

MARTYRS FLORUS AND LAURUS OF ILLYRIA

The Martyrs Florus and Laurus were brothers by birth not only in flesh but in spirit. They lived in the second century at Byzantium and afterwards they settled in Illyria (now Yugoslavia). They were stone-masons; their teachers in this craft were Christians Proclus and Maximus, from whom the brothers also learned about life pleasing to God.

The prefect of Illyria, Likaion, sent the brothers to work on the construction of a pagan temple. They toiled at the structure, giving the money they earned to the poor, while they kept strict fast and prayed without ceasing.

The son of the local pagan priest, Mamertin, carelessly approached the structure, and a chip of stone hit him in the eye, severely injuring him. Sts. Florus and Laurus assured the upset father that his son would be healed. They brought the youth to consciousness and told him to have faith in Christ. The youth confessed Jesus Christ as the true God, the brothers prayed for him, and the eye was healed. Even the father of the youth believed in Christ.

When the construction of the temple was completed, the brothers gathered the Christians together, and going through the temple, they smashed the idols. In the eastern part of the temple, they set up the holy Cross. They spent all night in prayer, illumined with heavenly light. Having learned of this, the head of the district condemned to burning the former pagan priest Mamertin and his son and 300 Christians.

The martyrs Florus and Laurus, having been sent back to the prefect Likaion, were thrown down an empty well and covered over with earth. After many years, the relics of the holy martyrs were uncovered incorrupt, and transferred to Constantinople.



MARTYRS FLORUS AND LAURUS OF ILLYRIA

***HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
PARMA, OHIO 44134***

THE TRINITARIAN

Published Weekly by the

HOLY TRINITY ORTHODOX CHRISTIAN CHURCH

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V. REV. ALEXANDER GARKLAVS, PASTOR

Divine Liturgy at 9:00 A.M.
Church School Every Sunday at 10:45 A.M.
(During the Months of September thru May)

Vespers - Every Saturday - 5:00 P.M.
Choir Rehearsals Every Thursday at 7:30 P.M.
Michael N. Pilat, Choir Director

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BULLETIN 42 - VOLUME LVI

TONE 8

AUGUST 18, 2019

NINTH SUNDAY AFTER PENTECOST

Afterfeast of the Dormition

Martyrs Florus and Laurus of Illyria;

Martyrs Hermes, Serapion and Polyaenus, of Rome;

Hieromartyr Emilian and with him Martyrs Hilarion, Dionysius, and Hermippus;

Sts. John and George, Patriarchs of Constantinople; Ven. Makáry the Monk;

Repose of Ven. John, Abbot of Rila; Ven. Sophronius of St. Anne's Skete;

Ven. Arsenios of Pharos

“Neither the tomb nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.”

Kontakion, Tone II

“Come, let us praise these sensitive and divinely inspired martyrs as we should, singing the praises of the blessed Florus and his deeply respected companion, Laurus. They openly professed their belief in the uncreated Trinity without hesitation, and paid for it with their blood. Now that they have won their brilliant crowns, they entreat the Lord to save our souls.”

Troparion Tone IV

TODAY'S EPISTLE: I CORINTHIANS 3:9-17

TODAY'S GOSPEL: MATTHEW 14:22-34

HOLY WORSHIP THIS WEEK:

Saturday, August 24

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, August 19

I Corinthians 15:12-19

Matthew 21:18-22

Tuesday, August 20

I Corinthians 15:29-38

Matthew 21:23-27

(St. Alexander Hotovitzky)

Hebrews 13:7-16

Luke 12:32-40

Wednesday, August 21

I Corinthians 16:4-12

Matthew 21:28-32

Thursday, August 22

II Corinthians 1:1-7

Matthew 21:43-46

Friday, August 23

II Corinthians 1:12-20

Matthew 22:23-33

(Theotokos)

Philippians 2:5-11

Luke 10:38-42; 11:27-28

Saturday, August 24

Romans 15:30-33

Matthew 17:24-18:4

COMING EVENTS

AUGUST:

19, Monday 7:00 p.m. Parish Council meeting
26, Monday Cooking for St. Herman's House
28, Wednesday Serving dinner at St. Herman's House

UPCOMING EVENT:

On Friday, September 13, which is the Eve of the Feast of the Exaltation of the Cross, the Konevits Quartet will again be making an appearance at our parish. They will join with our choir to sing at the Great Vespers service, which will begin at 6:00 p.m. At 7:30 p.m. they will offer a concert of religious and folk music.

