

LIVINGTHEWORD

- ❖ **Welcoming Prophets:** Prophets were rather 'risky' characters. They challenged kings and army commanders and, as a result, friendship could have political consequences. Shunem is a woman of rank and obvious wealth and influence. Supporting Elisha could be complicated. Would she be labelled as a rebel? Yet something in Elisha's life speaks of God to her. She builds a room for Elisha and shows great hospitality.
[Q]: *Who is someone whose life radiates the holiness of God to you? How could you welcome and support them?*
- ❖ **Life and Death of Baptism:** Imagine being able to join your life so completely with someone you began to live their life. This is the prophetic imagination of Baptism; we have died to the way of the world and are now alive with a 'new life' in Christ.
[Q]: *Do you recognise your baptism is called to be shown in a lifestyle? In what ways do you experience still being alive and attracted to sin? How could you walk these behaviours into the tomb with Jesus? What behaviours could you adopt that would show you are more fully alive for God?*
- ❖ **Tipped Upside Down:** A striking background reality for the Christian community in the Gospel of Matthew is that it was originally written for Jewish people who had become Christian. Their lives were tipped upside down because of their belief. They were thrown out of home – families even held a 'funeral' for them – and were unwelcome in their Jewish community. This is background information for the tough passages about 'not preferring father or mother to me'.
[Q]: *The challenging question arises: when division surfaces, where does Jesus fit ... top, middle or bottom? What would be challenged in my life if I were to place Jesus at the top?*
- ❖ **Sent:** Jesus invites disciples to expect suffering and resistance but also to hold onto a deeper reality; the disciple is sent and represents – makes present – Jesus in the world today. There is a bold relationship between the sender and the one being sent.
[Q]: *Are you living with a consciousness of being sent and representing God? What difference could this identity-forming idea make in your life and relationships?*
- ❖ **Losing and Finding Life:** the discipleship invitation is to let go of the attractions of greed and comfort (*in the eyes of the world—losing life*) and finding an attachment to God in selfless love and service (*in the eyes of God—finding life*).
[Q]: *Have you experienced being tired of chasing the world's comforts and pleasures? What would you say is your deepest purpose?*

Magnifica Humanitas — Towards a Civilisation of Love (by Anna Rowlands)

Magnifica Humanitas, signed on the 135th anniversary of Rerum Novarum, commemorates and updates the themes of Pope Leo XIII's landmark encyclical. Pope Leo XIV told the world that he chose his name as a mark of continuity with his predecessor's witness and task amid the seismic shifts of the Industrial Revolution. The resonances between the current age and the late nineteenth century abound: massive and rapid "industrial" change affecting social relations at every level, dramatic shifts in the relationship between labour and capital and the increasing commodification of the whole person, fundamental questions about the role of government in an increasingly market-driven society, the erosion of spiritual values and a transcendent viewpoint, and the appearance of alternative ideologies that promise salvation – though only for a select few.

Pope Leo also drives home the same diagnosis that is present in Rerum Novarum: that truth and transcendence, rooted in the Trinitarian God, are encountered only through fragile, fallible, limited and beautiful embodied relationships, through which we are drawn to foster abundant life, to know and love our neighbour as a true neighbour, and to be known. Relationships are not mere matters of transaction or self-actualisation but draw us into communion, self-giving to the point of loving sacrifice, a shared life that enables us to live a "negotiated" common life directed towards true goods. In the absence of the capacity to recognise a true transcendence that we receive and participate in, social crisis follows on the heels of social crisis. The nature of the polycrisis has shifted, but the basic diagnosis of the Church's social teaching has remained remarkably consistent.

Just as previous encyclicals on social teaching made it clear that we will not be saved by the gods of the market, of the state, or of the nation, so Magnifica Humanitas makes it clear that we will not be saved by AI, nor by the gods of trans- or post-humanisms that accompany these technologies. AI, like any technology, can serve human good if true human ends are sought. While the Catholic Church welcomes technologies within the terms of the covenant between God and humanity, it has a radical suspicion of the pseudo-theologies that seek the "overcoming" of human nature out of a distaste for its limits, or that try to "elevate" human life in a disordered fashion. Leo presents limits as the place where we meet God and are transformed by reciprocal relationships of care, labour and love.

Magnifica Humanitas places before us the challenges faced by the human person as such, the unity of the human person (mind, body, soul) and the communion among persons. It is a document on the care of the human person in a depersonalising, disembodied time of rapid technological change, that is affecting every aspect of our common lives and our relationship with the Earth.

