

THE 3rd DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHER ANTHONY THE ROMAN
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone I:

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

Thou didst follow in the steps of the great and venerable fathers, O father Anthony, and struggling in labors like one of the incorporeal beings while yet in the flesh, thou wast a model of the virtues for many; wherefore, thou wast deemed worthy of gifts of miracles by Christ, to cure us of divers ailments. Pray thou that our souls be saved. (Twice)

Thou wast a guide of monastics, O father Anthony, offering thyself first unto God as an un-bloody sacrifice through abstinence and love of wisdom, and by the lofty ways of humility and boundless asceticism, thou didst put the enemy to shame, O venerable one. Pray thou that our souls be saved.

Thy luminous memory hath been shown to be full of joy and gladness, O venerable father Anthony; wherefore, we, thy sacred children, gathering together, spiritually celebrating thy memorial, glorify the Lord Who hath thus glorified thee.

Glory ..., in Tone VI:

Today Novgorod the Great rejoiceth, most gloriously receiving thee as a sojourner, like a new Abraham, and the blessed community which hath thy relics within itself, is exceedingly glad: for from Rome thou didst come to Great Novgorod over the waters upon a stone. Wherefore, celebrating thy memorial, they hymn God Who hath given thee to them as an indestructible rampart, and we, thy children, guided by thy precepts, celebrating now thy most glorious ascension, pray that our souls may be saved.

Both now ..., Theotokion, or Stavrotheotokion.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephrata ...”:

Thou hast most gloriously passed from earthly things to the mansions of heaven, O father, and there hast been deemed worthy of the honor of the righteous. With them do thou make supplication, that our souls be saved.

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

Thou didst mortify the bodily senses through abstinence, O father; wherefore, making a voyage of the waters upon a stone thou didst reach Novgorod the Great, and having founded a monastery therein, didst lead a multitude of disciples unto Christ.

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

O venerable one, cause thy flock, who honoreth thee and who celebrate thy repose, to dwell in divine life, exalting their divine love.

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

Thou didst raise up an honored temple to the Mother of God, as she herself desired, and there didst assemble a multitude of disciples to hymn therein the Lady Theotokos. Entreat her, we pray thee, O venerable Anthony, as thou didst promise, that she not leave us orphaned, but that she deliver thy sacred flock from the snares of the enemy, that with hymns we all may honor thee unceasingly as a caring father. And we ask of Christ God, that through thee we may receive great mercy.

Troparion of the venerable one, in Tone IV:

Having forsaken Old Rome, thy homeland, * thou didst float upon a stone, as upon a light boat, * and thereon thou didst traverse the waters supra-naturally, * like one of the incorporeal ones, * and guided by the providence of the divine Mind, * thou didst reach Novgorod the Great; * and having founded a monastery there, * thou didst leave thy body therein as a sanctified gift. * Wherefore, we pray thee, O father Anthony: * Entreat Christ God, ** that He save our souls.

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 VI:

Spec. Mel.: “Having set aside ...”:

Hating the tumults of the world, O venerable one, thou didst love Christ alone, and taking His Cross upon thy shoulder, thou didst bear it, divinely armed; and thereby drown the most wicked serpent in showers of tears. Through abstinence thou didst elude the passions of the flesh, O wise one, and through patience, fasting and frequent prayers didst make thy flesh subject to thy spirit. Through dispassion of soul and purity of mind thou didst acquire from the Lord the struggle of thy labors. Wherefore, celebrating thy memory, we entreat thee: Beseech the Lord, that our souls find mercy. (Thrice)

O venerable father Anthony, out of love for Christ thou didst forsake all things on earth, and embellishing thy life with ascetic labors. Through abstinence and tears thou didst purify the eye of thy soul, and enlightening Thy mind with dispassion, thou didst adorn it with divine humility. Thou didst assemble a multitude of monastics, and by thy teachings, as by a ladder ascending to heaven, didst mount the heights of the virtues. Wherefore, thy children, now standing round about thy shrine, lovingly cry out to thee: Beseech the Lord, O most blessed one, that our souls find mercy. (Thrice)

