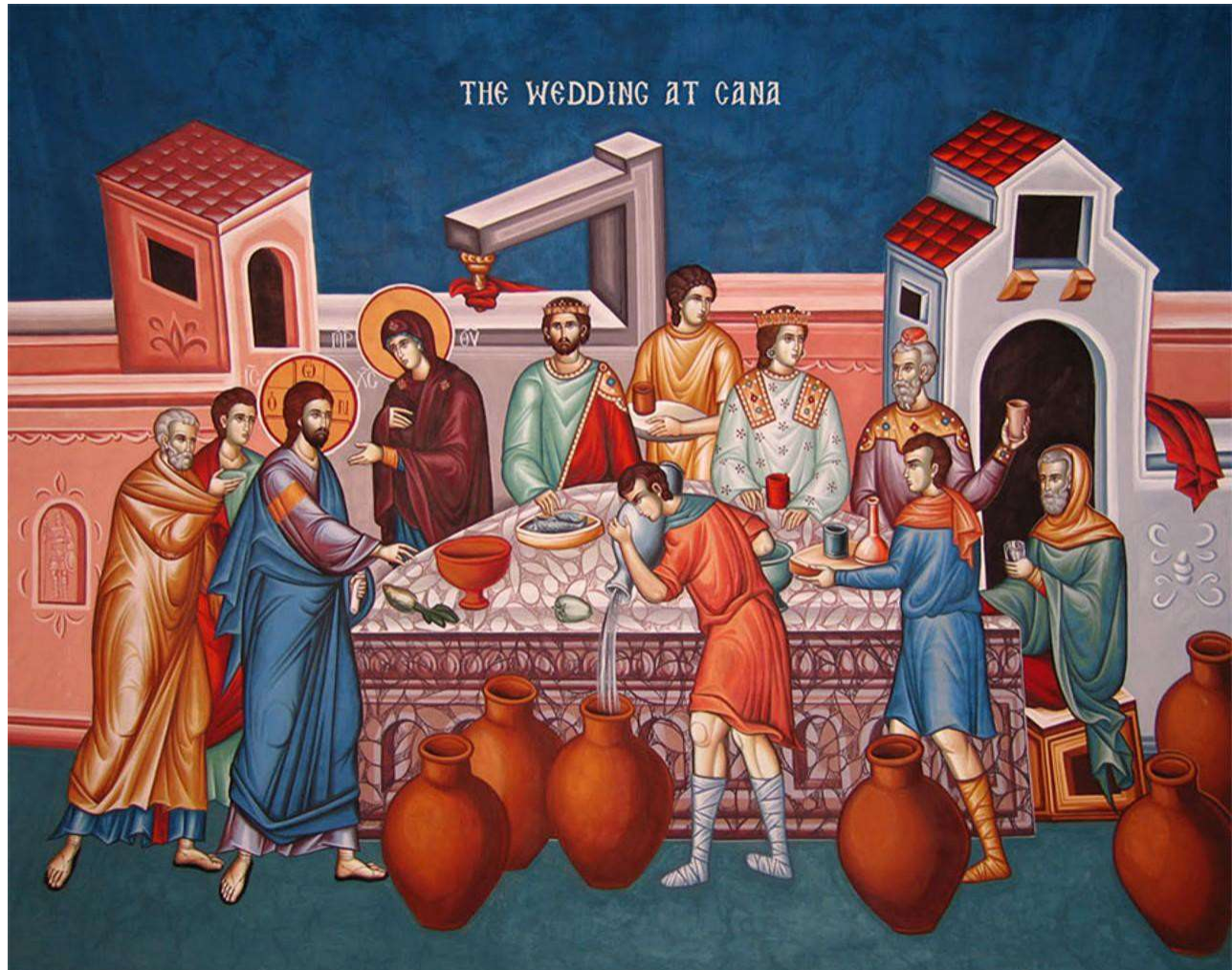


**St John the Theologian
Greek Orthodox Church**

The Holy Mystery of Marriage



**PROCEDURES FOR SCHEDULING YOUR WEDDING
Planning Your Wedding Ceremony**

GREETINGS IN CHRIST JESUS OUR LORD!

