

## У сећање на оца Јована Мајендорфа

Велики псалмопојац и цар Давид поставља пред Господа питање које одјекује кроз векове све до наших дана: „Шта је човек да га се сећаш?“ (Пс. 8,4). Српски кнез-епископ и песник Црне Горе, Петар Петровић II Његош, одговара на исто питање и овековечује га у својој епској поеми из 1847. године, касније препознатој као национална драма – *Горски вијенац*: „Благо оном ко довијека живи, имао се рашта и родити!“ Односно: блажен је онај који живи довека, јер је имао разлога да се роди. Ове речи нам пружају дубок повод и оквир за разумевање свечане прославе сећања којом обележавамо стогодишњицу рођења протопрезвитера Јована Мајендорфа, рођеног у Паризу 17. фебруара 1926. године. Јер човек такве личности, кроз величину свог живота и наслеђа, заиста живи довека и заиста је имао разлога да се роди. За такве личности ми у Православној Цркви певамо: *Вечнаја памјат*.

Један од његових најближих савременика и сарадника, изузетно харизматични протопрезвитер Александар Шмеман, бивши декан и професор Богословије Светог Владимира – и, ако смем да додам, мој духовник – оца Јована је бриљантно описао већ самим насловом своје књиге о њему: *Живот вредан живљења*. Отац Александар је једном записао: „Сваки људски сусрет, без обзира на то колико је дуг или кратак, оставља свој неизбрисив траг на души човека, који он носи са собом у вечност.“ Стога се може рећи да је најтрајнији дар који један просветни радник може да понуди ученику – дар самога себе: слободно принесен кроз живот, предавања, менторство и писану реч. Управо тај дар, дар односа и самоприношења, отац Јован Мајендорф је несебично давао свима који су црпели из богатог извора његовог живота у Христу. Из тог извора проистекло је и његово изузетно богато историјско, патристичко и еклисиолошко сведочанство о Православљу. Заиста, просветитељ *par excellence*.

Свесно осећајући сопствену ограниченост да представим мисао која би била сразмерна личности и величини оца Јована Мајендорфа, молим да ово кратко излагање буде схваћено као увод у два дана посвећена његовом сећању, у Православној богословској семинарији Светог Владимира и на Универзитету Фордам. Реч је о сећању на истински ренесансну личност и, без претеривања, једног од најутицајнијих православних теолога двадесетог века. Усудићу се да говорим и из личног искуства, као један од његових ученика. Под његовим руководством, као другог читаоца, заједно са мојим ментором др Веселином Кесићем, написао сам магистарску тезу из богословља под насловом: *Владика Николај Велимировић: аспекти његових мисионарских активности у Америци 1921. године* (1982). Предавања оца Јована била су јединствено импресивна: узбудљива, садржајна и испуњена широким спектром интензивног знања, са изузетним осећајем за релевантне и значајне детаље.

Као истински научник, са изузетно дубоким знањем, отац Јован је излагао са таквом продорношћу да је слушалац имао утисак као да је лично познавао историјске личности о којима је говорио или да је присуствовао догађајима које је описивао. Често је деловало као да је управо сишао са ужареног средњовековног бојишта, вечерао са византијским царем или водио разговор са неким од великих отаца Цркве. Његов стил предавања, испуњен оштрим запажањима и живописним детаљима, подсећао ме је на наративни историјски стил византинисте Џона Џулијуса Норвича, кога је Питер Леви у листу *The Independent* описао као „бриљантног, али не и површног, неуморно забавног“.

Професор Мајендорф одиграо је кључну улогу у ономе што је постало познато као неопатристички покрет, који је отац Георгије Флоровски формулисао као неопатристичку синтезу. Захваљујући томе, Богословија Светог Владимира заузела је пресудно место у буђењу и оживљавању православног богословља, нарочито на Западу. За многе од нас то је било изузетно плодно раздобље, у којем смо могли да проучавамо православље враћајући се изворима – у учењу, уметности и литургијском животу Цркве. Академска, уметничка и литургијска врата која су дуго била затворена, сада су се отворила ка величанственом новом пролећу.

Овај препород ослободио је православну мисао од онога што је Флоровски назвао „западним ропством источног ума“. Више нисмо били таоци погледа попут оног Едварда Гибона, који је у делу *Опадање и пад Римског царства* Византију пежоративно описивао као „тријумф варварства и хришћанства“. Насупрот томе, Византија никада није познавала мрачни век, већ је, кроз историју, прелазила из једног златног доба у друго. Управо такав ослобађајући ефекат имала су Мајендорфова дела *Византијско богословље: историјски токови и догматске теме* и *Византијско наслеђе у Православној цркви*. Његово богословско деловање било је дубоко укоренењено у руско-париском интелектуалном наслеђу и утицају Православног богословског института Светог Сергија у Паризу. У том контексту, евхаристијска еклисиологија – чије је корене поставио Николај Афанасјев – добија своје зрело и утицајно изражавање код Мајендорфа, Флоровског и Шмемана. Као свештеник и професор, отац Јован је јасно и убедљиво артикулисао светотајинску природу Цркве, што је нарочито видљиво у његовој књизи *Брак: православна перспектива*.

„У Литургији“, пише Мајендорф, „Црква, као конкретно сабрање људи, престаје да буде људска организација и постаје истински Црква Божија. Сам Христос предводи сабрање и оно се преображава у Његово Тело. Тада се руше преграде између историје и вечности. Управо зато нас Црква учи да је брак тајна онда када се остварује у оквиру евхаристијске Божанске Литургије.“ Ове речи остају трајна лекција и за наше време. Коначно, немогуће је не поменути трајни утицај оца Јована на савремено православно разумевање духовности. Његово оживљавање учења Светог Григорија Паламе и Светог Симеона Новог Богослова поново је у средиште православне свести поставило етос Преображења и нетварне светлости. Тај етос је постао кључан за разумевање иконографије, црквене архитектуре и, шире, хришћанске антропологије и теологије лепоте – онога што је Достојевски наслутио речима: „Лепота ће спасити свет“.

Сабрали смо се, дакле, да бисмо на овој стогодишњици одали почаст протопрезвитеру Јовану Мајендорфу – теологу, научнику и пастиру, чији је живот оставио неизбрисив траг у Цркви и академском свету. Његово наслеђе живи кроз његова дела, кроз његове ученике и кроз животе безбројних људи које је дотакао. Нека нас сећање на њега и даље подстиче да тражимо истину, да живимо љубав и да верно следимо пут Христов.

Епископ Иринеј (Добријевић)  
Православна богословска семинарија Светог Владимира -  
Јонкерс, Њујорк 6. фебруар 2026. године

## Memorial Tribute to Father John Meyendorff

The **great Psalmist, King David**, poses a question of old before the Lord, which reverberates throughout the ages to our very day: ***“What is man that You are mindful of him?”*** (Ps. 8:4).

The **Serbian Prince-Bishop and Poet of Montenegro, Petar Petrovich II Njegosh** responds, and in turn immortalizes the same in his 1847 epic poem, come national drama, ***The Mountain Wreath***: „**Благо оном ко довијека живи, имао се рашта и родити!**“ – ***“Blessed is he who lives forever, for he had reason to be born!”*** Indeed, this give us cause and comprehension for this solemn memorial celebration, honoring the **Centennial** of the **birth of one, John Meyendorff**, born in Paris, France on **February 17, 1926**. For such a person, through the magnitude of his **life and legacy**, truly, lives forever and had reason to be born. For such it is that we in Orthodoxy sing, as we did this very evening: **Memory Eternal!**

Following suit, the **exceedingly charismatic Alexander Schmemmann**, former dean and professor of St. Vladimir’s Seminary (my confessor, if I may dare add) – whom Fr John, so brilliantly eulogized, summarizing Fr Alexander’s life and legacy, even by title alone, ***“A Life Worth Living”*** – once stated: ***“Every human encounter, regardless of how long or brief, leaves its indelible mark on a person’s soul, which they bear with them into eternity.”***

Thereby, the **most enduring gift an educator can offer a student** is that of **self**, freely given through their **life, lectures, mentorship and profound writings**. This unique gift of ***an indelible seal***, that of **interpersonal relations and self-offering**, is one that **Fr. John Meyendorff** so readily bestowed upon all from the **rich font of his life in Christ**. Such was the **inspired insight of this erudite scholar** that embraced the vast expanse of his **profound historic, patristic and ecclesiological witness to Orthodoxy**. Indeed, an **educator par excellence!**

