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## Preface

*“All things should be done decently and in order.”*

(1 Cor 14:40)

The Typikon is a guidebook of the liturgical life of the church. It details everything from fasting, censoring, singing, and scriptural readings to the nuances of celebrating certain feast days as they relate to the Liturgical calendar. The Slavonic Typikon contains hundreds of chapters. As a matter of practicality, the Typikon is a guidebook that we strive to follow, but never completely filled. Throughout the Orthodox world the application of the Typikon varies from culture to culture, country to country, bishop to bishop, parish to parish and perhaps even from year to year. The application of the Typikon is applied in the local community in conformance with the wishes of the bishop and the local culture.

There is a saying in the Church, that when one visits a parish or monastery he does not bring his Typikon, but leaves it home, and out of humility follows the local custom. Over the years local customs have organically arisen at St Justin’s that are in complete conformance, as best as we understand, with Orthodox praxis. Often this is called a “parish typikon.”

It would be arrogant and foolish if we were ever to consider recording such a thing and this is not what we are doing. To help us to do *“things decently and in order”* we endeavor to document and summarize some parish practices that are mainly administrative and practical in nature, such as becoming a catechumen, becoming a parish member, reserving a space in the cemetery, using the fellowship hall, etc. Other things described are the things that vary from some specific ethnic traditions.

This document is sure to have its inadequacies and will be improved as needed. It is a starting point.

This text is not any sort of bylaw, does not supercede any words of our bishop, and can/will be modified as applicable by the rector of our community.

## **In Case of Emergency**

In event of any emergency where pastoral intervention is practical please do not hesitate to call at any time of day.

Fr Ted Pisarchuk  
*Rector*  
904-880-7671 *office*  
904-262-4835 *home*  
904-607-1233 *cell*

Hieromonk Arkady Migunov  
*Associate Priest*  
904-302-3213

*For normal “day to day” business, please call the Church office during normal office hours.*

Fr Sergius Gerald Clark  
*Associate Priest*  
904-646-2868 *home*  
904-728-7138 *cell*

*Important note- Please do not call the clergy cell phones just as matter of convenience. Please call the Church office. Or call any of the local Orthodox Churches in the parish directory.*

## Parish Information

The Most Blessed Jonah  
 Archbishop of Washington and New York  
 Metropolitan of All America and Canada  
 Locum tenes Diocese of the South  
 Orthodox Church in America  
 P.O. Box 191109  
 Dallas, TX 75219-1109  
 214-522-4149

Fr Ted Pisarchuk, *Rector*, email: [tedpisarchuk@bellsouth.net](mailto:tedpisarchuk@bellsouth.net)  
 Hieromonk Arkady Migunov Associate Priest [fr.arkady@gmail.com](mailto:fr.arkady@gmail.com)  
 Fr Sergius Gerald Clark *Associate Priest* [nevsky@bellsouth.net](mailto:nevsky@bellsouth.net)  
 Dn Jacob Hatch, *Youth Director* [sjmyouth@bellsouth.net](mailto:sjmyouth@bellsouth.net)  
 Rikki Southworth, *Office Manager* [sjoffice@bellsouth.net](mailto:sjoffice@bellsouth.net)

St Justin Martyr Orthodox Church  
 12460 Old St Augustine Rd.  
 Jacksonville, FL 32258  
 904 880-7671 *office*  
 904 880-7672 *fax*  
[sjoffice@bellsouth.net](mailto:sjoffice@bellsouth.net) *parish office email*  
<http://www.st-justin-martyr.org> *website*  
 Office Hours: Mon-Thursday, 9a-5p

Orthodox Church in America  
 PO Box 675  
 Syosset, NY 11791  
 516-922-0550  
<http://www.oca.org>

## **A Brief History**

St Justin Martyr began in November 1987 with the Area Dean of that time, Fr John Ealy traveling up monthly to serve Vespers on Sunday evening at St George Antiochian Orthodox . A weekly ad in the Florida Times Union was the primary method of getting the message out. Most of the time we were graciously hosted by St George Antiochain Church at its former location on Ashland Street.

A wonderful core group developed and out of this group came the founders of St Justin Martyr. Fr Ted Pisarchuk graduated St Vladimir's Seminary in May 1994 and was assigned to St Justin Martyr. At that time St Justin Martyr became a recipient of a Church planting grant. On July 17, 1994 we celebrated our first Divine Liturgy in a classroom at the University of North Florida with an attendance of 35. One mid-August attendance was down to 17 and we built up from there. After much searching, by God's grace we moved to the now former Mother of God Byzantine Catholic Church on Stacey Rd and were able to worship on Sunday mornings because they did not have a priest. The church was a perfect fit. It looked Orthodox had an iconostasis and plenty of room for us to grow. We worshipped there for 2 ½ years. Then the building was offered for sale. We tried to purchase it but we did not have the finances and another church community purchased it. Within a month we were homeless. By God's grace, and we believe, the intercessions of the Mother of God, we found refuge in the Mother of God of Zorno Syrian Orthodox Church that did not have a priest. After 6 months we found a demographically perfect 3800 sf office warehouse that we were able to convert into a church and fellowship hall. We were there for seven years.

On May 21, 2000 we had a special parish meeting and launched a \$100,000 Property Acquisition Campaign. Then after much prayer and searching in May 2001 we found our present ten-acre parcel. It was truly a miraculous gift.

We purchased what we thought was 6 acres of buildable land and 4 acres of wetlands for \$245,000, the cost of 6 acres of residential land. Upon investigation it turned out to be 8 acres of buildable land. We got 8 acres of commercial land for the cost of 6 acres. Within days and weeks of our purchase a new interchange with I-95 was announced 2.5 miles south of the property. Within a few more weeks a development, a shopping center, and a hospital were announced for the area. Before we closed on the land it appreciated to \$440,000.

