

# LIVING THE WORD

- Peter has gone through a remarkable experience of change since his denial of Christ and now has the confidence to preach the core Christian message to unbelievers. He now knows what it is to be forgiven and to turn back to relationship with Jesus. Notice then how his *preaching* flows from his *living* and the signs that he works (*he just cured someone!*). ‘Preaching’ comes after ‘living’. What sign / action / witness can I ‘live’ this week to let people experience Jesus through me?
- Holiness is a universal call to everyone. “*Repent and be converted*” is an invitation to a complete change of one’s value system. The worldview of the early disciples had been turned completely upside down with the Resurrection. Consider what change took place in the early disciples to sell land and give to those in need? Is your value system that of the ‘world’ or of ‘Christ’? Ask God what areas of your life need more of the Holy Spirit, so you can change and grow as a disciple. Then take the next most obvious steps to cooperate with God and bring that change about.
- Some people in the Johannine community believed that ‘knowledge’ of salvation was salvation. ‘Knowing’ Jesus and his forgiveness was all that was important. Moral behaviour and changing one’s lifestyle seemed irrelevant. Yet the Easter Acts of the Apostles and Gospel readings teach that the disciples of Jesus witnessed to the Resurrection with power and signs and wonders. Their lives were transformed. The Easter Sunday victory of the Resurrection is supposed to overturn the evil of Good Friday. Christians are not just baptised and waiting for the idea of the Resurrection to come true when they die and enter eternal life. We have a job to do. Holiness is for now. As disciples we are each called to live *in* and *for* Christ in everyday life, whatever that may entail for us. How could *you* ‘keep the word’ more and ‘let the love of God come to perfection within you’ more?
- Jesus was ‘made known to them in the breaking of bread’. This new action — and new words with it — was so new at the Last Supper that it transformed the traditional Passover meal. Only the Son of God could do this. Yet the resurrected Jesus must have appeared different to the disciples as it was only ‘in the breaking of the bread’ that they recognised him. How do *you* understand what happens at the celebration of the Mass / Eucharist? How does it help you experience the ongoing presence of Jesus? Do you have questions on the Scriptures that require some help to understand them? What are they? Who could you ask for help?
- “*Why are you troubled and what are the questions rising in your heart?*” What are the things you need to look at, discuss with someone, write about, research, pray about, so you too can reach the peace and transformation Jesus offers today?

## ***Back to Pope Francis’ Teaching on the Liturgy – Desiderio Desideravi***

Closing the second session of the Second Vatican Council (December 4, 1963), Saint Paul VI expressed himself in this way:

“The difficult, complex debates have had rich results. They have brought one topic to a conclusion: the sacred Liturgy. Treated before all others, in a sense it has priority over all others for its intrinsic dignity and importance to the life of the Church; today we will solemnly promulgate the document on the Liturgy. Our spirit, therefore, exults with true joy, for in the way things have gone we note respect for a right scale of values and duties. God must hold first place; prayer to him is our first duty. The Liturgy is the first source of divine communion in which God shares his own life with us. It is also the first school of the spiritual life. The Liturgy is the first gift we must make to the Christian people united to us by faith and by the fervour of their prayers. It is also a primary invitation to the human race, so that all may now lift their mute voices in blessed and genuine prayer and thus may experience that indescribable, regenerative power to be found when they join us in proclaiming the praises of God and the hopes of the human heart through Jesus Christ and in the Holy Spirit”.

In this letter I cannot dwell with you on the richness of this passage’s various expressions, which I recommend to your own meditation. If the Liturgy is “the summit toward which the activity of the Church is directed, and at the same time the font from which all her power flows,” (*Sacrosanctum Concilium*, n. 10) well, then, we can understand what is at stake in the liturgical question. It would be trivial to read the tensions, unfortunately present around the celebration, as a simple divergence between different tastes concerning a particular ritual form. The problematic is primarily ecclesiological. I do not see how it is possible to say that one recognises the validity of the Council — though it amazes me that a Catholic might presume *not* to do so — and at the same time not accept the liturgical reform born out of *Sacrosanctum Concilium*, a document that expresses the reality of the Liturgy, intimately joined to the vision of Church so admirably described in *Lumen gentium*.

The non-acceptance of the liturgical reform — as also a superficial understanding of it — distracts us from the obligation of finding responses to the question that I come back to repeating: how can we grow in our capacity to live in full the liturgical action? How do we continue to let ourselves be amazed at what happens in the celebration under our very eyes? We are in need of a serious and dynamic liturgical formation.

... to be continued next week ...



