

Our Lady of Lebanon Maronite Cathedral
113 Remsen Street, Brooklyn, New York 11201
(718) 624-7228 | ololc.org |
cathrectory@verizon.net
In an emergency, call: (202) 829-4779

The Most Reverend Gregory J. Mansour, Eparchial Bishop
The Very Reverend Monsignor Dominique Hanna, Rector
The Reverend Father Nadim Khaled, Assistant Rector
Subdeacon Norbert Vogl



**SUNDAY OF THE CONSECRATION
OF THE CHURCH**

Sunday of the Consecration of the Church / All Saints Day

November 1st, 2026

Sun., Nov. 1	Sunday of the Consecration of the Church / All Saints Day / Sts. Cosmas & Damian 9 am for the Intentions of the Parishioners 11:30 am for the Intentions of the Parishioners
Mon., Nov. 2	7:30 pm Divine Liturgy of the Commemoration of the Faithful Departed (All Souls Day)
Tues., Nov. 3	10 am Divine Liturgy for Ian to be open to God's grace & will by the Leon Family Sts. Akepsimas, Joseph & Aithalas
Wed., Nov. 4	10 am Divine Liturgy for Ian to be open to God's grace & will by the Leon Family Sts. Vitalis & Agricola
Thurs., Nov. 5	10 am Divine Liturgy for Lilita & Ben to be open God's grace & will by the Leon Family St. Asya the Righteous
Fri., Nov. 6	10 am Divine Liturgy St. Paul, Patriarch of Constantinople
Sat., Nov. 7	10 am Divine Liturgy 5pm 40 Day Divine Liturgy for Therese Shaia St. Hieron & his companions by Mr. & Mrs. Salim Shaia
Sun., Nov. 8	Sunday of the Renewal of the Church / St. Michael the Archangel 9 am for the Intentions of the Parishioners 11:30 am for Maurice Makhoul by his children

September 2026 Financial Standing

Ordinary Income

- ♦ Collections on Sundays & Holy Days: **\$8,566.00**
 - ♦ Cathedral Stipends from Marriages & Funerals, Hall Rent, Candles, Breakfast, Luncheon, Raffle, Dues, Religious Education, Flowers**\$24,496.76**
- Total Ordinary Income: \$33,062.76**

Ordinary Expenses

- ♦ Payroll, Gas, Electricity, Building Insurance and Medical Insurance, Leasing Equipment, TV, Phone, Internet, Supplies for Church, Hall & Office, Postage, Regular Maintenance, Charity, Eparchial Appeal, Insurance **\$21,904.33**
- Total Ordinary Expenses: \$21,904.33**
- ♦ **Total Ordinary Income vs Expenses: \$11,158.43**

Do you know? A couple of basic monthly expenses:
The Monthly Eparchial Assessment & Bishop's Appeal has increased from \$2,670 to \$2,800 a month starting January 2026.

The Cathedral's Building Insurance increased 14.3% in 2023, 7% in 2024 and 9% in 2025. We are now paying \$55,184 which will amount to \$4,598.68 a month.

**Thank you for your contribution
in helping maintain the Church
and in planning different activities**



Darb Mar Charbel is a unique 130-kilometer long-distance pilgrimage-hiking trail project, developed by the Darbessama Association and implemented on the ground by the Lebanon Mountain Trail Association according to international standards and the best practices of world-class pilgrimage trails.

The journey starts at the Monastery of Mar Antonios Qozhaya in the Qadisha Valley and concludes at the Our Lady of Lebanon Shrine, Harissa. The path leads the pilgrim/hiker through Saint Charbel's many stages of earthly life and dwelling locations: birth, spiritual awakening, novitiate, ordination and his cenobitic and eremitic life.

The "Darb" is a source of spiritual enrichment, cultural discovery, physical challenge, and an instrument of sustainable development for the trail's 40+ bordering towns and villages.

The groundwork began in May 2024 and inauguration was expected in May 2026. Please make your donation [here](#).

CHURCH ANNOUNCEMENTS

Maronite Catholic Formation

Maronite Catholic Formation (Sunday School) classes began on October 4th at 1pm after the 11:30 am Divine Liturgy. Please register your children online [here](#).

Fr. Nadim Khaled's First Divine Liturgy

Abouna Nadim will celebrate his First Divine Liturgy as a priest at the Cathedral on November 8th at 11:30 am followed by a reception in the hall. All are invited.

