

LIVING THE WORD

- God's people suffered the destruction of their Temple in Jerusalem and were exiled into another country for 70 years. Something had gone horribly wrong. Wasn't God supposed to provide them with unconditional protection? Have you had an experience of feeling abandoned or being forgotten by God? What caused that experience? The first reading shares the idea of false worship. What do you think 'retrieved its lost sabbaths' could mean? What does it mean *for you*?
- God's guidance of history stirs a secular leader, Cyrus, King of Persia, to release God's chosen people and also to rebuild the Temple in Jerusalem. It is beyond anyone's imagination that such an event could happen. What does this show about God? History? Your life?
- The Ephesians reading is a beautiful text for the Lenten journey. The generosity of God's love: to die while we were still sinful. We glimpse how 'infinitely rich he is in grace' towards us. Do you consider yourself forgiven, cleansed, called to be 'God's work of art' and live 'a worthy life'? What steps toward greater holiness of life could you take into Week 4 of Lent?
- The discussion with Nicodemus in the darkness of night is symbolic. Nicodemus wants to protect his reputation and not be exposed. Found out, he is scared of making his belief 'public'. It could involve him losing friends. Is there something *you* feel called to bring to the light of reconciliation during this time of Lent?
- John 3:16 is a popular line in the scriptures to summarise God's love for us: "*God so loved the world that he gave his only Son*". It is linked with the Gospel image of Jesus being 'lifted up'. Locate a crucifix to pray with or go into a church and ponder Jesus on the Cross. Consider the depth of what the cross teaches us personally: I am forgiven. I am so loved — and therefore loveable! How does that make you feel? What is your response?

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

There is only one act of worship, perfect and pleasing to the Father: namely, the obedience of the Son, the measure of which is his death on the cross. The only possibility of being able to participate in his offering is by becoming "*sons in the Son*". This is the gift that we have received. The subject acting in the Liturgy is always and only Christ-Church, the mystical Body of Christ.

We owe to the Council — and to the liturgical movement that preceded it — the rediscovery of a theological understanding of the Liturgy and of its importance in the life of the Church. As the general principles spelled out in Sacrosanctum Concilium have been fundamental for the reform of the liturgy, they continue to be fundamental for the promotion of that full, conscious, active, and fruitful celebration (cf. Sacrosanctum Concilium, nn. 11; 14), in the liturgy "*the primary and indispensable source from which the faithful are to derive the true Christian spirit*" (Sacrosanctum Concilium, n.14). With this letter I simply want to invite the whole Church to rediscover, to safeguard, and to live the truth and power of the Christian celebration. I want the beauty of the Christian celebration and its necessary consequences for the life of the Church not to be spoiled by a superficial and foreshortened understanding of its value or, worse yet, by its being exploited in service of some ideological vision, no matter what the hue. The priestly prayer of Jesus at the Last Supper that all may be one (John 17:21) judges every one of our divisions around the Bread broken, around the sacrament of mercy, the sign of unity, the bond of charity.

On different occasions I have warned against a dangerous temptation for the life of the Church, which I called "*spiritual worldliness*". I spoke about this at length in the exhortation Evangelii Gaudium (nn. 93-97), pinpointing Gnosticism and neo-Pelagianism as two versions — connected between themselves — that feed this spiritual worldliness.

The first shrinks Christian faith into a subjectivism that "ultimately keeps one imprisoned in his or her own thoughts and feelings". (EG 94) The second cancels out the role of grace and "leads instead to a narcissistic and authoritarian elitism, whereby, instead of evangelising, one analyses and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying." (EG 94). These distorted forms of Christianity can have disastrous consequences for the life of the Church.

... to be continued next week ...



