



ST LUKE'S & ST IGNATIUS

Oxon Hill

MASSES

Saturday 4:30 pm [anticipated]

Sunday 8 am, 9:30 am, 11 am

Daily Mass in the chapel

Monday-Friday at 9 am

Saturday at 10 am

(First Saturdays in the church)

CONFESSIONS

Saturday 9-9:45 am

in the chapel

(in the church on 1st Saturdays)

3:30-4:15 pm

in the church

Tuesday 6:30-7:30 pm

in the church

HOLY HOURS

confessions &

eucharistic adoration

in the church

Tuesday 6:30-7:30 pm

First Saturday 9 am

(followed by Mass at 10 am)

Rev. John Vidal, pastor

Rev. Jason Catania, parochial vicar

Rev. David Ousley, assisting priest

office@saint-ig.org

SAINT-IG.ORG

301-567-4740

office@StLukesOrdinariate.com

STLUKESORDINARIATE.COM

202-999-9934

2315 Brinkley Road
Fort Washington MD 20744

WELCOME to all our visitors! We ask that you fill out the visitor's card found in the narthex of the church (ask an usher!). We offer a Mass once a month for the needs and intentions of those who visit our parish.

MEMORIAL DAY The office will be closed on Monday, May 30th in observance of Memorial Day.

THE BANNS OF MARRIAGE Samuel Kent McCoy of this parish, son of Ian and Carrie McCoy of Walker, Missouri, and Emily Chin Leo of this parish, daughter of Leonard Leo and Sindy Chin of Potomac, Maryland, to be married June 18, 2022, at this church. If any of you know cause or just impediment why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first time of asking. Kindly keep them in your prayers.

THE MEMORIAL FOR THE UNBORN given to the parish by the St. John Fisher Council of the Knights of Columbus will be blessed immediately after the 11 am Mass on Sunday, June 26th. We encourage all to attend to support the pro-life witness of the Church.

THE NEXT MEETING OF THE LADIES OF CHARITY will be on Saturday June 25th at 11 am in the school auditorium.

WEEKLY EMAILS Would you like to receive weekly email reminders of news and events in the parish? Contact the office to sign up.

THE POOR BOX The Ladies of Charity support local non-profit agencies for the poor all year round, including the Missionaries of Charity, Christ House, Shepherd's Cove, St. Ann's Center for Children, and Forestville Pregnancy Center. A few dollars in the poor box every week or every month goes a long way toward helping do God's work.

29 MAY 2022

THE SOLEMNITY OF THE ASCENSION OF THE LORD

INTROIT *Viri Galilaei* [Acts 1: 11; Psalm 47: 1]
Ye men of Galilee, why stand ye gazing up into heaven?
Alleluia: in like manner as ye have seen him going up into
heaven, so shall he come again. Alleluia. Alleluia. Alleluia.
Ps. O clap your hands together, all ye people: O sing unto
God with the voice of melody.

FIRST READING *Acts 1: 1-11*

In the first book, O Theophilus, I have dealt with all
that Jesus began to do and teach, until the day when
he was taken up, after he had given commandment
through the Holy Spirit to the apostles whom he had
chosen. To them he presented himself alive after his
passion by many proofs, appearing to them during
forty days, and speaking of the kingdom of God. And
while staying with them he charged them not to
depart from Jerusalem, but to wait for the promise of
the Father, which, he said, "You heard from me, for
John baptized with water, but before many days you
shall be baptized with the Holy Spirit." So when they
had come together, they asked him, "Lord, will you at
this time restore the kingdom to Israel?" He said to
them, "It is not for you to know times or seasons
which the Father has fixed by his own authority. But
you shall receive power when the Holy Spirit has
come upon you; and you shall be my witnesses in
Jerusalem and in all Judea and Samaria and to the end
of the earth." And when he had said this, as they were
looking on, he was lifted up, and a cloud took him out
of their sight. And while they were gazing into heaven
as he went, behold, two men stood by them in white
robes, and said, "Men of Galilee, why do you stand
looking into heaven? This Jesus, who was taken up
from you into heaven, will come in the same way as
you saw him go into heaven."

APPOINTED PSALM Psalm 47: 1-2, 5-8

**℟️ God has gone up with a shout, the Lord with
the sound of a trumpet.**

Clap your hands, all peoples! Shout to God with loud
songs of joy!

