

## SUNDAY MASS

### ENTRANCE ANTIPHON:

*Men of Galilee, why gaze in wonder at the heavens? This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.*

**FIRST READING:** Acts 1:1-11.

**RESPONSORIAL PSALM:** Psalm 47.

### RESPONSE:

*God has gone up with shouts of joy. The Lord goes up with trumpet blast.*

- All peoples, clap your hands.  
Cry to God with shouts of joy!  
For the Lord, the Most High, is awesome,  
the great king over all the earth. **R**
- God goes up with shouts of joy.  
The Lord goes up with trumpet blast.  
Sing praise for God; sing praise!  
Sing praise to our king; sing praise! **R**
- God is king of all the earth.  
Sing praise with all your skill.  
God reigns over the nations.  
God sits upon his holy throne. **R**

**SECOND READING:** Ephesians 4:1-13.

### GOSPEL ACCLAMATION:

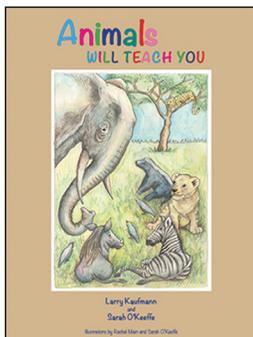
*Alleluia, alleluia. Go and make disciples of all nations, says the Lord; I am with you always, to the close of the age. Alleluia.*

**GOSPEL:** Mark 16:15-20.

### COMMUNION ANTIPHON:

*Behold, I am with you always, even until the end of the age, alleluia.*

“These reflections on animals and what they teach us is a masterpiece”, writes Prof. Tony Kelly, a prominent theologian known for his own use of stories. The title comes from God's advice to Job in Job 12:7 – “Ask the animals and they will teach you.” Written for children, Father Larry Kaufmann is sure that all age groups will enjoy the book.



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## THE WEEK AHEAD

# Live the Word

### Mon 17 May Liturgy of the Day

Acts 19:1-8; Psalm 68; John 16:29-33

How can we conquer the world, like Jesus? By going toward it, not running away from it, by receiving all its violence, hypocrisy and cruelty and not giving it back. Like Jesus, give back love, peace and forgiveness.

### Tue 18 May (St John I, PM)

Acts 20:17-27; Psalm 68; John 17:1-11

Every person out there has a story, a journey that they're on. Each of our journeys are different and we're all in a different place. Which is why we should never judge another. Rather pray for them.

### Wed 19 May Liturgy of the Day

Acts 20:28-38; Psalm 68; John 17:11-19

In this time between Ascension and Pentecost we experience the tension of presence-in-absence – emptiness and loss that Christ has parted, but that this space will become the dwelling place of the Holy Spirit.

### Thu 20 May (St Bernardine of Siena, Pr)

Acts 22:30; 23:6-11; Psalm 16; John 17:20-26

Through their intuitive nature, children learn far more from the actions, body language, choices and behaviour of their parents and teachers than they do from being told what to do and what not to do.

### Fri 21 May (Ss Christopher Magallanes, Pr & companions, Ms)

Acts 25:13-21; Psalm 103; John 21:15-19 Gifts take on a deeper meaning when we have the graced ability to recognise the love behind them. God is present wherever kindness, beauty and love are found.

### Sat 22 May (St Rita of Cascia, R)

Acts 28:16-20, 30-31; Psalm 11; John 21:20-25

Even though Paul was in chains and under house arrest, he let nothing hinder him from proclaiming God's love and goodness. Despite our own "chains" let nothing stop us from being a welcoming presence to all.

### Sun 23 May PENTECOST

Acts 2:1-11; Psalm 104; John 15:26-27; 16:12-15

We can all be a bit myopic at times, thinking that we are at the centre of things. We are all part of a larger reality. The Holy Spirit has descended on each of us, uniting us around the Lord's table.

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)  
P=Pope; M=Martyr; Pr= Priest; R=Religious

# Catholic Link

## EASTER SPIRIT

Ascension of Our Lord • Year B  
Divine Office: Week III • 16 May 2021

# Ascension of the Lord

The Covid 19 pandemic has been headline news now for well over a year. Distressing news of the number of infections, the daily death toll, the various stages of lock-down and the medical precautions have absorbed peoples' attention.

Then in the midst of all this came the news of the landing of a space craft on the planet Mars. For a moment, the human imagination was lifted to a completely different level. Peoples' vision of human ingenuity, professional skills and limitless possibilities came back into focus.

The expanding horizons of the human sciences is a gentle reminder of the expanding horizons of the world of the Spirit.

St Paul hints at this theological expansion in his letter to the Romans: *How rich are the depths of God – how deep his wisdom and knowledge – and how impossible to penetrate his motives or understand his methods! Who could ever know the mind of the Lord? Who could ever be his counsellor? Who could ever give him anything or lend him anything? All that exists comes from him; all is by him and for him. To him be glory for ever! Amen.* (11:33-36)

When the crucified Jesus was raised from the dead, the mystery of the Incarnation was expanded in such a way that the Incarnate Word was revealed in the Godhead, *far above every Sovereignty, Authority, Power or Domination... and made him, as ruler of everything, the head of the Church; which is his body, the fullness of him who fills the whole creation.* (Ephesians 1:21-23)

The Ascension of Jesus means that in his glorified humanity he fills all creation. Paul tries again to articulate this mystery in the same letter: *The one who rose higher than all the heavens to fill all things is none other than the one who descended.* (4: 10)

Paul acknowledges that the mystery of Christ, Crucified, Risen and Ascended demands a *spiritual revolution, so that you can put on the new self that has been created in God's way, in the godness and holiness of the truth.* (verse 24)

Just as it difficult for us to get our heads around the distance from Earth to Mars (222,92 million



The Perseverance Rover's first drive on Mars, 4 March 2021

km), so it is a challenge to appreciate the inspired insights of the early Church. We can but hint at some implications of the mystery of the Ascension.

The mystery of the Ascension of the Risen Christ touches every disciple in whom Christ is living. Filling all creation, he fills our lives. We are caught up in an expanding spiritual world. The indwelling of Jesus in our hearts is not simply a consoling devotion, it is a reality which embraces us, a way that shapes us, a truth that informs us, and a God-possessed life.

Filling all creation, there is a cosmic dimension to our faith such that nothing created is alien to us: all is touched by grace, ultimately all is holy.

The implications of the Ascension for Christian living, for the emergence of the New Testament writings, for the transformation of matter, for our Eucharistic relationship with God and one another, are infinite.