachers, founded by Saint Dominic, has consistently revered the Blessed Virgin Mary, considering her both its mother and its patroness. From the very beginning, Mary has been seen as a guiding light and protector of the Dominican family. She is loved not only for her holiness but also for her care in helping the preachers remain faithful to Christ. The devotion of the Order to Mary is shown in prayer,



study, and preaching, and her presence is considered at the heart of Dominican life. **To speak of Mary's patronage is to speak of the living spirit that sustains the mission of preaching the Gospel.**

According to tradition, Mary's care for the Order is clearly seen when she is said to have entrusted the Rosary to Saint Dominic around the year 1208 as a powerful tool for conversion and devotion. Dominicans learn to meditate on the life of Jesus with Mary through the Rosary, and this deep prayer makes their preaching stronger. There are also stories from the Order's early days that show how much she loved and cared for her children. One story says that Saint Dominic saw Christ but not his friars until Mary came and showed him a multitude of Dominican saints as her own children under her mantle, promising to take care of them. Another account describes a mystic who saw Mary pleading with her Son to have mercy on sinners, and Christ promised to send preachers because He could not refuse His Mother. Most importantly, Blessed Humbert of Romans, the fifth Master of the Order, wrote in his Commentary on the Constitutions: **"From the events surrounding the beginning of our Order, many reasons can be adduced why the Blessed Virgin Mary herself may be considered the special patroness of our Order. From what I have heard with my own ears and from the many accounts in the Lives of the Brethren, it seems that she is our special Mother, bringing forth, advancing, and defending the Order whose purpose is to praise, to bless, and to preach her Son."** These stories remind the Order that Mary's role is not distant but active, and her virtues of humility, obedience, and compassion continue to inspire Dominicans to unite contemplation with proclamation and to preach Christ with courage and simplicity.



The Order of Preachers is both blessed and responsible for the Blessed Virgin Mary's protection. It tells all Dominican friars, nuns, active sisters, and lay people to live like real children of Mary by praying and being honest about the Gospel. The Order finds strength in study, courage in preaching, and dedication to its mission for the salvation of souls under her protection. Mary's guidance ensures that Dominican preaching is not only

about knowledge but also about love, because she always leads her children to Jesus. In honoring Mary as their patroness, the Dominicans give glory to God, for she never keeps praise for herself but directs all hearts to her Son, the eternal Word of truth. This patronage is remembered each year on May 8, the day Pope Urban VIII in 1629 granted the Order the privilege of celebrating Mary's protection, a commemoration that continues to remind Dominicans of her maternal care and powerful intercession in their mission.

Citation: From the Commentary on the Constitutions of the Order of Preachers of Bl. Humbert of Romans. Supplement to the Liturgy of the Hours for the Order of Preachers, Pg. 210.

MAY
10

WE ARE NOT ALONE

REFLECTION on the Sixth Sunday of Easter

(John 14:15-21)

by Br. Yoga Dwi Kaswara

My dear brothers and sisters, the Holy Spirit is essential in our lives as Christians, because, without Him, we would struggle to truly know God or follow Jesus' teachings on our own. In our journey of faith, we often face moments of



loneliness, doubt, or weakness where our own strength is not enough to persevere. As the Advocate and Consoler, the Holy Spirit empowers us to overcome sin and gives us the "breath" of spiritual life. By invoking the Spirit, we allow God to work within us, transforming our hearts so that we can live as true children of God. We need this divine assistance to understand the deeper meaning of the Gospel in our daily lives. Without this guidance, we would be like travelers without a map, lost in the noise of the world. Therefore, **the Spirit is our constant companion who bridges the gap between our human limitations and God's infinite love.**

In the Gospel today, Jesus gives us a beautiful promise: if we love Him and keep His commandments, He will ask the Father to send us another Advocate, the Holy Spirit. This Spirit stays with us forever as our constant Guide. Jesus assures us that even when He is no longer physically present, we are never "orphans." **Through the gift of the Spirit, Christ continues to live in us, helping us to recognize the truth and giving us the grace to remain faithful to His word even when the world ignores Him.** We find

comfort in knowing that the Father provides exactly what we need to stay connected to the Son. This relationship is the core of our faith, proving that God never abandons those who seek Him.



