

THE 10th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER ANTHONY OF THE CAVES OF
KIEV, FIRST OF ALL THE MONKS OF RUSSIA
AT LITTLE VESPERS

On “Lord, I have cried ...”, 4 Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

O father Anthony, thou didst follow in the footsteps * of the great fathers of the Holy Mountain; * and struggling in the flesh like an incorporeal being, * through virtue thou didst become a model for many. * Wherefore, thou hast been deemed worthy of gifts of miracles by Christ, ** to heal the divers ailments of all. Pray thou that our souls be saved! (Twice)

O father Anthony, thou wast a leader of monastics, * offering thyself unto God as an un-bloody sacrifice * through the ascetic endeavor of philosophy; * and by humility, exalted morals and countless struggles * thou didst put the enemy to shame, O venerable one. ** Pray thou that our souls be saved!

O venerable father Anthony, * thy radiant memorial * hath been shown to be full of joy and gladness; * wherefore, we, thy sacred children, assembling, * hold spiritual festival and glorify the Lord ** Who hath truly glorified thee.

Glory ..., in Tone VI:

Today Mount Athos, which received thee as a new Abraham the sojourner, rejoiceth most gloriously, O father; and thy homeland, O blessed one, having thee living again within its bounds, is exceeding glad; and the cave wherein thou didst struggle is adorned by thee. The most splendid city of Kiev, celebrating thy memory, chanteth solemn hymns to the Lord, Who hath bestowed thee upon it as an impregnable rampart. And we, thy children, instructed by thy teaching, now celebrate thy most glorious repose, and beseech thee: Pray thou that our souls be saved!

Now & ever ..., Theotokion, in the same tone in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

O father, thou hast most gloriously passed * from earthly things to the heavenly abodes, * and there thou hast been deemed worthy of the honors of the venerable. * With them do thou pray ** that our souls be saved.

Verse: Precious in the sight of the Lord * is the death of His saints.

Through asceticism, O father, * thou didst mortify the senses of the body; * wherefore, thou didst dwell in a dark cave * as though in a most splendid bridal-chamber, ** whither thou didst draw a multitude of disciples unto Christ.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Delivering from barbarian invasion * thy flock, which honoreth thee, * and who celebrateth thy repose, * O venerable one, ** pray thou that our souls be saved.

Glory ..., Now & ever ..., in Tone II:

Thou didst erect an all-honorable temple of the Mother of God, as she herself desired, and therein didst assemble a multitude of disciples, to hymn the Lady and Theotokos. Her do thou entreat, we pray thee, O venerable Anthony, that she not forsake thy sacred flock, as thou didst promise, delivering and saving it from incursions of adversaries, that we may all unceasingly honor thee with hymns as our caring father, asking that through thee we may receive great mercy from Christ.

Troparion, in Tone IV:

Leaving behind the tumult of the world, * in accordance with the Gospel thou didst follow after Christ, rejecting the world; * and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, * from whence, with the blessing of the fathers, thou didst go to Mount Kiev; * and living there an industrious life, thou didst enlighten thy homeland; * and showing a multitude of monastics the path which leadeth to the kingdom of heaven, * thou didst lead them unto Christ. * Him do thou beseech, O venerable Anthony, ** that He save our souls.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

AT GREAT VESPERS

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

On “Lord, I have cried ...”, 8 Stichera: 4 in Tone VI:

Spec. Mel.: “Called from on high ...”:

When divine desire * fell upon thee, O venerable one, * thou didst account passionate attachments to the world * to be harmful; * wherefore, forsaking thy homeland, * thou didst arrive on the Holy Mountain, * and there, in the midst of the fathers, * thou didst shine forth in virtue * like a beacon, O Anthony. * Entreat Christ, Whom thou didst serve from thy youth, ** that He save and enlighten our souls. (Twice)

When thou wast set afire * by the love of Christ, O venerable one, * the wisdom and glory of this world * didst thou despise * as things which pass away; * wherefore, thou didst make for thyself a cave, * and therein didst struggle like an incorporeal being, * for which cause thou wast deemed worthy from on high * of the honors of the incorporeal ones. * Standing with them before the throne of Christ, ** pray thou that He save and enlighten our souls.

