

## LIVING THE WORD

- The writer of the Gospel of Luke is also understood to have written the Acts of the Apostles. In Acts, we learn of the unfolding events after Easter. The Feast of the Ascension is not trying to claim historically that Jesus ‘ascended’ after 40 days, but simply reflect on his ‘Ascension’ and new presence, now in Heaven. Jesus states a promise has been made by the Father to send the Holy Spirit. Have you ever asked someone to make a promise? Why? What does this reveal about Jesus and ‘us’?
- The disciples are almost ‘told off’ by the Angels. *‘Why are you looking up at the sky?’* Instead of looking up, look around and get to work. The text also encourages a waiting for the Spirit and his power so that each disciple can ‘witness’. Have you ‘waited in prayer’, calling for the gift and promise of the Holy Spirit? Consider how you could enter more deeply into this prayer request, leading to the celebration of Pentecost next week. Consider a place and time. The Spirit is often given through other people’s prayer. Whom could you ask?
- The Gospel of Mark is the earliest Gospel and was written in a time when the early disciples still thought the return of Christ would happen soon. The urgency to share the Gospel with every creature before the return of Jesus can almost be felt in the text. This mission is still an active job description for us, by Jesus. Imagine having such a wonderful message that you know will bring people joy and life. As you prepare to share it, would you consider just how the message would be received — what obstacles may be in the way — so that they truly ‘get it’ when you speak? St Francis of Assisi told his followers *‘Preach the gospel to the whole world, and use words when necessary’*. Do you witness more by words or by example? How could you try the other option?
- Mark uses dramatic language to highlight the truth that the power of the Holy Spirit is truly at work in the lives of the disciples and in ‘signs’ that accompany the ‘words’. The image is of an intimate connection between Jesus in heaven and his disciples preaching. What signs would you like to pray for on your journey at the moment?

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

Still thinking about how the Liturgy forms us, another decisive question is the education necessary to be able to acquire the interior attitude that will let us use and understand liturgical symbols. Let me express it in a simple way. I have in mind parents, or even more perhaps, grandparents, but also our pastors and catechists. Many of us learned the power of the gestures of the liturgy from them, as, for example, the sign of the cross, kneeling, the formulas of our faith. Perhaps we do not have an actual memory of such learning, but we can easily imagine the gesture of a larger hand taking the little hand of a child and accompanying it slowly in tracing across the body for the first time the sign of our salvation. Words accompany the movement, these also said slowly, almost as if wanting to take possession of every instant of the gesture, to take possession of the whole body: *“In the name of the Father... and of the Son... and of the Holy Spirit... Amen.”* And then the hand of the child is left alone, and it is watched repeating it all alone, with help ready nearby if need be. But that gesture is now consigned, like a habit that will grow with Him, imparting to it a meaning that only the Spirit knows how. From that moment forward that gesture, its symbolic force, is ours, it belongs to us; or better said, we belong to it. It gives us form. We are formed by it. Not many discourses are needed here. It is not necessary to have understood everything in that gesture. What is needed is being small, both in consigning it and in receiving it. The rest is the work of the Spirit. In this way we are initiated into symbolic language. We cannot let ourselves be robbed of such richness. Growing up we will have more ways of being able to understand, but always on the condition of remaining little ones.

One way of caring for and growing in a vital understanding of the symbols of the Liturgy is certainly the *ars celebrandi*, the art of celebrating, which cannot be reduced to only a ritual mechanism. The rite is in itself a norm, which is never an end in itself, but always at the service of a higher reality that it means to protect.

***By highlighting the key and primary role of the family in our life-long journey of faith formation, Pope Francis is being very practical. The good that a family teaches their children is a vital part of a child’s learning and development. As we are told in the Rite of Baptism, parents are the primary educators of their children in the faith. Let us never underestimate the value of what we do at home. What we receive there feeds into what we do, receive and learn in the Church, the community of faith, where we celebrate the Eucharist. The Eucharist itself is forming us more and more along the way into the Body of Christ. All is mystery***

