

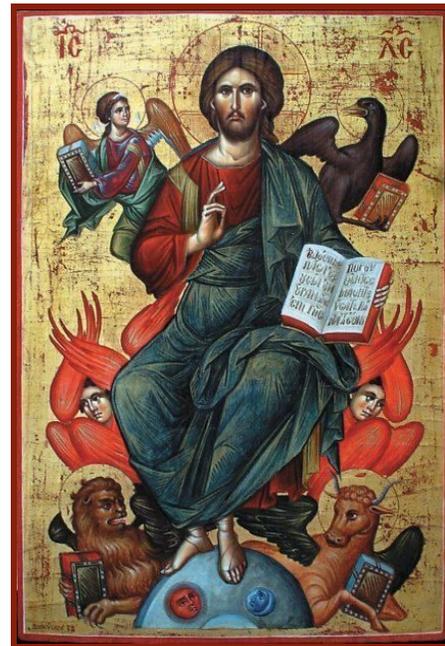


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Evanghelia Duminicii: Luca 12, 16-21

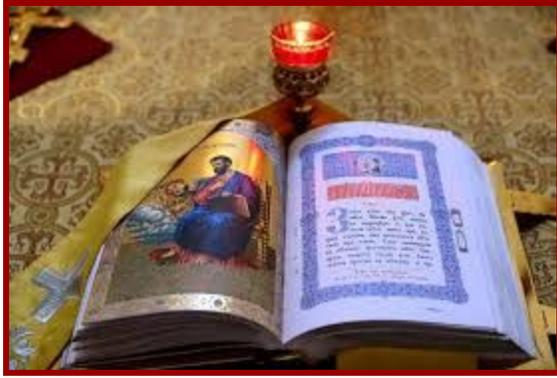
Zis-a Domnul pilda aceasta: unui om bogat i-a rodit țarina și se gândea în sine, zicând: ce voi face, căci nu am unde să-mi strâng roadele mele? Dar și-a zis: aceasta voi face: voi strica hambarele mele și mai mari le voi zidi; și voi strânge acolo toate roadele mele și bunătățile mele. Apoi voi zice sufletului meu: suflete, acum ai multe bunătăți strânse pentru mulți ani; odihnește-te, mănâncă, bea, veselește-te. Însă Dumnezeu i-a zis: nebune, în această noapte vor cere de la tine sufletul tău; iar cele ce ai strâns tu ale cui vor mai fi? Așa se întâmplă cu cel care-și adună comoară pentru sine însuși, și nu în Dumnezeu se îmbogățește.



“Porunca noua dau voua: Sa va iubiti unul pe altul. Precum Eu v-am iubit pe voi, asa si voi sa va iubiti unul pe altul. Intru aceasta vor cunoaste toti oamenii ca sunteti ucenicii Mei, daca veti avea dragoste unii fata de altii”(Ioan 13:34-35)

“I am the way and the truth and the life. No one comes to the Father except through me.”(John 14:6)

“I AM The Gate; if anyone will enter by me, he shall live and shall go in and out and shall find the pasture.”(John 10:9)



Sunday's Gospel: Luke (12,16:21)

The Lord said this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As he said these things, he cried out: "He who has ears to hear, let him hear."

A INCEPUT SFANTUL POST AL NASTERII DOMNULUI 15 NOIEMBRIE -24 DECEMBRIE

CARE ESTE SCOPUL POSTULUI?



Postul are ca scop imblanzirea pornirilor dezordonate si poftelor trupului, si sa-l smereasca pe om. (Sf.Paisie Aghioritul)



We fast before the Great Feast of the Nativity in order to prepare ourselves for the celebration of Our Lord's birth. As in the case of Great Lent, the Nativity Fast is one of preparation, during which we focus on the coming of the Savior by fasting, prayer, and almsgiving. By fasting, we "shift our focus" from ourselves to others, spending less time worrying about what to eat, when to eat, how much to eat, and so on in order to use our time in increased prayer and caring for the poor. We learn through fasting that we can gain control over things which we sometimes allow to control us—and for many people, food is a controlling factor.

