

THE 17th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE & GOD-BEARING FATHER ANTHONY
THE GREAT

If the superior so desireth, we celebrate a vigil

AT LITTLE VESPER

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

Spec. Mel.: “When from the Tree ...”:

When, rejoicing, * thou didst enclose thyself in a tomb O father, * for the love of Christ, thou didst mightily endure * the temptations of demons, * and by prayer and grace didst drive away * their webs of perverse vexation. * Then the ranks of the angels having assembled, * cried aloud saying: ** Glory to Him Who hath strengthened thee, O Anthony! (Twice)

Thou didst manifest thyself as another Elijah, * having thy glorious disciples like Elisha, O wise one; * and to them thou didst leave * a twofold measure of grace, O father, * when thou wast caught up as on a chariot of the air. * Wherefore, living in the Spirit, * thou now rejoicest with them, O all-blessed one. * Be thou mindful of those who celebrate ** thine honored solemnity with love, O Anthony.

Like Moses the God-seer * thou didst truly enter the noetic darkness of visions, * and didst straightway clearly behold Him * Whom thou didst desire. * And thy face was filled with glory by His radiance, O father, * that thou mightest guide men to the abodes of salvation. * Wherefore, having assembled, we cry aloud, rejoicing: * Glory be to Christ God ** Who hath strengthened thee!

Glory ..., the composition of Anatolius, in Tone III:

O venerable Anthony, thou didst perfect a life of most constant suffering of burning heat and cold, finding thy rest as amid unwaning splendors; for having united thyself spiritually to those of the desert, thou didst trample down the fiery darts of the demons. And having transcended every virtue, thou hast made thine abode with the angels in the kingdom of heaven. With them beseech Christ God, that our souls be saved.

Both now ..., Theotokion.

On the Aposticha, these Stichera, in Tone II:

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

From earliest infancy * thou wast shown to be * a consecrated vessel, * O God-bearing Anthony, ** and a habitation of the all-holy Spirit.

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

Having put to shame * the deceits of the wicked demons * by the power of the Cross, * thou didst shine forth the glory of Christ, ** O father Anthony.

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

Like Elijah thou wast caught up * on a chariot of fire, * and didst pass directly to the Trinity, * O blessed Anthony, ** universal father.

Glory ..., Both now ..., Theotokion in Tone II:

The choirs on high * chant with those below, * O Virgin Theotokos, * unceasingly glorifying ** thy most pure birthgiving.

Trisagion through Our Father ..., Troparion of the venerable one, in Tone IV:

Emulating the manner of the zealous Elijah, * and following the Baptist with righteous steps, O father Anthony, * thou wast a dweller in the desert; * making the whole world steadfast by thy supplications. ** Wherefore, entreat Christ God, that our souls be saved.

Glory..., Both now ..., 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.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the venerable one, in Tone IV:

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

O thou who wast illumined with the rays of the Spirit, * when divine desire set thee afire * and gave wings to thy soul, * that thou mightest truly desire * the summit of His love, * then didst thou overcome flesh and blood, * and didst transcend the world, * uniting thyself to Him * with great abstinence and solitude. * Wherefore, thou wast filled there, * for thou didst ask for the good things from thence, * and didst shine forth like a star, ** enlightening our souls, O Anthony. (Thrice)

Having broken the bows and arrows, * the malice of the demons and their pursuit, * with the grace of the divine Spirit, * thou didst make them plain to all * with divine doctrines, * illumined with divine splendors. * And thou wast a lamp of divine radiance for monastics, * the first adorer of the desert, * a most skillful physician * of the infirm, * and the pristine image of a virtuous life, ** O father Anthony. (Thrice)

Pure of soul and heart, * an earthly angel, * a heavenly man, * a teacher of virginity, * an excellent measure of abstinence, O Anthony, * who dwellest with thy Master, * offering Him continual glorification * with the angels and the venerable, * and with all the martyrs, O blessed one, * from cruel tribulations and transgressions free thou ** those who ever celebrate thy sacred memory. (Twice)

Glory ..., in Tone VI:

Having preserved that which is in the image of God, and set thy mind as master over the pernicious passions through fasting, thou didst ascend to that which is in the likeness of God, as far as thou wast able; for manfully compelling thy nature, thou didst strive to subdue that which is lower to that which is better, and to enslave the flesh to the spirit. Wherefore, thou wast shown to be the summit of monastics, a citizen of the desert, a trainer of those who run the good race, a most excellent rule of virtue. And in purity thou now beholdest the Holy Trinity in the heavens, not by reflection as by a mirror, praying directly for those who honor thee with faith and love.

