

- * **When God Feels Distant:** God feeling ‘distant’ is a common spiritual experience. The words of Isaiah may help. He speaks and writes to God’s people feeling distant and away from home. They are refugees in Babylon and their Temple in Jerusalem has been demolished so they cannot go back, and feel God’s absence. Isaiah invites us to look inward, seek the Lord where he may be found – in your heart.
[Q]: *How can you allow more time to slow down and stop; what word, image or conversation comes to your heart from God?*
- * **Torn Between Two Goods:** Paul is writing from prison. He may be put to death. He has choices; he could argue with Roman authorities that he has been unjustly treated and begin the legal battle, or he could be passive and let God’s plan unfold. He is torn in two directions. An earthquake and conversion of the jailer provide the way forward for Paul.
[Q]: *Have you experienced being torn between two good options? What was the outcome for you? What would active trust look like for you?*
- * **Waiting to Be Chosen:** Workers would stand in the middle of town as a labour pool waiting to be selected for jobs. At the heat of midday, not having been given a job, many would walk home downcast. Yet, in desperation some continued to stay waiting until after 3pm!
[Q]: *What do you think those labourers felt going home each day? What strikes you most about the landowner’s (God) behaviour?*
- * **The Generous Landowner Parable:** is only found in the Gospel of Matthew. Originally, this community was Jewish but gradually filled with Gentile converts. Jews who had served long, in faithful obedience to the Law, now saw Gentiles coming in at the last hour and receiving the same ‘reward’. They were upset. A normal landowner would not usually go out on to the streets 4 times – 6am, 9am, 12pm, 3pm. God seems incredibly caring and generous.
[Q]: *What is your emotional response to the parable? Who do you identify with in the parable? Why?*
- * **Justice or Mercy?** God’s generosity creates a problem, then and now. The world’s expectation is strict justice. More hours worked = more money. Fewer hours worked = less money. Yet a deeper question posed by the parable is this: does this build a just society? The parable points to everyone’s dignity being protected by receiving a just wage.
[Q]: *How would you describe the difference between equality and equity and what would it look like today in your community?*
- * **Building the Kingdom:** God’s ways are different from worldly ways. It is easier to maintain unjust structures/policies. Envy or generosity enter the equation. At first glance it seems unfair for people to be paid the same for 8 hours or 1 hour ... but strict justice gives way to compassionate justice.
[Q]: *What might it look like for you to live like the landowner?*

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



POPE LEO (at St Peter’s Basilica, 26-08-26)
— SECOND VATICAN COUNCIL TEACHING ON LITURGY —

I would like to look at why the Council Fathers sought to promote a reform of the liturgy. In this regard, the third Letter from the Council, which Cardinal Montini, then archbishop of Milan, sent on 28 October 1962 to the faithful of his Church, is particularly enlightening. The liturgy, he wrote, “is a sincere expression of both the divine and the human. On the one hand, it is a vehicle for divine teaching; on the other, it is a voice in dialogue with God.” Motivated by these convictions, the future Pope Saint Paul VI affirmed that the faithful “cannot and must no longer remain silent and passive. Their physical presence cannot be reconciled with their spiritual absence”.

The similarity between these statements and those in the Conciliar Constitution on the Liturgy (48) is evident: “The Church ... earnestly desires that Christ’s faithful, when present at this mystery of faith, should not be there as strangers or silent spectators. On the contrary, through a good understanding of the rites and prayers, they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God’s Word and be nourished at the table of the Lord’s Body ... they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.”

These words express a renewed awareness of the value of the liturgy. The Conciliar Constitution (26) affirms that “Liturgical services are not private functions, but are celebrations of the Church, which is the ‘sacrament of unity’. ... Therefore, they pertain to the whole body of the Church; they manifest it and have effects upon it.” Through the Church’s ritual actions, whilst the memorial of the work of salvation is celebrated, there is opportunity to experience a true relationship with God. Since the gestures, the words of the sacred liturgy are critical to realising this experience, the participation of the faithful cannot be passive.

Since the liturgy is a living entity, throughout the centuries it has always been subject to developments and changes. The aim that the Fathers had in mind is explained in no. 21 of the Constitution *Sacrosanctum Concilium*:

“In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.”

