

Announcements

- **Welcome Guests and Visitors.** We are delighted to have you join us at our service today in worshipping the Holy Trinity. We are grateful to God for the opportunity to be open and serving. Please take a moment after the service to introduce yourself to our pastor, Father Kirill.
- **Support Local Businesses!** Let's do our part as we "reopen safely together." There are a lot of great places near the Cathedral, including, for example, Blue Fog Market (Green St. at Gough).
- **Church School.** Today we have church school zoom sessions for grades 5-12 at 1 PM at Kindergarten-4th Grade at 3 PM.

This Week at Holy Trinity

Please be alert to changes to our service schedule and procedures for attending. Thank you for checking your email and our web site especially before services.

Tue. Oct. 13: Church open Tuesday-Saturday 5-7PM for private prayer
Sorry, no Zoom session this week; Fr. Kirill will be at Diocesan Council and Assembly meetings. We'll be back next week!

Wed. Oct. 14: The Diocesan Assembly is meeting via Zoom in the morning.
6:00 pm Vespers

Sat. Oct. 17: 9:00 am Divine Liturgy with memorial prayers for
Matushka Barbara Sokolov (+2008)
Parking available Saturday morning at St. Brigid's

6:00 pm Great Vespers
Parking at St. Brigid's only by request

Sun. Oct. 18: 10:00 am Divine Liturgy
Parking available at St. Brigid's

Links for Zoom sessions are sent out by e-mail at the beginning of the week.

Live-streamed services (Saturday evening and Sunday morning):

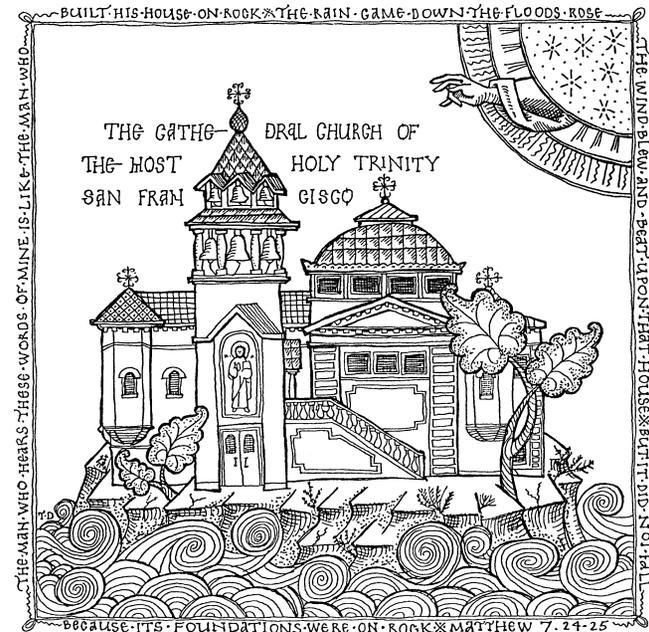
<https://www.youtube.com/HolyTrinityOrthodoxCathedralSanFrancisco>

<https://www.facebook.com/holytrinitycathedral>

Contact Fr. Kirill

Question? Want to talk? Or be on the email list?
FrKirill@holy-trinity.org • 415-673-8565

Holy Trinity Cathedral



Sunday, October 11, 2020

Most Reverend Benjamin,
Archbishop of San Francisco and the West

Very Reverend Dr. Kirill Sokolov, Dean

1520 Green Street
San Francisco, California
holy-trinity.org

Orthodox Church in America
Diocese of the West

We are delighted to have you join us in worshipping the Holy Trinity. Please follow all signs and instructions from greeters. Wear face coverings, maintain physical distance, and engage in proper personal hygiene.

Today's Epistle Reading
2 Corinthians 9:6-11
Today's Gospel Reading
Luke 7:11-16

18th Sunday after Pentecost
Holy Fathers of the
7th Ecumenical Council
Tone 1

Today's Epistle Reading

2 Corinthians 9:6-11

Brethren: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Let each one give according as he has determined in his heart, not grudgingly or under compulsion, for "God loves a cheerful giver." And God is able to make all grace abound in you, so that always having ample means, you may abound in every good work. As it is written, "He has scattered abroad and has given to the poor; his righteousness endures forever." Now he who provides the sower with seed will both give you bread to eat and will multiply your seed, and will increase the fruits of your righteousness; that being enriched in all things, you may contribute with great generosity, which through us will produce thanksgiving to God.

Today's Gospel Readings

Luke 7:11-16

At that time, Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

The Liturgy in the World: A Perpetual Longing

The Liturgy has ended. The Eucharist has been celebrated at the thousands of altars throughout the world – wherever possible, believers have gathered to receive the "Bread of Heaven" and to drink of the "Cup of Life."

On the same final evening on which Jesus celebrated a secret Communion with His disciples, He made a farewell speech to them and prayed to His Father for them and for those who, through their words, believed in Him. He spoke of the believers and of the world, in which they would "have trouble."

In our own post-Christian time, the concept of "world" in the sense in which Christ used it can be felt very clearly. Lands which were originally

Christian are now either officially atheist or are neutral towards religion. Faith is considered as a private affair for the citizens.

Centuries have passed since nations' leaders, in their speeches, openly stated that they believed in God, appealed for His help, or did something to glorify His Name. Man has now officially and publicly forgotten God. Turning his back on God, he now looks after the affairs of the world by the power of his own genius.

The Creator, from His own essential nature, endowed man with self-awareness, creativity, and a free will.

And what do we see in practice? Separated from the will of God and indifferent to it, man's free will is transformed, as the result of pride, suspicion and hatred, into a world-destroying power which causes both humanity and nature to groan.

Is there no place from which we might expect something decisively new, which could alter the direction of this development?

What if we are looking for solutions in the wrong direction?

Perhaps it is to be found in what has been left behind!

It came as good news "to all the nations" – as *the Gospel*. Its influence can still be felt in all that is really beautiful, good, and right.

The Gospel has not come to nothing. The Eucharist – whether celebrated secretly in the barracks of a concentration camp or in a gilded cathedral – contains the timeless presence of the new message. There indeed time loses its meaning in an intersection of past, present and future, in the way in which Christ is at the same time both the Lamb of God who has taken away the sins of the world and the King of Glory raised to the glory of the Father.

Just as the Christians at the time of the martyrs met their crucified but risen Lord in Communion, so Christians in our time, who are "in the world but not of the world," experience the Eucharist as the source of the power of their faith.

Again, and again, this power is given to the weary traveler along God's way.

Thus the "new" is continuously new and fresh in this age "till He comes." And until then, the Christian's walking in newness of life (Rom 6:4) is from "Liturgy to Liturgy," a perpetual longing for the Love Feast of the Kingdom of God.

–Adapted from Archbishop Paul of Finland, *The Feast of Faith* (SVS Press).



Many Years!

Wedding Anniversary:
Tatiana (Belen) &
Andrew Pickering (11th)

Birthday:
Nicholas Sokolov (12th)
Maria Creascova (14th)

Reopening News

We are open and you are welcome! In addition to our divine services, we are opening our Cathedral for private prayer from 5-7 PM or by appointment Tue-Sat this week. Thank you for following all safety procedures including the filling out of the online health screen form.