

## LIVINGTHEWORD

- **The Poverty Gap:** Amos, whose day job was to look after orchard trees, was upset at the growing gap between the rich and the poor. He decided to go to the city of Jerusalem to shout out his concerns. False weights in scales; selling the poor as slaves because they could not pay their debt; selling to the poor the food scraps off the floor of the wheat barns of the rich. Banks trading money; mortgage sales of those unable to pay interest on their home loans; the rich forcing the poor – who are only able to buy 2-minute noodles for their families – further into slavery. Do you see what is happening in society? What is your response to God who says *'I will never forget a thing they have done!'* How does God feel? How do the poor feel? How do you feel?
- **Leadership Challenges:** Timothy is a young man left by St Paul to lead and guide the community at Ephesus. He is trying to keep the Christian community together. Some believed they had special knowledge and should have more importance in the community. Others were promoting civil disobedience, not wanting to go along with Roman authorities and governmental structures. Sound familiar? On Sunday, do you lift up holy hands without anger or argument?
- **Money Serves Mercy:** Jesus' Parable of the Crafty Steward provides Luke with an opportunity to combine the themes of mercy and money. God's mercy and care for God's people is to be mirrored by the material care and support of the poor by God's people. This is the covenant or arrangement God's people are to live by (*the reason for Prophet Amos going to Jerusalem in the first reading*). Are you in relationship with anyone who is poor and in need? What might living God's covenant with them mean for you?
- **The Crafty Steward:** The rich man has a dishonest steward, but Jesus concludes by praising some of the dishonest steward's actions. The steward has just lost his job. Before everyone finds out, he has a crafty but risky plan. He will not charge the full interest and commission on the debt. He will win friends and those in debt will also praise the honour of the rich landowner, believing that the master is truly honourable in not charging them interest on their loan. Jesus comments that worldly people are often more creative and faithful to their goals and use of money to build their kingdom than are spiritual people. How could you creatively use money to build the Kingdom of God? Have you considered any creative fund-raising project which could serve the poor? Have you shared your wealth and shown a preferential option for the poor recently?
- **Being Rich in Mercy:** In the Gospel of Luke, the best use of money is to use it in the service of lifting up the poor. In doing this you will also be rich in the sight of God – and you will be truly welcomed into your eternal dwelling in heaven. Do you connect mercy and money? Have you considered what standard of living is enough so that you may have something to share with the poor and those in need? How could you be a crafty steward of your resources and lifestyle so that you please God and the poor?

### Canonisations of Pier Giorgio Frassati and Carlo Acutis — *Pope Leo's Homily (7 September 2025)*

In the first reading, we heard a question: *Lord, "who has learned your counsel, unless you have given wisdom and sent your holy spirit from on high?"* (Wis 9:17). This question is attributed to a young man like Saints Pier Giorgio and Carlo: King Solomon. Upon the death of his father, David, he realised that he had many things: power, wealth, health, youth, beauty, and the entire kingdom. It was precisely this great abundance of resources that raised a question in his heart: *"What must I do so that nothing is lost?"* Solomon understood that the only way to find an answer was to ask God for an even greater gift, that of his wisdom, so that he might know God's plans and follow them faithfully. He realised, in fact, that only in this way would everything find its place in the Lord's great plan, because the greatest risk in life is to waste it outside of God's plan. Many young people, over the centuries, have had to face this crossroad in their lives.

Pier Giorgio encountered the Lord through school and church groups — Catholic Action, the Conferences of Saint Vincent, the Italian Catholic University Federation, the Dominican Third Order. He bore witness to God with his joy of living and of being a Christian in prayer, friendship and charity. His devotion to the poor was so evident, seeing him walking the streets of Turin with carts full of supplies for the poor. He is a beacon for lay spirituality. For him, faith was not a private devotion, but it was driven by the power of the Gospel.

Carlo encountered Jesus in his family and then at school, and above all in the sacraments celebrated in the parish community. He grew up naturally integrating prayer, sport, study and charity into his days as a child and young man.

Both Pier Giorgio and Carlo cultivated their love for God and for their brothers and sisters through simple acts, available to everyone: daily Mass, prayer, and Eucharistic Adoration. Carlo used to say: "In front of the sun, you get a tan. In front of the Eucharist, you become a saint!" And again: "Sadness is looking at yourself; happiness is looking at God." Carlo marveled because "people are so concerned with the beauty of their bodies and do not care about the beauty of their souls." Both had a great devotion to the saints and to the Virgin Mary, and they practised charity generously. Pier Giorgio said: "Around the poor and the sick, I see a light that we do not have". He called charity "the foundation of our religion" and, like Carlo, he practised it above all through small, concrete gestures, often hidden, living what Pope Francis called "a holiness found in our next-door neighbours".

