

THIRTEENTH  
SUNDAY

**Our Lady of Lebanon Maronite Cathedral**  
**113 Remsen Street, Brooklyn, New York 11201**  
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**The Most Reverend Gregory J. Mansour, Eparchial Bishop**

**The Very Reverend Dominique Hanna, Rector**

**Deacon Peter Frangie**

**Subdeacon Norbert Vogl**

**Subdeacon Adonis El-Asmar**



GLORIOUS  
EASTER  
SUNDAY

## *Thirteenth Sunday of Pentecost* *August 23, 2020*

Sun., August 23	13th Sunday of Pentecost Intentions of the Parishioners	St. Isaac the Syriac
Mon., August 24	NO LITURGY	
Tues., August 25	10 am Divine Liturgy St. Titus, One of the Seventy-two Disciples	
Wed., August 26	10 am Divine Liturgy	
Thurs., August 27	10 am Divine Liturgy St. Biyameen the Hermit	
Fri., August 28	10 am Divine Liturgy St. Moses, the Ethiopian & St. Augustine, Doctor of the Church	
Sat., August 29	10 am Divine Liturgy Beheading of John the Baptist	
Sun., August 30	14th Sunday of Pentecost Intentions of the Parishioners	Blessed Estephan Nehmee

### Financial Standing July 2020

#### Ordinary Income

Sundays & Holy Days Collections: **\$10,294.81**

Cathedral Stipends from Marriages & Funerals, Lower Hall Rent, Candles, Breakfast, Luncheon, Bake Sale, Dues, Religious Education, flowers, ...: **\$2,585.51**

**Total Ordinary Income: \$12,880.32**

#### Ordinary Expense

Payroll, Gas, Electricity, Building Insurance and Medical Insurance, Leasing Equipment, TV, Phone, Internet, Church, Hall & Office Supplies, Postage, Regular Maintenance, Charity, Eparchial Appeal, Insurance,...

**Total Ordinary Expense: \$18,228.49**

**Total Ordinary Income vs Expense: -\$5,384.17**

No income was brought in as extraordinary income.  
The Library did not pay the May, June & July rent.

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in helping maintain the Church  
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Make your donation to Lebanon by sending a check to the Eparchy of St. Maron of Brooklyn and in the memo designate your charity either to Caritas, Lebanon or Saint Vincent de Paul

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6 August 2020

Prot No. 305/1/20  
Circ No. 20.27

**Feast of the Transfiguration**

Brother Bishops, Priests, Deacons and Subdeacons, Consecrated Men and Women, Lay Faithful:

On behalf of Archbishop Anoushavan Tanelian, President of CAMECT, Metropolitan Joseph and I invite you to an ecumenical and interfaith prayer service for Lebanon on Tuesday, August 25, 2020 at 7:00 PM at Our Lady of Lebanon Cathedral located at 113 Remsen Street, Brooklyn, NY 11201. Your presence, and that of your family, friends and congregations would be most welcome.

Lebanon needs and deserves our prayers. One hundred years ago it was a Christian Patriarch and a Muslim Mufti who insured that Lebanon would be a welcoming refuge for all. The National Pact of 1943 insured once again that Lebanon would be a shared dream of the different communities. In the 1980's, even during her civil war, Saint Pope John Paul II stated that "Lebanon is more than a country, it is a message for East and West".

Today this vision, dream, and hope of Lebanon is in need of our help and our prayer. And so, under the Patronage of Our Lady of Lebanon, we invite you to the Maronite Cathedral, which bears her name, to pray for the Lebanese people and for the vision, dream and hope that is Lebanon!

I hope to see you!

Sincerely yours in Christ,

+ 

+ Gregory John Mansour

**Memorandum: Lebanon and Active Neutrality**

**By Béchara Boutros Cardinal Rai  
Patriarch of Antioch and All the East**

In a sermon delivered on July 5, 2020, I appealed to the United Nations to reaffirm the independence of Lebanon, implement all relevant UN resolutions, and **recognize the country's neutrality**. Please continue reading the memorandum [here](#).



