

LIVING THE WORD

- ❖ The Prophet Isaiah is with the community of Israel as it endures exile in the foreign land of Babylon. No temple. No liturgy. God is experienced as 'silent'. In their difficulty Isaiah reveals the hope of God rescuing his people through a promised 'Messiah' — anointed one — who will 'come to save you.' Have you ever experienced the 'silence' of God? Isaiah teaches God seeks complete restoration and wholeness. Imagine blind people now seeing. The deaf hearing. Crippled leaping. Silent singing. The desert now flowing. Do you consider yourself as an agent of God's hope for a broken world?
- ❖ James demands concrete behaviour and action. It is not enough to know and say we care for the poor. We must show it. James highlights the Christian Assembly. As we gather for worship we reveal our truth to the world: equality as brothers and sisters in Christ Jesus. Gold rings or shabby clothing is irrelevant. Have you 'made distinctions' amongst friends ... extended family? Do you 'change' when you are in the company of different people? Are you in relationship and friendship with the poor? Would they experience you as kind but still instructing them to 'stand there' or 'sit at your feet'?
- ❖ An early document called 'Statutes of the Apostles' charged the priests with making a seat available for a poor person arriving at church, but he did not have to go out of his way for a rich person. Why? Can you see how our liturgical gathering is to mirror the world we seek to create?
- ❖ Mark uses the same Greek word from Isaiah to show that Jesus is the promised Messiah who helps the mute speak, healing his speech impediment. Today theology and geography connect. Jesus intentionally travels back to Galilee by a very long and unusual route, stepping into 'Gentile – unclean' territory. Not only would the Pharisees and those spying on him now not be able to follow him but, like a bulldozer, he shows by his actions that he will not live by the 'clean' vs 'unclean' categories that label people as distant from God. Have your words of concern for the poor been transformed into practical action? What boundaries could you 'step over' to welcome in those who feel distant from God?
- ❖ Healing passages are powerful opportunities for healing in our own lives. Consider the 'deaf man'. He was lucky to have some friends. Normally illness or disease was considered the result of sin, the presence of an evil spirit. The person was shunned, isolated from family, considered 'unclean'. In addition this man could not hear or speak. A picture of the most painful experience of human life and our broken humanity. As you reflect on this passage, do you identify with the deaf and mute man or the carers who brought him to Jesus? Why?
- ❖ Jesus took the man 'off by himself, away from the crowd'. Saving him from embarrassment, and tenderly healing the parts of his wounded body. What parts of your life need to 'be opened' so that you may be whole, reunited and accepted within the community? What would it mean for you to be led 'away from the crowds for healing'? How could you take up this offer this week? What would it take for you to hear God? Sing God's praises? Dance for joy?

"Catechumenal Pathways for Married Life — Pastoral Guidelines for Local Churches" (2022) is an initiative of the "Amoris Laetitia Family" Year and responds to the Holy Father's desire to offer new paths for preparation for the sacrament of marriage.

The Dicastery for the Laity, Family and Life has prepared the document, which offers pastors, married couples and all those who work in family pastoral care a renewed vision and methodology of preparation for the Sacrament of Marriage and for all married life, in all the stages of the sacramental journey: the times of preparation for marriage, of its celebration and of the following years, especially when the spouses could go through crises and moments of discouragement.

"The concern of the Dicastery for the Laity, Family and Life is to convey to the bishops, family pastoral workers and educators, the Holy Father's invitation to seriously rethink preparation for marriage as a continuous accompaniment before and after the sacramental rite. A competent and concrete closeness, made up of ties between families that support each other". *"Catechumenal Pathways for Marriage"* is both the title and a strategic emphasis of Pope Francis' pastoral guidelines for local churches.

The catechumenate of the early church was a 2-3 year baptismal class "with an attitude." It was an acknowledgment that the 'then foreigners' (Gentiles) needed more than catechesis to prepare them for full initiation into the Church. They also needed to be detoxed (i.e. exorcism) and re-socialised (taking anywhere up to 2-3 years and involving moral and spiritual "scrutiny").

Now the Pope is suggesting a similar and necessary catechumenal process to prepare a generation or two of "unmarriageable" couples, resulting from a generational retreat from the vocation of marriage.

Within the Church's life, catechumenal habits of thought and practice have always been the domain of mission and evangelisation. Marriage and family life were seen to be under the domain of pastoral care. In our present age, marriage and family life are being positioned under the domain of mission and evangelisation.

