

23. JULY. 2017.

7-th. SUNDAY AFTER PENTECOST.

TONE – 6.

OUR VENERABLE FATHER, ANTHONY OF THE KYIV CAVES MONASTERY IN UKRAINE.

23, ЛИПЕНЬ, 2017.

7-ма. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС 6-ий.

ПРЕПОДОБНОГО ОТЦЯ НАШОГО АНТОНІЯ КИЄВО-ПЕЧЕРСЬКОГО.



Anthony was born in 983 in Liubech, near Chernihiv. He was named Antipas by his parents. In his youth he possessed a fear of God and dressed in monastic attire. As he matured he set off on a journey to Mount Athos, where he took to the monastic life. He received a monastic tonsure with the name Anthony, and set his life on a course of pleasing God and living an ascetic life on the path to virtue. He became known for his humility and obedience.

In time, the igumen [head of a monastery] recognized in him a great future ascetic. Inspired by God, the igumen directed that Anthony should return to his homeland where many monks would come to him. Returning to Rus', Anthony visited many monasteries near Kiev, but was not able to find the strict life that drew him to Mount Athos. In time, he came upon a cave that had been dug by the priest Hilarion (later to be Metropolitan of Kiev), near the village of Berestovo. Here he began his struggle in

prayer, vigil, work, and fasting, eating only a morsel a day and sometimes not eating for a week.

In his ascetic life, people began to come to him for his blessing and counsel. Some who came decided to stay with him. Anthony's renown spread throughout the land, inspiring many to the monastic life. After twelve men had gathered with Anthony, the brethren dug a bigger cave, and within it made a church and cells for the monks. As the community became larger, Anthony appointed Barlaam as abbot of the monastery and then withdrew to another place to dig a new cave where he secluded himself. Nevertheless, monks began to settle around his new cave of seclusion. Thus were formed the Near and Far Caves monasteries. Later, a small wooden church, dedicated to the Dormition of the Theotokos, was built over the Far Caves.

After the great Prince Izyaslav of Kiev convinced the igumen Barlaam to move to the Dimitriev monastery, the brethren, with Anthony's blessing, chose the meek and humble Theodosius, as igumen. The community of the Near and Far Caves continued to grow, reaching a population of a hundred. Then, Prince Izyaslav gave the community of monks the hill where a large church and cells were built, around which a palisade was built. Thus, the renowned Monastery of the Kiev Caves came into being, the first spiritual center in the land of the Rus', raised up through the efforts of St. Anthony, without gold but on the prayers of saints and by their tears, vigil, and fasting.

Many miraculous happenings have been recorded associated with St. Anthony, including the appearance of the Mother of God before Ss. Anthony and Theodosius in

the Blachernae church in Constantinople. He died on May 7, 1073, and his relics, through divine providence, remain concealed.

https://orthodoxwiki.org/Anthony_of_the_Kiev_Caves

TROPAR OF SUNDAY IN TONE-6. The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead. Glory to You.

TROPAR OF ST. ANTHONY IN TONE-4. Having left earthly vanity and renounced the world, you followed Christ, in accordance with the Gospel. And having lived an angelic life, you arrived at the calm haven of Mount Athos. From there, with the blessing of the fathers, you came to the mountain of Kyiv, and there ended your life in ascetic struggle. You enlightened your fatherland and showed a multitude of monastics the path to the Heavenly Kingdom, bringing them to Christ. Pray to Him, O Venerable Anthony, that He save our souls.

KONDAK OF SUNDAY IN TONE-6. When Christ God, the Giver of life, raised all of the dead from the valleys of darkness with His life-giving hand, He bestowed resurrection on the human race. He is the Savior, the resurrection, the life and the God of all. **GLORY** to the Father and to the Son and to the Holy Spirit.