Sensing my own inadequacy to present a reflection, that is far less than all-embracing on the **person and magnitude** of John Meyendorff, kindly allow this brief, introductory presentation to serve as precisely that, an entrée to these two days, which have been set aside at **St. Vladimir’s Orthodox Theological Seminary and Fordham University** in remembrance of a **truly Renaissance individual** and, as noted, one of the **most influential Orthodox theologians of the twentieth century**. I dare present from personal knowledge garnered and remembrance of him as one of his students, under whose guidance as a **second reader**, together with my mentor, **Dr Veselin Kesich**, I wrote my Master of Divinity Thesis, **BISHOP NICHOLAI VELIMIROVICH: ASPECTS OF HIS 1921 MISSIONARY ACTIVITIES IN AMERICA** (1982).

**Fr. John’s classes** were awe inspiring in a most unique way, as they were quite **exhilarating**, replete with a **vast array of intense knowledge**, presenting **both the broad spectrum and zeroing in at times on pertinent, telling detail**. **Scholar that he was**, with **exceedingly profound knowledge** and one would dare say **near first-hand experience** of the historic persons of whom he spoke, or events on which he lectured. For he presented with such **piercing perception** as though he had **come to know the person** of whom he spoke, or was physically located at a particular historic event, for he **casually and with such ease, seemingly reminisced as mere matter of fact**, with fascinating insight. Often it had the guise of being as though he had walked away from a **raging medieval battle, dining with a Byzantine emperor, or discussing a particular topic with a lucid church father**.

Subsequently, I was much pleased to have discovered, **reminiscent** of Fr. John's particular lecturing style expressed in terms of **sharp observations and vivid details**, with a similar personal note of **casually presented depth of knowledge**, in the narrative historic writings of **Byzantinist, John Julius Lord Norwich**, aptly described by Peter Levi in *The Independent* as "brilliant but not superficial, unflinchingly entertaining..."

Professor Meyendorff, played a critical role in what has come to be known as the **Neo-Patristic Movement**, championed by **Fr Georges Florovsky** as the **Neo-Patristic Synthesis**. Gratefully, this has **earned St. Vladimir's Seminary** a critical and crucial role in the awakening and revival of Orthodoxy, particularly in the West. For many of us, it was indeed **an exceedingly grateful epoch** in which to have studied **Orthodoxy literally regaining self** in everything from **teachings to ecclesiastical arts and liturgy** notwithstanding. **Doors and windows** that had been **academically, artistically and liturgically shuttered** were now open to a magnificent new spring. For a new day had dawned in a revival which **shattered the shackles** of what Florovsky termed, "**the Western Captivity of the Eastern Mind**", as it were, **repatee** during my tenure at St. Vladimir's Seminary.

As **Robert Browning** notes in his introduction to *The Byzantine Empire*, no longer were the likes of **Edward Gibbon** in his book *Decline and Fall* (1776), **to dismiss, in the pejorative**, the rich **thousand-year history of Byzantium**, "*as the triumph of barbarism and Christianity*". However, unlike the West, Byzantium never succumbed to the Dark Ages, rather morphing from one Golden Era to another. Such was the liberating effect of Meyendorff's publications ***Byzantine Theology: Historical Trends and Doctrinal Themes*** and ***The Byzantine Legacy in the Orthodox Church***. While ongoing titles, such as ***The Orthodox Church***, did not shy away from reviving the image of Orthodoxy following the **fall of Communism** and the new opportunities it presented to the witness of the Orthodox Churches of Eastern Europe to the West and before the world.

In great part, this **pioneering work of Protopresbyter John Meyendorff**, was due to his admirable **Russo-Parisian inheritance**, wherein his understanding of **ecclesiology** was an **integral part of the neo-patristic revival**, a clear wellspring of **St. Sergius Orthodox Theological Institute**, come **the oldest institution of Orthodox theology in Western Europe** (1925). This pioneering **ecclesiology**, indeed, **eucharistic ecclesiology** is considered by Orthodox Scholars the likes of **Aristotle Papanikolaou** in ***The Mystical as Political: Democracy and Non-Radical Orthodoxy*** (p. 60), to have first emerged with **Nicholas Afanasiev**. The influence of which was evidenced in writings of his successors, profound Orthodox intellectuals, religious philosophers and theologians the likes of **Florovsky, Schmemmann and Meyendorff** among others, constituting in great part **the indisputable inheritance** of St. Vladimir's Seminary.

