



# **Saint Paul the Apostle Orthodox Church**

**24 BURKE ROAD**

**FREEHOLD, NJ 07728**

**Sunday of the Council Fathers**

**May 24 2015**

**Father Robert E Lucas, Pastor;  
Subdeacon Daniel J. Korba and Nikitas Tsokris,  
Cantors**

**Rectory 215-862-9227; Parish Center 732-780-3158**

## **We Are A Stewardship Parish Of Time, Talent and Treasure**

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

*It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 – 8.*

## **GLAD TIDINGS**

**+++ We remind our faithful diocesan and parish dues are DUE. Only fourteen diocesan dues are received. Please fulfill this privileged obligation as soon as possible otherwise the parish must make it up.**

**+++ This Saturday at 9:00 AM. The final All Souls' Saturday Liturgy and Memorial Service is celebrated. Please come and pray with us.**



+++ Next Sunday is Pentecost, the birthday of our blessed Church.

+++ Every Monday, we have prayerful devotions before the Myrrh bearing icon at 6:00 PM. Everyone is invited to be present in praise. The Birthgiver invites us to manifest our faith in response to her first shown love, to unite our prayers with hers for the salvation of our souls. Invite your friends and neighbors to join us.

+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Father George, Barbara, Betty, James, Yevlogia, Nicholas, Maria, Cynthia, Pani Anna Marie, Father Myron, Pani Delores and Andrea.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$266.00; Candles, \$16.00; Kitchen, \$70.00; Coupons, \$200.00, for a total of \$541.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls!

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Maria Idronmenos, Anna Zacharyczuk, Bob Gorbich, Marilyn Korba and Pani Buletza.

+++ We make a **PENNIES FROM HEAVEN** Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of **\$1828.00** from this apostolate. Even your pennies can help and are a blessing to our parish.

+++ Please be certain to see a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite **ALL** to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5750 on this project to date!

+++ The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.

+++ We invite all pray the Lord our God grants us the grace of enrichment of our spiritual lives for his glory.

LORD



TEACH  
US

## Eternal Life

*And we know that Christ, God's Son has come to help us understand and find the true God. And now we are in God because we are in Jesus Christ his Son, who is the only true God and he is eternal Life 1 John 5: 20.*

*Stay always within the boundaries where God's love can reach and bless you. Wait patiently for the eternal life that our Lord Jesus Christ in his mercy is going to give you Jude 1: 21.*

*See! He is arriving, surrounded by clouds; and every eye shall see him, yes, and those who pierced him. And the nations will weep in sorrow and in terror when he comes. Yes! Amen! Let it be so! Revelation 1: 7.*

*Choose to love the Lord your God and to obey him and to cling to him, for he is your life and the length of your days. You will then be able to live safely in the land the Lord promised your ancestors, Abraham, Isaac and Jacob Deuteronomy 30: 20.*

*I am the First and the Last, the one who died and who is now alive forevermore, who has the keys of death and hell Revelation 1: 18.*

*Yet even there in Sardis, some have not soiled their garments with the world's filth; they shall walk with me in white for they are worthy Revelation 3: 4.*

*And there will be no night there – no need for lamps or sun – for the Lord God will be their light, and they shall reign forever and ever Revelation 22: 5.*



## Living

To look is one thing.

To see what you looked at is another.

To understand what you see is still something else.

But to act on what you learn is what really matters.

Living our Orthodox faith is vitally important!

## Insight

A teenage girl was examining her grandmother's wedding ring. The young lady said, "Wow, what heavy and cumbersome rings those were 50 years ago." The grandmother wisely replied, "That's true, but do not forget in my day they were made to last a lifetime!"

## Truth Be Known

A well known and pompous writer was speaking to a young aspiring photographer at a dinner party. The author had seen some of his photographs and found the compositions rather interesting, even compelling. As a parting comment, the writer remarked, "You must have a good camera." To the departing author, the photographer replied, "And you must have a good typewriter."

## Church Sign

"If you don't see what you want, you have come to the right place!"

The purpose of the Church is not to provide what one wants, but what one needs.

## Perception

A noted playwright was interviewed following a first production of a play that was a complete failure.

"Oscar, how did your play go tonight?" said a friend.

"Oh," was the lofty response, "the play was a great success, but the audience was a failure."