O divinely wise father Anthony, thou didst shine forth wondrously from Rome like the sun, and guided by the hand of God, didst sail the waters on a stone, like one of the incorporeal ones, and reaching Novgorod the Great, wherein thou didst raise up an honorable temple to the Mother of God, and having assembled a multitude of disciples to hymn the Lady Theotokos, thou didst found there a great monastery, wherein thou didst industriously struggle in fasting and vigils, the endurance of ill treatment, lying on the ground, possessed of purity of soul and body, and the remembrance of death. O our venerable father, pray thou that our souls be saved. (Twice)

Glory ..., in Tone VIII:

Come, ye multitudes of monastics, and let us offer up today the chanting of psalms and spiritual flowers as to the true adornment of monks and dweller with the venerable; and offering praise, let us say: Rejoice, greatly luminous beacon leading multitudes of monks unto Christ! Rejoice, boast and confirmation of Novgorod the Great, right tranquil haven of all the faithful, and the cleansing of those who are sick in sin, who dost elevate them to divine love! Wherefore, standing round about thine honored and holy shrine, which even the angels hold in reverence, we kiss it lovingly. O Anthony our venerable father, through thy prayers unto God we ask that we receive God’s love for mankind. Ask peace for the world and great mercy for our souls.

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

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** 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, in Tone VII:

Today thy most radiant and most festive memorial hath shone forth, O venerable Anthony, truly calling together a vast company of fasters, and the choirs of the holy angels and mortals, to the praise of our God Who is worshipped in the Trinity. Wherefore, hastening with faith to the precious shrine of thy relics, we receive abundant healings, for which cause we entreat thee: Ever grant health of soul unto us who bless thee with faith.

Today we offer thee hymnody of praise on thy memorial, O father. Accept it and approach God in thy supplications, and deliver us from standing on the left hand, but grant us a place at the right, that we may all worthily bless thee as our fervent helper, O venerable father Anthony.

Glory ..., in Tone VI:

A radiant and most festive day hath dawned for us like a second sun, and enlighteneth the councils of all who love the feasts of the Church. The honorable commemoration of the wondrous Anthony driveth away the darkness of primal gloom, calling Novgorod the Great to his precious and wonderworking shrine. Wherefore, venerating it with fear and joy, let us pray to him as to the meek David, that he grant our homeland victory over the enemy, that he ask peace for the world and great mercy for our souls.

Both now ..., Theotokion, 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 of the venerable one, in Tone I:

O venerable father Anthony, assembling with love for thy memorial before thy most precious and wonderworking shrine, holding splendid festival and chanting with voices of song, we chant like David saying: Blessed is the man that feareth the Lord, for he hath walked blamelessly in the ways of the Lord. Wherefore, dwelling with the venerable, entreat the Lord, that our souls find mercy.

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

Assembling today in memorial, O brethren, let us spiritually honor our venerable father Anthony, who, having laid waste to his body through fasting, caused the passions to wither through abstinence, purified his mind through the keeping of vigils, enlightened his soul with prayer, and through poverty acquired for himself in the heavens a treasure which cannot be stolen. Because of his obedience God hearkened unto him, and through purity he became the dwelling-place of the most holy Spirit. For his sake Christ hath cast down the arrogance of the enemy, and He granteth us peace and great mercy.

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

O venerable and divinely blessed Anthony our father, having illumined thy mind with the grace of the Holy Spirit, and enlightened thy heart with the most splendid rays which emanate from Him, thou didst truly become wholly radiant, and in every way vanquished the tempter. Wherefore, thou dost now join chorus with the angels and all the saints in the heavens. Remember us who on earth ever bless thee and honor thy most holy repose.

Glory ..., in Tone VIII:

We, the multitudes of the faithful, honor thee as our instructor, O Anthony our father; for by thy steps have we truly learned how to walk aright. Blessed art thou who, laboring for Christ, denounced the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

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

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.