National Vocation Awareness Week

National Vocation Awareness Week is celebrated this year November 1-7, 2026. It is an annual week-long dedicated to promoting vocations to the ordained ministry and consecrated life through [prayer](#), intentional invitation, accompaniment and education. Bishop Gregory is inviting you to view and share [this video](#) to discover and nurture the vocation that God has placed within you, and be faithful to his call no matter where it leads. Pray for vocations [here](#) and check out the different religious communities in the Eparchy of Saint Maron: the [Maronite Monks of Adoration](#) in Petersham MA and the [Maronite Servants of Christ the Light](#) in Dartmouth MA and encourage our young adults to visit and contact them with their questions.

100-Year Anniversary of St. Maron's Gala

In preparation for the 100th Anniversary of St. Maron's Gala, we would like parishioners to send some old pictures of the Gala. Please send them to Mike Naber by [email](#) or text them to his number 917-312-4004.

Bulletin Advertisements

Business owners, you may advertise your businesses in the Church bulletin that reaches over 600 households via email. For more information click [here](#) or call the rectory at (718) 624-7228.

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Save the Date

Please join us for an evening of music and celebration
in anticipation of the birth of the Prince of Peace

Sunday, 13 December 2026

Our Lady of Lebanon Maronite Catholic Cathedral

113 Remsen St., Brooklyn, New York

Program begins at 6:30 P.M.

For more information, call **(212) 826-1480**

visit **cnewa.org/events**

OR

email **developmentdepartment@cnewa.org**

We look forward to seeing you there!





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Sunday Readings

قراءات الأحد

Sunday of the Consecration of the Church Letter to the Hebrews 9,1-12.

Even the first covenant had regulations for worship and an earthly sanctuary. For a tent was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies.

In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; above it were the cherubim of glory overshadowing the mercy-seat. Of these things we cannot speak now in detail. Such preparations having been made, the priests go continually into the first tent to carry out their ritual duties; but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people. By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent is still standing.

This is a symbol of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshipper, but deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right. But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

The Gospel of according to Saint Matthew 16,13-20.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?'

And they said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.'

He said to them, 'But who do you say that I am?'

Simon Peter answered, 'You are the Messiah, the Son of the living God.'

And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.

And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.

I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.' Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

أحد تقديس البيعة

الرسالة إلى العبرانيين 9:1-12.

يا إخواني، كانت للعهد الأول أيضًا شعائر عبادة، وبنيت فُدُس أرضي.

فَبُنِيَ الْمَسْكَنُ الْأَوَّلُ، وَهُوَ الَّذِي يُدْعَى «الْقُدُس»، وَكَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخُبْزُ التَّقْدِمَةِ،

وَوَرَاءَ الْحِجَابِ الثَّانِي بُنِيَ الْمَسْكَنُ الَّذِي يُدْعَى «قُدُسَ الْإِقْدَاسِ»، وَيَحْتَوِي مَجْمَرَةً ذَهَبِيَّةً لِلْبُخُورِ، وَتَابُوتَ الْعَهْدِ، مُغَشًى كُلُّهُ بِالذَّهَبِ، وَفِيهِ جَرَّةٌ مِنْ ذَهَبٍ تَحْتَوِي الْمَنَ، وَعَصَا هَارُونَ الَّتِي أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ، وَفَوْقَ التَّابُوتِ كُرُوبَا الْمَجْدِ يُظَلِّلَانِ الْغِشَاءَ: أَشْيَاءٌ لَا مَجَالُ الْآنَ لِلْكَلَامِ عَنْهَا بِالتَّفْصِيلِ.

وَإِذْ بُنِيَتْ تِلْكَ الْأَشْيَاءُ عَلَى هَذَا التَّرْتِيبِ، كَانَ الْكَهَنَةُ يَدْخُلُونَ إِلَى الْمَسْكَنِ الْأَوَّلِ فِي كُلِّ وَقْتٍ، لِيَتِمُّوا الْعِبَادَةَ،

أَمَّا الْمَسْكَنُ الثَّانِي فَكَانَ عَظِيمَ الْأَخْبَارِ يَدْخُلُ إِلَيْهِ وَحْدَهُ مَرَّةً وَاحِدَةً فِي السَّنَةِ، وَلَا يَدْخُلُ إِلَيْهِ إِلَّا وَمَعَهُ دَمٌ يَقْرَبُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ الشَّعْبِ.

