

## LIVINGTHEWORD

- ❖ Sirach is a book of instructions on the day-to-day living of a good life. Top on the list of advice is to be humble. Someone who is 'a giver of gifts' often expects something in return, whereas a humble person is not deceitful or cunning. A humble person does not try and pretend to be stronger or better than he or she is. A humble person has an attentive ear. Why do you think Sirach considers Humility to be so important? What sort of world is created by its opposite?
- ❖ Today is the last time we have the Letter to the Hebrews read to us. The differences between the old law, with its blazing fires of Mt Sinai, its trumpet blasts and fearsome prophecies of Daniel, is contrasted with the new gospel of God dwelling joyfully amongst us – firstborn Christians belonging to the family of God and the joy of Jesus bringing the intimacy and forgiveness of God with the new Covenant of the Blood of the Cross. In the Old Testament, the presence of God was a fearsome thing. Has your image of God moved from the Old to the New? Reflect on the images used in the Hebrews scripture passage. What image(s) is(are) meaningful for you?
- ❖ Luke 14–15 have many examples of Jesus at meals. He uses these moments to teach about fellowship, critique structures in society, and teach the Church about how true eucharistic gatherings should function. It is helpful to see the warmth Jesus wants to extend to those who are excluded, and his challenging words to social structures that exclude people. Some say Jesus was a 'disturbing' guest who may not have received many second invitations! What would your impression of Jesus be if you were sitting at this meal, observing him carefully?
- ❖ In the time of Jesus, and generally with people who did not have wealth, status in the community was based on reputation. To have your reputation held high was a growth in honour. To have your reputation lowered was considered a source of great shame. This system can create a game where you take a humble position but wait desperately to be honoured and moved up! Generosity is secretly only self-centred reciprocity. Jesus shares a subversive challenge which would change the whole social structure. What is his challenge?
- ❖ Jesus reverses everything that was considered socially and religiously correct. The poor, crippled, lame and blind were excluded from the priesthood, and some claimed they were not eligible to participate in the heavenly banquet. The Kingdom of God, revealed by Jesus, is that there is a great reversal about to take place. Notice the extreme nature of Jesus' challenge. He doesn't say 'give money to the poor' or 'give some volunteer service hours to the poor', but 'invite them into your home, to sit at table and eat together!' To enter into a relationship that goes beyond charity. Examine your lifestyle and 'time-style'. Who do you include? Exclude? Why? How could you bring about the great reversal of the Kingdom of God in your family, workplace or church community?

### SEASON OF CREATION 2025 — 1<sup>st</sup> September to 4<sup>th</sup> October (feast of St Francis of Assisi)

The Season of Creation is a combined commitment, undertaken each year, by all Christian Churches, with Pope Francis, and now Pope Leo, at the head, shared by the Ecumenical Patriarch of the Orthodox Church.

This year's theme is **"Peace with Creation"**, inspired by Isaiah 32:14-18.

The Prophet Isaiah portrays a desolate Creation, devoid of peace due to injustice and the broken relationship between God and humankind. Devastated cities and wastelands reflect the destructive impact that human activities can have on the Earth. Though God's plan for Creation is rooted in justice and peace, human sin disrupts this, leaving Creation in ruin. Isaiah vividly describes the results of human estrangement from Creation.

Peace is more than just the absence of war. In the Scriptures, it is a far deeper concept, extending to the full restoration of broken relationships, as in Isaiah's vision. This restoration encompasses our relationship with God, ourselves, the human family, and the rest of Creation.

Throughout history, many human activities have contributed to the destruction of Creation. Unsustainable lifestyles, excessive consumption, pollution, a throwaway culture – all act to destroy Creation. Yet, St Francis of Assisi calls the Earth our sister and mother.

How can Mother Earth nurture us if we fail to contemplate, learn from, and love her? There is hope for a peaceful Earth. Hope is active, involving prayer, action, and reconciling with Creation and the Creator through repentance and solidarity. Isaiah 32:14-18 envisions a peaceful Creation where God's people live under justice. Creation is God's sacred gift, entrusted to our care. Christians together are called to protect and nurture Creation in peace.