Saint John Greek Orthodox Church shares the joy of your impending marriage and wedding ceremony. Through the Holy Mystery of Marriage, a couple is blessed by the presence of Christ, as was the married couple in Cana of Galilee, and filled with the grace of the Holy Spirit to begin their life together in the Holy Orthodox Church, the Body of Christ. As such, marriage is conceived within Orthodoxy as a vehicle of salvation.

Enclosed you will find information regarding your wedding and marriage in the Church, as well as forms to complete in order to schedule the sacrament and provide us necessary information to prepare your Ecclesiastical Marriage License. Please complete these forms carefully, as soon as possible, and return them, either via:

Email a scanned PDF to: FrAllanBoyd@gmail.com.

Or mail paper copies to: **Saint John the Theologian Greek Orthodox Church**
Attn: Fr Allan Boyd
136 Baldwin Road, Panama City FL 32405

I look forward to helping you prepare for your wedding day and to serving you in solemn prayer and in the joyous ritual entry into this most holy sacrament.

May God grant you both many blessed years!

- Fr Allan Boyd

PROCEDURES FOR SCHEDULING YOUR WEDDING

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3. COUPLE'S INFORMATION SHEET (FORM B)
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INITIAL CONTACT

Initial contact is usually made by the couple, either by telephone or email. A wedding packet is sent electronically via email, or a hard copy in person. The couple completes the enclosed scheduling and information sheets (see FORMS A & B below) and returns them to Fr Allan as soon as possible. A folder is created into which all returning paperwork and pertinent documentation will be placed.

The Greek Metropolis of Atlanta requires that each couple should **immediately** schedule an online, Zoom “Pre-Marital Seminar: Journey of Marriage.”

Once you’ve selected the date of the seminar you would like to attend together, you must register for the seminar on the site at the link below. Advance registration is required so that administrators can properly plan for the seminar. After you register, workbooks and materials will be sent to you for the course. Please go here to choose your date and register: <https://atlmopolis.org/pre-marital-seminars-journey-of-marriage>

IMPORTANT NOTE: Throughout the course of months preceding the wedding, the couple should plan to meet in person with Fr Allan for a minimum of three (3) meetings.

Typically, the first meeting is an opportunity for the couple and priest to: a) become more intimately acquainted, b) review the specific requirements and procedures of this wedding packet to ensure understanding and compliance (it **MUST** be thoroughly reviewed by the couple beforehand), c) discuss the particulars of the wedding ceremony and participation of the wedding party, and d) answer any questions and/or concerns the couple might have.

The second meeting is devoted to the theology of marriage in general, and the couple’s personal relationship in particular.

The third and final meeting before the wedding consists of the finalization of wedding plans, the compilation of all pertinent civil and ecclesial documents, and the submission of the Application for an Ecclesiastical Marriage License to the Greek Orthodox Archdiocese in New York.

THE SCHEDULING SHEET (FORM A)

The scheduling sheet (FORM A) is reviewed by the parish clergy, who then schedule the date and time based on careful consideration of the Orthodox ecclesiastical calendar, including fast days, fasting seasons, major feast days of the Church, and previously scheduled services and sacraments.

Specifically, dates that weddings are not permitted are:

- September 14 (on the Exaltation of the Holy Cross),
- December 13-25 (during the Nativity Fast),
- January 5 and 6 (Theophany),
- During the fast of Great Lent and Holy Week, Pascha (Easter),
- on Pentecost, August 1-15 (during the Dormition Fast and Feast),
- and August 29 (Beheading of St. John the Baptist).

Also, weddings are not scheduled during wider community events, such as the Saint John the Theologian Greek Festival.

Fr Allan will try to honor one of the three requested dates, beginning with the first. If none can be scheduled, then Fr Allan will directly contact the couple, seeking possible alternative dates and times.

PLEASE NOTE: NO date or time is considered final until approved by Fr Allan. Therefore, NO plans should be finalized by the couple, including those involving the deposit or down payment of monies for reception venues, until final approval is given by Fr Allan for the date of the Wedding Ceremony. Once Fr Allan has approved the date and time, the wedding may be scheduled.

