

THE 2nd DAY OF THE MONTH OF MAY

COMMEMORATION OF THE HOLY & RIGHT-BELIEVING KING BORIS, EQUAL OF THE APOSTLES, ENLIGHTENER OF THE BULGARIANS, WHO WAS GIVEN THE NAME MICHAEL IN HOLY BAPTISM

Note: If the superior elect to serve a vigil to this saint, we chant the Stichera of Saint Athanasius the Great, Patriarch of Alexandria, at Little Vespers.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 4 from the Pentecostarion.

And 4 of the righteous one, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

With the threat of the Dread Judgment, O Lord, * Thou didst frighten Boris, * great among kings; * therefore, whereupon he spurned the idols * and ceased worshipping them, * casting himself and his people at Thy feet. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, ** Thou Savior of our souls. (Twice)

Having instructed Boris * through his sister and the mother of Constantine, O Lord, * in that Thou art good and an Abyss of wisdom; * Thou didst grant him to partake of spiritual food * in place of the darkness of the idols * and the bitter sweetness of sin. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, ** Thou Savior of our souls.

After his baptism, O Lord, * Thou didst send to King Boris, * like seeds upon the ploughed earth, * Slavic teachers of the Faith, * who enlightened the people * and established them in Orthodox piety. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, ** Thou Savior of our souls.

Glory ..., in Tone VI:

O right-believing King Boris, having searched for the righteousness of God, thou didst bestow alms upon the poor and shine forth in deeds equal to those of the apostles, wherefore thou didst obtain the grace to eat from the tree of life; and having tasted thereof, thou wast filled with the Spirit, and received everlasting life and heavenly glory. Wherefore, pray thou to Christ our God, that He confirm thy people in Orthodoxy and save our souls.

Both now ..., from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE THIRD BOOK OF KINGS

Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: and he said: “O Lord God of Israel, there is no

God like Thee in heaven above and on the earth beneath. If the heaven and the heaven of heavens will not suffice Thee, how much less even this house which I have built to Thy name? Yet, O Lord God of Israel, Thou shalt look upon my petition, to hear the prayer which Thy servant doth pray to Thee in Thy presence this day, that Thine eyes may be open to this house day and night, even toward the place of which Thou didst say: 'My name shall be there, to hear the prayer which My servant prayeth at this place day and night.' And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, which they shall pray toward this place; and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious."

A READING FROM THE PROPHECY OF ISAIAH

Let my soul rejoice in the Lord; for He hath clothed me with the robe of salvation, and the garment of joy: He hath put a crown on me as on a bridegroom, and adorned me with ornaments as a bride. And as the earth putting forth her flowers, and as a garden its seed, so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and My salvation burn as a torch. And the gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and the land Inhabited: for the Lord hath taken pleasure in thee, and thy land shall be inhabited. And as a young man liveth with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

A READING FROM THE PROPHECY OF ISAIAH

Be enlightened, be enlightened, O Jerusalem, for thy light hath come, and the glory of the Lord hath arisen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from afar, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Madian and Gopher shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nab moth shall come; and acceptable sacrifices shall be offered on My altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to Me? The isles have waited for Me, and the ships of Tharsis among the first, to

bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of My wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord Who saveth and delivereth thee, the Holy One of Israel.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone II: Abraham, the friend of God, raised his hand against his only-begotten son, to slay him as a wholeburnt offering to God; and for the sake of the Faith of God the right-believing Boris did not spare his first-born son, who in his foolishness blasphemed against Christ. Wherefore, he offered as a sacrifice the Orthodox piety of his whole nation and the repentance of his heart with contrition; and the Lord accepted them as a right-acceptable sweet savor, and exalted him as one chosen from among His people.

