

LIVING THE WORD

- ❖ Advent begins today. The colour purple has an interesting background for us to ponder. Purple dye historically originated from a tiny shellfish. It took 12,000 shellfish to make 1.5 grams of pure dye. The expense meant it was used only by the wealthy and became a symbol of royalty. Advent purple indicates we are waiting for the coming of the *King of Kings*. We are 'preparing' for the birth of Jesus but also *spiritually* for the Second Coming. Ponder for a few minutes what you would do if in 4 weeks' time you were truly going to stand before Jesus Christ the King.
- ❖ Jeremiah was a prophet during a very difficult time. Jewish King after Jewish King had failed to bring peace. God's people were now in exile in Babylon. In the midst of foreign people and their gods, Jewish people began to lose hope. Jeremiah reminds them of a promise, made by God, to believe in: I will raise up a 'just shoot' from the line of David. So beautiful will this event be, the great city of Jerusalem will be renamed – Justice! In the midst of life's difficulties, what brings you hope? Frequently we think of God's love, but do we recognise what God really wants is 'justice'? Do you hope for this as a future event or do you give your life to its fulfillment today?
- ❖ Thessalonica was one of the earliest Christian communities: a port city bringing trade and culture, and hot springs bringing tourists. It was prime real estate in a Roman provincial town. With many cultures came many gods: Greek, Egyptian and Roman Emperor worship. Paul had been chased out of this town quickly but had established a small group of Christian followers. He writes to encourage them to be blameless in holiness, living lives pleasing to God; ready *'for the coming of our Lord Jesus with all his holy ones'*. Picture your own town instead of Thessalonica. What is the purpose of *'conducting yourselves to please God'*? Is it only for heaven or a sign of heaven for people today?
- ❖ Year C begins with our move from the Gospel of Mark to the Gospel of Luke. Luke's community is tired of waiting on a promise of Christ's return. Luke gives instruction on how Christians are to live while waiting. What does the image *'stand erect and raise your head'* mean to you? What would make you do this? What does living in readiness *now* actually look like for you?
- ❖ Luke contrasts people of the world – with hearts drowsy or hardened by excessive sensual pleasure, drunkenness and worries – with Christian disciples, watchful and vigilant, praying, and ready to stand before the Son of Man. Where are *you* in this picture? What Advent practices could you observe to be vigilant ... prayerful ... ready? What would you like to bring to God in the Advent practice of receiving the Sacrament of Reconciliation?
- ❖ We all know what December will involve ... shopping, cooking, socialising, end of year celebrations. Will you be satisfied? How could you 'slow down' and set aside time to soak up the Christian focus of Christmas? Is there a church you could visit for 5 minutes daily, on the journey to or from work?
- ❖ Christians view the end of the world differently: *"What the caterpillar calls the end of the world, the Master calls a butterfly."*

Being the First Sunday of Advent, a new Church Year begins. 2025 is the *Year of Luke*.

Luke's Gospel 'plus' Acts is a two-volume work that continues the biblical history of God's dealings with humanity found in the Old Testament, showing how God's promises to Israel have been fulfilled in Jesus, and how the salvation promised to Israel and accomplished through Jesus has been extended to the Gentiles. The purpose of the two volumes is to provide certainty about the Christian instruction received. To accomplish this, Luke shows that the preaching and teaching of the early Church are grounded in the preaching and teaching of Jesus, who, during his historical ministry, prepared his chosen followers and commissioned them to be witnesses to his life, death and resurrection. This continuity between the historical ministry of Jesus and the ministry of the Apostles is Luke's way of guaranteeing the fidelity of the Church's teaching to the teaching of Jesus.

Luke's story of Jesus and the Church is dominated by a historical perspective. This history is first of all salvation history. God's divine plan for human salvation was accomplished during the period of Jesus, who, through the events of his life, fulfilled the Old Testament. This salvation is now extended to all humanity in the period of the Church. This salvation history is firmly placed in human history.