Both now ..., Dogmatic Theotokion, in Tone VI:

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 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

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

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, the Sticheron of the temple, and these Stichera of the venerable one, the composition of the Studite, in Tone II:

Having instituted the art of ascetic training on earth, O venerable Anthony, thou didst drown all the assaults of the passions in the flow of thy tears. Thy God-pleasing life hath been recognized by all as a divine and precious ladder rising up to the heavens. For, having shown forth the fruits of piety within thyself, thou hast thereby healed the weakness of the passions of those who cry out to thee with faith: Rejoice, O golden-rayed star of the East, luminary and shepherd of monastics! Rejoice, O ever-memorable one, most comely offspring of the desert and unshakable foundation of the Church! Rejoice, great guide of the lost! Rejoice, O our boast, thou radiant joy of the whole world!

Let us honor Anthony, the angel on earth and a man of God in the heavens, the goodly adornment of the world, the enjoyment of good works and the virtues, the boast of fasters for planted in the house of God, he flourished in righteousness, and like a cedar in the wilderness, he hath increased the flock of Christ's reason-endowed sheep in holiness and righteousness.

O venerable father, having diligently exercised thyself in virtue from childhood thou didst become an instrument of the Holy Spirit; and, receiving from Him the ability to work miracles thou didst exhort mortals to spurn that which is sweet. And now, most purely illumined with divine light, enlighten also our thoughts O father Anthony.

Glory ..., in Tone V:

O venerable father, having listened to the words of the Gospel of the Lord, thou didst depart from the world, considering riches and glory to be as naught. Wherefore, thou didst cry aloud to all: Love God, and ye shall receive everlasting grace; prefer nothing to His love, that when He shall come in His glory, ye shall find rest with all the saints. By his supplications, O Christ, preserve and save our souls!

Both now ..., Theotokion:

We bless thee, O Virgin Theotokos, * for from thee hath shone forth Christ, * the Sun of righteousness, ** Who hath great mercy.

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: “Rejoice, O boast of fasters ...”:

Rejoice, O Anthony, joining the choirs in the highest; for, having truly trained thyself by virtue, O father, thou didst live thy life on earth, showing thyself to be a most pure and unblemished mirror reflecting the radiant beams of the brilliance of the most holy Spirit, O all-blessed one. Wherefore, illumined, thou didst behold things that were to come, foretelling them all, taught by the manifestation of the divine light of Christ. Him do thou beseech that He grant great mercy to our souls.

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

Rejoice, thou who wast the first leader and invincible champion of ascetics! For cutting off the roots of the passions and the assaults of the demons, contending thou didst manfully denounce their weakness and soul-destroying deceit; and revealed the activity and invincible power of the Cross of the Savior and girding thyself therewith, thou didst vanquish all who rejected the divine manifestation of Christ in the flesh. Him do thou beseech, that He grant great mercy to our souls.

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

Established as a radiant pillar of virtue, thou wast shown to be a cloud overshadowing those in the desert, leading from earth to heaven those who behold God. And with the staff of the Cross thou didst part the sea of the passions, vanquishing the noetic Amalek and didst find a sure path to heaven and an incorrupt inheritance. O blessed of God, joyfully standing before the throne of Christ with the incorporeal ones. Him do thou beseech, that He grant great mercy to our souls.

Glory ..., in Tone VIII:

We honor thee, O Anthony our father, as the instructor of a multitude of monks; for following thy steps we have truly learned how to walk aright. Blessed art thou who, having labored for Christ, didst denounce the power of the enemy, O converser with the angels and companion of Paul of Thebes. With them pray thou to the Lord, that our souls find mercy.

Both now ..., Theotokion:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

Troparion of the venerable one, in Tone IV:

Emulating the manner of the zealous Elijah, * and following the Baptist with righteous steps, O father Anthony, * thou wast a dweller in the desert; * making the whole world steadfast by thy supplications. ** Wherefore, entreat Christ God, that our souls be saved.

Glory..., Both now ..., 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.

