

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA June 2016

AS THE PASCHAL SEASON FADES, PARISH LIFE RETURNS TO NORMAL.

JUNE—DAY 15 HOURS, NIGHT 9

- 4 Sat 6:00 p.m. Great Vespers
- 5 Sun SUNDAY VI: GOSPEL CONCERNING THE MAN BORN BLIND Jn. 9.1–38
10:00 a.m. Divine Liturgy—**Coffee Hour: Tarassova**
- 8 Wed Eve of the Ascension
 - 👉 7:00 p.m. Vespers with the Divine Liturgy—*followed by a pot-luck meal*
 - From the first Sunday [after Holy Friday, "Pasch of the Cross"—Ed.] count 40 days, then on Thursday celebrate the feast of the Assumption of the Lord [today we say Ascension—Ed.].... —Apostolic Constitutions, Syria (ca. 380 A.D.)
- 9 Thu ASCENSION OF OUR LORD JESUS CHRIST
- 10 Fri Ninth anniversary of the death of Fr. Laurence of New Skete (+2007)
- 11 Sat 6:00 p.m. Great Vespers
- 12 Sun SUNDAY VII: GOSPEL CONCERNING THE MESSAGE ENTRUSTED Jn. 17.1–13
10:00 a.m. Divine Liturgy—**Coffee Hour: Warden**
 - After 10 days of the [Ascension], when the 50th day from the first Sunday arrives, you are to have a great feast; for on it, at the third hour, the Lord Jesus sent us the gift of the Holy Spirit.... —Apostolic Constitutions, Syria (ca. 380 A.D.)
 - "I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened for me, and there are many adversaries." —1 Corinthians 16.7–8 (57 A.D.)
 - Paul had decided to sail past Ephesus... for he was hastening to be at Jerusalem, if possible, on the day of Pentecost [58 A.D.]. —Acts 20.16
- 18 Sat 6:00 p.m. Great Vespers
- 19 Sun **FIFTIETH DAY: PENTECOST SUNDAY—PARISH FEAST**
10:00 a.m. Divine Liturgy—**Coffee Hour: Wayland**
 - 👉 5:00 p.m. Vespers of Pentecost Evening—*followed by a festive meal*
- 20 Mon *Begin the Weeks of Matthew (to the end of the Church Year)*
St. Nicolas Kavásilas of Thessaloniki (+ca. 1385)
 - After having celebrated Pentecost, **keep a feast** for one week, and after that **keep a fast** for a week: for it is right to rejoice over the Gift of God [*meaning the Descent of the Holy Spirit*—Ed.], and then to keep a fast after the time of relaxation [*of fasting during the 50-day Paschal/Pentecost season*]. —Apostolic Constitutions, Syria (ca. 380 A.D.)
- 25 Sat 6:00 p.m. Great Vespers
- 26 Sun FIRST SUNDAY AFTER PENTECOST: **FEAST OF ALL SAINTS**
10:00 a.m. Divine Liturgy—**Coffee Hour: Williams**

JULY—DAY 14 HOURS, NIGHT 10

- 3 Sun^{2•I•Mt2} 10:00 a.m. Common Confession Rite *in conjunction with the post-Pentecost season* followed by the Divine Liturgy at ~10:30—**Coffee Hour: Zieg**

When I enrolled at St. Vladimir's in the fall of 1972, the three main figures here were Frs. Schmemann and Meyendorff, together with Serge Verhovskoy, Professor of Dogmatic Theology.... His academic interest lay primarily in the fields of philosophy and ethics... his lectures... followed the classical 19th-century Russian manual theology curriculum.

Since he suspected the orthodoxy of his colleagues, in his lectures he tried to cover every subject, implicitly, and sometimes openly...

And while he attended church faithfully, he had little use for either liturgics or liturgical theology, and he would compare church services to a "Kitaiskii tsirk," a "Chinese circus"—lots of people in fancy costumes running around in circles. And when, shortly after he retired, I told him that I would be pursuing a doctorate in liturgy, he rolled his eyes and never talked to me again.

Dr. Paul Meyendorff,
upon his retirement, May 2016

Parish Feast

We mark our parish feast on the Sunday of Pentecost, June 19. Last year the Bishop came to us, and we followed the Liturgy with a festive luncheon. We would do the same this year if he decided to come to Ashburn.