ST. HERMAN'S ANNUAL LUNCHEON:

Once again our church will host a meatloaf luncheon in November to raise funds and awareness of our monthly meal outreach at St. Herman's House of Hospitality. We will hold a basket auction at the luncheon. If you'd like to participate by creating a basket and/or items for a larger themed basket, please contact Dianna Kall (dkall@ameritech.net or 216-741-2888). Most popular items are gift cards (any amount) for Marc's, Giant Eagle, CVS, Walmart, Heinen's and restaurants.

PARISH COUNCIL:

The Council will meet tomorrow, August 19, at 7:00 p.m.

FLOWERS:

The flowers today are offered by Becky Romanchik.

FESTIVALS:

The Halupki Festival at Holy Assumption Church in Marblehead is today, August 18, 11:30-6:00. Food, crafts, polka music, church tours, raffles, and a bounce house are included in the attractions. Admission is free.

Sts. Constantine and Helen Church will have their Greek Festival on August 22-25, with food, dancing, and a flea market. Admission is free and there is free park and ride shuttle service from Severance Center.

See the fliers in the Fellowship Hall for more details.

BOOK CIRCLE:

The St. Elizabeth Book Circle will meet on Monday, September 9, at 12:30 p.m. We are reading Wounded By Love, Pages 195-217, on the upbringing of children and on the heart. All are welcome.

TRINITARIAN COVERS:

The covers today are offered by Eric and Marjorie Evanoff.

COFFEE HOUR:

Thank you to the Babich, Marjanovic and Billow Families for preparing and serving our refreshments today.

As your thoughts and faith are near to you,
so near is God to you.
The more lively and steadfast your faith,
and the recognition of your infirmity,
the nearer will God be to you.
For God is the mental air by means of which all the angels
and souls of the saints breathe.
You cannot live a single moment without God,
and you actually live each moment in Him:
"For in Him we live and move and have our being"
(Acts 17:28)

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 42 – Volume LVI

August 18, 2019

WOODSTOCK AT 50

This weekend marks the 50th year anniversary of the Woodstock Festival, famously billed as “3 Days of Peace and Music.” It became evident during the actual event that it would be something extraordinary. Soon after, and especially after the movie was released the following year, Woodstock came to represent a tectonic transition in the history of the modern world. In the realm of music itself, Woodstock had immense social and commercial consequences. Before 1969, rock and roll was a rather limited artistic expression appealing mostly to young middle-class white people. Beginning with Woodstock and growing rapidly afterwards, rock music became cross-cultural and multi-racial, surpassing its precursor, folk music, and eclipsing classical, jazz, big band, traditional country, as well as Sinatra-style “pop music.” If nothing else, Woodstock marks the arrival of rock and roll into mainstream society, which we hear everywhere: malls, dentist offices, banks, airports, etc.

But Woodstock was more than a music festival. It came to symbolize the coalescence of a “movement” which conveniently adopted the name, “Woodstock Nation.” It was not coincidental that this was a period of momentous social change. An increasing portion of American society began to question the war in Vietnam, spurring widespread demonstrations. In addition to the anti-war movements, there were other contributing factors: shifting moral values, emergence of recreational drug use, and in colleges a discovery of Eastern religions and philosophies. Soon the “counter-culture” demonstrations and movements became part of the mainstream itself. Thus, Woodstock Nation was born out of a naïve anticipation that a “new world” was emerging, one that would see “love and peace” reign, where people would love and respect each other through effort of good will instead of compulsory “law and order.” To prove that such idealism was possible, the Woodstock Festival was presented as case-in-point, where hundreds of thousands of young people managed to live together, through rain and mud, with shortages of foods and comforts, and to not only survive but be happy! But there was a down-side -- it turned out that not everybody was happy; and there was the unsavory element of disreputable characters and hucksters, savvy entrepreneurs and crass opportunists. The wide-spread use of recreational drugs, which on the surface seemed benign, turned out to have serious consequences.

An objective assessment of Woodstock would have to conclude that it was both a time of happiness and misery, of good, clean fun and licentious indulgence. For many it was a pivotal event that was and remains a cultural touchstone, but for others the moment symbolizes America’s loss of innocence and direction. Fifty years later, I do not have illusions about what took place there, and I no longer regret, as I did for years, that I was not at Woodstock. But it was a big part of my life. I saw the movie several times, bought the album, enjoyed the music, and regarded myself at least a nominal member of the Woodstock Nation. This being the fiftieth anniversary, there have been articles, features and programs devoted to the festival, which I have much enjoyed. And now, after all, I find myself asking, “Did Woodstock have a spiritual dimension? And, if it did, what does that mean?” With little hesitation I heartily answer that first question as, “Yes, certainly.” But the second one I’m going to have to think about that, for next week’s Trinitarian!

Fr. Alexander Garklaus