COUPLE'S INFORMATION SHEET (FORM B)

The couple's information sheet (FORM B) must be filled out completely. It is used by the parish clergy to prepare the Application for an Ecclesiastical Marriage License.

Please read "IMPORTANT PRECONDITIONS FOR MARRIAGE WITHIN THE ORTHODOX CHURCH" below.

After submission of this application to the Greek Orthodox Archdiocese in New York, an ecclesiastical marriage license is issued. Upon completion of the wedding sacrament, the ecclesiastical marriage license will be signed by the Orthodox Sponsor (Koumbaros or Koumbara) and officiating clergyman, and then resubmitted to the Greek Orthodox Archdiocese to be entered into the permanent registry. Finally, the Archdiocese issues an original Ecclesiastical Certificate of Marriage to the newly married couple.

IMPORTANT PRECONDITIONS FOR MARRIAGE WITHIN THE ORTHODOX CHURCH

(Please see the "Pastoral Guidelines" of the Yearbook of the Greek Orthodox Archdiocese of America): For the union of a man and woman to be recognized as sacramentally valid by the Orthodox Church, the following conditions must be met:

1. The Sacrament of Matrimony must be celebrated by an Orthodox Priest of a canonical Orthodox jurisdiction, according to the liturgical tradition of the Orthodox Church, in a canonical Orthodox Church, and with the authorization of the Archbishop or Metropolitan.

Before requesting permission to perform the marriage, a Priest must verify that:

- a. neither of the parties in question is already married to another person, either in this country or elsewhere;
- b. the parties in question are not related to each other to a degree that would constitute an impediment [a degree less (or closer) than the third (3rd), or third cousins];
- c. if either or both parties are widowed, they have presented the death certificate(s) of the deceased spouse(s);
- d. if either or both of the parties have been previously married in the Orthodox Church, they have obtained ecclesiastical as well as civil divorce(s); and
- e. a civil marriage license has been obtained from civil authorities.

2. No person may marry more than three times in the Church, with permission for a third marriage granted only with extreme oikonomia (economy, i.e., ecclesiastical discretion).

3. In cases involving the marriage of Orthodox and non-Orthodox Christians, the latter must have been baptized with a Trinitarian baptism, in water, in the Name of the Father and the Son and the Holy Spirit.

4. The couple should be willing to baptize their children in the Orthodox Church and raise and nurture them in accordance with the Orthodox Faith.

IMPORTANT NOTE: A non-Orthodox Christian who marries an Orthodox Christian in the Orthodox Church does not thereby become a member of the Orthodox Church, and may not receive the Sacraments, including Holy Communion, or be buried by the Church, serve on the Parish Council, or vote in parish assemblies or elections. To participate in the Church's life, one must be received into the Church by the Sacrament of Baptism or, in the case of persons baptized with water in the Name of the Holy Trinity, following a period of instruction, by Chrismation.

Also, canonical and theological reasons preclude the Orthodox Church from performing the Sacrament of Marriage for couples where one partner is Orthodox and the other partner is a non-Christian. As such, Orthodox Christians choosing to enter such marriages fall out of Good Standing with their Church and are unable to actively participate in the sacramental life of the Church. While this stance may seem confusing and rigid, it is guided by the Orthodox Church's love and concern for its members' religious and spiritual well-being.

PROHIBITED MARRIAGES

The following types of relationships constitute impediments to marriage:

1. Parents with their own children, grandchildren or great-grandchildren, or godchildren of the same godparents.
2. Brothers-in-law and sisters-in-law.
3. Uncles and aunts with nieces and nephews.
4. First and second cousins (any combination) with each other.
5. Foster parents with foster children or foster children with the children of foster parents.
6. Godparents with godchildren or godparents with the parents of their godchildren, or god-siblings.

THE CIVIL MARRIAGE LICENSE

No wedding may be celebrated without the prior submission of a civil marriage license from Florida, or in the case of those already civilly married, a copy of the issued civil marriage license of the County and State in which they were civilly married.

