

THE 24th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYRS BORIS & GLEB
AT LITTLE VESPERS

On “Lord, I have cried ...”, 4 Stichera of the passion-bearers, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Your most holy memory, * splendid and most festive, * hath shone forth today upon the land of Russia, * O glorious Boris and meek Gleb, * illumining the souls * of those who with faith honor your sufferings. * Wherefore, pray ye, O most blessed ones, * that cleansing and great mercy ** be granted to our souls. (Twice)

Come ye all, * O newly chosen flock of Christ, * and, assembling, let us spiritually praise today * Boris and the valiant Gleb, * who are beloved of Christ, * and therefore endured undeserved slaughter * at the hands of their brother, * for they ever pray to Christ ** that our souls be saved.

Let all the human race * rejoice with joy today, * and let the Church of Christ, joining chorus, * chanting divine hymns, * praising the newly enlightened princes and martyrs; * for, forsaking an earthly kingdom * for one that transcendeth the earth, * they loved the Lord with all their soul ** and pray that our souls be saved.

Glory ..., in Tone VI:

Overcome by desire for things to come, and yet more by the love of Christ, O Boris and Gleb, ye spurned an earthly kingdom and glory, and loved purity. Ye endured an unjust murder, and in nowise opposed your brother who slew you; wherefore, Christ hath enriched you with gifts of miracles. O sacred and radiant pair, divine brethren: pray ye, that our souls be saved.

Both now ..., Theotokion, in Tone VI:

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Having purified yourselves * as an abode * for the Holy Spirit, * by your supplications make us also His habitation, ** O holy ones.

Verse: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

O godly and wondrous pair, * destroyers of deception * and sowers of piety: * make ye supplication, ** that our souls be saved.

Verse: Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all.

Having been shown to be * most radiant stars, * O invincible athletes, * illumine us who honor with faith ** your sacred sufferings.

Glory ..., in Tone VIII:

The shrine where your precious and sacred relics lie poureth forth divine healings in abundance upon those who approach, O all-praised ones, dispelling the ancient darkness of idolatry and emitting the light of piety. Yet pray ye, we beseech you, O holy ones, that your homeland be delivered from harm, and that our souls be saved.

Both now ..., Theotokion, in Tone VIII:

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

Troparion of the passion-bearers, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, * truly obedient to the Gospel of Christ, * ye did not oppose your brother, who slew your bodies, * but could not touch your souls. * Wherefore, let the evil lover of power lament; * but, rejoicing with the angelic choirs * as ye stand before the Holy Trinity, * pray ye that the dominion of your kinsmen be pleasing to God,** and that the children of Russia be saved.

Glory ..., Both now ..., Theotokion in Tone II:

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the passion-bearers: 4 in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * the divine and honored summit of the all-praised brethren * hath shone upon us today, * summoning the new people * to praise the most valiant martyrs: * Boris, who suffered earnestly, * and Gleb, the innocent lamb slain with him * for the Savior of our souls, ** Who was slain for our sake. (Twice)

O all-praised one, * having first submitted the royal purple of your kingship to Christ, * and acknowledged Him * as true God and King of all, * ye rejected the vain gods of your ancestors. * Wherefore, Christ hath enriched you with gifts of miracles, * and the Savior of our souls, * Who is glorious in His saints, ** hath given you eternal crowns instead of those which pass away.

Blessed is the land and city * wherein ye were raised, * and the honored temple which received your bodies * hath been adorned as with the crown of a kingdom. * O right pleasing guardians, * who strike terror in the hearts of our enemies * and drive them far from your homeland, * glorious Boris and most wondrous Gleb, ** pray ye, that our souls be saved.

And 4 Stichera, in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

With what wreaths of praise shall we crown those who are hymned, who, though separate in body are united in spirit, the fervent helpers of faithful people, the adornment of the Russian land and delight of the whole world, who with manly intent destroyed the might of the demons with Christ as their ally, Who granteth the world great mercy? (Twice)

With what beauties of praise shall we adorn those who are hymned: Boris, who with boldness hath acquired power over the passions, and Gleb, his fellow zealot, both of whom were beacons shining together, illumining all the pious with the light of virtue? For having learned the commandments of Christ, they have been gloriously glorified, entreating Him Who granteth great mercy unto all.