CALENDAR

Monday

September 21
*St. Matthew,
Apostle and
Evangelist*
Eph 4:1-7, 11-13
Mt 9:9-13

Tuesday

September 22
Weekday
Prv 21:1-6, 10-13
Lk 8:19-21

Wednesday

September 23
*St. Pius of
Pietrelcina, Priest*
Prv 30:5-9
Lk 9:1-6

Thursday

September 24
Weekday
Eccl 1:2-11
Lk 9:7-9

Friday

September 25
Weekday
Eccl 3:1-11
Lk 9:18-22

Saturday

September 26
Weekday
Eccl 11:9-12:8
Lk 9:43b-45

Sunday

September 27
*Twenty-sixth
Sunday in
Ordinary Time*
Ez 18:25-28
Phil 2:1-11 or 2:1-5
Mt 21:28-32

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 10:30 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 20, 2026

Twenty-fifth Sunday in Ordinary Time (A)

Isaiah 55:6–9 / Philippians 1:20c–24, 27a / Matthew
20:1–16a

MIGUEL DULICK

I keep hearing preachers say this is their least favorite gospel, because it makes people so mad! All the workers in a vineyard get a full day's pay—which folks interpret as heaven—even the ones who came at the last hour of the afternoon. “You mean, I work hard my whole life, and some nobody from nowhere just waltzes into heaven ahead of me?” But wait a minute! You think you *deserve* your “pay”? None of us is anywhere or anything, even breathing, without God's grace. It's not a competition; it's our only hope! We should be dancing in the street to celebrate God's generosity. Matthew himself must have chuckled at this parable, since he was also a latecomer, having spent his life grinding his own brothers and sisters into poverty to feed the tax maw of the Roman Empire. Then, Jesus called him! I love the twist in the parable: the owner not only pays the last ones equally, but he pays them *first*!

If you don't like standing in line, you could be like Paul, who wants to just skip to the end: “I long to depart this life and be with Christ” (Philippians 1:23). As he says, “To me life is Christ, and death is gain” (Philippians 1:21). We should all be so eager. Just concentrate on the “fruitful labor” of service to others. Put everyone else ahead of you, and don't be afraid of some hard work. Any vineyard is a challenge, even when that vineyard is the Church. ●

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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: TAKE AND EAT THIS BREAD (No. 928)

FINAL: SENT FORTH BY GOD'S BLESSING PLEASE STAND

1. Sent forth by God's blessing, our true faith confessing,
the people of God from this dwelling take leave.
The supper is ended. Oh, now be extended
the fruits of this service in all who believe.
The fruit of Christ's teaching, receptive souls reaching, shall
blossom in action for God and for all.
His grace did invite us, his love shall unite us to
work for God's kingdom and answer his call.
2. With praise and thanksgiving to God ever living
the tasks of our ev'ryday life we will face.
Our faith ever sharing, in love ever caring,
embracing the children of each tribe and race.
With your feast you feed us, with your light now lead us,
unite us as one in this life that we share.
Then may all the living with praise and thanksgiving give
honour to Christ and his name that we bear.

25th SUNDAY IN ORDINARY TIME (Year A)

Sunday, 20 September 2026

ENTRANCE: PRAISE TO THE LORD, THE ALMIGHTY (No. 808) 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 mercy 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: Is 55:6-9

A reading from the Book of the Prophet Isaiah:

Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked his thoughts; let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM 145: THE LORD IS NEAR TO ALL WHO CALL UPON HIM



1. Every day will I bless you, and I will praise your name forever and ever.
Great is the LORD and highly to be praised; his greatness is unsearchable. (R)
2. The LORD is gracious and merciful, slow to anger and of great kindness.
The LORD is good to all and compassionate toward all his works. (R)
3. The LORD is just in all his ways and holy in all his works.
The LORD is near to all who call upon him, to all who call upon him in truth. (R)

SECOND READING: Phil 1:20c-24, 27a

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

Brothers and sisters: Christ will be magnified in my body, whether by life or by death. For to me life is Christ, and death is gain. If I go on living in the flesh, that means fruitful labor for me. And I do not know which I shall choose. I am caught between the two. I long to depart this life and be with Christ, for that is far better. Yet that I remain in the flesh is more necessary for your benefit.

Only, conduct yourselves in a way worthy of the gospel of Christ.

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

GOSPEL ACCLAMATION: ALLELUIA PLEASE STAND

Alleluia. Alleluia. Alleluia. (Repeat)

All: Open our hearts, O Lord, to listen to the words of your Son.

GOSPEL: Mt 20:1-16

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 told his disciples this parable: "The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, the landowner saw others standing idle in the marketplace, and he said to them, 'You too go into my vineyard, and I will give you what is just.' So they went off. And he went out again around noon, and around three o'clock, and did likewise. Going out about five o'clock, the landowner found others standing around, and said to them, 'Why do you stand here idle all day?' They answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.' When it was evening the owner of the vineyard said to his foreman, 'Summon the laborers and give them their pay, beginning with the last and ending with the first.' When those who had started about five o'clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each

of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, 'These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.' He said to one of them in reply, 'My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?' Thus, the last will be first, and the first will be last."

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:
"Lord, hear our prayer."

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)