

LIVING THE WORD

- Ezekiel is different because he was both a Priest and a Prophet. He was with God's people when they were deported into Babylon enduring suffering and slavery. They were without a Temple, their Land, a King. In a time of great distress he is humbled to realise that very few people listen to him (and God) and even less respond with obedient living to God's ways. He shares an image of a 'snip' of a great tree, a 'faithful small remnant' of people will be planted by God in Jerusalem. So deeply does he believe in God's guidance of history he repeats *'the Lord will do this'* 86 times. Would you consider yourself part of God's 'tender shoot', faithful and obedient? The tree (Church) of God will include all types of birds and winged creatures and the 'lowly'. How inclusive are you toward others?
- It is important to understand St Paul. Our bodies are good but there is a 'desire' in our flesh that is deeply selfish. A Christian disciple lives and walks by 'faith', not by 'flesh'. Jesus guides our life and choices, not the selfish desires many in the world chase. Is your 'home' in Jesus or the ways of the world? Paul encourages disciples to face this tension and question head-on. Imagine an examination of your life at the end of time: what did you live for; what was your heart attached to?
- Jesus shares a story of the mysterious and silent working of God in bringing the Kingdom. Just as farmers presume something is happening to a seed under the ground, we also need to trust, not always by sight but what we know. In truth, the mustard seed only grows to a 4-foot 'bush'! Are you expecting Church to be a magnificent Cedar tree, and struggle with the reality of a stumpy bush? Is Jesus suggesting a change from strong and powerful to humble and 'medicinal'? The mustard seed was considered to be a medication for many ill.
- The topic most frequently talked about by Jesus was the 'Kingdom of God' (Kingdom of Heaven). He chose to use parables to describe 'God's ways'. Parables trap us. We agree with some parts of the story but resist or don't want to agree with other parts. We reject it, or open ourselves to an opportunity of a new way of understanding (conversion). Why did Jesus choose to describe the Kingdom as a mustard seed? We like the idea of many birds finding shelter and the Church 'welcoming and including' all people. But a mustard seed and bush was a backyard weed, very stubborn and difficult to get rid of. Is the way of God really requiring a revolution? Who gets threatened by that? Do you prefer the status quo or an inclusive change welcoming the poor and marginalised?

Pope Francis approaching 2025, the Year of Jubilee (February 2022)

We must fan the flame of hope that has been given us, and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision. The forthcoming Jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire; that is why I have chosen as the motto of the Jubilee, *"Pilgrims of Hope"*. This will indeed be the case if we are capable of recovering a sense of universal fraternity and refuse to turn a blind eye to the tragedy of rampant poverty that prevents millions of men, women, young people and children from living in a manner worthy of our human dignity. Here I think in particular of the many refugees forced to abandon their native lands. May the voices of the poor be heard throughout this time of preparation for the Jubilee, which is meant to restore access to the fruits of the earth to everyone.

The spiritual dimension of the Jubilee, which calls for conversion, should also embrace these fundamental aspects of our life in society as part of a coherent whole. In the realisation that all of us are pilgrims on this earth, which the Lord has charged us to till and keep (cf. Gen 2:15), may we never fail, in the course of our sojourn, to contemplate the beauty of creation and care for our common home. It is my hope that the coming Jubilee Year will be celebrated and experienced with this intention too. Growing numbers of men and women, including many young people and children, have come to realise that care for creation is an essential expression of our faith in God and our obedience to his will.

I would greatly desire that we devote 2024, the year preceding the Jubilee event, to a great "symphony" of prayer. Prayer, above all else, to renew our desire to be in the presence of the Lord, to listen to him and to adore him. Prayer, moreover, to thank God for the many gifts of his love for us and to praise his work in creation, which summons everyone to respect it and to take concrete and responsible steps to protect it. Prayer as the expression of a single "heart and soul" (cf. Acts 4:32), which then translates into solidarity and the sharing of our daily bread. Prayer that makes it possible for every man and woman in this world to turn to the one God and to reveal to him what lies hidden in the depths of their heart. Prayer as the royal road to holiness, which enables us to be contemplative even in the midst of activity. May 2024 be an intense year of prayer in which hearts are opened to receive the outpouring of God's grace and to make the "Our Father", the prayer Jesus taught us, the life programme of each of his disciples.



