



+St. John the Evangelist Orthodox Church

Antiochian Archdiocese of North America
Metropolitan Saba of New York and all North America
V. Rev. Fr. Nicholas Borzghol, Pastor
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NOVEMBER 23, 2025 AFTER-FEAST OF THE ENTRANCE OF THE THEOTOKOS

AMPHILOKIOS, BISHOP OF ICONIUM; GREGORY, BISHOP OF AGRIGENTUM



On November 23 in the Holy Orthodox Church, we continue to celebrate the Entrance of the Theotokos into the Holy of Holies, and we commemorate our father among the saints Amphilokios, bishop of Iconium.

Amphilokios was a friend of St. Basil the Great and other great saints of the fourth century. He lived in a cave in asceticism for forty years. After that, he was consecrated Bishop of Iconium. He took part in the Second Ecumenical Council in 381. He zealously fought the impious Macedonius and the Arians. He personally begged Emperor Theodosius the Great to expel all the Arians from every city in the empire, but the emperor did not heed him. Days later, Amphilokios came before the emperor again, but ignored his son, Arcadius, sitting next to him. The saint said to the enraged emperor: "Do you see, O Emperor, how you do not tolerate disrespect to your son? So too, God the Father does not tolerate disrespect to His Son, and is disgusted with the corruptness of those who blaspheme Him." Amphilokios died in great old age in 395. On this day, we also commemorate our father among the saints Gregory, bishop of Agrigentum.

THE EPISTLE

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The Reading from the Epistle of St. Paul to the Ephesians. (2:14-22)

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

الرَّبُّ يُعْطِي قُوَّةَ لِسْعِهِ.

قَدِّمُوا لِلرَّبِّ يَا أُنْبَاءَ اللَّهِ.

(22-14:2). فَصْلٌ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَفْسُسَ

يَا إِخْوَةٌ، إِنَّ الْمَسِيحَ هُوَ سَلاَمُنَا، هُوَ جَعَلَ الْإِثْنَيْنِ وَاحِدًا، وَنَقَضَ فِي جَسَدِهِ حَائِطَ السِّيَاحِ الْحَاجِزَ، أَيِ الْعَدَاوَةِ. وَأَبْطَلَ نَامُوسَ الْوَصَايَا فِي فَرَائِضِهِ، لِيَخْلُقَ الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا جَدِيدًا بِإِجْرَائِهِ السَّلَامِ. وَيُصَالِحُ كُلِّيهِمَا فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ فِي الصَّليبِ، بِقَتْلِهِ الْعَدَاوَةِ فِي نَفْسِهِ. فَجَاءَ وَبَشَّرَكُمْ بِالسَّلَامِ، الْبَعِيدِينَ مِنْكُمْ وَالْقَرِيبِينَ. لِأَنَّ بِهِ لَنَا كُلَيْنَا التَّوَصُّلَ إِلَى الْآبِ فِي رُوحٍ وَاحِدٍ. فَلَسْتُمْ غُرَبَاءَ بَعْدُ وَنُزَلَاءَ، بَلْ مُوَاطِنُو الْقَدِّيسِينَ وَأَهْلُ بَيْتِ اللَّهِ. وَقَدْ بُنِيتُمْ عَلَى أَسَاسِ الرُّسُلِ، وَالْأَنْبِيَاءِ، وَحَجَرِ الزَّائِيَةِ هُوَ يَسُوعُ الْمَسِيحُ نَفْسُهُ الَّذِي بِهِ يُنْسَقُ الْبُنْيَانُ كُلُّهُ، فَيَنْمُو هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ، وَفِيهِ أَنْتُمْ أَيْضًا تُبْنَوْنَ مَعًا مَسْكَنًا لِلَّهِ فِي الرُّوحِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (12:16-21)

The Lord spoke 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 this, Jesus called out, "He who has ears to hear, let him hear."


فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (21-16:12)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ غَنِيٌّ أَخَصَبَتْ أَرْضُهُ. فَفَكَّرَ فِي نَفْسِهِ قَائِلًا "مَاذَا أَصْنَعُ؟ فَإِنَّهُ لَيْسَ لِي مَوْضِعٌ أَخْزُنُ فِيهِ أَثْمَارِي." ثُمَّ قَالَ، "أَصْنَعُ هَذَا: أَهْدِمُ أَهْرَائِي وَأَبْنِي أَكْبَرَ مِنْهَا، وَأَجْمَعُ هُنَاكَ كُلَّ غَلَاتِي وَخَيْرَاتِي. وَأَقُولُ لِنَفْسِي، يَا نَفْسُ إِنَّ لَكَ خَيْرَاتٍ كَثِيرَةً فَاسْتَرِيحِي وَكُلِي وَاشْرَبِي وَأَفْرَحِي." فَقَالَ لَهُ اللَّهُ: "يَا جَاهِلُ! فِي هَذِهِ اللَّيْلَةِ تَطْلُبُ نَفْسُكَ مِنْكَ. فَهَذِهِ الَّتِي أَعَدَدْتَهَا لِمَنْ تَكُونُ؟" فَهَكَذَا مَنْ يَدَّخِرُ لِنَفْسِهِ وَلَا يَسْتَعْنِي بِاللَّهِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ، فَلْيَسْمَعْ.

Upcoming Events

November 20th	Divine Liturgy at 6:00 PM for the Feast of the entrance of the Theotokos to the Temple. عيد دخول السيدة العذراء إلى الهيكل
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Coffee Hour

Nov 23rd	Nawal Khalil and family for their good health
Nov 30th	Sponsor Needed
December 7 th	 Borbara pudding- Fairouz Freij, good health of Issam and family, Rania Shuhaiber and family
December 14th	Rose's Bake Sale
December 21st	Luis and Joan

November 23 Thanksgiving Basket,

Raffle 6 tickets for \$12. Please start bringing your gourmet items in the following 3 Sundays to give us enough time to make the best of a beautiful basket and maybe more. Please give your items to Rima.

Christmas Bake Sale

The Christmas bake sale will be held on December 14th

Dave & Buster's Campaign

Our Dave & Buster's campaign got extended so we can maximize on our return. We are currently at \$700.00 How it works:

1. Place an order using St. John link.
2. 50% of each Dave & Buster's Power Card purchased is donated back to the organization.
3. Visit any Dave & Buster's location to pick up your Power Card and start playing!

Holy Oblations

This week, Holy Oblations are offered by:

- † St. John Parish Family for the good health of **Nick Nicola, Sandy Dudum, George Messih, George Adranly, Fred Addas, Henriette Hilal, Souhad Halaka, George Cawog, Rocky Dudum** and **Norma Khalil**. Many years!
- † St. John Parish Family for the good health of **Sam Nassab**. Many years!
- † St. John Parish Family for the good health of **Sue Gideon**. Many years!
- † St. John Parish Family for the good health of **Hala (Sandra) Mitry**. Many years!
- † St. John Parish Family for the good health of **Bradley Youakim**. Many years!

Candles for the altar table and in front of the icons of Christ and the Theotokos offered by:

- † Ibrahim Fasheh in memory of Hanada Fasheh for one full year. May her memory be eternal!



- † Altar Servers:
Nathan Sweis, Clayton Morgan, Elias Freij, Angelo Freij, Andrew Freij, Mazyn Haddadin, James Dudum, John Dudum, David Evans, Evan Kavar, Mason Kavar, Jonathan Juha, Maron Juha and Zaiden Karanikola

St. John Orthodox Church
501 Moraga Way
Orinda, CA 94563

You could use this QR code for your donation





Dear parishioners,

We ordered these items to continue beautifying our church. Your donations towards these items are greatly appreciated.

\$20, \$50, \$100 or more are accepted.

God bless you all!