[We live in the only society in which an entire TV network is devoted to food!] While fasting from food, however, we are also challenged to fast from sin, from gossip, from jealousy, from anger, and from those other things which, while well within our control, we all too often allow to control us.

Just as we would refrain from eating a lot before going to an expensive restaurant for dinner—if we "ruin our appetite" we will enjoy the restaurant less—so too we fast before the Nativity in order to more fully feast and celebrate on the Nativity itself.

During the Nativity Fast, we are called upon to refrain from meat, dairy, fish, wine, and olive oil. At the same time, we are challenged, within this framework, to fast to the best of our ability, and to do so consistently.

If we must modify the extent to which we fast within this framework, it is of course possible, but in every instance our fasting should be consistent and regular, for Christ does not see fasting as an option, but as a "must."

In Matthew Christ says, "WHEN you fast, do not be like the hypocrites," not "IF you fast" or "IF YOU CHOOSE to fast.

Bogat este omul care a agonisit rugăciunea, postul, milostenia și dragostea



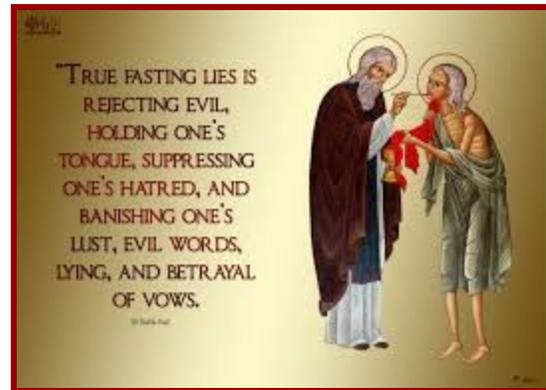
Fericiți cei ce merg pe această cale, că a unora ca aceștia este Împărăția Cerurilor!

Strămtă și îngustă e calea ce duce la viață, și aceasta este: strămtorarea pântecelui, băutul apei cu măsură, puținătatea pâinii, înfrânarea limbii și a ochilor, tăierea voci noastre, răbdarea necinstirilor, binecuvântarea celor care ne blestemă, facerea de bine celor ce ne urăsc. Fericiți cei ce merg pe această cale, că a unora ca aceștia este Împărăția Cerurilor!

Bogat este cel care a agonisit rugăciunea, postul, milostenia și dragostea față de toți.

Să grăbim, fraților, către pocăință, să grăbim cât mai este vreme! Vremea ni s-a dat spre mărturisirea păcatelor, spre plâns și înfrânare, iar nu spre desfătări și veselii.

(*Patericul Lavrei Sfântului Sava*, Editura Egumenița, 2010, pp. 160-161)



Programul Liturgic

Sambata, 18 noiembrie
6:00 PM Slujba Vecerniei

Duminica, 19 noiembrie
8:45 AM Slujba Utreniei
9:30 AM Sfanta Liturghie

Marti, 21 noiembrie-
(+)Intrarea in biserica a Maicii Domnului
9:30 AM Acatistul
10:00 AM Sfanta Liturghie Praznicala

Sambata, 25 noiembrie
6:00 PM Slujba Vecerniei

Duminica, 26 noiembrie
8:45 AM Slujba Utreniei
9:30 AM Sfanta Liturghie

ANUNTURI

Iubiti credinciosi,

Dand slava lui Dumnezeu pentru purtarea Lui de grija, aducem calde multumiri tuturor celor care au fost alaturi de biserica Sfantilor Arhangheli Mihail si Gavriil, la sarbatoarea ocrotitorilor sai. Fie ca Mantuitorul Hristos sa



Sfinții Părinți despre post

Postul este un prilej de eliberare a noastră de robia cărnii și a materiei care tind să se manifeste asupra sufletului, fiind astfel un act de creștere spirituală, spune părintele Dumitru Stăniloae.

Din punct de vedere spiritual, postul reprezintă unul dintre remediile care curățește păcatele și fărâdelegile trupului, face sufletul cuviincios, sfințește cugetarea și apropie pe om de Dumnezeu.

