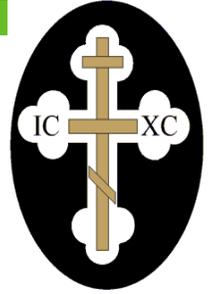


ST TIMOTHY

NEWSLETTER

June, 2014 — Pentecost

Volume 2, Issue 6



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EVENTS:

- > Pentecost 6/8
- > Paraklesis 6/13
- > Men's Workday 6/21
- > BBowl Carwash 6/22

TREASURER'S

UPDATE (JUNE YTD)

Accounts:

Main	\$ 8,909.53
Rental	\$17,255.03
Bldg/Misc	\$11,305.15
Benevolence	\$ 5,769.66
Bookstore	\$ 2,321.27
Total	\$45,560.64

Income:

Tithes \$62,270.35

Expenses:

Budgeted	\$54,369.84
Non-Budgeted:	
Renovation	\$23,654.53
(paid from existing funds)	

Total Net:

Inc - Exp (\$15,754.02)

PASTOR'S NOTES/REFLECTIONS



The Episcopal Vacancy

On Sunday, June 1 parishioners cast votes for one of 10 candidates for the vacant position of the metropolitan of the Antiochian Archdiocese of North America. His Eminence, Metropolitan Philip (Saliba) faithfully led the archdiocese for almost 50 years before falling asleep in the Lord in March of this year. Each parish is allowed one vote for every 100 members, and St. Timothy will have one vote based on a majority count of the ballots, while Fr. John will also have a vote. The majority of parishioner votes on June 1 was cast for His Eminence, Archbishop Joseph, with Bishop Basil of the Diocese of Wichita and Mid-America close behind in second.

At the time of preparing this newsletter, Fr. John and Dn. Andrew are present in Chicago for a Special Convention where three candidates from among the current bishops as well as unmarried priests from the archdiocese will be nominated. According to the archdiocesan constitution, after the top three candidates are selected at the Special Convention, the names will be submitted to the Synod of the Patriarchate of Antioch, which will then select one of the three to fill the vacant position. It is expected that by the Bi-Annual Archdiocese Convention in Cambridge, Mass from July 19-26, a new metropolitan will have been selected.

(Continued on page 2)

YOUR COUNCIL IN ACTION

Hello Everyone,

It is hard to believe that Fr. John has been with us two years. He joined our parish June 28, 2012. What a blessing he has been to St. Timothy's.

Thank you Fr. John for the energy and spiritual leadership you have brought to our parish.

It is a challenge to keep up with Fr. John.

(Continued on page 2)

PASTOR'S NOTES/REFLECTIONS ... *(Continued from page 1)*

This is a rare opportunity to witness the work of the Holy Spirit present within the church, guiding the parish delegates and Holy Synod of Antioch to choose a candidate who embodies the teachings of Our Lord and who also supports the clergy and faithful in their endeavors to lead a godly way of life. No one man, however well educated and talented he might be, can undertake such a tremendous task without the unceasing prayers of the churches, and we remember our metropolitan and local bishop at each Divine Liturgy.

Late Breaking News—the nominees have been selected!

The special convention has nominated the following individuals to be considered to fill the vacant metropolitan of the Antiochian Archdiocese of North America (in alphabetical order):

Bishop BASIL

Bishop JOHN

Archbishop JOSEPH

Upcoming Workshop on Marriage

Mark your calendars for **Saturday, July 26 from 2 to 5 PM** when Dn. John will lead a presentation and discussion about marriage and family life for those interested. This is an opportunity for learning and reflection for all ages, both single and married. If you have any questions about the event, please ask Dn. John.

Dn. John

YOUR COUNCIL IN ACTION ... *(Continued from page 1)*

To think that in one year, June 2013 through May 2014, we had five weddings when including Jake and Catilin. What a joy this has been to see our kid's married and still active in the church.

The council is working to begin the repair on the Link Road wall as soon as possible with the playground to begin this summer. Watch for updates in the newsletter and bulletins.

We continually need your prayers and support.

Thank you.