	1 Orthodox Bishop's Chair – Hand-Carved Wood with Icon	\$1,350.00
	1 Hand-Carved Wood Chanter Psalter Stand with Cross Top	\$1,975.00
Subtotal		\$3,325.00
Shipping		\$122.62
Total		USD \$3,447.62

The Bishiop's chair has been donated by Raif and Sonia Rihani and family



Help the Church Send More Missionaries!

Holy Trinity Greek Orthodox Church Evangelism Committee invites you to join the Bay Area Walk4Missions at 1:30pm on March 15th 2026.

We will be meeting at 999 Brotherhood Way in San Francisco.

Christ's disciples walked thousands of miles to bring the good news to people around the world. The Trek4Mission is being held to raise awareness and support for Orthodox missionaries and the work of the Orthodox Christian Mission Center. We plan to walk **"the measured mile trail"** around Lake Merced, and are asking other communities, and their youth groups to join with us. Mark the date on your calendars and plan to join us for the Divine Liturgy, Procession of the Holy Cross and a hosted lunch with a presentation on Missions before the Walk begins around 1:30. **Signing up is easy!**

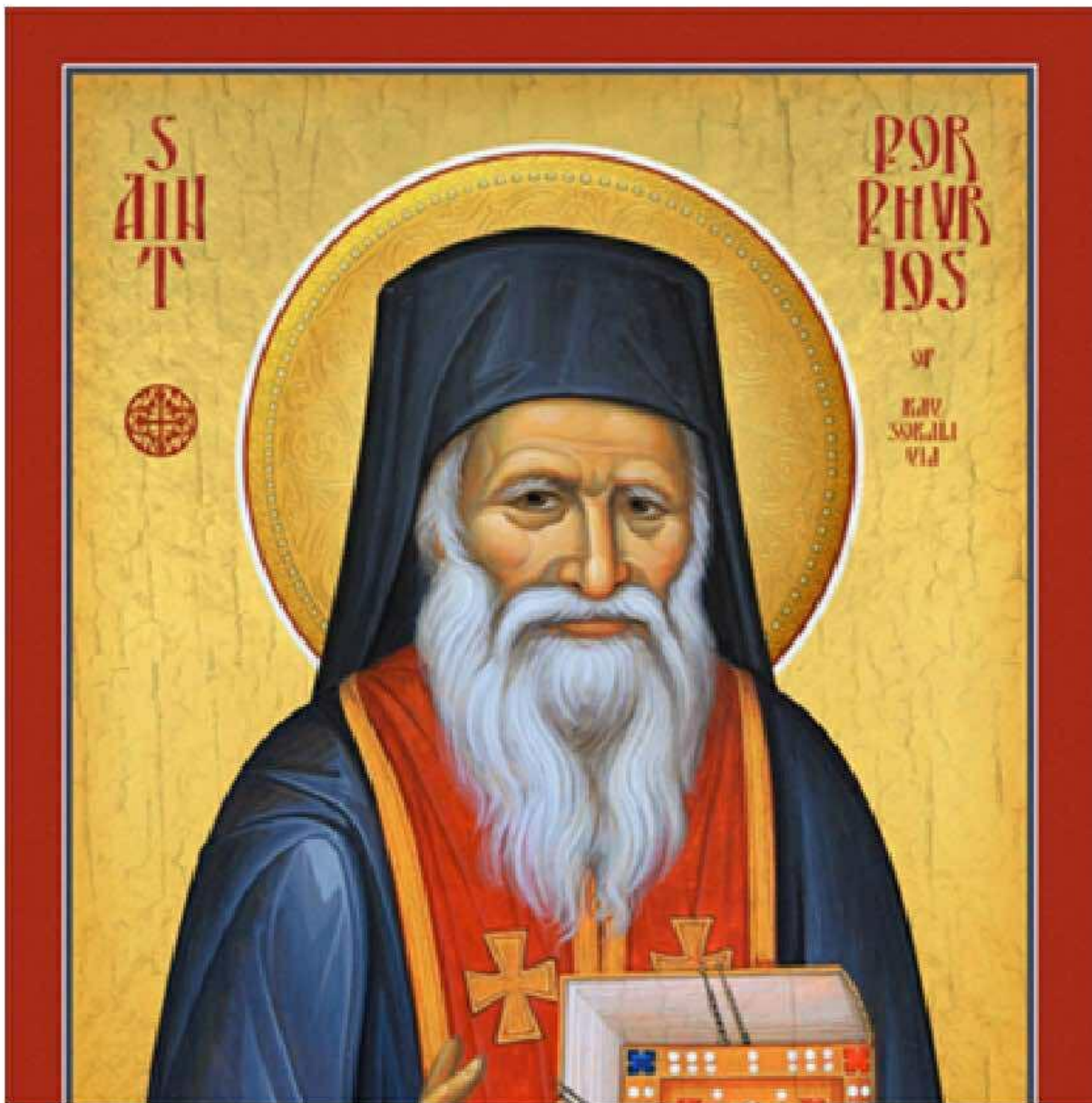
1. **Go to** the Trek website using the info below
2. **Click** the START OR JOIN A TEAM BUTTON
3. **Find** the Bay Area Walk for Missions team
4. **Create** an account or **Login** and join!
5. **Enjoy** the fun, fellowship and prayer!



