

The 10th Day of July

Ⲅ Commemoration of our Venerable Father Anthony of the Kiev Caves, Founder of Monasticism in Rus.’

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 1: *To the melody, “Joy of the ranks of heaven....”*

Thou didst follow in the footsteps of the great fathers of the holy mountain, /
O father Anthony, /
And as an angel in the flesh thou didst wage battle against the flesh /
Becoming an example of the virtues to many men. /
Therefore, Christ hath given thee the gift of working miracles /
To heal our various afflictions. ///
Pray now that our souls may be saved. *(twice)*

Thou wast a leader of monastics, O father Anthony, /
Offering thyself unto God as a first-fruit offering, /
And through thy thine ascetic love for knowledge, thy struggles, and humility /
Thou didst put the enemy to shame, O ven’rable one. ///
Pray now that our souls may be saved.

Thy radiant memorial, O venerable father Anthony, /
Is full of joy and gladness, /
As we, thy children in holiness, gather together /
To hold a spiritual feast and to praise the Lord ///
Who hath truly glorified thee.

Glory..., in Tone 6:

Greatly does Mount Athos rejoice today, /
For like a new Abraham thou didst sojourn there; /
And thy homeland, which welcomed thee back, is exceedingly glad /
For the cave in which thou didst struggle is still adorned by thee; /
And the great city of Kiev celebrates thy memory /
And sings sweet hymns to the Lord in honor of thee, /
For the Lord hath given thee to her as an impregnable shelter; /
And we thy children, instructed by thy teachings /
Celebrate thine all-glorious falling asleep ///
And we beseech thee to pray that our souls may be saved.

Now and ever..., Theotokion, in the same Tone:

O Theotokos, thou art the true vine /
Who didst bud forth for us the Fruit of Life: /
We pray thee, O Lady, intercede together with Saint Anthony ///
That He will have mercy on our souls.

At the Aposticha, the stichera, in Tone 2: *To the melody, "O house of Ephratha...."*

O most-glorious father Anthony, /
Thou hast traversed from earth to the mansions of heaven /
And there thou hast been vouchsafed the honors given the righteous ///
With them pray that our souls may be saved.

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

Through thine ascetic labors, O father Anthony, /
Thou didst mortify the senses of the flesh /
And didst dwell in a dark cave as though in a splendid bridal-chamber ///
To which thou didst draw a multitude of disciples to Christ.

Verse: Blessed is the man who fears the Lord, who greatly delights in His commandments.

O venerable father Anthony /
Deliver from every assault of the enemy,
Thy flock which honors and celebrates thy holy memory, /
And pray that our souls may be saved.

Glory..., now and ever, Theotokion in the same Tone:

Thou didst erect a temple in honor of the Theotokos /
As she herself instructed thee, /
And thou didst gather together a great assembly of disciples /
There to praise our Lady, the Mother of God. /
Now we pray thee to entreat her, not to forsake her sacred flock, /
But to deliver us and save us from the attacks of the enemy /
As thou didst promise, O venerable Anthony, /
That we may ceaselessly honor thee as our own loving father ///
Asking through thee that Christ may grant us great mercy.

The Troparion of the Saint, in Tone 4:

Having departed the world and its tribulations /

Thou didst follow Christ in accordance to the Gospel, /
And having reached the quiet refuge of Mount Athos /
Thou didst live there a life equal to that of the angels. /
Then with blessing of the fathers, thou didst return to the Kievan hills, /
And laboring with great love thou didst illumine many monks with the light of
Christ. ///

Beseech Him, O venerable Anthony, to save our souls.

Glory..., now and ever.... Dogmatic Theotokion, in Tone 4:

The Prophet David was a father of the Lord /
Through thee, O Virgin; /
He foretold in songs the One who worked wonders in thee: /
“At Thy right hand stood the Queen, Thy Mother,” /
The Mediatrix of Life, /
Since God was freely born of her without a father, /
He wanted to renew His fallen image, made corrupt in passion, /
So He took the lost sheep upon His shoulder /
And brought it to His Father, /
Joining it to the heavenly powers. /
Christ who has great mercy ///
Has saved the world, O Theotokos.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera,

4 stichera in Tone 4: *To the melody, “Called from on high....”*

When thou wast filled with divine desire, O ven’rable one, /
Thou didst come to despise all the passions of this world /
And leaving the land of thy birth thou didst come to the holy mountain /
Where, in the midst of the fathers /
Like a star thou didst shine with the virtues, O Anthony. ///
Pray to Christ, whom thou didst serve from thy youth, to save and enlighten our
souls. (*twice*)

When thou wast enflamed with the love of Christ, O ven’rable one, /
Thou didst disdain as passing the wisdom and glory of this world. /
Then thou didst find for thyself a cave in which to dwell /

And in it thou didst lead the angelic life. /
 For this thou wast honored as one of the bodiless powers. /
 Standing with them now before Christ the Master, ///
 Pray that He may save and enlighten our souls.

When divine love came into thy heart, O ven'erable father, /
 Thou didst go into a dark cave as though into a brightly-lit bridal chamber /
There, being enriched by ineffable understanding, /
 Thou wast able to see the things of the future as if they were today /
 And to tell of them with clarity. ///
 Pray to Christ, for whom thou didst labor from thy youth, to save and enlighten our
 souls.

