

July 10

E. 45 Holy Martyrs in Nicopolis, Armenia

About the year 319 they after torture were thrown into the fire and their bones cast into the river Lycus. Among them were: Leontius, Maurice, Daniel, Anthony, Alexander, Janicetus, Sisinius, Meneus and Birilad. Their names are not mentioned in the church service.

Kontakion, tone 3

**O Martyrs, you have undergone many torments for the sake of Christ,
And you have cut down all the idols to the many gods,
And you have destroyed every temptation of atheism,
And you have corrected this by the power of Christ: //
Teach us all to truly openly sing: Alleluia.**

✙ The Placing of the Honorable Robe of the Lord Jesus Christ, Which is a Tunic (chiton), in the ruling City of Moscow

According to tradition and mentioned in the Gospels (Mt. 27:25; Mk. 15:24; Lk. 23:34; Jn. 19:23-24) after His crucifixion on the cross the robe of the Savior was won by lot by the warrior Elioiz who brought it to his native city of Mtskheta in Georgia. His sister Sidonia, having heard about the death of Jesus Christ and the participation of Elioiz in spilling His blood with horror, took the robe and she died there. No one could remove the remove the chiton [tunic] of the Lord from the dead one and so she was buried with it. Subsequently St. Nina (see Jan. 14), according to an instruction from above, found the place where the robe of the Lord was hidden. On this place the Georgian King Mirian built a magnificent temple in the name of 12 Apostles where the holy robe was kept. In the 17th century the Persian Shah Abbas, who conquered Georgia, took the robe of the Lord together with other jewelry. Wishing then to establish friendship with Tsar Michael Fedorovich, the Shah sent him and Patriarch Philaret the robe of the Lord with other objects as a gift in 1625. The authenticity of this robe has been certified by Nectarius, Archbishop of Vologda (formerly from Greece), Joannicus, a Greek and Theophanes, the Patriarch of Jerusalem, and in particular by the wonderful signs revealed by the Lord when the robe was placed on the ill. Now two parts of the robe of the Lord are in St. Petersburg: one in the Court Cathedral, the other in the Saints Peter and Paul Cathedral, another part is kept in the Dormition Cathedral in Moscow. Many healings were performed from them. The particle of the robe of the Lord is still kept in the Kievan Saint Sophia Cathedral, in the St. Hypatius (Ipatievskom) Monastery (see the Kostroma Diocese) and in some other of our ancient temples. According to a pious custom, the slightest particle from the robe of Christ from old times is separated for carrying on the breast of each newborn

member of the Reigning House in Russia. Kept in the Moscow Dormition Cathedral the holy item, on the day of its celebration, is solemnly taken out from the Holy Apostles Peter and Paul Chapel where it is kept on the analogion for veneration during the All Night Vigil, and after the Liturgy it is again placed in the Holy Apostles Peter and Paul Chapel. Calling the faithful to venerate the robe of the Savior, the Holy Church in the service of this day solemnly proclaims, that this "honorable robe of Christ our God" is "the chiton, pouring out for us plentiful streams of wonders, and washing darkened hearts, and by divine grace removing filthy passions", that this "honorable robe" is the "cloth of healing", "the fountain pouring out grace of ever living water", and that in this "divine robe the Master Christ granted to the city of Moscow integral wealth: protection and glory and an impenetrable wall, both an ever-flowing treasury of healing and a source of wonders: always a safe haven from storms". Together with the robe of the Lord in the service on this day, the Veneration of the Life-creating Cross of the Lord as well as the placing of the robe in the Dormition Cathedral were also performed on March 27, 1625, which at that time was the Sunday of the Veneration of the Cross¹.