Loving Jesus is not just a feeling; it is our commitment to prayer and action. Just as Jesus prayed for His disciples at the Last Supper, we are called to constantly invite the Holy Spirit into our lives through the sacraments and personal reflection. When we pray to the Spirit, we are

asking for the wisdom to see Christ in others and the courage to live out His love in a difficult world. Because the Holy Spirit lives within us, we are united with Jesus and the Father, sharing in a divine life that brings us lasting peace. This unity is the fruit of the Resurrection, guiding us toward our final home the new Jerusalem, heavenly kingdom. **By keeping His commandments, we prove our love and allow the light of God to shine through us to everyone we meet. We are never alone because the Spirit of Truth dwells deep within our souls.**

MAY

17

Message Sent, Responded with Love

REFLECTION on the Solemnity of the Ascension of the Lord
(Matthew 18:16-20)

by Br. Francis Hyle M. De Leon

Message delivered, message sent, message seen, someone replied to your message, these are a few of the notifications we receive every day prompting us to open turn on our phones just to check from whom these notifications are. Sometimes it has become a muscle memory for us to check our phones even if it's not really necessary. This has become the norm of this generation. It has become part of our lifestyle already, so much so that it commands our lives. These technologies, which are products of man's intellectual development now bring forth its benefits as well as its harms.

This Sunday, we celebrate the Ascension of Our Lord Jesus Christ. Forty days after His Resurrection, he now returns to the Father, and sits



enthroned in His glory. But He didn't leave without any reminders. He sent us three messages, instructions that we must do until the end of the age. First, **to go and make disciples of all nations.** Second, **to baptize in the name of the Father, and of the Son, and of the Holy Spirit.** And third, **to teach everyone to observe all that He has commanded.** Jesus Christ sends us on a mission. In fact, we are now the new apostles of this age.

As apostles sent by God, we go and make disciples of all nations. We lead other people closer to God, closer to the Truth, closer to the good. **We preach not because we are commanded to but because we want others as well to experience what we have experienced in our lives with God.** We make disciples, not slaves nor servants, who will spread the Good News to all nations by their way of living. We don't choose who will be disciples. God calls; we guide and journey together towards our ultimate goal which is to go back to God.

We baptize in the name of the Father, and of the Son, and of the Holy Spirit. Though not all of us are capable of doing so, we can be instruments of Baptism. We teach the faith, our faith in the Triune God. **Through baptism we became one family, we become one body with God who is one as our head.** Through baptism, we are cleansed, we are reborn, which is also our mission. We are called to bring the lost children of God back to Him. We are called to be instruments of God here on Earth.

Finally, we are sent to teach the commandment of God, which is to love Him, and our neighbors. **He left us love when He went back to Heaven, and sent the Advocate, the Holy Spirit.** His return back to the



Father doesn't mean he left us behind. He is always with us, loving us always, guiding us, leading us where we ought to be. It is then our duty to remain in Him. **Though we always fail and lose our way, let us not hinder others to help us go back to God who looked for us when we got lost.**

As the notifications continue to pop up on our phones, will we also be prompted to check if our lives are still lived according to the will of God, or do we put Him on seen with no plan to reply? Will we not respond to His call and follow the mission He gave to each one of us? **This Sunday reminds us that no matter where we are, we are always sent on a mission to live out God's will, our baptismal promises, and the commandment of love.** We are now the apostles of this age. While Jesus Christ has already ascended to Heaven, He remains in our hearts guiding us along the way. He has promised us, He will be with us always, until the end of the age.

MAY
19

St Francisco Coll y Guitart, founder of the Dominican Sisters of the Anunciata

CATECHISM on the Memorial of St. Francis Coll Guitart
by Br. Kodikara Arachchige Tehan Sampath Sri Dalas Perera



St Francisco Coll y Guitart was born on 18 May 1812 in the small village of Gombreny, in the Diocese of Vic, Catalonia. He was the 10th and last child of a wool carder. At the age of 10 he was sent to the Seminary in Vic in 1823. He completed his studies in 1830 and that same year entered the Convent of the Order of Preachers in Gerona. He made his solemn profession and was ordained to the Diaconate in 1831.

