DAY	EVENT	TIME
Sunday	Orthros	9:15AM
Sunday	Divine Liturgy	`10:00AM

Phone Number: Rectory: (508) 752-4174

Email Address: olphmelkite@gmail.com

Email: fr.bryan.mcneil@melkite.org

Cell: (774) 502-8547

Website: olphworcester.org



5TH SUNDAY AFTER THE HOLY CROSS

November 1, 2026

Antiphon (1st)
1: Shout joyfully to the Lord, all the earth, and sing praise to His Name.
R: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.
R: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!
R:Through the prayers of the Mother of God, O Savior, save us.

Entrance Hymn
P: Come, let us worship and bow down before Christ,
All: O Son of God, who are risen from the dead, save us who sing to You: Alleluia!

Troparion of the Resurrection (Tone 6, Pg. 41
.The angelic powers were around Your tomb, and the guards became as dead; and Mary stood by the sepulcher seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, * glory to You!
Troparion of Cosmas and Damian (Tone 8)
O Holy Moneyless Ones and Wonderworkers, heal us of our diseases. Freely you have received: freely give.
Patronal Troparion (Tone 1, Pg. 15)
In giving birth, you have preserved your virginity, and in falling asleep, you did not forsake the word, 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.

DIVINE LITURGY INTENTIONS

Today - +James (JR) Rahall, Daniel Rahall, William Rahall, Bertha Rahall, WIlliam (Billy) Rahall-Requested by Nick Rahall

Next Sunday

This morning's Coffee Hr. is hosted by Nick Rahall
Next Sunday's Coffee Hr. will be hosted by Maria Filewicz

Please remember in your prayers: Zenon Tencza, Robert Ghiz, Sadie Mirante, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Dennis Desplaines, Thomas Houde, Ken Jordan, Mary Rizk, Michael McNeil, Jeff McNeil, Jeannine McNeil, Joyce Kfoury, Neil Gartner, Linda Gartner, Arthur Hill, Houda Daou, Lauren Abraham, Nicholas Haddad, 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. Let us also pray for the repose of the souls of Zakeya Assaf, Genvieve Hatem, Hanna Francis, Saddalh Alkateb. 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.

10/25 Collection	
Weekly	**$ 631**
Candles	**$ 24**
Coffee Hr.	**$ 62**
Stole	**$ 100**
Icons	**$ 313**
Reimbursement	**$ 1,000**
TOTAL	**$2,150**

God bless you for your generosity!

FYE 9.30.206

Income	**$136,523.09**
Expenses	**($112,491.28)**
Net	**$ 24,031.81**

God bless you for yor generosity and hard work!

From the Divine Office for the Unmercenary Physicians Cosmas & Damian (Nov. 1)

Having placed all their hope in heaven, these holy ones have gathered for themselves an unfailing treasure; freely have they received, and freely do they give healing to those who are suffering. In keeping with the Gospel, they possessed neither silver or gold, but they bestowed their benefits upon men and beasts. Since they submitted themselves to Christ in all things, they intercede with boldness before Him on our behalf if our souls. (Vespers)

The diagnosis of these skilled physicians surpasses all wisdom; they restore strength to all without even seeing them, for they have received this power from the Most High. I owe them the grace of singing to them as divine benefactors who grant a multitude of healing, for they deliver us from all pain and heal the world through their miracles. (Ikos)



Prokimenon
Reader: O Lord, save your people and bless your inheritance!
People: O Lord, save your people and bless your inheritance!
Reader: To You, O Lord, I have called: O my Rock, be not deaf to me!
People: O Lord, save your people and bless your inheritance!
Reader: O Lord, save your people
People: And bless your inheritance!

Epistle: Eph 2: 4-10

Alleluia
He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.
Verse: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

Gospel: **Lk 16: 19-31**



TITHING

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" (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 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!" (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.

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.