AT MATINS

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

Emulating the manner of the zealous Elijah, * and following the Baptist with righteous steps, O father Anthony, * thou wast a dweller in the desert; * making the whole world steadfast by thy supplications. ** Wherefore, entreat Christ God, that our souls be saved. (Twice)

Glory..., Both now ..., Theotokion:

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 ...”:

Thou didst follow the call of thy Lord, rejecting the world and all the beautiful things in the world, O all-blessed Anthony; and diligently bearing the discomfort of the desert, thou didst manfully rout the hordes of the demons. Wherefore, we ever faithfully praise thy memory with hymns. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O exceedingly glorious Virgin, as thou didst foretell.

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

Spec. Mel.: “The co-beginningless Word ...”:

With hymns let us honor the faster of the Lord, as one who truly mortified all the assaults of the passions with abstinence and steadfast endurance, who utterly put to shame the adverse foe and all his pride, and now prayeth to the Lord, that our souls find mercy. (Twice)

Glory ..., Both now ..., Theotokion, in Tone V:

An awesome miracle of conception * and an inexpressible birthgiving have been recognized in thee, O pure Ever-virgin, * by which my mind is filled with awe * and my thoughts amazed. * Thy glory, O Theotokos, hath reached into all things, ** unto the salvation of our souls.

Polyeleos, and this magnification: We bless thee, O venerable father Anthony, and we honor thy holy memory, O instructor of monastics 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 ..., Both now ..., Alleluia..., Glory to Thee, O God! (Thrice)

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

Spec. Mel.: “Of the Wisdom ...”:

Having received pastoral skill, O pillar and ground of monastics, with strength thou didst shepherd thy reason-endowed flock; for, desiring the divine teachings of Christ, thou didst sow the word therein, O venerable one. Wherefore, thou didst raise all up to the zeal of the angelic life, to glorify God with oneness of mind, O God-bearing Anthony. Entreat Christ God, that He grant forgiveness of transgressions to those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

Let us hymn the heavenly door and ark, * the all-holy mountain, * the radiant cloud, the unburnt bush, * the paradise of the Word, * the restoration of Eve, * the great treasure of the whole world, * for in her have been wrought on behalf of the world, * the salvation and the remission of the ancient transgressions. * Wherefore, we cry out to her: * Entreat thy Son, that He grant forgiveness of sins ** unto those who piously worship thy most holy Offspring.

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 praise the Lord.

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:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed the hordes of the demons, and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Canon of the Theotokos, with 6 Troparia, including the Irmos; and that of the saint, with 8 Troparia.

ODE I

Canon of the Theotokos, the acrostic whereof is: “I chant praise unto the Life-bearing Maiden”, the composition of John of Damascus, in Tone II:

Irmos: Traversing dryshod the impassible, peculiar path in the sea, * Israel the chosen cried aloud: * Let us chant unto the Lord, * for He hath been glorified!

The immaterial ladder of old and the path of the sea made strangely firm revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified!

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O most pure one, hath conversed with mankind, for He hath been glorified!

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified!

Canon of the venerable one, the acrostic whereof is: “It is good to praise the godly Anthony”, the composition of Theophanes, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Manifestly embracing immortality and life everlasting, and delighting in the threefold radiance, O father, pray thou that my darkened soul be illumined with grace, that I may hymn thee as is meet.

Though thou wast small of bodily stature, choosing the new path of virtue thou didst tread it safely, obedient to the new law of the Savior and following the life-bearing precepts of the Gospel, O thrice blessed one.

Illumined with the effulgence of the threefold Sun, O all-wise and blessed one, aflame with divine desire thou didst break the savagery of the demons, the mouths of the wild beasts and the pain of sores as though they were a spider’s web.

Theotokion: Possessing boldness, as the Mother of God, before the only-begotten Son Who hath been born of thee, and the co-beginningless Father, and the co-essential Spirit, cease thou never to pray, that they save from tribulations those who glorify thee as the Theotokos, O all-immaculate one.

Katavasia: The Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

ODE III

Canon of the Theotokos

Irmos: **The bow of the mighty hath been broken * by Thy might, O Christ, * and the enfeebled * have girded themselves with power.**

He that, as the Creator of time, is outside all time, O Virgin, willingly made Himself a Child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath made his abode in the heavens, rejoicing.

Canon of the venerable one

Irmos: **O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.**

With steadfast mind and mighty endurance thou didst cause the flame of the passions to die out O father Anthony, and thou didst array thyself in the splendid vesture of dispassion and the robe of salvation.

Thou didst disdain the feeble power of the demons who dared mighty assaults and assumed the guise of wild beasts; for thou didst have a mighty ally in battle.