For those seeking a civil marriage license for the first time*, application for the marriage license should be made in person by the contracting the Bay County Clerk of Circuit Court, Marriage License Division:

Bay County Courthouse
300 E. 4th Street
Panama City, FL 32401
(850) 747-5117
<https://baycoclerk.com/other-services/marriage-license/>

*Those couples already civilly married, whether here in Florida or in another state, must provide a photocopy of their civil marriage license. This photocopy may be delivered to Saint John Church either by postal mail, or email (see above). Also, the couple must fill out “Supplemental Marriage Form 165” (page 14 below). Either the newly obtained Florida Civil Marriage License or the photocopy of the civil license of those already married, must be received by Fr Allan no later than thirty (30) days before the date of the wedding in order for the sacrament to proceed as scheduled. Also, at this time, the third and final meeting between the couple and officiating priest will take place, and application will be made to the Greek Orthodox Archdiocese of New York for an Ecclesiastical Marriage License.

No application for an ecclesiastical marriage license can be made without prior submission of a civil marriage license.

CANDIDATES FOR MARRIAGE & COUMBARI

Candidates for marriage and their sponsor (coumbari) must be parishioners in good standing.

This means, According to Article 18 of the Uniform Parish Regulations (UPR)

- They are canonically Baptized & Chrismated
- They are 18 years of age or over
- They live According to the tenants of the Orthodox Faith
- They faithfully attend Divine Liturgy & participate in the Sacraments of the
- They contribute toward the progress of the Sacred Mission of the Church
- They remain current in their stewardship obligation to the Church
 - they’ve filled out a stewardship form and made a financial commitment to supporting the ministries of the Church.
 - (The priest may wave this under special circumstances)
- They cooperate in every way toward the well-being of the Church

FINANCIAL OBLIGATIONS OF PARISHIONERS **IN GOOD STANDING**

A primary privilege of being a living part of an Orthodox Parish is full and regular participation in the sacramental life of the Church. Hence, parishioners in good standing with Saint John the Theologian — those current in “stewardship and other financial obligations to the Parish”— may schedule a wedding. If both parties are Orthodox, they must become family members in Good Standing of Saint John the Theologian Greek Orthodox Church. If only one party is Orthodox, s/he must be an individual member in good standing of St John the Theologian Greek Orthodox Church. *

FINANCIAL OBLIGATIONS OF NON-PARISHIONERS

If neither party is a member in good standing of St John the Theologian Greek Orthodox Church, a \$1,000.00 Church Usage fee is required. This fee offsets some of the church’s expenses of overhead costs involved in opening and closing the church building on that day along with cleaning.* All financial obligations to the Parish must be recorded by the parish office no later than thirty (30) days before the date of the wedding in order for the sacrament to proceed as scheduled. *

***IMPORTANT NOTE:** In cases of extreme financial hardship, and upon confidential consultation with Father Allan Boyd, necessary adjustment to the above Parish financial obligation fee schedule can be made.

THE ORTHODOX SPONSOR (Koumbaros or Koumbara)

The Orthodox Sponsor (Koumbaros or Koumbara) must be a Parishioner in Good Standing (see above #5):

1. If married, be married in the Orthodox Church.
2. If divorced, MUST have received an ecclesiastical divorce.
3. If the Sponsor is not a member of Saint John the Theologian Church, they must obtain a letter from the priest of their home parish affirming membership in good standing of that parish. This letter may be delivered to Saint John the Theologian Church either by postal mail, or email (see above) and must be received no later than thirty (30) days before the scheduled date of the wedding.

IMPORTANT NOTES

Please note, according to Orthodox Canon Law, only ONE individual is permitted to act as Sponsor. The ONLY exception to this canonical rule is the case of a MARRIED COUPLE who are BOTH Orthodox Christians, and who are thus defined by the Church through the sacrament of marriage as ONE individual.

A person **cannot** be a sponsor if they:

- do not belong to a parish
- have not had their marriage blessed by the Orthodox Church if married
- have not received an ecclesiastical divorce if divorced
- belong to a parish under the jurisdiction of a bishop who is not in communion with the Greek Orthodox Archdiocese

Also, non-Orthodox Christian and persons of other Faiths may be members of the wedding party but may not exchange the rings or crowns.

