

The Conferral Ceremony

of

Doctor of Religion Honoris Causa

on

His Excellency Archbishop Luigi Bressan

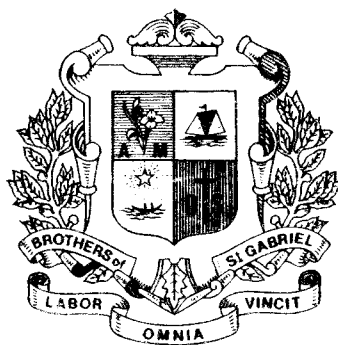
Archbishop of Trent, Italy

on

August 27, 2009

at

Chapel of St. Louis Marie de Montfort
Suvarnabhumi Campus
Assumption University of Thailand



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The Conferral Ceremony Programme

1100 hrs Entrance Hymn... “แผ่นดินของเรา”

His Excellency Archbishop Luigi Bressan

Apostolic Nuncio Archbishop Salvatore Pennacchio

His Grace Archbishop Francis Xavier Kriengsak Kovithavanij,

Archbishop of Bangkok Archdiocese

standing in the premises of the altar

- ♣ Academic Procession enters the Chapel during the Entrance Hymn in the following order:

Flag Bearers

Processional Cross

Two Faculty members carrying

Doctoral Hood and Ph.D. Diploma

Chairman of the University Council

Members of the Council

Vice Presidents

President and President Emeritus

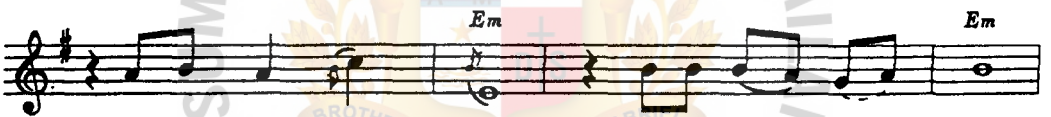
- ♣ His Grace Archbishop Francis Xavier Kriengsak Kovithavanij intones:
Veni, Creator Spiritus
- ♣ All are seated
- ♣ Vice President for Academic Affairs reads the Citation
- ♣ Investiture Ceremony and Degree Presentation by President Emeritus and President of Assumption University
- ♣ Speech by **His Excellency Archbishop Luigi Bressan**
- ♣ All stand
- ♣ Assumption University Anthem
- ♣ Photograph-taking Session
- ♣ Recession
- ♣ Reception at John XXIII Conference Centre

แผ่นดินของเรา

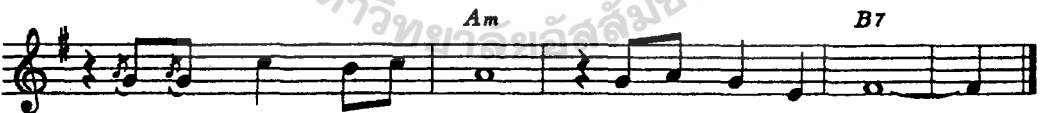
บ.พานพันธ์



1. เดือน-ดา-รา ทัว เว - หน ดล-บัน-ดาล สร้าง-สรรค์ มา
2. มวล นก-กา บน เว - หา มวลแมก-ไม้ ทัว พ - นา
3. มวล ม-นุษย์ ทัว แดน ไหน ล้วนสร้าง ไว้ เหนือสิ่ง ไค
4. ทั้ง พระ-คุณ อีก มาก ล้น ยัง ช่วย ดล ให้ รู้ งาม

