

LIVINGTHEWORD

- ❖ Peter entering the home of Cornelius (a Roman centurion / soldier) is an incredibly important moment in the early Church. It sets in motion the whole Christian mission to non-Jews — to the untouchables, the pagans, the Greeks. God wants to include everyone. Who do I consider an ‘outsider’ to the Church? Why? How could I be more inclusive? In my family? My parish?
- ❖ Acts 10 reveals the early struggle to be open and welcoming. The Holy Spirit spoke in dreams and visions to inspire and move the Church and disciples. Consider the words of St Peter: ‘*Get up, I myself am a human being*’ and ‘*God shows no partiality*’. What has happened within Peter? What invitation and challenge do you notice for your own journey?
- ❖ Both Peter and Cornelius are spoken to in prayer. Thankfully they responded obediently. What have you heard in prayer and life lately? Have you been obedient in ‘*livingtheword*’? What are some obstacles you have encountered?
- ❖ John repeats the word **LOVE** 9 times in his Letter and 9 times in the Gospel. In John’s community they were fighting with Gnostics who didn’t think Christian behaviour was important. John reinforces the idea that love actually ‘looks like something’. Christian love is to love all others as God has loved us in Christ. Consider how God has initiated the relationship of love with us. Dying as an expiation (offering) to show us the forgiveness of our sins and the extent of God’s love. Do you *initiate* love or merely respond to love? Does your love change depending on the response? How does your love ‘style’ witness to Christian love?
- ❖ God wants disciples to ‘bear fruit’. Yet fruitfulness requires attachment to the vine. The fruitfulness of joy, peace and love develops from friendship with the Father. Friendships grow and develop in responding to needs and requests. Hence Jesus invites us to ask so the Father can give and be glorified. Would you describe your relationship with God as a ‘friend’? What is your attitude toward intercessory prayer? Ask or text your friends what they need and pray specifically for them. Don’t be afraid to ask God for signs so that God may receive ‘glory’. He gives plenty in the Acts of the Apostles!
- ❖ When asked to describe the love to which believers are called, St Augustine replied: “*It has the feet to hasten to the poor and needy. It has the eyes to see misery and want. It has the ears to hear the signs and sorrow of others. That is what love looks like.*”

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

We no longer have the gaze of St Francis, who looked at the sun — which he called brother, because so he felt it to be — and saw it ‘*beautiful and radiant with great splendour*’, and, full of wonder, he sang that it ‘*bears a likeness of You, Most High One*’. To have lost the capacity to grasp the symbolic value of the body and of every creature renders the symbolic language of the Liturgy almost inaccessible to the modern mentality. And yet there can be no question of renouncing such language. It cannot be renounced because it is how the Holy Trinity chose to reach us through the flesh of the Word. It is rather a question of recovering the capacity to use and understand the symbols of the Liturgy. We must not lose hope because this dimension in us, as I have just said, is constitutive; and despite the evils of materialism and spiritualism — both of them negations of the unity of soul and body — it is always ready to re-emerge, as is every truth.

So, the question I want to pose is how can we become once again capable of symbols? How can we again know how to read them and be able to live them? We know well that the celebration of the sacraments, by the grace of God, is efficacious in itself (*ex opere operato*), but this does not guarantee the full engagement of people without an adequate way of their placing themselves in relation to the language of the celebration. A symbolic “reading” is not a mental knowledge, nor the acquisition of concepts, but rather a living experience.

Above all we must reacquire confidence about creation. I mean to say that things — the sacraments “are made” of things — come from God. To Him they are oriented, and by Him they have been assumed, and assumed in a particular way in the Incarnation, so that they can become instruments of salvation, vehicles of the Spirit, channels of grace. In this it is clear how vast is the distance between this vision and either a materialistic or spiritualistic vision. If created things are such a fundamental, essential part of the sacramental action that brings about our salvation, then we must arrange ourselves in their presence with a fresh, non-superficial regard, respectful and grateful. From the very beginning, created things contain the seed of the sanctifying grace of the sacraments.

