

LIVINGTHEWORD

- The 4th Sunday of Advent points excitedly to the next few days – the birth of Jesus. In the final days before Christmas, how could you achieve a balance: writing Christmas cards and preparing heart and home for Christ. Attending Christmas parties and choosing space and silence for prayerful listening to God. Buying Christmas presents and being a Christmas *presence*? If you were asked to describe your joy at Christmas, what would you say?
- Ahaz was King of the southern Kingdom of Judah. Isaiah was trying to encourage him not to enter a military agreement with Assyria. Both God and Isaiah hold a conversation with Ahaz. Go on, ask for a sign from God! He declines, most probably because he does not want any sign to change his mind. Is there any decision you have made which you stubbornly refuse to change your mind about, yet feel God wants to have a conversation about? If you were to ask for a sign from God to guide your future, what would you ask for?
- The sign of a young girl of marriageable age – a maiden – conceiving and bearing a son, Emmanuel, has been interpreted as a great fulfilment of God's birth among us; in Jesus, through Mary. When a sign is given, it requires both seeing and understanding. Ponder a sign that has changed your life. How has the sign of Jesus changed your life?
- Paul frequently introduces himself as a slave of Christ Jesus. Being a slave is actually freeing for Paul. The emperor, idols, money, possessions ... nothing and nobody is his master. Only Jesus. He lives in love and for love alone. Jesus, who is God enfleshed, has the first call of obedience on his life. Can you glimpse Paul's joy and freedom? What has God 'sent' – the meaning of the word 'apostle' – you to be and to do? Are you free enough to say 'Yes'?
- While we often remember Mary being visited by the angel and her 'Yes' to God, we can easily miss Joseph, who was also visited by an angel – 'message bearer' – in a dream. Without Joseph saying 'Yes', Mary and Jesus could both have been killed (*public stoning was the penalty for pregnancy before marriage*)! Joseph did as the angel of the Lord had commanded him. Is your life open to being changed and disturbed by an angel? Have you ever pondered how vulnerable and uncertain the experience is that Mary and Joseph walk into with their combined 'Yes's'?

A Christmas Reflection from Pope Leo's "*In Unitate Fidei*", on 1,700 years since the Council of Nicaea

7. The Nicene Creed professes faith in the God who redeemed us through Jesus Christ. It is about the living God who wants us to have life and to have it in abundance (*cf. Jn 10:10*).

Saint Athanasius, who had participated in the Council, wrote that the Son, who came down from heaven, "made us children of the Father, and deified mankind by becoming himself man. Therefore, he was not man and then became God, but he was God, and then became man; and that to deify us." This is only possible if the Son is truly God, for only God can defeat death and save us. He has freed us through his Son made man, so that we might be free (*cf. Gal 5:1*).

It is worth emphasising the verb *descendit*, in the Nicene Creed: "he came down." Saint Paul describes this movement in strong terms: "[Christ] emptied himself, taking the form of a slave, being born in human likeness" (*Phil 2:7*). The prologue to the Gospel of Saint John likewise states that "the Word became flesh and dwelt among us" (*Jn 1:14*). On the eve of his death, he humbled himself like a slave to wash the feet of his disciples (*cf. Jn 13:1-17*).

It is precisely by virtue of his Incarnation that we now encounter the Lord in our brothers and sisters in need. The Nicene Creed does not depict a distant, inaccessible and immovable God who rests in himself, but a God who is close to us and accompanies us on our journey in the world, even in the darkest places on earth. His immensity is revealed when he makes himself small, laying aside his infinite majesty to become our neighbour in the little ones and in the poor. This revolutionises pagan and philosophical conceptions of God.

Nicaea seeks to affirm that, in Christ, God assumed and redeemed the whole human being, body and soul. Saint Athanasius explains that the Son of God became man so that man might be deified. Divinisation in no way implies the self-deification of man.

On the contrary, divinisation protects us from the primordial temptation to want to be like God (*cf. Gen 3:5*). What Christ is by nature, we become by grace. Through the work of redemption, God not only restored our human dignity as his image, but the One who created us in a wondrous way has now made us partakers in his divine nature, in an even more wondrous way (*cf. 2 Pet 1:4*). Divinisation, then, is true humanisation – becoming fully human. This is why human existence points beyond itself, seeks beyond itself, desires beyond itself, and is restless until it rests in God. Only God, in his infinity, can satisfy the infinite desire of the human heart and, for this reason, the Son of God chose to become our brother and redeemer.



CALENDAR

MONDAY
December 22
Advent Weekday
1 Sm 1:24-28
Lk 1:46-56

TUESDAY
December 23
Advent Weekday
Mal 3:1-4, 23-24
Lk 1:57-66

WEDNESDAY
December 24
Advent Weekday
2 Sm 7:1-5,
8b-12, 14a, 16
Lk 1:67-79

THURSDAY
December 25
The Nativity of the Lord (Christmas)
Is 52:7-10
Heb 1:1-6
Jn 1:1-18
or 1:1-5, 9-14

FRIDAY
December 26
St. Stephen, the First Martyr
Acts 6:8-10;
7:54-59
Mt 10:17-22

SATURDAY
December 27
St. John, Apostle and Evangelist
1 Jn 1:1-4
Jn 20:1a, 2-8

SUNDAY
December 28
The Holy Family of Jesus, Mary, and Joseph
Sir 3:2-6, 12-14
Col 3:12-21
or 3:12-17
Mt 2:13-15, 19-23

Schedule for Christmas 2025 and New Year 2026

Wednesday, 24th December 2025 (*Christmas Eve*)

9:00 pm. Confession
10:00 pm. Mass
(The Mass will be in Thai with English booklets for foreigners.)
Around 6:00 pm. onwards, there will be Christmas Market, games, etc. All proceeds will be for charity activities.
Please use public transportation or park your vehicles at Assumption College.