## Sunday Readings

### قراءات الأحد

#### Thirteenth Sunday of Pentecost

##### First Letter to the Corinthians 3: 1-11.

I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarrelling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, 'I belong to Paul', and another, 'I belong to Apollos', are you not merely human? What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God's servants, working together; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

##### The Gospel according to Saint Luke 8: 1-15.

Jesus went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources. When a great crowd gathered and people from town after town came to him, he said in a parable: 'A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. Some fell on the rock; and as it grew up, it withered for lack of moisture. Some fell among thorns, and the thorns grew with it and choked it. Some fell into good soil, and when it grew, it produced a hundredfold.' As he said this, he called out, 'Let anyone with ears to hear listen!' Then his disciples asked him what this parable meant. He said, 'To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that "looking they may not perceive, and listening they may not understand." 'Now the parable is this: The seed is the word of God. The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

#### الأحد الثالث عشر من زمن العنصرة

رسالة القديس بولس الأولى إلى أهل كورنثس 3: 1-11.  
يا إخوتي، أنا، لم أستطع أن أكلّمكم كأناس روحانيين بل كأناس جسديين، كأطفال في المسيح. قد غدوّتكم بالحليب لا بالطعام، لأنكم لم تكونوا بعد قادرين، ولا حتى الآن أنتم قادرين. فأنتم لا تزالون أناساً جسديين: فما دام بينكم حسدٌ وخصام، أفلا تكونون جسديين، وسلوكاً جسدياً تسلكون؟ فإذا كان أحدكم يقول: أنا لبولس! وآخر: أنا لأبولس! أفلا تكونون جسديين؟ فما هو أبولس؟ وما هو بولس؟ هما خادمان آمنتم على أيديهما، على قدر ما أعطى الربُّ كلًّا منهما. أنا غرسْتُ، وأبولس سقى، ولكن الله هو الذي كان يُنمي. فلا الغارسُ بشيء ولا السّاقِي، بل الله الذي يُنمي! لكن الغارسُ والسّاقِي واحد، وكلُّ منهما يأخذ أجره على قدر تعبهِ. فنحن معاونان لله، وأنتم حقلُ الله وبناءُ الله. وأنا بنعمة الله التي وهبت لي، وضعت الأساس كبناءً حكيم، لكن آخر يبني عليه: فلينظر كلُّ واحد كيف يبني عليه! فما من أحدٍ يمكنه أن يضع أساساً آخر غير الأساس الموضوع، وهو يسوع المسيح.

إنجيل القديس لوقا 8: 1-15.  
أخذ يسوع بطوف المدن والقرى، يُبادي ويُبتسر بمَلَكُوت الله، ومعه الاثنا عشر، وبعض النساء اللواتي شفاهن من أرواح شرييرة وأمراض، هن: مريم المدعوة بالمجدلية، التي كان قد خرج منها سبعة شياطين، وحنة امرأة خوزى وكيل هيرودس، وسوسنة، وغيرهن كثيرات كن يبدلن من أموالهن في خدمتهم. ولما احتشد جمع كثير، وأقبل الناس إليه من كل مدينة، خاطبهم بمثل: «خرج الزارع ليزرع زرعاً. وفيما هو يزرع، وقع بعض الحب على جانب الطريق، فذاسته الأقدام، وأكلته طيور السماء. ووقع بعضه الآخر على الصخرة، وما إن نبت حتى يبس، لأنه لم يكن له رطوبة. ووقع بعضه الآخر في وسط الشوك، ونبت الشوك معه فخنقه. ووقع بعضه الآخر في الأرض الصالحة، ونبت قائم مئة ضعف. قال يسوع هذا، ونادى: «من له أذنان سامعتان فليسمع.» «وما نراه يعني هذا المثل؟» فقال: «قد أعطيت لكم أنتم أن تعرفوا أسرار ملكوت الله. أما الباقون فأكلّمهم بالأمثال، لكي ينظروا فلا يُبصروا، ويسمعوا فلا يفهموا. وهذا هو معنى المثل: الزارع هو كلمة الله. والذين على جانب الطريق هم الذين يسمعون، ثم يأتي إبليس فينتزع الكلمة من قلوبهم، لئلا يؤمنوا فيخلصوا. والذين على الصخرة هم الذين يسمعون الكلمة ويقبلونها بفرح؛ هؤلاء لا أصل لهم، فهم يؤمنون إلى حين، وفي وقت التجربة يترجعون. والذي وقع في الشوك هم الذين يسمعون ويمضون، فتخفهم الهُموم والغنى وملذات الحياة، فلا ينضج لهم ثمر. أما الذي وقع في الأرض الجيدة فهم الذين يسمعون الكلمة بقلب جيد صالح فيحفظونها، ويبثون فيثمرون.

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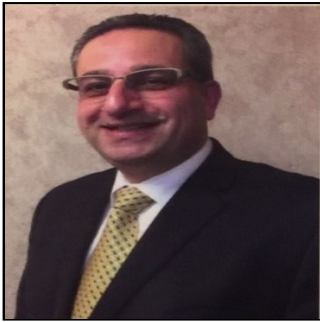
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