With what spiritual discourse shall we compose the honored feast of the most glorious martyrs, who forsook corrupt earthly glory for the sake of Christ? For the one was pierced by a spear in his side, and the other was slaughtered like a lamb. They have been fittingly glorified by Christ, and have received the gift of healing, asking great mercy for all, as is meet.

Glory ..., in Tone VI:

Come, let us praise the wonder-workers and martyrs! For, having suffered lawfully, they vanquished the adverse foe, and now stand, splendidly adorned, before Christ, rejoicing. Wherefore, with hymns let us praise their memory with gladness and love, crying aloud: Rejoice, O helpers of all the world, allies against the enemy! Rejoice, ye healers of the sick, expellers of demons! Rejoice, O beloved summits of piety, most comely brethren, glorious Boris and wondrous Gleb, beloved of Christ, who entreat the Holy Trinity for us, that peace be granted to the world and our souls be saved.

Both now ..., Dogmaticon, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, the Sticheron of the temple, and these Stichera of the martyrs, in Tone IV

Even though the new Cain, the hater of God and despiser of his brethren, deprived you of an earthly realm by murder, yet hath Christ given you a kingdom which is without end and will not pass away. Standing before Him with the angelic armies, pray that He save those who with love hymn your most honored and greatly festive memory.

The earth hath been hallowed by your most precious blood, and men have been enriched by you, receiving abundant healing, O divinely wise favorites of Christ. O glorious Boris and innocent Gleb, entreat the Lord, to Whom ye cleaved from your youth, that He save those who hymn you with faith.

Glory ..., in Tone V:

With joy let us all celebrate the memory of the great martyrs today, glorifying with hymns and songs Christ the Savior, Who hath made His saints wondrous on earth with miracles and the grace of divers healings. And let us say with joy, crying out to them: Rejoice, for ye have received grace to defeat divers passions! Rejoice, for by your blood ye have come to dwell in everlasting life! Rejoice, ye speedy hearkenings to those in tribulation, who deliver your homeland from perils! O God-pleasing Boris and Gleb, entreat the Lord, that He have mercy upon our souls.

Both now ..., Theotokion, in Tone V:

We bless thee, O Virgin Theotokos, for from thee shone forth Christ, the Sun of righteousness, Who hath great mercy.

On the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Come, ye lovers of chastity, * let us honor the venerable pair * who loved Christ * Who hath dominion over all * with a pure heart and contrite soul: * the glorious passion-bearer Boris * and the meek and right wondrous Gleb, * who, pure in soul and body, ** have destroyed hordes of the demons.

Verse: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

Ye sprang forth from an honored root, * O glorious and right noble brethren, * and, truly loving nobility, * ye desired the glory untouched by corruption, * yearning for life and the indestructible kingdom; * and having suffered for righteousness' sake, * ye have received crowns of victory, * O blessed passion-bearers ** and intercessors for our souls.

Verse: Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all.

Fulfilling the commandments of Christ * and His precepts, in word and deed, * ye did not oppose the enemies * who unjustly arrived to slay you; * and as emulators of Stephen the first martyr * ye said, praying: * “Hold not this sin against them, O Jesus our God, * Thou Savior of our souls, ** and Lover of mankind!”

Glory ..., in Tone VIII:

Come, ye newly baptized assemblies of Russia, and behold how, though blameless, judgment befalleth the martyr Boris; for they pierced his side with a spear and spilled his blood at the instigation of the devil. And Gleb was slaughtered like an innocent lamb by his own brother Svyatopolk. Yet they have been crowned, while he hath passed into oblivion; they are glorified, while he is tormented in Gehenna. And they entreat Christ God on behalf of our souls.

