

Holy Assumption Orthodox Church
Celebrating 125 years witnessing to the Apostolic Faith

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***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest***

MARCH 16, 2025

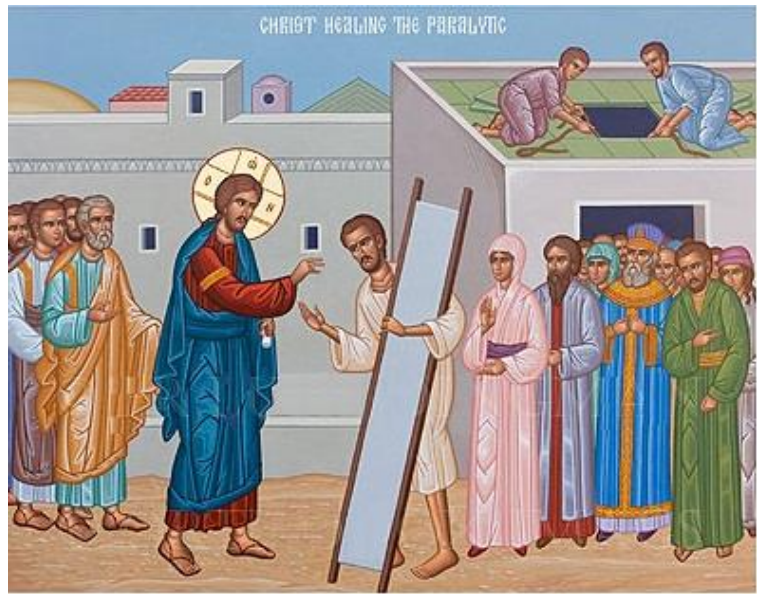
**SECOND SUNDAY OF GREAT LENT
ST. GREGORY PALAMAS**

EPISTLE: Hebrews 1:10-2:3

Bretheren: LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

EPISTLE: Hebrews 7:26-8:2

Bretheren: Such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up



Christ heals the Paralytic

sacrifices, first for his own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

GOSPEL: Mk 2:1-12

At that time, Jesus entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

GOSPEL: Jn 10:9-16

The Lord said: I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.



FOR YOUR PRAYERS

Basil Glovinsky, 1007 Glendale Drive, Port Clinton, OH 43452; **Irene Vangeloff**, 454 Strouse Lane, Sandusky, OH 44870

PRAYER LIST

Parishioners & Family: Tina Rindfleisch / Sharon Shaheen (Patti Owen's sister) / Norb / Heidi Golob / Ron & Bobbie Royhab / Rodney Clevenger / Jennifer Heffernan / Tom Hileman / Pam / Jim

Twarek / Ed Garrity / Patti Owens / Barbara Wroblewski / Michal Tomáš / Helena Tomášová / Ruth Sheller / Basil Glovinsky / Dale / Sophie / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Irene Vangeloff / Sonja Rose / Ron Royhab / James Bargdill / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, Sophie & Chloe / Carol / Nora.

Other Requests: Ann Turinsky / Marcia / Tony Sudac / Sarah King / Catechumen Blake Shoemaker / Catechumen Nickolas Dawenport / Catechumen Joshua Paull / Catechumen Danielle Paull / Catechumen Wrenley Paull / Arimus Paull / Linkoln Paull / Catechumen Joshua Schulden / Catechumen Ryan Stamp / Matushka Melania / Sharyn Osborne / Christine Zahm / Amy / Bill Byrnes / Susanne / Charles Schlett / Kathy Debevits / Maxwell Chaney / Anthony / Archpriest Ján Čížmár / Archpriest David Lis / Archpriest Emilian & Matushka Laryssa Hutnyan / Donald Gresh / Mark Ludvik / Robert Piznar / Mark Masica / Valerie Ritzenthaler / William / Rick Rowe / Chris.