For the LORD, the Most High, is awesome, a great
king over all the earth. **℟️.**

God has gone up with a shout, the LORD with the
sound of a trumpet.

Sing praises to God, sing praises!

Sing praises to our King, sing praises! **℟️**

For God is the king of all the earth; sing praises with
a psalm.

God reigns over the nations; God sits on his holy
throne. **℟️**

SECOND READING *Ephesians 1: 17-23*

Brethren: May the God of our Lord Jesus Christ, the
Father of glory, may give you a spirit of wisdom and
of revelation in the knowledge of him, having the eyes
of your hearts enlightened, that you may know what
is the hope to which he has called you, what are the
riches of his glorious inheritance in the saints, and
what is the immeasurable greatness of his power in us
who believe, according to the working of his great
might which he accomplished in Christ when he
raised him from the dead and made him sit at his
right hand in the heavenly places, far above all rule
and authority and power and dominion, and above
every name that is named, not only in this age but
also in that which is to come; and he has put all
things under his feet and has made him the head over
all things for the church, which is his body, the
fulness of him who fills all in all.

ALLELUIA *Dominus in Sina* [Psalm 68: 17b]

The Lord is among them as in the holy places of Sinai, he
is up on high: he hath led captivity captive. Alleluia.

GOSPEL *Luke 24: 46-53*

At that time: Jesus said to his disciples, "Thus it is
written, that the Christ should suffer and on the third
day rise from the dead, and that repentance and
forgiveness of sins should be preached in his name to
all nations, beginning from Jerusalem. You are
witnesses of these things. And behold, I send the
promise of my Father upon you; but stay in the city,
until you are clothed with power from on high." Then
he led them out as far as Bethany, and lifting up his
hands he blessed them. While he blessed them, he
parted from them and was carried up into heaven.
And they worshiped him, and returned to Jerusalem
with great joy, and were continually in the temple
blessing God.

OFFERTORY *Ascendit Deus* [Psalm 47:5]

God is gone up with a merry noise: and the Lord with the
sound of the trumpet. Alleluia.

COMMUNION *Signa eos* [Mark 16: 17, 18]

And these signs shall follow them that believe: in my Name
shall they cast out demons; they shall lay hands on the
sick, and they shall recover. Alleluia.

PROCESSIONAL HYMN #355 *All Hail the Power of Jesus' Name*

OFFERTORY HYMN #103 *See the Conqueror Mounts In Triumph*

RECESSIONAL HYMN #104 *Hail the Day That Sees Him Rise*

COMMUNION MOTET {4:30 PM} *Regina Caeli Jubila*
(Praetorius)

THE MASS ACCORDING TO DIVINE WORSHIP

VIDI AQUAM [11 am] p.36 in the pew missal

Cantor *All*
I saw wa - ter,* pro-cee - ding out of the
tem - ple, from the right side there - of,
al - le - lu - ia: and all men,
whi-ther - so - e - ver the wa - ters shall come,
shall be hea - led, and shall say,
al - le - lu - ia, al - le - lu - ia.
Cantor
Ps O give thanks un - to the Lord, for he is gra - cious:
All *Cantor*
be - cause his mer - cy en - dur - eth for - e - ver. Glory be to the Father, and to the Son,
All
and to the Ho - ly Ghost:* As it was in the beginning, is now, and e - ver shall be,
All
world with - out end. A - men. I saw

THE INTRODUCTORY RITES

PROCESSIONAL HYMN #355 *All Hail the Power of Jesus' Name*

INTROIT *Exaudi, Domine* [Psalm 27: 8, 9, 10, 1]
Consider, O Lord, and hear me, when I cry unto thee, alleluia; unto thee my heart hath said, Thy face, Lord, have I sought; thy face, Lord, will I seek: O hide not thou thy face from thy servant. Alleluia. Alleluia. Ps. The Lord is my light and my salvation: whom then shall I fear?

All, standing, sign themselves with the Sign of the Cross, whilst the Priest, facing the altar, sings or says:

✠ In the Name of the Father, and of the Son, and of the Holy Spirit.

The People respond: Amen.

THE COLLECT FOR PURITY

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

THE SUMMARY OF THE LAW

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

KYRIE *Missa de Angelis* [choir]

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

When appointed, the Gloria is sung or said, all standing.

