

## LIVINGTHEWORD

- ❖ **Ordinary Time** — Today marks the beginning of ‘ordinary’ time in the liturgy of the Church. Symbolised by the colour green, our ordinary days and weeks are called to bring life to the world. As your daily routines and patterns become established in the new year, how are you encouraging life and growth in yourself ... family ... workplace? How could you be more life-giving?
- ❖ **A Sharp Arrow** — The Prophet Isaiah is living in the midst of the Jewish people in exile. He feels as if he was fashioned into a polished arrow, concealed in a quiver for God to use (v2). Yet he is also sad that he has laboured in vain, and all his energy has been spent with no results (v3). God whispers into his ear: I have bigger plans for you. It is not enough for you to just live and speak among your family: *‘I will make you a light to the nations!’* Have you ever felt tired by the experience of God sharpening you into an arrow through your struggles? Have you adjusted your life to not simply serving, but being a light for others?
- ❖ **The Challenge of Holiness** — St Paul writes to the community in Corinth. He had stayed in this community for 18 months and then moved on. The community experienced struggles and difficulties after he had left. Corinth was known as an ancient city with a reputation for depravity and drunkenness. So bad was its reputation it even earned the phrase in Greek ‘to live like a Corinthian’! St Paul spent 18 months here and it became one of the most vibrant Christian communities. Paul urges the community to continue to live up to their calling to be holy. What does the challenge to holiness look and feel like in your life at the moment?
- ❖ **The Lamb of God** — John the Baptist gives Jesus one of the earliest and most important titles which we still use today: the Lamb of God. A lamb in the Old Testament was sacrificed in the temple and became an offering through which forgiveness of sins by God was received. Jesus replaced the lambs that were sacrificed at each Jewish Passover. On the cross, Jesus becomes ‘the sacrifice that takes away the sin of the world’. Have you allowed the great event of the cross to become personal for you? Imagine an event happens that takes away all your sins. What would your response be?
- ❖ **Spirit Filled** — John witnessed that he had seen the Spirit come down and remain on Jesus. Who do you recognise as someone *Spirit-filled* and alive with the presence of God? What do you admire or feel attracted to in their life? How does their life prepare the way for you to draw closer to God?

### Burkina Faso has become a ‘Church on the move’ — *Crux (17<sup>th</sup> Dec, 2025)*

Forced to abandon their buildings under the threat of violence, the sound of church bells has fallen silent in Burkina Faso. Father Dike, a priest on the ground, offers a stark and insightful perspective on a complex crisis, that is about more than religious persecution. He describes how the Church’s very mission is challenged by an environment of fear and control. Yet, amid insecurity and displacement, he paints a picture of profound resilience.

#### **To what extent are attacks on churches a direct consequence of anti-Christian extremist ideology?**

Not every attack targets Christianity alone. However, churches and Church institutions are highly visible symbols of community life, moral authority, and education, and these are precisely what extremist groups seek to dismantle. Repeated threats and attacks made it impossible to maintain a stable pastoral presence. That said, the Church does not interpret the crisis purely as religious persecution, for the suffering affects Muslims and Christians alike.

#### **What factors have contributed to this deterioration?**

Several interconnected factors contribute to our worsening situation: a weak or absent state presence; extreme poverty; porous borders, allowing armed groups to move easily; environmental pressures, such as desertification; as well as the breakdown of traditional social structures. From a pastoral perspective, this crisis is moral and social. The erosion of trust, dialogue and shared values has made communities more vulnerable to violence and manipulation.

#### **What role do religious tensions play in the broader security dynamics of the Sahel?**

Religion is often instrumentalised by violent groups, but it is not the root cause of the crisis. In Burkina Faso, Christians and Muslims have historically lived together in peace, often within the same families and villages. Catholics and Muslims share the same suffering and often support one another.

#### **What are the most effective strategies the Church has employed to continue its mission?**

The Church has had to adapt without abandoning its mission. Some of the most effective strategies include relocating pastoral activity to safer towns; strengthening humanitarian outreach to displaced persons; encouraging lay leadership – especially catechists – to sustain prayer life and organise Sunday gatherings when Mass is impossible; using radio broadcasts and small-scale pastoral contact. The crisis has reminded us that the Church is not limited to buildings. Faith ever continues to live.

#### **What do you see as the most critical challenges for the Church in the next 5 to 10 years?**

The most serious challenges include prolonged displacement becoming permanent, trauma and loss affecting entire generations, radicalisation fueled by despair and exclusion, and fatigue among humanitarian and pastoral workers. The Church must prepare by investing in trauma healing and reconciliation, strengthening the formation of lay leaders and catechists, deepening interfaith collaboration, remaining a visible sign of hope and compassion — a moral conscience. We have become a “**Church on the move,**” in exile. One day, peace will return, the bells will ring again, and our communities will be rebuilt. For now, we walk with our people, trusting in God’s mercy.

