

LIVINGTHEWORD

- The Book of Sirach, or Ecclesiasticus was used to instruct new candidates for Baptism with all its wisdom lessons. Today, forgiveness is the theme. Are you 'hugging tightly' any anger or resentment? What behaviour is this causing? How does that behaviour help or hinder you in daily living?
- Breaking the habit of bitterness takes courage and humility. We are asked to humbly 'remember the Most High's covenant' (*the forgiveness of our sins on the cross*). When we remember that we are loved and forgiven, we respond by humbly sharing that with others. Reflect on God's love and mercy for you and pray for the grace to forgive when you find it hard.
- We hear St Paul's letter to the Romans for the last time this Sunday. Tensions existed between Jews who kept 'laws and customs' faithfully, and Gentiles who felt no such obligation like the Jews. Do you identify with a particular 'group' in the church? What barriers or ill-feeling exist toward 'others' *not* in 'your group'? Paul reminds us we are one. How could you be an agent of 'unity'?
- Encouraged from the previous Gospel episode of forgiveness, Peter asks Jesus precisely how generous one has to be toward someone who has sinned. Rabbis taught *three* times. Peter suggests a large and generous amount using the perfect number 7. He thinks he must be right. Jesus pronounces an absurdly preposterous amount: 77 (*double perfection!*). Justice gives strict legal prescriptions but gets overwhelmed by Mercy and God's Love. What is your struggle with forgiveness? Perhaps accepting it from others or forgiving yourself is a problem? See yourself as loved, cherished and forgiven by God – just as you are! You cannot *earn* forgiveness – it is pure gift. Is withholding forgiveness your issue? What makes you worthy to judge another? How does God see it? Consider what you need to do.
- 10,000 talents is the largest number in Jewish arithmetic. The word 'talent' is Greek for a weight of metal; the largest unit of measurement. 10,000 talents is equal to our phrase 'billions of dollars'. It is beyond repayable. Strikingly it is 'forgiven'. This same servant then refuses to 'forgive' someone owing him \$100. He is unmoved by the extraordinary forgiveness he received. Have you allowed God's forgiveness on the cross to profoundly change you or is there some sense that you take it for granted? What would help you grow in appreciation of the inexhaustible forgiveness God offers you?
- A parable carries the seeds of subversion of established patterns. The King in this parable offers extravagant forgiveness, while the full meaning indicates that the receiver is expected to pay it forward and forgive in turn. This is dangerous and unexpected. We have a clear warning that our ongoing choices and actions in life matter? What does '*living forgiveness*' involve for me?

Message of Pope Francis for World Day of Migrants and Refugees - 24 September 2023 **"Free to choose whether to migrate or to stay"**

Migration of our times is complex and varied. "Free to leave, free to stay" was the title of an initiative of solidarity promoted by the Italian Episcopal Conference, as a concrete response to the challenges posed by contemporary migration movements. In a dream, an angel told Joseph to get up, take the child and his mother, and flee to Egypt, and remain there, for Herod wanted to kill the child. So the flight of the Holy Family was not a free decision. The decision to migrate should always be free. Yet in many cases, it is not. Conflicts, natural disasters, or more simply the impossibility of living a dignified and prosperous life in one's native land is forcing millions of persons to leave.

Persecutions, wars, atmospheric phenomena and dire poverty are among the most visible causes of forced migrations today. Migrants flee because of poverty, fear or desperation. Eliminating these causes, and thus putting an end to forced migration, calls for shared commitment on the part of all, in accordance with the responsibilities of each. This commitment begins with asking what we can do and what we need to stop doing. We need to make every effort to halt the arms race, economic colonialism, the plundering of other people's resources and the devastation of our common home.

"All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need" (Acts 2:44-45). The ideal of the first Christian community seems so distant from today's reality! To make migration a choice that is truly free, efforts must be made to ensure to everyone an equal share in the common good, respect for his or her fundamental rights, and access to an integral human development. Only in this way will we be able to offer to each person the possibility of a dignified and fulfilling life, whether individually or within families. They must be empowered to do this, without finding themselves robbed of their natural and human resources and without outside interference aimed at serving the interests of a few.

Individual countries and the international community must work together to ensure that all enjoy the right to live in peace and with dignity in their own country. This is a fundamental right, whose protection is a responsibility shared by all States, as it is a common good, transcending national borders. As best we can, we construct bridges and not walls. In whatever place we decide to build our future, it is important that there always be a community ready to welcome and integrate everyone, excluding no one.

