

almighty, eternal God: through Christ our Lord. Who after His Resurrection appeared openly to all His disciples and in the sight of them all was taken up into heaven, that He might make us sharers in His own Divinity. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — *Sanctus*.

COMMUNION (Ps. 67. 33, 34)

SING ye to the Lord, who mounteth above the heaven of heavens to the East, alleluia.

POSTCOMMUNION

GRANT us, we beseech Thee, almighty and merciful God, that we may obtain the invisible effects of what we have received under visible signs. Through our Lord, Jesus Christ ...

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THE CENTRAL IDEA in the liturgy today is the raising of our hearts toward heaven, so that we may begin to dwell in spirit where Jesus has gone before us. "Christ's ascension," says St. Leo, "is our own ascension; our body has the hope of one day being where its glorious Head has preceded it." In fact, Our Lord has already said in His discourse after the Last Supper, "I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to Myself; that where I am, you also may be" [Jn. 14:2-3]. The Ascension is, then, a feast of joyful hope, a sweet foretaste of heaven. By going before us, Jesus our Head has given us the right to follow Him there some day, and we can even say with St. Leo, "In the person of Christ, we have penetrated the heights of heaven." As in Christ Crucified we



die to sin, as in the risen Christ we rise to the life of grace, so too, we are raised up to heaven in the Ascension of Christ. This vital participation in Christ's mysteries is the essential consequence of our incorporation in Him. He is our Head; we, as His members, are totally dependent upon Him and intimately bound to His destiny. "God, who is rich in mercy," says St. Paul, "for His exceeding charity wherewith He loved us ... hath quickened us together in Christ ... and hath raised us up ... and hath made us sit together in the heavenly places through Christ Jesus" [Eph. 2:4-6]. Our right to heaven has been given us, our place is ready; it is for us to live in such a way that we may occupy it someday.

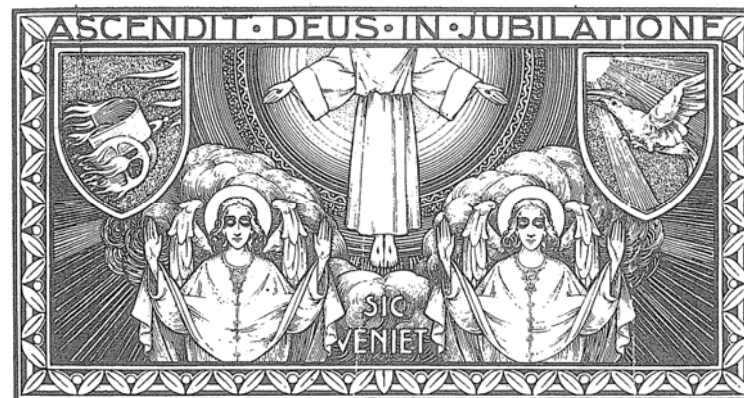
Commentary from Divine Intimacy by Fr. Gabriel of St. Mary Magdalen, O.C.D. (1893-1953)

ens, ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernéntibus est elevátus in cælum, ut nos divinitátis suæ tribueret esse participes. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatióibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: — *Sanctus*.

PSÁLLITE Dómino, qui ascendit super cælos cælórum ad Oriéntem, alleluia.

PRÆSTA nobis, quæsumus, omnipotens et miséricors Deus: ut, quæ visibilibus mystériis suménda percépimus, invisibili consequámur efféctu. Per Dóminum nostrum ...

Proper Prayers of the Mass in the Extraordinary Form The Ascension of Our Lord



And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God.

INTROIT (Acts 1. 11)

VIRI Galilæi, quid admirámini aspiciéntes in cælum? alleluia: quemádmódu[m] vidistis eum ascendéntem in cælum, ita véniet, alleluia, alleluia, alleluia. *Psalms*. Omnes gentes, pláudite mánibus: jubilate Deo in voce exsultatiónis. V. Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. — Viri Galilæi ...

YE MEN of Galilee, why wonder you, looking up to heaven? alleluia. He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia. *Ps. 46*. 2. O clap your hands, all ye nations; shout unto God, with the voice of exultation. V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.—Ye men of Galilee...

COLLECT

CONCÉDE, quæsumus, omnipotens Deus: ut, qui hodiérna die Unigénitum tuum Redemptórem nostrum ad cælos ascendisse crédimus, ipsi quoque mente in cæléstibus habitémus. Per eúndem Dóminum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus. Per ómnia sæcula sæculórum.

