

LIVINGTHEWORD

- ❖ Jeremiah shares a blessing and curse prophecy which occurs frequently in the Old Testament. It is designed to wake us up and help us think. He warns against trusting in mere mortals. Even powerful personalities can lead us astray. Only the Lord is worthy of our trust and when we invite God to guide our lives, even disaster won't destroy us. Allow your imagination to ponder the two images – a barren bush in the dry salty desert versus a tree beside a stream always bearing fruit. What strikes you as you see yourself in these images?
- ❖ Trust and fear are often linked. What do you most fear losing in life? Talk to God about how that impacts your trust.
- ❖ St Paul addresses some in Corinth who do not believe in the Resurrection. They struggle to believe that our bodies could be glorified in heaven. St Paul makes it clear that Jesus' Resurrection is central to our Faith, which becomes 'most pitiable' unless we believe Jesus is Lord. His birth, life and teaching, death, resurrection and ascension are one continuous salvation event. God reveals his eternal love and desire that we be with Him forever and then provides the way where we become one with Christ through Baptism and the Holy Spirit. As you reflect on your Baptism what links can you see between Baptism and Resurrection? N.T. Wright says, "*Jesus' Resurrection is the beginning of God's new project, not to snatch people away from earth to heaven, but to colonise earth with the life of heaven.*" How do you react to that statement?
- ❖ We never say Jesus 'has' risen. We proclaim, 'Jesus IS Risen'. "*Christ has died, Christ is Risen, Christ will come again.*" Our belief in the Resurrection of our bodies (Creed) is established through the Resurrection of Christ. How deep is your conviction that 'Jesus is Lord' and how does that impact your daily choices and decisions? Who do you really put your trust in? Talk with God about your belief or struggles. Try praying, "*Lord I believe, help my unbelief.*"
- ❖ Jesus has just spent the night in prayer, chosen the twelve – *his team!* – and he sits them down. The stage is set for his most important teaching: The Beatitudes. Nowhere in Luke does the Gospel challenge us so severely. What are my ultimate pursuits? What world order am I living for? What measurement system of success am I committed to? Am I on the side of the poor and hungry or the rich and the full? What do your lifestyle and actions show? Are you good news to the poor? (*Note Luke means primarily economically poor not the tamer 'poor in spirit' of Matthew*). We sometimes speak of these teachings as "**BE-attitudes**". It seems that the choices we make now will impact us for eternity. What do you think Jesus means?
- ❖ The Beatitudes bring together a clashing of two ideas and worldviews. It causes a conflict within us. All things being equal, to have riches and to be full is a good. But the reality of our world is inequality. The status quo is unacceptable for God and Jesus' disciples. Luke's version of the Beatitudes does not let Christians off the hook. There will be a radical reversal of fortunes in God's judgement. Woe to you who are rich, filled, who can laugh now. How can I proclaim, 'Jesus is Lord' with integrity and not take this teaching seriously? What is your reaction?

Dilexit Nos — an Encyclical from Pope Francis (continued)

Chapter 1 – Returning to the Heart

In this "liquid" world of ours, we need to start speaking once more about the heart and thinking about this place where every person, of every class and condition, encounters the radical source of their strengths, convictions, passions and decisions. Yet, we find ourselves immersed in societies of serial consumers who live from day to day, dominated by the hectic pace and bombarded by technology, lacking the patience needed to engage in the processes that an interior life, by its very nature, requires. In contemporary society, people "*risk losing their centre, the centre of their very selves*". "*Indeed, the men and women of our time often find themselves confused and torn apart, almost bereft of an inner principle that can create unity and harmony in their lives and actions.*" No room is left for the heart.

The issues raised by today's liquid society are much discussed, but this depreciation of the deep core of our humanity – the heart – has a much longer history. We find it already present in Hellenic and pre-Christian rationalism, in post-Christian idealism and in materialism in its various guises. The heart has been ignored in anthropology, and the great philosophical tradition finds it a foreign notion, preferring other concepts such as reason, will or freedom. The very meaning of the term is imprecise and hard to situate within our human experience. Perhaps this is because it entails the question of self-understanding, where the deepest part of us is also that which is least known. Even encountering others does not necessarily prove to be a way of encountering ourselves, as our thought patterns are dominated by an unhealthy individualism. Many people feel safer constructing their systems of thought in the more readily controllable domain of intelligence and will. The failure to make room for the heart, as distinct from our human powers and passions viewed in isolation from one another, has resulted in a stunting of the idea of a personal centre, in which love, in the end, is the one reality that can unify all the others.

If we devalue the heart, we also devalue what it means to speak from the heart, to act with the heart, to cultivate and heal the heart. If we fail to appreciate the specificity of the heart, we miss the messages that the mind alone cannot communicate; we miss out on the richness of our encounters with others; we miss out on poetry. We also lose track of history and our own past, since our real personal history is built with the heart. At the end of our lives, that alone will matter.