The synodal path that we have undertaken as a Church leads us to see in those who are most vulnerable – among whom are many migrants and refugees – special companions on our way, to be loved and cared for as brothers and sisters. Only by walking together will we go far and reach the common goal of our journey.



CALENDAR

MONDAY

September 18
Weekday
1 Tm 2:1-8
Lk 7:1-10

TUESDAY

September 19
Weekday
1 Tm 3:1-13
Lk 7:11-17

WEDNESDAY
September 20
Sts. Andrew Kim
Tae-gŏn, Priest,
and Paul Chŏng
Ha-sang, and
Companions,
Martyrs

1 Tm 3:14-16
Lk 7:31-35

THURSDAY
September 21
St. Matthew,
Apostle and
Evangelist

Eph 4:1-7, 11-13
Mt 9:9-13

FRIDAY

September 22
Weekday
1 Tm 6:2c-12
Lk 8:1-3

SATURDAY
September 23
St. Pius of
Pietrelcina, Priest

1 Tm 6:13-16
Lk 8:4-15

SUNDAY

September 24
Twenty-fifth Sunday
in Ordinary Time
Is 55:6-9
Phil 1:20c-24, 27a
Mt 20:1-16a

HOSPITALITY

Communion

We are the Body of Christ. This is who we are as Church. It is our profound mystery that we take and eat, take and drink at Communion. In doing so, we give expression to our identity.

If we are not in communion with the Catholic Church, it makes no logical sense for those to receive because simply, it is not their identity.

If you are Buddhist, from another Christian tradition or just our welcome guest, please feel free to come forward, not to receive communion but to ask for a blessing.

The simple practice of asking for a blessing is through the bodily posture of bowing one's head and crossing one's arms across one's chest when before the minister distributing communion.

If you are a parent with a child not receiving Communion, please take personal responsibility in asking the minister for a blessing for your child.

John P. Murray osa
Pastoral Leader, 10 am Mass Community

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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Rev. Ignatius Adisak Somsaengsuang

ASSISTANTS:

Rev. Peter Booncharat Suksawang
Rev. Peter Withawat Kaewwaen

MASS SCHEDULE:

Mon-Fri : Thai 06:00 hrs.
Sat : Thai 06:00; 17:00 novena followed by
mass
Sun : Thai 07:00; 08:30 and 17:00 hrs.
English 10:00 hrs.

BAPTISM:

Thai : **First Sunday** during 8:30 am mass.
English : **Second Sunday** during 10:00 am
mass.

CONFESSION:

Sundays : Before all masses (Thai).
English before 10:00 am mass.

CATHOLIC CENTER:

For religious articles, please visit the center opposite
the entrance of the Cathedral.

Opening Hours:

Mon-Fri : 08:30 – 17:00 hrs.
Sat, Sun : Closed
& public holidays

Dear Padre

September 17, 2023

Why are churches doing away with the confessionals?

In many churches, when it is feasible, the traditional confessional box is modified or even replaced by a more spacious, less darkened reconciliation room. In 1974, the US Conference of Catholic Bishops decreed that "small chapels or rooms of reconciliation be provided in which penitents might choose to confess their sins through an informal face-to-face exchange with the priest, with the opportunity for appropriate spiritual counsel." Later, a further elaboration recommended austere furnishings and decoration in this space, "with nothing superfluous in evidence beyond a simple cross, table and Bible. The purpose of this room is primarily for the celebration of the reconciliation liturgy; it is not a lounge, counseling room, etc. The word 'chapel' more appropriately describes this space." If a reconciliation chapel does not provide a fixed screen or grille between the penitent and confessor, it must be offered elsewhere, according to canon law. "The purpose of this norm is...to afford the penitent anonymity if he or she desires and to make certain that there is no suspicion of impropriety in the confessor-penitent relationship" (Code of Canon Law, 964 commentary).

Ideally, the environment of the reconciliation chapel helps the penitent and confessor feel they are "on holy ground" (Exodus 3:5) in encountering God in this sacrament. It offers an inviting sacred space to celebrate a powerful expression of God's mercy and unconditional love. ●

Fr. Byron Miller, CSsR / DearPadre.org

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THE EUCHARISTIC PRAYER

HOLY (SMALL BLUE BOOKLET PAGE 5)

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full, are full of your glory. Hosanna! Hosanna! Hosanna in the highest. Blessed is he who comes, who comes in the name of the Lord. Hosanna! Hosanna! Hosanna in the highest. **PLEASE KNEEL**

MEMORIAL ACCLAMATION (SMALL BLUE BOOKLET PAGE 5)

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

DOXOLOGY PLEASE STAND

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

GREAT AMEN (SMALL BLUE BOOKLET PAGE 6)

Amen. Amen. Amen.

