

# ANNOUNCEMENTS

SUNDAY, March 9, 2025 - Feast of the Triumph of Orthodoxy

- TROPARION OF THE SUNDAY OF ORTHODOXY, Tone Two:  
We venerate Thy most pure icon, O Loving Lord, asking Thee, O Christ our God, to pardon our transgressions. For of Thine own will wast Thou well-pleased to ascend the Cross in the flesh, to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore, in thanksgiving, we cry aloud to Thee: Thou hast filled all with joy, O our Savior, when Thou camest to save the world.
- TROPARION of the FORTY MARTYRS OF SEBASTE, Tone Four:  
Through the sufferings which Thy holy **Forty Martyrs** endured for Thy sake, O Lord, we beseech Thee, O Lover of mankind: "Heal all of our infirmities!"
- KONTAKION of the FORTY MARTYRS OF SEBASTE, Tone Six:  
Having left all the army of the world, ye cleaved unto the Master in the Heavens, O Forty Passion bearers of the Lord; for, having passed through fire and water, O blessed ones, as is meet ye received glory from the heavens and a multitude of crowns.
- KONTAKION OF THE SUNDAY OF ORTHODOXY, TONE EIGHT:  
The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, and He has restored the sullied image to its ancient glory, filling it with divine beauty. This our salvation we confess in deed and word, and we depict it in the holy icons.

## ACTIVITIES & EVENTS THIS WEEK

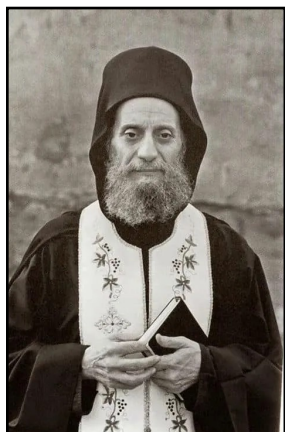
- Saturday, March 8: 3:30 PM, Class for Inquirers and Catechumens, *On the Holy Mystery of Confession*  
5 PM, Great Vespers / Confessions
- Sunday, March 9: 8 AM, Divine Liturgy in the Protection Church  
10 AM, Divine Liturgy of St. Basil, **Procession with Icons**  
Noon, *Agape Lunch*
- Tues., March 11: 8 AM, Lenten Matins
- Wed., March 12: 8 AM, Lenten Matins  
5 PM, Confessions  
6 PM, Presanctified Liturgy, meal and spiritual reading
- Thurs., March 13: 8 AM, Lenten Matins  
7 PM, Online Bible Study with Fr James
- Friday, March 14: 10:30 AM, Presanctified Liturgy (ADD ON TO CALENDAR)

**What are we celebrating?** On the first Sunday of Lent we celebrate the "restoration of the Holy Icons" in the Church, which occurred in the year 843. For about 100 years, the Holy Church was violently persecuted by false

bishops, false leaders, all backed by the imperial forces, which destroyed icons in churches and homes. The Iconoclasts—“icon smashers”—claimed that icons only represented the humanity of Jesus Christ, and so should not be used. Iconoclasts also quoted the Old Testament commandment forbidding the use of images. The Orthodox defended the icons by pointing out that Jesus—God incarnate—is the “exact expression and image” and the Radiance of God the Father (to paraphrase Hebrews 1), and in His very human nature, the glory of divinity is revealed to us. The Savior Jesus said, “If you have seen Me, you have seen the Father.” The Gospel of John states that “the Word became flesh and dwelt among us...” So, the icon depicts the Savior, as He was seen on earth, as the God-man, the Son of the Father, not a vision, not a ghost, but God incarnate, Son of the Holy Virgin Mary. The icon is the safeguard we need to avoid idolatry. Secondly, Iconoclasm destroys more than just paintings, it denies the image of God in man, as Fr. Stephen Freeman explains: “The plain truth of the matter is that God is an icon-maker. He first made man ‘in His own image.’ And in becoming man, the man He became is described as the ‘image of the invisible God’ (Col. 1:15). The same God who gave the commandment to make no graven images, also commanded the making of the Cherubim on the Ark of the Covenant, as well as the images of angels woven in the curtain of the Tabernacle. He commanded the making of the image of the serpent, lifted on a staff, that brought healing to all who looked on it (an Old Testament prefigurement of the crucified Christ). In the better than 14 years I have known Archbishop Dmitri of Dallas, I have heard him warn incessantly that the greatest danger in the modern world is the attack on man as the image of God. That God became man in order to unite man to God is the only sure Divine underwriting of human worth. We have value because of the image we bear.”

