

LIVINGTHEWORD

- ❖ While Moses was a great leader and teacher, the courage of Joshua was needed to face the challenge of entering the Promised Land. The manna ceased. They were now to work for their food. What change has God been trying to work in you, and what has He been trying to teach you this Lent?
- ❖ St Paul wanted to teach the Corinthian community that faith in Jesus was more than believing one's sins forgiven. God has also given us the Ministry of Reconciliation in the world. Reconciliation between peoples and with God is a Christian's top priority. What relationships need reconciling in your life? Who could you start with?
- ❖ In the middle of Lent the Church encourages us to look at our understanding of God with the Parable of the Prodigal Son. It is Jesus teaching us what the Father's love is really like. The Pharisees were complaining that Jesus did not obey the laws of keeping separate from sinners. Surely God does not want to get 'contaminated' with sinners? What do you honestly think is God's response to your sinfulness? What image do you have of God?
- ❖ The young son commits the biggest sin possible for a young Jewish person. Asking for the inheritance was like wishing dad was dead! Yet the father's love does not change. Do you feel distant from God because of something you have done? Will you accept the love that the father shows to his child is the same love that is shown to you? Will you accept this love in the Sacrament of Reconciliation this Lent? What might hold you back?
- ❖ The father does a number of humiliating actions which show the depth of his love. The father runs in public. It was unbecoming for a Jewish elder to show one's ankles in public. It was the equivalent of 'baring one's bottom'. The crowd's attention is now drawn away from the son and the possibility of hurting him. The father accepts the humiliation, in front of the whole community, of the older son being angry and argumentative. Does the older son also wish the father were dead? Does anyone appreciate the father's love? If this is what God is like toward you, what is your response?
- ❖ The son reaches a very low point in his life. Literally, the phrase 'coming to his senses' can be translated as 'he entered into himself'. He makes the most profound decision of his life to return. What places, practices and people could help you 'journey into yourself' this Lent? What decisions have you resisted in the past that would most transform your life?
- ❖ The Parable of the Prodigal (reckless) Son is also called the Parable of the Prodigal Father. So unconditional is the father's love that neither the youngest nor eldest son fully accept it. The Parable ends without a resolution. Will God's children accept his unconditional love and enjoy the fattened calf and banquet? Can you glimpse this invitation in the celebration of the Eucharist?

Dilexit Nos — an Encyclical from Pope Francis (continued)

Chapter 5 – Integrity and Harmony

I propose that we develop a means of offering the heart of Christ a new possibility of spreading in this world the flames of his ardent and gracious love. While it remains true that reparation entails the desire to "render compensation for the injuries inflicted on uncreated Love, whether by negligence or grave offense", the most fitting way to do this is for our love to offer the Lord a possibility of spreading, in amends for all those occasions when his love has been rejected or refused. It finds expression in acts of fraternal love by which we heal the wounds of the Church and of the world. In this way, we offer the healing power of the heart of Christ new ways of expressing itself.

The sacrifices and sufferings required by these acts of love of neighbour unite us to the Passion of Christ. Christ alone saves us by his offering on the Cross; he alone redeems us, for "there is one God; there is also one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 Tim 2:5-6). The reparation that we offer is a freely accepted participation in his redeeming love and his one sacrifice. We thus complete in our flesh "what is lacking in Christ's afflictions for the sake of his body, the Church" (Col 1:24); and Christ himself prolongs through us the effects of his complete and loving self-offering.

Often, our sufferings have to do with our own wounded ego. The humility of the heart of Christ points us towards the path of abasement. God chose to come to us in condescension and littleness. The Old Testament had already shown us a God who enters into the heart of history and allows himself to be rejected by his people. Christ's love was shown amid the daily life of his people, begging, as it were, for a response. Yet "perhaps only once did the Lord Jesus refer to his own heart, in his own words. And he stresses this sole feature: 'gentleness and lowliness', as if to say that only in this way does he wish to win us to himself". When he said, "Learn from me, for I am gentle and humble in heart" (Mt 11:29), he showed us that "to make himself known, he needs our littleness, our self-abasement".