\*\* Pray, Reflect, Grow with the Sunday Readings at [www.livingtheword.org.nz](http://www.livingtheword.org.nz)



**MONDAY**  
January 19  
*Weekday*  
1 Sm 15:16-23  
Mk 2:18-22

**TUESDAY**  
January 20  
*Weekday*  
1 Sm 16:1-13  
Mk 2:23-28

**WEDNESDAY**  
January 21  
*St. Agnes, Virgin and Martyr*  
1 Sm 17:32-33, 37, 40-51  
Mk 3:1-6

**THURSDAY**  
January 22  
*Day of Prayer for the Legal Protection of Unborn Children*  
1 Sm 18:6-9; 19:1-7  
Mk 3:7-12

**FRIDAY**  
January 23  
*Weekday*  
1 Sm 24:3-21  
Mk 3:13-19

**SATURDAY**  
January 24  
*St. Francis de Sales, Bishop and Doctor of the Church*  
2 Sm 1:1-4, 11-12, 19, 23-27  
Mk 3:20-21

**SUNDAY**  
January 25  
*Third Sunday in Ordinary Time*  
Is 8:23-9:3  
1 Cor 1:10-13, 17  
Mt 4:12-23 or 4:12-17

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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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

January 18, 2026

I thought only priests and bishops should distribute Holy Communion at Mass. In my parish, the priest allows laypeople to help him, and I thought laypeople couldn’t because our hands are not consecrated.

You’re not the only person with this concern, so thank you for taking the time to write. The distribution of holy Communion has nothing to do with “consecrated hands.” Ordinary ministers of Communion include bishops and priests, as you rightly identify, but also deacons and installed acolytes. Of the four ordinary ministers, only the hands of bishops and priests are consecrated. Laypeople are extraordinary ministers and are installed to help the priest so that everyone can receive holy Communion without long lines or wearying the (sometimes elderly) priest. Most extraordinary ministers of Communion approach this ministry very prayerfully.

Your question brings up the subject of the full participation of the laity in the Mass, which is part of a highly contentious theological discussion on social media. There is an unfortunate conflict between so-called “traditional Catholics” and “Vatican II Catholics” or, as they are often misrepresented, “Novus Ordo” Catholics. Some Catholics are led to believe that the “new Mass” is not authentic, even though it has been the ordinary form of the Mass for well over fifty years—that is, since the authoritative Second Vatican Council. Many good and faithful people suffer with doubt and anxiety as a result of this confusion. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org

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**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)**

**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) 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: BEHOLD THE LAMB (No. 939)**

**FINAL: HERE I AM, LORD (No. 777) PLEASE STAND**

**2<sup>nd</sup> SUNDAY IN ORDINARY TIME (Year A)**

*Sunday, 18 January 2026*

**ENTRANCE: O GOD BEYOND ALL PRAISING (No. 598, Verses 1 & 3) 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 49:3, 5-6**

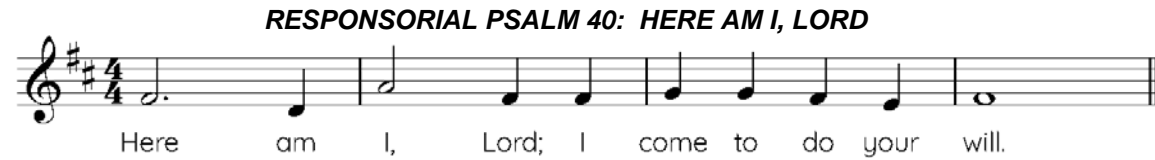
**A reading from the Book of the Prophet Isaiah:**

The LORD said to me: You are my servant, Israel, through whom I show my glory. Now the LORD has spoken who formed me as his servant from the womb, that Jacob may be brought back to him and Israel gathered to him; and I am made glorious in the sight of the LORD, and my God is now my strength! It is too little, the LORD says, for you to be my servant, to raise

up the tribes of Jacob, and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth.

The word of the Lord.

**All: Thanks be to God**



1. Sacrifice or offering you wished not, but ears open to obedience you gave me. Holocausts or sin-offerings you sought not; then said I, "Behold I come." (R)
2. "In the written scroll it is prescribed for me, to do your will, O my God, is my delight, and your law is within my heart!" (R)
3. I announced your justice in the vast assembly; I did not restrain my lips, as you, O LORD, know. (R)

**SECOND READING: 1 Cor 1:1-3**

**A reading from the first Letter of Saint Paul to the Corinthians:**

Paul, called to be an apostle of Christ Jesus by the will of God, and Sosthenes our brother, to the church of God that is in Corinth, to you who have been sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ, their Lord and ours. 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 Word of God became flesh and dwelt among us.  
To those who accepted him, he gave power to become children of God.**

**GOSPEL: Jn 1:29-34**

**Priest:** The Lord be with you.

**All: And with your spirit.**

**Priest:** A reading from the holy Gospel according to John.

**All: Glory to you, Lord.**

John the Baptist saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel." John testified

further, saying, "I saw the Spirit come down like a dove from heaven and remain upon him. I did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' Now I have seen and testified that he is the Son of God."

**Priest:** The Gospel of the Lord.

**All: Praise to you Lord Jesus Christ.**

**PLEASE BE SEATED**

**THE NICENE CREED 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:  
"Lord, hear the prayer of your servants."**

**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**