So we make our prayer for **Peace with Creation** —

*Beloved Christ, stir us to compassionate action. Inspire us to work for the end of conflict, and for the full restoration of broken relationships—with you, with the human family, and with all Creation. Prince of Peace, through your wounds, teach us to stand in solidarity with the woundedness of others, of Creation, and of the world. Through your resurrection, make us people of hope. May we come together as one family, to labour for your peace, so that all your people may rest in quiet places. Amen.*



CALENDAR

**MONDAY**  
September 1  
*Weekday*  
1 Thes 4:13-18  
Lk 4:16-30

**TUESDAY**  
September 2  
*Weekday*  
1 Thes 5:1-6, 9-11  
Lk 4:31-37

**WEDNESDAY**  
September 3  
*St. Gregory the Great, Pope and Doctor of the Church*  
Col 1:1-8  
Lk 4:38-44

**THURSDAY**  
September 4  
*Weekday*  
Col 1:9-14  
Lk 5:1-11

**FRIDAY**  
September 5  
*Weekday*  
Col 1:15-20  
Lk 5:33-39

**SATURDAY**  
September 6  
*Weekday*  
Col 1:21-23  
Lk 6:1-5

**SUNDAY**  
September 7  
*Twenty-third Sunday in Ordinary Time*  
Wis 9:13-18b  
Phlm 9-10, 12-17  
Lk 14:25-33

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](http://www.assumptioncathedralbkk.org)

ASSUMPTION CATHEDRAL

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**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 & Sun : 08:30 – noon  
Public holidays : Closed

Dear Padre

August 31, 2025

Is it sacrilegious to throw away a sacramental?

"Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive and dispose us to cooperate with it" (*Catechism of the Catholic Church*, 1670). Therefore, sacramentals confer grace through the Church's power of prayer and, if blessed, should not be thrown away but burned and/or buried. If the object has not been blessed, it can be discarded; however, it could also be donated to a Catholic ministry (school, prison, hospital, etc.) that would benefit from its distribution. (If a religious object was included in an unsolicited appeal letter from a charitable organization, it is safe to assume that it was not blessed.)

If the object is worn or broken, it should be substantially altered so that it loses its form as a sacramental and then returned to the earthly elements. For example, a worn scapular should be burned and the ashes buried; a damaged statue should be further broken into smaller fragments and buried. A European tradition on the Vigil of the Nativity of Saint John the Baptist (June 23) is to burn old sacramentals in bonfires and bury the ashes. Burning and/or burial respects the sacred nature once held by these items and prevents their adaptation for trivial use. Reverence and discretion are proper for whatever method of disposal. ●

Fr. Byron Miller, CSsR / DearPadre.org

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**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) PLEASE KNEEL**

**MEMORIAL ACCLAMATION (No. 264)**

**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: ONE BREAD, ONE BODY (No. 932)**

**FINAL HYMN: THE CHURCH OF CHRIST (No. 765) PLEASE STAND**

**22<sup>nd</sup> SUNDAY IN ORDINARY TIME (Year C)**

*Sunday, 31 August 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: Sir 3:17-18, 20, 28-29**

**A reading from the Book of Sirach:**

My child, conduct your affairs with humility, and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favor with God. What is too sublime for you, seek not, into things beyond your strength search not. The mind of a

sage appreciates proverbs, and an attentive ear is the joy of the wise. Water quenches a flaming fire, and alms atone for sins.

The word of the Lord.

**All: Thanks be to God.**

**RESPONSORIAL PSALM 68: GOD, IN YOUR GOODNESS**



1. The just rejoice and exult before God; they are glad and rejoice.  
Sing to God, chant praise to his name; whose name is the LORD. (R)
2. The father of orphans and the defender of widows is God in his holy dwelling.  
God gives a home to the forsaken; he leads forth prisoners to prosperity. (R)
3. A bountiful rain you showered down, O God, upon your inheritance;  
you restored the land when it languished; your flock settled in it;  
in your goodness, O God, you provided it for the needy. (R)

**SECOND READING: Heb 12:18-19, 22-24a**

**A reading from the Letter to the Hebrews:**

Brothers and sisters: You have not approached that which could be touched and a blazing fire and gloomy darkness and storm and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them. No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the firstborn enrolled in heaven, and God the judge of all, and the spirits of the just made perfect, and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel.

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA (No. 326) PLEASE STAND**

**Alleluia. Alleluia. Alleluia. (Repeat)**

**All: Take my yoke upon you, says the Lord,  
and learn from me, for I am meek and humble of heart.**

**GOSPEL: Lk 14:1, 7-14**

**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.**

On a sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.

He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. "When you are invited by someone to a wedding banquet, do not

recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. For every one who exalts himself will be humbled, but the one who humbles himself will be exalted." Then he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."

**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, hear our prayer."**

**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: WHATSOEVER YOU DO**

**Refrain: Whatsoever you do to the least of my people, that you do unto me.**

1. When I was hungry, you gave me to eat; When I was thirsty, you gave me to drink.  
Now enter into the home of my Father. (R)
2. When I was homeless, you opened your door;  
When I was naked, you gave me your coat.  
Now enter into the home of my Father. (R)
3. When I was weary, you helped me find rest;  
When I was naxious, you calmed all my fears  
Now enter into the home of my Father. (R)