The same might rightly be said about those who are simply present for the celebration of the Divine Liturgy on Sundays and holy days. Unless they are there for the right purpose of genuine worship and praise of God, unless they are gathered together in response to the invitation of Christ by the Holy Spirit, they are a failure!

## Example

Search and you will find that Christ was an enthusiast, consumed with earnestness of purpose, with confidence in His powers, with faith in the worthwhileness of His endeavors.

## Begotten, Not Made

In order to clarify our faith, the Council of Nicea reiterated again and again, in different ways, our experience that Jesus the Messiah is both God and man. Therefore, after stating with precision that He is "true God of true God," its profession of faith adds that He is not "created" but instead is "begotten." The word *begotten* is repeated and the Fathers of the Church, gathered in Council, must have seen in it a very important affirmation. The purpose of this part of the Creed was certainly to oppose directly the heresy of the Alexandrian priest Arius, who postulated that Christ was a creature made by the eternal Father. In Arius' system of thinking, Christ is certainly a higher creature than ordinary humans, preceding us in existence and participating with the Father in creation, but nevertheless, not equal to the Father.

To support his statement, Arius would point to the Gospel of St. John, where Jesus says, "If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I" John 14: 28. The Council taught that Arius' understanding was not what the message meant; that it had been completely misunderstood; and that, as God, Jesus, the Son and Word of God, was one and equal God with the Father. First, we must try to understand what we are affirming in faith when we say that Jesus, the Son and Word of God, was not "made." This poses a stumbling block

for many today, because quite clearly, Jesus was human and had a place in human history. His earthly life had a beginning and an end in a particular era of time 2000 years ago.

We are accustomed today – where what is real is what we can see and hear and touch – to grasp how one person can be simultaneously two different natures. It is difficult for us to think of the man Jesus as also God, one of the Holy Trinity, one God, one Lord, one Ruler and Creator of all. This was difficult for ancient people as well, and so through the centuries this has remained what we call a mystery, a reality that we can experience, but not completely understand or comprehend.

However, it is our faith without compromise. The first Christians understood very well that if Christ is not God, then our trust in him is meaningless, and they venerate and worship only a human being who was, in fact a miserable failure. Because He is God, his death on the cross instead is of infinite value. It is in the context of his imminent arrest that Jesus taught us about himself. Here Jesus speaks at least three times of the mutual indwelling of the Father in himself. "I am in the Father and the Father is in me" John 14: 10 - 13; 17: 21.

This is so much so that when the Apostle Philip asks, "Show us the father," Jesus replies,



"Whoever has seen me has seen the Father"  
John 14: 9.

This relationship was also proclaimed by Jesus at the Feast of the Dedication, when He said, "The Father and I are one" John 10: 30. Some of the bystanders were shocked and thought this to be blasphemy, and "...picked up rocks to stone him" John 10: 11. This was the theme of John's gospel, as we see from the very first verse read for the feast of the glorious Resurrection, "In the beginning was the Word and the Word was with God and the Word was God" John 1: 1; and later in the same prologue, the Word is identified with Jesus, "...and the Word became flesh and made his dwelling among us" John 1: 14. Despite the fact that some people do not wish to accept this testimony, Jesus also speaks likewise in other gospels, "No one knows the Son except the Father, and no one knows the Father except the Son" Matthew 11: 27. It is here that Arius made his mistake. He applied the words, "the Father is greater than I" John 14: 28, to the eternal, mutual relationship of the Father and the Son.

As God, the Father and the Son are one, and without change. In his mission to us on earth, Jesus becomes greater when He suffers death on the Cross and rises from the dead to impart eternal life to man. Before this glorification, the Father is greater, and the Resurrection is for our good, for the fullness of our age, so that we rejoice because Jesus is going and returning to the Father (John 14: 28). The glorified, risen Lord then relates to his disciples, "All power in heaven and on earth has been given to me,

Go, therefore, and make disciples of all nations" Matthew 28: 18, 19. While St. John is not engaging in the later theology of the Trinity, he is speaking about the way Christians experience Christ. They are aware of both his transcendent equality with God and of his mission on earth as a human being. Through this human being whom they were able to see and hear and touch, they were brought into union with God for, as our Lord said, "On that day, you will realize that I am in my Father and you are in me and I in you" John 14: 20.