Denouncing the princes and powers of darkness O Anthony, through mighty asceticism thou didst become a God-bearer, a mighty victor, the glory of fasters and boast of monastics.

Theotokion: **B**y the activity of the Life Who manifested Himself to the world through thee, O pure one, raise up my mind which hath been slain and guide it to Life, O thou who alone hast destroyed the gates of death by thy birthgiving.

Katavasia: **O Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.**

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having bound thy wounds with the love of Christ and wisely hated all the things of the earth O venerable father, thou didst make thine abode in the deserts and mountains; for, having tasted of the noetic tree, O glorious initiate of the mysteries, thou didst shine forth like an angel with never-waning rays. Wherefore, having passed through the darkness of thy flesh, thou didst dispel the gloom of the demons, O Anthony, first-chosen among monastics. Entreat Christ God, that He grant forgiveness of transgressions unto those who honor thy holy memory with love.

(Twice)

Glory ..., Both now ..., 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.

ODE IV

Canon of the Theotokos

Irmos: **I** have heard, O Lord, * of Thy glorious dispensation, * and I have glorified, O Lover of mankind, * Thine unapproachable power.

Behold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the heavenly powers.

O Virgin, who, alone outside the laws of nature, hast given birth unto the Ruler of creation: thou hast been vouchsafed a divine calling.

Canon of the venerable one

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Using the divine ladder of the virtues, O father, thou didst ascend to the summit, and didst behold God standing thereon, distributing gifts with His generous hand unto those who chant with faith: Glory to Thy power, O Lover of mankind!

Thou alone didst dedicate thyself wholly to God alone, O all-wise Anthony, uniting thyself to Him with virtue and spiritual discourses, and as thou art pure, thou wast vouchsafed divine revelation; for, having abandoned the earth and the things of the earth, thou didst receive the delights of heaven, as is meet.

Having purified mind and soul, O father Anthony, thou didst denounce the soul-destroying deceit, the wiles, bitter deceptions and phantasms of the enemy; for, having trained, thou didst achieve mastery, and having achieved mastery, thou didst teach the multitudes of monastics, O all-blessed one.

Theotokion: **B**eseech the God Who was incarnate of thee, who immutably remained what He was, Who is equal to the Father in essence and didst become consubstantial with thee who gave Him birth, that He grant forgiveness of transgressions and salvation of soul to those who hymn thee with faith.

Katavasia: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

ODE V

Canon of the Theotokos

Irmos: The burning Ember was revealed to Isaiah, * and the Sun hath shone forth from the Virgin's womb, * granting the enlightenment of the knowledge of God * to those who in darkness have gone astray.

Clouds of darkness rain down delight upon those who are on earth, for unto us hath a Child been given, Who hath existed from before the ages: our God, incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One, Who in the latter days was incarnate without seed of the Virgin.

Canon of the venerable one

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why has the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Having God Who seeth all things living within thee, O blessed one, teaching, enlightening and making thee wise, thou wast vouchsafed to behold the ascents of pure and blessed souls, O thrice-blessed one.

O wise one, Christ hath given thee the grace to heal divers ailments and power against unclean spirits; for, having vanquished nature supernaturally, O father, thou didst receive a share of the gifts of the Spirit.

Theotokion: Having thee as a rampart, and preserved by thine intercession, we bless thee, boasting in thy divine glory; for thou, O most pure one, pourest forth gladness and joy upon our souls.

Katavasia: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

ODE VI

Canon of the Theotokos

Irmos: O Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou deliver me from my grievous sins, * for Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Sovereign Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy wrathful servants, for thou alone hast boldness before thy Son.

Canon of the venerable one

Irmos: **T**he abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

Accepting the life of God's law as an athlete from thine earliest childhood, O divinely wise one, thou didst preserve it even unto the end; and as a godly warrior thou hast received the crown of victory from the King of all.

Having thee as a mighty advocate before God, an intercessor, a champion and pious mediator, who sharest in our cares, we are saved from all manner of tribulations, perils and evil circumstances.

Theotokion: **T**hou hast truly raised up fallen human nature, O Mother of God, having borne in thy womb, without seed, the immutable Son, Who is visible in divine appearance and in His equality with the Father.

Katavasia: **T**he Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * 'O Christ, Thou art my God.'

Kontakion of the venerable one, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Having cast aside the tumults of life, * thou didst live a life of stillness unto the end, * in every way emulating the Baptist, O all-venerable one. * Wherefore, with him we honor thee, ** O Anthony, first among the fathers.

