

LIVING THE WORD

- ❖ Easter season, known as Eastertide, lasts 7 weeks, marking the 50 days from Easter to Pentecost. How can you live the next 50 days intentionally aware of Easter and let its message get 'under your skin' and change you?
- ❖ Since 2000, the 2nd Sunday of Easter became Divine Mercy Sunday, after the witness of St Faustina Kowalska. The readings reveal a path of mercy. Christ taught that humanity not only receives and experiences the mercy of God, but is also called to practise mercy toward others. The message is about the value of every human being. Each person is precious: Christ gave his life for each one; to everyone the Father gives the Spirit and offers family intimacy and compassion. We are all beloved children of God, given the grace and power to live in God's love.
- ❖ The followers of Christ became a "community". A love in their hearts was expressed in love to others – especially those in need. What change happened in the lives of the disciples to enable them to share everything in common so that there was no one in need? What change am I invited to make in my own life with regard to possessions? How could I show a deeper commitment to my parish community?
- ❖ The victory that conquers the world is our faith. 'Victory' and 'conquer' are 'battle' words. There is a 'fight' to be victorious over the 'world'. It is not by water (baptism) alone but also by blood (sacrifice – martyrdom, which means witness). How does true Easter faith challenge us? Will I walk the path Jesus endured to overcome injustice, discrimination, hatred and fear? Only full commitment to Christ brings Resurrection victory and we need to receive the Holy Spirit to live the radical mercy of God. Ask Jesus to empower you with His Holy Spirit? How are you being invited to live God's mercy?
- ❖ Significantly, after Jesus' Resurrection the disciples are locked in a room – scared for their lives. They followed a convicted 'rebel', crucified for seeking to overturn religious and political status quos. Consider 'rebels' in Myanmar as a possible contemporary image. Yet Christ's 'rebellion' is to bring peace, freedom, and forgiveness. Can you connect with the fear? Imagine the scene and pray with it.
- ❖ The final gift of Jesus to his terrified disciples is peace and guaranteed forgiveness of their sins through the gift of the Holy Spirit. What causes your 'un-peace' and fear? This Eastertide try praying the Divine Mercy prayer daily: "*Jesus I trust in You*" and whenever you feel anxiety or fear.
- ❖ Thomas struggles to believe. He was not with the group who saw Jesus the first time after his Resurrection. He wants to 'see with his own eyes' and 'touch' Jesus. He asks for 'signs' to help him. What do *you* need to help you believe and grow stronger in your faith? Spend time asking Jesus to meet you at your point of need. Let Him *love you there*.
- ❖ The South African civil rights proponent Allan Boesak once stated that, at the pearly gates, Jesus won't question us about how well we carried out our religious obligations. He'll only ask us to show our wounds, those outward signs that we've spent our lives imitating Him. Mercy and compassion cost us. Are you ready to hear Jesus ask '*show me your wounds*'?

WE ARE INTENDED TO LIVE FACE TO FACE

The tendency of our time is to idealise nature, with its impulses and appetites, not to transcend it. While moderns are loath to speak of God, they readily admit to feeling trapped in creaturely limitation. While giving no explicit credence to doctrines of the afterlife, they are consumed with a yearning for more. While determined to assume their incarnate humanity, they vaguely know that our body points beyond itself.

The Christian difference resides in mercy, in the obstinacy of pardoning grace. Once we conceive of human life as potentially embraced and contained by mercy, we avoid three pitfalls: the optimist, progressivist creed of modernity whose refrains we rehearse and pass on, though with ever scunter conviction; the pessimist, despair-inducing hunch that the world is chronically sick and bound for self-destruction; and the fatalist, cynically detached vision that sees the world governed in any case by factors beyond our control – so why not just eat, drink, sleep around, be merry, and opt for oblivion?

The more we are aware of being robed in mercy, the more serenely we can live with ourselves, with our desires and flaws, contradictions and hopes. Mercy gives us courage to remember and look forward. It enables pardon, gives strength for compassion, nurtures hope. The Christian mission is to spread mercy abroad, to let no corner of the world, no single tear-stained destiny, remain untouched by it. The Adam of Genesis, whom we contemplate, in whom we see ourselves, is at once a teacher of truth and a witness to mercy. He unravels the fullness of our human state in its tragedy and in its glory. Of these, the latter aspect is the more crucial. His desire is fixed on Jesus even before he knows who the promised Saviour is. He is an alter ego with whom we can be reconciled. He can take us by the hand, for he knows where we are going.