And 4 stichera in Tone 5: *To the melody, "O venerable father...."*

O ven'erable father Anthony, /
 Having illumined thy mind with the grace of the Holy Spirit /
 With clear sighted prophecy didst thou foretell the wrath of God /
 Which was about to befall the Orthodox faithful. /
 Thou didst assure Simon of salvation from the enemy /
 And thou didst foretell the building of a church by him in which he was later to be
 laid. /
 Therefore, we praise thee as being our intercessor for every good thing, ///
 And we pray that through thee we may receive from Christ great mercy. *(twice)*

O ven'erable father Anthony, /
 Fulfilling the commands of Christ, the true Shepherd and Teacher, after thy repose, /
Out of loving concern showing to Erasmus who lived carelessly, /
 The riches of repentance, /
 By thy prayers and appearance to him thou didst transform his deadly sickness. /
Granting him time for repentance, thou didst guide others to chastity. ///
 Therefore, beseech Christ that our souls may be saved.

O ven'erable father Anthony, /
 Chastely and with God's help, thou didst guide the ship of thy mind /
Obediently sailing across the gulf of passions of the sea of this world. /
 Directed by the sails of the Most Holy Spirit, /
 Thou didst reach the calm haven of paradise /
 Where is the abode of the saints and the repose of the righteous. ///
 We beseech thee, pray with them that we too, may enter therein.

Glory..., in Tone 6:

Thy severe life and labors for God became known to the fathers of the Holy
Mountain. /

Then, by divine economy they sent thee back again to thy homeland, saying: /

“Go, child, so that by thee those not knowing God may come to know Him.” /

Thou didst return, O venerable One, and didst illumine thy homeland, /

And became a Superior of monks. /

Thus a multitude of monastics was brought to Christ. /

Pray for us who are celebrating thy truly-resplendent falling asleep, ///

That we may be guarded from the enemy and that our souls may be saved.

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

Who will not bless thee, O most holy Virgin? /

Who will not sing of thy most pure child-bearing? /

The Only-begotten Son shone timelessly from the Father, /

But from thee He was ineffably incarnate; /

God by nature, yet man for our sake; /

Not two persons, but one in two natures. /

Entreat Him, O pure and all-blessèd Lady ///

To have mercy on our souls.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Wisdom of Solomon (3:1-9):

^{3:1}**T**he souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die: and their departure is taken for misery, ³and their going from us to be utter destruction: but they are in peace. ⁴For though they be punished in the sight of men, yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them, and

found them worthy for Himself. ⁶As gold in the furnace hath He tried them and received them as a burnt offering. ⁷And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. ⁹They 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.

The Reading from the Wisdom of Solomon (5:15-6:3):

^{5:15}...The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

¹⁶Therefore 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. ¹⁷He shall take to him His zeal for complete armor and make the creation His weapon for revenge upon his enemies.

¹⁸He shall put on righteousness as a breastplate and indifferent judgment instead of a helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the creation shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn

bow, and they shall fly to the mark.

²²And hailstones full of wrath shall be cast out as a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

²³Yea, 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. ^{6:1}Hear therefore, O ye kings, and under-stand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given to you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

The Reading from the Wisdom of Solomon (4:7-15):

^{4:7} The righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness obscures that

which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, 4 stichera of the Saint, in Tone 1:

Thou wast named by divine providence, O father Anthony, /

VENERABLE ANTHONY OF THE KIEV CAVES

Receiving a name worthy of thy life and deeds /
For having assembled a multitude of disciples /
Thou didst lead them all to God. /
Standing now before the Trinity with the ranks of the venerable and righteous
saints, ///
Pray for us who praise thy glorious falling asleep.

When thou didst flee the dark passions of this world /
Thou didst make thine abode within a cave /
Where thou didst penetrate the depths of divine understanding, /
O venerable and wondrous father Anthony, /
Wherefore, thou wast given the gift of prophecy; /
To know beforehand things occurring far away, /
To speak clearly of them as if they were near, /
To suffer pain for the offenses of the people;
To tell of things to be brought on by the sins of men, /
And to foretell the attacks of the enemy. /
Therefore, we entreat thee, O father, ///
That we be delivered from every danger and that our souls may be saved.

In Tone 2:

What tongue or human understanding /
Can rightfully praise and recount the deeds of thy life? /
For even the angels themselves marveled at thy life on earth /
And gave praise to Christ for bestowing upon thee such victories over passions. /
Beseech Him now, O all-laudable and wondrous, venerable father Anthony, ///
That we who glorify thee may be saved.

Blessèd is the cave, O ven'rable one /
Which contained thy precious relics /
From which streams of healing flow upon the faithful; /
And blessèd are thy disciples for having acquired such a teacher as thee /
And to be called "children" by such a father as thee. ///
O truly-wondrous father Anthony, the intercessor for our souls.

In Tone 4:

Now thine all-precious and hallowed body /
Lies in a cave, O venerable father Anthony, /
In which so many monastics have labored together in this life; /
From which flow abundant healings to those who come to it with faith. /

Therefore, now we all beseech thee: ///
By thy prayers grant spiritual health to those who call thee blessèd.

