

LIVINGTHEWORD

- ❖ Isaiah provides a very intimate feminine image, of a baby being comforted at a mother's breast, to symbolise the return of exiles back to Jerusalem. It is one of the most cherished images of God's love for sinful humanity. Some commentators share this as a feminine equivalent in the Old Testament to the Compassionate Father in the Prodigal Son Gospel story. Try replacing 'Jerusalem' with your own name. What feelings are stirred within you? If the Old Testament 'Jerusalem' is now the 'Church', which sacraments provide us with this tender grace of love?
- ❖ St Paul leads us into a deeper discovery of the meaning of the Cross. The Cross does not only give us Jesus' forgiveness of sins, but reveals a rule and lifestyle. Christian disciples are now drawn into a way of living that reveals they are 'crucified to the world'. Many worldly attractions are no longer top priorities. My life direction and purpose is now in Jesus and for others. Consider what your deepest desires are and what you are really living for? If 1,000 people lived your lifestyle what sort of world would be emerging?
- ❖ Jesus sent out 72 people – the number of known nations in the world at that time. He urgently seeks to bring people to God, and to dethrone Satan's power in the world. Have you ever thought of a mission project that is bigger than yourself, and requires others to help? What would you need to do to start the project? Have you been attracted to a project? What happened?
- ❖ Take no money, no bag, no extra shoes; don't be distracted by talking to anyone on the way to your job, and don't jump from house to house to seek comfort. A serious challenge! Disciples are to be detached from any security other than their relationship with Jesus. The only resource they bring is peace, and working and praying in Jesus' name to cure the sick. Can you identify anyone who lives this *absolute trust in God's lifestyle* as an example for you? Has their inspiration changed anything in you?
- ❖ Jesus warns disciples to be ready for rejection. Peace, not anger and argument, are trademark signs of Christian disciples. Have you had the courage to witness to Christ? Have you shared ideas and projects that were not well received? Shaking off the dust was not done individually but by a pair. Why do you think it was important for Jesus to send out disciples in pairs? Who could you have as a faith partner, to journey and share with, especially in moments of rejection?
- ❖ Jesus did not wait to send his disciples out on mission until they were complete and perfect. *'I need more formation' ... 'I'm not good enough' ... 'I'm not confident enough' ... 'I'm too broken and sinful' ...* are all-too-easy responses to avoid engaging in ministry and going on mission. Sometimes we need prayer-filled focus. What is God asking of me and what is the next step I need to take to put it into practice? *'Behold, I have given you the power...'*

— BACK TO ORDINARY TIME —

Easter, and all that follows on from it, is done and dusted. So now we move comfortably back into "normal time" of the Church year. Or do we? Is it all so simple? *I don't think so.*

In the Christian narrative, normal time does not exist, for we are living in the "in-between" time, brought about by the implosion into human history, of the life, death and resurrection of Jesus. This Easter event led to the Son's ascending to the right hand of the Father, with the subsequent pouring out of the Spirit and the birth of the Church, which is the great sign of the Kingdom of God here and now. Thus, we live in the era of the *"already, but not yet"*, for God's Reign has come, while yet to come fully. This is a theological explanation of where we stand in history, living the Kingdom, while awaiting the Second Coming of Jesus.

All this language gives us a deeper sense of time. As Christians, we never live in normal or ordinary time. Thanks to the initiative of the divine, we live in extraordinary time that takes us beyond and deeper, always to the other. This calls us to be ever, truly conscious of who we are and where we belong. Life is not defined by the routine, the boring, the mundane. Rather, life is mystery, defined by the sacred. The Christian project's key purpose is transformation, which is defined by our mission to build the Kingdom of God.

The first words of our newly elected Pope, to Rome and the world, were – *"Peace be with you."* This is no everyday, nice greeting. It is rather a prayer, full of meaning and impact. It is praying that we know the peace given to us, by God, through the Son's Resurrection. This peace is from the Risen Lord, freeing us from death and the fear of death. This peace thus frees us for life, for the fullness of life. How then can time be ever again ordinary or normal? It cannot for, with Christ, the Risen Lord, time is defined by God.

St Charles de Foucauld wrote a prayer of abandonment that so poignantly expresses a spiritual attitude towards life —

"Father, I abandon myself into your hands, do with me what you will. Whatever you may do, I thank you; I am ready for all, I accept all. Let only your will be done in me, and in all your creatures. I wish no more than this, O Lord. Into your hands I commend my soul; I offer it to you with all the love of my heart, for I love you, Lord, and so need to give myself, to surrender myself into your hands, without reserve, and with boundless confidence, for you are my Father."

In and with the Lord, time is always extraordinary.

— John P Murray osa



CALENDAR

MONDAY

July 7
Weekday
Gn 28:10-22a
Mt 9:18-26

TUESDAY

July 8
Weekday
Gn 32:23-33
Mt 9:32-38

WEDNESDAY

July 9
Weekday
Gn 41:55-57;
42:5-7a, 17-24a
Mt 10:1-7

THURSDAY

July 10
Weekday
Gn 44:18-21,
23b-29; 45:1-5
Mt 10:7-15

FRIDAY

July 11
St. Benedict,
Abbot
Gn 46:1-7, 28-30
Mt 10:16-23

SATURDAY

July 12
Weekday
Gn 49:29-32;
50:15-26a
Mt 10:24-33

SUNDAY

July 13
Fifteenth Sunday
in Ordinary Time
Dt 30:10-14
Col 1:15-20
Lk 10:25-37

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

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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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

July 6, 2025

At Mass during the Our Father, should we hold hands, lift our hands up, or keep our hands to ourselves?