Luke presents Christianity as a legitimate form of worship in the Roman world, being a religion that meets the spiritual needs of a world empire. At the same time, he argues that Christianity is the logical development and proper fulfillment of Judaism.

By presenting the time of the Church as a distinct phase of salvation history, Luke accordingly shifts the early Christian emphasis away from the expectation of an imminent *Parousia* – the Second Coming – to the day-to-day concerns of the Christian community in the world. Luke is concerned with presenting the words and deeds of Jesus as a guide for Christian disciples in the period – between the Ascension and Jesus' Second Coming – and with presenting Jesus himself as the model of Christian life.

Luke calls upon the Christian disciple to identify with Jesus, who is caring and tender toward the poor and lowly, the outcast, the sinner, and the afflicted – and toward all those who recognise their dependence on God – but who is critical of the proud and self-righteous, and particularly toward those who place their material wealth before the service of God and his people. No Gospel writer is more concerned with the mercy and compassion of Jesus, and with the role of the Spirit in the life of Jesus and the Christian disciple; with the importance of prayer, or with Jesus' concern for women. While Jesus calls *all* humanity to repent, he is particularly demanding of those who would be his disciples.

Luke is identified as a Syrian from Antioch. He is not of the first generation of Christian disciples, being dependent upon what he received from those who were eyewitnesses of Jesus.



CALENDAR

MONDAY

December 2
Advent Weekday

Is 2:1-5
Mt 8:5-11

TUESDAY

December 3
*St. Francis Xavier,
Priest*

Is 11:1-10
Lk 10:21-24

WEDNESDAY

December 4
Advent Weekday

Is 25:6-10a
Mt 15:29-37

THURSDAY

December 5
Advent Weekday

Is 26:1-6
Mt 7:21, 24-27

FRIDAY

December 6
Advent Weekday

Is 29:17-24
Mt 9:27-31

SATURDAY

December 7
*St. Ambrose,
Bishop and Doctor
of the Church*

Is 30:19-21,
23-26
Mt 9:35-10:1,
5a, 6-8

SUNDAY

December 8
*Second Sunday
of Advent*

Bar 5:1-9
Phil 1:4-6, 8-11
Lk 3:1-6

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

December 1, 2024

I've been Catholic all my life, but I don't understand Advent. It's too much like Lent and seems an odd way to prepare for the birth of a baby.

In a society that is primarily secular, one skill of the believing Christian is the ability to balance competing realities. From a secular perspective, Christmas is part of the period identified as the "holidays," beginning with Thanksgiving until New Year's Day, when it abruptly ends and stores begin advertising Valentine's Day.

For Christians, Christmas is the day we celebrate the birth of Jesus, the great promise fulfilled after centuries of waiting and expectation. The creative energy of the Father is displayed in wonder and awe as the angels sing and people of good faith gather to celebrate. We join our ancestors in anticipation of this event through the liturgical season of Advent, a time of waiting and preparation.

The Christian holy day is a singular day, the feast of the Nativity of the Lord—Christmas—but the Church continues the celebration of God's life and love through the days that follow, culminating in the Baptism of the Lord, the beginning of the public ministry of Jesus.

We are invited to hold the secular and the liturgical experiences in an integrated balance. We can celebrate the secular holidays and we can enter the liturgical season that helps us contemplate something much grander and more spectacular. ●

Fr. Thomas M. Santa, 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 January 25, 2024, 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.

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.

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. (Repeat)

Lamb of God, you take away the sins of the world, grant us peace, 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: EAT THIS BREAD (No. 941)

FINAL: COME, THOU LONG EXPECTED JESUS (PLEASE SEE INSERTION)

PLEASE STAND**FIRST SUNDAY OF ADVENT (Year C)**

Sunday, 1 December 2024

ENTRANCE: O COME, O COME, EMMANUEL (No. 395) 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).

FIRST READING: Jer 33:14-16**A reading from the Book of the Prophet Jeremiah:**

The days are coming, says the LORD, when I will fulfill the promise I made to the house of Israel and Judah. In those days, in that time, I will raise up for David a just shoot; he shall do what is right and just in the land. In those days Judah shall be safe and Jerusalem shall dwell secure; this is what they shall call her: "The LORD our justice."

