

# Sunday, May 17, 2026 – The Ascension of the Lord Year A

## First Reading - Acts of the Apostles 1:1-11

A reading from the Acts of the Apostles

*Why are you standing here looking into the sky? Jesus has been taken into heaven.*

In my earlier work, Theophilus, I dealt with everything Jesus had done and taught from the beginning until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven. He had shown himself alive to them after his Passion by many demonstrations: for forty days he had continued to appear to them and tell them about the kingdom of God. When he had been at table with them, he had told them not to leave Jerusalem, but to wait there for what the Father had promised. 'It is' he had said, 'what you have heard me speak about: John baptised with water but you, not many days from now, will be baptised with the Holy Spirit.'

Now having met together, they asked him, 'Lord, has the time come? Are you going to restore the kingdom to Israel?' He replied, 'It is not for you to know times or dates that the Father has decided by his own authority, but you will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.'

As he said this he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, 'Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there.'

## Responsorial Psalm - Ps 46:2-3. 6-9. R. v.6

(R.) God mounts his throne to shouts of joy:

a blare of trumpets for the Lord.

## Second Reading - Ephesians 1:17-23

A reading from the letter of St Paul to the Ephesians

**He made Jesus to sit at his right hand in heaven.**

May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of him. May he enlighten the eyes of your mind so that you can see what hope his call holds for you, what rich glories he has promised the saints will inherit and how infinitely great is the power that he has exercised for us believers. This you can tell from the strength of his power at work in Christ, when he used it to raise him from the dead and to make him sit at his right hand, in heaven, far above every Sovereignty, Authority, Power, or Domination, or any other name that can be named, not only in this age, but also in the age to come. He has put all things under his feet, and made him, as the ruler of everything, the head of the Church; which is his body, the fullness of him who fills the whole creation.

## Gospel Acclamation - Matthew 28:19. 20

Alleluia, alleluia!

Go and teach all people my gospel.

I am with you always, until the end of the world.

Alleluia!

### **Gospel - Matthew 28:16-20**

A reading from the holy Gospel according to Matthew

*All authority in heaven and on earth has been given to me.*

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commandments I gave to you. And know that I am with you always; yes, to the end of time.'

**A New and Different Sort of Presence**  
**Reflection on the Gospel- Feast of the Ascension Year A**  
**(Matthew 28:16-20)**  
**Veronica Lawson RSM**

Loss is part of the human experience and death is generally the most painful experience of loss. As violence escalates in so many places, we become more and more conscious of loss as a global reality. This loss of human life is accompanied by a catastrophic loss of species and of eco-systems, exacerbated by devastating bushfires and floods. Today's Feast invites us to face the experience of loss in a transformative way. Over Lent and Easter, we have been re-remembering the death and resurrection of Jesus. The Ascension draws us into another aspect of the Mystery, that of the presence of the Resurrected One even in his absence.

While today's gospel recounts Matthew's story of Jesus' final encounter with his disciples, it does not provide an account of Jesus' "ascension" or return to God. For that, we must turn to the first reading (Acts 1:1-11). This Lukan story presupposes a pre-scientific, three-tiered understanding of the structure of the world. In this ancient view, God is in the heavens above and the prophet Jesus, like the prophet Elijah of old, is caught up into God's presence. The Holy Spirit will "descend" upon God's people and "clothe" them with power to bring the gospel message to the ends of the earth. The vertical (up and down) movement is balanced by a horizontal movement: Jesus' family and followers who grieve the loss of their loved one are told not to keep looking up to the heavens. They have work to do: strengthened by his blessing, they are to stay in the city for the present and be empowered by the Holy Spirit to continue the prophetic ministry of Jesus, to be witnesses to his death and resurrection. They have to face the fact that the physical loss of Jesus means a new and different sort of presence and that they have a role to play in making him present in their world.

The gospel reading has Jesus on a mountain top where he commissions his male disciples to make disciples of all nations, literally "to disciple all peoples." He has already commissioned the women on the open road to announce the good news of the resurrection (Matt 28:10). They are to be fearless in their mission. In Matthew's final chapter, then, both men and women are commissioned to proclaim

the gospel. There are other dimensions to their mission, namely to baptize in the name of the Triune God and to teach what Jesus has taught or “commanded” them. The confidence that they need to engage in this mission is the assurance that the One whom God has raised is with us to the end of time. The gospel has come full circle. In the first chapter of Matthew, an angel announces that the child to be born will be called Emmanuel, God-with-us. The last verse of the gospel invites us once more to ponder that mystery and to commit ourselves to a life-giving gospel mission.