In Tone IV: Constantine, great among emperors, vanquished the tyrant by the power of the Cross, and therefore came to love the Christian Faith. And thou, O right-believing King Boris, having made thy heart steadfast in the love of Christ, didst by the power of the Cross crush the audacious revolt of the pagan nobles against the most pure Faith of God. Wherefore, calling thee blessed, we earnestly pray: By thy supplications preserve thy native land and thy people from the assaults of the enemy.

Glory..., in Tone V:

Having united thyself to the King of kings through baptism, O right-believing King Boris, and led thy people to Him, thou didst grow into a perfect man through piety, and in the measure of thy growth didst become an equal of the apostles; for, receiving the Slavic teachers of the word of God into thy land, thou didst unshakably establish Orthodoxy in the land of Bulgaria; and when thy soul still thirsted for the living God, thou didst set aside the scepter of thy kingship, making thine abode in the wilderness, living in holiness and righteousness. And upon reaching the end of thine earthly life, thou didst passed over into everlasting bliss, where thou dost never forget thy people, praying unceasingly to the Lord for the salvation of our souls.

Both now ..., from the Pentecostarion:

On the Aposticha, these Stichera of the righteous one, in Tone II:

Spec. Mel.: “When from the Tree ...”:

When God desired to lead the Slavic people * up out of the darkness of the madness of idolatry * into the light of salvation, * He chose thee as His crowned apostle, * and set thy heart alight with the fire of His love, * that, like a deer running to a spring of living water, * thou mightest hasten and, having drunk of the water of baptism, * become the saving cause of enlightenment ** for all thy people.

Verse: I have raised up one chosen out of My people; * I have found David my servant.

When the grace of Christ was poured out upon thee, * and the Faith of the kingdom grew exceedingly within thee like leaven, * and the love of God had made thy whole soul captive, * then didst thou conduct the affairs of the kingdom * arrayed in a purple robe by day, * but in the hours of the night patiently endure thirst, * and fall prostrate before the Lord, * clad in a hairshirt and repenting, ** send up supplications for thyself and thy people.

Verse: Wherefore God, Thy God, hath anointed Thee with the oil of gladness * more than thy fellows.

When God desired to transform thee * from a crowned apostle into a monk through a change of ministry, * He brought upon thee a grievous illness, * and by the fear of death instructed thee * to set aside thy kingship and take the monastic tonsure; * and, delighting in fasting and prayer, * and assisting the seven disciples of the holy Cyril and Methodius in the copying of books, * thou didst pass over to heaven, ** pouring forth miracles from thy relics.

Glory ..., in Tone II:

Receiving the name of the Archangel Michael at baptism, O right-believing King Boris, like thy namesake thou didst join battle against the ancient serpent, and, having vanquished him by the power of the Cross, thou didst free thy people from his tyranny; and having made thine abode in the wilderness, thou didst live like an angel; and when thou didst reach the end of thy life, thou didst dwell with the angels. Wherefore, as thou hast boldness before the Lord, we beseech thee: By thy supplications protect thy people and the Church from incursions of aliens!

Both now ..., from the Pentecostarion:

At the blessing of the loaves, the Troparion of the righteous one (Twice) in Tone VI:

Full of the fear of God, * and enlightened by holy baptism, * thou didst become a habitation of the Holy Spirit, * O right-believing King Boris; * and having established the Orthodox Faith in the land of Bulgaria, * thou didst set aside the scepter of kingship, * making thine abode in the wilderness, * and flourishing in ascetic struggles, * where thou didst find grace before the Lord. * Wherefore standing now before the throne of the Most High, * pray thou, that He grant unto us who entreat thee ** salvation for our souls.

And the Troparion from the Pentecostarion, once.

AT MATINS

On “God is the Lord ...,” the Troparion of the righteous one, in Tone VI:

Full of the fear of God, * and enlightened by holy baptism, * thou didst become a habitation of the Holy Spirit, * O right-believing King Boris; * and having established the Orthodox Faith in the land of Bulgaria, * thou didst set aside the scepter of kingship, * making thine abode in the wilderness, * and flourishing in ascetic struggles, * where thou didst find grace before the Lord. * Wherefore standing now before the throne of the Most High, * pray thou, that He grant unto us who entreat thee ** salvation for our souls. (Twice)

Glory ..., Both now ..., the Troparion from the Pentecostarion.

