

- ❖ **A Light for the World** — The Prophet Isaiah remarks that the ‘District of the Gentiles’ (the area around the sea of Galilee) will see ‘a great light’. Imagine a small narrow road linking one part of the world with the other. This is the ‘Holy Land’ (Israel). It was a very busy trading route. Consequently, there were many foreigners. For Jewish people it sometimes felt like a curse because many foreign powers – like the Assyrians, for example – wanted to control their land. In God’s promise and plan, the light of his people was to shine from the hill and temple of Jerusalem for the whole world to see! Have you ever experienced being lost in darkness and then helped by a light? What happened? What is Isaiah trying to teach us about God and his family?
- ❖ **I belong to...** — St Paul is upset that the Corinthian community has turned towards arguments rather than charity. Have you experienced division in the community ... workplace ... parish? Did you seek to understand both sides and seek unity, or did you foment division?
- ❖ **Leaving Home and Comfort** — Today Jesus leaves his hometown of Nazareth and arrives in Galilee. Fulfilling the 1<sup>st</sup> reading Prophecy of Isaiah, Jesus spends most of his 3 years of public ministry between 3 towns in Galilee. As the new year begins, do you feel it is time to leave *your* Nazareth – your place of comfort – and ‘enter Galilee’ to undertake a new challenge? How could you be a light to people who sit in darkness? Those overshadowed by death, sickness, sadness, ... ?
- ❖ **Words and Actions** — The phrase ‘Kingdom of Heaven’ and ‘Kingdom of God’ were special. Everyone was waiting for the time when God would finally overcome the power of evil. Essentially, Jesus begins preaching a wake-up call: change your mind (repent), take notice, God is now showing victory over evil! This is the Good News. Have you ever noticed Jesus both preaches and heals. Words and actions go together. How does your life reflect the Kingdom of Heaven and contribute to the overcoming of evil? Are your faith, words and actions doing so?
- ❖ **He Called Them** — Fishing was the main industry around the sea of Galilee. Peter, Andrew, James and John were probably not poor. Boats, nets, family, work colleagues, commitments and bank accounts are significant for them – *and us!* Yet they are placed second to Jesus’ invitation to follow. Is your presence to others curing and comforting – e.g. disease and illness – or comfortable and callous? If you had to write a sentence of what you thought God would personally like you to do / be, what would you write?

Pope Leo issued an **Apostolic Letter** to mark the **60<sup>th</sup> Anniversary of Issuing Two Decrees of the Second Vatican Council on the Priesthood**. One section of this letter focuses on **Synodality & Priesthood**.

20. I now come to a point that is particularly close to my heart. In speaking of the identity of priests, the Decree Presbyterorum Ordinis first highlights the link between the priesthood and the mission of Jesus Christ and then indicates three fundamental dimensions. First is the relationship with the bishop, who regards priests as “indispensable helpers and advisers,” and maintains with them a fraternal and friendly relationship. Second is sacramental communion and fraternity with other priests, so that together they contribute to “the same work” and carry out “the one priestly service,” all working “to the same purpose,” even when engaged in different tasks. Lastly, there is the relationship with the lay faithful, among whom priests, with their specific responsibility, are brothers who share the same baptismal dignity, uniting “their efforts with those of the lay faithful” and benefiting from “their experience and competence in the different fields of human activity.” In this way they will be able to recognise, along with them, the signs of the times. Instead of seeking to dominate or take on all tasks themselves, priests “must discover with faith the various humble and exalted charisms of the laity, among the other gifts of God which are found abundantly among the faithful.”
21. There is still much to be done in this area. The impetus of the synodal process is a strong invitation from the Holy Spirit to take decisive steps in this direction. The second session of the XVI Synodal Assembly, in its Final Document, proposed a conversion of relationships and processes. It appears essential that, in all the particular Churches, appropriate initiatives be undertaken so that priests can experience the fruitfulness of a synodal style of Church.
22. In an increasingly synodal and missionary Church, the priestly ministry loses none of its importance and relevance. On the contrary, it can focus more on its own specific and particular tasks. The challenge of synodality, which does not eliminate differences but values them, remains one of the main opportunities for future priests. As the aforementioned Final Document recalls, “priests are called to live their service in a spirit of proximity to their people, to be welcoming and prepared to listen to all, opening themselves up to a synodal style”. In order to implement an ecclesiology of communion ever more effectively, the ministry of the priest must move beyond the model of exclusive leadership, which leads to the centralisation of pastoral activities and the burden of all responsibilities entrusted to him alone. Instead, the ministry should move toward an increasingly collegial leadership, with cooperation between priests, deacons and the entire People of God, resulting in mutual enrichment that is the fruit of the various charisms bestowed by the Holy Spirit. As *Evangelii Gaudium* reminds us, the ministerial priesthood and configuration to Christ the Bridegroom must not lead us to equate sacramental authority with power, since “the configuration of the priest to Christ the head, namely as the principal source of grace, does not imply an exaltation which would set him above others.”

