



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 7, 2019

A Warm Welcome!

We warmly welcome all our visitors! It's good to have you with us!

Memory Eternal: Catherine Lupiwok

On Tuesday, July 2, Baba Catherine Lupiwok fell asleep in the Lord. She was 96 years old and under the loving care of her daughter, Kathy Parrish, her son-in-law, Bill, and the rest of her beloved family. Please remember the newly-departed handmaiden of God, Catherine, in your prayers. Please also remember Kathy, Bill, and the entire family at this difficult time. May Baba Catherine's memory be eternal! May her soul dwell among the Righteous!



Open Pool

After the Divine Liturgy, the pool will be open for swimming until 1pm. A certified lifeguard will be on duty, but parents should still watch their children. Notes: 1) Swimming will begin after the food is blessed. 2) Toys, food, and garbage should be cleaned up before leaving for home.

Fr. John will be Away

from July 9-19 on church business in California. Fr. Joseph Oleynik will serve in his absence both the Great Vespers and Divine Liturgy on July 13-14; thank you, Fr. Joseph! There will be no Bible Study on July 13 and 20.



Vacation Planning

An online directory of Orthodox churches in North America is available at orthodoxyinamerica.org. Everyone needs a vacation sometime, but who really wants or can afford a vacation from God? If you don't have the internet, ask your priest to help find you a parish while you are away. If you are planning to receive Holy Communion while away, it is good order to contact the priest in advance.

Weekly Financials

Each week a financial snapshot appears at the bottom of page one in the bulletin. More detailed quarterly reports are offered at council meetings and full financials at the annual meeting. Questions? Want a set of envelopes? Please see our treasurer, Ioana Davidson.



Have a Question About Orthodoxy or Parish Life?

You may reach Fr. John at any time by phone or email: 302-537-6055 or frjohn@orthodoxdelmarva.org.

Haven't Seen Someone in a While?

Give an email or a call. Let them know that you miss them. Our parish is a family, and families check up on each other.



Blessing of Chariots – Sunday, July 21

Chariots = cars, trucks, motorcycles, campers, bikes, scooters, skateboards, hovercrafts, and, yes, actual chariots.



SUNDAY, JULY 7TH

3rd Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Div. Liturgy
 Coffee Hour / Open Pool

SATURDAY, JULY 13TH

5:00p.m. No Bible Study
 6:00p.m. Great Vespers

SUNDAY, JULY 14TH

4th Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Div. Liturgy
 Coffee Hour / Open Pool

Where to Store the Bible?

The Holy Scriptures were not given to us that we should enclose them in books, but that we should engrave them upon our hearts.

St John Chrysostom

✝	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 5/31	LAST MONTH	THIS YEAR	THRU 5/31	LAST MONTH	THIS YEAR				
INCOME	45,067	11,938	57,005	14,865	245	15,110	OPERATING	4,855	7/14	Rdr. Nicholas Borodulia
EXPENSE	46,305	9,261	55,566	800	2,085	2,885	EARMARKED	18,839	7/21	Megan Wilkinson
NET	-1,238	+2,677	+1,439	+14,065	-1,840	+12,225	SAVINGS	12,000	7/28	Rdr. George Kaloroumakis
							BUILDING	5,000	8/4	Gabriela Vlahovici-Jones

PURSUIT OF HAPPINESS

By VRev. Vladimir Berzonsky

“We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable Rights; that among these rights are Life, Liberty and the Pursuit of Happiness” (Declaration of Independence of the United States of America)

First to note for our times is that Thomas Jefferson and his peers assumed a Creator responsible for all creation. Given their times, a rational Creator would endow the highest form of creation with attributes of life; therefore, an ideal government would affirm life as a God-given right, together with the freedom to experience and express life to its maximum. Perhaps they had in mind their motherland, where a monarch could end human life - as was King Henry VIII's way of dealing with his unwanted wives - and the restrictions on freedom due to social strata that thwarted or prevented those born in poverty to advance in the ranks of society.

The pursuit of happiness was an inspired insight to Jefferson. What does it mean to chase after happiness, and how does one do it? Let us begin with a definition: From Webster's Unabridged Dictionary to Charlie Brown's illustration, we all think we know what happiness means, and we agree that it has as many definitions as there are people. Indeed, to define means to limit by our understanding. As such, only believers have the best chance to explain what the term means, because for us it will always exceed our expectations and surprise us by its largesse.

Our Lord Jesus Christ chose to use images so that we could even begin to appreciate what He had in mind. It starts as a nearly invisible mustard seed, then in the kingdom of God grows like a huge tree [Luke 13:19]. Or like a tiny pinch of yeast hidden in a bowl of dough that permeates the lump completely, baking all parts into a loaf [Luke 13:21].

