

The 24th Day of July

✙ **Commemoration of the Holy Passionbearers Boris and Gleb, given the names Roman and David in Holy Baptism. (See also May 2nd)**

Note: An All-Night Vigil is served in a Church dedicated to the Saints or if the Superior so desires.

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 4: *To the melody, “As one valiant among the martyrs....”*

O glorious Roman, and humble David /
The bright and festive day of your memorial has come /
And all the lands of the world rejoice /
For your sufferings have illumined not only the lands of Rus’ /
But the souls of all the faithful /
Who revere and honor your blessed memory. /
Therefore, we beseech you, O holy martyrs, ///
To entreat Christ that our souls be cleansed by His great mercy.

O come all ye faithful, /
And let us gather together /
As a mystical and spiritual assembly /
To honor the pious and noble brothers, /
The offspring the holy Vladimir the Great, /
Who were killed by their impious brother /
Because of their love for Christ, /
To whom they now ceaselessly pray ///
That the souls of the faithful may be saved.

Let all of mankind rejoice today /
And with the Church of Christ sing hymns of praise /
For the newly-baptized royal and holy martyrs /
Who have left the cares of this world behind /
Because they loved Christ with their whole heart /
And have gone to the Kingdom of heaven ///
There to pray Him that our souls may be saved.

Glory..., in Tone 6:

Loving Christ more than the promise of earthly glory /
And trusting in the kingdom to come, /

The pious martyrs embraced purity /
 And suffered death at the hand of their impious brother /
 Refusing to raise their hands against him: /
 For this, Christ enriched them with the gift of working miracles. /
 O you righteous pair of brothers! /
 O you divine and holy warriors! /
 O holy pair of martyrs, ///
 Pray Christ God to save our souls.

Now and ever..., Theotokion, in the same Tone:

No one having recourse to thee, /
 O all-pure Virgin Mother of God, /
 Goeth away from thee ashamed; /
 For asking grace of thee ///
 He is given that gift which is gainful to him.

At the Aposticha, the stichera, in Tone 2: To the melody, "O House of Ephratha...."

O most pure martyrs, /
 The Holy Spirit has made His abode in you, /
 And we pray that we too, may achieve such grace ///
 Through your holy prayers.

Verse: The righteous cried and the Lord heard them, and He delivered them from all their troubles.

O divine and wondrous brothers, /
 You holy destroyers of vanity /
 And blessèd sowers of piety ///
 Pray now that our souls may be saved.

Verse: Many are the afflictions of the righteous, and the Lord will deliver them out of them all.

O invincible pair of martyrs, /
 You have appeared like brightly shining stars ///
 And you illumine us who honor your holy sufferings with faith.

Glory...,

The shrine where your precious and holy relics repose /
 Is like a bright beacon chasing away the ancient gloom of idolatry /
 Bathing all in the brilliance of piety, /
 And abundantly pouring divine healing upon all who come before it with faith. /

HOLY PASSIONBEARERS BORIS AND GLEB

Therefore, we entreat you, O holy martyrs /
Preserve your homeland and all the world in peace, ///
And save our souls through your holy prayers

Now and ever..., Theotokion:

As thou art our mediatrix and defender, /
O most pure Lady, /
Deliver us from every calamity and danger, ///
And through thy divine intercessions save our souls.

The Troparion of the Saints, in Tone 2:

Enduring your suffering in righteousness /
You were true disciples of the Gospel of Christ, /
O virtuous Roman and David the innocent, /
You did not oppose your brother who killed your bodies but could not touch your
souls. /
Let that evil lover of power now lament and wail /
While you rejoice with the choir of angels as you stand before the Holy Trinity /
Praying to God that our rulers may ever be pleasing to God ///
And that the faithful people of all lands may be saved.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera,

These stichera in Tone 8: *To the melody, “O glorious wonder....”*

O most glorious wonder! /
The two noble brothers, that divine and precious pair, /
Have shone forth for us on this day. /
And we, the faithful, praise the newly baptized Roman and David, /
Who suffered together and were sacrificed for the sake of the Lord /
Who sacrificed Himself for our sakes, ///
The very Savior of our souls. *(twice)*

O ye first among the blessèd ones, /
Who united yourselves to the royal kingdom of Christ /
Knowing Him to be the true God and the King of all, /
You turned away from the vanity of your fathers’ gods. /
Therefore Christ enriched you with the gift of miracles /

And granted to you things of eternity in place of corruption — ///
He, who is glorified in His holies, the very Savior of our souls.

The holy temple of the city in which you were raised /
Received your precious relics, O Boris and Gleb, /
And now you are adorned in heaven and wear your crowns. /
You guard your homeland, and terrify her enemies /
Driving them far away, O Roman and David, /
Our righteous defenders, ///
Pray to Christ God that our souls may be saved.

And these stichera in Tone 2: *To the melody, "With what crowns of praise"*

With what crowns of praise shall we honor you, O precious ones? /
Separate in bodies, yet joined in spirit, /
Who have enriched all the lands of Rus'. /
And you truly are the delight of the whole universe /
For you have courageously destroyed the might of the demons /
By your faith and the help of Christ, ///
Who grants the world great mercy. (*twice*)

With what wreaths of praise shall we adorn our precious saints, /
Roman, who courageously overcame his passions /
And David, who zealously loved the Lord? /
Now both are like stars shining brightly in heaven /
Illumining the pious with the brightness of the virtues. /
For having been instructed in the commandments of Christ /
Gloriously have they been glorified ///
Beseeching Him who grants to all great mercy.