— John P Murray osa



## CALENDAR

### MONDAY

May 13  
Easter Weekday  
Acts 19:1-8  
Jn 16:29-33

### TUESDAY

May 14  
St. Matthias,  
Apostle  
Acts 1:15-17,  
20-26  
Jn 15:9-17

### WEDNESDAY

May 15  
Easter Weekday  
Acts 20:28-38  
Jn 17:11b-19

### THURSDAY

May 16  
Easter Weekday  
Acts 22:30;  
23:6-11  
Jn 17:20-26

### FRIDAY

May 17  
Easter Weekday  
Acts 25:13b-21  
Jn 21:15-19

### SATURDAY

May 18  
Easter Weekday  
Acts 28:16-20,  
30-31  
Jn 21:20-25

### SUNDAY

May 19  
Pentecost  
Acts 2:1-11  
1 Cor 12:3b-7,  
12-13 or  
Gal 5:16-25  
Jn 20:19-23 or  
Jn 15:26-27;  
16:12-15

## 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

23 Oriental Avenue (Charoenkrung Soi 40)  
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. Francis Xavier Akranon Kitcharoen

### 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 12, 2024

## **What were the main changes brought about by the Second Vatican Council?**

It has been sixty years since the Second Vatican Council and we are still learning from what Pope John Paul II called the “fundamental event in the contemporary Church” and “the constant reference point of every pastoral action.” Vatican II’s sixteen documents focus on a wide variety of topics, touching almost every conceivable aspect of Church and Christian life. Four of the documents bear the title of “Constitution” and contain the core formulations of the council’s teachings.

The most visible change might be in how we worship. But even more fundamental is the emphasis on the Church as the “people of God.” Baptism admits all to the same journey of faith, initiating each person with differing talents and abilities into the mission of the Church. Thus, the faithful must be “led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as ‘a chosen race, a royal priesthood, a holy nation, a redeemed people’ (1 Peter 2:9; see 2:4–5), is their right and duty by reason of their baptism” (Constitution on the Sacred Liturgy [*Sacrosanctum Concilium*], 14). The hierarchy continues, but it is to hear and serve God’s people; “servant leadership” is the way to exercise authority in the Church of Vatican II. ●

*The Redemptorists / DearPadre.org*

© 2024 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. *Imprimatur*: “In accordance with CIC 827, permission to publish was granted on June 29, 2023, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication; nor is any liability assumed by this permission.” No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the *New American Bible*, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved.

[ 4 ]

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: I AM THE BREAD OF LIFE (No. 945)**

**FINAL HYMN: GO TO THE WORLD (No. 546) PLEASE STAND**

**THE ASCENSION OF THE LORD (Year B)**  
**(Solemnity)**

Sunday, 12 May 2024

**ENTRANCE: HAIL THE DAY THAT SEES HIM RISE (No. 543) 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 1:1-11**

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

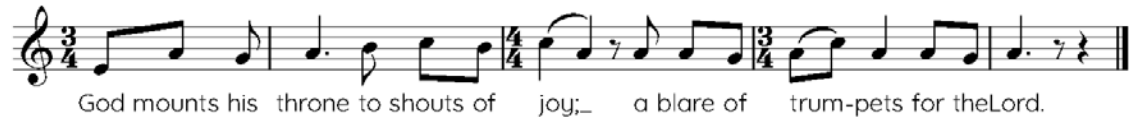
In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

When they had gathered together they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He answered them, "It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven."

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 47: GOD MOUNTS HIS THRONE**



1. All you peoples, clap your hands, shout to God with cries of gladness, For the LORD, the Most High, the awesome, is the great king over all the earth. (R)
2. God mounts his throne amid shouts of joy; the LORD, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise. (R)
3. For king of all the earth is God; sing hymns of praise. God reigns over the nations, God sits upon his holy throne. (R)

**SECOND READING: Eph 1:17-23**

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

Brothers and sisters: May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA: PLEASE STAND**

**Alleluia. Alleluia. Alleluia. (Repeat)**

**All: Go and teach all nations, says the Lord;  
I am with you always, until the end of the world.**

**GOSPEL: Mk 16:15-20**

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

**All: And with your spirit.**

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

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

Jesus said to his disciples: "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents with their hands, and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.

**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:  
"Lord in heaven, hear our prayer."**

**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: BLESS THE LORD (No. 620)**

**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.**