This change in emphasis recognises that we no longer live within Christendom and is based on a two-fold reality, recognised by the Church. Namely, the reality is the ever-diminishing number of people getting married in general, but especially the brief duration of marriages.

What are your thoughts on this?



CALENDAR

MONDAY

September 9
St. Peter Claver,
Priest
1 Cor 5:1-8
Lk 6:6-11

TUESDAY

September 10
Weekday
1 Cor 6:1-11
Lk 6:12-19

WEDNESDAY

September 11
Weekday
1 Cor 7:25-31
Lk 6:20-26

THURSDAY

September 12
Weekday
1 Cor 8:1b-7,
11-13
Lk 6:27-38

FRIDAY

September 13
St. John
Chrysostom,
Bishop and Doctor
of the Church
1 Cor 9:16-19,
22b-27
Lk 6:39-42

SATURDAY

September 14
The Exaltation
of the Holy Cross
Nm 21:4b-9
Phil 2:6-11
Jn 3:13-17

SUNDAY

September 15
Twenty-fourth
Sunday
in Ordinary Time
Is 50:4c-9a
Jas 2:14-18
Mk 8:27-35

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 OSB
Pastoral Leader, 10 am Mass Community

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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 8, 2024

What is the "gospel of prosperity"? Does it mean that being rich is a sign of God's favor?

That's a good question, as this month we listen to the challenging words of St. James. If there is a "gospel of prosperity," Matthew, Mark, Luke, or John didn't write it, and it isn't about Jesus. If anything, the Gospels would be called "Gospels of poverty." Jesus himself was born in poverty. Had he wished to extol riches and prosperity, he would have been born into the lap of luxury. But God chose the poverty of a stable.

Although the subject of riches and poverty appears in all the Gospels, Luke writes about it the most. It is thought that Luke was concerned about this topic because he came from wealth and dealt with people of means. Luke sees money and goods as dangerous to salvation. Although "nothing will be impossible for God" (Luke 1:37), Luke uses the image of a camel passing through the eye of a needle to explain that this impossible task is easier than for a rich person to enter the kingdom of heaven (Luke 18:25). Scary words. Yet, poverty itself is not hailed as good, nor are riches condemned in themselves. It's what wealth does to people that is the core issue. When we focus on riches and possessions, we risk turning from God and growing deaf to the cries of the poor. Possessions and wealth are to be shared, not hoarded. ●

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: AMAZING GRACE (No. 645)

FINAL: OPEN MY EYES (No. 651) PLEASE STAND

23rd Sunday in Ordinary Time (Year B)

Sunday, 8 September 2024

ENTRANCE: GLORY AND PRAISE TO OUR GOD (No. 606) 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: Is 35:4-7a

A reading from the Book of the Prophet Isaiah:

Thus says the LORD: Say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication; with divine recompense he comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared; then will the lame leap like a stag, then the tongue of the mute will sing. Streams will burst forth in the desert, and rivers in the steppe. The burning sands will become pools, and the thirsty ground, springs of water.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 146: PRAISE THE LORD, MY SOUL!

1. The God of Jacob keeps faith forever, secures justice for the oppressed, gives food to the hungry. The LORD sets captives free. (R)
2. The LORD gives sight to the blind; the LORD raises up those who were bowed down. The LORD loves the just; the LORD protects strangers. (R)
3. The fatherless and the widow the LORD sustains, but the way of the wicked he thwarts. The LORD shall reign forever; your God, O Zion, through all generations. (R)

SECOND READING: Jas 2:1-5**A reading from the Letter of Saint James:**

My brothers and sisters, show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. For if a man with gold rings and fine clothes comes into your assembly, and a poor person in shabby clothes also comes in, and you pay attention to the one wearing the fine clothes and say, "Sit here, please," while you say to the poor one, "Stand there," or "Sit at my feet," have you not made distinctions among yourselves and become judges with evil designs?

Listen, my beloved brothers and sisters. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: Jesus proclaimed the Gospel of the kingdom and cured every disease among the people.

GOSPEL: Mk 7:31-37

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the holy Gospel according to Mark.

All: Glory to you, Lord.

Again Jesus left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "*Ephphatha!*" — that is, "Be opened!" — And immediately the man's ears

were opened, his speech impediment was removed, and he spoke plainly. He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and the mute speak."

Priest: The Gospel 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:**

"Heal us, O God."

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.

THE EUCHARISTIC PRAYER