Sfinții Părinți spun că postul este apărătorul a toată virtutea, începutul nevoinei, curmarea aprinderii păcatelor, curăția rugăciunii, luminătorul sufletului, paza minții, înmuierea învârtoșării, ușa străpungerii inimii, suspinul smerit, începutul liniștirii, străjerul ascultării, ușurarea somnului, sănătatea trupului, pricinitorul nepătimirii, ușa și desfătarea raiului, cununa sfințeniei, începutul căii viețuirii creștine, maica rugăciunii, izvorul neprihăririi, învățătorul liniștirii și înaintemergătorul tuturor faptelor bune.

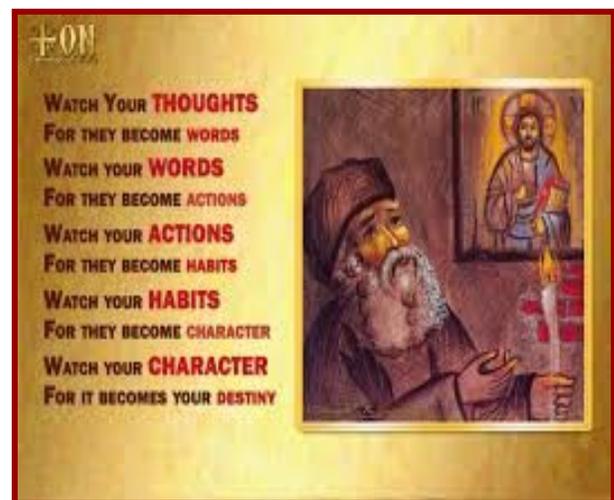
Postul este o pedagogie a trupului spre supunerea celui sănătos și spre slăbirea pornirii lui spre patimi. Numai boala este mai presus de această cercetare pedagogică și celui ce o suportă cu răbdare, mulțumind lui Dumnezeu pentru ea, i se socotește în loc de asceză, culegând din răbdarea aceasta rodul mântuirii.

Postul cu dreaptă socotință, având ca însoțitoare privegherea împreună cu cugetarea și cu rugăciunea, face pe cel ce se nevoiește cu el să ajungă repede la hotarul nepătimirii, când acesta își are sufletul inundat de lacrimi pentru prisosința smereniei și când arde de dragostea lui Dumnezeu. Pe cel ajuns aici postul îl duce la pacea duhului, care este mai presus de orice

va rasplateasca jertfelnicia, iar Sfinții Arhangheli să va acopere de toată lucrarea celui vrajmas.



Cu multa bucurie si recunostinta fata de purtarea de grija a Preasfintei Nascatoare de Dumnezeu va anuntam prezenta in mijlocul nostru a sfintei sale icoane, facatoare de minuni si izvoratoare de mir Ivronita (Ivirită) din Hawaii, duminica 3 decembrie.



SAINT NEKTARIOS OF AEGINA
(November, 9th)

minte slobodă și-l unește prin dragoste cu Dumnezeu.

Dacă postește cineva amestecând în postirea lui vreun câștig din ea, postirea aceasta face scârbă lui Dumnezeu; și israeliții posteau, dar pentru că săvârșeau nedreptatea și împlineau voile lor, Dumnezeu i-a osândit prin prorocul Isaia zicând: „Nu acest post l-am ales Eu” (Isaia 58, 5).

Mântuitorul nostru Iisus Hristos a fost întâiul câștigător al războiului postirii, ca să pună cea dintâi cunună a biruinței pe capul firii omenești. Când cel rău vede pe vreunul dintre oameni întrarmat cu această armă, îndată se înfricoșează și-și aduce aminte de înfrângerea lui de către Iisus Hristos, iar puterea lui se frânge și este ars de vederea armei dată nouă de Mântuitorul, conducătorul luptei omenești. Nici o armă nu este mai puternică și nici una nu dă mai multă îndrăzneală inimii în lupta împotriva duhurilor răutății ca foamea răbdată pentru Hristos.