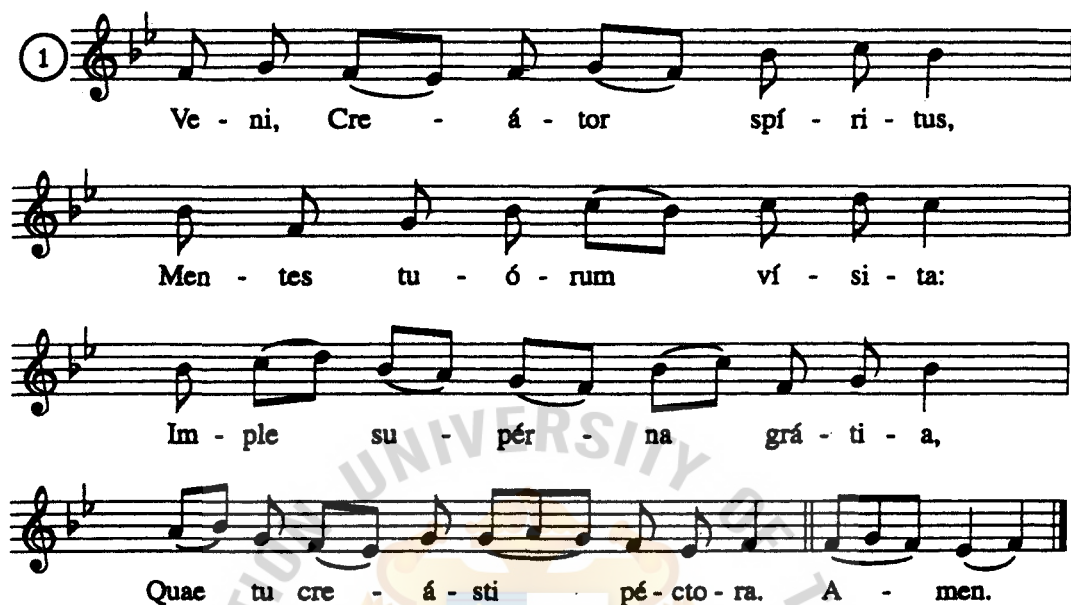


1. ด้วย ฤท - ธา นู - ภาพ เดือน ดา-รา ใหญ่ - น้อย
2. ทรง สร้าง มา พรอม ล้น มวล มัจ-ฉา ทัว วา - รี
3. มี จิต ใจ รู้ดี ชั่ว ทั้ง สัตว์ น้ำ บก ทั้ง - หลาย
4. จิต - ใจ ทราวม เปลี่ยน ล้น พระ เย-ซู บุตร ของ พระ



1. ที่ ล่อง - ลอย บน น - ภา ส่อง แสง มา เพื่อ เรา
2. ล้วน มาก มี เหลือ ค - ณา สรร-สร้าง มา เพื่อ เรา
3. สรร-สร้าง ไว้ ช่วย บรร - เทา เป็น ประ-โยชน์ ของ เรา
4. ประทาน ไว้ เพื่อ นำ ทาง สู่ ส - วรรค์ นิรัน - ดร

Veni, Creator Spiritus



2. Qui díceris Paráclitus,
Altíssimi dómen Dei,
Fons vivus, ígnis, cáritas,
Et spirítalis únctio.

3. Tu septifórmis múnere.
Dígitus, paternae dexterac,
Tu rite promíssum Pátris,
Sermóne dístans gúttura.

4. Accende lúmen sensibus,
Infúnde amórem córdibus,
Infírma nóstri córporis
Virtúte firmans perpeti.

5. Hostem repellas lóngius,
Pacemque dónes prótinus:
Ductóre sic te praevio
Vitemus ómne nóxium.

6. Per te sciámus da Pátrém,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus ómni tempore.

7. Deo Pátri sit glória,
Et Fílio, quí a mórtuis
Surrexit ad Paráclito
In seculórum secula. Amen.

V Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terrae.

Oremus.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti; da nobis in eódem Spíritu recta sápere; et de eius semper consolatióne gaudére. Per Christum Dóminum nostrum.

R. Amen.

**Assumption University of Thailand
Conferral of Doctor of Religion Honoris Causa
on His Excellency Archbishop Luigi Bressan**

Citation

In the world of learning, there are a very few individuals who can look at the realities of culture and philosophy and bring them into frameworks of scholarship, with enduring impacts for posterity. His Excellency Archbishop Luigi Bressan, Ph.D. (Cannon Law), whom Assumption University honors today, is the ideal example of such scholarship.

