

# LIVING THE WORD

- ◇ Over the next 5 weeks, our Scripture readings focus on the events of God feeding his people. We depart from the Gospel of Mark readings from Chapter 6, and are placed into the Gospel of John Chapter 6. The next five weeks provide an opportunity for prayer and deeper reflection upon the Eucharist and its meaning for our lives.
- ◇ Jewish people recognised that miraculous events, of prophets feeding God's people with bread, symbolised God feeding his family and satisfying their hunger. It was normal to bring barley — which was harvested around the time of the Jewish Passover — to the temple as an offering. Significantly, because the temple in the North (Gilgal) was following false Baal worship, the bread/barley offering is presented to a holy man (Elisha), who distributed it to the poor. Do you experience the prophetic connection between worship and being fed, and 'morality' — now feeding the poor of the world on behalf of God?
- ◇ Last week we heard Jesus has united us all together — Jews and Gentiles. Paul encourages us 'to live in a manner worthy ...', showing this unity. How do you experience disunity?
- ◇ Imagine your life, relationships, workplace. How could you practice unity-creating virtues: humility, gentleness, patience, bearing with, striving to preserve unity, maintaining a bond of peace? What is your biggest challenge?
- ◇ Because the Gospel of Mark has only 16 chapters, we jump into John Chapter 6 for 5 weeks to explore Jesus' feeding the 5,000. The story of Jesus feeding with bread is told 6 times in the Gospels. John is the most theologically imbued with special words and meaning. It is situated around the Jewish Feast of Passover. At Passover Jewish people remembered Moses, the Great Prophet, feeding them with manna in the desert. The promised Messiah (King) would also do a miraculous feeding. We notice in each of the three Passovers of Jesus' public ministry (Jn 2, 6, 19) the Passover is fulfilled and replaced with His Body. 5 loaves and 2 fish = 7, the perfect Jewish number indicating a perfect feeding. 'Taking the loaves', 'gave thanks', 'gave it to distribute', 'gather' (synagein), 'fragments' (klasma) are all special words used by the early Church for the celebration of the Eucharist. Twelve indicates 'all Jewish tribes / people'. What do you make of all these clues in the reading today? What does this story now mean for you?
- ◇ In the midst of large crowds who are hungry, Philip offers no solution. Instead he remarks it will cost so much to fix this problem, two thirds of a year's wage! What thought or feeling decides your (in)actions: cost or compassion? Do you offer your small contribution of money or compassion, or give up in the sight of large injustice / poverty / hunger?
- ◇ The crowds 'see' the sign Jesus has worked, and truly think of him as the Prophet they have been waiting for — the Messiah. The one promised. They want to make him King. A political ruler. Why do you think Jesus withdraws? Why is the 'lifting up of Jesus on the Cross' the enthronement moment in the Gospel of John?

## ***On the Solemnity of the Ascension, Pope Francis declared 2025 a Year of Jubilee***

— we continue reading from his declaration letter, dated 9<sup>th</sup> May 2024 —

Hope, together with Faith and Charity, makes up the triptych of the "theological virtues" that express the heart of the Christian life (cf. 1 Cor 13:13; 1 Thess 1:3). In their inseparable unity, *Hope* is the virtue that — so to speak — gives inward direction and purpose to the life of believers. For this reason, the Apostle Paul encourages us to "*rejoice in hope, be patient in suffering, and persevere in prayer*" (Rom 12:12). Surely we need to "abound in hope" (cf. Rom 15:13), so that we may bear credible and attractive witness to the faith and love that dwell in our hearts; that our *Faith* may be joyful and our *Charity* enthusiastic; and that each of us may be able to offer a smile, a small gesture of friendship, a kind look, a ready ear, a good deed, in the knowledge that, in the Spirit of Jesus, these can become, for those who receive them, rich seeds of hope. Yet what is the basis of our hope? To understand this, let us stop and reflect on "the reasons for our hope" (cf. 1 Pet 3:15).

*"I believe in life everlasting"*. So our faith professes. Christian hope finds in these words an essential foundation. For hope is "that theological virtue by which we desire ... eternal life as our happiness". [13] The Second Vatican Council says of hope that, "when people are deprived of this divine support, and lack hope in eternal life, their dignity is deeply impaired, as may so often be seen today. The problems of life and death, of guilt and suffering, remain unsolved, so that people are frequently thrown into despair". [14] We, however, by virtue of the hope in which we were saved, can view the passage of time with the certainty that the history of humanity and our own individual history are not doomed to a dead end or a dark abyss, but directed to an encounter with the Lord of Glory. As a result, we live our lives in expectation of his return and in the hope of living forever in him. In this spirit, we make our own the heartfelt prayer of the first Christians with which sacred Scripture ends: "**Come, Lord Jesus!**" (Rev 22:20).



