

LIVING THE WORD

- ❖ The Book of Wisdom continues the suffering servant theme of Isaiah last week and points to the suffering that Jesus will experience. While living in Alexandria (a large Greek city), many Jewish people were searching for meaning and guidance outside of Judaism. Have you experienced a time when you went searching for other belief systems because the society you lived in made fun of your religious beliefs? Where did you turn? What happened?
- ❖ The Book of Wisdom reveals worldly people oppose Godly people. They pretend righteous motivations ... *'let us see whether his words be true'* ... *'let him prove his gentleness and patience'*. Has this experience of persecution and trial been part of your Christian witness? Have you been able to live in trust that 'God will take care of you'? Can you see and believe evil actions ultimately get found out and goodness is vindicated?
- ❖ Living in peace with each other in Christian community is our calling. A desire for glory, power and possessions needs to be brought out into the open. What peaceful virtue from James could you practise more of: be pure, peaceable, gentle, compliant? What object or honour are you wanting to possess? Name a 'selfish ambition'...
- ❖ Jesus, in the Gospel of Mark, predicts his Passion 3 times. Each time Jesus talks about his suffering the disciples completely misunderstand what he is talking about. Today is the second prediction. Jesus talks about *Death*. The disciples talk about *Glory*. Jesus' teaching about accepting suffering is contrasted sharply with his disciples arguing about seniority. 2 lifestyles are revealed. What style of living describes you: living upward (*glory, honour and violence*) or living downward (*service, humility and non-violence*)?
- ❖ Jesus chooses to expose the disciples' lust for power in a quieter moment *'inside the house'*. He challenges them. They were really just concerned about 'power and glory' and 'who was the greatest'. Jesus does a very revealing action. While they wanted to know who was 'at the top', Jesus takes a child, representing someone 'at the bottom'. He collapses the social and power structure. Receive, welcome and show hospitality and inclusion to the bottom in society. Can you see how *living* this invitation will inevitably put a disciple on a path to upsetting the status quo? Upending the power structure of society? Jesus calls this a disciple *'picking up the cross'*. In your world, community, family, workplace, who is 'at the bottom' (equivalent to a child in Jesus' time)? How could you 'receive' them? Jesus identifies with them. Will you stand up for them?
- ❖ In Jesus' time, a child was at the bottom of society because in a shame / honour culture, it would be highly unlikely that a good act toward a child would be rewarded by the child talking to the community about the hospitality received. As a result, a kind action does not get rewarded with 'honour' in the eyes of the community. Therefore, it is not worth doing. Can you recognise how subversive Jesus' placing the child in their midst is to the culture of the disciples? Who is the equivalent of a child in today's world?

"Catechumenal Pathways for Married Life — Pastoral Guidelines for Local Churches" (2022)
— continuing from Preface by Pope Francis —

Married couples constitute the vast majority of the faithful, and they are often pillars of support in parishes, volunteer groups, associations, and movements. They are truly "guardians of life", not only because they beget children, educate them, and accompany their growth, but also because they care for the elderly in their family, devote themselves to the service of people with disabilities, and frequently provide support to people living in poverty, with whom they come into contact. Vocations to the priesthood and consecrated life grow out of families, and it is families that make up the fabric of society and "mend its tears" with patience and daily sacrifices. Mother Church therefore bears a duty of justice to devote time and energy to the preparation of those whom the Lord calls to the great mission of family life.

In order to give concrete form to this urgent need, *I recommended the implementation of a true catechumenate for future spouses, including all the steps of the sacramental path: time of preparation for marriage, its celebration, and the years immediately thereafter* (2017). This is exactly what the document which I present here seeks to do. It is structured according to three phases: preparation for marriage (remote, proximate, and final); the celebration of the wedding; and the accompaniment during the first years of married life. The goal is to walk an important stretch of road together with couples on the journey of life, even after the wedding, especially during moments of crisis or discouragement. In this way, we will try to be faithful to the Church, which is mother, teacher, and traveling companion, always at our side.

It is my fervent desire that this first document be followed by another, offering concrete pastoral programs and options of pathways for accompaniment, which should be specifically dedicated to those couples who have experienced the failure of their marriage and are living in a new union or are civilly remarried. The Church desires to be close to these couples and to walk with them also, along the *via caritatis*, so that they never feel abandoned but can find communities that are accessible and fraternal places of welcome, as well as assistance in discernment and participation.

