

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA August 2017

THE WEEKS OF MATTHEW BRING US TO THE ELEVATION OF THE CROSS AND THE END OF THE CHURCH YEAR

AUGUST—DAY 13 HOURS, NIGHT 11

- 6 Sun^{9•VIII•Mt9} *Transfiguration of the Lord—Bless grapes and fruit*
10:00 a.m. Divine Liturgy — **Coffee Hour: Honshul**
- 13 Sun^{10•I•Mt10} 10:00 a.m. Divine Liturgy — **Coffee Hour: Krisa**
- 15 Tue ↑ *Dormition of the Holy Theotokos—Bless flowers*
- 20 Sun^{11•II•Mt11} 10:00 a.m. Divine Liturgy — **Coffee Hour: Matyuf**
- 27 Sun^{12•III•Mt12} 10:00 a.m. Divine Liturgy — **Coffee Hour: Miller**

SEPTEMBER—DAY 12 HOURS, NIGHT 12

- 3 Sun^{13•IV•Mt13} 10:00 a.m. Divine Liturgy — **Coffee Hour: Morrow**
—followed by an end-of-Summer picnic lunch
- 10 Sun^{14•V•Mt14} 10:00 a.m. Divine Liturgy — **Coffee Hour: Mosholder**
- 14 Thu ↑ *Elevation of the Holy and Life-Giving Cross*

With Our Grillmeister’s Blessing.

Labor Day Weekend is around the corner. The kids will be returning to school. Summer is coming to an end. And Sunday, September 3—smack in the middle of the Labor Day Weekend—provides one last chance for a picnic lunch after church. Matthew Matyuf, *et al.*, are ready to fire up the grill. Father Paul will bring some hotdogs, rolls, and maybe even wimp up some sauerkraut. Some burgers would be nice. Chips. Soda. Beer. Watermelon. Maybe some corn. And you and you and you. A last hurrah for Summer.

- 6. Peanut Butter
- 7. Hearty Soups
- 8. Cooking Oil
- 9. Whole grain pasta, rice

Gifts cards to area grocery stores and monetary donations help support our mission and are greatly appreciated.

We provide fresh groceries for the whole family, plus we can help find further assistance to meet other needs through our network of partners. Often, we are the first place families seek out for help during times of need.

Loudoun Hunger Relief Food List

- 1. Cereal
- 2. Dry Beans
- 3. Fresh Fruits & Vegetables
- 4. Canned Meats (tuna or chicken)
- 5. Mac and Cheese

Father Paul is thinking...

Fr. Paul is wondering if a few parishioners might be interested in some adult education. Come the New Church Year. Perhaps the first and third Wednesday in a month. Starting in October. Perhaps a romp through our two books. Any interest?



Remembering Father John Meyendorff—by Protopresbyter Leonid Kishkovsky

Each year, at the end of July, we especially honor the memory of Protopresbyter John Meyendorff, Dean of Saint Vladimir’s Seminary from 1984 until his retirement on June 30, 1992, just a few weeks before his repose on July 22.

A better way to speak of Father John’s repose would be to say that he died “in hope of the resurrection.” These words are used in Orthodox prayers for the departed. Father John’s theological vision, in accord with the great Christian theologians, affirmed and celebrated the dynamism of our life and our movement toward the resurrection.

In remembering Father John and reflecting on his life and ministry, it is clear that he was a theologian of depth and a teacher of excellence. In this he witnessed to Christ, to the Gospel, to the Orthodox Faith. He exemplified intellectual integrity and seriousness and was allergic to untruth in any form. Theology and teaching were not “academic” endeavors for Father John. He placed his intellect and his teaching in the service of the Church. In this sense, he was as much a pastor as he was a theologian and teacher. During the years of his labors as theologian and historian, teacher and lecturer,

Father John achieved respect and recognition around the world in the Orthodox Church, in the ecumenical world, and in academia. Among the Orthodox Churches, his voice articulated the vision of the Orthodox Church in America, affirming the imperative need for unity and mission. In the ecumenical and academic worlds, he articulated and bore witness to the Orthodox vision of God's creation and the meaning and content of human life in light of the biblical teaching on the image and likeness of God in each human person.

As editor of *The Orthodox Church* newspaper for 20 years, Father John made a major contribution to public discussion of the challenges facing the Orthodox Church in North America and around the world. He saw his service as editor as a continuation of his task as teacher of theology and history. **He knew that an educated and informed clergy and laity were necessary for a healthy Church.** His birth and education in France were no obstacle to his love for America. On the contrary, he entered fully into the experience of American Orthodoxy, understanding its challenges and appreciating its gifts and possibilities.

In the story of the autocephaly of the Orthodox Church in America, Father John was more than a teacher and scholar. He played a key role in the negotiations which led to the granting of autocephaly, working closely with Father Alexander Schmemmann and the other members of the team charged by the Holy Synod with the responsibility for dialogue and negotiation with the Russian Orthodox Church.