His Excellency Archbishop Luigi Bressan, born in Italy in 1940, was ordained a Catholic priest in 1964 and Archbishop in 1989. Since 1971 he worked in the Vatican diplomatic service, with posts in Asia during the years 1971 -1974 in Korea, and 1989-1999 in Pakistan and South-East Asia. Between 1993 and 1999 he was Papal Representative to the Kingdom of Thailand. Recognizing his contributions, His Majesty King Bhumibol Adulyadej of Thailand decorated His Excellency Archbishop Luigi Bressan in the year 1999 with The Knight Grand Cross (First Class) of the Most Exalted Order of the White Elephant. His Excellency Archbishop Luigi Bressan is currently the Archbishop of Trent, Italy.

Since he obtained his Doctor of Philosophy in Cannon Law at the Gregorian University in Rome, His Excellency Archbishop Luigi Bressan combined his ecclesiastical and diplomatic duties with historical research. He has published six books and over forty articles dealing with relations between the church and local societies. With Michael Smithies he has co-authored a book : “Thai-Vatican Relations in the Twentieth Century,” to mark the Sixtieth Anniversary of H.M. the King’s Accession to the Throne, published on behalf of the Apostolic Nunciature in Bangkok, in the year 2006. In addition, he authored two other books on the same subject: “King Chulongkorn and Pope Leo XIII” and “A Meeting of Worlds: The Interaction of Christian Missionaries and Thai Culture.”

The illustrious academic works of His Excellency Archbishop Luigi Bressan produced in Asia and Europe testify to the expansive scope of his academic interests, and lays out the fabric of a philosophy which encapsulates the Asia values of tolerance and assimilation of outside influences. Even as he served in several diplomatic posts from the years 1989 to 1999 in Pakistan, Singapore, Thailand, Malaysia, Laos, Myanmar and Cambodia, His Excellency Archbishop Bressan researched and wrote voraciously of the cross influences of Catholicism and other religions. His academic style is of philosophical historicism. He uses

diplomatic and historical research to impart the philosophy of eclectic and peaceful harmonization by cultures of different religious influences. In such is illustrated the disciplined mindset of a scholar, interacting with, and developing, a new philosophical appreciation of the different cultures in relation to the broader Christian faith.

Writing in the Foreword to the 2000 Edition of His Excellency Archbishop Luigi Bressan's book "A Meeting of Worlds : The Interaction of Christian Missionaries and Thai Culture, published by the Assumption University Press," Rev. Brother Prathip Martin Komolmas, the then President of Assumption University of Thailand, observed : "One of the great hallmarks of traditional and modern Thai culture has been its high level of tolerance and willingness to assimilate outside influences. This character has not only expressed itself in our readiness to adapt scientific and economic innovations but also in the Thai willingness to allow our people to pursue their own vision of truth and the good life. These new beliefs inevitably become tinged with our own traditions, traditions which are themselves constantly developing, yet which somehow retain their own character." The scholarly works His Excellency Archbishop Luigi Bressan produced on Asia bear witness to the unique type of philosophical eclecticism he has promoted in his writings, thereby bridging Asian and Western realities into complementary and mutual coexistence.

It is indeed commendable that the Catholic scholar Archbishop Luigi Bressan, who has through his erudite and consistent efforts entered into the worlds and traditions of other cultures, faiths and mind-sets, has written and added on to the corpus of cultural, historical and philosophical knowledge in the 20th and 21st centuries. Such compelling academic contribution is laudable and should be rewarded by academic institutions espousing the international spirit and promoting international understanding.

In recognition of the distinguished career of this eminent church scholar, thinker, historian and promoter of international cultures and understanding, Assumption University of Thailand is proud to confer on His Excellency Archbishop Luigi Bressan the title of Doctor of Religion Honoris Causa.

Given at Assumption University of Thailand, this Twenty Seventh Day of August,
in the year of the Lord, Two Thousand and Nine

Commemorative Address
by
His Excellency Archbishop Luigi Bressan
At the Conferral Ceremony of the Doctor of Religion Honoris Causa
Chapel of St. Louis Marie de Montfort
Assumption University of Thailand
Bangkok, Thailand
August 27, 2009

It is a great honour and unexpected privilege for me to speak at this prestigious university, with its wonderful new campus. The development of Assumption University reflects the values fostered by the founders and promoters and supported by all the staff, while the name recalls the highest title accorded a lady, by men and by God himself, in the history of all humankind. Assumption reminds us of a programme for life and a model of devotion. Since you have decided to award me an honorary degree for my historical research, let me begin with some historical analyses.