With what spiritual songs shall we praise the martyrs Boris and Gleb, /
Who left the corrupt glory of this world for the sake of Christ, /
And like Him, were pierced in the side by a spear? /
Both indeed, were led to the slaughter like lambs, /
And rightly have they been glorified by Christ /
Who granted them the gift of healing, ///
As they entreated Him to grant the world great mercy.

Glory..., in Tone 6:

O come, ye assembly of the faithful, /
And let us praise the great wonderworking martyrs, /

Who suffered at the hands of the law yet defeated their lawless enemy. /
Now they shine in heaven, brightly adorned,
Standing before Christ, rejoicing. /
Therefore, let us joyfully praise their holy memory /
And let us cry out to them: /
Rejoice, O intercessors for the world and champions against the enemy! /
Rejoice, physicians of the sick and the expellers of demons! /
Rejoice, O beloved and truly handsome pair of brothers!
Rejoice, O blessèd Roman and David, who greatly love the Lord /
And are praying on our behalf before the Holy Trinity ///
To bring peace to the world and to save our souls.

Now and ever..., Dogmatic Theotokion, in the same Tone:

Who will not bless thee, O Most Holy Virgin? /
Who will not sing of thy most pure child-bearing? /
The Only-begotten Son shone timelessly from the Father, /
But from thee He was ineffably incarnate; /
God by nature, yet man for our sake; /
Not two persons, but one in two natures. /
Entreat Him, O pure and all-blessèd Lady ///
To have mercy on our souls.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Prophecy of Isaiah (Chapter 43:9-14)

Thus saith the Lord: ^{43:9} 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. ¹⁰Be 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. ¹¹I am God; and beside Me there is no Savior. ¹²I 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, ¹³even from the beginning; and there is none that can deliver out of My hands: I will work, and who shall turn it back? ¹⁴Thus saith the Lord God that redeems you, the Holy One of Israel.

The Reading from the Wisdom of Solomon: (Chapter 3:1-9)

^{3:1}But the souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die, and their departure is taken for misery, ³and their going from us to be utter destruction; but they are in peace. ⁴For though they be punished in the sight of men, yet is their hope full of immortality. ⁵And having been a little chastised they shall be greatly rewarded, for God proved them and found them worthy for Himself. ⁶As gold in the furnace hath

He tried them and received them as a whole burnt offering. ⁷And in the time of their visitation they shall shine and run to and fro like sparks among the stubble. ⁸They shall judge the nations and have dominion over the people, and their Lord shall reign forever. ⁹They 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.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} The righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness obscures that which is good, and

roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord; therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the stichera of the temple, and these of the Saints, in Tone 4:

Since the new Cain, the hater of God /
Out of hatred for his brothers deprived you of the earthly kingdom, /
Christ has granted you an eternal kingdom that does not pass away. /
Standing now before Him together with the assembly of the angelic hosts, ///
Pray that He may save us lovingly praise your honorable and festive memory.

The ground where you died was sanctified by your precious blood /
And all mankind was enriched by your suffering /
For we have now received your freely-given healings, O wise saints of God, /

Glorious Roman and innocent David. /

Pray to the Lord, Him you have come to love from the days of your youth, ///

That He may save us, who with faith sing your praises.

Glory..., in Tone 5:

Let us, the faithful, joyously celebrate this feast of the great martyrs /

And glorify Christ the Savior with songs and hymns. /

For we on earth have been astonished by the miracles of these, His saints, /

And by the grace of the healings we have received. /

To them let us joyfully sing: /

Rejoice, for by grace you have overcome the passions!

Rejoice, for by your blood you now dwell in paradise! /

Rejoice, for you quickly hear the pleas of those in sorrow! /

Rejoice, for you deliver your homeland from misfortunes! /

O virtuous brother martyrs Boris and Gleb, ///

Pray to God that He be merciful to our souls.

Now and ever..., Theotokion, in the same Tone:

Thou, all-honorable Virgin, art the temple and the gate /

The bridal chamber and the throne of the King; /

For through thee, my Redeemer, Christ the Lord, appeared to those who sat in
darkness. /

He is the Son of Righteousness /

Who wishes to enlighten those He fashioned in His own image by His own hand. /

Therefore, O most-praised Lady, having maternal boldness before Him, ///

Ceaselessly pray that our souls may be saved.

At the Aposticha, these stichera, in Tone 4: To the melody, "Thou hast given a sign...."

Come, all ye lovers of chastity, /

And with pure hearts and humble souls /

Let us honor the two precious brothers, /

The belovèd of Christ the Ruler of all: /

The glorious Passionbearer Roman and David the meek ///

Whose innocent bodies and pure souls destroyed the ranks of the demons.

Verse: The righteous cried and the Lord heard them, and He delivered them from all their troubles.