NECESSARY ITEMS FOR THE WEDDING CEREMONY

Traditionally, the Sponsor provides some of the items for the wedding. However, in contemporary practice, the couple or a family member provides most, if not all, of them:

1. The WEDDING RINGS for both Bride and Groom.
2. The STEFANA, or Orthodox Marriage Crowns.
3. Two WHITE CANDLES of medium size.*
4. A SILVER TRAY for the gospel book and crowns.*
5. White Jordan almonds (small amount), traditionally strewn on the silver tray.**

*Typically the candles are decorated with ribbons, tulle, or trimming of some kind. LAMBATHES, or other large candles, are unwieldy with and not recommended

**The marriage crowns (stefana), candles, silver tray, and Jordan almonds will be returned to the couple immediately following the completion of the sacrament.

[10.] IMPORTANT GENERAL INFORMATION:

1. BAPTISMAL CERTIFICATES: The prospective Bride and Groom MUST provide photocopies of their individual baptismal certificates, and in the case of a non- Orthodox Christian, a baptismal certificate indicating a Trinitarian baptism with water, in the Name of the Father, Son, and Holy Spirit. The baptismal certificates MUST be received by the parish office no later than thirty (30) days before the date of the wedding, for the scheduled third and final meeting between the couple and the officiating priest, when application to the Greek Orthodox Archdiocese for an Ecclesiastical Marriage License will be made. They may be sent via postal mail, fax, or email (see above). No application for an ecclesiastical marriage license can be made without prior submission of the baptismal certificates.

2. BRIDAL AND BRIDESMAID ATTIRE: Please be reminded that the Sacrament of Marriage takes place within the sacred space of the parish. The Bride and Bridesmaids are expected to select gowns or dresses with utmost consideration to modest attire within the sacred space of the church. Shawls (or other styles of shoulder covering) are recommended, if shoulders are bare.

3. WEDDING REHEARSAL: Typically, the rehearsal date and time is scheduled many months in advance, usually concurrently with the scheduling of the wedding ceremony. The Bride, Groom, and entire wedding party (including ushers not also serving as groomsmen) MUST arrive on time. There is much to review and practice, and everyone should be prepared to pay close attention and avoid excessive talking. On average, the wedding rehearsal requires one full hour.

4. OFFICIAL SEATING OF PARENTS: Traditionally, immediately before the start of the processional, the parents (and sometimes the grandparents) of the couple are officially seated, escorted by groomsmen. To save time, the couple should decide in advance of the wedding rehearsal which groomsmen are to serve as escorts and whom each will escort and seat.

5. FORMAL INVITATION OF CLERGY: In the instance when the family wishes to invite the parish clergy to a wedding reception following the sacrament, a formal invitation is to be sent to their home address, as is the case with all other guests. If scheduling and prior commitments permit, the parish clergy are at times able to attend. However, a verbal invitation offered either a few days earlier, or on the day of the wedding itself, will not be honored.

6. CO-CELEBRATION OF VISITING CLERGY: It is sometimes the case that a couple has a prior relationship with clergy of another Greek Orthodox parish within the Greek Archdiocese, or of another Orthodox jurisdiction, either here or abroad. The couple may invite a priest from another parish to participate in the sacrament, but it is the couple's express responsibility to notify the parish clergy well in advance, as well as to remind the guest clergyman that he must also contact us, well in advance of the wedding day. Ecclesial documentation properly identifying the canonical status of the priest, issued by his presiding bishop, must be presented to the parish clergy before permission to concelebrate the sacrament can be granted. As with all other documentation, this must be submitted no later than thirty (30) days before the date of the wedding in order for the sacrament to proceed as scheduled.

7. FINAL PAPERWORK AND DOCUMENTATION: Once the sacrament has been Completed, the ecclesiastical marriage license is signed by both the Orthodox Sponsor (Koumbaros or Koumbara) and officiating clergyman and then resubmitted to the Greek Orthodox Archdiocese to be entered into the permanent registry. Finally, an original Ecclesiastical Certificate of Marriage is issued by the Archdiocese to the newly married couple. This document must not be lost, misplaced, or carelessly damaged in any way, since another cannot be issued in the future. Finally, the parish clergy complete the civil license in triplicate. The original is issued to the newly married couple and a photocopy of the original is submitted to the Greek Orthodox Archdiocese as part of the permanent registry. A second copy is returned to the Marriage Bureau of the Superior Court of Florida for their permanent records. The third and final copy is retained by Saint John the Theologian Church for our permanent records.