Glory..., now and ever..., in Tone 8:

Great are the faith and the boldness which thou didst acquire before God, O
Anthony, /
For like the prophet Gideon who tested victory with dew and a fleece, /
Thou didst desire to find a site pleasing to the Lady and Queen. /
Thou didst say to her: “If I have found any grace before thee, /
Let dew cover all this land /
But let the place be dry where thy temple is to be built. /
And again, let there be dew on that place while the rest is dry.” /
So did both things come to pass. /
And on that spot thou didst build a temple to the Mother of God. /
Now we beseech thee, O father Anthony: ///
With her pray to Christ that our souls may be saved.

At the Aposticha, these stichera, in Tone 1: To the melody, “O all-praised martyrs....”

Thou didst follow in the steps of St. Anthony the Great, O ven’rable one, /
For as he lived in the desert for the sake of silence becoming a companion of the
angels, /
Thou didst seclude thyself in an underground cave /
And was granted to behold the ineffable light. /
By emulating his life, by thy deeds thou wast found worthy of sharing his name. /
And standing with him now before the Trinity, ///
Pray that our souls may be saved.

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

Like a torch thou didst shine forth from the darkness of the cave /
And, in the words of the prophet, thou didst flourish like a palm tree in the house of
God /
Bringing thyself to the Master in offering /
As a living and bloodless sacrifice. ///
So with love we cry out and bless thee, O father Anthony.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His
commandments.

The cave in which thy sacred relics repose, O father Anthony, /

VENERABLE ANTHONY OF THE KIEV CAVES

Is a source of healing by the power of the Most Holy Spirit: /
Those who come with faith are cured of all their illnesses, /
Paralytics walk and the demons flee away; /
And praising the Lord, we cry out and say: ///
Truly precious in the sight of the Lord is the death of His saints!

Glory..., in Tone 6:

Great are thy accomplishments of faith, O father Anthony, /
For like the prophet Elijah /
Who brought down fire from heaven to consume the sacrifice /
Thou didst call down the fire to consume and purify /
The place chosen for the glorious temple of the Mother of God. /
Therefore, as thou now dwellest together with the prophets and all the righteous
ones ///
We bless and beseech thee to pray Christ God that our souls may be saved.

Now and ever..., Theotokion, in the same Tone:

My maker and redeemer Christ the Lord, /
Was born of thee, O most pure Virgin; /
By accepting my nature He freed Adam from the ancestral curse. /
Therefore, we magnify thee unceasingly as the Mother of God. /
Rejoice, O joy of heaven! ///
Rejoice, O protection, intercession, and salvation of our souls.

After the Blessing of the Loaves, the Troparion of the Saint, in Tone 4:

Having departed the world and its tribulations /
Thou didst follow Christ in accordance to the Gospel, /
And having reached the quiet refuge of Mount Athos /
Thou didst live there a life equal to that of the angels. /
Then with blessing of the fathers, thou didst return to the Kievan hills, /
And laboring with great love thou didst illumine many monks with the light of
Christ. ///
Beseech Him, O venerable Anthony, to save our souls. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...” *(once)*

Matins

At “God is the Lord...” the Troparion of the Saint, (twice); Glory..., now and
ever..., **Resurrection Theotokion, in Tone 4:**

The Prophet David was a father of the Lord /
 Through thee, O Virgin; /
 He foretold in songs the One who worked wonders in thee: /
 “At Thy right hand stood the Queen, Thy Mother,” /
 The Mediatrix of Life, /
 Since God was freely born of her without a father, /
 He wanted to renew His fallen image, made corrupt in passion, /
 So He took the lost sheep upon His shoulder /
 And brought it to His Father, /
 Joining it to the heavenly powers. /
 Christ who has great mercy ///
 Has saved the world, O Theotokos

After the 1st Kathisma, the Sessional Hymn, in Tone 4: *To the melody, “Quickly go before...”*

O divinely-wise father Anthony, /
 Thy bright and glorious festival hath arrived today, /
 Bringing a multitude of monks to praise and glorify thy precious falling asleep, ///
 Entreating Christ that through thy prayers they might obtain great mercy. *(twice)*

Glory..., now and ever..., Theotokion, in the same Tone:

Thou art revealed as more exalted than the heavenly hosts /
 For thou gavest birth to Master of all, O Theotokos, /
 Lifting high the nature of us mortals, O bride of God. /
 Therefore with our souls and joyful lips ///
 We, the faithful, glorify thee as the true Mother of God.

After the 2nd Kathisma, the Sessional Hymn, in Tone 4: *To the melody, “Joseph was amazed...”*

As a companion and concelebrant with the fathers of the holy mountain /
 Thou didst follow in their footsteps, O Anthony. /
 Thou didst live the life of an angel upon the earth /
 And become like all those who are worthy of emulation. /
 Standing now with them in the choirs of heaven ///
 Pray that the souls of those who ceaselessly glorify thee may be saved. *(twice)*

Glory..., now and ever... Theotokion:

Joseph was amazed, O Theotokos, /
 When he beheld thy seedless conception /
 Which, like the rain upon the fleece, the rod of Aaron that budded forth /

And the burning bush that was not consumed, /
Was beyond all nature understanding. /
And thy betrothed protector witnessed and cried out to the priests: ///
The Virgin gives birth and after childbirth remains a virgin!