COMMUNION RITE

THE LORD'S PRAYER (No. 387)

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil.

Priest: Deliver us, Lord, we pray, from every evil; graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our saviour, Jesus Christ.

All: For the kingdom, the power and the glory are yours, now and forever.

LAMB OF GOD (SMALL BLUE BOOKLET PAGE 6)

Lamb of God, you take away the sins of the world, have mercy on us. (Repeat)

Lamb of God, you take away the sins of the world, grant us peace. **PLEASE KNEEL**

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION HYMN: MANY AND GREAT (No. 911)

FINAL HYMN: LET JUSTICE ROLL LIKE A RIVER (No. 810 verses 1, 4 & 5)

PLEASE STAND

24th SUNDAY IN ORDINARY TIME (Year A)

Sunday, 17 September 2023

ENTRANCE HYMN: O GOD BEYOND ALL PRAISING (No. 598) PLEASE STAND

INTRODUCTORY RITE

Priest: I confess to almighty God,

All: and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done, and in what I have failed to do;

— and, striking their breast, they say —

Through my fault, through my fault, through my most grievous fault;

Therefore I ask blessed Mary, ever-virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All: Amen.

KYRIE, ELEISON / LORD, HAVE MERCY

Kýrie, eléison, (2); Christe, eléison, (2); Kýrie, eléison, (2).

GLORY TO GOD (SMALL BLUE BOOKLET PAGE 3)

Refrain: Glory to God, glory to God, glory to God in the highest,
and on earth peace, on earth peace to people of good will.

- 1. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your glory, Lord God, heavenly King, O God, almighty Father. (R)**
- 2. Lord, Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us, you take away the sins of the world, receive our prayers; you are seated at the right hand of the Father, have mercy on us. (R)**
- 3. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. (R)**

FIRST READING: Sir 27:30—28:9

A reading from the Book of Sirach:

Wrath and anger are hateful things, yet the sinner hugs them tight. The vengeful will suffer the LORD's vengeance, for he remembers their sins in detail. Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven. Could anyone nourish anger against another and expect healing from the LORD? Could anyone refuse mercy to another like himself, can he seek pardon for his own sins? If one who is but flesh cherishes wrath, who will forgive his sins? Remember your last days, set enmity aside; remember death and decay, and cease from sin! Think of the commandments, hate not your neighbor; remember the Most High's covenant, and

overlook faults.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 103: THE LORD IS KIND AND MERCIFUL



1. Bless the LORD, O my soul; and all my being, bless his holy name.
Bless the LORD, O my soul, and forget not all his benefits. (R)
2. He pardons all your iniquities, heals all your ills.
He redeems your life from destruction, crowns you with kindness and compassion. (R)
3. He will not always chide, nor does he keep his wrath forever.
Not according to our sins does he deal with us,
nor does he requite us according to our crimes. (R)
4. For as the heavens are high above the earth,
so surpassing is his kindness toward those who fear him.
As far as the east is from the west, so far has he put our transgressions from us. (R)

SECOND READING: Rom 14:7-9

A reading from the Letter of Saint Paul to the Romans:

Brothers and sisters: None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living.

The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION: ALLELUIA (SMALL BLUE BOOKLET PAGE 4)

PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: I give you a new commandment, says the Lord;
love one another as I have loved you.**

GOSPEL: Mt 18:21-35

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the Good News according to Matthew.

All: Glory to you, Lord.

Peter approached Jesus and asked him, "Lord, if my brother sins against me, how often must I forgive? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be

sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.' Moved with compassion the master of that servant let him go and forgave him the loan. When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.' Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he had the fellow servant put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?' Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives your brother from your heart."

Priest: The Good News of the Lord.

All: Praise to you, Lord Jesus Christ.

PLEASE BE SEATED

THE APOSTLES' CREED PLEASE STAND

Priest: I believe in God,

All: the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.
I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

PRAYERS OF THE FAITHFUL

**RESPONSE TO THE PRAYERS OF THE FAITHFUL:
"Hear the voice of your people, O God."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY HYMN: GOD IS FORGIVENESS (No. 959)

PREPARATION OF THE GIFTS PLEASE STAND

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

All: May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his holy Church.