"I did not at all shrink from telling you what was for your benefit, or from teaching you" (Acts 20:20). I urge all those who offer pastoral care to families to make these words of the Apostle Paul their own and not to be discouraged in the face of a responsibility which may seem difficult, challenging, or even beyond our means. Be courageous! Let us begin to take the first steps! Let us initiate a process of pastoral renewal! Let us put our minds and hearts at the service of future families.



CALENDAR

MONDAY

September 23
St. Pius of
Pietrelcina, Priest
Prv 3:27-34
Lk 8:16-18

TUESDAY

September 24
Weekday
Prv 21:1-6, 10-13
Lk 8:19-21

WEDNESDAY

September 25
Weekday
Prv 30:5-9
Lk 9:1-6

THURSDAY

September 26
Weekday
Eccl 1:2-11
Lk 9:7-9

FRIDAY

September 27
St. Vincent de Paul,
Priest
Eccl 3:1-11
Lk 9:18-22

SATURDAY

September 28
Weekday
Eccl 11:9-12:8
Lk 9:43b-45

SUNDAY

September 29
Twenty-sixth
Sunday
in Ordinary Time
Nm 11:25-29
Jas 5:1-6
Mk 9:38-43, 45,
47-48

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:
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ASSUMPTION CATHEDRAL

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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 22, 2024

What is spiritual direction? How does it differ from counseling?

In spiritual direction, a person is guided in a process of reflection, self-discovery, and recognition of God's presence in human experience; the primary focus is on one's relationship with God. Thus, in one sense, it is the Lord himself who is the "director" in all spiritual direction. In counseling, a person is also guided in a process of reflection and self-discovery; but the primary focus is on human growth and development. Counseling does not presuppose a person's faith or relationship with God; spiritual direction cannot be complete without it. Both spiritual direction and counseling share the same expectations of openness and honesty in the process; they share the same standards of confidentiality and professional conduct. Moreover, spiritual direction is similar to counseling in its aim toward human growth and development, but it further aims toward holiness and "toward ever more intimate union with Christ" (*Catechism of the Catholic Church*, 2014). That union is twofold: a personal relationship with Christ and with Christ's Church. "This union is called 'mystical' because it participates in the mystery of Christ through the sacraments" (CCC 2014). "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity. All are called to holiness: 'Be perfect, as your heavenly Father is perfect'" (CCC 2013). ●

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: BEHOLD THE LAMB (No. 939)

FINAL: BE NOT AFRAID (No. 683) PLEASE STAND

25th Sunday in Ordinary Time (Year B)

Sunday, 22 September 2024

ENTRANCE: GATHER US IN (No. 848) 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: Wis 2:12, 17-20

A reading from the Book of Wisdom:

The wicked say: Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, reproaches us for transgressions of the law and charges us with violations of our training. Let us see whether his words be true; let us find out what will happen to him. For if the just one be the son of God, God will defend him and deliver him from the hand of his foes. With revilement and torture let us put the just one to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, God will take care of him.

The word of the Lord.

All: Thanks be to God.

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RESPONSORIAL PSALM 54: THE LORD UPHOLDS MY LIFE

1. O God, by your name save me, and by your might defend my cause.
O God, hear my prayer; hearken to the words of my mouth. (R)
2. For the haughty men have risen up against me, the ruthless seek my life;
they set not God before their eyes. (R)
3. Behold, God is my helper; the Lord sustains my life.
Freely will I offer you sacrifice; I will praise your name, O LORD, for its goodness. (R)

SECOND READING: Jas 3:16—4:3**A reading from the Letter of Saint James:**

Beloved: Where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.

Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members? You covet but do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. You ask but do not receive, because you ask wrongly, to spend it on your passions.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: God has called us through the Gospel
to possess the glory of our Lord Jesus Christ.**

GOSPEL: Mk 9:30-37

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.

Jesus and his disciples left from there and began a journey through Galilee, but he did not wish anyone to know about it. He was teaching his disciples and telling them, "The Son of Man is to be handed over to men and they will kill him, and three days after his death the Son of Man will rise." But they did not understand the saying, and they were afraid to question him.

They came to Capernaum and, once inside the house, he began to ask them, "What were you arguing about on the way?" But they remained silent. They had been discussing among

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themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all." Taking a child, he placed it in their midst, and putting his arms around it, he said to them, "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me."

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:
"Lord of mercy, hear our prayer."**

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

OFFERTORY: I WANT TO WALK AS A CHILD OF THE LIGHT (NO. 593)

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