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النيابة الأسقفية الأرثوذكسية الفلسطينية الأردنية في أمريكا

St. George Orthodox Cathedral / Daly City كاتدرائية القديس جاورجيوس الأرثوذكسية / ديلي سيتي

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Sunday, March 12, 2023 Volume 32 Number 11

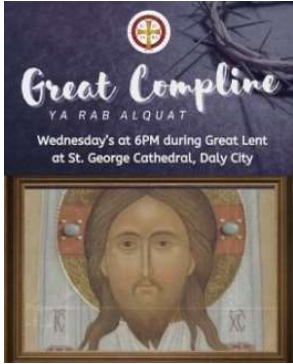
Second Sunday of Lent – St Gregory Palamas - Venerable Procopius the Confessor

الأحد الثاني من الصوم المقدس (القديس غريغوريوس بالاماس) – البار بروكوبيوس المعترف

Eothina: 06 Luke 24: 36-53

Epistle: Hebrews 1:10 -2:3

Gospel: John 2: 1-12



Great Compline Service

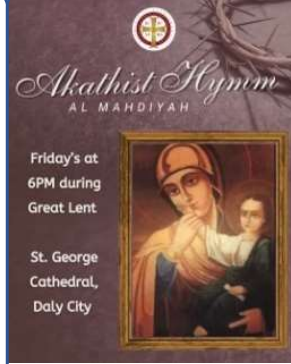
صلاة يا رب القوات

(صلاة النوم الكبرى)

Every Wednesday of Lent

@ 7 p.m.

Time has changed



Akathist Hymn

صلاة المدائح

(صلاة النوم الصغرى)

Every Friday of Lent

@ 7 p.m.

Time has changed

Time
SAVING
Ends
March 12th
@ 2 a.m.
SPRING
TIME
ONE
HOUR



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and Interest: office@stgeorgesf.org

St George Orthodox Cathedral
1617 Southgate Ave.
Daly City, CA 94015

You, O Lord, shall keep us and preserve us.

Verse: Save me, O Lord, for the godly man has failed.

The reading is from St. Paul's Letter to the Hebrews

1:10-14; 2:1-3.

"IN THE BEGINNING, Thou, Lord, didst found the earth in the beginning and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

The Gospel Reading is from Mark 2:1-12

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins'-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

أنت يا رب تحفظنا وتسترنا من هذا الجيل

خلصني يا رب فإن البار قد فني

فصل من رسالة بولس الى العبرانيين

1:10-2:3

أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ عَمَلٌ يَدِيكَ. هِيَ تَبِيدُ وَلَكِنْ أَنْتَ تَبْقَى، وَكُلُّهَا كَتُوبٌ تَبْلَى، وَكَرْدَاءٌ تَطْوِيهَا فَتَتَغَيَّرُ. وَلَكِنْ أَنْتَ أَنْتَ أَنْتَ، وَسِنُوكَ لَنْ تَفْئِي. ثُمَّ لِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ: اجْلِسْ عَنِ يَمِينِي حَتَّى أَضَعُ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟ أَلَيْسَ جَمِيعُهُمْ أَزْوَاحًا خَادِمَةً مُرْسَلَةً لِلْخِدْمَةِ لِأَجْلِ الْعَتِيدِينَ أَنْ يَرْتَوْا الْخَلَاصَ! لِذَلِكَ يَجِبُ أَنْ نَتَّبِعَهُ أَكْثَرَ إِلَى مَا سَمِعْنَا لِيَلَّا نَفُوتَهُ، لِأَنَّهُ إِنْ كَانَتْ الْكَلِمَةُ الَّتِي تَكَلَّمَ بِهَا مَلَائِكَةُ قَدْ صَارَتْ ثَابِتَةً، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالٍ مُجَازَاةً عَادِلَةً، فَكَيْفَ نَنْجُو نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا هَذَا مِقْدَارَهُ؟ قَدْ ابْتَدَأَ الرَّبُّ بِالتَّكَلُّمِ بِهِ، ثُمَّ تَثَبَّتْ لَنَا مِنَ الَّذِينَ سَمِعُوا.

