

July 24



–. † *Holy Martyr Christina*

Born in Tyre, she was the daughter of a rich and famous pagan. Having known the true faith, she destroyed the idols in the house of her father and she was turned over by him as a Christian woman to the most terrible tortures. St. Christina was beaten, planed with sharp iron, burned with fire, thrown into a pit with adders and so forth. Finally, the warriors have pierced St. Christina with swords and spears (about the year 300).

Kontakion, tone 4

**You were known as a light-seeing dove,
Having golden wings,
And you flew up to the heights of the heavens,
O honorable Christina.
Therefore we celebrate your glorious feast,
And venerate the place that holds your relics;
Out of them abundantly flows divine healing for soul and body for all.**

Epistle: 2 Cor. 6:1-10; sel. 181. **Gospel:** Lk. 7:36-50; sel. 33.

✙ *Holy Martyrs Boris and Gleb, named Roman and David in baptism*

Sons of the Equal to the Apostles St. Prince Vladimir, born from a Bulgarian Christian woman, both of them from youth differed in piety, for St. Boris was known for his love for liturgical chant. The holy prince especially loved them for their fidelity to the holy faith and for their gentle brotherly love for one another. Yet during his life Holy Prince Boris accepted the management of the Rostov and Gleb the Murom principedom. Both of them made every effort to spread the Christian faith to the principedoms among the persistent and rough pagans. St. Gleb was considered the primate of the Murom-Riazan country, where from the most ancient times up to now he was remembered as the first preacher of Christianity and the protector of the country.

In the year 1015, after the blessed demise of St. Vladimir, Sviatopolk, called the "devastator", seized the great principedom. Being afraid of the rivalry of the holy brothers, he decided to kill them. St. Boris at this time was with his troops by

the Alta River. His troops suggested that he go to Kiev and seize the throne, but St. Boris did not want to break the sacredness of patrimonial relationships and indignantly rejected this offer. Meanwhile Sviatopolk, informing St. Boris about the death of their father, cleverly suggested that he be with him in love and promised to increase his land holdings, but at the same time sent murderers to him. During the night of July 24 the murderers came to Boris's tent and, hearing him singing psalms from the tent, decided to wait until St. Boris would go to sleep. As soon as the holy prince, doubly grieved both by the death of his father and by hearing about the scandalous intentions of his brother, ended his prayer and lay down upon his cot as the murderers rushed in and with spears pierced the holy prince and his servant George, by birth a Hungarian, who attempted to protect his lord with his own body. The holy martyr was still breathing when the murderers wrapped him in canvas and carried him to Sviatopolk, who learned that St. Boris was still alive, and sent two Varangians to pierce his heart with the sword. The body of the holy prince was secretly taken to Vyshgorod and there was buried in the Church of St. Basil.

After the murder of St. Boris, Sviatopolk sent a message calling St. Gleb, who at the time was near Smolensk, to come to visit his dangerously ill father. The young prince, who already was informed beforehand about the villainy of Sviatopolk, with tears prayed for his father and brother, when it was revealed to him that the murderers were sent by Sviatopolk. Goriasser standing at the head of these murderers, ordered his cook, by birth Torchin, to kill the holy prince. This was on Sept. 5, 1015.

In 1019, after the occupation of Kiev by Iaroslav Vladimirovich, the body of St. Gleb was found and caring for this prince, he brought it to Vyshgorod and buried it beside the body of St. Boris. Soon miracles started to be performed on the tomb of the holy princes. When the Church of St. Basil burned down, the relics of the holy princes were transferred to a Vyshgorod Church constructed in their honor.

At the opening of the tombs of the holy princes, Metropolitan John with priests have seen a most glorious wonder: the bodies of the saints appeared white as snow, their faces radiated with heavenly light so that the Metropolitan and all the people marveled, who smelled a great fragrance. Prince Iaroslav together with Metropolitan John established a feast on July 24 in honor of the Holy Princes, which was the day of the death of St. Boris and the day of the sanctification of the newly built church. Then the special service for the Holy Princes was composed.

In 1072 the relics of the holy martyrs were transferred to a new temple of St. Michael (see May 2), and in 1115 the relics of the saints were again solemnly transferred with the Russian princes to the stone church constructed in the name of the Holy Princes in Vyshgorod. In 1240, during the time of Batu's invasion of

Kiev, it is not known where the relics of Sts. Boris and Gleb were hidden. The memory of both Holy Prince-martyrs is revered in Russia since ancient times, and witnesses to the fact that, by the way, the majority of the ancient monasteries and parish churches in various parts of Russia up to now are named in their honor. The Russian people and mainly princes saw in the Holy Prince-martyrs their intercessors and prayer books. The Chronicles are full of stories about the wonderful healings done at the relics of the Holy Princes and about the victories gained with their help (for ex., Rurik Rostislavich over (Khan) Konchak, St. Alexander Nevsky over the Germans).

Troparion, tone 2

**As upright Passionbearers and true Hearers of the Gospel of Christ,
O chaste Roman with guileless David,
You did not oppose the brother, who was pulled down by the enemy,
And who killed your bodies but was not able to touch your souls.
Yet the evil lover of power weeps,
For you are rejoicing with the angelic choirs,
Standing before the Holy Trinity praying for the might of your relatives,
That they may be pleasing to God, and to save the sons of Russia.**

Kontakion, tone 3

**Shining today is your most glorious memory,
O noble Passionbearers of Christ, Roman and David,
Summoning us for the praise of Christ our God.
Therefore, hastening to the shrine of your relics,
We receive the gift of healing by your prayers, O Saints,
For you are divine Physicians.**

Their synaxis is done where their relics lie, and where their temple is. On this day it follows to direct a Polyeleion service for Sts. Boris and Gleb, but the service for Martyr Christina is transferred to Compline or to the following day (Tserkovnyia Vedomosti 1896, 6).

Paramoia see Feb. 4 for Holy Prince George. **Matins Gospel:** Lk. 21:12-19; sel. 106. **Epistle:** Rom. 8:27-39; sel. 99. **Gospel:** Jn. 15:18-27; 16:1-2; sel. 52.

Ven. Polycarp, Archimandrite of the Monastery of the Caves

At first a monk of the Kiev Monastery of the Caves, he was elected Hegumen of the Monastery of the Caves for his spiritual correct judgment and

exemplary life in 1164, which he directed until his most blessed death (1182). His relics repose in the St. Anthony's cave. He is known as the writer of the Lives of the Saints Pleasing to God of the Caves.

Athanasius of Chios

Born in the village of Chios, Diocese of Nicaea, slandered as wishing to accept Islam, he was arraigned in Constantinople, and here for his firm confession of Christ was beheaded in 1670.

Martyr Theophilus

Born on the Island of Zakynthos, he served on a sea merchant vessel against his will under the Turks. He however did not wish to be known as a Moslem and for his firm confession of Christ after torture he was burnt alive by the Turks on the Island of Chios on July 24, 1635.

*S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900) pp 0253-0255
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