

## SCHEDULE FOR HOLY WEEK AND EASTER 2024

**Thursday, 28 March 2024**    9.30 a.m.    *Chrism Mass*  
**(Holy Thursday)**            7.00 p.m.    *Evening Mass of the Lord's Supper*  
*After mass, there will be exposition of the Blessed Sacrament.*  
*(No Daily Mass)*

**Friday, 29 March 2024**    1.00 p.m.    *The Way of the Cross in English*  
**(Good Friday)**            2.00 p.m.    *The Way of the Cross in Thai*  
   3.00 p.m.    *Veneration of the Cross*  
*(No Daily Mass)*

\*\*\*\*\* *Today is a day of FASTING and ABSTINENCE* \*\*\*\*\*

\*\*\* The discipline of the Roman Catholic Church is that Good Friday is another obligatory day of fasting and abstinence, while Fridays during Lent are obligatory days of abstinence.

For members of the Church, aged between 18 and 59, the norms on fasting are obligatory. These norms state that, when fasting, a person is permitted to eat one full meal during the day, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Roman Catholic Church from age 14 onwards. \*\*\*

**Saturday, 30 March 2024**    7.00 p.m.    *Easter Vigil Mass (The Vigil of Easter)*  
**(Holy Saturday)**  
*(No Daily Mass)*

**Sunday, 31 March 2024**    7.00 a.m.    *Easter Mass in Thai*  
**(Easter Sunday)**            8.30 a.m.    *Easter Mass in Thai*  
   10.00 a.m.    *Easter Mass in English*  
   5.00 p.m.    *Easter Mass in Thai*

**N.B.** The ceremonies on Holy Thursday, Good Friday and Holy Saturday will be in Thai. However, English booklets will be made available for the English-speaking community.

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

We must be careful: for the antidote of the Liturgy to be effective, we are required every day to rediscover the beauty of the truth of the Christian celebration. I refer once again to the theological sense, as n. 7 of Sacrosanctum Concilium so beautifully describes it: the Liturgy is the priesthood of Christ, revealed to us and given in his Paschal Mystery, rendered present and active by means of signs addressed to the senses (water, oil, bread, wine, gestures, words), so that the Spirit, plunging us into the Paschal Mystery, might transform every dimension of our life, conforming us more and more to Christ.

If there were lacking our astonishment at the fact that the Paschal Mystery is rendered present in the concreteness of sacramental signs, we would truly risk being impermeable to the ocean of grace that floods every celebration. Efforts to favour a greater quality to the celebration, even if praiseworthy, are not enough; nor is the call for a greater interiority. Interiority can run the risk of reducing itself to an empty subjectivity if it has not taken on board the revelation of the Christian mystery. The encounter with God is not the fruit of an individual interior searching for Him, but it is an event given. We can encounter God through the new fact of the Incarnation that reaches in the Last Supper the extreme point of his desiring to be eaten by us. How can the misfortune of distancing ourselves from the allure of the beauty of this gift happen to us?

When I speak of astonishment at the Paschal Mystery, it is marvelling at the fact that the salvific plan of God has been revealed in the paschal deed of Jesus (cf. Eph 1: 3-14), and the power of this paschal deed continues to reach us in the celebration of the "mysteries", of the sacraments. It is still true that the fullness of revelation has, in respect to our human finitude, an abundance that transcends us and will find its fulfilment at the end of time when the Lord will return. But if the astonishment is of the right kind, then there is no risk that the otherness of God's presence will not be perceived, even within the closeness that the Incarnation intends. Beauty, just like truth, always engenders wonder, and when these are referred to the mystery of God, they lead to adoration.

Wonder is an essential part of the liturgical act because it is the way that those who know they are engaged in the particularity of symbolic gestures look at things. It is the marvelling of those who experience the power of symbol, which does not consist in referring to some abstract concept but rather in containing and expressing in its very concreteness what it signifies.

... to be continued next week ...