Troparion, tone 4

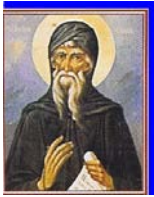
**Today, let us faithful
Flow to the divine and health-bearing robe of the Savior our God,
Who condescended to bear this flesh,
And on the cross to pour out His holy blood,
Which ransomed us from the work of the enemy.
Therefore let us, the grateful, sing to Him:
Save our Orthodox Emperor Nicholas Alexandrovich,
And the hierarchs, the city, and all the people,
Who protect your honorable robe, //
And save our souls, for you are the Lover of mankind.**

Kontakion, tone 4

**An incorruptible garment of the saving healing of all mankind,
O Master, You granted an honorable robe, a chiton, Your divine treasure,
Which clothed Your life-bearing and sacred incarnate flesh that You blessed.
Receiving this wish, let us brightly celebrate,
Hymning the Benefactor in fear and love we call You, O Christ:
Protect our faithful Emperor Nicholas Alexandrovich,
And the hierarchs and all the people in peace, //
According to Your great mercy.**

Paramoedas 1) Ex. 15:22-27; 16:1. 2) Pr. 3:11-18. 3) Is. 60:21-16. **Matins Gospel:** Mt. 27:27-32; sel. 112. **Epistle** 1 Cor. 1:18-24; sel. 125. **Gospel:** Mk. 15:16-32; sel. 67.

✠ Our Venerable Father Anthony of the Caves, Which is in Kiev, Who was the Chief of all Russian Monks



In the world named Antipas, the Venerable Anthony, the well-known founder of monasticism in Russia, was born in 983, in a small place Liubech (Chernigov Province). Having a fervent love for monasticism from his youth, the Venerable Anthony went to Mt. Athos, was tonsured and began his ascetical efforts there in a cave. Having turned from "carnal desires", he "went up like the winner over passions on the chariot of virtues", adorning himself "with chastity", "humility, high morals", "fasting without measure" and "with standing all night".

For his high ascetical efforts his Hegumen sent Anthony to Russia for the planting of monasticism. Having settled there in 1013 as a hermit on the steep shore of the Dnieper near Kiev, the Venerable Anthony with his marvelous ascetical efforts attracted many visitors, and some people even decided to remain with him forever. Having been tonsured in the monastic rank, they settled in caves together with their instructor who "tonsured in the flesh like the bodiless" and was for his disciples a great example" in both fasts and vigils and prayers". Such was the foundation of the well-known Kievan Laura of the Caves with the original wooden Church of the Dormition of the Mother of God. The humble Anthony, having refused to be the Hegumen, gave it to Venerable Theodosius, and himself practiced his asceticism in his cave.

In 1069, the Venerable Anthony departed for the Boldin Mountain, near Chernigov and, here dug a cave for himself, practiced asceticism in fasting, prayers and works (see Jan. 11). In 1072, the venerable Anthony again returned to his Kievan cave.

As expressed in the church hymns, he "was installed in a dark cave, as if in the brightest bridal chamber" "and there he was enriched with unspeakable reason, to see the future as if it were the present", "to understand the distant and to speak clearly as if it were near".

Really, the grace of God poured out wonderful gifts of healing and the gift of discernment over the holy ascetic. St. Anthony healed not only spiritual wounds, giving wise advice and comforting those coming for his help, but also helped in cases of physical illness, and many of the ill came to him for help.

"The ranking leader of monks, the great faster and wonderworker of the Caves", the Venerable Anthony died in 1073. During his lifetime he was informed from above of his death. The holy relics of the Venerable Anthony, according to the will of God, are hidden in the ground. In the words of St. Demetrius of Rostov, "as the Venerable One himself lived apart from human eyes in his way of life, praying to God in secret, being alone, so also he asked the favor that his relics will also be removed from human eyes".

Troparion, tone 4

**Having departed from worldly tumults,
In leaving the world you followed Christ according to the Gospel.
You reached the quiet refuge of the Holy Mountain of Athos,
Living there a life equal-of-the-angels.
Therefore, with the blessing of the Fathers,
You came to the hills of Kiev.
There having fulfilled a life loving of labors,
You illumined your homeland.
And having shown a multitude of monastics
The pathway leading to the Heavenly Kingdom,
You led them to Christ.
Beseech Him, O Venerable Anthony, that He may save our souls.
(OCA Liturgical Calendar and Rubrics for the Year 1988, p.248)**

Kontakion, tone 8

**Loving Him from your childhood, you surrendered yourself to God
And followed Him with all your heart and soul, O Venerable One.
Scorning the passing corruption of the world
You made a cave in the earth,
And in it you struggled against the unseen snares of the enemy.
You illumined the ends of the earth as a light-radiating sun.
Therefore, with rejoicing, you went over to the Heavenly Chambers.
And now standing with the angels before the throne of the Master,
Remember us who honor your memory that we may cry out to you:
Rejoice, Anthony our Father.**

Paramoebas and the rest see July 5. **Gospel** (for the liturgy): Mt. 4:25-5:1-12; sel. 10.

