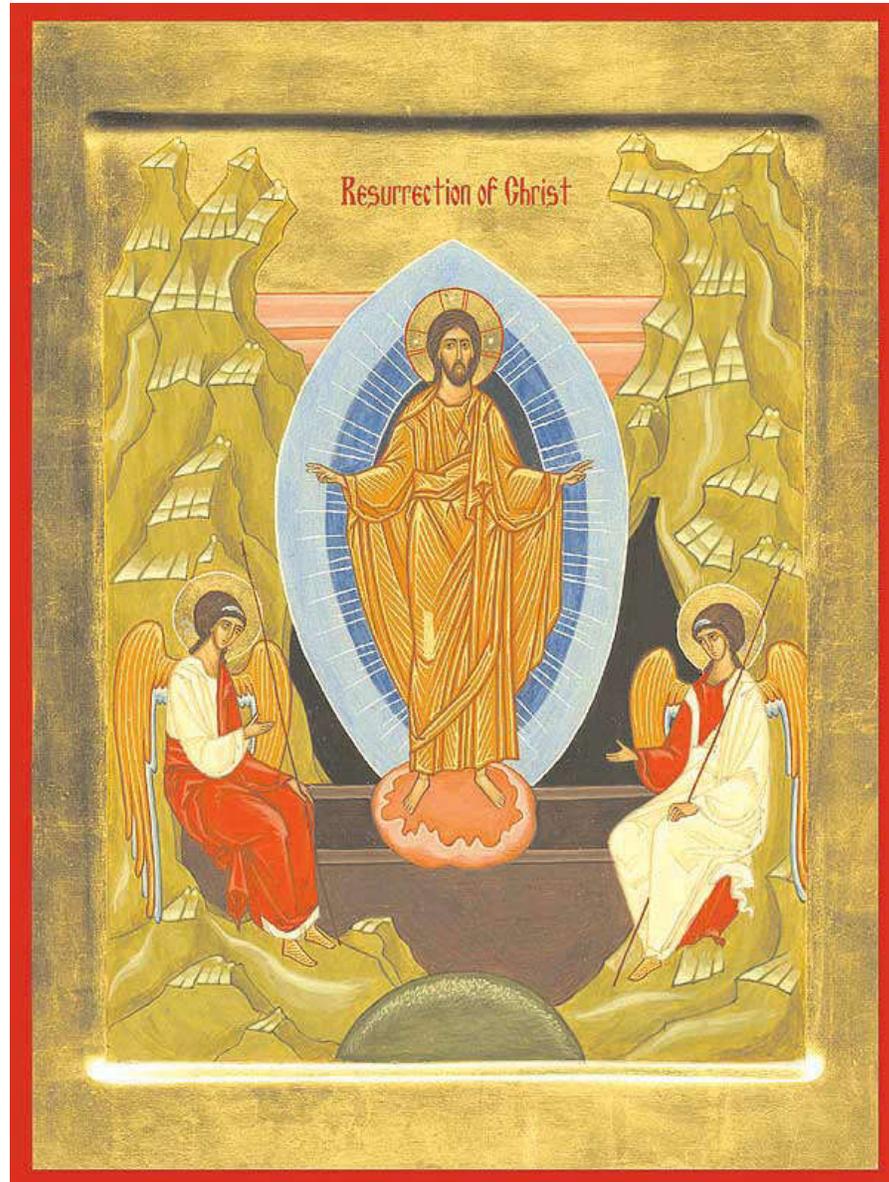


**CHRIST IS RISEN!  
INDEED HE IS RISEN!**



**Christos Voskrese!  
Voistinu Voskrese!**



**Sunday, May 26, 2019**

**Gospel:** St. John 4:5-42

**Tone 4**

**Epistle:** Acts 11:19-26, 29-30

**5<sup>th</sup> Sunday of Pascha / Sunday of the Samaritan Woman  
Apostle Carpus of the 70 / St. Augustine of Canterbury**

