

ՍՈՒՐԲ ԳԷՈՐԳ ԵԿԵՂԵՑԻ  
ST. KEVORK ARMENIAN CHURCH



ԿԻՐԱԿԼՕՐԵԱՅ ԹԵՐԹԻԿ

Sunday Bulletin

ԿԻՐԱԿԻ, Մարտ 15, 2020

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9215 SE Church St., Clackamas, OR 97015

## ՃԱՇՈՒ ԱՎԵՏԱՐԱՆ

Ղուկաս 16:1-13

Եւ Յիսուս իր աշակերտներին ասաց. «Մի մեծահարուստ մարդ կար, որ մի տնտես ունէր. եւ նրա մասին ամբաստանութիւն եղաւ, որպէս թէ վատնում է իր տիրոջ ունեցուածքը: Տէրը կանչեց նրան եւ ասաց. «Այս ի՞նչ եմ լսում քո մասին. տո՛ւր քո տնտեսութեան հաշիւը, որովհետեւ այլեւս տնտես լինել չես կարող»: Տնտեսը իր մտքում ասաց. «Ի՞նչ պէտք է անեմ, քանի որ իմ տէրը տնտեսութիւնս ինձնից վերցնում է. հողի վրայ աշխատել չեմ կարող, մուրալ ամաչում եմ: Գիտեմ, թէ ինչ պիտի անեմ, որպէսզի, երբ տնտեսութիւնիցս հեռացուեմ, ընդունեն ինձ իրենց տները»: Եւ իր տիրոջ պարտապաններից իւրաքանչիւրին մէկ առ մէկ իր մօտ կանչելով՝ առաջինին ասում է՝ «Իմ տիրոջը ինչքա՞ն պարտք ունես»: Եւ սա ասում է՝ «Հարիւր տակառիկ ձէթ». եւ տնտեսը նրան ասում է՝ «Ա՛ն քո մուրհակը եւ նստի՛ր ու անմիջապէս գրի՛ր՝ յիսուն»: Ապա դարձեալ միւսին ասում է՝ «Դու ինչքա՞ն պարտք ունես». եւ սա ասեց՝ «Յինգ հարիւր պարկ ցորեն»: Տնտեսը նրան ասաց՝ «Ա՛ն քո մուրհակը եւ նստի՛ր ու գրի՛ր՝ չորս հարիւր»: Եւ տէրը գովեց անիրաւ տնտեսին, որովհետեւ ինարամտութեամբ գործեց, քանի որ այս աշխարհի որդիները աւելի ինարամիտ են, քան լոյսի որդիները իրենց սերնդի մէջ»: «Եւ ես ձեզ ասում եմ. անիրաւ

մամոնայից ձեզ համար բարեկամներ արեք, որպէսզի երբ այն պակասի, յաւիտենական յարկերի տակ ընդունեն ձեզ: Քիչ բանի մէջ հաւատարիմը շատի մէջ էլ հաւատարիմ է. իսկ քչի մէջ անիրաւ, շատի մէջ էլ անիրաւ է: Արդ, եթէ անիրաւ մամոնայի մէջ հաւատարիմ չեղաք, ձեզ ո՞վ կը վստահի ճշմարիտը: Եւ եթէ օտարինը եղող բանի մէջ հաւատարիմ չեղաք, ձերը ո՞վ կը տայ ձեզ: Ոչ մի ծառայ երկու տիրոջ ծառայել չի կարող. որովհետեւ, եթէ մէկին աստի, միւսին կը սիրի. կամ եթէ մէկին մեծարի, միւսին էլ կ'արհամարհի: Չէք կարող ե՛ւ Աստծուն ծառայել, ե՛ւ մամոնային»:





## GOSPEL READING

Luke 16:1-13

**H**e also said to His disciples: “There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’”

“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’”

“So he called every one of his master’s debtors to *him*, and said to the first, ‘How much do you owe my master?’ And he said, ‘A hundred measures of oil.’ So 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?’ So he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’ So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

“And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home. He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if you have not been faithful in what is another man’s, who will give you what is your own?”