**As priest and professor**, John Meyendorff, clearly articulated the **integral nature of the sacramental life** of the Church through the now **influential perspective of eucharistic ecclesiology**, which imbues the **entirety of the Orthodox ecclesiastical corpus**, as is exemplified in his book, ***Marriage: An Orthodox Perspective***. Here, we are able to witness, as with the teachings of **Alexander Schmemmann on liturgy and baptism**, how **Fr. John reintroduces the concept of liturgical marriage**: "In the Liturgy, the Church, being concretely a gathering of people, ceases to be a human organization and becomes truly the 'Church of God.' Then Christ Himself leads the assembly, and the assembly is transformed into His Body. Then all partitions between concrete historical happenings and eternity are broken. Now, the

Church teaches us that **marriage is a sacrament inasmuch as it happens in the framework of the Eucharistic Divine Liturgy**" (Marriage, pp. 10-11). Truly, an ongoing lesson for today.

Finally, I would be entirely remiss if I did not delve into Fr. John's **ongoing and positive influence on our contemporary Orthodox understanding of spirituality**. Through his revival of the teachings and person of **St. Gregory Palamas**, 14<sup>th</sup> century Archbishop of Thessaloniki, which bears with it as prelude, the **theological poetic genius of St. Symeon the New Theologian**, imbued with the **Light of Christ**, which illumines all. With this, the ethos of **Transfiguration resumes its proper and just place** as the very essence of, among all else, **iconography and architecture** – the visible hallmarks of Orthodoxy. In turn, this led to the **newest among Orthodox academic disciplines, the Theology and Ethics of Beauty**, sparked by Dostoyevsky in his famous, albeit enigmatic quote: "**Beauty will save the world**" (1868, *The Idiot*, part 3, chapter 5), as well as **Christian Anthropology**.

In conclusion, we have gathered at this **Centennial Commemoration** to honor and remember Protopresbyter John Meyendorff, a **revered theologian, scholar, and priest whose profound contributions have left their indelible mark on the Orthodox Christian faith and academia**. Born in 1926, he dedicated his life to the pursuit of knowledge and the deepening of faith, embodying the spirit of a **true servant of God**.

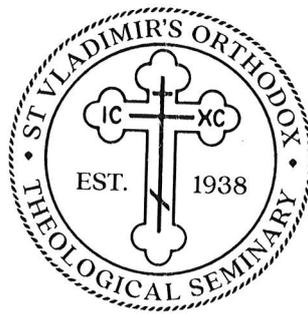
A **distinguished professor and dean** of St. Vladimir's Orthodox Theological Seminary, Fr. John was instrumental in bridging the **wealth of multifaceted Byzantine theology with contemporary issues facing the Church and society**. His scholarly works have shaped our understanding of Orthodox theology and its application in today's complex world.

He was **not just a theologian**; he was also a **pastor, known for his warmth, wisdom, and unwavering commitment to the spiritual care of his community**. His ability to communicate **complex theological ideas with clarity and compassion will continue to inspire countless scholars, students and laypersons alike**. He believed in the **power of dialogue** and worked tirelessly to **foster relationships that enriched Orthodox Christian witness in a diverse society**, evidenced now at **both St. Vladimir's Orthodox Theological Seminary and the Orthodox Christian Studies Center at Fordham University**.

As we remember Fr. John Meyendorff, we celebrate a **life devoted to Christ, education, and the Church**. His **legacy** lives on through his **writings, his students, and the countless lives he touched and will touch**. May his memory continue to inspire us to **seek truth, pursue love, and follow the path of Christ**.

**Bishop Irinej Dobrijevic**  
St. Vladimir Orthodox Theological Seminary  
Yonkers, NY  
February 6, 2026

**ST. VLADIMIR'S**  
**ORTHODOX THEOLOGICAL SEMINARY**  
YONKERS, NEW YORK



*Celebrating the Legacy of*  
*Father John Meyendorff*  
*A Centennial Tribute*

FRIDAY, FEBRUARY 6, 2026, 5:30 P.M.