In the past, absent a Bishop, we held a celebratory dinner following the Vespers of Pentecost evening. We could do that this year. Only problem is, some individuals do not like going to church twice on a Sunday. So let's give it some thought. A luncheon after the Liturgy? or something more festive in the evening? (One thing we should do is ask the landlord if he minds us setting up a grill or two outside our space.)

St. Luke's Serbian

This Saturday, June 4, St. Luke's in McLean is having a Picnic/Fund raiser: \$20 all you can eat. (Children under 16, no charge.) They will be serving up pit-roasted lamb, BBQ chicken, burgers, hot dogs and brats, desserts and soft drinks. There will be a cash bar for wine and beer.

Archbishop Demetrios to speak at St. Tikon's Commencement May 28

Metropolitan Tikhon hosts Archbishop Demetrios at OCA Chancery on May 10, 2016.

With great joy, the Board of Trustees of Saint Tikhon's Orthodox Theological Seminary here announced during the second week of May that the speaker for the school's 74th annual Commencement will be His Eminence, Archbishop Demetrios of the Greek Orthodox Church of America.

Commencement exercises will be held at the outdoor chapel on the grounds of Saint Tikhon's Monastery on Saturday, May 28, 2016 at 1:00 p.m.

During the festivities, Archbishop Demetrios will be awarded a Doctor of Divinity, Honoris Causa, in recognition of his yeoman service to Orthodox Christian theological education, the Greek Orthodox Archdiocese, the Assembly of Canonical Orthodox Bishops in the USA, the Ecumenical Patriarchate of Constantinople, and world Orthodoxy in general.

A native of Thessaloniki, Greece, Archbishop Demetrios graduated with distinction from the University of Athens School of Theology in 1950. He was ordained to the diaconate in 1960 and to the priesthood in 1964. He was elected Bishop of Vresthena in 1967, serving as Auxiliary to the Archbishop of Athens. From 1965 to 1971, he studied New Testament and Christian Origins at Harvard University, from which he received a Ph.D. "with distinction" in 1972. He earned a second doctorate in Theology from the University of Athens "with distinction" in 1977. From 1983 to 1993, he was the Distinguished Professor of Biblical Studies and Christian Origins at Holy Cross Greek Orthodox School of Theology, Brookline, MA. He also taught at Harvard Divinity School as Visiting Professor of New Testament. In 2003, he was inducted into the Academy of Athens as a member who resides abroad.

In August 1991 he was elevated to the dignity of Titular Metropolitan of Vresthena. He was elected Archbishop of America on August 19, 1999 by the Holy and Sacred Synod of the Ecumenical Patriarchate and enthroned on September 18, 1999 at the Archdiocesan Cathedral of the Holy Trinity in New York, NY.

An Orthodox hierarch for nearly half a century and a theologian, statesman, and biblical scholar of international recognition, Archbishop Demetrios has faithfully demonstrated the healing power of Christ's truth and compassion. His message has been one of unity, genuine relationships, and an ever-increasing commitment to God and to service in the name of Christ. He has manifested the effectiveness of God's grace in establishing peace, tranquility, stability and trust both within the Church and throughout the world. On November 26, 2015, by unanimous decision, the Holy and Sacred Synod of the

Ecumenical Patriarchate bestowed upon Archbishop Demetrios the high title of *Geron* ("Elder") in recognition of his "invaluable services to the Mother Church, the entire Orthodoxy and the Theological Literature."

Metropolitan Leonty Turkevich: A Life in Moments

Aram Sarkisian, May 15, 2012

This week marks the 47th anniversary of the death of one of the truly great Orthodox churchmen of the 20th century, Metropolitan Leonty Turkevich. With an ecclesiastical career in the United States spanning from 1906 to 1965, there are few figures in the history of Orthodoxy in America who can claim such longevity, much less a comparable length of time spent at the heights of church administration. From his first assignment in America, as Dean of the North American Russian Orthodox Theological Seminary in Minneapolis, Minnesota, to his last, as Metropolitan of All-America and Canada of what was then the Russian Metropolia, Leonty served as a key figure in nearly every moment and institution of note for nearly six decades.