Ikos: **H**earkening to the voice of Christ, thou didst follow His commandments, and, stripping off thy former life, thou didst cast away all the cares of possessions, property and thy slaves, as well as the love of thy sister, O God-bearing Anthony; and most purely conversing alone with God in the deserts, thou didst receive the grace of understanding, which do thou send upon me who praise thee in hymns, O Anthony, first among the fathers.

ODE VII

Canon of the Theotokos

Irmos: **O**f old the youths revealed themselves to be rhetors * with a love for supreme wisdom, * for from the depths of their God-pleasing souls, * they theologized with their lips as they sang: * O supremely divine God of our fathers, blessed art Thou!

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto those who chant: Most divine and supremely glorified is the God of our fathers!

He that wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind: He is the most divine and supremely glorified God of our fathers!

The vile one who did not proclaim Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon of the venerable one

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Thy cheeks were as phials of perfume, emitting the sweet fragrance of the virtues and salvation, as from a garden, for those who cry with faith: Blessed is the God of our fathers!

The grace of the all-holy Spirit, dwelling within thee, O father, made thee a dispeller of the wickedness of evil spirits and an instructor of monks, crying out: Blessed is the God of our fathers!

Theotokion: **L**et us praise the most pure and all-holy Mary; for through her the grace of spiritual gifts is poured forth upon us in a manner past understanding, as from a torrent of divine goodness. Let us bless her now with pious intent.

Katavasia: **O** Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

ODE VIII

Canon of the Theotokos

Irmos: **D**isdaining the golden image, the thrice-blessed children, * beholding the immutable and living image of God, * chanted in the midst of the flame: * Let all existing creation hymn the Lord * and supremely exalt Him throughout all ages!

He that is incomparable in grace and might through thee became visible on earth and dwelt amongst mankind. Chanting unto Him, O all ye faithful, let us cry out: Let all existing creation hymn the Lord and supremely exalt Him throughout all ages!

Truly proclaiming thee the pure one, we glorify thee, O Theotokos, for thou didst give birth to the One of the Trinity Who became incarnate. And to Him, with the Father and the Spirit, do we sing: Let all existing creation hymn the Lord and supremely exalt Him throughout all ages!

Canon of the venerable one

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'.

Like an angel on earth showing, by purity of mind, vigilance in prayer, might in ascetic endeavors and endurance amid tribulations, O Anthony, thou didst cry out to God: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Continually drawing nigh unto God through supplications and entreaties, O venerable one, thou didst ascend to the highest summit, escaping the snares of the demons; and, freed from their tyranny, O divinely wise one, thou dost chant: Ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Like a new Moses, thou didst win a victory over the foes and adversaries in the desert, guiding thy people, the assembly of ascetics, in gladness and a new way of life; and they cry out to the Master: Ye priests, bless; ye people, supremely exalt God throughout all ages!

Theotokion: O all-pure Birthgiver of God, cleanse the wounds of my soul and the stripes of my sins, washing them with the springs which issue forth from the side of thine Offspring, and purifying them with the streams which flow therefrom; for to thee do I cry, to thee do I flee and on thee do I call, who art full of the grace of God.

Katavasia: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

ODE IX

Canon of the Theotokos

Irmos: Thou art all desire, Thou art all sweetness, * O Word of God, Son of the Virgin, * God of gods, most holy Lord of the saints. * Wherefore, we magnify Thee * and her who hath borne Thee.

In thy womb, O pure one, the Word of God was given over to corruptible nature as a staff of strength, and restored what had been dragged down to Hades. Wherefore, we magnify thee, O all-pure one, as the Theotokos.

O Master, mercifully accept Thy mother as an intercessor on our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Canon of the venerable one

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.

O all-blessed father Anthony, thy splendid feast hath dawned, full of joy, full of spiritual gladness, full of the Holy Spirit, full of sweet fragrance and enlightenment; and having thee now as a rule and giver of the laws of asceticism, we rejoice.

Cease thou never to pray to the Redeemer, O most honored father, that He grant to those who reverently celebrate thy sacred memorial forgiveness of transgressions, the reception of spiritual gifts, divine intercession, salvation of soul and everlasting joy.

Having lived angelically upon the earth, thou hast found the splendor of the angels; for thou hast obtained a share of their God-seeing effulgence. And with them thou dost ever rejoice, as a prophet of God, a crowned martyr, preeminent among monastics.