O glorious and noble brothers, /

You sprouted forth from a precious root /
 Truly, you both possessed a nobleness of character /
 For you longed after incorruptible glory; /
 And having chosen life in the eternal kingdom /
 You suffered for the sake of righteousness and received your crowns of glory, ///
 O blessed Passionbearers and intercessors for our souls.

Verse: Many are the afflictions of the righteous, and the Lord will deliver them out of them all.

You truly fulfilled the teachings and commandments of Christ /
 As well as His ordinances; /
 For you bore no enmity against your brother who came to murder you, /
 But as Stephen, the first-martyr, you said; Do not lay this sin to his charge, ///
 O Lover of mankind, Jesus our God, the Savior of our souls.

Glory..., in Tone 8:

Come, O ye baptized people, /
 And see how guiltlessly the martyrs received their judgment — /
 Boris, pierced through with a spear, shedding his blood on account of slander; /
 And Gleb, slaughtered like a lamb by his brother Sviatopolk. /
 Thus were they both crowned with glory, but he was forgotten; /
 They became glorious, but he is tormented in Gehenna. ///
 Thus, they beseech Christ God for our souls.

Now and ever..., Theotokion, in the same Tone:

O Virgin unwedded, Mother of God on high, /
 Thou hast ineffably conceived God in the flesh. /
 Accept the entreaties of thy servants, O most immaculate one, /
 And grant unto us all the purification of our transgressions /
 And do thou, who hears our entreaties, ///
 Pray for us all to be saved.

After the Blessing of the Loaves, the Troparion of the Saints, in Tone 2:

Enduring your suffering in righteousness /
 You were true disciples of the Gospel of Christ, /
 O virtuous Roman and David the innocent, /
 You did not oppose your brother who killed your bodies but could not touch your
 souls. /
 Let that evil lover of power now lament and wail /

While you rejoice with the choir of angels as you stand before the Holy Trinity /
Praying to God that our rulers may ever be pleasing to God ///
And that the faithful people of all lands may be saved. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...” *(once)*

Matins

At “God is the Lord...” the Troparion of the Saints, *(twice)*; Glory..., now and ever..., Theotokion:

The King of heaven, in His love for man, /
Appeared on earth and dwelt among men /
For He received flesh from the pure Virgin. /
And after assuming it, He was born of her. /
The One Son, two natures in one person, /
So proclaiming Him as the perfect man /
By proclaiming Him as the perfect God, /
Let us confess to Christ our Lord, ///
Entreat Him, O Virgin Mother, to have mercy on our souls.

After the 1st Kathisma, the Sessional Hymn, in Tone 1: *To the melody, “The choir of angels....”*

Thou didst rise up above thy passions, O martyred prince Boris, /
Through thy courage and endurance, /
And with love, thou art now gazing upon the merciful God, /
Christ the Lover of mankind ///
Who grants the world great mercy. *(twice)*

Glory..., now and ever..., Theotokion, in the same Tone: *(and melody)*

Thou gavest birth beyond all reason and understanding /
To the One who is without a mother in heaven /
And without a human father here on earth. ///
Beseech Him, O Lady Theotokos, on behalf of our souls.

After the 2nd Kathisma, the Sessional Hymn, in Tone 1: *To the melody, “The choir of angels....”*

From your youth, you have loved Christ, O honorable brothers, /
You glorious ones, who strove to live free of passions, /
Who chose lives of chastity and abstinence, /
Both spiritual and physical; /

Since you have been accounted worthy of the grace of God, ///
Heal now our infirmities, as we sing your praises. *(twice)*

Glory..., now and ever... Theotokion:

As thou art the only sure and fervent mediatrix for the race of mankind, /
O Virgin Theotokos, /
Ceaselessly pray together with all the prophets and the martyrs, /
All the hierarchs and the venerable ascetics and monastics, /
That He, whom thou didst bear beyond all nature, God the Word, ///
Will have mercy on us and save us!

Polyeley and Magnification:

We magnify you, // O holy Martyrs and Passionbearers Roman and David, / and we
honor your precious sufferings, / which you have endured for Christ.

Selected Psalm verses:

God is our refuge and our strength.
Our help in the afflictions that come heavily upon us.

After the Polyeley, the Sessional Hymn, in Tone 8: To the melody, "Of Wisdom...."

O ye glorious passionbearers of the Lord, /
You have come to know His commandments /
And to love Him with your whole heart. /
For this you suffered death in the flesh /
And brought your precious souls to Christ /
One, rejoicing, for his side was pierced with a spear, /
The other, slain like an innocent lamb at the slaughter, praying. /
For this you received the grace of healing, /
O ye two martyred brothers, /
And now we beseech you to pray before Christ our God, ///
That He may grant the remissions of sins to those who honor with love your holy
memory. *(twice)*

Glory..., now and ever..., Theotokion:

O most pure Lady Theotokos, /
Thou swift cloud that bore the Sun of Wisdom, /
Thou golden lampstand of the Light divine, /
Enlighten my miserable soul /
Which I have darkened and blinded by my passions /

HOLY PASSIONBEARERS BORIS AND GLEB

And illumine me with the brilliant dawn of passionlessness /
That I may wash my filthy heart and cleanse the evil of my deeds /
With tears of compunction and repentance /
So I may call to thee with love: /
O Ever-virgin Mother of God, /
Pray to Christ God to grant me remission of my sins, ///
For I, thy servant, have placed my only hope in thee.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

The righteous cried and the Lord heard them / and He delivered them from all their troubles. *Verse:* Many are the afflictions of the righteous, and the Lord will deliver them out of them all.

