



To tithe is to show that we care for the Church



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Campaign of the Antiochian Orthodox Department of Christian Education to restore tithing to Orthodoxy.

*The Department gratefully acknowledges the ongoing support of **The Order of St. Ignatius** which helps to fund, in part, the programs we offer.*

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INTRODUCTION

Tithe: to give one out of every 10 of something; for example, one dollar of every 10 dollars.

In the Old Testament, God asked the Israelites to **tithe**. This means they gave back to God one basket out of every 10 baskets of vegetables they had grown and one sheep out of every 10 sheep from their flock. The things they gave went to support the priests and to help the poor.

One way we can love God and the Church is by giving money in the collection at Church. In the upcoming lessons, we'll learn about how the money that we give helps to make it possible for God's people to worship and serve.

DO THE MATH

What is the average total of your:

- allowance,
- earnings from a job, and
- gifts?

How much is a tithe (10%) of that total?

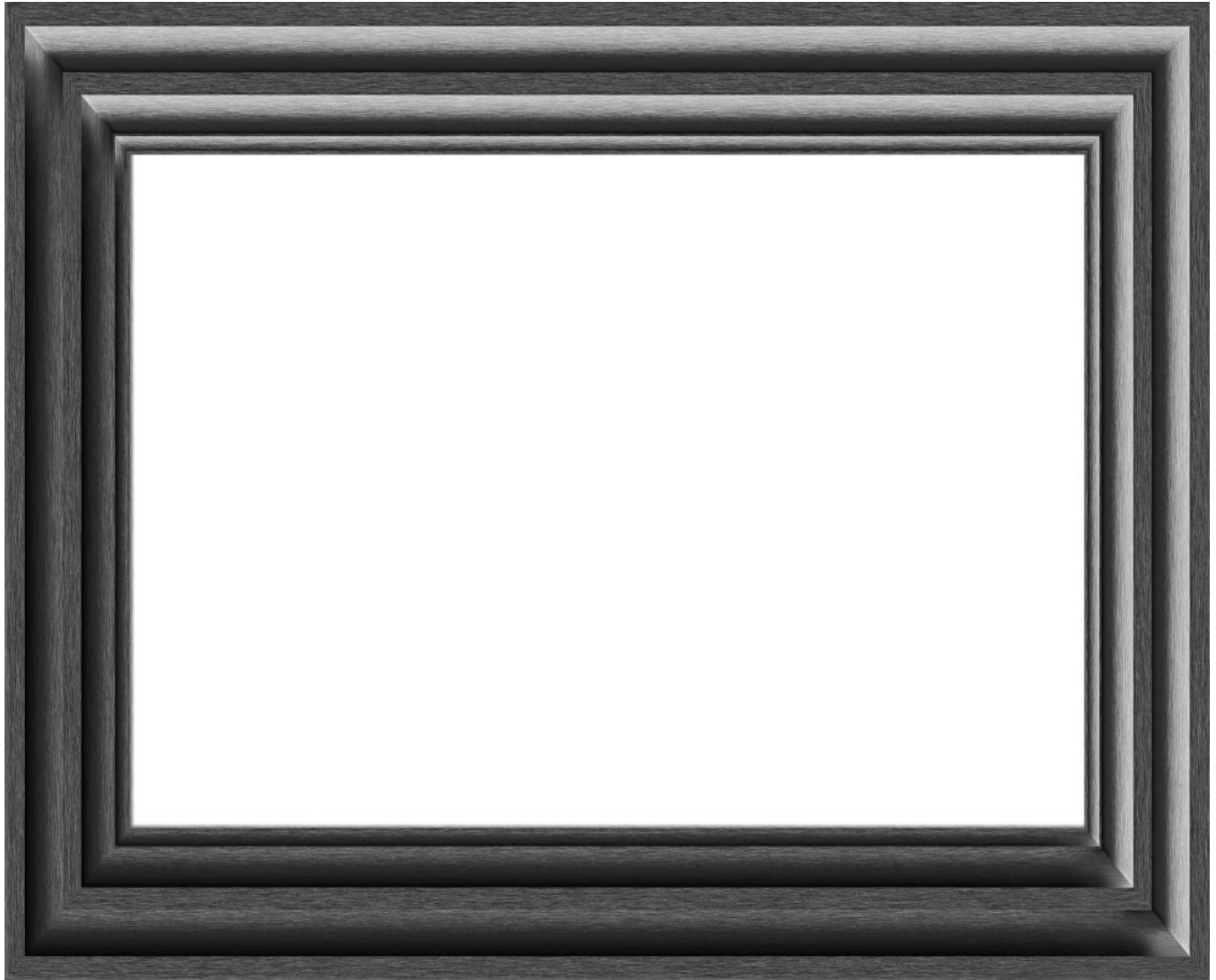
How much do you put in the collection?

Name:

Date:



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When I give money in the collection, some of it helps...

Name:

Date:



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CONCLUSION/GOING DEEPER

The writings of the Church Fathers include a number of intriguing references to tithing. Read the following statements and write a summary sentence for each one.

- From the third-century document *Didascalia Apostolorum*: “Set aside part offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation to Him. . . . Today the oblations are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites are now the presbyters and deacons, and the orphans and widows. . . . Your fruits and the work of your hands present to him, that you may be blessed; your first fruits and your tithes and your vows and your part offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him.”

- From **St. John Chrysostom, *Homilies on Ephesians***: “Woe to him, it is said, who doeth not alms; and if this was the case under the Old Covenant, much more is it under the New. If, where the getting of wealth was allowed and the enjoyment of it, and the care of it, there was such provision made for the succoring of the poor, how much more in that Dispensation, where we are commanded to surrender all we have? For what did not they of old do? They gave tithes, and tithes again upon tithes for orphans, widows, and strangers, whereas some one was saying to me in astonishment at another, ‘Why, such an one giveth tithes.’ What a load of disgrace does this expression imply, since what was not a matter of wonder with the Jews has come to be so in the case of the Christians? If there was danger then in omitting tithes, think how great it must be now.”

- From **St. John Cassian, *The Conferences, Chapter XXIX***: “He who retains his goods of this world, or, bound by the rules of the old law, distributes the tithe of his produce, and his first fruits, or a portion of his income, although he may to a considerable degree quench the fire of his sins by this dew of almsgiving, yet, however generously he gives away his wealth, it is impossible for him altogether to rid himself of the dominion of sin, unless perhaps by the grace of the Savior, together with his substance he gets rid of all love of possessing.”

Name:

Date: