

## SELECTED LIVES OF THE SAINTS.

**ALDWYN** (Aldwine) (early 8th century), abbot of Peartney (Lincs.). A brother of Elwin, second bishop of Lindsey, and of Ethelhild, abbess. Aldwyn's uncertain claim to sanctity is reflected in the absence of any clear feast day: he did, however, give his name to Coln St. Aldwyn, Glos.

**ETHELWIN** (2), bishop of Lindsey, died c.700. Brother of Edilthum (friend of Egbert and of Aldwin), abbot of Peartney (Lincs.) and also of abbess Ethelhild nearby. Ethelwin was consecrated by \*Theodore in 680. His diocese (roughly modern Lincolnshire) had formerly been part of Northumbria, but was later under the rule of kings of Mercia. Little is known of his achievements or even the place of his seat (see \*Herefrith), but \*Bede mentions him and his family. Feast: 3 May (or 29 June in Wilson's *Martyrologe*).

Bede, *H.E.*, iii. 11, 27; Stanton, p. 193.

**ECHA OF CRAYKE** (North Yorkshire) (d. 767). He was a hermit renowned for his holiness and gift of prophecy. Feast: 5 May.

**ETHELBERT** (2) (779-94), king of the East Angles. He was venerated as a martyr because of his violent death for political reasons at the hand of Offa, king of Mercia, whose daughter Ælfthryth he visited, with a view to marriage, at Sutton Walls (Hereford and Worcester). There he was assassinated in 794, presumably on 20 May. The body was buried by the river Lugg at Marden and later translated to Hereford, where it remained until the Danes burnt it in 1050. His head was buried at Westminster. William of Malmesbury, however, said that Ethelbert's relics were still at Hereford; he clearly felt some misgiving about his cult as a martyr and invoked the authority of \*Dunstan as well as the witness of miracles in favour of its continuance. Ethelbert is titular of Hereford cathedral, of churches at Marden (Herefordshire), Little Dean (Glos.), and of eleven others in East Anglia. The cult flourished in medieval England: Hereford was reckoned as second only to Canterbury as a pilgrimage centre; fragments of the shrine remain. Feast: 20 May.

**WIRO** (Wera) (d. c.753), monk and bishop of Utrecht. A Northumbrian who was, like \*Willibrord, an apostle of Frisia; Wiro was appointed to the see of Utrecht by \*Boniface c.741, but was not archbishop or metropolitan. It is possible that Wiro had been consecrated at Rome earlier, as his biographer claims. He also joined with Boniface in his letter of correction to Ethelbald, king of Mercia, in 746. The centre of his cult was Odilienberg, near Roermond, where he and his companions Pleghelm and Otger had built a church and monastery. Pepin of Herstall had given them the land for these and had encouraged their diffusion of Christianity in Frisia. Wiro was English and died in Holland, but some writers wrongly made him an Irishman who died in Ireland. In this latter they were followed by the Roman martyrology. Feast: 8 May.

*A.A.S.S.* Mail II (1680), 309-20 prints the unreliable Life which is no earlier than 858; L. van der Essen, *Étude critique et littéraire sur les Vies des saints mérovingiens* (1907), pp. 105-9; W. Levison, *England and the Continent in the Eighth Century* (1956), pp. 82-3; I. Snieders, 'L'influence de l'hagiographie irlandaise', *R.H.E.*, xxiv (1928), 849-50.

**INDRACT** (d. c.700), martyr. He is described in the *Martyrology of Tallaght* (c.800) as a martyr for the faith at Glastonbury, and his name also occurs in an 11th-century litany. William of Malmesbury portrayed him as the son of an Irish king, who, with his nine travelling companions, was set upon and killed by brigands; 'credulous antiquity regarded them as martyrs.' Another Life says that Huna, the king's thane, murdered them, believing that they carried gold. The place of their death is believed to be Huish Episcopi. Ina, king of Wessex (688-726), translated the relics to Glastonbury, where they were buried beside the high altar of the Old Church, destroyed by fire in 1184. William Worcestre mentions that his body lay at Shepton Mallet in 1478; by then his companions were estimated at one hundred. Feast 8 May, but the Bollandists list him under 5 February.