1. Humankind Marching Towards Unity

We see in the humanity a trend towards a greater and deeper communion: from isolated families to tribal groups, from ethnic societies to multicultural states, from individual nations to intergovernmental organizations and global systems of governance. We have not achieved this goal and in different parts of the world the progression is at various stages. However, while anthropological history affirms that human life has one single origin, probably in some part of Africa from where it spread towards Asia and Europe, (where contact between groups of people was lost and even some specific minor characteristics developed, such as the colour of the skin, the size of the nose, the shape of the eyes and so on), in the last two millennia we have witnessed an opposite process. This has not always been peaceful and without conflict, but it has brought humankind to about two hundred countries and several inter-state networks, which was inconceivable some centuries ago. Just think of the United Nations Organization, the World Bank and the continental unions, such as the Organization of the American States, the Organization of African Unity, the European Union, the regional bodies existing in Asia too, but also of less formal and perhaps more incisive gatherings as the G8, the G14 and the G20.

Yet this is only one aspect of the present and evolving reality. It is common today to hear talk of the global village, while some speak about the “end of geography”, in the sense that nation-states, closed in themselves, have lost all

meaning. Politicians still defend the inviolability of the borders when so-called internal affairs are at stake. But what does “internal affairs” mean, when the Declaration of Human Rights proclaims those rights apply to all men and women of the world and the membership of the UNO implies a common commitment to build together a world of peace and prosperity and to promote the respect of human rights throughout the world? And why should we hear criticisms against the most powerful states if they don’t intervene, in the case of starving populations or wars, in the name of the duty to assist the victims, or potential victims and not only their own citizens?

We can pose such questions as these, but, in any case, reality has already taken a step ahead. Take the radio for instance: it was invented by an Italian (Marconi), but some modern components may come from China or India and be assembled in Cambodia, under a Thai license. Some American companies have their headquarters in New York, shareholders in nine different countries, administration offices in India and factories in Colombia, etc. The media makes the world one: the telegraph system was invented just 150 years ago and this period of time is nothing when compared with the history of humanity. In fact, today we don’t need a cable to communicate and in a split second we can transfer the content of an entire encyclopedia from one side of the earth to the other. Fifteen years ago a paper published by this University stated: “Modern transportation and communication advances have so transformed the geography of our world, allowing people, goods and ideas to flow across borders as never before, that our old ways of doing business no longer apply. If the old world is no longer, however, the new world is still being born and the transitional period we are in, is one not only of great possibilities but also of great danger. The issue involved in economic, political, social, and cultural globalization is among the most important in the modern era” (*ABAC Journal*, vol. 18/2, June 1998, Foreword).

2. Attitudes To Be Assumed

Shall we oppose such a trend in order to preserve countries from the cultural and economic influences of a bigger power, often distorting good local traditions? Would it be possible to stop such a globalization? Certainly, the recent serious financial crisis is also a fruit of a generalized way of doing business and of the faulty administration of some powerful decision-making centres and has made hundreds of millions of people suffer. However, if the crisis, which in itself is much deeper than the crisis of 1929, has not produced the same disastrous effects - and hopefully it will not produce them - it is because the most influential countries combined their efforts in the so-called G20. Instead, the lesson confirms what many, back in the nineties, said (and I was one of them, the least important) about the necessity of an international regulation of financial markets too. That was not

the task of the UNO, or of any other existing international bodies; however, firstly many in the world had to be convinced that deregulation in itself was not a solution. Today, everyone agrees that some rules are inevitable and useful, and that brings the world another step towards unity.

In any case, I don't consider it possible or feasible to stop the process of an even greater communication of markets and ideas. I personally think that such a development is in itself a positive step and my opinion is based on the history of humankind, but also, obviously, on my religious and philosophical approach. For the first time the nations have to act with the awareness of being in a global system where the human community has an increasing sense of belonging to the same society. Think of the fact that sometimes news of an event reaches a foreign country before the local people know about it themselves; the prices of products (agricultural, industrial...) cannot be fixed at local level, because they depend on a complexity of factors; the environmental issues concern all people. The globe is the macrocosm of each individual and the place of everyday life. And I don't think we are in a period of transition, but at the beginning of a new era of constant change and the challenge today is to undergo a massive re-coordination. How the human race will cope with this acceleration of biological rhythms is another question to be considered.

