

LIVING THE WORD

- Easter concludes with 50 days and the celebration of Pentecost. The Feasts of the Trinity and Corpus Christi are the Sunday experiences before us. Yet what we celebrate and believe is far from 'ordinary'. Moses speaks to the people and us: can your imagination comprehend how great it is that God has personally 'spoken' to us in the fire on the mountain of Sinai. God personally fought for us and rescued us out of Egypt, where we were mistreated. Can you recognise and see 'with your very eyes' things God has done for you? What experience do you need to treasure more deeply?
- This Trinity was first and foremost an *experience* of the disciples before it became a theological teaching. 'God does not prove himself, he shows himself'. Jesus is the Messiah sent by the Father. His life and words reveal the Father's Love and Mercy. The Spirit is the first gift into our hearts. Imagine the whole experience of 'being adopted'. The parents doing it and the child receiving it. The child will need help to cry out 'Abba' — Daddy. Do you experience this relationship? 'You did not receive a spirit of slavery to fall back into fear'. What do these words mean for you?
- The most significant events in the Gospel of Matthew happen on mountains. It symbolises being very close to God and consequently the events taking place have the full authority and power of God. It is almost humorous that the disciples bow down in worship but are also doubting. Some texts have 'but some doubted'. Jesus' response is to approach them! And even in the midst of doubt he sends them into the world with a job / mission. Imagine yourself in this scene. Do you bow, kneel, stand, doubt, hunger, question, fear, run, watch ... ? What do you wish to say to Jesus as he 'sends you out'?
- Knowing and using a person's name symbolises a relationship and knowledge of the person. Using a person's name attracts and turns the person's attention toward you. Reflect on using the name of someone who loves you. What is the experience of calling their name? Imaginatively enter this experience, speaking to each person of the Trinity. Abba — Father. Jesus — Son. Holy Spirit. Can you glimpse a personal relationship and knowledge of each?
- Within the mystery of God's nature we enter a mystery that love is not alone, but a relationship of three. Search for an ancient icon of the Trinity online. There is an empty space at the table for you to 'pull up your chair' at prayer and at the Eucharistic table. What do you notice as you imaginatively spend time in prayer with this icon?
- Jesus gives clear — and challenging — instructions. There is no privileged people; his message is for 'all nations'. A new rite of Baptism in the name of Father, Son and Holy Spirit will mark an acceptance and adoption into the family of God. People need to be taught how to observe and live Jesus' teachings. **Go!** Do you have a consciousness of being involved in this 'great commission'? If people were to be with you, would they glimpse a love relationship, alive and nurtured by a church community? If anyone asked you about your relationship with God, what would you share?

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

We are inclined to think of only ordained ministers carrying out the service of presiding. But in fact this is an attitude that all the baptised are called to live. I think of all the gestures and words that belong to the assembly: gathering, careful walking in procession, being seated, standing, kneeling, singing, being in silence, acclamations, looking, listening. There are many ways in which the assembly, as one body, participates in the celebration. Everybody doing together the same gesture, everyone speaking together in one voice — this transmits to each individual the energy of the entire assembly. It is a uniformity that not only *does not deaden* but, on the contrary, educates individual believers to discover the authentic uniqueness of their personalities, not in individualistic attitudes but in the awareness of being one body. It is not a question of following a book of liturgical etiquette. It is, rather, a "discipline," which, if observed authentically forms us. These are gestures and words that place order within our interior world, making us live certain feelings, attitudes and behaviours. They are not the explanation of an ideal that we seek to let inspire us, but they are instead an action that engages the body in its entirety — that is to say, in its being a unity of body and soul.

Among the ritual acts that belong to the whole assembly, silence occupies a place of absolute importance. Many times, it is expressly prescribed. The entire Eucharistic celebration is immersed in the silence which precedes its beginning and which marks every moment of its ritual unfolding. In fact, it is present in the penitential act, after the invitation "*Let us pray*". It is present in the Liturgy of the Word (*before the readings, between the readings and after the Homily*). It is present in the Eucharistic prayer and after communion. Such silence is not an inner haven in which to hide oneself in some sort of intimate isolation, as if leaving the ritual form behind as a distraction. That kind of silence would contradict the essence itself of the celebration. Liturgical silence is something much grander. It is a symbol of the presence and action of the Holy Spirit, who animates the entire action of the celebration. For this reason, it constitutes a point of arrival within a liturgical sequence. Precisely because it is a symbol of the Spirit, it has the power to express the Spirit's multifaceted action. In this way, going over again the moments I just mentioned, silence moves to sorrow for sin and the desire for conversion. It awakens a readiness to hear the Word and awakens prayer. It disposes us to adore the Body and Blood of Christ. It suggests to each one, in the intimacy of communion, what the Spirit would effect in our lives to conform us to the Bread broken. For all these reasons we are called to enact with extreme care the symbolic gesture of silence. Through it, the Spirit gives us shape, gives us form.



