



Sunday, October 14, 2018

Tone 3

Gospel: St. Luke 8:5-15

Epistle: Galatians 1:11-19

**20th Sunday After Pentecost
Fathers of the 7th Ecumenical Council
Martyrs Nazarius, Gervase, Protase, and Celsus, of Milan**

September Bulletin Sponsor: Father Andrew

For the great blessings bestowed upon this parish on the occasion of our 120th Anniversary

Liturgical & Events Schedule

Sunday, October 14

9:05 am: Third & Sixth Hours
9:30 am: Divine Liturgy / Special Security Meeting /
Social / Woman's Club Meeting / 125 Anniversary
Committee Meeting

Monday, October 15

6:30 pm: Bible Study

Tuesday, October 16

10:30 am: Cleveland Clergy Assoc. Meeting
5:30 pm: Monthly Board Meeting

Thursday, October 18

11:00 am: Food Delivered to food pantry

Friday, October 19

10:00 am: Respect Life Meeting- Port Clinton

Saturday, October 20

9:00 am: Orthodox Christian Laity conference
4:00 pm: Great Vespers
6:00 pm: Port Clinton March for life dinner

Sunday, October 21

9:05 am: Third & Sixth Hours
9:30 am: D.L. / Memorial Sunday / Social / Choir
Rehearsal

**MONTHLY ATTENDANCE: October
Sunday, October 7**

Total Attendance: 42 (27 members; 1 child; 14
guests; 22 received communion; 19 attended Vespers

Total Income: \$1,770 (\$1,685 Sunday Offering; \$40
120 Anniversary Dinner; \$45 Bookstore)

DANBURY FOOD PANTRY - OCTOBER

Suggested donation of Laundry Detergent (and
other non-perishable goods) will be collected
through October 14.

September donations will be delivered to the food
pantry Thursday October 18.

**RESPECT LIFE MINISTRY INVITE
YOU TO BOOTS & BUCKLES
SQUARE DANCE**

It will be fun for the whole family. It will be
on Saturday, October 20 from 6:00-8:00pm.
The cost is \$20/ adult \$5 children & 5 and
younger free.

Pig roast or chicken with all the side fixing's.
Caller John Wargowsky- Beginner dancers are
welcomed!

B.Y.O.B. (Lemonade provided)

Immaculate Conception Church Gym, 414
Madison St, Port Clinton

Tickets call Rectory: 419-734-4004 or Pat Sumen
at 419-341-7515

40 DAY REMEMBRANCE



Oct. 14: Shooting victims in Cincinnati & Those who
lost their lives in Japan earthquake

Oct 21: Pam Franklin; Police officer killed in line of
duty in Dallas

Oct. 28 Protodeacon Theodore Rose; Bernie Labuda

Nov. 11: 2 police officers killed in the line of duty in
Miss.; Police officer killed in line of duty in S.C.
Those who lost their lives in the Indonesian
earthquake, Mark Conroy

OCTOBER

	Cleaners	Readers	Social
7	Natalie	Ron	Teri c.
14	Matthew A	Tim	Open
21	Christi	Natalie	Open
28	Marguerite	Ron	Elchisco Family



Prayer List (Updated October 11)

Priests: His Beatitude, Metropolitan Theodosius; His Beatitude, Metropolitan Herman; John Duranko (*Father's home pastor*); William Bass; Ted Bobosh, Jonathan Cholcher; Joseph Gibson; James Gleason (*Father's Spiritual Father*); Emilian Hutnyan, Josef Von Klarr; Vladimir Lecko; Peter Tutko; Sub-deacon Wylie Meath

Matushkii: Pani Patricia Duranko; Pani Mary Nakonachny; Carol Janecek; Virginia Lecko; Sonya Tutko

