

## Ten After Ten Session 34:

### He Ascended into Heaven and is seated at the Right Hand of the Father

659 Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys. But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity. Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand.

660 The veiled character of the glory of the Risen One during this time is intimated in his mysterious words to Mary Magdalene: "I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." This indicates a difference in manifestation between the glory of the risen Christ and that of the Christ exalted to the Father's right hand, a transition marked by the historical and transcendent event of the Ascension.

661 This final stage stays closely linked to the first, that is, to his descent from heaven in the Incarnation... Left to its own natural powers humanity does not have access to the "Father's house," to God's life and happiness. Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us.

662 The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant... is the center and the principal actor of the liturgy that honors the Father in heaven.

663 Henceforth Christ is seated at the right hand of the Father: By 'the Father's right hand' we understand the glory and honor of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified.

664 Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom... After this event the apostles became witnesses of the "kingdom [that] will have no end."