

From the Divine Office for the Feast of St. Luke the Evangelist (Oct. 18)

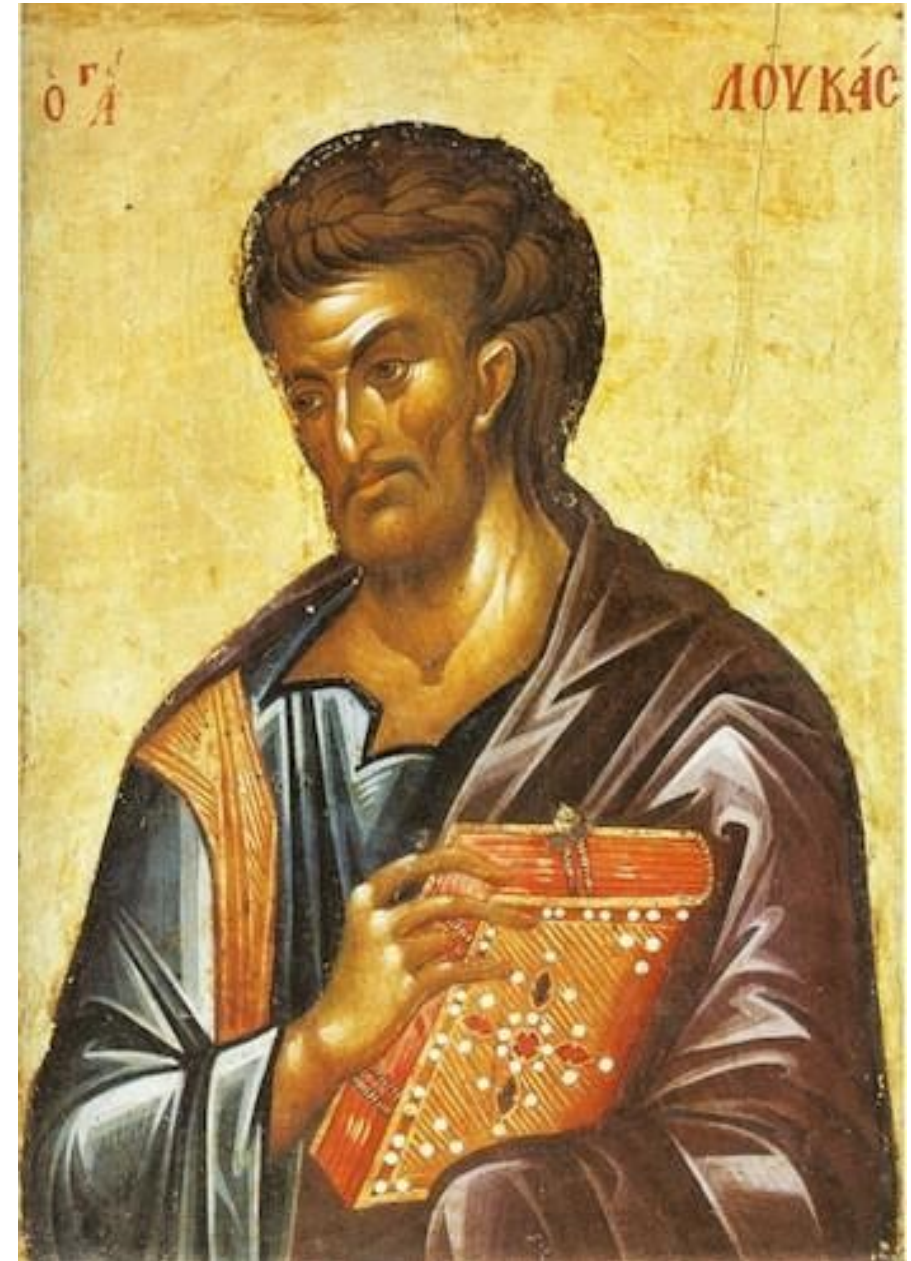
O holy apostle of Christ, whose divine teachings you relate, foundation stone of the Church: truly, by your preaching, you have drawn back from the abyss of perdition the hearts darkened by ignorance. You save them from the violence of the stormy waves, O you who were the companion and imitator of Paul, the Vessel of Election. O wondrous Luke, we entreat you, O jewel of the Antiochians: intercede before the Savior, our God, for the faithful who celebrate your sacred memory. (Vespers)