When I was asked to write a piece about Leonty, I kept coming back to a single moment at the end of his life, a story for which there is a rare corroboration of accounts from multiple sources (one from the Moscow Patriarchate, the other from the Metropolia) that each give a unique picture of who Leonty was, and how his personality, longevity, and the weight of his institutional memory impacted those around him.

In early 1963, at the height of the Cold War, the National Council of Churches invited a delegation from the Church of Russia to visit the United States for a goodwill visit to acquaint the American religious establishment with leaders of the living, breathing Church behind the Iron Curtain. Led by Archbishop Nikodim Rotov of Yaroslavl, head of the Patriarchate's Department of External Relations, a side benefit of the delegation would be an opportunity for an informal assessment the true situation of the tensions between the Metropolia and the Patriarchal Exarchate as it existed on the ground, if not possible dialogue. Through the formation of the Exarchate in 1933, a longstanding lawsuit over control of St. Nicholas Cathedral in New York City, and stalled negotiations following the decision of the 7th All-American Sobor to renew the Metropolia's administrative ties with Moscow in 1946, a bitter period of animosity between two jurisdictions with a shared history had dominated both local and national church life for decades. Aside from an informal meeting in 1961 at a World Council of Churches meeting in New Delhi, by 1963, no formal or significant dialogue between the two parties had occurred for over a decade.

As he would recall over a decade later, one evening in March of 1963, Fr. Alexander Schmemann, Dean of St. Vladimir's Seminary, received a telephone call from an Episcopalian acquaintance announcing that Nikodim and the delegation wished to visit the seminary, and would be arriving on campus within a few hours. Schmemann quickly dispatched a call to Metropolitan Leonty to ask for permission to receive the delegation. Leonty quietly replied, "receive them with love." The visit went well, and Schmemann arranged for Nikodim to meet with Leonty several days later over dinner at the Metropolia's Chancery in Syosset.

Schmemann recalled the elderly Leonty descended the Chancery stairs that evening dressed in his trademark white cassock, "so majestic... and yet so simple and joyful, so obviously the head of the Church to which he had given his entire life." After dinner, Leonty rose to give an informal speech, in part a narrative of his ministry in America, as well as an expression of what the events meant for the future of Orthodoxy in North America. His was an institutional memory that stretched back to the administration of Bishop Tikhon Belavin, the bishop who had invited the young Fr. Leonid Turkevich to the United States in 1906 to oversee the Minneapolis Seminary, which Turkevich repaid in turn by personally nominating his former bishop for the office of Patriarch of Moscow on the floor of the All-Russian Sobor eleven years later. In fact, it is likely many of the events he described that evening occurred before the relatively young Nikodim (born in 1929) was even alive. According to Schmemann, Leonty's words movingly expressed his love for the Church of Russia, yet also his firm belief in the future of the Church in America. (Constance Tarasar, ed. Orthodox America, 1794-1976. Syosset, 1975. 262-3.)

Metropolitan Nikodim Rotov

Several years later, Nikodim would recall the events of the Syosset dinner to Archimandrite Serafim Surrenny, a priest who served as an assistant to Metropolitan John Wendland (then head of the Patriarchal Exarchate) at St. Nicholas Cathedral in New York City. Surrenny describes the elderly Leonty asking Nikodim firmly and directly, how he viewed Leonty and the other bishops of the Metropolia. Though Nikodim was clearly moved by his meeting with Leonty, and the momentum of the evening would carry into several more informal dialogues between the Metropolia and the Patriarchate (especially Nikodim) in the ensuing years, reality dictated he reply "as kindly as he could:"

"Your Eminence, forgive me, but I have no choice but to regard you and your bishops as schismatics." According to Surrenny, "...tears welled in the eyes of the aged Metropolitan Leonty." (Archimandrite Serafim Surrenny. *The Quest for Orthodox Church Unity in America*, New York, 1973)

As a historian, this moment in a lifetime of truly monumental moments offers a good entry point by which we can understand the broader picture and historical narrativity of Leonty's impact in America. His role as a priest in the highest levels of diocesan administration, theological education, and publication shows the ambitious vision of the pre-Revolution North American Diocese to serve a rapidly growing, geographically expansive flock, and the extent to which the Revolution would fundamentally change this trajectory. Leonty's episcopal career (and the process by which he became a bishop) is a lens by which we can explore the deep divisions of the jurisdictional fracture of Orthodoxy in America in the wake of the rise of Bolshevism. And in his final years, his hospitality and dialogue with Abp. Nikodim put in motion a series of sometimes tense, yet ultimately fruitful meetings leading to the granting of Autocephaly to the Metropolia in 1970, forming what is now the Orthodox Church in America.

