

LIVING THE WORD

- ❖ In the context of the Church's Liturgy, the 33rd Sunday in Ordinary Time is only one week away from the end of the year. Next week is Christ The King. Liturgically we enter an atmosphere of reaching the 'end of time'. Because of this pattern today's readings have an apocalyptic atmosphere of end time struggle and judgement.
- ❖ Daniel means *'My judge is God'*. The Book of Daniel is written during a time of great persecution, when Antiochus Epiphanes is forcing Jews to convert to pagan gods. Here is the first time in Hebrew scriptures that a resurrection of the faithful is mentioned. God is the master of history. All those 'in the book' who 'shine brightly' and lead people on the way to 'justice' will be like stars living forever. Examine your own life. How would the statement 'my judge is God' shape your life? Antiochus may not be forcing you to eat pigs' flesh (abhorrent and unclean to Jews) but what idols or practices are you subtly invited to 'eat'?
- ❖ The Letter to the Hebrews concludes. We are taught about the sacrifice of Jesus fulfilling and finishing the Old Testament sacrifices. Notice the image of the Old Testament Priest 'standing' and working each day. Jesus, after the sacrifice of the Cross, now being 'seated' and waiting for the time of gathering. Consider the victory and offer of forgiveness that has taken place on the Cross. Imagine a winning sports team lifting the captain high onto their shoulders, with the winning trophy held high! This sacrifice of the Cross – like a trophy – is held up by the priest during the consecration of the bread and wine into the sacrifice of the Body and Blood of Jesus. We stand together rejoicing. And we receive this sacrifice as a sacred forgiveness and communion meal, bringing us into a total physical and spiritual union with God and each other. Do you see the depth and great celebration taking place at Mass? What would you like to learn more about? Who could you ask?
- ❖ The Book of Daniel and The Book of Revelation are apocalyptic writings 'unveiling' a vision of what will take place at the end of time. Each Gospel inserts some apocalyptic passages pointing toward that final day. The images of the sun darkened, stars falling, heavenly struggle, share a cosmic event affecting all of Creation. Have you noticed that at the crucifixion of Jesus these images appear. Could this mean that the final 'event' and 'struggle' and 'victory' has already taken place on the Cross? Could this be why the early disciples were so expectant of Jesus' return before 'this generation passed away'?
- ❖ 'Why the delay in the Second Coming' is a question asked by Christians. Why is Jesus sitting 'waiting' in heaven, as portrayed in Hebrews? The Gospel points to a 'gathering of the elect from the four corners of the earth'. Will this require all the earth to 'hear the message of Jesus'? Is Jesus lazy on a heavenly chair or waiting urgently to work in the Church, in the sacraments, in each disciple, winning the world 'heart by heart'? How do you understand Christian 'waiting' for the Second Coming?
- ❖ 'That day or hour' is unknown. That it will happen is certain, *when* it will happen is uncertain. Consider a spiritual practice of imaginative prayer. Present yourself to Jesus at the end of time. What does he say? What do you say?

Continuing a look at Chapter 4 of Pope Francis' Encyclical "*Amoris Laetitia*" (2016), where he considers love through the eyes of St Paul, in 1 Corinthians: 13:4-7.

Love is not jealous nor boastful (95-98)

Saint Paul goes on to reject as contrary to love an attitude expressed by the verb *zelói* – to be jealous or envious. This means that love has no room for discomfiture at another person's good fortune. Envy is a form of sadness provoked by another's prosperity; it shows that we are not concerned for the happiness of others but only with our own well-being. Whereas love makes us rise above ourselves, envy closes us in on ourselves. True love values the other person's achievements. It does not see the other as a threat. It frees us from the sour taste of envy. It recognises that everyone has different gifts and a unique path in life. So it strives to discover its own road to happiness, while allowing others to find theirs.

Love means fulfilling the last two commandments of God's Law: "*You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his manservant, or his maidservant, or his ox, or his donkey, or anything that is your neighbour's*" (Ex 20:17). Love inspires a sincere esteem for every human being and the recognition of his or her own right to happiness. I love this person, and I see him or her with the eyes of God, who gives us everything "for our enjoyment" (1 Tim 6:17). As a result, I feel a deep sense of happiness and peace. This same deeply rooted love also leads me to reject the injustice whereby some possess too much and others too little. It moves me to find ways of helping society's outcasts to find a modicum of joy. That is not envy, but the desire for equality.

The word, *perpereúetai*, denotes vain glory. Those who love not only refrain from speaking too much about themselves, but are focused on others; they do not need to be the centre of attention. The word that comes next – *physioutai* – indicates that love is not arrogant. It also points to something more subtle: an obsession with showing off and a loss of a sense of reality. Such people think that, because they are more "spiritual" or "wise", they are more important than they really are. Paul uses this verb on other occasions, as when he says that "knowledge puffs up", whereas "love builds up" (1 Cor 8:1). Some think that they are important because they are more knowledgeable than others; they want to lord it over them. Yet what really makes us important is a love that understands, shows concern, and embraces the weak. Elsewhere the word is used to criticise those who are "inflated" with their own importance, but in fact are filled more with empty words than the real "power" of the Spirit. Love is marked by humility.