When thou didst receive divine love * into thy heart, O father, * thou didst enter into a dark cave * as though it were a most splendid bridal-chamber, * and there thou wast enriched * with the understanding of ineffable things, * to behold the things of the future * as though they were present, * and to speak of them plainly unto all. * Entreat Christ, for Whom thou didst labor from thy youth, O venerable one, ** that He save and enlighten our souls.

And 4 Stichera in Tone V, Spec. Mel.: “O venerable father ...”:

O venerable father Anthony, having illumined thy mind with the grace of the most holy Spirit, as one with foresight thou didst therewith prophetically predict the wrath of God which would fall upon Orthodoxy. Wherefore, thou didst entrust the defense against foes unto Simon, and before the construction of the church thou didst foretell unto him that he would be laid to rest therein. Wherefore, we continually hymn thee as a mediator of good things for all, asking that through thee we may receive great mercy from Christ. (Twice)

O venerable father Anthony, fulfilling the commandments of Christ, the true Shepherd and Teacher, and showing forth love even after thy departure, by thy supplications and appearance thou didst transform the deadly illness of Erasmus, who was living in sloth, pining for possessions; and having given him time for repentance, thou didst guide others to chastity. Wherefore, entreat Christ, that our souls be saved.

O venerable father Anthony, with God's help thou didst steer the ship of thy mind with chastity, safely sailing across the passion-fraught deep of the sea of this life impelled by the sail of the most holy Spirit, and didst reach the calm haven of paradise, where the habitation of the saints and the resting-place of the righteous are. With them do thou pray, we beseech thee, that we also may obtain entry there.

Glory ..., in Tone VI:

Hard was thy way of life and thy labors for God, as the fathers of the Holy Mountain learned. Wherefore, in accordance with God's providence, they sent thee to thy homeland, saying: "Go, child, that through thee God may become known to those ignorant of Him there." There, when thou didst arrive, O venerable one, thou didst enlighten thy native land and didst become a leader of monks, bringing a multitude of them to Christ. Wherefore, pray thou that we who celebrate thy most splendid repose may be preserved unvanquished by the enemy, and that our souls be saved.

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

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They 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.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a

beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, these Stichera:

In Tone I: **T**hou wast named by divine providence, O Anthony, receiving a name in accord with thy deeds and thy manner of life; for having assembled a multitude of those who followed thy teachings, thou didst lead them unto God. As one who dwelleth with the venerable and the righteous, stand with them before the Trinity, and pray for all who hymn thy most glorious repose.

When thou didst flee the passion-fraught darkness of this world, O venerable and most wondrous Anthony, thou didst make thine abode in a cave, where thou didst penetrate into the depths of divine understanding. Wherefore, thou wast deemed worthy of farsightedness, to perceive things which are remote, and to speak plainly of them as though they were near at hand; and suffering pain for the offenses of the people, and for the things which would come to pass because of the sins of mankind, as a prophet thou didst foretell the invasions of barbarians. Pray thou, O father, we entreat thee, that we be delivered from such a threat, and that our souls may be saved.

In Tone II: What human understanding or tongue can recount or praise thy life as is meet? For the angels themselves marveled at the life thou didst lead on earth while in the body, and praised Christ, Who bestowed upon thee such a victory over the passions, O venerable one. Him do thou beseech, O most praised and wondrous Anthony, that he who hath fashioned this praise from thee may, as far as possible, be saved.

Blessed is the cave which contained thy precious relics, O venerable one, from whence healings are poured forth upon the faithful; and blessed are the disciples who acquired such a teacher as thee and called themselves children of such a father, O most wondrous Anthony, thou advocate for our souls.

In Tone IV: Now, O venerable Anthony, thy most precious and sacred body, which lieth in the cave, wherein thou didst struggle greatly even during thy lifetime, doth pour forth healings in abundance upon those who have recourse unto it with faith. Wherefore, we entreat thee: By thy supplications do thou ever grant health of soul unto those who call thee blessed.