**Over the past few centuries** the view has grown within Christianity that the significance and character of the icon is not decisive for the teaching of the faith. But the history of the Church and her teachings demonstrate the opposite: it is not for nothing that the bloody struggle against iconoclasm lasted for over 100 years. The Orthodox liturgical calendar is full of the names of martyrs and confessors for icons. And they didn’t go to martyrdom, tortures and deaths for a work of art (the icon was never viewed that way), nor for a painted board, but for the confession of the faith through the icon, just as in the first century and later people went to martyrdom for confessing the name of Christ (a strange situation for the mind of contemporary man). ...The dogma of the veneration of icons is a victory over the Christological and, at the same time, Trinitarian heresies... This dogma was the culmination of an entire era of struggle for the Orthodox faith in the Incarnation and, it follows, for the true confession of the image of the building of the House of God in the world. It is an open truth, revealed by the collective consciousness of the Church. In it the Church reveals the genuine essence of the Christian icon as the visible and immutable witness of the Incarnation (and not only as one in a series of Old Testament and New Testament theophanies). This dogma is the result of the acceptance by Christianity of the fullness of Christ’s nature as both God and human. —Leonid Ouspensky, *On the Way to Unity?*

**A person often** runs away from themselves because they are afraid of what they will find in their depths. But if we look deeper, we will find God there, patiently waiting for us to surrender our wounds and pain to Him. Do not be afraid of the inner struggle. Your wounds and traumas may seem like insurmountable obstacles, but every struggle is an opportunity for God’s grace to work in you. Every time you face your fear, God is there with you.

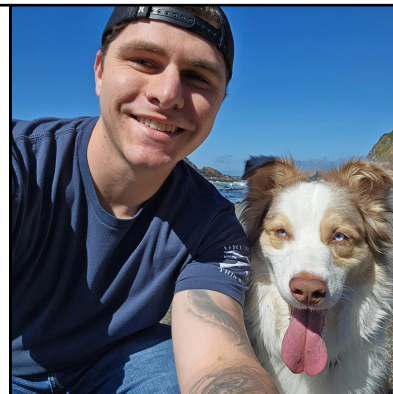


When is it, then, that a soul says: “I must live a Christian life, I must live differently?” When it acquires the sense that it is a soul in exile; when it realizes that it is something that has been cast away, and now exists outside of its proper place, outside of paradise, in a foreign land, beyond the borders within which it was made to dwell. That’s what “exiled” means. And when the soul becomes conscious of this, and remembers its place of origin, then it can say: “I must return to my home.” + *Elder Aimilianos of Simonopetra*

**If theosis or union with God** begins now in this life, what is the first step we must take on this journey? ...the process of *theosis* involves ascetic struggles in order to overcome our passions, “a redirection” of “qualities and abilities” from “what is wrong” to “what is proper.” In order to do this, one must first become

“aware of one's own true state and of evil within oneself [which] is the first step towards knowledge of oneself,” in the words of Professor Kontzevitch. As a young Orthodox Christian, I struggled to comprehend the focus on repentance in all of our prayers, for example the centrality of Psalm 50, or St. Paul's words which we quote in the Pre-Communion Prayer, “to save sinners, of whom I am the first.” *Doesn't God love us just the way we are? Why do we have to focus on how awful we are?* How eye-opening it has been to grow older and realize how much further I have to go, how much more there is to learn and assimilate, and how amazing it is that God loves me in spite of all of my defects and sins. The holier we become, the more acutely aware we are of this paradox. [St. Sisoës](#) wept on his deathbed after decades of ascetic practice, saying, “I have not even begun to repent.” Fr. Maximos Constas writes that, “the saints...have been transformed by grace and possess the fruits of the Spirit...but their consciousness, which has been expanded to embrace God Himself, has simultaneously become acutely conscious of the corruption of human nature... [T]he genuine acknowledgement of one's unholiness in the face of the holy...[is] the expression of a truly healthy soul, paradoxically poised between sorrow for sin and joy for salvation.” Professor Kontzevitch goes on to write, “Humility always accompanies sanctity. Sanctity is unthinkable without it.” In the words of St. Ignatius Brianchaninov, “In our fallen state, only one kind of feeling is admissible in the unseen worship of God: the feeling of sorrow for one's sins and sinfulness, one's fall and ruin, which is also called lamentation, repentance, contrition of spirit.” —*Catherine DeCarlo*

**My name is Nathan Ziegler** and I'm 26 years old. I currently live in Windsor and work in the Kaiser Santa Rosa ER as a tech! I spend most of my free time in school, hanging out with my dog and girlfriend, riding my motorcycle or going to the gym. I was raised protestant and found St Seraphim's last year. I'm very excited to be baptized in the Orthodox Church!