In His Service,

Mike Haskins

Parish Council President

June

Service schedule for every week:
 5:30pm Friday, Paraklesis
 6:00pm Saturday, Great Vespers. Confessions heard afterwards
 9:00am Sunday, Orthros
 10:00am Sunday, Divine Liturgy

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
	<i>shaded squares note a</i> Fast Day	Nicholas Dixon +				
8	9	10	11	12	13	14
Great and Holy Pentecost					Paraklesis 6:30pm	
15	16	17	18	19	20	21
Kneeling Vespers					Praklesis 6:30pm	Men's workday at church followed by lunch S&S Time TBA
22	23	24	25	26	27	28
		Nativity of St. John the Baptist			Paraklesis 6:30pm	
29	30	Birthdays (B), Patron Saints (P) & Anniversaries (A)	9 John Abudawood (B) 9 Lilia Boubonis (B) 9 Sami Yaser (B) 4 Lindsay Gower (P) 6 Maria Awwad (B) 7 Sabrina Khoury (B/P)	14 Kristina Whitehead (B) 15 Margaret A. Abudawood (B) 23 Sami & Sawson Yaser (A) 26 Marlene & Bill Gillespie (A) 29 Sawsan Yaser (B) 29 Paul Dreater (P)	29 Chafic Sayegh (P) 30 Subdn. Ghattas & Susanna Abudawood (A) 30 Johanna & Matt Cates (A)	
Holy Apostles Peter and Paul						

THE MYSTERY OF CONFESSION

Our daily lives are a constant personal battle between our objective of being in communion with God, and the negative influences of sin, suffering, sickness and death. These battles are extremely real and personal. The sacraments of the Church are tools by which we can fight this battle. They, like the struggle itself, are extremely personal. Sacraments, in addition to being personal, impact both the body and the mind. In confession, not only do we have the opportunity to confess and receive both guidance and absolution (responding to the mind, heart and spirit), but the body is also involved when the priest physically lays hands upon the head of the penitent after hearing his or her confession.

As a means of reconciliation with Christ, it is a necessary prerequisite, prior to confession, that an age of maturity is reached. It would not be appropriate for a child to confess at an age insufficient to understand the difference between right and wrong and to have any understanding of sin. At our Baptism, we receive forgiveness of all sins prior to that time. Confession is an opportunity to have the sins committed after our baptisms forgiven as well. Confession reconciles the penitent with the Church. Because of this, the sacrament of confession is sometimes referred to as a "second baptism".

Confession operates on two levels. On the spiritual level, it provides a method for the healing of the soul through repentance followed by the prayers of absolution offered by the priest. On the human level, confession offers an opportunity for the penitent to receive specific personal, practical and spiritual guidance from the priest. In addition, the priest's presence is a reminder of Christ's loving and forgiving presence. The priest reminds us that there is always hope, and encourages us to "get back up".

Though administered by a priest, it is important to remember that it is God, not the priest, to whom we confess. The priest is a witness to God and a minister of God. As such, the priest holds in strict confidence what is said during confession. In addition, the guidance provided by the priest is a critical component to assist us in not falling into the same traps of sin by equipping us with spiritual tools / weapons to avoid peril.

It is argued by some scholars that in the early Church, confession was done publicly in the center of the Church. The theory behind this was that sins were not only a separation from God but a separation from the community of God that is the Church. The Epistle of James (5:16) calls us to: "Confess your trespasses to one another, and pray for one another, that you may be healed..." The confession in public was in part to reconcile the penitent with God but also to reconcile them with the local Church community. Confession today is held individually with our parish priest or father confessor. The setting for confession is usually in a quiet corner of the church, most often held in front of a holy icon of Christ, as a reminder that it is Christ to whom we confess. In many churches the icon of the resurrection or a cross are displayed at the confession area. This serves as a reminder that it is Christ, who destroyed death by his passion, and has the power to forgive our sins.

