



Sunday, June 23, 2019
Gospel: St. Matthew 10:32-33, 37-38; 19:27-30

Tone 8
Epistle: Hebrew 11:33-12:2

1st Sunday after Pentecost / Sunday of All Saints
Martyr Agrippina of Rome / Martyr Eustochius & his Companions

JUNE Bulletin Sponsor: Diane Tryon
In loving memory of Mom and Aunt Jeanie on their Anniversaries

GRADUATE SUNDAY



Cole Heffernan graduated from Oak Harbor High School on Sunday, May 19, 2019. Throughout his high school career, Cole was an active member of: DECA, FFA, FCCLA, and Foreign Language Club. Cole was a member of the Rockets Varsity Football Team earning 3 letters and voted 2018 1st Team All SBC Offensive Lineman. Cole was a member of the Varsity Track Team earning 3 letters in shot. Lastly, Cole was nominated as a "Rocket Pride Student" and mentored students at RC Waters Elementary. Cole will be attending Otterbein University in the fall. He plans to study Communications and will continue his athletic career on the Men's Track & Field Team.

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector

Parish Council President: Matthew Adamcio



110 E Main Street, Marblehead, OH 43440
www.holyassumptionmarblehead.org

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

Liturgical & Events Schedule

Sunday, June 23- Graduate Sunday

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

2:00 pm: Cole's H.S. Graduation Party

Monday, June 24

8:30 am: Baking

6:30 pm: Orthodoxy 101 Class

Wednesday, June 26

8:30 am: Baking

6:00 pm: Village Pubic Meeting

Saturday, June 29

9:30 am: D.L. For Peter & Paul

4:00 pm: Great Vespers

Sunday, June 30

9:05 am: Hours followed by D.L. / Social / Choir Rehearsal

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

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.

VIGILS- 6-16

Basil Glovinsky(7) Loving memory of father, Anthony, grandfather Lucas, father-in-law George, Safe travel for Father Peter and family, Health and recovery to Diane, Joe and Julia

Tim Glovinsky (1) Father's day blessings for dad

Laura Kovach (3) In memory of dad, Steve, father-in-law, John and Godfather, Alex, Father's Day blessings to Jim, Michael, Matt and Ben, Health of Joe, Joe, Greg, Dana, Nancy

Sandy Martin (2) In memory of dad, Special intentions

Darlene, Nick and Gabe Mazurik (1) special intentions

Janice Timko (1) In blessed and loving memory of my precious parents Sophia and Peter Monak on Father's Day. June 24 God took Daddy home. "Vechnaya Pamyat"

Twarek (5) In loving memory of our dads John and George and my Godfather Uncle Mike, Father's day blessings and good health to Greg, Zach, Andy and all of our family fathers, Health of Nikki, Sean and unborn baby, Strength and healing for Sue, Health of Joe, Sonya, Julia, Diane, Heidi,Stella, Ron, Steve, John, Becky, Jake, Helen, Heidi and Nancy

Dorothy Monak Poggali Tomb candles on Father's Day In memory of Peter Monak who is dearly loved and sadly missed

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

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
Jim 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
Valentin (Cassell)
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)
Troy (Cassell)

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 30: Police officer killed in Alabama
July 21: Deputy Joseph from Los Angeles

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

Friday, June 14- Memorial Service: 6 people attended

Sunday, June 16: 25 total (16 members; 1 non member reg. ; 8 guests; 19 communicants; 9 attended Vespers

CANDLE / BULLETIN SPONSORS FOR JUNE

Chandelier: (\$50) Tina: In memory of Cristina M Rindfleisch (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; Godmother Eva; Aunt Mary & Carole

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

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)	

CANDLE / BULLETIN SPONSORS FOR JULY

Chandelier: \$50 Basil: in loving memory of his mother and father

Altar Candles: \$50 OPEN

Candles on the Tomb: \$25 OPEN

Eternal Light & Icon Screen: \$25 OPEN

Bulletin: Diane Tryon: in B-day memory of her

MONTHLY TITHING ONLY

Goal Pledged per month: \$4,100

Sunday, June 2: \$ 157
 Sunday, June 9: \$4,848
 Sunday, June 16: \$1,365

OTHER WEEKLY INCOME

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**

Sunday, June 16: \$32 candles; \$10 Tomb Candles; \$90 Vigils; \$100 Building restoration; \$105 Special Collection (Bistro); \$10 Festival assessment / **TOTAL DEPOSIT \$1,365**

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>	

Final Thoughts on Public/Parochial/Home Schooling

Over the last four weeks I have focused on this topic because I think it holds interest for families who wrestle with the best way to educate their children. How we address this can have a big impact on how we understand the family as a little church.