Christ Jesus even expressed the joy in heaven when a lost sinner is returned to God. It's like a shepherd who finds a lost lamb [Luke 15:6], or a woman whose circle of coins on her forehead is incomplete until she rummages

through her earthen floor to find the missing coin [Luke 15:8].

All the above images imply a transcendent happiness for which earthly joy is but an aperitif. The kingdom of God is an acquired taste, one which many of our contemporary fellow citizens decide to do without. Our government offers us all the right to seek pleasure in any form we choose. America is the land of opportunity. Christianity is the ultimate example of delayed expectations. Many wise parents encourage their children to forgo instantaneous pleasures of time-wasting activities, to study hard and apply themselves to tasks that press their

minds, bodies and imaginations to their limit, and to achieve their highest potential. Others feel, to use the phrase from Disney's film Pinocchio: the world owes me a living.

For the true Christian, happiness is more than self-achievement, even when that goal is to follow Jesus Christ to His Father's kingdom, because in doing the will of our Lord, we are commanded to follow His example

in serving the needs of others. An ancient axiom, "One Christian is no Christian," is important to keep in mind. The moral dimension of our faith is to find our happiness in providing for the welfare of all God's children. Not only must we reach out and help others, that ministry has to appeal to us in a way that enhances our lives and liberates us from self-awareness. Self-centeredness is not an option for a wholesome Orthodox Christian personality. We are our brothers' keepers. Or as Nicolai Berdyaev expressed so profoundly: "Moral consciousness began with God's question, 'Cain, where is your brother Abel?' It will close with another question of God's: 'Abel, where is your brother Cain?'" [Destiny of Man, p. 297]



THE GREATEST PLEASURE

St. Cyprian of Carthage

To conquer pleasure is the greatest pleasure; neither is there a greater victory than the victory over one's desires. He who conquered one opponent, proved himself stronger than somebody else but he who conquered passion proved himself stronger than himself. Every evil is easier to conquer than a pleasure. For all other evils are repulsive while the pleasure of evil is attractive. He who frees himself from desires, frees himself from fear for, because of desires, fear proceeds.

ST. ELIZABETH THE NEW MARTYR

Commemorated on July 5

St. Elizabeth was an older sister of the Empress Alexandra of Russia, and was married to the Grand Duke Serge, a younger son of Tsar Alexander III and the Governor of Moscow. She converted from the Protestant faith to Orthodoxy several years after her marriage of her own free will, and organized women from all levels of society to help the sick and needy.

Grand Duke Serge was killed by an assassin's bomb on February 4, 1905, just as St Elizabeth was leaving for her workshops. She visited her husband's killer in prison and urged him to repent, giving him an icon. She eventually built a shrine over the site of her husband's martyrdom (which was said to have been destroyed by Vladimir Lenin himself in 1917).

After her husband's murder, she began to withdraw from her former social life. She founded the Convent of Sts. Martha and Mary in Moscow, a community of nuns which focused on worshiping God and helping the poor. She sold all her fine clothes and jewels, and moved out of her palace into the buildings that she had purchased on behalf of the convent.

St. Elizabeth and her sisters continued to visit the poor and hungry in Moscow. During the First World War, she nursed sick and wounded soldiers in the hospitals and on the battle front. She was respected and admired throughout Russia and people came to her for spiritual direction.

After her brother-in-law, Tsar Nicholas II, abdicated the throne and he and his family were placed under house arrest, St. Elizabeth was urged to abandon her convent and seek shelter with her remaining family in Western Europe. She refused all offers of help, saying she would not leave the other sisters and would die in Russia if that was His Will.

On Pascha 1918, Soviet soldiers came to the convent and ordered her to leave Moscow to join the royal family near Ekaterinburg. She was allowed to leave with a novice, Sister Barbara, but was not permitted to say goodbye to the other sisters. After arriving in Ekaterinburg, St. Elizabeth was denied access to the Tsar's family. She and Sister Barbara were placed in a convent, where she was warmly received by the sisters.

At the end of May St. Elizabeth and St. Barbara were moved to the nearby village of Alopaevsk with the Grand Dukes Sergius, John, and Constantine, and the young Count Vladimir Paley. They were all housed in a schoolhouse on the edge of town. St. Elizabeth was placed under guard, but was permitted to go to church and work in the garden.

On the night of July 5, they were all taken to a place in the woods, twelve miles from Alopaevsk, and executed. Grand Duke Sergius was shot, but the others were thrown down a mineshaft, with grenades being tossed in after them. St. Elizabeth lived for several hours, and could be heard singing hymns by local villagers who came up to the mineshaft after the murderers had left.