An important prerequisite to confession is remorse. Confession must begin with acknowledgment of our sin and a sincere desire to repent. Only through humility are we able to confess our sins. The sacrament of Penance provides us with an opportunity to remain humble before God as we confess our sins before him. It also provides us an opportunity to receive spiritual guidance from our pastor. The priest's role is to listen to the confession, to ask questions where appropriate and to offer advice. Only after completion of the confession and the offering from the priest of spiritual and personal guidance, does the priest offer prayers of absolution. Regular confession is a necessary prerequisite to receiving the Eucharist. We must not approach the chalice without first reflecting on our sins and asking forgiveness. St Paul writes in I Corinthians 11:28: "Let a man examine himself, and so let him eat the bread and drink of the cup."

Our goal as Christians is to become one with God. Through sin, we become separated from God. The sacrament of confession is the method by which we can return to union with God after we have become separated. The First Epistle of John (1:9) states: "If we confess our sins, He is faithful and just to forgive

(Continued on page 5)

THE MYSTERY OF CONFESSION ... *(Continued from page 4)*

us our sins and to cleanse us from all unrighteousness." This passage commands us to bring our sins to God and through Confession, our sins will be forgiven and we will be cleansed.

The Bible teaches that only God can forgive sins. God offers this opportunity for forgiveness to us by way of his son Jesus. Jesus passed on this responsibilities to his disciples when he gave them authority to forgive sins, as stated in John (20:23): "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." The bishops, through direct succession from the apostles –

and the priests, through the bishops, carry that same authority.

Confession is grace by which we receive this forgiveness. Of course, this assumes that the person making the confession be truly repentant and ready again to walk with Christ. Upon completion of Confession and absolution, the penitent is charged as stated in John (8:11) to "go and sin no more."

Dn. Andrew

MEN'S FELLOWSHIP

Hello Everyone,

Last month we had 12 folks enjoy the Los Altos Rod and Gun Club in Los Gatos. Though it didn't have the rustic feel of the ranch, it did have professional shooting lanes and actual clay throwers with phenomenal views that made it hard for a lot of shooters to focus on hitting the targets! In June, we'll come together to work at the church in the landscape area at church followed by lunch at S&S on Saturday, June 26. Starting time and details will be announced shortly. During the lunch, let's take some time to discuss the next three months worth of events.

Looking forward to seeing everyone then!

Tom

SISTERS OF ST TIMOTHY

Sisters of St. Timothy,

Sorry our flower arrangement class didn't pan out for May, but hopefully you all can be available in July.

Nothing is going on in June. With school getting out, graduation and vacations its best to keep it clear for all the families.

Pray, love & forgive one another.