وَبِهَذَا يُوضِحُ الرُّوحُ الْقُدُسُ أَنَّ الطَّرِيقَ إِلَى قُدُسِ الْأَقْدَاسِ لَمْ يَكُنْ بَعْدَ قَدْ كُتِفَ، مَا دَامَ الْمَسْكَنُ الْأَوَّلُ قَائِمًا.

وَهَذَا رَمَزٌ إِلَى الْوَقْتِ الْحَاضِرِ، وَفِيهِ تَقَرَّبُ تَقَائِمُ وَذَبَائِحُ، لَا يُمَكِّنُهَا أَنْ تَجْعَلَ مَنْ يُقَرِّبُهَا كَامِلًا مِنْ جِهَةِ الضَّمِيرِ.

إِنَّهَا شَعَائِرُ جَسَدِيَّةٍ تَقْتَصِرُ عَلَى أَطْعَمَةٍ وَأَشْرَبَةٍ، وَأَنْوَاعِ شَتَّى مِنَ الْأَغْتِسَالِ، مَفْرُوضَةٍ إِلَى أَنْ يَأْتِيَ وَقْتُ الْإِصْلَاحِ.

أَمَّا الْمَسِيحُ فَقَدْ ظَهَرَ عَظِيمَ أَخْبَارِ الْخَيْرَاتِ الْآتِيَةِ، وَاجْتَنَزَا الْمَسْكَنَ الْأَعْظَمَ وَالْأَكْمَلَ، غَيْرَ الْمَصْنُوعِ بِالْأَيْدِي، أَيْ لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ، فَدَخَلَ إِلَى قُدُسِ الْأَقْدَاسِ مَرَّةً وَاحِدَةً، لَا بِدَمِ الثِّيُوسِ وَالْعُجُولِ، بَلْ بِدَمِهِ هُوَ، فَحَقَّقَ لَنَا فِدَاءً أَبَدِيًّا.

إنجيل القديس متى 13:16-20.

جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةِ فِيلِبُّسَ فَسَأَلَ تَلَامِيذَهُ قَائِلًا: «مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ؟»

فَقَالُوا: «بَعْضُهُمْ يَقُولُونَ: يُوحَنَّا الْمَعْمَدَانُ؛ وَآخَرُونَ: إِيلِيَّا؛ وَغَيْرُهُمْ: إِرْمِيَا أَوْ أَحَدُ الْأَنْبِيَاءِ.»

قَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا؟»

فَأَجَابَ سِمْعَانُ بَطْرُسُ وَقَالَ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.»!

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: «طُوبَى لَكَ يَا سِمْعَانُ بَنَ يُونَا! لِأَنَّهُ لَا لَحْمَ وَلَا دَمَ أَظْهَرَ لَكَ ذَلِكَ، بَلْ أَبِي الَّذِي فِي السَّمَاوَاتِ.

وَأَنَا أَنِصَا أَقُولُ لَكَ: أَنْتَ هُوَ بَطْرُسُ، أَيْ الصَّخْرَةَ، وَعَلَى هَذِهِ الصَّخْرَةِ سَأَبْنِي بَيْعَتِي، وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

سَأَعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ، فِكُلُّ مَا تَرْتِبُطُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ، وَمَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.»

حِينَئِذٍ أَوْصَى تَلَامِيذَهُ أَلَّا يَقُولُوا لِأَحَدٍ إِنَّهُ هُوَ الْمَسِيحُ.

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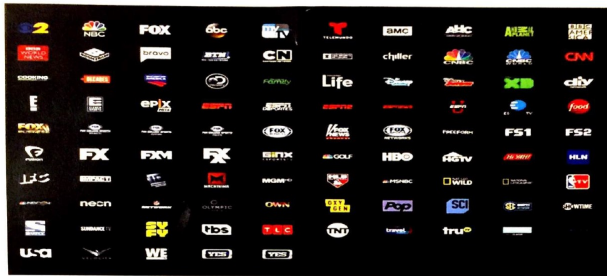
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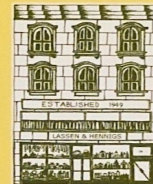


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