In our Creed, therefore, we profess that Jesus is "begotten, not made." Likewise, in the Hymn of the Incarnation at the Second Antiphon of the Divine Liturgy, we sing of Christ, "O only-begotten Son and Word of God, who, being immortal...became man without change." We ascribe the word "begotten" to the Son because fathers "beget" children, though in the inner mystery of the Holy Trinity this "begetting", this "coming forth" is beyond our human powers of comprehension. We can affirm it only in faith.

The Son and the Spirit must come forth from the Father, because God is one and the Father is the source of God's being. This "coming forth," of the Son and the Spirit, however is not creation, and hence there is one God, Father, Son and Holy Spirit, equal in the light of divinity. We appropriate this revelation and only then do we reflect on it and begin to understand that if the Son is "not made," then, like the Father, He is without beginning, infinite, beyond space and time. It is only because this is so that He can be our Saviour, Redeemer and Life-Creator.

## Do you have a SPIRITUAL MENTOR?

At the tender age of 16 Uzziah became king of the southern kingdom of Judah. He reigned over 50 years from the late ninth to the early eighth century before Christ. From a young age, Uzziah "kept doing what was right in the eyes of God". What influenced him to take an upright course? The historical record states "All the people of Judah chose Uzziah, though he was but sixteen years of age, and proclaimed him king to succeed his father Amaziah...He pleased the Lord, just as his father Amaziah had done...He was prepared to seek God as long as Zechariah lived who taught him to fear God; and as long as he sought the Lord, God made him prosper" 2 Chronicles 26: 1, 4, 5.

Not much is known about Zechariah, the advisor to the king, apart from his account in God's revelation to us in Scripture. Yet, as the instructor who "...taught him to fear God," Zechariah exercised a fine and upright influence on the young ruler to do what was right. He was obviously a man versed in sacred history, rich in spiritual

experience and able to communicate effectively his knowledge so that Uzziah benefited immensely from it. He was well versed in prophecy and was an intelligent, devout, good man. By God's grace, Uzziah chose to pay attention to his admonitions.

Uzziah's faithful course brought him many blessings and he displayed strength to an amazing degree because God continued to bless him. Yes, success in his secular efforts followed his spiritual success. After Uzziah became successful, he left the teachings of his mentor, Zechariah. He "became strong, he became proud to his own destruction and broke faith with the Lord, his God." 2 Chronicles 26: 16. As a result of a particularly irreverent act, he was struck with a loathsome skin disease, which incapacitated him, so that he could no longer serve as king in the fullest sense. "As a leper he was excluded from the house of the Lord" 2 Chronicles 26: 21.

Orthodoxy has always provided the opportunity and advanced the idea of a spiritual mentor, a spiritual father, be he the parish priest, or a member of a monastic community, to guide and provide positive influence and insight for believers.

Do you have someone who might be called a personal instructor, a mentor, a spiritual father? Have you consulted



often with your parish priest when problems arise, so that another, spiritual dimension might be provided and another avenue opened for consideration? Does the need arise in your life when God's position should be considered? Do you have someone in your life who influences you to search for God? This can be an advancement whether we are young or past the day of youth, whether female or male, child or adult.

A spiritual father should be treasured for his admonition can help us keep doing what is right in the eyes of God, our Father. Listen carefully to the maturity of a Christian teacher and seriously consider the advice provided. Never turn aside from the wise words of such an instructor in fear of the true God. "A wise man by hearing them will advance in learning, an intelligent man will gain sound guidance, that he may comprehend proverb and parable, the words of the wise and their riddles. The fear of the Lord is the beginning of wisdom; wisdom and instruction fools despise" Proverbs 1: 5 - 7; "The way of the fool seems right in his own eyes, but he who listens to advice is wise" Proverbs 12: 15; "Listen to counsel and receive instruction, that you may eventually become wise. Many are the plans in a man's heart, but it is the decision of the Lord that endures" Proverbs 19: 20.

