

The Redeeming Sacrifice

FOR FORTY DAYS MORE He was upon earth, in repeated though not continuous contact with His followers. He comes and goes with an independence of the restricting power of space, which is not now miracle but part of the consequence of the glorification of His body. He comes to the Apostles through a closed door, He vanishes from their sight. In all His contact with them He is continuing and completing their preparation for the work they must do once He has left the earth. Thus He gives them

power to forgive sins or withhold forgiveness (Jn. 20:22-23); He opens their understanding that they may understand the Scriptures (Lk. 24:45); He gives them the commission to carry His doctrine and His sacraments to all nations till the end of time (Mt. 28:19-20). But none of this activity is to begin until the Holy Spirit has come upon them; and the Holy Spirit will not come



until Christ our Lord has gone to His Father – “for if I go not,” He had told them at the Last Supper, “the Paraclete will not come to you: but if I go I will send him to you.” At the end of forty days, He left this earth.

He gave them one more reminder that they should receive the power of the Holy Spirit coming upon them. “And when he had said these things, while they looked on, He was raised up: and a cloud received him out of their sight” – so St. Luke tells us in the first chapter of the Acts. St. Mark’s account is as brief: “And the Lord Jesus, after he had spoken to

them, was taken up into heaven, and sitteth at the right hand of God.”

Notice that the Resurrection was not simply a convenient way for Our Lord to return to His Apostles and give them final instructions, nor His Ascension simply a convenient way of letting them know definitely and beyond question or peradventure that He had left this world. Resurrection and Ascension belong organically to the Sacrifice He offered for us. The Sacrifice, insofar as it is the offering to God of a victim slain, was complete

upon Calvary. But in the total conception of sacrifice, it is not sufficient – as Cain found long before – that a victim be offered to God; it is essential that the offering be accepted by God: and given that the nature of man requires that sacrifice be an action externally visible, it belongs to the perfection of sacrifice that God’s acceptance should be as externally

visible as humanity’s offering. It is in this sense that Resurrection and Ascension belong organically to the Sacrifice. By the miracle of the Resurrection, God at once shows His acceptance of the Priest as a true priest of a true sacrifice *and* perfects the Victim offered to Him, so that whereas it was offered mortal and corruptible, it has gained immortality and incorruptibility. By the Ascension, God accepts the offered Victim by actually taking it to Himself. Humanity, offered to God in Christ the Victim, is now forever at the right hand of the Father.

Commentary from *Theology and Sanity* by Frank J. Sheed (1897-1981)

Proper Prayers of the Mass in the Extraordinary Form Sunday after the Ascension



He shall give testimony of Me.

INTROIT (Isaias 26. 7-9)

EXÁUDI, Dómine, vocem meam, qua clamávi ad te, allelúia: tibi dixit cor meum, quæsiui vultum tuum, vultum tuum, Dómine, requiram: ne avértas fáciem tuam a me, allelúia, allelúia. *Psalm.* Dóminus illuminátio mea, et salus mea: quem tímébo? V. Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Exáudi, Dómine ...

HEAR, O Lord, my voice with which I have cried to Thee, alleluia; my heart hath said to Thee: I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. *Ps. ibid. 1.* The Lord is my light and my salvation: whom shall I fear? 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. — Hear, O Lord ...

COLLECT

OMNÍPOTENS sempitérne Deus: fac nos tibi semper et devótam géreere voluntátem: et majestáti tuæ sincéro corde servíre. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

O ALMIGHTY and everlasting God, make us always bear towards Thee a devoted will, and serve Thy Majesty with a sincere heart. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the First Letter of Blessed Peter the Apostle, 4. 7-11.

DEARLY beloved, be ye prudent and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring: as every man hath received grace, ministering the same, one to another, as good stewards of the manifold grace of God. If any man speak, let him speak, as the words of God: if any minister, let him do it, as of the power which God administereth: that in all things God may be honored through Jesus Christ our Lord.

ALLELUIA

Alleluia, alleluia. (*Ps. 46. 9.*) The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. (*John 14. 18.*) I will not leave you orphans: I go away, and I come unto you, and your heart shall rejoice. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. John, 15. 26, 27; 16. 1-4.

AT THAT TIME Jesus said to His disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony to Me: and you shall give testimony because you are with Me from the beginning. These things I have spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them. — *Creed.*

CARISSIMI: Estóte prudentes et vigiláte in oratió nibus. Ante ómnia autem, mútuam in vobismetipsis caritátem continuam habétes: quia caritas óperit multitudinem peccatórum. Hospitáles invicem sine murmuratióne: unusquisque sicut accépit grátiam, in altérutrum illam ministrátes, sicut boni dispensatóres multifórmis grátiae Dei. Si quis lóquitur, quasi sermónes Dei: si quis ministrat, tamquam ex virtúte quam ministrat Deus: ut in ómnibus honorificétur Deus per Jesum Christum Dóminum nostrum.

Allelúia, allelúia. *Ÿ.* Regnávit Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúia. *Ÿ.* Non vos relinquam órphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúia.

IN ILLO TÈMPORE: Dixit Jesus discipulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procedit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab initio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui interficit vos, arbitrétur obséquium se præstáre Deo. Et hæc fácient vobis, quia non novérunt Patrem neque me. Sed hæc locútus sum vobis, ut, cum vénerit hora eórum, reminiscámini quia ego dixi vobis. — *Credo.*

OFFERTORY (Psalm 46. 6)

ASCÉNDIT Deus in jubilatíone, et Dóminus in voce tubæ, alleluia.

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

SECRET

SACRIFÍCIA nos, Dómine, immaculáta purificent: et méntibus nostris supérnæ grátiae dent vigórem. Per Dóminum ...

MAY these spotless Sacrifices purify us, O Lord, and give to our minds the strength of heavenly grace. Through our Lord...

PREFACE FOR ASCENSION

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectió nem suam omnibus discipulis suis manifestus appáruit, et ipsis cernéntibus est elevátus in cœlum, ut nos divinitátis suæ tribúeret esse partícipes. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiá cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: — *Sanctus.*

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 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 (John 17. 12, 13, 15)

PATER, cum essem cum eis, ego servábam eos, quos dedisti mihi, alleluia: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, alleluia, alleluia.

FATHER, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee: I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

POSTCOMMUNION

REPLÉTI, Dómine, munéribus sacris: da, quæsumus: ut in gratiárum semper actióne maneámus. Per Dóminum nostrum Jesum Christum ...

GRANT, we beseech Thee, O Lord, that we may be ever grateful for having filled us with Thy sacred Gifts. Through our Lord, Jesus Christ ...

PATER •  FILIUS •
SPIRITUS • SANCTUS