Let every breath praise the Lord! ...

Gospel: (106) Luke 21:12-19

After Psalm 50 (51), the Post-Gospel sticheron, to the Saints, in Tone 8:

O blessed brothers Boris and Gleb, /
Your sufferings heal the infirmities and diseases /
Of those who come to you in faith; /
And as you have great boldness before the Lord, Christ our God ///
Entreat Him on behalf of our souls.

The Canon

**One Canon of the Mother of God, with 6 Troparia, including the Irmos;
and two Canons of the Passionbearers, with 8 Troparia:**

Ode 1

The Canon of the Mother of God, Tone 2,

*having the acrostic: “I sing the praises of the Life-bearing Maiden,”
the composition of John of Damascus.*

Irmos: *Let us sing to the Lord, who by His divine command dried up the billowing sea where none may walk, and through it led the people of Israel on foot, for He hath been greatly glorified!*

Refrain: Most Holy Theotokos, save us!

The ancient vision of the ladder and the dry land wondrously appearing in the midst of the sea foretold thy giving birth, O pure one. Her do we all glorify, for He hath been glorified!

The power of the Most High, the perfect One in Three persons, the Wisdom of God became incarnate of thee, O all-pure one, and conversed with man, for He hath been glorified.

The Sun of Righteousness hath passed through the impassable gate of thine unopened womb, O pure one, and hath shone forth upon the world, for He hath been glorified.

The First Canon of the Saints, Tone 4

***Irmos:** In days of old Israel crossed the depths of the Red Sea with dry-shod feet, and vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.*

Refrain: Holy Passionbearers Roman and David, pray to God for us!

O divinely wise and much suffering brothers standing now before the Holy Trinity, pray that He may grant me the cleansing of my sins as I praise your holy memory.

The shrine of your relics is rich in divine healings and fragrant myrrh, and we glorify Christ God who has glorified you, O holy martyrs.

Having acquired the inner light of the never-setting Sun—Christ our God, give us your blessing as we honor your holy memory, O glorious Roman, and David the meek.

Refrain: Most Holy Theotokos, save us!

Theotokion: **W**e know thee as the chosen one, more honorable and beautiful than any other, O most pure Lady, who gavest birth to thy Son, the Son of God. Make us, who honor thee, to be thy sons by grace.

The Second Canon of the Saints, Tone 8

***Irmos:** Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.*

Grant me understanding and the remission of my many sins, O my Savior, as I sing Thy praises for having thus glorified Thy saints.

Let us sing a hymn praising Roman the glorious and his brother David the meek who were endowed with pious and chaste reasoning.

Glory...,

They both received gifts of thanks from God, for they sought the nobleness of spiritual chastity and the virtues more than any earthly thing.

Now, and ever...,

Theotokion: **L**et us worthily praise the Lady, chosen from all the generations, to bear

God the Word in the flesh.

Katavasia: I shall open my mouth...

Ode 3

The Canon of the Mother of God

Irmos: *Thou didst crush the bow of the mighty with Thy strength, O Christ, and the weak have girded themselves with power.*

The timeless Creator of time before all ages willed to come forth from thee in time as an infant, O Virgin.

Let us all praise thy womb, which is more spacious than the heavens, for through it Adam now abides as a citizen of heaven, rejoicing.

The First Canon of the Saints

Irmos: *The Church rejoices in Thee, O Christ, and it cries aloud: Thou art my strength, O Lord, my refuge, and confirmation!*

The whole Church of Christ rejoices in your memory, O saints, and she cries out to the Trinity: Thou art my strength, O Lord, my refuge, and confirmation.

With bright voices, let us praise the noble martyrs, the crowned passionbearers of Christ who have taught us how to sing to Him: Holy art Thou, O Lord!

You desired neither a kingdom on the earth, neither gold, nor silver, nor fine food, but instead cried out to Christ alone: Holy art Thou, O Lord!

Theotokion: **T**hou gavest birth, O pure and all-chaste Lady, to thy Son, who delivers the human race out of disobedience, temptation, and guilt.

The Second Canon of the Saints

Irmos: *Thou art the strength of those who flee to Thee, O Lord; Thou art the Light to those that sit in darkness; and my Spirit praises Thee.*

Having all their thoughts always turned to God, they lived together in brotherly love.

From their youth, the glorious brothers spurned the fleeting things of corruption and became true vessels housing the virtues.

The brothers attained great holiness though they were young in years because of their piety and great love for God.

Theotokion: **T**hou, O immaculate Lady, gavest birth ineffably to Him who slayed corruption and thus, thou didst save the World.

Katavasia.

Sessional Hymn, in Tone 1: *To the melody, “The choir of angels....”*

You loved Christ from your youth, O precious brothers, /
And acquiring lives of holiness, free of the passions, /
You lived lives of chastity. /
Fasting from spiritual and carnal passions and by the grace of God, you achieved
success. ///
Grant us healing, through your prayers, as we sing your praises. *(twice)*

Glory..., now and ever.... Theotokion:

O most pure unwedded Virgin Theotokos /
The only mediatrix and protectress of the faithful, /
Deliver from every misfortune, pain, and sorrow, /
All who have hope in thee, ///
And save us by thy holy prayers.