*Memorial Service*

—THREE HIERARCHS CHAPEL—

*Reflections on Fr. John's Legacy*

—METROPOLITAN PHILIP AUDITORIUM—

# *Program*

## *Welcoming Remarks*

DR. IONUȚ-ALEXANDRU TUDORIE, Dean

## *Reflections on Fr. John's Legacy*

THE RIGHT REV. IRINEJ (DOBRIJEVIĆ), Bishop of Washington-New York and Eastern America, Serbian Orthodox Church

DR. VERA SHEVZOV, Barbara Richmond 1940 Professor in the Humanities, Professor of Religion, and Director of Program in Russian, East European, and Eurasian Studies, Smith College

DR. PAUL MEYENDORFF, Father Alexander Schmemmann Professor of Liturgical Theology Emeritus, St. Vladimir's Orthodox Theological Seminary

*A reception follows.*

*Please silence all mobile phones  
and other electronic devices.*

*Thank you.*

# Protopresbyter John Meyendorff

(February 17, 1926–July 22, 1992)



FR. JOHN MEYENDORFF was one of the most influential Orthodox theologians of the twentieth century, and remains an immense figure in the history of St. Vladimir's Seminary and the Orthodox Church in North America.

Born in Neuilly-sur-Seine, France, in 1926, John Meyendorff completed his secondary education in France and his theological education at the Orthodox Theological Institute in Paris in 1949. In 1948 he also received a *licence-es-lettres* at the Sorbonne, and later earned a *Diplôme d'études supérieures* (1949), a *Diplôme de l'école pratique des Hautes Etudes* (1954), and a Doctorate of Letters (1958).

In France he was an Assistant Professor of Church History at the Orthodox Theological Institute, and a Fellow at the Centre National de la Recherche Scientifique, one of the world's leading scientific research organizations.

Having been ordained to the priesthood in the Orthodox Church, he became Professor of Church History and Patristics at St. Vladimir's Seminary in 1959, holding also successive joint appointments as Lecturer in Byzantine Theology at Harvard University, Dumbarton Oaks (to which he returned for a semester as Acting Director of Studies in 1977), and as Professor of Byzantine History at Fordham University (starting in 1967). He also was Adjunct Professor at Columbia University and Union Theological Seminary and lectured widely on university campuses and at church events. During his service at St. Vladimir's Seminary, he also held the positions of Librarian, Director of Studies, and was long-time Editor of *St. Vladimir's Theological Quarterly*. Fr. John held the position of Dean of St. Vladimir's Seminary from March 1984 until June 1992.

His service to the Church included positions as Chairman of the Department of External Affairs of the Orthodox Church in America, as advisor to the Holy Synod, and as Editor of the monthly newspaper *The Orthodox Church*. As a representative of the Orthodox Church, he participated in the activities of the World Council of Churches (WCC), having been Chairman of the Commission on Faith and Order (1967–1976) and a member of the Central Committee. Committed particularly to inter-Orthodox unity and cooperation, he was one of the founders and the first Gen-

eral Secretary of Synesmos (World Fellowship of Orthodox Youth Organizations), and served later as its President.

A member of several professional associations, Fr. John served during different periods as President of the Orthodox Theological Society of America, President of the American Patristic Association, and a member of the Executive Committee, U.S. Committee for Byzantine Studies. He was a Fellow of the National Endowment for the Humanities (1976–77), and a Guggenheim Fellow (1981). Fr. John was a Corresponding Fellow of the British Academy and Senior Fellow at Dumbarton Oaks. The Diploma of Honorary Member of the Leningrad Theological Academy was bestowed upon Fr. John in May of 1990, and in June 1991 Fr. John was awarded the Order of St. Vladimir, 2nd Class, by His Holiness Aleksy II, Patriarch of Moscow and All Russia. Fr. John also held honorary doctorates from the University of Notre Dame and General Theological Seminary.

Fr. John's publications include the critical text and translation of Byzantine theologian Gregory Palamas (1959), as well as a number of books in the fields of theology and history, such as *A Study of Gregory Palamas* (French ed., 1959; Engl. 1964); *The Orthodox Church* (1963); *Orthodoxy and Catholicity* (1966); *Christ in Eastern Christian Thought* (1969); *Byzantine Theology* (1973); *Marriage, an Orthodox Perspective* (1975); *Living Tradition* (1978); *Byzantium and the Rise of Russia* (1980); *The Byzantine Legacy in the Orthodox Church* (1981); *Catholicity and the Church* (1983); and *Imperial Unity and Christian Divisions: The Church AD 450-680* (1989). His books have been published in a number of languages, including English, French, Romanian, German, Italian, Russian, Greek, Finnish, Spanish, Dutch, Japanese, Serbian, and Polish.