In the months to come, I hope to further explore this dynamic figure, exploring how his roles within the Church found him intimately involved in some of the most controversial and heated moments Orthodoxy has seen on the North American continent, yet whose demeanor, deep spirituality, and kind and quiet disposition found him almost universally revered even in the face of discord.

Dr. Paul Meyendorff: SVS 2016 Graduation Speech

Your Beatitude, venerable hierarchs, fathers, brothers and sisters in Christ, Christ is risen! It is an honor for me to stand before you one last time as, together with this year's graduating class, I prepare to leave the cocoon that is St Vladimir's.

For most of you, that has been for the last two or three years; for me, it has been 29 years on the faculty, but 57 years if you count from the time I arrived in New York with my family in 1959, when my father first came from France to teach at the seminary. The seminary at that time was located on Broadway, on the upper west side of Manhattan, near Columbia University and across the street from Union Theological Seminary. Students shared tiny, dark apartments, cooked for themselves, and walked across Broadway to classrooms at Union. Only a few of the students were married, and there was no married housing, so married students had to fend for themselves in the Manhattan housing market. The chapel was the living room of a three-bedroom apartment, and the bedrooms housed the library. It was in that small chapel that my brother and I, then 8 and 9 years old, served as altar boys, with Fr Schmemann breaking up our occasional squabbles. The faculty and their families lived in apartments in the same building. St Vladimir's was a small, fragile institution then, and, despite our more expansive facilities

today, it remains small and fragile today.

Now speakers at graduation ceremonies usually come from outside the institution. They tell the graduating students how great and smart they all are, how wonderful the institution is, what a great legacy they bear, and challenge them to go out and change the world. I, however, do not come from outside the seminary. I have an intimate knowledge of the institution going back for many decades, and I have come to know most of you quite well over the past two or three years. So perhaps I should end right now and wish you all Godspeed!

As I was pondering what to say to you today, the following passage from St Paul's second letter to the Corinthians came to mind:

And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me: "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong. (2 Cor. 12.7–10)

Biblical scholars continue to speculate about the nature of that thorn in Paul's side, but for us in the Church the meaning is absolutely clear. That thorn in the side, that weakness, affects not just every individual Christian, but also every church institution. One has but to look at recent crises in our various Orthodox churches and jurisdictions, or read any book on church history, to see the truth of this. Yet, as St Paul affirms, God accomplishes his work not just despite, but through, our weakness.

This is not to say that you graduates and continuing students do not stand on very tall shoulders, and not just those of Fr. John Behr and Professor Peter Bouteneff. The legacy of St Vladimir's has always been connected with the names of a trinity of its deans, Fathers Florovsky, Schmemann, and Meyendorff, all major figures in 20th-century Orthodoxy. It is they who put the seminary on the map and arguably dragged the Orthodox Church out of its ghettoized existence and into conversation with the modern world.

Yet, while these three had much in common in terms of education, culture, and ecclesial vision, their personalities and approaches could not have been more different. Few people today, for example, know that, at the end of the 1954-1955 academic year, Fr Florovsky, a brilliant scholar, but a man who did not get along well with those he considered his inferiors, fired Fr Schmemann, who then left for his summer home in Canada essentially jobless and homeless. In the stormy summer that followed, Florovsky

was himself removed as Dean and resigned his faculty position, and Schmemann was rehired and installed as Acting Dean. It was not until 1962, after the seminary had moved to its present location here in Crestwood, that he was appointed Dean. The clash between them was not surprising: Florovsky was the consummate scholar, not a team player, and had little interest or patience for dealing with pastoral issues, while Schmemann was, first and foremost, a pastor. And, though his training was primarily in church history, his interest shifted early in his career to liturgical theology, a discipline in which theology intersects with the day-to-day experience of Orthodox Christians. As is evident in his posthumously published Journals, Fr Alexander was allergic to purely academic pursuits and often said that these were better left to the "Germans" (ironic given his own, Baltic German roots and name, and the fact that the only other "German" on the faculty was Fr John Meyendorff!). Hence also his allergy to footnotes – they are sparse in his many books, and were typically added for show only after had completed writing. I have known a few students here who do much the same. Yet the clash between Florovsky and Schmemann takes nothing away from their accomplishments or significance.

