

# LIVING THE WORD

- The 3rd Song of the Suffering Servant reading from Isaiah has been chosen today to ‘match’ with the Gospel reading and Jesus’ predication of suffering in Jerusalem. Isaiah gets battered and bruised as he shares a message of hope amongst his people in Exile in Babylon. So disheartened are God’s people they feel their God has been overpowered by Babylon’s God by allowing them to be exiled. Each day Isaiah listens to God and seeks to comfort his people. Have you ‘heard’ anything from God recently ... and ‘not turned your back’ on it?
- Isaiah chooses above all to trust in God and ultimately, he believes he will not be disgraced. Even though the experience of rejection is hard. Have you ever realised deeply your purpose and passion and calling? What would it involve to ‘set your face like flint’ in living and achieving this call from God? Do you know someone who is an example to you? Have you ever asked their advice?
- A beautiful part of Jewish tradition and piety was an emphasis on helping the poor. It was more than an obligation. In fact, lifting up the poor (through almsgiving) earned one the title ‘righteous’ before God. If faith is words only, it is ‘dead’. Can your faith be seen in any ‘works’ for lifting up the poor?
- Today we arrive halfway in the Gospel of Mark. It is a turning point. Jesus’ secret identity — only known and shouted by ‘evil spirits’ — is now public and spoken by Peter. The healing ministry of Galilee turns toward the suffering and saving mystery of Jerusalem — the Cross. Peter correctly states Jesus’ identity but misunderstands what this really means. Do you secretly wish God would ride triumphantly into the world and, with power and might (violence!), ‘save the world’?
- Peter’s – and Jewish – expectation was for a Messiah/Saviour to be a royal leader, political figure, show military might and ‘boot out’ the occupying armies of Rome. Bring a military victory. Restore Israel’s national honour. Jesus gets told off by Peter when he suggests there is another way God will ‘save’. Jesus rebukes Peter and tells him to get behind him (the rightful place for a disciple to walk is behind the master). A major argument reveals a major disagreement. What do you think is going on here? Satan is the Hebrew word for ‘obstacle’. What is the obstacle that needs to be removed?
- As Jesus turns the disciples toward Jerusalem, he gathered them together to teach them. To ‘take up your cross’ was a shocking idea for disciples of the time. We have sanitised it with the thought of privately enduring little hardships and spiritual difficulties. Essentially, the cross was the most shameful object to die upon. It was the means by which Rome tortured and crucified anyone who resisted them and the power ‘status quo’. It symbolised the powerful crushing the poor. The fear of death (violence used by the powerful elite) reduced the poor to inaction and non-revolution. Jesus points the way to overturning this violence with non-violent resistance and even the willingness to take up your cross, deny yourself, be willing to die. You will ransom (lead someone from slavery to freedom) society’s structures and interrupt the cycle of violence in the world. The disciples didn’t get it. *Do you?*

## “Catechumenal Pathways for Married Life — Pastoral Guidelines for Local Churches” (2022)

— taken from preface by Pope Francis —

“The Christian proclamation on the family is good news indeed (*Amoris Laetitia*, 1). The Church, in every age, is called to proclaim anew the beauty and abundance of grace contained in the Sacrament of Marriage, and the family life which flows from it; especially to young people. Five years after the publication of *Amoris Laetitia*, the “*Amoris Laetitia* Family” Year sought to return our focus to the family, and to enliven the entire Church in her joyful commitment to evangelise families.

One of the fruits of this special Year is the “**Catechumenal Pathways for Married Life**”, a pastoral tool prepared in response to my request for a ‘new catechumenate’ for marriage preparation. “Just as the catechumenate is part of the sacramental process for the baptism of adults, so too may the preparation for marriage form an integral part of the whole sacramental procedure of marriage, as an antidote to prevent the increase of invalid or inconsistent marriage celebrations.” (Francis, 2017) This document is a responsibility, because it does not offer “magic formulas”. Rather, it offers guidelines that call out to be put into practice in the concrete social, cultural, and ecclesial situations in which each particular Church lives.

Emerging here, in no uncertain terms, was a serious concern that couples who receive a superficial preparation run the real risk of celebrating a marriage which is null and void, or one with such a weak foundation that it “falls apart” in a short space of time and cannot withstand even the first inevitable crises. These marriage failures bring with them great suffering and leave deep wounds in people. They become disillusioned, bitter and, in the most painful cases, even end up no longer believing in the vocation to love, inscribed by God Himself in the heart of the human being. Therefore, we have a primary duty to responsibly accompany those who manifest their intention to be united in marriage, so that they may be preserved from the trauma of separation and never lose faith in love.

However, a desire for justice should also animate us. The Church is mother, and a mother does not play favourites among her children. She does not treat them with disparity; she gives each an equal dose of care, attention, and time. Devoting time to someone is a sign of love: if we do not devote time to a person, it is a sign that we do not love them. This truth often comes to my mind when I consider that the Church devotes large quantities of time to the preparation of candidates for the priesthood or religious life but devotes very little time to those preparing for marriage. Like priests and consecrated persons, married couples are also children of Mother Church, and such a vast divergence in treatment is unjust.”