Over the next year we worked hard to develop a set of architectural drawings. It was bid out in August 2002 and came in way over budget. We went "back to the drawing board" using a new architect. Our blueprint this time was much improved. Our construction contract was cost plus and after some negotiations, holding off on certain items and with a timely \$100,000 dollar loan from Archbishop DMITRI we began construction. There was much volunteer labor from the community: building the stage and walls for the altar, all the painting, laying sod, and installing fellowship hall flooring. In thanksgiving to God, we celebrated our first Divine Liturgy on St Augustine Rd on April 10<sup>th</sup>, 2005, St John Climacus. Immediately after construction we began clearing a portion of our property for St Justin Cemetery. On May 14, 2005 Vladyka DMITRI consecrated the cemetery and on May 15, 2005 the Temple was consecrated.

***O LORD, I love the habitation of thy house, and the place where thy glory dwells.***  
(Ps 26:8)

## Parish Membership


Many ask, "How much does it cost to be a member of the Church?" The answer is everything, "If any man would come after me, let him deny himself and take up his cross daily and follow me." (Luke 9:23-24)

Nothing could be greater than membership in Christ's church, which begins at Holy Baptism. "For as many of you as were baptized into Christ have put on Christ." (Gal 3:27)

The Church is not a club, i.e. a place where people who have a common social interest gather together for activities and pay dues. The Church is the Body of Christ, alive and vibrant, continuing the work of Christ into the world.

Generally speaking a member of St Justin Martyr is one who attends St Justin Martyr and strives to live the Orthodox life. Members of St Justin Martyr attend to the norms of the Orthodox Christian life; they are regular communicants, go to confession on a regular basis, help with ministry, and tithe (the Christian norm of stewardship.)

If you are new and would like to become a member of St Justin Martyr, please fill out the membership form below.



**ST JUSTIN MARYR**  
ORTHODOX CHURCH

**Membership Card**

I am an Orthodox Christian and desire to be a member of St. Justin Martyr Orthodox Church.

I desire to be received into the Orthodox Christian faith and to be a member of St. Justin Martyr Orthodox Church.

Name \_\_\_\_\_

Address \_\_\_\_\_ Apt # \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Mail this card to: St. Justin Martyr, 12460 St. Augustine Rd., Jacksonville, FL 32258, (904) 880-7671  
A Parish of the Diocese of the South, Orthodox Church in America

## Attending Liturgy, the Services and the Sacramental Life

As Orthodox we are defined by our worship. The word Liturgy, (*liturgia in Greek*) means work of the people. At St. Justin Martyr we endeavor to celebrate as much of the liturgical calendar as possible following what is normal and customary in our Diocese and Orthodoxy in America.

### Service Times

As Orthodox we live from Eucharist to Eucharist; Sunday to Sunday. The moment we leave the chalice on Sunday we begin our preparation for our next approach to the chalice. The Orthodox life is centered upon our encounter with God. When does the Divine Liturgy begin? Ten AM is the advertised time, but it begins with the baking of the prosfora, our fasting and prayer, our pre-communion prayers, our attendance at Vespers, and no later than the words “Blessed is the Kingdom. . .” To regularly arrive later than this time is spiritually careless. The word liturgy means *work of the people*. Just as one cannot regularly be late for work, one should treat arrival at the “*the work of the people with the same care.*”

The Hours begin 15 minutes prior to Liturgy. We arrive at this time to empty our minds, “*to lay aside all earthly cares*” and to prepare ourselves for the impending Divine Liturgy.

It behooves the sincere and pious Orthodox Christian to find the time and to have the humility to attend Sunday School beforehand. There is a very clear relationship between ones attendance at Sunday School and a person’s personal piety.

**Holy Communion:** Only those Orthodox Christians who have properly prepared themselves for Holy Communion may participate in the Eucharist. Preparation includes fasting, attending Holy Confession and saying pre-communion prayers.

**Traveling and Visiting Other Orthodox Churches:** When traveling, pious Orthodox Christians plan their travels around the liturgical calendar of the Church and locate churches accordingly. Visit the web site <http://www.orthodoxyinamerica.org/> to locate a church. It is protocol and proper courtesy to contact the priest of the community beforehand and to present a letter from your parish priest stating that you are a member in good canonical standing. Please call or write St Justin Martyr church office two weeks in advance and state the name of the parish you will be visiting, the priests name and the dates you will be there.

**Holy Confessions:** Confessions are heard following Vespers on Saturday evenings. Sunday mornings are reserved only for confessions by appointment for those who live outside of the Jacksonville area.

Other times are available by appointment.

One should always come to confession having prepared beforehand. A suggested guideline is in the appendix.

During Lent all confessions must be concluded prior to Lazarus Saturday, so that we can journey through our Lord’s Passion to Pascha well prepared. It is too busy during Holy Week for the priest to hear confessions and can become a spiritual distraction for him.

**Appropriate Dress**

We should dress in a culturally appropriate way that honors God. This will mean different things to different people. Our dress should be modest and not scandalous to others. We should not come to church in soiled pants or shirts, unless of course we are coming from work and are unable to change/clean up.

**Social Events that conflict with Service Times**

It is a wonderful and healthy thing that people in our community socialize together, i.e. children's birthday parties. When these events conflict with services such as Vespers, unnecessary spiritual warfare is introduced. People are being asked to choose between church and friendships or fun. It is unfair to both parents and children who are put into these situations. Life is balance. Common sense and piety says it is wrong to offer any sort of enticement that would cause someone to miss the services of the Church.

Saturday evening is a time of preparation for the Eucharist. It is wrong to "party" when one is preparing for Liturgy in a few short hours.

Please refrain from inviting fellow Orthodox Christians to activities that conflict with the services of the church. It lacks piety and leads to temptation.

**Readers**

Any pious Orthodox Christian who is willing to study and practice being a reader is welcome to do so. As a first step, see the priest for guidance.

**Baking of Prosfora**

The pious custom of baking prosfora is a holy work. Anyone is encouraged to do this. We need many, many loaves per year! This bread becomes Eucharist! In the appendix of this manual is one recipe. You may also visit the website *Prospfora.org* for many different recipes.

**Commemoration of Names at Proskomeide**

Please fill out the appropriate sheets of paper at the candle stand in the narthex. These are delivered to the altar no later than the Great Litany. In event they are received too late, they will be commemorated at the very next liturgy!

