



Sunday, October 21, 2018

Gospel: St. Luke 16:19-31

Tone 4

Epistle: Galatians 2:16-20

21st Sunday After Pentecost

Ven. Hilarion the Great

Translation of the Relics of St. Hilarion, Bishop of Meglin in Bulgaria

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 21

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

Monday, October 22

6:30 pm: Bible Study

Wednesday, October 24

6:00 pm: Public Village Meeting

Saturday, October 27

4:00 pm: Great Vespers

Sunday, October 28

9:05 am: Third & Sixth Hours followed by Divine
Liturgy / 40 Day Remembrance / Social

40 DAY REMEMBRANCE

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

Nov. 18: Tom Grgich & Mike Mazurik

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)

Sunday, October 14

Total Attendance: 32 (28 members; 4 children; 22
Communicants; No Vespers

Total Income: \$877 (\$773 Sunday Collection; \$104
Bookstore

VIGILS 10/14/18

Marguerite Bird (1) Special intention

Basil Glovinsky (1) Blessed repose and Eternal
Memory to Mike Mazurik

Susan Guzy (1) In loving memory of Michael

Sandy Martin (3) In memory of Mike, Special
intentions, Special intentions

David & Roddie Mazurik (5) Special intentions

Ron & Bobbie Royhab (1) For health of sister
Marilyn Hagmaier who will have surgery this
week

Twarek family (6) In Loving Memory of Mike,
God's blessings to Darlene, Nick, Gabe and David
and family, In memory of Pete Koch, Health of
Alisha Zura and newborn Evelyn, For health Mike,
Sue, Pete, Steve, John, Uncle Larry, Stella, Todd,
Diane, Mike, Greg, Julia, Ron, Gage, Judy, Margi,
Joe, Nancy, Sue, Morgan, Jake, Helen, Ruthe, Jan-
ice, Special intention, Special intention

PRE-ADVENT DINNER

St. John's Church in Campbell (Deanery Parish)

WHEN: Sunday, November 11

TIME: 3:00pm Cocktail Hour / 4:00pm Dinner by
Chef Linda

WHERE: St Michael's Byzantine Church Hall
463 Robinson Rd in Campbell

Cocktail hour, dinner & Raffle Ticket- \$65

Cocktail & Dinner only- \$30

8 Cash Drawings / Wine Bottle Drawings / Grand
Prize \$1,000 / 3 side Board Drawings

Ticket deadline is Sunday, October 30

Make check payable:

St John the Baptist Orthodox

Contact George at 330-565-2430

Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

Parish Council President: Matthew Adamcio

Fr. Andrew Bartek, Rector



110 E Main Street, Marblehead, OH 43440
www.holyassumptionmarblehead.org

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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 / & their 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*); 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; Maria (*Terrie's mom*); Michael Kouznetsov (*Son of Mary Hiser*); Helen Lis; Stanley Lis; Walter Litzie (*Fr.'s Cousin*); David Martin; Judy Mazurik (*sister-in-law of Paul 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*); 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; 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.

Galatians 2:16-20 (Epistle)

knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Luke 16:19-31 (Gospel)

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

“In an Honest and Good Heart”

by Fr. Steven Kostoff

Recently at the Divine Liturgy, we heard the Parable of the Sower, as related in Luke 8:5-15. The reception of this parable and how it has been analyzed by biblical scholars makes this parable a complex story in and of itself. However, we will remain on “good ground” if we simply “hear” the parable as interpreted by Christ for His disciples, as it has been consistently understood within the Church.