One thing that is clear to me is that going to public school in the 1960s through the mid-1980s is not the same as going to public school today. So many changes have occurred in our social climate. Today the public school system seems to be actively promoting values of a secular humanistic orientation. These values are not consistent with the formation of our children in the Orthodox Christian Faith. The one benefit of home schooling is that it allows for a more complete formation of a child in the Orthodox Faith. There is a greater likelihood that the child will internalize the faith and make it his or her own. Parochial schools also have some advantages similar to home schooling. However, given their size and demographics, I do wonder if the impact on students is diluted. Is there that much of a difference in parochial school students from public school students?

I think it is best to do a combination of home schooling and public/parochial school (if one can afford the cost). For example, could one home school from kindergarten through the seventh grade and then transition to public/parochial school for the rest of a child's education?

I realize a number of families cannot pursue home schooling because both parents work. Other parents may not have any concerns about sending their children to public school. The public school system is not evil. The teachers and pupils do the best they can, and surely many have good intentions. But I do think the formation of one's child in the Orthodox Christian Faith is more difficult given the dynamics I have described in the public school system in previous reflections. Parents have to work harder to foster an environment of the family as a little church.

Home schooling should not be about developing an "us vs. them" mentality. The fruit of any home schooling experience should be to affirm the "very good" of creation. All of mankind is created in the image and likeness of God. Students in the public school system who may not think like us are not the enemy. There are times during which students will just need to agree to disagree on some matters. There is no room for animosity and intolerance here. Any home schooling experience that would breed this attitude is not properly rooted in the mind of the Church. I think it is time to put closure on this. I will address a new theme in next week's reflection. The blessing of the Lord be upon you.

In Christ's service,
The unworthy +Paul

Baking Schedule:

- | | |
|----------------------------|-----------|
| Monday, June 24: | Nut Horns |
| Wednesday, June 26: | Nut Horns |
| Monday, July 15: | Kolachke |
| Wednesday, July 17: | Kolachke |
| Monday, July 22: | Kolachke |
| Wednesday, July 24: | Kolachke |



“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 4 **By John Athanasatos, PharmD, MDiv.** **Healthcare Professionals**

In previous articles, I discussed the Opioid Pandemic and how there are three categories of people affected by this crisis. There are addicts and recovering addicts who will benefit greatly by the 12 Step Program called Narcotics Anonymous. The people in the second group are the friends and family of the addicts and recovering addicts. There is a 12 Step Program that could offer help for them also, called Nar-Anon. Alternatively, the same people could benefit from support groups and individual therapy and counseling not necessarily in a 12 Step format.

The third group that I will discuss in this article is that of the healthcare professionals who have interaction with addicts and recovering addicts on a daily basis and also with their friends and families. For healthcare workers there currently are no known support groups or discussion groups specifically for them. This is definitely an opportunity for the Orthodox communities to offer such programs.

McKesson and Mallinckrodt are two US drug manufacturers dealing with criminal drug rings, and/or making medications more addictive so that sales would rise and stay high.

Healthcare workers belonging to an Orthodox community face many moral and ethical challenges, especially in recent times with this massive opioid crisis which has claimed over 200,000 lives and counting. A few months ago on an episode of *60 Minutes*, a retired DEA (Drug Enforcement Agency) Agent admitted on national television that McKesson, the largest pharmaceutical distributor in the United States, was heavily involved in the opioid crisis and ultimately “too big to prosecute.” DEA Investigators said that McKesson was supplying pharmacies and

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Opioid Con't

doctors that were fronts for criminal drug rings and pills were ending up on the black market. McKesson was also raising the threshold allowances for independent pharmacies so that they could in turn dispense more narcotic painkillers. Also, drug manufacturers like Mallinckrodt were making narcotic medications like oxycodone more addictive so that sales would rise and stay high.

Hearing all of this, how can the Orthodox healthcare workers feel comfortable at their workplace, especially pharmacists who dispense these medications? It certainly becomes a spiritual dilemma for them, to see hundreds of thousands of people dying and knowing that drug manufacturers and distributors are behind it. This crisis affects all people despite their socioeconomic, racial or religious background. *It is troubling to see the healthcare industry motivated by financial gain and not the well-being of people.*

So what can we do as a community? More awareness of this crisis and its magnitude is the first step. The second step would be to offer some sort of discussion or support group at local parishes. It is important to offer that fellowship so that healthcare workers have the opportunity to share their experiences and reflect on the challenges they face. These may be very unusual and trying times but by God's grace any challenge and hardship can be overcome. The most important thing for Orthodox healthcare workers to remember is that the more they hold to their ethics and morals, the greater the challenges they will face. Christ clearly warned us of this: Behold I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak: for it is not you who speak, but the Spirit of your Father who speaks in you. (Mt 10:16-20 NKJV)

These words were directed towards His disciples, as Jesus knew they would face persecution, even death

as they went out into the world preaching His Name. Let this be a motivation not only to healthcare workers but for all of us. It is both saddening as well as scary to hear about the demise in the healthcare industry. Perhaps there are other stories similar to the one about McKesson that plague the industry. However, we must not despair. Trials and tribulations will certainly come but we as Orthodox Christians must be prepared for them and be determined to overcome them.

