***Pastor’s Corner:* Ascension of Jesus 5/9**

Although the ascension is an important article of faith in Christianity, only Luke and Acts contain direct accounts of it. In the shorter ending of Mark, in Matthew, and in John, it is only implied or alluded to. The Gospels do not picture resurrection and ascension as clearly separated in time. Other New Testament writings also imply resurrection and exaltation as a single event.

Various epistles ([Romans 8:34](https://en.wikisource.org/wiki/Bible_(King_James)/Romans#8:34), [Ephesians 1:19–20](https://en.wikisource.org/wiki/Bible_(King_James)/Ephesians#1:19), [Colossians 3:1](https://en.wikisource.org/wiki/Bible_(King_James)/Colossians#3:1), [Philippians 2:9–11](https://en.wikisource.org/wiki/Bible_(King_James)/Philippians#2:9), [1 Timothy 3:16](https://en.wikisource.org/wiki/Bible_(King_James)/1_Timothy#3:16), and [1 Peter 3:21–22](https://en.wikisource.org/wiki/Bible_(King_James)/1_Peter#3:21)) refer to an ascension without specifying details, seeming, like [Luke–Acts](https://en.wikipedia.org/wiki/Luke%E2%80%93Acts) and [John](https://en.wikipedia.org/wiki/Gospel_of_John), to equate it with the post-resurrection "exaltation" of Jesus to the right hand of God. The ascension is detailed in both Luke and Acts, a pair of works ascribed to the same author, [Luke the Evangelist](https://en.wikipedia.org/wiki/Luke_the_Evangelist): [Luke 24:51](https://en.wikipedia.org/wiki/Luke_24): Jesus leads the eleven remaining [disciples](https://en.wikipedia.org/wiki/Apostles_in_the_New_Testament) to [Bethany](https://en.wikipedia.org/wiki/Bethany_(Biblical_village)), a village on the [Mount of Olives](https://en.wikipedia.org/wiki/Mount_of_Olives), and instructs them to remain in Jerusalem until the coming of the [Holy Spirit](https://en.wikipedia.org/wiki/Holy_Spirit): "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him and returned to Jerusalem with great joy." [Acts 1](https://en.wikipedia.org/wiki/Acts_1) ([Acts 1:1–9](https://bible.oremus.org/?passage=Acts%201:1%E2%80%939&version=nrsv)): Jesus tells the disciples to remain in Jerusalem and await the coming of the Holy Spirit; he is then taken up from the disciples in their sight, a cloud hides him from view, and two men in white appear to tell them that he will return "in the same way you have seen him go into heaven."

Luke and Acts appear to describe the same event but present quite different chronologies, the gospel placing it on the same day as the resurrection and Acts forty days afterwards; various proposals have been put forward to resolve the contradiction, but none have been found satisfactory. According to Dunn, the author of Acts separated the resurrection and ascension to put a limit on the number of resurrection appearances, effectively excluding Paul's conversion experience from the *bona fide* resurrection appearances. Zwiep argues that Jesus was originally believed to have been [exalted](https://en.wikipedia.org/wiki/Exaltation_of_Jesus) with his ascension to heaven and seated at the right hand of God with his resurrection until the late first century where he argues the exaltation had been separated from the resurrection, and moved to a final ascension into heaven after his appearances on earth. Other scholars note that the biblical authors tended to conflate or compress different events and narrate them as one which was a literary theme seen in other ancient biographies to improve the narrative flow. Such scholars caution against a strictly chronological reading. John’s Gospel has three references to ascension in Jesus' own words: "No one has ascended into heaven but he who descended from heaven, the Son of Man" ([John 3:13](https://www.biblegateway.com/passage/?search=John+3:13&version=nkjv)); "What if you [the disciples] were to see the Son of Man ascending where he was before?" ([John 6:62](https://www.biblegateway.com/passage/?search=John+6:62&version=nkjv)); and to Mary Magdalene after his resurrection, "Do not hold me, for I have not yet ascended to my Father..." ([John 20:17](https://en.wikipedia.org/wiki/John_20:17)). In the first and second Jesus is claiming to be the apocalyptic "one like a Son of Man" of [Daniel 7](https://en.wikipedia.org/wiki/Daniel_7); the last has mystified commentators – why should Mary be prohibited from touching the risen but not yet ascended Christ, while Thomas is later invited to do so? The [longer ending](https://en.wikipedia.org/wiki/Mark_16#Longer_ending) of [Mark](https://en.wikipedia.org/wiki/Gospel_of_Mark) describes an ascension, but is a later addition to the original version of that gospel. Fr. Jim

**A qr code with a logo

Description automatically generatedTreasurers Report:**

**Collection for the week ending April 28: $628.00.**

**Thank you for your generosity.**

**To the right is the QR code for Holy Family Community (Holy Family ANCC). This can be utilized to donate to the Church if you wish.**