Both now ..., Theotokion, in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

At the blessing of the Loaves, the Troparion of the passion-bearers, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, * truly obedient to the Gospel of Christ, * ye did not oppose your brother, who slew your bodies, * but could not touch your souls. * Wherefore, let the evil lover of power lament; * but, rejoicing with the angelic choirs * as ye stand before the Holy Trinity, * pray ye that the dominion of your kinsmen be pleasing to God,** and that the children of Russia be saved. (Twice)

And “Virgin Theotokos, rejoice ...,” (Once).

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in Tone II:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, * having given birth unto God. ** Him do thou entreat, that our souls be saved.

AT MATINS

On “God is the Lord ...,” the Troparion of the passion-bearers, in Tone II:
Troparion, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, * truly obedient to the Gospel of Christ, * ye did not oppose your brother, who slew your bodies, * but could not touch your souls. * Wherefore, let the evil lover of power lament; * but, rejoicing with the angelic choirs * as ye stand before the Holy Trinity, * pray ye that the dominion of your kinsmen be pleasing to God,** and that the children of Russia be saved. (Twice)

Glory ..., Both now ..., Theotokion, in Tone II:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Spec. Mel.: “The choir of angels ...”:

Enduring thy suffering with patience and courage, O Prince Boris, with Christian love thou didst look to the merciful God Who is the Lover of mankind, Who granteth the world great mercy. (Twice)

Glory ..., Both now ..., Theotokion, in Tone I:

To Him Who, in a manner beyond understanding and all telling, * was begotten in the heavens without a mother, * hast thou O Theotokos borne on earth without a father. ** Entreat Him on behalf of our souls!

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone I:

Spec. Mel.: “The choir of angels ...”:

Having loved Christ from childhood, O honored and glorious brethren, and acquired a dispassionate life, ye embraced chastity and abstinence from spiritual and bodily passions. And having received advancement through the grace of God, ye heal us who hymn you. (Twice)

Glory ..., Both now ..., Theotokion, in Tone I:

O Virgin Theotokos, who alone art the mighty and fervent intercessor for the human race, with the prophets, martyrs and holy hierarchs, the fasters and the venerable, unceasingly entreat God the Word, to Whom thou hast given birth in a manner transcending nature, that He save us all.

Polyeleos, and this magnification: We magnify you, O holy passion-bearers and princes Boris and Gleb, and we reverence your honored sufferings, which ye endured for Christ.

Selected Psalm verse:

A: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Knowing the good commandments of Christ, and loving Him, O glorious passion-bearers, ye paid no heed to the slaying of your bodies, but committed your all-comely souls into the hands of Christ. One of you, pierced with the spear, rejoiced; and the other, pitilessly slaughtered like an innocent lamb, offered up entreaty. Wherefore, having received the gift of healing, O martyred brethren, beseech Christ God, that He grant remission of sins to those who honor your holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

O undefiled, blameless and all-immaculate Sovereign Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, §106 (Lk. 21:12-19)

The Lord said to His disciples: Beware of men, for they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

After Psalm 50, this Sticheron, Idiomelon, in Tone VIII:

O most comely brethren, Boris and Gleb, your sufferings heal the pangs and afflictions of us who have recourse to you with faith. Freely have ye received; wherefore, freely give healing to the sick. And as ye have boldness, entreat Christ God on behalf of our souls.

Canon of the most holy Theotokos, with 6 Troparia, including the Irmos, and 2 canons of the passion-bearers, with a total of 8 Troparia.

ODE I

Canon of the Most holy Theotokos, the acrostic whereof is:

“I sing the praise of the Life-bearing Maiden”, in Tone II:

Irmos: Traversing dryshod the impassible, peculiar path in the sea, * Israel the chosen cried aloud: * Let us chant unto the Lord, * for He hath been glorified!

The immaterial ladder of old and the path of the sea made strangely firm revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified!

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O most pure one, hath conversed with mankind, for He hath been glorified!

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified!