KONDAK OF ST. ANTHONY IN TONE-8. Surrendering yourself to God whom you loved from thy youth above all, you lovingly followed Him with your whole soul. Accounting the material things of the world as vanity, you made a cave in the earth and in it you struggled nobly against the snares of the invisible enemy. You illumined all the earth like a bright, radiant sun, and therefore you passed over, rejoicing, to the heavenly dwelling place. Standing now before the Throne of the Master together with the angels, remember us who honour your holy memory, that we may cry out to you: Rejoice, O Anthony, our venerable father. **NOW AND FOREVER** and to the ages of ages, Amen.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6-ий.
Ангельські сили на гробі Твоїм і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи пречистого тіла Твого. Полонив Ти ад, не спокушений ним, зустрів єси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

ТРОПАР СВ. АНТОНІЯ НА ГОЛОС 4-ий.
Від марноти мирської одійшов єси, та зневаживши світ, по Євангелії за Христом пішов єси, і проживши життям ангельським, до тихого пристановища, до гори Афона прибув ти. Звідти на гору Київську з благословення отців прийшов ти, і множенню ченців стежку до Царства небесного показавши, до Христа їх привів. Молися ж Йому, Антонію преподобний, щоб спас душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 6-ий.
Життєдавець Христос Бог, животворчою рукою з темряви безодні воскресивши всіх померлих, воскресіння подав людському родові. Він бо є Спаситель, воскресіння, життя і Бог усіх. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК АНТОНІЯ НА ГОЛОС 8-ий. Віддавши себе Богові, Якого більше за все полюбив ти змолоду, преподобний отче, тому від усієї душі любов'ю наслідував ти, та все життєве тлінне відкинувши, як нікчемне, ти викопав собі в землі печеру і добрим подвигом у ній, охороняючи себе від підступів ворожих як сонце світлосяйне засяв ти на всю землю. І через те з радістю переселився ти в небесну світлицю. І нині, коли стоїш ти з ангелами перед престолом Владики, поменай нас, що шануємо пам'ять твою, щоб ми виголошували тобі: Радуйся Антонію, преподобний отче наш. **І НИНИ** і повсякчас і на віки вічні, Амінь.

THEOTOKION IN TONE-6. O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

READER : “ **PROKIMEN IN TONE – 6.** O Lord, save Your people, and bless Your inheritance.”

CHOIR : “ O Lord, save Your people, and bless Your inheritance.”

READER : “ O Lord, to You will I call. O my God, be not silent unto me.”

CHOIR : “ O Lord, save Your people, and bless Your inheritance.”

READER : “ **ANOTHER PROKIMEN IN TONE – 7.** Precious in the sight of the Lord is the death of His saints.” **CHOIR :** “ Precious in the sight of the Lord is the death of His saints.”

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.

Заступнице християн усердная, молитвенница до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 6-ий.**

Спаси, Господи, людей Твоїх і благослови насліддя Твоє.” **ХОР. :** “ Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ЧИТ. : (СТИХ) “ До тебе, Господи, взиваю, Боже мій, не мовчи передо мною.”

ХОР. : “ Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН НА ГОЛОС 7-ий.** Чесна перед Господом смерть преподобних Його.”

ХОР. : “ Чесна перед Господом смерть преподобних Його.”

THE EPISTLE/АПОСТОЛ. Romans 15 : 1 – 7.

15 We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. ² Let each of us please *his* neighbor for *his* good, leading to edification. ³ For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” ⁴ For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. ⁵ Now may the God of

patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,⁶ that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ. ⁷ Therefore receive one another, just as Christ also received us,^[b] to the glory of God.

Galatians 5 : 22 – 6 : 2

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. Against such there is no law. ²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

6 Brethren, if a man is overtaken in any trespass, you *who are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. ² Bear one another's burdens, and so fulfill the law of Christ. ³ For if anyone thinks himself to be something, when he is nothing, he deceives himself.

READER : " **ALLELUIA** IN TONE – 6. He that dwells in the help of the Most High will abide in the shelter of the God of heaven. Alleluia." **CHOIR** : " Alleluia, Alleluia, Alleluia."

READER : " He will say to the Lord: my helper are You, and my refuge. He is my God and I will hope in Him. Alleluia." **CHOIR** : " Alleluia, Alleluia, Alleluia."

READER : " **ANOTHER ALLELUIA** IN TONE – 6. Blessed is the man who fears the Lord, he shall greatly delight in His Commandments." **CHOIR** : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " **АЛИЛУЯ** НА ГОЛОС 6-ий. Хто живе під охороною Всевишнього, той під покровом Бога небесного оселиться. Алилґя." **ХОР.** : " Алилґя, Алилґя, Алилґя."

ЧИТ. : (СТИХ) " Кажє вїн до Господа, Ти пристановище і захист мїй, Бог мїй, і я уповаю на Нього." **ХОР.** : " Алилґя, Алилґя, Алилґя."

ЧИТ. : " **АЛИЛУЯ** НА ГОЛОС 6-ий. Блажен муж, що боїтьсґя Господа, заповідї Його дуже любї Йому." **ХОР.** : " Алилґя, Алилґя, Алилґя."

