Fourth Sunday of Great Lent—The Steward

1: Today’s Scripture Reading, 24th March 2019 Bulletin 12/2019

Fourth Sunday of Great Lent
— The Steward

4:17 - 5:14

You must give an account of your stewardship, for you cannot serve God and the devil.

For the muzzle of the ox cannot be put on the plow, for the ox does not plow while treading grapes. The mower does not plow, and the vinedresser does not sow. The ox is threshed in the vineyards while the vine remains whole. The mowing hook is not sharpened while the crop remains; the sickle does not remain in the vineyards while the grapes remain unripe. A hedge is held together with stakes. Let us hold ourselves together with God, for God is our helper.

Let us, therefore, keep the commands of our Master, for the master who is good will come and settle accounts with you. For the master does not know when he will come; whether in the evening or at midnight. Let him be a true servant, keeping the Lord’s commandments day and night, that he may enter into the glory of his master.

Let him not become an hireling, who knows not the work of the master, and does not care for him. For a hireling will work for himself; but a servant will work for his master. If you cannot serve God, you will serve the devil; if you cannot serve the king, you will serve the tyrant.

For the servant that knows his master’s will, and does not prepare or do according to his will, is like a man who has been hired to receive wages.

Fourth Sunday of Great Lent

The steward is not a hireling, for he knows not the work of the master, and does not care for him. For a hireling will work for himself; but a servant will work for his master. If you cannot serve God, you will serve the devil; if you cannot serve the king, you will serve the tyrant.

For the servant that knows his master’s will, and does not prepare or do according to his will, is like a man who has been hired to receive wages. But he that has known his master’s will, and has not prepared or done according to his will, shall be beaten with many stripes.

The servant also which knew not, and did not do according to the will of his master, shall be smitten with few stripes. For unto whom much is given, of him shall much be required: and to whom men perplexed with many things, for whom much is given, of him shall much be required.

But if he that received little had so much, he has to give back much more; and he that was perplexed with many things, for whom much is given, of him shall be given much, and he will have to give back much more. The steward is not a hireling, for he knows not the work of the master, and does not care for him. For a hireling will work for himself; but a servant will work for his master.

But if he that received little had so much, he has to give back much more; and he that was perplexed with many things, for whom much is given, of him shall be given much, and he will have to give back much more. But if he that received little had so much, he has to give back much more; and he that was perplexed with many things, for whom much is given, of him shall be given much, and he will have to give back much more. But if he that received little had so much, he has to give back much more; and he that was perplexed with many things, for whom much is given, of him shall be given much, and he will have to give back much more. But if he that received little had so much, he has to give back much more; and he that was perplexed with many things, for whom much is given, of him shall be given much, and he will have to give back much more. But if he that received little had so much, he has to give back much more; and he that was perplexed with many things, for whom much is given, of him shall be given much, and he will have to give back much more.
Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!—assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Walk in Love

Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not become partners with them; for at one time you were darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says, “Awake, O sleeper, and arise from the dead, and Christ will shine on you.”

2: A short interpretation of the Scripture reading
“And he also said to his disciples, ‘There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’ And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ So, summoning his master’s debtors one by one, he said to the first, ‘How much do you owe my master?’ He said, ‘A hundred measures of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ He said to him,
Take your bill, and sit down quickly and write fifty.’ Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’ The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

“One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that which is your own? No servant 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 money.”

The Law and the Kingdom of God

The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.

“The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it. But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

Divorce and Remarriage

“Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

The Rich Man and Lazarus

“There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ And he said, ‘Then I beg you, father, to send him to my father’s house—for I have five brothers—so that he may warn them, lest they also come into this place of torment.’ But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’

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Սրբոցն Երուսաղեմի Հովհան Հայրապետի, հայոց Հովհաննես Օձնեցի Հայրապետի, Հովհան Որոտնեցի և Գրիգոր Տաթևացի վարդապետների հիշատակության օր

Սբ. Հովհաննես Օձնեցին, որին մեծարել են նաև Իմաստասեր անվամբ, Հայ եկեղեցու սրբացված հայրապետներից է: Ըստ վարքագիրների՝ հոգևոր ու մտավոր կատարելությունից զատ, փայլել է նաև արտաքին վայելչությամբ` գահակալության 11 տարիների ընթացքում (717-728 թ.թ.)

Lazarus and the Rich Man
Hovhannes of Otzoon was able to withstand Byzantine and Arab pressures and incursions, while struggling mightily against sects. He endowed to us a rich and priceless literary legacy. His work entitled "Canons of the Armenians" is the first voluminous collection in Armenian history, which contains ecclesiastical canons and laws. He is also famous as the author of numerous sermons and church hymns. Among the most important initiatives undertaken by Catholicos Hovhannes of Otzoon, is the church council convened in Dvin in 725, with the aim of reforming the Armenian Church.