Ode 4

The Canon of the Mother of God

***Irmos:** I have heard, O Lord, the news of Thy dispensation, and I have glorified Thee
who alone lovest mankind.*

Behold, the true Mother of God, the divine mountain of the house of the Lord, is
exalted far above all the powers of heaven!

O Virgin, thou alone are worthy of sacred adoration, for being alone beyond the laws
of nature, thou gavest birth to the Master of all creation!

The First Canon of the Saints

***Irmos:** Beholding Thee, the Sun of Righteousness, lifted up upon the Cross, the Church stood rooted
in place, and rightly it cried aloud: Glory to Thy power, O Lord!*

Having shone like two stars, you illumine the faithful, O God bearing Boris and Gleb. Now
deliver us from the attacks of our enemies, that we may honor you as our intercessors
before God.

Your shrine is an inexhaustible source of healings and a harbor in which to weather
the storms, O blessed ones; and all who hasten to it in faith find deliverance from all
danger and misfortunes.

Bound with love to Christ, you were vouchsafed the gifts of healing the passions.
Therefore, we celebrate your feast with joy, O divinely-wise martyrs.

Theotokion: **T**he most-exalted and most-glorified God, who sits upon the throne of the
Cherubim, had a throne in the cradle of your arms, O Mary, Bride of God.

The Second Canon of the Saints

Irmos: Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the prophet Habákkuk I cry to Thee: Glory to Thy power, O Lover of man!

Binding yourselves from your days of youth to shun the sweet pleasure of life, you studied things divine and learned to discern the commandments of God. Thus did you defeat the Lord of darkness.

Wholeheartedly following in the wise steps of your father, O blessèd ones, you learned from his good example, and you both grew strong in body, spirit, and in righteousness, O wise Roman and ever-memorable David.

Coming to love the Laws of God with your whole souls and beholding the promise of your lives set before you, you turned away from the power and authority that would have been yours and chose instead the power and glory of the kingdom of immortality.

Theotokion: **T**hou, O immaculate Lady, art by thine own accord, called blessèd by all generations of Christians, for in truth and not some story, didst thou give birth to thy Son, perfect in both natures, both God and man.

Ode 5

The Canon of the Mother of God

Irmos: The burning ember which Isaiah foresaw is the Sun which shone forth from the Virgin's womb granting the light of understanding to all who had gone astray in the darkness.

Rain the sweetness of joy upon the earth, O ye clouds, for unto us a Child is given, our God before the ages, made incarnate of the Virgin.

When in these latter days the Most High became incarnate without seed of the Virgin, the light shone upon my life and flesh, granting me release from the gloominess of sin.

The First Canon of the Saints

Irmos: Thou hast come, O Lord, as a light into the world, a holy light turning from the darkness of ignorance those who sing to Thee with faith.

The day of the all-honored and sacred festival celebrating the memory of Roman the glorious and David the meek, has arrived, bringing eternal joy to us as we glorify the Lord, who hath so glorified them.

Adorned with the beauty of the virtues, glorious Roman together with David, received crowns for their suffering. For the virtuous brothers brought the enemy to shame as a sacrifice for Christ.

The news of your precious and sacred suffering has been heard throughout the world, and all the nations raise their voices to glorify Christ, who hath so glorified you.

Theotokion: **T**he corruption of mankind has been put to an end, for a Virgin gives birth without corruption to God the Word, and remains as before, a virgin.

The Second Canon of the Saints

Irmos: *Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

As the favored children of your pious father, who rose like the sun over the lands of Rus', you were tied to him with the strongest bonds of love. For this, your envious brother was shot through with arrows of envy.

Filled with hatred like the brother killing Cain of old, Sviatopolk the Accursed, because of his lust for power, became a lawless transgressor guilty of the sin of murder and was not able to flee from rightful vengeance.

Wearing the stain of your blood like a badge and bearing in your hands the scepter of the Cross, you now co-reign with Christ, O Roman and David, the invincible warriors of Christ.

Theotokion: **W**e honor thee as being holier, beyond compare, than all the powers of heaven, O Mother of God, and we pray thee, to trample down the hopes of the enemy.

Ode 6

The Canon of the Mother of God

Irmos: *Hearken to the voice of my feeble soul, O Master, and deliver me from my grievous sins, for Thou alone art the Author of our salvation.*

Human nature, enslaved by sin, obtained release through thee, O pure Lady; for thy Son was led to the slaughter like a lamb for the sake of us all.

We all cry out to thee, O Theotokos, to deliver us, thy servants who properly deserve God's wrath, for thou alone hast boldness before thy Son.

The First Canon of the Saints

Irmos: *I will sacrifice to Thee with a voice of praise, O Lord! The Church cries out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.*

Pray for us as we celebrate your bright festival, O blessed martyrs, and protect the lands of all Christians from the slander and attacks of the enemy, granting all a peaceful order to our lives.

Being zealous to attain the heavenly kingdom, O blessed ones, and having faithfully

served the Master, Christ, with pure intentions, now you stand before Him as you pray that He may save those who are honoring your precious memory.