Saints Pier Giorgio Frassati and Carlo Acutis are an invitation to all of us not to squander our lives, but to direct them upwards and make them masterpieces. They encourage us with their words. As Pier Giorgio would say: *"If you have God at the center of all your actions, then you will reach the end."*



CALENDAR

**MONDAY**  
September 22  
*Weekday*  
Ezr 1:1-6  
Lk 8:16-18

**TUESDAY**  
September 23  
*St. Pius of*  
*Pietrelcina, Priest*  
Ezr 6:7-8, 12b,  
14-20  
Lk 8:19-21

**WEDNESDAY**  
September 24  
*Weekday*  
Ezr 9:5-9  
Lk 9:1-6

**THURSDAY**  
September 25  
*Weekday*  
Hg 1:1-8  
Lk 9:7-9

**FRIDAY**  
September 26  
*Weekday*  
Hg 2:1-9  
Lk 9:18-22

**SATURDAY**  
September 27  
*St. Vincent*  
*de Paul, Priest*  
Zec 2:5-9, 14-15a  
Lk 9:43b-45

**SUNDAY**  
September 28  
*Twenty-sixth Sunday*  
*in Ordinary Time*  
Am 6:1a, 4-7  
1 Tm 6:11-16  
Lk 16:19-31

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

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

Dear Padre

September 21, 2025

At a recent gathering, a relative questioned my family's continued participation in the Catholic Church because of the sexual abuse cover-up. What is the best way to address this question?

Resist the temptation to argue or make any response that is not respectful. Choose to respond with empathy and understanding; perhaps something like this: "I understand and respect your feelings. Some have made the difficult choice to leave the Church. Others find the choice to remain also difficult.

"As a mature and discerning person, I am not making excuses for behaviors that are inexcusable. I cannot and will not defend behavior that should not be defended. I choose to remain in the Church because I choose to remain in a relationship with Jesus, and that relationship includes my reception of the sacraments of the Church. I value the sacraments even as I remain vigilant about the conduct of those who have been entrusted with celebrating those sacraments. I retain my practice of the sacraments and, at the same time, I retain my responsibility to be alert to abusive behavior. This is not acceptance or approval of what most certainly happened. It is continuing to participate in what is beautiful and wise and true so that, in the company of other believers, I may become more like Christ." ●

Fr. Thomas M. Santa, 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: SHEPHERD ME, O GOD (No. 35)**

**FINAL: LET JUSTICE ROLL LIKE A RIVER (No. 810, verses 1 & 5)**  
**PLEASE STAND**

**25<sup>th</sup> SUNDAY IN ORDINARY TIME (Year C)**

*Sunday, 21 September 2025*

**ENTRANCE: GOD IS HERE! AS WE HIS PEOPLE (No. 843) 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: Am 8:4-7**

**A reading from the Book of the Prophet Amos:**

Hear this, you who trample upon the needy and destroy the poor of the land! "When will the new moon be over," you ask, "that we may sell our grain, and the sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will buy the lowly for silver, and the poor for a pair of sandals; even the refuse

of the wheat we will sell!" The LORD has sworn by the pride of Jacob: Never will I forget a thing they have done!

The word of the Lord. All: Thanks be to God.

RESPONSORIAL PSALM 113: PRAISE THE LORD WHO LIFTS UP THE POOR



Praise the Lord who lifts up the poor.

- 1. Praise, you servants of the LORD, praise the name of the LORD. Blessed be the name of the LORD both now and forever. (R)
- 2. High above all nations is the LORD; above the heavens is his glory. Who is like the LORD, our God, who is enthroned on high and looks upon the heavens and the earth below? (R)
- 3. He raises up the lowly from the dust; from the dunghill he lifts up the poor to seat them with princes, with the princes of his own people. (R)

SECOND READING: 1 Tm 2:1-8

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

Beloved: First of all, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth.

For there is one God.  
There is also one mediator between God and men, the man Christ Jesus who gave himself as ransom for all.

This was the testimony at the proper time. For this I was appointed preacher and apostle — I am speaking the truth, I am not lying —, teacher of the Gentiles in faith and truth.

It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument.

The word of the Lord. All: Thanks be to God.

ALLELUIA (No. 326) PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: Though our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich.

GOSPEL: Lk 16:1-13

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.

Jesus said to his disciples, "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another the steward said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' The steward said to him, 'Here is your promissory note; write one for eighty.' And the master commended that dishonest steward for acting prudently.

"For the children of this world are more prudent in dealing with their own generation than are the children of light. I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings. The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours? No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and mammon."

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: THE KINGDOM OF GOD (No. 740)