GLORIA *Anglican Folk Mass* (Shaw) ALL

GLORY be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee, we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty. O Lord, the Only Begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, ✠ art the Most High in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: we beseech thee, leave us not comfortless; but send to us thy Holy Spirit to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee, in the unity of the same Holy Spirit, ever one God, world without end. Amen.

THE LITURGY OF THE WORD

Then the reader proclaims the reading while all sit and listen.

THE FIRST READING *Acts 7: 55-60*

The Word of the Lord.

People: Thanks be to God.

ALLELUIA I *Regnavit Dominus* [Psalm 47: 8]

Alleluia. Alleluia. God reigneth over the nations: God sitteth upon his holy seat. Alleluia.

THE SECOND READING *Revelation 22: 12-14, 16-17, 20*

THE GOSPEL ACCLAMATION

ALLELUIA II *Non relinquam vos* [John 14: 18]

I will not leave you comfortless: I go away and come again unto you, and your heart shall rejoice. Alleluia.

When appointed, the Sequence follows. All stand.

THE GOSPEL *John 17: 20-26*

The Lord be with you.

People: And with thy spirit.

A reading from the holy Gospel according to N.

People: Glory be to thee, O Lord.

After the Gospel, the Deacon or Priest sings or says:

The Gospel of the Lord.

People: Praise be to thee, O Christ.

THE HOMILY

THE NICENE CREED

I BELIEVE in one God, **the Father Almighty, maker of heaven and earth, and of all things visible and invisible;**

And in one Lord Jesus Christ, the Only Begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven,

Genuflect

and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

Stand

and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost the Lord, the Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together

is worshipped and glorified;

who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;

I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Let us offer our prayers to Almighty God.

Father, we pray for thy holy Catholic Church;

People: That we all may be one.

Grant that every member of the Church may truly and humbly serve thee;

People: That thy Name may be glorified by all people.

We pray for our Holy Father, Pope N., N., our Bishop, and for all Bishops, Priests, and Deacons;

People: That they may be faithful ministers of thy Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

People: That they may work for thy peace on earth.

Give us grace to do thy will in all that we undertake;

People: That our works may find favour in thy sight.

Have compassion on (N. and on) those who suffer from any grief or trouble;

People: That they may be delivered from their distress.

Give to (N. and to) all the departed eternal rest;

People: And let light perpetual shine upon them.

We praise thee for the Blessed Virgin Mary, (for Saint N.,) and for all thy Saints who have entered into joy;

People: May we also come to share in thy heavenly kingdom.

The Priest concludes with one of the Collects appointed for use at the Intercessions

THE PENITENTIAL RITE

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and make your humble confession to Almighty God, meekly kneeling upon your knees.

The People kneel. Silence may be kept, and then the Priest, and the People join in saying:

Almighty God,

Father of our Lord Jesus Christ,

maker of all things, judge of all men:

We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and

deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

The Priest says:

May Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.

THE COMFORTABLE WORDS

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*
God so loved the world, that he gave his Only Begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins (and not for ours only, but for the sins of the whole world). *1 John 2:1-2*

THE LITURGY OF THE EUCHARIST

OFFERTORY *Ascendit Deus* [Psalm 47:5]

God is gone up with a merry noise: and the Lord with the sound of the trumpet. Alleluia

OFFERTORY MOTET *Regina Caeli Jubila* (Praetorius)

OFFERTORY HYMN #356 *At the Name of Jesus* [vs. 1-3]

Priest: Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father Almighty.

The People stand and respond:

May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

THE PRAYER OVER THE OFFERINGS

The Priest sings or says the Prayer over the Offerings, at the end of which the People acclaim: Amen.

THE EUCHARISTIC PRAYER

The Priest then begins the Eucharistic Prayer with the Preface Dialogue. The Priest, extending his hands, sings or says:

The Lord be with you.

People: And with thy spirit.

Lift up your hearts.

People: We lift them up unto the Lord.

Let us give thanks unto the Lord our God.

People: It is meet and right so to do.

The Priest sings or says the Preface. At the end of the Preface he concludes the Preface with the People, saying:

SANCTUS *Missa de Angelis* [choir]

HOLY, HOLY, HOLY, Lord God of Hosts: heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

✠ Blessed is he that cometh in the Name of the Lord. Hosanna in the Highest.

THE ROMAN CANON

The People kneel. The Priest says:

THEREFORE, most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord, and we ask, that thou accept and bless these gifts, these offerings, these holy and unblemished sacrifices.