Polyeley and Magnification:

We bless thee, // O venerable father Anthony, / and we honor thy holy memory, /
instructor of monastics / and converser with the angels!

Selected Psalm verses:

I waited patiently for the Lord; He inclined to me and heard my prayer.
He set my feet upon a rock, and guided my footsteps.

After the Polyeley, the Sessional Hymn, in Tone 8: *To the melody, “Of Wisdom....”*

Thou didst enter a cave beneath the earth, /
There to mount the chariot of virtues. /
And being a victor over the passions, O ven'rable one, /
Like Elijah, thou didst soar aloft to heaven, /
There to be adorned with the radiant crown of righteousness. /
And as thou didst care for us in thy life upon the earth /
Wishing for us every goodly blessing, /
Do so now, O father Anthony: /
Entreat Christ God that He may grant the remission of sins ///
To those who lovingly honor thy holy memory. (*twice*)

Glory..., now and ever..., Theotokion, in the same Tone: (*and melody*)

As the pure bride of the Creator, /
And the Mother of the Savior, /
As one who knew not wedlock: /
The all-praised receptacle of the essence of the Comforter, /
Hasten to deliver me who has become the abode of evil, /
The plaything of demons and their evil spite; /
And make me the bright dwelling place of virtues, /
O radiant and incorruptible one! /
Drive away the clouds of my passions, ///
And through thy prayers, make me worthy to partake of the things of heaven.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render unto the Lord for all His bounty to me?

Let every breath praise the Lord! ...

Gospel: (43) Matthew 11:27-30

After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:

Thy severe life and labors for God became known to the fathers of the Holy Mountain. /

Then, by divine economy they sent thee back again to thy homeland, saying: /
“Go, child, so that by thee those not knowing God may come to know Him.” /

Thou didst return, O venerable One, and didst illumine thy homeland, /
And became a Superior of monks. /

Thus a multitude of monastics was brought to Christ. /

Pray for us who are celebrating thy truly-resplendent falling asleep, ///

That we may be guarded from the enemy and that our souls may be saved.

The Canon

The Supplicatory Canon of the Theotokos (*Paraklesis*), with 6 Troparia, including the Irmos; and two Canons of the Saint, with 8 Troparia:

Ode 1

First Canon of the Saint, Tone 4

Irmos: I shall open my mouth, and it shall be filled with the Spirit, I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping festival, and joyfully praising her wonders.

Refrain: Venerable father Anthony, pray to God for us!

Thou didst set thy soul as master over the passions through strict abstinence, labor and night-long vigils, O father Anthony. Therefore, together with all the saints, we glorify Christ, who hath granted thee such a victory over the passions.

The joyful day honoring thy repose hath dawned, O father Anthony, making us, thy children, glad as we commemorate thine angelic life and sing thy praises, O venerable one.

Having ascended from the darkness of a cave to the all-glorious and radiant splendor of heaven, thou wast crowned a victor over the passions, O venerable father Anthony.

Refrain: Most holy Theotokos, save us!

Theotokion: Stretch out thine arms, O Lady, and save me from the storm of temptations and the abyss of passions which engulf my soul.

Second Canon of the Saint, Tone 2

Irmos: In days of old a mighty force sent the armies of Pharaoh into the deep sea; the Word Incarnate hath destroyed pernicious sin; the most glorious Lord hath been greatly glorified.

From an early age, O venerable father Anthony, thou didst strive to acquire a great love of God by mortifying the stirrings and the passions of the flesh. And, having adorned thyself with purity as if with wings, thou didst soar aloft to heaven.

Emulating the Master's love to journey, O venerable one, thou didst journey as a pilgrim, O Anthony, and the all-seeing Eye, beholding thy good intention, enriched thee, O glorious one, with the gift of working miracles.

Glory...

Beholding the serenity of thy soul, thy love of God, and thy pious and goodly ways, thy spiritual elder prophetically foretold the great wondrous deeds thou wouldst accomplish in thy coming life, O venerable father Anthony.

Now and ever...

Theotokion: Beseech thy Son and God and break to pieces the bonds of my transgressions, O Lady, and cast down the sins that oppress me, that being saved, I may ever praise thee, O Ever-virgin Mary.

Katavasia: "I shall open my mouth...."

Ode 3

First Canon of the Saint

Irmos: O Theotokos, living and abiding fountain, strengthen those united in spiritual fellowship, the choirs assembled in thy divine glory, and give them crowns of glory.

Our venerable father Anthony, the great and hallowed Lavra which thou didst found to be the house of the Mother of God, cries out as with a great clarion voice of praise: I have been confirmed in Thee, O Lord!

Thou didst love the Lord alone, and taking up thy cross upon thy shoulders, thou didst live life as a pilgrim, in fasting, vigilance and prayer, thus becoming a model to thy disciples. Therefore, Christ hath glorified thee, O venerable father Anthony.

Disdaining all the pleasures of the flesh, O venerable one, thou didst come to

despise arrogance and pride; and being enriched through humility and poverty, thou didst attain to the mansions of the saints on-High.

