

As is our tradition, the ashes, symbolising the start of Lent, will be distributed directly after the end of Mass, on this First Sunday of Lent. You are invited to come forward to one of the ministers distributing the ashes. The minister will apply the ashes to your forehead, while saying the words – *“Repent and believe in the Gospel.”*

LIVINGTHEWORD

- The book of Deuteronomy shares one of the most important statements of faith in the Old Testament. It was spoken every time a person gave their offering to the priest in the Temple. It reminded them of their identity and how God ‘saved’ them. Bringing the tithe (tenth) of the harvest to the temple acknowledged God’s care and provision. How could you express this religious practice of thankfulness — ‘tithing’ (giving a 10th)? Dt 26:12-15 invites giving to the Levite (priest), the foreigner (refugee), the orphan and the widow (those without family and financial support). This is at the heart of the Lenten practice of ‘almsgiving’. How generous will you be in giving of your time, talent, money, compassion ... this Lent as a way of ‘thanksgiving’ for what God has given you?
- Paul’s letter to the Romans is a careful explanation of how we are made right with God. Justification by keeping the ‘law’ was deeply ingrained in Jewish consciousness and history. Paul reminds us that it is faith in God’s covenantal relationship with us in Jesus that saves us. In a relationship, what is the difference between ‘law’ and ‘love’? Do you ‘enjoy/love’ your relationship with God? Does a ‘love’ relationship need to respect any ‘law’? What word or image would describe your relationship with God ‘now’, as the journey of Lent begins?
- Jesus in the desert provides us with the starting point of Lent. Consider how you can create some ‘desert space’ in your life, away from distractions and noise, to be with God and discover your ‘true’ self? What is one decision you can make to enter the Lenten ‘desert’?
- Careful reflection on Jesus’ temptations leads us to see a mirror conflict within ourselves between good and evil. Get bread for ‘self’. Seek power and reputation. Demand support from others. Prayer, fasting and almsgiving are practices during Lent to deconstruct our false self and reconstruct our true self. Almsgiving enables the hungry at our door and beyond to be fed and healed. Fasting turns us from worldly consumerism to clarity of purpose and compassion for others. Prayer tunes us into God’s vision and voice. From Jesus’ temptations, which core temptation do you notice strongly at work in your life? Which Lenten practice do you need?
- Repent literally means ‘change your mind’. It could be understood as *‘turn your value system around completely — 180 degrees’*. As Lent begins, Jesus guides us: there is more to life than satisfying our ‘bread-belly’ and physical or material cravings. What creative fasting experience could you create to nourish your spirit and soul journey?
- Returning from the great baptism event in the Jordan, Jesus would have faced pressure to get active and do things. Interestingly his choice was to listen to where the Holy Spirit deep inside was calling. Are you faced with a temptation to ‘perform’ and be a certain type of person in public? Whose voice is the Spirit and what is the desert for you?

Bishop Erik Varden, a Trappist and Bishop of Trondheim, reflects on Lent — *The Pillar*, February 2023

This 40-day period is not only a particular reference to Jesus’ fast, but it also evokes a biblical pattern, a time of preparation for a grace to be received, during which time God acts in and through the people. These 40 days aren’t just a time during which we have to grit our teeth in order to arrive at our destination. It’s a time during which the Lord would do something *with* us and *in* us, and that’s why it’s such a precious time.

The Church is good at grounding us in the real. It’s a marvelously counter-cultural ritual and it’s a counter-cultural statement to walk out of church on Ash Wednesday with ash on your forehead. It is a reminder of the Christian approach to life and death. We may keep pretending that it doesn’t exist and do everything not to look it in the eye. And there is the Church, our Mother, telling us: Look, this is just the way it is. Face up to it. Face up to the fact that you are not God. Face up to the fact that you are a contingent being and that one day this life will cease. But face up also to that voice in your heart which speaks the truth, which tells you that death can’t be the end.

The whole point of Lent is precisely to prepare us for Christ’s victory over death. We may easily think of Christianity as being structured on the dichotomy of sin/grace, sin/forgiveness, sin/redemption, and that is true. But the fundamental conflict is between life and death. What we’re being taught during Lent is that death is real, as a consequence of sin, but it hasn’t got the last word.

