

LIVING THE WORD

- ❖ As we celebrate the Feast of Christ the King, there is an urgency in the readings to 'prepare' and 'be ready' for the end of time. Fr Anthony De Mello, a famous preacher and teacher once began a retreat by asking: *"Hands up if you want to go to heaven."* All eagerly put their hands up. He responded. *"Hands up if you want to go to heaven now."* No hands went up. He suggested they think about why they were 'not ready' and he walked out of the room! If Jesus' birth at Christmas was also the 'Second Coming' what would you be inspired to do so that you were 'ready' for Christ?
- ❖ The Book of Daniel is written to encourage Jewish people during a time of great persecution. Mighty armies, kings and powerful empires would cease and be silenced by the Son of Man. This is an enthronement vision of Jesus before God the Father. In the midst of super-powers and battles for resources and status, do you view the world and history with hope that the way of Jesus will be victorious? When you look at the cross of Jesus do you see only pain? Or victory?
- ❖ Apocalypse is a Greek word meaning 'revelation' or 'unveiling'. Apocalyptic writing seeks to give hope to those suffering. It will end. Jesus will triumph. This truth has been 'unveiled' in visions which make up the Book of Revelation. 666 (the Beast) was the spelling of Nero Caesar in the Semitic alphabet; he blamed Christians for the devastating fires of Rome around 90 AD. Domitian, who persecuted Christians in the East around 95 AD, was thought to be Nero come back to life. What form of persecution do you experience as a Christian? How could the words in Revelation encourage you? Jesus (was) is faithful. Was raised from death. Rules over all kings. Loves, frees and forgives our sins by his blood. Made us priests – called to bring the world to God and God to the world. How could your persecution become an opportunity for witness? For God?
- ❖ In the readings on the Feast of Christ the King, Mark's (Year B) readings are put aside, in favour of the Gospel of John, and a curious debate about the meaning of 'King'. Jesus is face-to-face with Pilate – symbolising secular and political power. Pilate asks: is Jesus a worldly king or the mysterious Jewish figure spoken of as Messiah? Jesus teaches 'king' and 'kingdom' need a new definition to cope with God's viewpoint. Such a king and kingdom have not existed in the world. The Kingdom of God involves not being served, but serving. Nonviolence. The true King is one who gives his life for others, not seeking wealth, comfort and personal security. Jesus came into the world to bring this reality and truth into existence. What 'kingdom' do you belong to? Domination ... Power ... Prestige? Or Love ... Justice ... Service? Pilate or Jesus? Is the kingdom better expressed in words or actions?
- ❖ Pilate will soon wash his hands in water and pretend not to be involved in the brutality and bloodshed that are about to be foisted on Jesus. How do you pretend not to be involved in the injustices of the world, in the newspaper or on the television news? Consider the phrase: early Christians followed before they worshipped, Christians today worship and refuse to follow.

Continuing our 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 forgives (105 -108)

Once we allow ill-will to take root in our hearts, it leads to deep resentment. The phrase "ou logizetai to kakón" means that love "takes no account of evil"; "it is not resentful". The opposite of resentment is forgiveness, which is rooted in a positive attitude that seeks to understand other people's weaknesses and to excuse them. Yet we keep looking for more and more faults, imagining greater evils, presuming all kinds of bad intentions, and so resentment grows and deepens. Thus, every mistake or lapse on the part of a spouse can harm the bond of love and the stability of the family. Something is wrong when we see every problem as equally serious. In this way, we risk being unduly harsh with the failings of others.

When we have been offended or let down, forgiveness is possible and desirable, but no one can say that it is easy. The truth is that "family communion can only be preserved and perfected through a great spirit of sacrifice. It requires, in fact, a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation. There is no family that does not know how selfishness, discord, tension and conflict violently attack – and at times mortally wound – its own communion: hence there arise the many and varied forms of division in family life".

Today we recognise that being able to forgive others implies the liberating experience of understanding and forgiving ourselves. Often our mistakes, or criticism we have received from loved ones, can lead to a loss of self-esteem. We become distant from others, avoiding affection and fearful in our interpersonal relationships. Blaming others becomes falsely reassuring. We need to learn to pray over our past history, to accept ourselves, to learn how to live with our limitations, and even to forgive ourselves, in order to have this same attitude towards others.