Glory ..., Now & ever ..., in Tone VIII:

Great is the boldness and faith which thou didst acquire before God, O venerable Anthony; for as the Prophet Gideon tested victory with the fleece, so didst thou, O father, desire to learn through a fleece which site was pleasing to the Sovereign Lady and Queen. Wherefore, thou didst say: “If I have found grace before thee, let dew cover all this land, but let the place whereon thou dost desire thy temple to be built be dry. And afterward, let there be dew upon that place.” And thou didst receive both these things, O father. Wherefore, thou didst build the most honorable church of the Mother of God. With her entreat Christ, we pray, that our souls be saved.

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Thou didst follow the footsteps of Anthony the Great, O venerable one. * For he made his abode in the desert for the sake of stillness, * and was deemed worthy to have angels with whom to converse; * while thou didst seclude thyself within a cave underground, * and wast deemed worthy to behold ineffable light. * Wherefore, emulating his way of life, * thou didst receive a name in accordance with thy deeds. * Standing with him before the Holy Trinity, ** pray thou that our souls be saved.

Verse: Precious in the sight of the Lord * is the death of His saints.

Thou didst shine forth in a dark place * like a most radiant beacon, * and as the prophet said * thou didst flourish like a palm-tree in the house of God; * and thou didst offer thyself unto the Master * as a most holy fruit * and a living, un-bloody sacrifice, O father. * Wherefore, assembling with love, ** we all ever bless thee as is meet.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

The cave wherein lieth * thy sacred body, * O venerable Anthony, * doth by the power of the most holy Spirit * heal the divers ailments of those who approach it with faith: * the demons are expelled from mortals, * and paralytics walk away, receiving health. * And, praising the Lord, we say: ** Precious in the sight of the Lord is the death of His saints!

Glory ..., in Tone VI:

Wondrous is the influence and great the faith which thou hast acquired, O venerable Anthony, emulating the Prophet Elijah; for he drew down fire from heaven to consume the sacrifice, while thou didst draw down fire from heaven by thy supplication, to consume and cleanse the place where thou didst desire to erect the most precious temple of the Lady Theotokos. Wherefore, blessing thee as one who dwelleth with the venerable and who emulateth the prophets, we pray: Entreat Christ, that our souls be saved.

Now & ever ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

After the blessing of the loaves, the Troparion of the venerable one, in Tone IV:

Leaving behind the tumult of the world, * in accordance with the Gospel thou didst follow after Christ, rejecting the world; * and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, * from whence, with the blessing of the fathers, thou didst go to Mount Kiev; * and living there an industrious life, thou didst enlighten thy homeland; * and showing a multitude of monastics the path which leadeth to the kingdom of heaven, * thou didst lead them unto Christ. * Him do thou beseech, O venerable Anthony, ** that He save our souls. (Twice)

And “Virgin Theotokos, rejoice!...”, (Once).

AT MATINS

On “God is the Lord ...”, the Troparion of the saint, in Tone IV:

Leaving behind the tumult of the world, * in accordance with the Gospel thou didst follow after Christ, rejecting the world; * and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, * from whence, with the blessing of the fathers, thou didst go to Mount Kiev; * and living there an industrious life, thou didst enlighten thy homeland; * and showing a multitude of monastics the path which leadeth to the kingdom of heaven, * thou didst lead them unto Christ. * Him do thou beseech, O venerable Anthony, ** that He save our souls. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

“Spec. Mel.: “Go thou quickly before ...”:

O divinely wise Anthony, thy most radiant and luminous festival hath arrived, summoning a multitude of monks to glorify and hymn thine honored repose, asking of Christ that through thy mediation we may receive great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone IV:

Thou hast been revealed to be more exalted than the heavenly hosts, O Theotokos, having given birth to the Master, and thou hast elevated the nature of mortals, O Bride of God; wherefore, with soul and tongue, we, the faithful, glorify thee as the true Theotokos.