Parishioners / & thzir Family: Carol Chevenger (*Roddie's mom*); Christopher Dixon (*son-in-law of Mary H.*); Victoria Dixon (*Mary H. Daughter*); Debbie Garnek (*sister of Roddie*); Michael Glovinsky (*Nephew to Basil*); Ernest Gresh (*Basil's nephew*); Tom Grgich (*Valerie's cousin*); Julia Guzy; Joseph Habegger (*Laura Kovach's brother-in-law*); Margi Habegger (*Laura's sister*); James Heffernan (*father-in-law of Jennifer Heffernan*); Judy Heffernan; Rich Kokinda (*Cousin of Greg Twarek*); Maria (*Terrie's mom*); Michael Kouznetsov (*Son of Mary Hiser*); Helen Lis; Stanley Lis; Walter Litzie (*Fr.'s Cousin*); Judy Mazurik (*sister-in-law of Paul Mazurik*); Mike Mazurik; Pam Rentz (*Tammy's mom*); William Rentz (*Tammy's Dad*); Margaret Rose (*daughter*); Nancy Sitzler (*mother of Amber Twarek*); Baby Stella Miller (*Chico's granddaughter*); Larry Twarek (*Greg's uncle*); Diane Tryon; Greg Tryon; Kristen (*Daughter of the Cassell's*); Elinor W; Sarah & her unborn baby (*Laura's daughter*);

Other Requests: Victor Abrahamowicz (*Friend of Mary Hiser*); Brad Biecheler; George Biecheler; David Bobb (*friend of Nikki Twarek*); Steven Brancho (*friend of Fr*); Frank Cannon; Diane Cannon (*Friends of Halupki festival*); Linda Crockett (*Vendor*); Shawntee Day (*Friend of Christi*); Ben Franklin (*friends of Laura Kovach*); Theodore Geletka (*St. Michael Orthodox Church, Broadview Heights choir director*); Baby Lucas Goodman (*friend of Christi Soski*); Donald Gresh (*neighbor to Basil*); Alicia Kelly (*friend of Tammy B.*); Tommy Leonchick (*Friend of Fr's*); Jake Lipstraw (*friend of Natalie*); Dana Mahler (*Friend of Christi*); Dan Mallory (*neighbor of Basil*); Violet Mattingly (*neighbor of Greg Mazur*); David Mazur (*Friend of Sandy*); Pauline Meath (*Friend of Fr. Andrew's*); Todd Pollick (*Friend of the Twarek's*); Beth Reinhard (*friend of Diane Tryon*); Emily Sarisky (*Fr's friend*); Cheryl Schell (*Co-worker of Jennifer Heffernan*); Nick Shortridge (*Friend of Christi*); Matthew Sterling (*neighbor of Diane T*); Janice Timko; Steve Turinsky (*his wife helps at our festival*); Donald Williams (*Friend of Joe S.*); Alisha Zura & new born Evelyn (*friend of Natalie*); Cheyenne Welch & her two unborn babies (*wife of Former Sgt. Of Marblehead Police Dept*)

Military: Craig Cassell; Nathan Brown

Captives: Metropolitan Paul (*Orthodox Archdiocese of Aleppo*); Archbishop John (*Syriac Archdiocese of Aleppo*); for the UN & IOCC humanitarian aid workers in & around Syria; those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world; those held captive throughout the world.

Additions or removals from the list? Please notify Fr. Andrew

Galatians 1:11-19 (Sunday Epistle)

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Hebrews 13:7-16 (Epistle, Fathers)

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

BISHOP PAUL'S WEEKLY REFLECTION

To Judge or Not to Judge, That is the Question

I ended my reflection last week with this quote from 1 Corinthians:

I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world. But rather I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Drive out the wicked person from among you” [1 Corinthians 5: 9-13].

I shared it in the context of asking how do we love those who live a life that the Church does not bless? I think the above quote from Saint Paul offers the following insights.

- Notice that sins or behaviors about which Saint Paul is speaking are not limited to those involving sexual immorality. Idolaters, greedy people, robbers, revilers and drunkards are included in this group. We cannot merely be a single-issue Church. We cannot focus on one thing at the expense of minimizing the others.
- We are not to judge those outside of the Church, leaving judgment to God alone. Therefore I think we have the opportunity to love people, first and foremost, where they are. Sometimes I wonder if we are afraid to love people who live or act differently than that to which we are accustomed. Do we feel uncomfortable? Do we avoid situations that would cause us to face this discomfort?
- However Saint Paul also says that we are to judge those inside the Church. In other words, if some of the friends we make begin to show an interest in learning more about the Orthodox faith, we should invite them to “come and see” [John 1:39]. As their interest grows in wanting to know Christ in the fullness of truth, they should be encouraged to develop a relationship with the priest of the parish, who begins a process of speaking the truth in love while engaging them in a catechetical relationship. They learn the message of the Gospel and our Lord’s commandments and teaching as handed down to the Apostles and those who followed them. This is the Church, “the fullness of Him Who fills all in all” [Ephesians 1:23]. Hopefully this leads to a free decision to be received into the Orthodox Church.