**May Bulletin Sponsor: Fr. Andrew Bartek**  
In Remembrance of Holy Ordination

### *Liturgical & Events Schedule*

**Sunday, May 26**

9:15 am: Final Resurrection Matins followed by Divine Liturgy / Panachida for all Veterans / Social

**Sunday, June 2**

9:05 am: Hours followed by Divine Liturgy / Social

**Saturday, June 8**

8:00 am: Community Market (on our property)  
4:00 pm: Great Vespers

**Sunday, June 9**

9:05 am: Hours followed Divine Liturgy / Choir Rehearsal

**Monday, June 10**

8:30 am Festival Baking  
6:30 pm: Orthodoxy 101 Class

**Wednesday, June 12**

8:30 am: Festival Baking Day  
6:00 pm: Public Village Meeting

**Friday, June 14**

10:00 am: Respect Life Meeting  
6:30 pm: Memorial Service for Soul Saturday  
Change Altar Linens to Green

**Saturday, June 15**

3:30 pm: Decorate the Church w/ green leaves & branches  
4:00 pm: Great Vespers w/ Litya for Pentecost

**Sunday, June 16 Fathers Day & Pentecost**

9:05 am: Hours followed by Divine Liturgy w/ Kneeling Prayers / Panachida / Social

### **VIGILS- 5-19**

**Dan Elchisco (2)** Continued health for baby Stella; Health of Joe

**Jennifer Heffernan (1)** God's blessings on Cole on his high school graduation

**Sandy Martin (3)** Health of Joe; God's blessings on Cole on his high school graduation; Special intentions

**Laura Kovach (3)** (1) In memory of of Bob Kihlken and Stanley Lis; (1) For health of Joe Rose, Joe Habegger, Greg, Stella, Dana, Betty, and two unnamed special friends; (1) Safe travel for family

**Darlene, Nick and Gabe Mazurik (1)** Special intentions

**Ron and Bobbie Royhab (1)** God's blessings to sister, Rita on her birthday

**Twarek family(7)** In memory of Father David's dad, Stanley; Health and healing for Joe; Strength and healing for Sue; Health of Charley, Dick, Diane, Julia, Nancy; Health of Stella, Ron, Steve, John, Becky, Jake and Helen; Special intentions; Special intentions

### **MAY SPECIAL COLLECTION**



**BABY BOTTLE DRIVE  
FOR HEARTBEAT**  
*Please be generous!*

### **JUNE SPECIAL COLLECTION**

**Bistro 163** - Restaurant is one of 50 community Cafes throughout the US which addresses hunger issues in a dignified way while providing an avenue for building relationships. Located in Port Clinton.

# Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Matthew Adamcio

Fr. Andrew Bartek, Rector



110 E Main Street, Marblehead, OH 43440  
[www.holyassumptionmarblehead.org](http://www.holyassumptionmarblehead.org)

Rectory 419-798-4591 / Cell 570-212-8747  
[padrebartek@gmail.com](mailto:padrebartek@gmail.com)

# PRAYER LIST Updated 5-21

## Clergy:

His Beatitude, Metropolitan Theodosius  
His Beatitude, Metropolitan Herman  
Archbishop Nikon from New England  
Yves Babich  
John Duranko (*Father's home pastor*)  
James Gleason (*Father's Spiritual Father*)  
Joseph Gibson  
Emilian Hutnyan  
John Jones  
Josef Von Klarr  
Joe Kopka  
Vladimir Lecko  
John Matusiak  
Zachariah Trent  
Peter Tutko  
Deacon Paul Mitchell  
Sub-deacon Wylie Meath

## Matushkkii:

Pani Patricia Duranko  
Barbara Kopka  
Virginia Lecko  
Sonya Tutko

## Parishioners / & their Family:

John Beadle (Elchishko)  
Carol Chevenger (*Roddie's mom*)  
MaryAnn Cook (Cousin to Twarek's)  
John Richard Elchisco  
Debbie Garnek (*Roddie's sister*)  
Michael Glovinsky (*Basil's nephew*)  
Ernest Gresh (*Basil's nephew*)  
Shirley Gresh (Wife of Ernest)  
Julia Guzy  
Joseph Habegger (*Laura brother-in-law*)  
Michael Kouznetsov (*Mary Hiser's son*)  
Kristen (*Cassell's daughter*)  
Helen Lis  
Walter Litzie (*Fr.'s cousin*)  
Maria (*Terrie's mom*)  
Greg Mazur  
Judy Mazurik (*Paul Mazurik's*)  
Baby Stella Miller  
Katelyn Pipenur (*Niece of Jean*)  
Helen Jean Rofkar (*Elchisco*)  
Joe Rose  
Margaret Rose