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

Spec. Mel.: “Joseph marveled ...”:

Thou didst converse and serve with the fathers of the Holy Mountain, O father, and following in their footsteps, thou didst live on earth as though thou wast an incorporeal being; wherefore, thou hast been shown to dwell together with the venerable. Joining chorus with them in the highest, pray thou that the souls of us who unceasingly glorify thee be saved. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone IV:

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron’s rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

Polyeleos, and magnification: We bless thee, O venerable father Anthony, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

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

Spec. Mel.: “Of the Wisdom ...”:

Thou didst enter into subterranean caves, O venerable one, and from thence, as a victor over the passions, thou didst mount the chariot of the virtues, soaring to the heavens above like another Elijah, and there thou hast been crowned with the most radiant crown of righteousness, O blessed one. But as when thou wast with us in this life, thou didst grieve and didst take thought of goodly things for us, so now also, O father Anthony, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. **(Twice)**

Glory ..., Now & ever ..., Theotokion in Tone VIII:

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath ...,

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

The Lord said to His disciples: “All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

After Psalm 50, this Sticheron, in Tone VI:

Hard was thy way of life and thy labors for God, as the fathers of the Holy Mountain learned. Wherefore, in accordance with God's providence, they sent thee to thy homeland, saying: "Go, child, that through thee God may become known to those ignorant of Him there." There, when thou didst arrive, O venerable one, thou didst enlighten thy native land and didst become a leader of monks, bringing a multitude of them to Christ. Wherefore, pray thou that we who celebrate thy most splendid repose may be preserved unvanquished by the enemy, and that our souls be saved.

Canon of Supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos; and two canons of the venerable one, with 8 Troparia.

ODE I

Canon I of the venerable one, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

By intense asceticism, labors and standing in prayer for nights on end, thou didst make thy soul the ruler over the bodily passions, O father Anthony; wherefore, rejoicing with the saints, we hymn Christ, Who hath bestowed upon thee such a victory over the passions.

Today the most honorable day of thy repose hath dawned, O father Anthony, richly gladdening thy children, O most honored one. Wherefore, commemorating thy way of life, which was angelic and like unto that of the ancients, we hymn thee, celebrating with splendor, O father.

Caught up from dark places, O venerable one, thou didst most gloriously pass over to the splendors of heaven, and there thou wast crowned with the saints as a victor over the passions, O father.

Theotokion: Stretching forth unto me thy saving hand, O Sovereign Lady, from the depths of mine evils raise up my soul, which is being grievously engulfed in the abyss of the passions by the tempest of wicked circumstances.

Canon II of the venerable one, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Even from an early age, O venerable Anthony, thou didst acquire great love for God; wherefore, thou didst utterly mortify the uprisings and passions of the flesh. And having most gloriously furnished thyself with purity, as with wings, thou didst soar aloft to the heavens.

Emulating the Master's love of wandering, O venerable one, it was thy pleasure also to wander, O Anthony; wherefore, the all-seeing Eye, beholding thy good intention, hath enriched thee with the gift of miracles, as one who is most glorious.

Thy spiritual superior, seeing thee adorned with serenity of soul, love for God, and goodly habits and character, O venerable one, prophetically proclaimed unto all that most glorious things would later be wrought by thee, O Anthony.

Theotokion: O Sovereign Lady, break asunder the bonds of my transgressions, beseeching thy Son and God; and cast down the sin which despoileth me, O Ever-virgin, that, saved by thee, O most immaculate one, I may ever hymn thee.

Katavasia: I shall open my mouth ...

ODE III

Canon I

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Thy great and sacred Lavra, which received its beginning through thee, doth most gloriously proclaim thee and crieth out louder than a trumpet; and the house of the Mother of God boasteth greatly saying, if not in words: I have been established through thee, O Lord!

Thou didst love the Lord alone, O venerable Anthony, and taking His Cross upon thy shoulder, thou didst live as a sojourner, providing an example for thy disciples in fasting, the keeping of vigils and prayer; wherefore, thou hast been glorified by Christ.

Having spurned carnal desire, O venerable one, thou didst hate pride, and enriched by humility and poverty, didst attain unto the most exalted abodes of the saints.

Theotokion: Have mercy, have mercy, O only Mother of God, and take pity upon my wretched soul, which is being drowned by the demons and the wicked passions; and before my departure deign thou to purify it.

Canon II

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Looking forward to the rewards which are to come, O father, thou didst forsake the transitory things of earth as though they non-existent; wherefore, thou hast received twofold rewards, O venerable one, for which cause thou dost hymn thy Master unceasingly with the angels.