As I said previously, the fact that humankind has deepened the awareness of sharing the same destiny and has tried to adopt the first instrument of universal governance is positive from the point of view of Christianity. We believe that at the origin of the present human species there was only a couple; it is the doctrine of the so-called monogenism. The science of evolution does not deny the unique origin of humankind, but the Bible added that God entrusted Adam and Eva, as representatives of the entire future human family, with all the goods of the Earth. In this sense the Earth belongs to everyone and the purpose of all goods is not only to satisfy the needs of an individual, a family or a nation, but of the whole world. The Catholic Church defended the right to private property against the communist doctrines, but at the same time insisted on the fact that all things have in themselves a universal destiny.

The concept that we are one single family crossed the centuries and became more significant in the brotherhood of the first Christians, who considered their community a real fraternity, at the same level of a family that shares the same DNA: not only there shall be brotherly affection, but there is an objective link. This does not concern only the baptized, as the Church considers itself an instrument for the communion of all peoples. According to the Gospel, blessed by God are the peacemakers, because they shall be recognized as his children (cf. Mt, 5,9) and the Apostle Paul reminded the Christians of the Galatian region: "There are no more

distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus” (Gal 3,28). The Church was always aware of being a communion because its Founder prayed that all might be one in deep unity; but at the same time it felt this communion was not self-referential, closed in itself, but was an instrument to realize God’s plan for the unity of all mankind. The Christian community does not claim to be the only instrument for world peace and to have the solution for every problem, but it lives and shares this concern.

For this reason the Church has always been in favour of international organizations. During the First World War, Pope Benedict XV and the American President Wilson at the same time proposed an international body for the post-war years. Even after some negative experiences, A. Janssen, professor at the Catholic University of Louvain, affirmed back in 1930: “not only there are not reasons for Catholics to ignore the Society of the Nations, which is carrying on a beneficial task, but on the contrary they shall be fully involved in that meritorious work and shall instill there the spirit which identifies the Catholic approach”, which, as we know, is a spirit of love for others and a search for the common good, as this is the criterion by which to judge the success of a Christian life. This support of international organizations appears again during the Second World War after the failure of the first attempt and continues up to the last Encyclical letter signed by Pope Benedict XVI on June 29 “Caritas in Veritate”. The conviction of the Church is not that institutions such as the European Union, the political agreements between countries, the United Nations and so on, are the realization of the Kingdom of God: they have all the limits of human structures, but they are not only a necessity for peace, they are also a step forward to the unity of the human family. They can be questioned, improved, changed and, surely in fifty years, be replaced by other more adequate institutions, since they have the merit of existing and trying to solve problems and face challenges. They deserve our support in principle, although not necessarily for all their actions.

3. Ethical Reasons For Commitment

The ethical reasons consist in the spirit of solidarity. We know this word appears in every constitutional modern document, not only in those of the United Nations but also in those of many countries. It began to be used around the middle of the nineteenth century by the Christian and at the same time by the Socialist leaders, as some principles had become a common cultural and ethical heritage. Some may not accept that principle, but they cannot evade the duty to work for the improvement of the world because, as we have seen, nobody can survive on an island, or claim to be self-sufficient, because we live in an increasingly interdependent world and we share the same “community of interests”. Therefore, we are all bound to work together, for religious ethical reasons or for mere interest.

After all, the orientation towards service is common to the history of every human existence: nobody has been created on his own, but he realizes he exists, surely not without a purpose, and this purpose cannot be just living for himself. Therefore, it is not enough to be cleverer, more skilled and stronger than others; on the contrary, we have to love and look after the welfare of others.