Giving something up is one way of exercising fasting. And it can be one way of preparing yourself for almsgiving if you give something up that is an expense and you save the money in order to give it to someone else. That is a good thing. But everything depends on the motivation with which and for which we give something up. It all depends on whether I’m giving something up with a finality of self-improvement in mind: say I give up fatty foods because I want to look different at the end of Lent. That’s not so easy to connect with prayer, fasting, and almsgiving. But if I’m giving something up for Lent because it’s superfluous, or because I can see that whatever it is I’m giving up is not doing me much good, then it can have a real spiritual dimension. The intention is all-important.

“To be a Christian is to look ahead.” We should look in that direction always, but particularly during Lent. Easter is at the heart of Christian existence. It’s Easter that defines the Christian condition. Easter is the assurance that life eternal is restored to us. It’s a real possibility. Easter is the assurance that all the things that condition our lives negatively — sin, disease, enmity, hatred, warfare, mortality — have been overcome, and can still be overcome, insofar as we conduct our lives in Christ and let ourselves be formed by Christian hope. It’s crucial never to lose sight of the fact that God is actually doing something with us. God is realising a purpose in human history, which is a purpose of redemption. We’ve got to set our sights there and also to keep hearing his call. He calls us to follow him, to be where he is, in order to be happy with him forever, and thereby to orient and mobilise our lives.



CALENDAR

MONDAY

March 10

Lenten Weekday

Lv 19:1-2, 11-18

Mt 25:31-46

TUESDAY

March 11

Lenten Weekday

Is 55:10-11

Mt 6:7-15

WEDNESDAY

March 12

Lenten Weekday

Jon 3:1-10

Lk 11:29-32

THURSDAY

March 13

Lenten Weekday

Est C:12, 14-16,
23-25

Mt 7:7-12

FRIDAY

March 14

Lenten Weekday

Ez 18:21-28

Mt 5:20-26

SATURDAY

March 15

Lenten Weekday

Dt 26:16-19

Mt 5:43-48

SUNDAY

March 16

*Second Sunday
of Lent*

Gn 15:5-12,
17-18

Phil 3:17-4:1

or 3:20-4:1

Lk 9:28b-36

PRAYER SEEKING THE INTERCESSION OF THE EIGHT BLESSED MARTYRS OF THAILAND AND THEIR CANONISATION

Almighty God, You called the eight Blessed Martyrs of Thailand to serve our Lord Jesus Christ, as priest, religious and lay people, laity leading as young disciples, and as a catechist. These eight Blessed Martyrs responded faithfully to Your call, dedicating themselves to Your redemptive mission for all. For the sake of this mission and their faith in You, they followed Your Son, Jesus Christ, in sacrificing their lives.

May the example of these eight Blessed Martyrs of Thailand inspire us to live our Christian faith today in the Catholic Church, ever giving witness to that faith in our daily life.

According to Your will, we pray that Your servants, the eight Blessed Martyrs of Thailand, may be canonised. We ask this as we seek to strengthen our own faith. So, if it is Your will, bless us with their canonisation, thus giving glory to Your Name.

Through the intercession of the eight Blessed Martyrs of Thailand, grant what we now humbly request in prayer (*take a silent moment*).
Amen.

Leader: The eight Blessed Martyrs of Thailand
Response: Pray for us

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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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 : 08:30 – noon
Sun & public holidays : Closed

Dear Padre

March 9, 2025

Who decided that fish isn't meat? I really dislike fish; also, it bugs me when my friends eat lobster for dinner on Fridays in the name of "sacrifice."

Latin is the official language of the Catholic Church. Canon law, as written in Latin, states that we must abstain from *carne* (meat), a word that refers to warm-blooded animals that walk on the ground. By that definition, fish is allowed.

You make an excellent point about the lobster dinners and the nature of sacrifice. In the document "Questions and Answers About Lent and Lenten Practices," the United States Conference of Catholic Bishops states, "While fish, lobster, and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favorite seafood place sort of misses the point. Abstaining from meat and other indulgences during Lent is a penitential practice. On the Fridays of Lent, we remember the sacrifice of Christ on Good Friday and unite ourselves with that sacrifice through abstinence and prayer."