WE offer them unto thee, first, for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world; together with thy servant N., our Pope, N., our Bishop, (or N., our Ordinary), and all the faithful guardians of the catholic and apostolic faith.

COMMEMORATION OF THE LIVING

REMEMBER, O Lord, thy servants and handmaids (N. and N.) and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their health and well-being; and who offer their prayers unto thee, the eternal God, the living and the true.

WITHIN THE ACTION

UNITED in one communion, we venerate the memory, first of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ; of Blessed Joseph her spouse; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James,

Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; grant that by their merits and prayers we may in all things be defended with the help of thy protection.

WE beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family; order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

VOUCHSAFE, O God, we beseech thee, in all things to make this oblation blessed, approved, and accepted, a perfect and worthy offering; that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

Who the day before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. He continues:

Likewise, after supper, taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD,

THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

Then he sings or says:

The mystery of faith:

And the People, or Choir, continue, acclaiming:

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord.

WHEREFORE, O Lord, we thy servants, and thy holy people also, remembering the blessed Passion of the same Christ thy Son our Lord, as also his Resurrection from the dead, and his glorious Ascension into heaven; do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance; and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the righteous, and the sacrifice of our patriarch Abraham; and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

We humbly beseech thee, Almighty God, command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty; that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son, may be fulfilled with all heavenly benediction and grace.

COMMEMORATION OF THE DEAD

REMEMBER also, O Lord, thy servants and handmaids, (**N.** and **N.**), who have gone before us sealed with the seal of faith, and who sleep the sleep of peace. To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

TO us sinners also, thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;

THROUGH Jesus Christ our Lord, through whom, O Lord, thou dost ever create all these good things; dost sanctify, quicken, bless, and bestow them upon us.

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: Amen. The People stand.

THE COMMUNION RITE

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The People respond:

For thine is the kingdom, and the power, and the

glory, for ever and ever. Amen.

THE PEACE

O LORD Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The peace of the Lord be always with you.

People: And with thy spirit.

The People kneel.

As the Priest takes the Host and breaks it, he sings or says: (Alleluia.) Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. (Alleluia.)

Then the Agnus Dei is sung or said:

AGNUS DEI *Missa de Angelis* [choir]

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

PRAYER OF HUMBLE ACCESS

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.

We are not worthy so much as to gather up the crumbs under thy Table.

But thou art the same Lord whose property is always to have mercy.

Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

The Priest genuflects, and, turning to the People, holds the Host slightly raised above the paten or the Chalice and says: Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

The People respond together with Priest [said once or three times, according to custom]:

Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

During the distribution of Holy Communion, appropriate hymns, psalms, or anthems may be sung:

COMMUNION *Pater cum essem* [John 17: 12, 13, 15]
Father, while I was with them in the world, I kept those that thou gavest me, alleluia; and now I come to thee: I

pray thee not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Alleluia. Alleluia.

COMMUNION MOTET *O Thou the Sweetest Source*
(Wood)

After Communion, silence may be kept.

Then the Priest standing and the People kneeling, the Priest alone, or the Priest and the People together, say the following:

ALMIGHTY and everliving God,
we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and Passion of thy dear Son. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

Then the Priest says:

Let us pray.

Then the Priest says the Postcommunion Prayer, at the end of which the People acclaim: Amen.

THE CONCLUDING RITES

Turning to the People, the Priest says:

The Lord be with you.

People: And with thy spirit.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

Then the Deacon, or the Priest sings or says:

Depart in peace.

Thanks be to God.

or in Eastertide:

Go forth in peace. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

The People stand.

THE LAST GOSPEL

RECESSIONAL HYMN #352 *Crown Him With Many Crowns*

REMEMBER IN YOUR PRAYERS *All who are suffering or sick and all caregivers who minister to the sick:*

Barbara Manning; Andy, Paula, and Marian Luther; Jackie Chancio, Mike Maine, Carollyn Grimm, Mark Mangione, Richard Thompson, Barbara Jo Russell, Marie Norment, Harold Joyce, Levi Harris, Gary Schenk, Joanne Newsom, Anne Marie Whittaker, Greg and Felicia Yohe, Joe Coleman, John Hogan, Danny Hart, Amy Howard, Mary Morehead and family, Curtis Bailey, Leondre Massey, Sister Constance Ward, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, Beverly A. Woods, Kerianna Prather, Domingo G., Adrian and Barbara.; M.M., R.M., K.M., C.M., C.A., E.D., E.G., W.B., and J.M.,