CALENDAR

MONDAY

February 17
Weekday
Gn 4:1-15, 25
Mk 8:11-13

TUESDAY

February 18
Weekday
Gn 6:5-8;
7:1-5, 10
Mk 8:14-21

WEDNESDAY

February 19
Weekday
Gn 8:6-13, 20-22
Mk 8:22-26

THURSDAY

February 20
Weekday
Gn 9:1-13
Mk 8:27-33

FRIDAY

February 21
Weekday
Gn 11:1-9
Mk 8:34-9:1

SATURDAY

February 22
*The Chair of Saint
Peter the Apostle*
1 Pt 5:1-4
Mt 16:13-19

SUNDAY

February 23
*Seventh Sunday
in Ordinary Time*
1 Sm 26:2, 7-9,
12-13, 22-23
1 Cor 15:45-49
Lk 6:27-38

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

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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 and 17:15 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

February 16, 2025

I have always been an "every Sunday" Catholic. My problem is that holy Communion doesn't feel that special. I believe that it's the Body and Blood of Christ, but receiving feels "routine." Sometimes I'm even distracted while receiving. Help?

Do you remember the story of the transfiguration of Jesus? (See Luke 9:28-36.) Jesus took his three special disciples, Peter, James, and John, up on the mountain, and while Jesus was praying, what did they do? They fell asleep! In the very presence of Jesus, their Lord and Master.

Human beings cannot maintain feelings of awe and ecstasy for long periods of time. We would be exhausted. Feelings don't always reflect the specialness of the moment. That is why good habits are so important. Feelings may elude us, but we can fall back on the habit of Sunday Mass. Just as two contented, long-married people don't feel like they did on their honeymoon, they still quietly enjoy the habit of each other's company.

Lent is coming soon. You might consider shaking up your routine a little. Attend one weekday Mass. Prepare for Sunday Mass by reading the Scriptures for that Sunday and praying the entrance antiphon or the psalm. If you don't already, consider volunteering as a choir member, lector, or extraordinary minister of holy Communion. Meanwhile, continue to receive holy Communion, giving thanks that it is readily available, and perhaps offer a prayer for communities where Communion every Sunday is not possible. ●

The Redemptorists / DearPadre.org

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MEMORIAL ACCLAMATION (No. 264)

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 (No. 374)

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 (No. 391)

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. 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: BE NOT AFRAID (No. 683)

MANY AND GREAT (No. 911)

FINAL: LEAD ME LORD PLEASE STAND

1. Blessed are the poor in spirit, longing for their Lord, for God's coming kingdom shall be theirs. Blessed are the sorrowing, for they shall be consoled, and the meek shall come to rule the world.

Refrain: Lead me, Lord, lead me, Lord, by the light of truth to seek and to find the narrow way.

Be my way; be my truth; be my life, my Lord, and lead me, Lord, today.

2. Blessed are the merciful, for mercy shall be theirs, and the pure in heart shall see their God. Blest are they whose hunger only holiness can fill, for I say they shall be satisfied. (R)
3. Blest are they who through their lifetimes sow the seeds of peace; all will call them children of the Lord. Blest are you, though persecuted in your holy life, for in heaven, great is your reward. (R)

6th SUNDAY IN ORDINARY TIME (Year C)

Sunday, 16 February 2025

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 / LORD HAVE MERCY

Kyrie, eleison, Lord, have mercy on us. Christe, eleison. Christ, have mercy on us.

Kyrie, eleison. Lord, have mercy on us.

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: Jer 17:5-8

A reading from the Book of the Prophet Jeremiah:

Thus says the LORD: Cursed is the one who trusts in human beings, who seeks his strength in flesh, whose heart turns away from the LORD. He is like a barren bush in the desert that enjoys no change of season, but stands in a lava waste, a salt and empty earth. Blessed is the one who trusts in the LORD, whose hope is the LORD. He is like a tree planted beside

the waters that stretches out its roots to the stream: it fears not the heat when it comes; its leaves stay green; in the year of drought it shows no distress, but still bears fruit.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 1: BLESSED ARE THEY WHO HOPE IN THE LORD



1. Blessed the man who follows not the counsel of the wicked, nor walks in the way of sinners, nor sits in the company of the insolent, but delights in the law of the LORD and meditates on his law day and night. (R)
2. He is like a tree planted near running water, that yields its fruit in due season, and whose leaves never fade. Whatever he does, prospers. (R)
3. Not so the wicked, not so; they are like chaff which the wind drives away. For the LORD watches over the way of the just, but the way of the wicked vanishes. (R)

SECOND READING: 1 Cor 15:12, 16-20

A reading from the first Letter of Saint Paul to the Corinthians:

Brothers and sisters: If Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.

But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

The word of the Lord.

All: Thanks be to God.

ALLELUIA (No. 326) PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: Rejoice and be glad; your reward will be great in heaven.

GOSPEL: Lk 6:17, 20-26

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 came down with the Twelve and stood on a stretch of level ground with a great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon. And raising his eyes toward his disciples he said:

“Blessed are you who are poor, for the kingdom of God is yours.
Blessed are you who are now hungry, for you will be satisfied.

Blessed are you who are now weeping, for you will laugh.

Blessed are you when people hate you, and when they exclude and insult you, and denounce your name as evil on account of the Son of Man.

Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way.

But woe to you who are rich, for you have received your consolation.

Woe to you who are filled now, for you will be hungry.

Woe to you who laugh now, for you will grieve and weep.

Woe to you when all speak well of you, for their ancestors treated the false prophets in this way.”

Priest: The Good News of the Lord.

All: Praise to you Lord Jesus Christ.

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 us.”**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: THE SERVANT SONG (No. 751)

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 (No. 263)

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. PLEASE KNEEL