Among many ancient religions, it was common to extend one's hands toward heaven while praying. This practice has continued in the Mass, where the rubrics indicate that the priest should extend his hands at certain points, including during the Our Father. The celebrant represents all the people with this gesture. The deacon is expressly forbidden to hold his hands up in prayer. There is no particular gesture assigned to the rest of the congregation. Some may be holding hands, some lifting their hands, some standing with arms crossed.

The variety of postures is not a problem in itself. The problem is when people become distracted or judgmental of others. As a rule of thumb, I suggest doing what the rest of the congregation does. As stated in the "Order of the Mass," written by the Bishops' Committee on the Liturgy in 2003, "The people are called as members of an organic whole, not as disparate individuals. A Christian assembly that worships 'with one heart and mind' (Acts 4:32) naturally moves toward and consciously chooses a common posture as a sign of its unity. Such common posture 'both expresses and fosters the intention and spiritual attitude of the participants'" (28). The gestures at Mass are not as important as the essence of the Mass, and part of that essence is our unity in the body of Christ. ●

Fr. Gary Lauenstein, CSSR / DearPadre.org

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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**

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.

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: DRAW NEAR (No. 935)

FINAL: PILGRIMS OF HOPE (Please see insertion)

PLEASE STAND

14th SUNDAY IN ORDINARY TIME (Year C)

Sunday, 6 July 2025

ENTRANCE: ALL ARE WELCOME (No. 850) 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

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

Kýrie, eléison. Kýrie, eléison.

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: Is 66:10-14c

A reading from the Book of Prophet Isaiah:

Thus says the LORD: Rejoice with Jerusalem and be glad because of her, all you who love her; exult, exult with her, all you who were mourning over her! Oh, that you may suck fully of the milk of her comfort, that you may nurse with delight at her abundant breasts! For thus says the LORD: Lo, I will spread prosperity over Jerusalem like a river, and the wealth of

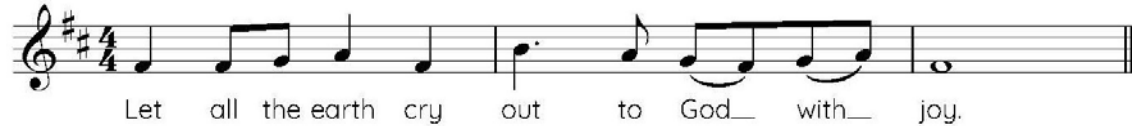
the nations like an overflowing torrent. As nurslings, you shall be carried in her arms, and fondled in her lap; as a mother comforts her child, so will I comfort you; in Jerusalem you shall find your comfort.

When you see this, your heart shall rejoice and your bodies flourish like the grass; the LORD's power shall be known to his servants.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 66: LET ALL THE EARTH CRY OUT TO GOD



1. Shout joyfully to God, all the earth, sing praise to the glory of his name; proclaim his glorious praise. Say to God, "How tremendous are your deeds!" (R)
2. "Let all on earth worship and sing praise to you, sing praise to your name!" Come and see the works of God, his tremendous deeds among the children of Adam. (R)
3. He has changed the sea into dry land; through the river they passed on foot; therefore let us rejoice in him. He rules by his might forever. (R)
4. Hear now, all you who fear God, while I declare what he has done for me. Blessed be God who refused me not my prayer or his kindness! (R)

SECOND READING: Gal 6:14-18

A reading from the Letter of Saint Paul to the Galatians:

Brothers and sisters: May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither does circumcision mean anything, nor does uncircumcision, but only a new creation. Peace and mercy be to all who follow this rule and to the Israel of God.

From now on, let no one make troubles for me; for I bear the marks of Jesus on my body.

The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

The word of the Lord.

All: Thanks be to God.

ALLELUIA (No. 326) PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

**All: Let the peace of Christ control your hearts;
let the word of Christ dwell in you richly.**

GOSPEL: Lk 10:1-9

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.

At that time the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'"

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:
"Hear our prayer."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: ONLY THIS I WANT (No. 782)

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.

Pilgrims of Hope

Hymn for the Jubilee Year 2025

Original text: Pierangelo Sequeri

English translation: Andrew Wadsworth

Music: Francesco Meneghello

Pilgrims of Hope

With Confidence (♩ = c. 69)
INTRODUCTION

Organ

REFRAIN

Like a flame my hope is burn - ing, may my song a - rise to you: Source of

life that has no end - ing, on life's path I trust in you.

VERSES

1. Ev - 'ry na - tion, tongue, and peo - ple find a light with - in your Word. Scat - tered
2. God, so ten - der and so pa - tient, dawn of hope, you care for all. Heav'n and
3. Raise your eyes, the wind is blow - ing, for our God is born in time. Son made

1. frag - ile sons and daugh - ters find a home in your dear Son
2. earth are re - cre - a - ted by the Spir - it of Life set free
3. man for you and man - y who will find the way in him

to Refrain