CALENDAR

MONDAY

March 11
Lenten Weekday
Is 65:17-21
Jn 4:43-54

TUESDAY

March 12
Lenten Weekday
Ez 47:1-9, 12
Jn 5:1-16

WEDNESDAY

March 13
Lenten Weekday
Is 49:8-15
Jn 5:17-30

THURSDAY

March 14
Lenten Weekday
Ex 32:7-14
Jn 5:31-47

FRIDAY

March 15
Lenten Weekday
Wis 2:1a, 12-22
Jn 7:1-2, 10,
25-30

SATURDAY

March 16
Lenten Weekday
Jer 11:18-20
Jn 7:40-53

SUNDAY

March 17
*Fifth Sunday
of Lent*
Jer 31:31-34
Heb 5:7-9
Jn 12:20-33

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*

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www.assumptioncathedralbkk.org***

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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

March 10, 2024

In the Church's eyes, what constitutes pornography? Art museums have statues of nude men and women, some of which are quite explicit. Is the only difference the respectability of the venue?

The "respectability" of the location or publisher doesn't matter. A product is pornographic if it was created to sexually arouse users of the product regardless of the venue. Michelangelo's intention in carving his famous statue of David was not to arouse the people who look at it, so the Church does not call it pornography.

Pornography has existed for centuries, but it didn't arrive in our homes uninvited until recently. People with internet access are regularly confronted by pornographic images and literature, and many find it a very powerful temptation. In response, the US bishops issued a helpful document, which is available online at uscbb.org: *Create in Me a Clean Heart: A Pastoral Response to Pornography*.

From this document: "Using and/or producing pornography is a sin against chastity and against human dignity... The sin of pornography needs the Lord's forgiveness and should be confessed in the sacrament of penance. Pornography objectifies people and brings hurt and pain. It is an illusory substitute for real relationships and intimacy, which in the end bring true joy. Many good people struggle with the sin of pornography and [strive] to cultivate chastity. You are not alone. Jesus is with you, the Church offers you love and support. Trust in the Lord's mercy and his power to free and heal you." ●

The Redemptorists / DearPadre.org

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THE EUCHARISTIC PRAYER

HOLY

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest, hosanna in the highest.

MEMORIAL ACCLAMATION

Save us, Saviour of the world, for by your Cross and Resurrection, you have set us free.

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.

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, 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: AMAZING GRACE (No. 645) PLEASE STAND

4th Sunday of Lent (Year B)

Sunday, 10 March 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: 2 Chr 36:14-16, 19-23

A reading from the second Book of Chronicles:

In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the LORD's temple which he had consecrated in Jerusalem.

Early and often did the LORD, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place. But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy. Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects. Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: "Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled."

In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: "Thus says Cyrus, king of Persia: All the kingdoms of the earth the LORD, the God of heaven, has given to me, and he has also charged

me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!"

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 137: LET MY TONGUE BE SILENCED



R. Let my tongue be silenced, if I ever forget you!

1. By the streams of Babylon we sat and wept when we remembered Zion.
On the aspens of that land we hung up our harps. (R)
2. For there our captors asked of us the lyrics of our songs,
And our despoilers urged us to be joyous: "Sing for us the songs of Zion!" (R)
3. How could we sing a song of the LORD in a foreign land?
If I forget you, Jerusalem, may my right hand be forgotten! (R)
4. May my tongue cleave to my palate if I remember you not,
If I place not Jerusalem ahead of my joy. (R)

SECOND READING: Eph 2:4-10

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

Brothers and sisters: God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ — by grace you have been saved —, raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come He might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION: GLORY TO YOU PLEASE STAND

Praise and honour to you, Lord Jesus Christ!

**All: God so loved the world that he gave his only Son,
so everyone who believes in him might have eternal life.**

GOSPEL: Jn 3:14-21

Priest: The Lord be with you.

All: And with your spirit.

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

All: Glory to you, Lord.

Jesus said to Nicodemus: "Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life."

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. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

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:

"Gracious and merciful God, hear us!"

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: FOR GOD SO LOVED THE WORLD (No. 580)

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.**