In Christ name,
Lana

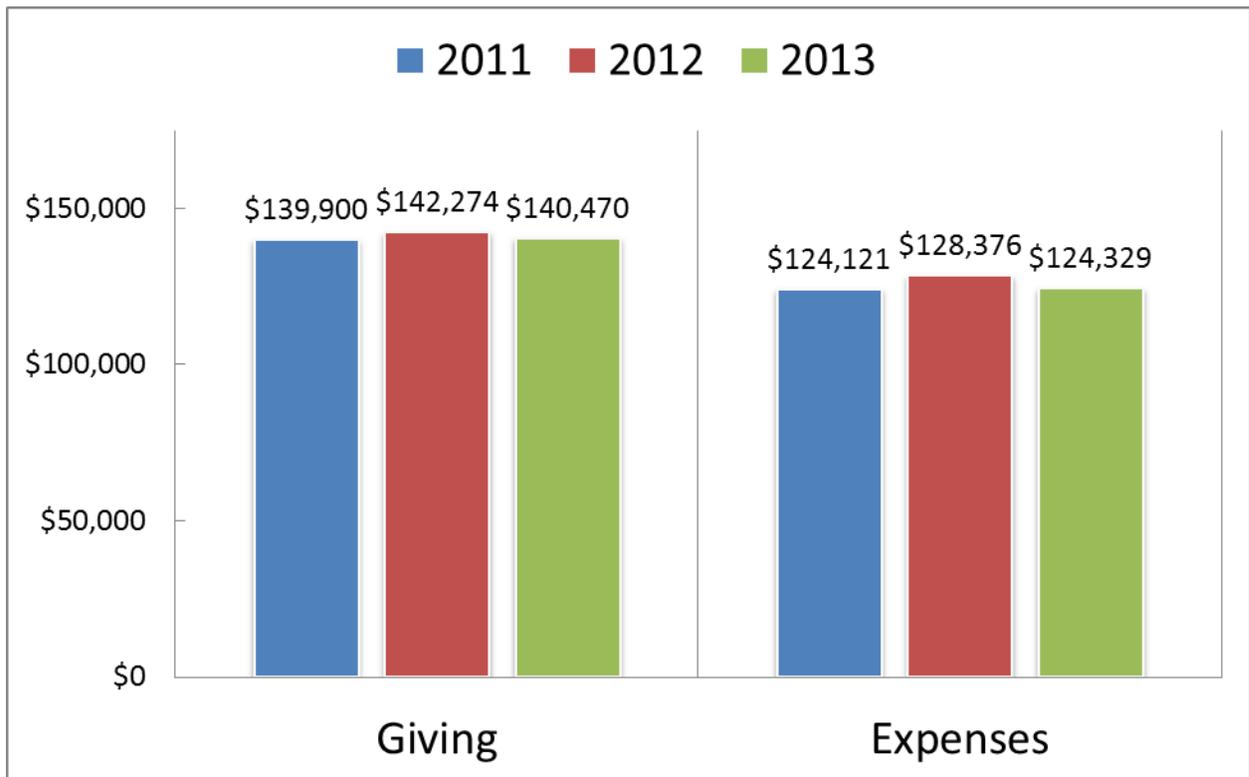
ST TIMOTHY BUILDING PROJECTS

St. Timothy Building Projects

On Sunday, June 1, Parish Council Chairman Mike Haskins presented a summary of the building projects and financial status of the parish for the past three years. Not all members of the parish were present, and this article offers the highlights of that informative presentation. Questions about the information in this article can be directed to Mr. Haskins or to the general parish e-mail, info@sttimothy.us, and the council will do its best to respond as quickly as possible.

A Pattern of Giving

For the past three years the St. Timothy faithful have consistently given tithes and pledges to the parish in excess of the annual expenses. The following chart shows a summary of the gifts and expenses for 2011, 2012, and 2013.



Improvements to the Parish Facilities and Property

In 2011 the parish completed a major renovation project that achieved several objectives:

- Earthquake retrofit of the main building
- New roof
- Two new HVAC units
- Remodel of the existing nave

The total cost for the above repairs and improvements was \$238,054.

(Continued on page 7)

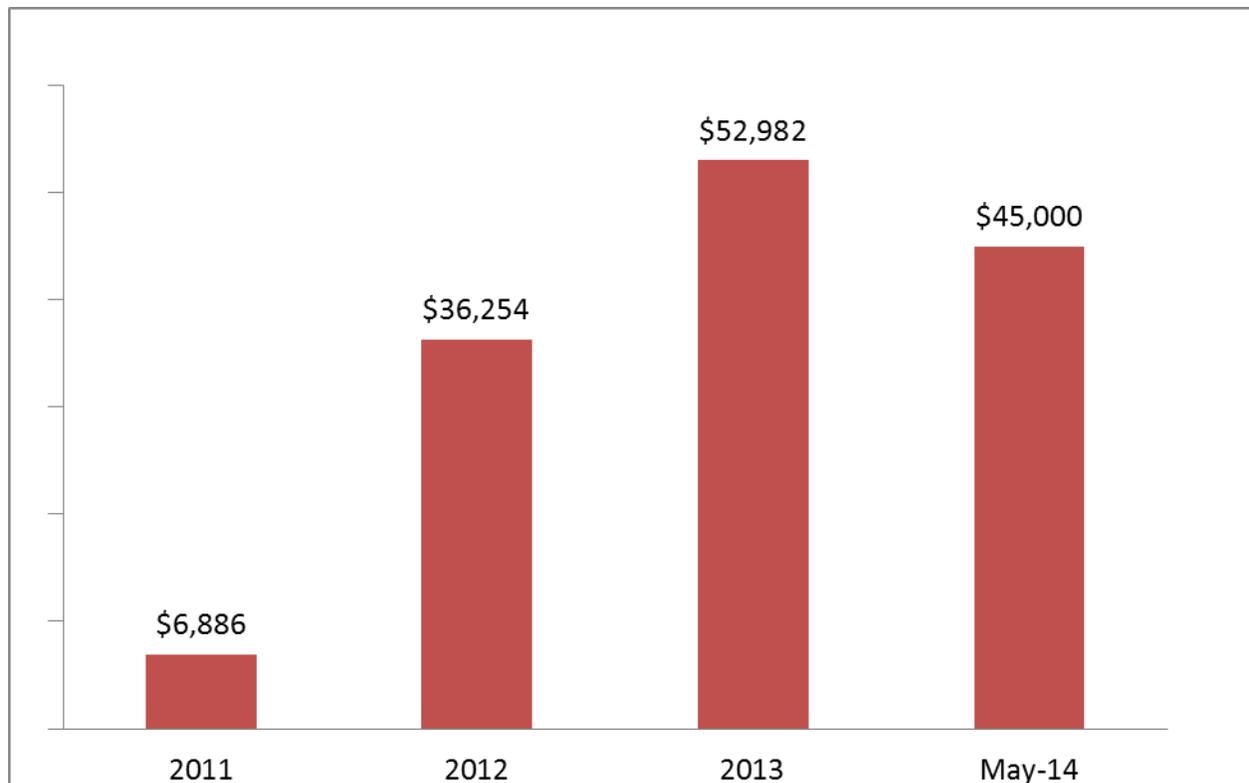
ST TIMOTHY BUILDING PROJECTS ... *(Continued from page 6)*