Theotokion: **H**ave mercy, have mercy, O only Mother of God, and take pity on my accursèd soul sinking under the weight of my evil passions, and in thy compassion, cleanse me before the coming of my end.

Second Canon of the Saint

Irmos: On the rock of faith Thou hast preserved me, against mine enemies Thou hast opened my mouth; my spirit hath rejoiced in singing: None is holy as our God, none is righteous save 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 did not exist; thereby receiving a double portion of thy reward in heaven. Now, together with the angels, thou dost unceasingly praise thy Master, O venerable father Anthony.

Cease thou never to pray for thy flock which thou didst acquire through great toil and labor, that it may be delivered from every sorrow, tribulation, and calamity, that we all may praise thee as our loving father, O venerable Anthony.

Standing with great joy together with the ranks of the saints before the throne of God, and delighting with great gladness, vouchsafe that we too, may partake of that same joy and to magnify thee, O venerable father Anthony.

Theotokion: **S**tretch forth thy compassionate hand, O Theotokos, and rescue me from every condemnation, for I flee unto thee, and falling down before thee, I call upon thine aid.

Katavasia.

Sessional Hymn, in Tone 4: To the melody, “Joseph was amazed. ...”

Thy spiritual elder was amazed, O father Anthony, /
When he pondered on the things thou wouldst accomplish in thy life, /
And beholding thy great deeds of abstinence,
Thy godly way of life, and fearless courage when facing the assaults of the enemy, /
Bore witness and cried aloud to fathers of the holy mountain /
Saying: he who is the least among us, one day shall be ///
The great luminary of all the lands of Rus.’ (twice)

Glory..., now and ever..., Theotokion, in the same Tone:

Joseph was amazed, O Theotokos, /
When he beheld thy seedless conception /

Which, like the rain upon the fleece, the rod of Aaron that budded forth /
And the burning bush that was not consumed, /
Was beyond all nature understanding. /
And thy betrothed protector witnessed and cried out to the priests: ///
The Virgin gives birth and after childbirth remains a virgin!

Ode 4

First Canon of the Saint

Irmos: Perceiving the unsearchable purpose of God concerning Thine incarnation from a Virgin, O Most-High, the prophet Habakkuk cried out: Glory to Thy power, O Lord!

The faithful receive many healings at the cave where thy most precious relics lay, as they cry out to Christ from the depths of their soul: Glory to Thy power, O Lord!

The long hard road did not frighten thee, O venerable one, neither wast thou frightened by the attack of the robbers. Having finally arrived at the holy mountain, together with the fathers there, thou didst cry: Glory to Thy power, O Lord!

Having seen thy steadfast and noble intention to dwell among the fathers in that holy place, the All-gracious God greatly exalted thee among them, and with them, thou didst cry: Glory to Thy power, O Lord!

Theotokion: **O** Lady of the lineage of David, the King of all desired thee and made thee higher than the Cherubim and Seraphim, and He made His abode in thee.

Second Canon of the Saint

Irmos: I have heard the report of Thee, O Lord, and was afraid, and as Thou art the pre-eternal God who ineffably came forth from the Virgin, I cry to Thee: Glory to Thy condescension and power, O Christ.

Thou didst return to thy homeland by the Providence of God, O blessed one, there to guide many to the path of salvation, that they might cry out to their Creator: Glory to Thy power, O Lord!

Strengthened by the hope of good things to come, O father Anthony, thou didst mercilessly restrain the passions of thy flesh receiving divine help from on-High, and now thou dost cry: Glory to Thy power, O Lord!

Thou didst live a life of chastity, O venerable one, exchanging the corruptible things of the earth for the incorruptible things of heaven, and now thou dost sing to Christ: Glory to Thy power, O Lord!

Theotokion: **I** have stripped myself bare of any goodness and now I lie in wicked

filth; but do thou clothe me in the ancient splendor of the virtues which had fallen away, and adorn me in my former goodness; yes, deliver me from all evil, O blessed bride of God!

Ode 5

First Canon of the Saint

Irmos: All creation was amazed at thy divine glory, for thou, O Virgin, who knewest no wedlock, didst bear in thy womb the God over all, and thou gavest birth to the eternal Son, granting peace to all who sing thy praises.

Thou wast a model and instructor for all those leading the monastic life, O father, forbidding them the strong desire of delights while having compassion on the weakest of the brethren. Therefore thou art glorified, O Anthony, and art praised as a great and worthy teacher.

Thou didst attain a life higher than that of any man, O Anthony, for thou didst live the life of an angel upon the earth. Therefore, thou didst receive the honors equal to the angels and with them now, thou dost sing the Master's praise.

All mankind was astonished at hearing of the graces given thee by God, O father Anthony, and being taught that the things considered great on earth are considered to be naught in heaven, they followed in thy footsteps. Therefore pray, O venerable one, that we also may be saved.

Theotokion: **T**hou art my hope, my praise, and my salvation, O most-pure Lady, and I flee to thy protection. Despise me not despite the many sins, distresses and sorrows that engulf me, but protect me now and save me!

Second Canon of the Saint

Irmos: Thou art the mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to the Father, the source of Light.

Thou didst lead an extraordinary life, O venerable one, for neither the light nor the radiance of the sun didst thou account thyself worthy to behold as thou enclosed thyself alone in a cave of the earth.

Being an abode and a temple of the All-holy Spirit adorned with many virtues, thou didst inherit the exalted heights through humility and the riches of heaven through poverty, O venerable father Anthony.

Save all those who keep thy holy memory from all temptations, sorrows and misfortunes, O our father Anthony, and standing before the King of all, grant us thy holy intercession.

Theotokion: **O** most pure Lady, illumine the darkness of my soul and drive away

all evil from my heart in that the never-waning Light shone forth from thy blessed womb.

Ode 6

First Canon of the Saint

Irmos: Come, let us clap our hands, O divinely-wise ones, celebrating this divine, all-precious Feast of the Mother of God, and let us give glory to God who was born of her.

Thou didst transcend the corporeal world through thy steadfast zeal for God, O father Anthony, and wast revealed as a habitation worthy of the All-holy Spirit, as Christ Himself didst say: Having come with the Father and the Spirit, I shall make my dwelling place in thee.

Thou wast cultivated upon the holy mountain as the sweetest fruit of the vine, O father, and having been adorned by thee, it rejoices and glorifies Christ who granted thee to her.

Night became like day to thee, and day became like night, O Anthony, for, in the words of David the prophet, thou gavest no sleep to thine eyes nor slumber to thy body, until thou didst present it cleansed, together with thy spirit, to God.

Theotokion: **G**rant me thine aid, O Lady, and rescue me from every misfortune and sorrow, and from all my sins, O thou who gavest birth to the Deliverer of all.

Second Canon of the Saint

Irmos: Compassed about in the depths of sin, I entreat the unfathomable depth of Thy compassion: bring me out of corruption, O Lord.

Thy blessed soul, having been freed from the tyranny of the flesh as if from the tyranny of Pharaoh, passed over to the promised land of paradise, where, having departed this world, it now abideth, rejoicing with the saints, in heaven.

Thy sacred body, which now lies within the cave, pours forth many healings upon those who come to thee with faith; so we beseech thee: by thy prayers grant healing to the souls of those who glorify thee.

Thine all-honorable memorial hath risen upon us more gloriously than the sun, O our father Anthony, and we, here assembled, glorify thy falling asleep and all the labors which thou didst endure in this life, and ask that through thy prayers, Christ may grant us the remission of our sins.

Theotokion: **G**rant, O Lady, that I may be found worthy do behold thy beauty when I am parted from this world, for thou art truly my confirmed hope that I will receive deliverance through thee.

Katavasia.

The Kontakion of the Saint, in Tone 8: *To the melody, "O victorious leader..."*

From thy youth thou didst love God above all, O ven'rable one. /
 Thou didst devote thyself to Him and followed Him with all thy heart and soul; /
 And holding the corruption of this world in contempt, thou didst find for thyself
 a cave in the earth /
 Where thou didst struggle against the snares of the invisible foe, /
 Shining more brightly than the sun upon all the ends of the earth, /
 Therefore, with gladness thou didst pass over to the heavenly mansions. /
 Where thou dost stand with the angels before the throne of the Master of all. /
 In thy prayers, remember us who are honoring thy holy memory ///
 That we may sing: Rejoice, O venerable father Anthony!

***Ikos:** Desiring to enjoy eternity in the never-waning Light of the Holy Trinity, thou didst enclose thyself within a cave of the earth remaining there alone for forty years until thou wast ready to offer thy body and soul as a pure offering to God. Hence, after thy repose, thy body received, as if it were still alive, the gift of working miracles: healing the sick and driving demons away from all who came to thee with faith. Therefore, we beseech thee: pray thou, O father, that thy homeland, thy city, and thy people be preserved unharmed, and that we me cry out to thee: Rejoice, O venerable father Anthony!*

Ode 7

First Canon of the Saint

***Irmos:** The holy children bravely trampled upon the threatening fire, preferring not to worship creating things rather than the Creator, and they sang with joy: Blessèd art Thou, and praised above all, O Lord God of our fathers!*

Thou wast sent back to thy native land by the command of thy spiritual elder, O blessèd Anthony, thereby fulfilling the things he foretold thee by the command of God, and leading a multitude of souls to the Lord.

Having come to the holy place, O venerable Anthony, thou didst astound many, for having attained to a life higher than that of a man, thou didst inspire many to cast aside their earthly ways.

Having discovered the cave of Archbishop Hilarion, thou didst dwell therein for many years in prayer and in ascetic labor until thou didst make for thyself a new cave in which thou didst attain the highest calling.

***Theotokion:** Destroy all the malicious attacks and counsels of man, O pure one, by thy divine prayers, and deliver us, thy servants, from the distress of our transgressions, that we may ever bless thee, O Ever-virgin Mary.*

Second Canon of the Saint

Irmos: The profane command of a lawless tyrant made the flames to rise exceedingly, but Christ sent the dew of the Spirit to the godly youths; blessèd is He and most glorious.

O venerable Anthony, Theodosius the blessèd became thy disciple and the emulator of thine angelic life. Now you are both abiding in the heights of heaven where you remember us in your holy prayers.