Job 23:1-9, 16-17

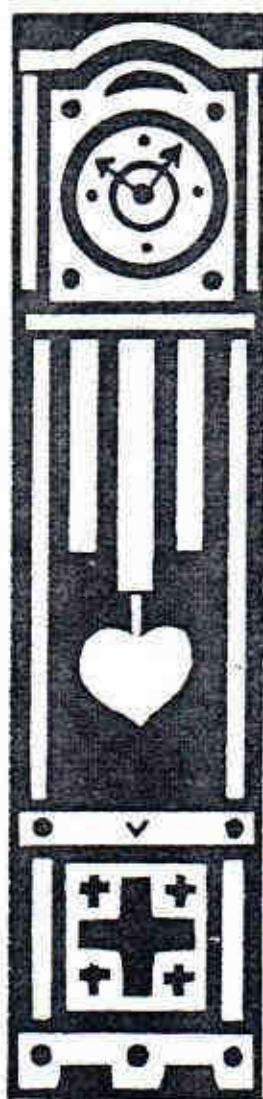
Psalms 22:1-15

Hebrews 4:12-16

Mark 10:17-31

## *P* RAYER

*God of Rest:  
You charge us  
to keep one day  
per week as a day  
of rest, and to  
keep it holy.  
In the midst  
of our busy lives,  
help us to see  
the divine wisdom  
and love  
behind that  
commandment.  
Amen.*



Take time to work,  
it is the price of success.

Take time to think,  
it is the source of power.

Take time to play,  
it is the secret of perpetual youth.

Take time to read,  
it is the foundation of wisdom.

Take time to be friendly,  
it is the road to happiness.

Take time to love and be loved,  
it is the privilege of the great.

Take time to share,  
life is too short to be selfish.

Take time to laugh,  
laughter is the music of the soul.

Author unknown



# WISDOM! BE ATTENTIVE

*Angelic powers descended to your grave, and the guards fell down and appeared dead. Mary came to the grave seeking your most pure body. You conquered and despoiled the Abyss without being touched by it. You, the Giver of Life, met the Virgin, O Lord, risen from the dead; glory to You! Troparion, Sunday of the Fathers of the First Council.*

*You ascended in glory, O Christ, our God, and delighted the disciples with the promise of the Holy Spirit. Through this blessing, they were assured that you are the Son of God, the Redeemer of the world Troparion, Feast of the Ascension of our Lord.*

*O Christ, God, You are above all praise, for you established our fathers O Christ our God. You delighted the disciples as lights to all on earth. You led us all to true faith through them. O most bountiful Lord, glory to you! Troparion, Sunday of the Fathers of the First Council.*

*The preaching of the apostles and the decisions of the fathers have established the true faith of the Church which she wears as the garment of truth fashioned from the theology from on high; she justly governs and glorifies the great mystery of worship Kontakion, Sunday of the Fathers of the First Council.*

*When you fulfilled the plan of salvation for us and united all things on earth to those in heaven, Christ our God, you ascended in glory, never leaving us, but remaining ever-present. For you proclaimed to those who love you: 'I am with you, and no one else has power over you' Kontakion, Feast of the Ascension of our Lord.*

*Blessed are you, and praiseworthy, O Lord, God of our fathers; glorious forever is your name! Prokimenon, Sunday of the Fathers of the First Council.*

*Praise the Lord from the heavens, praise him in the highest. Alleluia, Alleluia, Alleluia! Communion Hymn, Sunday of the Fathers of the First Council.*

## **The Psalms: prayer that spans the ages**

While the Bible is the world's most popular book, it is not merely one book, but an entire library.

In this library, Psalms is the most widely used book. Thus, Psalms has become the most popular book in the world.

Psalms spans the ages When we pray the psalms we pray in union with David and the other ancestral composers of these prayers in union with Christ and the Apostles who used them, as all Jews did and still do as their favorite prayerbook and songbook, and in union with Jesus Christ and Christians in every age and place.

Psalms bridges the gap between Jews and Christians better than any other book for Psalms is not just Scripture but also liturgy. Though Jews and Christians worship in different temples, they pray the same prayers to the very same God. No theological cleverness or negotiating is needed to bring us together. We are side by side as we pray these precious prayers.

Christians love Psalms no less than Jews from whom we inherited the book. But Christians add a Messianic level of meaning to many of the psalms. A Christian sees Jesus face in these words, as in the whole of Jewish Scriptures. Yet, this deeper Christic level does not take away the other levels of meaning.

Psalms are songs or hymns of worship as well as prayers. They are meant to be used not just read. Prayer and singing are actions in response to God's first shown love. The psalms are more like instructions in a laboratory manual than like sentences in a textbook. We must perform them, work them through. They are more like sheet music than like a tape or record; we must play them on our own spiritual instruments which is our soul and body.