Fr. John Meyendorff retired as Dean of St. Vladimir's Seminary on June 30, 1992, shortly before his falling asleep in the Lord on July 22, 1992.

*May his memory be eternal!*

## The Right Reverend IRINEJ (Dobrijević)



HIS GRACE IRINEJ is Bishop of Washington-New York and Eastern America of the Serbian Orthodox Church.

Born in Cleveland, OH, His Grace studied at the Cleveland Institute of Art in the 1970s and also received instruction in Byzantine Iconography and Japanese Sumi-e painting. He went on to earn a Licentiate in Theology in 1979, with the academic distinction *maxima cum laude*, from St. Tikhon's Orthodox Theological Seminary. His Grace then obtained a Master of Divinity degree from St. Vladimir's Seminary in 1982, with Honorable Mention for his master's thesis *Bishop Nicholai Velimirovich: A 1921 Mission to America*.

He spent much of his career in the field of education, lecturing at Loyola University in Chicago, and at the Theological Faculty of the University of Belgrade.

His Grace was ordained a deacon in 1994 and tonsured a monk in 1995, receiving the monastic name Irinej after St. Irenaeus, Bishop of Lyon; and ordained a hieromonk also in 1995, all by the hands of Metropolitan Christopher of Midwestern America. He was elevated to the dignity of Archimandrite in 2006 by His Grace Bishop Justin of Timok (presently of Zhicha), a member of the Holy Synod of Bishops, at the request of Patriarch Pavle. That same year, he was elected to serve as bishop of the Metropolitanate of Australia and New Zealand. In 2016, His Grace was enthroned as bishop of the Serbian Orthodox Church's Eastern American diocese.

Among his many appointments, Bishop Irinej is a member of the Jasenovac Committee and the Permanent Missions Board of the Holy Synod of Bishops; the Assembly of Canonical Orthodox Bishops of the United States of America; St. Vladimir's Seminary's Board of Trustees; the Orthodox Christian Study Center Advisory Council at Fordham University of New York; the Advisory Council of the Njegos Endowment for Serbian Language and Culture at Columbia University; the Editorial Board of the Tesla Memorial Society; the Serbian-American Center in Belgrade; and an honorary Board Member for ZOE for Life! His Grace is also the Episcopal Patron for the Milosh Obilich Society of Serbian Chivalry and the Centre for the Study of Orthodox Monarchism, both in Belgrade; Tennessee Ambassador of Good Will; and a member of the New York Landmarks Conservancy Advisory Board and Sacred Sites Committee. Previously, Bishop Irinej represented the Serbian Orthodox Church on the World Council of Churches (WCC) and held numerous other noteworthy positions.

## Dr. Vera Shevzov



DR. VERA SHEVZOV is Barbara Richmond 1940 Professor in the Humanities in the Religion Department at Smith College and is Director of Smith's Program in Russian, East European, and Eurasian Studies. She received her B.A. (*summa cum laude*, '78) and Ph.D. ('94) from Yale University and an M.Div. from St. Vladimir's Seminary ('86). She completed additional graduate training at the Leningrad Theological Academy (1988–89) and pursued study in anthropology of religion, cultural anthropology, and folklore and folklife studies at the University of Pennsylvania. Her research focuses on Orthodox Christianity in imperial, Soviet, and post-Soviet Russia.

Her book *Russian Orthodoxy on the Eve of Revolution* received the Frank S. and Elizabeth D. Brewer Prize of the American Society of Church History and was later translated and published in Russia. She is co-editor of a volume of essays on *The Mother of God in Modern, Revolutionary, and Post-Soviet Russia* and has contributed to the *Oxford Dictionary of the Christian Church* (4th ed., edited by Andrew Louth) and the *Oxford Handbook of Russian Religious Thought*. Her numerous articles examine topics including liturgy and sacred memory; the Synodikon of Orthodoxy; canon law; theology and the university; icons and miracles; culture, politics, and the Mother of God; the typology of the *stranik*; Orthodox constructions of the West; Church and revolution in 1917; and Soviet antireligious propaganda.