LET'S GET WALKING

www.ocmc.org/Trek4Missions





ST PORPHYRIOS

ALL NIGHT VIGIL

DECEMBER 01, 2025 7 PM

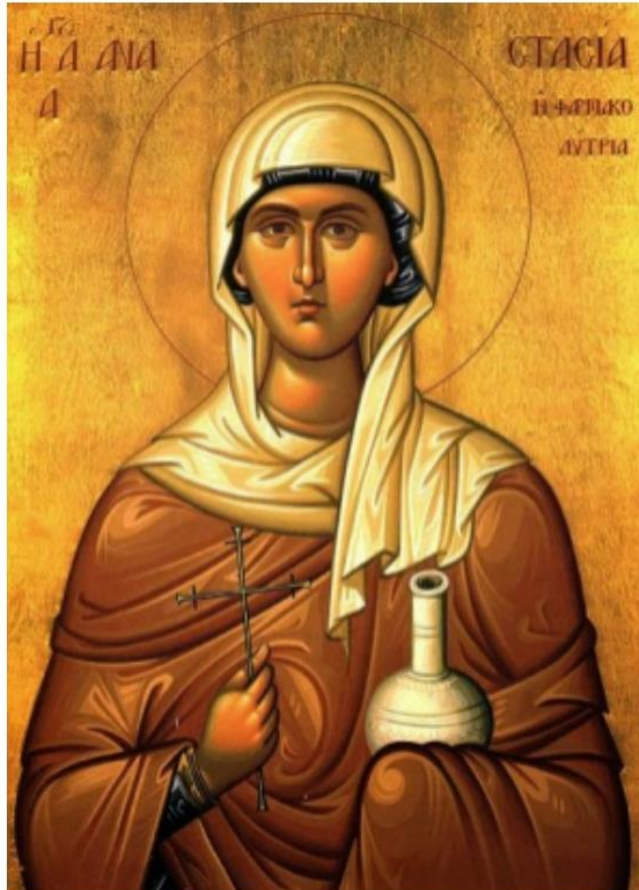
STS. PETER AND PAUL ANTIOCHIAN ORTHODOX CHURCH

BEN LOMOND CA

VESPERS, ORTHROS AND LITURGY

St. Anastasia's Fellowship

A Support Group For Those Struggling With Or Affected By
Substance Abuse



**1st and 3rd Sunday:
6pm meeting; 7pm Readers Paraklesis**

**St. John the Evangelist Orthodox Church
501 Moraga Way
Orinda, CA 94563**

**Please Contact:
John: (925) 383-0222
Joseph: (310) 227-9848**



Dave & Buster's Power Cards to Support St. John Church



50% Donated Back



December 31



<https://grouprai.se/davebusters59958s>

Get ready to jingle and mingle!