## CALENDAR

### MONDAY

March 25  
Holy Week  
Is 42:1-7  
Jn 12:1-11

### TUESDAY

March 26  
Holy Week  
Is 49:1-6

Jn 13:21-33, 36-38

### WEDNESDAY

March 27  
Holy Week  
Is 50:4-9a  
Mt 26:14-25

### THURSDAY

March 28

Holy Thursday

Chrism Mass:

Is 61:1-3a, 6a, 8b-9

Rv 1:5-8

Lk 4:16-21

Evening Mass of the

Lord's Supper:

Ex 12:1-8, 11-14

1 Cor 11:23-26

Jn 13:1-15

### FRIDAY

March 29

Friday of the Passion

of the Lord

(Good Friday)

Is 52:13-53:12

Heb 4:14-16; 5:7-9

Jn 18:1-19:42

### SATURDAY

March 30

Holy Saturday

(Easter Vigil)

Gn 1:1-2:2 or 1:1,

26-31a

Gn 22:1-18 or 22:1-2,

9a, 10-13, 15-18

Ex 14:15-15:1

Is 54:5-14

Is 55:1-11

Bar 3:9-15, 32-4:4

Ez 36:16-17a, 18-28

Rom 6:3-11

Mk 16:1-7

### SUNDAY

March 31

Easter Sunday

of the Resurrection

of the Lord

Acts 10:34a, 37-43

Col 3:1-4 or

1 Cor 5:6b-8

Jn 20:1-9 or

Mk 16:1-7

## 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](http://www.assumptioncathedralbkk.org)

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### **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.**

**Lamb of God, you take away the sins of the world, have mercy on us.**

**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: WERE YOU THERE (No. 511)**

### **FINAL: ABOVE ALL PLEASE STAND**

Above all powers, above all kings, above all nature and all created things;  
Above all wisdom and all the ways of man, You were there before the world began.  
Above all kingdoms, above all thrones, above all wonders the world has ever known;  
Above all wealth and treasures of the earth, there's no way to measure what You're worth.  
Crucified, laid behind the stone; You lived to die, rejected and alone;  
Like a rose trampled on the ground, You took the fall and thought of me above all.

**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:**

**“Crucified Lord, hear us.”**

**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: TURN TO THE LIVING GOD (No. 485)**

**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**

**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.

**PALM SUNDAY OF THE LORD'S PASSION (YEAR B)**

*Sunday, 24 March 2024*

**ENTRANCE: ALL GLORY, LAUD, AND HONOUR (No. 498)**

**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: Is 50:4-7**

**A reading from the Book of the Prophet Isaiah:**

The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting.

The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 22: MY GOD, MY GOD**

**R. My God, my God, why have you a - ban - doned me?**

1. All who see me scoff at me; they mock me with parted lips, they wag their heads:  
“He relied on the LORD; let him deliver him, let him rescue him, if he loves him.” (R)
2. Indeed, many dogs surround me, a pack of evildoers closes in upon me;  
They have pierced my hands and my feet; I can count all my bones. (R)
3. They divide my garments among them, and for my vesture they cast lots.  
But you, O LORD, be not far from me; O my help, hasten to aid me. (R)
4. I will proclaim your name to my brethren; in the midst of the assembly I will praise you:  
“You who fear the LORD, praise him; all you descendants of Jacob, give glory to him;  
revere him, all you descendants of Israel!” (R)

**SECOND READING: Phil 2:6:11**

**A reading from Letter of Saint Paul to the Philippians:**

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The word of the Lord.

**All: Thanks be to God.**

**GOSPEL ACCLAMATION: PLEASE STAND**

Praise and honour to you, Lord Jesus Christ!

**All: Christ became obedient to the point of death, even death on a cross.  
Because of this, God greatly exalted him  
and bestowed on him the name which is above every name.**

**GOSPEL: Mk 14:1—15:47**

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK (YEAR B)**

Speakers represented by **N**—Narrator; **✠**—Christ; **V**—Voice; **C**—Crowd

**N The Passion of Our Lord Jesus Christ according to Mark**

**N The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said,**

**C** “Not during the festival, for fear that there may be a riot among the people.”

**N When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant.**

**N The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said,**

**V** “Truly this man was the Son of God!”

**N There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem. When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.**