Acts of love of neighbour, with the renunciation, self-denial, suffering and effort that they entail, can only be such when they are nourished by Christ's own love. He enables us to love as he loved, and in this way, he loves and serves others through us. He humbles himself to show his love through our actions. Yet even in our slightest works of mercy, his heart is glorified and displays all its grandeur. Once our hearts welcome the love of Christ in complete trust, and enable its fire to spread in our lives, we become capable of loving others as Christ did, in humility and closeness to all. In this way, Christ satisfies his thirst and gloriously spreads the flames of his ardent and gracious love in us and through us.



CALENDAR

MONDAY

March 31

Lenten Weekday

Is 65:17-21

Jn 4:43-54

TUESDAY

April 1

Lenten Weekday

Ez 47:1-9, 12

Jn 5:1-16

WEDNESDAY

April 2

Lenten Weekday

Is 49:8-15

Jn 5:17-30

THURSDAY

April 3

Lenten Weekday

Ex 32:7-14

Jn 5:31-47

FRIDAY

April 4

Lenten Weekday

Wis 2:1a, 12-22

Jn 7:1-2, 10,

25-30

SATURDAY

April 5

Lenten Weekday

Jer 11:18-20

Jn 7:40-53

SUNDAY

April 6

Fifth Sunday

of Lent

Is 43:16-21

Phil 3:8-14

Jn 8:1-11

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

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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 30, 2025

Is it OK if I receive holy Communion more than once a day? Part of my routine is to go to early morning Mass in my parish, even on days I know I'm going to another Mass, like a wedding or funeral, or sometimes another Mass for that day.

The Catechism of the Catholic Church teaches that by the very nature of what the Eucharist intends and celebrates, those who participate in the great mystery of our faith should “re-ceive the Lord’s Body” (1388). In other words, reception of holy Communion is strongly recommended and is understood as the ordinary practice for all who participate in the Mass. Proper preparation and disposition are presumed as both necessary and important.

In response to a specific “dubium” or question about this practice and expectation, in 1984 the Pontifical Commission on the Code of Canon Law issued an authentic interpretation of the Church’s understanding of this practice. It mandated that “the faithful may receive the Holy Eucharist only a second time on the same day” (CCC, 1388, footnote 222). This directive is intended to establish the general norm and practice for the reception of holy Communion. Your practice, as a result of this norm, is directly representative of the understanding of the Church. ●

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. (2)

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: AMAZING GRACE (No. 645) PLEASE STAND

Fourth Sunday of Lent (Year C)

Sunday, 30 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: Jos 5:9a, 10-12

A reading from the Book of Joshua:

The LORD said to Joshua, “Today I have removed the reproach of Egypt from you.”

While the Israelites were encamped at Gilgal on the plains of Jericho, they celebrated the Passover on the evening of the fourteenth of the month. On the day after the Passover, they ate of the produce of the land in the form of unleavened cakes and parched grain. On that same day after the Passover, on which they ate of the produce of the land, the manna ceased. No longer was there manna for the Israelites, who that year ate of the yield of the land of Canaan.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 34: TASTE AND SEE

R. Taste and see the good - ness of the Lord.

1. I will bless the LORD at all times; his praise shall be ever in my mouth.
Let my soul glory in the LORD; the lowly will hear me and be glad. (R)
2. Glorify the LORD with me, let us together extol his name.
I sought the LORD, and he answered me and delivered me from all my fears. (R)
3. Look to him that you may be radiant with joy, and your faces may not blush with shame.
When the poor one called out, the LORD heard,
and from all his distress he saved him. (R)

SECOND READING: 2 Cor 5:17-21**A reading from the second Letter of Saint Paul to the Corinthians:**

Brothers and sisters: Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

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: I will get up and go to my Father and shall say to him:
Father, I have sinned against heaven and against you.**

GOSPEL: Lk 15:1-3, 11-32

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.

Tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them Jesus addressed this parable: "A man had two sons, and the younger son said to his father, 'Father give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring

the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"

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 us."**

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

OFFERTORY: I WANT TO WALK AS A CHILD OF THE LIGHT (No. 593)

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