Christmas

FORMAL

Enjoy a live performance by Waseem and his band,
a delicious dinner, and celebration of Christmas and
the hall grand opening

6TH DECEMBER, 2025

at 4:45pm Ribbon cutting and prayer

5 o'clock for cocktails

6 o'clock for dinner

Followed by dancing

ST. JOHN BANQUET HALL

501 Moraga Way, Orinda

Tickets \$110 per adult
\$40 per child(13 or younger)

Purchase by Nov.21
Rania Kashou 415.722.0774





Christmas Event

DECORATE THE TRUNK OF
YOUR CAR FOR ALL TO ENJOY

30

SUNDAY

NOVEMBER

AFTER LITURGY

BRING A TREAT TO PASS TO
ALL THE KIDS
(IF IT RAINS THIS EVENT
WILL BE MOVED INSIDE)

TO PARTICIPATE PLEASE
CONTACT: RANIA KASHOU



On Artificial Living

By Metropolitan Saba (Isper)

A couple once came to see me. They were constantly quarreling and blaming each other. As we spoke, it became clear that their problem was financial. Their spending far exceeded their income, forcing them to borrow money even though their income was not small compared to the average in our society.

I suggested a very simple solution: each of them should keep a small notebook and write down, every day, all their expenses. At the end of the month, they should sit together and categorize their spending—food, healthcare, communication, and so on. “After several months, you’ll know how much you truly need for each area of your life,” I told them. “You’ll also be able to distinguish between what is necessary and what is extra. Then you can set a fixed amount for each category. And if one month you must exceed a limit in one area, compensate by spending less in another, so you never fall into debt.”

They left relieved—but after the first month, they stopped. “We were shocked,” they told me later, “by how much we were spending, and we became afraid to continue budgeting.”

There are many couples like them. The strange thing in our society is that people are rarely taught, as children, the virtues of prudence and moderation in spending—and they seldom learn them as adults. So they end up being led by others, by the culture, and by the consumerist climate around them. Few truly lead themselves—living in a way that suits them, not others; choosing what benefits their soul, not what impresses their peers; and shaping their life according to what they see as good, not what others dictate.

Economically speaking, as inflation continues to weigh on most people, we see that rising prices seldom push them to reorganize their lives wisely and peacefully. They do not begin with simple steps like conserving energy in their homes. Instead, they live under constant tension, striving to appear wealthier than they are—even if it means borrowing and weighing themselves down with more debt. The result is more anxiety, more complaints, and more exhaustion.

Because the spiritual dimension of their lives is shallow, they find no true relief from their worries. So they throw themselves deeper into the same whirlwind of endless activity—believing that entertainment and distraction will free them from their stress and emptiness. But once the diversion ends, they return to the same anxiety and fatigue. And so the cycle repeats, grinding them down until their life is spent.

Faced with the relentless grind of consumer society, which crushes people and drains their physical, spiritual, and material resources, we are in dire need, first and foremost, of courage and faith in God and in ourselves. Following that, we need to learn the art of moderation and managing our daily affairs in the best way possible, not merely the easy way.

Within every human being lies a desire to appear admirable before others. This desire may vary in intensity from one person to another, yet the need to exist in the eyes of others, rather than in our own, remains strong.

Do we notice how fashion constantly changes? Or how the images of celebrities shape our behavior? How much do these things push us toward a life of pretense—toward extravagant celebrations and “luxurious” weddings that exhaust us?

A wise woman once said to me, describing her family: “They don’t live for themselves—they live for others. They are enslaved by their desire to look good in others’ eyes, even falsely, and they pay for it with their happiness and health.”