**Commemoration of Names during the Litany of Fervent Supplication**

It is the exception rather than the rule for names to be commemorated at this time. Only in small Churches is it the custom to have names commemorated during the Litany and we are of a size that this is becoming a bit difficult. Names commemorated at this time are solely at the discretion of the clergy considering the person's immediate relationship with the community. Please do not ask for a name to be commemorated here since it is the tradition of the Church to have names commemorated at Proskomeide.

**Homeblessings**

If you would like your home blessed call the church office.

## **Trisagions, Panikhidas & Funerals**

There is great variation in Orthodox custom. Typically the priest is contacted for prayers when one is nearing death, and immediately when one falls asleep. When possible the first Trisagion is said as soon as possible after death. Following the funeral, the Trisagion is sung at 40 days and at the yearly anniversary and at any other time one may wish as allowed in the rubrics.

When allowed in the rubrics, this is the practice we seek to follow for the pious at St Justin Martyr:

- The newly departed is brought to the church for visitation.
- Family visitation, Trisagion
- General Visitation
- Evening Funeral
- Divine Liturgy
- Interment

For those who are converts, it is important that family be made aware of specific Orthodox customs and to contact the priest before or during making arrangements with the funeral director. A note pertaining to this should be made in one's will or final wishes.

### **Caskets**

Most caskets sold in America are hinged for viewing for Protestant use in funeral homes. These caskets are not liturgically friendly. A Casket without hinges, i.e. with a removable top, is the best type to order if possible.

### **Trisagion**

It is not the custom of the Orthodox Church to celebrate Trisagion services on a Sunday. It is the Day of Resurrection! Those desiring Trisagion should make arrangements to have them during the week, before or after a Vespers, etc. In the event of extreme circumstances, please contact the priest. At the pastor's discretion a Trisagion may be served following Liturgy for someone known to the whole community. At the discretion of the rector, a Trisagion may be served after the Cross on Sundays.

## Altar Server Guidelines

Anyone who meets the canonical requirements and desires to serve in the altar is encouraged to approach the priest.

It is a great honor and privilege to serve in the altar. When we serve, we serve alongside and with the angels and we join them in worshipping and adoring God and singing Holy, Holy, Holy. Below are some rules that we need to be followed.

- Arrive on time. If you are late please do not serve. You must be vested before the words “Blessed is the Kingdom...” When you come in the Church, do not forget cross yourself, say your prayers, and light your candle. When you enter the altar, cross yourself and make a full prostration facing the altar.
- No potty breaks. Please go to the bathroom before coming into the altar. No one may leave the altar to go to the bathroom unless it is an emergency. If it is an emergency, please take off your robe, go to the bathroom and then stand with your parents.
- During the sermon, communion and at the end of Liturgy please go stand with your parents.
- Proper behavior in Church is critical. No talking. No tapping each other. No picking wax off the candles. Keep your eyes focused on the altar and/or reading and singing from the service book.
- Dress appropriately. We are to always act and dress in a way that honors God.
- You cannot serve if you are not prepared to receive Holy Communion or if you did not say your prayers during the week or if you did not ask God to bless your food before you ate.
- Misbehavior: It is critical we act in a way that honors God. If we misbehave you will be put on limited duty. Limited duty means that you cannot serve on the next Sunday you are in church. This is not a punishment, but to emphasize the importance of proper behavior. Talking especially during the Anaphora and Lord’s Prayer will not be tolerated.
- PreCommunion Prayers- All must read aloud the prayers with the community.
- Unvesting—Before unvesting you must have cleaned the sanctuary and received a blessing from the priest.

*I have gone over this with my parents: signed: \_\_\_\_\_*

## **Illness, Surgery Hospitalization, Holy Unction, Pastoral Emergencies & Prayers**

When one is severely ill it is important to contact the Church Office or the priest at his home. If this does not work, please see page 3, In Case of Emergency, at the beginning of this manual. It is important to call so that the priest can pray for you, tell others to pray for you, and take appropriate action.

If one is going to have surgery, please tell the priest beforehand so that he can pray the prayers in Preparation for Surgery after the Cross on Sunday.

If you are ill and would like to be anointed with Holy Unction, see the priest.

It is important that we pray for the ill. Before the beginning of every liturgy the priest prays for people during the Liturgy of Preparation (Proskomeide). In doing so he places a particle on the discos. It is the Slavic custom before Liturgy to submit names of those whom you would like for the priest to commemorate. To do this, please fill out the papers found in the narthex prior to Liturgy. The last delivery of names to the altar will be at the end of the Great Litany. It is not the custom that these names are commemorated during the Liturgy. In addition because of the size of the community the commemoration of a name during Liturgy is rare and only at the discretion of the clergy.

The only way the priest knows of your need is to directly contact him. Unless extreme circumstances warrant, please do not send a message through a third party.

## **Parish Administration**

### **Parish Council**

The notion of a Parish Council is very new to Orthodoxy. Historically Parish Councils were not needed because the membership of the church simply gathered to take care of the general needs of the village church. Times are different today. Parish administration is far more complex. Today there are bills to pay, checkbooks to balance, insurance, tax laws, etc.

**Parish Government:** In America we are accustomed to democracy, rule by the people. The church is not a democracy, but sojourns in a democratic style of government. The church is hierarchical-conciliar in its government. The task of the bishop is to *rightly define the word of truth* (*cf Divine Liturgy of St John Chrysostom*) and the task of the priest is to carry this out in the local community as appointed to do so by the bishop.

The Parish Council can be likened to the President's cabinet. The Parish Council is comprised of serious, God fearing Orthodox Christians who are highly committed to the work of the church, share a vision of the church that is similar to that of our bishop, and work hard to carry it out as a team, advising one another in love.

No work of the church is done by "popular vote." Instead it is accomplished through the prayerful discerning of the Holy Spirit.

The Parish Council operates in the Program Model. This means the council is composed of people who are active in ministry of the church, i.e. Sunday School Superintendent, teachers, youth workers, building maintenance, administrative, etc. The Parish Council is non-political. Anyone considering serving on the Parish Council should approach a council member or the rector of the community.

