

LIVING THE WORD

- ❖ At first glance, Abraham's willingness to kill his son Isaac looks like murder. A deeper reflection leads us to recognise what is involved in offering a 'sacrifice'. Abraham's hope and future promise for many descendants is in Isaac. Abraham places his life and future in the hands of God. A 'test' for Abraham has found him 'worthy'. He completely abandoned his own will, and is obedient to whatever God will ask. Has God called you to do something? Have you delayed? Why does God invite followers to 'give up' things we hold so tightly?
- ❖ Some scholars suggest that this special 'high place' where Abraham was to sacrifice Isaac was the actual site of the 1st Temple of Solomon. High places were often on mountains and were 'meeting places with God'. Where is your 'high place' and what 'offering' or 'sacrifice' could you offer to God showing you yield to God's will for your life in total trust?
- ❖ Paul encourages us to enter into our imagination to feel how great God's love must be. Have you ever had a friend or family show great generosity in buying or doing something for you? That 'proof' of their love allows you to deeply know they are 'for' you. If God did not spare his own Son, there is nothing more he could give to show the depth of his love. Does this give you confidence? To ask? To love?
- ❖ The Transfiguration is in the middle of Mark's Gospel. It is time to go deeper. Jesus has just challenged his disciples to be willing to 'give up your life' (8,34-35) for his cause. They probably want 'proof' that it will be 'worth it'. Jesus shows disciples his divinity (dazzling white as a sign of God's presence) and authority (Moses and Elijah both spoke to God face to face on special mountains). He is truly the Son of God! Persecution and, even death, will be moments of persecutors merely bringing judgment upon themselves (as they are acting against God), and will be a doorway for a disciple into heaven and, ultimately, victory. Do you overly spiritualise the phrase 'deny oneself'? Is Lent about punishing the body or, rather, a transformed lifestyle and confronting injustice in society? How much 'cost' are you willing to endure? How could you 'give alms' to lift up those in need this Lent?
- ❖ The presence of God — like a cloud covering the mountain to speak face to face with Moses — *speaks*. We are not simply to gaze or adore, but **LISTEN TO HIM**. How could you more faithfully 'listen' to Jesus in prayer this Lent? What has worked? What has *not* worked?
- ❖ Fasting has often been a spiritual practice that intensifies within our bodies a focus, a need, a prayer, a request, a cause. What *or who* could you fast from *or for*?

Pope Francis' Teaching on the Liturgy – Desiderio Desideravi (continued)

The content of the bread broken is the Cross of Jesus, his sacrifice of obedience out of love for the Father. If we had not had the Last Supper, that is to say, if we had not had the ritual anticipation of his death, we would have never been able to grasp how the carrying out of his being condemned to death could have been in fact the act of perfect worship, pleasing to the Father, the only true act of worship, the only true liturgy. Only a few hours after the Supper, the apostles could have seen in the Cross of Jesus — if they could have borne the weight of it — what it meant for Jesus to say, *"body offered", "blood poured out"*. It is this of which we make memorial in every Eucharist. When the Risen One returns from the dead to break the bread for the disciples at Emmaus, and for his disciples who had gone back to fishing for fish — and not for people — on the Sea of Galilee, that gesture of breaking the bread opens their eyes. It heals them from the blindness inflicted by the horror of the Cross, and it renders them capable of *"seeing"* the Risen One, of believing in the Resurrection.

If we had somehow arrived in Jerusalem after Pentecost and had felt the desire not only to have information about Jesus of Nazareth but, rather, the desire still to be able to meet him, we would have had no other possibility than that of searching out his disciples, so that we could hear his words and see his gestures, more alive than ever. We would have had no other possibility of a true encounter with Him other than that of the community that celebrates. For this reason the Church has always protected as its most precious treasure the command of the Lord, *"Do this in memory of me"*.

From the very beginning the Church was aware that this was not a question of a 'representation', however sacred it be, of the Supper of the Lord. It would have made no sense, and no one would have been able to think of *"staging"* — especially before the eyes of Mary, the Mother of the Lord — that highest moment of the life of the Master. From the very beginning the Church had grasped, enlightened by the Holy Spirit, that that which was visible in Jesus, that which could be seen with the eyes and touched with the hands, his words and his gestures, the concreteness of the Incarnate Word — everything of Him had passed into the celebration of the sacraments.

... to be continued next week ...



CALENDAR

MONDAY

February 26
Lenten Weekday
Dn 9:4b-10
Lk 6:36-38

TUESDAY

February 27
Lenten Weekday
Is 1:10, 16-20
Mt 23:1-12

WEDNESDAY

February 28
Lenten Weekday
Jer 18:18-20
Mt 20:17-28

THURSDAY

February 29
Lenten Weekday
Jer 17:5-10
Lk 16:19-31

FRIDAY

March 1
Lenten Weekday
Gn 37:3-4, 12-13a, 17b-28a
Mt 21:33-43, 45-46

SATURDAY

March 2
Lenten Weekday
Mi 7:14-15, 18-20
Lk 15:1-3, 11-32

SUNDAY

March 3
Third Sunday
of Lent
Ex 20:1-17
or 20:1-3,
7-8, 12-17
1 Cor 1:22-25
Jn 2:13-25

ANNOUNCEMENT

During the coming Sundays of Lent, we will offer the opportunity to pray the Stations of the Cross. This is a long-held prayer within the Church. My understanding is that this devotion arose within the Church in the Middle Ages, as a way of allowing the faithful to make a pilgrimage to the Holy Land, without actually, physically going there. So, for us, the Stations of the Cross are a pilgrimage we can make this Lent in faith.