Today’s world leaves no room for our carelessness. Life has become profoundly consumerist, built on the illusion that happiness comes from shopping and spending. In truth, happiness is born from contentment with what is essential. Luxuries have never been a source of lasting joy; they are only brief moments of pleasure that fade quickly.

True happiness wells up from within—from the peace that comes through God’s presence in our lives; from a soul that knows the meaning of its existence; from one who has learned to distinguish between what is necessary and what is superfluous;

from one who wishes to live according to what truly suits him and not what others expect.

Such a person has the courage to live by their spiritual convictions rather than by social trends. In short, happiness belongs to the one who is secure enough to seek what is right and pleasing to God and conscience, even when it contradicts the customs of society.

The wise seek approval in the eyes of God, and then in their own—not in the opinions of others. They do not care if others look down on them for living simply, because their sense of worth comes not from human praise but from the joy of God's approval and the integrity of their soul.

We still resist the first step in the ladder of priorities—the call to simplicity—even though deep down everyone longs for it. The Gospel invites us again and again:

- “Give us this day our daily (essential) bread...” (Matt. 6:11)
- “Do not be anxious about what you will eat or drink...” (Matt. 6:25)
- “One thing is needful... Mary has chosen the good portion, which shall not be taken away from her...” (Luke 10:42)
- “Seek first the Kingdom of God and His righteousness, and all these things shall be added to you...” (Matt. 6:33)
- “Flee from the love of money, from the love of power, and from the pride of life...” (see 1 Tim. 6:10, 2 Tim. 2:22, 1 John 2:16)

Do we ever ask ourselves, when we act extravagantly or live beyond our means, whether we are contradicting the Gospel? Or are we simply unaware, misusing the popular saying, “Everything has its time,” as our excuse?

How much careful discernment we need to gain that blessed spiritual sensitivity that helps us tell what is necessary from what is not, what benefits from what harms, what is essential from what is excessive!

How much courage and confidence we need to show our true selves, to live according to our convictions without shame, and to despise what contradicts our principles instead of feeling ashamed by them!

How much trust in ourselves and in our beliefs we need, so that we do not rush to imitate others out of fear of seeming lesser than they!

When will we realize that we grow in stature when we resist the tide of consumerism and rejoice in simple living, content with God's presence in our lives—and that we shrink when we chase after artificial living, which gives fleeting excitement but steals our lasting joy?

"Martha, Martha, you are anxious and troubled about many things; but one thing is needful" (Luke 10:41–42).

في العيش المتكلف بقلم المترولين سابا (اسبر)

قصدني زوجان يتخاصمان، باستمرار، ويشكوان بعضهما بعضاً. فاتضح، من حديثهما، أنّ المشكلة اقتصادية. فمصرفهما يفوق دخلهما بكثير، ما يضطرهما إلى الاستدانة؛ مع العلم أنّ دخلهما ليس بقليل، قياساً إلى الدخل العام السائد.

اقترحت عليهما حلاً بسيطاً جداً، يقوم على أن يقتني كلٌّ منهما دفترًا صغيراً، يسجل فيه، يوميًا، كلّ مصاريفه. ويقومان، في نهاية الشهر، بعملٍ مشتركٍ، يصنّفان فيه ما صرفاه، ويؤبّانه في حقول مخصّصة لكلّ نوع منه: طعام، طبابة، اتصالات، إلخ. قلت لهما: هكذا ستعرفان، بعد عدّة أشهر، مقدار ما تحتاجانه، شهريًا، لأيّ حقل من حقول معيشتكما. وكذلك ستستطيعان تمييز اللازم من النافل. ومن ثمّ تُلزمان أنفسكما بمبلغ محدّد لكلّ حقل. وإذا ما اضطرتما، مرّة، إلى اجتياز الحدّ المخصّص لأحد الحقول، تقتصدان المبلغ من حقل آخر، حتّى لا تقعا في العجز.

غادراني مرتاحين، لكنّهما لم يتابعا تنفيذ الاقتراح، بعد الشهر الأول، وذلك، على حدّ قولهما، لأنّهما دُهِشا بكثرة المصاريف، فخافا المتابعة.