Steven Schirtzinger (Soski)  
Christy Schutt (*Joe's sister*)  
Joe Schutt  
Christi Soski  
Peter Truta (*Jean H's cousin*)  
Diane Tryon  
Greg Tryon  
Lauren Jerome & her unborn baby (*Jean H's daughter*)  
Nikki and her unborn baby  
Brianna and her unborn baby (*Trudy's daughter*)  
Katie and her unborn child (*Cassell's daughter-in-law*)

## Other Requests:

Alexia  
Dick Biro (*Natalie's friend*)  
Anna Burch (*Wayne's friend*)  
Danielle (*Cassell's friend*)  
Chris Fallon  
Ben Franklin (*Laura friend*)  
Theodore Geletka (*St. Michael OC-Broadview Heights' choir director*)  
Brad George (*Christi's friend*)  
Donald Gresh (Basil)  
Tom Hutnyan (Fr. Emil)  
Elliot Joy (*Police chief's son*)  
Jake Lipstraw (Twarek)  
Tommy Leonchick (*Fr's friend*)  
Anna Maiani (*Friend of Wayne*)  
Pauline Meath (*Fr's friend*)  
Charlie Nowak (Avery's)  
Marsha Ontko (Sonya's friend)  
Beth Reinhard (*Diane friend*)  
Sandy Scafaria (friend of Jean)  
Matthew Sterling (Tyron)  
Janice Timko  
Becky Yatsko (Twarek)  
Rachel (Darlene M.)  
Bonnie (Cassell)  
Kim (Cassell)  
Sharon (Cassell)  
Dominic (Cassell)  
Allison Spoerl (Cassell)  
Zoland Zile (Fr's friend)

Cheyenne Welch & her two newborn babies: Luke & Lydia  
Katie & her unborn baby (*manager at Bruno's wife*)  
Mat. Carley & her unborn baby

## Military:

Craig Cassell  
Nathan Brown

## Captives:

Metropolitan Paul (*Orthodox Archdiocese of Aleppo*)  
Archbishop John (*Syriac Archdiocese of Aleppo*)  
The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world  
*NOTE: Please let Fr. Andrew know when someone needs to go on list and come off.*

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## For Your Prayers

Julia Guzy (95 ½ yrs old)  
1601 Church Rd  
Marblehead, OH 43440  
Please remember her & Susan (her daughter) in your prayers. Send a card of greeting.

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## 40 DAY REMEMBRANCE

**May 26:** Victims from Terror Attacks in Sri Lanka  
**June 9:** Victims of CA Synagogue shooting / Melanie Michaels  
**June 16:** Brad Bauer (Natalie)  
**June 30:** Police officer killed in Alabama

**ATTENDANCE - MAY**

**Wednesday, May 1:** 12 people Agape Vespers

**Thursday, May 2:** 8 attended Liturgy

**Sunday, May 5:**

23 people total (20 members; 1 child; 2 guests; 20 Communicants; 9 attended Vespers)

**Sunday, May 12**

31 people total (19 members; 2 non regular members; 4 children; 6 guests; 26 Communicants; 2 attended Vespers)

**Sunday, May 19**

22 total (20 members; 1 child; 1 guest; 16 Communicants; 11 attended Vespers)

**WEEKLY TITHING ONLY**

Goal Pledged per month: \$4,100

Sunday May 5: \$758

Sunday, May 12: \$918

Sunday, May 19: \$778

**OTHER WEEKLY INCOME**

**Sunday May 5:** \$23 Candles; \$95 Vigils; \$11 Special Collection (Heartbeat); \$10 Tomb Candles  
**TOTAL DEPOSIT: \$897**