But what have we got to do? First of all, it seems to me we have to remove from our hearts any sense of intolerance towards other peoples or cultures. Nevertheless, it is not enough to tolerate others; we have to learn what is valuable in their traditions and, in any case, have respect for all persons. After this initial approach we have to promote the dialogue – both intercultural and inter-religious - between the different sciences and the peoples of the world. The final step to be reached is cooperation, which does not imply uniformity of views, but some ethical principles of honesty and of search for a common good and not only for one's own interest. The challenge is great and civil authorities cannot do much, while cultural centres, and especially universities, have the great task of opening the minds of the students to the globalization of knowledge. The international approach of the Assumption University is a big advantage and all the professors and students can profit from this privilege. But no University can be limited to only one country in its approach. As early as the Middle Ages the Universitas Studiorum felt the duty to fulfill their vocation of the integrating force which brings about a unity in diversity. In this sense the universities will show themselves to be promoters of a genuine openness to all that is universal (see a document of the Holy See).

But this is not enough either, because the complexity of reality demands an in-depth training and, in one or two decades, the world will be different from the one we have today. Therefore, what we need is a sure basis for studying and learning, but at the same time the commitment to find every day better the understanding of the culture of justice and peace, of life against the culture of death. Consequently, what is needed is professional competence and an awareness of what is good for mankind. In the past, with a doctorate one felt prepared to build his professional existence; today he or she has only learned how to develop his or her knowledge and how vast the field of other sciences is and therefore he or she must search for the truth in a interdisciplinary way. The world cannot progress on emotionalism or relativism, but everyone of us will see an aspect of the truth and of the way of solving problems. Democracy is a way of sharing; the cooperation of intellectuals in the coming decades will be analogical, even if not identical. But it is their duty to provide the decision makers in the political, social, economic fields the support of the science, which is a constant research.

Religion may upset a simplified concept of harmony, being sometimes also against the so-called modern culture, but it makes the followers a lever for society

and broadens the vision of life to vast horizons. It is not useless; on the contrary, it is even more necessary today than in the past. We think of the moral reminders, because everyone is inclined to affirm himself over others; we think of the support that religions can give in the struggle for life. But in particular I would refer to the deep motivations - I would say a mandate - that, according to the three great monotheistic religions, God gave men and women from the very beginning after the creation: to cultivate the earth entrusted to them, i.e. to assure progress and feel in line with the works of God. This ethical positive approach is strengthened in the Christian view: Christ will reward those who multiply the goods entrusted to them and will punish those who just preserve their goods, or do nothing to assist people in need. In the world of ethics we have a silver social rule, i.e. to avoid doing evil to others, but we also have a golden social rule, i.e. "Always treat others as you would like them to treat you" (from the Gospel according to Matthew 7,12). The Thai King Mongkut in the middle of the 19th century, as it is referred, asked the painter of the murals of Wat Suthat in China Town to reproduce the scene of Jesus washing the feet of the Apostles, viewing it as an extraordinary message valid for all.

We cannot ignore the fact that several countries have the power to destroy the entire globe, that over a billion people haven't enough food and hundreds of millions of children have no access to basic health care and education, that slavery still exists on our planet, that global warming is endangering the existence and that twenty countries in the world own 80% of the riches of the globe and our financial system is very fragile. Religion gives us the courage to fight even in these conditions, with hope and determination; we do not necessarily expect to solve the problems within our generation, but to contribute towards doing so. Commitment, knowledge, endurance and patience are the virtues of the modern believer.

In the dynamics of today's society, passivity, even being careful to avoid harming others, is not enough for us and for the world. We are called to do our part; and the potentialities, above all for young people, with all the means at their disposal, are greater than ever before in the history of mankind. Let us think of one of the most known holy personalities of all times, Saint Francis of Assisi, who prayed: "O Lord, make me a channel of Your peace. Where there is hatred, let me bring Your love; where there is injury, Your pardon... Where there is despair in life, let me bring hope, where there is darkness only light and where there is sadness ever joy".

Curriculum Vitae

His Excellency Archbishop Luigi Bressan

Archbishop of Trent, Italy

Born in Madruzzo, Italy on February 9, 1940

Pastoral Experience:

June 28, 1964: Ordained priest for the Diocese of Trento, Italy
1964-1967: Parish Assistant

Education and Linguistic Specializations:

June 1971: Ph.D. in Canon Law at the Pontifical Gregorian University, Rome
Graduated from the Vatican Diplomatic Academy
Certificate of Higher School of Latin Language: Special
Diploma on Christian Archaeology.
Knowledge of Languages: (High proficiency) Latin, German, English, French, Spanish, Portuguese and some practices and knowledge in Classical Greek, Urdu, Korean and Russian.