Man and woman are intended to live face to face. We affirm each other's personhood in the relational. I am a person in so far as I meet the eye of another and the other's eye meets mine. (*God's mercy is at the root of this, allows this to happen in personal encounter. Thus, the Resurrection is about transforming the human condition.*)

~ from Chastity – Erik Varden (2023) – and extended



CALENDAR

MONDAY

April 8
*Annunciation
of the Lord*
Is 7:10-14; 8:10
Heb 10:4-10
Lk 1:26-38

TUESDAY

April 9
Easter Weekday
Acts 4:32-37
Jn 3:7b-15

WEDNESDAY

April 10
Easter Weekday
Acts 5:17-26
Jn 3:16-21

THURSDAY

April 11
*St. Stanislaus,
Bishop and Martyr*
Acts 5:27-33
Jn 3:31-36

FRIDAY

April 12
Easter Weekday
Acts 5:34-42
Jn 6:1-15

SATURDAY

April 13
Easter Weekday
Acts 6:1-7
Jn 6:16-21

SUNDAY

April 14
*Third Sunday
of Easter*
Acts 3:13-15,
17-19
1 Jn 2:1-5a
Lk 24:35-48

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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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

April 7, 2024

What is Divine Mercy Sunday?

Pope John Paul II declared Sr. Faustina Kowalska a saint of the Church on April 30, 2000, and in a decree dated May 23, 2000, the Congregation for Divine Worship and the Discipline of the Sacraments stated that "throughout the world the Second Sunday of Easter will receive the name Divine Mercy Sunday, a perennial invitation to the Christian world to face, with confidence in divine benevolence, the difficulties and trials that [we] will experience in the years to come."

Saint Faustina was born in 1905 and spent most of her life in Poland, in the Congregation of the Virgin Mary of Mercy. She experienced an extraordinary union with God. She received exceptional graces, revelations, visions, hidden stigmata, the ability to read souls, and the gift of prophecy.

One of the images that was revealed to Faustina was that of the merciful Jesus, touching his Sacred Heart, from which beams of red and white light came forth. This image and her devotion to the divine mercies gathered thousands of supporters throughout the world. We still see the traditional image of the Sacred Heart of Jesus in many of our churches today. In some churches, we might see the newer image, inspired by the saint. Saint Faustina Kowalska died in 1938 at the age of thirty-three, leaving an impressive mystical legacy. She is a disciple of God's divine mercy for the twenty-first century. ●

The Redemptorists / 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 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: TAKE AND EAT (No. 950)

FINAL: SING WITH ALL THE SAINTS IN GLORY (No. 539) **PLEASE STAND**

2nd SUNDAY OF EASTER (Year B)

Sunday, 7 April 2024

ENTRANCE: SING TO THE MOUNTAINS (No. 519) **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: Acts 4:32-35

A reading from the Acts of the Apostles:

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 118: GIVE THANKS TO THE LORD

Give thanks to the Lord for he is good, his love is ev-er-last - ing.

1. Let the house of Israel say, "His mercy endures forever."
Let the house of Aaron say, "His mercy endures forever."
Let those who fear the LORD say, "His mercy endures forever." (R)
2. I was hard pressed and was falling, but the LORD helped me.
My strength and my courage is the LORD, and he has been my savior.
The joyful shout of victory in the tents of the just: (R)
3. The stone which the builders rejected has become the cornerstone.
By the LORD has this been done; it is wonderful in our eyes.
This is the day the LORD has made; let us be glad and rejoice in it. (R)

SECOND READING: 1 Jn 5:1-6**A reading from the first Letter of Saint John:**

Beloved: Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God?

This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: You believe in me, Thomas, because you have seen me, says the Lord;
Blessed are those who have not seen me, but still believe!**

GOSPEL: Jn 20:19-31

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.

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent

me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

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:

"Risen Lord, graciously hear us"

PLEASE BE SEATED**LITURGY OF THE EUCHARIST****PROCESSION OF THE GIFTS**

OFFERTORY: BLESS THE LORD (No. 620)

PREPARATION OF THE GIFTS PLEASE STAND