قراءة الإنجيل من بشارة القديس مرقس البشير والتلميذ الطاهر

2:1-12

في ذلك الزمان دخل يسوع كفرناحوم أيضاً بعد أيام فسمع أنه في بيت. ولوقت اجتمع كثيرون حتى لم يعد يسع ولا ما حول الباب. فكان يحاط بهم بالكلمة. وجاءوا إليه مقدمين مفلوجاً يحمله أربعة. وإذا لم يقدر أن يقتربوا إليه من أجل الجمع، كشفوا السقف حيث كان. وبعد ما تقبوه ذلوا السرير الذي كان المفلوج مضطجعا عليه. فلما رأى يسوع إيمانهم، قال للمفلوج: يا بُني، مغفورة لك خطاياك. وكان قوم من الكتبة هناك جالسين يفكرون في قلوبهم: لماذا يتكلم هكذا بتجديف؟ من يقدر أن يغفر خطايا إلا الله وحده؟ فلوقت شعر يسوع بروجه أنهم يفكرون هكذا في أنفسهم، فقال لهم: لماذا تفكرون بهذا في قلوبكم؟ أيما أيسر، أن يقال للمفلوج: مغفورة لك خطاياك، أم أن يقال: قم واحمل سريرك وامش؟ ولكن لكي تعلموا أن لابن الإنسان سلطاناً على الأرض أن يغفر الخطايا. قال للمفلوج: لك أقول: قم واحمل سريرك واذهب إلى بيتك! فقام للوقت وحمل السرير وخرج فدام الكمل، حتى بهت الجميع ومجدوا الله قائلين: ما رأينا مثل هذا قط!.



One Year Memorial Service

For the servant of God

Farid Jiries Balat

By brother **Karim & Saheer Balat**, sister **Salwa Kharsa**, sisters' in-law **Helen, Aida, and Hala Balat** and all the **Kharsa and Balat** families



May his blessed memory be eternal



Forty days Memorial Service

For the servant of God

Ziyad Farid Qatami

By his beloved father **Farid** and his sisters **Nehad, Flores and Lana Qatami**, and all the **Qatami** family



May his blessed memory be eternal



Ladies Auxiliary Meeting

Thursday, March 9th. 2023

@ 6:30 p.m.

St. George Cathedral Hall

قنطاق من الاحد الاول الى الاحد الخامس من الصوم الكبير (بالحن الثامن)

إني انا مدينتك يا والدة الاله. اكتب لك رايات الغلبة، يا جندي محامية. وأقدم لك الشكر كمنقذة من الشدائد. لكن بما ان لك العزة التي لا تحارب. أعتقيني من صنوف الشدائد. حتى اصرخ اليك: افرجي يا عروسا لا عروس لها.

To you, Theotokos, invincible Defender, having been delivered from peril, I, your city, dedicate the victory festival as a thank offering. In your irresistible might, keep me safe from all trials, that I may call out to you: "Hail, unwedded bride!"

Regular weekday services during the Great Lent

Tuesdays @ 7 p.m. GREAT COMPLINE

English Only Service

Wednesdays @ 7 p.m. GREAT COMPLINE

English and Arabic Service

Thursdays @ 7 p.m. Akathist Hymn

English only service

Fridays @ 7 p.m. Akathist Hymn

English and Arabic Service





Our father among the saints Gregory Palamas

(1296-1359),

Archbishop of [Thessalonica](#), was a [monk](#) of [Mount Athos](#) in Greece (at [Vatopedi Monastery](#) and [Esphigmenou Monastery](#)), and later became Archbishop of Thessalonica. He was a preeminent theologian and a proponent of [hesychastic](#) theology. His [feast days](#) in the Church are [November 14](#) and the second Sunday of [Great Lent](#) as the [Sunday of St. Gregory Palamas](#).