Prayer was most often chanted by ancient Jews and Christians and still is by many people throughout the world. We should try this old "tried and true" method of praying by chanting, using earlier chants that are given us or those we improvise for ourselves. We can utilize the chant pattern of the Church which always sings God's praises. Even



chanting psalms in a monotone gives an effect that merely speaking aloud does not. Speaking aloud gives us an effect that reading silently does not. It is like an echo different walls of the soul add to the sound of glorifying God within us.

Most of us do not worship as regularly or ardently as we should. But everyone can pray a few psalms in the privacy of their home. And this is liturgy. Many of the psalms were and are used as part of the Jewish temple liturgy; the early Church liturgy was heavy with them, from the time of Christ and the Apostle to the present day.

Today their role has shrunk both in liturgy because of lesser attendance at worship services, and in private devotions because less people enjoy their value and purpose. In liturgical life, they are verses in the antiphons for feast days and introductions to teaching hymns in matin and vesper services. We are being robbed of great beauty by having the psalm gems surrounded by few people who do not appreciate nor understand their beauty, inspiration and purpose. Many times they are responsorially chanted by two groups which increases participation right from the start.

The Psalms should be the first and foundational stone of every Christian's daily prayers and devotions. For to pray them regularly, to become familiar with them so that their phrases spring to mind spontaneously, is to shape our minds and hearts according to God's mind and heart so that our soul grasps their prayerful beauty and is elevated to new heights of understanding and adoration. Here is the prayer book our heavenly Father himself inspired for us to use. Next to the "Our Father," they are the closest that human words will ever get to God's own answer to anyone who asks him "Teach us to pray."

The psalms were written from the widest possible range of feelings and situations. The psalms are like the Sabbath: "The sabbath was made for man and not man for the sabbath" Mark 2: 27. We find here a world as wide as we find in our own lives. We find joy and despair, praise and complaint, certainty and doubt, defeat and success, suffering and liberation. We should become familiar enough with them to be able to go to the one that is appropriate to the present need, or at least make a list and index, so that we know to use the one that fits our circumstances. The locks of our heart are constantly changing, but the psalms provide keys to fit all the locks. We just need to know where the keys are; we need to classify them for our daily living. Simply "going through" them from beginning to end, while good, is not the best or most advantageous way to use them or benefit from them.

We will develop favorites that we come back to dozens of times more often than we use other less favorites. This too is good; it is like choosing personal friends and benefiting from them.

Since the Psalms are poetry, the translation matters more here than perhaps any other book of the Bible. Our prayers need to be strong and clear and simple, but they also need to be beautiful, attracting the higher and nobler sentiments of our soul. We must discourage the use of flat, colloquial translations like so many that are available today. In their original, the psalms are stylized and poetic, not prosaic. The old Douay or King James versions were more accurate and more literal than most modern and contemporary ones. The Revised Standard Version is a good blend of the modern clarity and ancient beauty. So are the many of the Jerusalem Bible psalms. Most forget we need philosopher poets and wordsmiths to translate and convey the magnificent beauty of God's revelation to us.

Though the psalms span the range of a multitude of human attitudes one stands out as the primary theme, the one they keep coming back to over and again: praise, worship, adoration. If our prayers are not largely praise, they fail to conform to God's prayer pattern. Praise is our rehearsal for heavenly joy; it is what we shall be doing for all time. Praise is tremendous therapy for the self-absorbed, worried and self-pitying souls, for praise is self-forgetful – one of the things we need the most. Praise looks at our heavenly Father, the Divine Son and the most blessed and adorable Spirit, not ourselves. We praise our God simply because He is God, because He is praiseworthy. Nothing else can free us from the terrible slavery to the thousand little tyrants of the modern world: our cares, our worries, our silly pre-occupations and worldly responsibilities and diversions – as well as self-forgetful praises of God. It need not be accompanied by emotion; merely doing it works healing and transformation within.

Psalms is divided into five books, each ending with a psalm of pure praise (41, 72, 89, 106, 150). They can also be divided into psalms for each of the four main purposes of prayer, adoration, thanksgiving, repentance and petition. Or they can be further divided into

Psalms of praise: 18, 100, 103.

Liturgical psalms: 120, 135.

Psalms for pilgrimage sung by pilgrims traveling to the Holy City of Jerusalem: 120 to 134 inclusive.