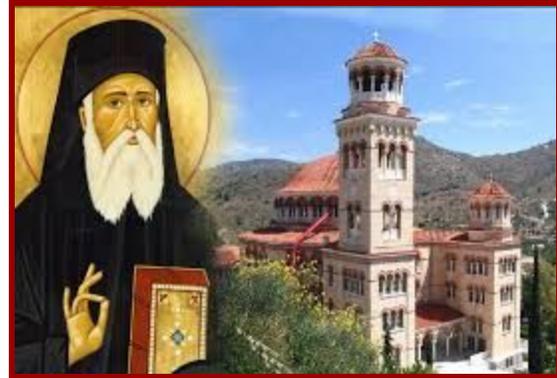
Se cuvine dar, spune Sfântul Grigorie Sinaitul, să ascultăm de cei ce cunosc ostenele virtuții lucrătoare și așa să purcedem la faptă, adică la postul împreună cu foamea, la înfrânarea lipsită de plăceri, la privegherea stăruitoare, la îngenuncherea dureroasă, la starea neclintită și obositoare în picioare, la rugăciunea continuă, la smerenia nemincinoasă, la zdrobire și suspinare neîncetată, la tăcerea chibzuită dreasă cu sare și la răbdare în toate. Pentru că cel ce se sânguiește în fiecare zi să îplinească cu osteneală lucrările mai sus amintite, cu Dumnezeu va secera la vreme și roada lor.

Așadar, numai stăruind în rugăciune și în post poți aștepta, cu certitudine, împlinirea promisiunilor lui Dumnezeu!



SFINTII ARHANGHELI VINDECA UN OM POSEDAT

In anul 1916, a venit în mănăstirea athonită Dionisiu un oarecare tânăr din



His Final Years

However, there glowed in the depths of his heart a burning love for the peace and quiet of life in the monasteries. Seeing that there was much ado in the capital, many intrigues, many words, much noise spiritually and physically, he, being a quiet person, wished to retire from all this and go to a place where he could be with God and pray according to his heart. Thus he began to look around outside Athens to find a suitable place. He went to the island of Aegina where he heard that there were many small monasteries and churches that were in disuse. This led him to respond warmly to the desire expressed by some of his spiritual daughters that he should found a women's monastery on this island. This he did between 1904 and 1907 and he retired there in 1908, on his resignation as director of the Rizarios School. In Aegina, about two hours by foot from the main city down by the sea, He founded a little church which was once a small monastery dedicated in honor of the Most Holy Trinity. With his own hands the Father began to rebuild a few of the cells that were around the little church. A blind nun, Xenia, at that time came to know the Father, and he respected her very much. He made her mother superior of the first little community. A few other souls came, and thus the holy Father Nectarios with the blind mother and these few souls began their little convent. Despite countless cares and difficulties, Saint Nectarios saw to the restoration of a type of life that was wholly in the spirit of the ancient Fathers. He gave his utmost bodily and spiritual

Atena, pe nume Stavros, ce se trăgea dintr-o familie bogată și de vază După ce a stat câteva zile la noi în mănăstire, a început să se manifeste în el lucrarea diavolească. Făcea tot felul de neorânduiești, psalmodia, cânta diferite cântece lumești. Pe monahii care se apropiau de el și-l sfătuiau să se potolească și să se liniștească, el îi muștra și le descoperea păcatele. Un oarecare monah, înainte de a se apropia de cel demonizat, a mers mai întâi la duhovnic și s-a spovedit, pentru ca nu cumva demonul din el să-i facă cunoscute păcatele. Numai după aceea s-a îndreptat spre el rostind în mintea sa Acatistul Maicii Domnului. Atunci demonul s-a sălbăticit și i-a spus: „Fugi de lângă mine, călugăre, căci mă ard cuvintele pe care le spui! Ah, ce să-ți fac? Te-ai dus repede și ai pălăvrăgit totul duhovnicului?” Și a amuțit, fără să mai adauge ceva.

La privegherea Sfinților Arhangheli atât de mult l-a tulburat demonul la arhondaric, încât l-a ridicat la înălțime și îl învărtea în aer. Aceasta s-a petrecut la Cântarea a noua, când se cânta: „Ceea ce ești mai cinstită...”. Când se cântau Laudele, „Toată suflarea...” a suspinat adânc și, scăpând din mâinile celor care îl păzeau, a coborât scara arhondaricului și s-a îndreptat în fugă înspre scara bolniței, voind să se arunce jos, în mare, așa cum ne-a spus după aceea.