### **Church Offices**

We try to keep regular office hours, generally Monday through Thursday. If you have any administrative-office type business, please address these during normal office hours or leave a note in the Office Manager's box on Sunday. It is unfair to the Office Manager on Sundays to have to address office business. Please do not call the priest on his cell phone or at home for administrative-office type business. He cannot arrange for the church to be unlocked at certain times, arrange bill paying, type bulletin announcements, etc. These are the work of the office staff.

### **Bulletin**

The deadline for all bulletin announcements is Wednesday at 8:00am.

### **Parish Directory**

We do our best to keep things current. If there are any errors or changes, please contact the church office.

### **Expenditures**

No one is authorized to spend money on behalf of the parish without prior approval from the Senior or Junior Warden and/or the rector. All expenditures must be tax-exempt. Preapproved expenses will be reimbursed using the Reimbursement Request Form. All checks must bear the rector's signature.

## **Use of Church & Fellowship Hall Facilities**

Neither the Church nor Fellowship Hall nor any other aspect of the Church property is available for rent. Fellowship Hall use is only for direct ministry use, i.e. youth ministry, sisterhood, homeless ministry etc. The Parish Council may make exceptions to this policy on a case-by-case basis.

No alcohol of any type may be dispensed or consumed at any time on parish property. The only exceptions to this may be very moderate amounts of wine with the blessing of the priest on the feast of Pascha, and moderate amounts of champagne and wine at a wedding reception with the blessing of the priest. There are no other exceptions.

Tables and chairs are not available for use off grounds.

No one may share their keys to the church for any purpose.

## **Bookstore**

St Justin Martyr maintains a bookstore to provide for everyone's spiritual edification. It is a nonprofit endeavor. The bookstore will provide any resource that you need.

## **St Justin Martyr Parish Cemetery**

St. Justin Martyr Orthodox Church has established a cemetery that is intended for the burial of Orthodox Christians, their Christian spouse, and Christian children in good standing. The cemetery consists of over 2,000 spaces. Phase one is about 288 lots and lots are now available.

Separate detailed information is available for the cemetery. Please see a Cemetery Committee member or Parish Council member.

### **Interment Rights Pricing as of September 2009**

Member of St. Justin Martyr \$1,500

Non-Member of St. Justin \$1,750

*(Prices subject to change)*

*Our cemetery is a special gift from God. It is sacred ground where we will rest awaiting the Second Coming of our Savior.*

*The proceeds for the cemetery will establish the permanent care fund, develop the cemetery, mitigate our wetlands and pay down any building indebtedness.*

## **Becoming Orthodox and the Catechumate**

Everyone is ultimately Orthodox. Everyone is created in God's image after His likeness (*Gen 1:26*) and Orthodoxy is about the ascetical pursuit of God and restoring the divine image in us that is marred by sin. The Church is for everyone.

Because the Orthodox Church historically is the early Church and truth does not change, how one became a Christian in the first centuries is the same today. The difference is in the cultural application. Generally speaking North Americas are not pagans as most of the first few centuries of Christians were, with the identity and nature of Christ.

Early in the church there was a structured system for preparing one for baptism. This system arose organically. It was a period of hearing and being exhorted in the Word of God, receiving doctrinal teachings, moral testing, and being prayed for. Receiving new members into the church is a significant element of the liturgical life of the Church. During every Liturgy prayers are said for the "learners", i.e. catechumens and there are liturgical seasons for receiving new Orthodox.

According to the Apostolic Tradition of Hippolytus of Rome (215AD) those who desired to be catechumens had to meet certain moral criteria before being enrolled. They had to have a sponsor who validated their lifestyle and purity of intentions. People of certain trades and professions could not be enrolled. There was quality control in the Early Church, and there still is today. The church is not about quantity, but quality.

*Enrollment into the Catechumate* When one desires to become Orthodox they should meet with priest privately. If there are no impediments the priest will read the prayers for the reception into the catechumate in the back of the church. The catechumate is like being engaged/betrothed to be married. It is a period of both preparation and testing. Christ is the bridegroom and the Church is the bride! During this time catechumens are on the same level as members of the church. For example, if during this time they die for their faith the church would bury them.

*How Long is the Catechumate?* In the Early Church the catechumate was often three years. Today the period often is shorter because we, to some extent, are a Christian society. The average Orthodox convert has some pre-Orthodox biblical and theological training and have been committed Christians. Many people come to the Church through a long journey that was often self-directed. Using the guidance of his bishop and the traditions of the Church the readiness of the candidate is judged by the Spiritual Father of the community. There are many variables in discerning when one is "ready" and it is handled on an individual basis. Not only does the priest look for intellectual commitment to the Orthodox way of life, but also the heart. There is an understanding that Orthodoxy is the last stop.

When one is Baptized/Chrismated, the Church is simply acknowledging what they are: Orthodox Christians. If you have any further questions please see the priest. He would love to talk to you.

## **Suggested Reading for Catechumens**

The catechumate is a spiritual journey, not an intellectual one. The emphasis is on growing spiritually and uniting one's life to Christ, through prayer, worship and the ascetical life. Part of the nurturing of the spiritual life does include acquiring knowledge. Below is a suggested list of books that should be on everyone's shelf. These books are normally carried in the Parish Bookstore.

### The Orthodox Study Bible

Any Orthodox Prayer book (We do have a parish handout.)

### ***Basic Teachings:***

The Orthodox Faith Series, by Fr. Thomas Hopko

Volume I: Doctrine

Volume II: Worship

Volume III: Bible / Church History

Volume IV: Spirituality

*An electronic edition of this is available at oca.org*

The Orthodox Church by Bp. Kallistos Ware

Introducing the Orthodox Church by Fr. Anthony Conaris

### ***Spirituality***

The Orthodox Way by Bp. Kallistos Ware

Divine Energy by Fr. Jon Braun

### ***Liturgical Theology***

For the Life of the World by Fr. Alexander Schmemmann

### ***Biblical Studies***

Scripture in Tradition by Fr. John Breck

## Stewardship

*“Will a man rob God? Yet you are robbing me. But you say, ‘How are we robbing thee?’ In your tithes and offerings. You are cursed with a curse, for you are robbing me; the whole nation of you. Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil; and your vine in the field shall not fail to bear, says the LORD of hosts.” (Mal 3:8-12)*

Tithing is the Christian norm. Tithing is the practice of returning a tenth of one's increase (income or property) as an offering to God. The first “liturgical” mention of tithing is in Gen 14:18 where Abram tithes to Melchizedek (pre-Incarnate Christ) and receives the gifts of bread and wine, foreshadowing what we do today.