GOSPEL/ ЄВАНГЕЛІЯ Matthew 9 : 27 – 35.

²⁷ When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!"

²⁸ And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?"

They said to Him, "Yes, Lord."

²⁹ Then He touched their eyes, saying, "According to your faith let it be to you." ³⁰ And their eyes were opened. And Jesus sternly warned them, saying, "See *that* no one knows it." ³¹ But when they had departed, they spread the news about Him in all that country.

³² As they went out, behold, they brought to Him a man, mute and demon-possessed. ³³ And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"

³⁴ But the Pharisees said, "He casts out demons by the ruler of the demons." ³⁵ Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Matthew 4 : 25 – 5 : 12.

²⁵ Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

5 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ² Then He opened His mouth and taught them, saying:

³ "Blessed *are* the poor in spirit, For theirs is the kingdom of heaven.

⁴ Blessed *are* those who mourn, For they shall be comforted.

⁵ Blessed *are* the meek, For they shall inherit the earth.

⁶ Blessed *are* those who hunger and thirst for righteousness, For they shall be filled.

⁷ Blessed *are* the merciful, For they shall obtain mercy.

⁸ Blessed *are* the pure in heart, For they shall see God.

⁹ Blessed *are* the peacemakers, For they shall be called sons of God.

¹⁰ Blessed *are* those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.

¹¹ "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

Kyivan Cave Monastery

The Kyivan princes and boyars generously supported the monastery, donating money, valuables, and land, and building fortifications and churches; some even became monks. Many of the monks were from the educated, upper strata, and the monastery soon became the largest religious and cultural center in Kyivan Rus'. Twenty of its monks became bishops in the 12th and 13th centuries.

Foreign works were translated, and books were transcribed and illuminated. Architecture and religious art (icons, mosaics, frescoes) developed there.



The monastery was sacked several times. Each time it was rebuilt, new churches were erected, and the underground tunnels of caves and catacombs expanded. but in 1482 the Tatars burned it down. It was eventually again rebuilt, and in the late 16th century it received **stauropegion* status from the Patriarch of Constantinople, freeing it from the control of the local metropolitan. By that time consisting of six cloisters, the monastic complex was designated a *lavra*.

For a few years after the 1596 Church Union of Berestia the Uniate Catholics fought the Orthodox for control of the monastery, but the Orthodox retained control.

Archimandrite (later Metropolitan) Petro Mohyla restored and embellished the monastery. In 1631 he opened the Kyivan Cave Monastery School and introduced a 'western' curriculum. In 1688 the *lavra* became directly subordinate to the Moscow patriarch, retaining its *stauropegion* status.

... Many of the labyrinths still contain the mummified remains of monks and saints as well as several underground churches and chapels.... In 1926 the Soviet Ukrainian government closed down the monastery completely and turned its grounds into a state museum-preserve. In 1941 Soviet forces retreating from the German advance

mined the main church, the Dormition Cathedral of the Kyivan Cave Monastery, which once housed the legendary miracle-working icon of the Dormition; the mines exploded on 3 November 1941 after the Germans had occupied Kyiv.

After the war the *lavra* preserve was restored and renamed the Kyivan Cave Historical-Cultural Preserve. From the Second World War to 1961 a Russian Orthodox monastery was allowed to function at the *lavra*; it had over 100 monks.

During the celebration of the millennium of East Slavic Christianity in 1988, the Far Caves of the monastery were ceded to the Orthodox church. Since 1992 they have been under the control of the Ukrainian Orthodox Church-Moscow Patriarchate (UOC-MP). The Ukrainian Orthodox Church-Kyiv Patriarchate, in turn, pressed for a concession on the grounds of the Cave Monastery; its efforts were unsuccessful, however, owing to the strong protests of the UOC-MP. In 1998–2000 the Dormition Cathedral of the Kyivan Cave Monastery was rebuilt by the city of Kyiv. Upon completion it was turned over to the UOC-MP. <http://www.encyclopediaofukraine>.

* *stauropegion*: an autonomous Orthodox church body (church, monastery, brotherhood) that did not come under the jurisdiction of local hierarchs but was responsible directly to the patriarch (or the Holy Synod in the Russian Empire after 1721

* *lavra*: any large or important monastery that came under the direct jurisdiction of the highest church body (eg, the metropolitanate or patriarchate) in a country.