**N The Gospel of the Lord**



- N They only shouted the louder,**  
 C "Crucify him."  
**N So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified. The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with,**  
 C "Hail, King of the Jews!"  
**N and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him. They pressed into service a passerby, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. They brought him to the place of Golgotha — which is translated Place of the Skull. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying,**  
 C "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross."  
**N Likewise the chief priests, with the scribes, mocked him among themselves and said,**  
 C "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe."  
**N Those who were crucified with him also kept abusing him. At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice,**  
 ✕ *"Eloi, Eloi, lema sabachthani?"*  
**N which is translated,**  
 ✕ "My God, my God, why have you forsaken me?"  
**N Some of the bystanders who heard it said,**  
 C "Look, he is calling Elijah."  
**N One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying,**  
 V "Wait, let us see if Elijah comes to take him down."  
**N Jesus gave a loud cry and breathed his last.**

***HERE ALL KNEEL AND PAUSE FOR A SHORT TIME.***

- C "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor."  
**N They were infuriated with her. Jesus said,**  
 ✕ "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."  
**N Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him,**  
 V "Where do you want us to go and prepare for you to eat the Passover?"  
**N He sent two of his disciples and said to them,**  
 ✕ "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there."  
**N The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said,**  
 ✕ "Amen, I say to you, one of you will betray me, one who is eating with me."  
**N They began to be distressed and to say to him, one by one,**  
 V "Surely it is not I?"  
**N He said to them,**  
 ✕ "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."  
**N While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, ✕ "Take it; this is my body."**  
**N Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them,**  
 ✕ "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God."  
**N Then, after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them,**  
 ✕ "All of you will have your faith shaken, for it is written: *I will strike the shepherd, and the sheep will be dispersed.* But after I have been raised up, I shall go before you to Galilee."  
**N Peter said to him,**  
 V "Even though all should have their faith shaken, mine will not be."  
**N Then Jesus said to him,**  
 ✕ "Amen, I say to you, this very night before the cock crows twice you will deny me three times."  
**N But he vehemently replied,**  
 V "Even though I should have to die with you, I will not deny you."



**N And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples,**

✠ “Sit here while I pray.”

**N He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them,**

✠ “My soul is sorrowful even to death. Remain here and keep watch.”

**N He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said,**

✠ “Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.”

**N When he returned he found them asleep. He said to Peter,**

✠ “Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.”

**N Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them,**

✠ “Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand.”

**N Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying,** V “The man I shall kiss is the one; arrest him and lead him away securely.”

**N He came and immediately went over to him and said,**

V “Rabbi.”

**N And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest’s servant, and cut off his ear. Jesus said to them in reply,**

✠ “Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled.”

**N And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked. They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest’s courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging,**

C “We heard him say, ‘I will destroy this temple made with hands and within three days I will build another not made with hands.’”

**N Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying,**

V “Have you no answer? What are these men testifying against you?”

**N But he was silent and answered nothing. Again the high priest asked him and said to him,**

V “Are you the Christ, the son of the Blessed One?”

**N Then Jesus answered,**

✠ “I am; and ‘you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.’”

**N At that the high priest tore his garments and said,**

V “what further need have we of witnesses? You have heard the blasphemy. What do you think?”

**N They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him,**

C “Prophesy!”

**N And the guards greeted him with blows. While Peter was below in the courtyard, one of the high priest’s maids came along. Seeing Peter warming himself, she looked intently at him and said,**

C “You too were with the Nazarene, Jesus.”

**N But he denied it saying,**

V “I neither know nor understand what you are talking about.”

**N So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders,**

C “This man is one of them.”

**N Once again he denied it. A little later the bystanders said to Peter once more,**

C “Surely you are one of them; for you too are a Galilean.”

**N He began to curse and to swear,**

V “I do not know this man about whom you are talking.”

**N And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, “Before the cock crows twice you will deny me three times.” He broke down and wept. As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him,**

V “Are you the king of the Jews?”

**N He said to him in reply,**

✠ “You say so.”

**N The chief priests accused him of many things. Again Pilate questioned him,**

V “Have you no answer? See how many things they accuse you of.”

**N Jesus gave him no further answer, so that Pilate was amazed. Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered,**

V “Do you want me to release to you the king of the Jews?”

**N For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply,**

V “Then what do you want me to do with the man you call the king of the Jews?”

**N They shouted again,**

C “Crucify him.”

**N Pilate said to them,**

V “Why? What evil has he done?”