

LIVING THE WORD

- Deuteronomy literally means ‘second book of law’. The Ten Commandments given to Moses, when applied to daily life, became a large set of 613 guidelines to live a holy life. These are explored in the Book of Deuteronomy and added to by the ‘teaching of the elders’. Jewish people treasured their ‘laws’ as a national treasure. Truth. Wisdom. Justice. Is a relationship helped or hindered by laws? What religious guidelines do you ‘observe carefully’? What practices have you found help you feel close to God?
- The Letter of James is regarded as a ‘Catholic’ or ‘general’ letter as it was not written for a particular community. James insists Liturgy and lifestyle are linked together. He paints a beautiful picture: a disciple is like a new birth, a new creation of ‘truth’ made from the WORD. Like the first fruit of a plant, the seed of the Word is planted in us and should show itself outwardly. Eventually the aim of the plant is to ‘look like something’ — actions of caring for orphans and widows (the lowest in society) and an ‘un-worldly’ character. Planting takes some preparation and nurturing. How could you allow the Word to be more fully ‘planted in you’? It is easy for religion to be ‘skin deep’. Who are orphans and widows in your life? What would it look like for you to be ‘unstained by the world’ — less worldly?
- Returning back to the Gospel of Mark, Jesus is in Galilee but ‘spies’ from Jerusalem come to watch him. Pharisees and scribes seek to shame him in public, telling Jesus and his disciples they are not keeping the ‘traditions of the elders’ (613 laws) and obeying the ‘purity codes’. Eating food is an intimate practice as it involves what goes into our bodies. Washing and cleansing rules applied. These rules gradually developed into such a complex list that poor and working people of the land could not satisfy all the conditions. This experience turned religion into oppression and made people feel distant from God. Jesus challenged this dynamic of oppression and exclusion under the guise of holiness. How might Jesus challenge us today?
- Pharisees saw themselves as lay people stirring up the faithful toward a ‘superpiety’. Israel was called to holiness. Let’s be holy! Two characteristics mark the pharisee spirituality: **(1)** religion becomes a set of rules to be lived rather than a relationship of love to be lived; and **(2)** judgement is made of others who do not follow rules, consequently separating those who are ‘in – *clean*’ and ‘out – *unclean*’. How can you see this dynamic within yourself? In others? What does authentic holiness look like for you?
- Jesus overturns the entire Jewish system of ritual purity, which focussed on set external actions making one acceptable before God. This was revolutionary as these purity laws were proud identity markers for Jews of their ‘holiness’. He points deeply into the heart, adding three ideas not normally listed:
 - i) blasphemy — literally ‘saying what is wrong is actually right’
 - ii) arrogance — literally ‘trying to make a thing shiny’
 - iii) folly / foolish — literally ‘without a deeper perspective’Do you consider these inner characteristics harmful? What virtues could you practise as their ‘antidote’?

World Day of Prayer for Care of Creation — Hope and Act with Creation

... continuing from the Message of Pope Francis for this day

“The beginnings are tiny, but the expected results can prove to be infinite in their beauty. Similar to the anticipation of a birth, hope can be seen as the possibility of remaining steadfast amid adversity, of not losing heart in times of tribulation or in the face of human evil. Christian hope does not disappoint, nor does it deceive. The groaning of Creation, of Christians and of the Spirit is the anticipation and expectation of a salvation already at work. Hope, then, is an alternative reading of history and human affairs. It is not illusory, but realistic, with the realism of a faith that sees what is unseen.

Why is there so much evil in the world? Why so much injustice, so many fratricidal wars that kill children, destroy cities, pollute the environment and leave Mother Earth violated and devastated? Implicitly evoking the sin of Adam, Saint Paul states: “*We know that the whole Creation has been groaning in labour pains until now*” (Rom 8:22). The moral struggles of Christians are linked to the “groaning” of Creation, ever since the latter “was subjected to futility”. The entire universe and every creature therein groans and yearns ‘impatiently’ for its present condition to be overcome and its original state to be restored.

Our liberation thus includes that of all other creatures who, in solidarity with the human condition, were placed under the yoke of slavery. Creation itself, like humanity, was enslaved, albeit through no fault of its own, and finds itself unable to fulfil the lasting meaning and purpose for which it was designed. It is subject to dissolution and death, aggravated by the human abuse of nature. At the same time, the salvation of humanity in Christ is a sure hope also for Creation, for, “*the Creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God*” (Rom 8:21). Consequently, thanks to Christ’s redemption, it is possible to contemplate in hope the bond of solidarity between human beings and all other creatures.