CALENDAR

MONDAY

June 17
Weekday
1 Kgs 21:1-16
Mt 5:38-42

TUESDAY

June 18
Weekday
1 Kgs 21:17-29
Mt 5:43-48

WEDNESDAY

June 19
Weekday
2 Kgs 2:1, 6-14
Mt 6:1-6, 16-18

THURSDAY

June 20
Weekday
Sir 48:1-14
Mt 6:7-15

FRIDAY

June 21
St. Aloysius
Gonzaga,
Religious
2 Kgs 11:1-4,
9-18, 20
Mt 6:19-23

SATURDAY

June 22
Weekday
2 Chr 24:17-25
Mt 6:24-34

SUNDAY

June 23
Twelfth Sunday
in Ordinary Time
Jb 38:1, 8-11
2 Cor 5:14-17
Mk 4:35-41

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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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

June 16, 2024

Why did Jesus always speak in parables? Why didn't he give us clearer answers?

Parables are short, relatable stories. Their simple images or comparisons convey a moral or religious lesson and put us in touch with the mystery of God and ourselves. Thus, parables confront the hearer or reader with a radical choice to enter God's kingdom: "One must enter the kingdom, that is, become a disciple of Christ, in order to 'know the secrets of the kingdom of heaven' (Matthew 13:11). For those who stay 'outside,' everything remains enigmatic" (*Catechism of the Catholic Church*, 546).

About a third of Jesus' recorded teachings are in parable form. After the Pharisees rejected Jesus (Matthew 12:14), he immediately changed his straightforward preaching to parables. This fulfilled what was spoken by the prophet: "I will open my mouth in parables, I will announce what has lain hidden from the foundation [of the world]" (Matthew 13:35; see Psalm 78:2).

Parables are intended to reveal as much about us as they do about God. As John Shea writes in *Stories of God*, "God not only loves to hear our stories, God loves to tell stories. And, quite simply, we are the story God tells." In the telling, we ourselves are told. The timeless, universal stories of Jesus speak to us at different stages of life and provide multiple levels of meaning to the open-hearted. ●

Fr. Byron Miller, CSSR / DearPadre.org

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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: DRAW NEAR (No. 935)

FINAL HYMN: LORD OF ALL HOPEFULNESS (No. 663) PLEASE STAND

11th Sunday in Ordinary Time (Year B)

Sunday, 16 June 2024

ENTRANCE: WE PRAISE YOU (No. 617) 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: Ez 17:22-24

A reading from the Book of Prophet Ezekiel:

Thus says the Lord GOD: I, too, will take from the crest of the cedar, from its topmost branches tear off a tender shoot, and plant it on a high and lofty mountain; on the mountain heights of Israel I will plant it. It shall put forth branches and bear fruit, and become a majestic cedar. Birds of every kind shall dwell beneath it, every winged thing in the shade of its boughs. And all the trees of the field shall know that I, the LORD, bring low the high tree, lift high the lowly tree, wither up the green tree, and make the withered tree bloom. As I, the LORD, have spoken, so will I do.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 92: LORD, IT IS GOOD TO GIVE THANKS TO YOU

1. It is good to give thanks to the LORD, to sing praise to your name, Most High, To proclaim your kindness at dawn and your faithfulness throughout the night. (R)
2. The just one shall flourish like the palm tree, like a cedar of Lebanon shall he grow. They that are planted in the house of the LORD shall flourish in the courts of our God. (R)
3. They shall bear fruit even in old age; vigorous and sturdy shall they be, Declaring how just is the LORD, my rock, in whom there is no wrong. (R)

SECOND READING: 2 Cor 5:6-10**A reading from the second Letter of Saint Paul to the Corinthians:**

Brothers and sisters: We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: The seed is the word of God, Christ is the sower.
All who come to him will live forever.**

GOSPEL: Mk 4:26-34

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 the crowds: "This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and through it all the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come."

He said, "To what shall we compare the kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade." With many such parables he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private.

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 of glory, hear our prayer."**

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

OFFERTORY: WE WALK BY FAITH (No. 680)

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.

THE EUCHARISTIC PRAYER