Military: Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military

LITURGICAL SCHEDULE FOR THE WEEK

MON. Mar 17	Venerable Alexis the Man of God; Gen 6:9-22, Prov 8:1-21
TUE. Mar 18	Saint Cyril, Archbishop of Jerusalem; Gen 7:1-5, Prov 8:32-9:11
WED. Mar 19	Martyrs Chrysanthus and Daria; Gen 7:6-9, Prov 9:12-18
	6:00 PM PRESANCTIFIED LITURGY, Followed by Lenten soup social
THU. Mar 20	Martyred Holy Fathers who were slain at the Monastery of Saint Savva; Gen 7:11-8:3, Prov 10:1-22
FRI. Mar 21	Saint James the Confessor; Gen 8:4-22, Prov 10:31-11:12
	6:00 PM AKATHIST TO THE PRECIOUS CROSS, Followed by Book Club
SAT. Mar 22	<i>Memorial Saturday</i> , Hieromartyr Basil of Ancyra; Heb 10:32-38, Mk. 2:14-17
	9:10 AM HOURS
	9:30 AM DIVINE LITURGY
	4:00 PM VESPERS
SUN. Mar 23	<i>3rd SUNDAY OF GREAT LENT – Tone 6, Veneration of the Cross</i>
	9:10 AM HOURS
	9:30 AM DIVINE LITURGY Followed by Coffee hour



READERS LIST

Sunday Mar 16 – Tim
 Sunday Mar 23 – Jake
 Sunday Mar 30 – Joe



MARCH REPOSED

Michael Elchisko (1909) No date provided; Helen Millie (1910) No date provided; George Danchisen (1912) No date provided; **1-** George Danchisen (2018); **3-** Anna Stoyka (2018); **4-** Andrew Mazur (2001); **4-** Maria Pitts (2025); **6-** Frank Guzy

(2002); **6-** Robert Haynal (2022); **8-** Mat. Sonya Tutko (2021); **11-** Ella Mazur (1918); **13-** Richard Michael Benya (1983); **17-** Frank Holodnak (1961); **23-** Eva Pondillo (2001); **23-** Ella Mazurik (1985); **23-** Francis Mitchell (2008); **23-** Barbara Ann Wasylenko (2017); **29-** Todd Pollack (2019); **29-** Carolyn Woodward (2000); **30-** John Rofkar (2019)

MARCH CANDLE SPONSORS



Altar Candles: Fr. Peter and Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, and Michal & Helena Tomáš (**\$50**); **Chandelier:** Natalia & Ryan Stamp, For peace and God's blessings of Arcadie (Natalia's brother) (**\$50**); **Eternal Light & Icon Screen:** Natalie, In loving memory of my Godmother, Aunt Ella & Aunt Anna (**\$25**); **Candles at the Cross:** Laura Kovach, Birthday blessings to Greg and in memory of Russ (**\$20**); **Candles at St. Tikhon Icon:** Natalie, Special Intentions (**\$20**)

MARCH BIRTHDAYS AND ANNIVERSARIES



23 – Wrenley Paull; **27** – Josh & Danielle Paull Anniversary; **29** – Donna Schoonmaker; **30** – Bobbie Royhab; **30** – Fred Cassell; **31** – Greg Mazur

VIGILS FOR MARCH 9



Susan Guzy 1 Special Intentions

Laura Kovach 3 For health and/or healing of Mike T., Nikki W., Andrew K., Matushka Melania, Ron R., Betty K., Margaret M., Hannah S., Mark M., Dana M., Bodhi C., Kathie J., Jerry P., Irene V, Heidi & Wayne G., Sarah K., Brett D., and Rick H.
Safe travels for family and friends
Special Intentions

Sandy Martin 1 Special Intentions

Gabe Mazurik 1 Special Intentions

Natalie Twarek 9 In loving memory of dad and grandpa George Twarek 17 years 3/8, For the Health and recovery of Mike Turinsky, For the health and recovery of Marcia Focht, For the health & recovery of Matushka Melania, For the health and recovery on Basil, Ron, Ruth and Mike, Rodney, Betty, Carol, Kayla, Pam, Jim, Heidi, Wayne, Health and healing for Father's parents Michal & Helena and Matushka's mom Barbara, and Walter, For the health of Jen, Tina & Tony, Father David, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions

ATTENDANCE



03/08 Vespers, **5** attending; **03/02** Divine Liturgy, **26** attending (9 guests); **03/12** Presanctified Liturgy, **18** attending; **03/14** Akathist to the Passion of Christ **5** attending

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDAR

Mar 18th Choir practice at 6:00 pm (*Tuesday*)

Mar 18th Catechumens zoom meeting at 6:30 pm (*Tuesday*)

Mar 22nd Memorial Saturday (*Saturday*)

Mar 25th ANNUNCIATION OF THE MOST HOLY THEOTOKOS (*Tuesday*)

Mar 29th Memorial Saturday (*Saturday*)



Apr 13th Palm Sunday (Sunday)



COFFEE HOUR SPONSOR LIST

- Mar 16– Matushka Michelle
- Mar 23– Danielle & Josh (Wrenley’s 2nd Birthday)
- Mar 30– Available
- Apr 6– Natalia

Please sign up to host coffee hour. Signup sheet is located in the Social Hall



CLEANING SCHEDULE

- Mar 17, Susan
- Mar 24, Jean
- Mar 31, Stephanie
- Apr 7, Laura



CHARITY OF THE MONTH

“Danbury Food Pantry” is the charity we donate to for the month of March.



SUNDAY OFFERING

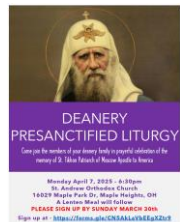
Sunday, March 9, 2025

Tithe	\$1,910.00
Donations	\$ 200.00
Candles	\$ 14.00
Vigils	\$ 165.00
Holy Day Donation	\$ 250.00
Altar Candles	\$ 50.00
Eternal Light & Icon Screen	\$ 25.00
Candles at St. Tikhon Icon	\$ 25.00
Candles at the Cross	\$ 20.00
Danbury Food Pantry (Mar)	\$ 225.00
Total:	\$2,884.00

May the Lord reward you for your financial and spiritual support!

CHURCH MONTHLY INCOME AND EXPENSES

Month of FEBRUARY 2025	
Church Donation income was	\$ 5,441.25
Church Operating Expenses totaled	\$ 9,437.39
net loss of	-\$ 3,996.14



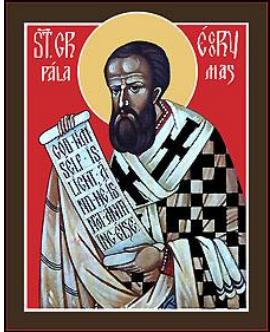
DEANERY PRESANCTIFIED EVENT

You are invited to the Deanery Presanctified Divine Liturgy which will take place on Monday, April 7, 2025, from 6:30pm at St. Andrew Orthodox Church, 16029 Maple Park Dr., Maple Heights, OH hosted by Cleveland Deanery. A Lenten Meal will follow. If you are planning to attend, please sign up at <https://forms.gle/CN5AkLaVbEEgXZtr9> See the flyer on the bulletin board!



THE ANSWER

A live professional production of the Passion of the Christ will take place at Immaculate Conception Parish, Port Clinton on March 28 & 29 at 7:30pm. All are welcome. No tickets. Free will donation. *See the Flyer on the bulletin board!*



2nd Sunday of Great Lent: St Gregory Palamas

Commemorated on March 16

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second “Triumph of Orthodoxy.”

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory’s father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphoros, and after the latter’s death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.”

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city’s educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern

part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose “apophatic” (“negative”, in contrast to “kataphatic” or “positive”) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the “Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam’s disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.



St Gregory Palamas's Doctrine of Divine Energies in Simple Terms

By Reader John Malov

The doctrine of the divine energies began to be developed by the fathers of the first centuries, but it was given its final shape by St Gregory Palamas. This teaching helps us to get closer to understanding a number of important questions: how does God work in the world? Is He cognizable in His Essence? How can a person adhere to Him? The presentation of the doctrine by St Gregory and his followers is complicated, but we will try to explain it in simple words.

The Essence of the Doctrine

It is impossible to understand the Essence of God. God Himself reveals certain aspects of His Essence to people. For example, Christians are aware of the three persons of God, but no one can say that he knows the essence of the Trinity. This means that even the revelations of God about His Essence do not make us capable of understanding it in any way. This means that this side of the Deity is closed to man, either forever or at least for now.