**Sunday, May 12:** \$17 candles; \$50 Altar Candles; \$25 Tomb Candles; \$130 Vigils; \$204 Special Collection (Heartbeat); \$50 Bulletin / **TOTAL DEPOSIT: \$1,394**

**Sunday, May 19:** \$32 Candles; \$75 in Vigils; \$100 Food Pantry; \$100 Cemetery / **TOTAL DEPOSIT \$1,085**

**DANBURY FOOD PANTRY - JUNE**

Suggested donation of cereal (and other non-perishable goods) will be collected through June 9.

April donations will be delivered to the food pantry Thursday June 13 Thank You & God Bless



110 E Main Street, Marblehead, OH 43440  
[www.holyassumptionmarblehead.org](http://www.holyassumptionmarblehead.org)

**CANDLE / BULLETIN SPONSORS OFFERED FOR MAY**

**Chandelier (\$50):** Valerie-In honor of Joe's Birthday

**Altar Candles (\$50):** Basil-In loving memory of his brother, Norman

**Candles on the Tomb (\$25):** Basil in memory of his brothers & sisters

**Eternal Light & Icon Screen (\$25):** Diane-In loving memory of Norman

**Bulletin (\$50):** Fr. Andrew-In remembrance of my ordination to the Holy Priesthood

**CANDLE / BULLETIN SPONSORS FOR JUNE**

**Chandelier: (\$50)** Tina: In memory of Cristina M Rindfeisch (6-9-06)

**Altar Candles: (\$50)** Basil: Memory of wife Jean

**Candles on the Tomb: (\$25)** OPEN

**Eternal Light & Icon Screen: (\$25)** Susan: In memory of grandmothers Victoria, Julia; God-mother Eva; Aunt Mary & Carole

**Bulletin: (\$50)** Diane Tryon: In loving memory of mom & aunt Jeannie for their ann.

**MAY**

	<u>Cleaners</u>	<u>Readers</u>	<u>Social</u>
5	Natalie	Natalie	Valerie
12	Ed & Irene	Wayne	Teri
19	Laura	Ron	Laura
26	Sandy	David	Open

**JUNE**

	<u>Cleaners</u>	<u>Readers</u>	<u>Social</u>
2	Tina R	David	Rachel
9	Jim Mazur	Tim	Open
16	Matthew A	Wayne	Open
23	Marguerite B	Ron	Open
30	Tammy B	Joe S	Open

Rectory 419-798-4591 / Cell 570-212-8747  
padrebartek@gmail.com

## JUNE CELEBRATIONS

BIRTHDAY	ANNIVERSARY
15- Aijire Dardovski 16- James Jerome 19- Emily Sarisky 24- Matthew Adamcio	18- His Grace, Bishop Matthias, Priest ordination 25- Fr. Andrew & Pani Yoanna 26- Jim & Laura Kovach 6-27-2009: Archbishop Melchisedek of Pittsburgh
<i>If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.</i>	

### Acts 11:19-26, 29-30 (Epistle)

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

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### Bishop Paul's Travel Schedule

**May 25-26:** Holy Trinity Cathedral, Chicago, IL

**May 26:** Trip to Holy Land Begins

**June 6:** Holy Trinity, Chicago, IL, Feast of Ascension

**June 8-9:** Christ the Savior Church, Chicago, IL, Patronal feast day

**June 10-13:** Holy Synod Retreat, Holy Dormition Monastery, Rives Junction, MI,

## J U N E Reposed List

3 Irene Leso (2002)	16- Verona Pich (2010)	22- Archpriest Kyrill Hartman (2010)
4- Alex Sennich (1994)	16- Fr. Michael Prevas (2018)	Former Pastor
4- Vicoria Guzy (1965)	17- Archimandrite Luke Sirkun (1956)	23- Ruth Benya (1995)
5- Mildred Paproski (2018)	Former Pastor	26- George Millie (1974)
6- Fr. Stephen Shutack (2008)	17- Mitered Archpriest John Gratson	27- Anna Ignatenkoo- (1969)
8- Mary Hunt (2003)	(1965) Former Pastor	28- Fr. Charles Kovich (2005)
9- Cristina Rindfleisch (2006)	18- Fr. Michael Prevas (2018)	28- Andrew Leso (2000)
9- Charles Hagmaier (2018)	20- Jean Frances Glovinsky (2016)	29- Stephen Millie (1988)
14- Fr. Justin Foster (2016)	20- Fr. John Yurcisin (2003)	Mike Mazur (1923)-June
	21- Mary Elchisco Migala (1983)	Anna Mazur (1923)-June
	21- Ronald Basala (2016)	

## “Opioid Pandemic” subject of new, four-part Parish Ministry Resources series

Each and every day, there are media reports about the crisis of substance abuse throughout the country. Addiction to narcotic opioid medications, in particular, has grown from an epidemic to a worldwide pandemic. No single demographic of people is immune. It can affect everyone, regardless of their socioeconomic, racial, ethnic or religious background. And Orthodox Christians are among its casualties.

With this in mind, the Orthodox Church in America’s [Department of Christian Service and Humanitarian Aid](#) [CSHA] has released a four-part series of articles, collectively titled “Opioid Pandemic,” by John Athanasatos, Pharm.D., M.Div., a registered pharmacist. The series is now available for downloading, distribution and study from the CSHA’s *Parish Ministry Resources*.

- [The Opioid Pandemic - Part 1](#)  
*Introduction*
- [The Opioid Pandemic - Part 2](#)  
*The First Affected Group: Current and Recovering Addicts*
- [The Opioid Pandemic - Part 3](#)  
*Support for Family and Friends*
- [The Opioid Pandemic - Part 4](#)  
*Healthcare Professionals*

“The author’s intention is to raise the awareness of Orthodox Christians about the Opioid Pandemic,” according to Arlene Kallaur, Parish Ministry Resources Coordinator. “After providing a comprehensive introduction to the issue, he considers the plight of current and recovering addicts, family and friends of addicts and recovering addicts, and healthcare professionals who engage with the former and the latter.”

“Every Orthodox parish throughout the United States unfortunately will have parishioners affected by this crisis,” the author explains. “Although there are programs in place providing services to addicts and recovering addicts and their families and friends, they are more on a secular level. We need to expand on this issue in light of our Orthodox Faith.”

Mrs. Kallaur and CSHA members hope that the series will increase the personal and collective understanding of the crisis within an Orthodox Christian context, assist parishes in providing spiritual support and practical assistance to those affected, and

offer an educational platform for clergy and the faithful alike.

The CSHA invites questions, comments and topical contributions, which may be sent to [cscha@oca.org](mailto:cscha@oca.org).

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### The Opioid Pandemic - Part 2

By John Athanasatos, PharmD, MDiv.

#### The First Affected Group: Current and Recovering Addicts

My first article on the opioid pandemic was an introduction describing how the opioid crisis became a pandemic, who is affected by it and what the Orthodox Christian faithful could do to help alleviate this problem. I mentioned we need to categorize those affected by it into three groups: 1) current and recovering addicts, 2) family and friends of addicts and recovering addicts, and 3) healthcare professionals who engage with the former and the latter. I would like to take the opportunity in this article to address specifically the first group of people: the addicts and those in recovery. For those who are addicts but have not sought help yet, they are in a vulnerable state that unfortunately could cost them their lives. We hope by God’s Grace they will come to realize that they have a problem and will seek help.