He also convened the meeting in Manazkert in 726, dedicated to the goal of strengthening the union of the Armenian and Assyrian Churches.

The tomb of Catholicos Hovhannes is in the Church of Srbanes (St. Hovhannes) in the village of Ardvi, near his birthplace of Otzoon. The church has remained a sanctuary for the faithful of the Armenian Nation.

The names of Vartabeds (church divine or archimandrite) St John (Hovhan) of Vorotan (1315-1388) and St. Gregory of Datev (1346-1410) are closely interrelated. Gregory of Datev authored numerous significant theological works. Included in his literary legacy are the "Book of Questions" and the collections of his sermons. He is closely associated with Hovhan of Vorotan, because as a result of the notes and records made by Gregory, a portion of the literary legacy of Hovhan has survived to this day.

Finally, the blessed memory of St. John the Patriarch of Jerusalem is commemorated on the same day, along with the aforementioned three fathers of the Armenian Church. St. John was Patriarch of Jerusalem in the 4th Century. He is remembered to this day as being a great orator and a defender of Christianity through his sermons.

Commemoration of St. John the Patriarch of Jerusalem, Armenian Patriarch St. John of Otzoon, St. John of Vorotan and St. Gregory of Datev

St. John (Hovhannes) of Otzoon, who has also been recognized as “the Philosopher”, is one of the greatest fathers of the Armenian Church. According to hagiographers, he possessed both spiritual and mental brilliance. During the 11 years of his reign (717-728), Catholicos Hovhannes managed to withstand Byzantine and Arab pressures and incursions, while struggling mightily against sects. Hovhannes of Otzoon endowed to us a rich and priceless literary legacy. His work entitled "Canons of the Armenians" is the first voluminous collection in Armenian history, which contains ecclesiastical canons and laws. He is also famous as the author of numerous sermons and church hymns. Among the most important initiatives undertaken by Catholicos Hovhannes of Otzoon, is the church council convened in Dvin in 725, with the aim of reforming the Armenian Church. He also convened the meeting in Manazkert in 726, dedicated to the goal of strengthening the union of the Armenian and Assyrian Churches.

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Սույն պատմություն
Սույն պատմությունը կերպարվեց Սույն, ում կան ուշագրական ճնշումներ և պատմություններ արունական օրերի մասին: Այս հիշատակությունը նման է տղաների ամենակարևորների, որոնց պատմությունները հեռանալու է:
Sunday of Steward

The fourth Sunday of the period of Great Lent is called the Sunday of the Steward, and the message of the day teaches us with the parable of the unjust steward. This parable is mentioned only in the Gospel of St. Luke (Luke 16:1-13). In the parable, a wealthy man learns that the steward of his house (the supervisor of his holdings) is squandering his possessions. The rich man calls the steward, asking for an accounting, having decided to release him from employment. The steward, realizing that he may soon be without work, begins to act accordingly so that in the near future, others may accept him into their homes. The steward calls those men who have debts to his employer, and he relieves them of a portion of their debts. Following this act, the wealthy man praises the steward for his contrivance.

At first glance, it seems as though there is a great contradiction in this commendation. But the unjust steward grants back to the debtors, only that which he had added to the debt originally for his own gain. Thus, the wealthy man is not injured by the actions of his steward. The master praises the steward for resigning himself from the gains that the steward would have realized in these transactions. Thus, high praise is given to resignation, or abstinence, which is one of the foundations of Great Lent.

Lent teaches mankind about the ability we each have to resign ourselves from all forms of temptation, the beginning of which is self-control and self-denial. Christ says, “If any man will come after me, let him deny himself, and take up his cross and follow me” (Matthew 16:24). This parable admonishes every one of us that the journey towards salvation must include self-control and resignation. The allegorical meaning of the parable is in the wealthy man symbolizing God, and the unjust steward symbolizing the sinner. For an extended period of time, the sinner carelessly wastes the graces granted by God, until God calls him for an accounting of his life. The unjust steward symbolizes all who, upon regretting their actions, forgive those who have sinned against them, and become seekers of righteousness and the just.

WEDNESDAY 27TH March 2019 Michink

Be Strengthen in your journey and celebrate mid-lent together with St Yeghiche Ladies Guild, MICHINK a special luncheon with guest of honour His Grace Bishop Hovakim Manukyan.

Please join with your family and children our ladies on 27th March 2019 at Navasartian Centre starting from 11:30 am. Your kind support to your St Yeghiche Armenian church is Highly appreciated. For the flyer visit our website or follow our Facebook at www.styeghiche.org.uk or https://www.facebook.com/StYeghiche

Special Services during the Great Lent

The Services of the Hour of Peace and the Hour of Rest will take place at St. Sarkis Church every Friday evening at 6:30 pm. Lenten food will be served at Gulbenkian hall (£5 donation pp). St Yeghiche Ladies Guild will be serving on Friday 29th March 2019. Please join and support their efforts.
Այս հոդվածը ազդեցություն ունի Հայոց Արքայաբերության մեջ, որը սկսվում է Երիտասարդ Հայոց Պահպանման օրը կապված լինելու հենց առաջին օրը. Այս առաջին օրը վարկաշարով համարակալվում է Հայոց Արքայաբերության և Հայոց Հարբերության պատմության մեջ. 