- But how do we avoid the pathway of presenting our Faith merely a collection of moral teachings? How do we remember to observe all that we do in the context of seeking His Kingdom? His Beatitude, Metropolitan Tikhon, at the 19th All-American Council, offered a wonderful response to the pressure we often face to focus on certain specific issues about which the Church needs to address, for or against. He says, quoting Saint John Chrysostom:

“Paul does not confine his accusations (referring to 1 Corinthians 6:8) to a short list of types of sin but condemns all equally. He is not so much getting at particular sins as making a general admonition that will secretly convict anyone who may have such things on his conscience” [Homily 16.8]. To bring a sense of peace and unity, the best emphasis is that we have all sinned. We are all sinners. We all need our Savior. We all can be healed. Singling out this particular sin is not an Orthodox approach, especially in thinking that we are all the more righteous in doing so. People are broken in different ways and require different types of care. Those who are greedy need to learn to become generous. Those who harshly criticize others need to learn to be long-suffering and loving. And yes, those who are unfaithful to their spouses, and those who engage in same-sex sexual behavior, need to learn purity. The Orthodox Church can teach them, can teach us, if we are willing to learn, willing to change, willing to repent, willing to become the persons that Christ desires of us.”

I couldn’t have said the above any better. Thank you, Your Beatitude.

The blessing of the Lord be upon you.

The unworthy +Paul

If you are interested in how to live an Orthodox Family Life please visit the Diocesan website and click on Orthodox Family Life. There are great articles and streaming sessions to help the Orthodox Family Life process. Website: Midwestdiocese.org

Why does the Orthodox Church daily hold up before us Saints and Church Fathers as examples to be remembered and honored? The basic reason is that THE PEOPLE OF GOD ARE A FAMILY OF SAINTS IN WHICH THE TRADITION OF SPIRITUAL FATHERHOOD IS POWERFUL. Judaism revered the leaders whom God had appointed over its nation, as numerous references in the O.T. To “Our Fathers” and to “the promises which God made to the Fathers” show. Taken from A year of the Lord Liturgical Bible Studies Volume 1

Christ our God, You are ever glorified through Your works. You established our Fathers as radiant stars on earth. Through them, You have guided all of us to the true faith. Most loving Lord, glory to you. *Dismissal Hymn (Sunday of the Fathers)*

OCTOBER CELEBRATIONS

BIRTHDAY	ANNIVERSARY	NAME DAY
1-Trudy Ellmore 2- Marguerite Bird 3- Ethan Chendorain 6- Ron Royhab 10- Craig Cassell 11- Karen Muzyka 13- Mary Hiser 14- Fr. Andrew Groom 14- Fr. Michael Chendorain 17- Tim Glovinsky 20- Matushka Jodi Moriak 25- Sam Dardovsky 31- Fr. Peter Zarynow	10-1-2009: Archbishop Irenee of Canada 2- Fr. Matthew & Pani Eleni Stagon 3- Fr. Matt Stagon Priestly ordination 7- Fr. Eli & Mat. Larissa Bremer 9- Sub-deacon Wylie & Pauline Meath 23- Fr. Matthew & Mat. Jodi 10-25-1977: Retired Metropolitan Theodosius (Elected as Primate)	10-9: The Most Blessed Tikhon

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

CANDLES / BULLETIN SPONSORS OFFERED FOR OCTOBER

Chandelier: Valerie Schutt in memory of her mother Violet (\$50)
Altar Candles: Basil: In loving Memory of Father Anthony(\$50)
Candles on the Tomb: (\$25) Fr. Andrew in Memory of Bishop John
Eternal Light & Icon Screen: Fr. Andrew (\$25)
Bulletin Sponsor: Fr. Andrew (\$50)

CANDLES / BULLETIN SPONSORS OFFERED FOR DECEMBER

Chandelier: Fr. Andrew in Memory of his Father George
Altar Candles: OPEN
Candles on the Tomb: OPEN
Eternal Light & Icon Screen: Jean Hileman in memory of father William on the 15 ann of repose
Bulletin Sponsor: OPEN

CANDLES / BULLETIN SPONSORS OFFERED FOR NOVEMBER

Chandelier: Fr. Andrew: in memory of his Mother Dorothy
Altar Candles: Basil: In memory of Marion
Candles on the Tomb: OPEN
Eternal Light & Icon Screen: Jean Hileman in Memory of mother Pipenur on the 9th Ann of repose
Bulletin: Mike & Diane: Memory of Aunt Marian on her b-day & ann., Ann on her ann., & Norman on his b-day