The principle of tithing is at the core of the Divine Liturgy, *“Thine Own of Thine Own, we offer unto Thee, on behalf of all and for all.”* When we tithe we rightfully offer back to God what is His. The simple elements of bread and wine represent the fruit of our offering. When the priest carries the paten and chalice into the altar at the Great Entrance, he is carrying our offering unto God for us all.

### Envelope System

At St Justin Martyr we employ an envelope offering system. If you do not receive envelopes and would like to, please see the rector call the church office.

### Other Offerings

There is no cost for any of the Liturgical services at St Justin Martyr. God doesn't charge nor do we. There are times that costs are incurred and as a matter of courtesy an offering should be made to offset these expenses. Some events occur at times when the priest is giving up family time or when others need to take off from work (lost income). Also there is the expense of driving.

Below is a list of when appropriate reimbursement (coverage of gas and expenses) may take place:

- Weddings- *suggested offering to Choir Director \$100.00*
- Funerals- *the parish pays the Choir Director \$100.00*
- House blessings
- Requested off site events

## **EXAMINATION OF CONSCIENCE**

### *An aid for preparing for Holy Confession*

#### *The Beatitudes*

Matthew 5:3-12

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

*(This reflection taken from If We Confess our Sins, Fr. Thomas Hopko)*

#### **Blessed are the poor in spirit**

Am I poor before God and Men? Do I cultivate the attitude of poverty? Do I realize that all is God's and from God? Do I use my life and everything I have as that which belongs to God? Do I share the goods of the earth with others, knowing that all is God's? Do I take my opinions and ideas from God? Do I acknowledge my spiritual and intellectual poverty before God, accepting His Wisdom and Truth? Am I possessive, selfish, selfsatisfied, self-righteous, self-seeking? Am I an idolater of my own opinions, ideas, possessions? Do I lust after status, power, authority, wealth, position? Do I really love and value poverty as the perfect ideal?

#### **Blessed are those who mourn ...**

Am I a person who mourns? Do I lament over the suffering of men? Do I weep over the troubles in church and state, family and society? Do I suffer with all who suffer, in poverty and squalor, in misery and sin? Do I weep over sickness, disease, tragedy and death? Or do I simply "take it as it is" passing off as courage what is really hard-heartedness and lack of sympathetic concern? Do I have compassion on the lowly, the lustful, the addicted, the selfish, the wretched, the evil and sinful of the world without judgment or condemnation? Am I sad over the sins and faults of others? Or do I in fact laugh and gloat and mock and take perverse pleasure over that about which true Christians, in imitation of Christ, can only mourn?

#### **Blessed are the meek ...**

Am I meek with the meekness of Jesus? Am I meek in the sense that I only fight evil with good? Do I accept and practice the fact that humble love and truth and courage in goodness is the only weapon available in any battle with sin and sinful people? Do I lord it over others, at home, at work, at church? Do I love and actually use force, brute command, blind authority, intimidation, coercion,

to accomplish my will? Do I bless those who curse me, pray for those who abuse me, do good to those who hate me, serve those who misuse me, speak to those who shun me? Do I love my enemies and forgive my offenders? Do I believe the method of the meekness of Christ is the only way for genuine achievement?

**Blessed are those who hunger and thirst for righteousness ...**

Do I hunger and thirst for God? Do I desire to be righteous? Do I work to be holy? Do I read or study or make any continued effort for Love and for Truth, for the Spirit of God? Do I pray? Do I fast? Do I do any *spiritual exercises* which train me in goodness? Do I come to Church? Do I participate in the sacraments? Do I go out of my way to help, to teach, to serve in some way? Do I do the things which I know bring righteousness?

**Blessed are the merciful ...**

Do I show mercy to others? Do I forgive those who offend me? Do I try to understand those who are different? Do I take pleasure in judging and condemning? Do I talk about others? Do I revel in gossip? Do I say things, though possibly true, which need not be said but only can harm? Do I rejoice in wrong? Am I legalistic, loving the law more than the Spirit? Do I smooth things over and cover offenses, or do I stir things up by picking and condemning? Am I petty and small? Do I slander and shame? Am I prejudiced, making judgments and coming to conclusions without proper facts but with pre-formed opinions? Do I actually prefer strict judgment to tender mercy?

**Blessed are the pure in heart ...**

Do I love purity, cleanness and wholeness? Am I polluted by filthy thoughts and words and actions? Is my mind stained by demonic rationalizations and prejudices? Or am I pure in my openness to all that is good? Is my body corrupted by beastly sensuality and lust? Are my thoughts and deeds pure, or are there always hidden motives and intentions? Am I trusting and trustful, with a singleness of purpose and total integrity in everything? Or do I connive and deceive, cheat and lie? Am I hypocritical and pretentious? Am I caught by some passion: eating, drinking, smoking, working, playing, sleeping, or something else which has more control over me than I have over it? Is there any darkness or impurity which blinds me and holds me from freedom and wholeness with God?

**Blessed are the peacemakers ...**

Do I love and make peace? At home, at work, at church, in society and the whole world? Am I angry and impatient? Do I look for fights and arguments? Do I provoke others to be angry? Do I believe in "turning the other cheek"? Or do I take refuge in physical force? Do I love violence? Do I worship aggression and power? Do I seek inner peace and quiet which is the basic condition for peace in the world?

**Blessed are those who are persecuted for righteousness sake ...**

Am I ever persecuted for what is right? Am I ready to be? Am I ready to give my life, without vengeance, for what is true? Do I participate in good activities which may bring criticism from others? Or do I take the easy road of non-involvement in human affairs, in family or job or church

or society at large? Do I go along with things which are wrong from fear or cowardice or laziness? Do I flee responsibility? Do I worship security? Am I defending my own small life in contradiction to the righteousness of God? Am I in fact ashamed of Christ?