Her research has been supported by the American Academy of Religion, the Henry Luce Foundation and Leadership 100, the Mellon Foundation, the National Council for Eurasian and East European Research, the National Endowment for the Humanities, the Social Science Research Council, and Yale University's Institute of Sacred Music. She serves on the International Planning Group for the Oslo Coalition on Freedom of Religion or Belief's project on *New Directions in Orthodox Christian Thought*; the Advisory Council of Fordham University's Orthodox Christian Studies Center; and as Co-Chair of the steering committee of the Slavic Orthodoxy Group in IOTA. She is also Co-Editor (with George Demacopoulos) of the *Journal of Orthodox Christian Studies* and previously co-chaired the steering committee of the Eastern Orthodox Studies Unit of the American Academy of Religion.

She is currently working on two projects: a study of Orthodox understandings of "rights" in revolutionary Russia, 1905–1918, including translations of works by little-known early twentieth-century Orthodox thinkers; and a project on religion in America as seen through Orthodox eyes in the late nineteenth century.

## Dr. Paul Meyendorff



DR. PAUL MEYENDORFF is the Father Alexander Schmemmann Professor of Liturgical Theology, Emeritus, and taught at St. Vladimir's Orthodox Theological Seminary for nearly thirty years, from 1987 until his retirement in 2016. He also served as Academic Dean, Associate Editor at St. Vladimir's Seminary (SVS) Press, and Editor of *St. Vladimir's Theological Quarterly*.

Professor Meyendorff studied modern languages at Trinity College-Hartford in Connecticut, graduating with a B.A. in 1972. He went on to St. Vladimir's Seminary and obtained an M.Div. in 1975, graduating *magna cum laude*. His doctoral work in theology and liturgical studies took him to the University of Notre Dame, where he earned his Ph.D. in 1986. Dr. Meyendorff was recognized in 2013 with an honorary doctorate in theology from St. Sergius Orthodox Theological Institute in Paris.

Active in the ecumenical movement, Professor Meyendorff has participated in the Faith and Order Commission of both the National Council of Churches (NCC) and the World Council of Churches (WCC). His ecumenical work dovetailed with his responsibilities as an advisor to the Department of External Affairs of the Orthodox Church in America (OCA), a long-held position that began in 2000. Representing the OCA, he was a delegate to the 8th General Assembly of the WCC in Harare, Zimbabwe, in 1998; a consultant to the OCA delegation to the 9th General Assembly of the WCC, in Porto Alegre, Brazil, in 2006; and a delegate to the 10th General Assembly, in Busan, Korea, in 2013. He is also a long-time member of the St. Irenaeus Orthodox-Catholic Working Group.

He has written, edited, and translated several articles and books, including from St. Vladimir's Seminary (SVS) Press. His SVS Press publications include *Russia, Ritual, and Reform: The Liturgical Reforms of Nikon in the 17th Century* (1991); the Orthodox Liturgical Series study *The Anointing of the Sick* (2009); a translation of *The Service of the Anointing of the Sick* (2009); and a translation, introduction, and commentary of *On the Divine Liturgy* by St. Germanus of Constantinople (1985). He has also served as Editor of the Orthodox Liturgy Series of SVS Press.

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the Celebration of the Legacy of Father John Meyendorff*

SATURDAY, FEBRUARY 7  
FORDHAM UNIVERSITY, ROSE HILL CAMPUS  
*"Orthodoxy, Byzantium, and the Rise of Russia Revisited"*

9:00 A.M.—Breakfast and coffee

9:30 A.M.—12:00 P.M.—Academic Symposium

### SPEAKERS:

DR. IONUȚ-ALEXANDRU TUDORIE,  
Dean, St. Vladimir's Orthodox Theological Seminary

DR. ARISTOTLE PAPANIKOLAOU,  
Professor of Theology and Archbishop Demetrios Chair in Orthodox  
Theology and Culture, Fordham University

DR. NADIESZDA KIZENKO,  
Professor of History, University at Albany

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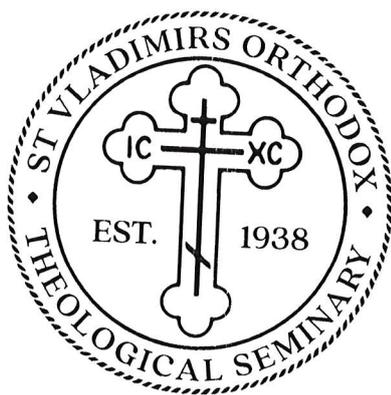
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