

LIVINGTHEWORD

- ❖ In our first reading God meets Moses at the mountain of God; while Moses was simply carrying out his duties tending the flock, something caught his attention and he investigated. How attentive are you to God communicating in your everyday life?
- ❖ God explains to Moses that this revelation is not completely new but, rather, is in continuity with the history and experience of the Jewish people. [I am the God of your fathers...]. Moses 'hid his face', 'afraid to look at God'. Reverence and awe before the sacred, and acceptance of historical continuity in community are not easy concepts in today's Western culture. Why is it so important that our spiritual experiences be tested within a historical community of continuity? How much is that a challenge for you and why?
- ❖ God chooses to reveal the Divine Name to Moses; "I AM WHO I AM". It is so sacred to Judaism that they use initials 'YHWH'. What does it mean when someone shares their name with you? How have you encountered God so far during Lent?
- ❖ When we listen to God do we take on the role of passive spectator or actively engage with God as a change agent. Moses shared with God that he felt too weak and unable to talk properly. God provides answers to all Moses' issues ... How has God asked something of you lately? Have you freely explained your concerns to God, and who might you ask to help you be obedient to fulfilling God's will?
- ❖ The Corinthian community was becoming comfortable. They assumed that receiving Baptism and celebrating Eucharist was all one needed to be saved. St Paul reminds them of the dangers of presuming salvation. Our Hebrew ancestors did this and they were struck down in the desert. This is a warning; we need to continually try to cooperate with God. Are you feeling comfortable in your faith? What lifestyle choice or action could you make to express a more committed following of Jesus?
- ❖ The theme of God's judgment enters Lent in this passage of Luke. Pilate had killed religious revolutionaries from Galilee while they were offering sacrifices to God in the Temple. That event was compared to a tower falling over near the Temple (pool of Siloam), killing 18 people. They asked Jesus if these people were sinners, and if God was punishing them. Jesus provides a shocking answer. We are all going to die and receive judgment before God. It is urgent and your first concern is to be found 'ready'. Are you ready to die? Why not?
- ❖ The fig tree – the only tree mentioned in the the Garden of Eden – is at the same time a symbol of the Promised Land, God's people, and the blessing of God. In the parable, can you see yourself as the fig tree? Who do you think the gardener is? It took about 3 years for a fig to fruit. By God's mercy it is given more time – but it is still under judgment. Consider God's call on each of us as disciples. What is it like to know God is merciful? How is God fertilising and cultivating you? What fruit are we are asked to produce?
- ❖ In ancient times people thought God was vengeful and punishing. Jesus says God is *not* this way. He shares the importance of people moving away from sin and destructive patterns of guilt and blame. Repent literally means 'to turn your life around'. What would you like to turn 'from' and 'toward'?

Dilexit Nos — an Encyclical from Pope Francis (continued)

Chapter 5 – The Beauty of asking Forgiveness

Good intentions are not enough. There has to be an inward desire that finds expression in our outward actions. "Reparation, if it is to be Christian, to touch the offended person's heart and not be a simple act of commutative justice, presupposes two demanding things: acknowledging our guilt and asking forgiveness ... It is from the honest acknowledgment of the wrong done to our brother or sister, and from the profound and sincere realisation that love has been compromised, that the desire to make amends arises".

We should never think that acknowledging our sins before others is somehow demeaning or offensive to our human dignity. On the contrary, it demands that we stop deceiving ourselves and acknowledge our past for what it is, marred by sin, especially in those cases when we caused hurt to our brothers and sisters. "Self-accusation is part of Christian wisdom ... It is pleasing to the Lord, because the Lord accepts a contrite heart".

Part of this spirit of reparation is the custom of asking forgiveness from our brothers and sisters, which demonstrates great nobility amid our human weakness. Asking forgiveness is a means of healing relationships, for "*It re-opens dialogue and manifests the will to re-establish the bond of fraternal charity ... It touches the heart of our brother or sister, brings consolation and inspires acceptance of the forgiveness requested. Even if the irreparable cannot be completely repaired, love can always be reborn, making the hurt bearable*".

A heart capable of remorse will grow in fraternity and solidarity. Otherwise, "we regress and grow old within", whereas when "our prayer becomes simpler and deeper, grounded in adoration and wonder in the presence of God, we grow and mature. We become less attached to ourselves and more attached to Christ. Made poor in spirit, we draw closer to the poor, those who are dearest to God". [202] This leads to a true spirit of reparation, for "those who feel remorse of heart increasingly feel themselves brothers and sisters to all the sinners of the world; renouncing their airs of superiority and harsh judgments, they are filled with a burning desire to show love and make reparation". The sense of solidarity born of remorse also enables reconciliation to take place. The person who is capable of remorse, "rather than feeling anger and scandal at the failings of our brothers and sisters, weeps for their sins. There occurs a sort of reversal, where the natural tendency to be indulgent with ourselves and inflexible with others is overturned and, by God's grace, we become strict with ourselves and merciful towards others".



