Սուրբ Սարգիս Հայաստանեայց Առաքելական Եկեղեցի

Սանթա Քլարիթա

St. Sarkis Armenian Church Santa Clarita

Շաբաթաթերթիկ-Weekly Bulletin

Sunday, March 8, 2026

Bible Reading

Titus 1:1-11

1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness, **2** in the hope of eternal life that God, who never lies, promised before the ages began— **3** in due time he revealed his word through the proclamation with which I have been entrusted by the command of God our Savior,
4 To Titus, my true child[a] in the faith we share:
Grace[b] and peace from God the Father and Christ Jesus our Savior.
5 I left you behind in Crete for this reason, so that you should put in order what remained to be done and should appoint elders in every town, as I directed you: **6** someone who is blameless, married only once,[c] whose children are believers, not accused of debauchery and not rebellious. **7** For a bishop,[d] as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain, **8** but he must be hospitable,[e] a lover of goodness, self-controlled, upright, devout, and restrained, **9** holding tightly to the trustworthy word of the teaching, so that he may be able both to exhort with sound instruction and to refute those who contradict it.
10 There are also many rebellious people, idle talkers and deceivers, especially those of the circumcision; **11** they must be silenced, since they are upsetting whole families by teaching for sordid gain what it is not right to teach.

John 7:37-52

37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. **38** Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."[a] **39** By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. **40** On hearing his words, some of the people said, "Surely this man is the Prophet."
41 Others said, "He is the Messiah." Still others asked, "How can the Messiah come from Galilee? **42** Does not Scripture say that the Messiah will come from David's descendants and from Bethlehem, the town where David lived?" **43** Thus the people were divided because of Jesus. **44** Some wanted to seize him, but no one laid a hand on him. Unbelief of the Jewish Leaders **45** Finally the temple guards went back to the chief priests and the Pharisees, who asked them, "Why didn't you bring him in?"
46 "No one ever spoke the way this man does," the guards replied. **47** "You mean he has deceived you also?" the Pharisees retorted. **48** "Have any of the rulers or of the Pharisees believed in him? **49** No! But this mob that knows nothing of the law—there is a curse on them." **50** Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, **51** "Does our law condemn a man without first hearing him to find out what he has been doing?"
52 They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

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.

Join us for our saturday Sunday School

Evening Service
Wednesdays at 6pm

Bible Studies
Wednesdays at 6;30pm

MICHINK LUNCHEON
SUNDAY, MARCH 8th, 2026

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