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

Spec. Mel.: “Of the divine Faith...”:

Having received the confession of the divine Faith from the most illustrious Photius and been instructed in knowledge and action, thou dost raise us up to piety by thy bold supplications. O right-believing King Boris, entreat Christ God, that we be granted great mercy.

Glory ..., Both now ..., from the Pentecostarion.

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

Having received the name of an angel, thou didst live angelically in thy kingship and in the wilderness; wherefore, God raised thee up to be His excellent favorite, a peer of the apostles and fellow laborer with the venerable and the righteous; and for thy sake He moveth us to cry unto Him: Glory be to thee, O our God!

Glory ..., Both now ..., from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O holy King Boris, equal of the apostles, and we honor the holy memory of thee who trampled the idols underfoot and hast enlightened the whole land of Bulgaria with holy baptism.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

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

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

Spec. Mel.: “Of the Wisdom ...”:

Having earnestly sought divine wisdom, thou didst find it within the gates of the Orthodox Church of Christ; wherefore, turning away from Rome, thou didst receive the persecuted teachers of the pious tongue of Slavonic learning, and water the thirsty earth of thy people with the waters of everlasting life. O right-believing King Boris, entreat Christ God, that He establish us upon this unshakable foundation and grant forgiveness of sins unto those who with love honor thy precious memory.

Glory ..., Both now ..., from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: I have raised up one chosen out of My people; * I have found David my servant.

Verse: Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than thy fellows.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 (IN. 10: 1-9)

The Lord said to the Jews that came to Him: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: “Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

After Psalm 50, we chant this Sticheron, in Tone VI:

By thee was fulfilled the prophesy of thy kinsman, the martyred Prince Boyan of Enravota, who foretold that the Christian Faith would increase in the land of Bulgaria, and that the sign of the Cross would be planted, and temples raised up to the true God, wherein honorable priests would offer up the sacrifice of praise and confession unto the life-creating Trinity. Wherefore, bearing witness to these things and giving thanks unto God, we now bless thee, O right-believing King Boris, as the chosen vessel of the judgments of God.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the righteous one, with 8 Troparia, the acrostic whereof is: “Forsaking his kingship, Boris received the kingdom”, in Tone VIII:

ODE I

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.

Traveling the royal path with thy people, straight from the Egypt of idolatry to the Red Sea of baptism, in thanksgiving thou didst chant with faith to our Redeemer and God.

Even though the pharaoh-like opposition of the pagan nobles sought to hinder thy path and turn it back to bondage to the demons instead of freedom in Christ, yet thou, going on to victory, didst chant unto our Redeemer and God.

With steadfast understanding thou didst hasten to the new law of piety given by God, O holy king, like Abraham slaying all the ungodly, and chanting with compunction unto our Redeemer and God.

Theotokion: In the unburnt bush the great Moses foresaw our liberation through thy birthgiving, O pure one. Instruct us, who have been delivered, that we unceasingly chant with joy unto our Redeemer and God.

Katavasia from the Pentecostarion.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Thou didst take the firm rock of the Faith as thy foundation; wherefore, by their uprising the gates of hell could not shake thy heart, which was made steadfast in the Lord, and thy horn was uplifted against thine enemies.

Those who raised their voices against God have fallen, but thou, having achieved the victory with God-pleasing humility and by the power of the Cross, wast exalted as the father of thy whole nation and a child of the heavenly Father.

Desiring the good things promised to those who love God, thou didst consider all things as but dung; and undertake the great struggle of a peer of the apostles, contending against all the passions until, having finally obtained victory, thou didst please God.

