a "son," at least as a "hired servant." The discovery of the values he has lost, force him to become roused and forsake the company of the pigs. The center of gravity of the parable lies in these words: "I will rise and go to my father." These words contain the whole meaning of the Sunday.

The Prodigal Son, restored in his former position and happiness, now is mindful of what he possesses, that is, his father's riches. We may say, he has become a steward managing the properties of the family.

SUNDAY OF THE STEWARD
ST. LUKE 16:1-13

The steward is the highest class functionary of the great and noble families of ancient times; he controls the entire finances of the family and administers almost all the affairs of the hours.

The sin of the steward is the same as that of the prodigal son: spend-thriftness; using for other purposes properties entrusted to him. Both the prodigal son and the steward spend the belongings of others for their personal use.

The parable of the steward is rightly considered to be one of the most difficult parables of the Gospel to understand. In order to understand this parable one has to differentiate between the explanation of the "sons of light," and the "sons of this world." There exists for Jesus but two classes of men. The first class is composed of those who live just for this world and according to its laws. The people of the second class are those who live for heaven and consequently in accordance with the laws of God. By this parable, Jesus takes an example from the life of the "sons of this world" to give the "sons of light" a lesson and instruction.

The steward of the Gospel is a fraudulent person and is qualified as "unrighteous." He is a typical "son of the world," very clever, smart and far-sighted. He is a man who knows how to make profit from all the opportunities provided him for personal benefit. He wastes the possessions of his landlord for his personal use, instead of using them for the family. The landlord, having been informed of the fraud, decides to dismiss him and, therefore, invites him to render an accounting. The shrewd functionary uses even this critical situation for his material security. To gain their friendship, he discounts the debts of his landlord's debtors so that, when he is put out of office, he may be welcomed to their houses. The landlord learns about this new unfaithfulness, but he acts like a "gentleman son of the world." The Gospel says: "The Lord commended the unrighteous steward for his prudence."

The parable ends at this point and Jesus, makes this remark: 'For the sons of this world are wiser in their own generation than the sons of light; and I tell you, make friends for yourselves by means of unrighteous Mammon, so that when it fails, they may receive you into the eternal habitations." What Jesus wants to say is that if the sons of the world use all the means under their disposition to gain and keep their worldly lives in security, why should not the "sons of light" be equally wise to utilize the gifts and opportunities granted them by God to obtain and guard the life of heaven?

The central instruction of this parable is encouraging also from those who, though "not far from salvation", but being occupied by worldly problems, cannot yet devote time to lay up spiritual treasures for themselves. We may have friends in heaven by performing benefactions in this world; for each person is an intercessor for his benefactor by the throne of God. As the clever steward made use of the most troublesome time of his life to secure his personal well-being, so also anyone in his last days can secure his everlasting happiness through a heart-stirring benefaction, provided he repents for the injustices he may have wrought. If a robber could inherit paradise during his agonies of death by simply showing a sincere sympathy with the One co-crucified with him, so also can everyone achieve the same salvation if only he will learn how to use his brain and his conscience...

From **The Golden Chain of Lenten Sundays**
His Beatitude Shnork Kaloustian

WORKSHOP ON FAITH DEVELOPMENT

A Workshop on faith development in the school and the home was presented recently by the D.R.E. at Sts. Vartanantz Armenian Church in Chelmsford, Mass.

The program on November 5 drew representatives from Sts. Sahag and Mesrob Armenian Church, Providence, R.I.; The Church of Our Saviour, Worcester, Mass.; Sts. Vartanantz Armenian Church, Chelmsford, Mass.; St. James Armenian Church, Watertown, Mass.; Holy Trinity Armenian Church, Cambridge, Mass.; and St. Gregory Sunday School. Also present was Zarvin Kasparian, Chairman of the Diocesan New England Regional Council.

A "family memory shield," a small group exercise, opened the program. The morning session was devoted to learning about the two giants of faith development theory: James Fowler and John Westerhoff. Afterwards, participants worked together in small groups to design a parish education program that would incorporate the principles of faith development. The theory of this concept is that individuals evolve through their faith by certain stages or "styles"; by knowing the how's and why's of these stages, educators and parents can help promote faith development in their children.

Luncheon followed, prepared by the host Sunday School, whose devoted superintendent is Isabel Hamel. The pastor of Sts. Vartanantz is the Very Reverend Ghevont Samoorian.

The afternoon session, entitled, "Thirty-two Ways to Bring Faith Alive at Home," presented parents and teachers with concrete and practical ideas for reinforcing faith in the Armenian home. The participants received numerous pamphlets and booklets on Christian parenting and how they can promote faith development in children.