

Magnifica Humanitas in brief — from the *Dicastery for Promoting Integral Human Development*

In the time of Artificial Intelligence, humanity is faced with a choice – let itself be guided by technology and progress as the only principles for building our civilisation or put at the centre the **dignity of the person**. Choosing the “right” road requires a **DYNAMIC APPROACH** (chapter 1), which looks to the teachings of the Second Vatican Council: listening to, discerning, and interpreting our times in light of the Gospel, in order to be able to return to humanity the revealed truth, within present reality.

To better read the signs of our time in raising up the dignity of the person, the **FOUNDATIONS AND PRINCIPLES OF THE SOCIAL DOCTRINE OF THE CHURCH** come to help us (chapter 2). The foundations regard the human being, the image of the Triune God, as the bearer of inviolable rights and an intrinsic dignity, without distinctions. The principles are the common good, the universal destination of goods, subsidiarity, solidarity and social justice, which lead to **integral human development**.

We come to the **relationship between technology, power, and the human person** (chapter 3). While Pope Leo recognises the value of technological development as an expression of human creativity, he warns of the risk of it becoming the absolute criterion of judgment. Artificial intelligence, lacking experiences, values, and feelings, cannot assume responsibility and supremacy over human intelligence.

To escape this danger, **SAFEGUARDING HUMANITY IN THE TRANSFORMATION** is necessary (chapter 4). **Truth**: in an era in which everything can be manipulated, it is necessary to preserve a critical education that permits distinguishing what is true from what is false. **Work**: when the dominant criterion becomes efficiency, work risks losing its human and relational value. **Freedom**: menaced by digital dependence that collects massive amounts of data, the defense of liberty requires just rules, shared responsibility, and education. The aim is to preserve the conditions for an authentically human life.

Artificial Intelligence has effects, often dramatic, on war. Technology risks automating and impersonalising choices of life and death, which require ethics and moral responsibility. This is **THE CULTURE OF POWER**, which is opposed to **THE CIVILISATION OF LOVE** (chapter 5). In an age, prioritising the effectiveness of means over moral judgment and outcomes over the protection of human life, the only prospect of salvation is a civilisation founded on **justice, brotherhood, and dialogue**. In the civilisation of love, we can all do our part, disarming our words, practising justice, assuming the perspective of victims, cultivating dialogue, trusting in a healthy realism. All these good practices find their vital force in **prayer**.

God became human and taught us true humanity, and a preferential attention for the least. It is in this that the **greatness of the human being** resides, in freedom, love, and grace. In an epoch that generates exclusion, we are called, as brothers and sisters united in “**one body in Christ**,” to safeguard links, in particular through solidarity and the care of the weakest. **Safeguarding the human** is a common and shared responsibility. If we become “wise architects” and builders faithful to the truth, who safeguard relationships and are lovers of justice and peace, humanity will not lose its proper **magnificence**. It is important to be active **weavers of hope**, with the same faith of Mary.

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

Pope Leo notes that the “technocratic paradigm” laid out by Pope Francis – in which a mindset of efficiency, profit and control dominates human and ecological relationships – is advancing at pace and coming to permeate all forms of human interaction. However, Leo identifies a second key mindset, a “culture of power” that is distorting our sense of what human coexistence really means.

As a connecting thread through this text, he quotes Romano Guardini’s astute spiritual diagnosis of the condition of humanity in modernity: “Contemporary man has not been trained to use power well.” If the technocratic paradigm is turning us into mere utility, units of profit and efficiency, and increasingly into user-tools of an algorithmic order, then the culture of power convinces us that conflict and violence are the fundamental point of departure for human social relations. Leo writes: “The construction of the world in a perpetual state of conflict must be named for what it is.” We are drifting towards accepting that our way of imagining being human (human ontology) starts with an account of primal violence, and that concentrations of power, capital and assets are the ethical and necessary path to self-defense. Pope Leo warns us in the strongest terms not to be tempted to replace an ontology of peace with an ontology of violence.

Magnifica Humanitas is deeply concerned not just about the mindset of power but also about the evident concentrations of power today, in which wealth, the mechanisms of innovation and political influence are heavily tied together and sit in the hands of a small group of wealthy private actors. Leo challenges these concentrations of power and calls for a move towards a world of greater shared power: in innovation, in economy, in asset ownership, in political community. This requires us to rethink how we create public, common worlds, set limits to human action, and distribute goods – moral and material – towards the goal of the common good. It requires us to protect truth as itself an element of the common good and to return to the rule of law and multilateral, dialogical politics.

Magnifica Humanitas warns us of false stories that tempt us to imagine human beings as tools, and communities as mere brokers of power and force. In its place, Pope Leo offers a beautiful alternative rooted in the Gospels, renewing Pope Paul VI’s 1970 invitation to foster a “civilisation of love”, whose pathway towards peace is love and justice. This is the civilisation currently under threat, which we must strive to cultivate. It is the path out of our anxious, brittle social life and into the embodied flourishing we yearn for – yet feels, for very many, simply out of their reach.