In the hope of offering some little reflection and formation during Lent, there will be a 30 minute presentation on lay ministry, following the Stations of the Cross, on two Sundays this Lent - 3rd and 10th March. All welcome. Our aim is to finish at noon with the Angelus.

V. The Angel of the Lord declared to Mary:

R. And she conceived of the Holy Spirit.

All: Hail Mary ...

V. Behold the handmaid of the Lord:

R. Be it done unto me according to Thy word.

All: Hail Mary ...

V. And the Word was made Flesh:

R. And dwelt among us.

All: Hail Mary ...

V. Pray for us, O Holy Mother of God,

R. that we may be made worthy of the promises of Christ.

V. Let us pray:

All: Pour forth, we beseech you, O Lord, your grace into our hearts; that we, to whom the incarnation of Christ, your Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ Our Lord. Amen.

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

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

23 Oriental Avenue (Charoenkrung Soi 40)
Bangrak, Bangkok 10500
Thailand
Tel: 0-2234-4592, 0-2234-8556, 0-2233-7120
Fax: 0-2234-3414

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

February 25, 2024

What are the guidelines for producing a passion play? My pastor said there are special guidelines to follow. What are they?

Please read "Criteria for the Evaluation of Dramatizations of the Passion," issued in 1988 by the Bishops' Committee for Ecumenical and Interreligious Affairs of what was then called the National Conference of Catholic Bishops. (The document is located at usccb.org.)

Passion plays should emphasize the saving action of Christ's death and resurrection without becoming stumbling blocks to understanding the role of the Jewish people in salvation history. The document warns that "'stock ideas,' unfortunately, can become vividly alive in passion dramatizations. It is all too easy...to resort to artificial oppositions...to heighten interest or provide sharp contrasts between the characters." We must avoid portraying the Jewish tradition as "a religion of only justice, fear, and legalism with no appeal to the love of God and neighbor."

It is simplistic and incorrect to blame Christ's death on certain historical groups and neglect the complexities of the Gospel portrait and of Christ's life. Christ freely undertook his passion and death because of the sins of all, so that all might attain salvation. This is the truth that passion plays should strive to communicate most clearly. ●

Fr. Byron Miller, CSsR / DearPadre.org

© 2023 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. Imprimatur: "In accordance with CIC 827, permission to publish was granted on April 5, 2023, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication, nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the *New American Bible*, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved.

[4]

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 name of the Lord. Hosanna! Hosanna! Hosanna in the highest.

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: MERCIFUL GOD (No. 489: LENT COMMUNION VERSE)

FINAL: HOSEA (No. 848) PLEASE STAND

2nd Sunday of Lent (Year B)

Sunday, 25 February 2024

ENTRANCE: THE GLORY OF THESE FORTY DAYS (No. 481) 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).

FIRST READING: Gn 22:1-2, 9a, 10-13, 15-18

A reading from the Book of Genesis:

God put Abraham to the test. He called to him, "Abraham!" "Here I am!" he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you."

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Then he reached out and took the knife to slaughter his son. But the LORD's messenger called to him from heaven, "Abraham, Abraham!" "Here I am!" he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son.

Again the LORD's messenger called to Abraham from heaven and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing—all this because you obeyed my command."

The word of the Lord.

All: Thanks be to God.

[2]

RESPONSORIAL PSALM 116: I WILL WALK BEFORE THE LORD



R. I will walk be - fore the Lord, in the land of the liv - ing.

1. I believed, even when I said, "I am greatly afflicted."
Precious in the eyes of the LORD is the death of his faithful ones. (R)
2. LORD, I am your servant; I am your servant, the son of your handmaid;
you have loosed my bonds. To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the LORD. (R)
3. My vows to the LORD I will pay in the presence of all his people,
In the courts of the house of the LORD, in your midst, O Jerusalem. (R)

SECOND READING: Rom 8:31b-34

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

Brothers and sisters: If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones? It is God who acquits us, who will condemn? Christ Jesus it is who died—or, rather, was raised—who also is at the right hand of God, who indeed intercedes for us.

The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION: GLORY TO YOU PLEASE STAND

Glory to you, O Word of God, Lord Jesus Christ!

**All: From the shining cloud the Father's voice is heard:
This is my beloved Son, listen to him.**

GOSPEL: Mk 9:2-10

Priest: The Lord be with you.

All: And with your spirit.

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

All: Glory to you, Lord.

Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus. Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." He hardly knew what to say, they were so terrified. Then a cloud came, casting a shadow over them; from the cloud came a voice, "This is my beloved Son. Listen to him." Suddenly, looking around, they no longer saw anyone but Jesus alone with them.

[3]

As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant.

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 us now, O God."

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: TRANSFORM US (No. 878)

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.

THE EUCHARISTIC PRAYER