**Rejoice and be exceedingly glad, for great is your reward in heaven ...**

Is my joy and gladness in God? Or is it in this world with its passions, powers, possessions and praise? Am I mean and grouchy or jealous and moody? Am I despairing and without hope? Am I pessimistic and anxious. ? Do I complain and spread darkness and irritation to others? Is my faith of no consequence in my actions and attitudes to the events of life? Do I really "consider the lilies of the fields - - " and trust in God and rejoice in this trust? Is my treasure in God or in myself? Is my life "hid with Christ in God in heaven" or am I in fact a man of this age in body, mind and spirit? Do I believe and have in truth the "joy of believing"?

*Some Reflections on the Ten Commandments*

Exodus 20: 2 **"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage."**

Have I forgotten the power of God? Have I forgotten the grace of Baptism. Do I desire to follow God or be about my old sinful ways. Do I prefer earthly living over living for God? Do I embrace the gift of salvation?

Exodus 20:3 **"You shall have no other gods before me."**

Have I believed in God the Father, the Son, and the Holy Spirit? Have I failed to trust in God and His mercy? Have I complained against God in times of misfortune? Have I been thankful for God's blessings? Have I doubted the Christian faith and the teachings of the Church? Have I tried to serve God and keep His Commandments? Have I given way to superstition? Have I neglected my duties to God through fear of ridicule or persecution? Have I failed to pray to God faithfully? Have I put myself before God? Do I look at horoscopes? Do I see fortunetellers? Have I created my own gods? Do I really seek the true God? Who is really my God?

Exodus 20:4 –6 **"You shall not make for yourself a graven image."**

Have I made an idol of any person or thing? Have I given to anyone or anything the worship that is due to God alone? Have I set before myself the holy life of Jesus and tried to imitate Him? Have I read the Holy Scriptures regularly? Have I been irreverent during Church Services, let my attention wander, or been insincere? Have I neglected to receive Holy Communion regularly or without due preparation?

Exodus 20:7 **"You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain."**

Have I profaned the holy name of God in any way? Have I cursed anyone or anything, or sworn a false oath? Have I failed to give proper reverence to holy persons and things? Have I had due

respect for the clergy of the Church or hindered them in performing God's work? Have I broken any solemn vow or promise? Have I entered into any unlawful contract or made an unlawful promise?

Exodus 20:9-11 **"Remember the Sabbath day, to keep it holy."**

Have I stayed away from Church on Sundays or prevented others from going? Have I done unnecessary work on Sundays? Have I spent the day in unwholesome fashion or profaned it by improper conduct? If I could not go to Church because of illness or other grave cause, did I pray at home? Have I caused anyone else to profane the Lord's Day? Have I kept the Fasts and Feasts of the Church? Am I sanctifying the days of my life?

Exodus 20:12 **"Honor your father and your mother."**

Have I respected my parents and been obedient to them? Have I been guilty of deception, or caused them pain by my words or actions? Have I neglected them or failed to help them? Have I done my duty towards my family? Have I been wanting in love or kindness towards my husband (or wife), or harmed him (or her) in any way? Have I set my children a good example and tried to bring them up in a Christian manner? Have I corrected their faults with patience and not with anger? Have I over-indulged or spoiled them? Have I neglected my God-children and failed in my obligations towards them? Have I worked for my employers honestly and diligently? Have I treated fairly all those who have worked for me? Have I honored God as my Heavenly Father by treating others as my brothers, and have I honored the Church as my spiritual Mother by honoring and practicing my Faith in accordance with her teachings?

Exodus 20:13 **"You shall not kill."**

Have I caused the injury or death of anyone, or wished that they were dead? Have I done anything to shorten my own life or wished that I were dead? Have I done any thing that was injurious to my health or that of another through evil and intemperate living? Have I given way to anger, or harmed others with words or actions? Have I defamed others who needed help, or failed to stand up for those unjustly treated? Have I been cruel to anyone? Have I mistreated animals or destroyed any life unnecessarily? Have I failed to forgive anyone or harbored evil thoughts against them?

Exodus 20:14 **"You shall not commit adultery."**

Have I given way to impure thoughts, words, or deeds? Have I committed any unworthy actions alone or with others? Have I degraded myself in any way or forgotten human dignity? Have I read immoral books or magazines or delighted in obscenity of any kind? Have I associated with bad companions or frequented unsavory places? Have I eaten or drunk or smoked too much? Have I been lazy, idle, or wasted my-time? Have I led others to commit sinful acts? Have I been unfaithful to any trust confided in me?

Exodus 20:15 **"You shall not steal."**

Have I stolen anything or wished to do so? Have I kept anything that did not belong to me? Have I tried honestly to find owners of lost articles I have found? Have I cheated anyone? Have I paid my

debts? Have I lived within my income and not wastefully and extravagantly? Have I faithfully supported the work of the Church? Have I given to charitable causes in proportion to my means? Have I been honest and upright? Have I returned the tithe? (Mal. 3:8-11) Am I almsgiver?

Exodus 20:16 **“You shall not bear false witness against your neighbor.”**

Have I told lies or added to or subtracted from the truth? Have I committed the lie of omission? Have I made careless statements or spoken evil of anyone? Have I told any secrets entrusted to me or betrayed anyone? Have I gossiped about anyone or harmed their reputation? Have I concealed the truth, assisted in carrying out a lie, or pretended to commit a sin of which I was not guilty? Have I tried to see the good in others rather than their shortcomings?

Exodus 20:17 **“You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's.”**

Have I envied anything good that has come to others? Have I been jealous of another's good fortune? Have I wished for anything that was another's. Have I damaged or destroyed the property of others? Have I wished for things God has not given me or been discontented with my lot? Have I been stingy? Have I held back anything due another? Have I hoped for the downfall of anyone so that I might gain by it? Have I failed to be gracious and generous to anyone? Have I expected God to give me that which I would refuse one of my fellow men?

## Godparenting

*What does a Godparent do? How do I choose? What are the Responsibilities of a Godparent?*

Today the Orthodox Church is in uncharted waters. Never has the Orthodox Church simply by its presence evangelized a western Protestant culture. With this comes the need to explain both to the convert and the “Cradle Orthodox” what Godparenting is.