G. H. Doble, 'St. Indract and St. Dominic', *Som. Rec. Soc.*, lvii (1942), 1-24; M. Lapidge, 'The cult of St. Indract at Glastonbury' in *Ireland in Early Medieval Europe* (ed. D. Whitelock, 1981), pp. 179-212.



Antiochian Orthodox

St Furse's Antiochian Orthodox

Christian Parish Church Stalham

Archdiocese Of the British Isles And Ireland Parish Priest Fr Stephen Weston

Archbishop: His Eminence

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Metropolitan Silouan Oner

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## COMMUNITY PROGRAMME & NEWSLETTER

May 2025



*The Thursday of the Ascension of our Lord Jesus Christ Troparion*

**T**HOU hast ascended in glory, Christ our God, thou hast made glad the disciples by the promise of the Holy Spirit: through this blessing thou hast verily assured them that thou art the Son of God, the Redeemer of the world.

**BRITISH ORTHODOX SAINTS  
COMMEMORATED IN  
MAY:**

02. Ultan, Missionary in East Anglia  
 03. Aldwyn, Abbot of Partney  
 Elwin, Bishop of Lindsey  
 Philip, Hermit\*  
 04. Ethelred, Abbot of Bardney  
 05. Echa of Crayke, Hermit  
 06. Edbert, Bishop of Lindisfarne  
 07. John of Beverley, Bishop of York  
 Liudhard of Canterbury, Bishop  
 08. Indract, Dominica and Companion-Martyrs  
 Wiro, Bishop and Missionary  
 10. Simon the Zealot  
 11. Fremund of Offchurch, Martyr  
 12. Ethelhard, Archbishop of Canterbury  
 15. Bercthun, Abbot of Beverley  
 16. Carantoc, Monk and Missionary  
 17. Mailduf, Abbot of Malmesbury  
 18. Elgiva of Shaftesbury, Widow  
 19. Dunstan, Archbishop of Canterbury  
 20. Ethelbert, King of East Anglia, Martyr  
 21. Helen, mother of Constantine, Emperor of the Roman Empire  
 25. Aldhelm, Bishop of Sherborne  
 26. Augustine, Archbishop of Canterbury and Apostle of the  
 English  
 Bede the Venerable  
 30. Walstan of Bawburgh, Confessor

**TROPARION OF ST. FURSEY.**

Establishing thy monastery in a Roman fortress  
 thou didst teach men that the Orthodox Faith is  
 a true bastion against the onslaughts of every evil  
 force O Father Fursey.

Where fore pray to God for us that we may all be  
 bastions of the Faith standing firm against the rising  
 tide of falsehood that our souls may be saved.



**SERVICES IN MAY 2025**

(In the Parish Church unless otherwise stated)

Sat May 3 <sup>rd</sup>	VESPERS 4pm.
Sun May 4 <sup>th</sup>	<b>3<sup>rd</sup> Sunday of Pascha</b> Holy Myrrh-bearing Women and Righteous Joseph of Arimathea & Nicodemus. DIVINE LITURGY 9:30am.
Wed May 7 <sup>th</sup>	Holy Apostle & Evangelist John the Theologian Vesperal Divine Liturgy 7pm.
Sat May 10 <sup>th</sup>	Vespers 4pm (St Simeon Zelotes).
Sun May 11 <sup>th</sup>	<b>4<sup>th</sup> Sunday of Pascha.</b> <b>The Paralysed Man</b> Divine Liturgy 9:30am.
Sat May 17 <sup>th</sup>	VESPERS 4pm.
Sun May 18 <sup>th</sup>	<b>5<sup>th</sup> Sunday of Pascha</b> <b>The Samaritan Women. (Martyr Photini).</b> Divine Liturgy 9:30am.
Sat May 24 <sup>th</sup>	Vespers 4pm (St Symeon Stylites).
Sun May 25 <sup>th</sup>	<b>6<sup>th</sup> Sunday of Pascha</b> <b>The Blind Man</b> Divine Liturgy 9:30am.
Wed May 28 <sup>th</sup>	Leave taking of Pascha Forefeast of the Ascension VESPERS at Parish Church 4pm.
Thurs May 29 <sup>th</sup>	<b>The Ascension of Our Lord</b> Divine Liturgy 10am.
Sat May 31 <sup>st</sup>	Afterfeast of the Ascension VESPERS 4pm (St Hermas of 70).
Sun June 1 <sup>st</sup>	<b>7<sup>th</sup> Sunday of Pascha</b> <b>Fathers of the First Ecumenical Council 325,</b> Divine Liturgy 9:30am.