The Tablet — 30 May 2026

** Pray, Reflect, Grow with the Sunday Readings at www.livingtheword.org.nz



CALENDAR

MONDAY

June 29
Sts. Peter and Paul, Apostles
Acts 12:1-11
2 Tm 4:6-8, 17-18
Mt 16:13-19

TUESDAY

June 30
Weekday
Am 3:1-8; 4:11-12
Mt 8:23-27

WEDNESDAY

July 1
Weekday
Am 5:14-15, 21-24
Mt 8:28-34

THURSDAY

July 2
Weekday
Am 7:10-17
Mt 9:1-8

FRIDAY

July 3
St. Thomas, Apostle
Eph 2:19-22
Jn 20:24-29

SATURDAY

July 4
Weekday
Am 9:11-15
Mt 9:14-17

SUNDAY

July 5
Fourteenth Sunday in Ordinary Time
Zec 9:9-10
Rom 8:9, 11-13
Mt 11:25-30

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 Somphop Ruengwuthichanapuech
Rev. Peter Kittisak Kitsamret

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

Good News!

June 28, 2026

Thirteenth Sunday in Ordinary Time (A)

2 Kings 4:8–11, 14–16a / Romans 6:3–4, 8–11
/ Matthew 10:37–42

MIGUEL DULICK

Today's gospel passage is challenging. If anyone other than Jesus told you that if you love your own family "more than me," you are "not worthy of me," you would laugh in their face! Or, is this what scholars call a "semi-ism"—a culturally conditioned exaggeration used for effect? What about you are "not worthy of me" unless you "take up [your] cross and follow me," or "whoever finds his life will lose it"? Does Jesus mean these literally, or are these metaphors? And what is "a prophet's reward"?

A friend of mine tried an experiment. He took the Gospel of Matthew and read it through from start to finish as if he had never seen it before. He was astonished! Jesus was serious. He meant it—all of it. Try it yourself without looking for loopholes.

The key in the reading today is "for my sake." The standard, the rule, that absolute mark is "me," that is, Jesus himself, only Jesus, always Jesus. And Jesus sets that mark very high. Take up your cross? Jesus was abandoned on the cross. Jesus gave away his Mother from the cross. Jesus lost his life on the cross. But he found that life: resurrection! That is "a prophet's reward," is it not?

I have to love Jesus' promise, a special "reward" for just sharing "a cup of cold water" with a "little one." It reminds me of Honduras, where I live. Here, a cup of cold water can make the difference between life and death. And that is no exaggeration! ●

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)

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. 390) 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: EAT THIS BREAD (No. 941)

FINAL: TASTE AND SEE (No. 930) PLEASE STAND

13th SUNDAY IN ORDINARY TIME (Year A)

Sunday, 28 June 2026

ENTRANCE: TAKE UP YOUR CROSS (No. 801) 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: 2 Kgs 4:8-11, 14-16a

A reading from the second Book of Kings:

One day Elisha came to Shunem, where there was a woman of influence, who urged him to dine with her. Afterward, whenever he passed by, he used to stop there to dine. So she said to her husband, "I know that Elisha is a holy man of God. Since he visits us often, let us arrange a little room on the roof and furnish it for him with a bed, table, chair, and lamp, so that when he comes to us he can stay there." Sometime later Elisha arrived and stayed in the room overnight.

Later Elisha asked, "Can something be done for her?" His servant Gehazi answered, "Yes! She has no son, and her husband is getting on in years." Elisha said, "Call her." When the woman had been called and stood at the door, Elisha promised, "This time next year you will be fondling a baby son."

The word of the Lord.

All: Thanks be to God

RESPONSORIAL PSALM 89: FOREVER I WILL SING THE GOODNESS OF THE LORD



1. The promises of the LORD I will sing forever,
through all generations my mouth shall proclaim your faithfulness.
For you have said, "My kindness is established forever;"
in heaven you have confirmed your faithfulness. (R)
2. Blessed the people who know the joyful shout;
in the light of your countenance, O LORD, they walk.
At your name they rejoice all the day, and through your justice they are exalted. (R)
3. You are the splendor of their strength, and by your favor our horn is exalted.
For to the LORD belongs our shield, and the Holy One of Israel, our king. (R)

SECOND READING: Rom 6:3-4, 8-11

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

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as dead to sin and living for God in Christ Jesus.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia.

**All: You are a chosen race, a royal priesthood, a holy nation;
announce the praises of him who called you out of darkness into his
wonderful light.**

GOSPEL: Mt 10:37-42

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.

Jesus said to his apostles: "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it." "Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet because he is a prophet will receive a prophet's reward, and whoever receives a righteous man because he is a righteous man will receive a righteous man's reward. And whoever gives only a cup of cold water to one of these little ones to drink because the little one is a disciple—amen, I say to you, he will surely not lose his reward."

Priest: The Good News of the Lord.

All: Praise to you Lord Jesus Christ.

PLEASE BE SEATED

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:
"Gracious and merciful God, hear your people."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS