



Sunday, June 16, 2019
Gospel: St. John 7:37-52: 8:12

Tone 7
Epistle: Acts 2:1-11

8th Sunday of Pascha / Holy Pentecost
Feast of the Holy Trinity

JUNE Bulletin Sponsor: Diane Tryon

In loving memory of Mom and Aunt Jeanie on their Anniversaries

Liturgical & Events Schedule

Sunday, June 16 Fathers Day & Pentecost

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

Monday, June 17

8:30 am: Baking (Poppy seed roll)
6:30 pm: Orthodoxy 101 Class

Thursday, June 20

5:30 pm: Monthly Council Meeting

Saturday, June 22

4:00 pm: Great Vespers

Sunday, June 23- Graduate Sunday

9:05 am: Hours followed by Divine Liturgy /
Social
2:00 pm: Cole's H.S. Graduation Party

VIGILS- 5-26

Susan Guzy (1) For all mothers, grandmothers
and Godmothers, health and eternal blessings

Sandy Martin (2) Safe travel to those going to
the Holy Land, Special intentions

Laura Kovach (3) For health of Greg, Joe,
Stella, Dana, Joe & Heidi; Birthday blessings to
Stephanie; Safe travel for Holy Land Pilgrimage
group

Darlene, Nick and Gabe Mazurik (1) Special
intentions

Twarek family(6) Safe travel for our group to
the Holy Land; Strength and healing for Sue,
Health of Joe, Julia, Dick, Diane; Health of
Stella, Ron, Steve, John, Becky, Jake and Helen;
Special intentions; Special intentions

VIGILS- 6-2

Basil Glovinsky (5) Safe travel to all to Holy
Land and return; Memory of Father David's
father, Stanley; Health and strength for
Diane, Joe and Julia

Sandy Martin (1) Special intentions

Darlene, Nick and Gabe Mazurik (1)
Special intentions

Diane Tryon (2) Safe travel for Father
Andrew & parishioners visiting the Holy
Land; For the health of Julia Guzy

VIGILS- 6-9

Susan Guzy (2) In memory of Stanley Lis;
Special intention; Health and healing for mom

Laura Kovach (3) Birthday blessings to
Stephanie and Ben; Health of Greg, Joe, Dana,
Betty; Special intentions

Sandy Martin (1) Special intentions

Darlene, Nick and Gabe Mazurik (1) Special
intentions

Diane Tryon (1) In memory of brother-in-law,
Coby

Twarek (7) Anniversary remembrance Mom and
Dad June 4; In Thanksgiving, strength and
healing for Sue; Birthday blessings to Lily (6/7);
Health of Joe, Sonya, Julia, Diane, Dick, Stella,
Ron, Steve, John, Becky, Jake, Helen; Special
Intention; Special intention

JUNE SPECIAL COLLECTION

Bistro 163 - Restaurant is one of 50 commu-
nity 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



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Saint Nikolai Velimirovic
Sermon on the Ascension of the Lord

Thus did the One ascend to Heaven Who held heaven within Himself. He who carries hell within himself will end up in hell, but he who bears heaven within his soul will ascend to heaven. And truly, no one can ascend to heaven other than those who have heaven within; and no one can end up in hell besides those who have hell within. The familiar is drawn to what is familiar and unites with the familiar; but it rejects what is not familiar. Matter submits to the spirit to the extent that the human soul is filled with the Divine Spirit; and the laws of nature are obedient to moral laws, which govern the world. Because the Lord Jesus Christ is the fullness of the Holy Spirit and the perfection of moral law, to Him is subject all matter—the entire physical world, with all the laws of nature.

Any person, as a spirit, can be victorious in his life over a certain law of nature, with the help of another law of nature—that is, he can overcome it with his own spirit. Christ, as the God-Man, could subject the laws of nature to Himself through the law of the Spirit, which is the supreme law of the created world. However, this concept, just as any other spiritual concept, can be but partially explained by ordinary earthly conceptualizations and reasoning—and that only by examples and comparisons.

Spiritual things only become clear beyond a doubt when the spirit sees them and perceives them. In order to see and feel the manifestations of the spiritual world, long and exhausting spiritual practice is needed, after which, by God’s grace, spiritual vision may be opened in a person; this vision allows him to see what seems unbelievable and impossible to ordinary mortals. Nevertheless, a person must first believe those who have seen the unbelievable, and strengthen their faith from day to day, striving to see what is inaccessible to the common gaze.

Not in vain does the Lord say, “Blessed are they that have not seen, and yet have believed” [John 20:29]. The Lord God rejoices in their faith just as a father on earth rejoices that his children believe his every word. All the apostles were present at the Ascension of the Lord, gathered on the hill. This was their last collective meeting. However, this was not the last appearance of Christ. Later He appeared in a vision to the Apostle Paul on the road to Damascus, to the Apostle John on the island of Patmos, and to other apostles, as well as to martyrs, holy hierarchs, and confessors, over the course of the entire history of the Christian

Church.

But the day will come—and that day is not far off—when all the righteous men and women who firmly believed in Him throughout their lives will see Him. And around Him in the heaven will gather all those who were baptized on earth in His name—not only with water, but also with the Spirit and Fire. And they will enter into His joy, which the Heavenly Father has prepared for all His chosen, and will inherit a joy that they have never known before.

**OCA represented at NA Orthodox-Catholic
Theological Consultation**

His Eminence, Archbishop Melchisedek of Pittsburgh and Western Pennsylvania; His Eminence, Archbishop Alexander of Dallas, the South and the Bulgarian Diocese; and Dr. Paul Meyendorff, retired Father Alexander Schmemmann Professor of Liturgical Theology at [Saint Vladimir’s Orthodox Theological Seminary](#) [SVOTS], Yonkers, NY, represented the Orthodox Church in America at the 98th Session of the North American Orthodox-Catholic Theological Consultation.

The gathering, held at the Saint Methodios Faith and Heritage Center, Contookook, NH, May 28-31, 2019, was co-chaired by His Eminence, Metropolitan Methodios of the Greek Orthodox Metropolis of Boston and His Eminence, Cardinal Joseph W. Tobin of Newark, NJ. The participants—eighteen theological scholars of varying disciplines—contributed to discussions on pastoral, theological, and practical matters.

Consultation members discussed an unofficial international Orthodox-Catholic Dialogue, the Saint Irenaeus Joint Orthodox-Catholic Working Group, and considered one of this Dialogue’s statements on primacy and synodality. Additionally, participants examined the issue of mixed Orthodox-Catholic marriages and made final revisions to a statement titled “Vocation and Mission of the People of God.” *Con’t Pg 7*

PRAYER LIST Updated 6-13

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

Matushkii:

Pani Patricia Duranko
Barbara Kopka
Virginia Lecko
Sonya Tutko

Parishioners / & their Family:

John Beadle (Elcishko)
Carol Chevenger (*Roddie's mom*)
MaryAnn Cook (Cousin to Twarek's)
John Richard Elchisco
Debbie Garnek (*Roddie's sister*)
Michael Glovinsky (*Basil's nephew*)
Heidi Golob
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
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*)
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)
Andy Kukay (Village resident)
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 (our catechumens) : 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.

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.

40 DAY REMEMBRANCE

June 16: Brad Bauer (Natalie)
June 30: Police officer killed in Alabama
July 21: Deputy Joseph from Los Angeles

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)

Sunday, May 26: 33 total
(23 members; 1 non member Rg; 2 children; 7 guests; 17 Communicants; 7 attended vespers)

ATTENDANCE - JUNE

Sunday, June 2: 24 Total
(14 members; 2 non members reg; 3 children; 5 guests; 17 Communicants; No Vespers)

Sunday, June 9: 29 Total
(23 members; 1 non-member reg; 1 child; 4 guests; 18 communicants; 12 Attended Vespers)

MONTHLY TITHING ONLY

Goal Pledged per month: \$4,100

Sunday May 5: \$ 758
Sunday, May 12: \$ 918
Sunday, May 19: \$ 778
Sunday, May 26: \$1,288
Total for May: \$3,742

Sunday, June 2: \$ 157
Sunday, June 9: \$4,848

MONTHLY TOTALS OTHER INCOME-MAY

Candles: \$127
Altar Candles: \$50
Tomb Candles: \$35
Vigils: \$360
Bulletin: \$50
Cemetery: \$100
Food Pantry: \$100
Special Collection:
(Heartbeat) \$ 215 (Plus the baby bottles delivered)
TOTAL: \$1,037

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**

Sunday, May 26: \$55 Candles; \$60 Vigils / **TOTAL DEPOSIT: \$1,403**

Sunday, June 2: \$12 Candles; \$50 Altar Candles; \$35 Vigils / **TOTAL DEPOSIT: \$254**

Sunday, June 9: \$32 Candles; \$115 Vigils; \$10 Cemetery; \$100 Building Fund; \$35 (Baby Bottles); \$105 Special Collection (Bistro 163)/ **TOTAL DEPOSIT: \$4, 848**

DANBURY FOOD PANTRY - JULY

Suggested donation of Mac & Cheese (and other non-perishable goods) will be collected through July 14.

July donations will be delivered to the food pantry Thursday July 18. Thank You & God Bless

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>	

What Makes A Dad

God took the strength of a mountain,
 The majesty of a tree,
 The warmth of a summer sun,
 The calm of a quiet sea,
 The generous soul of nature,
 The comforting arm of night,
 The wisdom of the ages,
 The power of the eagle's flight,
 The joy of a morning in spring,
 The faith of a mustard seed,
 The patience of eternity,
 The depth of a family need,
 Then God combined these qualities,
 When there was nothing more to add,
 He knew His masterpiece was complete,
 And so, He called it ... Dad

Author is unknown

The History of Father's Day

The idea for creating a day for children to honor their fathers began in Spokane, Washington. A woman by the name of Sonora Smart Dodd thought of the idea for Father's Day while listening to a Mother's Day sermon in 1909.

Having been raised by her father, William Jackson Smart, after her mother died, Sonora wanted her father to know how special he was to her. It was her father that made all the parental sacrifices and was, in the eyes of his daughter, a courageous, selfless, and loving man. Sonora's father was born in June, so she chose to hold the first Father's Day celebration in Spokane, Washington on the 19th of June, 1910.

In 1926, a National Father's Day Committee was formed in New York City. Father's Day was recognized by a Joint Resolution of Congress in 1956. In 1972, President Richard Nixon established a permanent national observance of Father's Day to be held on the third Sunday of June. So Father's Day was born in memory and gratitude by a daughter who thought that her father and all good fathers should be honored with a special day just like we honor our mothers on Mother's Day.

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.

The Opioid Pandemic - Part 3

By John Athanasatos, PharmD, MDiv.

Support for Family and Friends

In this article I will address the second category of those affected by the Opioid Pandemic, the family and friends of current and recovering addicts.

Family and friends of current and recovering opioid addicts share similar experiences with families and friends of alcoholics, gamblers, etc. That is why the support systems are structured very similarly. For the family and friends of alcoholics, the program is known as Al-Anon and Al-Ateen, for gamblers it is Gam-Anon and Gam-Ateen and for opioid addicts it is Nar Anon. Nar-Anon, like the others is a 12 Step Program founded by Alma B in Studio City, California back in 1968. Since 2006 Nar-Anon has tremendously grown and is known worldwide.

The 12 Steps of Nar-Anon are nearly identical to those of Al-Anon and Gam-Anon and similar to those of Narcotics Anonymous and Alcoholics Anonymous. The main similarities are the first three steps: 1) admitting that you are powerless over the situation, 2) a higher Power greater than you will restore you, and 3) surrendering your will to that higher Power. For us as Orthodox Christians, that higher Power is indeed our Lord and Saviour Jesus Christ and in these steps the transition from pride to humility occurs. Recently, on the Sunday after the Elevation of the Holy Cross, we heard in the gospel of Mark (8:34): *If anyone wishes to come after Me, let him deny himself, take up his cross and follow Me.* It is the decision to seek help and join a program that becomes one’s cross. It will be an arduous journey but will lead not only to relief but salvation. The greatest expression of humility is Christ on the Cross, which is why He tells us if we want to go after Him, we must do likewise and pick up our own cross. In the season that we celebrate the Exaltation of the Precious and Life-Giving Cross, let us look to the Cross in Its vision and victory for hope and salvation. As we hear at the Small Entrance in the Divine Liturgy on the Feast: *Exalt the Lord our God, Con’t Pg 7*

Opioid con't

and worship at His Footstool for it is Holy. Save us, O Son of God, who was crucified in the flesh. This is precisely the transformation from pride to humility, from despair to hope and from death to life.

The programs mentioned above have similarities with each other and so do the people they benefit. Addicts, both current and recovering, have similarities with the friends and family that surround them. All have had to go through that transition from pride to humility which is seeking help and applying those first three aforementioned steps. As much as one might think it is hard for an addict to realize he or she has a problem, *it is just as hard if not harder for a friend or family member of that same person to do the same. This is especially true for parents of addicts. Not my kid or he is fine, he is okay.* These expressions we hear quite often as clichés. Admitting to a problem of your own child can be a lot harder than to admit to one for yourself. It is not an easy thing and certainly a tragic and painful ordeal to be involved with. They feel they have failed as a parent and blame themselves for the condition of their child, burdened with an overwhelming measure of guilt. There are many circumstances on how loved ones of addicts could be affected emotionally, physically, financially and spiritually.

Nar-Anon is available for those who need to access it. However, it is specific for family and friends of addicts who are *powerless* over their situation and of which the addiction of their loved one has had a major impact on their lives to the point that it is unbearable. Opioid addicts need the 12 step program but not all friends and family members of addicts necessarily need Nar-Anon. However, if someone has a loved one who is an addict, it is strongly recommended that they do not handle the problem alone. Whether it is talking to a social worker or mental health professional or your spiritual father, it is imperative to seek out help. Even if the situation seems manageable at first, it could quickly exacerbate into a *powerless* situation. Whoever you seek to help you may even recommend Nar-Anon. The benefit of Nar-Anon is that everyone in the group is in the same boat as

you. They struggle just like you do, they have had similar experiences and all want the same thing you do: relief. It provides fellowship and Nar-Anon can be held at community centers, schools and churches. The purpose of the 12 step programs is not to become spiritual or religious but that does happen inadvertently.

The Nar-Anon program is an option that our Orthodox Communities can offer. The goal is for every local parish to have one but we need to start with at least one. Every Orthodox parish throughout the United States unfortunately will have parishioners affected by this crisis. It is crucial that there is an awareness of this crisis and that we can identify those who are affected at every level. We as the Orthodox faithful should make every effort to provide the resources for relief. Nar-Anon is definitely one vital option available to us and should be considered.

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.

Orthodox-Catholic consultation con't

On Thursday, May 30, the Consultation joined the Joint Committee of Orthodox and Catholic Bishops, co-chaired by Metropolitan Methodios and Cardinal Sean O'Malley of Boston. The two bodies met to discuss mixed marriage, reflect on synodality in the Church, and consider interchurch relations between and within their respective traditions.

A recent SVOTS graduate, Laura Wachsmuth, participate in the Consultation as a steward.

The North American Orthodox-Catholic Theological Consultation was founded in 1965 and is sponsored by the Committee for Ecumenical Relations of the [Assembly of Canonical Orthodox Bishops of the United States of America](#), the United States Conference of Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, and the Canadian Conference of Catholic Bishops. [Reports from past Consultations are available online.](#)

The Ascension: The Meaning and the Fullness of Christ's Resurrection

By Fr. Steven Kostoff

“I ascend unto My Father, and your Father, and to my God, and Your God” (John 20:17).

Today is the fortieth day after the glorious Resurrection of Christ—Ascension Thursday. The Risen Lord is also the Ascended Lord and, therefore, in the words of Father Georges Florovsky, “in the Ascension resides the meaning and the fullness of Christ’s Resurrection.” Though the visible presence of the Risen Lord ended forty days after His Resurrection, that did not mean that His actual presence was withdrawn. For Christ solemnly taught His disciples – and us through them – “Behold, I am with you always, to the close of the age” (Matthew 28:20). The risen, ascended and glorified Lord is the Head of His body, the Church. The Lord remains present in the Mysteries/Sacraments of the Church. This reinforces our need to participate in the sacramental life of the Church, especially the Eucharist, through which we receive the deified flesh and blood of the Son of God, “unto life everlasting.”

Christ ascended to be seated at “the right hand of the Father” in glory, thus lifting up the humanity He assumed in the Incarnation into the very inner life of God. For all eternity, Christ is God and man. The deified humanity of the Lord is the sign of our future destiny “in Christ.” For this reason, the Apostle Paul could write “your life is hidden with Christ in God” (Colossians 3:3). In his homily on the Ascension, Saint Gregory Palamas (+1359) draws out some of the implications of this further:

“In the same way as He came down, without changing place but condescending to us, so He returns once more, without moving as God, but enthroning on high our human nature which He had assumed. It was truly right that the first begotten human nature from the dead (Revelations 1:5) should be presented to God, as first fruits from the first crop offered for the whole race of men. On account of our sins He was led to death, and for us He rose and ascended, preparing our own resurrection and ascension for unending eternity. For all the heirs of

everlasting life follow as far as possible the pattern of His saving work on earth. Those who live according to Christ imitate what He did in the flesh. Just as He died physically, so in time everyone dies, but we shall also rise again in the flesh as He did, glorified and immortal, not now but in due course, when we shall also ascend, as Paul says, for ‘we shall be caught up,’ he says, ‘in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord’ (1 Thessalonians 4:17)” [*The Saving Work of Christ: Sermons by Saint Gregory Palamas*, pp. 113-114].

The words of the “two men ... in white robes,” (clearly angels) who stood by the disciples as they gazed at Christ being “lifted up,” and recorded by Saint Luke in Acts 1:11, point toward something very clear and essential for us to grasp as members of the Church that exists within the historical time of the world: “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” The disciples will remain in the world, and must fulfill their vocation as the chosen apostles who will proclaim the Word of God to the world of the crucified and risen Messiah, Jesus of Nazareth. They cannot spend their time gazing into heaven awaiting the return of the Lord. That hour has not been revealed: “It is not for you to know times or seasons that the Father has fixed by His own authority” (Acts 1:7). The “work” of the Church is the task set before them, and they must do this until their very last breath. They will carry out this work once they receive the power of the Holy Spirit – the “promise of my Father”—as Christ said to them (Luke 24:49). Whatever our vocation may be, we too witness to Christ and the work of the Church as we await the fullness of God’s Kingdom according to the times or seasons of the Father.

