LIVINGTHEWORD

- **A New Beginning:** The 1st Sunday of Advent marks the beginning of a new season – and a new Year (**'B'**, the Gospel of Mark). The readings turn us to the theme of waiting and being ready. As the Christmas Season *and* advertising(!) propel us toward end-of-year celebrations and shopping for gifts, be encouraged to intentionally plan time for waiting daily in prayer, and becoming spiritually awake through receiving the Sacrament of Reconciliation.
- **A Prayer of Lament:** The Isaiah passage today is a prayer of lament. The purpose of this type of prayer was to remember how things were and then contrast them with things now – with the large 'gap' causing a psychological crisis. It aimed at giving both sides—God and People—a 'kick start' into action. The large job God's people needed to do was to rebuild the Temple in Jerusalem.
  [Q]: *What do you need to do to get started on your journey to become closer to God this Advent? What image speaks to you: come down from the heavens, filthy clothing, withered leaves, the potter and the clay, work of your hands? Share with God.*
- **From Pride to Purpose:** Paul's letters always start with a warm greeting. Later in his letter to the Corinthians, he will warn them that, although they are 'not lacking in any spiritual gift' – many were celebrating and boasting of gifts of tongues, healing, prophecy etc… – it had turned into a competition. Pride had turned them away from purpose. *'You were called to fellowship with Jesus'.*
  [Q]: *What change do you desire this Advent?*
- **The Doorkeeper:** Instead of starting at the beginning of the Gospel of Mark, we begin at the end: The Parable of the Doorkeeper. It contains Jesus' final words to the disciples. He is the 'man travelling abroad' and his disciples are 'servants in charge', doorkeepers told to stay awake. The Master expects to return and find his house in proper order.
  [Q]: *What would Jesus find if he returned now to the home of your heart? Your family / home? Your parish community? Do you feel a servant responsibility to make the Master's home ready?*
- **Watchful and Alert:** The Advent challenge of being watchful and alert in waiting is problematic. Watching and waiting can be boring. The command to 'watch!' could also be understood to watch out for opportunities to live as Jesus commanded us *(remember last week: feeding the hungry, hospitality to the stranger...)* so as to be found 'ready'.
  [Q]: *Examine the past week and explore what you have seen. In what ways are you 'asleep' and in what ways could you be more 'awake'?*

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



HAPPY NEW YEAR! TODAY IS THE FIRST SUNDAY OF ADVENT
So a new year begins in the Church calendar – 2027 (Year B), the Year of Mark.

As the early Church spread and realised that the end time was no time soon, a need arose to start writing on its faith in Jesus, the Risen Christ, the Son of God and Mary. Paul was the first to write his letters on faith in the Risen Lord, to the wider Church, beyond Jewish Christians. Mark was the first of the four gospels, being written around the year 70AD.

Mark designed his faith story into two halves:
Mark 1:1-8:30 – The Mystery of Jesus as the Christ.
Mark 8:31-16:8 – The Mystery of Jesus, Son of Man and Son of God.

Mark begins by telling the reader who Jesus is and what he will do. Through various episodes, in the first half of the Gospel, involving interactions between Jesus and characters who have not read the prologue (1:1-13), a single question emerges: *Who is Jesus?*

The questioning ceases after Jesus asks his disciples, at Caesarea Philippi: *Who do people say that I am?* Peter responds: *You are the Messiah.*

The second half of the Gospel opens with an immediate explanation of who Jesus is: the Son of Man must go up to Jerusalem to suffer, to die and to be raised on the third day. As the crucified and risen Son of Man, Jesus is both Messiah and Son of God. As Jesus dies his agonising death on the cross, the Roman centurion, a non-disciple, confesses the crux of the faith: *Truly, this man was the Son of God.* The Christ was the humble, obedient Jesus, the Son of God.

The way of obedience unto death so that God might enter his story and raise him from death must be the measure of the life of all who claim to be his followers. The disciple is called to follow the crucified Messiah and Son of God.

The presentation of Jesus in Mark is focused strongly on a suffering Jesus, who dies, asking God why he has forsaken him. This portrait challenges all who follow the Son of God. He responds to his Father through his unconditional self-gift, whatever it may cost him. His followers are asked to do the same.

Mark stands in line with Paul, for we are called to preach Christ crucified, remembering that the foolishness of God is wiser than men and his weakness is stronger than our strength. Our life of discipleship makes sense because we are following the Son of God, the Crucified Jesus whom God raised from death, following him into a life of self-giving and suffering, death and resurrection.

