



Passion-bearers Boris and Gleb
See Their Lives on pages 3 & 4

CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-933-8090 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF JULY 24, 2011

Welcome Visitors

We warmly welcome all those who are visiting us today! Today, we especially welcome Fr. John Touloumes from Holy Trinity Greek Orthodox Church in Pittsburg, PA, and we thank him for sharing his wise words offered in the sermon!

Choir Practice

will be held today, July 24th, during/following the coffee hour.

Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 29-30. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City!



Interested in Hosting Our Annual Picnic?

Please speak with Fr. John. A date has not yet been set but we are currently looking for volunteers to host the parish get-together. Thank you!

SUNDAY, JULY 24TH

6th Sunday of Pentecost

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

SATURDAY, JULY 30TH

5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, JULY 31ST

7th Sunday of Pentecost

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

Bible Study

Our next session will meet on Saturday, July 30th, at 5:00pm. Bring a Bible and a Friend! We are studying St. Paul's Epistle to the Romans.

Retreat with Fr. Alexander Atty – Sunday, August 7th

Topic will be on Church Life and Growth. Following the coffee hour.

The Marriage of Lee Gregory Krempel and Jamyla Williams

Will be served on Friday, August 19th. Please save the date!

The Baptism of Kathryn Rose Barbarita

Will be served on Sunday, August 21st. Please mark your calendars!

The Marriage of Andrei Labai and Lena Maskalyova

Will be served on Sunday, September 25th in Howell, NJ.

The New OCA.org

Was unveiled this week. Be sure to check it out!



Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 15th, the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the Summer Pascha as it commemorates the death, burial, resurrection, and ascension of the Virgin Mary. Please see Fr. John about confession times.

READER SCHEDULE

Sunday, July 31st

Jodi McElwee

Sunday, August 7th

Bruce Eckerd



Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella.

OPERATING THRU 6/30/11			JULY OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Goal	Difference	Income	Goal	Difference
25,880	33,225	-7,345	3004	5,900	-2,896	12,100	20,000	-7,900

ON CONTROLLING OUR THOUGHTS

By Father Thaddeus of Vitovnica

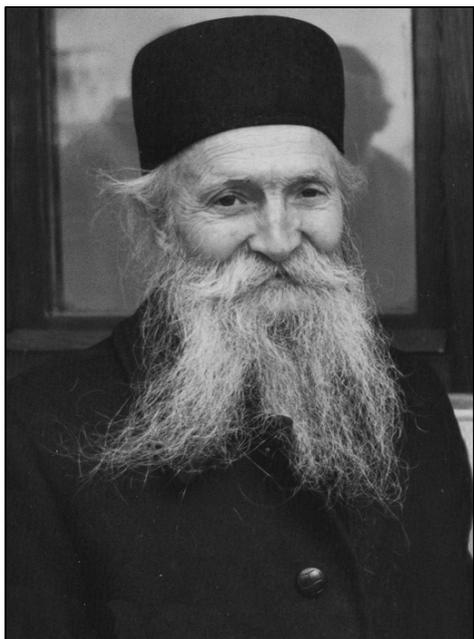
Our life depends on the kind of thoughts we nurture. If our thoughts are peaceful, calm, meek, and kind, then that is what our life is like. If our attention is turned to the circumstances in which we live, we are drawn into a whirlpool of thoughts and can have neither peace nor tranquility.

As soon as a desire or a worldly thought enters our mind, God immediately sends a warning. Instead of coming to our senses and blocking such thoughts and desires, we nurture them and long for the, and afterwards we wonder why bad things happen to us. These signs of warning come in the form of temptations.

In our minds we conceive everything we do, say, and plan. Without this we cannot do or say anything. Everything first receives its shape and form in the mind; all of our energy is first made manifest in our thoughts. Thoughts are the power that conceives everything in the center of our being (the heart) and when we are united with the Source of life (God), everything is revealed to us and we are open to all kinds of knowledge.

This is how we must live – controlling our thoughts. It is not good to dwell on every thought that comes to us; otherwise we lose our peace. If we learn to refuse such proposals, we are quiet. We do not fantasize or create images in our mind.

thoughts
BECOME
words
WHICH
BECOME YOUR
actions WHICH BECOME YOUR habits
character WHICH BECOME YOUR
BECOMES YOUR destiny



ABOUT ELDER THADDEUS

Elder Thaddeus of Vitovnica was one of the most renowned spiritual guides of Serbia in the twentieth century. As a novice he lived in obedience to Elder Ambrose of Miljkovo Monastery, a disciple of the Optina Elders. From him Fr. Thaddeus learned the Prayer of the Heart and the selfless love that came to characterize his whole ministry to the suffering Serbian people.