ON THE DAY OF YOUR WEDDING

- 1. ARRIVAL TIME:** The Bride, Groom, and entire wedding party **MUST** arrive forty (40) minutes before the scheduled starting time of the wedding. Please **REMEMBER** to bring the stefana (crowns), silver tray, candles, and other necessary items!
- 2. FOOD AND BEVERAGES WITHIN THE NAVE:** Food and beverages of any kind are expressly forbidden (with the exception of bottled water). Most especially, the introduction and consumption of alcoholic beverages in the bride's area or any other area of the church, is a most disrespectful violation of the sacred space of the parish.
- 3. CHANTER:** Many weddings are done with the priest also doing the chanter's parts of the wedding ceremony. If you wish, you are welcome to hire your own chanter. Ask Fr Allan for a recommendation if you need one.
- 4. PHOTOGRAPHY AND VIDEOGRAPHY:** Photographs and/or video of the wedding ceremony are permitted, but to only **ONE** designated photographer and/or videographer. The photographer(s) and/or videographer(s) **MUST** arrive forty (40) minutes before the scheduled starting time of the wedding in order to present themselves to the parish clergy for consultation and instruction. To ensure the proper dignity and solemnity of the sacrament, the use of flash photography or video lights is expressly **FORBIDDEN**. Our primary purpose on this day is to initiate the couple into the Holy Mystery of Marriage, **NOT** to create theater. Finally, a maximum time limit of 20 minutes is allocated for picture taking after the completion of the wedding ceremony. This strict parish policy **MUST** be respected and adhered to.
- 5. FLORIST AND FLORAL CONSIDERATIONS:** Flowers are not a required item for the wedding ceremony. However, many couples choose to provide flowers as decoration. For those who wish to do so, we recommend two floral arrangements for either side of the main altar. Some couples also choose to decorate the pews (either all, every other, or several front pews, on both sides of the center aisle) with either pew bows or flowers. Pews may be decorated, but **WITHOUT** adhesive tape, tacks, nails, staples, or any attachment that might damage the pews in any way.
- 6. EXITING THE CHURCH:** The throwing of rice, bird seed, koufeta, paper confetti, or solid objects of any kind, poses a serious and potentially dangerous hazard to those descending the front steps of the church after the wedding and is therefore expressly **FORBIDDEN**. Also, consideration must be given to the plight of the parish neokoros (sacristan), who in preparation for either the next sacrament or the next day's worship service is left alone with the daunting task of clean-up.

“O LORD, OUR GOD, CROWN THEM WITH GLORY AND HONOR.”

Our parish welcomes the opportunity to unify couples in the Holy Sacrament of Marriage. God is active in our lives. It is He who joins a man and a woman in a relationship of mutual love, and marriage bears witness to His action. Through this Sacrament, a man and a woman are publicly joined as husband and wife. They enter into a new relationship with each other, God, and the Church. Since marriage is not viewed merely as a legal contract, there are no vows. Also, according to Orthodox teachings, marriage is not simply a social institution; it is an eternal vocation of the Kingdom. A husband and a wife are called by the Holy Spirit not only to live together but also to share their Christian life together so that each, with the aid of the other, may grow closer to God and become the persons they are meant to be. In the Marriage Service, after the couple have been betrothed and exchanged rings, they are crowned with “crowns of glory and honor” signifying the establishment of a new family under God. Near the conclusion of the Service, the husband and wife drink from a common cup reminiscent of the wedding feast of Cana, which also symbolizes the sharing of the burdens and joys of their new life together.