At the blessing of the Loaves, the Troparion of the venerable one, in Tone IV:

Having forsaken Old Rome, thy homeland, * thou didst float upon a stone, as upon a light boat, * and thereon thou didst traverse the waters supra-naturally, * like one of the incorporeal ones, * and guided by the providence of the divine Mind, * thou didst reach Novgorod the Great; * and having founded a monastery there, * thou didst leave thy body therein as a sanctified gift. * Wherefore, we pray thee, O father Anthony: * Entreat Christ God, ** that He save our souls. (Twice)

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

But if a vigil is not served, then after the Troparion:

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 ...,” the Troparion of the venerable one, in Tone IV:

Having forsaken Old Rome, thy homeland, * thou didst float upon a stone, as upon a light boat, * and thereon thou didst traverse the waters supra-naturally, * like one of the incorporeal ones, * and guided by the providence of the divine Mind, * thou didst reach Novgorod the Great; * and having founded a monastery there, * thou didst leave thy body therein as a sanctified gift. * Wherefore, we pray thee, O father Anthony: * Entreat Christ God, ** that He save our souls. (Twice)

Glory ..., Both now ..., Resurrectional 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 I:

Spec. Mel.: “When the stone had been sealed ...”:

Having loved the monastic life from thy youth and followed Christ with all thy soul, O venerable and divinely wise Anthony, and having shone forth hence in thy virtuous life, thou didst become a great model for monks in prayer, fasting and the keeping of vigils. Wherefore, we cry out to thee: Glory to Him Who gave thee strength! Glory to Him Who hath crowned thee! Glory to Him Who through thee granteth healing unto all!

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

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

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

Spec. Mel.: “Of the Wisdom ...”:

Casting thy mind from earthly things to the heavenly, through spiritual activity thou didst conceive love for the Lord; and thou didst pass like lightning from the west to the east, just as Habbakuk was borne with food to Babylon. For thou didst reach Novgorod the Great, floating upon a stone as in a boat, guided by the angel of God’s providence. Thou didst raise up an all-wondrous temple to the Mother of God, didst found a great monastery to the glory of Christ God, and didst assemble multitudes of monks. As in this life thou didst care for them like a faithful father, so now, O venerable father Anthony, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

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

Let us hymn the portal and ark of heaven, the most holy mountain, the radiant cloud, the bush unburned, the noetic paradise, the restoration of Eve, the great treasure of the whole world, for within her was the salvation of the world and the remission of the ancient transgressions wrought. Wherefore, let us cry out to her: Entreat thy Son, that He grant forgiveness of transgressions unto those who piously worship thine all-holy birthgiving.

Polyeleos, and this 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 ..., Both now ..., Alleluia..., Glory to Thee, O God. (Thrice)

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

In God doth Novgorod the Great hold festival on thy memorial as is meet, O father Anthony, saved by thy supplications from trials and tribulations and all the threats which beset us. O venerable one, cease thou never to pray to Christ God, that our souls be saved.

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

Darkened in mind by many transgressions, I, the prodigal, cry out to thy mighty aid, O Theotokos: Enlighten the eyes of my soul, shine upon me a radiant beam of repentance, and clothe me in the armor of light, O pure Virgin Birthgiver of God.

Hymn 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 Anthony, 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 hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia; and that of the venerable one, with 8 Troparia, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

O innocent Lamb, open mine unworthy mouth, make brilliant my tongue, enlighten my heart, and illumine my mind with the light of thy divine knowledge, that I may hymn the memory of the venerable Anthony, whom Thou didst make wondrous on earth.

In Thy great loving-kindness and compassions, O Author of creation and Creator of the ages, accept this hymnody of supplication, and through the entreaties of Thy favored one, the venerable Anthony, grant forgiveness of our transgressions and tranquility to my heart.

Thy radiant and God-pleasing life hath been truly shown forth as light on earth, O Anthony, for thou wast deemed worthy to behold the divine Radiance. Wherefore, having left behind all things visible, thou hast been counted worthy to behold the Unapproachable One.

Theotokion: Rend asunder the bonds of my transgressions, O Lady, praying to thy Son and Lord, and cast down the sin which doth torment me, O Ever-virgin, that saved by thee, I may ever hymn thee, O all-immaculate one.

ODE III

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.

Having parted the sea of the passions with the staff of the virtues, and having drowned the prideful foe, like another pharaoh, with thy prayer, thou didst preserve unharmed the chosen flock of the new Israel, O venerable Anthony.

Thou didst love all-night vigils, unceasing prayer and unfeigned love, O blessed one, purifying thy mind and enlightening thy soul therewith, humbling thy body by inuring it to daily toils in goodly subjection.