كم هم كثيرون أمثال هذين الزوجين! الغريب في أمر الناس، في مجتمعنا، أنّهم، في طفولتهم، لم ينشأوا على ثقافة التدبير والاقتصاد في النفقات، ولم يهتمّوا بتربية أنفسهم عليها، عندما كبّروا! لذا تراهم مَسوقين، في مجتمع الاستهلاك بخاصّة، من الآخرين والمجتمع والمناخ العامّ باستمرار. وقلّما تجد من يسوق نفسه حقًّا، فيعيش كما يناسبه هو لا الآخرين، ويتصرّف بما يُفيدة هو لا رفاقه، ويبني ذاته كما يرى الصالح له هو، لا كما يراه غيره.

فإذا أخذنا الناحية الاقتصادية، وقد بدأت تضغط على الكثيرين، نرى أنّ الغلاء المتزايد لا يقوّد الغالبية العظمى من الناس إلى تدبّر أمور معيشتهم، بالتي هي أحسن، وهم مرتاحون نفسيًا. لا يبدؤون بترشيد استهلاك الطاقة انطلاقًا من بيوتهم حتّى. تراهم متوتّرين يسعون إلى الظهور بمظهرٍ معاكسٍ لإمكاناتهم الاقتصادية، ولو استدانوا، وراكموا على أنفسهم أثقالاً إضافية. فيحصدون المزيد من القلق والتذمّر والتشكي.

ولأنَّ البُعْدَ الروحيَّ لحياتهم ضحلٌّ، لا يجدون متنقِّساً لهم، من الهموم المعيشية، إلا المزيد من رعي أنفسهم في دوامة الحياة الطاحنة، التي يعانون منها، في ما يعتقدونه سبيلاً للترفيه والخروج من الروتين وضيق الروح، وهذا ما يعيدهم، بعد الانتهاء منه، إلى المزيد من القلق والهم والتدمر. وهكذا دواليك، يدخلون في دوامةٍ لا تنتهي، تطحنهم حتَّى يحينَّ أجلُّهم.

أمام طاحون المجتمع الاستهلاكيّ، الذي يطحن البشر، ويمتصّ مقدّراتهم، الجسدية والروحية والمادية، كم نحن بحاجة، وقبل كلّ شيء، إلى الشجاعة والثقة بالله وبالذات. وتالياً تعلّم فن الترشيح وتدير شؤوننا اليومية بالطريقة الفضلى لا السائدة.

ثمّة توقُّ، في داخل كلّ إنسان، إلى الظهور أمام الآخرين بمظهرٍ يسترعي الإعجاب. قد يتفاوت هذا التوق في شدّته من إنسان إلى آخر، لكن هاجس أن نوجَد في عيون الآخرين، لا في عيوننا يبقى حاضراً.

هل ننتبه إلى تغيير الموضة المستمر، وإلى تأثير صور نجوم المجتمع علينا؟ وإلى أيّ حد يدفعنا هذا إلى حبّ العيش المتكّلف، والمناسبات الباذخة، والأعراس القاتلة؟

وصفت سيدة فاضلة أفراد عائلتها قائلة: إنهم لا يعيشون لأنفسهم، بل للآخرين. يقتلهم حبّ الظهور في عيون الآخرين، ولو كان ظهوراً كاذباً مخالفاً لحقيقتهم، ويدفعون ثمنه من سعادتهم وصحتهم!

لم يعد الزمن يسمح لنا بترك أنفسنا على عفويّتها، واستبعاد تنظيم أمور الحياة عنّا. فالحياة المعاصرة استهلاكيةٌ بامتياز، وتقوم على ترسيخ القناعة بأنّ السعادة تكمن في ثقافة الصرف shopping، بينما هي تنشأ، في الحقيقة، من ثقافة الاكتفاء بما هو ضروري. لم تكن النوافل، مرّة، مصدراً للسعادة، بل بهجةً وقتيّةً، تزول بزوالها.

