

# THE ASCENSION OF THE LORD

JUNE, 2, 2019

## MASS READINGS

MONDAY: ACTS 19:1-8, JN 16:29-33

TUESDAY: ACTS 20:17-27, JN 17:1-11

WEDNESDAY: ACTS 20:28-38, JN 17:11B-19

THURSDAY: ACTS 22:30, 23:6-11, JN 17:20-26

FRIDAY: ACTS 25: 13B-21, JN 21:15-19

SATURDAY: ACTS 28:16-20, 30-31, JN 21:20-25

**NEXT SUNDAY: PENTECOST SUNDAY-RDGS:**

**ACTS 2:1-11/I COR 12:3B-7, 12-13 JN 20:19-23**

## MASS INTENTIONS

MONDAY: SPECIAL INTENTION

TUESDAY: CONVO-NO MASS

WEDNESDAY: CONVO-NO MASS

THURSDAY: CONVO-NO MASS

FRIDAY: POOR SOULS

VIGIL: FRANK MCMILLEN

7:30: DELORES CAVANAUGH

10:00: GEORGE KELLER

NOON: FOR THE PARISH

## MEMORIAL FLOWERS

All members of St. Ann's parish, families-living & deceased: (Jennie Salvio, Cecile & Stan Pickart, Sam & Mabel Johnson, Albin & Florence Schmelzle). Slifer families. (Hank & Jean Corbin, Gene & Genevieve Bullock). Alicia Gonalez. Rayman & Bennett deceased family members. Ann Hubertz. (Dorothy Nelson, Nelson & Richardson families). (Karen Fox, Mike & Rosemary Cavanaugh). Marian Schwartz. (Clifford Gause & Robert Maloney). Jane Clapp. Carl & Scott Waclawik. Mike Corbin.

**I ascend to My Father, and your Father  
to My God, and to your God.**

John 20:17



After reading the above I am inclined to think that what unites believers and nonbelievers is that they both "went forth...everywhere", we are after all, quite mobile and we impact and influence a number of people throughout our lives. The major difference between the two is actions HOW we influence those folks whom God has placed in our path. Jesus reminds us that he came that "we might have life and have it in abundance." He also told his disciples that they would do "his works and greater". If that is so then we not only have an itinerary for our life in that we go hither and yon but we have a purpose as well. As believers in Christ we are to spread the message of life to all we meet. We begin by having life within us, a life that is divine and one that we can readily share without fear of depletion. This divine life is the gift of our baptism and we continue to nurture it through our life in the church, our prayer life, our sacramental life and our moral life. Here we allow ourselves to become "wellsprings of the Holy Spirit, welling up to eternal life," and we then have that capacity to provide this life giving water to anyone who needs it. We needn't trouble ourselves on what kind of "impression" we are to make, what we are to say etc. because the Lord will give us all these things dependent on the situation since he came for "us men and our salvation" and that is the principle by which we works through us. For our part, acknowledging that we are recipients of this life and commissioned to bring this life to others we are to remain ever vigilant as to the times and circumstance when we might best be sharers of this life. Jesus has given us many instructions for this, particularly in Matthew 25 regarding feeding, giving drink etc. But he also has shown us that in certain circumstances our gifts do not simply include the "material" things that bring a certain kind of life but that we are to impart those immaterial or rather imperishable gifts which continue to work in people long after we have departed. These gifts are already within us as Spirit-filled people. They are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. I am referring of course to the seven gifts of the Holy Spirit. I could also enumerate the fruits of the Holy Spirit as well as the theological and cardinal virtues. In short, we have been given "every spiritual gift containing every blessing. We then have more than enough to meet any possible situation we might encounter during our "travels" through life. Let's realize what a tremendous power that has been given to us to share with others and what an honor it is to do so in the name of Jesus Christ. Daily then we need to keep constantly before us that someday our journey will reach its earthly end and we will be asked to look back over that adventure to see if we have indeed traveled like seasons pilgrims anticipating arriving at our true and eternal home. In the meantime we examine our lives to see, just for this day, from sun up to sun down whether or not we journeyed in the Lord's name, as his disciples, spreading his life-giving word in what we say and what we do, in how we think and how we decide, in all the things that makes us the believers we profess to be.

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### Feast of the Ascension. A Key that Unlocks the Meaning of Life

'Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies.' (St. Augustine)

Throughout most of the Catholic Church we celebrated the Ascension of the Lord this past Thursday. In some places, the Feast is transferred to this Sunday. Sadly, the Feast seems to have lost its depth and meaning in the experience of too many Catholics and other Christians. Does the Ascension affect our lives in the here and now? Is it a commemoration of an event which occurred 2000 years ago? Or, could it be the key that helps unlock the very meaning of our lives and the plan of God for the entire created order?