Professional Experience:

1971-73: Secretary and Chargé d’Affaires in the Apostolic Nunciature to the Republic of Korea
1974-76: Secretary and Chargé d’Affaires to the Apostolic Nunciature in Ivory Coast, Dahomey (now: Benin), and Togo
1976-78: Officer in the Vatican Secretariat of State, dealing with African and International Affairs
1979-1982: Secretary and Chargé d’Affaires in the Mission of the Holy See to the UN Office in Geneva
1982-1983: Chargé d’Affaires in the Apostolic Nunciature to Brazil
1983-1989: Special Envoy of the Holy See to the Council of Europe and other European Institutions in Strasbourg
June 18, 1989: Ordained Archbishop in Trento
1989-1993: Apostolic Nuncio to Pakistan
1993-1999: Apostolic Nuncio to Thailand, Singapore and Cambodia
Apostolic Delegate to Malaysia, Brunei and Myanmar
1999-Present: Archbishop of Trent, Italy
2003: Secretary General of the Regional Bishops Conference of Triveneto (North-east of Italy)

May 30, 2005-2010: President of the National Commission of the Italian Bishops for the Relations among the Churches

Awards/Honors/Decorations:

- Knight Grand Cross (First Class) of the Most Exalted Order of the White Elephant, Thailand (1999)
- Knight Grand Cross of the Sovereign M. H. Order of St. John of Rhodes and Malta (Malta Order)
- Prior of Grand Cross of the Order of Jerusalem and Holy Sepulchre
- Honorary Membership of the Historical Tridentine Society

Selected Publications:

Works on Pakistan

- New Horizons for Peace and Harmony (Pakistan), in "Islamochristiana" (Roma) 18, 1992: 25-35.
- Marriage: Vision on the Catholic Church on Its Indissolubility - Survey of International Norms, in "Violations of the Sanctity of the Christian Marriage", Multan (Pakistan), 1993: 4-10.
- Rock-Carved Crosses from the 7th Century in Northern Areas of Pakistan, in "The Journal of Central Asia" (Pakistan), vol. 16/1-2, 1993: 270-284.
- Life of St. Thomas Apostle (Care of) (in Urdu), (Rawalpindi), 1994: 85 pages.

Works as promoter and co-author encapsulating India and Pakistan

- Intercultural Encounter, in "Mughal Miniatures" (Mughal-Christian Miniatures), Lahore (Pakistan), 1995: 110 pages.
- The Jesuits and the Mughal-Christian Miniatures, in "Jesuits" (Annual Bulletin of the Company of Jesus), 1995: 122-123.

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- The Oldest Maps of South-East Asia: Vatican, in "The 30th Anniversary of ACC Alumni Association", vol. 1/5 (Bangkok), 1995: 98-103.
- Italy and Thailand: Five Centuries of Travels and Encounters, Co-author, (Bangkok: Chulalongkorn University), 1996: 65-98. in Monograph
- Embarrassing Papal Audience of Prince Prisdang in 1884, in "ACC Alumni Association" vol. 1/6 (Bangkok), 1997: 104-118.

- Manfredi School: One of the Great Architects of Bangkok (1883-1973), in "First International Conference on Italian-Thai Studies," (Bangkok), 1997: 7-11 (a summarized translation).
- Appearance and Then Fullness in Thai Language in the Review "Muang Boran" (Bangkok), N. 24, April-June 1998: 59-70.
- Rigazzi Architect of St. Joseph's Convent, in "St. Joseph Convent School 1907-1997" (Bangkok), 1997.
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- The First Catholic Health Services in Siam, in "The Saint Louis Hospital" (Bangkok), N. 1: 4-14.
- A Meeting of Worlds: The Interaction of Christian Missionaries and Thai Culture, (Bangkok: Assumption University of Thailand), 2000: 205 pages. (2nd edition 2005: 212 pages)
- Siam and the Vatican in the Seventeenth Century, Co-Author, (Bangkok), 2001: 145 pages.
- The First Printed Sentence in Thai: A.D. 1646, in "The Journal of the Siam Society" 91/2003: 241-244.
- Thai-Vatican Relations in the Twentieth Century, Co-Author, (Bangkok), 2006: 241-244.
- The Universal Exhibition. Paris 1878 and Siam, in "Journal of the Siam Society" 95, Co-author, 2007: 199-203.

