

# LIVING THE WORD

- ❖ Genesis describes a truth, in a story, about our human condition. Man and Woman are different from the rest of Creation. God's invitation and partnership with Creation invite Man to name the animals and exercise authority over them. It seems God's most beautiful act of Creation is Woman. In Genesis we learn: *'male and female he created them ... in God's image and likeness he created them.'* Have you considered the intimacy of Man and Woman becoming 'One Flesh' together points to the image and reality of what God is like? 'One Flesh' is the Old Testament and Jewish phrase describing the deep and total union of mind, body, emotion, and spirit that is lived in the marriage covenant. The sacrament of marriage is therefore pointing toward and making God's love present for the other. If you were to explain Christian marriage to someone, how would you describe it?
- ❖ The Letter to the Hebrews seeks to show Jesus as the replacement of the Jewish Temple Priesthood and sacrifices. The Temple in Jerusalem was like an 'earthly shadow' of the reality of Heaven. God 'came down' in Jesus, and completed the task of salvation, and continues to link Heaven and Earth. Do you see the link between Heaven and Earth in the Church, liturgy, priesthood and sacraments?
- ❖ Jesus is traveling toward Jerusalem and is questioned by Pharisees. Frequently they seek to trap him with difficult questions and arguments. This would embarrass him in front of the crowds and disciples. Jewish custom and practice had allowed a husband to divorce his wife for anything objectionable. A Jewish woman was *not* allowed to divorce. Some agreed. Some disagreed. Rather than talk about legal arguments of divorce, Jesus chose to talk about what marriage is: two becoming one flesh and joined together by God. Jesus states man and woman are equal. He re-introduces women's equality and states this injustice of easy divorce is not God's plan. Why do you think the Scriptures continue to use the phrase *'two become one flesh'*? What does this mean for you? What would you like to ask Jesus if you were involved in this conversation?
- ❖ Leaving *'father and mother and be joined together'* holds an incredible challenge. Family traditions, customs, expectations, money, support ... misunderstanding, frustration and resentment can easily creep in. Forgiveness will be required. Cracks and fractures left unacknowledged or repaired can become un-repairable. How good are you at forgiving? Talking and sharing in a way that repairs hurt feelings and unmet needs? Have you shared your availability and willingness to help married couples in times of stress and need? Consider whose marriage you were at most recently. Were you there for the celebration *and* to show your support for their lifelong journey together? Have you shown support? How could you support those whose marriage dream has been broken?
- ❖ Jesus sought to include and show the equality of women. He also insists that children be included and not precluded from the Kingdom of God (2nd week in a row!). The openness and receptivity of a child is emphasised. What does it mean to accept the Kingdom of God? Like a child?

## DON'T FORGET NEXT YEAR IS A YEAR OF JUBILEE — A HOLY YEAR

**2024 is a Year of Prayer**, called for, by Pope Francis, as a year to prepare for the Jubilee of 2025. During this time, we are accompanied by the Holy Father's teachings on prayer. Through his reflections on several occasions, and especially in the cycle of "Catechesis on Prayer" – given between May 6<sup>th</sup>, 2020 and June 26<sup>th</sup>, 2021 – Pope Francis reminds us that prayer is an intimate dialogue with the Creator. It is a dialogue that starts from the human heart and reaches the merciful "heart" of God, that can transform our lives.

For a Christian, prayer should be the spiritual «breath of life» (General Audience, June 9<sup>th</sup>, 2021) that never ceases – «not even while we sleep» – as the Pope says, and without which that vital act that puts us in relationship with the Father would be lacking. Lived in this way, the life of prayer is not an alternative to the work and commitments to which we are called during the day, but rather that which accompanies every action of life, *"even in the moments when it is not explicit"*. It fuels the lamp that illuminates the face of Christ present in our brothers and sisters, just as the Catechism teaches when it states that prayer is *"the living relationship of the children of God with their Father, who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit"* (CCC 2565).

In this dialogue, the believer not only speaks to God but also learns to listen to Him, finding answers and guidance in the light of His silent presence. Prayer thus becomes the bridge between heaven and earth, a meeting place where the heart of man and the heart of God intertwine in an unceasing dialogue of love. Pope Francis encourages us to find moments of prayer in all the circumstances we are called to face, whether in the joys or challenges of life. In prayer, he says, we discover how much we are loved by God, and this discovery gives us the hope and courage to live each day, so that the problems we face are no longer obstacles to our happiness, but invitations from God, occasions for our encounter with Him (cf. Angelus, January 9<sup>th</sup>, 2022).