The great western Bishop Augustine proclaimed these words on the Feast: "Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies."

When we went down into the Font of Baptism we were incorporated into Jesus Christ, made members of His Body, the Church. Therefore, as Augustine also wrote, "Where the Head is, there is the Body, where I am, there is my Church, we too are one; the Church is in me and I in her and we two are your Beloved and your Lover." In other words, we have ascended with the Lord! He is the Head and we are members of His Body. We cannot be separated. Augustine, reflecting the clear teaching of the early Church Fathers reminds us that the Head and the Body are the "One Christ." So, this is our Feast as well!

Pope St Leo the Great reflected on the joy the disciples experienced on that glorious day in these words: "(T)hat blessed company had a great and inexpressible cause for joy when it saw man's nature rising above the dignity of the whole heavenly creation, above the ranks of angels, above the exalted status of archangels. Now would there be any limit to its upward course until humanity was admitted to a seat at the right hand of the eternal father, to be enthroned at last in the glory of him to whose nature it was wedded in the Person of the Son."

Both of these Saints remind us why we should rejoice on this Feast of the Ascension. The Ascension does not mark the end of Jesus' relationship with the Church but the beginning of a new way of His relating to the world, in and through the Church. This way includes every one of us who bear His name. You see, we have also ascended with the Lord. When viewed with the eyes of Resurrection faith the Ascension is capable of transforming the way we view ourselves and live our daily lives. We are joined to Him and He to us!

Jesus Christ bridged heaven and earth. Through His Incarnation, His Saving Life, Death and Resurrection, we have been set free from the consequences of sin, including the sting of death. (See, 1 Cor. 15:55) We are being created anew in Him daily as we freely cooperate with His grace.

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One of the Catechism's definitions of grace is "a participation in Divine Life". (See, CCC #1997) It calls to mind the wonderful words of the Apostle Peter in his second letter. He reminded the early Christians that they were "participants in the Divine Nature". (2 Peter 1:4) So are we!

This Divine Life is mediated to us through the Word and the Sacraments - in the Church. We are incorporated into the Trinitarian communion of love, beginning now. The Church is not some "thing", the Church is Some-One, the Risen Christ truly present in the world which was created through Him and is being re-created in Him. The Church is the new Israel sent into the world to continue His redemptive mission until He comes again. Then He will complete the work of Redemption. The Church, as the fathers were fond of saying, is the new world, and the world in the course of transfiguration. The Christian vocation is about learning to live this new relationship in Christ together, with the Father, through the Holy Spirit and for the sake of a world that still awaits its full redemption.

The Ascension of the Lord is not a final act in the earthly ministry of Jesus Christ. Nor is it some kind of "intermission" to be concluded upon Christ's Bodily return - which will most certainly occur. Rather, it is about a new way of *being*, living in Christ in the here and now. The Apostle Paul wrote to the early Christians in Galatia: "No longer do I live but Christ lives in me and the life I now live I live by faith in the Son of God." (Galatians 2:19, 20) That is how we are invited to live, now.

Jesus said "Abide in me as I in you" (John 15:4). These are not mere sentiments of piety but meant to become reality, now. Christians can live differently - now - because we live "in" Jesus Christ. We can love differently - now - because we love "in" Jesus Christ. We can "be" differently - now - because, as St. Paul wrote to the Colossians, "For you have died, and your life is hidden with Christ in God". (Coll. 3:3) Our lives are "hidden in Christ"- now.

On this Feast of the Ascension we should ask ourselves this question, "How are we doing?" The Feast presents us with an invitation to assess the relationship between our profession of faith and its manifestation in our daily lives. St. Paul encouraged the Christians in Corinth in his second letter to take such an examination: "Examine yourselves to see whether you are living in faith. Test yourselves. Do you not realize that Jesus Christ is in you? Unless, of course, you fail the test. I hope you will discover that we have not failed"

Philosophers and Theologians speak of "ontology" as the essence of being, what makes something what it is. There is an "ontological" meaning to this Feast of the Ascension. We have ascended with Him and are called to live on earth the very realities of heaven, beginning now. This Feast also gives us insight into the Feast of Pentecost which we will soon celebrate. The "breath" of God, His Spirit, has been breathed into this Church - and thus into each one of us - in order to capacitate us to live this way and engage in His ongoing work of redemption.