السعادة شعور ينبع من الداخل، من الطمأنينة الناجمة من حضور الله في حياتنا، ومن النفس التي وجدت معنى حياتها، والتي عرفت كيف تميز بين الضروريات والكماليات، والتي تعي بأنّها ترغب بالعيش كما يناسبها، لا كما يريد الآخرون لها.

والتي تمتلك الشجاعة الكافية، لكي تسلك في أمور معيشتها وفق قناعاتها الروحية، لا وفق الدارج في أعراف الآخرين. باختصار، السعادة يعيشها من كان واثقاً بنفسه، إلى درجة الشجاعة، التي تجعله يطلب ما يراه مفيداً له، ومريضاً لضميره وقناعاته، وفق تعليم إنجيله؛ ولو خالف، في ذلك، المألوف في مجتمعه.

الإنسان الحكيم، هو الذي يرى صحة سلوكه في عيون الله، وذاته تالياً، لا في عيون الآخرين. لا يهتم ما يقولون عنه كونه لا يجاريهم في أسلوب معيشتهم. هو لا يستمد وجوده من رضاهم عليه، بل من رضى ربّه وذاته.

ما زلنا نرفض الدرجة الأولى في سلم الأولويات؛ أعني العيش ببساطة. ولو كان الجميع يتوق في داخله إليها. وعلى الرغم من أن الإنجيل يدعو إليها مراراً:

- "خبزنا الجوهري أعطنا اليوم ... " (متى ١١: ٦)
- "لا تهتمّوا بما تأكلون وبما تشربون ... " (متى ٢٥: ٦)
- "إنّما الحاجة إلى واحد... مريم اختارت النصيب الصالح، الذي لن يُنزع منها ... " (لوقا ١٠: ٤٢)
- "اطلبوا أولاً ملكوت الله وبرّه، والباقي يُزاد لكم ... " (متى ٣٣: ٦)
- "اهربوا من حبّ المال وحبّ السلطة وتعظّم المعيشة..." (انظر ١ تيموثاوس ٦: ١٠ ، ٢ تيموثاوس ٢: ٢٢ ، ١ يوحنا ٢: ١٦)

أُترانا نسأل أنفسنا، أمام تصرّف باذخ ومتكلف وفي غير محلّه، إن كنّا نخالف الإنجيل، ونسير سيرة مناقضة له، أم أنّنا لا نعي هذا الأمر، متبنّين المبدأ السائد، والمناقض للإنجيل: "كلّ شيء له وقته"؟

كم يلزمنا من التدقيق والفحص الصادق لضميرنا المؤمن، حتّى نقتني حسّ التمييز المبارك، الذي يجعلنا واعين لما يلزم ولما لا يلزم، لما يفيد ولما يؤذي، لما هو ضروري ولما هو كمالي!

كم يلزمنا من الشجاعة والثقة، لكي نُظهر أنفسنا على حقيقتها، وقناعاتنا دونما خجل، ونحتقر ونستخفّ بما يخالف مبادئنا، بدلاً من الخجل منها!

كم يلزمنا من الثقة بالذات وبالمبادئ التي نتبنّاها، بدلاً من المسارعة إلى تقليد الغير، لئلا نظهر دونهم!

متى نعي أنّنا نكبرُ عندما لا ننساق مع التيار الاستهلاكي، ونفرحُ بالعيش البسيط، مكتفين بحضور الله في حياتنا؛ وأنّنا نصغرُ عندما نركض وراء العيش المتكلّف، الذي يمنحنا شعوراً وقتيّاً بالبهجة، ليسرق منّا الفرح الحقيقي الدائم؟

"مرتا مرتا إنّك مهتمة ومضطربة بأمور كثيرة، وإنّما الحاجة إلى واحد" (لوقا ١٠ : ٤١-٤٢).