The Orthodox Wedding Service

The Orthodox sacrament of marriage is unique in many ways, but primarily in that the ceremony has remained almost entirely unchanged since its origination centuries ago. As stated above, the bride and groom do not exchange vows; instead, it is their presence before Christ through the priest and the congregation that signifies their wish to be joined and to accept the Lord into their lives and new home. Finally, in the Orthodox tradition, the wedding ceremony is actually two services in one. The first, the briefer of the two, is the Service of Betrothal, during which the rings are exchanged. The second, the Service of Crowning, is longer and includes many prayers offered on behalf of the couple, including the crowning of the bride and groom in marriage, sharing of the common cup and the joyous procession around the altar table.

The Service of Betrothal

During this first service, the priest offers petitions of prayer on behalf of the bride and groom. He then asks God's blessings upon the rings and proceeds to bless the bride and groom with them. Performed three times in the name of the Father and the Son and the Holy Spirit, the priest starts first from the groom to the bride, and then from the bride to the groom. The weaving motion of the priest's hand between bride and groom represents their lives being entwined into one. The priest then places the wedding rings on the ring fingers of the right hands of both the bride and groom (the right hand holds special connotations in the Orthodox faith, which is why it is used during the wedding ceremony). Then the sponsor (the koumbaros or koumbara) exchanges the rings over the hands of the bride and groom three times, further emphasizing the union of their lives. The service closes with a final prayer, which seals the placement of rings and emphasizes that the marriage was enacted by God Himself.

The Service of Crowning

The Joining of Hands

The Service of Crowning begins with the invocation of the Holy Trinity. After petitions are offered on behalf of the bride, groom and wedding company, three prayers are read which ascribe to God the institution of marriage and the preservation of His people through the ages. During this prayer the priest joins the right hands of the bride and groom to symbolize the union of the couple through the Lord.

Since God is the true Celebrant of every sacrament, the priest always expresses himself in the third person. He is simply God's instrument in the service.

The Crowning

The union of the bride and groom is completed with the Crowning. The priest takes the crowns from the altar table, blesses the bride and groom, and then places the crowns upon their heads, chanting, "O Lord our God, crown them with glory and honor." The crowns have several symbolic meanings: the first that God bestows His blessing upon His children in the form of crowns and the second, that the bride and groom mark the beginning of a new kingdom, reigning supreme under the Divine Authority of God, Who reigns over all. The sponsor exchanges the crowns over the heads of the bride and groom to seal the union. The service continues with the Epistle (Ephesians 5:20-33) and Gospel (John 2:1-11) readings. The Epistle details the responsibilities of each partner in the marriage and the Gospel recounts Christ's first miracle at the wedding feast in Cana of Galilee.

The Common Cup

Following the readings and brief prayers, the common cup, containing a small portion of wine, is presented to the bride and groom. The priest blesses the cup, representing the equal share in the cup of life, and offers it to the newly joined husband and wife.

The Procession

The priest then leads the newly joined husband and wife around the table - a type of religious dance, celebrating the union. During the procession, a series of hymns are sung. The first speaks of the Isaiah the Prophet's joy when he saw the coming of the Messiah upon the earth. The second recollects the martyrs of the Faith, who received their crowns of glory from God through the sacrifice of their lives. And finally, the third exalts the Holy Trinity.

The Removal of the Crowns and the Benediction

Upon completion of the procession, the Priest faces the groom and says: "Be magnified, O Bridegroom, as Abraham, and blessed as Isaac, and increased as was Jacob. Go your way in peace, performing in righteousness the commandments of God." After which, the priest turns to the bride and says, "And you, O Bride, be magnified as was Sarah, and rejoiced as was Rebecca, and increased as Rachel, being glad in your husband, keeping the paths of the Law, for so God is well pleased." Then, removing their crowns, the Priest says, "Accept their crowns in Your Kingdom unsoiled and undefiled; and preserve them without offense to the ages of ages." Finally, the priest reads a prayer of benediction and the newly married couple then depart from the church.