That work will not be complete until the One who ascended returns and hands the re-created cosmos back to the Father. That is "the plan", the "mystery" now revealed in Jesus Christ. That is what I meant as I began this reflection when I asked whether the Ascension is the key that helps unlock the very meaning of our lives and the plan of God for the entire created order?

By Deacon Keith Fournier

Read more at [Catholic.org](http://Catholic.org)

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### A Reflection on the Solemnity of the Ascension of Our Lord

by Fr. Thomas Rosica

In the first reading from the Acts of the Apostles for this year's Solemnity of the Ascension of our Lord, the disciples were anxious for answers. They asked, "Lord, is this the time when you will restore the kingdom to Israel?" They thought "the promise of the Father" would bring about an age of political sovereignty such as the nation had enjoyed under the reign of King David. But Jesus' answer made clear that this is not what the promise is all about.

Neither would the promise give them a glimpse of the eschaton, for "it is not for you to know the times or periods that the Father has set" for the end of time. The promise was not going to make their lives easier by restoring national dominance or by granting divine insight; it was, in fact, destined to "muddy the waters" of their baptisms. When they received the Spirit they too, would be baptized in fire. They would be empowered to take on the role of Christ: to teach and to nourish and to serve; to be ignored and to hunger and to die.

After speaking, Jesus was lifted up into the heavens before his friends. Just imagine the awesomeness of this scene! How does it feel to watch their Lord and Master leave? The angels' words to the "men of Galilee" are painfully blunt and leave little room for misinterpretation: "Why do you stand here looking up at the skies? This Jesus who has been taken from you will return, just as you saw him go up to the heavens."

Jesus disappeared from bodily view. But for us that means that he has left us here as orphans! Or has he? On the day of his Ascension, one might conclude that Jesus removed himself into a new form of divine exclusion. The case is exactly the opposite. In God, Jesus is "here" in a new and very specific way. Only in his physical separation from the historical scene can his spiritual union with all the world for all time be complete.

The mysterious feast of the Ascension reminds us that Christ accepts our lack of self-confidence in ourselves. He accepts the shadowy and dark areas of our humanity. He accepts our capacity for deceit, betrayal, greed and power. And having accepted us, he calls us, gives us the eternal commission to be his people, and sends us to serve him and love him, in spite of ourselves and because of ourselves.

Today's feast teaches us a profound lesson about possessing and being possessed. Through his Ascension, Jesus shows that clinging to him in time and history serves no purpose. Nor does he cling to the human beings around him, unwilling to let them go free in order to continue their Gospel mission. Rather, his whole life, death and resurrection teach us to accept everyone and everything as a gift, on loan to us. It is not good to cling tightly to relationships or to hoard earthly treasures.

On this feast let us learn to revere all that we have with deep gratitude, and hold everything in open hands. Let us reflect on the symbol of open hands. During our times of prayer, let us open our hands and surrender all the important treasures and relationships of our lives to God.

Do we experience any obstacles in letting go and giving everyone and everything to God? This week let us be aware of our feelings toward others, and toward the things we have. Are we joyful? Anxious? Sad? Afraid? Let us share these feelings with God. Let us spend time expressing our gratitude to God for each gift and relationship. And most of all, let us find some concrete ways to express our love and gratitude to people we often take for granted, including Jesus.

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### **IV. His Ascension refines our Faith: the ministering of angels to Him shows the extent of His authority**

The Son of Man and Son of God, therefore, dearly-beloved, then attained a more excellent and holier fame, when He betook Himself back to the glory of the Father's Majesty, and in an ineffable manner began to be nearer to the Father in respect of His Godhead, after having become farther away in respect of His manhood. A better instructed faith then began to draw closer to a conception of the Son's equality with the Father without the necessity of handling the corporeal substance in Christ, whereby He is less than the Father, since, while the Nature of the glorified Body still remained the faith of believers was called upon to touch not with the hand of flesh, but with the spiritual understanding the Only-begotten, Who was equal with the Father. Hence comes that which the Lord said after His Resurrection, when Mary Magdalene, representing the Church, hastened to approach and touch Him: "Touch Me not, for I have not yet ascended to My Father John 20:17:" that is, I would not have you come to Me as to a human body, nor yet recognize Me by fleshly perceptions: I put you off for higher things, I prepare greater things for you: when I have ascended to My Father, then you shall handle Me more perfectly and truly, for you shall grasp what you can not touch and believe what you can not see. But when the disciples' eyes followed the ascending Lord to heaven with upward gaze of earnest wonder, two angels stood by them in raiment shining with wondrous brightness, who also said, "You men of Galilee, why do you stand gazing into heaven? This Jesus Who was taken up from you into heaven shall so come as you saw Him going into heaven Acts 1:11 ." By which words all the sons of the Church were taught to believe that Jesus Christ will come visibly in the same Flesh wherewith He ascended, and not to doubt that all things are subjected to Him on Whom the ministry of angels had waited from the first beginning of His Birth.

