

From the Divine Office for St. Thomas the Apostle (Oct. 6)

O blessed Thomas, you touched the side of the Lord and understood the height of all Good. As a sponge absorbs water, so you drew eternal life from Fountain of goodness, the streams of the Age to come, in order to irrigate those whose hearts had been left parched by ignorance. You poured out the knowledge of God upon them by your teachings. (Vespers)

Initiated into the divine mysteries, O blessed apostle Thomas, you became a chalice of the wisdom of Christ, from which the souls of the faithful may drink with joy. By the net of the Holy Spirit, you drew up people from the abyss of despair. Like a river of grace, you have flowed from Sion, making the streams of your divine teachings water the entire creation. Then, imitating the suffering of Christ, you received the blow of a lance in your side and entered into the cloud of immortal life. Intercede before the Lord that He take pity on our souls. (Orthros)



**3RD SUNDAY AFTER THE HOLY CROSS
OCTOBER 6, 2024**



JESUS RAISING THE SON OF THE WIDOW OF NAIN

Our Lady of Perpetual Help Melkite Catholic Church

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Divine Liturgy: Sunday 10:00 AM

Antiphon (1st)

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

Through the prayers of the Mother of God, 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 Mother of God, 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. 39

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 The Apostle Thomas (Tone 3)

O holy Apostle Thomas, intercede with the merciful God, that He may grant to us the remission of our sins.

Patronal Troparion (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 intercession, save our souls from death.

Kontakion (Tone 2) Pg. 16

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.

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’*” (Mark 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 Corinthians 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 Romans 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 **Mark Bashour**
 Jeannine McNeil
 Linda Gartner
 +Steven McNeil
 +Bruce Waterhouse

This morning's Coffee Hr. is hosted by Andy & Jocelyn Aulo
Next Sunday's Coffee Hr. will be hosted by Anthony & Diana Esper

Please remember in your prayers: George Arraj,Jr., Peter Abraham, Mark Bashour, Robert Ghiz, Sadie Mirante, Charlotte Stockhaus, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Joe Najemy, Michael Mooradian, Dennis Desplaines, Michael McNeil, Jeff McNeil, Jeannine McNeil, Linda Gartner, Billy Rahall, Dan Rahall, Lauren Abraham, Nicholas Haddad, Nicholas Halal, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & the Middle East.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Last Week's Collection

Weekly	\$ 322
Candles	\$ 26
Coffee Hr.	\$ 55
Diocesan	\$ 10
Picnic	\$ 100
TOTAL	\$ 513

God bless you for your generosity!
Just a reminder that we need at least \$2,000 per week to meet our financial obligations.



Welcome to any visitors we have with us this morning! We are happy to have you worship with us.

Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.

BISHOP'S APPEAL

Dear Brothers and Sisters in Christ,

This year's Bishop's Appeal officially kicks off today. The funds raised from the Appeal allow the Diocese to support Deacon and Priest candidates, help struggling parishes and missions and continue to publish our award winning diocesan magazine, *Sophia*.

We will pass out brochures and pledge cards this morning. You have most likely also received a Bishop's Appeal mailing. The pledge card passed out this morning is not a second request for donations. We are doing it so that you can complete it today and give it to me. I will then send to the Diocese. Making your do nation online is easy and encouraged. Just scan the QR code on the card!

I urge you to prayerfully consider making a donation to this year's Bishop's Appeal ! Our parish goal is \$8,000. With your help, we can certainly get there. For any amount we raise over our goal, we get 50% back from the Diocese!

In Christ,

Fr. Bryan



TITHING

FROM TIME TO TIME, Christians in a number of communities, including the ancient historic Churches, are 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”* (Leviticus 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...”* (Malachi 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 cummin, 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!”* (Matthew 23:23, 24). He did not condemn tithing, only the mechanical performance of it while ignoring the spirit behind it.

Similarly, in His parable of the Publican and the Pharisee (Luke 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.

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.

Reader: 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: 1 Cor 4:9-16

Alleluia

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: Lk 7:11-16

