

FOURTEENTH SUNDAY

Our Lady of Lebanon Maronite Cathedral
113 Remsen Street, Brooklyn, New York 11201
(718) 624-7228 | ololc.org | cathrectory@verizon.net

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 PRESENTS

Fourteenth Sunday of Pentecost ***August 30, 2020***

Sun., August 30	14th Sunday of Pentecost Intentions of the Parishioners	Blessed Estephan Nehmee
Mon., August 31	NO LITURGY St. Abda, St. Zakhia (Nicholas) & St. Aegidius (Giles)	
Tues., September 1	10 am Divine Liturgy St. Simon the Stylite	
Wed., September 2	10 am Divine Liturgy St. Mammars the Great	
Thurs., September 3	10 am Divine Liturgy	
Fri., September 4	10 am Divine Liturgy	
Sat., September 5	10 am Divine Liturgy St. Sharbel of Raha & His Sister & St. Teresa of Calcutta	
Sun., September 6	15th Sunday of Pentecost Msgr. Sadek	St. Michael the Archangel Req. by Subdeacon & Mrs. Norbert Vogl

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.**

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



YOU MAY ALSO HELP

BY CHECK:

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

ONLINE:

You may also donate online by clicking [here](#)

Dear Parishioners & Friends:

The Eparchy of St. Maron of Brooklyn hosted a prayer service for Lebanon on August 25, 2020, sponsored by Christian Arabs and Middle Eastern Churches Together (CAMECT). More than thirty clerics from Catholic, Orthodox and Muslim denominations and confessions were in attendance. Toward the end of the liturgy, Cardinal Dolan was asked by Bishop Gregory to say a word.

Standing behind the lectern and after thanking Bishop Gregory for his invitation to pray together, he said, "We have already had a few words. We had God's holy words, his inspired words of the Bible. We have had our words and prayers, humble and sincere. We have had the presence of THE WORD, the Eternal Word, our Lord and Savior Jesus Christ. We have prayed to the one through whom the Word became flesh. We have had an abundance of words, but I would like simply to add one word. That word is LEBANON. Lebanon is more than a word. Lebanon is an icon. Lebanon is a dream. Lebanon is an aspiration. Lebanon is a metaphor. Lebanon is a poem. Lebanon is a song. Lebanon is an icon for everything that our good God intends for his children: Natural beauty, supernatural grace, family, friendship, village, community, solidarity, faith, prosperity, hope and never-giving-up. Lebanon is more than a word. Lebanon is an icon. So when Lebanon suffers like she does now, the human projects suffer because everything that is noble and honorable and dignified in the human project is summed up in that word: Lebanon."

The short remarks of Cardinal Dolan are so profound and deep in meaning regarding Lebanon. What struck me is that he mentioned twice that Lebanon is an icon. Theologically, an icon is an image that is a means of prayer that takes the faithful beyond the depicted scene into an encounter with the sacred and the divine. For example, an icon of Christ confirms that the incarnation of the Word of God was real and not imaginary, so worshipers today connect to Christ who became man. According to the Catechism of the Catholic Church paragraph 1162, "The beauty of the images moves me [St. John Damascene] to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God.' Similarly, the contemplation of sacred icons, united with meditation on the Word of God and the singing of liturgical hymns, enters into the harmony of the signs of celebration so that the mystery celebrated is imprinted in the heart's memory and is then expressed in the new life of the faithful." One spends hours and hours before an icon to enter through it not only into God's plan of salvation, but also into the depth of one's own heart.

For Cardinal Dolan, Lebanon becomes a window through which we see the world and when Lebanon is hurting, humanity is bleeding for it and for itself. Patriarch Rai in his *Memorandum: Lebanon and Active Neutrality* issued last week said, "Religious and cultural pluralism, which encapsulate the true nature of Lebanon society, makes Lebanon a land of encounter and dialogue between religions, cultures and civilizations." He added, "Given the ideal location of Lebanon on the shores of the Mediterranean Sea, Lebanon is also a bridge linking the cultures, economies and civilizations of the East and West."

At first glance looking at the icon Lebanon is today, the bridge the Patriarch spoke of is unstable, in need of restoration. However, when we come back over and over again to pray before this troubling icon, we are reminded of the prophet Hosea who wrote. "I [God] will be like the dew to Israel; he [Israel] shall blossom like the lily; he shall strike root like the forests of Lebanon. His shoots shall spread out; his beauty shall be like the olive tree; and his fragrance like that of Lebanon. They [people of God] shall again live beneath my shadow, they shall flourish as a garden; they shall blossom like the vine, their fragrance shall be like the wine of Lebanon" (Hosea 14: 4-7). The roots of the forests of Lebanon will become bridges connecting nations and people of every race. These connections will go deep and firm and will be strengthened by the fragrance of the wine of Lebanon. Like the smell of incense at the Divine Liturgy that unifies the people breathing it, so will the fragrance of the wine of Lebanon travel to build a spiritual bridge linking the hearts of humans to each other. And the bridge will keep standing strong and tall.

