

Sixth Sunday of Easter

Celebrant: Fr. Louie Amezaga

Reading: Aimee

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

Entrance: That Easter Day with Joy Was Bright #461.

Penitential Rite/Kyrie #136

Gloria #136

Readings:

(1) Acts 10:25-26, 34-35, 44-48.

(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) 1 John 4:7-10.

Alleluia #266

(4) John 15:9-17.

Homily:

Profession of Faith: #142

Preparation of the Altar: You Are Mine #627.

Service Music:

Santus #161

Memorial Acclamation #162

Amen #163

Our Father (spoken)

Agnus Dei #165

Communion Music: You Satisfy the Hungry Heart #816.

Concluding Rite: #154

Parish Announcements

Final Blessing

Recessional: Sing to the Mountains #452

Readings for May 11 & 12. THE ASCENSION OF THE LORD.

Reading: Lisa

(1) Acts 1:1-11.

(2) Ephesians 1:17-23

(3) Mark 16:15-20



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

Associate Pastor-Fr. Louie Amezaga

Email: lamezaga@anccmail.org

Associate Pastor-Fr. Rogelio Martinez

Email: rmartinez@anccmail.org

Associate Pastor-Fr. Alex Urena

Email: aurena@anccmail.org

Church Secretary - Bill Sampson

Church's Email: holyfamilyancc@gwestoffice.net

Music Director---Eike Gunnarson

Email: eikegunn@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

^d St. Ignatius of Antioch (circa 107 AD) was the first to use the word Catholic (Greek word is *cat(h)olikos*) 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.

If you would like a home or hospital visit, call the church office @ 575-644-5025

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, Ephesians 1:19–20, Colossians 3:1, Philippians 2:9–11, 1 Timothy 3:16, and 1 Peter 3:21–22) refer to an ascension without specifying details, seeming, like Luke–Acts and 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: Luke 24:51: Jesus leads the eleven remaining disciples to Bethany, a village on the Mount of Olives, and instructs them to remain in Jerusalem until the coming of the 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 (Acts 1:1–9): 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 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); "What if you [the disciples] were to see the Son of Man ascending where he was before?" (John 6:62); and to Mary Magdalene after his resurrection, "Do not hold me, for I have not yet ascended to my Father..." (John 20:17). In the first and second Jesus is claiming to be the apocalyptic "one like a Son of Man" of 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 of Mark describes an ascension, but is a later addition to the original version of that gospel.

Fr. Jim

Treasurers 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:

Please note the following class schedule changes:

- Baptism and Confirmation classes will resume on May 5, with the final Spring class held on May 19. Classes will then resume in the fall.
- First Communion classes will resume May 5 with the First Communion ceremony being held during the 10:30 Mass on Mother's Day, May 12. Classes will resume in the fall.

Remember in Your Prayers*

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

Joe M (Fr. Jim) 4/10

Kim S. (Bill S.) 4/11

Carlos S. (Sanchez-Ortega Family) 4/14

Majrigo S. (Sanchez-Ortega Family) 4/14

Karla L. (Sandhez-Ortega Family) 4/14

John K. (Ron C.) 4/14

Robert S. (Tommy) 4/14

Monna P. (Tommy) 4/14

Waylon R. (Tommy) 4/14

Orlando J. (Br. Charlie) 4/18/2024

Roxanne (Virginia) 4/20

Joyce Ann N. (Virginia) 4/20

Luciano (Fr. Louie) 4/27

Bernice (Natala) 4/28

James H. (Br. Charlie) 4/28

Ikal Ureña. (Holy Family Parish) 4/30

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

Health Concerns

Health Concerns

Health Concerns

Health Concerns

Health Concerns

Health Concerns

Health Concerns

Health Concerns

God's Blessings & Prayers

Health Concerns

May She Rest in Peace

Speedy Recovery from Surgery

God's Blessings and Healing

May She Rest in Peace

Health Concerns

Prayers for a Speedy Recovery