While the kind of dramatic clash that happened between Frs Florovsky and Schmemann did not occur again, the seminary remained a very diverse place. When I enrolled at St Vladimir's in the fall of 1972, the three main figures here were Frs Schmemann and Meyendorff, together with Serge Verhovskoy, Professor of Dogmatic Theology. Verhovskoy, like Schmemann and Meyendorff, was educated at St Sergius Theological Institute in Paris, where he also taught until his arrival to America in 1952. From 1955 until his retirement in 1981, he served as the seminary's Provost. His academic interest lay primarily in the fields of philosophy and ethics, and he insisted that all seminary students study dogmatic theology during all six semesters of the MDiv program. In true scholastic fashion, his lectures began with "The Problem of God," and followed the classical 19th-century Russian manual theology curriculum.

Since he suspected the orthodoxy of his colleagues, in his lectures he tried to cover every subject, implicitly, and sometimes openly, but always with a certain sense of humor, correcting perceived deficiencies in the teaching of his colleagues. I admit that I was not always fully awake during his lectures – I would sit in the back of the room, my head resting against the wall, squarely behind a certain Serbian classmate who had played football in college and was therefore sufficiently large to conceal me from the view of the professor. I learned the very useful skill of taking notes in my sleep: whenever he wanted to emphasize a point, he would lower the pitch of his voice (as is characteristic of Russian speakers), and this would

be my signal to wake up and write down what he said, as it would surely show up on the final examination. His students also quickly learned the trick of asking a provocative question during class: this would raise his suspicions about your orthodoxy – and would guarantee that he would question you about exactly that particular point during the oral final examinations he always gave. And while he attended church faithfully, he had little use for either liturgics or liturgical theology, and he would compare church services to a “Kitaiskii tsirk,” a “Chinese circus” – lots of people in fancy costumes running around in circles. And when, shortly after he retired, I told him that I would be pursuing a doctorate in liturgy, he rolled his eyes and never talked to me again. I am sure he thought I was throwing my life away.

The diversity of the faculty was not lost on the students, who rarely missed the opportunity, during the socially tumultuous 60s and 70s, to goad professors into criticizing each other. At the regular talent shows at Christmas time or before Great Lent, students would roast faculty members—the most popular were skits dramatizing faculty meetings. Several of these were Oscar-worthy performances. And for several years in that era, students published a satirical journal called “Aha, Aha”—I believe copies may still be found in the library, probably under lock and key. But this was all in good fun, and it did not usually cross boundaries of mutual respect and decency. The seminary in those days was very much a small, “mom and pop” outfit, and it was a very human institution, operating in a family style that reflected the colorful personalities of its leaders.

The personages I have just mentioned were a diverse group indeed. Their personalities and their approaches varied greatly, and at times they clashed, though never as dramatically as in 1955. Each had strengths, and each had flaws. They are long gone from among us, though in various ways they survive, for some of us in our memories, but for most of us through their writings and the work of their successors.

I assure you that today’s seminary faculty is every bit as diverse and colorful as it was in those days, in terms of both approach and personality, of strengths and weaknesses. But I will let you younger faculty and graduating students tell that story when I am gone. And the fiscal challenges the seminary faces today, which may endanger its future, certainly reflect the continued fragility of the institution.

So what does all this mean for those of us who are now preparing to move on to the next stage of our lives? I will make four brief points—I also took homiletics at seminary and was taught to keep it short and simple.

First of all, you are all human, foibles and all. You all have that thorn in your side, be it due to your upbringing, to your various temptations and passions, to your egos, or

simply to your own limitations. In this way, you are little different from fallen Adam and Eve, from all the figures in the Old Testament, from the apostles who, as we heard recently during Holy Week, ran away and abandoned Christ in His time of trial. We all fall short, we all have weaknesses—but if we have faith, God works through that weakness and shows his glory—and keeps us from being too arrogant or proud.