All this assumes that we have had the experience of being forgiven by God, justified by his grace and not by our own merits. We have known a love that is prior to any of our own efforts, a love that constantly opens doors, promotes and encourages. If we accept that God's love is unconditional, that the Father's love cannot be bought or sold, then we will become capable of showing boundless love and forgiving others even if they have wronged us. Otherwise, our family life will no longer be a place of understanding, support and encouragement, but rather one of constant tension and mutual criticism.

What a great message to reflect upon, on this last Sunday of our Church Year. Go well! — John osa



CALENDAR

MONDAY

November 25
Weekday
Rv 14:1-3, 4b-5
Lk 21:1-4

TUESDAY

November 26
Weekday
Rv 14:14-19
Lk 21:5-11

WEDNESDAY

November 27
Weekday
Rv 15:1-4
Lk 21:12-19

THURSDAY

November 28
Weekday
Rv 18:1-2, 21-23;
19:1-3, 9a
Lk 21:20-28
Thanksgiving Day (US)

Sir 50:22-24
1 Cor 1:3-9
Lk 17:11-19

FRIDAY

November 29
Weekday
Rv 20:1-4, 11-21:2
Lk 21:29-33

SATURDAY

November 30
St. Andrew, Apostle
Rom 10:9-18
Mt 4:18-22

SUNDAY

December 1
First Sunday of Advent
Jer 33:14-16
1 Thes 3:12-4:2
Lk 21:25-28, 34-36

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

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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 24, 2024

When receiving the Body and Blood of Christ, I feel the need to respond, "Thank you, Jesus. Amen." Is this OK or should I just stick to "Amen"?

"Amen" is an appropriate response, in and of itself. An emphatic, heartfelt "Amen" is an affirmation of faith meant to capture our feelings of profound gratitude and awe in the presence of God. It's also a statement of belief, roughly translated as "truly," "most assuredly," or "so be it" to what has been said.

For example, when we conclude the Creed with "Amen," it repeats and confirms the first words "I believe." "To believe is to say 'Amen' to God's words, promises and commandments; to entrust oneself completely to him who is the 'Amen' of infinite love and perfect faithfulness" (*Catechism of the Catholic Church*, 1064). "Jesus Christ is... the definitive 'Amen' of the Father's love for us. He takes up and completes our 'Amen' to the Father.... That is why we utter the Amen through him, to the glory of God" (CCC 1065).

Sharing in the one bread and the one cup is a time of unity with God and with God's people. Each individual communicant's "Amen" is also meant to be an expression of our unity together in receiving the Body and Blood of Christ. Responding with something other than "Amen" may serve to disrupt that unity and draw attention to yourself. So, yes, stick with a sincere, mindful "Amen!" ●

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: HOW GREAT THOU ART (No. 578)

FINAL: CROWN HIM WITH MANY CROWNS (No. 574) PLEASE STAND

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE (Year B)

(Solemnity)

Sunday, 24 November 2024

ENTRANCE: TO JESUS CHRIST, OUR SOVEREIGN KING (No. 573) 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 7:13-14

A reading from the Book of the Prophet Daniel:

As the visions during the night continued, I saw one like a Son of man coming, on the clouds of heaven; when he reached the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship; all peoples, nations, and languages serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed.

The word of the Lord.

All: Thanks be to God.

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RESPONSORIAL PSALM 93: THE LORD IS KING



R. The Lord is king; he is robed in maj - es - ty.

1. The LORD is king, in splendor robed; robed is the LORD and girt about with strength. (R)
2. And he has made the world firm, not to be moved. Your throne stands firm from of old; from everlasting you are, O LORD. (R)
3. Your decrees are worthy of trust indeed; holiness befits your house, O LORD, for length of days. (R)

SECOND READING: Rv 1:5-8

A reading from the Book of Revelation:

Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen.

Behold, he is coming amid the clouds, and every eye will see him, even those who pierced him. All the peoples of the earth will lament him. Yes. Amen.

"I am the Alpha and the Omega," says the Lord God, "the one who is and who was and who is to come, the almighty."

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: Blessed is he who comes in the name of the Lord!
Blessed is the kingdom of our father David that is to come!**

GOSPEL: Jn 18:33b-37

Priest: The Lord be with you.

All: And with your spirit.

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

All: Glory to you, Lord.

Pilate said to Jesus, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world,

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my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

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:
"May your reign rule in our hearts, O God!"**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: THE KINGDOM OF GOD (No. 740)

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