Another and perhaps more accurate word for Godparent is sponsor. In the early church a new catechumen had a sponsor. A sponsor usually was the person who shared the Good News to them. They are the one who led them to Christ. When the candidate for the catechumate met with the bishop to be enrolled it was the sponsor who validated the candidate as a genuine seeker who had pure motives and lived a lifestyle consistent with the Christian life. The sponsor did have a previous relationship with the candidate outside of the church community.

In the time of the early church, most people were illiterate. The sponsor, also illiterate, taught the catechumen one-on-one from memory. The sponsor helped the catechumen memorize among many things the Lord’s Prayer and the Creed. The sponsor prayed for and looked after the catechumen spiritually. It became a life-long relationship. The sponsor was a spiritual mentor of the candidate. Both were usually of the same sex.

In more modern time, Godparenting has taken on a different shape. After the Jews and pagans were evangelized and whole nation became Orthodox, paradigms shifted. The Church in her wisdom continued the tradition. Now, parents of newborn children select those whom they desire to be Godparents. The Godparent promises to pray for the child eternally and to ensure that the child is raised in the faith if the parents lose faith or are deceased.

Unfortunately, many people select Godparents based solely on family memberships or friendships. People often ask if a non-Orthodox can be a Godparent. Of course this does not fit the mold. This type of Godparenting is ceremonial and social. The priest always tries to handle these situations with love and respect. Parents often choose to have “church sponsors” and “Godparents”.

Today, many people arrive at church self-evangelized. No one led them to Orthodoxy. No one led them to Christ. This is the information age. How are these people to choose sponsors?

### **Whom Should I Pick?**

When choosing a Godparent, first pray. Then ask yourself:

- Are they serious about their faith? Do they love Christ?
- Is there fruit in their life? Are they mature in their faith?
- Do they come to church regularly? Do they receive the Eucharist regularly?
- Are they committed to prayer?
- Are they committed to you as a person?
- Are they people-persons?
- Are you confident they will always pray for you?

- Are they good stewards? In other words, will they take this new stewardship seriously?
- If possible, do they keep an Orthodox home?
- Can you be or are you friends with them outside the liturgical life of the church?

It may be good to discuss the candidates with the rector. If you need help in choosing a sponsor that God would want you to have, the priest can give you further assistance.

Often the relationship between families of Godparents and Godchildren can grow to be like cousins. This is a good thing, happens organically and is encouraged.

### **The Godparents' Responsibility**

Godparents are responsible before the Throne of God. They must be very conscientious in this new stewardship. Godparents' main responsibility is to pray for their Godchild and to always be raised/nurtured in the faith. If it is an adult they are to zealously pursue the backslider with love.

Godparents do not have any financial responsibilities to their Godchild.

A common tradition is for the Godparent to buy an Orthodox cross for the candidate to be placed on him or her at the time of baptism/chrisamation. This is not a requirement but a custom. The same is true with baptismal gowns and candles.

The Godparent must work to build a relationship with the Godchild. This does not mean buying them a birthday present but perhaps writing them a card or calling them on their name's day or the anniversary of their baptism/chrisamation.

The adult Godchild should also seek out the spiritual advice of their sponsor on a regular basis.

St. John Chrysostom says the responsibility of a Godparent is "to show their love by encouraging, counseling, and correcting those whom they go surety."

The catechumen will be tested prior to reception into the church. It is the Godparents' responsibility to stay close by reaffirming the one to be illuminated.

### **If You Are Asked to Become a Godparent**

Receive it as an honor, but do not accept immediately. Decide on your knees. Also if you feel led to ask to sponsor someone, do so. You may ask help from the priest as needed.

Choosing and becoming a Godparent is a wonderful process. It can be a wonderful opportunity to develop new, better, and deeper spiritual relationships.

May God grant you both Many Years!

## **General Notes for Baptism** *for adults, children or newborn*

*"As many as have been Baptized into Christ, have put on Christ" (Gal. 3:27)*

When one is baptized, they become a new creature in Christ. They literally put on Christ in a mystical way. They enter the Body of Christ, His Holy Church. This is the most significant event in one's life when one considers salvation and becoming a member of the Body of Christ. Through the mysteries of Baptism, Chrismation, and Holy Eucharist the catechumen becomes part of the ancient historical unchanged Christian Church. Because of this, the one who is to be Baptized/Chrismated and the Sponsor(s)/ (Godparent(s)) must prepare themselves properly through prayer and fasting. There is a special, eternal bond between the catechumen and the sponsor and this relationship must be nurtured. The sponsor/Godparent is responsible for the newly baptized Christian spiritually and the one baptized is likewise responsible to the Godparent. The one who is being baptized is encouraged to take a Christian name. The whole event is an event of joy and not a "party" or social event in the secular sense.

Below is a list of some items to remember for the day of Baptism.

1. Fast from the evening before. No food or water.
2. Arrive 30 minutes minimum prior to the beginning of the service. .
3. Dress appropriately. For adults being baptized, wear clothes that you could get fully wet in, (Le. bathing suit & T-shirt, etc.) Also bring a change of clothes.
4. Bring towels to dry off with;
5. Bring a baptismal gown if you wish. White clothing does work. We have an adult Baptismal gown for women and a white robe for men. We do not have a children's robe.
- \*6. If you desire to have a cross, the priest will bless it and give it to the newly illumined. It is important that it be manageable for the priest to place the cross around the newly illumined's head. If the chain is too small and/or requires a clasp, please put the cross on a ribbon (white if possible) so that it fits over the newly illumined's head. A cross is custom, but optional.
7. Do not wear socks or stockings for the whole service. The feet will be anointed..
8. In addition to the newly illumined and the sponsor, all family and friends should prepare for Holy Communion. It is in and through Christ and His Body that we are saved. Baptism and Eucharist go together.
9. You may bring white candles to hold during the service.
10. Adults should know the Creed, not by rote, but by the heart. You may read it.
11. Bring your copy of-the baptismal service if you have one.

*Questions???* Call the priest a few days beforehand. 880-7671 Remember, the devil will do whatever he can to prevent this great mystery of putting on Christ.