“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”

# ՃԱՆԱՊԱՐՀՈՐՈՒԹԻՒՆ ԱՍՏՈՒԾՈՅ ՀԵՏ

Տնտեսի Կիրակի



«Եւ զովեաց տէրն զտնտեսն անիրաւութեան, զի իմաստութեամբ արար. զի որդիք աշխարհիս այսորիկ իմաստնագոյն են քան զորդիս լուսոյ յազգս իւրեանց» (Ղուկ.14:8):

Շատ զգոյշ պիտի ըլլանք թէ ինչպէս կը մեկնաբանենք այս առակը: Տէրը բնական է չքաջալերեց անիրաւ տնտեսը, բայց միայն իր անդրադարձումի պահը: Տէրը Իր գնահատանքը կ'ուղղէ նաեւ բոլոր անոնց նկատմամբ, որոնք իրենց գործած մեղքերուն նկատմամբ կ'ունենան զոգչումի ու անդրադարձումի պահը:

Զոգչում եւ անդրադարձ, այս երկուքը կարելոր հանգամանքներ կը ներկայացնեն քրիստոնեայի հոգեւոր կեանքին մէջ: Եթէ մեր մէջ կորսնցնենք այս հոգեւոր իմաստութիւնը, ապա անընդհատ մեղքի մէջ կը մնանք:

## THE LENTEN JOURNEY... A WALK WITH GOD

By Archbishop Hovnan Derderian

*“...Give an account of your management...” (Luke 16:2).*

**L**ife is a stewardship and is God's gift to humanity. We, created in His image, shall account for the gift bestowed upon us. It is our duty to live our lives according to the Word of God. Moreover, we shall be held accountable for our covenant with the Almighty.

Throughout the course of our lives, we fill many positions for which we are held accountable. We must carry out these roles with honor and humility.

In this Great Lenten, we are conveyed a divine message, namely to be accountable for our actions and on a broader scale, our lives. We shall be stewards and be held accountable for God's invaluable gift of life.

# The Parable of the Unjust Steward

You are not the only one who finds the Parable of the Unjust Steward confusing. It has puzzled many people through the ages. How is it that an unfaithful steward, about to be relieved of his position, gains praise from his employer when he ends his career by stealing more from him.

In order to better understand this parable, we need to look at the context in which it was presented. The Parable of the Unjust Steward is the fourth story given in a series that begins in Luke 15. "Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them."" (Luke 15:1-2). The Pharisees and the scribes could not match Jesus' knowledge of God and the Bible so they resorted to a common trick, they sought to besmirch his reputation. His personal reputation was solid so they attacked through association. If a man hangs around with sinners, well then obviously he has something in common with them; he, too, must be a sinner!

Jesus responds by telling four parables. The first is the Parable of the Lost Sheep (Luke 15:3-7). The parable tells us that every soul is precious to God and is worth great effort to save. The Pharisees and the scribes had the wrong viewpoint. They saw men and women who sinned. Jesus saw people who needed to be saved.

The second story is the Parable of the Lost Coin (Luke 15:8-10). With this parable Jesus reminds us that we will put forth a lot of effort to a task that we deem valuable enough. The coin that the widow lost was only a drachma, about a day's wage. Even though she had nine other coins, she made a very thorough search for the lost coin and then ecstatically announced to her neighbors her fortune in finding it again. If people put that much value in a small piece of silver, of what then is a human soul worth to God? If people get that excited about finding a lost piece of silver, how much more excited is God over the recovery of a lost soul?

The third story is the famous Parable of the Prodigal Son (Luke 15:11-32). In this story we learn that God wants us back even when we turn against him. God is able to forgive and forget all past wrongs when

a sinner returns to him. The sinners seeking out Jesus were represented by the lost son. The Pharisees and scribes were represented by the older son who was too caught up in his own righteousness to see the value in another person's return.

Finally, we arrive to the fourth story, the Parable of the Unjust Servant (Luke 16:1-13). While we might be confused by the story, keep in mind that the Pharisees and scribes understood the point. They knew that Jesus was talking about them. "Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him" (Luke 16:14).

### Analyzing the Parable

The Parable of the Unjust Servant is not the only time that Jesus used a story about an unrighteous person to illustrate a point about righteousness. The Parable of the Unrighteous Judge in Luke 18:1-8 is another such case. But to understand Jesus' point, we need to break down the symbolism to see principle being illustrated.

The lord in this story is easily recognized as the Lord God. To Him each of us are stewards of God's creation and the blessings God gives to us. When God created the world, He gave mankind dominion over it. "Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth"" (Genesis 1:28).

A steward is a fit description of our roles on earth. A steward does not own the things he manages. In the same way God gives us our lives to manage, but our lives and everything that we have belongs to God. *"And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you that he will make him ruler over all that he has. But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be*

***beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more"* (Luke 12:42-48).**

With the blessings God has granted to each of us comes a varying amount of ability. We each have different talents to use and God expects us to use those abilities well. "As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God" (I Peter 4:10). One of the major duties God has given to Christians is the spreading of the gospel. "Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful" (I Corinthians 4:1-2).

We naturally expect that a servant entrusted with a master's possessions and given critical tasks would be faithful in fulfilling the trust the master placed in the servant. But how many of us are truly faithful stewards of God? Have we not all wasted precious time on the job, time that could have been profitably used in the Master's service? We have all bypassed opportunities that could have brought great profit to our Master. Instead, we often apply our talents toward things that our Master is not interested. In short, we "all have sinned and fall short of the glory of God" (Romans 3:23). Just like the man in the parable, each one of us are unjust stewards.