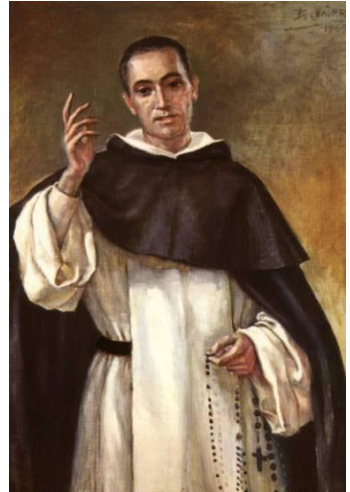
Contemporaries of Fr. Francisco Coll y Guitart testify that he always behaved as a man of God and led an exemplary life. In 1835, religious orders in Spain were forcibly suppressed and Friar Francisco Coll, was obliged to abandon his convent and become a secularized Dominican. He was nevertheless ordained a priest on 28 May 1836 despite the risks involved.

Indeed, in spite of being unable to live in his convent or to wear his habit, because of the new anti-clerical laws, he remained a Dominican all his life in all that he was and all that he did. Soon after his ordination

Francisco offered his services to his Bishop and for 40 years exercised his ministry as an itinerant missionary in the parishes of northeast Spain. Impelled by an irresistible force, he started to preach as a new apostle, "the apostle of modern times". Like the founder of his Order, he received no stipend nor would he accept donations; he was a preacher of popular missions. He prayed for long hours, studied and dedicated a great deal of time to preparing sermons for preaching the missions. He believed in the efficacy of collaboration and gave spiritual exercises to the priests in the region. Thus, he collaborated with diocesan priests, Jesuits, Claretians, Augustinians and fellow Dominicans. With his friend, St Anthony Mary Claret, he founded the "Apostolic Fellowship" for evangelization in 1846.

His complete trust in God and his apostolic zeal motivated him to gather a group of young women who had already chosen to follow Jesus' call. In 1850 he was appointed Director of the Secular Order of Dominican Tertiaries, which enabled him to found the Congregation of the Dominican Sisters of the Anunciata in 1856 to solve the problem of the Christian formation of girls, then considered inferior to boys.

Fr Coll y Guitart lost his sight and then his mental faculties and was cared for by the nuns of his Congregation. He died in Vic on 2 April 1875 at the age of 62. His body was exposed in the chapel of his religious sisters and they buried him in the local cemetery. His mortal remains were later translated to the chapel of the Mother House. He was beatified by John Paul II on 29 April 1979.



MAY

24

Pinapatawad Kita sa Ngalan ng Ama, at ng Anak, at ng Espiritu Santo

ISANG PAGNINILAY para sa Linggo ng Pentekostes

(Juan 20:19-23)

ni Br. Lawrence J. Pacatang

“KAPAG NAGKASALA, MAGKUMPISAL!” Madalas na nating naririnig ang mga katagang ito. Simula’t sapul, isa na ito sa mga turo ng ating Simbahan. Ngunit bilang mga Kristiyanong Katoliko, naunawaan na ba natin ang tunay na dahilan kung bakit mayroon tayong Sakramento ng Pagbabalik-loob? O ginagawa lamang natin ito dahil sinabi ng mga pari at

katekista? Hindi ba't tanging ang Diyos lamang ang makakapagpatawad ng kasalanan? Saan ba nanggaling ang awtoridad ng ating mga pari at obispo na magpatawad?

Sa ating



Ebanghelyo sa linggong ito ayon kay Juan, sinabi ni Jesus sa kanyang unang pagpapakita sa mga Disipulo pagkatapos ng kanyang muling pagkabuhay: **“Kapayapaan ang sumainyo. Kung papaano ako isinugo ng Ama, gayundin, isinusugo ko kayo... Tanggapin ninyo ang Banal na Espiritu. Ang kaninumang mga kasalanan na inyong pinatatawad ay ipinatatawad iyon sa kanila. Ang kaninumang mga kasalanan na hindi ninyo pinatatawad, ang mga ito ay hindi pinatatawad.”** Ang mga salitang ito po ng ating Panginoon ang siyang ugat at dahilan kung bakit mayroon tayong tinatawag na Sakramento ng Pagbabalik-loob o Kumpisal sa ating simbahan sa kasalukuyan.

Tama po na tanging ang Diyos lamang ang nakakapag-patawad ng mga kasalanan. Kung kaya't sa tuwing nagpapakumpisal ang mga pari't obispo, ginagampanan lamang nila ang kanilang katungkulan bilang mga kinatawan ng ating Panginoong Hesukristo sa bisa ng kanilang ordinasyon. Hindi po sila nagpapaka-diyos; bagkus ay ginagamit lamang sila ng Diyos sa pagkakaloob niya sa sangkatauhan ang kanyang walang hanggan ang awa at kapatawaran.