Thursday, 25th December 2025 (*The Nativity of the Lord*)

8:30 am. Thai Mass
10:30 am. ENGLISH MASS

Sunday, 28th December 2025 (*Closing ceremony of the Jubilee Year*)

5:00 pm. Thai Mass

Wednesday, 31st December 2025 (*New Year's Eve*)

9:30 pm. Eucharistic Adoration
10:00 pm. Thai Mass

Thursday, 1st January 2026 (*Solemnity of Mary, The Holy Mother of God*)

8:30 am. Thai Mass
10:30 am. ENGLISH MASS

APPEAL FOR YOUR GENEROSITY

Assumption Cathedral is organising the 2025 edition of its “**Christmas Market**”. This will take place on Christmas Eve, December 24th, from around 6:00 pm, in the front courtyard and surrounding areas of the Cathedral. The event will include many different games and a host of other fun activities.

Tickets for this event will be sold right after Mass this morning at the cost of Bht 200 per booklet – members of our Lay Ministry Team will approach you for your contributions. Money collected from the ticket sales will be used entirely to support the charitable activities of the Church, so please ***dig deep*** and give **generously** and **joyfully**.

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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PASTOR:
Rev. Ignatius Adisak Somsaengsuang

ASSISTANTS:
Rev. Peter Booncharat Suksawang
Rev. Peter Withawat Kaewwaen

MASS SCHEDULE:

Mon-Fri : Thai 06:00 and 17:15 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 : Closed
& public holidays

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

HOLY

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

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

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

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: MARANATHA, LORD MESSIAH (No. 397)

FINAL: O COME, DIVINE MESSIAH (No. 401) **PLEASE STAND**



FOURTH SUNDAY OF ADVENT (Year A)

Sunday, 21 December 2025

ENTRANCE: O COME, O COME, EMMANUEL (No. 395) **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.

KÝRIE, ELÉISON

Kýrie, eléison, (2); Christe, eléison, (2); Kýrie, eléison, (2).

PLEASE BE SEATED

FIRST READING: Is 7:10-14

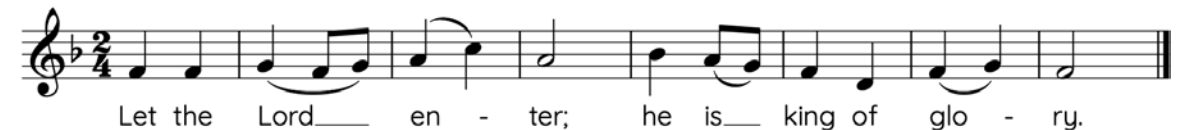
A reading from the Book of the Prophet Isaiah:

The LORD spoke to Ahaz, saying: Ask for a sign from the LORD, your God; let it be deep as the netherworld, or high as the sky! But Ahaz answered, "I will not ask! I will not tempt the LORD!" Then Isaiah said: Listen, O house of David! Is it not enough for you to weary people, must you also weary my God? Therefore the Lord himself will give you this sign: the virgin shall conceive, and bear a son, and shall name him Emmanuel.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 24: LET THE LORD ENTER



1. The LORD's are the earth and its fullness; the world and those who dwell in it. For he founded it upon the seas and established it upon the rivers. (R)
2. Who can ascend the mountain of the LORD? or who may stand in his holy place? One whose hands are sinless, whose heart is clean, who desires not what is vain. (R)
3. He shall receive a blessing from the LORD, a reward from God his savior. Such is the race that seeks for him, that seeks the face of the God of Jacob. (R)

SECOND READING: Rom 1:1-7

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

Paul, a slave of Christ Jesus, called to be an apostle and set apart for the gospel of God, which he promised previously through his prophets in the holy Scriptures, the gospel about his Son, descended from David according to the flesh, but established as Son of God in power according to the Spirit of holiness through resurrection from the dead, Jesus Christ our Lord. Through him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of his name, among all the Gentiles, among whom are you also, who are called to belong to Jesus Christ; to all the beloved of God in Rome, called to be holy. Grace to you and peace from God our Father and the Lord Jesus Christ.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia.

**All: The virgin shall conceive, and bear a son,
and they shall name him Emmanuel.**

GOSPEL: Mt 1:18-24

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the Good News according to Matthew.

All: Glory to you, Lord.

This is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the Holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." All this took place to fulfill what the Lord had said through the prophet:

*Behold, the virgin shall conceive and bear a son,
and they shall name him Emmanuel,*

which means "God is with us." When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home.

Priest: The Good News of the Lord.

All: Praise to you Lord Jesus Christ.

PLEASE BE SEATED

HOMILY

THE NICENE CRED PLEASE STAND

Priest: I believe in one God,

All: the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven;

(At the words that follow up to and including "and became man", all bow.)

And by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; He suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the Prophets.

I believe in one, holy, Catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

PRAYERS OF THE FAITHFUL

**RESPONSE TO THE PRAYERS OF THE FAITHFUL:
"Incarnate Lord, hear our prayer."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: O SANCTISSIMA (No. 895)

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