#### Why addicts do not seek help

Because of the difficulty of this addiction they might want help but perhaps out of embarrassment, pride, fear or denial they are not seeking help. This is an opportunity for friends, family who interact with such individuals to have the courage in a living, caring Christian way to approach that person and offer them a solution. For the recovering addict, half the battle has been won. They have at least identified that they have a problem and have sought help. Yet they are still vulnerable but very much in remission and hopefully with the proper support: 12 Step Program, Narcotics Anonymous. The first 12 Twelve Step Program, Alcoholics Anonymous, was founded in 1935 by Bill Wilson and Bob Smith in Akron, Ohio. Narcotics Anonymous, started years later and was founded by Jimmy Kinnon in 1953 in California. It is also a 12 Step Program that employs the 12 Steps, 12 Traditions, the same as AA and other addiction recovery groups. Although completion of all 12 Steps and Traditions is the goal, the first three Steps are the most essential, critical and possibly hardest. *Con’t Pg 7*

## *Opioid Part 2 Con't*

### **The 12 Step Program for opioid addicts, Narcotics Anonymous, the first three steps being the hardest**

At the **First Step**, the person acknowledges that they are powerless over their addiction and their lives have become unmanageable. The **Second Step**, the addict realizes that a power greater than he or she will restore him or her to sanity. The **Third Step**, the addict acknowledges that he/she has made a decision to turn his/her will and life over to the care of God as he/she understands Him. These steps are powerful and certainly aligned with Orthodox tradition. The message of the Third Step we hear in the 12 Gospel readings on Holy Thursday evening. *"Into Thy hands I commit my Spirit"* (Lk 23:46 NKJV). Jesus, the Son said this to the Father on the Cross just before he died. We also recite something similar in our evening prayers before bed: *Into Your hands I commend my soul and body. Bless me, have mercy on me, and grant me life eternal, AMEN. So at the first step, pride is crushed and humility is obtained. At the second step the addict's humility allows him/her to acknowledge a higher power.* For us as Orthodox Christians it is our Lord and Savior Jesus Christ and the realization to seek HIM for help because only He can restore him or her. Now at the Third Step the addict starts to say those immortal words: *Into Thy hands I commit my Spirit* or *Thy will be done* which we hear as part of the Lord's Prayer. Now the addict is ready to ascend through the rest of the 12 steps. Thus the goal with all 12 Steps/Traditions Programs is to obtain sobriety. It is not to become religious or spiritual, however that usually happens inadvertently. It is usual once the addict acquires and maintains sobriety that he or she also acquires a stronger spirituality.

Even once an addict achieves sobriety it is crucial that he/she continues to go to meetings in order to keep spiritually strong and keep free of any addictive substance that once nearly claimed his/her life. So for how long must one go? When have they fully overcome their addiction? The answer: *Until Christ be formed in you* (Galatians 4:19 NKJV). This is the ultimate goal.

### **An Example for the addict is the Biblical parable of the Prodigal Son (Luke 15:11-32)**

Prodigal Son which we hear on the second Sunday of

Perhaps one of the greatest parables from the Bible that an addict has as an example is the Parable of the the Lenten Triodion. A man had two sons and the younger one decided one day that he wanted his inheritance in advance. Shortly after his father gave it to him, he journeyed far away and wasted his inheritance on reckless living until all his money was gone. A famine arose in that land and he became hungry, so hungry that he would even eat the pods that the swine ate but even that was not offered to him. In those days, in Semitic culture it was taboo for a Jew to go anywhere near swine, never mind feed them or want their food. Obviously the son was extremely desperate. At this precise time the son's pride started to break down and humility began to manifest itself. He started to realize that even his father's servants had it better than what he had at this moment. So he decided to return back to his father and ask for his forgiveness and to take him back, even as one of his servants.

While still a distance away, the father saw him, had compassion on him and ran to him, embraced him and kissed him. Instead of punishing his son for what he did, he ordered his servants to clothe the son with the best robe available and put a ring on his hand and sandals on his feet. The father put together a great feast to honor his son's return which offended the other son who was obedient and loyal to the father. The father responded to the other son: *Your brother was dead and is alive again, was lost and is found.*

Likewise, once the addict acknowledges his or her addiction and humbles himself/herself to know that he/she is powerless and turns to Christ for restoration, He is gladly waiting for his/her return. Indeed, that person who was dead is now alive, was lost and is now found.

**John Athanasatos** received his Pharmaceutical Degree at Long Island University and his Master of Divinity at [St. Vladimir's Orthodox Theological Seminary](#). He presently resides in Queens, NYC, NY.

