

LIVING THE WORD

- ❖ The Feast of Christ the King was created by Pope Pius XI in 1925, responding to the ills of the time: The Bolshevik Revolution of 1917, the spread of fascism, the Church's loss of political power, and the decadence of the 1920s. Instead of simply writing a Church document, which is read by only few people, Pius XI recognised a 'Feast' of the Church that would be celebrated every year by the whole Church, and speak not only to the mind but also to the heart. At first it was celebrated at the end of October but it now rests at the very end of the Liturgical year in order to accentuate the experience of meeting Christ at *'the end of time'*.
- ❖ In a farming culture, the image of a Shepherd and Sheep was extremely special. Israel saw it as an image of God looking after them. Ezekiel uses this image and creates a picture of what God will *'do'* (11 times!). Tend. Rescue. Pasture. Rest. Seek out. Bring back. Bind up. Heal. Destroy. Judge. What word speaks more to your life at the moment? Have you experienced a call to shepherd others?
- ❖ St Paul provides an image of the vital role the Church plays in history today. The 'absence' of Christ after his Resurrection and our waiting for his final 'return' actually involves Christ working through the witness and works of the Church. Through our following 'the way of Christ', various powers and authorities are overcome so that everything will eventually fall 'under his feet'. What powers and sovereignties do you see at work in the world today that require Christians to *'do battle'*?
- ❖ The Gospel of Matthew this year finishes with the scene of the Final Judgment. Interestingly, the final scene refers to something going on 'now'. It is a judgment according to 'works' and 'care of the poor' (*not faith and attendance at Mass*). If you knew life's final exam question for entry to heaven and it required showing 'practical experience of care of the poor', what would you do? Are you doing it now? Does the final question of life shock or surprise you? Matthew is pointing – finally – to Jesus' command to 'love your neighbour as yourself'. Is your love truly extending to your neighbour in need?
- ❖ Separating sheep (honourable) from goats (shameful) was a daily 'end of the day' task for shepherds. Goats were not as strong and did not manage the cold. Goats allowed male goats to 'access' other female goats which was considered shameful behaviour. An honourable life is a 'righteous life' – where we show by our actions a care for those in need. Interestingly, the title 'righteous' was a title given by the poor to those who helped them. At the end of time would any of the 'poor' stand in your defense and give you the title 'righteous'?

“We're addicted to disturbance: Norway's Bishop Varden”

Bishop, what is Christianity?

Christianity fundamentally is faith in – and an existential attachment to – the revelation of Jesus Christ. By which I mean fundamentally his manifestation of our call to share in the very life of God, in his victory over death. Fundamentally, Christianity is the certainty that in Christ death has lost its sting. “Christ is risen” and everything else flows from that. There are enormous consequences, more or less simple or complex, that embrace all of existence.

What is prayer?

It's the lifting up of the heart. It is an opening of my being to the reality of God, and an engagement of my being with God's being in a dialogue, which is sometimes an explicit dialogue and sometimes very implicit and mysterious.

There's a marvelous story of Metropolitan Anthony Bloom. When he goes to an old people's home, he encounters this old lady, who is in a great spiritual crisis, because she says she recites the Jesus Prayer day and night, and yet she is in this state of spiritual desert. The Metropolitan advises her: *“From now on, I ask you to spend half an hour a day not saying any prayers, but simply sitting in your chair and knitting in the face of God.”* It totally revolutionised this woman's spiritual life. Sometimes, if we could learn just to shut up and open ourselves attentively to God.

Is that what you'd call contemplative prayer?

I've been helped by a phrase from a Florentine Renaissance humanist, Pico della Mirandola, who speaks of our fundamental vocation as being *“universi contemplator”*, as one who contemplates the universe, who contemplates the whole. I'm convinced that we, by nature, are contemplative. To live contemplatively is fundamentally a matter of standing still and paying attention.

There's a contemplative hidden in everyone?

And not necessarily all that hidden. In our cultural context, there's a lot that militates against the contemplative life because we're addicted to disturbance. We love to be disturbed. And if we haven't been disturbed for the last 20 seconds, we find something to disturb us. Part of the soul pain, frustration that experience can release in us is an indication that, fundamentally, we're constructed for a different mode of interacting with the world.

Blaise Pascal said that 'all of humanity's problems stem from man's inability to sit quietly in a room alone.'

There's such wisdom in that.

Does the Church still have a need for contemplatives?

An urgent need, because the heart of the Church is a contemplative heart. We need that constant refocusing of our sight, of our mind, of our heart upon the mystery of God.