## CALENDAR

### MONDAY

April 15  
Easter Weekday  
Acts 6:8-15  
Jn 6:22-29

### TUESDAY

April 16  
Easter Weekday  
Acts 7:51-8:1a  
Jn 6:30-35

### WEDNESDAY

April 17  
Easter Weekday  
Acts 8:1b-8  
Jn 6:35-40

### THURSDAY

April 18  
Easter Weekday  
Acts 8:26-40  
Jn 6:44-51

### FRIDAY

April 19  
Easter Weekday  
Acts 9:1-20  
Jn 6:52-59

### SATURDAY

April 20  
Easter Weekday  
Acts 9:31-42  
Jn 6:60-69

### SUNDAY

April 21  
Fourth Sunday  
of Easter  
Acts 4:8-12  
1 Jn 3:1-2  
Jn 10:11-18

## 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)**

## ASSUMPTION CATHEDRAL

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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

April 14, 2024

## **What is a "covenant," and how are marriage and covenant related?**

"Covenant" is the word the Church employs to define and describe the sacrament of matrimony. It is clearly based on the idea of "covenant" contained in Scripture. In contrast, society uses the related word "contract," as in the "marriage contract." However, these two words do not mean the same thing.

The meaning of "contract" is too limited to contain the full commitment of Christian marriage. When you sign a contract, you are legally bound only to its terms. You need not do more or less than what is stipulated in its wording. Warmth and concern for the well-being of one party for the other are not stipulated in a contract.

A covenant, on the other hand, is different. Although it may contain some aspects of contract, it establishes a personal relationship of closeness, affection, and warmth, and it locks the couple into a mutual commitment to each other's well-being.

As God freely chose Israel from all the nations possible, so do two people choose each other from all other people. As God declared, "I will take you as my people, and I will be your God" (Exodus 6:7). In the same way, a husband and wife pledge total commitment to each other.

Christian marriage bears the same characteristics of covenant commitment—the personal relationship of caring, loyalty, intimacy, exclusivity, permanency, and, above all, love; hence the use of "covenant" to define Christian marriage. ●

*The Redemptorists / DearPadre.org*

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**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.

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. **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: IN REMEMBRANCE OF YOU (No. 944)**

**FINAL: ALLELUIA! SING TO JESUS (No. 949) **PLEASE STAND****

**3<sup>rd</sup> SUNDAY OF EASTER (Year B)**

*Sunday, 14 April 2024*

**ENTRANCE: SING A NEW SONG (No. 607) **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 3:13-15, 17-19**

**A reading from the Acts of the Apostles:**

Peter said to the people: "The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his servant Jesus, whom you handed over and denied in Pilate's presence when he had decided to release him. You denied the Holy and Righteous One and asked that a murderer be released to you. The author of life you put to death, but God raised him from the dead; of this we are witnesses. Now I know, brothers, that you acted out of ignorance, just as your

[ 2 ]

leaders did; but God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Christ would suffer. Repent, therefore, and be converted, that your sins may be wiped away."

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 4: LORD, LET YOUR FACE SHINE ON US**



1. When I call, answer me, O my just God, you who relieve me when I am in distress; have pity on me, and hear my prayer! (R)
2. Know that the LORD does wonders for his faithful one; the LORD will hear me when I call upon him. (R)
3. LORD, let the light of your countenance shine upon us! You put gladness into my heart. (R)
4. As soon as I lie down, I fall peacefully asleep, for you alone, O LORD, bring security to my dwelling. (R)

**SECOND READING: 1 Jn 2:1-5A**

**A reading from the first Letter of Saint John:**

My children, I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins, and not for our sins only but for those of the whole world. The way we may be sure that we know him is to keep his commandments. Those who say, "I know him," but do not keep his commandments are liars, and the truth is not in them. But whoever keeps his word, the love of God is truly perfected in him.

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA: PLEASE STAND**

Alleluia. Alleluia. Alleluia. (Repeat)

**All: Lord Jesus, open the Scriptures to us; make our hearts burn while you speak to us.**

**GOSPEL: Lk 24:35-48**

**Priest:** The Lord be with you.

**All: And with your spirit.**

**Priest:** A reading from the Good News according to Luke.

**All: Glory to you, Lord.**

The two disciples recounted what had taken place on the way, and how Jesus was made known to them in the breaking of bread.

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While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." But they were startled and terrified and thought that they were seeing a ghost. Then he said to them, "Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have." And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" They gave him a piece of baked fish; he took it and ate it in front of them.

He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled." Then he opened their minds to understand the Scriptures. And he said to them, "Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things."

**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, fill us with faith, hope and charity."**

**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: OPEN MY EYES (No. 651)**

**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.**