Having cleaved yourselves to Christ, you set all your hopes upon Him, O blessed martyrs; and having been put to death for this, you now reign eternally with Him.

Theotokion: **W**ith our lips, our thoughts, and our hearts, we proclaim thee as truly being the Theotokos; for God hath reconciled mankind through thee, displacing the transgression of our forefather, Adam.

The Second Canon of the Saints

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me from the depths of evil, I pray Thee, and I cry: Hear me, O God of my salvation.

The sons of darkness came at thee in the night as thou wast singing thy prayers to God and pierced thee with their spears. Thus they secured for thee thy divine crown, O martyr Roman.

Truly thou art a favorite of the incarnate God, O Roman, for thou didst fervently pray for those who were killing thee, showing thyself to be a second martyr after the great protomartyr Stephen. For this thou art glorified together with him.

Suffering bravely, thou didst courageously defeat the Master of evil, O glorious martyr Roman, and together with thy younger brother David, thou wast victorious in both word and deed, and wast rightly rewarded with a crown of victory from God.

Theotokion: **T**he voices of the prophets clearly foretold thee as the Mother of God, and we, as witnesses of the fulfillment of their words, honor thee, O true vessel of purity and virginity.

Katavasia.

The Kontakion of the Saints, in Tone 3: (To the melody: “ Today the Virgin.... ”)

Your glorious memory shines forth today, /
O noble passionbearers of Christ, holy Boris and Gleb, /
Calling us together to sing the praises of Christ. /
As we hasten to the shrine of your holy relics /
We receive the gift of healing through your prayers, O ye saints, ///
For you are indeed the divine physicians of the Lord.

Ikos: Having completed thy virtuous life, O blessed martyr Roman, you were presented with the crown prepared for thee from the days of thy youth. Great was the promise waiting for thee in thy homeland of Rus', and Christ, in His great providence, as He beheld thy promised greatness, called thee to martyrdom, where

He granted thee, together with thy younger brother David who suffer together with thee, the strength from on-High to courageously vanquish thine enemy. Now, you both are true and divine physicians of the Lord!

Ode 7

The Canon of the Mother of God

Irmos: The three youths of old revealed their love of Wisdom when they sang from their soul the song well-pleasing to God: Blessèd art Thou, O God of our fathers!

Jacob beheld God at night, as in a dream, made incarnate of thee, appearing in glory to those who sing: Blessèd and most-glorious art Thou, O God of our fathers!

Prefiguring in ancient times the ineffable union to take place in thee, O pure one, while wrestling with Jacob, He, who willingly united Himself to mankind is the blessèd and most-glorious God of our fathers.

Wretched is the man, who fails to proclaim Thee with faith as the Son of the Virgin and One of the All-Holy Trinity, and who fails to cry: Blessèd and most-glorious art Thou, O God of our fathers!

The First Canon of the Saints

Irmos: In Babylon of old, the children of Abraham trampled upon the flames of the furnace as they sang aloud: Blessèd art Thou, O God of our fathers!

Your holy memory is like a brilliantly sunny and clear day, illumining the hearts of those who sing to Christ: Blessèd art Thou, O God of our fathers.

Who cannot but be amazed, and who cannot but sing hymns of faith and glory for the most-glorious martyrs of Christ, Boris and Gleb, who for the sake of the humility of Christ, renounced the power of earthly kingdoms and the glory of earthly crowns.

Having driven away the idols of idolatry, you have taught your people to honor the One God in Trinity, and to earnestly sing: Blessèd art Thou, O God of our fathers.

Theotokion: **R**ejoice, O consecrated and divine abode of God Most High, O Lady Theotokos, for through thee, was joy granted to those who sing: Blessèd art thou amongst women, O all-chaste Sovereign Lady.

The Second Canon of the Saints

Irmos: The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessèd art Thou, O God of our fathers.

Gloriously hath the grace of God glorified you, O all-praised ones, for you are indeed the epitome of brotherly love and piety. Therefore, teach us how to rightly sing:

Blessèd art Thou, O God of our fathers.

O, the magnitude of their courage! O, the purity of their strength! O, such unfathomable wisdom! How in the midst of their terrible suffering and merciless murder, were the great Passionbearers Roman and David able to show such greatness and to sing: Blessèd art Thou, O God of our fathers.

Having willed to suffer for the sake of Christ, you received the gift from Him to expel all passions and suffering from the faithful here on earth, who thankfully sing to Him: Blessèd art Thou, O God of our fathers.

Theotokion: **M**ay a drop of grace from Him who you bore sanctify the world, O Virgin Theotokos, and may it also cleanse the minds and souls of all us mortals born on earth.

Ode 8

The Canon of the Mother of God

Irmos: **D**isdaining the image made of gold, the thrice-blessèd youths beheld the changeless and living God of gods, and in the midst of the flames they sang: Bless the Lord, O ye works of the Lord, praise and exalt Him above all throughout all ages.

Through thee, He who is incomparable in goodness and power came visibly to earth and dwelt among men, O Mother of God, and to Him do we, the faithful sing: Let the whole creation praise the Lord and exalt Him above all throughout all ages.

We praise thee as being truly the most pure Mother of God, for thou hast brought forth One Person of the Trinity in the flesh, and we sing to Him together with the Father and the Spirit: Let the whole creation praise the Lord and exalt Him above all throughout all ages.