CALENDAR

MONDAY

November 18
Weekday
Rv 1:1-4; 2:1-5
Lk 18:35-43

TUESDAY

November 19
Weekday
Rv 3:1-6, 14-22
Lk 19:1-10

WEDNESDAY

November 20
Weekday
Rv 4:1-11
Lk 19:11-28

THURSDAY

November 21
*Presentation
of the Blessed
Virgin Mary*
Rv 5:1-10
Lk 19:41-44

FRIDAY

November 22
*St. Cecilia,
Virgin and Martyr*
Rv 10:8-11
Lk 19:45-48

SATURDAY

November 23
Weekday
Rv 11:4-12
Lk 20:27-40

SUNDAY

November 24
*Our Lord Jesus
Christ, King
of the Universe*
Dn 7:13-14
Rv 1:5-8
Jn 18:33b-37

SAVE THE DATE

On **Saturday, November 23rd**, Fr John will lead a pilgrimage to the Shrine of Blessed Nicholas Bunker, in Samphran, Nakhon Pathom. Blessed Nicholas was a Thai Catholic Priest and martyr (1895 – 1944).

Itinerary for the day:

- 07:30: Vans or buses will arrive at Assumption Cathedral
- 08:00: Depart Assumption Cathedral (***strictly no later than 08:15***)
- 08:00 – 09:15: Drive to Shrine
- 09:15 – 11:45: Visit the Shrine and celebrate Mass
- 11:45: Drive to the In House Cafe for buffet lunch together
- 13:15: Depart for Bangkok
- 14:30: Arrive at Assumption Cathedral

Cost for the trip will be **600 Baht per person**, which includes transportation as well as the buffet lunch.

Members of the lay ministry team will be on hand at the exit of the church today to take registrations.

We hope all can join us for this special day!

Our website:

www.assumptioncathedralbkk.org

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

November 17, 2024

I am confused by Genesis 6:6: "The Lord regretted making human beings on the earth, and his heart was grieved." How can a perfect being regret something he created in his own image?

Sometimes reading an isolated line of Scripture can be confusing. Context is essential. The Second Vatican Council's Dogmatic Constitution on Divine Revelation (*Dei Verbum*), promulgated by Pope St. Paul VI on November 18, 1965, clearly teaches this Catholic understanding of sacred Scripture. A proper appreciation of context, in the example you provided, reminds us that the holy writers of Scripture were not reporting the words of the Lord like an announcer on the evening news. This is not a newspaper account of a witnessed event or a report commenting on the scene that has unfolded. Biblical authors were constrained by their own experience and perception, even as they were inspired by the Spirit of God. When they made a conclusion, they frequently revealed more about their humanity than they did about the divinity they witnessed. The divine is just too wonderful and mysterious for humans to fully comprehend.

The author of Genesis provided a summary of how the experience of the creative activity of God was perceived. It is not the whole story and is perhaps best understood more as a contrast with Genesis 1:31, where we read that on the sixth day, "God looked at everything he had made, and found it very good." ●

Fr. Thomas M. Santa, CSsR / 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: WE REMEMBER (No. 681)

FINAL: ALLELUIA, SING TO JESUS (No. 949) PLEASE STAND

33rd Sunday in Ordinary Time (Year B)

Sunday, 17 November 2024

ENTRANCE: HOLY GOD, WE PRAISE THY NAME (No. 615) 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: Dn 12:1-3

A reading from the Book of the Prophet Daniel:

In those days, I Daniel, heard this word of the Lord: "At that time there shall arise Michael, the great prince, guardian of your people; it shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book.

"Many of those who sleep in the dust of the earth shall awake; some shall live forever, others shall be an everlasting horror and disgrace.

[2]

"But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever."

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 16: YOU ARE MY INHERITANCE



R. You are my in - her - i - tance, O Lord.

1. LORD, my allotted portion and my cup, you it is who hold fast my lot. I set the LORD ever before me; with him at my right hand I shall not be disturbed. (R)
2. Therefore my heart is glad and my soul rejoices, my body, too, abides in confidence; because you will not abandon my soul to the netherworld, nor will you suffer your faithful one to undergo corruption. (R)
3. You will show me the path to life, fullness of joys in your presence, the delights at your right hand forever. (R)

SECOND READING: Heb 10:11-14,18

A reading from the Letter to the Hebrews:

Brothers and sisters: Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins. But this one offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool. For by one offering he has made perfect forever those who are being consecrated.

Where there is forgiveness of these, there is no longer offering for sin.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: Be vigilant at all times and pray that you have the strength to stand before the Son of Man.

GOSPEL: Mk 13:24-32

Priest: The Lord be with you.

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

All: And with your spirit.

All: Glory to you, Lord.

Jesus said to his disciples: "In those days after that tribulation the sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken.

"And then they will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky.

[3]

"Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things happening, know that he is near, at the gates. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

"But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father."

Priest: The Good News 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:
"Compassionate God, hear our prayer."

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: WE WALK BY FAITH (No. 680)

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