In our hopeful and persevering expectation of the glorious return of Jesus, the Holy Spirit keeps us, the community of believers, vigilant. He continually guides us and calls us to conversion, to a change in lifestyle in order to resist the degradation of our environment and to engagement in that social critique which is above all a witness to the real possibility of change. This conversion entails leaving behind the arrogance of those who want to exercise dominion over others and nature itself. To hope and act with creation, then, means above all to join forces and to walk together with all men and women of good will.”



CALENDAR

MONDAY

September 2
Weekday
1 Cor 2:1-5
Lk 4:16-30

TUESDAY

September 3
*St. Gregory
the Great,
Pope and Doctor
of the Church*
1 Cor 2:10b-16
Lk 4:31-37

WEDNESDAY

September 4
Weekday
1 Cor 3:1-9
Lk 4:38-44

THURSDAY

September 5
Weekday
1 Cor 3:18-23
Lk 5:1-11

FRIDAY

September 6
Weekday
1 Cor 4:1-5
Lk 5:33-39

SATURDAY

September 7
Weekday
1 Cor 4:6b-15
Lk 6:1-5

SUNDAY

September 8
*Twenty-third
Sunday in
Ordinary Time*
Is 35:4-7a
Jas 2:1-5
Mk 7:31-37

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

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

September 1, 2024

Do Christians need to follow the Ten Commandments, or are they the "Old Law"?

There is nothing arbitrary or old-fashioned about the commandments of God. The Ten Commandments, given to us by the Author of the World, are found in Exodus 20:2-17. They are: (1) I, the Lord, am your God. You shall not have other gods besides me. (2) You shall not take the name of the Lord, your God, in vain. (3) Remember to keep holy the Lord's day. (4) Honor your father and your mother. (5) You shall not kill. (6) You shall not commit adultery. (7) You shall not steal. (8) You shall not bear false witness against your neighbor. (9) You shall not covet your neighbor's wife. (10) You shall not covet your neighbor's goods.

The first three Commandments were meant to guide us in our relationship with God; the remaining seven Commandments pertain to our relationships with others. Jesus gives us a new motivation for keeping the Commandments—the motivation of love. He gives a double commandment: love of God and love of neighbor (Mark 12:28-34). Saint Paul tells us these new commands fulfill those of the Old Law (Romans 13:8-10); and John writes that keeping the Commandments simply out of fear of punishment is not enough: love must be the driving force (1 John 4:18). ●

The Redemptorists / DearPadre.org

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[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: MANY AND GREAT (No. 911)

FINAL: CHANGE MY HEART PLEASE STAND

Change my heart, O God. Make it ever true.

Change my heart, O God. May I be like You. (Repeat)

You are the potter, I am the clay;

Mold me and make me, This is what I pray.

22nd Sunday in Ordinary Time (Year B)

Sunday, 1 September 2024

ENTRANCE: GATHER YOUR PEOPLE (No. 837) 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 4:1-2, 6-8

A reading from the Book of Deuteronomy:

Moses said to the people: "Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving you. In your observance of the commandments of the LORD, your God, which I enjoin upon you, you shall not add to what I command you nor subtract from it. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, 'This great nation is truly a wise and intelligent people.' For what great nation is there that has gods so close to it as the LORD, our God, is to us

whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole law which I am setting before you today?"

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 15: THE ONE WHO DOES JUSTICE



R. The one who does jus-tice will live in the pres-ence of the Lord.

1. Whoever walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue. (R)
2. Who harms not his fellow man, nor takes up a reproach against his neighbor; by whom the reprobate is despised, while he honors those who fear the LORD. (R)
3. Who lends not his money at usury and accepts no bribe against the innocent. Whoever does these things shall never be disturbed. (R)

SECOND READING: Jas 1:17-18, 21b-22, 27

A reading from the Letter of Saint James:

Dearest brothers and sisters: All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures.

Humbly welcome the word that has been planted in you and is able to save your souls.

Be doers of the word and not hearers only, deluding yourselves.

Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: The Father willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures.

GOSPEL: Mk 7:1-8, 14-15, 21-23

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.

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands.—For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification

of cups and jugs and kettles and beds.—So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?" He responded, "Well did Isaiah prophesy about you hypocrites, as it is written:

This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.

You disregard God's commandment but cling to human tradition." He summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile.

"From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile."

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:

"... hear our prayer."

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: ONLY THIS I WANT (No. 782)

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