**Fill out the Baptism Information Form prior to confirming the date and time of Baptism.**

**Baptism Information Form**

*(Must be given to rector prior confirming the date and time of Baptism)*

Participant's Full Name: \_\_\_\_\_

Baptismal/Chrismation Name: \_\_\_\_\_

Godfather/male sponsor: \_\_\_\_\_

Godmother/female sponsor: \_\_\_\_\_

Scheduled Date & Time of Life Confession: \_\_\_\_\_

Scheduled Date of Baptism: \_\_\_\_\_

Name of Candidate's Parents: \_\_\_\_\_

City candidate was born in: \_\_\_\_\_

Candidate's Date of Birth: \_\_\_\_\_

## **General Notes for Chrismation**

*for adults, children or newborn*

When one is chrismated they receive the fullness of the Gifts of the Holy Spirit and are fully united to the mystical life of the Church. The spiritual life is wrought with spiritual warfare and the devil will do all he can to dissuade you. It is important to prepare for your chrismation with great diligence and humility. The whole event is an event of joy and not a "party" or social event in the secular sense.

Below is a list of some items to remember for the day of Chrismation.

1. Make an appointment to complete your life confession before chrismation. See the booklet Examination of Conscience.
2. Fast from the evening before. No food or water.
3. Attend vespers the evening before and arrive on time for liturgy.
4. Dress appropriately.
5. If you desire to have a cross, the priest will bless it and give it to the newly illumined. It is important that it be manageable for the priest to place the cross around the newly illumined's head. If the chain is too small and/or requires a clasp, please put the cross on a ribbon (white if possible) so that it fits over the newly illumined's head.
6. Do not wear socks or stockings for the whole service. The feet will be anointed.
7. In addition to the newly illumined and the sponsor, all family and friends should prepare for Holy Communion. It is in and through Christ and His Body that we are saved. Chrismation and Eucharist go together.
8. You may bring white candles to hold during the service.
9. Adults should know the Creed, not by rote, but by the heart. You may read it.
10. Bring your copy of-the baptismal/chrismation/service if you have one.

*Questions??? Call the priest a few days beforehand. 880-7671 Remember, the devil will do whatever he can to prevent this great mystery of putting on Christ.*

**Fill out the Chrismation Information Form prior to confirming the date and time of Chrismation.**

**Chrismation Information Form**

*(Must be given to rector prior confirming the date and time of Baptism)*

Participant's Full Name: \_\_\_\_\_

Chrismation Name: \_\_\_\_\_

Godfather/male sponsor: \_\_\_\_\_

Godmother/female sponsor: \_\_\_\_\_

Date of Chrismation: \_\_\_\_\_

Scheduled Date & Time of Life Confession: \_\_\_\_\_

Where you baptized in the name of the Father and the Son and the Holy

Spirit? \_\_\_\_\_

If so, by whom? \_\_\_\_\_

Where and When, i.e. date and church: \_\_\_\_\_

## The Blessing of Homes or Place of Business

The home is called a little Church and it is the custom of the Church to have our homes blessed. Normally this is done during the month of January following Theophany or when someone takes up living in a new abode.

To have your home or business blessed in an orderly manner, please prepare with the following in mind:

At a table, icon corner etc.

- have a bowl filled with holy water (if you have none, Father carries extra)
- an icon, a Bible, and lit candle
- list of names of those whom you would like remembered in prayer, first those fallen asleep, and then living. Please clearly label this.

All TV's, radios, and other sources of sound need to be off. Open the doors to all rooms that you want to be blessed. Please, secure pets as necessary.

If possible, please have someone lead the priest throughout the home

If the visit is in the evening, please have an outside light or two on. Also it is important to provide good accurate directions,.

This visit is a wonderful opportunity to ask questions or discuss matters of faith. The priest is there to serve you and lead you to the Kingdom of Heaven.

Sometimes it is assumed the priest will stay for coffee or dinner. Unless prior arrangements have been made, or this has been clearly stated, the priest likely has already scheduled another home blessing or appointment following.

**Premarital Checklist—St Justin Martyr Church**  
*To be returned to the rector prior to confirming wedding date.*

Bride \_\_\_\_\_ (Full legal name and baptismal name if applicable)

Is this your first marriage? Y/N If no, see below.

If not a communicant of the church, have you been baptized in the name of the Father, Son and Holy Spirit with water? Y/N

Bridegroom: \_\_\_\_\_ (Full legal name and baptismal name if applicable)

Is this your first marriage? Y/N If no, see below.

If not a communicant of the church, have you been baptized in the name of the Father, Son and Holy Spirit with water? Y/N

If divorced please provide legal proof of divorce.

Proposed Date of Wedding: \_\_\_\_\_ (This must be confirmed with the priest at the conclusion of the first portion of premarital counseling. We must also remember the liturgical calendar considerations.)

Names of Sponsors (*Best man/Maid/Matron of Honor*)

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Proposed date of wedding rehearsal \_\_\_\_\_ **Please bring your wedding crowns and wedding rings.** *Please note all arrangements, dates and times and financial arrangements are completely the responsibility of the Bride and Bridegroom. The priest will merely show up at the prescribed time.*

Choir: It is the responsibility of the Bride and Groom to make all arrangements with the choir. With the Choir Director you may make any special arrangements that you like. The priest will coordinate liturgical aspect with the choir director. It is normal and customary to give a \$100.00 honorarium to the Choir Director and to invite all the singers to the reception.

Marriage License! You will need to obtain this in time for the wedding. Please have someone in the wedding party bring the marriage license to the wedding and take complete responsibility for it. At the conclusion of the wedding they will bring it to the priest to sign it along with the witnesses. We will sign it then together. The priest will not ever take possession of the license. He will merely sign it when it is presented.

*Please note all arrangements, dates, times and financial arrangements are completely the responsibility of the Bride and Bridegroom. The priest will merely show up 45 minutes before the ceremony. Separate arrangements can be made with the Church office for use of the fellowship hall for the reception, etc. Please call the Church office for guidelines.*

This is a joyous day and I look forward to celebrating it with you! *Fr Ted*