Maaaring may magtanong: *“Hindi ba puwedeng direkta na lang kami sa Diyos magkumpisal ng aming mga kasalanan at humingi ng tawad? Hindi ba gumagana ang grasya ng Diyos sa labas ng Sakramento ng Kumpisal?”* Totoo na ang grasya, awa, at kapatawaran ng Diyos ay hindi nalilimitahan sa isang sakramento lamang. Hindi rin mali ang direktang paghingi ng kapatawaran sa Diyos. Sa katunayan ay hinihikayat nga ito ng



Simbahan sa ating pang-araw-araw na buhay bilang mga Kristiyano. Gayunpaman, hindi rin naman natin maipagkakaila na ang Sakramento ng Kumpisal ay tunay nga namang nagkakaloob din ng grasya at kapatawaran. At ito ay ayon mismo sa mga salita ng ating Panginoon sa Ebanghelyo. Kaya sa malinaw na salita, nakakamit natin ang kasiguraduhan ng ating kapatawaran sa pamamagitan ng Sakramento ng Kumpisal.

Bilang pagtatapos, tatlong mahalagang punto ang pwede nating bigyang-diin. Una, ang Sakramento ng Kumpisal ay tunay na hango sa Bibliya at nakaugat sa mismong salita ng ating Panginoong Hesukristo. Kaya't hindi ito gawa-gawa lamang ng Simbahan. Ikalawa, ang mga pari at obispo ay hindi ang pinagmumulan ng grasya; sila ay mga kinatawan at instrumento lamang ng Diyos upang maiparating sa atin ang Kanyang walang hanggang awa at kapatawaran. Ikatlo at panghuli, ang Sakramento ng Kumpisal ay nagbibigay sa atin ng kasiguraduhan ng kapatawaran, sapagkat sa tamang disposisyon ay natitiyak natin ang biyaya ng Diyos sa pamamagitan ng mga salita ng pari: *“Pinapatawad kita sa ngalan ng Ama, at ng Anak, at ng Espiritu Santo.”*

MAY

31

The Trinity: God's Love Revealed

REFLECTION on the Solemnity of the Most Holy Trinity

(John 3:16-18)

by Br. Khen Airon A. Yonzon



On this great feast of the Most Holy Trinity, the Church invites us to reflect on the deepest mystery of our faith: **that God is One, yet Three Persons — Father, Son, and Holy**

Spirit. This is not a puzzle to be solved, but a truth to be received with faith and lived with love. In today's Gospel, we hear one of the most beloved proclamations of God's love: **“For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life.”** In these words, the mystery of the Trinity is not

presented as an abstract teaching, but as a living and saving action of God for humanity.

God the Father is revealed as the source of all love. He is not distant or indifferent, but actively reaching out to us. His love is generous and self-giving, shown most clearly in sending His Son into the world. Jesus Christ, the Son, is the Father's gift and the visible face of God's mercy. He does not come to condemn, but to save. Through His life, death, and resurrection, He reveals that God's desire is to bring us back into communion with Him. Even though the Holy Spirit is not explicitly mentioned in this passage, it is the Spirit who opens our hearts to believe, helping us understand and accept this divine love and live according to it each day.

The doctrine of the Trinity teaches us a simple yet profound truth: **God is love, and love is always relational. The Father loves the Son, the Son loves the Father, and the Holy Spirit is the bond of that love, now shared with us.** This means we are created out of love and for love. Our salvation is not something we earn, but a gift we receive through faith. At the same time, we are called to respond by living lives of love – in our families, in our communities, and in our daily encounters with others.



The Gospel also presents a clear choice: to believe or not to believe. **Belief is not just a matter of words, but of trust, obedience, and openness to God's grace.** To believe in the Son is to accept the love of the Father and to live in the guidance of the Holy Spirit. To reject this love is to close ourselves to the life that God offers. As we celebrate this solemnity, we remember that we were baptized in the name of the Father, and of the Son, and of the Holy Spirit. This means we belong to the life of the Trinity and are called to reflect that love in the world. May we live each day as people shaped by this mystery – loving like the Father, following the Son, and guided by the Holy Spirit. Amen.

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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