Abouna Dominique

Divine Liturgy Schedule

Starting the first Sunday in September, we will celebrate the Divine Liturgy at 11:30 am. Depending on the Covid situation, we might have the 9 and 11:30 am beginning in October. Please remember that the Divine Liturgy is celebrated during the week from Tuesday to Saturday at 10 am.

Deacon Peter & Subdeacon Adonis

As part of his formation to the priesthood, Deacon Peter was appointed to serve as deacon at St. Anthony Maronite Church in Glen Allen (Richmond), VA for the next six months starting October 1.

Subdeacon Adonis was accepted in the diaconate program of the Eparchy of St. Maron and will pursue his studies at St. Joseph Seminary.

Lector Ministry

If you wish to be put on the next lector's schedule, please see Subdeacon Adonis El-Asmar or email the Church at cathrectory@verizon.net.

THANK YOU

The 2020 Eparchial Charities Appeal

We have met our Eparchial Charities Lenten Assessment. We were asked to raise \$5,500 to participate in this awesome mission of the Eparchy and we have collected the entire amount. Thanks for your generosity.

Bulletin Advertisement

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.

Sunday Readings

قراءات الأحد

Fourteenth Sunday of Pentecost

First Letter to the Thessalonians 2:1-13

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully maltreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts.

As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us. You remember our labor and toil, brothers and sisters; we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. You are witnesses, and God also, how pure, upright, and blameless our conduct was towards you believers. As you know, we dealt with each one of you like a father with his children, urging and encouraging you and pleading that you should lead a life worthy of God, who calls you into his own kingdom and glory.

We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God's word, which is also at work in you believers.

The Gospel to Saint Luke 10: 38-42

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home.

She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.'

But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.'

الأحد الرابع عشر من زمن العنصرة

رسالة القديس بولس الأولى إلى أهل تسالونيقي 13:1-2
يا إخوتي، أنتم أنفسكم تعلمون، أيها الإخوة، أن دخولنا إليكم لم يكن باطلاً.

ولكن، كما تعلمون، بعد أن تألمنا وشتمنا في فيلبّي، تجرأنا بالهنا أن نكلّمكم بإنجيل الله، في جهاد كثير.

ولم يكن وعظنا عن ضلال، ولا عن نجاسة، ولا بمكر، بل كما اختبرنا الله فأمننا على الإنجيل، هكذا نتكلّم، لا إرضاء للناس بل لله الذي يختبر قلوبنا.

فإننا ولا مرة أتيناكم بكلمة تملق، كما تعلمون، ولا بدافع طمع، والله شاهد، ولا طلبنا مجداً من بشر، لا منكم ولا من غيركم، مع أننا قادرين أن نكون ذوي وقار، كرسول للمسيح، لكننا صرنا بينكم ذوي لطف، كمرضع تحتضن أولادها.

وهكذا فإننا من شدة الحنين إليكم، نرتضي أن نعطيتكم لا إنجيل الله وحسب، بل أنفسنا أيضاً، لأنكم صرتم لنا أحبباء.

وانتم تتذكرون، أيها الإخوة، تعبنا وكدنا: فلقد بشرناكم بإنجيل الله، ونحن نعمل ليل نهار، لئلا ننقل على أحد منكم.

أنتم شهود، والله شاهد، كيف كنّا معكم، أنتم المؤمنين، في نقاوة وبر وبغير لوم، نعامل كلّا منكم، كما تعلمون، معاملة الأب لأولاده.

وكنا نبادلكم، ونسجّعكم، ونحثكم على أن تسلكوا مسلكاً يليق بالله، الذي يدعوكم إلى ملكوته ومجده. لذلك نحن أيضاً نشكر الله بغير انقطاع، لأنكم لما تلقّيتُم كلمة الله التي سمعتموها منا، قبلتموها لا بأنها كلمة بشر، بل بأنها حقاً كلمة الله. وإنها لفاعة فيكم، أيها المؤمنون.

إنجيل القديس لوقا 10: 38-42

فيمّا (كان يسوع وتلاميذه) سافرين، دخل يسوع إحدى القرى، فاستقبلته في بيتها امرأة اسمها مَرْتَا.

وكان لمرتا أخت تدعى مَرْيَمَ. فجلست عند قدمي الرب تسمع كلامه.

أما مَرْتَا فكانت مُنهمكة بكثرة الخدمة، فجاءت وقالت: «يا رب، أما ثبالي بأن أختي تركتني أخدم وحدي؟ فقل لها أن تساعدني.»

فاجاب الرب وقال لها: «مرتا، مرتا، إنك تهتمين بأمر كثيرة، وتضطربين! إنما المطلوب واحد! فمَرِيَمَ اختارت النصيب الأفضل، ولن يُنزع منها»

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