Early years

He was probably born at Constantinople of a noble Anatolian family. From his youth, he was attracted to the [monastic](#) ideal, and successfully persuaded his brothers and sisters, along with his widowed mother, to take up the monastic life. Around 1318 he and his two brothers went to Mount Athos, where they learned firsthand the traditional hesychastic way of contemplative [prayer](#).

With the encroachment of the Turks, he was forced to flee to Thessalonica, being ordained a [priest](#) there in 1326. Afterward, he took up the [eremitic](#) life at a mountain near Beroea, and eventually returned to Athos in 1331. Six years later, he became involved in a controversy with [Barlaam](#), a Greek monk from Calabria, Italy.

Hesychastic Controversy

He was initially asked by his fellow monks on Mount Athos to defend them from the charges of Barlaam. Barlaam believed that philosophers had better knowledge of God than did the [prophets](#), and he valued education and learning more than contemplative prayer. He stated the unknowability of God in an extreme form, having been influenced by a reductionist interpretation of the writings of St. [Dionysius the Areopagite](#). As such, he believed the monks on [Mount Athos](#) were wasting their time in contemplative prayer when they should instead be studying to gain intellectual knowledge.

When St. Gregory criticized Barlaam's rationalism, Barlaam replied with a vicious attack on the hesychastic life of the Athonite monks. Gregory's rebuttal was the *Triads in defense of the Holy Hesychasts* (c. 1338), a brilliant work whose teaching was affirmed by his fellow Hagiorites, who met together in a council during 1340-1341, issuing a statement known as the *Hagioritic Tome*, which supported Gregory's theology.

A [synod](#) held in Constantinople in 1341 also supported St. Gregory's views, condemning Barlaam. Later, in 1344, the opponents of hesychasm secured a condemnation for [heresy](#) and [excommunication](#) for Gregory, the saint's theology was reaffirmed at two further synods held in Constantinople in 1347 and 1351. Collectively, these three synods in Constantinople are held by many Orthodox Christians and several prominent theologians to constitute the [Ninth Ecumenical Council](#). Between the latter two synods, Gregory composed the *One Hundred and Fifty Chapters*, a concise exposition of his theology.

Final years

In 1347, he was [consecrated](#) Archbishop of Thessalonica, but the political climate made it impossible for him to take up his see until 1350. During a voyage to the Imperial capital, he was captured by the Turks and held in captivity for over a year. He died in 1359 and was subsequently [glorified](#) by the [Orthodox Church](#) in 1368.

Theology

Contrary to Barlaam, Gregory asserted that the prophets in fact had greater knowledge of God, because they had actually seen or heard God himself. Addressing the question of how it is possible for humans to have knowledge of a transcendent and unknowable God, he drew a distinction between knowing God in his **essence** (in Greek, ουσία) and knowing God in his **energies** (in Greek, ενέργεια). He maintained the Orthodox doctrine that it remains impossible to know God in his essence (God in himself), but possible to know God in his energies (to know what God does, and who he is in relation to the creation and to man), as God reveals himself to humanity. In doing so, he made reference to the [Cappadocian Fathers](#) and other early Christian writers.

Gregory further asserted that when the [Apostles Peter, James and John](#) witnessed the [Transfiguration](#) of [Jesus Christ](#) on Mount Tabor, that they were in fact seeing the [uncreated light](#) of God; and that it is possible for others to be granted to see that same uncreated light of God with the help of [repentance](#), spiritual discipline and contemplative prayer, although not in any automatic or mechanistic fashion.

He continually stressed the [Biblical](#) vision of the human person as a united whole, both body and soul. Thus, he argued that the physical side of hesychastic prayer was an integral part of the contemplative monastic way, and that the claim by some of the monks of seeing the uncreated light was indeed legitimate. Like St. [Simeon the New Theologian](#), he also laid great stress in his spiritual teaching on the vision of the divine light.

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