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



## CALENDAR

**MONDAY**  
January 26  
*Sts. Timothy and Titus, Bishops*  
2 Tm 1:1-8  
or Ti 1:1-5  
Mk 3:22-30

**TUESDAY**  
January 27  
*Weekday*  
2 Sm 6:12b-15,  
17-19  
Mk 3:31-35

**WEDNESDAY**  
January 28  
*St. Thomas Aquinas, Priest and Doctor of the Church*  
2 Sm 7:4-17  
Mk 4:1-20

**THURSDAY**  
January 29  
*Weekday*  
2 Sm 7:18-19,  
24-29  
Mk 4:21-25

**FRIDAY**  
January 30  
*Weekday*  
2 Sm 11:1-4a,  
5-10a, 13-17  
Mk 4:26-34

**SATURDAY**  
January 31  
*St. John Bosco, Priest*  
2 Sm 12:1-7a,  
10-17  
Mk 4:35-41

**SUNDAY**  
February 1  
*Fourth Sunday in Ordinary Time*  
Zep 2:3; 3:12-13  
1 Cor 1:26-31  
Mt 5:1-12a

## 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

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	:	<b>First Sunday</b> during 8:30 am mass.
English	:	<b>Second Sunday</b> during 10:00 am mass.

### CONFESION:

Sundays	:	Before all masses (Thai). English before 10:00 am mass.
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### 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

# Good News!

January 25, 2026

*Third Sunday in Ordinary Time (A)*

*Isaiah 8:23-9:3 / 1 Corinthians 1:10-13, 17 /*

*Matthew 4:12-23 or 4:12-17*

FR. THOMAS M. SANTA, CSSR

**“Repent, for the kingdom of heaven is at hand”** (Matthew 3:2) is the message preached by Jesus after the arrest of John the Baptist. It is important to place this message in context. Jesus is not repeating the preaching of the Baptist. His message is unique and compelling.

Look closely at what Jesus is saying. Do not automatically fill in the blanks with the memories of every sermon you have heard. Try to hear Jesus' words again, for the first time. Is the emphasis on “repent,” or is the emphasis on the announcement, “The kingdom of heaven is at hand”? Does it make any difference?

Repeat these words and change the emphasis each time. Play with the words. Let the words play with you. Notice how you respond. Notice what makes a difference. Notice how you react, and, most of all, notice whether you feel invited or you feel judged.

The Baptist made no bones about it. You are being judged: “Even now the ax lies at the root of the trees” (Matthew 3:10). Jesus, on the other hand, seems not to judge but to invite: “for the kingdom of heaven is at hand” (Matthew 4:17). In the invitation, we are challenged to see in a different way. Use different skills. Refrain from automatic judgments. Seek to understand but, most of all, to accept and to love. ●

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**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: THE SUMMONS (No. 790)**

**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) 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: LORD, WHEN YOU CAME (No. 781); ONE BREAD, ONE BODY (No. 932)**

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

**3<sup>rd</sup> SUNDAY IN ORDINARY TIME (Year A)**

Sunday, 25 January 2026

**ENTRANCE: WE PRAISE YOU (No. 617) 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 8:23—9:3**

A reading from the Book of the Prophet Isaiah:

First the Lord degraded the land of Zebulun and the land of Naphtali; but in the end he has glorified the seaward road, the land west of the Jordan, the District of the Gentiles.

Anguish has taken wing, dispelled is darkness: for there is no gloom where but now there was distress. The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone. You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest, as people make merry when dividing

spoils. For the yoke that burdened them, the pole on their shoulder, and the rod of their taskmaster you have smashed, as on the day of Midian.

The word of the Lord.

**All: Thanks be to God**

**RESPONSORIAL PSALM 27: THE LORD IS MY LIGHT**



1. The LORD is my light and my salvation; whom should I fear?  
The LORD is my life's refuge; of whom should I be afraid? (R)
2. One thing I ask of the LORD; this I seek:  
To dwell in the house of the LORD all the days of my life,  
That I may gaze on the loveliness of the LORD and contemplate his temple. (R)
3. I believe that I shall see the bounty of the LORD in the land of the living.  
Wait for the LORD with courage; be stouthearted, and wait for the LORD. (R)

**SECOND READING: 1 Cor 1:10-13, 17**

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

I urge you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose. For it has been reported to me about you, my brothers and sisters, by Chloe's people, that there are rivalries among you. I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.

The word of the Lord.

**All: Thanks be to God.**

**ALLELUIA: PLEASE STAND**

Alleluia. Alleluia. Alleluia.

**All: Jesus proclaimed the Gospel of the kingdom  
and cured every disease among the people.**

**GOSPEL: Mt 4:12-23**

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

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

**All: And with your spirit.**

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

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what

had been said through Isaiah the prophet might be fulfilled:

*Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan,  
Galilee of the Gentiles,  
the people who sit in darkness have seen a great light,  
on those dwelling in a land overshadowed by death light has arisen.*

From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

[As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, "Come after me, and I will make you fishers of men." At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him. He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.]

**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, guide us in your light and make us one."**