## CONFESSIONS

Confessions before or after any service or by appointment.

### Daily Services in St Fursey's Chapel (Neville Road).

#### In Addition to the Above Services

These are normally 3<sup>rd</sup> hour 9am with a reading from the Fathers, Monday & Friday (in the Parish Church on Tuesday and Thursday). Vespers daily at 4pm. Local Readers are very welcome but please ring 01692 581849 to make sure it is still on. NB: Fr Stephen has some time off on Wednesdays and Saturdays to spend with Rosalind.

## Community News & Notices

### Thursday Bible Study

This has now resumed. We gather in the meeting room at the Parish Church at 7pm. We continue studying the letter of St Paul to the Hebrews, followed by refreshments at about 8pm and Compline 8:30, finishing about 9pm.

### YOUTUBE (From John)

Congratulations to Father Stephen who now has over 500 subscribers to the YouTube Channel. If you haven't done so already, please subscribe to Orthodox Norfolk and/or orthodox Norfolk.

(This is a very humbling fact and makes me more diligent in preparing my sermons plus it is a very important part of our evangelism).

### Next Open Day & Coffee Morning

Our next Open Day and coffee morning will be on Friday June 6<sup>th</sup> 10am onwards. This will consist of coffee or tea, biscuits and cake as refreshments, plus homemade cake stall, Icon and book stall, raffle, tombola, bric-a-brac, DVDs and CDs – second-hand books.

Talks on the Orthodox Christian Faith as needed. Other Open Days are planned for the first Friday in September (Sept 5<sup>th</sup>) and December (Dec 5<sup>th</sup>), as part of our ongoing evangelism.

## CHRIST IS RISEN - HE IS RISEN INDEED! ALLIEULA!

### An Easter Blessing to all our Readers!

Father Stephen - Telephone No: 01692 581849.

ST FURSEY'S ACCOUNTS JAN-MAR 2025			
Income		Expenses	
2024	2025	2024	2025
cf 1919	£1648	150 Postage	150
1834 Donations	1734	70 Icons/Books	300
160 Icons/Books	756	170 Chapel	75
1350 Rents	1350	1494 Electric	649
<u>5268</u>	<u>5489</u>	653 Mis/Insure	1390
Reserve Account	£1363	300 Bishop	300
cf to April	£1842	450 Fr Stephen	450
		333 Loan	333
		<u>3620</u>	<u>3647</u>

## Craig and Daniel's Enlightening Trip to Serbia

After two plane journeys and a coach ride, we arrived at the Hotel Nobel and had all but an hour to unpack! Our group was about 27 people – most of whom were Lebanese parishioners from St. George's Antiochian Orthodox Cathedral, London, led by Fr. Michael Touma. Having unpacked and surviving on one hour of sleep, we piled into the tour bus where we met our lovely Orthodox Serbian guide, Zorana, and our friendly driver, Mario.