CALENDAR

MONDAY

May 27
Weekday
1 Pt 1:3-9
Mk 10:17-27

TUESDAY

May 28
Weekday
1 Pt 1:10-16
Mk 10:28-31

WEDNESDAY

May 29
Weekday
1 Pt 1:18-25
Mk 10:32-45

THURSDAY

May 30
Weekday
1 Pt 2:2-5, 9-12
Mk 10:46-52

FRIDAY

May 31
*Visitation of the
Blessed Virgin
Mary*
Zep 3:14-18a or
Rom 12:9-16
Lk 1:39-56

SATURDAY

June 1
St. Justin, Martyr
Jude 17, 20b-25
Mk 11:27-33

SUNDAY

June 2
*Most Holy Body
and Blood of Christ
(Corpus Christi)*
Ex 24:3-8
Heb 9:11-15
Mk 14:12-16,
22-26

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 OSB
Pastoral Leader, 10 am Mass Community*

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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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 26, 2024

***I hear people talking about finding
their vocation. How do I know what my
vocation is?***

Our Catholic understanding of vocation is “a call from God to a particular state in life,” by which is usually meant single, married, priest, or religious. When you hear people speaking about finding their vocation, it is possible that this is what they have in mind. On the other hand, it is also quite possible that they are referring simply to a particular occupation that they feel comfortable with and wish to pursue.

The root understanding of vocation is really the understanding of God's call and our response. Vocation has not so much to do with what we do but is rather reflective of what we believe about our relationship with God. Vocation assumes that we believe that God is active in our own unique history, and is involved in our decision-making process; that God desires to manifest his will to us; and that God does in fact communicate with us in a very personal way.

If you are truly open to the will of God in your own life, if you are willing to listen to God's call and make your decisions and choices based on this experience, preferably with the guidance of a confessor or spiritual director, you will discover the true happiness that a real vocation can bring. ●

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 THIS BREAD (No. 928)

FINAL HYMN: O GOD, ALMIGHTY FATHER (No. 566) PLEASE STAND

**THE MOST HOLY TRINITY (Year B)
(Solemnity)**

Sunday, 26 May 2024

ENTRANCE: HOLY, HOLY, HOLY! LORD GOD ALMIGHTY (No. 567) 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: Dt 4:32-34, 39-40

A reading from the Book of Deuteronomy:

Moses said to the people: "Ask now of the days of old, before your time, ever since God created man upon the earth; ask from one end of the sky to the other: Did anything so great ever happen before? Was it ever heard of? Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live? Or did any god venture to go and take a nation for himself from the midst

of another nation, by testings, by signs and wonders, by war, with strong hand and outstretched arm, and by great terrors, all of which the LORD, your God, did for you in Egypt before your very eyes? This is why you must now know, and fix in your heart, that the LORD is God in the heavens above and on earth below, and that there is no other. You must keep his statutes and commandments that I enjoin on you today, that you and your children after you may prosper, and that you may have long life on the land which the LORD, your God, is giving you forever."

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 33: BLESSED THE PEOPLE THE LORD HAS CHOSEN



℟. Bless-ed the peo-ple the Lord has[cho-sen,]cho-sen to be his own.

1. Upright is the word of the LORD, and all his works are trustworthy.
He loves justice and right; of the kindness of the Lord the earth is full. (R)
2. By the word of the LORD the heavens were made; by the breath of his mouth all their host.
For he spoke, and it was made; he commanded, and it stood forth. (R)
3. See, the eyes of the LORD are upon those who fear him,
upon those who hope for his kindness,
To deliver them from death and preserve them in spite of famine. (R)
4. Our soul waits for the LORD, who is our help and our shield.
May your kindness, O LORD, be upon us who have put our hope in you. (R)

SECOND READING: Rom 8:14-17

A reading from the Letter of Saint Paul to the Romans:

Brothers and sisters: Those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption, through whom we cry, "Abba, Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: Glory to the Father, the Son, and the Holy Spirit;
to God who is, who was, and who is to come.**

GOSPEL: Mt 28:16-20

Priest: The Lord be with you.

All: And with your spirit.

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

All: Glory to you, Lord.

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they all saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

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:
"Trinitarian God, hear our prayer."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: FOR GOD SO LOVED THE WORLD (No. 580, Verse 3)

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.**