... to be continued next week ...



CALENDAR

MONDAY

May 6
Easter Weekday
Acts 16:11-15
Jn 15:26-16:4a

TUESDAY

May 7
Easter Weekday
Acts 16:22-34
Jn 16:5-11

WEDNESDAY

May 8
Easter Weekday
Acts 17:15,
22-18:1
Jn 16:12-15

THURSDAY

May 9
Easter Weekday
Acts 18:1-8
Jn 16:16-20

FRIDAY

May 10
Easter Weekday
Acts 18:9-18
Jn 16:20-23

SATURDAY

May 11
Easter Weekday
Acts 18:23-28
Jn 16:23b-28

SUNDAY

May 12
*Ascension
of the Lord*
Acts 1:1-11
Eph 1:17-23 or
Eph 4:1-13 or
4:1-7, 11-13
Mk 16:15-20

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

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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

May 5, 2024

***Please clarify for me what the Church
considers as "gossip." Is it that bad?***

Human beings have the great gift of speech. We continually talk to one another and we talk about one another. Gossip, at its most basic level, is just idle talk. It is neither good nor bad. But it is a tool we can use to build up another human being or tear a person down.

Gossip is sinful when we use our words to unjustly hurt the reputation of another or to judge another person rashly. The two words that the Church uses to describe this evil side of gossip are "detraction" and "calumny." The *Catechism of the Catholic Church* tells us that detraction is "without objectively valid reason, disclosing another's faults and failings to persons who did not know them." Calumny occurs when a person, "by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them" (CCC 2477).

To judge whether your own gossip is good or evil, simply ask yourself: Do the words I am saying help others or hurt others? Am I building them up or tearing them down? Hopefully, as a Christian, you are committed to the commandment of Jesus we hear in today's Gospel: "This is my commandment: love one another as I love you" (John 15:12). ●

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. (2)

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 HYMN: LOVE DIVINE, ALL LOVES EXCELLING (No. 641) PLEASE STAND

6th SUNDAY OF EASTER (Year B)

Sunday, 5 May 2024

ENTRANCE: NOW THE GREEN BLADE RISES (No. 534) 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 10:25-26, 34-35, 44-48

A reading from the Acts of the Apostles:

When Peter entered, Cornelius met him and, falling at his feet, paid him homage. Peter, however, raised him up, saying, "Get up. I myself am also a human being."

Then Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him."

While Peter was still speaking these things, the Holy Spirit fell upon all who were listening to the word. The circumcised believers who had accompanied Peter were astounded that the gift of the Holy Spirit should have been poured out on the Gentiles also, for they could hear them speaking in tongues and glorifying God. Then Peter responded, "Can anyone withhold the water for baptizing these people, who have received the Holy Spirit even as we have?" He ordered them to be baptized in the name of Jesus Christ.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 98: THE LORD HAS REVEALED TO THE NATIONS



1. Sing to the LORD a new song, for he has done wondrous deeds; His right hand has won victory for him, his holy arm. (R)
2. The LORD has made his salvation known: in the sight of the nations he has revealed his justice. He has remembered his kindness and his faithfulness toward the house of Israel. (R)
3. All the ends of the earth have seen the salvation by our God. Sing joyfully to the LORD, all you lands; break into song; sing praise. (R)

SECOND READING: 1 Jn 4:7-10

A reading from the first Letter of Saint John:

Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love. In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: Whoever loves me will keep my word, says the Lord, and my Father will love him and we will come to him.

GOSPEL: Jn 15:9-17

Priest: The Lord be with you.

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

All: And with your spirit.

All: Glory to you, Lord.

Jesus said to his disciples: "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.

"I have told you this so that my joy may be in you and your joy might be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another."

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:

"God of infinite love, hear our prayer"

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: I HAVE LOVED YOU (No. 588)

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.