*Please call or email the office to add a name to the prayer list. **Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.***

MASS INTENTIONS

Saturday, 28 May

Anticipated Mass for the Ascension of the Lord

4:30 pm pro populo

Sunday, 29 May

The Seventh Sunday of Easter [OCSP]

THE ASCENSION OF THE LORD [ADW]

8 am Graziella H. de Madan +

9:30 am Dawn Chapdelaine +

11 am Arthur Woolley + [anniversary commemoration]

Monday, 30 May

Eastertide Feria

9 am Nicholas Loney

Tuesday, 31 May

Visitation of the Blessed Virgin Mary

9 am Anthony Quagliarello + [anniversary commemoration]

Wednesday, 1 June

Justin, Martyr

9 am William DiFlorio +

Thursday, 2 June

Marcellinus and Peter, Martyrs

9 am Angelina Corrao +

Friday, 3 June

Charles Lwanga and Companions, Martyrs

9 am Madeline's intentions [George Hickey Jr.]

Saturday, 4 June

Eastertide Feria

10 am Deirdre McQuade +

Anticipated Mass for the Day of Pentecost

4:30 pm pro populo

Sunday, 5 June

THE DAY OF PENTECOST *called Whitsunday*

8 am Patrick Joseph Ruddy Sr. +

9:30 am Gaetano Lombardo +

11 am Christina Soley +

WHY THE ASCENSION OF THE LORD MATTERS

The feast of the Ascension of the Lord...is, I admit, hard to explain to a lot of contemporary people. Jesus passed, in bodily form, from this world to heaven? ...I'm sure that the traditional formulation of the doctrine strikes many today as hopelessly pre-scientific and mythological...

The key to understanding both the meaning and significance of this feast is a recovery of the Jewish sense of heaven and earth. In regard to "heaven" and "earth," most of us...tend to set up—in the manner of the ancient Greek philosophers—a rather sharp dichotomy between the material and the spiritual...between the fleeting earth and the permanent heaven. And if we're spiritually minded, we tend to think of salvation as an escape from this world—this vale of tears—to a disembodied state called "heaven."...

Biblical cosmology...speaks indeed of "heaven" and "earth," but it sees these two realms as interacting and inter-penetrating fields of force. Heaven, the arena of God and the angels, touches upon and calls out to earth, the arena of humans, animals, plants, and planets. On the Biblical reading, salvation, therefore, is a matter of the meeting of heaven and earth, so that God might reign as thoroughly here below as he does on high. Jesus' great prayer, which is constantly on the lips of Christians, is distinctively Jewish in inspiration: "Thy kingdom come, thy will be done, on earth as it is in heaven." Notice please that this is decidedly not a prayer that we might escape from the earth, but rather that earth and heaven might come together...[as] the prophet Isaiah anticipated: "the knowledge of the Lord will fill the earth, as the water covers the sea."

The first Christians saw the resurrection of Jesus from the dead as the commencement of the process by which earth and heaven were being reconciled....And this is precisely why people like Peter, Paul, Thomas, Andrew, and John went to the ends of the earth to proclaim just this new state of affairs: "Jesus is Lord!... Accordingly, just before ascending to heaven, Jesus said, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." It is fascinating to note how the Ascension and Pentecost are linked: in the Ascension, something of earth moves into the heavenly sphere, and at Pentecost, something of heaven—the Holy Spirit—invades the earth....

The Church, guided by the Holy Spirit down through the ages, is meant to be the privileged place where this coming-together happens....Think of the moment at Mass, just before the singing of the Sanctus, when the priest invokes the angels (the realm of heaven) and encourages us: "may our voices be one with theirs in their triumphant hymn of praise." What he is suggesting is that earth might, with Christ, ascend to heaven and that heaven, in the person of the Holy Spirit, might descend to earth—and that the two dimensions might sing together in harmony.

...And this is why the angels (denizens of heaven) who appear to the disciples just after Jesus' departure say, "Men of Galilee, why are you standing there looking at the sky?" What they are hinting at, none too subtly, is this: under the influence of Jesus' spirit, get to work! Do all that you can to foster the marriage of heaven and earth! Get on with the mission of the church!

By Bishop Robert Barron Published 27 May 2011 on wordonfire.org