Mai târziu, după ce și-a revenit, ne-a povestit că atunci când a ajuns în dreptul locului unde sunt pictați Sfinții Arhangheli, a văzut o mână mare care l-a împiedicat să mai înainteze și l-a ținut pe loc. După ce a fost prins de frații care alergau după el, egumenul mănăstirii a poruncit preoților să meargă să-i citească rugăciuni și exorcisme. În urma rugăciunilor cel demonizat s-a liniștit și și-a venit în sine.

(Monahul Lazăr Dionisiatul, Povestiri Dionisiate, traducere de ieroschim. Ștefan Nuțescu, editura Evanghelistos, București, 2012, pp. 170-172)

strength to the construction of the buildings, to divine service and to the spiritual direction of each one of his disciples. Because the Father was truly a gifted man, especially in the matter of confession, many would flock to him even from the capital. Thus he truly became a light on the island of Aegina and the foremost confessor and spiritual father of the country of Greece at His time. Through the help of his spiritual children and donations of the other people who came to understand their godly way of life, they were able to expand their little convent so that little by little a community of thirty nuns was gathered. The Saint would say: "I am building a lighthouse for you, and God will put a light in it that shall shine unto the breadth and length of the whole world. Many shall see the light and come here to Aegina." But the nuns could not understand what he was trying to tell them. It was only after the recovery of his holy relics and miracles that he began working in such abundance that they understood. He meant that his way of life, his very holy body, were the lighthouse, and if God pleased He would send his light, and it would shine throughout. Thus the words which the Saint used to say to them have been fulfilled.

They would often see him in his worn-out cassock working in the garden or, when he disappeared for many hours, they would guess he had shut himself in his cell to raise his intellect to God by bringing it down into his heart, to taste there the sweetness of the holy Name of Jesus. Although he desired to flee all contact with the world and strictly limited visits to the Monastery, the fame of his virtues and of his God-given graces spread in the region, and the faithful were drawn to him like iron to a magnet. He healed many from their sicknesses, and brought rain to the island in a time of draught. He comforted, consoled and encouraged. He became a true miracle worker through Christ who dwelt in him by the Grace of the Holy Spirit. He kept company with the Saints and with the Mother of God, and they often appeared to him during the holy Liturgy or in his cell. During the difficult years that followed the First World War, he taught his nuns to rely from



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"Femeile creștine, care au tradiție de la Hristos, de la apostoli, de la Sfinții Părinți să se îmbrace decent, au ajuns la nebunie desăvârșită prin felul în care se îmbracă! Tații și mamele să fie pilde bune și să nu-și lase copiii – povățuindu-i cu iubire de Dumnezeu – să se îmbrace necuvios. Iar bărbații să le ferească pe femeile lor de îmbrăcăminte indecentă, căci vor da socoteală în ziua Judecării. Femeile care intră în biserica lui Dumnezeu îmbrăcate necuviincios și fără de rușine, fac voia diavolului. Mai bine să nu calce pe la biserică, fiindcă în afară de faptul că nu au nici un folos din asta, îi vatămă și îi smintesc și pe ceilalți credincioși din biserică. Îmi pare rău că sunt nevoit să cercetez și să mustru. Dacă nu v-aș iubi, nu v-aș cerceta. Când ucenicii L-au întrebat pe Domnul nostru Iisus Hristos când se vor întâmpla în lume semnele înfricoșătoare ale celei de-a Doua Veniri, când dragostea multora se va răci și credința va pieri, Domnul le-a spus, printre

day to day on the mercy of God. He utterly forbade them to keep any food in reserve for their use, instructing them to give away to the poor everything that remained over. Saint Nectarios also found time to write a large number of works on theology, ethics and Church history, in order to strengthen the Church of Greece in the holy tradition of the Fathers, which was often unknown in those days because of Western influences.