The First Canon of the Saints

Irmos: **S**tretching forth his hands, Daniel the prophet closed the mouths of the lions in the pit; and the young lovers of piety, girded with strength, quenched the power of the fire crying out: Bless ye the Lord, all ye works of the Lord!

The celebration of your bright and glorious memory, O blessèd martyrs, summons all the faithful to glorify your endurance and to glorify God singing: Bless the Lord, all ye works of the Lord, sing and exalt Him throughout all ages.

The divinely-revealed new martyrs loved Thee alone, O Christ, and instructed the faithful to praise Thee, the Creator of all and to sing: Bless the Lord, all ye works of the Lord, sing and exalt Him throughout all ages.

Shining like stars of righteousness, adorned with the nobility of martyrdom, and illumining the hearts of the faithful, drive away all infirmities from those who cry out

in faith: Bless the Lord, all ye works of the Lord, sing and exalt Him throughout all ages.

Theotokion: **T**he Lord shone forth from thee, O pure Virgin, delivering us. Beseech thou Him, O sovereign Lady, to illumine those who praise thee, and to deliver all those who cry: Bless the Lord, all ye works of the Lord, sing and exalt Him throughout all ages.

The Second Canon of the Saints

Irmos: *The Chaldean torturer became enraged; he ordered the furnace to be heated seven-fold; but seeing the godly youths saved by a great might, he sang to the Creator and Redeemer: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.*

Your killers were not satisfied with just killing you, but they shamelessly desecrated your noble bodies. But the grace of God preserved you and you were protected by the angels, with whom you now rejoice forever.

The men hunting in the mountains saw the light surrounding thy body, O divinely-inspired martyr David, and beholding this wonder, they praised Christ and proclaimed to all His miraculous preservation of thy body.

The day of your holy memorial, O holy Passionbearers, has come and it has illumined the world, O Roman and David, and we pray that you will always intercede for us, as you praise Christ God forever.

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **O** illumine me, thou pure vessel of the Light, that I may walk in the Light, for the sake of the Creator of the Light who shone forth from thy womb, and enlightened the hearts of all the faithful, whom we bless and exalt throughout all ages.

We praise, bless, and worship the Lord singing and exalting Him throughout all ages!

Katavasia.

Ode 9

The Canon of the Mother of God

Irmos: *Thou art the whole of my desire and all my sweetness, O Word of God, Son of the Virgin, the God of gods, and the Holy of all holies. Therefore, we magnify Thee and her that bore Thee.*

From within thy womb, O pure one, did the Word of God endow our mortal nature with a staff of power, and with it He hath raised all who had slipped and fallen into Hades. Therefore, we magnify thee, O Theotokos.

Mercifully receive, O Master, thy Mother whom Thou hast chosen to intercede with Thee for us, and let all things be filled with thy goodness, that we may all magnify thee as

our Benefactor.

The First Canon of the Saints

Irmos: Christ, the Chief cornerstone not cut by human hands, who united two different natures was cut from thee, the unquarried mountain, O Virgin. Therefore, with joy we magnify thee, O Theotokos!

Your blood adorned you like the spray of virtues, and by your suffering, you both hastened to God and received your crowns of victory from Him. Therefore, remember us who now sing your praises, so that without ceasing, we may magnify you.

O ye divine pair of brothers who are like brilliant rays of light! Pray that our sins may be cleansed to the amendment of our lives before the coming of the end, and that, without ceasing, we may magnify you.

From the days of your youth hath the All-acting God raised you up, and consecrated you, to be the skilled pilots for those sailing across the sea of life. Therefore, with one voice, we honor your holy memory.

Theotokion: Save me, O thou who gavest birth to the Deliverer of all, dispel the clouds shrouding my soul, O cloud of the Light and all-holy sovereign Lady, and remove the passions that storm against me, by the power of thy prayers!

The Second Canon of the Saints

Irmos: The heavens were filled with fear, the ends of the earth were filled with awe, for God revealed Himself in the flesh to men; and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos!

Although you were killed and left dead on the earth, O blessed ones, you were glorified with the servants of God in heaven. Now, having great boldness before Him, O glorious ones, disperse the evil clouds that have gathered over your graves with the fiery fear of God.

Grant healing to the infirm, and make the invalids walk again, and may everyone who comes to your sacred shrine be made whole, O most-wondrous brothers! Be our benefactors from above and preserve us from every trouble and evil misfortune.

You are truly divine and light bearing stars, O Roman and David, the right-venerable passionbearers, who stand now before the Holy Trinity in heaven, beseeching God for the remission of every sinful transgression of the faithful who are celebrating your holy memory.

Theotokion: O great and truly glorious wonder beyond human understanding! How can the un- containable God be contained within thy womb? Beseech thou Him for us who piously praise thee, O Virgin Maiden, that we may, at all times, be delivered from the lawless attacks of the adversary.

Katavasia.

Exapostilarion of the Saints:

Truly you are like two bright stars that illumine the whole universe with faith, O Roman and David, martyrs received by God. Therefore, with hymns, we sing the praises of Christ our God who hath so magnified you. *(twice)*

Glory..., now and ever.... Theotokion:

The memorial of the passionbearers shines today with rays of divine light and the angelic choirs and the human race rejoice as they beseech Christ to have mercy on our souls.