### Day 1

Nestled in the heart of Belgrade, the first cathedral we visited was St. Sava – the second biggest cathedral in the world. According to our guide, the icons inside were gilded entirely in 24 karat gold. St. Sava of Serbia lived in the 13<sup>th</sup> Century, and the cathedral was erected where his relics were burned by the Ottomans in 1594. Construction began in 1935, was delayed due to WW2 and was finally consecrated in 2004. We also paid a visit to the crypt – which had saints on every surface – and the neighbouring smaller church, St. Sava. We also visited the Cathedral of St. Michael the Archangel and St. Mark's Cathedral (and its beautiful Byzantine-Serbian architecture) just to name a few. At the end of day, we dined at the historic "Tri šešira" which, in Serbian, means "Three Hats". Here, we enjoyed delicious Serbian food and good conversation accompanied by a gypsy band that played all night.

### Day 2

On day two, we drove out of the city to the Fruška Gora Mountain. The front entrance of the Krušedol Monastery was painted bright red to signify royalty. The main building – despite being 500 years old – still stands strong as a beacon of Orthodoxy. By the grace of God, we were given the opportunity to venerate the holy relics of Saint Branković, Patriarch Arsenije III Čarnojević, Duchess Ljubica Obrenović and King Milana Obrenovića, after which we all sang "Christ is Risen from the Dead" in various languages which brought some pilgrims to tears. The next monastery was Novo Hopovo which has history dating back to the 15<sup>th</sup> Century and wonderful Byzantine-style iconography on every surface of its interior. Our final stop was at St. Nicholas Cathedral – one church among many which had an interesting blend of both Byzantine-style icons and westernized Roman Catholic style paintings. St. Nicholas's relics emitted a fragrant scent of myrrh, but a few pilgrims commented that some of these westernized cathedrals felt like museums, rather than churches, and I couldn't help but agree.

### Day 3

On day three, we ventured even further out into the mountains by the Danube River. The first monastery we saw was perched on the lip of a large cave in the far distance; the second was the Transfiguration Monastery. Despite its humble appearance, this monastery was the highlight of my trip. Why? Because I had the opportunity to venerate the relics of 'he who sits on the left hand of Christ' – John the Baptist. As I kissed the glass which contained this holy Martyr, tears involuntarily flowed from my eyes. Then, we had coffee with some monks who told us about the miracles which had occurred there, such as the healing of a paraplegic. Midday we explored a stream below the monastery. Afterwards, we visited the ancient Blagovestenje Monastery and finished with the awe-inspiring Lelic Monastery with its cool-blue interior, gilded icons and the relics of Bishop Nikolaj.