The unjust steward didn't want to work for a living; he was too lazy to put forth that much effort. Doesn't that describe you and I? How many of us look for the easiest way out, the way that requires least effort? The unjust steward refused to beg; he had too much pride. Here too most of us find there are things beneath our dignity to do.

Being forewarned that he is about to lose his job, the unjust steward brilliantly provides for himself by making use of his lord's resources. But note carefully that the lord doesn't commend the mismanagement of his possessions. "So the master commended the unjust steward because he had dealt shrewdly" (Luke 16:8). Jesus is not praising his unrighteous actions. The admiration is for the brilliant planning.

We too have been warned that we don't have much time left for our stewardship. Life is short. It will not last forever. "For what is your life?

It is even a vapor that appears for a little time and then vanishes away" (James 4:14). In real terms, it won't be long before we will have to stand before our Lord and give an account of our stewardship. "And as it is appointed for men to die once, but after this the judgment" (Hebrews 9:27). "So then each of us shall give account of himself to God" (Romans 14:12).

All parables are aimed toward a particular point. They start to break down when they are stretched too far or applied to the wrong point. In essence, Jesus is stating that the ungodly people in this world know how to get the most from worldly things that, truth be told, they don't even own; but, the so-called godly people don't know how to get the most from spiritual things. "For the sons of this world are more shrewd in their generation than the sons of light" (Luke 16:8). The Pharisees were squandering precious resources. There were people in their midst who needed to be brought back to God and they refused to see their value.

## Application

If we are to receive praises from God in the Judgment, we need to make the most of the resources that God has given us to our best advantage. We are not aiming for a better life in this world because life here is temporary. We won't be around long to enjoy it. The only lasting treasure is our heavenly home. "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (Matthew 6:19-21). Importantly, what benefits God also benefits us in the long run. If we use God's gifts to us to provide for ourselves in the hereafter, then we are not wasting our Lord's resources; we are doing God's will.

"And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home" (Luke 16:9). The friends of whom Jesus is speaking are not worldly friends, but spiritual friends, for they are awaiting to receive us into an everlasting home. As people of God, we need to use the things of the physical realm to accomplish the spiritual goals of Christ. "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give,

willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life" (I Timothy 6:17-19). It is our obedience to Christ that creates a lasting friendship with him. "You are My friends if you do whatever I command you" (John 15:14).

Jesus also informs us that God is watching what we do with the little things that He gives us that we call our life to see if we are faithful enough to handle more important things. "He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in what is another man's, who will give you what is your own?" (Luke 16:10-12). We use this principle in business. You don't put a young man, fresh from college, in charge of your company. You start him out on small jobs. If he can handle it, you move him up. The fact is that people tend to behave in the same manner, whether dealing with little or much. A person who is willing to steal small change will have not restraint if an opportunity arises to steal a large fortune. Thus, we can view this life as a test for promotion to the next life. "For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away" (Matthew 25:29). If we can't make profitable use of our borrowed lives from God, why should we be given eternal life?

The Pharisees and scribes true problem was that they were too caught up in their current lives. They had lost the proper perspective. They lost sight of the spiritual goal and made a priority of living in the physical realm. "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon" (Luke 16:13). Something must give. You have to make a choice regarding who you will serve.

What will you do with the life God has loaned to you?

# ՏՆՏԵՍԻ ԿԻՐԱԿԻ

Մեծ Պահքի չորրորդ կիրակին կոչվում է Տնտեսի, ըստ այդ օրվա խորհուրդը բացատրող անիրավ տնտեսի մասին առակի: Այն հիշատակում է միայն Ղուկաս ավետարանիչը, որի բովանդակությունը հետևյալն է: Մի մեծահարուստ իմանում է, որ տնտեսը վատնում է իր ունեցվածքը, կանչում է նրան եւ հաշիվ պահանջում, որոշում հեռացնել աշխատանքից: Տնտեսը հասկանում է, որ կարող է անգործ մնալ, խորամանկության է դիմում: Նա կանչում է տիրոջ պարտապաններին, նրանց շնորհում իրենց ունեցած պարտքի մի մասը: Եվ այս ամենից հետո տերը գովում է տնտեսին՝ հնարամտությամբ վարվելու համար: Առաջին հայացքից թվում է, թե հակասություն կա այս գովեստի մեջ: Բայց անիրավ տնտեսը պարտապաններին շնորհում է այն, ինչն ավելիով գրել էր իր օգտին՝ պարտքի շնորհումով՝ ոչ մի վնաս չպատճառելով իր տիրոջը: Տերը գովում է տնտեսին՝ իր հասանելիք շահույթից հրաժարվելու համար: Այսինքն՝ հույժ գովելի է հրաժարումը, որն էլ հենց պահքի իմաստն է:

