

Article 6: Ascended into Heaven... Is seated at the right hand of the Father.

While Jesus was still talking to his disciples, he was taken up before their sight, and he seated at the right hand of the Father (Acts 1:9). After the resurrection, Jesus' glorified body affirms His divinity. His disciple could not see his glory for forty days when they ate and drank with him and more so, he taught them about the kingdom, but they only saw the appearance of ordinary humanity (Acts 1:3-4).

The Catechism of Catholic Church teaches that Jesus' final appearance on the earth ends with the irreversible entry of his humanity into divine glory (659). The appearance and shielding in the cloud mark the permanent place which Jesus occupies. "...at God's right hand" (Acts 1:9; 2:33). His glorified ascension and seating at the Father's right hand does not confine him to the position, nor denies him the ability to voluntarily appearance to those he showed himself, like Paul (1Cor 15:8).

The risen one makes it clear to Mary Magdalene that he has not yet ascended to his father, and he instructed her to tell the brethren (Jn 20:17). This appearance is connected to the glory of the resurrection and the incarnation. His ascension is indicative of the opening of the heavenly gates for the outpouring of the Holy Spirit. *"This final stage stays closely linked to the first, that is, to his descent from heaven in the incarnation. Only the one who 'came from the Father' can return to the Father: Christ Jesus"* (CCC661 cf. Jn 16:28). Thus, human power have no access to the Father's house, to God's life and happiness; it is only through Christ who came from above who can give humanity such access; *"Only Christ can open to man such access...."* (Ibid. 661)

Christ, therefore, is a unifier of heaven and earth. This is the mission he openly pronounced to his disciples. *"And I, when I am lifted up from the earth, will draw all men to myself"* (Jn 12:32). The cross signified and announced his lifting up by his ascension into heaven. He places the role of eternal intercessor and will draw all creation near the Father. Christ permanently hold things together as the pinnacle and center.

Being at the Father's right signifies glory and honor. Christ exists as Son of God before all ages. He has been God and is one being with the Father. *"By the Father's right hand, we understand the glory and hour 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"* (St. John Damascene, *De fide orthodoxa* 4, 2: pg. 94, 1104D cf. CCC663)

The inauguration of the Messiah in the Kingdom signified plainly by seating at the Father's right hand. This brings fulfilment the vision of the prophets about the Son of Man. *"To him was given dominion and glory and kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion..."* (Dan 7: 14)

Christ shall live forever and ever in the heavenly accord.