Second, avoid easy, one-sided answers or solutions. So often we are asked to provide simple answers: what is the Orthodox understanding about this or that? Both Frs Schmemann and Meyendorff spoke often about the dangers of reducing Orthodoxy to only one of its aspects, whether to dogma, to the canons, to morality, to liturgy, or to our own notion of what Orthodoxy should be. And how often we Orthodox today seek recourse to what we call “the Fathers,” or “the patristic tradition,” as if the Fathers all spoke with one voice and had immediate answers to all our contemporary questions and challenges. The Fathers were a rowdy group, and if you were able to put them all into one room, sparks would surely fly. It was Fr Florovsky who coined the phrase about “having the mind of the Fathers,” and he is often credited with inaugurating what has come to be called the “neo-patristic synthesis.” For him, however, this did not mean searching through patristic writings to find suitable proof texts that one could then pull out of a hat to answer any question. No, for him it meant responding faithfully and creatively to the questions that are being posed to us today, using a language and categories that contemporary humanity can receive and grasp. This, I believe, is what St Vladimir’s Seminary has always stood for, and if we have been able to transmit that ethos to you, then we have done our job.

Third, be prepared for difficulties and troubles. As I can testify for my own experience, life will not unfold the way you planned it. You may get fired, as Fathers Schmemann and Florovsky were. You will inevitably face tragedies, whether in your parishes, in the communities where you will live, or your own family life. As hard as we at the seminary may have tried, we could not have prepared you adequately for the challenges and difficulties you will face. The examinations you have just passed, the theses you have just completed, were all done in the cocoon of a safe environment. Whether you got an A or a C ultimately matters little. The real test, the one that counts, still lies ahead of you—and failure comes at the cost of real lives, whether your own or those of the people entrusted to your care.

Finally, live your lives with joy! The gospel we proclaim is the good news to the whole world, to all of creation. Let that joy we experienced just two weeks ago on Pascha night permeate every moment of your life. In every sermon you preach, in every lesson you teach, proclaim that Christ is

risen, that death has been defeated. Yes, there will be the Cross, there will be suffering; and you will be called to stand with those who suffer and to suffer yourself. But if you have deep within yourself the firm conviction that the victory has been won – then, and only then, will you be able to transmit that conviction to others. It is not simply a matter of words, but of how you live every moment of your life. It is not something that can be faked. Then, with St Paul, you will be able to say:

For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong. (2 Cor 12.10)

So, as I speak before you one last time as a professor at this small, fragile, but nevertheless glorious, institution, I want to thank you with all my heart. I have learned so much from you, both from my colleagues on the faculty and from the many students I have encountered in the classroom over the past 29 years. Thank you also to the trustees and all the supporters of this school—we live through your prayers, as well as your checkbooks. May God grant all of you, and this seminary, many years!

CHRIST IS RISEN!

In the spirit of Verkhovsky

At the conclusion of the Liturgy, Metropolitan Tikhon awarded Dr. Paul Meyendorff, who is retiring as The Father Alexander Schmemann Professor of Liturgical Theology, with the Order of Saint Innocent, Silver Class in recognition of his many years of service to the Orthodox Church in America in varied arenas, including External Affairs, consultations, publishing, the Metropolitan Council, and many committees both within and outside the Church on the national and international levels. He likewise was recognized for his many years of service and teaching at Saint Vladimir's Seminary.

St. Luke Picnic & Fundraiser

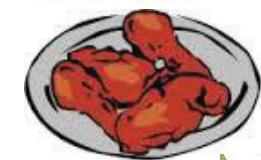
Featuring Pit-Roasted Lamb

Everyone is invited!

Saturday, June 4, 2016
12:00-4:00 p.m.



The men of the Lamb Crew and
the St. Luke Sisterhood present:



On the menu:
Pit-Roasted Lamb
BBQ Chicken
Hamburgers
Hot Dogs/Brats
Side dishes
Desserts

and much much more...



**THE
MEN
ARE
ROASTING**



Share the joy!



Rain or Shine!



Moon Bounce
Face Painting

Entrance \$20 All you can eat Lamb and
BBQ buffet and non-alcoholic drinks.

Kids under 16 free.
Beer and Wine Cash Bar.

**For more information visit our website at
www.stlukemclean.org**

**COME AND
Enjoy!**

**Location: St. Luke Serbian Orthodox Church
6801 Georgetown Pike (at Douglass Drive)
McLean, VA 22101
(703) 893-1759**