Before coming to that, though, perhaps it would be wise to review the meaning and purpose of the parables of Christ. The prominent biblical scholar C. H. Dodd defined the parable as “a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind sufficient doubt about its precise application to tease it into active thought” [*The Parables of the Kingdom*]. In other words, it is a story that will make us think, as in ponder or meditate. That is why we need “ears to hear;” otherwise the parable will “go through one ear and out the other,” thus wasting an opportunity that the Lord has granted us to understand how His Kingdom is being presented to us as a gift. My own wonderful New Testament professor, Veselin Kesich, had this to say about parables in his book *The Gospel Image of Christ*: “The Old Testament records a few parables [II Samuel 12:1-4; I Kings 20:35-42; Isaiah 5:1-7]. Jesus, however, brought this art to perfection. Differing from previous storytellers in His subject matter, Jesus revealed His own character in these parables. His purpose was to lead the hearer to Him and to compel a response to His challenge. Parables are never told to amuse people; they are not merely interesting or entertaining. They are of a revelatory character.”

The Hebrew and Aramaic words for parable are, respectively, *mashal* and *mathla*. Whatever the meaning—allegory, riddle, symbol, story—the parable is meant to challenge our way of thinking and “to compel a response” to the gift of the Kingdom of God as presented by Jesus. One cannot “walk away” from a parable of Christ’s. Such indifference is a response of sorts, though not one pleasing to the Lord, one would imagine. And such a response makes one an “outsider” who will “see but not perceive, and... indeed hear but not understand; lest... you should turn again and be forgiven.” Those on the “inside,” as true disciples of Christ, have “been given the secret of the Kingdom of God” [Mark 4:11-12]. It is a serious matter to come to church and listen to one of Christ’s parables!

Turning our attention specifically to the Parable of the Sower, in first century Palestine, the sowing preceded

planting; thus, the parable is a realistic story that would have highlighted the rich abundance of the seed that may have not have seemed so promising because of the various soils it fell into—the trodden path, rocky ground, and the thorns. Thus, the Kingdom of God, though facing an unpromising beginning, will grow by God’s grace regardless of any and all obstacles. However, the final admonition to careful listening tells us that we must probe deeper to understand the full implications of the parable. And Jesus will assist His disciples—and us today—by providing an explanation of the parable that reveals the parable’s inner meaning: “Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among thorns, they are those who hear; but as they go on their way they are choked by the cares of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience” [Luke 8:11-15].

During His ministry, Christ realized, as did many preachers of the word following Him, that many who heard His word—Jew and Gentile alike—would reject that word for various reasons. This was clearly the experience of Christ and His disciples/apostles. So the parable is not simply about the fate of the seed, or about the quality of the soil into which it falls. The parable is thus “symbolic” and prophetic because of its ultimate reference to the human rejection (or acceptance) of the proclamation of the Kingdom and the Gospel. This is a realistic assessment based upon the three sources of temptation inherent in the process of hearing the Word of God and reacting to it. Basically, these three sources of temptation are the devil, persecution, and mammon.

We pray “and deliver us from the evil one.” The “evil one” lurks behind temptation and abandonment to it. This does not relieve us of our responsibility by “blaming it on the devil,” but rather alerts us to the need for vigilance. As our spiritual tradition makes quite clear, the evil one often works through such “passions” as gluttony, lust, avarice, jealousy, envy, anger, dejection, vanity and pride. As such, direct confrontation is unnecessary—or perhaps it is reserved for the great saints who take up that battle with utter seriousness, determination, and profound reliance upon the saving grace of God. Our “inner demons,” multiplied and strengthened by our weaknesses and lack of faith, thus pluck the seed of God’s word from our hearts as birds will pluck up loose seed on shallow ground. Distracted, enervated or consumed by our passions, the evil one, as an ever-present threat, can leave us with a heart empty of the saving seeds of the divine Sower. And as Christ warned, the horrific result can be unbelief and a loss of salvation. *Con’t Pg 5*

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 Helen 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

OCTOBER

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

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 Steven Con't

“Indeed all who desire to live a godly life in Christ Jesus will be persecuted” [2 Timothy 3:12]. When you think of the “world” as it is, obsessed with “the lust of the flesh and the lust of the eyes and the pride of life” [1 John 2:16], this has a certain inevitability to it. From the beginning, many followers of Christ have been persecuted, the great company of martyrs unto death itself. This is a severe test, and many have failed to make such a witness. It is hardly for us to judge, especially if we are incapable of holding up to even the slightest social pressure that will intimidate us into silence or inaction when our “witness” to being a Christian would make a significant impact. “I am a Christian” was the phrase always used by the martyrs to identify themselves, even though it would also serve them up a death sentence. Yet, would anyone feel that that would be an awkward form of self-identification today? Perhaps that can be rephrased with the following question: “If you were arrested for being a Christian, would there be enough evidence to convict you?” If not, it would reveal that we have “no root” and the seed from the Sower was wasted. The Lord left us these encouraging words as He envisioned the fate of His followers to come: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” [Matthew 5:10].

