

- ❖ **A Sentry – Watchtower Person.** Ezekiel is regarded as one of the three great prophets (alongside Isaiah and Jeremiah). He writes to a people in exile, far from home and tempted to give up on their religious practices and Jewish identity. Into that discouragement God appoints him as sentry – someone who watches, notices danger early, and has the courage to speak. Love sometimes means a hard word said at the right time, not a comfortable silence.  
[Q]: *Is there someone God is nudging you to watch out for, to warn or encourage before it is too late? To hold strong to their identity and calling? What holds you back from speaking?*
- ❖ **Love Your Neighbour as Yourself:** This is a striking challenge. Jewish interpretation wriggled around the challenge by regarding one's neighbour as their own Jewish citizens. This allowed Jews not to care for outsiders.  
[Q]: *Ponder the challenge of loving everyone as your own flesh? In what ways do you wriggle out of the challenge?*
- ❖ **Living in Community:** Matthew 18 is dedicated to life inside the Christian community. How is the community of Jesus supposed to respond to hurts and arguments that come from living together? A pattern is developed to avoid hurting and shaming those involved. Private conversation, then semi private conversation and, only as a last resort, a public church decision. Reconciliation is not brooding in silence.  
[Q]: *Is there anyone you need to approach gently, face to face, before it grows into something bigger?*
- ❖ **One or Two Wise People:** An argument needs to be carefully listened to and people's views understood deeply. Hence the need to 'take one or two others'. Arguments can easily turn to anger and resentment in Christian hearts and among disciples.  
[Q]: *Do you have one or two wise guides that are part of your journey, to help in times of conflict? What would you like to ask them?*
- ❖ **A Promise:** The reading ends with a beautiful promise: where two or three gather in his name, Christ is there among them. Our small, ordinary gatherings – a family, a prayer group, two friends who agree to pray – are never too little for God; he binds himself to our togetherness.  
[Q]: *Who are the 'two or three' you could gather with this week to pray, to decide, or simply to be present to Christ together?*

Starting next Sunday, 13 September,  
our English Mass will begin at 10:30 am.

**SEASON FOR THE CARE OF CREATION – A TIME TO PRAY**

Contemplation does not mean turning away from suffering. Quite the opposite. When we truly contemplate Creation, we also begin to recognise what is wounded. Pope Leo speaks of a world marked by multiple crises, immense human suffering, and an accelerating destruction of the harmonious balance of Creation. These realities, he tells us, are not separate. Together they become **one cry for healing and peace rising from a wounded world**. This interconnectedness is impossible to ignore.

War does not end on the battlefield. It takes lives, tears families apart and forces millions from their homes. Its wounds also reach the land, water, food systems and ecosystems upon which communities depend. Pope Leo draws attention to this vicious circle: armed conflict contributes to environmental degradation, contaminates essential resources such as air and water, and undermines food security. In turn, these realities deepen poverty, inequality and social tensions, creating conditions in which further conflicts can emerge.

The cry of the Earth and the cry of the poor are once again revealed as one interconnected cry. And for communities already living with poverty, displacement, environmental destruction, or limited access to natural resources, these consequences are especially profound.

It would be easy to read these realities only as a call for political or structural change. Those changes are necessary. But Pope Leo takes us deeper. He tells us that responding to these crises requires responsibility rooted in **“a conversion of the heart.”** This is the most important invitation of the entire message.

The Pope draws a connection between the wounds we see around us and what happens within the human heart: **violence, indifference, the desire to dominate, the pursuit of immediate profit, and the loss of a sense of limits**. This connection lies at the heart of Laudato Si'. What happens within us does not remain within us. It shapes our relationships, our communities, the systems we build, and ultimately the way we relate to Creation. **So, caring for our common home is not simply something we do. It also transforms who we are.**



CALENDAR

Monday

September 7  
Weekday  
1 Cor 5:1-8  
Lk 6:6-11

Tuesday

September 8  
*The Nativity of the Blessed Virgin Mary*  
Mi 5:1-4a or  
Rom 8:28-30  
Mt 1:1-16, 18-23  
or 1:18-23

Wednesday

September 9  
*St. Peter Claver, Priest*

1 Cor 7:25-31  
Lk 6:20-26

Thursday

September 10  
Weekday  
1 Cor 8:1b-7,  
11-13  
Lk 6:27-38

Friday

September 11  
Weekday  
1 Cor 9:16-19,  
22b-27  
Lk 6:39-42

Saturday

September 12  
Weekday  
1 Cor 10:14-22  
Lk 6:43-49

Sunday

September 13  
*Twenty-fourth Sunday in Ordinary Time*  
Sir 27:30-28:7  
Rom 14:7-9  
Mt 18:21-35

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

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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

Good News!