Preparing Students in Colleges or in other Programs to become Healthcare Workers

I think it is also important to prepare students who are in colleges or programs preparing to become healthcare workers for the challenges that they will face once they enter the workforce. At colleges there are opportunities through OCF ([Orthodox Christian Fellowship](#)) for discussion and outreach addressing the opioid crisis. All college students, not just those preparing for a healthcare occupation, should be aware of the opioid crisis.

If we do not prepare our students who choose healthcare as an occupation and we don't minister to current healthcare workers who are currently facing moral and ethical challenges, there stands the possibility that they could be affected by PTSD (Post Traumatic Stress Disorder). This is not something to take lightly. It was only recently that PTSD was taken more seriously in regard to our veterans. For years, a term called "battle fatigue" was the terminology used for those emotionally affected by combat. Finally, there is recognition that PTSD could very easily become prevalent among healthcare workers, which is why early intervention can prove to prevent that from happening.

Although these are extraordinarily challenging times, awareness is on the rise and options are available for healing. We, the Orthodox faithful, must come together and stand united in this fight against the opioid crisis. Indeed, the opioids are a formidable enemy, but our faith in Christ is much greater. As it says in the baptismal hymn: *For we in Christ who have been baptized, have put on Christ.* Likewise, let us never forget the words Christ spoke to his disciples before his passion, which applies to us even today: *In the world you will have tribulation, but be of good cheer, I have overcome the world.* (John 16:33 NKJV)

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.

Protopresbyter Thomas Hopko

Pentecost: The Descent of the Holy Spirit

The Old Testament feast of Pentecost occurred 50 days after Passover—the commemoration of the Exodus of the Israelites from captivity and slavery in Egypt—in celebration of God’s gift of the Ten Commandments to Moses on Mount Sinai.

In the New Covenant of the Messiah, the Passover event takes on its new meaning—the celebration of Christ’s Resurrection, the “passing over” from death to life and from earth to heaven, the “exodus” of God’s People from this sinful world to the eternal Kingdom. The New Testament Pentecost also is fulfilled and made new by the coming of the “new law” with the descent of the Holy Spirit upon the disciples of Christ. As we read in the Acts of the Apostles 2:1-4, “When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit.” The Holy Spirit Christ promised to His disciples came on the day of Pentecost (John 14:26, 15:26; Luke 24:49; Acts 1:5) as the apostles received “the power from on high” and began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. Traditionally, this moment has been called the “birthday of the Church.”

In the liturgical services for the Great Feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the Holy Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit’s coming to man, and the Church’s hymns celebrate this manifestation as the final act of God’s self-disclosure and self-donation to the world of His creation. For this reason, Pentecost Sunday also is called *Trinity Day* in the Orthodox Christian tradition. On this day, the icon of the Holy Trinity — particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—often is placed in the center of the church, alongside the traditional Pentecost icon depicting the tongues of fire hovering over the Theotokos and the 12 Apostles, the original prototype of the Church, who sit in unity surrounding a symbolic image of “cosmos,” the world.

On Pentecost, we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the 50th day stands as the beginning of the era that is beyond the limitations of this world, 50 being that number which stands for eternal and heavenly fulfillment in Jewish as well as Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an “apocalyptic day,” which means the day of final revelation. It is also called an “eschatological day,” which means that it is the day of the final and perfect *end*—in Greek, the *eschaton*. When the Messiah comes and the Day of the Lord is at hand, the “last days” are inaugurated, in which “God declares, ‘I will pour out my Spirit upon all flesh.’” This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church, preached on that first Pentecost Sunday (Acts 2: 1 7; Joel 2: 28-32).

The Great Feast of Pentecost is not simply the celebration of an event which took place centuries ago. Rather, it is the celebration of what must happen—and indeed does happen—to us in the Church today. We have died and risen with the Messiah-King, and we have received His Most Holy Spirit. We are the “temples of the Holy Spirit.” God’s Spirit dwells in us (Romans 8; 1 Corinthians 2-3, 12; 2 Corinthians 3; Galatians 5; Ephesians 2-3). We, by our own membership in the Church, have received “the Seal of the Gift of the Holy Spirit” in the sacrament of Chrismation. Pentecost has happened to us.

During the Divine Liturgy on Pentecost, we recall our baptism into Christ as we sing, in place of the Trisagion, the well known verse from Galatians: “As many as have been baptized into Christ, have put on Christ.” The usual antiphons are replaced by special psalm verses that emphasize the meaning of the feast, while the day’s readings from the Epistles and Gospels recall the Holy Spirit’s coming to men. The kontakion speaks of the reversal of Babel, as God unites the nations into the unity of His Spirit. And the troparion proclaims the gathering of the entire universe into God’s “net” through the work of the inspired apostles. In the hymns “O Heavenly King” and “We have seen the True Light”— **Con’t Pg 12**