Luke Coppen, *The Pillar*, August 2022



CALENDAR

Monday

November 27
Weekday
Dn 1:1-6, 8-20
Lk 21:1-4

Tuesday

November 28
Weekday
Dn 2:31-45
Lk 21:5-11

Wednesday

November 29
Weekday
Dn 5:1-6, 13-14,
16-17, 23-28
Lk 21:12-19

Thursday

November 30
St. Andrew,
Apostle
Rom 10:9-18
Mt 4:18-22

Friday

December 1
Weekday
Dn 7:2-14
Lk 21:29-33

Saturday

December 2
Weekday
Dn 7:15-27
Lk 21:34-36

Sunday

December 3
First Sunday
of Advent
Is 63:16b-17, 19b;
64:2-7
1 Cor 1:3-9
Mk 13:33-37

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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PASTOR:

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

November 26, 2023

In the liturgy, how do a solemnity, a feast day, and a memorial differ?

Celebrations in the Church calendar are named according to their rank or importance. Solemnity is the highest rank. The next rank is feast, celebrating an event in the life of Christ, Mary, the apostles, martyrs, and a few other important saints.

Solemnities are usually celebrated by the whole Church, but celebrations may be made solemnities for local churches. For instance, Our Lady of Guadalupe is a solemnity in Mexico and a feast in the United States.

A memorial commemorates the day a saint died. An obligatory memorial is celebrated by every church in a diocese or country. The memorial of Redemptorist St. John Neumann, for example, is obligatory in the United States because of his historical contribution to the American Church as the fourth bishop of Philadelphia. It's also obligatory in Redemptorist churches around the world.

Optional memorials are saints' days an individual priest can celebrate Monday through Saturday if he chooses. For example, Jesuit St. Robert Bellarmine's memorial is obligatory in Jesuit churches or in churches named for him, but it's optional everywhere else.

During Ordinary Time, solemnities that fall on Sunday are celebrated, but feasts and memorials that fall on Sunday are not. During Advent, Christmas, Lent, and Easter, some solemnities that fall on Sunday are transferred to a weekday because of the importance of these seasons. ●

Fr. Patrick Keyes, CSsR / DearPadre.org

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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.**

THE EUCHARISTIC PRAYER

HOLY

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

MEMORIAL ACCLAMATION

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

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

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: HOW GREAT THOU ART (No. 578)

FINAL HYMN: CROWN HIM WITH MANY CROWNS (No. 574) **PLEASE STAND**

**SOLEMNITY OF OUR LORD JESUS CHRIST,
KING OF THE UNIVERSE (Year A)**

Sunday, 26 November 2023

ENTRANCE HYMN: TO JESUS CHRIST, OUR SOVEREIGN KING (No. 673) **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

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 great glory,
Lord God, heavenly King, O God, almighty Father.
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 prayer;
you are seated at the right hand, the right hand of the Father, have mercy on us.
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: Ez 34:11-12, 15-17

A reading from the Book of the prophet Ezekiel:

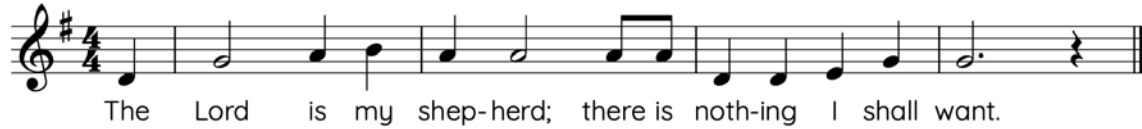
Thus says the Lord GOD: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I myself will pasture my sheep; I myself will give them rest, says the Lord GOD. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal, but the sleek and the strong I will destroy, shepherding them rightly.

As for you, my sheep, says the Lord GOD, I will judge between one sheep and another, between rams and goats.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 23: THE LORD IS MY SHEPHERD



1. The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose. (R)
2. Beside restful waters he leads me; he refreshes my soul.
He guides me in right paths for his name's sake. (R)
3. You spread the table before me in the sight of my foes;
you anoint my head with oil; my cup overflows. (R)
4. Only goodness and kindness follow me all the days of my life;
and I shall dwell in the house of the LORD for years to come. (R)

SECOND READING: 1 Cor 15:20-26, 28

A reading from the first Letter of Saint Paul to the Corinthians:

Brothers and sisters: Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. When everything is subjected to him, then the Son himself will also be subjected to the one who subjected everything to him, so that God may be all in all.

The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION: ALLELUIA PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: Blessed is he who comes in the name of the Lord!
Blessed is the kingdom of our father David that is to come!**

GOSPEL: Mt 25:31-46

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.

Jesus said to his disciples: "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place

the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of the least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life."

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:

"May your reign come alive in us, O God."

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY HYMN: WHAT YOU HAVE DONE FOR ME (No. 816)

PREPARATION OF THE GIFTS PLEASE STAND