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Cristo è risorto! È veramente risorto!

*Italian*

Christus resurrectus est ; vere resurrectus est.

*Latin*

## A Reason for the Hope that is in Us by Fr. Lawrence Farley

“Blessed are those who have not seen, and yet believe.” These words of Christ, spoken to Thomas and recorded in John 20:29, have often been misunderstood. Some suggest that Christ was offering a blessing to those who believe in Him without any evidence at all, who accept Him on blind faith. This is not what Christ meant, for Thomas never accepted Christ on blind faith in the absence of any evidence. Indeed, Thomas had plenty of evidence and reason to accept Jesus as the Christ, including the many miracles he saw Him perform. By these words Christ was not affirming the necessity of blind faith, but offering a blessing to those who believed in Him even though they never experienced a resurrection appearance as Thomas did.

For there are all sorts of reasons for believing in Christ and all kinds of evidence for the truth of Christianity, even apart from experiencing a Resurrection appearance as did the apostles. Saint Peter told his new converts to always be ready to make a defense to anyone who called them to give a reason for the hope that was in them (1 Peter 3:15), and so Christians must have reasons for their hope in Christ. I would like to mention three of them, three pieces of evidence for the truth of Christ’s Resurrection.

These pieces of evidence all presuppose the essential reliability of the Gospel accounts. That in itself is not unreasonable, for the Gospels can all lay claim to relate first-hand eye-witness testimony: Matthew was one of the Twelve, as was John, who repeatedly stressed the first-hand nature of his testimony (e.g. John 19:35, 21:24). Luke wrote his account after consulting with many first-hand witnesses (Luke 1:1-4), and Mark wrote his account after listening to Peter’s reminiscences in Rome. And the first three Gospels were written within about thirty years of the events they recount—i.e. they were practically contemporaneous with those events. Moreover, the Gospel writers wrote and circulated their writings while surrounded by a hostile group of people who would have contested and contradicted their reporting if it veered from the known facts, and this hostility acted as a kind of control to keep the writers’ accounts accurate. So we may have confidence in the essential accuracy of the Gospel accounts.

The first piece of evidence is the emptiness of Jesus’ tomb. The apostles were publicly proclaiming in the very heart of the Temple the Resurrection of Christ (and the consequent guilt of the Sanhedrin for the crime of having the Messiah crucified), and all the enraged Sanhedrin could do in response was to arrest Peter and John and to threaten them, telling them to cease and desist (Acts 3-4). They could have shut down the whole apostolic enterprise and crush out the nascent Christian movement then and there—all they needed to do was to produce the corpse of Jesus, who had been buried a scant distance away from the Temple. But this they did not do. Why not? Obviously because the corpse of Jesus was no longer in the tomb and available to them.

So where was it? Why was it not in the tomb? The apostles’ explanation was that the tomb was now empty because God had raised Jesus from the dead, and that Jesus had emerged from the tomb, meeting with His disciples during the following forty days before being taken to heaven. The Jewish explanation for the emptiness of the tomb was that the disciples came by night while the Roman soldiers guarding the tomb were asleep and these disciples stole the corpse (Matthew 28:12-15). Let us examine this explanation at greater length, for it contains a few problems.

The first problem with the explanation is the presupposition that a Roman soldier on guard duty would fall asleep—something which would bring swift and violent response from his commanding officer if he were caught. Yet this story asks us to believe that all the soldiers on guard duty fell asleep, and all at the same time, and that they fell so soundly asleep that the disciples sneaking up, unsealing the tomb, moving the huge stone, and making off with the corpse didn’t wake them. Even harder to believe is that the disciples stopped in the midst of this dangerous theft and took time to strip the corpse of its grave-clothes before carrying it away (compare John 20:6-7).

The Jewish explanation produces more questions than answers. Even if the apostles could somehow have sneaked up unseen on the Roman guards, and waited until all the guards fell so soundly asleep at the same time that they did not stir when the stone was noisily moved and the corpse stripped and stolen, why would they do this? **Con’t Pg 9**