You are the beloved physician and disciple, O holy Luke. By your mystic intervention, heal the passions of my soul and body; grant me complete healing throughout my whole being and allow me to celebrate your illustrious festival and to pour out the streams of my tears, in place of myrrh, over your venerable and sacred body. Your epitaph, like a guide to life is addressed to all in the admirable temple of the Apostles since you have written it by composing the holy and divine Gospel of Christ. (Orthros)



THIRD SUNDAY OF THE HOLY CROSS

OCTOBER 18, 2020



St. Luke the Evangelist

October 18

Our Lady of Perpetual Help Melkite Catholic Church
256 Hamilton St.
Worcester, MA 01604
Rectory: (508) 752-4174 Hall: (508) 755-2199
Email: olphmelkite@gmail.com
Rev. Bryan McNeil, Pastor
Email: Brymc56@comcast.net Cell: (978) 314-1962
Divine Liturgy: Sunday 10:00 AM

Antiphon (2nd)

1: Shout joyfully to the Lord, all the earth, and sing praise to His name.

Through the prayers of the Theotokos, O Savior, save us.

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.

Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

Through the prayers of the Theotokos, O Savior, save us.

Entrance Hymn

Priest: Come let us worship and bow down before Christ.

People: O Son of God Who are risen from the dead, save us who sing to You: Alleluia!

Troparion of the Resurrection (Tone 3 pg. 38)

Let all in heaven rejoice, and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

Troparion of St. Luke (Tone 3)

O Holy Apostle Luke, intercede with God all-merciful that He may grant us the remission of our sins.

Troparion of the Dormition (Tone 1, Pg 15)

In giving birth, you have preserved your virginity and in falling asleep, you did not forsake the world, O Mother of God. You have passed to life, being the Mother of Life. Through your intercessions, save our souls from death.

Kondakion (Tone 2)

O never failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

Similarly, in His parable of the Publican and the Pharisee (Lk 18:9-14), the Lord Jesus shows the Pharisee taking pride in his fasting and tithing. The Lord does not reproach the Pharisee for doing these things, but for taking pride in them.

That even the poor sometimes gave more than was required was noted – and praised – by Jesus when He visited the temple: “*Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. Then one poor widow came and threw in two mites, which make a quadrans. So He called His disciples to Himself and said to them, ‘Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood’*” (Mk 12:41-44).

Nowhere in the New Testament is tithing mandated. Generosity and openness in giving are recognized and praised while mean-spiritedness is condemned. In the story of Ananias and Sapphira (Acts 5:1-11), two believers are reproached for pretending to give to the Church whatever they received for selling a piece of land. St Peter discerned the lie and said to Ananias, “*Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God*” (vv. 3, 4).

Giving in the Writings of St Paul

St Paul teaches several principles for giving in 2 Cor 9. First, in v.5 he notes that all giving should be “*a matter of generosity and not as a grudging obligation.*” He then adds: “*But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver*” (vv. 6, 7). In v.7 St Paul sees the individual believer as responsible for determining the amount he can give “*as he purposes in his heart*”.

Instead of giving a set amount (the tithe), the believer is expected to give as his heart dictates, out of his faith that he is “in Christ.” Some, like popular Orthodox author Frederica Mathewes-Green, believe that a commitment to tithing, like fasting, can foster spiritual growth. She recommends, “*Aim to give a percentage of your income. Start with whatever percentage you give now, and raise it a little each year. In time, you will reach the tithe. Then you will be giving as generously as the people of the Bible, who lived in conditions we would see as abject poverty. ... there is no better indication of your priorities*” (*Christianity Today* 59.5).