Works on Cambodia

- The School of Tyo-yom in Cambodia, in "Archbishop College C. Endrici" (Trent), 1996/97.

Works on Laos

- An Introduction to G.F. de Marini, "A New and Interesting Description of the Lao Kingdom", (translation), ed. White Lotus, (Bangkok), 1998.

Works on China

- Andrea Pozzo in China, in "Archbishop College C. Endrici – Yearbook 1996/97" (Trent), 132-133.
- Odorico of Pordenone (1265-1331) His Vision of China and Southeast Asia and His Contribution to the Relations between Asia and Europe, in "The Saint" (Padova), 40/2000, fasc. 1, 2000: 71-98.
- New Atlas Sinensis and the Great Atlas of Joan Blaeu, in "Trentine Studies of Historical Sciences", LXXXIII (2004), Series. 1, N. 2, 2004: 173-180.
- Discussion on Chinese Rites in an Alpine Monastery, in "Mission Study" (PUG Rome), vol. 53, 2004: 331-352.

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Assumption University Anthem

Lyric : Thomas Khng

Music : Lian Sek Lin

March



From
We



eve - ry cor - ner of the land We come to pur - sue truth For
are the salt of the glo - rious earth No task is too hard to do For



in - te - gri - ty and pro - gress we Stand And learn - ing's ster - ling worth Up -
Assump - tion and the land of our birth We re - main ever loyal and true For



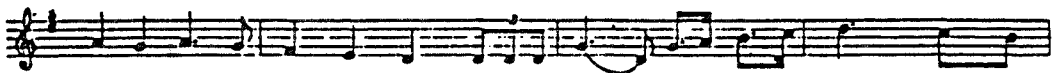
lif - ting vir - tue of mind and hand With the glo - ry of our Youth
ex - cel - lence in all realms of ef - fort We give As - sump - tion its due



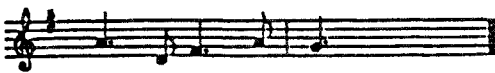
As - sump - tion is the light that leads



Our youth to know - ledge sure Ev - er mind - ful of all our needs



It brings us to learn - ing's shore Ennobling our a - ca - de - mic deeds Mak - ing



our fu - ture se - cure!

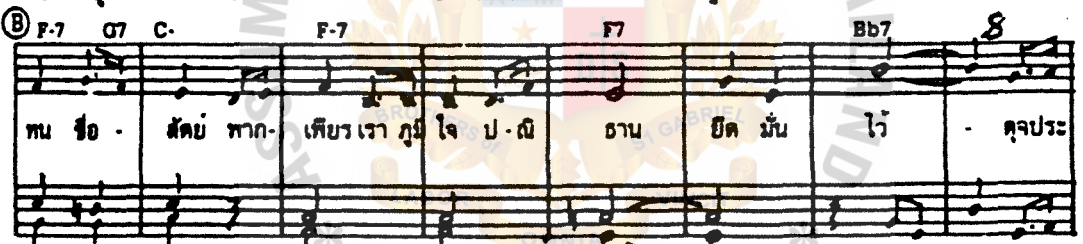
สดุดีอัสสัมชัญ

คำร้อง : ชิสเตอร์บุญเรือน หมั่นทรัพย์
 วิสุทธิพร สันตศิริ
 ทำนอง : แมนรัตน์ ศรีกรานนท์
 เรียบเรียงเสียงประสาน : น.อ. วีระพันธ์ วอกกลาง

MDD March



ธา ภู ชา ชาดี ศาสน์ ก - ชัยวิน น้อมน - บัส เกิด ทุน สดา - บัน สดา - บัน



Hum..... Hum..... Hum..... ยิต มั่น ไว คุประ



ทิป สองส- วัง สอง ทาง กระ จ้าง ห้า Hum..... สด ใส