CALENDAR

MONDAY

March 24

Lenten Weekday

2 Kgs 5:1-15b

Lk 4:24-30

TUESDAY

March 25

The Annunciation

of the Lord

Is 7:10-14; 8:10

Heb 10:4-10

Lk 1:26-38

WEDNESDAY

March 26

Lenten Weekday

Dt 4:1, 5-9

Mt 5:17-19

THURSDAY

March 27

Lenten Weekday

Jer 7:23-28

Lk 11:14-23

FRIDAY

March 28

Lenten Weekday

Hos 14:2-10

Mk 12:28-34

SATURDAY

March 29

Lenten Weekday

Hos 6:1-6

Lk 18:9-14

SUNDAY

March 30

*Fourth Sunday
of Lent*

Jos 5:9a, 10-12

2 Cor 5:17-21

Lk 15:1-3, 11-32

ANNOUNCEMENT

During the coming Sundays of Lent, we will offer the opportunity to pray the Way of the Cross. This is a long-held prayer within the Church. My understanding is that this devotion arose within the Church in the Middle Ages, as a way of allowing the faithful to make a Pilgrimage to the Holy Land, without actually — physically — going there. So, for us, the Way of the Cross is a Pilgrimage we can make this Lent in faith.

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 : 08:30 – noon

Sun & public holidays : Closed

Dear Padre

March 23, 2025

***May I receive Communion if I'm divorced
and haven't gotten an annulment?***

Yes, you may. Divorce, in itself, is not an impediment to the reception of Communion. Divorce, although regrettable because of the many ramifications that may be part of the experience, is not in itself a sin. There are situations when divorce may be the most loving choice and make it possible for all parties involved to live the lives God is calling them to live.

Remarriage, when a person is not free to marry because of the presence of a previous bond, is an impediment to the reception of holy Communion. Although this situation is more and more common, it does not mean that the law of the Church, representative of the teaching of Jesus, can be set aside. As part of the process of healing from your divorce and moving on with your life, you may want to seek an annulment, particularly if you think you might want to marry again. The annulment process can often be healing and a source of great blessing. It also provides a rare opportunity to reflect on what was lost as a result of the original divorce and what can be learned as a way of moving forward and building a second marriage that is strong and life-giving. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org

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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. **PLEASE KNEEL**

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.
Lamb of God, you take away the sins of the world, have mercy on us.
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: HOSEA (No. 484) PLEASE STAND

Third Sunday of Lent (Year C)

Sunday, 23 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: Ex 3:1-8a, 13-15

A reading from the Book of Exodus:

Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God. There an angel of the LORD appeared to Moses in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not consumed. So Moses decided, "I must go over to look at this remarkable sight, and see why the bush is not burned."

When the LORD saw him coming over to look at it more closely, God called out to him from the bush, "Moses! Moses!" He answered, "Here I am." God said, "Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground. I am the God of your fathers," he continued, "the God of Abraham, the God of Isaac, the God of Jacob." Moses hid his face, for he was afraid to look at God. But the LORD said, "I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey."

Moses said to God, "But when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?" God replied, "I am who am." Then he added, "This is what you shall tell the Israelites: I AM sent me to you."

God spoke further to Moses, “Thus shall you say to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you.

“This is my name forever; thus am I to be remembered through all generations.”

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 103: THE LORD IS KIND AND MERCIFUL



1. Bless the LORD, O my soul; and all my being, bless his holy name.
Bless the LORD, O my soul, and forget not all his benefits. (R)
2. He pardons all your iniquities, heals all your ills,
He redeems your life from destruction, crowns you with kindness and compassion. (R)
3. The LORD secures justice and the rights of all the oppressed.
He has made known his ways to Moses, and his deeds to the children of Israel. (R)
4. Merciful and gracious is the LORD, slow to anger and abounding in kindness.
For as the heavens are high above the earth,
so surpassing is his kindness toward those who fear him. (R)

SECOND READING: 1 Cor 10:1-6, 10-12

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

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud and all passed through the sea, and all of them were baptized into Moses in the cloud and in the sea. All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ. Yet God was not pleased with most of them, for they were struck down in the desert.

These things happened as examples for us, so that we might not desire evil things, as they did. Do not grumble as some of them did, and suffered death by the destroyer. These things happened to them as an example, and they have been written down as a warning to us, upon whom the end of the ages has come. Therefore, whoever thinks he is standing secure should take care not to fall.

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: Repent, says the Lord; the kingdom of heaven is at hand.

GOSPEL: Lk 13:1-9

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.

Some people told Jesus about the Galileans whose blood Pilate had mingled with the blood of their sacrifices. Jesus said to them in reply, “Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? By no means! But I tell you, if you do not repent, you will all perish as they did! Or those eighteen people who were killed when the tower at Siloam fell on them—do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!”

And he told them this parable: “There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, ‘For three years now I have come in search of fruit on this fig tree but have found none. So cut it down. Why should it exhaust the soil?’ He said to him in reply, ‘Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future. If not you can cut it down.’”

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:

“Bear good fruit in us, O God.”

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: LORD JESUS CHRIST (No. 477)

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