Saint Nectarios lived like an angel in the flesh with the rays of the uncreated light shining around him, yet once again he was calumniated by certain members of the hierarchy who made malicious accusations about his monastery. He bore these latter trials with the patience of Christ, meekly and without complaint as he did the painful illness which afflicted him for more than eighteen months before he spoke of it. He thanked God for putting him to the test in this way, and did his best to keep the pain he suffered secret until the last days of his life. After a final pilgrimage to an icon of the Mother of God venerated not far from the monastery, he told his disciples of his coming departure for Heaven.

Therefore, on the afternoon of September 20, 1920, a nun by the name of Euphemia brought a little rassa-clad old man, who was convulsed with pain, to the Aretaieion Hospital of Athens, a state hospital for the poor. The intern of the hospital asked the nun for information about the little old man so that he may register and enter into the hospital register. "He is a monk?"

"No. A bishop."

The intern laughed sarcastically. "Leave off the joking, Mother. Tell me his name so I can put it in the register."

"He is a bishop, my child. He is the Most Reverend Metropolitan of Pentapolis."

"For the first time in my life I see a bishop," muttered the intern to himself, "without Panagia, gold cross, and -- most significant of all --

altele: "atunci când femeile vor deveni bărbați și bărbații femei".

Și Sfântul Ioan Gură de Aur, atunci când niște creștini l-au întrebat când va fi a Doua Venire, le-a răspuns: "Când rușinea femeilor va dispărea, atunci ziua Judecării va fi aproape". Aceste profeții se împlinesc astăzi cu precizie.

(Ne vorbește părintele Filothei Zervakos, Ed. Egumenița Cerurilor.



without money!" "Indeed he is a bishop," repeated the nun. "The Metropolitan of Pentapolis. This metropolis belongs to the Patriarchate of Alexandria. He is the Most Reverend Nectarios Kephalas. Some time ago he left Egypt and came here, close to you, as a matter of fact, because he directed Rizarios School. For some years now, however, he has lived as a monk in the convent of the Holy Trinity on Aegina. There he became gravely ill and in spite of his protests, we brought him here." She then showed the intern his credentials which proved him to be the Metropolitan.

The intern of the hospital, amazed by everything he had heard and seen, shrugged his shoulders and told the nurses to place the sick man in a third-class room where there were several beds for the destitute. The doctors diagnosed that the sick little old man was suffering from severe systitis, a disease of the bladder. For two months the Hierarch Nectarios Kephalas lived in the midst of terrible pains, and at ten thirty in the evening of the eighth of November, 1920, in peace and at prayer he gave up his spirit unto God at the age of seventy-four.

In the final days of his life, the Saint was kept in the ward of the incurable in the midst of many poor, sick people who were about to die. Next to his bed there was a man who had been paralyzed for many years. As soon as the Saint gave up his spirit, a nurse of the hospital and the nun who had accompanied him prepared his sacred tabernacle for the transfer to Aegina for burial. For this purpose they dressed the Saint in clean clothing. When they took off the Saint's sweater, they placed it on the bed of the paralytic to get it out of their way and continued preparing the Saint's body. And O, strange wonder!, the paralytic immediately began to gain strength and arose from his bed healthy, glorifying God.

The day he reposed, the whole hospital was filled with such a fragrance that all the patients, nurses, and doctors would come out in the halls to ask where such a fragrance was coming from.

For some days after, they could not use the room where they placed his relics because of the fragrance, even though they kept the windows opened, so strong was the fragrance. This room is now a chapel dedicated to the Saint.

They took his relics to Piraeus and put them in the Church of the Holy Trinity while they prepared a small, wooden coffin. From there they took him to Aegina where they gave him a simple burial at the Convent of the Holy Trinity.