**Following the Feast** of Theophany on January 6, I had the distinct pleasure and honor of blessing about 46 homes. I'd have to check, but looking at the list, Fr. Nicholas blessed about 20+ homes, which leaves about 30 or so homes of parishioners or friends of the parish yet to be blessed. All told, that's about 100. If you are one of the 30 or so that have homes not yet blessed, please do contact me so that it can be done, perhaps on a Sunday during Lent, or more likely after Pascha. —*Fr Lawrence*

**Works of mercy.** As individuals and as a parish we could do with some practical advice on [almsgiving](#). What things might be helpful, what might not be? You are invited to attend a “round-table discussion” on the topic, led by Fr. David and Elaine Lowell and Mr. Jeff Gilman on Saturday, March 22, from Noon–2 PM. Fr. David and Matushka Elaine ran St.



Raphael House in SF (a family shelter) for decades and Jeff is the director of the Redwood Gospel Mission in Santa Rosa, and member of Holy Dormition Orthodox Church. Let's learn from their vast experience. *RSVP by Monday, March 17, to Fr Lawrence.*

The *Green Mountain Consort*, directed by Robert Worth, will present two concerts of sacred music by Ludwig Senfl, a 16th century Swiss composer, in the Cathedral on Sat. March 15 at 8 PM and Sunday, March 16 at 3 PM. Tickets available at

<https://www.sonomabach.org/tickets.html>

**Since the days** of the early Church, Lent has been the time for preparing for Baptism and Chrismation those catechumens who, for the most part, have been worshipping and studying for many months. Lent is the final spiritual therapy period of repentance, for the cleansing of the heart, culminating in Pascha. *Keep our Catechumens in your prayers:* John Coffey, James Weaver, Nicholas Garrett, Nathan Zeigler, James Epstein, Gabrielle and Cyprus-Nikolai Hamilton, Alfredo, Francine and their children Charlie, Emily, June, Abner, Kiel Smits, Jeffrey and his son Lachlan Boyd, Zachary, Julie and their children Iris and Paisley, Michael and Suzanne Danford, Gregory and Natalie Winter, Katrina Fritschen, Dominic Tufo, Daniel Gonet, Kathleen Morgan, Jessie Guiver, Elaine Segale. *...make them worthy in due season of the washing of regeneration, the forgiveness of sins, and the robe of incorruption. Unite them to Thy holy, catholic, and apostolic Church, and number them with thy elect flock, that with us they may glorify Thine all honorable and majestic Name...*

**Holy Trinity Cathedral & Pacific Central Deanery  
2025 Annual Lenten Retreat**

## **Saturday, March 15, 2025**

### **The Publican and the Pharisee: Be like one, the other, or both?**



**A day retreat led by:  
The Very Rev. Dr. Alexander Rentel  
Assistant Professor of Canon Law  
St. Vladimir's Seminary**



Archpriest Alexander Rentel teaches canon law, church history, and liturgics at St. Vladimir's Orthodox Theological Seminary, where he also serves as Rector of Three Hierarchs Chapel and Chief Operating Officer. He will guide us in reflecting on the Lord's parable from Luke 18 to take us deeper into this great season of repentance.

#### **Retreat Schedule**

10:00 am	Doors open
10:30 am	<a href="#">Introduction and first session</a>
12:00 pm	Sixth Hour Prayers (in Cathedral)
12:30 pm	Lenten lunch
1:45 pm	<a href="#">Second session and questions/conversation</a>
3:30 pm	Closing prayer
4:00 pm	Vigil (for those wishing to stay; all welcome)

Pre-register by March 9 at [holy-trinity.org/events](https://holy-trinity.org/events) with a suggested donation of \$25. Please pre-register regardless of your ability to contribute. Registration will be accepted at the door if space permits with a suggested donation of \$30. Contact Fr. Kirill Sokolov at [frkirill@holy-trinity.org](mailto:frkirill@holy-trinity.org) with questions.

Holy Trinity Cathedral ~ A parish of the Orthodox Church in America. All are welcome!  
1520 Green Street @ Van Ness Ave ~ San Francisco, CA 94123

[holy-trinity.org](https://holy-trinity.org)

Parking at St. Brigid School (Enter on Broadway between Van Ness & Franklin)