## CALENDAR

### MONDAY

September 16  
Sts. Cornelius,  
Pope, and Cyprian,  
Bishop, Martyrs  
1 Cor 11:17-26, 33  
Lk 7:1-10

### TUESDAY

September 17  
Weekday  
1 Cor 12:12-14,  
27-31a  
Lk 7:11-17

### WEDNESDAY

September 18  
Weekday  
1 Cor 12:31-  
13:13  
Lk 7:31-35

### THURSDAY

September 19  
Weekday  
1 Cor 15:1-11  
Lk 7:36-50

### FRIDAY

September 20  
Sts. Andrew Kim  
Tae-gön, Priest,  
and Paul Chông  
Ha-sang, and  
Companions,  
Martyrs  
1 Cor 15:12-20  
Lk 8:1-3

### SATURDAY

September 21  
St. Matthew,  
Apostle  
and Evangelist  
Eph 4:1-7, 11-13  
Mt 9:9-13

### SUNDAY

September 22  
Twenty-fifth Sunday  
in Ordinary Time  
Wis 2:12, 17-20  
Jas 3:16-4:3  
Mk 9:30-37

## 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](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

**September 15, 2024**

***Why does OCIA take so long? I've been married to a Catholic for fifty years and would like to become Catholic. My parish's Order of Christian Initiation of Adults program runs from September through Easter. That's a long time for someone in her eighties. Is there any way to accelerate the process?***

OCIA (Order of Christian Initiation of Adults and the new name for RCIA) was designed to meet the needs of two main groups: those who have been baptized as Catholics or in a Protestant tradition but have received no additional instruction in the Catholic faith, and those who have not been baptized. Someone in the first group has a different starting point from someone who has little knowledge of Christ, or who has never participated in a church community. OCIA programs use an instruction process called catechumenate, in which people seeking to become Catholic (catechumens) experience a worshiping community, learn to pray, and reflect on God's word. The catechumenate is divided into steps that are marked by liturgical rites; some parts of the process are optional, depending on each catechumen's pastoral situation. Catechumens can be received into the Church at any time of year. Talk to your priest about your closeness to Catholicism since your marriage and how it has formed your faith. Together, you can determine the amount and type of preparation that's right for you. ●

*Fr. John K. Schmidt, CSsR / DearPadre.org*

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**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: JESUS, HOPE OF THE WORLD (No. 609)**

**FINAL: LEAD ME LORD PLEASE STAND**

1. Blessed are the poor in spirit, longing for their Lord, for God's coming kingdom shall be theirs. Blessed are the sorrowing, for they shall be consoled, and the meek shall come to rule the world. (R) Lead me, Lord, lead me, Lord, by the light of truth to seek and to find the narrow way. Be my way; be my truth; be my life, my Lord, and lead me, Lord, today.
2. Blessed are the merciful, for mercy shall be theirs, and the pure in heart shall see their God. Blest are they whose hunger only holiness can fill, for I say they shall be satisfied. (R)
3. Blest are they who through their lifetimes sow the seeds of peace; all will call them children of the Lord. Blest are you, though persecuted in your holy life, for in heaven, great is your reward. (R)

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

Sunday, 15 September 2024

**ENTRANCE: O GOD BEYOND ALL PRAISING (No. 598) 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 50:5-9a**

**A reading from the Book of the Prophet Isaiah:**

The Lord GOD opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting.

The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame. He is near who upholds my right; if anyone wishes to oppose me, let us appear together. Who disputes my right? Let that man confront me. See, the Lord GOD is my help; who will prove me wrong?

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 116: I WILL WALK BEFORE THE LORD**

**R. I will walk be - fore the Lord, in the land of the liv - ing.**

1. I love the LORD because he has heard my voice in supplication, because he has inclined his ear to me the day I called. (R)
2. The cords of death encompassed me; the snares of the netherworld seized upon me; I fell into distress and sorrow, and I called upon the name of the LORD, "O LORD, save my life!" (R)
3. Gracious is the LORD and just; yes, our God is merciful. The LORD keeps the little ones; I was brought low, and he saved me. (R)
4. For he has freed my soul from death, my eyes from tears, my feet from stumbling. I shall walk before the Lord in the land of the living. (R)

**SECOND READING: Jas 2:14-18****A reading from the Letter of Saint James:**

What good is it, my brothers and sisters, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead.

Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA: PLEASE STAND**

**Alleluia. Alleluia. Alleluia. (Repeat)**

**All: May I never boast except in the cross of our Lord through which the world has been crucified to me and I to the world.**

**GOSPEL: Mk 8:27-35**

**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.**

Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" They said in reply, "John the Baptist, others Elijah, still others one of the prophets." And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Christ." Then he warned them not to tell anyone about him.

He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took him aside and began to rebuke him. At this he turned around and, looking at his

disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do."

He summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it."

**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:  
"Hear the voice of your people, O God."**

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

**OFFERTORY: TAKE UP YOUR CROSS (No. 801)**

**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****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.**