A few days later, the bodies of St. Elizabeth and St. Barbara were recovered from the mineshaft after the pro-Tsarist armies took Alopaevsk. They were ultimately taken to Jerusalem in 1920, and buried in the church of St. Mary Magdalene on the Mount of Olives.



JULY CONGRATULATIONS!

Anniversaries:

7/4 Fr. Christian Lesinsky

Birthdays:

7/13 Antonio Kokkinos

Gerald Milite

7/22 Maksimilian Morsey

7/25 Tony Patrick

7/29 Joanne Patrick

Namesdays:

7/5 *St. Elisabeth the New Martyr*

Isabella Morsey

Elisabeth Parsells

7/16 *St. Valentina*

Isabelle Bekeshka

7/17 *St. Marina*

Laurie Morsey

Denise Royal

7/17 *St. Macrina*

Fionnuala Casserly

7/24 *St. Christiana*

Christiana Milite

7/25 *St. Anna*

Anna Klimitchev

Kimberly Ann Perrone

Anna Dodge

7/28 *St Irene Chrysovolantou*

Alma Linda Irene Hageman

Cheryl Kokkinos

Chyrsovalantis Londy Kokkinos

OBITUARY FOR CATHERINE LUPIWOK

Catherine Lupiwok, age 96 of Harbeson, DE, passed away on Tuesday, July 2, 2019 at Beebe Healthcare, in Lewes, DE. She was born on October 13, 1922 in Ukraine, daughter of the late Gregory and Maria Borscht.

Mrs. Lupiwok came to the United States from the Ukraine during WWII. She grew up during the Great Depression, during the rule of Stalin. Leaving her village, she looked back to see bombs falling upon her home. With her husband Peter, she embarked on a journey of modern indentured servitude to attain the American Dream. As a result of her and her husband's courage, sacrifice, and hard work, they both proudly became American Citizens. She was a seamstress by trade, but relished her role as a homemaker. She was an avid gardener, and enjoyed mowing grass on her riding lawn mower. Mrs. Lupiwok always wanted to help out in any way she could; even lending a hand on the bottling line at the family business. She was a woman of immense faith, reading her prayer book and bible every day. Above all, Mrs. Lupiwok cherished time with her family, telling them stories and teaching them by example. She was a loving and devoted mother, grandmother, great-grandmother, and friend who was loved by many and will be deeply missed by all who knew her.



In addition to her parents, Mrs. Lupiwok was preceded in death by her beloved husband, Peter Lupiwok in 2003; her 2 brothers; and her 2 sisters. She is survived by her children: Tamara Mantz (Bill) of Frankford, DE, Michael Lupiwok (Nadia) of Berlin, MD, and Katherine Parrish (Bill) of Harbeson, DE; her grandchildren: Michael Lupiwok, Jr. (Mindy), Nadia Layfield, Ginny Seeley (Joseph), William Parrish, and Stephen Parrish; her great-grandchildren: Jenna, Jessie, Josh, Connor, Kayla, and Logan; and her loyal canine companion, Dixie.

A Memorial Service will be held on Friday, July 5, 2019 at 7:30PM at Parsell Funeral Homes and Crematorium, Atkins-Lodge Chapel, 16961 Kings Highway, Lewes, DE, where friends may call beginning at 5:00 PM. A second service will be held on Saturday, July 6, 2019 at 10:00 AM at Christ the Savior Orthodox Church, 10315 Carey Road, Berlin, MD, where friends may call beginning at 9:00 AM. Interment will take place after the service at 3:00 PM, at St. Andrew's Orthodox Church Cemetery, 7453 German Hill Road, Dundalk, MD.

In lieu of flowers, the family suggests contributions in Mrs. Lupiwok's memory to Christ the Savior Orthodox Church, 10315 Carey Road, Berlin, MD 21811, or St. Andrew's Orthodox Church, 2028 E. Lombard Street, Baltimore, MD 21231, or Four Evangelists Orthodox Church, 528 N. Hickory Avenue, Bel Air, MD 21014.



A PRAYER FOR THE DEPARTED

O God of spirits and of all flesh, Who hast trampled down death and overthrown the Devil, and given life to Thy world, do Thou, the same Lord, give rest to the souls of Thy departed servants in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which they have committed, whether by word or deed or thought. For Thou art a good God and lovest mankind; because there is no man who lives yet does not sin, for Thou only art without sin, Thy righteousness is to all eternity, and Thy word is truth.

For Thou are the Resurrection, the Life, and the Repose of Thy servants who have fallen asleep, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever unto ages of ages. Amen.