Theotokion: Without seed, without carnal desire, O Virgin, thou didst conceive the Word of God Who created all things, and thou hast given birth to Him without corruption, without experiencing the pangs of motherhood. Wherefore, confessing thee with tongue and heart, we magnify thee, the Theotokos.

Katavasia: In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

Exapostilarion of the venerable one, in Tone III,

Spec. Mel.: “O Light immutable ...”:

O Anthony, father of fathers, thou hast been revealed to be a light for those who share thy way of life, having taught the pious to tread the paths of light; and thou emittest the flame and fire of lightning, consuming hordes of the demons.

Glory ..., Both now ..., Theotokion in Tone III:

With unceasing hymns we bless thee, O Virgin Theotokos, in that thou hast given birth to One of the Trinity, and didst bear in thy divine embrace the Word Who is immutably and unchangeably transcendent.

On the Praises, 4 Stichera, in Tone VIII:

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

O venerable father Anthony, * taking the yoke of Christ upon your shoulders, * thou didst valiantly trample the visitation of the enemy underfoot, * and didst show forth cities in the desert; * wherefore, we all honor thee with faith, * O all-blessed one, * thou boast of monastics. * Therefore, unceasingly beseech Christ, ** that we be saved. (Twice)

Assembling with faith, * we all honor thee, O Anthony, * as an ascetic of Christ; * for, rejoicing, thou didst tread the trackless wilderness, O wise one, * and didst become an honored instructor. * Wherefore, we cry out to thee with faith: * O all-blessed boast of monastics, * pray thou for us to the Lord, ** that we be saved!

O venerable father Anthony, * thou didst enclose thyself in a tomb * for the sake of true life, * and wast in nowise affrightened by the invisible foe; * for though they came upon thee to smite thee, * by thy prayers thou didst render them insensible, * O thou of forthright soul, * first leader of the desert. ** Wherefore, we all honor and bless thee with faith.

Glory ..., in Tone VIII:

Ascending from the desert to heaven on the ladder of the virtues, O wondrous one, thou didst attain its bastions through ascetic endeavor, encircling the beauties of the celestial Jerusalem; and, receiving honors through thy painful struggles as is meet, thou rejoicest with the ranks of heaven, O all-blessed one, becoming an heir to everlasting good things and an inhabitant of the kingdom. O God-bearing Anthony, entreat the Savior of all, that He grant peace to the world and save our souls.

Both now ..., Theotokion:

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

Great Doxology. Troparion of the venerable one, in Tone IV:

Emulating the manner of the zealous Elijah, * and following the Baptist with righteous steps, O father Anthony, * thou wast a dweller in the desert; * and making the whole world steadfast by thy supplications. ** Wherefore, entreat Christ God, that our souls be saved.

Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the venerable one.

With steadfast mind and mighty endurance thou didst cause the flame of the passions to die out O father Anthony, and thou didst array thyself in the splendid vesture of dispassion and the robe of salvation. (Twice)

Thou didst disdain the feeble power of the demons who dared mighty assaults and assumed the guise of wild beasts; for thou didst have a mighty ally in battle.

Denouncing the princes and powers of darkness O Anthony, through mighty asceticism thou didst become a God-bearer, a mighty victor, the glory of fasters and boast of monastics.

Accepting the life of God's law as an athlete from thine earliest childhood, O divinely wise one, thou didst preserve it even unto the end; and as a godly warrior thou hast received the crown of victory from the King of all. (Twice)

Having thee as a mighty advocate before God, an intercessor, a champion and pious mediator, who sharest in our cares, we are saved from all manner of tribulations, perils and evil circumstances.

Theotokion: **T**hou hast truly raised up fallen human nature, O Mother of God, having borne in thy womb, without seed, the immutable Son, Who is visible in divine appearance and in His equality with the Father.

Troparion of the venerable one, in Tone IV:

Emulating the manner of the zealous Elijah, * and following the Baptist with righteous steps, O father Anthony, * thou wast a dweller in the desert; * making the whole world steadfast by thy supplications. ** Wherefore, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone II:

Having cast aside the tumults of life, * thou didst live a life of stillness unto the end, * in every way emulating the Baptist, O all-venerable one. * Wherefore, with him we honor thee, ** O Anthony, first among the fathers.

Prokeimenon, in Tone VI: 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?

THE EPISTLE TO THE GALATIANS (5:22-6:2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that 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 which 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 VIII: 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 LUKE, § 24 (6: 17-23).

At that time, Jesus stood in the plain, and the company of his ,disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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