Francis J Moloney sdb
Reading the New Testament in the Church (2015)

CALENDAR

Monday
November 30
St. Andrew, Apostle
Rom 10:9–18
Mt 4:18–22

Tuesday
December 1
Advent Weekday
Is 11:1–10
Lk 10:21–24

Wednesday
December 2
Advent Weekday
Is 25:6–10a
Mt 15:29–37

Thursday
December 3
St. Francis Xavier, Priest
Is 26:1–6
Mt 7:21, 24–27

Friday
December 4
Advent Weekday
Is 29:17–24
Mt 9:27–31

Saturday
December 5
Advent Weekday
Is 30:19–21, 23–26
Mt 9:35–10:1, 5a, 6–8

Sunday
December 6
Second Sunday of Advent
Is 40:1–5, 9–11
2 Pt 3:8–14
Mk 1:1–8

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

LIGHT REFRESHMENTS AFTER MASS

EVERY SUNDAY AFTER MASS, **EVERYONE IS CORDIALLY INVITED TO JOIN US FOR A SIMPLE MORNING TEA OR COFFEE, IN THE ASSUMPTION SUKSA SCHOOL ASSEMBLY AREA** *(on the right-hand side of the cathedral)***. DO ENJOY, HAVE A CHAT AND MEET YOUR FELLOW PARISHIONERS.**
ALL ARE WELCOME. **ALWAYS.**

Our website:
www.assumptioncathedralbkk.org

ASSUMPTION CATHEDRAL

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Fax: 0-2234-3414

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 or after 10:30am mass.**

CONFESSION:

Sundays	:	Before all masses (Thai).
	:	**English before 10:30 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!

November 29, 2026
First Sunday of Advent (B)
Isaiah 63:16b–17, 19b; 64:2–7 / 1 Corinthians 1:3–9 / Mark 13:33–37

ANN M. GARRIDO

Today marks the beginning of a new liturgical year, but you would not guess it by today's gospel passage, which speaks of the end of time. Time's "end" is an important theme throughout Scripture. Unlike other ancient peoples, the Hebrews intuited that time was not locked in an eternal cycle. Time was "going somewhere." God had a purpose for history; a dream yet to be realized. Commonly in Scripture, this "end" is described as "the Lord's Coming" or, in New Testament Greek, "the *Parousia*." History exists that God might enter and fill time with the divine presence, making Earth God's home.

In the verses immediately preceding today's gospel reading, the disciples have been asking Jesus what this Coming will look like and when it will occur. Are there clues they should look for so they might be ready when it happens? Today, we hear Jesus emphasize that there is no way to know. Rather, they should *always* be prepared for God to come home. They should live each day with the "end" in mind.

Advent is a time of preparation for the feast of Christmas—recalling how God came to make a home with us in the person of Jesus Christ two thousand years ago. But even more so, it is a time of preparation for the *Parousia*, when what took place in the person of Jesus will take place within all of creation. When, as Paul says, God will be "all in all" (1 Corinthians 15:28).

As the liturgical year begins anew, may we, too, enter this season with the "end" in mind. God is still at work in history, seeking a home within us and within our time. ●

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HOLY

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest, hosanna in the highest.

PLEASE KNEEL

MEMORIAL ACCLAMATION

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

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

Amen. Amen.

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

Lamb of God, you take away the sins of the world, have mercy on us. (Repeat)
Lamb of God, you take away the sins of the world, grant us peace, grant us peace.
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: JESUS, HOPE OF THE WORLD (No. 909)

FINAL: COME, THOU LONG-EXPECTED JESUS (Please see insertion.)
PLEASE STAND

1st SUNDAY OF ADVENT (Year B)
Sunday, 29 November 2026

ENTRANCE: O COME, O COME, EMMANUEL (No. 395) **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.

KYRIE, ELEISON / LORD, HAVE MERCY

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

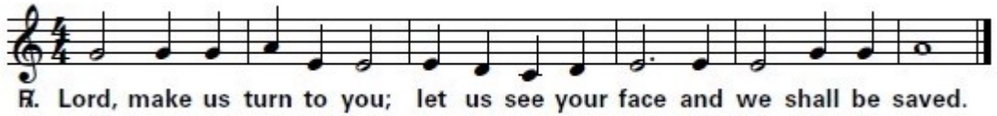
FIRST READING: Is 63:16b-17, 19b; 64: 2-7

A reading from the Book of the Prophet Isaiah:

You, LORD, are our father, our redeemer you are named forever. Why do you let us wander, O LORD, from your ways, and harden our hearts so that we fear you not? Return for the sake of your servants, the tribes of your heritage. Oh, that you would rend the heavens and come down, with the mountains quaking before you, while you wrought awesome deeds we could not hope for, such as they had not heard of from of old. No ear has ever heard, no eye ever seen, any God but you doing such deeds for those who wait for him. Would that you might meet us doing right, that we were mindful of you in our ways! Behold, you are angry, and we are sinful; all of us have become like unclean people, all our good deeds are like polluted rags; we have all withered like leaves, and our guilt carries us away like the wind. There is none who calls upon your name, who rouses himself to cling to you; for you have hidden your face from us and have delivered us up to our guilt. Yet, O LORD, you are our father; we are the clay and you the potter: we are all the work of your hands.