As we enter Lent, we must remember that our acts of penance should be more than thinking about just giving something up, like meat. Our fasting isn't just an external discipline—sacrifice for the sake of checking a box. It's supposed to be a sacrifice that leads us closer to God. When we take that deeper step ourselves, then we can invite our friends to go deeper, too. ●

Fr. Paul Borowski, CSsR / DearPadre.org

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MEMORIAL ACCLAMATION – Belmont Mass

Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

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 – Belmont Mass

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 – Belmont Mass

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: MERCIFUL GOD (No. 489)

FINAL: MERCIFUL GOD (Ash Wednesday) (No. 489) PLEASE STAND
HOSEA (No. 484)



First Sunday of Lent (Year C)
Sunday, 9 March 2025

ENTRANCE: THE GLORY OF THESE FORTY DAYS (No. 481) 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 – Belmont Mass

Kýrie, eléison. Kýrie, eléison. Christe, eléison. Christe, eléison.
Kýrie, eléison. Kýrie, eléison.

FIRST READING: Dt 26:4-10

A reading from the Book of Deuteronomy:

Moses spoke to the people, saying: “The priest shall receive the basket from you and shall set it in front of the altar of the LORD, your God. Then you shall declare before the Lord, your God, ‘My father was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. But there he became a nation great, strong, and numerous. When the Egyptians maltreated and oppressed us, imposing hard labor upon us, we cried to the LORD, the God of our fathers, and he heard our cry and saw our affliction, our toil, and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders; and bringing us into this country, he gave us this land flowing with milk and honey. Therefore, I have now brought you the firstfruits of the products of the soil which you, O LORD, have given me.’ And having set them before the LORD, your God, you shall bow down in his presence.”

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 91: BE WITH ME, LORD

1. You who dwell in the shelter of the Most High, who abide in the shadow of the Almighty, say to the LORD, "My refuge and fortress, my God in whom I trust." (R)
2. No evil shall befall you, nor shall affliction come near your tent, For to his angels he has given command about you, that they guard you in all your ways. (R)
3. Upon their hands they shall bear you up, lest you dash your foot against a stone. You shall tread upon the asp and the viper; you shall trample down the lion and the dragon. (R)
4. Because he clings to me, I will deliver him; I will set him on high because he acknowledges my name. He shall call upon me, and I will answer him; I will be with him in distress; I will deliver him and glorify him. (R)

SECOND READING: Rom 10:8-13**A reading from the Letter of Saint Paul to the Romans:**

Brothers and sisters: What does Scripture say? *The word is near you, in your mouth and in your heart*—that is, the word of faith that we preach—, for, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. For the Scripture says, *No one who believes in him will be put to shame.* For there is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him. For "everyone who calls on the name of the Lord will be saved."

The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION – Belmont Mass PLEASE STAND**Praise and honour to you, Lord Jesus Christ!**

**All: One does not live on bread alone,
but on every word that comes forth from the mouth of God.**

GOSPEL: Lk 4:1-13

Priest: The Lord be with you.

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

All: And with your spirit.

All: Glory to you, Lord.

Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." Jesus answered him, "It is written, *One does not live on bread alone.*" Then he took him up and showed him all the kingdoms of the world in a single instant. The devil said to him, "I shall give to you all this power and glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me." Jesus said to him in reply, "It is written:

You shall worship the Lord, your God, and him alone shall you serve."

Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down from here, for it is written:

He will command his angels concerning you, to guard you,

and:

With their hands they will support you, lest you dash your foot against a stone."

Jesus said to him in reply, "It also says, *You shall not put the Lord, your God, to the test.*" When the devil had finished every temptation, he departed from him for a time.

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:

"Hear our prayer."

PLEASE BE SEATED**LITURGY OF THE EUCHARIST****PROCESSION OF THE GIFTS**

OFFERTORY: LORD, WHO THROUGHOUT THESE FORTH DAYS (No. 479)

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 – Belmont Mass**

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.