Հայոց Արքայաբերության պատմությունը փաստացիորեն վերականգնող է Արքունիկոս Եկեղեցու պատմության համար, որը համապատասխանում է Ապարանուբ մաքենի պատմությանը. 

Հայոց Արքայաբերության պատմության վերականգման հիմքը վերապատրաստվում է Արքունիկոս Եկեղեցու պատմության համար, որը համապատասխանում է Ապարանուբ մաքենի պատմությանը. 

Հայոց Արքայաբերության պատմության վերականգման հիմքը վերապատրաստվում է Արքունիկոս Եկեղեցու պատմության համար, որը համապատասխանում է Ապարանուբ մաքենի պատմությանը.
3: Հոգեհանգիստ - Memorial Service

No Memorial service this week

May the Lord rest the souls of the deceased members of our community in peace and console their loved ones with the comforting power of His Holy Spirit.

Please Pray For Our Sick: Please notify the Pastor whenever you know of anyone who is sick, whether at home or in the hospital. Let us pray for one another.

Rev Fr Nshan Alaverdyan is available to visit parishioners in the hospital, nursing homes, or home visits. He is also available to conduct Home Blessings, administering Holy Communion, consultations and other sacramental needs. Please call the church office at 020 7373 8133 or Fr Nshan at 07548 777 147.

Ձեր ամեն տեսակի հոգեւոր կարիքներուն եւ Խորհրդակատարութիւններուն՝ Տնօրհնէքի, հիւանդի այցելութեան, Սբ Հաղորդութեան ստանալու եւ այլ խնդրանքներուն համար դիմեցէք Եկեղեցի 020 7373 8133, կամ հեռախոսուց հեռացվեք Հոգեւոր Հովիւ Տէր Նշան Քահանայ Ալավերդեանին 07548 777 147:

Maundy Thursday ԱՒԱԳ ՀԻՆԳՇԱԲԹԻ on 18th April Washing of the Feet (Ոտնլուայ)

Dear Parishioners, we are fast approaching the Holy Week services and one of the most popular service on Maundy Thursday, is the service of washing of the feet, starting at 16:30 at St Yeghiche Armenian Church.

We encourage all Parents and Grandparents to register the names of their boys with Rev Fr Nshan or the Parish Council Members for this service.

The children who have experienced this unique washing of the feet by clergy, stay in their memory.

ENQUIRIES:

For ecclesiastical/parish matters including requests for Christenings, Home Blessing (Dnorhnek), Donations in Lieu of Flowers, arrangements for Marriages and other church administrative matters please contact Mr Viken Haladjian, phone: 07970 146 280 or 020 7373 8133 or by emailing info@styeaghiche.org.uk
Alternatively please approach a member of the Parish Council at church every Sunday after Badarak.

Requiem Service (Hokehankisd)

For Requiem Service (Hokehankisd), please call the church office at 020 7373 8133, or e-mail us your request to info@styeaghiche.org.uk by Thursday, in order to include the name(s) of your beloved one(s) in the Sunday bulletin. There is no set monetary amount for requesting Hokehankisd; any amount donated is appropriate and appreciated. Please remember our Church in your prayers. Your kind donations are gratefully accepted.

ANNOUNCEMENT:

St Yeghiche Armenian Church Parish Council would like to invite members of the Armenian community to become registered members and take part in Parish activities. Become a dues paying member and let your voice be heard, be eligible to vote and be elected to one of Parish offices. Please contact a member of the Parish Council at the side entrance desk of the Church or visit our website www.styeghiche.org.uk

St Yeghiche Parish Council appeals to all members for prompt payment of their annual membership dues and generous donations, thus saving your parish administrative and postage costs.

Please hand in your membership dues and donations to the members of the Parish Council at the side entrance desk of the Church. Alternatively please post your cheque to: St Yeghiche Armenian Church Parish, 13b Cranley Gardens, Kensington, London, SW7 3BB. Please make your cheques pay-able to: “St Yeghiche Armenian Church”. You can also pay by bank transfer to St Yeghiche Armenian Church Parish Ltd Account at: HSBC, Acc.no: 42674432, Sort code: 40-02-26, IBAN: GB13HBUK40022642674432, BIC: HBUKGB4106F

St Yeghiche Armenian Church is a Registered Charity, Reg No 1173403. Please complete a Gift Aid Form with your donation. Forms are available from Parish Council.