All of us, the faithful, know thee to be a temple of the most holy Spirit; for thou didst raise up a magnificent temple to the Mother of God, and didst found a great monastery, enlisting in it multitudes of monks. Therein is every ailment driven away by thy supplications.

Theotokion: Among other women there was never known a mother who was a virgin, nor was any mother deemed worthy to be a virgin after giving birth. But in thee, O Virgin Mother, both have taken place. Wherefore, with gladness of spirit I sing: There is none more immaculate than thee, O Lady!

Kontakion of the venerable one, in Tone II:

Thou didst shine forth from Rome like a star, * and having arrived in divinely saved Novgorod the Great, * thou didst found a monastery therein. * And having erected a church, thou didst summon to it a multitude of monks. * With them pray for us who honor thy memory, * that we may cry out to thee: ** Rejoice, O venerable father Anthony!

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Dwelling on earth like an angel, O divinely wise Anthony, thou wast numbered among the choirs of the fasters; for, taking thy cross upon thy shoulder, thou didst follow after Christ the Master; and didst cause the soul-destroying passions to wither away, O venerable one, and in spirit didst become a receptacle and vessel pure for the Lord. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love celebrate thine honored and holy memorial. (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

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Having died to the world, thou didst live an angelic life on earth, O most glorious Anthony, and didst present thy pure soul to the Master as a hallowed gift; and worthily received the divine kingdom, O father.

Fleeing the darkness of the passions, thy sails full of the wind of asceticism, and guided to the ways of dispassion, thou didst hasten to the never-waning Light; and illumined thereby, inherited the riches of incorruption, O venerable Anthony.

Great Novgorod now adorneth itself with gladness, O venerable father Anthony, having thy relics within it; and thy disciples, emulating thy life, rejoice in thy memory, chanting to the Lord: Glory to Thy power, O Lord!

Theotokion: **D**ivers images bear witness unto thee as the true tabernacle, manifestly showing forth the One of the Trinity Who became immutably incarnate of thee, O most pure Mother of God, and hath restored the world.

ODE V

Irmos: **O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.**

Having ascended to the heights of the virtues, thou didst revile the passions which drag us down, showing forth the sweetness of salvation. O venerable father Anthony, ask forgiveness of sins for thy flock.

Zealously filling the place of thy supplication, O father, thou didst raise up a magnificent temple to the Mother of God. And multitudes of monks now rejoice therein with festive joy, glorifying thy memory.

Forget not the flock which thou didst gather together and in this life didst piously tend, O wise Anthony our father; and take care to lead it into the fold of heaven.

Theotokion: **S**et aright my mind, which laboreth in an abyss of sorrows and is engulfed by the assault of corrupting passions. Save those who flee unto thee, O pure one, for we know none other help than thee.

ODE VI

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

Thou didst most gloriously ascend from earthly things to the mansions of heaven, O divinely wise Anthony, and there thou hast been deemed worthy to behold ineffable things, which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath prepared for those who love Him.

In nowise didst thou give slumber to thine eyes, letting all thy desire take wing unto God; and following Him with all thy soul without faltering, thou didst pass through the night of life unhindered, guided by divine visions, O blessed Anthony; and hast made thine abode in the divine life.

Having been deemed worthy of the blessing of the great and holy hierarch Nicetas, O blessed Anthony, thou didst receive from him learned instruction; for uninundated by the storm of sin, thou didst reach the calm haven of the kingdom of heaven, and there dost manifestly delight in divine vision.

Theotokion: Those who of old grew old through the bitter tasting of the tree and fell headlong, O most pure one, thou hast restored, having given birth to the Creator, the hypostatic Word, O Virgin Mother and Lady.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

Native of Rome, thou wast also a gracious scion of Novgorod the Great, * for thou didst please God therein by many labors and struggles. * Wherefore, thou hast been deemed worthy of gifts of miracles by Him, * and He hath preserved thy body incorrupt for many years. * And venerating it, we joyfully cry out to thee with all our heart: ** Rejoice, O father Anthony!