Royal Psalms for the reign of the King of Kings: 2, 20, 21, 28, 45, 72, 89, 101, 132, 144.

Psalms of Penitence: 6, 32, 38, 51, 102, 130, 143.

Moral Teaching Psalms: 1, 37, 119.

Messianic Psalms: 2, 22, 45, 110.

Cursing Psalms: 7, 35, 40, 55, 58, 59, 69, 79, 109.

The cursing passages cannot, of course, be used by Christians unless we interpret them spiritually and remember that "...we are not contending against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual host of wickedness in heavenly places" Ephesians 6: 12. We must hate sin as these psalms and psalmists do; but we must not hate sinners, even if the psalmists did. Everything in Scripture is for our instruction, but not everything is for our imitation.

Many passages in the psalms as well as whole Psalms are Messianic. If we had none of the rest of the Old Testament, but only the psalms, we would still be able to check it out and see that Christ fulfilled the Old Testament predictions and prophecies.

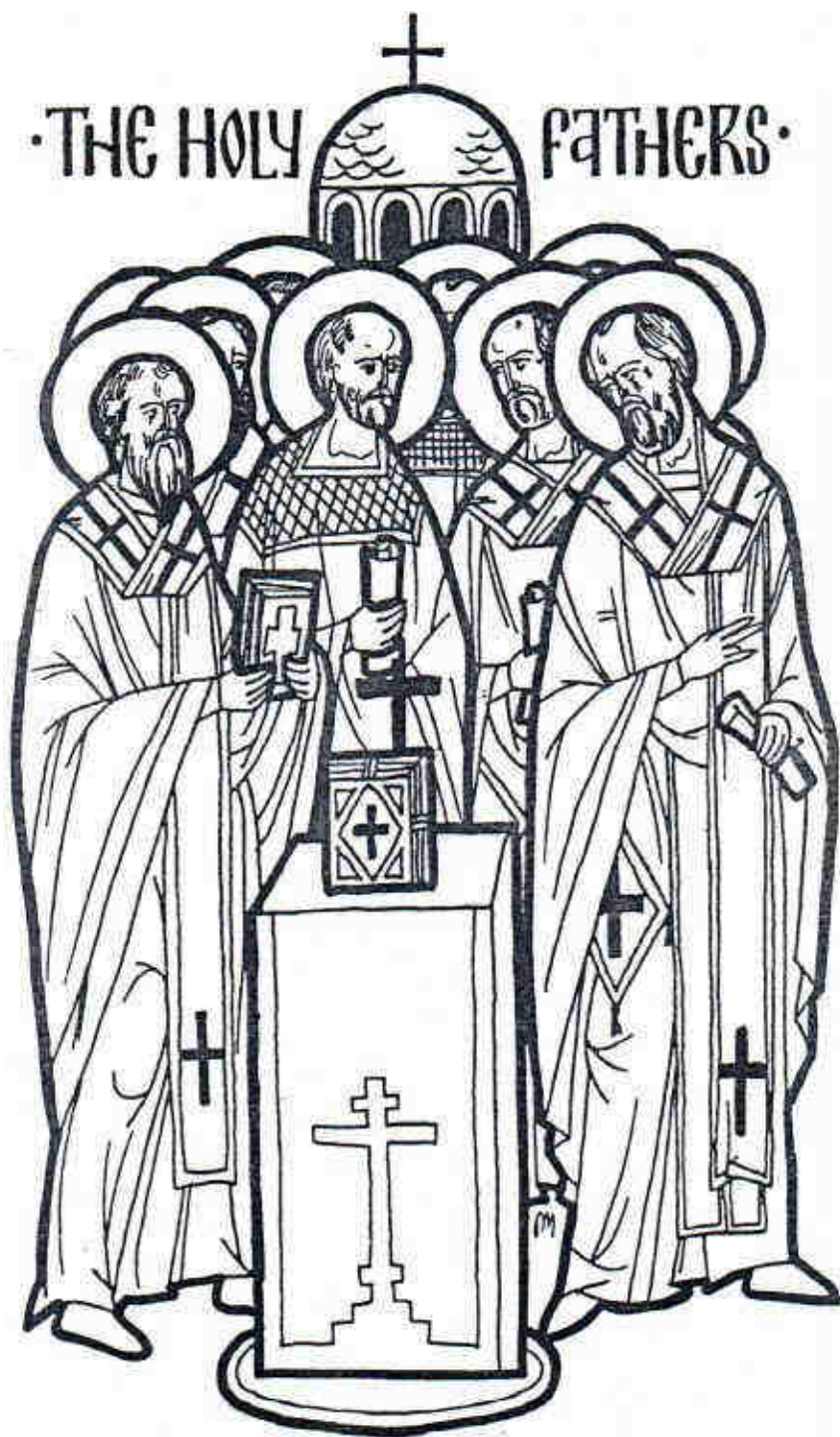
The psalms are like an ocean fed by many rivers, many writers. Their author is, primarily David to whom more than half are ascribed, Moses (Psalm 90), Ezra (Psalm 119), Solomon (Psalms 72 and 127), Asaph and some others.

