# The Ascension of the Lord, Year C

#### **GOSPEL**

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Jesus said to his disciples:

'You see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.

'And now I am sending down to you what the Father has promised. Stay in the city then, until you are clothed with the power from on high.'

Then he took them out as far as the outskirts of Bethany, and lifting up his hands he blessed them. Now as he blessed them, he withdrew from them and was carried up to heaven. They worshipped him and then went back to Jerusalem full of joy; and they were continually in the Temple praising God.

(Luke 24:46-53)

#### DID YOU KNOW?

Points of interest and Catholic lore

- The Gospel of Luke opens with Zechariah praying in the temple and closes with the disciples praying in the temple. The temple plays a critical role in Luke's account of Jesus' public life.
- Although the New Testament frequently mentions Jesus' ascension to the Father (Mark 16:19; John 6:62; John 20:17, Ephesians 4:8–10), only Luke describes the event itself, both in his gospel and in the Acts of the Apostles.
- Bethany is a small town not far from Jerusalem, just over the Mount of Olives. It was the hometown of Mary, Martha and Lazarus.
- The nine days between the ascension and Pentecost that the disciples spent in praying together gave rise to the 'novena', a devotional practice of praying in a particularly focused way for a special intention over nine consecutive days.

#### **EXPLORING THE WORD**

The disciples' reaction to Jesus' absence after his ascension starkly contrasts their reaction to him leaving at his death. After his death on the cross, they shut themselves in an upper room in fear. Now, they worship him and rejoice in the temple. Clearly, after Jesus' ascension, the disciples did not lost the sense that Jesus was still present among them. Something has changed. Jesus' return to God opens the way to glory for all who believe, and this is the source of their joy. He is beyond their sight yet truly with them, and he has repeated his promise to send the help they will need to undertake their mission in the world. These final verses of the Gospel of Luke introduce what will become the story of his second volume, the Acts of the Apostles: 'Repentance for the forgiveness of sins will be preached to all the nations, beginning from Jerusalem.' Acts describes how the Gospel is taken to all the nations—which is a story that continues to this day.

- In what ways are you just like the disciples—beginning a new journey out into the world?
- In what ways is the Gospel still being taken to the ends of the earth?

### MAKING CONNECTIONS

Opportunities for group discussion and personal prayer

- What has the Father promised to you?
- How have you felt since you 'were clothed with power from on high' at the Easter ceremonies?
- 'You are witnesses to this.' Try defining what you are called to witness. In what ways can you attest to the truth of that?
- This gospel describes the closing of one era and the opening of another. What experiences in your life involved once chapter closing and another opening? Share your stories.
- Live joyfully this week. Try to bring joy to others. Practise continually praising God in all the small actions of your day.
- Today's entrance antiphon is suitable as a prayer for this week:

You kingdoms of the earth, sing to God; praise the Lord who ascends to the highest heavens; his majesty and might are in the skies, alleluia. The Summit Online Exploring the Word

# SHARING THE TRADITION

A closer look at the Scripture of the day, to see how it makes more explicit God's word to us through the teachings of Jesus Christ

The celebration of the Ascension on a specific day developed near Antioch in approximately AD 380. Chapter 1 of the Acts of the Apostles notes that Jesus appeared among his disciples for forty days after the resurrection (Acts 1:3). The chapter then describes how Jesus was taken up into heaven (Acts 1:9). The juxtaposition of these two verses probably prompted this feast to be celebrated forty days after Easter.

- Be sure to stress the essential unity of this feast within the Lent-Easter-Pentecost cycle.
- You could discuss the rich symbolism of the number forty in biblical literature and cite some examples.

Forty days after Easter falls on a Thursday. In the past, this feast was known as 'Ascension Thursday', and it was a holy day of obligation. More recently, the celebration has been moved to the Sunday before Pentecost.

- You could discuss the holy days of obligation and what they mean in the tradition of the Church.
- There may be other obligations of the faith that the newly baptised have not yet encountered. Ensure that they are equipped to transition from the RCIA program and into full participation in the Church.

### SYMBOLS AND IMAGES

The Gospel of Luke is sometimes known as 'the gospel of joy'. Joyfulness and rejoicing are constant motifs of, and familiar reactions to, the revelation of Jesus as the Christ. The extent to which we live in union with Christ allows us to pre-emptively participate in the joy of heaven that is promised to us.

## LIVING THE WORD

Practical ideas for group leaders to employ in connecting Scripture and daily life, with suggestions for music and environment

- How does your community 'continually praise God'? Are there ways the newly baptised can participate in worship beyond Sunday Mass?
- Continue with the use of the symbols of Easter and initiation. You could use the psalm of praise from today's liturgy. Pray for each other. A suitable song could be 'Lord you give the Great Commission' (GA 313) or 'Take Christ to the world' (GA 369). Conclude with the blessing in the RCIA at §97I.

NOTES