GRANT, we beseech Thee, almighty God: that we, who believe Thine only-begotten Son, our Redeemer, to have ascended on this day into heaven, may also ourselves dwell in mind amid heavenly things. Through the same Jesus Christ, Thy Son, our Lord. Who with Thee in the unity of the Holy Ghost liveth and reigneth, God, world without end.

LESSON

From the Acts of the Apostles, 1. 1-11.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the Apostles whom He had chosen, He was taken up: to whom also He showed Himself alive after His Passion by many proofs, for forty days appearing to them and speaking of the Kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth; for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

ALLELUIA

Alleluia, alleluia. (*Ps. 46. 6.*) God is ascended with jubilee, and the Lord with the sound of a trumpet. Alleluia. (*Ps. 67. 18, 19.*) The Lord is in Sinai, in the holy

PRIMUM quidem sermónem feci de ómnibus, o Theóphile, quæ cœpit Jesus fácere et docére, usque in diem, qua, præcipiens Apóstolis per Spíritum Sanctum, quos elégit, assúptus est: quibus et præbuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadraginta appárens eis et loquens de regno Dei. Et convéscens, præcepit eis ab Jerosólymis ne discéderent, sed exspectárent promissiónem Patris, quam audistis (inquit) per os meum; quia Joánnes quidem baptizávit aqua, vos autem baptizabímmini Spíritu Sancto non post multos hos dies. Ígitur qui convénerant, interrogábant eum, dicétes: Dómine, si in témpore hoc restítues regnum Israél? Dixit autem eis: Non est vestrum nosse témpora vel moménta quæ Pater pósuit in sua potestáte: sed accipiétis virtútem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judæa et Samária, et usque ad últimum terræ. Et cum hæc dixisset, vidéntibus illis, elevátus est: et nubes suscepit eum ab óculis eórum. Cumque intueréntur in cœlum eúntem illum, ecce duo viri astitérunt juxta illos in vestibus albis, qui et dixérunt: Viri Galilæi, quid statis aspiciétes in cœlum? Hic Jesus, qui assúptus est a vobis in cœlum, sic véniet quemádmódum vidístis eum eúntem in cœlum.

Alleluia, alleluia. ♯. Ascéndit Deus in jubilatióne, et Dóminus in voce tubæ. Alleluia. ♯. Dóminus in Sina in sancto,

ascéndens in altum, captivam duxit captivitátem. Alleluia.

place; ascending on high He hath led captivity captive. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Mark, 16. 14-20.

IN ILLO TÉMPORE: Recumbentibus undecim discipulis, apparuit illis Jesus: et exprobrávit incredulitátem eórum et duritiam cordis: quia iis qui viderant eum resurrexísse, non crediderunt. Et dixit eis: Eúntes in mundum univérsum, prædicáte Evangélium omni creatúræ. Qui crediderit et baptizátus fuerit, salvus erit: qui vero non crediderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: In nómine meo dæmónia ejiciétes: linguis loquéntur novis: serpétes tollent: et si mortíferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Jesus, postquam locútus est eis, assúptus est in cœlum, et sedet a dextris Dei. Illi autem profécti prædicavérunt ubique, Dómino cooperánte, et sermonem confirmánte, sequéntibus signis. — *Credo.*

OFFERTORY (Psalm 46. 6)

ASCENDIT Deus in jubilatióne, et Dóminus in voce tubæ, alleluia.

GOD is ascended with jubilee, and the Lord with the sound of a trumpet, alleluia.

SECRET

SÚSCIPE, Dómine, múnera, quæ pro Filii tui gloriósa Ascensióne deférimus: et concéde propítius; ut a præséntibus periculis liberémur, et ad vitam perveniámus ætérnam. Per eúndem Dóminum nostrum Jesum Christum ...

ACCEPT, O Lord, the gifts we offer up to Thee, for the glorious Ascension of Thy Son: and mercifully grant, that we may be freed from present perils and attain to everlasting life. Through the same Jesus Christ, Thy Son, Our Lord ...

PREFACE FOR ASCENSION

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípot-

IT is truly meet and just, right and for our salvation, at all times and in all places to give thanks to Thee, holy Lord, Father