Alas, who is not “choked by the cares of life?” In the versions of this parable found in the Gospels of Saints Matthew and Mark, Jesus adds “and the delight of riches” [Matthew 13:22], “and the desire for other things” [Mark 4:19]. So the “cares of life” should not be limited to the legitimate struggle for our “daily bread” and the protection and care of our families. Jesus is referring to that pervasive spirit of acquisitiveness that can never be satisfied. There is a wonderful 19th century (?) aphorism that needs to be memorized: “Enough is a feast.” And yet a contemporary distortion would say something like, “There is never enough!” No matter what we have, we need more of it—and then some more. How humiliating: either collectively or personally, we are the donkey doomed to trotting in a circle going nowhere with an inaccessible carrot dangling before our noses! There is never a shortage of contestants willing to line up for life’s perennial “rat race.” Has there ever been a “winner?” This insatiable demand for “riches” and “other things” only serves to “choke” the life out of the seeds of the divine Sower so that “their fruit does not mature.” The Lord expressed this struggle perfectly with the well-known words: “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon” [Matthew 6:24].

And yet, the parable is not only about the sadly inevitable reality that “many” will lose the seed-word of the Sower

upon hearing it because of the evil one, persecution and mammon. Christ is telling us that despite that unholy triad of temptations, there will still be an abundant harvest that will yield a “hundredfold.” In fact, that may be the most significant point about the parable. When we hear the Word of God, our concern is to “hold it fast in an honest and good heart.” This, in turn, will cultivate “fruit with patience.” Every Liturgy presents us with the opportunity of “hearing” the living Word of God. If we have “ears to hear,” the seed of the Sower will fall on “good soil.”

Venerable Hilarion the Great Commemorated on [October 21](#)

Saint Hilarion the Great was born in the year 291 in the Palestinian village of Tabatha. He was sent to Alexandria to study. There he became acquainted with Christianity and was baptized. After hearing an account of the angelic life of Saint Anthony the Great (January 17), Hilarion went to meet him, desiring to study with him and learn what is pleasing to God. Hilarion soon returned to his native land to find that his parents had died. After distributing his family’s inheritance to the poor, Hilarion set out into the desert surrounding the city of Maium.

In the desert the monk struggled intensely with impure thoughts, vexations of the mind and the burning passions of the flesh, but he defeated them with heavy labor, fasting and fervent prayer. The devil sought to frighten the saint with phantoms and apparitions. During prayer Saint Hilarion heard children crying, women wailing, the roaring of lions and other wild beasts. The monk perceived that it was the demons causing these terrors in order to drive him away from the wilderness. He overcame his fear with the help of fervent prayer. Once, robbers fell upon Saint Hilarion, and he persuaded them to forsake their life of crime through the power of his words.

Soon all of Palestine learned about the holy ascetic. The Lord granted to Saint Hilarion the power to cast out unclean spirits. With this gift of grace he loosed the bonds of many of the afflicted. The sick came for healing, and the monk cured them free of charge, saying that the grace of God is not for sale (MT 10:8).

Such was the grace that he received from God that he could tell by the smell of someone’s body or clothing which passion afflicted his soul. They came to Saint Hilarion wanting to save their soul under his guidance. With the blessing of Saint Hilarion, monasteries began to spring up throughout Palestine. Going from one monastery to another, he instituted a strict ascetic manner of life.

About seven years before his death (+ 371-372) Saint Hilarion moved back to Cyprus, where the ascetic lived in a solitary place until the Lord summoned him to Himself.