Theotokion: The abundance of the grace of God was poured forth upon the human race through thy wondrous birthgiving, O most pure one; for He Who was born of thee dragged down the prince of this world into Hades and freed us from his authority.

Kontakion & Ikos from the Pentecostarion. Sessional Hymn of the righteous one, in Tone II:

Spec. Mel.: “The portals of tender compassion ...”:

The tender compassion of the compassion of God was poured forth upon the land of Bulgaria through baptism, like the gentle rain upon the fleece of Gideon, and hath not departed until all hath been watered. Wherefore, the seeds of the kingdom have put forth shoots and produced a harvest for the granaries of the Most High when, like a father leading his children, the right-believing King Boris had himself and his people baptized.

Glory ..., Both now ..., from the Pentecostarion.

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Having heard report of the Lord Who calleth all to salvation, thou didst take up the yoke of Christ, accepting baptism with sincere conviction; and while during the day thou didst with piety conduct the affairs of the kingdom arrayed in a purple robe, at night thou didst pray to God clad in a hairshirt.

Thy virtue went forth into all the land of Bulgaria and raised thee up as a model for all thy people; wherefore, they lovingly submitted to thine authority, not only out of fear, but in the fullness of conscience.

Where the sin of ungodliness is rife, there doth grace abound, according to the words of the apostle; and after baptism thy God-fearing soul shone forth with the light of the Christ our God, the Sun of righteousness Who hath come from Theman.

Theotokion: When the time of God's good will arrived, O most pure one, thou didst receive from the archangel the joyous announcement that through thee God desired to be born: a Light unto the nations and the Glory of Israel.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Fulfilling all things needful, that the light of God's commandments might shine forth upon thy newly baptized people, thou didst receive into thy land the Slavic teachers and didst show them thy favor, aiding them in their apostolic task.

Sending Clement and Nahum to Okhrid, having John the exarch in Preslav with Constantine, and Theodore Dukas, and Khrabr, thou didst flourish in discourse like a palm-tree, and like a cedar of Lebanon didst thou increase.

When thou didst richly adorn the souls of thy people with Slavic books, giving the grace of the Word as drink unto those who thirsted, they who dwelt in the land of Bulgaria learned righteousness, and the ungodliness of idolatry finally ceased.

Theotokion: Through thee hath fire devoured adversaries, O most pure one, for thou hast given birth to Christ Who alone is our Savior, Who hath freed us from slavery and by His death granted us life.

ODE VI

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Having forsaken darkened Rome, thou didst turn thy gaze toward the most radiant Orthodoxy of the East; and accepting the instruction of the holy Patriarch Photius, didst learn how it behooveth man to dwell in the house of God.

Desiring to establish the legitimacy of the Church of Bulgaria, thou didst turn to the Council of Constantinople; and having received an archbishop from them, didst lay a firm foundation of autocephaly unto the ages.

The Lord hath truly made this day whereon thou didst most beautifully finish all thy works, O right-believing King Boris; wherefore, it is meet that we rejoice in the Lord, celebrating thy memory.

Theotokion: **O** Queen of heaven, most holy Virgin, as thou hast great boldness before thy Son, by thine intercession free us from the beasts of the nethermost regions, and save us, as God saved the Prophet Jonah.

Kontakion of the righteous one, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

O chosen leader of God Most High, * Who by the power of the Cross triumphed over the uprising of darkness * and planted piety in thy land, * as thou hast boldness before the Lord, * by thy supplications preserve thy posterity, that we may cry to thee: ** Rejoice, O King Boris, equal of the apostles, baptizer of the land of Bulgaria!

Ikos: **W**hile the Sun of righteousness shone forth in Bethlehem and the most radiant dawn broke upon the earth, the people of Bulgaria, like the laborers of Christ’s parable, sat in the darkness of the shadow of death, bereft of the works of salvation; yet in the mercy of His providence the Lord found them at the ninth hour, and chose King Boris to be His overseer. By him He brought them to the vineyard of His Church through the gate of baptism, and granted them recompense equal with those who had labored before them. Wherefore, thanking God, we cry aloud unto His favored one: Rejoice, O King Boris, equal of the apostles, baptizer of the land of Bulgaria!

