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The Ascension

The biblical accounts of Mark 16:19, Luke 24:50-51, and Acts 1:9-11 provide the basis for the celebration that we observe forty days after Easter Sunday. In addition to being a liturgical solemnity, these passages reveal a way of life for the church and believers.

From the perspective of the book of Acts, the Ascension occurs after an intimate dialogue between Jesus and his disciples, tainted by an atmosphere of farewell. We all know that some farewells can evoke feelings of vulnerability and uncertainty. This is one of them. In Acts 1:5 the disciples ask Jesus, “Lord, are you at this time going to restore the kingdom of Israel?” This question reflects the immediacy that overwhelmed them and their inability to comprehend the transcendent nature of the Kingdom of God. They had not understood the principles of a Kingdom that is not temporal but eternal: where one must believe to see, where the greatest is the one who serves, and where power lies in fulfilling God’s purpose in life. Jesus’ response is fixed on reiterating and insisting that his disciples, like us, focus on the essence of the message. The important thing is not to discover what God has NOT revealed, but to focus on what God has promised so that those promises sustain us and lead us to fulfill the divine purpose by being witnesses of Jesus.

Being a witness implies participating in the new humanity we receive through HIM, to be citizens of a different Kingdom. This is a great challenge that contains a great promise made by Jesus Himself. Whoever accepts this challenge will receive the Power to overcome it, as both the Church and believers will be assisted by the Holy Spirit: “But you will receive power when the Holy Spirit comes on you.” It is a Kingdom where God is constantly present through HIS Spirit.

After the promise and the challenge, Jesus ascends to heaven, leaving his disciples perplexed. They remain gazing at the sky until they are asked, “Why do you stand here looking into the sky?” Once again, they lost focus. It is very easy to lose focus when the essence of the message is diluted in our particular interests. When we emphasize other places that do not represent the true purpose of God. If it is challenging to think about a temporary and fleeting Kingdom, it would be worse to look towards heaven without living and acting in the here and now. The Lord invites us to consider this right balance when he says, “The kingdom of heaven is among.” With this principle, he defines the extent of living in the fullness of the God who ascends and descends, every day, to assist us in the Mission entrusted to us.

After the question, they receive another great promise: “This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.” This second promise in the same



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account highlights the transcendent nature of the Kingdom of God. If the promise of the Holy Spirit enables us to be witnesses of Jesus in this world, HIS ascension shows us the eternal consolidation of his presence in the life of the church and the believer. In the feast of the Ascension, we celebrate a God who is present through HIS Spirit, clothing that presence with eternity, with the promise of his return. That is what we celebrate and what we testify to by celebrating it...

– Rev. Esteban González Doble



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