## CALENDAR

### MONDAY

July 29  
Sts. Martha, Mary,  
and Lazarus  
Jer 13:1-11  
Jn 11:19-27  
or Lk 10:38-42

### TUESDAY

July 30  
Weekday  
Jer 14:17-22  
Mt 13:36-43

### WEDNESDAY

July 31  
St. Ignatius of  
Loyola, Priest  
Jer 15:10, 16-21  
Mt 13:44-46

### THURSDAY

August 1  
St. Alphonsus  
Liguori, Bishop  
and Doctor  
of the Church  
Jer 18:1-6  
Mt 13:47-53

### FRIDAY

August 2  
Weekday  
Jer 26:1-9  
Mt 13:54-58

### SATURDAY

August 3  
Weekday  
Jer 26:11-16, 24  
Mt 14:1-12

### SUNDAY

August 4  
Eighteenth Sunday  
in Ordinary Time  
Ex 16:2-4, 12-15  
Eph 4:17, 20-24  
Jn 6:24-35

## 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

July 28, 2024

## ***Is there really an unforgivable sin?***

In the Gospels, Jesus teaches that blasphemy against the Spirit will not be forgiven (Matthew 12:31-32, Mark 3:28-29, Luke 12:10). This seems to imply the existence of a sin that God either cannot or will not forgive. Yet we have the overwhelming testimony of the Scriptures and Church teaching that God's mercy and forgiveness are more powerful than any sin, no matter how serious or frequent it might be. This apparent contradiction disappears when we carefully consider the context of Jesus' teaching on the "unforgivable sin."

Jesus' statements regarding blasphemy against the Holy Spirit occurred as part of his ongoing dispute with the scribes and Pharisees who witnessed Jesus' exorcisms but attributed them to the power of Satan, thus denying the evidence of the Spirit's saving action in Jesus' work and teaching (Matthew 12:22-32). This denial is not simply a misunderstanding. Rather, it is willful, malicious, deliberate, and unrepentant. For such people, there can truly be no forgiveness, not because God is unwilling or unable to forgive, but because the people will not recognize their need for forgiveness.

The "unforgivable sin" is not an action so horrible that even God's patience and mercy are exhausted. Rather, it is the attitude of people who reject the Lord's presence in their lives. God's offer of forgiveness is still universal. We need only respond to his grace and seek his forgiveness. ●

*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 September 13, 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 ]

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: BREAD OF LIFE FROM HEAVEN (No. 943)**

**FINAL HYMN: ONE LORD (No. 770) PLEASE STAND**

**17<sup>th</sup> Sunday in Ordinary Time (Year B)**

Sunday, 28 July 2024

**ENTRANCE: WE COME WITH JOY (No. 808) 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)

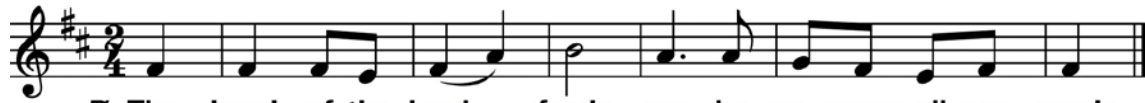
**FIRST READING: 2 Kgs 4:42-44**

**A reading from the second Book of Kings:**

A man came from Baal-shalishah bringing to Elisha, the man of God, twenty barley loaves made from the firstfruits, and fresh grain in the ear. Elisha said, "Give it to the people to eat." But his servant objected, "How can I set this before a hundred people?" Elisha insisted, "Give it to the people to eat." "For thus says the LORD, 'They shall eat and there shall be some left over.'" And when they had eaten, there was some left over, as the LORD had said.

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 145: THE HAND OF THE LORD FEEDS US**

**R.** The hand of the Lord feeds us; he answers all our needs.

1. Let all your works give you thanks, O LORD, and let your faithful ones bless you. Let them discourse of the glory of your kingdom and speak of your might. (R)
2. The eyes of all look hopefully to you, and you give them their food in due season; you open your hand and satisfy the desire of every living thing. (R)
3. The LORD is just in all his ways and holy in all his works. The LORD is near to all who call upon him, to all who call upon him in truth. (R)

**SECOND READING: Eph 4:1-6****A reading from the Letter of Saint Paul to the Ephesians:**

Brothers and sisters: I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA: PLEASE STAND**

Alleluia. Alleluia. Alleluia. (Repeat)

**All: A great prophet has risen in our midst. God has visited his people.**

**GOSPEL: Jn 6:1-15**

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

**All: And with your spirit.**

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

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

Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about

five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

**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:  
"Nourish us with the Bread of Life, O God."**

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

**OFFERTORY: GOD OF ADAM, GOD OF JOSEPH (No. 982)**

**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**