Born in 1914, Elder Thaddeus lived through all the suffering endured by Serbia in the twentieth century. Over the course of two World Wars, during the Communist takeover, and through the NATO bombings of 1999, he co-suffered with his people. He taught, counseled, and prayed for all who came to him in pain and sorrow. His words of love and hope provided spiritual balm for people from all classes of society. In 2002 Elder Thaddeus reposed, leaving behind a large collection of his teachings, preserved by his faithful spiritual children. His life, teachings, and spiritual conversations are here presented for the first time in English.

QUOTES FROM ELDER THADDEUS

- "Until you have suffered much in your heart, you cannot learn humility."
- "One must love God first, and only then can one love one's closest of kin and neighbors. We must not be idols to one another, for such is not the will of God."
- "Our starting point is always wrong. Instead of beginning with ourselves, we always want to change others first and ourselves last. If everyone would begin first with themselves, then there would be peace all around!"



PRINCES BORIS AND GLEB – PROTO-MARTYRS AND PASSION-BEARERS OF OLD RUSSIA

Commemorated on May 2 and July 24

Boris and Gleb were the younger and much beloved sons of Grand Prince Vladimir, the ruler of Kievan Rus, who in 988 brought his subjects to the waters of Holy Baptism. The two brothers were also baptized at which time they received the Christian names Romanus and David. The older of the two, Boris, was very gifted and learned to read and write. He shared with his brother his knowledge of the Scriptures and the lives of the Saints whom they strove to emulate. Indeed, by the time they came of age to rule their respective patrimonies, the territories of Ryazan and Murom, they had already cultivated in their hearts Christian virtues of mercy, compassion and kindness, traits still rare in a land freshly converted from barbarous paganism.

Boris was particularly esteemed among the people and the soldiery. His popularity provoked bitter jealousy in his eldest brother Svyatopolk (known to history as "the Accursed") who scorned the laws of the newly adopted Christian religion, so dear to his younger brothers, in favor of satisfying his unbridled ambition.

He saw Boris as a rival for the position of Grand Prince, and when Vladimir died Svyatopolk wasted no time in plotting his brother's murder.

Boris had been sent by his father to fend off an anticipated raid by the Pechenegs. He was returning to Kiev when he was met by emissaries sent by Svyatopolk, from whom he learned of his father's death and his brother's self-willed accession to the throne. The latter, knowing that the people would rather have Boris as ruler and desiring to forestall any opposition that this news might stir up, bade his messengers assure Boris of his fraternal goodwill and his intent to increase Boris' domain.

Boris was well aware of his brother's long-standing hatred for him and recognized in this message the kiss of Judas. The young prince knew that his life was threatened. His immediate concern, however, was not the adoption of some military strategy--whether offensive or defensive--but how to act in such circumstances as befits a Christian. Reflecting upon the words of the Gospel: "If any man say, I love God, and hateth his brother, he is a liar," and "Love thine enemies," he firmly rejected the advice

of his father's retainers who urged Boris to oust the unpopular Svyatopolk, pledging their support to such a plan, "Be it not for me," he replied, "to raise my hand against my brother. Now that my father has passed away, let him take the place of my father in my heart."

Knowing that armed resistance would only provoke needless bloodshed, Boris sent away his soldiers and remained alone where they had encamped on the bank of the Alta, together with a few servants, it was Saturday evening and he retired to his tent to recite the vigil service. As he read the Six Psalms, the cry of the Psalmist echoed in his heart: "O Lord, why are they multiplied that afflict me, Many rise up against me..." (Ps. 3:1). In-

formed that his murderers were approaching, the Prince turned to an icon of the Saviour and prayed beseechingly: "Lord Jesus Christ, Thou didst accept Thy Passion on account of our sins; grant me also the strength to accept my passion. I receive it not from my enemies but from my brother, Lord,

lay not this sin to his charge."

As the murderers burst into the tent, Boris' faithful servant George, a young Hungarian, placed himself between the prince and his attackers in an attempt to save his master's life. The servant was killed at once, while the Prince, grievously wounded by the thrust of a lance, was bound up in the tent canvas and taken on a cart to Kiev. But he never reached the city. When Svyatopolk learned that his brother was still alive, he sent two Varangians to consummate the bloody deed, which was accomplished when one of them plunged his sword into Boris' heart.