Thou, O victor over the passions, art for us like unto a new Moses: for, as he of old vanquished Amalek and led forth his people, so didst thou, O father, lead forth a multitude of monastics into the promised land of paradise.

Thou didst leave thy city and thy homeland, O venerable father, yet by the providence of God, thou didst return again in glory to thy native land, where thou didst receive the grace of the Lord.

Theotokion: **T**he Babylonian furnace prefigured thy birth giving, O most-immaculate Lady, for it did not consume the three youths, just as the Fire of divinity did not consume thy womb. Therefore, we entreat thee: deliver us thy servants from the fire eternal.

Ode 8

First Canon of the Saint

Irmos: The Offspring of the Theotokos saved the God-fearing children in the furnace He who wast then prefigured has since been born on earth, and He raises up all creation to sing: Praise the Lord, all ye works of the Lord, highly éxalt Him throughout all ages!

O venerable father Anthony, thou didst emulate the humility of Christ thy Master and come to love the hard life of meekness, cutting thyself off from every earthly attachment. Therefore, thou wast found worthy of the honor of the saints, and with them thou dost praise and exalt Christ throughout all ages.

Pray, O blessèd father Anthony, that those who celebrate thine all-glorious repose be delivered from all danger, that they may praise and exalt the Lord throughout all ages!

Be thou merciful to us, O Anthony, and direct thy gaze toward the Master, and show Him thy love for us thy children, and be not thou parted from us in spirit as thou didst promise when thou wast with us, that together we may cry to Christ: Praise ye the Lord, O ye works of the Lord, sing and exalt Him throughout all ages!

Theotokion: **I** entreat thee, O compassionate Lady, grant me joy to replace my grief, for unto thee do I sing and praise thy Son: Praise ye the Lord, O ye works of the Lord, sing, and exalt Him throughout all ages!

Second Canon of the Saint

Irmos: In Babylon of old by the command of God, the fiery furnace worked in a double way: it burned the Chaldeans while it refreshed the faithful who sang: Bless the Lord, all ye works of the Lord!

Grant abundant healing and consolation sorrow to all who approach thy temple with faith, O venerable father Anthony, that they may cry out with thee to Christ: Praise ye the Lord, O ye works of the Lord, sing, and exalt Him throughout all ages!

Be merciful, O father Anthony, and watch over those who offer thee these songs of praise and thanksgiving, and entreat the Deliverer Christ that He may save all who sing to Him: Praise ye the Lord, O ye works of the Lord, sing and exalt Him throughout all ages!

All who have followed in thy way of life to their salvation have been offered as a gift to the Almighty. Therefore, O father Anthony, entreat the Lord to save those who cry out with thee to Christ: Praise ye the Lord, O ye works of the Lord, sing, and exalt Him throughout all ages!

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **W**ho will not marvel at the great mystery of thy birth giving, O Theotokos? And what earthly tongue or heavenly mind will ever be able to describe it? For thou, O Theotokos, hast given birth to the Creator in a manner beyond nature and all understanding!

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia.

Ode 9

First Canon of the Saint

Irmos: Let the earthborn leap for joy, enlightened by the Spirit, and let the angelic powers celebrate and honor the holy feast of the Mother of God, and let them cry aloud: Rejoice, all-blessèd and all-pure, Ever-virgin Mother of God.

Thou didst strive, in every way, to emulate the life of St. Anthony the Great who shone forth of old; for as he dwelt in solitude in the wilderness, so didst thou enclose thyself within a cave, O father, abiding there alone for many years.

Thou wast the founder and first abbot of the Monastery of the caves in Kiev, O father, and there thou didst bind thyself to living the angelic life. Therefore Christ hath richly blessed thee, by granting thee the gift of working miracles.

Accept the lifting up on my hands, O venerable one, imitating the graciousness of our Master, and overlook my transgressions, for thou didst wound my soul with the love of Christ and of His most-pure Mother. Beseech her now to save our souls.

Theotokion: **B**y the lifting up of thy hands, O venerable father Anthony, thou didst perform glorious miracles; and by thy prayers, thou didst call down the fire from heaven to purify the site of the temple of most pure Virgin, whom we all glorify with thee.

Second Canon of the Saint

Irmos: *The Son of the eternal Father, God the Lord incarnate of the Virgin, hath appeared to us to give light to those in darkness and to gather those who had gone astray; so we magnify thee, O Theotokos.*

Emulating the life of Pachomius the Great, who wast found worthy to behold the sight of an angel, thou didst live the angelic life within a cave, O father Anthony, and didst receive the honors accorded to the angelic hosts. *(twice)*

Taking the path home from the holy mountain, thou didst reach the city of Kiev, where in obedience to the will of our Lady, the Mother of God, thou didst build, together with thy disciple, the blessed Theodosius, a beautiful temple in her honor, O venerable Anthony. Therefore, together with him, we all glorify thee.

Theotokion: **O** Virgin, Mother of the Light, drive the cloud of darkness from my soul, and grant that with purity of vision, I may behold the beauty of the Savior who shone forth ineffably from thine all-pure womb, enlightening all the nations, O Lady, most pure.

Katavasia.