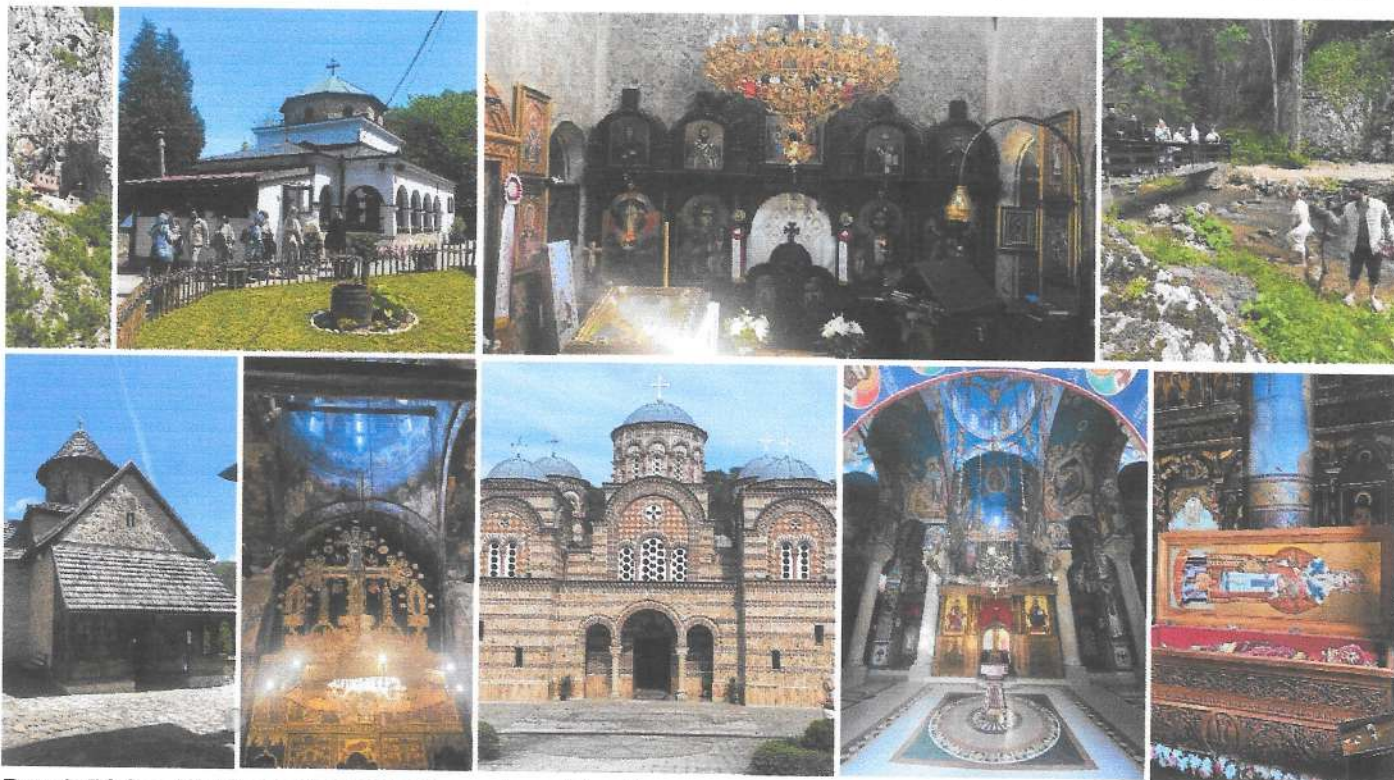
### Day 4

On day four, we attended Divine Liturgy at the wonderful Manasija monastery. This monastery was consecrated in 1418. Due to attacks from Turks throughout its history, a fortress was erected around it. After the liturgy we had some lite-bites and afterward Craig and I along with a few others took a tour of the fortress ramparts. To say thank you for being our tour guide, Fr. Michael gave Zorana a famous three-handed icon of the Mother of God. Then, later that evening, half the group went back to St. Sava where a few of us conversed with an unfortunate beggar, stricken with painful swollen legs whose name was also Daniel. Please keep him in your prayers. Before midnight, I walked with Fr. Michael Touma and his family to eat some delicious ice cream at the famous Maestro Parlor.

### Day 5

On the fifth and final day, we went to Rakovica Monastery where Patriarch Pavle is buried. His icon stood out to me as he is depicted so joyfully. When I asked why this was, I was simply told to read his autobiography! We then venerated St. Justin Popovic at Čelije Monastery. In conclusion, this was an enlightening and joyous pilgrimage. I made many new friends and unforgettable memories. As they say in Serbia: *Khristos Vaskrse! Vaistinu Vaskrse!*

**Day 3: Transfiguration Monastery, Blagovestjenje Monastery and Lelic Monastery with Relics of Bishop Nikolaj**



**Day 4: Divine Liturgy at Manasija Monastery, After Feast and Ice Cream**



**Day 5: Rakovica Monastery where Patriarch Pavle is Buried and Ćelije Monastery with St. Justin Popovic's Relics**



# Post-Easter Sundays

## St. Thomas Sunday: Antipascha

Every day during the week of Easter, called **Bright Week** by the Church, the paschal services are celebrated in all their splendor. The Easter baptismal procession is repeated daily. The royal gates of the sanctuary remain open. The joy of the Resurrection and the gift of the Kingdom of eternal life continue to abound. Then, at the end of the week, on Saturday evening, the second Sunday after Easter is celebrated in remembrance of the appearance of Christ to the Apostle Thomas "after eight days". (John 20:26)