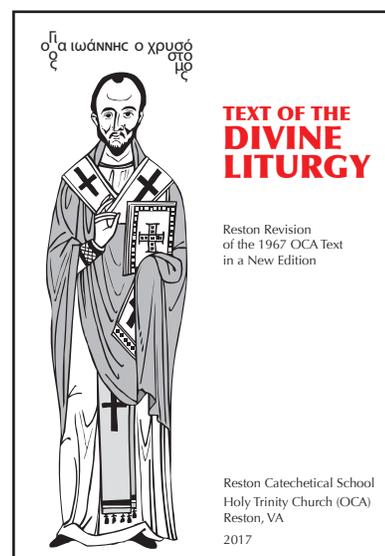
A central aspect of Father John's thought and teaching was the calling of the Orthodox Church to overcome the limitations of national, ethnic Orthodoxy through a proper vision and experience of the unity and universality of the Orthodox Church. This did not mean for him that the national and ethnic realities should be despised or rejected. It did mean that the true vocation of the Orthodox Church cannot be confined to the boundaries of ethnic and national identities. This insight guided the "creators" of the autocephaly of the Orthodox Church in America, and still guides our vision of Orthodox mission in America.

The various aspects of Father John's life and ministry were complementary. Scholar and priest, teacher and educator, dedicated to the Orthodox Church in America, and honored around the world as a theologian, articulate voice for Orthodoxy in the ecumenical context—all of these dimensions were integrated and harmonious, and all were at the service of the Good News of Christ and the Church of Christ.

When Father John received the Sacrament of Anointing not long before his death, he said one word – "Eucharist." [*Three days before he died, Fr. John slipped into a*

coma.—Ed.] When the Eucharistic Liturgy is celebrated at Saint Vladimir's Seminary Chapel, the icon behind the altar table is the icon of Christ giving Communion to the Apostles. Father John's vision and experience of the Church was deeply Eucharistic. As he approached the hour of his death, the Eucharist stood at the center of his vision. The life and ministry of Father John, as well as his sickness and death, were full of the hope of the resurrection. And this joyful hope is fulfilled in the Eucharist given to us by Christ.

Editor's note.—When Father Alexander Schmemmann died in December 1983, Father John wrote in an obituary that he did not attract or cultivate disciples. Fact is, neither did Father John. Perhaps it was impolitic. Father Leonid Kishkovsky, author of this piece, is one of the few whose "career" in the church was overseen by Father John. We should also note for parishioners who were not with us from the beginning—as we begin our fortieth year—that Father John Meyendorf gave Holy Trinity its start beginning in September 1977 and lasting through June of 1978. He was able to do this because he was down here on sabbatical from Saint Vladimir's Seminary to do a stint as director of Harvard's Dumbarton Oaks Research Library supporting scholarship in the field of Byzantine studies (of which Father John was a world-class exponent). When he and Mayka arrived in Washington, Father John asked Father Dmitri Grigorieff if there was something he could do. And Father Dmitri told him a group people in the Reston area was interested in starting a parish. The rest is history. Father John was able to give the community regular every-Sunday Liturgies, as well as our first Holy Week and Pasch, and Pentecost which became our parish feast. And by way of commemorating the 25th anniversary of his sudden exodus, Father Paul, exactly on 22 July, put the finishing touches to a best and final edition of the *Text of the Divine Liturgy* dedicated to his memory.





TO THE GLORY OF THE HOLY TRINITY: 115 years after Krasnosełtsev's *Svěděnija*, 105 years after Dmitrievsky's *Opisanije*, Volume I, 104 years after Brightman's *Liturgies*, 65 years after Trempelas's *Ai Treis Leitourgíai*, 61 years after Miss Antoniadis's erudite 1939 study *Place de la liturgie dans la tradition des lettres grecques*, 53 years after Fr. Kiprian Kern's *Evcharistija* (he was Fr. Schmemmann's teacher), 37 years after Fr. Juan Mateos's publication of the X-century Typikon of the Great Church (Holy Cross, Jerusalem, N° 40), 35 after his Fordham lectures, 34 after his brilliant articles tracing the history of the Synaxis, and all too many years since he abandoned—or was driven from—the field, 34 years after the foundation of the monastic life at New Skete consecrated to those orphans of church polity, Liturgical Understanding and Renewal, 27 years after Fr. Alexander Schmemmann's "On the Question of Liturgical Practices, A Letter to My Bishop," and 20 years after Archbishop Paul of Finland's remarkable "pastoral letter," and, sadly, 17 and eight years, respectively, since those priests of happy memory, Alexander Schmemmann and John Meyendorff, left to their callow, grieving students the bright lamp of learning entrusted to them; while the Most Blest Kyr Theodosius serves as Archbishop of Washington and Metropolitan of All America and Canada, and through the endeavor and industry of archpriest Paul N. Harrilchak, with the inspiration, cooperation and support of the parish community,

TEXT OF THE DIVINE LITURGY

has been completed for publication at Reston, Virginia,
in the year 7508, Indiction VIII, in the month of August, A.D. 2000.

And now reissued for a second time with minor changes
A.D. 2017, in the month of July, on Saturday the twenty-second,
marking the twenty-fifth anniversary of the sudden exodus
of our father among the saints,

Protopresbyter Ivan Feofilovich Meyendorff.

Αἰωνία αὐτοῦ ἡ μνήμη! Вѣчнаа ѿмѣ пам'ятѣ!
Eternal be his memory!