Canon I of the passion-bearers, in Tone IV:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

O divinely wise twain, great athletes who stand with the saints before the Trinity, pray ye, that cleansing be granted unto me who praise you.

Your temple is a divine trove of healings and ointment of sweet savor, O holy ones; and therein we hymn Christ God Who hath glorified you.

Having acquired within you Christ our God, the never-setting Sun, O most glorious Boris and Gleb, sanctify us who venerate your honored memory.

Theotokion: Understanding thee to be beauteous, chosen and most honorable, O all-immaculate one, the Son of God became thy Son, and through grace He hath made His children those who honor thee as the Theotokos.

Canon II of the passion-bearers, in Tone VIII:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Grant me release from my manifold transgressions, O Savior, imparting wisdom unto me, that with hymns I may praise thee Who hast glorified Thy saints.

O ye pious, let us chant a hymn with the chaste mind of the Orthodox, together glorifying the glorious Boris and the devout Gleb.

Both received from God the gift of thanksgiving, having loved goodly nobility and adorned themselves yet more with chastity and virtue.

Theotokion: O ye faithful, as is meet let us praise the Virgin, chosen from among all generations, who truly gave birth to God the Word in the flesh, in a manner past all telling.

Katavasia: I shall open my mouth ...,

ODE III

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken * by Thy might, O Christ, * and the enfeebled * have girded themselves with power.

He Who, as the Creator of time, is outside of time, O Virgin, willingly made Himself a Child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath come to make his abode in the heavens, rejoicing.

Canon I

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

With gladness the Church of Christ rejoiceth in your commemoration, O holy ones, and crieth to the Trinity: Thou O Lord art my strength, my refuge and foundation!

Let us all praise with splendor the valiant crown-bearers and athletes of Christ, who have taught us to cry out to Christ: Holy art Thou, O Lord!

They desired neither a kingdom, nor delight in food, nor silver and gold, but cried out to Christ alone: Holy art Thou, O Lord!

Theotokion: O pure and most immaculate one, thou hast given birth to the Cause of all, Who delivereth mortals from their disobedience and grievous fall.

Canon II

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Turning your thoughts wholly toward God, O wise ones, united by brotherly love ye lived in piety. Ye hated corruptible things which pass quickly away, and showed yourselves to be vessels of virtue from your youth, O glorious ones.

Though young in body, ye were both holy in soul, in that ye were pious; wherefore, ye sincerely loved God.

Theotokion: Thou alone didst ineffably give birth to Him Who hath truly destroyed corruption, O incorrupt one, and hast saved the world.

Sessional Hymn of the passion-bearers, in Tone I:

Spec. Mel.: “The choir of angels ...”:

Having loved Christ from childhood, O honored and glorious brethren, and acquired a dispassionate life, ye embraced chastity and abstinence from spiritual and bodily passions. And having received advancement through the grace of God, ye heal us who hymn you. (Twice)

Glory ..., Both now ..., Theotokion, in Tone I:

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

ODE IV

Canon of the Theotokos

Irmos: I have heard report **O Lord, * of Thy glorious dispensation, * and I have glorified, Thine unapproachable power, * O Lover of mankind.**

Behold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the hosts of heaven.

O Virgin, who, alone outside the laws of nature, hast given birth unto the Ruler of creation; hast been deemed worthy of a divine calling.

Canon I

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Having shone forth like two beacons, ye illumine your people, O God-bearers. Deliver us now from the enemy who surround us, that with God we may honor you and your aid.

Your shrine hath been shown to be an inexhaustible treasury of healings, O blessed one, and a haven untouched by storms; for all of us who hasten to it with faith find deliverance from evil perils.

Bound to Christ by love, ye were deemed worthy by Him of the gift to heal divers sufferings; where fore, we celebrate your festival, O divinely wise ones.

Theotokion: The supremely glorious God, Who sitteth upon the exalted throne of the cherubim, rested in thine arms as upon a throne, O Mary, Bride of God.