Cease thou never to pray for the flock which thou didst acquire with great efforts and labors, O father, that it be delivered from every evil circumstance, from tribulations and sorrows, that we may all hymn thee as a caring father.

Thou standest in gladness with the ranks of the saints before God, delighting there in joy and jubilation. Grant that we also may receive joy there, that we may magnify thee in gladness, O father Anthony.

Theotokion: Stretching forth the hand of thy compassion, O Birthgiver of God, rescue me from all condemnation, for I flee unto thee, and fall down before thee, calling upon thine aid.

Sessional Hymn, in Tone IV: Spec. Mel.: “Joseph marveled ...”:

Beholding great asceticism in thee, thy spiritual superior marveled, and he pondered the things which thou wouldst later accomplish, O Anthony; for he perceived thy great and godly life, which was in nowise shaken by the assaults of the enemy. Wherefore, as the father and guardian of thy life, he bore witness, crying out to the fathers of the Holy Mountain: “This man who is seen to be the least of those in our midst will later become a great luminary in Russia!” (Twice)

Glory ..., Now & ever ..., Theotokion in Tone IV:

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron’s rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

ODE IV

Canon I

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * **Glory to Thy power, O Lord!**

In the place whereon thy precious and sacred body lieth, O venerable father Anthony, the faithful receive manifold healings, crying out to Christ with all their soul: Glory to Thy power, O Lord!

The length of the onerous path did not daunt thee, O venerable one, nor did the threat of brigands along the journey to there; wherefore, having arrived at the Holy Mountain, thou didst chant with the fathers there: Glory to Thy power, O Lord!

The supremely good God, seeing thy firm and goodly intention, made thee glorious among the fathers there in the holy places, and He deemed thee worthy to cry out with them: Glory to Thy power, O Lord!

Theotokion: The King of all, the Root which sprang forth from thy royal womb, desiring thee and making thee more exalted than the cherubim and seraphim, made His abode within thee.

Canon II

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

By the providence of God thou wast sent back to thy homeland, O blessed one, that there thou mightest guide many to the path of salvation, that they may chant unto the Creator: Glory to Thy power, O Lord!

Strengthened by the hope of good things to come, O Anthony, thou didst restrain the onslaught of the flesh, O father, and wast a pitiless foe of thy flesh; wherefore, thou didst obtain aid from on high,

Theotokion: I have stripped myself bare of all good things and lie in wickedness. O Bride of God, array me in all the ancient virtues which have fallen away, and adorn me now with my former traits, and deliver me from what I have become.

ODE V

Canon I

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Thou wast a model and instructor of monastics, O father; wherefore, thou didst forbid the mighty to plunder, and didst urge them rather to have pity on the weak. For this cause thou wast glorified, O Anthony, and wast revealed to be a great teacher.

Thou didst acquire a manner of life higher than that of a man, O Anthony, for thou didst live angelically upon the earth. Wherefore, thou wast deemed worthy to receive honor equal to that of the angels, and with them dost hymn thy Master,

Thy divinely bestowed grace amazed every human ear, O father Anthony, and taught those who considered themselves great on earth to despise all things as small and poor in worth, and to follow in thy footsteps; wherefore, pray thou, O venerable one, that we be saved.

Theotokion: O most pure one, thou art my hope, salvation and boast; wherefore, I flee to thy protection: disdain me not, who am now swallowed up by many sins and pangs and sorrows, but anticipating my needs, save me.

Canon II

Irmos: O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Strange was thy manner of life and the humility which thou didst acquire, O venerable Anthony, for neither the light which is in the world, nor the radiance of the sun, didst thou deem thyself worthy to behold; but thou didst enclose thyself alone in a dark place.

Thou wast the temple and dwelling-place of the most holy Spirit, O father Anthony, adorned with divers virtues; and inheriting the exalted heights through humility, thou didst receive the riches of heaven through poverty, O venerable one.

From all transgressions, grief and perils save those who keep thy sacred memory, O father Anthony; and standing before the King of all, grant us thy divine aid.

Theotokion: O pure Lady, in that the never-waning Light shone forth from thy womb, illumine my darkened soul, and drive all the gloom from my heart.