It is important to note that the number **eight** has symbolical significance in both Jewish and Christian-spiritual tradition. It signifies more than completion and fullness; it signifies the Kingdom of God and the life of the world to come since seven is the number of earthly time. The sabbath, the seventh day, is the blessed day of rest in this world, the final day of the week. The "first day of the week," the day "after Sabbath"; stressed in all of the gospels as the day of Christ's Resurrection (Mark 16:1, Matthew 28:1, Luke 24:1, John 20:1, 19), is therefore also the "eighth day", the day beyond the confines of this world, the day which stands for the life of the world to come, the day of the eternal rest of the Kingdom of God. (See Hebrews 4).

The Sunday after Easter, called the Second Sunday, is thus the eighth day of the paschal celebration, the last day of **Bright Week**. It is therefore called the **Antipascha**, and it was only on this day in the early church that the newly-baptized Christians removed their robes and entered once again into the life of this world.

In the Church services the stress is on the Apostle Thomas' vision of Christ and the significance of the day comes to us in the words of the gospel:

Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." (John 20:27-29)

We have not seen Christ with our physical eyes nor touched his risen body with our physical hands, yet in the Holy Spirit we have seen and touched and tasted the Word of Life (I John 1:1-4), and so we believe.

At each of the daily services until Ascension Day we sing the Easter Troparion. At each of the Sunday services beginning with Antipascha, we sing the Easter canon and hymns, and repeat the celebration of the "first day of the week" on which Christ rose from the dead. At all of the liturgies the epistle readings are taken from the **Book of Acts** telling us of the first Christians who lived in communion with the Risen Lord. All of the gospel readings are taken from the **Gospel of St. John**, considered by many to be a gospel written particularly for those who are newly-baptized into the new life of the Kingdom of God through death and new birth in Christ, in the name of the Holy Trinity. The reason for this opinion is that all of the "signs", as the miracles in St. John's Gospel are called, deal with sacramental themes involving water, wine and bread. Thus, each of the Sundays after Thomas Sunday with the exception of the third, is dedicated to the memory of one of these "signs".



## The Myrrhbearing Women

The third Sunday after Pascha is dedicated to the myrrhbearing women who cared for the body of the Saviour at his death and who were the first witnesses of his Resurrection. The three troparia of Holy Friday are sung once again and form the theme of the day:

The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead.

The angel came to the myrrhbearing women at the tomb and said: Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption! So proclaim: The Lord is risen, granting the world great mercy.



### The Paralytic

The fourth Sunday is dedicated to Christ's healing of the paralytic. (John 5) The man is healed by Christ while waiting to be put down into the pool of water. Through baptism in the church we, too, are healed and saved by Christ for eternal life. Thus, in the church, we are told, together with the paralytic, to "sin no more that nothing worse befall you." (John 5:14)

HEALING OF THE PARALYTIC



### The Samaritan Woman

The fifth Sunday after Easter deals with the woman of Samaria with whom Christ spoke at Jacob's Well. (John 4) Again the theme is the "living water" and the recognition of Jesus as God's Messiah. (John 4: 10-11; 25-26) We are reminded of our new life in him, of our own drinking of the "living water," of our own true worship of God in the Christian messianic age "in Spirit and in Truth" (John 4:23-24) We see as well that salvation is offered to all: Jews and Gentiles, men and women, saints and sinners.