The Tablet — 30 May 2026

CALENDAR

MONDAY

July 6
Weekday
Hos 2:16, 17c-18, 21-22
Mt 9:18-26

TUESDAY

July 7
Weekday
Hos 8:4-7, 11-13
Mt 9:32-38

WEDNESDAY

July 8
Weekday
Hos 10:1-3, 7-8, 12
Mt 10:1-7

THURSDAY

July 9
Weekday
Hos 11:1-4, 8e-9
Mt 10:7-15

FRIDAY

July 10
Weekday
Hos 14:2-10
Mt 10:16-23

SATURDAY

July 11
St. Benedict,
Abbot
Is 6:1-8
Mt 10:24-33

SUNDAY

July 12
Fifteenth Sunday
in Ordinary Time
Is 55:10-11
Rom 8:18-23
Mt 13:1-23 or
13:1-9

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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PASTOR:

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

Sts Peter & Paul – some background

The tradition of celebrating the Solemnity of St Peter and St Paul on the same day goes back to at least 258 AD, when, according to tradition, Christians hid the bones of the two apostles together in the catacombs (of St Sebastian) during the Valerian persecution of 257-258.

At the command of Emperor Nero, St Peter was crucified upside down, in 64 AD, and St Paul was beheaded between 64 and 68 AD. St Peter was buried on Vatican Hill, at the site of today's St Peter's Basilica. St Paul was buried outside the city, his tomb being under the main altar of the Basilica of St Paul Outside the Walls, in Rome.

For the early Roman Christians, the two men were inseparable. St Irenaeus (130-202 AD) explained that the Church was "founded and organised at Rome by the two most glorious apostles, Peter and Paul [...] The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus [the 2nd Pope] the office of the episcopate."

In a sermon (395 AD), St Augustine of Hippo spoke of the Feast of Peter and Paul: "Both apostles share the same feast day, for these two were one; and even though they suffered on different days, they were as one. Peter went first, and Paul followed. And so we celebrate this day made holy for us by the apostles' blood. Let us embrace what they believed, their life, their labours, their sufferings, their preaching, and their confession of faith."

The decision to commemorate the deaths of both Saint Peter and Paul on June 29 was driven by the desire to transform a pagan celebration into a Christian observance, as has been done with numerous religious holidays throughout history. This day coincided with the feast of Romulus and Remus, the founders of Rome. Christians sought to honour the two founders of the Church on that very day, symbolising the birth of a new, Christian, Rome.

Saints Peter and Paul are regarded as the foundational pillars of the Church. Peter represents the Church's stability and the office of the Vicar of Christ, while Paul embodies the mission of evangelisation, entrusted to the Church by Jesus Himself. Let us recall that, despite their status as great saints, they were ordinary men called to extraordinary vocations. They responded to the call, and God used them in ways they could never have imagined. Let us reflect on our own calling in light of theirs.

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: HERE I AM, LORD (No. 777)

FINAL: THE BEATITUDES PLEASE STAND

**Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst, for they shall be filled.
Blessed are the merciful, for they shall receive mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called children of God.
And blessed are the persecuted for the sake of righteousness.
And blessed are you, persecuted for my sake.
Rejoice and be glad, for yours is the Kingdom, the Kingdom of Heaven.**

SOLEMNITY OF SAINTS PETER AND PAUL, APOSTLES

Sunday, 5 July 2026

ENTRANCE: FOR ALL THE SAINTS (No. 884) 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: Acts 12:1-11

A reading from the Acts of the Apostles:

In those days, King Herod laid hands upon some members of the Church to harm them. He had James, the brother of John, killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. –It was the feast of Unleavened Bread.– He had him taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring him before the people after Passover. Peter thus was being kept in prison, but prayer by the Church was fervently being made to God on his behalf.

On the very night before Herod was to bring him to trial, Peter, secured by double chains, was sleeping between two soldiers, while outside the door guards kept watch on the prison. Suddenly the angel of the Lord stood by him and a light shone in the cell. He tapped Peter on the side and awakened him, saying, "Get up quickly." The chains fell from his wrists. The angel said to him, "Put on your belt and your sandals." He did so. Then he said to him, "Put on your cloak and follow me." So he followed him out, not realizing that what was happening through the angel was real; he thought he was seeing a vision. They passed the first guard, then the second, and came to the iron gate leading out to the city, which opened for them by itself. They emerged and made their way down an alley, and suddenly the angel left him. Then Peter recovered his senses and said, "Now I know for certain that the Lord sent his angel and rescued me from the hand of Herod and from all that the Jewish people had been expecting."

The word of the Lord.

All: Thanks be to God

RESPONSORIAL PSALM 34: THE ANGEL OF THE LORD



1. I will bless the LORD at all times; his praise shall be ever in my mouth.
Let my soul glory in the LORD; the lowly will hear me and be glad. (R)
2. Glorify the LORD with me, let us together extol his name.
I sought the LORD, and he answered me and delivered me from all my fears. (R)
3. Look to him that you may be radiant with joy,
and your faces may not blush with shame.
When the poor one called out, the LORD heard,
and from all his distress he saved him. (R)
4. The angel of the LORD encamps around those who fear him, and delivers them.
Taste and see how good the LORD is; blessed the man who takes refuge in him. (R)

SECOND READING: 2 Tm 4:6-8, 17-18

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

I, Paul, am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance.

The Lord stood by me and gave me strength, so that through me the proclamation might be completed and all the Gentiles might hear it. And I was rescued from the lion's mouth. The Lord will rescue me from every evil threat and will bring me safe to his heavenly Kingdom. To him be glory forever and ever. Amen.

The word of the Lord.

All: Thanks be to God.

ALLELUIA: PLEASE STAND

Alleluia. Alleluia. Alleluia.

**All: You are Peter and upon this rock I will build my Church,
and the gates of the netherworld shall not prevail against it.**

GOSPEL: Mt 16:13-19

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.

When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter said in reply, "You are the Christ, the Son of the living God." Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the Kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

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:
"Lord, in your mercy, hear our prayer."**

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

OFFERTORY: THE CHURCH'S ONE FOUNDATION (No. 742)