They were written during a period of about a thousand years from the time of Moses, about 1400 BC, to the return from exile, about 430 BC.

The Psalms will last forever, so rich and enduring is their language and message. Heaven itself has no better words of praise.



·THE HOLY FATHERS·





A fifth grade teacher in a Christian School taught her class that everything about us reminds us of our God. They chose the medium of TV commercials to learn more of our Creator. Here are some of the results:

God is like  
BAYER ASPIRIN  
He works miracles.

God is like  
a FORD  
He's got a better idea.

God is like  
COKE  
He's the real thing.

God is like  
HALLMARK CARDS  
He cares enough to send His very best.

God is like  
TIDE  
He gets the stains out that others leave behind.

God is like  
GENERAL ELECTRIC  
He brings good things to life.

God is like  
SEARS  
He has everything.

God is like  
ALKA-SELTZER  
Try Him, you'll like Him

God is like.  
SCOTCH TAPE  
You can't see Him, but you know He's there.

God is like.  
DELTA  
He's ready when you are.

God is like.  
ALLSTATE  
You're in good hands with Him.

God is like.  
VO-5 Hair Spray !  
He holds through all kinds of weather.

God is like.  
DIAL SOAP  
Aren't you glad you have Him? Don't you wish everybody did?

God is like.  
the U.S. POST OFFICE  
Neither rain, nor snow, nor sleet nor ice will keep Him from His appointed destination.

God is like.  
Chevrolet  
the heartbeat of America

God is like  
Maxwell house.  
Good to the very last drop

God is like.  
Bounty.....  
He is the quicker-picker-upper. . can handle the tough jobs. . and He won't fall apart on you



# HIDDEN LETTERS

Look carefully at the picture below. Then color in the areas that contain a square to reveal the hidden letters. Then use the letters to complete the verse below.



"BE SELF-CONTROLLED AND ALERT.  
YOUR ENEMY THE DEVIL PROWL  
AROUND LIKE A ROARING \_\_\_\_\_  
LOOKING FOR SOMEONE TO DEVOUR."

1 PETER 5:8



\_\_\_\_\_

## **CHRIST RETURNS TO THE FATHER**

**H**ave you ever bid goodbye to a loved one? You accompany him to the place of his departure, the train station or the airport, you listen to his final words, and then you gaze until the vehicle bearing the loved one disappears in the distance.

It was like that when Christ bid farewell to His beloved followers. How simply the Scriptures depict His leaving. Jesus led them to a mountain out towards Bethany. This was as far as they could go. The Lord spoke to them for the last time and blessed them. As the apostles listened to the Lord, He was lifted up and a cloud soon embraced Him and took Him out of their sight.

The apostles returned to Jerusalem "with great joy." There was no mourning at this farewell; there was gladness. The Lord had finished the work He had come to do, He had won the victory over Death, He promised to send them the Spirit, and He gave them instructions for the future. All of this was cause for joy as they made their way back to the "upper room".

That is the way the Scriptural narratives portray the story of Christ's Ascension. It is a fitting climax to the earthly life of the Lord. Of course, it was not the end of that life; in fact, it marked the beginning of the Christian Age. Soon the Holy Spirit would come to inspire and transform the apostolic group thereby changing the world forever.

This process continues today. Now WE are involved in it. What better thing is there to do than follow the example of the apostles of the Lord? We can rejoice in the glory of Christ. We can return to our "upper rooms," our churches and meet together in prayer. We can await the coming of the Holy Spirit who will give us the power for the fulfillment of our tasks. Is this not the way to observe this feast?