ODE VII

Irmos: **T**he Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

Planting the Faith like an apostle, thou didst erect temples to the true God in thy land, where honored priests could preach and celebrate the mysteries for those who cry: Blessed art Thou, O Lord our God, throughout the ages!

Great joy did God grant thee when the relics of fifty holy martyrs were unearthed in Tiberiopolis, and miracles were worked; and they were borne unto Bregalnitsa, unto all the people who cry: Blessed art Thou, O Lord our God, throughout the ages!

Seeing the fulfillment of thy desires, in that piety was planted by thy labors, the Church was adorned with the assembly of an independent hierarchy, and the Slavonic language was sanctified by the divine services, thou didst most fervently give thanks unto God, crying: Blessed art Thou, O Lord our God, throughout the ages!

Theotokion: Deprive us not of thy mercy, O Theotokos, for the sake of King Boris who was beloved of thee, and who glorified thy Son and thee among the Bulgarians, who cry: Blessed art Thou, O Lord our God, throughout the ages!

ODE VIII

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'.

When thou didst fall into a grievous illness, thy heart burned to please God the better, and thou didst renounce thy kingship; and, having been clad in the monastic habit, with unceasing prayer thou didst supremely exalt Christ throughout all ages.

Having raised up a monastery to the great-martyr Panteleimon, thou madest thine abode therein, and aiding the seven disciples of the holy Cyril and Methodius, with the others thou didst tirelessly labor in copying books, supremely exalting Christ throughout all ages.

The exceedingly glorious Lord granted thee progress of spirit, and thou didst become a model of the Christian struggle, instructing thy people by thine action rather than by word alone, and supremely exalting Christ throughout all ages.

Theotokion: O most radiant cloud who bedewest the fire and coolest the flame, bedew me with grace and cool me who am burning with sin, that with thanksgiving I may supremely exalt thy Son throughout all ages.

ODE IX

Irmos: Heaven 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.

Having guided thy people along the path of salvation and finished thy work, thou didst receive a blessed end for thine earthly life; and having passed over to the kingdom of heaven, thou prayest unceasingly for us all.

We bless thee, the equal of the apostles for the land of Bulgaria, who by holy baptism and the Slavonic language led thy people to the light of the Christian Faith, praying unceasingly on behalf of us all.

We have glorified thee with human discourse, though thou art worthy of angelic praises; yet, be thou condescending, and accept the love of our hearts, and be for us a mediator before the Lord, praying unceasingly on behalf of us all.

Theotokion: O Bride of God, chosen from among all generations, humble the mighty in the pride of their hearts and exalt the humble, fill the hungry with all manner of good things and send the rich empty away; for thou art able to accomplish all things whatsoever thou dost desire, O most hymned Lady.

Exapostilarion: Spec. Mel.: “Hearken, ye women ...”:

O brethren, with hymns let us all honor the right-believing Boris, the apostle who is our kinsman, who hath united us to God through baptism and instructed us in Orthodoxy, and who hath wrought for us the way of salvation, which he himself traversed; and thereby led all of us, the faithful, up to the kingdom of heaven.

Glory ..., Both now ..., from the Pentecostarion.

On the Praises, 6 Stichera: 3 from the Pentecostarion, and these 3, in Tone VIII:

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

O right-believing King Boris, seeing that thy land of Bulgaria was like a goat amid the sheep of Christ, thou didst harbor a desire to bring about its rebirth. Wherefore, having illumined it with holy baptism, thou didst lead it into the pious company of the Christian peoples which surrounded it, and, having instructed it with the word of the Gospel, thou didst lead them to the feet of Christ the Savior. Him do thou beseech, that He save and enlighten our souls.