Some years later, as is the custom in Greece, his grave was opened to take the relics out. When they opened the grave, what should they see but that the Saint was whole and fragrant. Not even his vestments had changed in any way. It was just as if he had fallen asleep and been buried that very day. They had not told the people of Aegina, because he had already worked many miracles and become very beloved, and a very large crowd would have gathered -- even from Athens and other places where he was known -- for the opening of his grave. So, early in the morning, as soon as they were finished with the Divine Liturgy, as it was dawning they went and began to open the grave. At the same time there was a taxi coming by on the road below the convent. Inside was a woman who had been to some resort place. She was not a woman of good repute, but of ill repute and many sins. As soon as they approached the Holy Trinity Convent, there was such a fragrance in the air that she told the driver, "Stop. What is that fragrance?" So he stopped and looked around. "Oh," he replied, "here is the convent of the Holy Nectarios. What else could such a fragrance be but that they are opening his grave today, and the fragrance is coming from the grave. For many times a fragrance came from his body before they buried him. And even from the grave it comes sometimes." Immediately she opened the door of the taxi and ran to go and see. She went up to the convent at the moment that they had opened the coffin and found the relics whole. She was very moved by this and by the fragrance, especially. She began to weep and publicly

confess her sins. Thus she was corrected and became a prudent and Christian woman in her way of life. At that time they telegraphed to Athens to the Archbishop Chrysostom Papadopoulos, and he went to the island to see the relics for himself. After examining the relics, he irreverently counseled the nuns to leave the relics out in the sun and air for two or three days and then rebury him so that he would dissolve. Thus it is with those who pretend to be pious, and yet in their hearts have but the smell of corruption, the stench of death. They cannot understand the things of God, but blaspheme against the very Holy Spirit by such words and actions. The nuns, fearing the censure of the archbishop and also being simple, did as they were told. For two days they put him outside in the sun and air and then reburied him. But within a month or two they opened the grave a second time and took out the relics which were still whole and put them in a marble sarcophagus.

In 1934, fourteen years after the repose of the Saint, a doctor was coming from one of the villages on horseback and was caught in a very heavy rain in the area of the convent. He got down from his horse and went and stood under a tree. It was raining so hard that he saw it would not let up for a long time. Therefore, he decided that as there was nowhere else nearby, he might as well go to the convent. He had known holy Father Nectarios while he was living, but being a man who did not believe much in such things, he did not reverence the Father much. So he went and knocked at the convent and the nuns opened and put him up for the night. It was evening, and they would not keep any man inside the convent, even the priest of the convent, as it is forbidden by the canons, but they had a little place outside for guests. But as the gates of the convent had not yet closed, he wanted to investigate what he had heard about miracles and incorrupt relics now that he had come to the convent. So he went while it was still light to where the sarcophagus was outside of the church. He began to pull off the heavy marble slab which was on top, as it was not fastened in any manner. He pulled it

down to the waist of the Saint. At that very moment a nun happened to come by, and she began to cry out, "What are you doing there? What are you doing, opening our Elder's grave?" And he replied, "I just wanted to take a look." "But you did not have permission," she insisted and began making a commotion. But in the meantime anyway, he investigated the relics. [Later he said, "I was very amazed to see that it was the Father Nectarios that we all knew. And that he could still be recognized from his face and expression. Even his beard was intact; I pulled at some of his beard, but it would not come out. I touched his hand and saw that it was skin. It had remained so well on the bones (there was not much flesh) and had not shriveled up. He could be recognized by anyone who had known him when he was alive."] Then they closed the marble sarcophagus right away.

By the will of God, years later the relics of the Saint dissolved, and what we have now are his Holy bones. They have since been encased in the our Saint's mitre in Aegina. The top opened so one can kiss the crown of his head. The other parts of his relics, which have much fragrance, are located in a silver box.

He endured a life of calumnies, persecutions and false accusations. But God has glorified him, and miracles have abounded since his departure for those who approach his relics with faith or who rely on his powerful intercession. His body remained incorrupt for more that twenty years, distilling a delicate, heavenly scent, and then returned to the earth in the usual way. His relics were strongly redolent with the same perfume at the time of their translation in June 1953. This perfume has continued ever since to rejoice the faithful who come to venerate his precious relics with the assurance that Saint Nectarios has been received by God into the abode of the righteous. His veneration was formally recognized in 1961. The list of his miracles grows longer every day, and his shrine at Aegina has become a most popular place of pilgrimage in Greece.
(www.stnectarioschurch.org)

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