Canon II

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Having struggled in your youth, O divinely blessed ones, in the flower of your youth ye paid no heed to the pleasures of carnal love, reading divine books instead; wherefore, enlightened by the commandments of God, ye destroyed the prince of darkness.

Fully reasonably following in the steps of thy father, O blessed and divinely wise Boris, as a wise man thou didst have as thy fellow lover of the good the truly ever-memorable Gleb; and being brethren by blood, ye were shown to also be united piously in soul.

Having come to love the laws of God with all your soul, looking forward to and fixing your mind on the life which is to come, O holy ones, ye hated earthly fame and power, and exchanged them for glory and a kingdom which suffereth not corruption, O wise ones.

Theotokion: **F**ollowing thy words, O immaculate one, all of us, the generations of Christians call thee blessed, for thou hast given birth to God in truth, and not in fantasy, He being perfect in both the nature of His divinity and the law of mankind.

ODE V

Canon of the Theotokos

Irmos: **T**he burning Ember was revealed to Isaiah, * and the Sun hath shone forth from the Virgin's womb, * granting the enlightenment of the knowledge of God * to those who in darkness have gone astray.

Dark clouds rain down delight upon those who are on earth, for unto us hath a Child been given, Who hath existed from before the ages: our God, Who is incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One, Who in the latter days was incarnate without seed of the Virgin.

Canon I

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

The most honored feast hath come, the sacred festival of the glorious Boris and Gleb, bringing us everlasting joy. Thereon we glorify the Lord Who hath glorified them.

Adorned with the majesty of virtue and crowned with suffering, O radiant Boris and Gleb, ye put your brother and enemy to shame, accepting slaughter for Christ.

The whole world hath heard of your honored and sacred suffering, and every nation lifteth its voice to glorify Christ Who hath glorified you.

Theotokion: **T**he corruption of mankind hath come to an end, for the Virgin hath incorruptibly given birth to God the Word in a manner transcending nature and past all telling; yet remaineth a virgin.

Canon II

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

As children of a pious father, bound together by love and loving him, shining forth in Russia with the radiance of piety, O beloved brethren, ye were put to the test by the arrows of jealousy.

The accursed Svyatopolk, raging with fratricide, showed himself to be a violator of the law of God, like Cain before him, and in his jealousy he plotted murder, deluded by his love of pleasure and authority. Wherefore, he did not escape just retribution.

Wearing robes empurpled in their own blood, and bearing the Cross in their right hands as a scepter, the most glorious Boris and Gleb, the invincible warriors of Christ, have been deemed worthy to reign with Christ.

Theotokion: **W**e glorify thee who art more exalted than all things and more holy than the ranks of heaven, in that thou hast united those below with those on high. Yet, O Mother of God, visiting those who hymn thee, bring an end to the arrogance of the heathen.

ODE VI

Canon of the Theotokos

Irmos: **O** Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou deliver me from my grievous sins, * for Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy servants, the objects of wrath, for thou alone hast boldness before thy Son.

Canon I

Irmos: **T**he church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Pray for those who celebrate your splendid festival, O blessed ones, that by your supplications your homeland may be preserved unharmed by the enemy and that peaceful rule be granted to those who rightfully exercise authority therein.

As lovers of the kingdom of heaven, O blessed ones, ye who have served Christ the Master with a pure conscience, stand before Him now praying that He save those who praise you.

O blessed ones, who cleaved unto Christ and set all your hope on Him, having been slain for His sake, ye reign eternally with Him.

Theotokion: With mouth, mind and heart we profess thee to be the Theotokos, O most pure one; for through thee have we, who of old were estranged from God by the disobedience of our forefather, become reconciled with Him.

Canon II

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Children of the night and darkness have the adversaries been called who at night struck thee down with spears as thou wast offering hymnody to God, O Boris; yet through them thou didst win a divine crown.

As a true emulator of the incarnate God, thou didst pray fervently for those who slew thee, O holy one, like Stephen, the great protomartyr of Christ. Wherefore, with him thou hast been glorified.