However, the invisible God, unknowable in Essence, acts visibly in the world. These actions are called divine energies, they also constitute God's grace. The divine energies permeate the entire universe. Through these energies, any person can directly commune with God and partially cognize Him. How exactly is this possible?

Communion with God

Divine energies are omnipresent, which means that divine grace acts in any place and in any circumstances: "The wind blows where it chooses" (John 3:8). Why then do we not see God's grace and why do we not always feel it?

The Lord does not reveal His every action to everyone. Indeed, in some cases, the Power of God was manifested visibly to every person. There are many such examples in Scripture, for example, the giving of the manna from heaven (see Exodus 16), the fall of the walls of Jericho (see Joshua 6), the resurrection of the dead and the earthquake after the Crucifixion (see Matt. 27).

There are however also many examples of the opposite, when God revealed His actions only to specific people, including cases when a miracle happened in the middle of a crowd, but only a few saw it. For example, only Protomartyr Stephen saw "the heavens opened and the Son of Man standing at the right hand of God" (Acts 7:56). The Lord chose only a few people as his prophets. Only a few apostles were honored to see the Light of Tabor during the Transfiguration of the Lord (see Mk. 9).

In a number of his works, St Gregory Palamas teaches that even today one can see the divine energies in the world. Yes, the time will come when the Lord will visibly reveal himself to all. But only a few ascetics are rewarded with being able to see His Grace incessantly. The grace of God appears to them visibly in the form of light. This uncreated light of God is the same light that the apostles saw on Mount Tabor. One who sees this light joins God directly, that is, he is in the highest degree of holiness, known as theosis.

Knowing God by His Energies

What does the knowledge of God by his energies mean? St Gregory of Nyssa explains it in the following way: "The Deity is completely incomprehensible, incomparable to anything and known by mere activity. It is clear that the mind cannot penetrate into the essence of God, but on the other hand, it comprehends the activity of God, on whose basis it receives a sufficient knowledge of God, in coherence with its

limited capabilities. By God's activity in the world, we know about the power and wisdom of God, His goodness and justice, His infinity and many other properties that our mind grasps when searching for traces of the Divine in the phenomena of nature and life." (Contra Eunomium)

This means that, without understanding the essence of God, one can understand through His energies that He is immutable, eternal, omnipresent, unoriginate, wise, omniscient, omnipotent, holy, true and loving. This understanding is simultaneously the absolute maximum and the necessary minimum of man's understanding of God.

The main Provisions of the Teaching by St Gregory Palamas

Among the holy fathers before St Gregory Palamas, the doctrine of the divine energies was not formalized, and some related questions remained unresolved. The main provisions formulated by St Gregory can be reduced to seven points:

- The essence of God and the divine energies have a "God-worthy distinction". The essence of God exists by itself, but not His energies.
- The energy of God is not created by Him, but it is His eternal part.
- The distinction between the essence and the energies does not introduce ditheism.
- Energy is inseparable from essence. Energy may actually be called God.
- Essence is higher than energy because the latter comes from essence.
- Participation in divine energies is participation in God.
- God is called Light not by Essence, but by Energy

Is it Necessary to Profess the Doctrine of Divine Energies?

Strictly speaking, the doctrine of divine energies is not a dogma, because the Councils of Constantinople that approved it were not ecumenical, but local. The 1351 Council of Constantinople is sometimes informally called the Eighth Ecumenical Council, in view of the fact that its resolutions were unanimously adopted and recognized in all the Local Churches. Its decisions were included in the solemn confession of faith, read every year on the first Sunday of Great Lent. Therefore, the doctrine of the divine energies cannot be regarded as an authoritative theologoumenon, but only as an inalienable and immutable truth of faith.

Thus, the doctrine of divine energies asserts that every person has access to the knowledge of God and direct communication with Him. A person striving for God and doing everything in his power for God, can become deified and a partaker of the Divine nature. Visions of divine energies mean that God Himself reveals to man His actions in the world. The final result of theosis was expressed by St Athanasius of Alexandria: "God became man so that man might become god."