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 25: TO YOU, O LORD

1. Your ways, O LORD, make known to me; teach me your paths, Guide me in your truth and teach me, for you are God my savior, and for you I wait all the day. (R)
2. Good and upright is the LORD; thus he shows sinners the way. He guides the humble to justice, and teaches the humble his way. (R)
3. All the paths of the LORD are kindness and constancy toward those who keep his covenant and his decrees. The friendship of the LORD is with those who fear him, and his covenant, for their instruction. (R)

SECOND READING: 1 Thes 3:12—4:2**A reading from the first Letter of Saint Paul to the Thessalonians:**

Brothers and sisters: May the Lord make you increase and abound in love for one another and for all, just as we have for you, so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. Amen.

Finally, brothers and sisters, we earnestly ask and exhort you in the Lord Jesus that, as you received from us how you should conduct yourselves to please God and as you are conducting yourselves you do so even more. For you know what instructions we gave you through the Lord Jesus.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia.

All: Show us, Lord, your love; and grant us your salvation.

GOSPEL: Lk 21:25-28, 34-36

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the Good News according to Luke.

All: Glory to you, Lord.

Jesus said to his disciples: "There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.

"Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a trap. For that day will assault everyone who lives on the face of the earth. Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man."

Priest: The Good News of the Lord.

All: Praise to you, Lord Jesus Christ.

PLEASE BE SEATED

THE NICENE CREED PLEASE STAND

Priest: I believe in one God,

All: the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father

before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven;

(At the words that follow up to and including "and became man", all bow.)

And by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; He suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the Prophets.

I believe in one, holy, Catholic and apostolic Church. I confess one baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

PLEASE BE SEATED

PLEASE STAND

PRAYERS OF THE FAITHFUL

RESPONSE TO THE PRAYERS OF THE FAITHFUL:

"Be with us while we await your Coming, O God."

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: WAIT FOR THE LORD (No. 406)

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 of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest, hosanna in the highest.

Come, Thou Long-Expected Jesus

F C F Gm C7 F C Dm C F C7 F Gm Dm C F

1 Come, thou long-ex-pect-ed Je-sus, born to set thy peo-ple free;
2 Born thy peo-ple to de-liv-er, born a child and yet a king,

F C F Gm C7 F C Dm C F C7 F Gm Dm C F

from our fears and sins re-lease us; let us find our rest in thee.
born to reign in us for-ev-er, now thy gra-cious king-dom bring.

Am Dm7 Gm C7 Dm7 C7 F Dm Am Gm Csus C

Is-rael's strength and con-so-la-tion, hope of all the earth thou art;
By thine own e-ter-nal Spir-it rule in all our hearts a-lone;

F Bb C7 F G7 C Bb C7 F F7 Bb F Bb F C7 F

dear De-sire of ev-ery na-tion, Joy of ev-ery long-ing heart.
by thine all-suf-fi-cient mer-it raise us to thy glo-rious throne.

Come, Thou Long-Expected Jesus

F C F Gm C7 F C Dm C F C7 F Gm Dm C F

1 Come, thou long-ex-pect-ed Je-sus, born to set thy peo-ple free;
2 Born thy peo-ple to de-liv-er, born a child and yet a king,

F C F Gm C7 F C Dm C F C7 F Gm Dm C F

from our fears and sins re-lease us; let us find our rest in thee.
born to reign in us for-ev-er, now thy gra-cious king-dom bring.

Am Dm7 Gm C7 Dm7 C7 F Dm Am Gm Csus C

Is-rael's strength and con-so-la-tion, hope of all the earth thou art;
By thine own e-ter-nal Spir-it rule in all our hearts a-lone;

F Bb C7 F G7 C Bb C7 F F7 Bb F Bb F C7 F

dear De-sire of ev-ery na-tion, Joy of ev-ery long-ing heart.
by thine all-suf-fi-cient mer-it raise us to thy glo-rious throne.