In their youthful bravery, the sacred Boris and Gleb manfully vanquished the cruel adversary and were revealed to be victors in word and deed; wherefore the glorious ones have received from God crowns of victory.

Theotokion: The voices of the prophets proclaimed thee the Theotokos; and we hymn thee also, beholding the fulfillment of their honored prophecies, O habitation of true virginity and purity.

Kontakion of the passion-bearers, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Today hath your most glorious memory shone forth, * O right noble passion-bearers of Christ Boris and Gleb, * summoning us to the praise of Christ our God. * Wherefore, hastening to the shrine of your relics, * we receive the gift of healings * by your supplications, O saints; ** for ye are divine physicians.

Ikos: Having perfected a life of reason, O most blessed and spiritually rich Boris, adorned with a royal crown from thy youth, thou didst exercise great power in thine own principality, and throughout the land of Russia. Wherefore, seeing thy progress, by His judgment Christ God called thee to martyrdom, granting thee might from heaven, that thou mightest manfully vanquish the enemy with Gleb, thy brother who suffered with thee. For ye are divine physicians.

ODE VII

Canon of the Theotokos

Irmos: Of old the youths revealed themselves to be rhetors * with a love for supreme wisdom, * for from the depths of their God-pleasing souls, * they theologized with their lips as they sang: * O supremely divine God of our fathers, blessed art Thou!

At night Jacob beheld God as in a dream, and He was incarnate of thee hath manifested Himself in splendor unto those who chant: Supremely divine and glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the supremely divine and glorified God of our fathers!

The vile one who had not proclaimed Thee, the Son of the Virgin, to be One of the supremely hymned Trinity, cried out with steadfast thought and with his tongue: Supremely divine and glorified is the God of our fathers!

Canon I

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Your divine and most splendid memory hath been shown to be as luminous as heaven and as radiant as the sun, enlightening those who cry out to Christ with confidence: Blessed art Thou in the temple of Thy glory, O Lord!

Who will not marvel, who will not hymn and glorify with faith the most glorious martyrs of Christ Boris and Gleb, who spurned a diadem and a kingdom for the sake of the humility of Christ.

Having driven away the darkness of ungodliness, ye splendidly taught your people to worship the one God in Trinity, and to chant with fervor: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **R**ejoice, O divine and hallowed habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O all-immaculate Lady!

Canon II

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

Gloriously did divine grace glorify you, O all-praised ones, as the true bond of brotherly love and piety; and it splendidly taught you to chant: O God of our fathers, blessed art Thou

O the manliness of the spiritual athletes, O the purity of their strength, O the godliness of their understanding, for having been unmercifully slaughtered, they now appear before all as passion-bearers; Boris and Gleb, whom the faithful praise chanting: O God of our fathers, blessed art Thou.

Having willingly suffered for Christ ye received from Him the reward of healing all manner of infirmities of both soul and body, wherefore we praise you crying aloud: O God of our fathers, blessed art Thou

Theotokion: **T**he divine drops which fell from Him whom thou didst bear, have cleansed the world O Virgin Theotokos, grant me a drop of thy mercy, that my soul may be cleansed of the thought of all earthly things.

ODE VIII

Canon of the Theotokos

Irmos: **D**isdaining the golden image, the thrice-blessed children, * beholding the immutable and living image of God, * chanted in the midst of the flame: * Let all existing creation hymn the Lord * and supremely exalt Him throughout all ages!

He Who has no equal in goodness and power was beheld on earth dwelling among mankind through thee, wherefore all the faithful cry aloud: Let all existing creation hymn the Lord and supremely exalt Him throughout all ages

In truth we glorify and proclaim thee to be the Theotokos, for thou alone hast given birth to one of the Trinity in the flesh, with Whom we hymn the Father and the Spirit, chanting: Let all creation hymn the Lord, and supremely exalt Him throughout all ages.