In 2013 and 2014 the parish completed further repurpose and remodel projects in the northeast corner of the facility and elsewhere on the church grounds that include the following:

- The addition of classroom, choir room, office, and bookstore
- Remodeled bathrooms
- Property fence

The total cost for these improvements was \$60,199. It can be noted that a good deal of the planning and work for these projects was provided by volunteers and other skilled labor. Significantly Radu Woinarosky, an architect and parishioner of the Holy Cross Orthodox Church in Sacramento, prepared the architectural plans for the parish at no charge. The \$60,000 figure only includes real expenditures, and would have been much higher without the donations of time, talent and labor.

In tandem with the above projects, the liquid balances of the parish have remained remarkably healthy, through God's help and providential care. The following graph shows the combined balances of the parish bank accounts for 2011, 2012, 2013 and year-to-date 2014.



Furthermore, the amount owed on a loan taken out in to complete the re-roofing and nave remodel in 2011 has continued to decrease. Comptroller Mike Abughazaleh expects the loan to be fully paid off in two years. In 2011 the outstanding loan amount was \$155,000. By 2012 the principal owed was at \$110,000, and by 2013 at \$78,000. For year-to-date 2014, the outstanding loan balance is \$65,000.

ST TIMOTHY BUILDING PROJECTS ... (Continued from page 7)

The parish has funded the building projects from 2011 to 2014 using these sources:

- Loan taken out in 2011
- Rental income from our tenant
- Gifts to the building fund
- General fund surplus of giving received, after expenses
- Contributions of skilled and unskilled labor from parishioners and friends

The Next Improvements: the Link Road Wall

For several years the external siding on wall along the Link Road side of the church building has been deteriorating. Piecemeal attempts have been made to extend the longevity of certain sections of the siding, but these have not resulted in a unified solution and remain unfinished. The repairs to the 100-foot wall remain an *immediate* need for completing before the next winter.

In 2012 and 2013 the parish council developed a plan with a local engineering firm not only to repair the wall, but re-design the façade into a building that can be recognized as a church rather than a commercial building. Architectural and engineering plans have been drawn up, and are ready to be submitted to the City of Fairfield for approval to begin this work, which will include new windows and a wider, double-door entrance covered by an awning from Link Road into the new, open area of the remodeled section of the building. The estimated cost for these repairs is \$51,000, and as of June 1, \$3,500 has already been donated towards the project. The ability to submit plans to the city awaits the final signoff of permits for the completed projects that were not submitted in a timely manner. Fr. John and the parish council are fortunate to be working with a contractor who has provided his time, expertise, and personal connections with the city planning office to expedite the remaining permits. One permit requires the addition of an additional handicapped parking space.