Bishop Paul's Weekly Meditation More Thoughts on Judging Those Within the Church

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 5:12-13].

I would like to clarify a few things concerning these verses to which I alluded in last week's reflection. What is the intent here when Saint Paul says, "Is it not those inside the church whom you are to judge...? Drive out the wicked person from among you."

When a person is received into the Orthodox Church, it is with the understanding that he or she freely embraces the non-negotiable teachings of the Church. This is a choice they make after being properly catechized. But once someone rejects or disavows those non-negotiable teachings, this opens a person up to the discipline of the Church. So when a person faces this discipline in the Church, even if it means being excluded from Holy Communion, the aim is not punishment; rather, the intent is to bring him or her to the state of repentance. One might even say that one is not excluded from Communion, but that one excludes oneself from Communion by the choice he or she has made. This is what I think Saint Paul means when he says we are to judge those inside the Church. To judge one inside the Church does not, in my mind, mean a person is condemned to damnation.

Isn't this what happens to the Prodigal Son in Luke's gospel? In his alienation from his father, which he chose to embrace, he couldn't get any further away from or become further alienated than when he found himself in a pigsty, craving the food the pigs were eating. He lost everything; he hit rock bottom. But when he remembered what he had with his father, he "came to his senses" and returned home, hoping to be treated as one of his father's hired servants. He came back to a father who welcomed him with open arms. He threw a feast for him. He celebrated the reality that his son, who had been dead, was now alive; he, who had been lost, had now been found [Luke 15:32].

Isn't this what happens when parents put their children on a timeout for misbehaving? Isn't this a form of exclusion or alienation? What does a child do during a time out? He or she takes the time to get a handle on his or her emotions and "puts on his or her thinking cap," to further reflect on what he or she had done so that he or she can speak with his or her parents in order to learn how to act differently, and take responsibility for the misbehavior. This is the meaning of discipline. After "repenting," so to speak, he or she is allowed to rejoin the group and be restored to communion with the rest of the

family. Though the words "drive out the evil person from among you" sound harsh to today's mind, the goal of this act is to lead the child to experience a change of mind and heart, so that he or she might be restored to communion.

The Lord's blessing be upon you,
The unworthy +Paul

"Gospel Values and Politics" – A brief reflection by Peter Bouteneff

"Gospel values do not prescribe how to shape our governments. They tell us how to live."

As committed Orthodox Christians, the decisions we make about our lives and our society are supposed to be "Gospel-based." What does that mean in general, and what does it mean specifically with regard to our politics?

Gospel values are Christ-values, and we are given clear indications as to what these are. The main indicator is Who Christ is and what He does for us: the eternal Son of God became human. He lived among us as a man and suffered the full consequences of fallen human society, all the way up to His death—which became a path to our eternal life. Our values ought to be based on that all-giving, self-emptying love demonstrated by God Himself, so that we may have life in Him.

Our Lord tells us about Christ-values plainly, in chapters 5-7 of Saint Matthew's Gospel. Those are the commandments that spell out the love of God and neighbor for all its implications as we live our lives. Love, to the end. Cultivate and preserve life. Check your anger and lust. And if we want to see further how these principles are to be lived out, we can look towards Matthew 25:31-46.

How would these principles be spelled out when it comes to American political parties? Such questions are so divisive in our day. That's partly because we tend to get entirely different versions of the news, depending on our social media feeds and the channels we choose to watch. But it's also because there are genuinely different ways to strive towards our common goals as Christians.

Let's name two of those common goals: the redressing of poverty and the reduction (ideally to zero) of abortions. Depending on our political leanings—which depend on a lot of factors—we could address these in different ways.

So, do we redress poverty and care for the poor primarily through individual charitable giving and work—or primarily through tax-funded, government administered programs? The Gospel obviously couldn't have envisaged the federal systems in place in the United States today — which means that we have to apply the principles ourselves, with thought and care. Furthermore, we have to respect that we won't always come to the same answers in that prayerful reflection. **Con't Pg 7**