ODE VI

Canon I

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Through eternal love for God thou didst transcend the flesh and the world, O father Anthony; wherefore, thou wast shown to be a habitation worthy of the most holy Spirit, as Christ Himself hath said: Having come with the Father and the Spirit, there will I make My dwelling-place.

The Holy Mountain, having given rise unto thee like a most sweet vine, O father, is most gloriously adorned by thee; and, rejoicing, it glorifieth Christ Who gave thee to it.

For thee night seemed like day, and day like unto night, O Anthony; for, as the prophet hath said, thou gavest no sleep to thine eyes, neither slumber to thine eyelids, nor rest unto thy body, until thou didst present it pure unto God, together with thy soul.

Theotokion: Grant me thine aid, and deliver me from misfortunes and tribulations, and from my transgressions, O thou who hast given birth unto the eternal Deliverance of all.

Canon II

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Thy blessed soul, having been freed from the tyranny of the flesh and the cruel tyrant Pharaoh, passed over to the promised land of paradise, departing this world; and it abideth, rejoicing, with the saints.

Thy sacred body, which now lieth in the cave, poureth forth manifold healings upon those who have recourse unto it with faith; wherefore, we beseech thee: By thine entreaties grant health of soul unto those who glorify thee.

Assembling for thy most honored memorial, which hath shone forth more radiantly than the sun, O Anthony, we glorify thy repose and the labors which thou didst endure in this life, asking Christ that through thee we may receive remission of sins.

Theotokion: **G**rant that I may behold the beauties of thy glory when I must needs be parted from my flesh, O Lady, for thou art my confirmation, that I may hence receive deliverance.

Kontakion, in Tone VIII: Spec. Mel.: “To thee, the champion leader ...”:

Having cleaved unto God, Whom from thy youth thou didst love above all, * O venerable one, with love thou didst follow Him with all thy soul; * and holding the corrupt world to be as naught, thou didst make a cave in the ground, * and, having struggled well therein against the snares of the invisible foe, * thou didst shine forth like the radiant sun upon all the ends of the earth. * Wherefore, in gladness thou didst pass over to the mansions of heaven. * And standing now with the angels before the throne of the Master, be thou mindful of us who honor thy memory, ** that we may cry out to thee: Rejoice, O Anthony our father!

Ikos: **T**hou didst desire to enjoy the eternally undimmed light of the Holy Trinity. Wherefore, having enclosed thyself in a cave, thou didst remain there alone for forty years, not issuing forth until thou didst offer unto God thy body and soul in a state of purity. Hence, even after thy repose thou hast received from the Lord, as though alive, gifts of miracles, to heal the divers ailments of those who suffer grievously, and to drive demons away from those who approach thee. For this cause we beseech thee: Pray thou, O father, that thy homeland, thy city and people be preserved unharmed, that we may cry out to thee: Rejoice, O Anthony our father!

ODE VII

Canon I

Irmos: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

At the command of thy spiritual leader, O blessed Anthony, thou wast sent back to thy native land; wherefore, those things which thy spiritual father said unto thee thou didst fulfill as though commanded by God. And when thou didst arrive there, O father, thou didst lead the souls of many unto the Lord.

When thou didst attain unto the most sacred place, O venerable Anthony, thou didst astonish many with thy manner of life; for having received a way of life which is higher than that of a man, thou didst cause many to spurn worldly things.

When thou didst find the cave of Archbishop Hilarion, in prayer and ascetic labors thou didst dwell therein with all industry, O venerable one, until thou didst make another cave for thyself; and therein thou wast deemed worthy of heavenly knowledge.

Theotokion: By thy divine supplications set at naught the perils and counsels of mankind, O pure one, and deliver thy servants from sickening transgressions, that we may bless thee as the Ever-virgin.

Canon II

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

O venerable Anthony, thou didst acquire the blessed Theodosius as a great industrious companion and emulator of thy life, who followed thine angelic way of life. Abiding with him in the highest, be thou mindful of us.

We have recognized thee as a new Moses, a victor over the passions, O father: for when Moses vanquished Amalek of old, he led forth the people; and thou, O father, hast led forth a multitude of monastics to the promised land of paradise.