For, as an angel announced to the blessed Virgin that Christ should be conceived by the Holy Ghost, so the voice of heavenly beings sang of His being born of the Virgin also to the shepherds. As messengers from above were the first to attest His having risen from the dead, so the service of angels was employed to foretell His coming in very Flesh to judge the world, that we might understand what great powers will come with Him as Judge, when such great ones ministered to Him even in being judged. (Excerpted for Pope St. Leo on the Ascension: Read more at: <http://the-american-catholic.com/2012/05/20/pope-leo-the-great-on-the-ascension/>

# THE ASCENSION OF THE LORD

JUNE, 2, 2019

**WHY GIVE TO THE SEMINARIAN FUND?**

All contributions to the Seminarian Fund go exclusively to funding seminarian educational and living costs, which are expected to be over \$500,000 this year.

**ANNUAL COSTS** (for one seminarian, est. \$20k - \$25k)

- Tuition, Room & Board: \$24,100-\$26,100
- Stipend: \$1,470
- Books: \$750
- Insurance: \$20,000

Total cost for one seminarian over the 6 to 8 year timeline, is approximately \$225k - \$325k.

**MAKE A GIFT JUNE 1-23, 2019**

- Return your envelope to your parish or by mail
- Text your gift dollar amount to 765-245-5050
- Make your gift online at [dol-in.org/sfa](http://dol-in.org/sfa)

Funds support educational needs as they focus on four pillars of seminarian formation:

**PILLARS OF SEMINARIAN FORMATION**

- INTELLECTUAL**: To think critically, study and improve, or they can't discern the meaning of truth or do enough when the society.
- SPIRITUAL**: To be deeply in love with God, even deeper in the foundation of being others.
- EMOTIONAL**: To be able to grieve, react, and care for others' needs, which is key to making a bond to love or the world far out of the world.
- HUMAN**: To be "real" and healthy, so they can be available to all parishioners, even outside of their.

[dol-in.org](http://dol-in.org)

Would you be willing to make an investment in the future of the diocese by helping support the men who will bring the sacraments, priestly presence and spiritual guidance to you, your children and grandchildren?

To support the **2019 Seminarian Fund Appeal** at any time, please click go to <https://dol-in.org/sfa> to give electronically. You can also mail in a payment using the collection envelopes from your parish or the Catholic Moment. A third option, and new this year, is to use our Text-to-Give program. Text a dollar amount to (765) 245-5050 and your gift will go directly towards the Seminarian Fund Appeal!

Because more and more men are answering God's call, the opportunity to be educated in the best seminaries relies on the help of the laity they will one day serve as priests.

This appeal provides a tangible way to give to those men who have chosen to give their lives to the Church. The average annual expense associated with the cost of educating one seminarian in formation for the priesthood is more than \$40,000.00 per year – this year we have 14 Seminarians.

With your prayers and response to the 2019 Seminarian Fund Appeal, the affirmation of the people of God is invaluable to the training of the future priests of the Diocese of Lafayette-in-Indiana.

If you need assistance, please contact Chelsey Dowden, Campaign and Database Manager, Office for Stewardship and Development at 765-269-4608 or [cdowden@dol-in.org](mailto:cdowden@dol-in.org). At St. Ann we will be having a second collection during the month of June as well as the proceeds from our June breakfast. Please be generous.

**Thank you for your continued support for the seminarians in the Diocese of Lafayette-in-Indiana.**  
**Your seminarians thank you.**

**FEAST of PENTECOST**  
**TRADITIONAL LATIN MASS**  
**St. Joan of Arc Church**  
**3155 S. 200 W. Kokomo, IN**  
**Sunday, June 9, 1:30 p.m.**  
**Celebrant Father Andrew DeKeyser**  
**Latin Chant sung by Saint Dunstan Schola Cantorum**

*De fleuis digni e*

**SUNDAY OFFERING:**

**NOT AVAILABLE DUE TO THE HOLIDAY PRINTING SCHEDULE. SEE NEXT WEEK'S BULLETIN.**

**MAY'S PARISH BREAKFAST MADE \$639.00 FOR MATRIX—THANK YOU FOR YOUR SUPPORT.**