PRAYER

O heavenly -minded Fathers, assembled together in the Seventh Council, lift up your unceasing prayers to the Holy Trinity to save from every heresy and eternal condemnation those who celebrate your divine gathering. Intercede with God that we may also be made worthy of the kingdom of heaven. Amen

Exaposteilarion Hymn
Sunday of the Holy Fathers

REPOSED LIST - O C T O B E R

2- His Grace Bishop Antoun (2017)	12- Pauline Mary Gresh (1981)	19- Gori Pietropolo (Trudy's dad) (2017)
3- Anna Tomko (1990)	13- James E Jump (2011)	21- Alex Mazur (1920)
4- William Peter Guzy (1974)	14- George Kaitsa (1991)	21-Terry (Bobbie's cousin) (2017)
5- John Elchisco Sr. (1982)	15- Michael Mazurik (1972)	28- George Elchisco (1996)
6- Andrew Tomko (1970)	15- John Kovach (1983)	28- Anthony Glovinsky (1946)
6- Helen Elchisco (1956)	16- Mary Kobb (2017)	31- George Rusincovitch (1994)
7- Michael Gresko (1963)	18- Nadexda Kaitsa (1992)	
8- Archpriest Michael Kostyk (1964)	19- Archpriest Sergei Garklavs (2015)	William Martin (1982) No date provided
Former Pastor		

Fr. Lev Kopistiansky to speak on fasting at OCW gathering October 15

“Fasting: Why? When? How? Who, Me?” will be the subject of a talk by Archpriest Lev Kopistiansky, Rector of Holy Trinity Church, Detroit, MI at Assumption of the Theotokos Greek Orthodox Church, 21800 Marter Road, Saint Clair Shores, MI on Monday, October 15, 2018 at 7:00 p.m.

The presentation will be sponsored by Orthodox Christian Women of Michigan [OCW]. Admission is free of charge and open to the public. Refreshments will be served. For further information contact OCW President Mary Ann Dadich at 586-775-4799 or mdadich811@gmail.com. Also visit OCW’s Facebook page.

OCW was founded in 1993 to provide spiritually enriching and educational presentations and activities, to promote Orthodox unity, to provide opportunities for Inter-Orthodox fellowship, and to perform charitable works. All women who are members of Orthodox Christian parishes in metropolitan Detroit are invited to become supporting members and participate in the organization’s activities.

OCF releases dates, venues for 2019 “Real Break” opportunities

Orthodox Christian Fellowship [OCF], the official campus ministry of the Assembly of Canonical Orthodox Bishops of the United States of America, recently opened registration for its 2019 “Real Break” opportunities for college students.

OCF’s Real Break—an alternative to “Spring Break”—aims to prepare college students to be socially informed Orthodox Christian citizens of this world while directing their focus on the world to come – the Kingdom of heaven. Built on a foundation of fellowship, education, worship, and service, Real Break provides students the opportunity to understand the true meaning of seeing Christ in the other by traveling to all parts of the world to deepen their faith, serve those in need, and cultivate relationships with like-minded peers.

OCF will offer nine Real Break trips in 2019. March Spring Break trips include Romania, Albania, Houston, Project Mexico, Jerusalem, Thessaloniki and Alaska. OCF will also offer two summer 2019 trips to Mount Athos (male only) and Jerusalem (female only).

Registration costs vary according to the trip and limited scholarships are available for those who qualify.

Further details and registration forms are now available online. Questions may be addressed to OCF’s National Programs Manager, Donna Levas, at donna@ocf.net or 617-850-1227.

John 17:1-13 (*Gospel, Fathers*)

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

Luke 8:5-15 (*Sunday Gospel*)

“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!” Then His disciples asked Him, saying, “What does this parable mean?” And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, And hearing they may not understand.’ Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

The Thundering Message by Fr. Steven Kostoff

We recently heard the powerful account of Jesus raising from the dead the widow's son at Nain [Luke 7:11-16]. This particular event is unique to Saint Luke's Gospel. In his *Commentary on the Gospel According to Saint Luke*, the biblical scholar Carroll Stuhlmueller summarized the over-all impression left by this extraordinary event in the following manner:

“This incident, only in Luke, shows the Evangelist's special delight in portraying Jesus not only overwhelmed with pity at the sight of tragedy, but also turning with kindly regard toward women [cf. 7:36-50; 10:38-42].... This narrative possesses the charm, color, and pathos of an excellent story: two large crowds meet, approaching from different directions; the silence with which Jesus touches the bier and stops the funeral procession; the thundering message, calmly spoken, bringing the dead back to life.” [*The Jerome Biblical Commentary*].