Exapostilarion of the Saint:

Thou didst mortify the sweet passions of the flesh, O Anthony, and knowing the fleeting nature of glory upon the earth, thou didst turn quickly aside from its way, preferring rather, to walk the narrow path leading to the broad expanse of paradise. Therefore, O father Anthony, pray that those who honor thee may be saved. *(twice)*

Glory..., now and ever.... Theotokion:

Saved through thee, O Lady, we confess thee to be truly Theotokos, for thou gavest birth to God, who by the Cross destroyed death, and surrounded Himself with great multitudes of saints who are pleasing to God. Together with them, we praise thee, O Virgin.

At the Praises, 4 stichera, in Tone 2: To the melody, “Down from the tree....”

Desiring to see the ineffable joy of the saints /
 And the rejoicing of the righteous who are well-pleasing to God, /
 Thou didst despise the fleeting joys of this life /
 And filled thy days with fasting and tears /
 Thou didst mortify all the passions of the flesh. /
 Therefore, thou wast vouchsafed the joy of the righteous with whom thou
 dost pray that our souls may be saved. *(twice)*

Accept these songs of praise from us who honor thy memory today, /
 O holy father Anthony, /
 And by thy prayers to God /
 Deliver us that we may stand with His elect ///
 And worthily bless thee as our fervent intercessor.

Thou didst blaze like a star from a dark cave, O ven'rable one /
 Putting to shame the dark faces of the demons, O wise Anthony. /
 Therefore, passing over into heaven /
 Thou standest now before the Throne of Christ. /
 Remembering those who are now celebrating thy holy memory, ///
 That we find mercy when the Day of Judgement comes.

Glory..., in Tone 8:

Thou didst leave behind the land of thy birth, /
 For the sake of the Lord, O ven'rable father, /
 Willingly living the life of a pilgrim. /
 Thou didst embark on a journey of hunger and thirst, /
 For the sake of Christ, enduring both heat and the cold. /
 Therefore thou didst come to hear His blessèd words: /
 O good and faithful servant, Anthony, /
 Enter ye into the joy of the Lord! /
 Pray, thou O father, that we may also hear His blessèd voice ///
 Who lovingly honor and bless thy holy memory.

Now and ever..., Theotokion, in the same Tone:

Accept, O Sovereign Lady /
 The prayers of us, thy servants, ///
 And deliver us from every danger and necessity.

The Great Doxology, usual Litanies, and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia from the Third and Sixth Odes of the Canon of the Saint.

1. O our venerable father Anthony, the great and hallowed Lavra which thou didst found to be the house of the Mother of God, cries out as with a great clarion voice of praise: I have been confirmed in Thee, O Lord!

2. Thou didst love the Lord alone, and taking up thy cross upon thy shoulders, thou didst live life as a pilgrim, in fasting, vigilance and prayer, thus becoming a model to thy disciples. Therefore, Christ hath glorified thee, O venerable father Anthony.

3. Disdaining all the pleasures of the flesh, O venerable one, thou didst come to despise arrogance and pride; and being enriched through humility and poverty, thou didst attain to the mansions of the saints on high.

4. Theotokion: Have mercy, have mercy, O only Mother of God, and take pity on my accursèd soul sinking under the weight of my evil passions, and in thy compassion, cleanse me before the coming of my end.

5. Thou didst transcend the corporeal world through thy steadfast zeal for God, O father Anthony, and wast revealed as a habitation worthy of the All-holy Spirit, as Christ Himself didst say: Having come with the Father and the Spirit, I shall make my dwelling place in thee.

6. Thou wast cultivated upon the holy mountain as the sweetest fruit of the vine, O father, and having been adorned by thee, it rejoices and glorifies Christ who granted thee to her.

7. Night became like day to thee, and day became like night, O Anthony, for, in the words of David the prophet, thou gavest no sleep to thine eyes nor slumber to thy body, until thou didst present it cleansed, together with thy spirit, to God.

8. Theotokion: Grant me thine aid, O Lady, and rescue me from every misfortune and sorrow, and from all my sins, O thou who gavest birth to the Deliverer of all.

The Troparion of the Saint, in Tone 4:

Having departed the world and its tribulations /
Thou didst follow Christ in accordance to the Gospel, /
And having reached the quiet refuge of Mount Athos /
Thou didst live there a life equal to that of the angels. /
Then with blessing of the fathers, thou didst return to the Kievan hills, /

And laboring with great love thou didst illumine many monks with the light of Christ. ///

Beseech Him, O venerable Anthony, to save our souls.

The Kontakion of the Saint, in Tone 8:

From thy youth thou didst love God above all, O ven'rable one. /
Thou didst devote thyself to Him and followed Him with all thy heart and soul; /
And holding the corruption of this world in contempt, thou didst find for thyself
a cave in the earth /
Where thou didst struggle against the snares of the invisible foe, /
Shining more brightly than the sun upon all the ends of the earth, /
Therefore, with gladness thou didst pass over to the heavenly mansions. /
Where thou dost stand with the angels before the throne of the Master of all. /
In thy prayers, remember us who are honoring thy holy memory ///
That we may sing: Rejoice, O venerable father Anthony!

The Prokeimenon, in Tone 7: Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

The Epistle: (213) Galatians 5:22- 6:2

The Alleluia, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

The Gospel: (10) Matthew 4:25-5:12

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....