O right-believing King Boris, heeding the admonition of Paul, who said: In the Church I would rather speak five words with mine understanding, that others listening may benefit!, thou didst diligently seek and find teachers for thy people; and bringing them to thee with all honor, thou didst entrust to them the labor of the apostolate of Christ the Savior. Him do thou beseech, that He save and enlighten our souls.

O right-believing King Boris, having, like Solomon, experienced the vanity of the world, and setting aside the scepter of thy kingdom, thou didst receive the monastic habit and, struggling ascetically in the wilderness of Preslav, didst flourish in holiness and righteousness, for which cause thou hast passed over into eternal bliss. In the miracles wrought by thy relics thou hast glorified Christ, Whom do thou beseech, that He save and enlighten our souls.

Glory ..., in Tone VIII:

Come, ye multitudes of Bulgaria, and, assembling today, with chanted praises let us bless the right-believing King Boris, saying: Rejoice, O thou who by thine apostolic labor didst bring thy people to Christ and use thine earthly kingdom to win that of heaven! Rejoice, thou who didst advance the preaching of the word of God which could be understood, and like the preeminent Peter preferred the stillness of Tabor to a kingdom! Rejoice, O King Boris, equal of the apostles, who from earthly glory passed directly to that of heaven, praying unceasingly for us, that our souls be saved!

Both now ..., from the Pentecostarion.

Great Doxology & Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE VI of the canon of the righteous one.

Thou didst take the firm rock of the Faith as thy foundation; wherefore, by their uprising the gates of hell could not shake thy heart, which was made steadfast in the Lord, and thy horn was uplifted against thine enemies.

Those who raised their voices against God have fallen, but thou, having achieved the victory with God-pleasing humility and by the power of the Cross, wast exalted as the father of thy whole nation and a child of the heavenly Father.

Desiring the good things promised to those who love God, thou didst consider all things as but dung; and undertake the great struggle of a peer of the apostles, contending against all the passions until, having finally obtained victory, thou didst please God.

Theotokion: **T**he abundance of the grace of God was poured forth upon the human race through thy wondrous birthgiving, O most pure one; for He Who was born of thee dragged down the prince of this world into Hades and freed us from his authority.

Troparion of the righteous one, in Tone VI:

Full of the fear of God, * and enlightened by holy baptism, * thou didst become a habitation of the Holy Spirit, * O right-believing King Boris; * and having established the Orthodox Faith in the land of Bulgaria, * thou didst set aside the scepter of kingship, * making thine abode in the wilderness, * and flourishing in ascetic struggles, * where thou didst find grace before the Lord. * Wherefore standing now before the throne of the Most High, * pray thou, that He grant unto us who entreat thee ** salvation for our souls.

Kontakion of the righteous one, in Tone VIII:

O chosen leader of God Most High, * Who by the power of the Cross triumphed over the uprising of darkness * and planted piety in thy land, * as thou hast boldness before the Lord, * by thy supplications preserve thy posterity, that we may cry to thee: ** Rejoice, O King Boris, equal of the apostles, baptizer of the land of Bulgaria!

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE ACTS OF THE APOSTLES, §49 (ACTS 26: 1-5, 12-20)

In those days, Agrippa said to Paul: “Thou art permitted to speak for thyself.” Then Paul stretched forth the hand, and answered for himself: “I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews who knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and those who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue: ‘Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.’ And I said: ‘Who art thou, Lord?’ And He said: ‘I am Jesus Whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among those who are sanctified ‘by faith that is in Me,’ Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the gentiles, that they should repent and turn to God, and do works meet for repentance.”

Alleluia, in Tone I: I have raised up one chosen out of My people; I have found David My servant.

Verse: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

GOSPEL ACCORDING TO JOHN, § 35 (MIDPOINT) (JN. 10: 1-9)

The Lord said to the Jews who came to Him: “Verily, verily, I say unto you: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again, “Verily,

verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.