Svyatopolk's next victim was Gleb. He sent word to the guileless prince that his father was very ill and was calling for him. Always obedient to his father, Gleb set off at once with a small retinue. Near Smolensk, where his route took him by boat down the river Smyadyn, he was met by emissaries from his brother Yaropolk bearing a letter of warning from their sister Predislava: "Do not come," she wrote. "Your father has died and Svyatopolk has killed your brother."



But the warning had come too late. The murderers hired by Svyatopolk caught up with Gleb on the river. He knew that he alone was the object of the pursuit and, like his brother, Gleb urged his company not to offer armed resistance, as they were outnumbered and all would perish. After a momentary weakness in which he begged his assassins to spare his young life, he calmly accepted his fate in the understanding that the voluntary suffering of the innocent is a direct imitation of Christ. Gleb was killed by his own cook who, terrified into compliance by Svyatopolk's henchmen, seized the head of the prince and cut his throat. His body was thrown onto the shore and covered with brush.

Five years later, when Yaroslav finally succeeded in overthrowing the treacherous Svyatopolk, the bodies of the two royal martyrs, discovered to be incorrupt, were laid to rest together in the church of St. Basil in Vyshgorod, Yaroslav's residence near Kiev. Their tomb immediately became a place of pilgrimage, and the many miracles which took

place before their relics persuaded Church authorities to consent to Yaroslav's request and canonize the two brother-princes.

Although Boris and Gleb were not martyred for their faith (they are properly called 'passion-bearers' rather than martyrs), their voluntary and meek sacrifice for the sake of averting the suffering of others and preserving the Christian ideal, had a profound effect on the subsequent development of Christianity in Russia. Whereas in Byzantine Christianity God was often depicted as Pantocrator--stern and all-powerful, in Russia the emphasis was on Christ as the sacrificial Lamb Who 'opened not his mouth before his shearer'. Russian piety came to be characterized by a tender humility and an acceptance of suffering following the example of Christ. In this century Russia's New Martyrs offer a supreme testimony to the enduring influence of this otherworldly orientation which that country first witnessed in the exploits of the youthful brother-princes and passion-bearers, Boris and Gleb.

ST. JACOB OF ALASKA

Commemorated on July 26th

Jacob Netsvetov was born on the island of Atka, Alaska, in 1802. His father was a Russian, an employee of the Russian-American Trading Company, and his mother was a Native American. Raised in Irkutsk, Siberia, Jacob received a theological education. At age 23, he married a Russian woman from Siberia, named Anna. Three years later, he was ordained a priest and assigned to St. Nicholas parish on Atka, his birthplace. He was the first Native American Orthodox Christian to be ordained to the priesthood.

Father Jacob's parish territory consisted of a number of islands, spanning a total distance of 2,000 miles. He visited the islands regularly, ministering to the faithful and dispensing medicine. He established a school and, with the help of St. Innocent, Fr. Jacob developed a written form of the local Unangan language. He then translated the Scriptures and other writings into it. Most of the Islanders had already been introduced to the basics of Christianity and had been baptized by lay missionaries. It was Fr. Jacob's task to chrismate the people and to continue their Christian education. In his first year, he recorded that he had baptized 16, chrismated 442, married 53 couples, and buried 8.

Father Jacob kept a most interesting and valuable journal of his activities. For example, an excerpt of his entry for November 26, 1842, reads: "On the occasion of the feast of St. Innocent of Irkutsk, I held the vigil. In the morning, prior to Liturgy, I baptized an infant born to a local Aleut a week ago. Then, all the children, boys and girls, were gathered in the chapel, and I spoke to them about God's love for people, especially for children.... Afterwards, I celebrated the Divine Liturgy, at which 50 adults who had come to confession were joined to the Holy Mysteries. Later on, I visited the cemetery and sang the requiem for all those who had died there since my last visit. The rest of my time was spent performing weddings.... After the services, I instructed the newlyweds on the meaning of marriage and the duties of husband and wife, respectively. Thus I concluded my activities there."

In 1844, St. Innocent appointed Father Jacob (now a widower) to the Kuskokwim/Yukon Delta region as a missionary priest. He spent the next twenty years ministering to and learning the languages of the Yup'ik Eskimos and Athabaskan Indians of this vast region of the southwest Alaska tundra.

Father Jacob fell asleep in the Lord on July 26, 1864, at the age of 62. He was glorified as "Enlightener of the Peoples of Alaska" in 1994. His feast day is commemorated on July 26.