The Holy Father points out that, in prayer, divine mercy is manifested in a profound and personal way, because in it we discover that, deep down, every human need is a continual reminder of the Father's mercy. In fact, mercy can only be obtained through humble prayer.



## CALENDAR

### MONDAY

October 7  
*Our Lady  
of the Rosary*  
Gal 1:6-12  
Lk 10:25-37

### TUESDAY

October 8  
*Weekday*  
Gal 1:13-24  
Lk 10:38-42

### WEDNESDAY

October 9  
*Weekday*  
Gal 2:1-2, 7-14  
Lk 11:1-4

### THURSDAY

October 10  
*Weekday*  
Gal 3:1-5  
Lk 11:5-13

### FRIDAY

October 11  
*Weekday*  
Gal 3:7-14  
Lk 11:15-26

### SATURDAY

October 12  
*Weekday*  
Gal 3:22-29  
Lk 11:27-28

### SUNDAY

October 13  
*Twenty-eighth  
Sunday  
in Ordinary Time*  
Wis 7:7-11  
Heb 4:12-13  
Mk 10:17-30  
or 10:17-27

## 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

October 6, 2024

***Why do we say "Holy Mary, Mother of God" when she's the mother of Jesus?***

The first Christians did call Mary the "Mother of Jesus." The title "Mother of God" wasn't formally defined in the Church's history until the First Council of Ephesus in 431. Around the year 250, the hymn *Sub Tuum Presidium* ("We Fly to Thy Patronage") appeared, which refers to Mary as the Mother of God. Why did it take so long for the early Church to decide how to refer to Jesus' Mother? What we call Mary is tied to how we understand Jesus' identity as the fully human and fully divine Son of God. The Church understood Jesus as a person of the Trinity, the Son of God, who uniquely possesses both fully human and fully divine natures. In a nutshell, you can't separate the "man" Jesus from the "God" Jesus. In clarifying what it meant to say that Jesus is the Son of God, equally one with the Father and the Holy Spirit and yet fully human and "like us in all things but sin," the Church had to answer the question of how Mary fit into the work of salvation. Mary was the Mother of the Son of God; she was not only the Mother of Jesus' human nature. When Catholics call Mary the "Mother of God," they state their belief that Jesus is a single person—the Son of God—and that Mary is his Mother. ●

*Fr. Byron Miller, CSsR / DearPadre.org*

© 2024 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. Imprimatur: "In accordance with CIC 827, permission to publish was granted on December 20, 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: ONE BREAD, ONE BODY (No. 932)**

**FINAL: LOVE DIVINE, ALL LOVES EXCELING (No. 641) PLEASE STAND**

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

Sunday, 6 October 2024

**ENTRANCE: WE PRAISE YOU (No. 617) 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: Gn 2:18-24**

**A reading from the Book of Genesis:**

The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said:

[ 2 ]

"This one, at last, is bone of my bones and flesh of my flesh;  
this one shall be called 'woman,' for out of 'her man' this one has been taken."  
That is why a man leaves his father and mother and clings to his wife, and the two of them  
become one flesh.

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 128: MAY THE LORD BLESS US**



**℟. May the Lord bless us all the days of our lives.**

1. Blessed are you who fear the LORD, who walk in his ways!  
For you shall eat the fruit of your handiwork; blessed shall you be, and favored. (R)
2. Your wife shall be like a fruitful vine in the recesses of your home;  
your children like olive plants around your table. (R)
3. Behold, thus is the man blessed who fears the LORD.  
The LORD bless you from Zion:  
may you see the prosperity of Jerusalem all the days of your life. (R)
4. May you see your children's children.  
Peace be upon Israel! (R)

**SECOND READING: Heb 2-9-11**

**A reading from the Letter to the Hebrews:**

Brothers and sisters: He "for a little while" was made "lower than the angels," that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers."

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA: PLEASE STAND**

Alleluia. Alleluia. Alleluia. (Repeat)

**All: If we love one another, God remains in us  
and his love is brought to perfection in us.**

**GOSPEL: Mk 10: 2-16**

**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.**

The Pharisees approached Jesus and asked, "Is it lawful for a husband to divorce his wife?" They were testing him. He said to them in reply, "What did Moses command you?" They replied, "Moses permitted a husband to write a bill of divorce and dismiss her." But Jesus

[ 3 ]

told them, "Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, *God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.* So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate." In the house the disciples again questioned Jesus about this. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it." Then he embraced them and blessed them, placing his hands on them.

**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 glory, hear our prayer."**

**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: LOVE ENDURES ALL THINGS (No. 698)**

**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**