**Religious Education Classes:**

**The final class for Baptism, and Confirmation for the Spring schedule will be on May 19. Watch the bulletin for the start date of classes in the Fall.**

**First Communion Blessings:**

**Please Pray for and congratulate those making their First Communion, Mother’s Day, Sunday, May 12, 2024:**

**Ava Grace Abeyta Catalina Sol Abeyta Samuel Lucas Abeyta**

**Sophia Belle Abeyta Robert Tristan Borres**

**Happy Mother’s Day:**

**On behalf of Fr’s. Jim, Louie, Rogelio and Alex who are sending Blessings to all Mother’s, Grandmother’s, Foster Mother’s, and Mother’s-to-Be on this Mother’s Day.**

**Please also remember and say a special prayer for those Mother’s that have passed.**

***Remember in Your Prayers\****

***\*Prayers or Eucharist home visits can be requested in the white notebook located next to the hymnal bookcase.***

**Roxanne (Virginia) 4/20 May She Rest in Peace**

**Joyce Ann N. (Virginia) 4/20 Speedy Recovery from Surgery**

**Luciano (Fr. Louie) 4/27 God’s Blessings and Healing**

**Bernice (Natala) 4/28 May She Rest in Peace**

**James H. (Br. Charlie) 4/28 Health Concerns**

**Ikal Ureña.( Holy Family Parish) 4/30 Prayers for a Speedy Recovery**

**St. Giles Catholic Community, Palm Springs, CA (ANCC Ministries)**

***The Ascension of the Lord***

**Celebrant: Fr. Alex Ureña**

**Reading: Lisa**

**Order of the Mass: Page #134 in the Hymnal.**

**Entrance: Jerusalem My Happy Home #764.**

**Penitential Rite/Kyrie #136**

**Gloria #136**

**Readings:**

1. **Acts 1:1-11.**
2. **Psalm: 145 #76. I Will Praise Your Name. I will praise your name, my King, and my God. I will praise your name, my King, and my God.**
3. **Ephesians 1:17-23.**

**Alleluia #266**

1. **Mark 16:15-20.**

**Homily:**

**Profession of Faith: #142**

**Preparation of the Altar: On the Journey to Emmaus #445.**

**Service Music:**

**Santus #161**

**Memorial Acclamation #162**

**Amen #163**

**Our Father (spoken)**

**Agnus Dei #165**

**Communion Music: In the Breaking of the Bread #843.**

**Concluding Rite: #154**

**Parish Announcements**

**Final Blessing**

**Recessional: Sing A New Church #644**

**Readings for May 18 & 19. PENTECOST SUNDAY.**

**Reading: Kathie**

1. **Acts 2:1-11.**
2. **1 Corinthians 12:3b-7, 12-13.**
3. **John 20:19-23.**

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**Holy Family American National**

**Catholic Church**

***A Catholic Church Where All Are Welcome***

**702 Parker Road**

**Las Cruces, NM 88005-2149**

**Phone: 575-644-5025 or 575-524-6807**

**WEBSITE**: <http://www.holyfamilyancc.com>

**Pastor-Fr. James Lehman, FCM**

**Email:** [jlehman@anccmail.org](mailto:jlehman@anccmail.org)

**Associate Pastor-Fr. Louie Amezaga**

**Email:** [lamezaga@anccmail.org](mailto:lamezaga@anccmail.org)

**Associate** **Pastor-Fr. Rogelio Martinez**

**Email:** [**rmartinez@anccmail.org**](mailto:rmartinez@anccmail.org)

**Associate Pastor-Fr. Alex Urena**

**Email:** [aurena@anccmail.org](mailto:aurena@anccmail.org)

**Church Secretary- Bill Sampson**

**Church’s Email**: [holyfamilyancc@qwestoffice.net](mailto:holyfamilyancc@qwestoffice.net)

**Music Director---Eike Gunnarson**

**Email:** [**eikegun@aol.com**](mailto:eikegun@aol.com)

**Church Office Hours:**

**Tuesday – Friday: 12:30p.m. – 4:30p.m.**

**Mass Schedule:**

**Saturday Eucharistic Liturgy: 4:30 p.m.**

**Sunday Eucharistic Liturgy: 10:30 am**

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**St. Ignatius of Antioch (circa 107 AD) was the first to use the word Catholic (Greek word is c*atha holos)* meaning the “gathering of the whole” of the people. The ancient undivided Church adhered to the early Ecumenical Councils. There are several Catholic Churches in this tradition. The Assyrian Church of the East, and Oriental Orthodox left in the 5th Century and the Roman Catholic and Eastern Orthodox separated in 1054. Others left later: Anglican (16th Century) and Old Catholic Churches (19th Century) but all are part of this Catholic tradition and believe there is a need for apostolic succession of bishops. We also share a common liturgical, sacramental, and theological tradition.**