Many churches have annual pledge drives asking members to make a specific commitment of what they purpose to give in the year ahead. The introduction of set amounts for giving as “dues,” “pew rents,” or “fees” in some churches suggests that many Christians believe in paying only for services rendered.

The Ministry of Giving

St Paul indicates another principle for giving in Rom 12:4-8: “*For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; **he who gives, with liberality**; he who leads, with diligence; he who shows mercy, with cheerfulness.*”

Some Christians have been gifted to teach or lead the Church; others have been gifted to support the Church in a significant way. As good singers should use their voices to build up the Church, those with material abundance should use their wealth as a gift given them to support the Church over and above the average donor. The many believers who have built churches, shrines, schools or hospitals with their own resources have ministered in this way by using the gift they have received.

DIVINE LITURGY INTENTIONS

Today +Carol McNeil. Requested by Fr. Bryan & family
Oct. 25 +Charlotte Ghiz, Eva Ghiz, Lynda Kouri, Louis (Hap) Ghiz. Requested by Robert Ghiz.
Nov. 8 +Amelia Filewicz (30yr.), Michael Filewicz, Filewicz & Harayda Families, living & deceased. Requested by Maria Filewicz and family.

Upcoming Feast Day Liturgical Schedule

Fri 10/23, 6PM - Divine Liturgy for the feast of James, the Apostle-Brother of the Lord

Thu 11/12, 6PM - Divine Liturgy for the feast of John Chrysostom

Sat 11/21, 10AM - Divine Liturgy for the feast of the Entrance of the Theotokos in the Temple

NOTE: Evening feast day services will be at 6PM effective September 1 unless announced otherwise.

There are a number of things we need for the church. They include: a second icon stand, a second candle box, red & blue altar cloths, new vigil lamps for the iconostasis and walls, new altar server sticharia, as well as some smaller items. If you would like to donate any of these items in memory of your loved ones, please contact Fr. Bryan.

LAST WEEK'S COLLECTION

Regular: \$ 1,257
Candles: \$ 19
Stole: \$ 10
Memorials: \$ 300
Diocesan: \$ 5
Total: \$1,591

Thanks to everyone who has continued to send in their contributions on a regular basis. As a reminder, it costs approximately **\$8,000** monthly to maintain the parish. Your continued generosity has made it possible to pay our operating costs without dipping into savings.

May God continue to bless you for your generosity to your parish!

The Samuel J. Daige Educational Trust Our Lady of Perpetual Help Scholarship

The Samuel J. Daige scholarship trust provides for an allocation for members of Our Lady of Perpetual Help Church (Worcester, MA) who are of Lebanese decent.

Scholarships are intended to support the tuition and tuition-related fees incurred by eligible students who are pursuing an associate, bachelor or graduate degree at an accredited college or university in the United States. One scholarship will be awarded each year to an active member of Our Lady of Perpetual help Church in Worcester, MA.

ELIGIBILITY CRITERIA

To be considered for this scholarship, you must:

1. Be under 25 years of age.
2. Be accepted and enrolled in an accredited college or university in the United States in an Associate's, Bachelor's or graduate degree program.
3. Be a member of Our Lady of Perpetual Help church in Worcester, MA.

Be of Lebanese descent (minimum of 6.25% Lebanese ancestry)

SELECTION PROCESS

The following criteria will be considered in the selection process:

1. Letter of recommendation from church priest or member of church leadership council.
2. Written essay on educational goals and career objectives (100 words maximum) .

Application and required documents should be mailed to the Chairman of the Board of Trustees by **November 1, 2020**. The mailing address is listed below.

Zachary W. Esper, Jr.

3 Cedar Hill Road

Grafton, MA 01519

If you have any questions or need additional information, please send inquires to OLPH or zesper@hotmail.com or call (508) 930-0945.