Truly, it is nothing less than a “thundering message” when Jesus said: “Young man, I say to you arise!” [Luke 7:14]. And when the young man “sat up and began to speak” we should be able to understand, however dimly, the reaction of the crowd: “Fear seized them all; and they glorified God” [7:16]. The pathos of this story is further increased by the fact that the young man was “the only son of his mother, and she was a widow” [7:12]. There was no existing social safety net within first century Israel that would provide support for this woman. Without a son who could help provide for her, this widow would have been totally dependent upon the good will and the charity of her neighbors in the small village that Nain was known to have been. Hence, the power of the simple statement that accompanies the young man's restoration to life: “And he gave him to his mother” [7:15]. What a reunion that must have been! Now Saint Luke makes it clear just who it was who encountered this funeral procession and dramatically brought it to a halt: “And when the Lord who saw her he had compassion on her” [7:13]. It was “the Lord.” This was the first of many times throughout his Gospel that the Evangelist Luke will use this exalted title for Jesus. The Greek *ho Kyrios* — the Lord — is the translation found in the Septuagint of the divine name Yahweh. Ascribed to Jesus in the New Testament, this title reveals that as the Lord, Jesus has power over both life and death. Anticipating his own resurrection from the dead, the Lord Jesus Christ brings this young man back to life, revealing that even death is not beyond His authority and capacity to give life.

We are not told how this young man died. In our contemporary world, death can be more-or-less defined in a clinical manner. The shift in this clinical definition has moved toward a final determination of “brain death.” Be it the cessation of breath, permanent “cardiac arrest,” or the brain death just mentioned, we can identify death and its effect on our biological organism. And so could anyone in the ancient world, where death was such a more immediate and “up close” reality

compared to the rather antiseptic experience of death that we promote today in an attempt to distance the living from the dying inasmuch as that is possible. But as Christians, we certainly understand death in a way that moves far beyond its current clinical definition and determination. That is because we understand life in such a way that the clinical is transcended by the mysterious: “What is man that you are mindful of him, and the son of man that you care for him?” [Psalm 8:4]. Conversant with a biblical anthropology that refuses to limit a human person to his or hers biological functions, we perceive ourselves in a more complex and meaningful manner.

There are many ways over the centuries that within our theological tradition we have elaborated on that inexhaustible biblical affirmation that we are created “according to the image and likeness of God.” The Church Fathers will speak of the human person as a psychosomatic union of soul and body. Or, following the Apostle Paul, of a union of spirit, soul and body [1 Thessalonians 5:23]. Because of some of the Greek philosophical connotations—primarily dualism—of using the terminology of soul and body, there has been a concerted movement within theological circles today to use the more biblically based terms of “spirit and flesh” to describe the mystery of human personhood. Whatever the exact terminology employed to describe the fullness of human existence, the essential point being made is that the human person is more—much more—than “what meets the eye.” We are even greater than the angels according to some of the Fathers, because we unite in our person the “spiritual” and the “material” as the pinnacle of God's creative acts. We have our biological limitations, but we can still know the living God! Even though we are so frail in our humanity, the psalmist can still exclaim in wonder: “Yet you have made him little less than the angels, and you have crowned him with glory and honor” [Psalm 8:5].

In describing the mystery of death as it pertains to all creatures, including human beings, the psalmist says (and we hear this at every Vespers service): “*When you take away their spirit, they die and return to their dust*” [Psalm 104:29]. This is what happened to the young man from Nain regardless of whatever may have been the immediate cause of his death. Something had happened that could not be fully described as merely brain death. His “spirit” had been taken away and his flesh was destined to return to the dust. Another expression that became almost classical as a theological description of death—and which essentially means the same thing—is that of the “separation of soul and body.” Either way, the wholeness and integrity of the human person is lost in death. This is what renders death a tragedy and why the Apostle Paul can refer to death as “the last enemy.” When the Lord brought this only **Con't Pg 7**