At this time we understand that the financial resources for the Link Road wall repairs and structural enhancements must come from a loan, a parish fundraiser, member donations, or a combination of all of these sources. Archbishop Joseph has been notified of the possibility of the parish taking out a loan to make up for any shortfall and he is interested in following our progress as we determine the extent of financial need. Please prayerfully consider an additional gift earmarked for the building fund that can be used to complete this needed repair and facility enhancement.

Looking Even Further Ahead

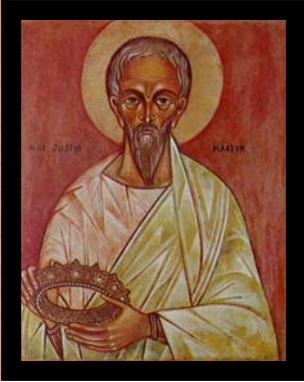
Fr. John, along with Dale Liid and other council members, have taken initiatives to envision a children's play area, a garden, and a BBQ for sections of the grounds in the back of the church building. These plans will be realized as time and resources permit.

Also, the dream of having a larger church nave positioned in a different section of the church building is growing, especially with a recent, generous parishioner pledge of substantial funds for this purpose.

The St. Timothy parish council will continue their service and stewardship on behalf of the community by moving forward with the Link Road wall repairs and improvements and implementing future projects as feasible and expeditious. The parish membership is invited at the annual parish meetings and at other critical times to participate in the vision of maintaining a strong, stable, and faithful church presence in Solano County. Thank you for placing your trust in the parish council members to deliberate on behalf of the parish and make progress towards these goals to the glory of God.

The Church Council

LIVES OF THE SAINTS

**Martyr Justin the Philosopher and those with him at Rome**

The Holy Martyr Justin the Philosopher was born around 114 at Sychem, an ancient city of Samaria. Justin's parents were pagan Greeks. From his childhood the saint displayed intelligence, love for knowledge and a fervent devotion to the knowledge of Truth. When he came of age he studied the various schools of Greek philosophy: the Stoics, the Peripatetics, the Pythagoreans, the Platonists, and he concluded that none of these pagan teachings revealed the way to knowledge of the true God.

Once, when he was strolling in a solitary place beyond the city and pondering about where to seek the way to the knowledge of Truth, he met an old man. In the ensuing conversation he revealed to Justin the essential nature of the Christian teaching and advised him to seek the answers to all the questions of life in the books of Holy Scripture. "But before anything else," said the holy Elder, "pray diligently to God, so that He might open to you the doors of Light. No one is able to comprehend Truth, unless he is granted understanding from God Himself, Who reveals it to each one who seeks Him in prayer and in love."

In his thirtieth year, Justin accepted holy Baptism (between the years 133 and 137). From this time St Justin devoted his talents and vast philosophical knowledge to preaching the Gospel among the pagans. He began to journey throughout the Roman Empire, sowing the seeds of faith. "Whosoever is able to proclaim Truth and does not proclaim it will be condemned by God," he wrote.

Justin opened a school of Christian philosophy. St Justin subsequently defended the truth of Christian teaching, persuasively confuting pagan sophistry (in a debate with the Cynic philosopher Crescentius) and heretical distortions of Christianity. He also spoke out against the teachings of the Gnostic Marcian.

In the year 155, when the emperor Antoninus Pius (138-161) started a persecution against Christians, St Justin personally gave him an Apology in defense of two Christians innocently condemned to execution, Ptolemy and Lucias. The name of the third remains unknown.

In the Apology he demonstrated the falseness of the slander against Christians accused unjustly for merely having the name of Christians. The Apology had such a favorable effect upon the emperor that he ceased the persecution. St Justin journeyed, by decision of the emperor, to Asia Minor where they were persecuting Christians with particular severity. He proclaimed the joyous message of the imperial edict throughout the surrounding cities and countryside.

The debate of St Justin with the Rabbi Trypho took place at Ephesus. The Orthodox philosopher demonstrated the truth of the Christian teaching of faith on the basis of the Old Testament prophetic writings. St Justin gave an account of this debate in his work Dialogue with Trypho the Jew. A second Apology of Saint Justin was addressed to the Roman Senate. It was written in the year 161, soon after Marcus Aurelius (161-180) ascended the throne.