SCHEDULING A WEDDING (FORM A)

Groom's Name (First, Middle, Last): _____

1st Marriage Yes No (If no, how many times have you been previously married?): _____

Religion of Baptism (If Protestant, what denomination?): _____

Present religious tradition (same as above or other?): _____

Phone #: (home): _____ (cell): _____ (work): _____

Street Address: _____

City: _____ State: _____ Zipcode: _____

Will this be your permanent residence once married? Yes No

Email: _____ (other email): _____

Bride's Name (First, Middle, Last):

1st Marriage Yes No (If no, how many times have you been previously married?): _____

Religion of Baptism (If Protestant, what denomination?): _____

Present religious tradition (same as above or other?): _____

Phone #: (home): _____ (cell): _____ (work): _____

Street Address: _____

City: _____ State: _____ Zipcode: _____

Will this be your permanent residence once married? Yes No

Email: _____ (other email): _____

Requested Dates and Times:

1. Year: _____ Month: _____ Day: _____ Time: _____

2. Year: _____ Month: _____ Day: _____ Time: _____

3. Year: _____ Month: _____ Day: _____ Time: _____

COUPLE'S INFORMATION SHEET (FORM B)

PROSPECTIVE GROOM'S INFORMATION

Full Name _____

Residence _____

Permanent residence once married? Yes No

Age _____ Date of Birth _____

Place of Birth _____

Date of Baptism _____

◇ A copy of your Baptismal Certificate is required

Religion at Baptism _____

If Chrismated into Orthodoxy, date _____

Occupation _____

Father's Name _____

Father's Country of Birth _____

Father's Religion _____

Mother's Name _____

First Name & Maiden Name

Mother's Country of Birth _____

Mother's Religion _____

Have you ever been married? No Yes

If Yes:

Othodox Church Other Faith Civil Marriage

(Also, if the answer is Yes, please fill out form 165 on page 14 below)

If you were born in a foreign country, at what age did you arrive in the United States? _____

Date of Arrival _____

Are you related to the intended Bride by blood?

By Blood: No Yes

Are you related to the intended Bride by marriage?

By Marriage: No Yes

If related by blood or marriage, how?: _____

PROSPECTIVE BRIDE'S INFORMATION

Full Name _____

Residence _____

Permanent residence once married? Yes No

Age _____ Date of Birth _____

Place of Birth _____

Date of Baptism _____

◇ A copy of your Baptismal Certificate is required

Religion at Baptism _____

If Chrismated into Orthodoxy, date _____

Occupation _____

Father's Name _____

Father's Country of Birth _____

Father's Religion _____

Mother's Name _____

First Name & Maiden Name

Mother's Country of Birth _____

Mother's Religion _____

Have you ever been married? No Yes

If Yes:

Othodox Church Other Faith Civil Marriage

(Also, if the answer is Yes, please fill out form 165 on page 14 below)

If you were born in a foreign country, at what age did you arrive in the United States? _____

Date of Arrival _____

Are you related to the intended Groom by blood?

By Blood: No Yes

Are you related to the intended Groom by marriage?

By Marriage: No Yes

If related by blood or marriage, how?: _____

SUPPLEMENTAL MARRIAGE FORM 165

This form is to be completed by persons who have been widowed or previously married, either in the Orthodox Church, another Church or Faith, or civilly. If both the Bride and Groom have been previously married, then each is required to fill out this form.

PLEASE NOTE: Even if you have never been previously married, if you are presently civilly married to each other, you are still required to complete this form. An Orthodox Christian is identified as the "APPLICANT," and a non-Orthodox Christian as the "SPOUSE." If both are Orthodox, either can be identified as applicant/spouse.

APPLICANT'S FULL NAME: _____

How many times has s/he been married: _____

SPOUSE(S) NAME(S) 1. _____
2. _____

Spouse(s) Religion: 1. _____
2. _____

Date of Marriage: 1. _____
2. _____

Place of Marriage: 1. _____
(City and State)
2. _____
(City and State)

Performed by whom: 1. _____
(Orthodox Priest, other Clergyman or Civil Official)
2. _____
(Orthodox Priest, other Clergyman or Civil Official)

If the above marriage(s) has been dissolved, complete the information below. Please submit a photocopy of the Death Certificate(s), or the Civil Divorce Decree(s), or the Ecclesiastical Divorce Decree(s), to Saint John Church as part of your Application for Marriage folder.

MARRIAGE DISSOLVED BY:

Death: 1. _____
2. _____

Civil Divorce: 1. _____
2. _____

Ecclesiastical Divorce: 1. _____
2. _____