Thou didst forsake thy city and homeland, O father, yet, borne witness by God's providence, thou didst gloriously return to thy native land, where thou didst receive grace from the Lord, O father.

Theotokion: The furnace prefigured thy nativity, O most immaculate one; for it did not consume the children, just as the unbearable Fire did not harm thy womb. Wherefore, we entreat thee: Deliver thy servants from eternal fire.

ODE VIII

Canon I

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

O venerable Anthony, thou didst emulate the humility of Christ thy Master; wherefore, thou didst love the hard life of humility, cutting thyself off from passionate earthly attachments. For this cause thou wast deemed worthy of the honor of the saints, and with them thou hymnest the Lord throughout the ages.

Pray thou, O blessed Anthony, that all who celebrate thy most glorious repose be delivered from divers perils, that we may all glorify thee and supremely exalt the Lord throughout the ages.

Direct thy merciful eye for us to the Master, O venerable Anthony, showing thyself to be a caring father, and be thou not parted from us in spirit, as thou didst promise when thou wast with us, that with thee we may all chant unto Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Regard now my supplication with pity, and grant me joy instead of grief, that I may hymn thee, O Lady, chanting unto thy Son: Hymn the Lord, O ye works, and supremely exalt Him throughout the ages!

Canon II

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

O venerable one, grant abundant healing unto those who approach thy temple with faith, and consolation unto those in sorrow, that with thee we may all cry out to Christ: Bless the Lord, all ye works of the Lord!

From on high mercifully watch over those who offer thee this hymnody of thanksgiving, O father, and entreat Christ the Redeemer, that He save all who cry out to Him: Bless the Lord, all ye works of the Lord!

The multitude of those saved by thee, who followed thy way of life, O father Anthony, have been offered unto the Almighty as a gift; wherefore, pray thou that all be saved who cry out with thee unto Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Who will not marvel at the great mystery of thy birthgiving, O Theotokos? What earthly tongue or incorporeal intelligence is able to describe it? For thou, O Theotokos, hast given birth unto the Creator, in a manner transcending nature and comprehension.

ODE IX

Canon I

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O Theotokos, thou pure Ever-Virgin.

In every way thou didst strive to emulate the life of Anthony who shone forth of old; for he dwelt alone in the desert, while thou didst enclose thyself alone in a cave, O father, and abode there many years without coming forth.

Thou wast the founder and leader of the monastic life in the caves, O father, and there thou didst struggle like one of the incorporeal beings; wherefore, Christ hath enriched thee with the gift of miracles, O venerable one.

Emulating the goodness of the Master, accept thou the lifting up of my hands, O venerable one, overlooking our transgressions; for thou didst wound thy soul with the love of Christ and His most pure divine Mother, whom do thou beseech, that she save our souls.

Theotokion: **T**hou didst most gloriously perform miracles by the uplifting of thy hands unto God, O venerable Anthony; for by thine entreaties thou didst call down fire from the sky to purify the site of the temple of the most pure one, whom we all magnify with thee.

Canon II

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Emulating the way of life of Pachomius the great, who was deemed worthy of the vision of the angel, O father, thou didst dwell in the cave like an angel. Wherefore, thou wast counted worthy to receive angelic honor, O Anthony. **(Twice)**

Following the path from the Holy Mountain, O father, thou didst reach Kiev, where it was the pleasure of the Lady and Mother of God that a temple be erected; and there, with the blessed Theodosius, thou didst construct a most honorable temple to the glory of the Mother of God. Wherefore, we with him all glorify thee.

Theotokion: **O** Virgin, Mother of the Light, drive away the cloud from my soul, and grant that with purity of sight I may behold the saving Beauty which shone forth ineffably from thy most pure womb as a light for the nations, O all-hymned Lady.

Exapostilarion:

Thou didst mortify the sweet passions of life, O Anthony; and having recognized that glory is fleeting, thou didst quickly turn away from it, preferring to walk the narrow path which leadeth to the broad expanse of paradise. Wherefore, pray thou, O Anthony, that those who honor thee be saved. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

We who are saved by thee confess thee to be the true Theotokos, O Lady, for thou hast given birth unto God, Who hath destroyed death by the Cross, and hath drawn to Himself the councils of the venerable, with whom we praise thee, O Virgin.