When he returned to Italy, St Justin, like the Apostles, preached the Gospel everywhere, converting many to the Christian Faith. When the saint arrived at Rome, the envious Crescentius, whom Justin always defeated in debate, brought many false accusations against him before the Roman court. St Justin was put under guard, subjected to torture and suffered martyrdom in 165. The relics of St Justin the Philosopher rest in Rome.

In addition to the above-mentioned works, the following are also attributed to the holy martyr Justin the Philosopher:

- An Address to the Greeks
- A Hortatory Address to the Greeks
- On the Sole Government of God

(Continued on page 12)

FROM THE BOOKSTORE LINDSAY GOWER

Bible Bowling

As our teenagers get prepared to compete in the Bible Bowl at the Parish Life Conference this July, why don't we adults get closer to Holy Scripture, too? Start the summer by getting yourself back into a thoughtful study of some book, or theme, of the Bible. Consider these books available at the Bookstore:

New Testament

We have several titles from the **Orthodox Bible Study Companion Series**. These books are by Archpriest Lawrence Farley, pastor of St. Herman of Alaska Orthodox Mission (OCA) in Langley, B.C., Canada.

- **Gospel of Mark: The Suffering Servant.** St. Mark records Christ's public ministry as a journey to the Cross while also a time of action when His miracles astounded the multitudes.
- **Gospel of John: Beholding the Glory.** St. John sets reveals Christ as the Truth and voice of the Father, the divine Glory shining in our midst—and the only source of eternal life.
- **Acts of the Apostles: Spreading The Word.** St. Luke's sequel to his Gospel—an apology for the Christian Faith as the fulfillment of Judaism — is a gospel for all peoples.
- **Epistle to the Romans: Gospel for All.** St. Paul responds to his critics with the literary performance of his life, the great Epistle to the Romans, in which he demonstrates the truth of his Gospel.
- **1st and 2nd Corinthians: Straight from the Heart.** St. Paul's two epistles to the Corinthians come straight from the heart, as he appeals to them to live in peace, in righteousness, and in generosity.

There are other books in this series, any of which we can order and have delivered within 1-2 weeks.

Old Testament

If you want to start at the very beginning, it's a very good place to start!

- **Genesis, Creation and Early Man** Fr. Seraphim Rose presents the teaching of the Orthodox Holy Fathers on the events of creation, the first-created world, and the original nature of man.
- **Introduction to Old Testament, Vol.2: Prophetic Traditions** Learn about Amos, Hosea, Isaiah, and Ezekiel, what made them "prophets," and what was each one trying to say. By Rev. Dr. Paul Tarazi, Professor of Old Testament at St Vladimir's Orthodox Theological Seminary.
- **The Christian Old Testament: Looking at the Hebrew Scriptures through Christian Eyes** Another book from Fr. Lawrence Farley, exploring the Christian significance of the Old Testament.

We also have these books by **Father Patrick Reardon**, pastor of All Saints' Orthodox Church in Chicago, Illinois, and a prolific writer on Orthodox topics:

- **Creation and Patristic History.** Foundational reading for the Christian, concerned as it is with the origins of our race and the beginnings of salvation history. Fr. Patrick shows how the proper understanding of Creation and the Fall informs all of Christian doctrine.
- **Trail of Job: Orthodox Christian Reflections on the Book of Job.** Ultimately, all of us can identify with one or another aspect of Job's life.
- **Christ in the Psalms.** Lively and devotional, this book holds a wealth of insight into the beloved Scriptures, the world of the Early Church, and the Apostles themselves.

PENTECOST AND CREATION



Earth is a wondrous place – no matter where we go – how deep, how far, how high, how hot, how inhospitable – in this place we find life. Everywhere we look on our nearest neighbor – Mars – we find – no life. We want to find life. We hope to find life. We theorize life. But we have yet to find it.