The Samuel J. Daige Educational Scholarship Trust was funded by the estate of Gloria Daige in memory of her son, Samuel J. Daige. Samuel was highly decorated for his military service in Vietnam receiving the Bronze Star Medal, Navy Commendation Medal, Purple Heart w/One Oak Leaf Cluster and the Vietnam Service Medal.



Giving Back to the Giver

FROM TIME TO TIME, Christians in a number of communities, including the ancient historic Churches, are encouraged to tithe to their congregation. Tithing – the giving of 10% of one’s income – is mandatory in some groups. Mormons, for example are required to tithe and only tithe-paying members are allowed to enter Mormon temples and to receive its “ordinances” (sacraments). Many Pentecostal groups teach that, if you are not tithing, you are robbing God.

Tithing in the Old Testament

The practice of tithing arose at the start of the Israelite nation. When the Israelites occupied the Promised Land, eleven of their twelve tribes were given a portion of the conquered territory. The twelfth tribe, Levi, which was set apart as the nation’s priests, received no land. The eleven landed tribes were to give their tithes to the Levites (temple assistants, comparable to our deacons). These mandatory tithes were used to support the priests, manage the temple, and provide relief for foreigners, orphans and widows (see Num 18).

The tithe was seen in the Torah as a recognition that all of creation was God’s: *“And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD’s. It is holy to the LORD. If a man wants at all to redeem any of his tithes, he shall add one-fifth to it. And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the LORD”* (Lev 27: 30-32).

If a person failed to pay the tithe or held back some of it, he was considered to have robbed God. As the nation became more established and prosperous, the temptation to avoid paying the full tithe was not uncommon. The prophet Malachi thundered against this practice, but also promised that those who paid the tithe would be blessed: *“Will a man rob God? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings.*

You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says the LORD of hosts. “If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it...” (Mal 3: 8-10).

Malachi distinguishes between tithes and offerings. The tithe was the required tenth of one’s income which was God’s by right.

An offering was whatever was freely given over and above the tithe. Sometimes such gifts are called “love offerings,” made from personal devotion rather than by law.

Tithing in the New Testament

Tithing was practiced regularly by Jews into New Testament times. In the Gospels, we see that the Lord Jesus criticized the Pharisees for being strict about determining tithes of everything they have received while ignoring more important matters: *“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the Law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel!”* (Mt 23:23, 24). He did not condemn tithing, only the mechanical performance of it while ignoring the spirit behind it.

Prokimenon

Reader: Through all the earth, their voice resounds, and to the ends of the world their message.

People: Through all the earth, their voice resounds, and to the ends of the world their message.

Verse: The heavens declare God’s glory and the firmament proclaims the work of His hands.

People: Through all the earth, their voice resounds, and to the ends of the world their message.

Reader: Through all the earth, their voice resounds,

People: And to the ends of the world their message.

Epistle: Col 4:5-11; 14-18

Alleluia Verses

The heavens shall proclaim Your wonders, O Lord, and Your truth in the assembly of the saints.

Verse: God is glorified in the council of His saints, great and awesome to all those around Him.

Gospel: Luke 10:16-22

Special Petitions for the Ecumenic Prayer (Inserted after the third petition)

- For all your people who have proven positive with the coronavirus, that they may be restored to full health and offer you their praise and thanksgiving, we pray to you, Lord, hear us and have mercy.
- For all those who have died as a result of the coronavirus that they may be granted rest with the Saints and the mercy of God in the Heavenly Kingdom, we pray to You, Lord, hear us and have mercy.
- For doctors, nurses, and all in health care, risking their lives to minister to those afflicted with the coronavirus, that they remain safe, and in good health as they serve others, we pray to You, Lord, hear us and have mercy.
- For all your people in Lebanon who were hurt during the disastrous explosion, that they may be restored to full health, and for those who died that they may be granted rest among the Saints, we pray to You, Lord, hear us and have mercy.
- For peace throughout the Middle East, especially in Lebanon, Syria, Palestine, and Iraq, we pray to You, Lord, hear us and have mercy.