Canon I

Irmos: **H**aving spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

The day of your most splendid memorial hath dawned O blessed ones, and all the faithful have been called to the solemnity, glorifying your patience, and crying aloud unto Christ: Bless the Lord all ye works of the Lord.

The newly and divinely revealed sufferers loved Thee alone O Christ, and the people having been confirmed in this, chant unto Thee as the fashioner of all: Bless the Lord, all ye works of the Lord.

The lamp-stands of truth have been raised up, all adorned with the beauty of martyrdom, illumining the hearts of the faithful, and expelling all manner of ailments from those who chant with faith: Bless the Lord all ye works of the Lord.

Theotokion: **O** pure Virgin, the Lord Who came forth from thee, hath redeemed us, do thou beseech Him O Lady, that He enlighten those who hymn thee, and deliver them from every evil circumstance, that they may cry aloud: Bless the Lord all ye works of the Lord.

Canon II

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

The wretched one was not satisfied with slaying you, but shamelessly threw your bodies away; but the grace of God preserved them through the protection of the Angels, with whom ye now rejoice throughout the ages.

The men who were searching upon the mountains saw the light which radiantly emanated from your body, O divinely inspired Gleb, and said one to another upon seeing this: Let us proclaim this miracle we have seen unto all, that they may praise Christ, Who hath preserved thee.

Your most holy memory, which enlighteneth the whole world, hath now come upon us, O all-famed passion-bearers, therein we beseech you, that we may receive your aid, O Boris and Gleb, hymning Christ throughout the ages.

Theotokion: Rejoice, O divine and hallowed habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O all-immaculate Sovereign Lady!

ODE IX

Canon of the Theotokos

Irmos: Thou art all desire, Thou art all sweetness, * O Word of God, Son of the Virgin, * God of gods, most holy Lord of the saints. * Wherefore, we magnify Thee * and her who hath given birth to Thee.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb, delivering mankind from corruption, wherefore O all-pure one, we glorify thee as the Theotokos.

O Master, mercifully accept Thy Mother as an intercessor on our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Canon I

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Adorned with divine beauties, by your sufferings ye hastened to God, receiving from Him crowns of victory. Wherefore, be ye mindful of those who hymn you, that we may unceasingly magnify you.

O divine and luminous brethren, pray ye that cleansing of sins and amendment of life be granted us before the end, that we may magnify you unceasingly.

God, Who accomplisheth all, consecrated you from childhood and hath shown you to be excellent helmsmen for those who sail upon the sea; wherefore, together we honor your memory.

Theotokion: **S**ave me, O thou who hast given birth to the Redeemer of all! Disperse the clouds from my soul, O cloud of the Light, all-holy Lady, and render me powerful against the passions which war against me.

Canon II

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Even though ye were interred in the earth as ones dead, yet ye are glorified with the servants of God in the heavens. Wherefore, O blessed ones, having been deemed worthy of boldness by Him, with fearsome fire ye drove away the impure one who stood upon your graves.

Ye have made well the pious sick and enabled the lame to walk, O most wondrous pair; and a deaf man was restored to health at your shrine. Wherefore, be ye also speedy helpers for all of us from on high, bringing an end to illnesses and the arrogance of the heathen.

O truly divine and radiant Boris and Gleb, ye right victorious passion-bearers: intercede now in heaven before the omnipotent Trinity, begging deliverance from grievous transgressions for those who with faith celebrate your memory on earth.

Theotokion: **O** wonder past all understanding, great and truly most glorious miracle! How did God, Whom naught can contain, make His abode within thy womb? Him do thou entreat for those who piously praise thee, O Virgin, that He ever deliver them from misfortunes and lawless nations.

Exapostilarion of the passion-bearers:

Spec. Mel.: “Thou hast visited us ...”:

As truly most radiant beacons ye illumine the whole world with faith, O God-pleasing Boris and Gleb. Wherefore, with hymns we hymn Christ our God, Who hath magnified you. **(Twice)**

Glory ..., Both now ..., Theotokion:

With unceasing hymns we piously hymn the Theotokos, crying: Rejoice, O holy mountain! Rejoice, a fiery throne of the King of all! Rejoice, O joy of the angels and glory of the martyrs!