There is something about life, at least in our earthly experience, that is *inexorable*. Any individual case of life may be fragile, but life itself endures. In the Genesis account we are told that God blessed this planet and said:

“Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. (Gen 1:11-12 NKJ)”

Note that the account does not say that God said “Let there be life!” and life just appeared...(Boom! Trees!) But that He blessed this place and commanded that *it bring forth grass... herbs... trees... according to their kind... and it was so!*

The feast of Pentecost in Eastern tradition, celebrates the Descent of the Holy Spirit on the Church as Christians do across the world. However, there is a strange aspect to the Eastern version of the feast (or so it might seem). The Feast focuses as much on the Holy Spirit’s work in Creation as it does on the Spirit’s work in the Church. The Church is decorated in green. In Russian tradition, branches of birch are brought into the Church; fresh green grass is placed on the floor; flowers are everywhere. In Soviet times a secular version of the festival remained, called the Day of Trees.

The outpouring of the Holy Spirit on the Church is not something separate from Creation – nor are the trees a distraction from the Church. They are, *together*, a proper reminder of the role God’s Spirit plays always, everywhere. He is the “Lord and Giver of Life.”

Just as the Spirit moved over the face of the waters in

the beginning of creation, so He moves over the face of all things at all times, bringing forth life and all good things. Though I am frequently assaulted with bouts of pessimism, despairing over various aspects of our distorted civilization, the truth is that like the planet itself, civilization with its drive for beauty and order seem inexorable. The history of humanity is not the story of a fall from a great civilization with increasing instances of barbarism and cave dwelling. Great civilizations have risen and fallen, but civilizations continue to occur. Some may already have begun in the ruins that surround us now.

The story told in Scripture is not the story of collapse and decay. There are certainly dire warnings of terrible trials and great catastrophes. But these things do not reveal the mystery of God’s will. These things are cracks in the pavement while life continues to burst forth:

“God has made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth— in Him (Eph. 1:9-10).”

What appeared as tongues of flame upon the heads of the disciples at Pentecost was a manifestation of this Divine Purpose at work. With the sound of a mighty rushing wind, the Holy Spirit filled the room. The fullness of the Church burst into the streets proclaiming the Gospel in a multitude of languages. Being birthed in Jerusalem was the New Jerusalem, where there is neither slave nor free, Jew nor Greek, male nor female. Instead there is the fullness that fills all things bringing forth all things in one – in the One Christ Himself.

The voice of Pentecost is the voice of creation’s groans being transformed into the glorious liberty of the children of God. Stones cry out, trees clap their hands and the song of creation rejoices in the One Christ.

Fr Stephen Freeman

Rector

St. Anne Orthodox Church

Oak Ridge, TN

LIVES OF THE SAINTS ... *(Continued from page 9)*

St John of Damascus preserved a significant part of St Justin's *On the Resurrection*, which has not survived. The church historian Eusebius asserts that St Justin wrote books entitled:

- *The Singer*
- *Denunciation of all Existing Heresies and*
- *Against Marcian*

In the Russian Church the memory of the martyr is particularly glorified in temples of his name. He is invoked by those who seek help in their studies.

The holy martyrs Justin, Chariton, Euelpistus, Hierax, Peonus, Valerian, Justus and the martyr Charito suffered with St Justin the Philosopher in the year 166. They were brought to Rome and thrown into prison. The saints bravely confessed their faith in Christ before the court of the prefect Rusticus. Rusticus asked St Justin, whether he really thought that after undergoing tortures he would go to heaven and receive a reward from God. Saint Justin answered, "Not only do I think this, but I know and am fully assured of it."

The prefect proposed to all the Christian prisoners that they offer sacrifice to the pagan gods. When they refused he issued a sentence of death, and the saints were beheaded.

TROPARION — TONE 4

O Justin, teacher of divine knowledge, / You shone with the radiance of true philosophy. / You were wisely armed against the enemy. / Confessing the truth you contended alongside the martyrs, / With them, ever entreat Christ our God to save our souls!

KONTAKION — TONE 2

The whole Church of God is adorned with the wisdom of your divine words, O Justin; / the world is enlightened by the radiance of your life. / By the shedding of your blood, you have received a crown. / As you stand before Christ with the angels, pray unceasingly for us all!

St. Timothy Orthodox Church

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Fairfield, CA 94534

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