Ikos: **H**ow can I recount thy many miracles? How can I describe thy strict manner of life? For I lack a pure heart, in that I have defiled it with shameful acts and have befouled my soul with wicked thoughts. Yet I will dare to chant a hymn, if thou wilt give words to me, thine unworthy servant, for thou wast found to be an earthly angel and a heavenly man in the flesh, O venerable one. For on earth thou didst reject corruptible things, and through pangs, labors, great abstinence, the endurance of ill treatment and lying on the ground, thou didst follow Christ with all thy soul. Through fasting, the keeping of vigils and prayer thou didst become a model for thy disciples, wherefore thou hast been shown to be a pure vessel and a habitation of the most holy Spirit, for which cause we honor thee, crying: Rejoice, O father Anthony!

ODE VII

Irmos: **W**hen the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Thou didst travel far from thy city and homeland, and stretching forth thy hands unto God, found salvation; and traversing over waters which were made obedient to thee by the hand of God, thou didst reach Novgorod the Great, where thou wast pleasing unto the Master, to Whom thou now dost joyfully chant: O God of our fathers, Blessed art Thou!

With thy wondrous and supra-natural arrival thou didst fill the hierarch of Great Novgorod, the Christ-loving people and a multitude of monks with joy and spiritual gladness; for with Christ as thy companion thou didst arrive on a stone, as upon a boat, O father. To Him thou dost now joyfully cry out: O God of our fathers, Blessed art Thou!

The assemblies of monastics join chorus and the multitudes of peoples of Novgorod the Great rejoice in the honored passing of the most blessed Anthony, celebrating a feast of supplication; and with all their soul joyfully crying aloud: O God of our fathers, Blessed art Thou!

Theotokion: The furnace prefigured thy birthgiving, O all-immaculate one; for it did not consume the youths, just as the fire which none can withstand did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from everlasting fire.

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Having acquired the character of Abraham, thou didst travel from the land of Rome to Novgorod the Great, and there thou didst behold God, Who promised thee rich rewards. Wherefore, in gladness thou dost cry out earnestly unto Christ: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

Living on earth like an angel in the flesh, like one of the incorporeal ones thou didst subdue the bodiless foe beneath thy feet, and through fasting, vigils and prayer acquired purity. Wherefore, radiantly joining chorus with the angels in the heavens, thou dost cry unto Christ: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

Rome, thy homeland, acclaimeth thee, O venerable one, and Novgorod the Great boasteth in thee, receiving thee from the Lord as a treasure which cannot be stolen away; for having obtained thee as a great helper, O blessed Anthony, it now rejoiceth with the choirs of monastics. Wherefore, celebrating thy memory, we joyfully cry: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

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

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Ever approaching the shrine of thy relics, we lovingly venerate it and cry out from the depths of our soul: O venerable father Anthony, earnestly beseech Christ God on behalf of thy city and people, that He turn our sorrow into joy, and ask forgiveness of sins, that we may unceasingly magnify thee.

Thou wast the namesake of Anthony the Great, O blessed Anthony: and emulating his manner of life thou didst dwell angelically in the monastery of the most holy Theotokos. Wherefore, thou hast been deemed worthy by God to receive an equal honor, and now dwellest with him in the heavens. Be thou mindful of us who celebrate thy memory, that we may unceasingly magnify thee.

Now is a great wonder, full of awe, beheld in thee. How is it that thy much-laboring body, which lay in the grave at God's behest, truly buried for many years, has been preserved unharmed? As He Himself knoweth, He glorifieth those who glorify Him.

Theotokion: **T**hou hast healed the affliction and the ancient suffering of mortals, O all-immaculate one, giving birth to Christ, our King and God, Who in the flesh bore our afflictions. Wherefore, blessing thee, O Virgin Lady, Bride of God, all of us, the generations of mortals, magnify thee.

Exapostilarion of the venerable one:

Spec. Mel.: "With the disciples ...":

Standing now with the Mother of God, the most pure Virgin, before the throne of Christ, O venerable one, cease thou never to pray that victories over aliens be granted our Christ-loving army, salvation of soul and peace for the world, O divinely wise Anthony.

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

Desiring to recall the perishing world out of corruption, O Theotokos, the Lord made His abode within thy womb, as thou didst know. Wherefore, having obtained salvation, we all cry out to thee: O most hymned Virgin who hast given birth to the Joy of the whole world, fill us with joy, ever preserving us from the evils committed by the enemy.