At the Praises, 4 stichera, in Tone 1: *To the melody, "Joy of the ranks of heaven...."*

The festive memorial of the holy and celebrated martyrs shines today /
Illumining all the earth, /
And driving away the darkness of idolatry ///
Pouring the light of healing grace upon the world. *(twice)*

Your garments were dyed in the purple of your blood /
O blessed Roman and David, /
Therefore, we celebrate your holy memory ///
And we faithfully beseech you: ///
Pray to Christ that He may bring peace to the world and that our souls may be saved.

You illumine the world /
As one light in two bodies, /
With the radiance glow of your miracles, /
O Passionbearers of the Lord, /
And you drive away the darkness of ignorance, ///
Therefore we joyfully sing the praises of your memory.

Glory..., in Tone 4:

Having gathered today, O lovers of the feasts of the Church, /
With joyful faces and with pure hearts, /
Come, and let us form a choir, /
Not with cymbals, but with contrite hearts praising Christ, the One True God, /
Who hath glorified His saints, the noble Roman and his brother David; /
And as we approach their healing and wonderworking shrine /
Let us reverence it with love and say: /

Rejoice, for you have fulfilled the example and the commandments of Christ! /
Rejoice, for having emulated His humility you did not resist your brother nor
your enemies /

Who mercilessly killed your bodies! /

Rejoice, for having guided your people to the True Faith! /

Rejoice, O truly wondrous brothers Roman and David, ///

Bright luminaries of your homeland, and fervent intercessors for our souls.

Now and ever..., Theotokion in the same Tone:

Look down, O all-pure Virgin /

Upon the supplications of thy servants; /

Thou dost crush the savage assaults that beset us, /

And dost calm all our distress, /

Thou art the only steadfast support that we know. /

Suffer us not, O our Lady, to be put to shame, /

We who have found an intercessor in thee and who call upon thee /

Speedily hearken to the entreaties of those who cry to thee in faith: /

Rejoice, O our Lady, thou help and joy, ///

Protection and salvation of our souls.

The Great Doxology; the Troparion of the Saints; the usual litanies, and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode of the First Canon of the Saints, and 4 from the Sixth Ode of the Second Canon.

1. O divinely wise and much suffering brothers standing now before the Holy Trinity, pray that He may grant me the cleansing of my sins as I praise your holy memory.

2. The shrine of your relics is rich in divine healings and fragrant myrrh, and we glorify Christ God who has glorified you, O holy martyrs.

3. Having acquired the inner light of the never-setting Sun — Christ our God, give us your blessing as we honor your holy memory, O glorious Roman, and David the meek.

4. Theotokion: We know thee as the chosen one, more honorable and beautiful than any other, O most pure Lady, who gavest birth to thy Son, the Son of God. Make us, who honor thee, to be thy sons by grace.

5. The sons of darkness came at thee in the night as thou wast singing thy prayers to

God and pierced thee with their spears. Thus they secured for thee thy divine crown, O martyr Roman.

6. Truly thou art a favorite of the incarnate God, O Roman, for thou didst fervently pray for those who were killing thee, showing thyself to be a second martyr after the great protomartyr Stephen. For this thou art glorified together with him.

7. Suffering bravely, thou didst courageously defeat the Master of evil, O glorious martyr Roman, and together with thy younger brother David, thou wast victorious in both word and deed, and wast rightly rewarded with a crown of victory from God.

8. Theotokion: The voices of the prophets clearly foretold thee as the Mother of God, and we, as witnesses of the fulfillment of their words, honor thee, O true vessel of purity and virginity.

The Troparion of the Saints, in Tone 2:

Enduring your suffering in righteousness /
 You were true disciples of the Gospel of Christ, /
 O virtuous Roman and David the innocent, /
 You did not oppose your brother who killed your bodies but could not touch your
 souls. /
 Let that evil lover of power now lament and wail /
 While you rejoice with the choir of angels as you stand before the Holy Trinity /
 Praying to God that our rulers may ever be pleasing to God ///
 And that the faithful people of all lands may be saved.

The Kontakion of the Saints, in Tone 3: (To the melody: “ Today the Virgin.... ”)

Your glorious memory shines forth today, /
 O noble Passionbearers of Christ, holy Boris and Gleb, /
 Calling us together to sing the praises of Christ. /
 As we hasten to the shrine of your holy relics /
 We receive the gift of healing through your prayers, O ye saints, ///
 For you are indeed the divine physicians of the Lord.

The Prokeimenon, in Tone 7: The Lord has shown the wonders of His will / to the saints who are in His land. *Verse:* I keep the Lord always before me; for He is at my right hand, and I shall not be moved.

The Epistle: (99) Romans 8:28-39

The Alleluia, in Tone 4: The righteous cried and the Lord heard them, and He delivered them from all their troubles. *Verse:* Many are the afflictions of the righteous,

HOLY PASSIONBEARERS BORIS AND GLEB

and the Lord will deliver them out of them all.

The Gospel: (52) John 15:17-16:2

Communion Hymn: Rejoice in the Lord, O ye righteous! Praise befits the just.
Alleluia....

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