On the Praises, 4 Stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Desiring to behold * the ineffable joy of the saints * and the gladness of the righteous who have pleased God, * thou didst disdain every joy in the world, * and didst spend thy days in fasting and tears, * until thou didst mortify the passions of the body. * Wherefore, thou hast been deemed worthy * of the joy of the righteous. ** Pray thou with them, that our souls be saved. **(Twice)**

Acccept thou today * hymns of praise in thy memory, O Anthony, * and with thy supplications go before God, * and deliver us from those * who stand on His left hand, * and pray that we may receive * the portion of the elect, * that as is meet we may all bless thee ** as a fervent advocate.

Like a star thou didst shine forth * in a dark place, O most wise and venerable one, * and didst put the dark faces of the demons to shame; * wherefore, having ascended to the heavens, * thou dost stand with boldness * before the throne of Christ, * where do thou remember those who * celebrate thy memory, O venerable one, ** that we may find mercy on the day of judgment.

Glory..., in Tone VIII:

Having forsaken thy homeland, O venerable father Anthony, and accepted voluntary wandering for the sake of the Lord, for Christ's sake thou didst bear the labors of a long journey, hunger and thirst, burning heat and cold; wherefore, thou hearest: "O good and faithful servant, enter into the joy of thy Lord!" Pray thou, O father, that we also may hear His voice, that we may ever bless thy memory with love.

Now & ever ..., Theotokion, in the same tone:

O Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI.

Thy great and sacred Lavra, which received its beginning through thee, doth most gloriously proclaim thee and crieth out louder than a trumpet; and the house of the Mother of God boasteth greatly saying, if not in words: I have been established through thee, O Lord! (Twice)

Thou didst love the Lord alone, O venerable Anthony, and taking His Cross upon thy shoulder, thou didst live as a sojourner, providing an example for thy disciples in fasting, the keeping of vigils and prayer; wherefore, thou hast been glorified by Christ.

Having spurned carnal desire, O venerable one, thou didst hate pride, and enriched by humility and poverty, didst attain unto the most exalted abodes of the saints.

Thy blessed soul, having been freed from the tyranny of the flesh and the cruel tyrant Pharaoh, passed over to the promised land of paradise, departing this world; and it abideth, rejoicing, with the saints.

Thy sacred body, which now lieth in the cave, poureth forth manifold healings upon those who have recourse unto it with faith; wherefore, we beseech thee: By thine entreaties grant health of soul unto those who glorify thee.

Assembling for thy most honored memorial, which hath shone forth more radiantly than the sun, O Anthony, we glorify thy repose and the labors which thou didst endure in this life, asking Christ that through thee we may receive remission of sins.

Theotokion: Grant that I may behold the beauties of thy glory when I must needs be parted from my flesh, O Lady, for thou art my confirmation, that I may hence receive deliverance.

Troparion, in Tone IV:

Leaving behind the tumult of the world, * in accordance with the Gospel thou didst follow after Christ, rejecting the world; * and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, * from whence, with the blessing of the fathers, thou didst go to Mount Kiev; * and living there an industrious life, thou didst enlighten thy homeland; * and showing a multitude of monastics the path which leadeth to the kingdom of heaven, * thou didst lead them unto Christ. * Him do thou beseech, O venerable Anthony, ** that He save our souls.

Kontakion, in Tone VIII: Spec. Mel.: “To thee, the champion leader ...”:

Having cleaved unto God, Whom from thy youth thou didst love above all, * O venerable one, with love thou didst follow Him with all thy soul; * and holding the corrupt world to be as naught, thou didst make a cave in the ground, * and, having struggled well therein against the snares of the invisible foe, * thou didst shine forth

like the radiant sun upon all the ends of the earth. * Wherefore, in gladness thou didst pass over to the mansions of heaven. * And standing now with the angels before the throne of the Master, be thou mindful of us who honor thy memory, ** that we may cry out to thee: Rejoice, O Anthony our father!

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 (GAL. 5: 22-6: 2)

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the Earth.

GOSPEL ACCORDING TO MATTHEW, § 10 (MT. 4: 25-5: 12)

At that time there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.