On the Praises, these Stichera of the venerable one, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

O divinely wise father Anthony, on earth thou didst love Christ wholly, and didst desire to follow in His divine footsteps; for, taking up thy cross upon thy shoulders, thou didst follow Him, O venerable one. And now thou dost stand in the heavens with the angels, O God-seer, before the Trinity, to Whom do thou pray, that our souls be granted peace and great mercy. (**Twice**)

O most wise Anthony, God showed thee to be a shepherd for His reason-endowed flock; and thou didst most wondrously adorn the church of the Mother of God, wherein to this day thy most precious relics repose, unharmed by the grave; imparting healings unto those who have recourse to them with faith. Pray thou now, that peace and great mercy be granted our souls.

O venerable father Anthony, in thy supplications unto God ask confirmation for the Church, encouragement for monks, victories over the enemy for our army, and help for all who with faith have recourse to the monastery of the most holy Mother of God. Pray thou unto her, that she grant our souls peace and great mercy.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Anthony our father; for by thy steps we have truly come to know how to walk aright. Blessed art thou who, laboring for Christ, denounced the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

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

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.

Having parted the sea of the passions with the staff of the virtues, and having drowned the prideful foe, like another pharaoh, with thy prayer, thou didst preserve unharmed the chosen flock of the new Israel, O venerable Anthony. (Twice)

Thou didst love all-night vigils, unceasing prayer and unfeigned love, O blessed one, purifying thy mind and enlightening thy soul therewith, humbling thy body by inuring it to daily toils in goodly subjection.

All of us, the faithful, know thee to be a temple of the most holy Spirit; for thou didst raise up a magnificent temple to the Mother of God, and didst found a great monastery, enlisting in it multitudes of monks. Therein is every ailment driven away by thy supplications.

Thou didst most gloriously ascend from earthly things to the mansions of heaven, O divinely wise Anthony, and there thou hast been deemed worthy to behold ineffable things, which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath prepared for those who love Him.

In nowise didst thou give slumber to thine eyes, letting all thy desire take wing unto God; and following Him with all thy soul without faltering, thou didst pass through the night of life unhindered, guided by divine visions, O blessed Anthony; and hast made thine abode in the divine life.

Having been deemed worthy of the blessing of the great and holy hierarch Nicetas, O blessed Anthony, thou didst receive from him learned instruction; for uninundated by the storm of sin, thou didst reach the calm haven of the kingdom of heaven, and there dost manifestly delight in divine vision.

Theotokion: **T**hose who of old grew old through the bitter tasting of the tree and fell headlong, O most pure one, thou hast restored, having given birth to the Creator, the hypostatic Word, O Virgin Mother and Lady.

Troparion of the venerable one, in Tone IV:

Having forsaken Old Rome, thy homeland, * thou didst float upon a stone, as upon a light boat, * and thereon thou didst traverse the waters supra-naturally, * like one of the incorporeal ones, * and guided by the providence of the divine Mind, * thou didst reach Novgorod the Great; * and having founded a monastery there, * thou didst leave thy body therein as a sanctified gift. * Wherefore, we pray thee, O father Anthony: * Entreat Christ God, ** that He save our souls.

ODE III, Kontakion of the venerable one, in Tone II:

Thou didst shine forth from Rome like a star, * and having arrived in divinely saved Novgorod the Great, * thou didst found a monastery therein. * And having erected a church, thou didst summon to it a multitude of monks. * With them pray for us who honor thy memory, * that we may cry out to thee: ** Rejoice, O venerable father Anthony!

ODE VI, Kontakion of the venerable one, in Tone VIII:

Native of Rome, thou wast also a gracious scion of Novgorod the Great, * for thou didst please God therein by many labors and struggles. * Wherefore, thou hast been deemed worthy of gifts of miracles by Him, * and He hath preserved thy body incorrupt for many years. * And venerating it, we joyfully cry out to thee with all our heart: ** Rejoice, O father Anthony!

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, long suffering, 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 LUKE, § 24 (LK. 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 Judaea and Jerusalem, and from the sea coast 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.