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

RESPONSORIAL PSALM 80: LORD, MAKE US TURN TO YOU



1. O shepherd of Israel, hearken, from your throne upon the cherubim, shine forth.
   Rouse your power, and come to save us. (R)
2. Once again, O LORD of hosts, look down from heaven, and see;
   take care of this vine, and protect what your right hand has planted
   the son of man whom you yourself made strong. (R)
3. May your help be with the man of your right hand,
   with the son of man whom you yourself made strong.
   Then we will no more withdraw from you;
   give us new life, and we will call upon your name. (R)

SECOND READING: 1 Cor 1:3-9

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

Brothers and sisters: Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, that in him you were enriched in every way, with all discourse and all knowledge, as the testimony to Christ was confirmed among you, so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will keep you firm to the end, irreproachable on the day of our Lord Jesus Christ. God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

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

GOSPEL ACCLAMATION: ALLELUIA **PLEASE STAND**

Alleluia. Alleluia. Alleluia.

All: Show us, Lord, your love; and grant us your salvation.

GOSPEL: Mk 13:33-37

Priest: The Lord be with you. **All: And with your spirit.**
Priest: A reading from the Good News according to Mark. **All: Glory to you, Lord.**

Jesus said to his disciples: “Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his own work, and orders the gatekeeper to be on the watch. Watch,;

therefore you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. May he not come suddenly and find you sleeping. What I say to you, I say to all: ‘Watch!’”

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:
“Faithful God, keep us watchful and ready.”

PLEASE BE SEATED

LITURGY OF THE EUCHARIST

PROCESSION OF THE GIFTS

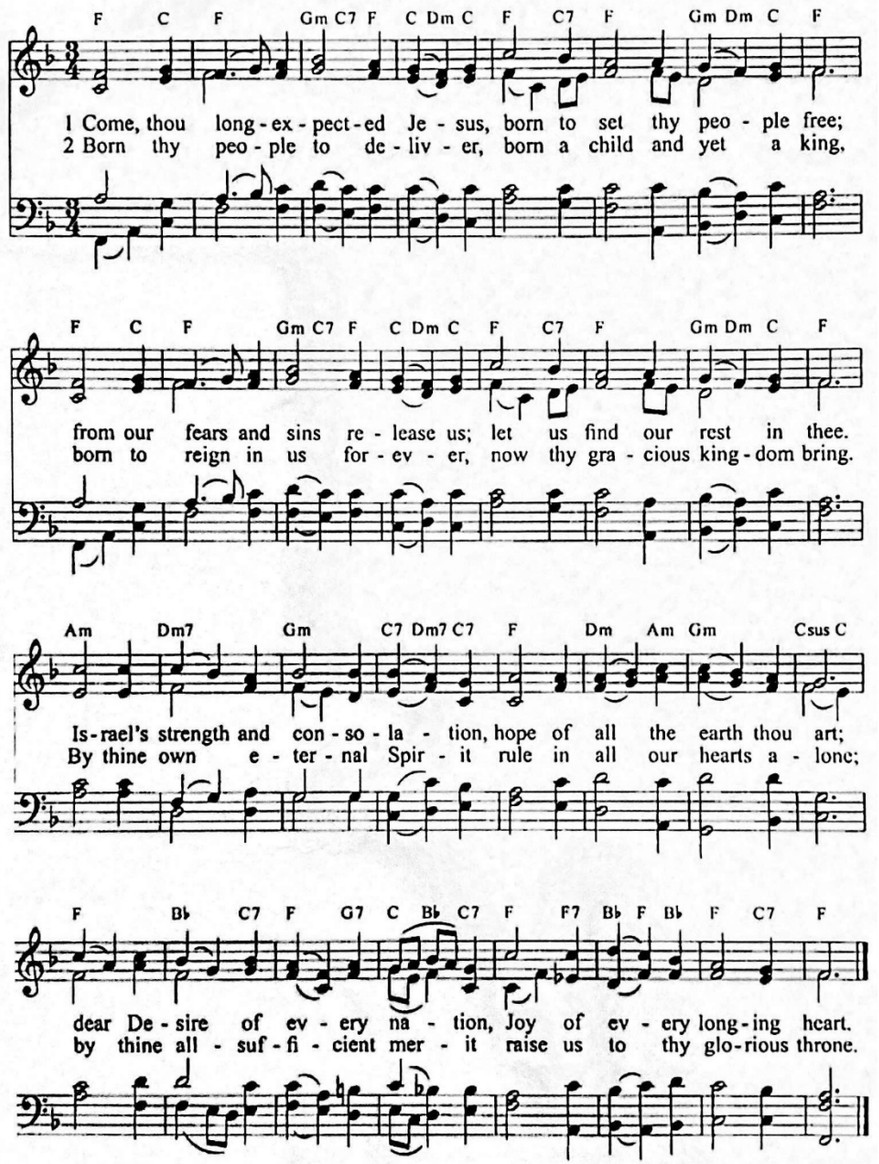
OFFERTORY: WAIT FOR THE LORD (No. 406)

PREPARATION OF THE GIFTS **PLEASE STAND**

THE EUCHARISTIC PRAYER

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.**

Come, Thou Long-Expected Jesus



Come, Thou Long-Expected Jesus