Martyrs Bianor and Silvanus. Born in Pisidia, they were beheaded for their faith in Christ in the 4th century.

Martyr Apollonius. Born in the city of Sardis, Asia Minor, he suffered in Iconium, being crucified on a cross, during the reign of Decius or Valerian.

Celebration of the Konevets Icon of the Most Holy Theotokos

The Venerable Arsenius of Konevets (see June 12) brought this wonder-working icon from Mt. Athos in 1393. The icon depicts the Mother of God with the Pre-eternal Child in her hands, holding in her left hand two nestling doves. On the other side of the icon, the image of the Savior not made by hands is depicted. The Icon is very old, known as the Egyptian. In 1610 when under a treaty, Russia ceded to the Swedes all the country of Karelia, the Konevets monks moved to the Derevianits Monastery (see the Finland Diocese) where they also transferred the

precious spiritual treasure, the Konevets Icon of the Mother of God. Since then the icon remained in Derevianits for 180 years. His Eminence Gabriel, Metropolitan of Novgorod and Saint Petersburg issued a resolution on July 3, 1799 to allow the Konevets builder Bartholomew to transfer it to Saint Petersburg where, through the generosity of philanthropists, they covered the holy icon with a rich, silver, gilded covering. Many of the heavy laden, who with faith went there to venerate the Most Blessed Queen, received healing. On September 3, 1799 the holy wonder-working icon was transferred to Konevets Monastery and placed in the Church of St. Nicholas the Wonder-worker. Since then the return of the Holy Konevets Icon of the Queen from Derevianits to Konevets is celebrated annually on September 3. After the accomplishment of many wonderful healings by it in Saint Petersburg, and with returning the holy icon to the monastery, pious people from everywhere began to flow there to venerate it with petitions for their needs, which many of them received and now receive "all that is good and useful", according to their faith in their firm Intercessor.

The Commemoration of the Venerable Egyptian Desert-dwellers, martyred by Theophilus, Patriarch of Alexandria by fire and smoke in 398

The Patriarch of Alexandria Theophilus, who hated the Nitrian monks, accused them of the Origenist heresy, so that they went under the protection of Presbyter Isidore, who gave them a large sum of money without the knowledge of the patriarch, but in agreement with the will of a certain testator. The patriarch, who gathered a group of warriors, went to the desert. The warriors, drunk with wine, scattered those in the monastery and the caves, a part they chopped up, a part they killed by fire and smoke and a part they dispersed as hermits.

¹ In the city of Trier, Germany every 30 to 40 years the ostensibly original chiton of the Lord is displayed on the main altar of the Trier Cathedral for veneration for two or three weeks. In 1892 during the festival of the "exhibition of the Trier chiton" various western newspapers and magazines expressed doubt about its authenticity, having rather strong support for its position that in Argenteuil near Paris, there was also another chiton of Christ that was considered the original. Together with this it appears that the Trier chiton is seamed and according to the material cannot be older than the Sixth Century, and the chiton kept in Argenteuil is not a chiton, but only a purple colored cloak. There was a hot discussion between Catholics, and a whole literature on the chiton was formed. In summary considering that authentic legends about it seemed that it was not the original, a not so significant number of Catholic pilgrims visited the Trier exhibition. All these not only make the Trier but also the Argenteuil chiton of doubtful authenticity, but at the same time also the stories about them. Opposed to the Western stories, that do not have any strong historical basis for them, on the chiton of the Lord, the stable, unshakable belief of our Orthodox Church is based on the uniform, consistent with itself, most ancient tradition and confirmed with the above clear witnesses.