THE SAMARITAN WOMAN



### The Feast of Mid-Pentecost

In the middle of this fourth week, the middle day between Easter and Pentecost is solemnly celebrated. It is called the feast of Mid-Pentecost, at which Christ, "in the middle of the feast" teaches men of his saving mission and offers to all "the waters of immortality." (John 7:14) Again we are reminded of the Master's presence and his saving promise: "If anyone is thirsty let him come to me and drink." (John 7:37) We think also once again of our death and resurrection with Christ in our baptism, and our reception of the Holy Spirit from him in our chrismation. We "look back to one, and anticipate the other" as one of the hymns of the feast puts it. We know that we belong to that kingdom of the Risen Christ where "the Spirit and the bride say, 'Come!' And let him who is thirsty come, let him who desires take the water of life without price." (Revelation 22:17, Isaiah 55:1)

In the middle of the feast, O Saviour, fill my thirsting soul with the waters of godliness, as Thou didst cry unto all: If anyone is thirsty, let him come to me and drink! O Christ God, Fountain of life, glory to Thee! (Troparion)

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and drink the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life! (Kontakion)

### The Blind Man

The sixth Sunday commemorates the healing of the man blind from birth. (John 9) We are identified with that man who came to see and to believe in Jesus as the Son of God. The Lord has anointed our eyes with his own divine hands and washed them with the waters of our baptism. (John 9:6-11)

Jesus used clay of spittle and told the man to wash in the waters of Siloam. He did so because it was the Sabbath day on which spitting, clay-making and washing were strictly forbidden. By breaking these ritual laws of the Jews, Jesus showed that he is indeed the Lord of the Sabbath, and, as such, that he is equal to God the Father Who alone, according to Jewish tradition, works on the Sabbath day in running his world.

There is scandal over the healing of the blind man on the Sabbath day. He is separated from the synagogue because of his faith in Christ. The entire Church follows this man in his fate, knowing that it is those who do not see Jesus as the Lord who are really blind and still in their sins. (John 9:41) The others have the light of life and can see and know the Son of God, for "you have seen him, and it is he who speaks to you." (John 9:37)

I come to Thee, O Christ, blind from birth in my spiritual eyes, and call to Thee in repentance: Thou art the most radiant Light of those in darkness! (Kontakion)

Orthodox Pilgrimage to Saint Withburga's Holy Well, 2025.

On March 17th, over a dozen Orthodox Christians gathered in the churchyard at Saint Nicholas Church in Dereham for a pilgrimage to Saint Withburga's holy well.

Father Paulinus led the service, assisted by an Orthodox nun and a Subdeacon.

Saint Withburga was a 7th-century princess of East Anglia who became a nun and founded a monastery in Dereham. According to holy tradition, when her community struggled with food, the Blessed Virgin Mary appeared to her in a vision, and two deer miraculously provided milk for the nuns. After Withburga's death, her relics were venerated in Dereham until they were later moved to Ely. After their removal, a spring of water emerged where her body had once rested, which became known as Saint Withburga's Well.

At the well, a service of supplication was sung, prayers were offered, and the faithful were sprinkled with the holy water from the well, receiving its blessing.

March 17th is, of course, Saint Patrick's Day, and Saint Withburga has been somewhat overshadowed, even forgotten by some. She was the youngest sister of the far more widely known Etheldreda, also known as Audrey. However, with the now annual pilgrimage to her well, the memory of her holy life and the miracles surrounding her monastery are once again being celebrated and remembered by the Orthodox faithful—a visible sign of our commitment to the English saints, or rather, their commitment to us.

This year, the pilgrimage was also honored by the presence of a sister from the Community of Our Lady of Walsingham, who attended as a guest.



From a sermon by Saint Augustine, bishop

(Sermon de Ascensione Domini, Mai 98, 1:2; PLS 2, 494-495)

NO ONE HAS EVER ASCENDED INTO HEAVEN  
EXCEPT THE ONE WHO DESCENDED FROM HEAVEN

Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: *If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth.* For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies.

Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: *Saul, Saul, why do you persecute me?* and when he said: *I was hungry and you gave me food.*

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love.

He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: *No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.*

These words are explained by our oneness with Christ; for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ; he is the Son of Man by his union with us, and we by our union with him are sons of God. So the Apostle says: *Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ. He too has many members, but one body.*

Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.