On the Praises, 4 Stichera of the passion-bearers, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The memory of the martyrs Boris and Gleb, * radiant and holy, noble and most festive, * hath shone forth; * and they, illumining all the land * dispel the darkness of idolatry, ** pouring forth the grace of healings. (Twice)

With the venerable drops of your blood * ye have dyed your robes, * O blessed Boris and Gleb; * wherefore, celebrating your memory with faith, * we beseech you: pray ye that peace be granted to the world ** and salvation to our souls.

Like a single light in two bodies * ye illumine the world with the effulgence of miracles, * O passion-bearers of the Lord, * dispelling the darkness of unbelief. * Wherefore, we chant with joy, ** praising your memory.

Glory ..., in Tone IV:

Having gathered together, O ye assemblies of those who love the feasts of the Church, let us form a spiritual choir today with joyous countenance and a pure heart, praising Christ our true God, not with cymbals as did the Jews, but with a contrite heart: for He hath glorified His saints, the valiant Boris and Gleb. And standing now around their much-healing and wonder-working shrine, we venerate it lovingly, saying: Rejoice, for ye kept the commandments of Christ in accordance with His image! Rejoice, for, having received the humility of Christ, ye in, nowise opposed the enemy your brother, who pitilessly slew your bodies! Rejoice, O most wondrous Boris and innocent Gleb, most radiant beacons of your homeland, guiding your people to the true Faith, O bold advocates for our souls!

Both now ..., Theotokion, in Tone IV:

O only pure and most pure Virgin, * who hath given birth without seed unto God: ** pray thou that our souls be saved.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of canon I, and 4 from ODE VI of canon II of the passion-bearers.

With gladness the Church of Christ rejoiceth in your commemoration, O holy ones, and crieth to the Trinity: Thou O Lord art my strength, my refuge and foundation! (Twice)

Let us all praise with splendor the valiant crown-bearers and athletes of Christ, who have taught us to cry out to Christ: Holy art Thou, O Lord!

They desired neither a kingdom, nor delight in food, nor silver and gold, but cried out to Christ alone: Holy art Thou, O Lord!

Children of the night and darkness have the adversaries been called who at night struck thee down with spears as thou wast offering hymnody to God, O Boris; yet through them thou didst win a divine crown.

As a true emulator of the incarnate God, thou didst pray fervently for those who slew thee, O holy one, like Stephen, the great protomartyr of Christ. Wherefore, with him thou hast been glorified.

In their youthful bravery, the sacred Boris and Gleb manfully vanquished the cruel adversary and were revealed to be victors in word and deed; wherefore the glorious ones have received from God crowns of victory.

Theotokion: The voices of the prophets proclaimed thee the Theotokos; and we hymn thee also, beholding the fulfillment of their honored prophecies, O habitation of true virginity and purity.

Troparion of the passion-bearers, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, * truly obedient to the Gospel of Christ, * ye did not oppose your brother, who slew your bodies, * but could not touch your souls. * Wherefore, let the evil lover of power lament; * but, rejoicing with the angelic choirs * as ye stand before the Holy Trinity, * pray ye that the dominion of your kinsmen be pleasing to God,** and that the children of Russia be saved.

Kontakion of the passion-bearers, in Tone III:

Today hath your most glorious memory shone forth, * O right noble passion-bearers of Christ Boris and Gleb, * summoning us to the praise of Christ our God. * Wherefore, hastening to the shrine of your relics, * we receive the gift of healings * by your supplications, O saints; ** for ye are divine physicians.

Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE ROMANS, §99 (8: 28·39)

Brethren: We know that all things work together for good to those who love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO JOHN, §52 (15:17-16:2)

The Lord said to His disciples: These things I command you, that ye love one another. If the world hateth you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I

will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.