September 6, 2026

*Twenty-third Sunday in Ordinary Time (A)*

Ezekiel 33:7-9 / Romans 13:8-10 / Matthew 18:15-20

ANN M. GARRIDO

As someone who works in the field of conflict management, I like to think that all situations can be worked out if we go about it in a skilled manner. If we use the right words. Ask the right kinds of questions. It's embarrassing to admit that even the best "tools" in my "conflict belt" sometimes still effect little change. Today's gospel can be consoling in a strange way. It acknowledges that even when we use all the tools we have on hand to heal a relationship, it doesn't always work out. Sometimes, we may need to become strangers to one another, at least for a while—like a Jew to a Gentile or a tax collector.

Of course, when Jesus says "treat him as you would a Gentile or a tax collector," it is important to consider how Jesus treated Gentiles and tax collectors. He healed the centurion's servant. He ate in Zacchaeus' house. Jesus did not see Gentiles and tax collectors as enemies and did not treat them as such. Rather, Jesus understood Gentiles and tax collectors as those with whom he might start a relationship should the opportunity present itself. The past cannot be rewritten, but perhaps a different kind of future is still possible.

Is there a relationship in your life that feels beyond healing at this point and from which perhaps you need some distance? Is it still possible to treat the other person with the kindness Jesus showed toward Gentiles and tax collectors? ●

**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. 387)**

**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: WHERE TWO OR THREE ARE GATHERED (No. 907)**

**FINAL: LOVE DIVINE, ALL LOVES EXCELLING (No. 641) PLEASE STAND**

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

**Sunday, 6 September 2026**

**ENTRANCE: GATHER US IN (No. 848) 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, ELEISON / LORD, HAVE MERCY**

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

**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 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 mercyu on us,  
you take away the sins of the world, receive our prayers;  
you are seated at 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: Ez 33:7-9**

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

Thus says the LORD: You, son of man, I have appointed watchman for the house of Israel; when you hear me say anything, you shall warn them for me. If I tell the wicked, "O wicked one, you shall surely die," and you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death. But if you

warn the wicked, trying to turn him from his way, and he refuses to turn from his way, he shall die for his guilt, but you shall save yourself.

The word of the Lord. **All: Thanks be to God.**

**RESPONSORIAL PSALM 95: IF TODAY YOU HEAR HIS VOICE**



- 1. Come, let us sing joyfully to the LORD; let us acclaim the rock of our salvation. Let us come into his presence with thanksgiving; let us joyfully sing psalms to him. (R)
- 2. Come, let us bow down in worship; let us kneel before the LORD who made us. For he is our God, and we are the people he shepherds, the flock he guides. (R)
- 3. Oh, that today you would hear his voice: "Harden not your hearts as at Meribah, as in the day of Massah in the desert, where your fathers tempted me; they tested me though they had seen my works." (R)

**SECOND READING: Rom 13:8-10**

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

Brothers and sisters: Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and whatever other commandment there may be, are summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no evil to the neighbor; hence, love is the fulfillment of the law.

The word of the Lord. **All: Thanks be to God.**

**GOSPEL ACCLAMATION: ALLELUIA PLEASE STAND**

Alleluia. Alleluia. Alleluia. (Repeat)

**All: God was reconciling the world to himself in Christ and entrusting to us the message of reconciliation.**

**GOSPEL: Mt 18:15-20**

**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 disciples: "If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again, amen, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them."

**Priest:** The Gospel 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:**  
**"Praise be to you, O God!"**

**PLEASE BE SEATED**

**LITURGY OF THE EUCHARIST**

**PROCESSION OF THE GIFTS**

**OFFERTORY: THE SERVANT SONG (No. 751)**