Պահքը մարդուն որեւէ գայթակղությունից հրաժարվելու ունակություն է սովորեցնում, հրաժարում, որից սկսվում է ինքնագսպումը կամ անձի ուրացումը: Այս առակը հորդորում է յուրաքանչյուրին հրաժարվելով և ինքնագսպմամբ հասնել փրկության: Առակի այլաբանական իմաստն այս է: Հարուստ մարդը խորհրդանշում է Աստծուն, անիրավ տնտեսը՝ մեղավորին, որը երկար ժամանակ անհոգ կերպով վատնում էր Աստծո տված շնորհները, մինչեւ որ Աստված նրան պատասխանատվության է կանչում: Անիրավ տնտեսը խորհրդանշում է այն բոլոր մարդկանց, ովքեր զոջում են, ներում իրենց պարտապանների պարտքերը եւ սիրելի դառնում հրեշտակներին ու արդարներին:



## SUNDAY OF THE STEWARD

**T**he fourth Sunday of Lent, The Sunday of the Steward, involves another parable told by Jesus (Luke 16:1-13); its great lesson is the power of salvation. We learn that we are responsible to God for all of our works and deeds-and responsible, too, to utilize the gifts He has given us. We should all be prepared, for one day we will be called to give an accounting of ourselves to God.



### ԿԱՐԵԻՈՐ Է ԻՄԱՆԱԼ

✠ Որպես կանոն, Մեծ Պահքի ընթացքում եկեղեցու վարագործները փակ են մնում:

✠ Սբ. Պատարագին «ողջոյն» չի տրուում:

✠ Սբ. Հաղորդութիւն չի բաշխուում:

✠ Յաւարտ Սբ. Պատարագի՝ Աւետարանը չեն համբուրում:

✠ Եկեղեցական թափօր կամ տօնական օրերին յատուկ հանդիսաւոր արարողութիւններ չեն կատարուում:

# Lent



Weekly  
Lenten  
Vespers

Every  
**Friday**  
Evening  
Service  
**7:00PM**

Vespers Schedule  
February 28  
March 6  
March 13  
March 20  
March 27  
April 3



Saint Kevork Armenian Church pleased to present weekly Lenten Vespers

**Every Friday, from 7PM to 8PM**

Praise, Pray, Learn and Enjoy a time of fellowship

**Join us in our Lenten Journey leading up to the Resurrection  
our Lord and Savior Jesus Christ**

What's the meaning of Vespers?

Vespers is a sunset evening prayer service in the Armenian church of the canonical hours. The word comes from the Greek ("hespera") and the Latin vesper, meaning "evening".

-Evening Worship, is the Means of Grace.

If God nourishes our faith by the preaching of the gospel, why wouldn't we want to hear the gospel preached more than once on Sunday? Since "faith comes from hearing and hearing through the word of Christ" (Rom 10.17) and it is the "the preaching of Jesus Christ" that strengthens us (Rom 16.25), we must realize that the evening worship service provides another opportunity for our faith to be built up and our knowledge of Christ to grow. Also the Great Lent is great opportunity to return and to get closer to God.



# Ապրիլ - April 2020



ՍՐ. ԳԷՈՐԳ. ՀԱՅ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

ST. KEVORK ARMENIAN APOSTOLIC CHURCH OF OREGON

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5 *Palm Sunday 10:30 AM  Մաղկազարդ Ս. Պատարագ ժամը 10:30-ին	6	7	8	9 **Washing of the Feet 6:30 PM  Ոսկուլայ ժամը 6:30-ին	10 Good Friday, Burial Service 8:00 PM  Աւագ Ուրբաթ Թաղման Արարողութիւն ժամը 8:00-ին	11 Holy Saturday, Eve 6:00 PM  Ճրագալոյց Ս. Ցարութեան ժամը 6:00-ին
12 Easter 11:00 PM  Ս. Ցարութեան Պատարագ ժամը 11:00-ին	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

\*April 5th- Children's Procession 12:00 PM , Մանուկների Թափօր ժամը 12:00-ին, Opening Doors Ceremony 12:30PM, Դռնբացէք ժամը 12:30-ին

\*\*April 9th- Maundy Thursday, Holy Liturgy 11:30 Ս. Պատարագ ժամը 11:30-ին, Order Of Darkness Passion 8:00PM, Խաւարում ժամը 8:00-ին

Lenten Vespers 7PM, Հսկում ժամը 7-ին: February 28th, March 6th, 13th, 20th, 27th and April 3rd